# COLLECTION OF SPEECHES & MESSAGES

## BUDDHIST LEADERS OF THE WORLD

# THE WORLD BUDDHIST SUMMIT

9,10,11 December, 2004 Yangon, Myanmar

# THE WORLD BUDDHIST SUMMIT

## 9,10, 11 December, 2004

## Mahāpāsāṇa Cave

## Yangon, Myanmar

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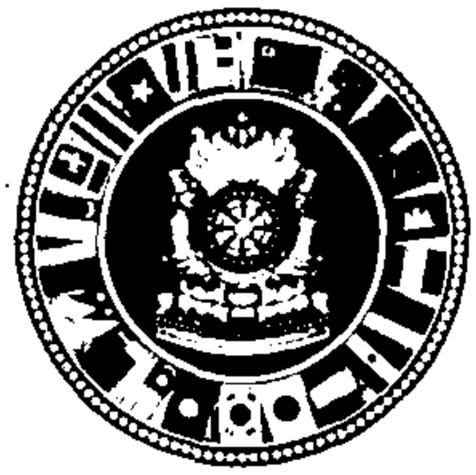

# THE WORLD BUDDHIST SUMMIT

**9, 10, 11 - December, 2004**

**Mahāpāsāṇa Cave, Yangon, Myanmar**

Published by Department of Research & Compilation

Sītagū International Buddhist Academy

Sagaing Hills, Sagaing

Myanmar

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## Study Tour

Bagan-Mandalay-Sagaing

# THE REAL SUMMIT

Sītagū Sayadaw

THE NEW LIGHT OF MYANMAR Friday, 7, January, 2005

Every year, countries around the world hold a lot of summits focusing on various topics including the religion, politics and economy. For three days Myanmar hosted the World Buddhist Summit in Maha Pasana Cave, the venue of the Sixth Buddhist Synod, at Kaba Aye Pagoda in Yangon, from 9 to 11 December 2004. More than 200 Buddhist leaders and 1,000 observers from 38 nations descussed frligious matters together with their hosts at the Summit held on a grand scale.

The Government assigned the Ministry of Religious Affairs the duty to play a leading role, work together with other ministries, and form the respective bodies for seeing to the convenience of the participants. Myanmar sent invitations to 40 countries, and except Italy and Bhutan, delegates of the invited nations attended the Summit. The Italian Buddhist association and the European Buddhist Union sent messages to the summit. Venerable monks and scholars from European countries - Switzerland, France, Belgium, Czech Republic, Germany, Sweden, Austria, Holland, Romania, Russia and England - took part in the discussions toether with Buddhist delegates from other nations including Brazil (South America), Jamaica(Maribbean Islands) and Mexico. Australia also sent two Buddhist leaders and over 30 delegates, the US three buddhist leaders and over 50 delegates, Japan over 50 delegates led by the leader of All Japan Buddhist Union, and the Republic of Korea over 70 delegates headed by leader of Shoge Buddhist Association. South American natios Venezuela, Argentina and Panama sent observers. Buddhists from Israel, Greece, Iran, Canada and South Africa attended as observers.

The English word 'summit' means the highest point or the apex. Of the over 200 delegates to the Summit, two thirds were of the highest level, and the participation of prime ministers from five nations, who delivered addresses at the summit; and monks and lay persons who can recite the entire scriptures of the Three Pitakas orally, has made the World Buddhist Summit the apex of all the summits. It is also the summit of the academics as 25 doc-

The objectives of the World Buddhist Summit are :

To promote friendship, mutual understanding and co-operation among the Buddhist Coutries; .....

torate degree holders took part in the discussions. On the other hand, the Nebutsushu was not able to invite even the Japanese prime minister. Let alone prime ministers of other nations, even the Thai prime minister did not attend the summit it held in Bangkok. Its Mambodian Summit was attended only by the pri  inister of the host natior  her heads of state or g  ent atended it. Myar  s about 500,000 Thera  . monks, and all a  serving the interest of th Sasana in unity under the lea' ership of the State Sangha Ma Nayaka Committee. Such a body representing nearly 500,000 monks does not exist in any of the Buddhist countries around the world. Besides, Myanmar is a land of pagodas, which has hosted the Buddhist Synods for two times. The Nebutsushu cannot organize even a single body of over 150 Buddhist sects in Japan in holding its summits.

In contrast to the summits sponsored by Nebutsushu, the World Buddhist Summit hosted by Myanmar was able to serve as a podium for nine Theravada Buddhist Ganas of Myanmar, two Theravada Buddhist Ganas of Thailand, two Theravada Buddhist Ganas of Cambodia, two Theravada Buddhist Ganas of Laos, four Theravada Buddhist Ganas of Sri Lanka and a number of Mahayana Buddhist sects to serve the Sasana's interest in unity. Despite their differences in names, all the rivers of the world including the Ayeyawady, the Ganges, the Yamonna, the Nile, the Mississippi, the Yellow River and the Mekong drain a single thing that is water into the oceans. Likewise, all the Buddhist Ganas and sects met in Maha Pasana Cave with single object that is for the Sasana. Some good-for-nothings said that Myanmar's World Buddhist Summit did not deserve to be mentioned as a summit, for, its main participants were only the Myanmar monks.

About 500 Arahats with Ashin Maha Kassapa at the helm convened the First Buddhist Synod in Yazagyo three months after the demise of the Lord Buddha. About 100 years later, Ashin Maha Yasa led the over 700 eminent monks in convening the Second Buddhist Synod. The Third Buddhist Synod was held in Patalipok in the Sasana Year 236. Over 1,000 venerable monks attended the conference chaired by Ashin Moggali Puttatissa. All the three Synods were held in India with the assistance and support of the Indian Kings - Ajatasat, Kala Soka and Asoka - and attended only by Indian monks. Not a single monk from Myanmar, Thailand, Laos, Cambodia and Sri Lanka had taken part in the synods. But they were the real Buddhist summits that had been marked as the milestones in the history of Buddhism. All the Theravada Buddhists have acknowledged and practised the Dhamma, and Adhamma Viniyas and religious principles purified, preserved and maintained by the conferences. The general concept of Theravada Buddhism is not to add anyone's own ideas or thoughts to the Three Pitakas, not to delete any part of the teachings of the Lord Buddha and Arahats, not to rewrite the Three Pitakas, Suttas and Abhidhamma.

The Fourth Buddhist Synod was held in Sri Lanka in the Sasana Year 450. But no one dare say that it is just a meeting held by Sri Lankan monks themselves. Myanmar hosted the Fifth Buddhist Synod in Mandalay in the Sasana Year 2400. No one has ever said that it is just a conference of Myanmar monks. The stone inscriptions recording the Fifth Synod have been acknowledged as the largest religious library. The Sixth Buddhist Synod was hosted by Myanmar in the Maha Pasana Cave in the Sasana Year 2498, and attended by monks from Thailand, Laos, Cambodia and Sri Lanka together with 2,500 monks of the host nation. It can also be called a Theravada Buddhist Summit. Recently Myanmar acted as the sole sponsor of the World Buddhist Summit where over 200 delegates from 38 countries of six continents, 100 members of the Sangha of 100 Myanmar monasteries abroad, all the State Sangha Maha Nayaka Commit-

tee members, Tri Pitaka title holders, 25 doctorate degree holders, and over 1,500 monks of the State Ovadacariya, the Central Working Committee of the Sangha, states and divisions and four Sasana universities met.

In four groups the delegates to the summit discussed the four topics - for propagation and development of Buddhism; to protect Buddhistic education and the Sasana; the dhamma and the world situation; and Buddhist teachings and the global peace. The delegates presented over 50 papers. Heads of state/government and diplomats sent 51 messages of congratulations to the summit. On the final day of the summit, 40 Buddhist leaders from around the world signed and issued a joint statement.

The objectives of the World Buddhist Summit are: to promote friendship, mutual understanding and cooperation among the Buddhist countries; to maintain Buddhás teachinngs and practice among the Buddhist countries; to promote Buddhistic education based on the studies of Buddhist sculptures in nations of the world; to create a peaceful world by the Buddhist for all human beings; and to propagate the original teachings of the Buddha in the world. And with the objectives in mind, the delegates have reached the following agreements:

* We are determined to preserve the Buddha Dhamma in its pristine purity
* We will endeavour to promote and propagate the Teachings of the Buddha
* We will strive for the protection, preservation and restoration of historic Buddhist monuments
* We will contribute to bring about peace and prosperity in the world by spreading the Buddha's sublime message of loving-kindness, compassion and equanimity
* We will endeavour to promote Buddhist unity and strive for friendship and mutual understanding among Buddhists all over the world
* We will endeavour to promote Buddhist education employing modern methods and technology
* We will endeavour to hold the Buddhist Conferences frequently to exchange ideas and promote understanding
* We will endeavour to share the knowledge of Buddhist meditation with the people of the world for the sake of individual as well as world peace
* We believe that more Buddhist centres should be established around the world to disseminate the original Teachings of the Buddha more effectively.

May the human beings enjoy happiness, and practise the Dhamma.

We all Buddhist all over the world would like to express our sincere thanks to the Government of the State Peace and Development Council of the Union of Myanmar to successfully hold the World Buddhist Summit, and earnestly wish the World Buddhist Summit every success.

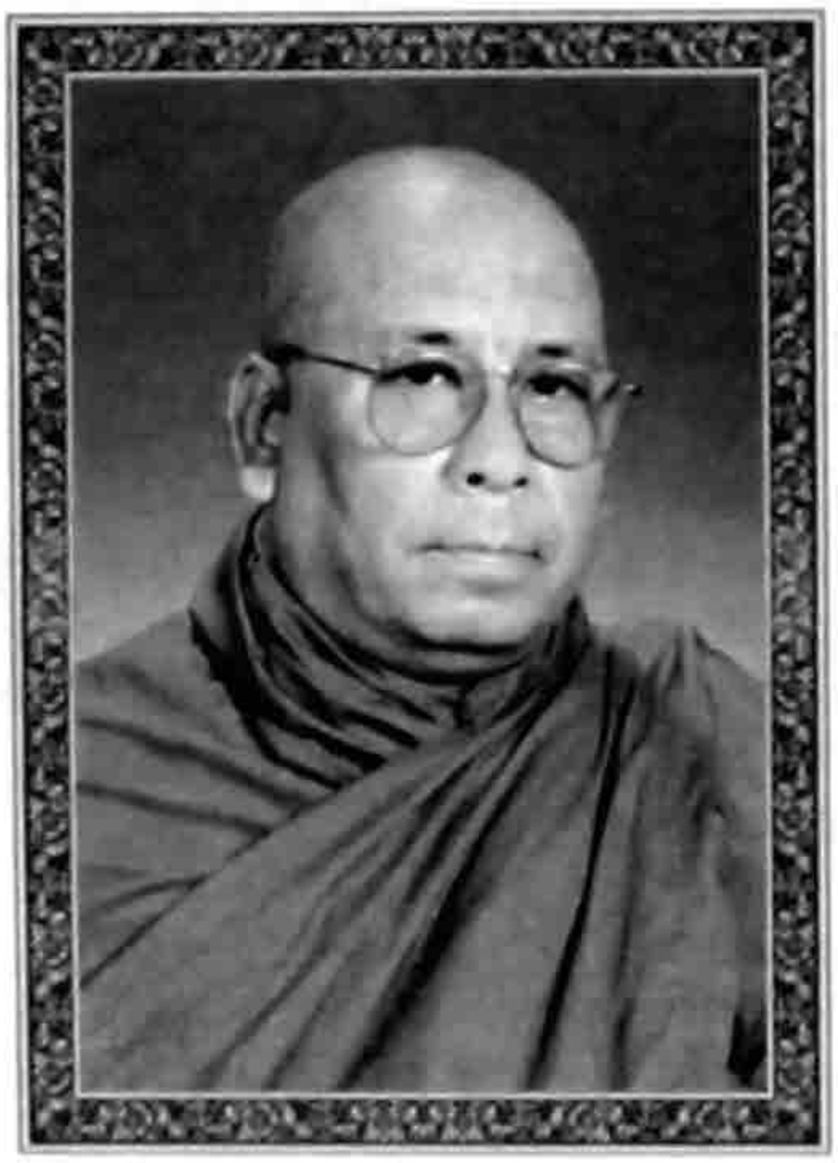
(Translation : TMT)

Myanma Alin + Keymon: 24. 12. 2004.

# THE WORLD BUDDHIST SUMMIT

Sītagū Sayadaw

THE NEW LIGHT OF MYANMAR Saturday, 4 December 2004



Preparations have almost been completed for holding the World Buddhist Summit, from 9 to 11 December 2004 at the Mahāpāsāṇa Cave on Sirī Maṅgala Hill, which was the historically significant venue of the Sixth Buddhist Council, Yangon. Forty-eight years ago, in 1956, heads of the Saṁgha from five Theravāda countries—Myanmar, Sri Lanka, Thailand, Lao PDR and Cambodia—gathered in this historic cave and held the Sixth Buddhist Council, which lasted for two years. The prime ministers from the five Theravāda countries honoured this great event with their presence. The council was separated into five sessions—Myanmar, Syama (Thai), Lawa (Lao), Camboja (Cambodian) and Lankadipa (Sri Lankan) Sessions, presided over by the heads of the respective Saṁghas from the five Theravādin countries. The vesak day of 1318 Myanmar Era (1958), when the Council in which the Tipiṭaka texts were edited and recited in accord was completed successfully, marked the 2500th Anniversary of the Buddha Sāsanā (i.e. 2500 years after the Buddha's Final Entering into Nibbāna). Not only the venerable monks from the Theravāda countries, but the Mahayanist leaders from the countries such as China, Mongolia and Japan gathered here and celebrated the event with great pomp and ceremony.

## SUMMIT

Now, the State Peace and Development Council of the Union of Myanma is ready to hold the World Buddhist Summit, which undoubtedly will be another landmark in the history of Buddhism, at the same historic cave. Top Buddhist leaders from thirty-seven countries of the four continents—Asia, Europe, America and Australia—have been invited.

In 1998, a World Buddhist Summit was held at Lumbini, the Buddha's birthplace in Nepal, with the leading role of the Lumbini Development Committee. In the same year, the Nenbutsushu sect held a rival Buddhist Conference in Kyoto, Japan and the Supreme Patriarch of Thailand and Dr. Revata also attended as a Myanmar delegate.

I believe that only the delegate appointed by the government or by an official organization can represent a country. Therefore, it cannot be regarded that a delegate representing Myanmar attended the First World Buddhist Propagation Conference.

Myanmar is a unique Buddhist nation with about 400,000 monks within nine sects, which have been unified at different levels under the leadership of the State Saṁgha Mahā Nāyaka Committee. The Ministry of Religious Affairs in conjunction with the committee and with allotted budgets look after the welfare of the Sāsanā. Most of the countries have only one or two directors responsible for religious affairs who are either under the Ministry of Culture or of Education. Knowing this, the Nenbutsushu sect invited a Myanmar delegation to their Second Buddhist Propagation Conference held in Bangkok. Out of about 150 Buddhist sects in Japan, the Nenbutsushu is only a third-class sect which, being rich, has been using its resources to organize Buddhist Summits and hold international conferences for their own fame. In the second Summit held in Bangkok in the year 2000, they proclaimed that their sect would hold the permanent presidency of the Summit, and that the headquarters of the Buddhist Summit should be in Japan, and that they will make the headquarters famous like the Vatican. Third Summit was held in Phnom Penh in 2002 and delegates from fifteen countries attended it.

At the Phnom Penh Summit, the leaders of the Nenbutsushu sect persuaded Myanmar to host the Fourth Buddhist Summit by saying..

*"In Myanmar, Theravāda Buddhism flourishes in its original and chaste essence; the citizens are very devout; many pagodas and stupas exist and also Venerable Sayadaws who are versed in the Tipiṭaka, all are very eager to come to Myanmar"*

After multiple consultations between the State Peace and Development Council and the Myanmar Delegation it was announced at the Phnom Penh Summit that Myanmar will host the Fourth World Buddhist Summit. The Phnom Penh Summit was attended by the Vice-Chairman of the State Saṁgha Mahā Nāyaka Committee, Bhaddanta Kesara, as leader of the delegation, also consisting of Dr. Myo Myint, Director-General of the Department of Religious Affairs, Dr. Hla Pe (Pro-Rector of the International Theravāda Buddhist Missionary University), and Sītagū Sayadaw as members of the delegation.

Coordination meetings were held twice in Kyoto and twice in Yangon and the Nenbutsushu sect of Japan and the Ministry of Religious Affairs of Myanmar signed a memorandum of understanding. The terms in the MoU include:

1. the Summit will be held in Yangon in December 2004;
2. to invite as many World Buddhist Organizations as possible so that the summit will be in conformity with the name "the Fourth World Buddhist Summit;"
3. to include Nepal in the General Council as it is the birthplace of the Buddha;
4. the Nenbutsushu sect will invite the delegates from seventeen countries and defray the expenses of those delegates;
5. Myanmar will invite the delegates from Europe (excluding Italy, France and Germany) and America and will defray the expenses of those delegates. The Nenbutsushu sect will invite the delegates from Italy,

France and Germany;

6. the Government of the Union of Myanmar will have to arrange a trip to Bagan and Mandalay for all the delegates and will have to bear the expenses of all the delegates;

7. the Government of Myanmar will have to defray all the expenses of renovating the Mahāpāsāṇa Cave and all the other expenses; and

8. Myanmar Government will have to take responsibilities for the publication of Summit booklet, the recording of the Summit on VCDs and their distribution.

The facts mentioned above demonstrate that the Nenbutsushu's contribution to the Fourth World Buddhist Summit was only to be about one-tenth of the total expenses. Therefore, the absence of assistance from Nenbutsushu cannot harm the Summit in any way.

Following the change of Prime Minister in Myanmar, the leaders of the Nenbutsushu sect breached the MoU by announcing that the Fourth World Buddhist Summit was cancelled. They also informed the delegates who had already been invited that the Summit is cancelled and it is illegal for the Myanmar side to hold the Summit. Nenbutsushu sect is just a small organization. On the Myanmar side, the government itself took the leading role. Such a small organization like Nenbutsushu does not have the right to say what the government can or cannot do. They cannot declare the MoU void without negotiating with the Myanmar government. If Myanmar does not withdraw its commitment to hold the Summit even though the Nenbutsushu sect has withdrawn, what can the Nenbutsushu sect do? What can the Nenbutsushu sect do if Myanmar government defray the expenses of the delegations from the seventeen countries that the Nenbutsushu sect was responsible to invite? Does it have the right to object? The name 'World Buddhist Summit' is not a trademark that the Nenbutsushu sect has registered. It is a phrase that anybody can use. The conference that has already started from 30 November onwards at Lumbini is titled 'World Buddhist Summit' too and a Myanmar delegation is attending it; the Nenbutsushu sect does not have the right to say anything.

## World Buddhist Summit In Myanmar

Now, the World Buddhist Summit is going to be held ceremoniously in Myanmar and it will be solely sponsored by the Myanmar government and date, venue and policy will not be changed. Even though the Nenbutsushu sect declined to attend, the delegates from other Japanese Buddhist organizations have been invited and will be attending the Summit. The seventeen countries that the Nenbutsushu sect cancelled after sending invitation have also been invited, and they will be attending the Summit too. The Buddhist leaders from Germany, Switzerland, Belgium, Holland, Sweden, Czech Republic, Slovak Republic, Romania, the Russian Federation, United Kingdom, United States of America, Mexico, Jamaica, Indonesia and Australia are ready to attend the Summit.

At this World Buddhist Summit Heads of State and Saṁgha Rajas (Supreme Patriarchs) from all Buddhist Countries have been invited and are preparing to attend the Summit. World leaders such as the President of the Republic of India and Prime Ministers have already sent congratulatory messages. All the Myanmar missionary monks abroad have been invited. There are more than one hundred and fifty Myanmar monasteries abroad. The teachers (lecturers) and students from the State Pariyatti Sāsana Universities, the monks from Central Saṁgha Committee, the member Sayadaws of State and Divisional Saṁgha Nāyaka Committees, and the members of well-established religious organizations in Myanmar have also been invited. The opening ceremony of the Summit at Maha Pāsāṇa Cave will be broadcast live by MRTV.

Sayagi (Mentor) S.N. Goenka, the well-known guru together with more than one hun-

dred yogis who are practising under him, will attend the Summit and he will deliver a lecture.

The Buddhist Summit will last for three days.

Day - 1 : At the Opening Ceremony in the morning, Supreme Patriarchs and World Leaders will deliver speeches. In the afternoon, Buddhist Leaders from all over the world will present the papers.

Day - 2 : Buddhist leaders including Mr. S.N Goenka, Ven. Dr. Sri Dhammananda, Ven. Dr. Gunaratana, Dr. Ravinda Panth, will present papers.

In the afternoon Buddhist leaders will discuss simultaneously in four groups.

Day- 3 : A Round-table conference will be held in the morning and the World Buddhist Summit joint communique will be adopted in the afternoon. A speech will be delivered by the Chairman of the Central Executive Committee, a note of thanks by Buddhist Leaders, and the closing statement by the Chairman. Group photo session and the presentation of gifts session.

The recitation of the prayer:

Ciraṁ tiṭṭhatu lokasmiṁ, sammāsambuddhasāsanaṁ,
tasmiṁ sagāravā niccaṁ, hontu sabbepi pāṇino.

Translation : May the teaching of the Enlightened One (the Buddha) last long in the world; May all beings pay their respect to it always.

Translation
*Myanma Alin, Kyemon: 3 - 12 - 2004*

Established 1914

The NEW LIGHT OF MYANMAR

Volume XII, Number 207 | 12th Waning of Thadingyut 1366 ME | Tuesday, 9 November, 2004

# Representatives from over 40 countries to attend World Buddhist Summit

Yangon, 8 Nov— A coordination meeting on hosting the World Buddhist Summit in Yangon was held at International Theravada Buddhist Missionary University here this afternoon.

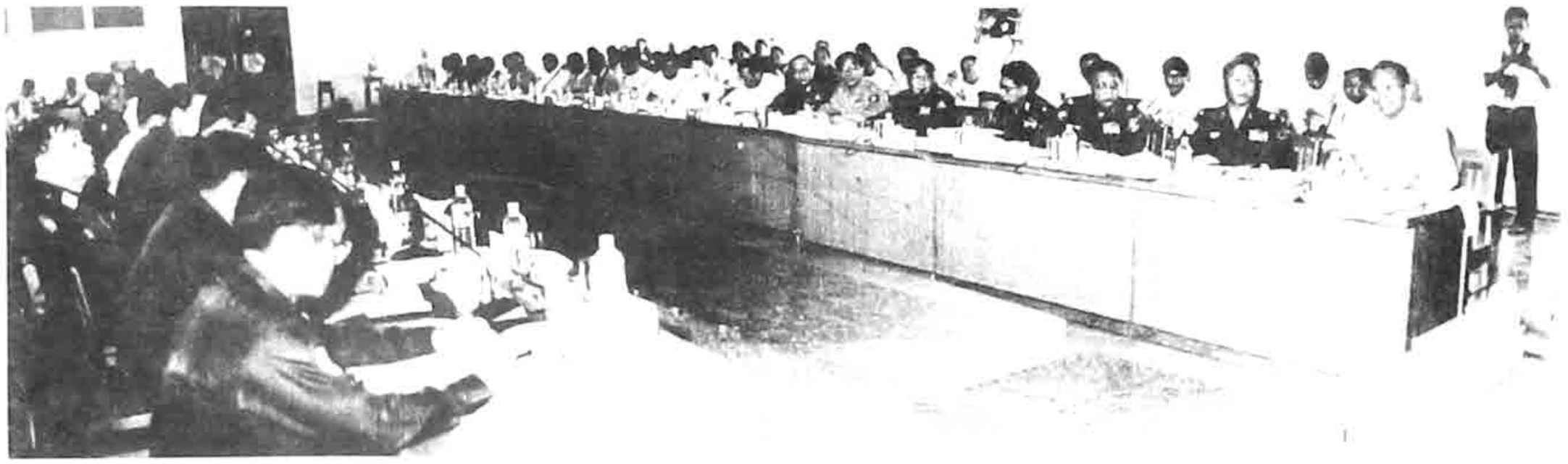
At the meeting, Chairman of the Leading Committee to host the Summit Prime Minister Lt- Gen Soe Win said that the State will sponsor the Summit on a grand scale according to schedule, and that preparations have been completed to a certain degree to host it. He also invited the subcommittees to present their accomplishments and requirements.

Secretary of the committee Minister for Religious Affairs Brig-Gen Thura Myint Maung explained the progress in making preparations for the summit, interior and exterior decorations of The Maha Pasana Cave, the venue of the Summit, landscaping of the compound and matters to be approved at the meeting.

Chairmen of various subcommittees, who are deputy ministers and officials reported to the meeting on matters relating to landscaping, invitation, reception, accommodation, the summit agenda, transport, information, budget, health care and security.

Other participants including Chairman of Yangon Division Peace and Development Council Commander Maj-Gen Myint Swe also took part in the discussions.

After giving suggestions, the Prime Minister said that invited representatives from over 40 countries will attend the Sum-



*Prime Minister Lt-Gen Soe Win delivers an address at the Coordination meeting on hosting the World Buddhist Summit - MNA*

mit. Thus, arrangements should be made to ensure satisfaction and convenience of the participants and for the success of the Summit, he stressed: "We are certain that we will be hosting the Summit smoothly and on a grand scale according to schedule as we have enough time in making preparations for it."

As Myanmar is a nation where Theravada Buddhism flourishes, it is important for all to show hospitality and goodwill to every representative from abroad, he pointed out. All will have to work in accord with the nation's dignity, noble teachings of the religion and nationalistic fervour, he said.

*Prime Minister Lt-Gen Soe Win inspects religious books and papers and commemorative badges which will be used at the World Buddhist Summit. (News on page 1) - MNA*

The Prime Minister viewed the religious books and papers, commemorative badges and other souvenirs. He also inspected the Maha Pasana Cave.

*MNA*

*Prime Minister Lt-Gen Soe Win inspects renovation of Maha Pasana Cave where the World Buddhist Summit is to be held. (News on page 1) MNA*

*Prime Minister Lt-Gen Soe Win addresses coordination meeting for organizing the World Buddhist Summit.*— MNA

# Measures for holding World Buddhist Summit coordinated

YANGON, 25 Nov—A meeting took place at the International Theravada Buddhist Missionary University on measures for holding the World Buddhist Summit.

Chairman of the meeting.

Also present were Chairman of Yangon Division Peace and Development Council Commander Maj-Gen Myint Swe, ministers, deputy ministers, the Vice-Mayor, officials of the SPDC Office, departmental heads, and officials of the Leading Committee, the Work Committee and subcommittees.

*(See page 8)*

*Commander Maj-Gen Myint Swe presents security and discipline matters.* MNA

*Minister for Religious Affairs Brig-Gen Thura Myint Maung participates in discussions to hold World Buddhist Summit.* MNA

*Minister for Finance and Revenue Maj-Gen Hla Tun reports on preparations for organizing World Buddhist Summit.* MNA

Photos and Newspapers before
The World Buddhist Summit.

Established 1914

The NEW LIGHT OF MYANMAR

Volume XII, Number 235 | 11th Waning of Tazaungmon 1366 ME | Tuesday, 7 December, 2004

# Prime Minister attends rehearsal of World Buddhist Summit

**Yangon, 6 Dec-** Chairman of the Leading Committee for holding of the World Buddhist Summit Prime Minister Lt-Gen Soe Win attended a rehearsal of the World Buddhist Summit held in Maha Pasana Cave at Kaba Aye here this morning.

Also present to pay respects to the Sayadaws led by Secretary of State Sangha Mahā Nayaka Committee Sayadaw Abhidhaja Maha Rattha Guru, Abhidhaja Agga Maha Saddhammajotika Bhaddanta Kumara and Chancellor of Sitagu International Buddhist Academy Sayadaw Dr. Ñāṇissara were Chairman of Yangon Division Peace and Development Council Commander of Yangon Command Maj-Gen Myint Swe, the ministers, the chairman of Yangon City Development Committee the mayor, deputy ministers, the vice mayor, senior military officers, officials of the State Peace and Development Council Office, departmental heads; chairmen and members of the working committee and subcommittees, officials and nuns.

On arrival at the Cave at 7:30 am, Prime Minister Lt-Gen Soe Win was welcomed by the commander, the ministers , members of the leading committee.

The Prime Minister inspected the landscaping in the compound of the Cave and made arrangements to facilitate the work.

Sayadaw Bhaddanta Kumara planted a Bo tree conveyed from Bodh Gaya at the south-west corner of the Cave, and the Prime Minister, an Ingin tree conveyed from Lumbini at south-east corner near the southern entrance to the Cave simultaneously.

The Prime Minister observed the rehearsal, and left words for necessary arrangements. He also visited the (Myanmar-India) Photo Exhibition on the Essence of Buddhism at Wizaya Mingala Dhamma Thabin Hall.

MNA

# Hailing the World Buddhist Summit of the Union of Myanmar

*Ba Sein*
*(Religious Affairs)*

We all Buddhists throughout the world are honoured and very pleased to learn that the World Buddhist Summit will be held in the Union of Myanmar in December 2004. This great and grand Buddhist Summit will be sponsored by the Government of the Union of Myanmar. The aims and objectives of holding the World Buddhist Summit are mainly contributing to promotion and propagation of Buddhism throughout the world and to construct and enhance cooperation and profound friendship and solidarity among Buddhists and Buddhist communities all over the world and also to attach great importance to creation of global peace, and to reduce tensions and conflicts among nations in the world. It is learnt that in order to effectively and successfully hold the World Buddhist Summit, the Government of the State Peace and Development Council of the Union of Myanmar has formed the Advisory Board of Mahatheras, the Steering Committee, the Organizing Committee and respective Sub-committees.

According to historical records of Buddhism, it is further learnt that the Fifth Great Buddhist Council (Synod) was held in the city of Mandalay, Myanmar in the year 2415 of the Buddhist Era (1871 CE). Two thousand and four hundred venerable elders (Buddhist monks) attended the Council, recited and approved the scriptures of the Buddha which were then inscribed on stone slabs, and also, the Sixth Great Buddhist Council (Synod) was internationally held in the Union of Myanmar in the year 2498 of the Buddhist Era (1954 CE) and sponsored by the Government of the Union of Myanmar. Two thousand and five hundred venerable elders (Buddhist monks) from five Theravada Buddhist nations, other Buddhist nations and Buddhist communities all over the world attended the Council to recite and verify the scriptures of the Buddha which were later put into print.

With a view to purification, perpetuation, promotion and propagation of the Buddha Sāsana (the noble teaching of the Buddha) at home and abroad, the First, the Second, the Third, the Fourth and the Fifth Congregations of the Saṁgha of All Orders of the Union of Myanmar were successfully held by the Government of the Union of Myanmar in 1980, 1985, 1990, 1995 and 2000 respectively. Each congregation was attended by one thousand and five hundred Saṁgha representatives representing over five hundred thousand members of Saṁgha throughout the country.

And now, it is further learnt that under the guidance and instructions of the Steering Committee and Organizing Committee, the respective Sub-committees have already completed necessary arrangements and requirements for successfully holding the World Buddhist Summit.

It is learnt that heads of State, delegates, Buddhist leaders, participants and observers from 37 countries are invited and expected to attend the World Buddhist Summit.

We all Buddhists throughout the world firmly believe that the World Buddhist Summit will surely gain a concrete momentum for global peace and generate more positive changes in exercising loving-kindness, compassion and tolerance among human beings for creating to reduce tensions, conflicts and sufferings and making the world a better and peaceful place to live in.

We all Buddhists all over the world would like to express our sincere thanks to the Government of the State Peace and Development Council of the Union of Myanmar to successfully hold the World Buddhist Summit, and earnestly wish the World Buddhist Summit every success.

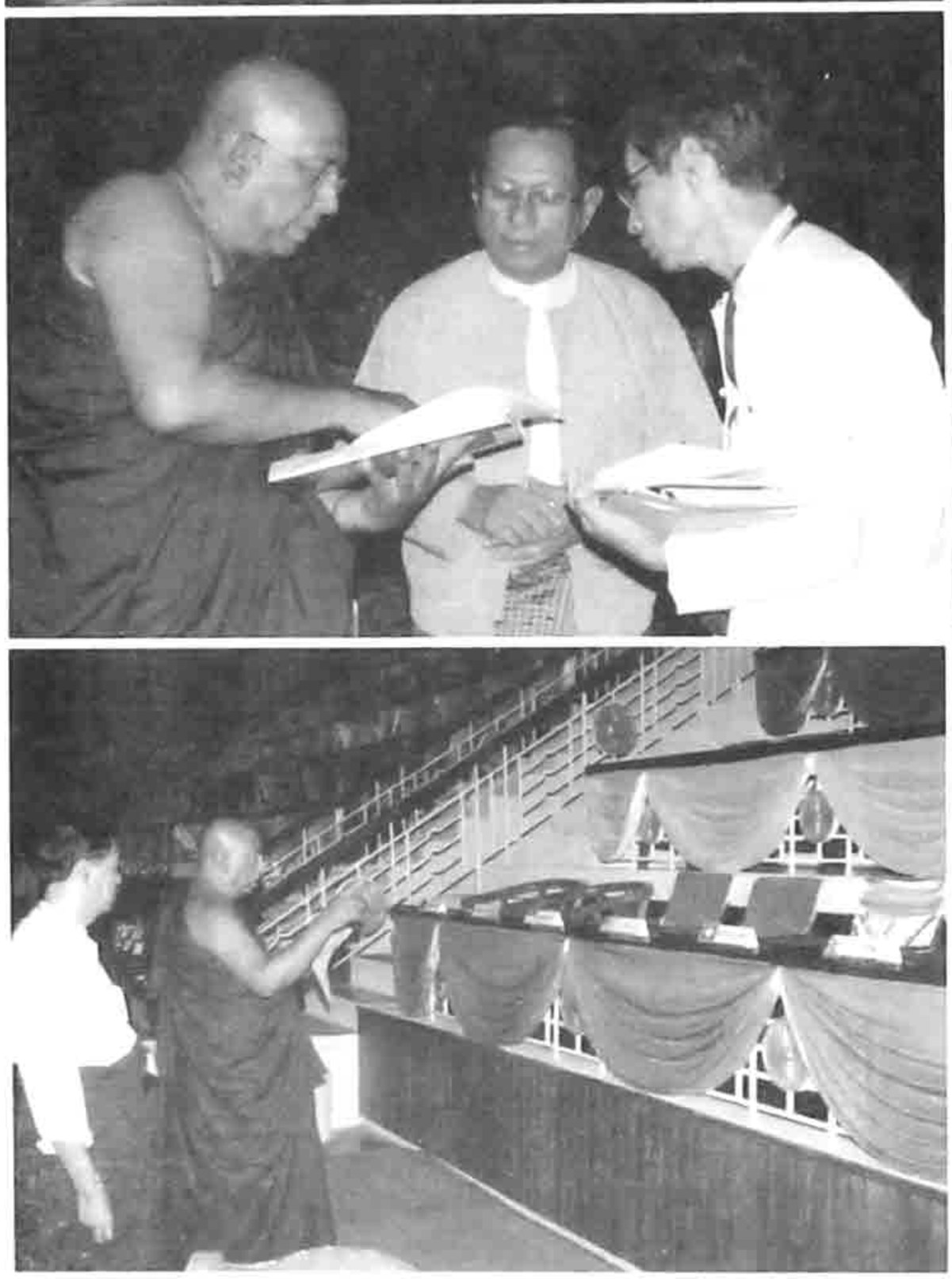
One of the welcoming signboards of the World Buddhist Summit near by Mingaladon Airport.

Welcoming backdrops of the World Buddhist Summit can be seen in every corner.

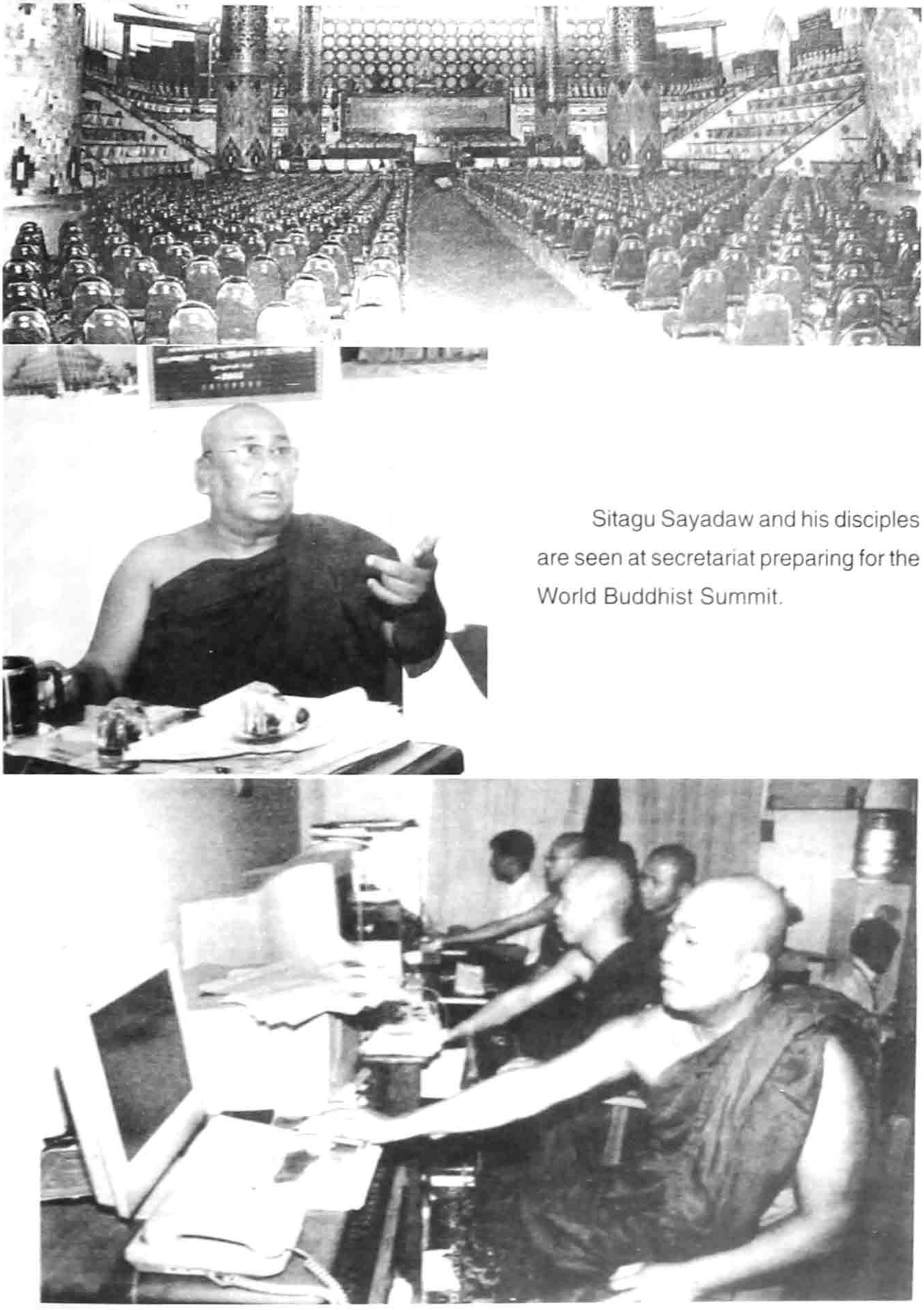
One of the entrances of the Mahāpāsāṇa Cave where the World Buddhist Summit is being held.

The significant bell of the World Buddhist Summit.

Sītagū Sayadaw and Minister for Religious Affairs are preparing for the World Buddhist Summit.



Myawaddy TV interviews Sitagu Sayadaw about the preparation for the World Buddhist Summit.



Sitagu Sayadaw and his disciples are seen at secretariat preparing for the World Buddhist Summit.

# VIP DELEGATES

| No. | Name | Country | Designation |
|---|---|---|---|
| 1. | Venerable Pannavaro | (Australia) | Webmaster |
| 2. | Venerable Silavamso | (Austria) | Head monk |
| 3. | Venerable Dhammasena Mahathero | (Bangladesh) | Samgharaja |
| 4. | Venerable Dr. Jinabodhi | (Bangladesh) | Professor |
| 5. | H.H. Tep Vong (Supreme Patriarch, Mahanikaya Orders) | (Cambodia) | Representative |
| 6. | H.H. BourKry (Supreme Patriarch, Dhammayuttinikaya Orders) | (Cambodia) | Representative |
| 7. | Venerable Uttama | (Czech) | Head monk |
| 8. | Venerable Piyadassi | (England) | Head monk |
| 9. | Venerable Punnaratana | (Germany) | Head monk |
| 10. | Venerable Lama Sonam Lhundrup | (France) | Chief Lama |
| 11. | Venerable Dr. Satyapala | (India) | Professor, Head of Dept. |
| 12. | Venerable Jotidhammo | (Indonesia) | Head monk |
| 13. | Venerable Lokanatha | (Jamaica) | Head monk |
| 14. | Venerable Kheminda | (Japan) | Head momk |
| 15. | Venerable Zenko Yamamoto | (Japan) | Head monk |
| 16. | Venerable Mok Tak | (Korea) | Head monk |
| 17. | H. H. Most Ven. Dr. Vichit Singharaj | (Laos) | Samgharaja |
| 18. | Venerable Nandisena | (Mexico) | Head monk |
| 19. | Venerable Nanapunnika | (Nepal) | Head monk |
| 20. | Venerable Mettavihari | (Netherlands) | Head monk |
| 21. | Venerable Piyatissa | (NY, USA) | Head monk |
| 22. | Venerable Piyananda | (CA, USA) | Head monk |
| 23. | Venerable Josho Adrian Cirlea | (Romania) | Head monk |
| 24. | Venerable K. Sri Pemaloka | (Singapore) | Head monk |
| 25. | Venerable Davuldena Gnanissara | (Sri Lanka) | Samgharaja |
| 26. | Venerable Niyangoda Vijithasiri | (Sri Lanka) | Siyam Nikaya |
| 27. | Venerable Ingvrvwaththe Piyananda | (Sri Lanka) | Shwekyin |
| 28. | Venerable Dhammaratana | (Sweden) | Head monk |
| 29. | Venerable Dr. Dhammika | (Switzerland) | Head monk |
| 30. | Ven. Dr. Phra Dhammoli | (Thailand) | Head monk |
| 31. | Venerable Dr. Gunaratana | (USA) | Meditation Master |
| 32. | Venerable Le Ngoc Quan | (Vietnam) | Head monk |
| 33. | Venerable Pannavamsa | (Malaysia) | Head monk |
| 34. | Venerable Tan | (Germany) | Head Lama |
| 35. | Venerable Yondon Amgalan | (Mongolia) | Head Lama |
| 34. | Mr. Anil Goonewardene | (England) | President of L.B.S |
| 35. | Gurujee S. N. Goenka | (India) | Meditation Master |
| 36. | Dr. R. Panth | (India) | Director of Nalanda University |
| 37. | Mr. Yasuyoshi Nakajima | (Japan) | Donor |

# LIST OF COUNTRIES AND PARTICIPANTS

| No. | Countries | Number of participants |
|---|---|---|
| 1 | Australia | 25 |
| 2 | Austria | 1 |
| 3 | Bangladesh | 10 |
| 4 | Belgium | 2 |
| 5 | Brazil | 2 |
| 6 | Cambodia | 9 |
| 7 | Canada | 8 |
| 8 | China | 10 |
| 9 | Czech | 1 |
| 10 | England | 17 |
| 11 | France | 5 |
| 12 | Germany | 5 |
| 13 | India | 150 |
| 14 | Indonesia | 7 |
| 15 | Iran | 23 |
| 16 | Israel | 10 |
| 17 | Italy | 1 |
| 18 | Jamaica | 1 |
| 19 | Japan | 36 |
| 20 | Korea | 23 |
| 21 | Laos | 7 |
| 22 | Malaysia | 3 |
| 23 | Mongolia | 3 |
| 24 | Mexico | 2 |
| 25 | Nepal | 8 |
| 26 | Netherlands | 3 |
| 27 | New Zealand | 2 |
| 28 | Romania | 1 |
| 29 | Russia | 1 |
| 30 | Singapore | 7 |
| 31 | Sri Lanka | 17 |
| 32 | Spain | 2 |
| 33 | Sweden | 1 |
| 34 | Switzerland | 2 |
| 35 | Thailand | 31 |
| 36 | USA | 30 |
| 37 | Venezuela | 2 |
| 38 | Vietnam | 19 |
| 39 | Myanmar | 1200 |

# Central Organizing Committee

| | | |
|---|---|---|
| 1. | Prime Minister of the Union of Myanmar | Chairman |
| 2. | Commander of Yangon Command | Member |
| 3. | Minister of Foreign Affairs | Member |
| 4. | Minister for Transport | Member |
| 5. | Minister for Education | Member |
| 6. | Minister for Health | Member |
| 7. | Minister for Hotels and Tourism | Member |
| 8. | Minister for Finance and Revenue | Member |
| 9. | Minister for Agriculture and Irrigation | Member |
| 10. | Minister for Information | Member |
| 11. | Minister for Home Affairs | Member |
| 12. | Mayor of Yangon | Member |
| 13. | Minister for Religious Affairs | Secretary |

# Central Working Committee

| | | |
|---|---|---|
| 1. | Minister for Religious Affairs | Chairman |
| 2. | Deputy Minister for Foreign Affairs | Member |
| 3. | Deputy Minister for Information | Member |
| 4. | Deputy Minister for Hotels and Tourism | Member |
| 5. | Deputy Minister for Education | Member |
| 6. | Deputy Minister for Agriculture and Irrigation | Member |
| 7. | Deputy Minister for Social Welfare, Relief and Resettlement | Member |
| 8. | Deputy Minister for Finance and Revenue | Member |
| 9. | Deputy Minister for Transport | Member |
| 10. | Deputy Minister for Health | Member |
| 11. | Deputy Minister for Construction | Member |
| 12. | Deputy Minister for Culture | Member |
| 13. | Deputy Minister for Electric Power | Member |
| 14. | The Vice Mayor of Yangon | Member |
| 15. | Advisor of SPDC | Member |
| 16. | DG of DPPS | Member |
| 17. | Secretary of Yangon Division PDC | Member |
| 18. | Deputy Minister for Religious Affairs | Secretary 1 |
| 19. | DG of Dept. of Religious Affairs | Secretary 2 |
| 20. | Pro-Rector of ITBMU | Secretary 3 |

# WORLD BUDDHIST SUMMIT

**YANGON MYANMAR**
**9-11 December 2004**

*May the sublime Dhamma prevail in its pristine purity*


Fax 95 (1) 650 700
95 (1) 652 629

Phone 95 (1) 652 628
95 (1) 652 623

E-mail sitagu01 @mandalay.net.mm


22 November, 2004

On behalf of the Central Organizing Committee, I cordially invite you as a special guest to attend The World Buddhist Summit to be held in Yangon from 9th to 11th December 2004 and the study tour to Bagan and Mandalay from 12th to 13th December 2004.

I am pleased to inform you that the Central Organizing Committee will provide international air fares, accommodation, meals and local transportation throughout during the Summit time. Please submit a paper on one of the following topics:

- Buddhism and its relevance to the world situation
- Buddhist propagation and promotion
- Buddhist education and protection
- Buddhist meditation and world peace

Yours in the Dhamma,

Dr. Ashin Nyanissara (D.Litt)
Aggamahapandita,
Aggamahasaddhammajotikadhaja,
Mahadhammakathika bahujanahitadhara
Spiritual Director of World Buddhist Summit
Mayangon, Yangon, Myanmar

Invitation letter of the World Buddhist Summit

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No. 17826
Date .....
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# REGISTRATION FORM

# THE WORLD BUDDHIST SUMMIT

## 9 - 11, December, 2004

### MYANMAR

Name ..... Status in Summit .....

PP/No. ..... D.O.B .....

Citizenship .....

Country of Resident .....

Organization/ Monastery .....

Parmanent Address .....

Hotel ..... Room No. .....

Date of Arrival ..... Flight No. .....

Date of Departure ..... Flight No./ Air Line .....

Next Destination .....

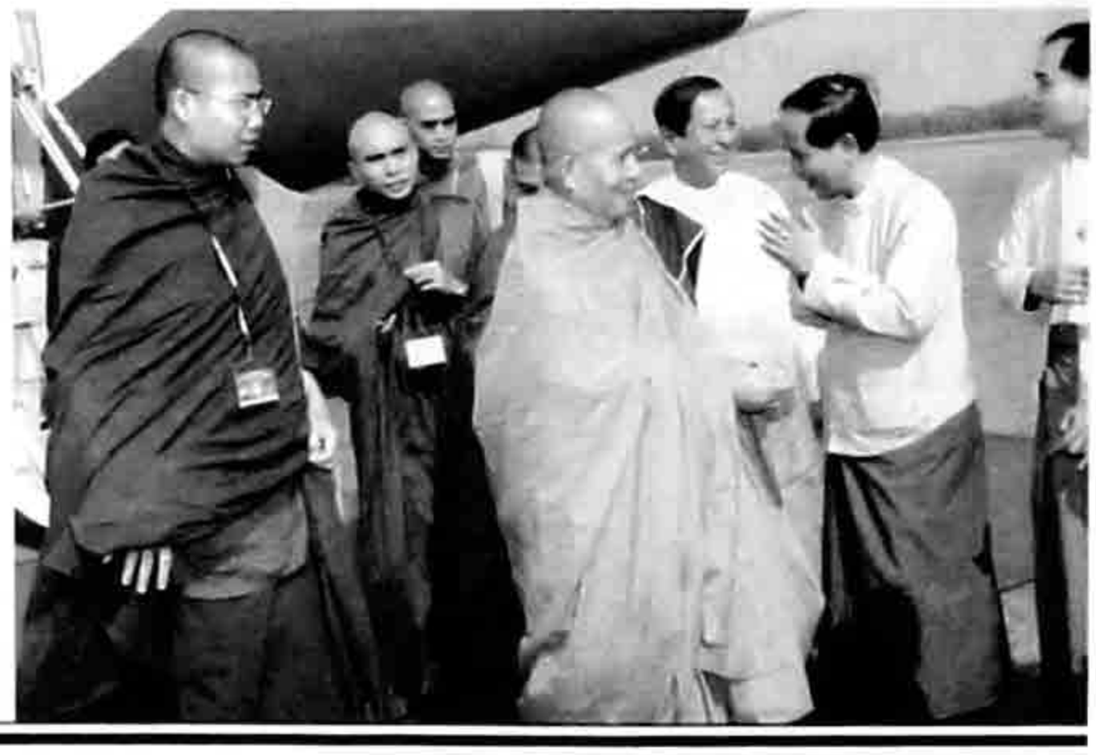
Individual/ Group ..... if group No. of Company .....

Most Ven Dr. Vichit Sangharaj and party of Laos being welcomed at the airport by Sitagu Sayadaw Dr. Ashin Nyanissara

Sitagu Sayadaw Dr. Ashin Nyanissara welcomes Thai delegation on their arrival at Yangon International Airport.

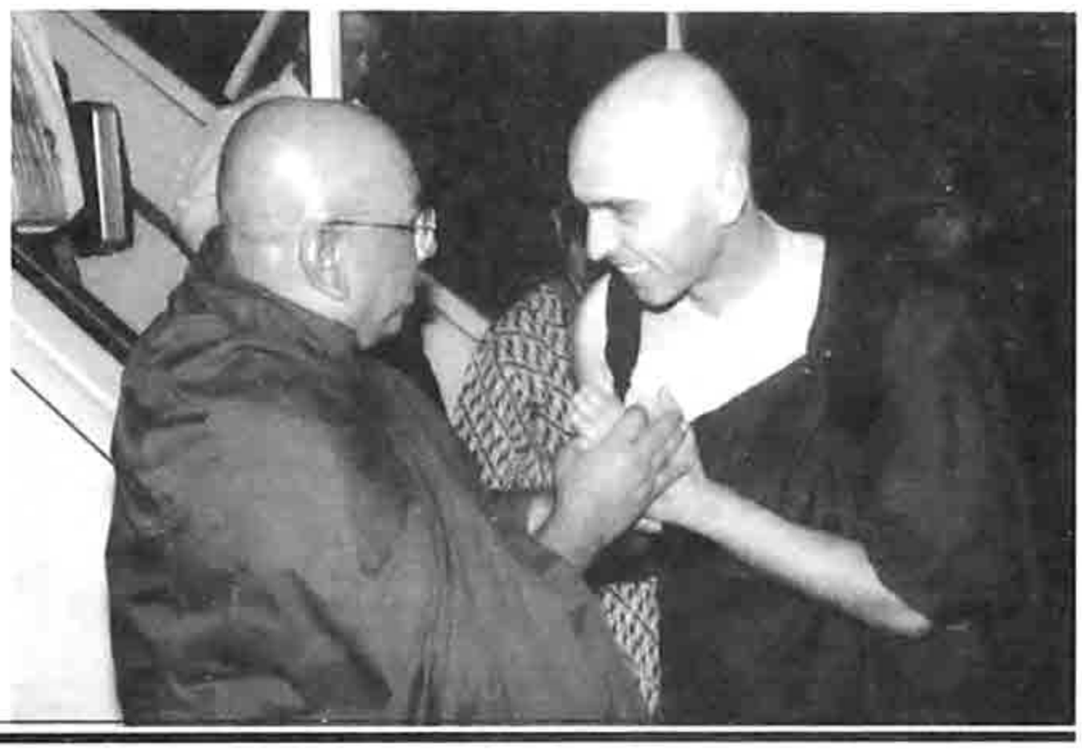
Bangladesh delegation seen on arrival at Yangon International Airport.

Indonesia delegation being welcomed at the airport by Minister for Religious Affairs and Director General of Department of Religious Affairs.



Sitagu Sayadaw Dr. Ashin Nyanissara greets deputy rector of MCU, Thailand at Yangon International Airport.

Sitagu Sayadaw Dr. Ashin Nyanissara greets Lama Sonam Lhundrup from France at Yangon International Airport.



Sitagu Sayadaw Dr. Ashin Nyanissara welcomes Mongolian delegates at Yangon International Airport.

Prime Minister Lt.Gen. Soe Win welcomes Prime Minister of Lao PDR and party at Yangon International Airport.

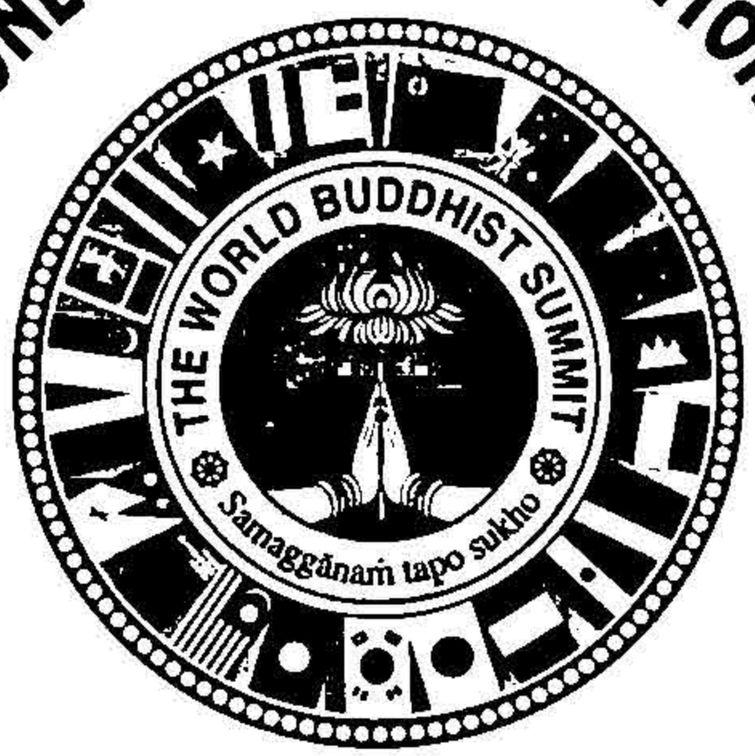
Sitagu Sayadaw Dr. Ashin Nyanissara welcomes Japan delegation at Yangon International Airport.

Prime Minister Dr. Thaksin Shinawatra being welcomed at Yangon International Airport.

Delegates seen on arrival at Sidona Hotel

Sitagu Sayadaw and Dr. Myo Myint give information regarding with the World Buddhist Summit to the delegates at Sidona Hotel

DAY ONE OPENING CEREMONY OF




# THE WORLD BUDDHIST SUMMIT

## Mahāpāsāṇa Cave, Yangon Myanmar

9th - December - 2004

## Morning Session

Venerable Sayadaws and guests are taking seats in Mahā Pāsāṇa Cave to hold the World Buddhist Summit.

Venerable Sayadaws and guests are taking seats in Maha Pāsāṇa Cave

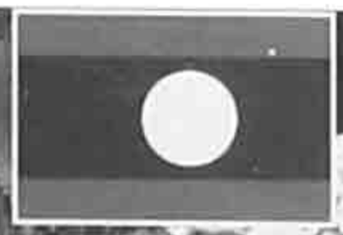
The opening ceremony of the World Buddhist Summit being held by recitation of "Namo Tassa" three times.

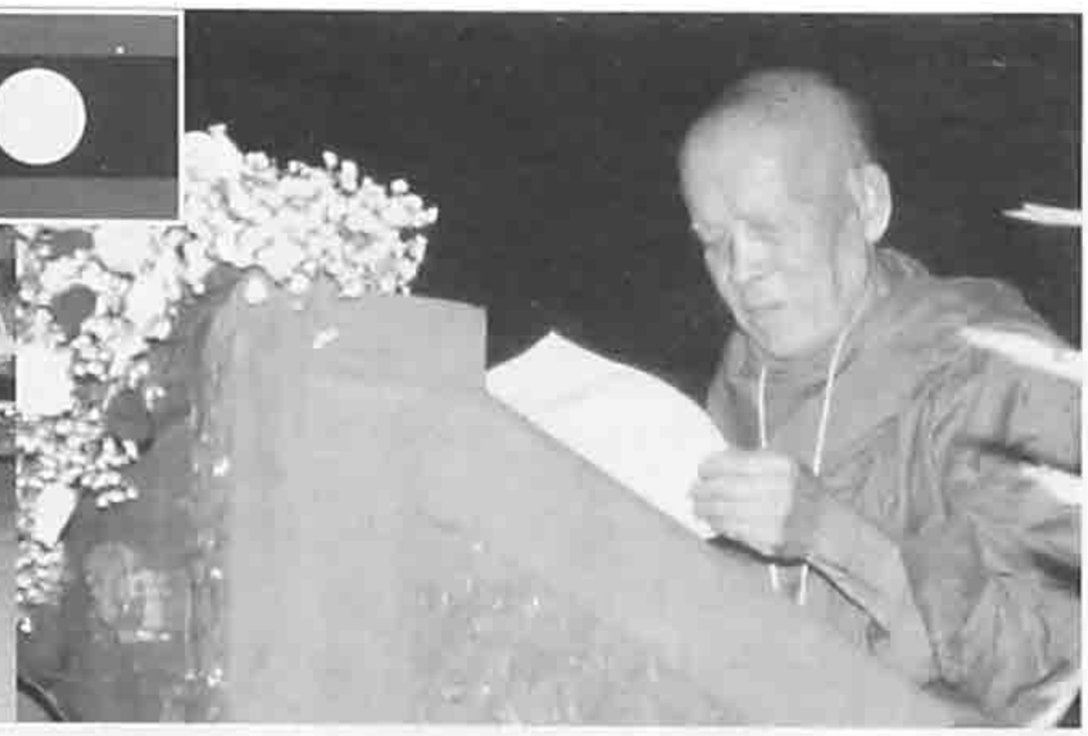
Laotian Saṁgharaja sayadaw and secretary Sayadaw of State Saṁghamahānāyaka Committee, Myanmar, offer candle lights to the Jade Buddha Image on the throne in the Mahāpāsaṇa Cave.

"Htoo Ma-Chana" classical song being sung to the accompaniment of harpists at the opening ceremony of the World Buddhist Summit.

At opening ceremony of World Buddhist Summit, 108 bells around the Mahāpāsāṇa Cave being tolled simultaneously.

The significant bell is tolled for nine times in marking World Buddhist Summit.





Most Ven. Dr. Phra Maha Vichit Sangharaja, President of Lao Buddhist Fellowship Organization delivers a congratulatory message on behalf of all Sayadaws at the opening ceremony of the World Buddhist Summit.

My Homage to Triple Gem,

Esteemed the Presidium,

Distinguished delegates and guests, Ladies and Gentlemen.

It is my pleasure and honor to make a speech to the significant Conference on behalf of the Lao Buddhist Delegation as well as the Lao Buddhist Fellowship Organization of the Lao People's Democratic Republic. Allow me to express my sincere thanks to the organizing committee of the World Buddhist Conference, especially Thura Myint Maung, Minister for Religious Affairs of Myanmar Government who invited us to this significant conference, held in the Land of Ukkalapa (Yangon) where two Brothers Tapussa and Bhallika received Lord Buddha's eight Sacred Hairs which have been shrined in Shwedagon Pagoda (Golden Pagoda) in the Union of Myanmar.

I would like to avail myself of this opportunity to express my best wishes and warmest congratulation to all eminent participants of this significant conference, which has taken place at a time when the world and the regions situation undergone complicated changes due to the scourge of terrorism and to facing economic crisis as well as any forms of the racial conflict in many regions of the world, but it generally trends towards world peace and cooperation among the nations on the basis of Five Principles of Peaceful Co-existence.

Esteemed the Presidum.....

The Conference is a remarkable event in the history of Buddhism because it is taken place in Mahā Pāsāṇa Guhā where 2500 Venerable monks assembled (Buddhist Council) to redacfed Tipiṭaka in the Year BE. 2500 and now the Top Buddhist Leaders gather here to exchange views on how to bring Lord Buddha's Teachings into wide propagation to people of the world in order to promote peace, justice, unity and peaceful coexistence. It is also to review the implementation of the spirits of the previous conference.

Concerning the propagation of Buddhism in Lao PDR, Venerable monks are used to carry out their daily routine by preaching and training the Dhamma (Buddhist doctrines) to lay devotees on the 8th, 14th and 15th day of a month, especially this year, Lao Buddhist Fellowship Organization General Conference was held to reform its organization in the country, samaneras ordination ceremony was performed and training course of meditation was also organized for Venerable monks, novices and lay devotees.

To promote Lao Buddhist monk's traditional role in the propagation of Buddhism and social welfares, Lao Buddhist Fellowship Organization has set up the Mettadhamma Project to prevent AIDS authorized by the Lao Government and under financial suport by UNICEF to the Lao PDR. The Mettadhamma Committee has convened a Seminar against Aids based on Five Precepts, Four Way of destruction and Eight Noble Paths.

Through the Seminars and Training Courses, they understood the danger of HIV, AIDS, Drug and danger of four ways of destruction which are the danger to human beings and the main obstacle to economic and cultural development. In addition, venerable monks and novices have paid their attention to renovate and maintain monasteries and Buddhist holy places. They also took part in giving free treatment to people with traditional medicine and planting fruit-trees, medicinal plants or herbs and industrial trees for environmental protection. The next plan of Buddhist Propagation is to continue to hold Meditation Training Courses in some more provinces for venerable monks, novices, nuns and lay devotees, to preach the Dhamma to old and young people in the Buddhist holy days especially on 8th, 14th and 15th day of a month and the Dhamma preaching will be on air, television, Newspaper, Journal etc....

Respected chairman and participants,

The World Buddhist Conference should carry on the propagation of Buddhism and the culture to the world and lead all Buddhists to practice Lord Buddha's compassion, to cooperate one another, and to work together for the realization of peace, happiness and tranquility of all mankind.

In order to fulfill the Conference Objectives, we Lao Buddhist as well as ethnic people share and fully support the conference and would like to call on Buddhists of all Sects, the disciples of the same Buddha to unite together to make our world a domain of Peace, Independence, Democracy, Unity and Prosperity.

May I wish respected chairman and participants good health. May the World Buddhist Conference crown with a great success.

Subbe Sattā Sukhitā Hontu

May all beings be happy.

H.E. Lt-Gen. Soe Win, Chairman of the Leading Committee for Organizing the World Buddhist Summit, Prime Minister of the Union of Myanmar delivers a welcome speech at the opening ceremony of the World Buddhist Summit.

Your Holiness, Venerable Monks, Excellencies, Distinguished Guests, Ladies and Gentlemen.

It is an honour and a privilege for the people of Myanmar to host the World Buddhist Summit in Myanmar. First of all, I would like to offer my respectful greetings to all of you on this auspicious morning.

Today the Saṁgharājas, Delegates, Heads of States and Ministers from foreign countries and the venerable monks and ministers from Myanmar are assembling here at the World Buddhist Summit.

It is a pleasure and an honour to pay respect and serve the Mahātheras and Buddhist leaders from various countries assembled in this great cave with common purpose and objectives. In this hallowed cave the Six Buddhist Council attended by about 2500 Mahātheras - was held in 1954. This was also the venue where Buddhist leaders from Theravāda and Mahayana countries assembled to celebrate 2500 years of the Buddha Sāsanā in 1958.

Today, Buddhist leaders from around the world are gathered again at this historical site to exchange views on the promotion and propagation of Buddha Sāsanā and on ways and means, which would contribute to bringing about peace and happiness for all mankind.

Exchange of views on the common issues with friendship and unity by the Buddhist leaders at the World Buddhist Summit is a milestone in the history of Buddhism. Despite the different traditions, sects and practices, we are all sons and daughters of the Sakyamuni Buddha. With regard to our objectives to understand the Four Noble Truths and to realize Nibbāna, we are the same.

In the Buddhist scriptures, we note four Saṁgha conferences during the lifetimes of four Buddhas - Kakusandha, Koṇāgamaṇa, Kassapa and Gotama. In all these conferences, the Enlightened Ones preached the virtue of patience, forgiveness, loving-kindness, compassion, and the avoid-

ance of evil in deed, speech and thought, as the basic principles of the propagation of Buddhism. I believe these admonitions by successive Buddhas will continue to remain as fundamental principles today in the dissemination of the Buddha's teachings.

The Buddha preached: 'The whole world is insatiable and always in need of something' (Uno Loko). The requirements of mankind can be divided into two kinds: physical and spiritual. Progress in science and technology can fulfil the physical requirements. However, the spiritual requirements of mankind can only be fulfilled by following the teachings of the Buddha.

Since the fourteenth century when science and technology made progress, moral values of patience, loving-kindness, compassion and selflessness are on the decline. It is the Buddha Dhamma that can prevent this decline and promote these moral values. I hope that the Buddhist leaders will build a world enriched with spiritual values and thus bring about peace and happiness to all mankind.

Because of ideological rivalry and the arms race, the world is apprehensive and the hearts of the people are burdened. Dhamma can help heal the troubled hearts of mankind to cool down and create peace and stability in the world. It is my sincere hope that the Mahātheras and Buddhist leaders will strive to promote peace, stability and the truth of Buddha Dhamma.

Myanmar is a country which received the teachings of the Buddha in His lifetime. According to religious chronicles, the Buddha visited Myanmar three times. As a Theravada country, Myanmar has preserved the pristine purity of the Buddha teachings for over two thousand years. The Government of the Union of Myanmar has formed the Ministry of Religious Affairs with three departments and is allocating big budgets for the promotion and propagation of the Buddha Sāsanā. Nearly five hundred thousand monks and nuns are engaged in scriptural studies and meditation practices at the State Pariyatti Sāsana Universities, meditation centres, International Theravāda Buddhist Missionary University and the World Buddhist Academy. These institutions are carrying out the following tasks:

(a) promotion and propagation of the Buddha Sāsanā

(b) disseminating Buddhist education (teaching and studying), and

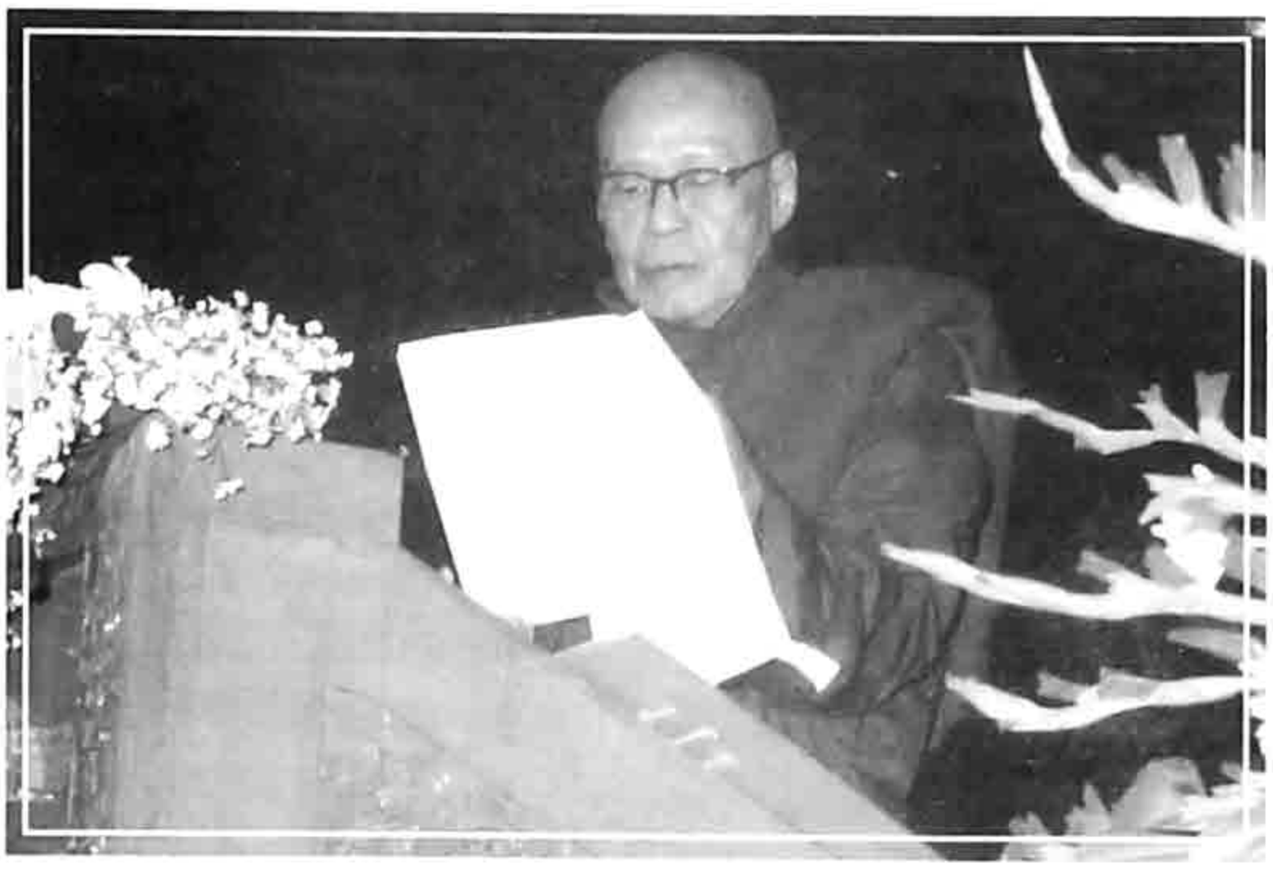
(c) protection of Buddhism.

In Myanmar, these tasks are happily undertaken by the State, the Sangha and the people in united manner.

I also would like to extend my cordial invitations to the mahatheras, Buddhist leaders and observers who are attending this summit to visit again to Myanmar. I warmly invite all to come to Myanmar for pilgrimage, study of Buddhist scriptures, practice of meditation and research. We will do whatever we can to help our honoured guests.

Once again, I am deeply honoured to warmly welcome State leaders, Buddhist leaders, observers on behalf of the Government of the Union of Myanmar, fifty-one million citizens of Myanmar and five hundred thousand monks and nuns, I would also like to thank all of you for participating in this event without caring your physical tiredness. The organizing committee has made arrangements to make your visit as comfortable and rewarding as possible. I hope you are happy with the preparations and arrangements.

May the teachings of the Enlightenment One
(the Buddha)
last long in the world.
May all beings always follow the Dhamma.



Joint Secretary Sayadaw of State Saṁgha Mahā Nāyaka Committee reads the message sent by Chairman Sayadaw of State Saṁgha Mahā Nāyaka Committee at the opening ceremony of the World Buddhist Summit.

ပြည်ထောင်စုမြန်မာနိုင်ငံတော်

နိုင်ငံတော်သံဃမဟာနာယကအဖွဲ့

မဟာနာယကကျောင်းတော်ကြီး၊ ကမ္ဘာအေးကုန်းမြေ၊ ရန်ကုန်မြို့.

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| | တွဲဖက်အကျိုးတော်ဆောင်ဆရာတော် | -၆၆၀၈၀၄၊ ၆၆၄၁၅၇ | |

May the auspiciousness, good health and happiness fall on the guests who come to attend the World Buddhist Summit for three days.

I feel reassured for the bright prospect of Buddha Sāsanā as I see all the delegates in spirit of unity are making great efforts for the perpetuation, promotion and propagation of Buddha Sāsanā.

If all Buddhists throughout the world actively cooperate with each other, Buddha Sāsanā will continue to flourish for so long. The thriving of Sāsanā is as bright as the light from one thousand suns and moons shone on earth.

The essence of Sāsanā is Sīla (moral precepts), samādhi (concentration) and paññā (wisdom). If we analyze these three concepts we can elaborate as the Noble Eightfold Path: right understanding, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

Out of the Noble Eightfold Path, right speech, right action and right livelihood belong to the realm of Sīla (moral precepts). Right effort, right mindfulness and right concentration are the qualifications of Samādhi (concentration). Right understanding and right thoughts are the components of Paññā (wisdom). The perpetuation of and flourishing of Sāsanā means the storing of Noble Eightfold Path in the hearts of mankind. Sakyamuni Gotama Buddha maintained that without following

Noble Eightfold Path, there could not be arahats and sotāpanna (stream-enterers). Only by means of Noble Eightfold Path, the fire of defilements can be extinguished. "Except in my Sāsanā, there could not be any arahats who have realized the Dhamma," so preached the Buddha in the Mahāparinibbāna-sutta. Even the Buddha attained Enlightenment and obtained Buddhahood only as a result of following the Middle Way or Noble Eightfold Path. The Noble Eightfold Path can be compared to pure cold water, which can put out the fire of defilements.

The people in the world are afflicted with the fire of lust, anger and delusion and faced with different kinds of problems and dangers. Peace cannot be achieved just by propagating. The degree of success for getting peace depends on how much we can control lust, anger and delusion. Therefore to establish a peaceful and prosperous world, the fire of lust, anger and delusion should be controlled not only by individuals, but also by making a great effort to propagate Noble Eightfold Path throughout the world.

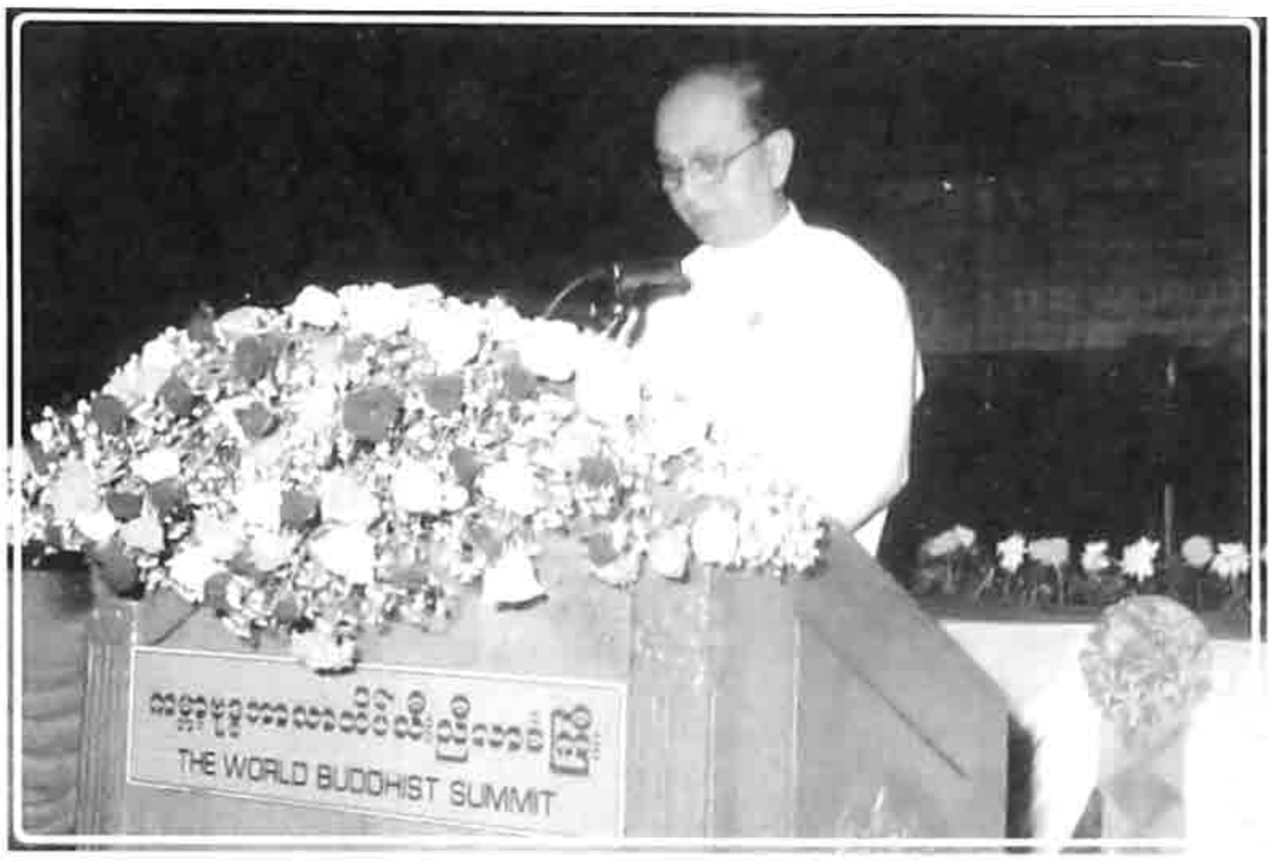
Sakyamuni Gotama Buddha recommends in the Mahāparinibbāna-sutta that if the Saṁgha meet frequently to work for the Sāsanā there is always prospect for success. Therefore by holding World Buddhist Summits frequently Buddhist leaders should discuss and draw plans for promoting and propagating the Sāsanā. All Buddhists should actively cooperate in this great endeavour to implement the plans for the promotion and propagation of the Sāsanā.

Chairman

State Saṁgha Mahā Nāyaka Committee

Myanmar

Leaders of the world nations attend the opening ceremony of the World Buddhist Summit at Mahā Pāsāṇa Cave.
[from left Combodia Deputy Prime Minister, Prime Minister of Union of Myanmar, Prime Minister of Thailand, Prime Minister of Laos PDR, Member of State Peace and Development council]




The message sent by H.E. Senior General Than Shwe, Chairman of The State Peace and Development Council to the Summit is read by Lt-Gen. Thein Sein, Secretary (1) of the State Peace and Development Council at the opening ceremony of the World Buddhist Summit.

I am deeply honoured to extend a congratulatory message on this auspicious occasion of the World Buddhist Summit.

The Government, the Saṁgha and the people are extremely happy and proud of the fact that this auspicious Summit is to be held in the Golden Land of Dhamma where Theravāda Buddhism is preserved in its pristine purity.

All those who gather in this Mahā Pāsāṇa Great Cave firmly believe that the timeless teachings of the Lord Buddha is very relevant and essential to save the humanity made up of craving, desire and suffering.

Today, the world is witnessing numerous conflicts and crimes. All those evils result from greed (lobha), anger (dosa) and delusion (moha). We should rid the world of the roots of all evils and sow seeds of goodwill, tolerance, kindness and altruism for the sake of peace and prosperity.

The Lord Buddha's message of the Four Noble Conducts, loving-kindness (mettā), compassion (karuṇā), appreciative joy (muditā) and equanimity (upekkhā) is the best path that will lead humanity to peace and harmony. Those teachings are valid not only for Buddhists, but for all humankind, regardless of race or creed. This universal message of the Compassionate Teacher, undoubtedly, can save humanity from the brink of despair, and lead humanity to a peaceful and prosperous world in which everybody can live in happiness.

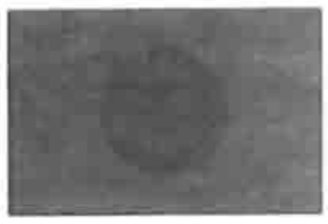
I am convinced that this Summit will be instrumental in promoting and propagating the Buddha'vs Teaching and will enable us to develop better understanding, friendship and cooperation, among Buddhist nations, and contribute to bring about peace and happiness to all mankind by generating tolerance, loving-kindness and compassion in our world.

On this occasion, I extend my respectful greetings and best wishes to all the participants for the success of this auspicious Summit.

May all beings be well and happy!

(Senior General Than Shwe)

Yangon



A delegate reads the message of Mrs. Begum Khaleda Zia, Prime Minister of the Government of the People's Republic of Bangladesh, at the opening ceremony of the World Buddhist Summit.

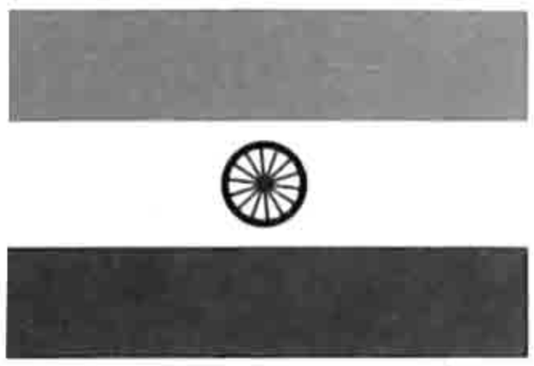
On behalf of the goverment and the people of Bangladesh and on my the own behalf, I extend to Your Excellency and through you to the friendly people of the Union of Myanmar our heartiest greetings and felicitations on the auspicious occasion of the World Buddhist Summit to be held in Yangon on 9-11 December 2004.

The philosophy of Buddhism specially the non-violence, tolerance and fondness have been associated with our history, thoughts and conscience. The constitutional spirit of Bangladesh for the promotion of international peace and harmony has imbued with those ideals. In the present critical time of human history, the spirit of Buddhism is strong substance to promote peace, harmony among the religious, races and nations. In Bangladesh, we are constitutionally committed to commual harmony, tolerance and mutual respect for each other's faith as well as obligated to ensure equality of rights irrespective of caste, creed and religious beliefs.

It is my firm belief that the Summit will give opportunity to get together the followers of Buddhism arround the globe including Bangladesh. I am confident that the Summit will further strengthen and consolidate the friendly realitions existing between our two people in the years to come.

I take this opportunity to convey my best wishes for your good health, happiness and long life and for the continued peace, progess and prosperity of the friendly people of the Union of Myanmar.

Please accept, Excellency, the assurances of my highest consideration.



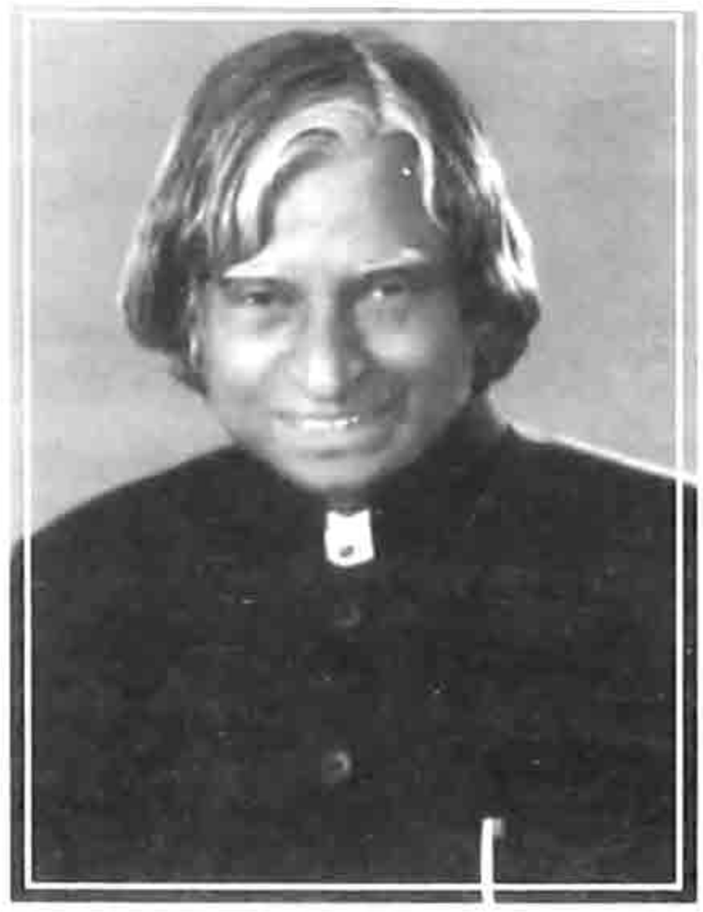
सत्यमेव जयते

राष्ट्रपति

भारत गणतंत्र

**PRESIDENT**

**REPUBLIC OF INDIA**



Indian Ambassador to the Union of Myanmar Mr Rajiv Kumar Bhatia reads the message sent by Indian President Mr. APJ Abdul Kala at the opening ceremony of the World Buddhist Summit.

I am happy to know that the World Buddhist Summit is being held in the Union of Myanmar during December 9 - 11, 2004.

Lord Buddha's teachings have historically inspired religious, social and political leaders in our two countries and other parts of the world. Mahatma Gandhi, the Father of the Indian Nation, was deeply influenced by Lord Buddha's precepts and teachings which have eternal truth and universal significance.

The Summit could be an occasion to renew humanity's faith in Lord Buddha's central message of "love for all lives", which is a key to restoring peace on the globe.

On this occasion, I extend my greeting and felicitations to all the participants and wish the Summit all success.

(A.P.J. Abdul Kalam)

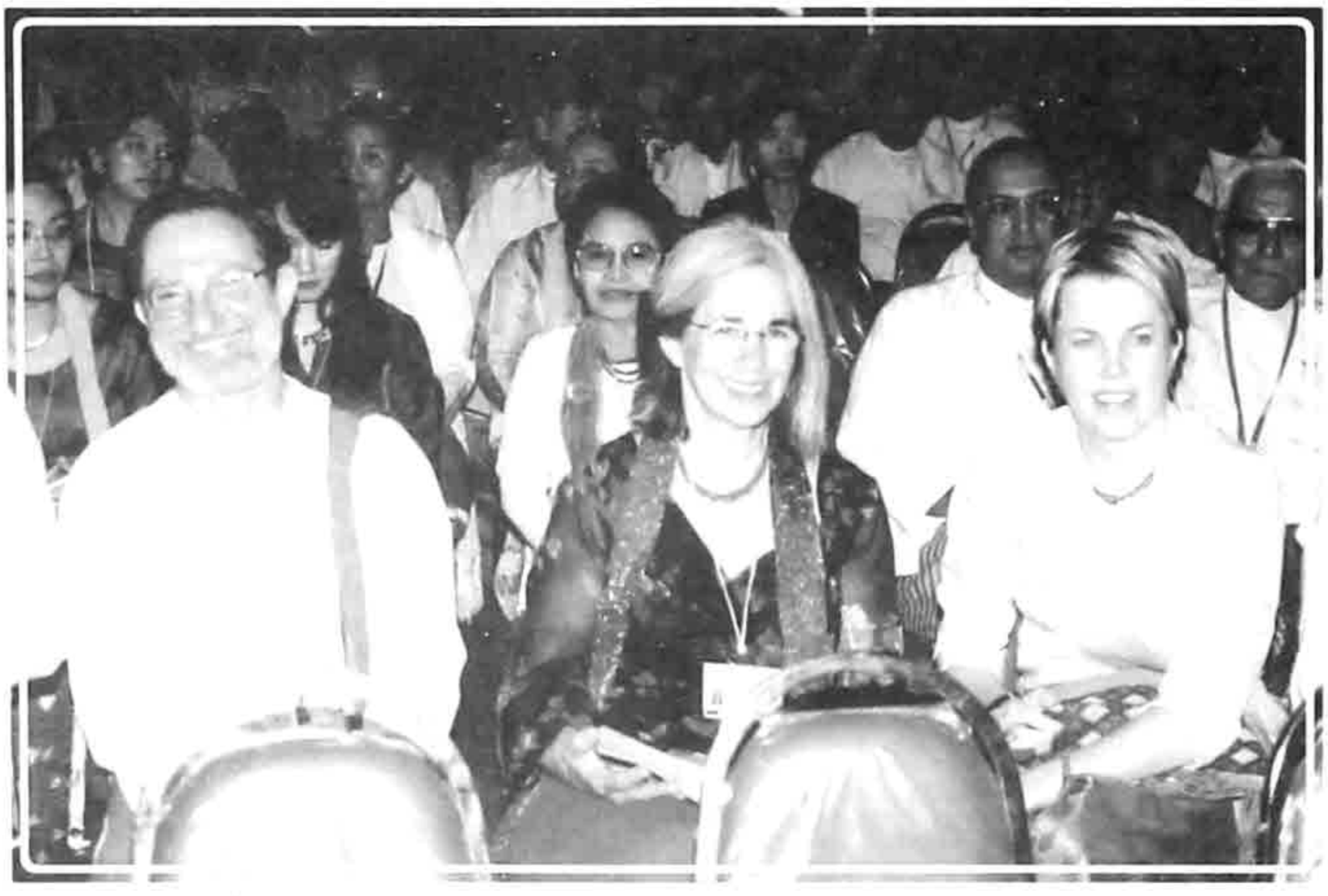
New Delhi

October 21, 2004

H.E. Dr. Thaksin Shinawatra, Prime Minister of Thailand delivers a congratulatory speech at the opening ceremony of the World Buddhist Summit.

It is a pleasure for me to be present at this august gathering of esteemed members of Mahā Saṁgha, scholars, government representatives and Buddhists from different parts of the world. The World Buddhist Summit is undoubtedly an event of great significance for Buddhists of this region, who share the strong bonds of religious and cultural ties, and for Buddhists the world over. On behalf of the Government and people of Thailand, I wish to extend to the Government and people of Myanmar our warmest congratulations on the successful hosting of this event. As a country where Buddhism has long taken root and flourished, Myanmar is indeed qualified as one of the most suitable venues for the World Buddhist Summit.

In the age of globalization when interdependence in all areas of endeavour and great leaps in science and technology have done much to compress the world, people of different races, cultures and religions have come to live and work together much more closely than at any other times in history. Telecommunications and Internet also enable people to have instant access to news and information from the other side of the globe. Peoples are now travelling the world at peace and intensity never seen before, as tourists, merchants, investors, job seekers and migrants. The demographical landscape of the world has indeed undergone dramatic changes. The multi-racial, multi-cultural societies have become the global phenomenon.



Along with the emergence of multi-racial, multi-cultural societies, also arise undesirable consequences of the process, namely the biases and prejudices on the basis of colours, beliefs, cultures and others. The rise in biases and prejudices, separating 'them from us', as we have witnessed in many parts of the world, breeds hatred,

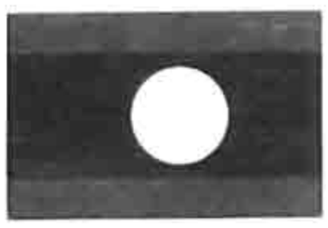
racial and religious conflicts and, worst of all, extremism and terrorism. All these, as we are all aware of, have been prevalent in many parts of the world and have posed as one of the most serious threats of the world today.

And for this reason, there is also a need for all of us, regardless of religious inclinations, to empower those who advocate and practise the middle path (or Majjhima Paṭipadā in Buddhism), moderation and tolerance. First of all, let me refer to the central tenet of Lord Buddha's teachings that killing, regardless of justifications, is a sin. The fight to life is supreme and, for whatever reason, should never be violated. We also have to help propagate that understanding, compassion, love and assistance are the beautiful and indispensable virtues for mankind and the true noble goals of all religions.

Buddhism is the religion of moderation and tolerance. A peace of mind and the salvation from Atta (self) are the ultimate goals of all Buddhists, which could be achieved by means of Sīla, Samādhi and Paññā. We, Buddhists, are taught to abide by Sila (the precepts), the first of which is to refrain from killing. We are also taught, among other things, to observe the four divine abidings, namely the loving-kindness (Mettā), compassion (Karuṇā), sympathetic joy (Muditā) and equanimity (Upekkhā).

I am therefore very pleased to see that we, Buddhists, have made efforts, by holding this World Buddhist Summit, which, among other things, aims to encourage Buddhists to help build lasting peace in the world, through the observance and propagation of the Lord Buddha's teachings. This is great and most valuable contribution from Buddhists at the critical juncture of the world. I wish you all a success in this quest of peace and happiness for all mankind.

Nuns throughout the world being seen at the World Buddhist Summit.



H.E. Mr. Bounnhang Vorachith, Prime Minister of the Lao Pepople's Democratic Republic delievers a congratulatory speech at the opening ceremony of the World Buddhist Summit.

Today, it takes a great pleasure and honour for me to attend the opening ceremony of the World Buddhist Summit which is being held in Yangon, a beautiful city enriched with many ancient and sacred Buddhist sites.

On behalf of the Government of the Lao People's Democratic Republic and Lao Buddhist worshipers, I would like to extend my sincere congratulations and goodwill to the Government and the Myanmar people for their concerted efforts to ensure the excellent arrangements of the World Buddhist Summit. At the same time, I would also like to pay respect and congratulate all Bhddhist representatives from various countries and organizations for taking part in the Summit.

The current World Buddhist Summit is of great significance as it enables the Buddhist leaders to gather and exchange views on the preservation of the revered Buddhist faith. It also provides an opportunity for the Buddhist followers worldwide to foster a sense of cordial friendship and mutual understanding with one another in order to ensure world peace and lasting tranquillity as well as bring about prosperity, happiness and well-being to mankind.

The Lao People's Democratic Republic has 5.6 million inhabitants, out of which 75% are Buddhists. Nevertheless, the Lao Buddhist people as well as other religious believers or atheist people have always manifested a sense of mutual respect thus enabling the entire Lao society to enjoy cordial friendship, harmony and mutual help while jointly safeguarding and driving the nation towards prosperity as defined by the Government policy.

I would like to congratulate and express my high appreciation to the Myanmar Government for establishing the International Theravāda Buddhist Missionary University that opened its doors six years ago. It is both a learning and dissemination center of Buddhist teachings for the people of the world. A number of Lao monks and nuns studied there and some are currently following their study in this University.

I would like to take this auspicious occasion to wish the World Buddhist Summit a brilliant success.

Cambodian Deputy Prime Minister Mr. Lu Lay Sreng reads the message sent by Mr. Sendch Hun San, Prime Minister of Cambodia at the opening ceremony of the World Buddhist Summit.

I am pleased to extend my warmest greetings to all Buddhist followers, the participants of the World Buddhist Summit in Yangon, the historic Capital of the Union of Myanmar.

It is my conviction that all the Buddhist including those from Cambodia still remember with deep gratitude the holding of the Third World Buddhist Summit in December 2002, in Phnom Penh of the Kingdom of the Cambodia, and patronized by His Majesty Preah Bat Samdech Preach Norodom Sihanouk, the King of Cambodia, in the Throne Hall. The outcome of the Third Buddhist Summit reflects a unified consolidation of Buddhists around the world in their cooperation to support and promote faith in Buddhism, for the cause of peace, stability and harmony among people living in a society.

In this sense, the conference records the value and the sense of profound friendship and solidarity among all Buddhists from different sects and countries. This tradition, that has been adhered by every Buddhist follower and that has been maintained and transferred from generation to generation long time ago, led us all toward a common goal of eliminating violence, aggression, jealousy and other dishonest and immoral acts, then turning to searching for harmony and coexistence under the lights of the Dharma of Buddha.

Thus, the Third World Buddhist Summit achieved such the results which are of great importance, upon our Buddhists role, in calling all mankind from every political affiliation to realize the dangers of being controlled by the power of greed, violence and hatred which are the frightening sins or evils; and come back to comply with the path of our Buddha.

In all these, I am strongly convinced that the World Buddhist Summit in Yangon will surely gain another momentum for global peace and generate more positive changes in exercising love and compassion, thus helping to reduce conflict and suffering, and making the world a better place to live.

With this conviction, on behalf of the Royal Government of Cambodia I would like to earnestly wish the World Buddhist Summit every success, with the sponsorship of the Government of the Union of Myanmar.

Once again, I wish the spirit of the World Buddhist Summit remain in our hearts forever and become the symbol of firm unity among all the Buddhist followers across the world, who follow the Dharma of our Buddha to create peace and progress.

Finally, may I wish all of you, the participants of this Summit, the five gems of Buddhist blessing.

Sri Lankan Ambassador to the Union of Myanmar Mr. DMM Ranaraja reads the message sent by Sri Lankan President Madame Chandrika Bandaranaike Kumaratunga at the opening ceremony of the World Buddhist Summit.

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இலங்கை ஜனாதிபதி
President of Sri Lanka

President of Sri Lanka,
Message of Her Excellency the President of Sri Lanka

I am happy to send a message of good wishes to the World Buddhist Summit being held in Yangon Myanmar from 9 - 11 December, 2004. It is noted that this Summit coincides with the founding of the Amarapura Maha Nikaya in Sri Lanka which celebrates its 2000 anniversary this year.

The Amarapura Maha Nikaya was established in Sri Lanka in the year 1803 after the visit of the Most Venerable Welitara Gnanatissa Maha Nayaka Thero to the City of Amarapura in Burma (now known as Myanmar) and obtained the Higher Ordination from the Dhamma Rajadhi Rajaguru Sangaraja Maha Nayaka Thero at the Swarnaguha Sima Malaka in Amarapura City. Since then the services rendered by the Maha Sangha of the Amarapura Maha Nikaya for the spiritual upliftment of the people of our country have been most outstanding and well recognized. We as Sri Lankans wish to place on record our appreciation of these services with a deep sense of gratitude. All Sri Lankans look forward to the continuation of this noble mission by the Maha Sangha of the Amarapura Maha Nikaya with dedication and commitment in the future too.

The great efforts being made by the Venerable Maha Sangha of the Amarapura Nikaya to ensure the advancement of our people as well as to usher in peace amongst all sections of our multicultural, multilingual and multiethnic society is a source of great encouragement. It is my sincere hope and wish that the deliberations of the Summit will help to spread the noble message of the Buddha and to ensure a peaceful world for all of us to live without fear and hatred.

May all beings be well and happy.

Chandrika Bandaranaike Kumaratunga
PRESIDENT

July 12, 2004

Vietnamese Ambassador Mr. Pham Quang Khon reads the message sent by Vietnamese Prime Minister, Phan Van Khai at the opening ceremony of the World Buddhist Summit.

## MESSAGE OF CONGRATULATION

**The World Buddhist Summit,**
**Yangon, Myanmar.**

On the occasion of the World Buddhist Congress, on behalf of the Government and the people of the Socialist Republic of Vietnam, I would like to convey to the Congress our warmest congratulations and best wishes for the great successes of the Congress.

Hanoi, June 22, 2004

**PHAN VAN KHAI**
**Prime Minister**
**The Socialist Republic of Vietnam**

Mr. Deep Kumar Upadhayaya, the Minister of Culture, Tourism and Civil Aviation reads the message sent by Nepali Prime Minister, Sher Behadur Deuba.

*The Prime Minister*

*Kathmandu*
*Nepal*

*June 21, 2004*

# *Message*

It gives me great pleasure to send this message of felicitations to the Government of the Union of Myanmar on the occasion of the hosting of the World Buddhist Summit in Yangon, Myanmar from 9 to 11 December 2004.

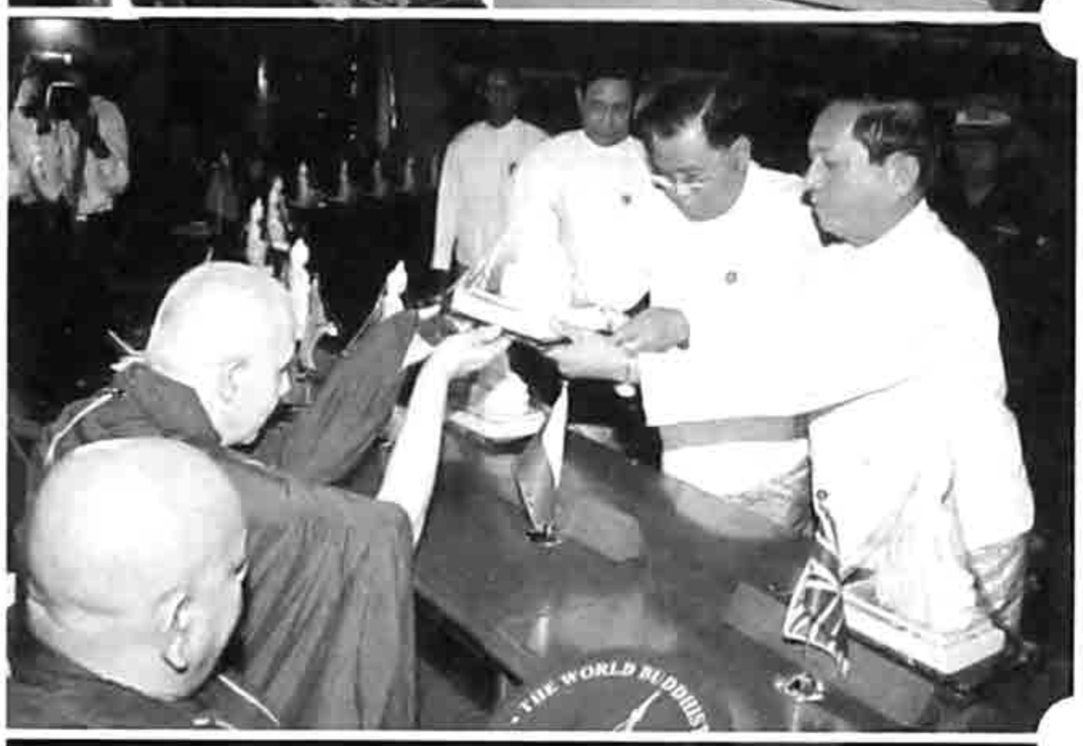
Shakyamuni Lord Buddha, the greatest apostle of peace was born in 623 B.C. in Lumbini, which lies in the southern part of Nepal. His teachings of peace, compassion and tolerance are as relevant in today's world as they were in the past.

We have just entered into the 21st century. The legacies of the last century like inter and intra-country wars, ethnic conflicts and host of other establishing factors have mushroomed in this world. The threat emanating from the existing stockpiles of both conventional and nuclear weapons still looms large. We, therefore, must remain effortful to maintain, promote and spread peace in our region and beyond. Mankind itself is responsible for propagating peace or making evil design of war. It is my fervent hope that this Summit would be successful event to highlight the growing importance of peace to the citizens of the world.

Peace and development complement each other. Without peace neither we can achieve economic development nor economic development be sustained. Viewed against this background. I believe that the convening of this Buddhist Summit in Yangon holds greater importance. I wish the Summit a great success.

Sher Bahadur Deuba

(Sher Bahadur Deuba)



H.E. Senior General Than Shwe, Chairman of the State Peace and Development Council, H.E. Vice Senior General Maung Aye, Vice Chairman of the State Peace and Development Council, H.E General Thura Shwe Mann, member of the State Peace and Development Council, H.E Lt-Gen Soe Win, Prime Minister of the State Peace and Development Council, and H.E. Lt-Gen Thein Sein, Seceretary (1) of the State Peace and Development Council pay homage and offer Buddha images to the Sayadaws at the opening ceremony of the World Buddhist Summit.

Venerable Sayadaw Dr. Ashin Nyanissara, Chancellor, Sitagu International Buddhist Academy delivers a Keynote Speech at the opening ceremony of The World Buddhist Summit.

# KEYNOTE SPEECH

Your Holinesses
Your Most Venerable Mahātheras
Distinguished Guests
Friends in Dhamma
Ladies and Gentlemen

First and foremost, I would like to convey my wish that may auspiciousness come to all the Buddhist leaders from many nations. I am also deeply honoured to deliver Dhamma speech on this important occasion.

Welcome to our golden land of Myanmar. We call our country golden land because of golden pagodas, golden rice fields and golden Dhamma. We are happy and proud to host this World Buddhist Summit as a devout Theravāda Buddhist nation where 500,000 monks reside with strong and united State Saṁgha Mahānāyaka Committee. The Government, the people and the saṁgha organizations are united in the promotion and propagation of Buddha Sāsana both inside the country and in the world.

The World Buddhist Summit is the most supreme and prestigious Buddhist conference ever held in the history of Buddhism. This Buddhist Summit surpasses the previous three Buddhist Summits in terms of number of participants, preparations and purpose. For two years, the Organizing Committee of Myanmar Working Committee have invested tremendous amount of their time, energy and money. We definitely gained experience from the three previous summits to improve upon the planning for theWorld Buddhist Summit.

Many brainstorming sessions were held in Myanmar to work out the details of the World Buddhist Summit. For this conference, all Minsters and the Prime Minister of the Union of Myanmar, called many coordinating meetings to prepare for the successful holding of the World Buddhist Summit as a national event. We all Buddhist leaders have discussed.

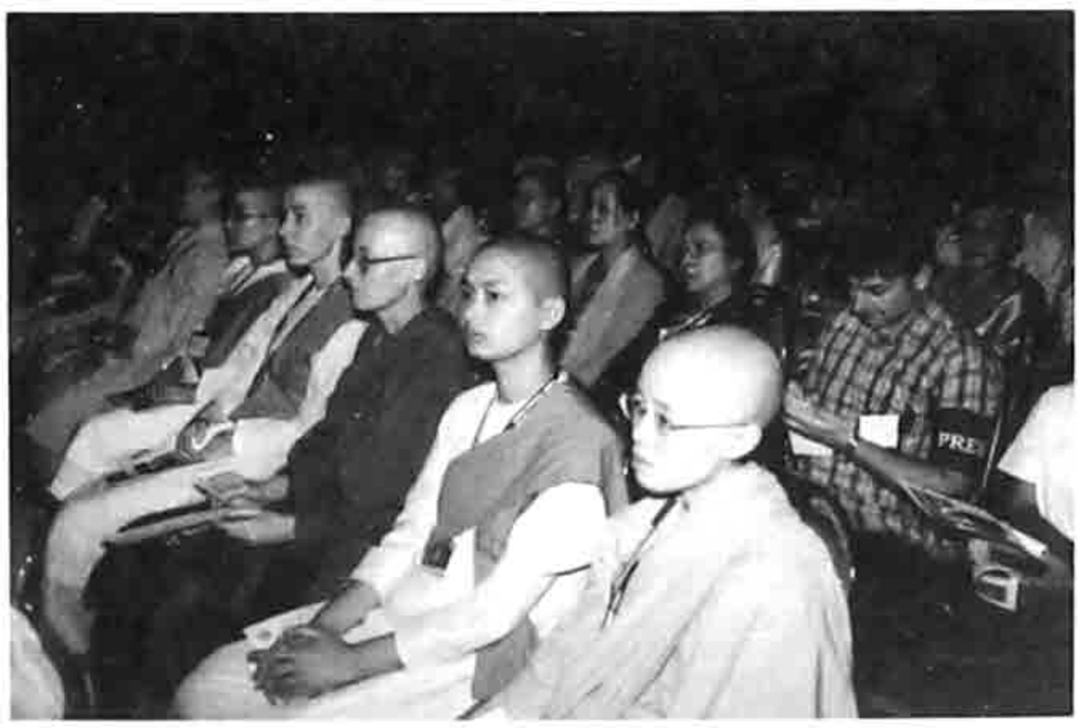
My sincere congratulations are in order for the Organizing Committee of Myanmar and the World

Buddhist Leaders. Both Mahāyāna and Theravāda Buddhists around the world give moral support for the successful holding of the World Buddhist Summit and express their desire to attend the Summit. On behalf of the Organizing Committee of Myanmar, I would like to apologize to those who cannot be seated in the cave because of the limited seating capacity. It would not be too much to say that the World Buddhist Summit bears many characteristics of the Seventh Buddhist Council, with Myanmar as centre of Buddhism for purification, perpetuation and propagation of the original teachings of the Buddha.

With the benefit of hindsight I would like to draw your attention to the wonderful coincidence regarding the venue of this conference. This Mahāpāsāṇa Cave has special historical and religious significance in the history of Buddha Sāsana. In 1956, monks from five Theravāda countries, namely, Cambodia, Laos, Myanmar, Sri Lanka and Thailand, convened the Sixth Buddhist Council in this very cave to celebrate 2500 years of Buddha Sāsana. Sangharājas, Heads of State and Prime Ministers of the five Theravāda countries graced the occasion and read goodwill messages. Moreover, ten Mahāyāna countries including Japan participated in that great event. Today, fortyeight years after the convening of the Sixth Buddhist Council, both Theravāda and Mahāyāna Buddhist leaders around the world are now gathering again in the same great cave and they will be discussing about Buddhist unity and cooperation and propagation of Buddha Sāsana.

The Buddha preached that frequent meetings and discussions of Buddhist leaders can contribute to the promotion and propagation of his teachings. In the Aparihāniya Sutta, the Buddha propounded the same thesis. Following the Buddha's advice for continuous discussion, the three main sects of Buddhism, namely, Theravāda, Mahāyāna and Tibetan Buddhism, are now meeting again at the Buddhist Summit to discuss the matters of unity and propagation, promotion, preservetion and protection of Buddhism.

Undoubtedly, the Buddhist Summits are sending powerful Buddhist messages of tolerance and compassion to the turbulent world where the strong rules over the weak and the rich is reluctant to share with the poor. Also the Buddhist message of harmony and peace as we emphasize in the



Summit motto will send vibrations to the region where violence, tension and death are the rule of the day and remind the world leaders that power craving is self-defeating and eventually end up in suffering and bloodbath. Lack of peace and harmony is bound to dislocate the family, society, nation, religion, environment and the world.

We must try our best until the world is convinced that Buddhist teaching of loving-kindness, tolerance and compassion is the only panacea to cure the illness of mankind. Even if we achieve harmony and peace in the world we still have to fight poverty, diseases and ignorance which are the origins of human misery and scourge of civilizations. The following are the five objectives for holding the World Buddhist Summit:-

(1) To promote friendship, mutual understanding and cooperation among the Buddhist countries,

(2) To maintain Buddhist teachings and practice among the Buddhist countries,

(3) To promote Buddhist education based on the studies of Buddhist scriptures in nations of the world,

(4) To help and to create the peaceful world by the Buddhists, and

(5) To propagate the original teachings of the Buddha in the world.

Let me go further to give you historical flashback of the Buddha's advice at a Sangha conference in his lifetime. His advice will be very useful guideline for our meetings.

Nine months after his Enlightenment, the Buddha held the First All Saṁgha Order Conference at Veḷuvana Monastery in Rājagaha. At the Veḷuvana Saṁgha Conference, the Buddha approved Ashin Sāriputta as first monk leader and Ashin Mahāmoggallāna as the second monk leader to supervise the Saṁgha Organization.

The main points of Buddha's Ovāda (Admonition) at the conference were as follows:-

(1) Patience (Forbearance) is the best virtue,

(2) The monk must not ill-treat the others,

(3) The monk must not accuse, abuse, and blame the others,

(4) Control your bodily, verbal and mental action,

(5) The monk must be content with the food, residence and his sleeping place,

(6) The monks must keep on practicing meditation,

(7) Avoid all evil actions,

(8) Avoid all evil speech,

(9) Avoid all evil thoughts, and

(10) Try to purify the mind.

Therefore, following the Buddha's advice at the above meeting, we, the sons and daughters of the Buddha, should earnestly discuss the propagation of Buddhism for the benefit of mankind with patience, contentment and optimism at this conference.

The meaning of man in Pāḷi sacred language is the rational being who could judge right or wrong and understand the relationship of cause and effect. When fear, worry, imagination and extreme thought often appear in man's heart, man cannot comprehend objective reality. Going beyond the rational limit, man's imagination runs wild and looks for a saviour. Therefore, fear and imagination are the origin of religion. When belief, worship and praying become main features in a religion, God rather than man becomes the central figure.

The Buddha's Dhamma does not follow this line of thinking. Problems of human's life could be found in human's body. The problem of fear, worry, dissatisfaction and suffering all happen in human's body. Therefore the solution to the problems is also to be found in the human's body. The human's body is the proportional

composition of mind, mental concomitant, and body. The mind and mental concomitant are not only the origin of problems of human being but also solutions have to be found in them. This is called truth or Dhamma when the Buddha preached the Dhamma based on the human being. Religion is mainly based on the concept of God because the main idea of religion is belief and worship. On the other hand, the Dhamma synchronizes the actions of body, speech and mind. In the words of the Buddha, "Easy to do are things that are bad and not beneficial to self. But very, very hard to do indeed is that which is beneficial and good." If Dhamma is to be practiced by every individual, peace will be achieved individually. Individual peace is the starting point to move forward to world peace.

**Four Big Tasks**

There are two main points in Dhamma preached by Buddha, namely, Noble Path and Noble Truth. Buddha's sons and daughters have been carrying the message of Noble Path and Noble Truth from generation to generation and preserve them for 2500 years. Although there are different Buddhist practices and different traditions, there has been no dispute over the Noble Path and Truth. This is one of the significant features of Buddhism.

The Buddha's sons and daughters who live during the age of Buddha Sāsana are all servants of Buddha Sāsana. Because of carrying over of Buddha Sāsana, which the Buddha preached for fortyfive years, by generations of our brothers, sisters and teachers, we come to possess this Sāsana. For the younger generations of our brothers and sisters to continue to work over the Noble Path to realize Noble Truth and to enjoy the bliss of Nibbāna, we must carry out four big tasks effectively. They are the following:

1. To preserve Buddhism as the original teaching and to keep its pristine purity;
2. To disseminate the original teaching of the Buddha effectively;
3. To apply the modern method and technique in preservation, teaching, learning and research of Buddha Sāsana; and
4. To protect Buddhist historical sites, ancient pagodas, Buddha images, Buddhist literature and cultural heritage from natural disaster and destruction by opposition forces.

There are four essential requirements for protecting, promotion, propagation and perpetuation of the Buddha's teaching. They are as follows:

(1) Man Power

(2) Money Power

(3) Material Power

(4) Mind Power

When we talk about manpower, we need to mobilize the power of monks, governments, educated persons, technicians and people from all walks of life for the promotion of Buddhism. Just as different nations with different political outlooks united in forming the United Nations, we Buddhists should try to unite our Buddhist nations and form United Buddhist Nations. In order to reach that stage, we need a powerful spirit of Buddhist brotherhood. The foundation of that spirit is friendship, understanding, forgiveness and patience. Added to these qualities are virtue and wisdom. I believe the present conference will contribute a great deal to friendship and mutual understanding among Buddhist leaders.

Without money power, we cannot undertake great religious projects effectively. During the Buddha's lifetime, a wealthy man named Anāthapiṇḍika built the Jetavana monastery for the Buddha at the cost of 540 million. In this monastery the Buddha with his disciples spent their days for twentyfive years. The Buddha also preached many Suttas and many people became Arahats after listening to the Buddha's sermons. About 300 Buddhist Era, Emperor Asoka spent millions to build many religious buildings and pagodas and to send missionary monks to nine regions. The venue of the World Buddhist Summit, the Mahā Pāsāṇa

Cave, was built at the cost of 9 million Kyats (Myanmar currency) in 1952.

Nowadays the renovation of this great Cave cost 900 million Kyats. The cosponsors of the World Buddhist Summit, the Government of the Union of Myanmar spent millions of dollars for this conference. There is no doubt that without money power, these grand projects cannot be implemented.

The same is true of material power. To make the Buddhist Summit a success, new audio-visual system, computers, mobile phones, transmission equipment, electrical appliances and printing press had to be installed and used.

Moreover, the most important prerequisite for the promotion and propagation of Buddhism is mind power. However much money, material and man power we have, without character, morale and virtue, we cannot implement any plan effectively. Virtue means disciplining of mind, body and speech. We as Buddhists have to keep the common virtue recommended by the Lord Buddha. We should store virtue of patience, loving-kindness and compassion and spirit of universal brotherhood in our hearts. At the same time, the kind-hearted person also must have good sense of virtue. Therefore, out of four kinds of power, mind power is the main power for successful promotion and propagation of Buddhism.

By using these four essential powers judiciously, Emperor Asoka had done a great service to Buddhism. As a result of Emperor Asoka's missionary efforts, Buddhism spread to Greece, Turkey and Russia in the west and to the whole of Southeast Asia. It was recorded in the history of Buddhism that Emperor Asoka built thousands of temples and monasteries.

Since these four powers were not combined well and used in Indian continent, land of the birth of Buddha Dhamma became the land of death of Buddha Dhamma. The big area of Buddhism has been reduced in size. Emperor Asoka's temples and monasteries became heaps of broken bricks. Therefore, at this World Buddhist Summit I would like to urge my brothers and sisters to safeguard, maintain and disseminate Buddhism to the best of their ability.

**Buddhism and Present-day International Situation**

When we look at the international situation, we will find everything is in ferment lacking stability in political, economic, social and military situation. The instability of the world starts with unstable state of each individual, whose unfulfilment of desires pave the way for tensions and war. The history of the world is full of wars waged by persons of unfulfilled desires.

To dominate other people, to confiscate other people's property, to kill other people are the basic features of international society. Moral man seems to be creating immoral society and we seem to be back to the law of the jungle. Peace is the scarce commodity only few people can afford to consume. In the words of the Buddha "Everything is burning: the mind is burning, mental objects (idea etc.) are burning, burning with the fire of lust, with the fire of hate, with the fire of delusion; it is burning with birth, aging and death, with sorrows and with lamentations." Beautiful world environment with mountains, forests, rivers and snow is defaced by factories which produce weapons for death and destruction. The earth which is full of precious gems became graveyard as a result of continuous wars. From the point of view of law of nature, the root of these evils are cravings and desires.

Underneath the appearance of human being lie delusion, lust and anger. If we can identify the problems, we can now look for the solutions. In the same manner, if we know the cause of illness, we can find out the medicine to cure the illness. In other words, the Buddha is a great doctor who can heal the suffering of mankind. Tipiṭaka texts are like books for prescription for the cure of human mental illness. Noble Truth and Noble Dhamma is the most effective medicine for patients of the world who are suffering from mental illness. It is the prime responsibility of the Buddha's sons and daughters to fulfil the needs of mankind by teaching them Dhamma. In order to educate the world which cannot comprehend the objective reality and to

cure the world which is burning with lust and delusion, I strongly recommend to open more Buddhist centres around the world.

In many World Buddhist Conferences, world Buddhist leaders have tried every possible effort towards Buddhist unity and cooperation. Because of these world conferences, the Theravadins, the Mahayanists and Tibetan Buddhists came to learn more about each other. Personal friendship and ties have also been forged. We need to take further steps towards drawing a concrete action plan to translate our words into action. In future plan we should do more networking among us, especially we should form linkages among universities, monasteries and exchange scholars. International forums for Buddhist leaders are absolutely essential and should be regularly held for intellectual debates and exchange of ideas. We also should participate in these forums with understanding, patience and forgiveness to each other to reach our common goal. Recent conference initiated by Thailand based on the spirit of our Buddhist Summit to celebrate the day of Vesak or Buddha's Birthday at the United Nations Headquarters or other United Nations Offices is a step in the right direction and it augurs well for the future Buddhist unity and cooperation. Again, the International Conference on Theravāda and Mahāyāna Buddhism held in Thailand in July of this year also gave new impetus to Buddhist unity and cooperation.

For further implementation of plan for Buddhist unity and cooperation we need an institutional structure. I think it will take its final shape in due course with progress of further discussion. Moreover, Buddhist education is also a very effective medium by which Buddhist sects will understand each other well. In short, our commitment to Buddhist unity and cooperation is indispensable and this World Buddhist Summit is reaffirmation of our lofty ideals.

Although the Buddhist leaders are outwardly different in appearance, traditions and cultures, inside their hearts they are the same in cherishing the values of loving-kindness, forbearance, compassion and wisdom. The Eightfold Noble Path laid down by the Buddha is the common path we will have to take together. The Noble Truth of Cessation is our common destination which we are determined to reach in the end. Therefore, let us walk together in the common path with common values toward our common destination. I also pray that all the supreme Buddhist leaders and the delegates of the Buddhist Summit as a united group fulfil sublime mission with noble aims and objectives.

May the Buddhist leaders be able to do more
for the promotion and propagation of
Buddha Sāsanā.

May the Buddhist leaders help to solve
the problems of mankind,
while taking the Noble Path.
Let us realize the Noble Truth of Cessation
together.

May the Dhamma prevail everywhere.

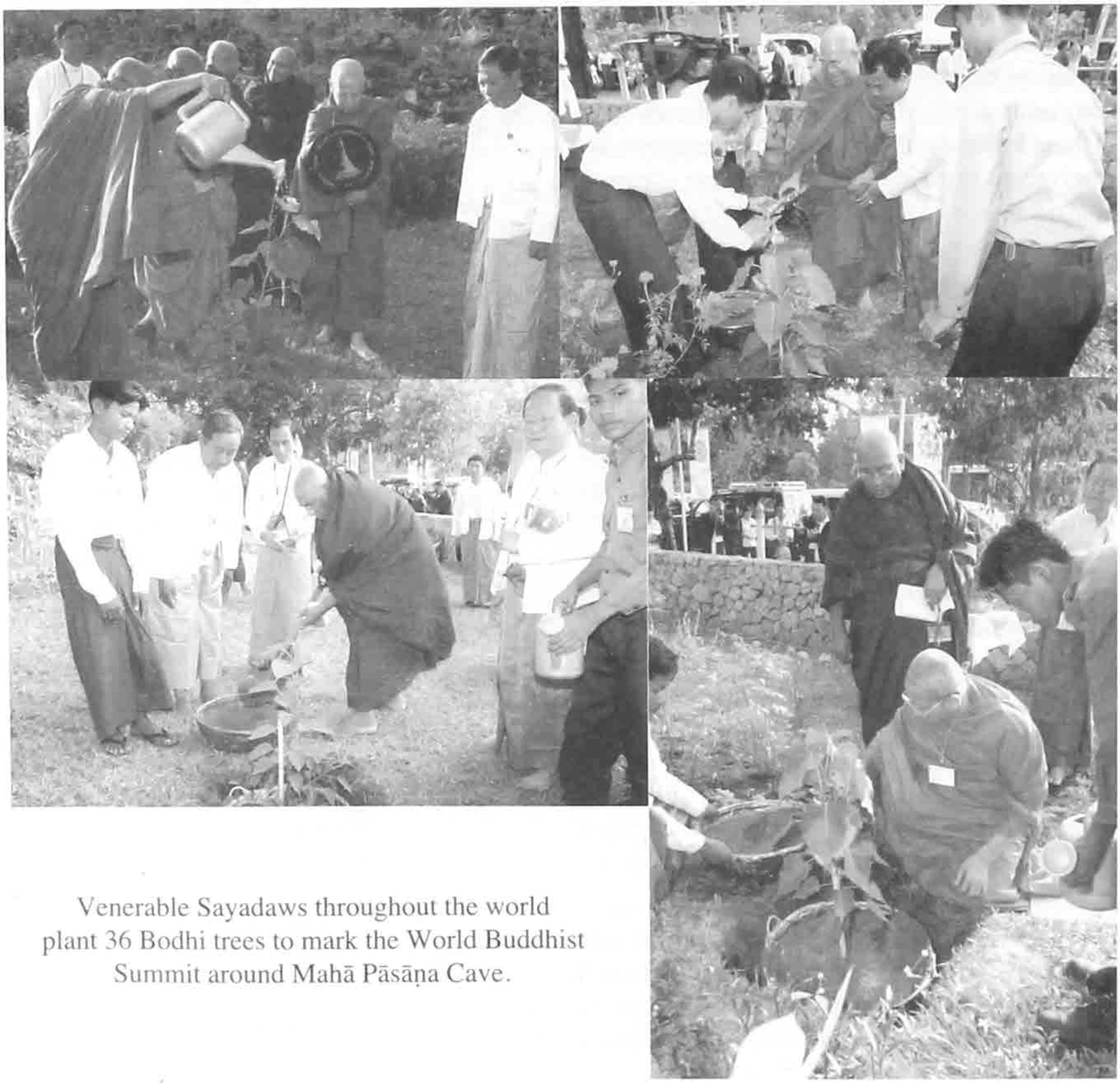
May original Buddha Sāsana exist in its purity.

May the sentient beings be free from suffering .

May sentient beings be well and healthy.

May all the Buddhist leaders work together for
World Peace.

Venerable Sayadaws are coming out of the Mahā Pāsāṇa Cave when the opening ceremony of the World Buddhist Summit is over.



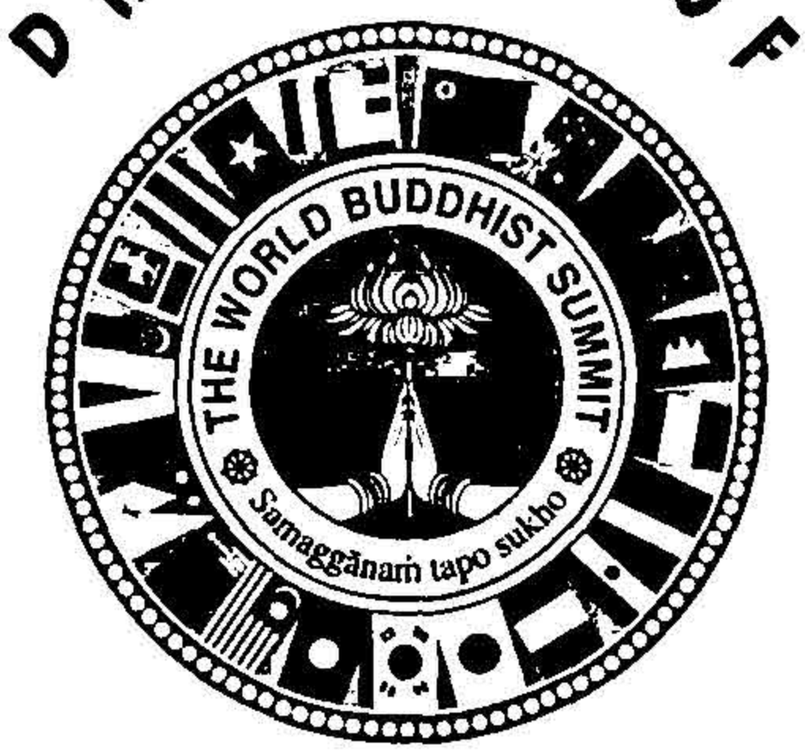
Venerable Sayadaws throughout the world plant 36 Bodhi trees to mark the World Buddhist Summit around Mahā Pāsāṇa Cave.

H.E. Senior General Than Shwe,
Chairman of the State Peace and Development Council, cordially greets
H.E. Dr. Thaksin Shinawatra,
Prime Minister of Thailand at the opening ceremony of
the World Buddhist Summit.

H.E. Senior General Than Shwe,
Chairman of the State Peace and Development Council, cordially greets
H.E. Mr. Bounnhang Vorachith,
Prime Minister of the Lao People's Democratic Republic at the opening ceremony of
the World Buddhist Summit.

H.E. Brig-Gen Thura Myint Maung,
Minister for Religious Affairs presents copy books of tri-pitaka treatises to H.E. Mr. Rajiv Kumar Bhatia, Indian Ambassador to
the Union of Myanmar at the opening ceremony of
the World Buddhist Summit.

H.E. Mr. Rajiv Kumar Bhatia,
Indian Ambassador to the Union of Myanmar
opens the Photo Exhibition
on Buddhist Culture Heritage at the Vijaya Mingalar Dhamma Hall.

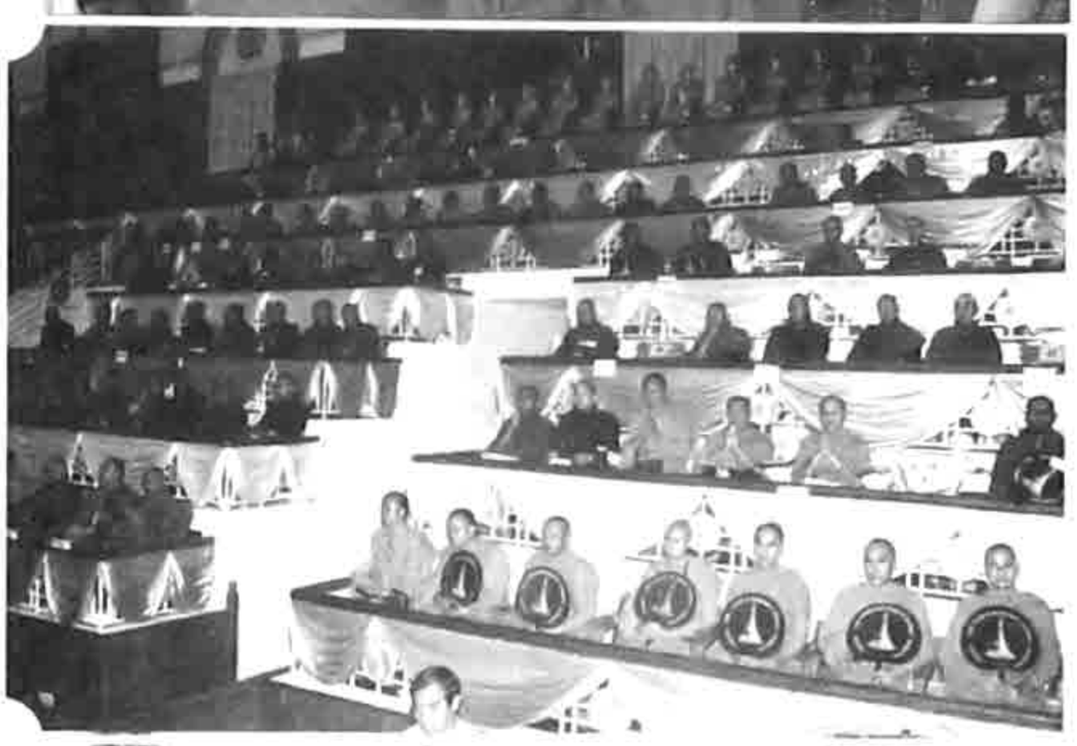



# THE WORLD BUDDHIST SUMMIT

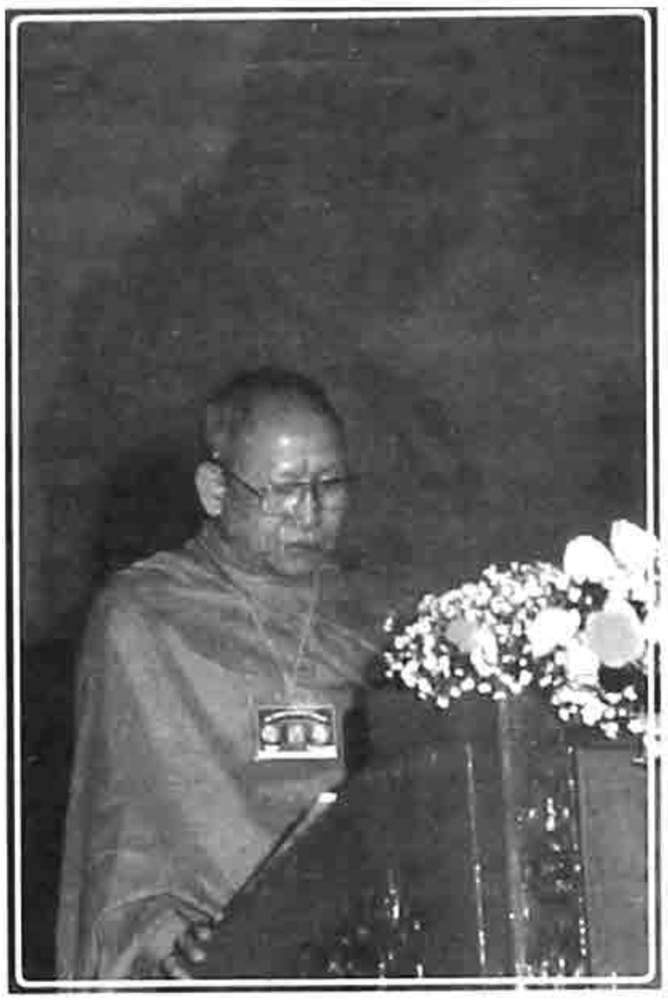
## Mahāpāsāṇa Cave, Yangon Myanmar

9th - December - 2004

## Evening Session



Evening Session of the first day programmes of the World Buddhist Summit being held in progress.



Pro-Rector of Mahachulalongkorn-rajavidyalaya University reads the message sent by His Holiness Somdet Phranyana-samvara, the Supreme Patriach of Thailand.

## The Homily Message from His Holiness Somdet Phrañāṇasaṁvara The Supreme Patriach of Thailand

On the occasion of the Buddhist Summit, in Myanmar,
December 9 - 11, 2004

Dear Buddhist Delegates,

I am very pleased to have your letter of invitation to the Buddhist Summit during December 9 -13, 2004 in Myanmar. I regret that my bad health prevents me from attending the meeting. However, I will certainly have Thai Sangha delegates participate in the Summit.

Changes in ecomomics, politics, science and information technology (IT) are taking place rapidly everywhere. Human needs and desires follow them unavoidedly and endlessly. They force people to seek what they lack and desire. However, they cannot meet everything they are in need of. So they suffer more of less. Buddhism plays its more important parts in such situations. The Buddhist instructions of the three signs of Being: impermanence, state of conflict and not-self may help people in sufferings understand what is happening: no one can get everything they want; nothing is permanent, it is not under your control.

Buddhism is the religion of refinement and elaboration; it is endowed with wisdom. The Buddha laid the stable foundation of his teachings step by step from low to high. That is, he first instructed precept, afterward meditation and then wisdom respectively. The precept is the solid base of meditation which leads to wisdom. Without meditation, wisdom will not occur and meditation will not appear without the precept. These teachings are of great advantages in human bodily, vocal and mental developments.

Development according to Buddhism, refers to a continual advancement of improvement. It is what to be preformed. Nations prosper due to the progression of their underdeveloped parts. Of course, human beings in each nation are to be developed as well. Human development should begin with their under-developed mental improvement. Without this process, it is difficult to progress their other parts. Buddhism itself needs to be developed too. It is the Buddhist instruction that is applied to improve Buddhism. This Buddhist Summit is for Buddhist development.

May I say amen to this good deed and wish all of you a great success in the Buddhist Summit for the good of many people all over the world.

A delegate reads the message sent by the Ambassador of the People's Republic of China.

中 华 人 民 共 和 国 大 使 馆

No. 362/2004

The Embassy of the People's Republic of China in the Union of Myanmar presents its compliments to the Ministry of Foreign Affairs of the Union of Myanmar and has the honour forward here with a message of congratulations from H.E. Mr. Li Jinjun, Ambassador Extraordinary and Plenipotentiary to the Organizing Committee of the World Buddhist Summit to be held from 9th to 11th December 2004.

This is my pleasure to present a congratulatory message to the World Buddhist Summit.

I hope the Summit will be satisfactory and successful!

The Embassy would be very grateful if the Ministry could convey the messages to departments concerned.

The Embassy of the People's Republic of Chinas avails itself of this opportunity to renew to the Ministry of Foreign Affairs the assurances of its highest consideration.

Yangon, 25 November 2004

Ministry of Foreign Affairs
Union of Myanmar
YANGON

A delegate reads the message sent by the Ambassador of Malaysia.

MESSAGE FROM AMBASSADOR OF MALAYSIA,

DATO' CHEAH SAM KIP

WORLD BUDDIHIST SUMMIT

9 - 11 DECEMBER 2004

YANGON

1. It is my pleasure and honour to extend the Malaysian Government's sincere congratulations to the Government of the Union of Myanmar for hosting the World Buddhist Summit in Yangon from 9 to 11 December 2004.

2. The Summit is indeed an event of great significance not only to followers of the Buddhist faith but others as well. I am confident that the Summit, by bringing together followers of the Buddhist faith from diverse historical, geographical, racial and cultural background throughout the world and who are bonded together by a common religious practice, will further enrich mutual understanding not only among the participants but also others with different religious belief.

3. I wish the World Buddhist Summit great success in its deliberations.

Embassy of Malaysia
Yangon

30 September 2004

EMBASSY OF MALAYSIA YANGON

A delegate reads the message sent by Mr. Charles Petrie, UN Resident Coordinator & UNDP Resident Representative, Yangon, Myanmar.

UNITED NATIONS NATIONS UNIES

OFFICE OF THE RESIDENT COORDINATOR, YANGON, UNION OF MYANMAR

REFERENCE:

**Message on the occasion of the Buddhist Summit 9~11 December 2004**
**By Mr. Charles Petrie, UN Resident Coordinator & UNDP Resident Representative**
**Yangon, Myanmar**

On the occasion of the opening ceremony of the Buddhist Summit, it is a great honor and privilege to express our most sincere appreciation and congratulations to the people of Myanmar and to the Ministry of Religious Affairs of the Union of Myanmar for organizing the Fourth Buddhist Summit.

Myanmar has a long history of Buddhism. Buddhist teachings, cultures, traditions and values pose a strong bearings and influences over the daily lives of the Myanmar people.

Buddhism teaches people to be kind, compassionate, caring and to embrace all beings with Metta –pure loving kindness. It also teaches people to be peaceful, tolerant and create the culture of peace and tranquility for the development of the country.

In the growing world of extreme poverty, armed conflicts and terrorism, the teachings and principles of Buddhism; Metta- pure loving kindness is much more needed than ever before for caring and protecting the poor and the most vulnerable communities.

We wish the Summit every success in promoting the world's peace.

13 October 2004

Ministry of Foreign Affairs
Yangon

A delegate reads the message sent by World Health Organization.

WORLD HEALTH ORGANIZATION ORGANISATION MONDIALE DE LA SANTE

COUNTRY OFFICE IN MYANMAR
Tel: (95 1) 212 606, 212 608, 212609

Ministry of Foreign Affairs
Government of the Union of Myanmar
Yangon, Myanmar

In reply please refer to:
Prière de rappeler la reference:

30 September 2004

Dear Sirs,

It gives me great pleasure to convey my warmest greetings to the organizers of the World Buddhist Summit which will be held in Yangon, Myanmar from 9 to 11 December 2004.

We are sure the outputs of the World Buddhist Summit will contribute to the process of peace, tranquility and harmony of global community.

On behalf of World Health Organization, we would like to take this opportunity to wish you all the success in your noble endeavours and assure you of our utmost cooperation.

With best regards.

Yours sincerely,

Dr Agostino Borra
WHO Representative to Myanmar

cc :
Organizing Committee
World Buddhist Summit
Yangon

A delegate reads the message sent by H.E. Mr. Muhammad Nawaz Chaudhry Ambassador of the Islamic Republic of Pakistan.

Special Messenger

**Embassy of Pakistan**
**Yangon**

No.Pol.7/11/2004

It gives me great pleasure to extend my sincere felicitations to all concerned, on the auspicious occasion of World Buddhist Summit which is being held in Yangon on 9-11 December 2004.

This is a big event by all means. The noble teachings of Lord Buddha which emphasize upon the values of tolerance, peace and compassion continue to be as inspiring and relevant as they always have been since ancient times. In fact, we can learn a great deal from lord Buddha's teachings to promote a climate of intra-religious harmony, moderation and peaceful coexistence, the need of which is being increasingly felt currently.

I wish the Summit every success.

Muhammad Nawaz Chaudhry Ambassador,
Islamic Republic of Pakistan

November 24, 2004

EMBASSY OF PAKISTAN
YANGON

A delegate reads the message sent by Oleg V. Kabanov Ambassador of the Russian Federation.

**ПОСОЛ**
**РОССИЙСКОЙ ФЕДЕРАЦИИ**

September 30, 2004

Dear friends,

I would like to take this opportunity to express, on behalf of the members of the Embassy of the Russian Federation in the Union of Myanmar and on my own, our heartfelt felicitations and the warmest greetings to all participants in the World Buddhist Summit.

We are strongly confident that this meeting of the representatives of the world Buddhist community being held on the Golden Land of Myanmar, where the pure Buddha Teaching is flourishing, will make an invaluable contribution to promotion of tolerance and understanding among the peoples of the Earth, consolidation of peace and stability in the world.

Please accept our most sincere wishes of every success in all your endeavors.

Yours sincerely, Kabanov

Kabanov
Oleg V.KABANOV
Ambassador
of the Russian Federation

THE WORLD BUDDHIST SUMMIT
THE UNION OF MYANMAR
YANGON

Venerable Pannyavaro, Buddha Net
Webmaster, Sydeny, Australia

# Buddhist Information, Education and Resources on the Internet

Venerable Pannyavaro
Buddha Net master, Sydeny, Australia.

The challenge that Buddhism faces today is not with the Dharma itself, the Buddha's teaching - as the timeless message embedded in the Four Noble Truths maintains its validity - but how to present this ancient teaching as a meaningful alternative to people who have been shaped by the values of the consumer society.

There is a new era of technological innovation sweeping the world, which has spawned a new medium the Internet's World Wide Web, a verypowerful communications network and learning environment. The Internet should not be seen as just a new way to disseminate or repackage the Buddha's teachings but potentially as a base for an innovative online Dharma Community - a Cyber Sangha, that offers alternative social and spiritual values.

The World Wide Web provides the Sangha with an additional resource with which to educate and communicate dharma. A student can access information, teachings, sutras, educational resources and eventually online teachers and monks from anywhere in the world (with access to a device connected to the internet), anytime of day or night, free of charge, with content personally selected and instantly delivered. This ability to publish information and educational programs relatively cheaply and supplied free of charge suits the Buddhist Sangha traditions of dharma teaching at no cost, for the benefit of all sentient beings.

### Online Growth

On what grounds can we realistically predict the future of the Internet? Well, we can get some idea from the trend in the online growth. At present about 6% of the world's population uses the Internet. Almost one billion people, or 15 per cent of the world's population, are predicted to be using the Internet by 2005. Last year, the US accounted for 34 per cent of Internet users, Europe 29 per cent and Japan 10 per cent. By 2005, web use in Europe and Asia will outpace that of the US. And according to reports, the spread of mobile phones and other devices that link users to the Internet will add to this increase.

In less-developed nations, the reality is that, most people lack access or cannot afford the Internet or modem communications. Overall, about 400 million of the world's six billion use the Internet daily. Those growing up on the Internet will one day make up the bulk of the population and there will be very few nonusers down the road.

When one looks at online religion - it can only be expected to boom. Eight per cent of adults and 12 per cent of teenagers in the US use the Internet for religious or spiritual experiences, and the number is likely to grow rapidly, according to a study. So in spite of the drop in interest in mainstream religions and increasing secularization, which is the view that one's life can or should be carried out without a religious element, the age-old search for meaning has found the new medium - the net.

### Technological Innovation

Technology will continue to develop at a rapid rate with the internet combining with modern appliances and machinery to allow new ways to communicate with, and control, the tools around us. The implications for Buddhist education and information technology systems are immense.

### Online Buddhist Resources

With free distribution and teaching of dharma being a key directive of the Buddha, the internet as a framework seems to fit well with Buddhist community dynamics. Providing a relatively 'toll free' platform for the community to access a variety of Buddhist websites including traditional centres, and monastery homepages, online chant books and audio talks for download from many of the traditions great modern teachers, as well as many of their publications available for free download in keeping with the Buddha's teaching. Other resources available include, online directories with contact details for monasteries and centres covering many different countries worldwide, as well as online meditation courses, and equipment and supplies available for purchase at online stores.

Top Buddhist Websites
Online Meditation courses
Online Suttas

### BuddhaNet.net

Buddhanet is a non-sectarian Buddhist information and education network, administered by the Buddha Dharma Education Association, embracing all traditions, publications, teachers and their organisations. As such, BuddhaNet.net contains a wide variety of professional quality PDF files of popular modern and ancient texts and their associated commentaries, as well as original Buddhist scriptures and translations in digital format, also a monthly magazine is produced, educational and entertaining 'Flash' presentations, and even comics and online animations for the kids!

In addition, Buddhanet publishes online a unique world wide directory of Buddhist temples, organisations and meditation centres. Buddhanet also produces audio files including temple sound effects, Dharma talks and chanting from many different traditions. Generally, most Buddhist websites provide information on the organisation, teacher, usually have a few talks and publications for download, as well as some selected Buddhist scriptures from the associated tradition. Whilst this is the first step in creating an online

Sangha, the dissemination of information into the collective Worldwide Web from what has traditionally been limited in its external exposure, utilising cutting edge technologies and software programs will allow the message of Dharma to be taught using new means and methods, which one day may assist with the cultivation of serenity and insight on a direct experiential level.

BuddhaNet.net has recently been voted one of the world's top websites and appears in the most recent issue, February 2004's 'Best on the Web', by US publication PC Magazine. BuddhaNet.net averages more than 500,000 page hits per day, is run by a dedicated team of volunteers, and relies solely on donations for its ongoing operation.

**A Globalised World**

The linking together of the world's population in the globalised economy is undermining the individual's ability to function as a cooperative responsible member of their society. This happens because the ultimate effect of corporate culture is to reduce the person to a mere consumer, on the assumption that happiness can be achieved through acquisitiveness and the enjoyment of goods.

Buddhism has within it a social dimension that can address global problems, a way to "heal the wounds of the world". This way is the Buddha's Noble Eighffold Path, the practice of which while personal, requiring individual effort has consequences that are deeply social. So there is a need now for the socially engaged side of Buddhism to be combined with personal growth and the path of liberation as the answer to the individual's alienation.

It will require radical changes before we can see any alternative to current values and attitudes. Yet the Internet could bring about such a social revolution in values, as the corporate world, try as it might has not yet succeeded in dominating it. If we creatively use the technology, the Net can cater for the religious or spiritual side of human nature and the means of offering care and compassion in this digital world.

Buddhism with its ancient teaching and cultures must seize the opportunity and adapt itself so that it can make a meaningful contribution to the social and spiritual needs of the inhabitants of this blue planet via this new medium.

While Buddhism is not a religion that proselytes, that is, seeking to win over or convert, it certainly has a sense of its own mission in spreading its message. In the past the Buddha's Teachings spread slowly, not only due to the limitations of ancient communications, but because it needed to make a local adaptation to each new culture it encountered. As an example, it took the Buddha's Dharma about 500 years to go from India to China. It is not only the time factor, but also the need to transform itself into "Chinese Buddhism". That is, it had to accommodate itself to the indigenous religions and philosophies, Taoism and Confucianism, before it was acceptable locally. But in the process of accommodating itself to the local culture the Teaching is transformed and can be very different from the original.

The difference in a Globalised World is that the acceptance of the Buddha's teachings does not depend on whether it can accommodate itself to a particular culture or religion but the appeal of its core insights. In fact the cultural accretion has to be differentiated from the core understandings before it can be seen to resonate with universal truths. So, in an increasingly secular and Globalised World where technology and scientific appraisal is all pervasive, the Dharma or Truth itself stands alone.

The challenge now is can the Sangha, that is, committed communities of Buddhists, use the tools, and acquire the skills of the Digital Age? And further, can we find new ways and means of presenting the Buddha's teachings that are relevant to the digital world rather than the traditional methods of sermons and ritual that has little or no appeal to the technocratic generation.

It's not just technical skills that are needed but the motivation of selfless service and compassion, core values of the Buddha Dharma as expressed in the ancient Bodhisattva ideal. It is becoming increasingly self-evident that we have to move from the limitation of individual and national boundaries to a worldview of a shared planet.

If such a notion as a Cyber Sangha is to come into being and realistically it will probably take a generational change - it will either come about when young monks in the scholarly tradition in Buddhist countries go online or more likely, as is happening now, the new generation of Western Buddhists, who are not on the whole conditioned by a particular Buddhist culture, produce more appealing e-Dharma content for its own.

For the traditionalists - hankering for the past - there can be no going back, as it would be foolish to think that one can create some sort of "Virtual Temple" based on ritual and ceremony. Or that one can recreate the practical cultural customs of Buddhism on the net, which unfortunately the pure Buddha's teachings have become so embedded in.

The role of an online Sangha is to offer a spiritual alternative while dissemination the Dharma through E-learning (electronic Dharma). This would need to go hand in hand with the servicing of the needs of people who are experiencing negative aspects of the Globalised Economy - the pressures and stresses it creates.

## Buddhist Insights and the Internet

In a rapidly changing digital world, where many are stretched and stressed, we need to come to terms with the effects of such stress and pressure on the human psyche. I'm not suggesting that we create some 'virtual utopia' as the Dharma tells us that there is no certainty and that things are inherently unstable and insecure. The experiential knowing of this Insight allows us to let go and be free of clinging to that which is known, to block the flow. This acceptance of change and the ability to work with it is in the words of Alan Watts the "Wisdom of Insecurity".

The Internet gives us many opportunities to promote Buddhist values, understandings and Insights on a global scale. Buddhism has survived materially until now because of the practice of "Dāna", which is a culture of strafing and service, as opposed to the greed culture based on monetary values. This leads to misuse of the technology, as the motivation is merely to make a dollar, as we have seen in the recent collapse of the Dotcoms, which views the Internet as a market place it can exploit. In contrast to this we have the example to the earlier BBS (Bulletin Board System), which had a culture based on a genuine sharing and learning community offering a largely free service operated by volunteers. This is the way an online Dharma Community will ideally operate - as a focal point, a hub for community sharing and support.

In the spiritual vacuum called the Modern World - with its preoccupation with having it all, there is a need to make known the contribution that Buddhist mental culture can offer. The techniques of meditation, for example, can be explained and illustrated very well on the Net through streaming audio and video, with the student being guided by an online teacher. The characteristic of the Internet is its interconnectivity - global interdependence. This is a core Buddhist understanding, a universal truth. Its appreciation leads to the maturity that moves from an ego-self preoccupation to an interconnectivity that empathizes with all suffering life.

There will be a new emphasis on lifelong learning, on training and retraining, of development and innovation. This era of all-encompassing change will need to be accompanied by an ability to cope with the pressures caused by the new technologies, without becoming overextended and stressed. So we will need to have the skills to

manage our own mental health through the healing practices and Insights that the Dharma can give us.

We are seeing that the psychological and healing side of Buddhism is being utilized by modern Psychotherapy, that there has been a shift from what were predominantly the ritual needs of lay people, to a search for help and support in an increasingly alienated world. So counseling services in the form of interactive multimedia via the net is the way of the future, as is demonstrated by the popular "chat culture" on the Net.

It is to be hoped that a Cyber Sangha would be supported by, or be an extension of the locally based Buddhist establishments, as it evolves into a network of like-minded people - lay and ordained - who come together as an online community - followers of the Buddha - living out the Insight of the Dharma and communicating the Buddha's message of intelligence and compassion in this new Digital World. E-learning or Electronic Buddhist learning can become a tool for spiritual as well as social development, when access is improved and learning techniques are refined. The reality is that it can never altogether replace face-to-face teachings but has added a new delivery medium that allows for skill-enhancement and easy accessible training. The worldwide Buddhist community will need to develop its own E-learning content with the traditions coming together and pooling their knowledge and skills and researching new ways of presenting the Buddha's Teachings out of compassion for this suffering world.

## Information or Knowledge?

It has never been considered that the Buddha's teachings are to be found only in the text, actually in the past the Dharma was transmitted as much through oral teachings. There is a temptation to merely dump data (facts) online rather than exploit the new ways of presenting information that the technology provides. Data and information do not necessarily translate into knowledge.

The temple approach in teaching the Dharma is through sermons with the teacher and the content being unchallenged. The new way is through group learning via discussion. On the Net its through chat groups where the teacher or moderator acts as a facilitator for an ongoing debate or discussion.

The benefit of Internet learning is that you have access to information, and you also have access to other people, students or experts. It's the combination of the two that provides an extra dimension than most other technologies. In fact what is happening now is that students are looking for resources themselves and then interacting with them. Learning from digitally enhanced animated characters that act as virtual teachers, couid be the future of online learning. Experts predict that successful electronic learning computer programs will become more sensitive to human nuances and motivation software that initiates human interaction.

## The Great Digital Divide

Until recently, exaggerated publicity or hype in the news media about the Internet was common, but with the collapse of the Dotcoms we can take a more sober view of the situation. The reality was and is more of a digital divide, which is a term for the difficulties some groups in society face in even getting access to computers and the Internet.

This especially applies to the economically disadvantaged Buddhist countries in the Theravada tradition, Cambodia, Myanmar and Sri Lanka. Online technology is unequally distributed because access to and use of computers and the Internet mirror the socioeconomic divide between rich and poor individuals and nations. Another factor is that the English language dominates cyberspace so students and others with little or no understanding of English are often denied access to online learning, although this is changing as the Net is becoming more multi-lingual.

## The True Buddhist Teaching or Not?

Another matter that we will have to face is how can we know that what is posted on the

Internet is an authentic Buddhist Teaching or not? The way to judge this is to match what is posted with the Four Noble Truths as all Buddhist traditions accept the Four Noble Truths as the structure for their practice in one form or another.

There have been examples of individuals who make extravagant, even bizarre claims to some special knowledge or Enlightenment. I can suggest at least one way to judge this. The transmission of knowledge in Buddhism is essentially based on lineage, which is the verifi-cation of the student's understanding by a lineage teacher or master. While there is a purely text based teaching, the scholarly tradition, the practice of mental culture is based on experiential learning which can be checked by a lineage holder. So whether the Internet claiming to be concoction of a cult could be checked through its lineage, or lack of it.

**What of the Future?**

Online meditation classes from any lineage archived from great masters, real time Dharma talks from your favourite monk or nun broadcast every hour of the day and night or available for download later, online chat rooms for Sangha to share discussion and debate regarding all Dharma issues, audio chanting (from any tradition) and associated online chant book (in any language) accessed through the wrist watch or phone, the complete Tripiṭaka online, in digital format, referenced for easy searching by keyword or phrase, and of course, some favourite Buddhist temple recipes delivered straight to the home fridge's hard drive!

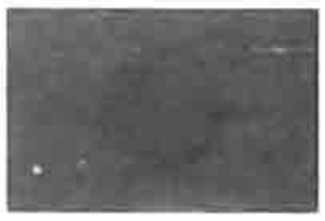
While for some it may seem rather futuristic, broadband and interactive technology and communication between high-tech and traditionally low-tech products, promises an enormous expansion of the potential of the World Wide Web to create a true online community and enhance online learning and the way it is delivered. On the other hand, we have to work with the current limitations until the interactive technology matures. And especially, we will have to come to terms with the realities in Buddhist countries that are being left behind in the information revolution.

One way to address this problem is the use of hybrid technology. To this end we are developing ways to deliver E-learning content via the text-based material on the Web or through Intranets using CD-ROM. For example, BuddhaNet has produced a CD-ROM on "Buddhist Studies for Primary and Secondary Students" that can be used on an Intranet in schools or Dharma centres. The CDs is actually a web page (HTML files) that includes Adobe PDF (Portable Document Files) documents of all of the material, which when printed can then be photocopied. Also we have produced a multimedia CD that interfaces with our web site, and includes over sixty Buddhist e-Books.

The traditional temples and bricks and mortar centres will continue to service people's needs for the Dharma, yet this can be expanded and enhanced, and may I say made more relevant, if the evolving Cyber Sangha, who need resources in this development stage, is supported in its aim to develop the Dharma online, using the latest technology that is available.

Simply because a teaching is ancient, that doesn't mean it cannot sit comfortably with the new technology. If the Buddha were alive today, he would surely be at ease in the digital world. There is a new generation growing up with the Internet's technologies, who regard it as the natural place to find information, for online learning and for spiritual and emotional support. Can we hope that it will be a place that one goes to have a meaningful experience of the Buddha's Dharma as well - it's the future!

*Venerable Pannyavaro is the Webmaster of Buddhanet, Founder and President of the Buddha Dharma Education Association and a VicePresident of the World Fellowship of Buddhists. Venerable Pannyavaro is a Theravadin monk who ordained in 1985, and received full ordination at "Wet Bovornivet", under the "Sangha Raja of Thailand, Somdet Phra Nyanasamvara".*



Venerable Dr. Jinabodhi Bhikkhu of Bangladesh

# Moral Philosophy of the Buddha and its Relevance to Contemporary World

Presented by

Dr. Jinabodhi Bhikkhu
Chairman & Associate Professor, University of Chittagon, Chittagong, Bangladesh

Among the great thinkers of the world Gautama Buddha was the first person who in the 6th century B.C. proclaimed that observance of moral precepts laid down by Him were unavoidable for sane, sound and secure life of all human beings.

Equality, universal brotherhood, humanism and non-violence constituted the core of His morality. He aspired for a society of man where man could live with equity and amity through materializing the moral ideals.

To the Buddha the concept of 'society' bore a greater meaning. 'Let all living beings be happy and free from fear and affliction' - with this great message He conceived a world society where all sorts of living beings might live securely.

Buddha's morality has three specific strata, namely:

1. Principle of Non-Violence
2. Principles of Sublime Life
3. Five Precepts

These are the fundamental foundation of social ethics against all kinds of disruptions and inequalities in society.[1]

In course of explaining the principles in brief we can consider the relevance of these in the present world-context.

A modern man faces a great predicament. He finds no straight road from his head to his heart. There is a big gap in modern life between profession and practice. Buddha may be of immense help to modern man. His religion has no dogmas to start with, nothing to be taken for granted except that man needs peace and he should strive hard for peace individually as well as collectively. Even the very idea of God, the great fulcrum of traditional religions has not been invoked straight away at least.

No submission to sin, no dependence on grace, no elect but faith in the dignity of man and efficacy of struggle for a better existence and a better world is the bed-rock of Buddha's message.

No denying the fact that notwithstanding the wider connotation of Buddha's message, its primary objective has always been human welfare. All through His life He lived literally a life of others. Therein lies the secret of His greatness, the elan of His great philosophy of life. Just like an affectionate mother ever solicitous of the welfare of her children, in the moment of prayer we should extend our good will to all living beings. No better recipe for broadening the heart, no better antidote to the philosophy of hatred. Not in objective reform alone which is an almost endless process but in cultivation of good will lies the future of man. We must have a religion, a drilling of the heart side by side with a rational outlook, on an empirical as well as an ethical basis. This is what Buddha millenniums before did provide and in its earnest execution lies the secret of man's survival and peace.

Buddha's religion as a matter of fact begins with ethics and ends with the experience of Nirvana. The key concept of his philosophy of life is goodness which means basically an attempt not to injure others but to cultivate good will for them. To this neither theists nor atheists can and should take exception and dig the grave of man.

What modern man really needs is to be good and help others being good. No better recipe of the evils he is surrounded with is conceivable. Buddha shows with X-raying insight essence of goodness lies in service, not in 'will to live', not also 'in will to power' but in a will to give, serve and dedicate.[2]

Now we swing over to elucidate the moral principles. Firstly, Non-Violence. Buddhist attitude to this issue:

All tremble at violence,
All fear death;
Comparing oneself with others
One should neither kill nor cause others to kill.

( Dhp. V. 129)

But violence incurs some other traits also. I define violence as that which harms, debases, dehumanizes or brutalizes human beings, animals or the natural world; and the violent person, as one who causes harm in speech or action, either directly or indirectly, or whose mind is filled with such thoughts.

Through his profound insights into the human mind, the Buddha formulated his teachings in part as a way to help rectify the socially disruptive consequences of violence and conflict in society. Ultimate goal of the spiritual path for the Buddhists is Nibbāna which is the ultimate eradication of Dukkha. It is a possible goal within this life and, among other things, involves a complete detoxification of the mind from greed, hatred and delusion, a revolution in the way the world is perceived, freedom from craving and liberation from the delusion of ego. Thoughts of violence or violent action are defilements and must be eradicated if Nibbāna is to be reached. In this light, Nibbāna is the highest ethical good. This stress alone, however, can lead to distortion if Nibbāna is seen as a metaphysical state above the empirical world and the path to it as divorced from society. Early Buddhism was rooted in the empirical. Violence was to be repudiated because it caused anguish to men and women and disruption in society. If a society was to be established in which people could live with-

out fear and with the freedom of mind to follow the Eightfold Path, violence had to be eschewed.

The question of political, defensive violence, however, must be mentioned here. Can violence be justified in a situation where the state needs to defend its citizens against external and internal threats? Is this a situation in which violence is not condemned? The Texts suggest Buddhism would here insist on discrimination. Relevant passage implies that the need for an army and consequently for the use of force in defence is accepted as a worldly necessity. But the picture which emerges is not glorification of the 'Just' war but an appeal for war and violence to be seen against a higher set of values.[3]

Force will certainly be met with force. Bombs will be met with bombs. Vengeance will be met with vengeance. Retaliation never leads to peace. Buddha's advice to his non-violent followers is 'Hatred never cease through hatred, but through love alone they cease.' Metta or loving-kindness is the only answer to modern bombs.[4]

An approach more in accordance with Buddhism would be to see the root as taṇhā, māna and diṭṭhi: the craving for power over the material world and over the people; the wish to protect self and judge other groups as inferior; the clinging to one ideology whilst condemning others. The result of taṇhā, māna and diṭṭhi is papañca, the proliferation of ideas which turn the so-called perceiver into the victim of obsessions bearing little relation to the empirical. Nuclear and chemical weapons are horrific projections of the human mind.

On the other hand material causes are: in most countries of the world the poor are becoming poorer. Between countries the richer nations are becoming richer at the expense of the poorer. The warning which the Buddhist Texts give is that such conditions breed violence and that the arm of the law or the gun will not curb it. Only change at the level of the root causes will create more peaceful conditions. This is one of the gravest challenges which the world faces, since it points to a complete re-drawing of the world economics system. The formidable obstacle in the way of such change is taṇhā in those with power or economic might - for profit, influence and luxurious lifestyle.

One reaction of the individual to the above tension is complete withdrawal into a life of inaction. This was evidently a temptation in the 6th century B.C. It has been a temptation arose in all religions throughout the centuries. The mistake is to confuse renunciation and inaction, detachment (virāga) and apathy. The aim of renunciation aims at detachment from rāga, dosa and moha, but the result should not be apathy but rather greater compassion (Karunā) and loving- kindness (Mettā). The Buddha lays down the importance of developing wholesome qualities, not merely abstaining from what is unwholesome. The demands of the Eightfold Path are stressed, demands incumbent not only on the monk but on all followers:

1. Perfect View
2. Perfect Intention
3. Perfect Speech
4. Perfect Action
5. Perfect Mode of Livelihood
6. Perfect Endeavor
7. Perfect Mindfulness
8. Perfect Concentration.

In a violent world, therefore, the duty of the Buddhist disciple is not inactive withdrawal or apathy but the culture of the mind to root out personal defilements so that perception and judgment can be unbiased and objective; cultivation of positive qualities which will create harmony and peace; and, most important, a readiness to speak out and act against what is blameworthy and in praise of what is worthy of praise. A gradual process of change and training is stressed in the teachings of the Buddha. There are grounds of hope here, since the first stage of gradual training is morality, the foundation of which is the Five Precepts. All of these are linked with abstaining from different forms of violence: direct and indirect killing; theft; the exploitation of women; the violence con-

nected with speech; violence to oneself through the use of drugs.[5]

Considering, what is more important, a nationwide or worldwide campaign for what is called the birth control project to prevent population explosion, it will be seen that observance of the Precepts is a significant way by which Buddhism can come to help materialize this project in the most economical and beneficial manner.

The teachings of Buddhism are like a doctor's prescription. It is like showing the wayfarers two ways, one leading to dangers and distress, whereas the other to progress and happiness. It rests on each wayfarer to decide for himself which one he believes and prefers. Here is another point to show practical utility of keeping Precepts.

As a matter of fact, there have been described in Buddhism the evils of drug addiction such as liquor drinking. This applies as well to other kinds of habit-forming drugs prevalent nowadays. If one can strictly observe Precepts, abstaining absolutely from habit - forming drugs, there will be no such problem for him.

The most obvious benefit to be obtained from the practice of the moral teachings of the Buddha is obviously an increase in the number of good people, with the corresponding reduction of evil people thereby. This results, as a corollary, in more amity and harmony among members of society, along with less feeling of hatred and enmity. This is as far as the practice of Precepts or morality is concerned.

On the contrary, violation of the Precepts prompts one to heinous and horrible crises - crimes of robbery, murder, cheating and swindling, sexual assaults, drug addicts, many of these have become international ones - and these are the appalling scourges of present-day society all over the world.[6]

All such social crises are ultimately traceable to the moral depravity of man. Hence the dictum of the Buddha:

To refrain from all evils,
To do what is good,
To purify the mind is incumbent on all community of people.

Another facet of the same coin i.e. the moral philosophy of the Buddha is the cultivation of Sublime Life which is expressed as Brahma-Vihar. Here also the Buddha asserts the pragmatic value of morality to be considered.

In order to give it a practical shape, He substitutes the metaphysical concept of Brahma, the ultimate reality by Brahma-Vihar which literally means an excursion into the realm of reality, a deep personal contact with the absolute. He pleaded that if all is one, then the best practical philosophy is to pray for the welfare of all. If we do this, the abstract Brahma-concept comes down from our brain, enters our heart and becomes a gospel of pervasive love.[7]

Brahma-Vihar includes four Divine Abidings, namely, Loving kindness (Mettā), Compassion (Karuṇā), Sympathetic Joy (Muditā) and Equanimity (Upekkhā).

Mettā means a feeling of boundless love for all living creatures; it is the desire to make others happy, as opposed to hatred, or the desire to make others suffer.

Karuṇā means compassion towards those in distress who need our help; it is the desire to free those who suffer from their sufferings, as opposed to ill will, or the desire to harm others.

Muditā means sympathetic joy or rejoicing with those who are fortunate or successful, as opposed to a feeling of envy or jealousy.[8]

Upekkhā, the fourth sublime state, is the most difficult and the most essential. Its etymological meaning is discerning rightly, viewing justly or looking impartially, that is without attachment or aversion, without favour or disfavour.

Slights and insults are the common lot of mankind. The world is so constituted that the good and the virtuous are often subjected to unjust criticism and attack. It is heroic to maintain a balanced mind in such circumstances.

Loss and gain, fame and infamy, praise and blame, pain and happiness are eight worldly conditions that affect all human-

ity. Most people are perturbed when affected by such favourable or unfavourable states. One is elated when one is praised, and depressed when blamed and reviled. He is wise, says the Buddha, who, amidst such vicissitudes of life, stand unmoved like unto a firm rock, exercising perfect equanimity. The Buddha's exemplary life offers us worldings an excellent example of equanimity. [9]

Now we are standing on the threshold of a new century and a new millennium. Still we are frightened and victim of explosive regional and global tensions. The precisely articulated path of moral and mental training the Buddha's teaching offers and holds out as a solution. [10]

Though the Moral Philosophy of the Buddha preached to the world more then twenty-five centuries ago are never out of date, we find them very much relevant to the present circumstances of the world. Most of the world's problems such as wars, national conflicts, terrorism, corruption, destruction of the environment, the spread of AIDS and drug abuse would have been solved if the philosophy of the Buddha (Five Precepts, Non Violence, Brahma-Vihar) had been upheld and sincerely practiced in daily life by everyone. In order that the Five Precepts be observed throughout the world, such world organizations as the United Nations and the World Fellowship of Buddhists should persuade and encourage their member nations to uphold the spirit of Pañcasila and secure its implementation. If the essence of the Dhamma (Five Precepts etc.) is upheld by people of all religions and social systems, then an era of peace and prosperity will be ushered into the world; and consequently we will be able to understand and appreciate the utterances of the Buddha:

Natthi Santiparaṁ Sukhaṁ
There is no higher bliss than peace. [11]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His Eminence D. Choijamts, abbot of Jandantegchning of Mongolia

Dear Dhamma friends,
Esteemed Participants,
Distinguished guests,
Ladies and gentlemen,

It is a great pleasure and privilege to convey my sincere congratulations of Mongolia to the Buddhists of Myanmar as well as to the delegates from various countries who have come to participate in the World Buddhist Summit in the Mahā Pāsāṇa Cave, Myanmar. Also my heartfelt thanks to the Organizing Commmittee for their kind hospitality and good arrangements and I wish to pay tribute to all those involved in bringing peace and reconciliation over the world. I hope that the Buddhist Summit will play an important role to bring Buddhists together in unity, irrespective of differences of tradition, nationality and denomination.

According to the Buddhist teaching all living beings have the same basic wish to be happy and avoid suffering, but very few people understand the real causes of happiness and suffering. All sentient beings generally believe that external conditions are the real causes of happiness, and as a result people devote all their time and energy to acquiring them. Superficially, it seems that things can make people happy, but if we look more deeply we shall see that they also bring us a lot of suffering and problems. The Buddhist teaching of the Buddhist Truths demonstrates that if people wish to do away with suffering, they need first to understand its causes.

In recent years, mankind's understanding and control of the external world have increased considerably and as a result we have witnessed remarkable material progress, but there has not been a corresponding interest in human happiness. There is no less suffering in the world today, and there are no fewer problems. Indeed, it could be said that there are now more problems and greater unhappiness

than ever before. This shows that the solution to our problems, and to those of society as a whole, does not lie in knowledge or control of the external world. Why is this? Happiness and suffering are states of mind, and so their causes cannot be found outside the mind. The real source of happiness is inner peace. External conditions can only make us happy if our mind is peaceful.

Without inner peace, outer peace is impossible. We all wish for world peace, but world peace will never be achieved unless we first establish peace within our own minds. We can send so-called "peacekeeping forces" into areas of conflict, but peace cannot be helping others to do the same; can we hope to achieve peace in this world. For example, even if we are in the most beautiful surroundings and have everything we need, the moment we get angry any happiness we may have disappears. This is because our anger has destroyed our inner peace.

There is nothing more destructive than anger. It destroys humankind's peace and happiness in this life and impels us to engage in negative actions that leads to suffering.

Moreover, anger was the core cause of violence in the twentieth century when humanity experienced nearly 250 wars, including two world wars, a total unprecedented in history. Not only were some 200 million lives victimized, but the environment-both natural and social- was annihilated, precious treasures of cultures wiped out, and huge amounts of resources were expended on nucluar bombs. War brought humanity slaughter and destruction, violence and murder, hatred and rage.

We greeted the twenty first century with the hope and confidence that we would not make the mistake of reiterating the pervious century's havoc of war and that the new century would shine with peace and reconciliation. But then, one after another horrendous terrorist incidents occurred around the world, and continue to take place today.

To prevent the new era from becoming another "century of war", it is crucial to avoid solving problems through violence and military power and instead to try to labour towards peace in the spirit of non-violence and civil disobedience. We Buddhists should teach people how to live peacefully and harmoniously with each other and promote peace and love. We have to take the responsibility to inculcate and instill these feelings among the people and save this world from future misunderstandings and conflicts.

Great effort must be exerted to flourish and spread the Lord Buddha's teachings to people in an easy and comprehensible way; to enrich our lives with spiritualism; to generate better understanding and strengthen human values, as the world today needs the Noble Buddha's teachings more than ever before. Furthermore, the close collabroration of Buddhists from different denominations and tradition is increasingly necessary in the 21st century. Therefore, we must overcome boundaries created by differences between various Buddhist traditions, nationalities and cultures to promote peace and serenity in the world.

May all sentient beings be happy,

May all sentient beings be free from misery,

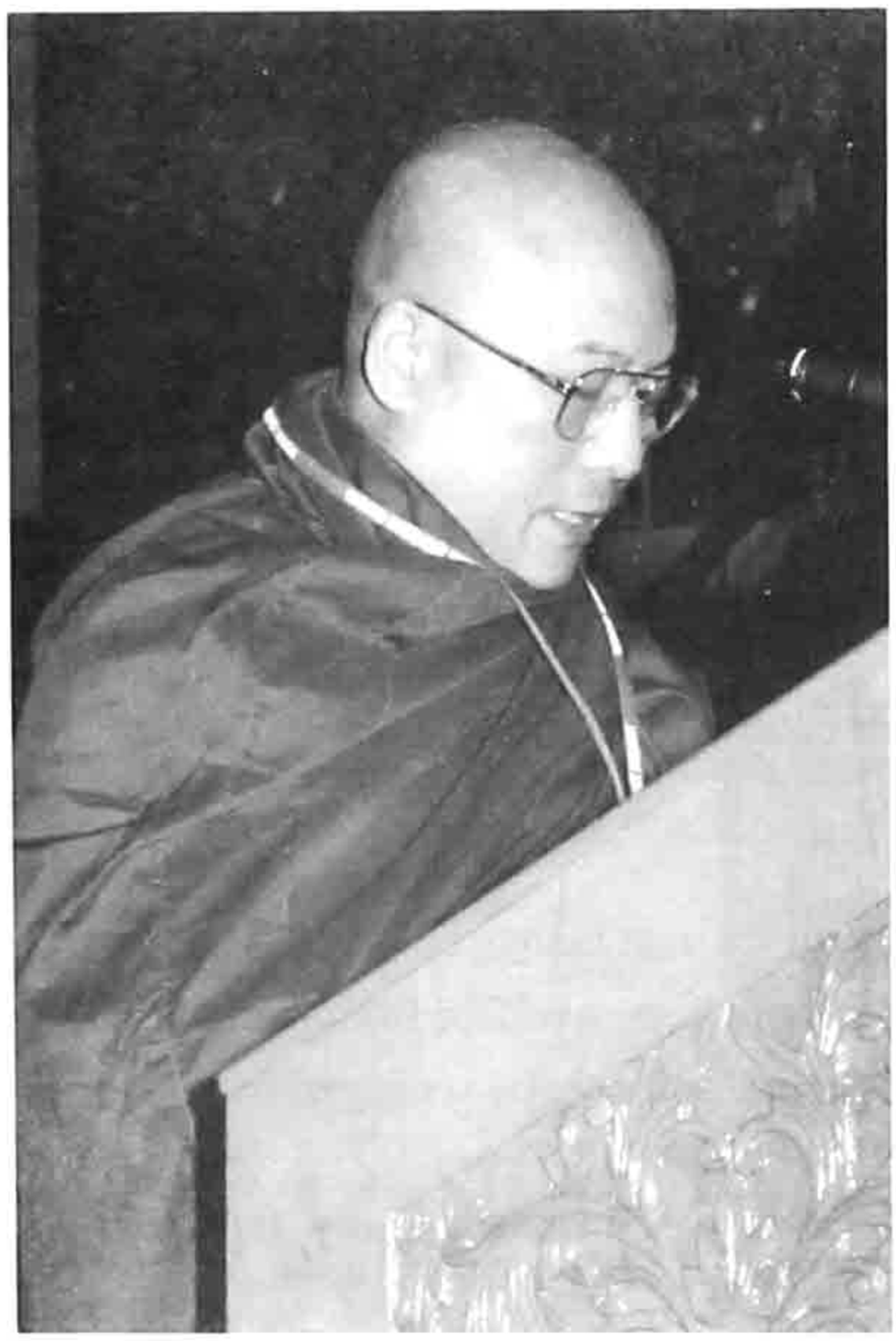
May all sentient beings never be separated from their happiness,

May all sentient beings have equanimity, free from hatred and attachment.

His Eminence Dr. Choijamls
Abbot Lama of Gandantegchenling Monastery
Head of Mongolian Buddhists

# Buddhist Meditation and World Peace

Presented by Dr. Candāvarābhivaṃsa
Dean of Paṭipatti faculty
International Theravada Buddhist Missionary University
Yangon, Union of Myanmar



Ven. Dr. Candavarabhivamsa of Myanmar

Venerable Sayadaws and Buddhist scholars,

I would like to present about Buddhist meditation and world peace. In Pali the Buddha said loka. Loka is the world. There are three kinds of lokas, Satta Loka, Okāsa Loka and Saṅkhāra Loka. Especially, now we attend Satta Loka included mind and matter or Nāma and Rūpa. In which, Nāma is important to be peaceful.

Because kilesa or defilements which cauterizes or burns the world associated with Nāma or mind. Kilesa causes to be corruption in mind. Corrupted mind causes not to be peaceful in the world. In Hatthaka Alavaka Sutta, in Anguttaranikaya Pali, the Buddha said: "I did not have Lobha, Dosa and Moha. I had already eradicated these kilesas. Therefore I quite possess peaceful life." Therefore, my presentation will be to be peaceful mind.

Venerable Delegates and Buddhist scholars,

Buddha expounded the first sixty Arahantas: "Go forth, monks, for the benefit of the many folk, for the happiness of the many folk, out of compassion for the world, for the welfare, the benefit, the happiness of gods and men."

And Buddha himself made certain about the welfare of beings. The noblest benefit that Buddha accomplished for beings is Nibbāna.

Buddha laid down practices for realization of Nibbāna. The way for realization of Nibbāna is the eight constituents of the right path or Sammā

Magga. That is why anyone who wants to attain Nibbāna must practice the eight constituents of the right path.

Before the Buddha there was already the caste system in India. Because of the obstacles of this caste system, there was disunity between the different countries or provinces. The bigger countries oppressed the smaller countries and there was a lot of greed and anger in the world.

When Buddha came into this world, he expounded the eight constituents of the right path. Human beings, while treading along the eight constituents of the right path, could extinguish the greed and anger. Kings and princes such as Ānanda, Anuruddha and Bhaddiya paid respect to the slave Upāli. Conceited persons such as Uruvelakassapa and Saccakaparibbājaka, after following the eight constituents of the right path, became free of arrogance (Māna) and became disciples of Buddha.

The water of the five great rivers, namely, Gaṇgā, Yamunā, Aciravatī, Sarabhū and Mahī collectively become one when reaching the ocean. Likewise, people of different castes could follow the eight constituents of the right path of Buddha together. Defilements (kilesa) are removed and attain a peaceful life together.

The eight constituents of the right path are:

(1) Sammādiṭṭhi, Right view.
(2) Sammāsaṅkappa, Right thought.
(3) Sammāvācā, Right speech.
(4) Sammākammanta, Right action.
(5) Sammāājīva, Right livelihood.
(6) Sammāvāyama, Right effort.
(7) Sammāsati, Right mindfulness and
(8) Sammāsamādhi, Right concentration.

According to the Abhidhamma, there are two kinds of Magga, namely, Sammā Magga (right path) and Micchā Magga (wrong path). Sammā Magga is divided as two kinds, the mundane Magga and the supra-mundane Magga.

Noble persons (Ariyas) could realize the peace of Nibbāna because they could tread the supra-mundane Magga. Although we are not Ariyas, we could follow the mundane Magga and can therefore achieve peacefulness of this mundane world. Therefore to achieve this we have to practice the eight constituents of the right path.

Myanmar is a country in which people can follow both the mundane and supramundane Magga or both right paths. Just as the Religious Council (State Sanghamahanayaka Council) has taken the leadership for people to practice supramundane Magga, the State Peace and Development Council is taking the role of leading people to practice mundane Magga. That is why in Myanmar, monks, nuns and lay persons alike, are fully enjoying peacefulness of mind.

Today we can see that many parts of the world are affected with natural disasters like bad weather, diseases and war. These are because of the defilements in the continuum of people. In other words, people are faced with these disasters because they do not practice Sammā Maggas or Right paths.

Of course they follow the wrong paths or Micchā Magga. These wrong paths are:

(1) Micchādiṭṭhi, wrong view,
(2) Micchāsaṅkappa, wrong thought,
(3) Micchāvācā, wrong speech,
(4) Micchākammanta, wrong action,
(5) Micchāājīva, wrong livelihood,
(6) Miccāvāyāma, wrong effort,
(7) Micchāsati, wrong mindfulness, and
(8) Micchāsamādhi, wrong concentration.

Just as the right path leads to peacefulness, the wrong path leads to a place devoid of peace. That is why anyone wishing to achieve peacefulness should try and follow the right paths.

Sammā Magga is the path laid down by the Buddha. However it is a path which could be practiced by people of any race or religion and not only by Buddha's disciples. Whoever treads this path will find peacefulness.

When one can practice the Sammā Magga fully one can develop Vipassana or Buddhist meditation. Buddhist meditation is the practice for realizing Nibbāna. If you practice Buddhist meditation, you will achieve the eight Sammā Maggas and will have both mundane and supramundane peace.

In order to practise Vipassanā meditation you have to go to the process of knowledge. In Paṭisambhidāmagga Pali 73, much knowledge were promulgated by Ven Sāriputta Thera, in which, we can step to go up to 67th knowledge. For that the best path is Sammā Maggas or noble eightfold path. In our environment, it is difficult to see one who can practice with Sammā Magga.

Perhaps you think the path stepped by yourself is right. But you should not forget this path is for yourself, your family, your friend and your country. According to Buddhist Abbidhamma if you think, It is I, it is mine and it is myself, this is wrong view or not real Sammādiṭṭhi. Whenever you step, you have to need to be equalized for all beings and things.

The Buddha said: Sabbe saṅkhārā aniccā (all phenomena are impermanent). Here you should notice two words "all phenomena" and "impermanent". Whatever you have seen and met they are the phenomena and impermanent. No one is I, mine, myself and permanent.

And the Buddha said: "Caraṃ vā yodi vā tiṭṭhaṃ, nisinno udavā sayaṃ pasāreti samiñjeti, esā kāyassa iñjanā (No one is going, standing, lying, extending and bending. These are just the nature of mind and matter)." If you realize this nature it is quite right view or Sammādiṭṭhi including other Sammā Maggas.

At the same time you can eradicate or remove defilement of wrong view or Diṭṭhikilesa. When you realize impermanence of mind and matter you remove defilement of craving or Taṇhākilesa. One who had no attachment or Diṭṭhupādāna and Taṇhupādāna, never accept Sorrow, Lamentation, Painful Sorrow and Desperation. At the time your mind is very pure and peaceful.

Therefore Sammā Maggas or insight meditation is the cause to be peaceful in the world. So in order to have peace of mind all beings should practice insight meditation or Sammā Maggas.

May all be able to practice eightfold right paths
or Sammā Maggas.
May all be able to practice Buddhist meditation
or Vipassana.
May all have peace completely.

Josho Adrian Cirlea of Romania

# Buddhism - a Way to Live

Presented by
Josho Adrian Cirlea

I begin this paper with a quotation:

"Wherever the Buddha's teaching have flourished, either in cities or countrysides, people would gain inconceivable benefits. The land and people would be enveloped in peace. The sun and moon will clear and bright. Wind and rain would appear accordingly, and there be no disasters. Nations would be prosperous and there would be no use soldiers or weapons. People would abide by morality and accord with. They would be courteous and humble, and everyone would be content out injustices would be no thefts or violence. The strong would not dominate them and everyone would get their fair share."

The Buddha speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School.

I strongly believe in these words which show us the fact that Buddha's teaching concentrates on the here and now life, trying to make it better for all beings. Buddhism is not an otherworldly religion but a religion of living in the present. Don't the sutras tell us that Samsara and Nirvan are whole and that in reality there is no difference between them? Buddhism does not propose to stray from this world, but the transformation, to return to the natural condition of existence while remaining exactly where we are. Buddhas and Bodhisattvas are permanently engaged in saving the sentient beings and guiding them towards the Truth. The Buddhist practitioner engages on the Path not only for his personal Emancipation but also for Emancipation of all living beings. The well being of the entire world becomes his own. One of the things which have drawn me most in Buddhism have been the compassion that embraces everything, not only humans but all the beings, without exception. At the basis of this Compassion lays the Wisdom which sees the things as they really are, in their true nature, that is in unity and interdependence, influencing one another. Nobody exists independently for each and every one of us leads a life in relation with all the others.

In Brahmajala Sutra it is said:

All disciples of the Buddha should have a mind of compassion and cultivate the practice of liberating sentient beings. He must reflect thus: throughout the eons of time, all male sentient beings have been my father, female

sentient beings my mother. I was born of them. Likewise, Shinran Shonin, the founder of Jodo Shinshu school of Buddhism, states in Tannisho:

All sentient beings without exception, have been my parents, or brothers and sisters throughout innumerable lives in many states of existence. These are one of the deepest and most beautiful words which have been ever uttered in the religious history of the world. Buddhism proposes a perspective by which all the beings are seen as our mothers and fathers.

It is one thing to say that other beings represent our fellow creatures, and another thing to see them as our mothers. The word mother is the warmest word in this world, it is the first word we learn to utter. It represents person who gives us life, the unconditioned love with which she takes of us when we are small and helpless, and which follows us always in our sad moments.

In Buddhism, we call mother every being we meet, which means we endow it with the highest degree of kinship there is. This is not just a metaphor, a reality, for indeed all beings have once covered us with their maternal warmth and this kinship continues even now, and our filial duty towards them will never end. Geshe Sonam Rinchen writes in The 37 Practices of Bodhisattva:

"When your mothers, who have loved you since time without beginning, bring, at use is your own happiness' therefore to free limitless living beings, Develop the altruistic intention - this is the practice of Bodhisattas." What use is our own happiness? This is what we all should ask ourselves being sunken in our selfish preoccupation of day to day life, we think of ourselves and our well being. Compassion in Buddhism relies on the doctrine of the interdependence of things and on universal filial piety. This doesn't mean only having mercy for someone but seeing yourself as that person, identifying yourself with the others and considering their sadness and joy as your own. In our contemporary world there aren't problems belonging only to certain men or countries; if somebody dies of hunger in Africa or the environment destroyed in a certain region, the responsibility is held not only by the local Government, but by the whole humanity comes from the mind, if all the people would be guided in their actions by the two teachings mentioned above, surely the world would be a place to live for all of us. Here is how Buddhism can contribute to the peace and harmony of our planet. Each Buddhist center should be a place for education in order to change the hearts and the minds of the people. The Jodo Shinshu tradition, which I belong to, it is spoken a lot about Tariki. This term means the Other Power and it refers to the Power Amida Buddha's Primal Vow which makes it possible for all people to reach Buddhahood. Further more, I consider this word may be used also for other beings which have contributed in one way or another to what we are today. Our parents gave us this body and offered us their protection, nature provides us food, the society offers us education, etc., we must be grateful to every living creature of this Universe.

Even when the circumstances are against us and the others mistreat us we should consider this as something which makes us educate our patience. When our mother would suddenly get sick and start to be delirious, what would we do, would we immediately get rid of her without wanting to see her ever again? We are more patient and mindful of the members of our family for they are ours and the others are just the others forgetting in fact that according to the Buddhist teaching this discrimination is just an illusion.

Generally speaking, on any religious path the follower's great fear is not reaching his ultimate goal, the Supreme Emancipation, because of his blind passions which he come to be aware of by introspection. This fear, which most cases might transform into the search of Enlightenment for oneself only, and spiritual selfishness is removed in Jodo Shinshu through the faith in Amida Buddha's Main Vow which makes no discrimination between the capacities of beings. This is one of the expedient means (upaya) offered by Sakyamuni. The Main Vow states:

"If when I attain Buddhahood, the sentient beings of the ten quarters, with sincere mind entrusting themselves, aspiring to be born in my land, and saying my Name (Namo Amida Butsu) perhaps even ten times, will not be born there may I not attain the supreme Enlightement."

The call of Amida Buddha is the call of come as you are and his compassion enables the attainment of Nirvana without destroying the blind passions. Rev. Sakakibara said: "When you take a bath, you enter with the dirtiest part of the body: your feet. In exactly the same way, you enter the Vow with all your defilements." The nembutsu enters your body through the dirtiest part of your body - the bottom of your feet. Amida does not say you must come with your body cleansed, but that you should come with the body that is doomed to the six alms of transmigration. The Buddha himself comes to you begging you to let him save you. As my teacher, Professor Ikeyama, has expressed it, the Buddha says, bowing to you, I beg you, please come soon. Even if you are defiled being, you will be saved as you are. Namo Amida Butsu is the path going beyond birth and death. This is the teaching of Amida Buddha. Relaxed concerning the Enlightenment, but not spiritually inactive, the Jodo Shinshu practitioner does not follow the Path aiming at a personal goal. Dwelling in the stage of being assured of Nirvana he tries to lead a life of humblesness and gratitude towards Amida Buddha and other beings. All the Jodo Shinshu practice is about learning how to say thank you in all the aspects of one's life. Becoming aware of the two fundamental teachings, the interdependence of all beings and universal filial piety, is implicit.

When our minds and hearts become full of gratitude, all the universe is like a mother who permanently offers us wonderful gifts. We feel we see Buddhas and Bodhisattvas all over the world, in the people we meet, in our relatives, in our friends, in the eyes of a puppy and even in those who hate us.

Dharma is the natural medicine which can cure our eyes of the poison of egoism and see the world as it is, a place where all beings have the right life, peace and happiness. Then we could never kill our own mothers.

Ven. Shin Uttama of Czech Republic

# Situation of Buddhsim in the West

Presented by
Shin Uttama
Dhamma Centrum Bodhipāla, Czech Republic

Respected Sangha, Revered Buddhist Leaders, Dear Dharma friends

I am very thankful to the organising Sangha for the invitation to this World Buddhist Summit. I highly appreciate the possibility to participate in this gathering, and I am very honoured by this opportunity to address the noble congregation.

I was reflecting, what I can contribute to this Summit. There are most distinguished Venerable Maha Theras here, the highet Sangha Maha Nayakas, and the most respected senior Buddhist leaders. Certainly, all these prominent guests and dignitaries know about Buddhism much more than I do. But then I understood that I can use this occasion to give to the venerable assembly a brief account of the spreading of Buddhism in the Western world. For thousands of years Buddhism was an Asia spiritual system and religion. In the last two centuries, however, Buddhist monks, who were born, who live and who share the Dhamm, in the Western hemisphere.

Buddhism is often quoted to be the first universal religion of the world, which was not reserved only to one specific nation, ethnic tribe, or class of the population. From the very beginning Buddhism was a system breaking barriers between castes and nations; From the very beginning liberating message was meant for all sentient beings who could understand and develop faith.

If we look into history, we will find that the first recorded reports of Buddhism and its practices reached Europe only in the 13th century. Till the 18th century, however, the general understanding of Buddhism in Europe gradually gained reliable knowledge of the different Buddhist teachings. In order to get acquainted with the spiritual heritage of Asia, travellers, scientists and Christian missionaries brought religious manuscripts from various Asian nations to Europe. Renowned Universities as well as private circles of specialised academics then scientifically tested, studied, analysed, compared, translated, and chronologically sorted the manuscripts according to time, language and geographic area. Today the Western world has a quite precise and reliable picture

of the history and later development of Buddhism.

For the last 150 years genuine Buddhist texts have been available in the West. Numerous books about all the different aspects of Buddhism have been published. Countless Western people have been deeply impresssed by the breathtaking depth of Lord Buddhas teachings. Already at the beginning of the 20th century some small Buddhist circles formed, but only in the last 40 years we can say that an autonomous Western Sangha really exists.

In the 1950's and 1960's some Zen Masters came to USA and started to share their Dharma, especially in California. Young, progressive Americans admired the unusual teachings and organized meditation courses. From that time Buddhism in the West has been not only an exotic and highly unusual philosophy, but also something to actually practice and acquire benefit. In the 1960's the Tibetan refugees with their colourful and mystical Buddhist religion found much sympathy in the Western World. At about the same time many Americans and Europeans started to practise the powerful intensive Burmese methods of insight meditation. At the present time almost all important Buddhist schools are represented in the West and have their followers.

To teach Buddha Dhamma in the West is quite a different task compared to Dhammaduta in Asia. Surely, the Western mind is afflicted by the same root defilements as the human mind anywhere in the world. However, when we compare the psychological structure of Asian and Western minds, we find considerable differences. Western people have different inclinations, different sets of values, different things they consider as being important. Within the contemporary Western culture, with its emphasis on democracy and the materialistic, scientific approach, we can trace the impact of the ancient Greek and Roman traditions. The cult of individualism, uneasy and critical attitude towards authorities, adherence to logic and rational investigation, remarkable ability to work with conceptual abstractions- these are the outstanding features of the present-day Western paradigm. Also in the area of ethics and morality the influence of Christianity is relatively strong and should not be overlooked.

The predominant quality I notice as typical of the Asian approach to Buddhism is saddha- trusting, devotional faith. For Western people the Buddhist teachings are rarely an object of devotion. Westerners, for the most part, are attracted by the unusually deep philosophical values in Buddhism. They appreciate the emphasis on profound understanding and insight; they are inspired by the vision of mental liberation. Western people approach the Dhamma mainly through the faculty of paññā: knowledge, understanding and wisdom.

For Western people there is one more important factor in the Buddhist teachings: some central points of Dhamma, such as universal conditionality, paramount relativity, relativity of time and space, the cosmologic idea of formation and dissolution of the Universe, and, to some extent, even the idea of subatomic components of matter agree surprisingly well with the most daring theories of contemporary science. Beside these astonishing theoretical parallels and the above mentioned philosophical depth, Western people value also very much the tolerant, non-violent ethical framework of Buddhism and its practical, pragmatic approach to existence. To many Western people Dhamma opened a new gate to spiritual dimension of life. It is my firm conviction that Buddhism has the potential to become the most important spiritual system of the World.

In the West Buddhism is blending with a rational, intellectual, democratic society. The social situation is quite different from the social setup in Asia, and is even more distant from the structure of the Asian society at the time of Lord Buddha. It is quite natural and understandable that Western Buddhism is taking its own identity, character and shape. Devotional practices are less dominant; the traditional areas of faith such as the teachings of endless rebirth in samsara are getting less emphasis; the question what happens after death usually does not serve as the main source of spiritual urge

and inspiration. In general, Western people prefer to be inspired by positive qualities of Buddhist teachings such as universal love, compassion, purity, insight and wisdom. They do not respond very well to the attempts to motivate them by suffering and fear of hell.

In the Western world the different schools of Buddhism are not geographically divided as it is the case in Asia. Western people are coming into contact with all the forms of Asian Buddhism. This may be one of the reasons why the Western students are not always committed to just one way of practice. They have quite often several teachers from various Buddhist- or even non-Buddhist - traditions. Not just the students, but also the Western teachers of different Buddhist schools meet together, have exchange and jointly discuss various ideas, practices as well as problems and difficulties. Perhaps the divided Buddhist Sangha and the teachings are now- after two thousands years - coming together to become one clear teaching of liberation again, which will contain and encompass correctly all the particular Buddhist traditions - perhaps.

Buddhism in the West is in its beginning, but already some dissonances with Asian established traditions are becoming apparent. Probably the most painful and sore point is the position of women in Buddhism and in the Buddhist Sangha. This problem doesnt concern only Buddhism, of course. The Western women are striving for equal social and spiritual standing as the male part of the population - and the Western men are sometimes actively supporting them in their efforts.

Today many Westerners are engaged in various Buddhist practices, but only a part of these people would call themselves Buddhists. The situation is developing and changing, but till today the non-religious approach to the Buddha's teachings in the West is still quite prevailing and perceptible.

The students of Dhamma in the West certainly appreciate the paramount dimension of Buddhist teachings, but at the same time, they are interested in quite practical aspects and actual effects of Buddhist practice. Indulgence in theoretical disputes is rare. The Western students expect from their spiritual teachers integrity and authenticity; they expect from them honest friendliness and sensitivity; they appreciate good sense of humour.

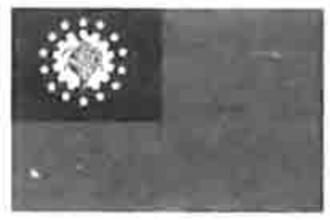
Generally, it is possible to say that the emerging Western Buddhism has quite a good and healthy base; what is lacking is perhaps the depth and spiritual maturity of Western teachers. Western life is heavily comfort oriented - in the material as well as mental sphere. To my feeling Western people pay too much attention to ease and consolation along their spiritual path so that they may have diffeculties to arrive at the full depth of true spiritual realisation. But this point does not concern only the West. It seems to be the general tendency all over the world. Western teachers do not present themselves as Masters but rather as Dhamma friends. To teach Dhamma is usually understood as just another step of personal ongoing practice. Western people will not bow to a Western teacher, but they may quite readily show such a high respect to an accomplished Asian teacher.

One of the foremost objectives of Buddhist Summits is to 'work together'- how wonderful, noble and inspiring intention. In these Summits we are coming near to each other, we learn to listen and fully respect each other, we are designing the steps of our further cooperation. After the demise of Lord Buddha the Sangha and the doctrine broke into different schools. I hope that with our common effort and wisdom we will constructively bridge and connect the differences so that we will be again united, so that we will be able to work together more effectively for the prosperity of Buddhist Sasana and benefit of all sentient beings.

May the Teachings of Lord Buddha illuminate the whole world.

Kandersteg, 20th October 2004-

Ashin Uttama



The paper "Relevance of Buddhism and present world situation" is being submitted by Dr. Punnobhasa, Sitagu International Buddhist Academy, Myanmar, on behalf of Sitagu Sayadaw Dr.Ashin Nyanissara

# Relevance Of Buddhism And Present World Situation

Presented by
Venerable Dr. Ñāṇissara
(Aggamahāpaṇḍita, D. Litt)

We humans are mysterious beings with inconceivable potentialities noble characteristics and criminal tendencies that are latent within us. These may rise to the surface of our life at any time unexpectedly without using strength and power. These are dormant within us in various degrees. Within the powerful complex machinery of man's mind, we find a treasure storehouse of virtue and a rubbish heap of wickedness. By developing these respective characteristics, we may become either a blessing or a curse to humanity. If we wish to sublimate ourselves to the noble service of humanity, we must endeavor our best to remove the latent evils and cultivate the dormant seed of virtue. To discover the invaluable treasure latent within us, righteous patience and persistent effort are essential. Even the poorest people can accomplish this task. Thus, wealth and power are not essential prerequisites to the accumulation of human value.

One powerful destructive vice within us is anger (Dosa). The constructive virtue that can eliminate this evil force and sublime mankind is loving-kindness (Metta). Cruelty (Himsa) is another vice that is responsible for many horrors and atrocities prevalent in the world today. Compassion (Karuna)

is its antidote. Jealousy (Issa) is another vice that is a poison to every system of the world. The poisonous jealousy leads to fearful rivalries and dangerous competitions. The most effective remedy for this poisonous drug is appreciative joy (Mudita). Two other universal characteristics that upset the mental equipoise of man are attachment to the pleasurable things and aversion to the un-pleasurable things. Developing equanimity (Upekkha) can eliminate these two opposite forces. These four sterling virtues may be rendered by modes of Noble Conduct or Noble Abodes. These four noble conducts are capable of elevating the world if mankind so wills it. If all mankind tries to cultivate these conducts, irrespective of creed, colour, or race or gender the world can be transformed into a supreme paradise where we all can live in perfect peace and harmony as ideal citizens of one world. Therefore, we should also extend these four noble virtues towards all living beings without exception. Consequently, these virtues can be called boundless spirit. Irrespective of religious beliefs, everyone should cultivate these sweet virtues and be a blessing to oneself and all others.

The development of loving kindness softens people's hearts. In the organization of nations, instead of providing military aid, we should give the pure aid of loving-kindness to the helpless world. It is defined as the sincere wish for the welfare and genuine happiness of all mankind without making distinction between others and us. "Just as a mother protects her only child even at the risk of her own life, even so one should cultivate boundless loving-kindness towards all living beings." This is the advice of the Buddha. Therefore, loving-kindness is not the passionate love of mother towards her child. Even so, our love towards other nations or other countries must be sincere wish and pure love for the genuine peace and welfare of the world. We should extend the boundless universal brotherhood spirit embracing all nations, all races, all classes, and all countries without barriers in the differences of political views.

The loving-kindness, which is a sincere wish for the genuine peace and welfare of the world, is not a political, racial, national, or even a religious brotherhood. Political brotherhood is confined only to those who share similar political views, such as the partial brotherhood of Democrats, Socialists, Communists, and so on. Racial brotherhood and national brotherhood are restricted only to those of same race and nation. Very often to assert their racial or political superiority, they resort to brutal warfare and killing of people by mercilessly raining bombs from the sky above. The pathetic incidents of the Second World War are striking examples, which can never be forgotten by mankind. Act of violence and terrorism should be denounced, and harmonious honest relation should be established among people of different backgrounds and faiths.

Loving-kindness (Metta) is not mere religious brotherhood spirit either. Owing to the limitations of religious brotherhood, religious disputes and so-called holy wars are waged without the least of compassion; sincere outspoken men and women have been roasted and burnt alive. Many atrocities have been perpetrated which baffle description. Cruel wars have been waged in the marring historic pages of world history. To establish genuine peace and happiness amongst mankind, a sincere religious awaking and harmony are necessary in this morally bankrupt world. So we must carefully establish a pure and useful life of love, reason and justice based on the noble principle of their respective teachers and leaders.

The Buddha addressed, "Hatred never ceases through hatred, but hatred ceases by love alone." This is the essence of the ancient and eternal law. As the loving-kindness is a peaceful constructive force, it has the power to counteract destructive influences. Just as hateful thoughts can produce toxic effects in any system or policy, even so loving thoughts can produce healthy, wealthy mental and physical effects. The Buddha emphatically stated the importance of morality as a means to overcome tensions and difficulties, to solve the problems of humanity. We should exercise right thought of selflessness, loving-kindness, harmlessness and non-

violence.

Today's world is full of chaos, miseries, war-weariness, and violence. Nations are arming themselves to their teeth. Human lives are in danger and people are frightened by the arms race between countries. These weapons are always ready to release and to kill many human lives at any moment. In fact, the world is absolutely in need of this universal loving-kindness, measureless compassion, sympathetic joy. Great tolerance and right vision require us all to live in one world of perfect peace and harmony like brothers and sisters. We should develop appreciative joy to prevent the poisoning of all systems, which is jealousy. We should develop mental equipoise of man to eliminate attachment to pleasurable situations and aversion to unpleasurable situations.

In the world today, from the materialistic point of view, all technology, industry, machinery are highly advancing, but on the contrary, most people's mind are undeveloped, and their spirits remain in poverty. Most modern people's mentalities are lacking loving-kindness, compassion, sympathetic joy, equilibrium, and the thought of selflessness. Their mentalities are very poor in such Noble spirit and very selfish. Furthermore, the character of the young generation is bankrupt. Both material and mental progesses are essential for the development of a country. In order to alleviate mental poverty, all religious leaders and spiritual scholars should develop educational infrastructures for the balance of modern education and moral education. Generally, good education is an avenue for improving the morality of nations and is a way out of poverty for people. Now worldly progress is good enough, but the progress of spiritual life is at a minimum degree in the material world. Therefore, we need to try to elevate the spirit of people, especially the character of sons and daughters of our world for the progress of our age in the near and far future.

Actually if we want to make genuine peace in the world, we should establish the age of spiritual renaissance. To do so, we should change and promote the entire education system of every country, we should plan and carry out projects to teach and learn moral education, cultural education, religious education, spiritual education according to respective country, culture, nature, religion etc. Thus, all spiritual and religious leaders especially Buddhist leaders need to meet on a common platform and we should try to form one organization such as the "United Buddhists or the United Religions", just like the United Nations.

If we could organize the United Buddhists or the United Religions, we would cooperate with all Nations to solve the problems of all respectively. One should win over anger through kindness, wickedness through goodness, selfishness through charity, and falsehood through truthfulness. This is the advice of the Buddha. On account of different faiths, views or traditions if we cannot meet, stand and walk on a common platform like brothers and sisters, then surely the many missions of compassionate world teachers or many leaders would fail in doing the good of the world.

Herein, let me present an example to clarify my speech. On the different lands, there are many different names of Rivers, for example, in Myanmar there is the Irrawaddy River, in Laos, Cambodia and Vietnam there is the Mekong River, in India the Ganges River, in Europe the Rhine River, in the USA the Mississippi River and so on. All of these rivers are leading to the same destination which is Ocean. They have different names only on the land of different countries, although they are flowing in different ways, when all rivers reach the ocean, they become the same in colour and the same in taste. In the ocean there would be no more of their individual names. All waters of all rivers mingle into same taste of salt and same colour of blue. Look at a river. What is the river? River means the water that is flowing into ocean. So, we are flowing in the same way to ocean, which is the Noble Path. Our Noble Path also leading to the same destination which is Nibbāna. When we

reach Nibbāna, we would become the same color that is Purification and we would enjoy the same taste which is the bliss of liberation. Since we all are citizens of the world and sons and daughters of the Buddha, loving kindness (Metta), great tolerance (Khanti), Compassion (Karuṇā), Appreciative joy (Muditā), wisdom (Paññā) are a common platform. However unpractical it may seem, surely it can be easier and less risky than engaging in a brutal fighting and nuclear weapon production.

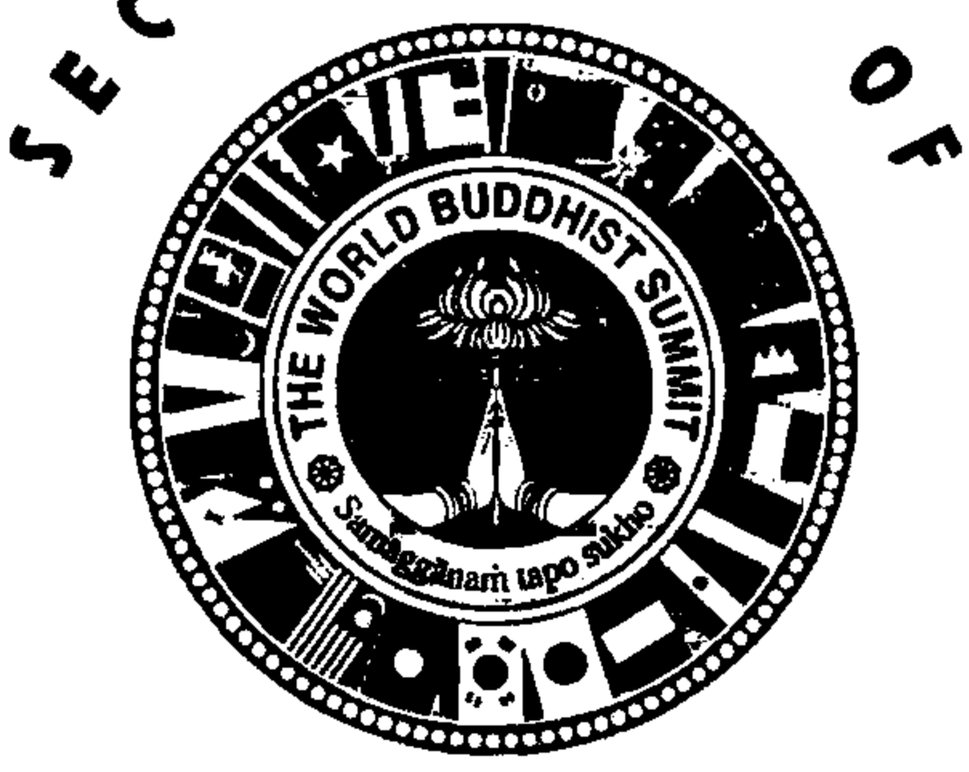
The meaning of man in the sacred Pāli language is the rational being who could judge right or wrong and understand the relationship of cause and effect. When fear, worry, imagination and extreme thought often appear in man's heart, man cannot comprehend objective reality. Going beyond the rational limit, man's imagination runs wild and looks for a saviour. Therefore, fear and imagination are the origin of religion. When belief, worship and praying become the main features in a religion, God rather than man becomes the central figure.

The Buddha's Dhamma does not follow this line of thinking. The problems of human life could be found in the human body. The problem of fear, worry, dissatisfaction and suffering all happen in the human body. Therefore the solution to the problems is also to be found in the human body. The human body is the proportional composition of mind, mental concomitant, and body. The mind and mental concomitant are not only the origin of the problems of human beings but also the solutions to these problems have to be found in them. This is called truth or Dhamma when the Buddha preached this regarding human beings. Religion is mainly based on the concept of God because the main idea of religion is belief and worship. On the other hand, the Dhamma synchronizes the actions of body, speech and mind. In the words of the Buddha, "Easy to do are things that are bad and not beneficial to self. But very, very hard to do indeed is that which is beneficial and good." If Dhamma is to be practiced by every individual, peace will be achieved individually. Individual peace is the starting point to move forward to world peace.

In my conclusion, I would like to encourage all Buddhist leaders. It the present situations of the world that are full of destructive vices, we need to provide constructive power. That is loving-kindness (Metta). In the world today cruelties, horror and atrocities, prevail everywhere; so we need to contribute an antidote. That is compassion (Karuna). Today, the whole world is really poisonous with fearful rivalries and dangerous competitions. In this situation we must provide the most effective remedy to this world. That is appreciative joy, (Mudita). The people of the world are unstable. They are always getting into mental upset. Therefore we must help to establish their mental equipoise, when facing the pleasurable situation, not to attach, and when in the miserable situation, to prevent the aversion. That is equilibrium of the mind. This is the Buddha's advice to develop these four measureless noble conducts. Let us gather together and construct the Noble spirit of universal brotherhood.

May the truth and peace prevail in every corner of the world.

May all beings be peaceful and happy.

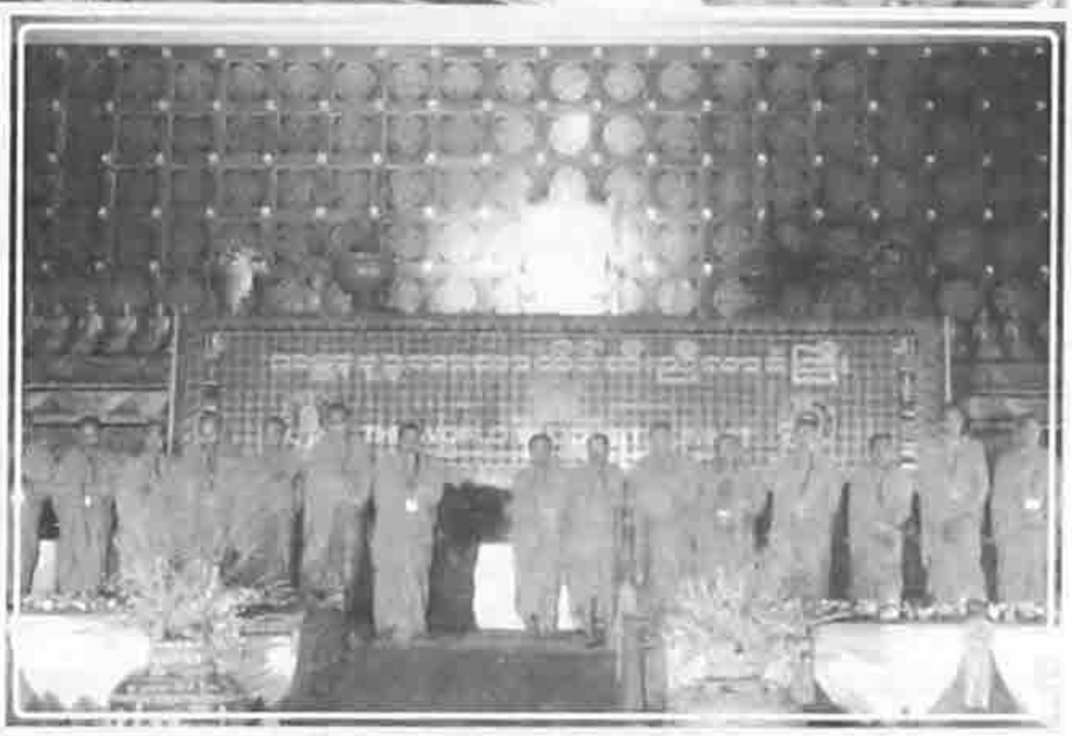



# THE WORLD BUDDHIST SUMMIT

## Mahāpāsāṇa Cave, Yangon Myanmar

10th - December - 2004

## Morning Session



Morning-Session of the Second day programmes of the World Buddhist Summit being held in progress.

A delegate reads the Congratulatory message sent by Samdech HUN SEN, Prime Minister of the Royal Government of Cambodia.

# Samdech HUN SEN
## Prime Minister of the Royal Government of Cambodia

### Congratulatory Message

I am pleased to extend my warmest greetings to all Buddhist followers, the participants of the World Buddhist Summit in Yangon, the historic Capital of The Union of Myanmar.

It is my conviction that all the Buddhists including those from Cambodia still remember with deep gratitude the holding of the Third World Buddhists Summit in December 2002, in Phnom Penh of the Kingdom of Cambodia, and patronized by His Majesty Preah Bat Samdech Preah **Norodom Sihanouk,** the King of Cambodia, in the Throne Hall. The outcome of the Third Buddhist Summit reflects a unified consolidation of Buddhists around the world in their cooperation to support and promote our common faith in Buddhism, for the cause of peace, stability and harmony among people living in a society.

In this sense, the conference records the value and the sense of profound friendship and solidarity among all Buddhists from different sects and countries. This tradition, that has been adhered by every Buddhist followers and that has been maintained and transferred from generation to generation long time ago, leads us all towards a common goal of eliminating violence, aggression, jealousy and other dishonest and immoral acts, then turning to searching for harmony and coexistence under the lights of the Dhamma of Buddha.

Thus, the Third World Buddhist Summit achieved such the results which are of great importance, upon our Buddhists' role, in calling all mankind from every political affiliation to realize the dangers being of controlled by the power of *greed, violence and hatred* which are the frightening sins or evils; and come back to comply with the path of our Buddha.

In all these, I am strongly convinced that the World Buddhist Summit in Yangon will surely gain another momentum for global peace and generate more positive changes in exercising love and compassion, thus helping to reduce conflict and suffering, and making the world a better place to live.

With this conviction, on behalf of the Royal Government of Cambodia I would like to earnestly wish the World Buddhist Summit every success, with the sponsorship of the Government of the Union of Myanmar.

Once again, I wish the spirit of the World Buddhist Summit remain in our hearts forever and become the symbol of firm unity among all the Buddhist followers across the world, who follow the Dhamma of our Buddha to create peace and progress.

Finally, may I wish all of you, the participants of this summit, the five gems of Buddhist blessing.

*HUN SEN*

A delegate reads the Congratulatory mesage sent by Chung Dong-Chca, Minister of Culture and Tourisim the Republic of Korea.

**Congratulatory Message from**
**Minister of Culture and Tourism Chung Dong-Chea**
**of the Republic of Korea**
**to the Buddhist Summit**
**Yangon, Myanmar**
**Dccember 9-13, 2004**

On behalf of the 20 million Korean Buddhists, I would like to extend my sincere congratulations to you on the Buddhist Summit to be held in Yangon, Myanmar. Buddhist leaders from many countries will participate in this grand event.

We now face numerous threats to world peace. Many people still suffer from starvation and diseasc as well as the continuing danger of terrorism and war.

It is our great hope that thc wisdom and mercy of Buddha will shed light on the future and relievc human suffering and ignorance.

I pray that this conference will be a significant occasion to promote a peaceful world through mercy and lovc, as well as to elimi-nate the fear of war and terrorism through close cooperation and mutual understanding among Buddhist communities around the world.

Thank you very much.

Chung Dong-Chea

Chung Dong-Chca
Minister of Culture and Tourism
Republic of Korea

A delegate reads the Congratulatory mesage sent by Ngo Yen Thi, Chairman, Government Committee for religious Affairs, Socialist Republic of Vietnam.

GOVERNMENT COMMITTEE FOR RELIGIOUS AFFAIRS

SOCIALIST REPUBLIC OF VIETNAM
**Independence - Freedom - Happiness**

*Hanoi, August 12, 2004*

## CONGRATULATORY MESSAGE
## To the World Buddhist Summit Conference

To:
**Your Most Venerable the Supreme Buddhist Leaders,**
**Esteemed Participants,**
**Distinguished Guests,**

***Yangon, Union of Myanmar***

Knowing of the International Buddhist Summit Conference being held in Yangon, Myanmar, on behalf of the Government Committee for Religious Affairs of the Socialist Republic of Vietnam, and myself personally, I would like to extend to you our sincere compliments and best wishes.

We firmly believe that, the Conference in the highly-constructive spirit, will achieve great success, make contribution to honor noble ideals about Enlightenment by Lord Buddha and fine values of humankind in order together with Buddhist followers and all nations throughout the world to strive for peace, prosperity, peaceful contentment and mutual development, to propagate Lord Buddha's Teachings on Friendliness, Compassion, Joy and Equanimity, and Selflessness, for building a happy and prosperous future.

May the Conference be successful!
May all participants be healthy!

Best regards,

***Ngo Yen Thi***
**CHAIRMAN**
**GOVERNMENT COMMITTEE FOR RELIGIOUS AFFAIRS**
**SOCIALIST REPUBLIC OF VIETNAM.**

A delegate reads the Congratulatory mesage sent by VEN. W. SARADA MAHA THERO, The Singapore Buddhist Meditation Centre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VEN. W. SARADA MAHA THERO
The Singapore Buddhist Meditation Centre
Founder/ Chief Monk/ Chief Administrator
Director-American Sri Lanka Buddhist Centre
Chief Monk-Jayanti Viharaya, Sri Lanka


It gives me great pleasure indeed to feliciate the organizers of the current Buddhist Summit in Myanmar, especially because this event represents a holy and siginificant chapter in the whole history of Buddhism in the world.

According to the perspectives of the Buddhist chronicles the very first Council was held in India, immediately after the great Demise of the Supremely Enlightened Buddha. A hundred years later, the Second Buddhist Council took place, once again in India under the patronage of King Kalashoka.

Two hundred and thirty six years after the passing away of the Supremely Enlightened Buddha Emperor Dhammasoka organized the Third Buddhist Council this too in India.

I traced this history to record that it was only Myanmar that held a formal and historical Buddhist Coucil, after those in India.

In this light, we are serenely joyous to record, that Myanmar is continuing this highly sacred Buddhist tradition, through this latest Buddhist Summit. This Buddhist Summit in Myanmar stems from the noble aim of perpetuating the eternal words of the Buddha the Supreme.

The Buddhist in Myanmar is an event, whole time has unerringly come. The world is riven by violence, wars and alarming acts of violence. By and large, most men and women in our time have strayed away from the path of kindness, compassion and non-violence highlighted by the timeless Teaching of the Buddha.

The Buddhist world, and all those who highly esteem the spiritual well-being of mankind, will be extremely grateful to Myanmar for extending patronage to this high Buddhist Summit. The intention of this Summit is to make the humankind hearken to the timeless words of the Supreme Buddha the excellent Master of Peace. In this warravaged world, the serene words of the Buddha will very much like cooling, welcome drops of rain, in an arid and dreary desert.

Members of the clergy and lay devotees will foregather in their thousands to contribute whatever they can, however small it could be, towards the success of this great and unparalleled Buddhist Summit. Speaking for myself. I feel deeply honoured to have been invited to participate in this history making spiritual event.

I am quite hopeful that the spirit of peace and harmony that will invariably radiate from this Buddhist Summit in Myanmar will prove a transforming force that will ensure a more wholesome world to all beings. I wish the Buddhist Summit all the success it so preeminently deserves.

**May the blessings of the Triple**
**Gem shower, happiness tranquility and spiritual joy on all.**
**May all beings be happy and well.**

Ven. Waragoda Sarada Maha Thero
Founder/ Chief Monk/ Chief Adminidtrator
The Singapore Buddhist Meditation Centre.

# Paper Presentation

SECOND DAY OF

THE WORLD BUDDHIST SUMMIT

Samaggānaṁ tapo sukho

# THE WORLD BUDDHIST SUMMIT

## Mahāpāsāṇa Cave, Yangon Myanmar

10th - December - 2004

## Morning Session

Acariya S. N. Goenka, Vipassana
Meditation Centre, Igatpuri, India,

# The Universal Appeal of the Buddha Dhamma:

Acariya S. N. Goenka
India

World Buddhist Summit, Yangon, Myanmar
December 9 to 11

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa

Most Venerable Saṅgha and Dhamma friends:

Let me first thank the organizers of this conference for kindly inviting me. I would also like to congratulate the organizers for choosing Myanmar as the host for the World Buddhist Summit that aims at uniting the followers of the Buddha in order to spread the peaceful message of the Buddha all over the world. We unite and make a collective effort not to dominate the world, not to exploit the world, not to boast the supremacy of one religion over another but to help in a great conversion of humanity—conversion from bondage to liberation, from discord to concord, from misery to happiness. This is the Buddha's way. The Buddha spread the message of peace and harmony. Emperor Ashoka helped to disseminate it further in many countries. And today I am happy to see the World Buddhist Summit is working in the same direction for the benefit of many.

Apparently it seems that there are many divisions of the followers of the Buddha but the differences are superficial. All these branches follow the same basic principles of the Four Noble Truths including the Noble Eightfold Path and the Paṭiccasamuppāda, the Chain of Conditioned Arising. I am very happy that this effort is getting a new impetus in this Summit in Myanmar.

Myanmar is my motherland. I was born here. In some families as in my family it was a tradition to bury the umbilical cord in the ground of the building where one is born. My umbilical cord is buried here in the soil of Myanmar. A part of me will always remain with the soil of Myanmar. It is not my mother just because a part of my physical being has become one with the soil of Myanmar—it is also my spiritual motherland. Myanmar gave me two births. And the second birth is more important for me because I got Dhamma here. As the bird has got two births: one birth coming out of the mother's womb, and the second birth coming out of the shell of the egg. My mother gave me the first birth, and Sayagyi U Ba Khin gave me the second birth—I received Dhamma, broke the shell of ignorance and a new Goenka came out of it.

This is such a powerful Dhamma land that it attracted me to the Saddhamma in spite of my upbringing, which was totally opposed to the Buddha's teaching. Throughout my childhood and early adulthood it was drilled into me that one may worship the Buddha but one must stay away from his teaching. I was told that the Buddha's teaching was deceptive and leads to hell! How could I come to Saddhamma in spite of such deep prejudices? What attracted me to the Buddha Dhamma?

I remember the frist time I met my teacher Sayagyi U Ba Khin. I had great attachment to many beliefs. I had many misgivings about the teaching of the Buddha. Sayagyi knew that I was a leader of the local Indian Hindu community. He asked me, "Do you Hindus have any objection to sīla—a life of morality, to samādhi—mastery over the mind and to paññā—wisdom to purify the mind?" How could I object! How could anybody object! He continued, "Well, this is what the Buddha taught. This is all I am interested in and this is all that I am going to teach you." How can anyone have objection to sīla, samādhi and paññā? Years later when I started teaching Dhamma to those who came from diverse religious backgrounds, I used the same way as Sayagyi to explain Dhamma to them.

Sayagyi's interpretation of Dhamma was universal and non-sectarian. He was not interested in converting me to "Buddhism". He used to say, "For me if someone follows sīla, samādhi and paññā-, for all practical purposes he or she is a Buddhist". And if a Buddhist doesn't practice sīla, samādhi and paññā I feel sorry for him or her!

My first Vipassana course introduced me to the teachings of the Buddha and transformed my life forever. I was pulled like a magnet to his logical, practical, pragmatic, universal and non-sectarian teaching. There was nothing objectionable in it. I had been hearing about and talking about the eradication of defilements and purification of mind. When I started observing sensations, initially there were moments of doubt, "How is this going to help me?" But very soon I realised that by observing sensations I am working at the root of the problem. I was actually walking towards the goal of full liberation.

Whatever Sayagyi taught me was not merely to develop devotion or to satisfy the intellect though both are important. He taught me the way to know the truth at the experiential level. What convinced me and gave me here-and-now results was the experience of the truth through bodily sensations. The Buddha's teaching is akāliko.

I feel very fortunate that I was born in this land of Dhamma. I feel very fortunate that I came in contact with Sayagyi U Ba Khin. Here was a person who had the technique in its pristine purity. Sayagyi was a saintly person who taught with so much compassion without expecting anything in return.Now the same teaching is attracting people from all over the world. Vipasssanā courses have been held in about 70 countries and people from more than 130 countries have participated in the courses. Why are people from all over the world getting attracted to the Buddha Dhamma?

The teaching of the Enlightened One is so simple and yet so deep, so deep. He has explained his teachings in few words:

> Sabbapāpassa akaranaṁ,
> kusalassa upasampadā-.
> Sacittapariyodapanaṁ,
> etam buddhāna sāsanaṃ.[1]

Etaṃ buddhāna sāsanaṁ. This is the teaching of all the Buddhas. Not just Gotama the Buddha. Everyone who becomes the Buddha will teach nothing but only these three: sabbapāpassa akaranamṁ—abstain from all unwholesome actions, evil actions, sinful actions; kusalassa upasampadā—perform wholesome actions, pious actions; and

sacittapariyodapanaṁ—keep on purifying the mind, keep on purifying the totality of mind. That's all. So simple. And yet so deep, so profound.

At the surface level it looks so simple. Any religion worth the name will say: "Abstain from sinful action." Every religion will say that. "Perform good actions." Every religion will say that. "Purify your mind. Every religion will say that. Then what was unique about the Buddha? Let us understand. If it was just a question of giving sermons, then the Buddha lands on the same level like any other religious teacher. But the Buddha does not merely give sermons. He gives us a way, a technique, a practice by which one can actualize those sermons to enable one to live the life of Dhamma.

To live the life of morality is acceptable by one and all at the intellectual level: "Yes, I must live a life of morality. I accept it." Or one accepts it at the devotional level because the Buddha said so or the founder of this religion or that religion says so and: "I am from that particular sect, from that particular religion, from that particular tradition. Therefore, I must live a life of morality." One accepts at the devotional level. One accepts at the intellectual level. "I must perform wholesome actions, good actions. I must purify my mind." But it is so difficult to accept at the actual level, the experiential level. The experiential level is missing and if that is missing, everything is missing. Someone becomes the Buddha. He teaches the experiential level of Dhamma.

Abstain from sinful actions. How to abstain? Perform good actions. How to perform good actions? Purify the mind. How to purify the mind in its totality? This is

where the Buddha made a unique contribution to humanity. He discovered and showed the way to total purity of the mind. Now the first part, which we call sīla: abstain from sinful actions. Some religious teachers tell people that if they perform sinful actions they will go to hell. If they abstain from sinful actions they will go to heaven. Yes, it is true. But there are many who just laugh at it: "Who cares for the next life. Where is hell? Where is heaven? If enjoy this life, it is good for me."

Then another argument is given. A human being is a social being. One has to live in the society. One has to live with the members of the family. One has to live with others. Even a recluse or a monk or a nun remains in contact with the other members of the society. If one performs any action which disturbs the peace and harmony of the society, how can one have peace and harmony within oneself? "Yes," intellectually one starts understanding, "If I ignite fire all around me, I will have to suffer the heat of this fire around me. I will suffer from this heat that I have generated all around."

Yet another explanation is given; often to children:

"If someone comes to kill you or someone hits you do you like it?"
"No, I don't like it."
"Then if you hit somebody and try to kill somebody, that person won't like it, will he?"
"No, that person won't like it."
"Then you should not do something which you don't like others to do towards you!"
"Yes, I should not kill. You are correct."

Similar arguments are presented for all the moral precepts.

All these five sīlas are quite acceptable at the logical level, at the rational level, at the intellectual level. Yet people do not lead the life of sīla. Even those who understand that: "I must live the life of sīla. Sīla is so important for me. A life of morality is so good for me, so good for others." And yet, one does not live a moral life. Why? The Buddha understands it properly. Why? Because one has no control over the mind. One is not the master of one's own mind.

An addict of alcohol knows very well, "I should not take alcohol, alcohol is not good for me." And yet when the time comes, he succumbs. He can't control himself. A gambler knows fully well, "I should not gamble, gambling is not good for me." And yet when the time comes he starts gambling. One keeps on performing evil deeds while understanding fully well that these are not good for one. This is because one is not the master of one's own mind. One has become a slave to one's own unwholesome habit patterns. Therefore the Buddha teaches the second part of Dhamma: samādhi. The mastery over the mind. Again the Buddha's samādhi differs from that taught by the other teachers. He teaches sammā samādhi.

All right, one has practiced samādhi. One has developed the mastery over the mind. One is living a life of sīla and is not performing any unwholesome action that will disturb the peace and harmony of other beings. One has developed samādhi. But if there are impurities at the depth of the mind, anusaya kilesa (sleeping volcanoes of impurities at the deepest level of the mind), one does not know

when one of these sleeping volcanoes will erupt. One will again get overpowered by the impurity and will again start living a wrong life.

The Bodhisatta Gotama realized this. He practiced all the eight jhānas, lokiya-jhānas. He realized that even after perfecting these jhānas the impurities at a very deep level of the mind were still not eradicated. Unless these deep-rooted impurities are destroyed, one cannot be a liberated person. So he worked for the third: paññā, wisdom, insight, purification of the mind at the deepest level. We have a vast canvas with the spectrum of the entire Indian spirituality and we see so many teachers announcing the same thing: "Come out of craving, come out of aversion. Don't indulge in craving and aversion towards all the sensual objects." But when we go deeper in this subject we see that the Buddha's contribution was unique. No other teacher could reach the depth that the Buddha reached. The path he showed takes everyone to that depth.

One can purify one's mind at the surface level. One can even purify one's mind at a little deeper level. But to purify the mind at the deepest level, at the root level, this was missing. The Buddh discovered how to take out all the anusaya kilesa. The roots of impurities have to be taken out. So long as these saṅkhāras are there, as explained in paṭiccasamuppāda; taṅhā, upādāna and bhava follow—bhava after bhava. One keeps on rolling in misery. One cannot come out of misery. One may keep on taking births in very high planes, brahmic planes, rūpa-bhrahmaloka, or arūpa-brahmaloka. But still one is living in the field of suffering. The anusaya kilesa are the seeds of bhava. These saṅkhāras give one bhava after another, one bava after another. One does not come out of misery as long as the anusaya kilesas are not eradicated.

TheBuddha claims that this is paripuṇṇam. Kevalapa-ripuṇṇaṃ. Nothing else needs to be added. The entire Dhamma is included in it. Nothing is missing. In these three— sīla, samādhi and paññā nothing is missing. Kevalapari-puṇṇaṃ and parisuddhaṁ. It is so pure that nothing needs be removed. Nothing needs to be taken out and nothing else needs to be added. It is so complete—Kevalaparipuṇṇaṃ parisud-dhaṁ.

And now we see that Vipassanā, this technique of the Buddha, has travelled round the world. Intellectuals, scientists, engineers, doctors, psychiatrists —they have learnt it and experienced it. People from different sects come to these courses—Hindus, Muslims, Christians, Jains, Jews, Parsis, Sikhs etc and, of course, Buddhists. Even people from communities who have been traditionally opposed to the Buddha, when they come to Vipassanā courses, find it acceptable.

This is the beauty of the Buddha's teaching. It is so simple, pragmatic, universal, acceptable to all. One just practices sīla, samādhi and paññā. Enough. And it is so pure that nothing needs to be taken out. Nobody can point out anything wrong in sīla. Nobody can point out anything wrong in samādhi. Nobody can point out anything wrong in paññā.

These essence of the Buddha's teaching—sīla, samā-dhi and paññā—is acceptable to all. This is because all religions have an inner core, an inner essence that focuses on the purification of mind. All religions also have an outer shell that is concerned more with appearances, festivals, rites, rituals etc. So long as one gives importance to the inner essence, it dosen't matter if the outer shell differs from one religion to another. However, when the outer shell is given all the importance, the inner core is lost and a religion fails to create peace and harmony. The Buddha's teaching helps to live according to the inner essence. It gives benefits here and now.

I benefited so much from the practice of Vipassanā that I started reading the words of the Buddha as per my teacher's advice. I had been told from childhood that the Buddha incorporated good points from our tradition in his teaching and then added delusion to it; and

that he had not discovered anything new. Since I found the Buddha's teaching to be very beneficial I further explored the truth about these statements. Reading the words of the Buddha (Tipiṭaka) gave me so much joy! How wrong my earlier information turned out to be! It showed me how the Buddha's emphasis was on actual experience of the truth. The Tipiṭaka is so inspring. We see such a wonderful description of the Dhammakāyā of the Buddha in Tipitaka.

When the Buddha taught Dhamma to people, he said: "I am not interested to make you my disciples. I am not interested to snatch you away from your old teachers. I have found out the way out of misery. Give it a trial." At one time, while talking to some ascetics who were sceptical about Saddhamma, he exhorted them to give a trial only for seven days. If more and more people in the world start calling themselves Buddhists, how will they benefit? Yes, if they start practicing sīla, samādhi, paññā then yes, they will surely get the best fruit of the Buddha's teaching. If one calls himself a Buddhist, but does not practice sīla, does not practice samādhi, does not practice paññā, how will one benefit from the teaching of the Buddha?

The Buddha was not interested in changing names of the people. Moggallāna remained Moggallāna. That is a brahmin name, a particular brahmin clan. Kaccāna remained Kaccāna. Bhāradvāja remained Bhāradvāja. Kaccāna and Bhāradvāja are the names of brahmin clans.

The Buddha's teaching is so simple. And so profound. But to actually practise Dhamma one has to work hard. My Sayagyi used to say, "It is very easy. And yet it is so difficult!"

Listening to discourses or reading scriptures is very good. Kālenadhammasavanaṃ etaṃ maṅgala-muttamaṃ. And to discuss Dhamma is wonderful-kālenadhammasākacchā etaṃ maṅgala muttamaṃ. But if one just keeps on discussing and debating, and doesn't practice Dhamma, then it doesn't work. One has to start taking actual steps on the Path. If one doesn't take steps on the path of Dhamma, one doesn't get the fruits of Dhamma.

The Buddha teaches Dhamma, the law of nature, the universal law of nature, which is applicable to one and all. And he teaches in such a simple language and in such a lucid manner. When we don't practice it we make a philosophy out of it and we start fighting: "Your belief is wrong. My belief is all right. Your belief is wrong, my belief is correct." What do we gain? Even if my belief is all right, very good, yet I don't practice, then what is the use of this belief.

I was born in Myanmar. I feel very grateful, and proud also, that I am born in this Dhamma land. More than eighty-percent of the people here do not believe that there is a soul inside. They do not believe that there is a creator of this universe, the God Almighty. And now for last more than three decades I live in country and I often travel in countries, where more than eighty-percent of people believe that there is a soul inside. They believe in God Alimghty as the creator of universe. There could be thousands of arguments that there is no soul and some would argue that there is indeed a lasting soul. Ditto for God Almighty. These debates and these arguments don't help much.

When one practices Dhamma, one experiences oneself that the entire phenomenon is nothing but interaction of mind-matter. At the apparent leval it looks so solid, so substantive, so lasting. This is paññatti; it appears to be so. The Buddha's teaching is journey from paññtti, the apparent to paramattha, the ultimate truth. One has to go beyond the apparent to reach the ultimate truth. This is what Vipassanā is—paññatti ṭhapetvā visesena passatiti vipassanā [IV]. When one looks within, one starts to realize that everything in the field of mind and matter is impermanent anicca. Everything keeps changing.

Whatever keeps changing cannot be a source of lasting happiness. One realizes that whatever happiness

one experiences, sooner or later, turns into unhappiness. Unhappiness is inherent in transient happiness. As one continues on the path one realizes that suffering is inherent in every experience in the field of mind and matter: yaṃ kiñci vedayitaṃ taṃ dukkhasmiṃ[V].

As one observes the phenomenon objectively, the way the Buddha taught, one will find that there is no solidity. One's own investigation of the mind-matter phenomenon leads to the discovery that everything is mere vibration. Sabbo pajjulito loko. sablo loko pakampito[VI]. The entire universe is nothing but combustion and vibration, vibration. There is no lasting substance in it. One has no control over it. There is nothing that one can point out as "I" or "mine" or "my soul". The experience of anicca at the experiential level changes nicca-saññā to anicca-saññā which naturally leads to anattā. This leads to the experience of the nibbāna.

Aniccasaññino hi, anattasaññā saṇthāti, anattasaññī' asmimānasamugghātaṃ pāpuṇāti diṭṭheva dhamme nibbānan'ti.[VII] This has to be experienced. One may keep on saying: "There is no soul," and one is full of ego, then the Buddha's teaching does not help you. One's ego is so strong. If one doesn't experience anatta and one makes a philosophy out of it then it will not help. But when one experiences oneself, one is a liberated person. That is anatta.

Paññā—wisdom—takes one to the stage where the ego naturally gets dissolved by understanding at the experiential level. It is not an intellectual game. It is not an emotional or devotional game. It is not a blind belief; it is not a dogma; it is not a cult; it is not a philosophy. It is a truth that can be realized by one and all. A Christian or a Muslim or a Hindu or a Jain. A Myamar or a Thai, an Indian or a Pakistani or an American or a Russian or a Chinese. It makes no difference. Law of nature is law of nature—it is applicable to everyone.

This was the discovery made by the Buddha. Some accepted it in the past and some didn't. The Buddha shows the path. He doesn't want you to accept blindly. He gives you a way to find out the truth for yourself. Galileo discovered that the earth is round. He also discovered that the earth is rotating on its own axis. Some believed, some didn't believe. Later on people accepted it. The fact is fact. The earth was round even before Galileo. The earth was round at the time of Galileo. The earth remains round after Galileo. Newton found out that there is a law of gravity. He announced it. The law of gravity was there even before Newton, at the time of Newton, and will remain after Newton.

Similarly, the law of paṭiccasamuppāda was there—even before the Buddha or at the time of the Buddha or after the Buddha. This is law of nature. Whether there is the Buddha or no Buddha, Dhamma niyāmatā remains eternal. The Buddha said:

Uppādā vā tathāgatānaṃ, anuppādā vā tathāgatānaṃ, ṭhitāva sā dhatu dhamma. dhātu dhammaṭṭhitatā dhammniyāmatā idappaccayatā.[VII]

Due to avijjā ignorance, one does not know what is happening within framework of nāma-rūpa, mind and matter. Every moment there is some sensation or the other, throughout the body. Wherever there is life, there is a sensation. All these six sense doors coming in contact with their respective objects: there is vedanā, phassa-paccayā vedanā. If one does not have the ability to feel the vedanā, how can one understand vedanā-paccayā taṇhā.

That was there even before the Buddha. Vedanā-paccayā taṇhnā was there before the Buddha. This law was there. This was at the time of the Buddha. This is also after the Buddha. That is why the law, the Dhamma, is eternal. Esa dhammo sanantano. It is sanantano, eternal. The Buddha or no Buddha, it is there. The Buddha, with all the efforts, discovers it and makes use of it for his own liberation. And with all the compassion distributes to others. "Look, this is how you are miserable. Vedanā-paccayā taṇhā, vedanā-paccayā

taṇhā. Look, I will give you a way by which you come out of it. Now vedanā is there, but no more taṇhā. With every time you experience vedanā, paññā must arise. Oh anicca, anicca, anicca, anicca. This vedanā or that vedanā, it is anicca, anicca."

Again, if it becomes a philosophy that every vedanā is anicca—one doesn't get anything. Then it is merely one's belief. But if one experiences: "Look, a vedanā has arisen. And sooner or later it passes away. However unpleasant a sensation may be, it is bound to pass away. However pleasant a vedanā may be, it is bound to pass away. Udaya-vaya, udaya-vaya. One has to remain aware of this arising and passing away—Samudaya-dhammānupassī viharati, vaya-dhammānupassī viharati.[ix] Apparently it seems that it stays for some time but sooner or later it passes away. However, a meditator realizes with one's own experience that every moment it arises and passes away without any gap. As it arises so it passes away with so much rapidity... samudayavaya-dhammānupassī viharati.[x]

The vedanā is there all the time. It arises and passes away. One keeps on reacting to it. If it is pleasant one reacts with lobha. If it is unpleasant one reacts with dosa. This is what one is doing the whole life. And one is creating more and more misery for oneself. One keeps on multiplying one's misery. Look, there is a way to come out of misery. Vedanā-nirodhā taṇhā-nirodho. Taṇha-nirodhā, upādāna nirodho. One reaches the stage where one transcends the field of mind and matter.

The Buddha didn't merely give sermons. Mere sermons would have made him just one among so many philosophers in the world. He experienced the ultimate truth himself to become the Buddha and taught others to experience it.

The Buddha's teaching fascinated me because of its practical aspect. If it were only an intellectual exercise, I doubt that I would have gone on the path of the Buddha. I would have said: "Very good, very good. Our Gita also says so. Our Upanishad also says so. This is wonderful. Very good." I would not have walked on it.

I was convinced because I was given the way: "Look, this is how you can come out of lobha. This is how you can come out of dosa."

I feel very fortunate that I was born in this wonderful land, the land of Dhamma. I am very fortunate to be born in a country where the teaching of the Buddha is maintained in its pristine purity. Vipassana—how it should be practiced—is maintained here. And I feel very fortunate that I came in contact with a saintly person who taught so compassionately without expecting anything in return.

Myanmar has a special place in the life of the Buddha. After his enlightenment, after enjoying the bliss of enlightenment for seven weeks, the first meal he took was Myanmar rice and honey offered to him by two businessmen from Myanmar, Tapussa and Bhallikā. They took the first and the only duratana sarana ( refuge in the Buddha and Dhamma). The Buddha plucked out a few strands of his hair and gave this rūpadhātu (kesadhātu) to the two Myanmar business-men.

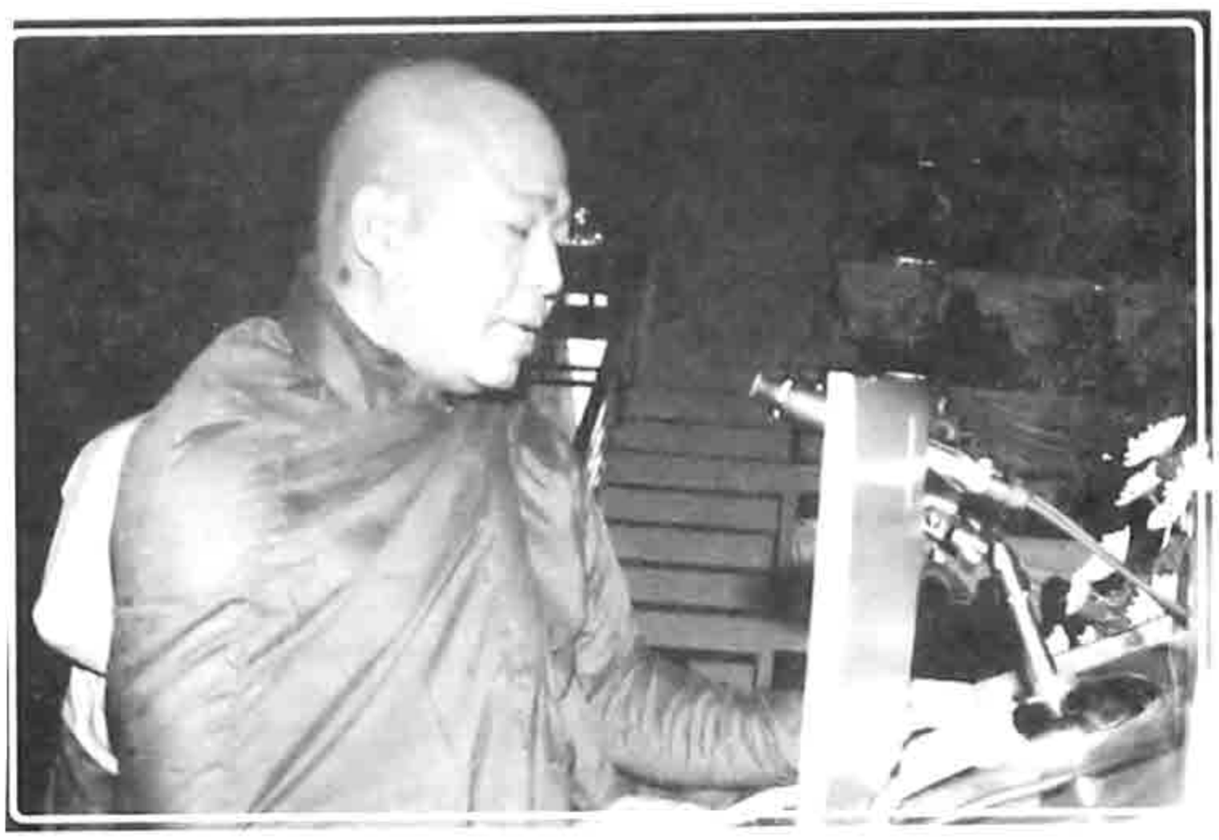
The dhātu given in his own lifetime, personally gifted by him and that too the only time he ever gave such a gift in his lifetime is very special indeed. This the Buddha dhātu that was gifted in his very lifetime came to Myanmar and the Shwedagon is such a glorious tribute to that fact. Myanmar preserved more than just the kesa-dhātu of the Buddha. Through the millennia, it preserved the Saddhamma— pariyatti as well as paṭipatti; especially the practice of Vipassana.

Now Vipassana is spreading round the world. Whether one is from Myanmar, from India, from another Theravadin country, from a Mahayana country or from any other part of the world; the most important thing is to take actual steps on the path of Dhamma.

May all of you get the opportunity to taste pure Dhamma at the experiential level. May all of you come out of your misery. May all of you enjoy real peace, real harmony, real happiness, real happiness.

Bhavatu Sabba Maṇgalam, Bhavatu Sabba Maṇgalaṃ Bhavatu Sabba Maṇgalaṃ.

[I] D.N. II, Mahāpadānasutta
[II] K.N., Khuddakapāṭha, Maṇgalasutta
[III] K.N., Khuddakapatha, Mangalasutta
[IV] Paṭisambhidāmagga AṭṭhakathāÑāṇakathā
[V] M.N. III, Mahākammavibhangasutta
[VI] S.N. Sagāthāvagga, Upacālāsutta
[VII] A.N., Navakani pāta, Sambodhisutta
[VIII] S.N., Nidānavagga, Nidānasaṃyutta, Paccayasutta
[X] D.N. II, Mahāsatipaṭṭhānasutta
[XI] D.N.II, Mahāpadānasutta.



Dr. Osadhasara, Sitagu International Buddhist Academy, Myanmar,

Your Holiness
Most Venerable Buddhist Leaders
Esteemed Delegates
Distinguished Guests
Ladies and Gentlemen,

First of all, I would like to express my gratitude to the Central Working Committee of the World Buddhist Summit for kindly giving me the opportunity to participate in it. I am really delighted and deeply appreciated having this rare opportunity to meet the Buddhist leaders and friends from every corner of the world on this auspicious occasion. I am going to participate in the discussion of the Propagation of Buddhism belonging to group three.

What kind of Buddhism are we going to propagate? First of all, we should focus on the Buddha's main teachings which are acceptable to both the Theravada and the Mahayana traditions. Although there are some differences in our external practices such as rituals and ceremonies, both Theravada and Mahayana are labeled as "Buddhism" because the main teachings of the Buddha are still preached and practiced in both the schools.

Buddhism is one of the oldest world religions; it has been practiced and professed today by over four hundred million people throughout the world. Its teachings have had tremendous benefits to mankind for over 2,500 years. Buddha's teachings are the path leading to enlightenment, and to a happy and peaceful life. Even though many schools arose in Buddhism with the passage of time, but Buddhist teaching is still accepted as a religion of peace, wisdom and freedom.

However different we are in terms of nationality and country of origin, we all have one thing in common, i. e., we are all loving children of the Buddha, Omniscient One. Sadly, a century after the demise of the Buddha, Buddhism separated into two major schools: Theravada and Mahayana. Over the 2,500 years of Buddhism, these schools have seldom stood shoulder to shoulder with each other; the followers of a school did not cooprerate with the adherents from the other; the followers of different schools of Buddism did not engage compassionately in a round - table discussion. In 1956 many Buddhists from all over the world, including the representatives from five

Theravada Countries, united in celebration and attended the Sixth Great Buddhist Saṁgha Council held in Yangon, Myanmar. Nevertheless, in Myanmar until now we have never seen Theravada and Mahayana sects collaborating and cooperating for the preservation and propagation of Buddhism.

According to the Discourse of Aprihaniya, the holding of regular conferences with a focused agenda is the best way to promote and spread the teachings of Buddhism. In this World Buddhist Summit, I strongly believe that the Buddhist religious leaders, spiritual directors and representatives from 38 countries will be able to find the ways to preserve, promote and propagate the teachings of the Buddha.

After the Great Demise of Lord Buddha, the First Buddhist Council was held in Rajagaha under the patronage of KingAjatasattu to preserve the teachings of Lord Buddha for the years to come. The Second Buddhist Council was held at Vaiśali during the reign of King Kalasoka one hundred years after the Parinibbāna of the Lord Buddha. Two hundred and thirty-six years after the Buddha' s parinibbāna, the third Great Buddhist Saṁgha Council was held at Asokarama monastery at the town of Pataliputta in Maghada (modern Patana in Bihar, India.) In this council, held under the patronage of the Great Emperor Ashoka, one thousand elders participated, headed by Thera Moggaliputta Tissa. Then the Thera Tissa and the pious King Asoka motivated the council to dispatch missionaries to nine different Regions for the propagation and protection of the Dhamma.

The missionaries were sent to the following regions:

1. Mijjhantika Thera went to Kasmiragandhara (modern Afghanistan, Pakistan and Kashmir).
2. Mahadeva Thera went to Mahaimsaka Mandala (some parts of modern Andhra Pradesh and Karnataka states in India).
3. Rakkhita Thera went to Vanavasi (modern south of Mumbai, in the northern part of Karnataka in India).
4. Yonaka Dhammarakkhita Thera went to Aparantaka at the present Gujarat state in India.
5. Mahadhammarakkhita Thera went to Maharattha (Maharashtra state in modern India.)
6. Maharakkhita Thera went to Yonaka. The ancient city was known as Sakala and it was birthplace of Milinda. It is located in northwest of the Himalayas.

   This state is now known as Greece, Turkey, and southern Russia.
7. Majjhima Thera then accompanied by Kassapagotta Thera, {Alakadeva Thera, Dundubhissara Thera and Mahadeva Thera} went to parts of the Himalaya and these Theras met peoples in five states and gave Dhamma talks.(Khotan, Yataka, Tibet, Bhutan and China.)
8. Sonathera, accompanide by Uttara went to Suvannabunmi, modern Indochina peninsula.
9. Mahainda Thera went to Tampadipa, modern Sri Lanka.

During his reign (300 BC-240 BC) Asoka set the wheel of Buddha's teaching in motion beyond its homeland by sending out missionaries in all directions. Buddhist missionaries went westward as far as the Mediterranean region, Syria, Egypt, Greece and even all the way to Russia; and other missionary groups traveled to the north as far as the Himalayas, to the south as far as the Indian Ocean, and all over Southeast Asia. The entire Asian continent was once proudly proclaimed as Dhamma Continent or Dhamma Empire.

At one point, four fifths of Buddhists have dwindled to one fifth of the population in the world. Ironically, as Buddhism was spreading throughout the world, it was fading in the land of its birth. The countries that were part of Buddhist territory were transformed into totally different countries - the Yonaka region turned into Afghanistan and Turkey, Gandhara and Takkasila became Pakistan.

Most Venerable Sirs, my dear brothers and sisters in Dhamma,

In the light of this disheartening situation our true responsibilities for the advancement of Buddhism are twofold:

1. Preservation
2. Propagation and Promotion

1. To fulfill the first responsibility, every country must have a systematic and effective method of teaching the Tipitaka.
2. Each and every learned monk and nun first needs to study Buddha's teaching thoroughly and thoughtfully.
3. Afterwards, these monks and nuns can impart and educate the citizens young and old, rich and poor, high and low.

Nowadays, religious beliefs and moral values are waning especially among younger generations. Therefore, we solicit each and every religious leader to focus on resuscitating and revitalizing moral, ethical and religious education in all walks of life.

Furthermore, it is essential that monks and nuns should not ignore that the welfare of all beings or social works (Lokatthacariya). The monks and nuns should take care of the health and education for the public, should provide aid and rescue efforts, and should distribute food in times of natural disasters such as drought, famine, and flood. Engaging in social works or striving for the welfare of all beings (Lokatthacariya) is a very powerful tool and would play an instrumental role in organizing and uniting people.

As to the second responsibility, Propagation and Promotion of Buddhism,

1. Each monk, nun, and novice should be well-trained and prepared for any challenges that lie ahead.
2. The monks, nuns and novices must also be fluent in conversing about Buddha's Dhamma in several languages.
3. Right now we are living in the age of information technology. The way we propagate Buddhism is affected by this technology of information. So all the religious teachers should learn how to use the latest technology and multimedia facilities. They should know how to take advantages of the Internet, email, computers, audio visual systems, slide projectors, film, broadcasting equipments, etc. to reach into the hearts and minds of all people.

Therefore, considering the current situations in many countries, we (monks, citizens and governments) should cooperate to establish Buddhist elementary schools, middle schools, high schools, colleges and universities, which will use modern learning and methods.

However, especially nowadays, for the missionary monks, novices and nuns, who are the Buddha's sons and daughters, learning and teaching the Dhamma alone is not sufficient. It is also very important that they must have the qualities such as;

1. They have the use of extra power (the latest technology and this is sometimes necessary multimedia facilities) for attaining our goals.
2. Their preaching method should be easy and clear.
3. They must be able to fulfill the spiritual needs of the people
4. They should teach that human life must become identical with Dhamma.

Furthermore, in order to propagate the Buddha's teaching throughout the world effectively we must adopt the four missionary spirits of King Ashoka and Most Venerable Mahamoggaliputta Tissa,

1. The monks and nuns who are eager to propagate the Dhamma must be patient like an ox to do for the benefits of the many.

2. The missionary monks and nuns must be watchful, aware and active with effort like a race horse to do for the happiness of the many.

3. The missionary monks and nuns must be strong enough and firm with morality (Sīla), concentration (Samādhi) and wisdom (Paññā) like an elephant to work out of compassion for the world.

4. The missionary monks and nuns must be brave, mindful and alert like a lion to work for the good, benefits and happiness of all beings.

In a nutshell, Buddha urged His disciples, "Caratha bhikkhave caricam, desetha bhikkhave Dhammam," "Go forth for the benefits of the many, for the welfare of the many, in compassion of the world. Preach the glorious doctrine of the Dhamma: proclaim the life of holiness". Clearly, we should follow the footsteps of Buddha who tirelessly preached the priceless Dhamma throughout His 45 year Dhamma journey. Taking heart in the Buddha's extraordinary perseverance and patience, I earnestly beseech venerables to put our shoulder to the wheel of Dhamma with renewed enthusiasm, in the best interest of preserving, propagating and promoting the Buddha's teachings once again throughout the world.

May the sublime Dhamma bring peace and
happiness to all beings.

Dr. Osadhasara
Asst: Rector, Professor
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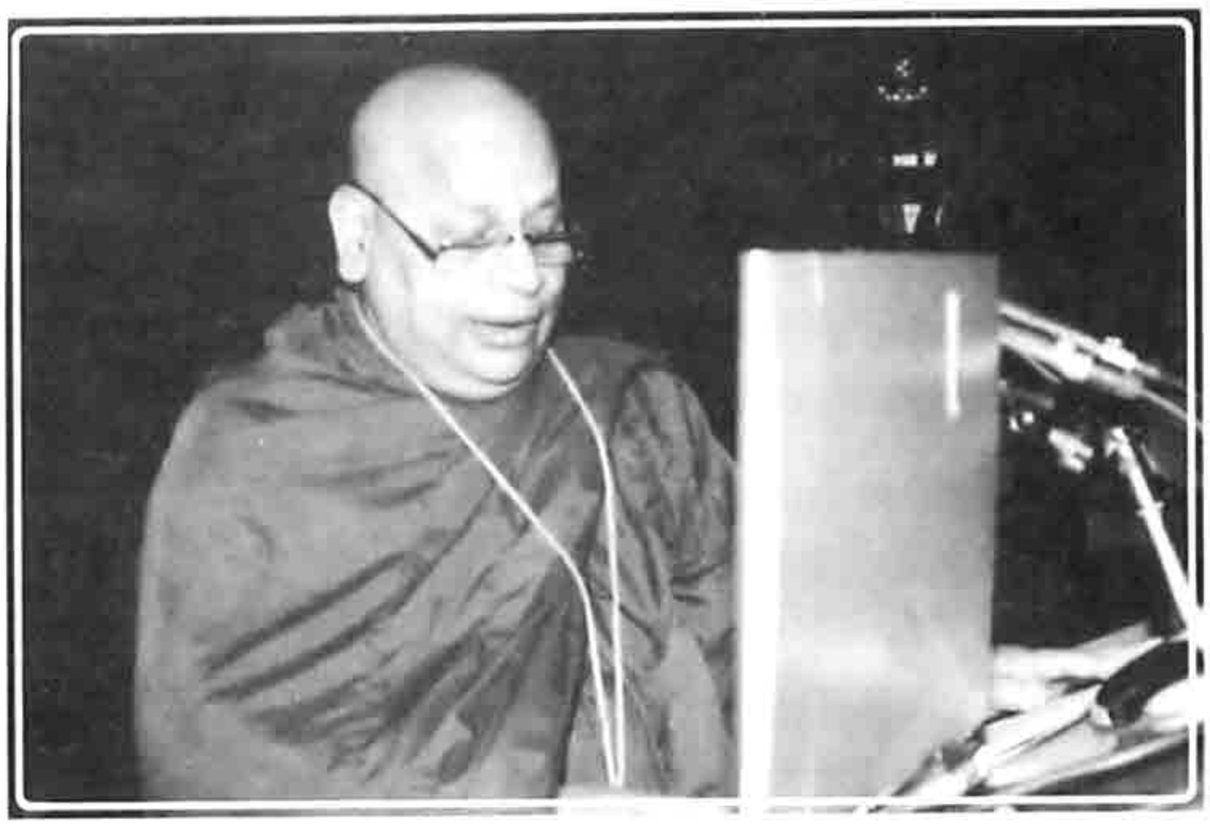

Ven. Galayaye Piyadassi, Sri Saddhatissa International Buddhist Centre, United Kingdom

# Theravada Buddhism In Great Britain

Presented By
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## Historical Background

The history of Buddhism in Great Britain is not a long one. It is difficult to say precisely when the knowledge of Buddhism reached England. In 1928 a certain author, D. A. Mackenzie published a book with the title 'Buddhism in pre-Christian Britain". Mackenzie's view was that Buddhism had already flourished in the British Isles before the beginning of the Christian era. By all accounts, the early missions sent by the Emperor Asoka to the West had not born fruit so it is difficult to establish the accuracy of this statement.

The earliest contact of the West with Buddhism was at the beginning of the third century BCE. Alexander the Great's military campaign in Asia in the fourth century BCE took him as far as the river Indus, in present day Pakistan. After his death in 323 BCE, Alexander's heir, Seleucus Nicatar found himself in conflict with the Mauryan dynasty in India. In 303 BCE a Greek Ambassador by the name of Megasthenes visited the court of Chandragupta Maurya, the grand-father of Asoka at his capital, Pataliputta (modern Patna). Although Megasthene's Greek account of Indian life did not de-

scribe it in full, it was the chief source of information about India available in ancient Europe and was often quoted by authorities at the time. In his writing, Megasthenes alludes to the existence of Samaṇas and Brahmanas but makes no explicit mention of Buddhist monks.

Clement, in the beginning of the third century, comments that Indians follow the teachings of the Buddha and venerate him as a God. De Jong suggests that this is the earliest definite reference to Buddhism in Greek or, one might say, in any western - source but even then we have no real record of direct contact between Europeans and Asian Buddhists. Therefore Buddhism remained unknown in the European World until the thirteenth century ACE.

Following the gradual increase in trade and Christian missionary activities which culminated in fullblown European colonialism in Asia, Europeans began travelling to Mongolia, China, India and Tibet and writing accounts of their travels which included some references to and information on Buddhism.

In one such early account of the thirteenth century, Marco Polo recounts his experiences of travels through Central Asia to China, and how his journey brought him into contact with the Mahayana form of Buddhism.

Nearly three centuries later in 1498 the discovery of a sea route to India by the Portuguese provided the opportunity for sustained contact between the East and the West. The Europeans however had several other interests in Asia, from finding gold to making converts to Christianity, rather than studying 'heathen' religions. The Jesuits have been credited as the first to encounter Buddhism in Asia but there was no serious interest in Buddhism until the middle of the 19th century.

Here I would like to pay tribute to some noteworthy pioneers such as Burnouf, Hodgeson, Childers, Oldenberg and Fausboll, key contributors to what I may term the "translation movement". They were followed by Max Muller who edited the famous Sacred Books of the East series in the latter half of the 19th century.

Our topic is Theravada Buddhism in Great Britain: Linked to this is the question, who was the first Briton to encounter Buddhism in Asia? Apparently the first Englishman to spend a long period living among Buddhists in Sri Lanka and publishing an account of his experiences on his return to Britain appears to have been Robert Knox, a merchant seaman who was held a prisoner in the Kandyan Kingdom by King Rajasinghe II between 1600 and 1679. Although Knox was kept a prisoner, the Sri Lankans kept him in comfort in a Kandyan village. In his writings Knox gives some information on local Buddhist practices but it is clear that he had no great interest in the subject.

As Philip C. Almond recounts in the British Discovery of Buddhism (1988) "At the beginning of the 19th century the Buddhist tradition did not exist as an object of discourse in the West; In the western imagination, Buddhism was the most recent of the major world religions." This situation changed radically after two centuries of Missionary and Colonial encounters with Buddhist nations such as Sri Lanka and Burma.

Therefore one could confidently say that the middle of the 19th century was the era after which Buddhism truly took root in the West and the knowledge of its detailed teachings made available to westerners. The meteoric expansion witnessed afterwards was vastly due to the practice of translating Buddhist Scriptures into western languages.

In the early part of the 19th century various Buddhist Publications had been written in English by missionaries and civil servants who were stationed in Burma and Ceylon. The first Buddhist texts to be published in English were translations by Francis Buchanan-Hamilton from Latin by Father Vincente Sangarmanos (1758-1891), which were translated from Pali and Burmese in 1799. It comprised of a Buddhist Cosmography, an account of Buddhist teachings, and monastic ordination texts.

The first Pali Language book to be published in 1824 was by the Wesleyan missionary, Benjamin Clough. This was followed by George Turnour's translation of the Mahavansa in 1837 and Victor Fausbol's Dhammapada in 1885. Around the same time, Dr. Herman Oldenberg presented to the western society his voluminous Vinaya Pitaka, which was completed in the years between 1879 -1883. Before returning to the UK, the eminent Civil Servant Hugh Nevill (1848-1897) collected a massive assortment of Sinhala Palm-Leaf Manuscripts, which are now preserved in the British Library. A great landmark in the history of Buddhism in Britain was the publication in 1879 of Sir Edwin Arnold's great poem "The Light of Asia". This poem about the life of the Buddha aroused a great deal of interest in Buddhism among those who read English literature.

Who was the first British Buddhist? It is very difficult question to answer. General consensus seems to indicate the famous Pali Scholar T.W. Rhys Davids, although he never declared himself a Buddhist. After studying Sanskrit in Germany, Rhys Davids spent eight years (1866-1874) in Ceylon as a civil servant. During this period in addition to carrying out his duties, while living in the village of Bentota, not far from Galle, he also undertook the study of Pali under the tutorship of a Buddhist Monk, Yatramulle Unnanse. When he came back to Britain, he published his first account of Buddhism in 1877, founded the Pali Text Society in 1881 and embarked on an energetic and prolific career of Pali and Buddhist Studies. Prof. Rhys Davids announced during one of his famous Hibbert Lectures, that the foundation of the Pali Text Society, which he insisted was to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various manuscripts scattered throughout the Universities and other Public Libraries of Europe'. This clear and profound statement emphasised boldly that the society would endeavour to translate all the texts pertaining to the teachings of Buddhism. Prof. Rhys Davids' commitment and influential work also had an additional, far-reaching benefit. The formation of the Pali Text Society indirectly facilitated the establishment of Sri Lanka's Theravada form of Buddhism in London in the twentieth century.

These early encounters and developments helped the British to gain some knowledge of Buddhism and subsequently encouraged the interest of scholars, though the ordinary citizen was not yet involved, and took little interest in the subject. These developments also prompted some Sri Lankan Buddhists to take the initiative to expand the knowledge of Buddhism in Great Britain and Europe.

**Introduction of the Buddhist knowledge and the Practice to the ordinary citizens**

**The establishment of the Buddhist Society of Great Britain and Ireland**

As mentioned earlier until the end of the 19th century, Buddhism in the West remained the concern of scholars only. The beginning of the twentieth century was ripe for a different kind of engagement with Buddhism, the establishment of the Buddha Sāsana in Great Britain.

The first Englishman to be ordained was Gordon Douglas and he was named Bhikkhu Asoka at his ordination in 1899 or 1900. The ordination of a Briton as a Buddhist monk, that was to have a significant impact on the spread of Buddhism in Britain was that of Alan Bennet as Ananda Metteyya. He left for Ceylon with the intention of studying and entering the order and whilst in Ceylon, he studied the Dhamma and gave his first lecture in 1901 entitled "The Four Noble Truths." He entered the order in Burma in 1902.

In 1904 J.F. Mackenzie followed Ananda Metteyya to Burma to ordain as Bhikkhu Silacara. Contact was maintained with followers back in Britain who were in the process of establishing a bookshop close to the British Museum. Three years later, the Buddhist Society of Great Britain and Ireland was established in 1907 with Prof. Rhys Davids as its first President. In 1908 Ananda Metteyya

returned to Britain and started a Buddhist mission.

These were to be momentous events in the history of Britain, the start of a major movement in the establishment of Theravada Buddhism in the U.K. In this context Ven. Ananda Metteyya can be compared to the heart of the Buddhist Society of Great Britain and Ireland. Their literary arm was "The Buddhist Review." It must also be remembered that the "Buddhist Review" was greatly instrumental in expanding the growth of Buddhism in England, from the field of academic study into the living, dynamic religion that it became, bringing a new way of life to those who were receptive. The Buddhist Society of Great Britain and Ireland flourished until the 1920's, but enthusiasm dwindled away following the decision of Ven. Ananda Metteyya to disrobe in 1914 due to ill- health and his death in 1923. In 1926 the Society was formally dissolved.

Opening a new chapter in the expansion of Theravada Buddhism beyond the South and Southeast Asia, the Sri Lankan Buddhist revivalist Anagarika Dharmapala expressed openly his missionary zeal "I am resolved to give the remaining years of my life to enlighten the people of England by telling them of the sublime doctrine of the Tathāgata."

In 1891 Anagarika Dharmapala (David Hewavita-rana, born 1864) founded the Mahabodhi Society in Boddha Gaya in North India. As it is well known, Dharmapala had been to some extent inspired and encouraged in his efforts to promote Buddhism by his association with the Theosophists, Madam Blavatsky and Colonel Olcott who first visited Sri Lanka in 1880. The Mahabodhi Society was to become instrumental in promoting Sri Lankan Buddhist Missionary activities in the West. Anagarika Dhammapala had already visited Britain in 1893, 1896 and 1904 and during this period he made contact with the leading figures of the British Buddhists. In 1926 Anagarika Dharmapala established the British Mahabodhi Society at 86 Madeley Road, Ealing, in London. Two years later in February 1928 Anagarika Dharmapala bought a house at 41, Gloucester Road, Regents Park, and within five months Anagarika Dharmapala sent the first three bhikkhus to take up residence in London. They were, Ven. Paravahar Vajiranana, Dehigaspe Pannasara and Hegoda Nandasara accompanied by Devapriya Valisinha. The periodical which was published by the society was known as "The British Buddhist" and later as the "Wheel." This was the second Buddhist mission to British shores that flourished. Until this time no country nor any other nation had established such a well organised Buddhist mission in Britain. They did a great deal of valuable Dhammaduta work in spreading the Dhamma in Britain until its activities were suspended in 1940, due to the outbreak of the Second World War.

The main Buddhist organisation of the inter-war years was the Buddhist Lodge of the Theosophical Society. The Lodge was established in 1924 by Christmas Humphreys (1901-1983). Two years later the Lodge seceded from that organization due to its growing emphasis on theism, but Christmas Humphries remained as the President until his death. Throughout the 1920's and 30's the British Mahabodhi Society and the Buddhist Lodge were to remain the twin foci of Buddhist activity in Britain. When in 1940 the Mahabodhi Society suspended its activities the Buddhist Lodge was left as the only active organisation in England and its membership started to increase. In 1940 the Burmese Buddhist Monk Venerable U Thittila arrived in London and gradually began to be active in the Buddhist Lodge. In 1943 the decision was taken to rename the Lodge as the "Buddhist Society of London." The new Buddhist Society rapidly established itself as the largest Buddhist organisation in the United Kingdom.

Following the dissolution of the British Mahabodhi Society in 1940, the Buddhist Vihara Society was set up in 1948 to establish a London Buddhist Vihara again. This came to fruition in 1954; the London Buddhist Vihara reopened in a new four-storey building at No: 10 Ovington Gardens, Knightsbridge, London SW3. The first chief incumbent was Ven. Narada, the famous Buddhist missionary and author from Sri Lanka. Ven. Bope Vinita

came as his assistant. While 1956 was the year of the Buddha Jayanthi Celebrations in the Buddhist World, another important historic event took place in relation to Western Buddhism. On the 5th July 1956, three British men were ordained as Samaneras (novices) on British soil by Ven. Mirisse Gunasiri with Ven. Kapilavaddo acting as Acariya. They were Robert Albison, Peter Morgan and George Blake who were henceforth known as Saddhavaddho, Pannavaddo and Vijjavaddho. This is important, as Buddhists believe that until members of the indigenous society are ordained in their own country, the dispensation will not take root in that country.

London Buddhist Vihara entered a new phase in 1957, with the appointment of Venerable Dr Hammalawa Saddhatissa as the Head of the Vihara. In the following decades he became known as a Pāḷi scholar and the author of several academic works, bringing world recognition to the London Buddhist Vihara. During Ven. Dr Saddhatissa's time, for the third time, the Vihara moved from Knightsbridge to 5 Heathfield Gardens, Chiswick, London W4 4JU where he retired from his duties in 1985.

Ven. Dr Saddhatissa remained committed to the promotion of Buddhism in Britain and the West right up until his death in 1990. I had the good fortune to be one of his students for over 10 years. He was the inspiration for the establishment of the Sri Saddhatissa International Buddhist Centre, Kingsbury, London. I shall expand in detail later about the life and work of this erudite monk.

The current Abbot of London Buddhist Vihara, Venerable Dr Medagama Vajragnana was appointed as Head of the Vihara by the Mahabodhi Society of Sri Lanka on 10th March 1985. He continues to this day, in his capacity as the Chief Sanghanayaka of Great Britain, to make Buddhism accessible to the British public.

London Buddhist Vihara moved again for the fourth time to the current premises at The Avenue, Bedford park, Chiswick, London W4 4JU, on 21st May 1994.

Up to the 1950's the most significant Asian influence on the development of Buddhism in Britain had come from Burma and Sri Lanka. By the beginning of the 1950's influence from Thailand came more to the fore. In 1951, the formation of the Buddhist Society of Manchester (still existing) signaled the extension of activities outside London on a permanent basis and subsequently Samanera Dhamma-nanda was ordained by Ven. U Thittila. In 1954 he went to Thailand for his higher ordination and was named Bhikkhu Kapilavaddo. He came to England and founded the English Sangha Trust whose long term objective was the establishment of an indigenous Sangha community in Britain. Ven Kapilavaddo disrobed in 1957 due to ill health but as soon as he was well the Trust persuaded him to reordain in 1967 and stay at the Vihara. Significantly it was only in 1977 after the arrival of a monk from the Thai Forest Tradition called Ajhan (Luang Por) Chah with a retinue of Western disciples headed by Ajhan Sumedho that the dream of establishing an indigenous British Saṁgha community materialised. They first occupied the Buddhist Vihara in Hampstead.

In 1979 The English Saṁgha Trust acquired the land for the establishment of the Chithurst Forest Monasatery in West Sussex and two years later in 1981 a Sima (Chapter House) was consecrated by the world-renowned scholar, the Agga Maha Panditha Maha Nayaka, the most venerable Ananda Maitreyya of Sri Lanka.

Since then a strong community of the western Sangha has been established in Britain with three further centres developed at Amaravathi in Hemel Hempstead, Harnham in Northumberland and a Vihara in Devon.

Another significant Buddhist development in the UK was in the Thai tradition. In 1966 the Buddhapadipa Temple first opened by the King and Queen of Thailand at 99 Christchurch I Road, East Sheen, London. In 1975 the Temple was moved to No. 14 Calonne Road, Wimbledon, London SW 19. Today the Buddhapadipa Temple is a hub

of monastic and lay activities, which are open to all.

When Anagarika Dharmapala founded the London Buddhist Vihara, he would not have anticipated the phenomenal growth of Sri Lankan Theravada Buddhism in Britain. To provide for the increasing number of Buddhists and the growing interest in Theravada Buddhism, Buddhist communities have opened centres all over the UK. During the last two decades Sri Lankan Buddhist centres have mushroomed in London. To name some,

1. London Buddhist Vihara (1926)
2. Thames Buddhist Vihara (1978)
3. Sri Saddhatissa International Buddhist Centre (1989)
4. Southgate Buddhist Realist Vihara (1981)
5. East London Buddhist Cultural Centre (1989)
6. Redbridge Buddhist Cultural Centre (1999)
7. International Buddhist Centre Hounslow (2002)
8. Samadhi Meditation Centre Edmonton (2004)

Some Sri Lankan Temples in other parts of UK.

1. Jetavana Buddhist Vihara, Birmingham (1985)
2. Leicester Buddhist Vihara East midlands Buddhist Association, Leicester. (1991)
3. The Midlands International Buddhist Association, Birmingham (1992)
4. Ketumati Buddhist Vihara, Manchester (1999)
5. Letchworth Buddhist Vihara, Herts. (2000)
6. Dhammniketana Buddhist Vihare, Letchworth (2004)

The above Buddhist Viharas and Centres serve primarily the Sri Lankan communities but all of them embrace other ethnic groups and Buddhists from other nationalities. Many non-Buddhist visitors are keen to learn insight (Vipassana) meditation, a practice followed at all the centres. Generally the centres have resident Buddhist monks who conduct the day-to-day religious activities such as Buddhist studies, meditation classes, children classes which fulfill the needs and aspirations of the devotees.

The growth of interest among westerners in Buddhism since the war is a significant feature of the religious life of Britain. In addition to Theravada Buddhism, the last thirty to forty years have witnessed considerable growth in the numbers of groups and centres associated with all the schools of Buddhism in Britain such as Tibetan, Vajirayana, Zen and other Japanese traditions and Chinese traditions. Accurate statistics are hard to come by, but some indication of the scale of the growth is seen by the fact that in 1952, The Middle Way was able to list only five addresses in the provinces. This had increased to ten by 1965. In 1973 The Middle Way listed some 34 Buddhist groups. In 1979 a book-list was issued listing some sixty five out-of-London addresses. In 1985 it rose to around 150 groups out-of-London. The 1994 edition of the Buddhist Society's directory lists 274 while another directory listed 302. In 2000 The Buddhist Society's directory lists 302, and the latest directory in 2003 lists 371 Buddhist Centres and Buddhist Organizations in the UK.

As for the total number of Buddhists in Britain today, Martin Bauman, who has compiled considerable data on Buddhism in the West, has calculated there to be 180,000 in total, 50,000 Asians and 130,000 Europeans.

Prof. Lance Cousins of the Manchester University categorised the membership of the first Buddhist Society of the early decades of Britain into seven distinct groups.

1. Members self-converted through reading. People who decided that they were Buddhist after reading books.
2. Ex-Colonials, a number of members had contacted Buddhism in Asia, most through Colonial Service in Burma and Ceylon.
3. A number of scholars were involved with the work of the Societies, Davids

and F.C. Woodward.

4. Esotericists, subdivided into Theosophists and Kabbalists.
5. Asians.
6. Sentimental Universalists, those who espouse some form of belief in the unity of all religions.
7. The Curious

How has the picture changed as we approach the end of the twentieth century and who now attend Buddhist meetings and activities in Britain? Some of these categories are obviously as relevant today as they were ninety years ago. The scholars and the Asian communities in Britain are increasing every day. Local government representatives and MP's can be added to the list of people attending Buddhist meetings. Young travellers from Western countries visiting India, Sri Lanka, Thailand, China and Japan encounter Buddhism and become knowledgeable in Buddhism. There is still a significant number of people who gain an intellectual acquaintance with Buddhism derived from reading. But the main difference between then and now is simply contact as a result of the presence of Buddhism in Britain for nearly a century.

To encourage the spread of the Buddha's teaching, Buddhist Viharas, Buddhist Centres and Buddhist Organizations organize various Buddhist activities, lectures and Buddhist Classes and School visits. The introduction of more Correspondence Courses in Buddhist studies, and Diploma and postgraduate courses in Universities could also help in further promoting Pali and Buddhist studies.

**Venerable Dr Hammalawe Saddhatissa, M.A, M.Phil , Ph.D**

Among the most outstanding scholars to promote the growth of Theravada Buddhism in Britain is the late Most Venerable Dr Hammalawe Saddha-tissa thero. As mentioned earlier I had the privilege of working closely with him for several years in the UK.

He was one of the best-known Buddhist monks in Britain, a brilliant scholar who made a strong impact on intellectual and spiritual development of Theravada Buddhism in Britain.

Born in Ceylon in 1914, he was educated in a Buddhist School and admitted into the Order as a novice monk at the age of 12. He was trained at leading Buddhist institutes such as Vidyodaya, before becoming the head of a monastic teaching institute, called Pirivena in Sri Lanka.

Ven. Dr Saddhatissa's studies went hand in hand with the practical aspects of teaching and lecturing. As a result, he earned a name as a respected scholar. The Mahabodhi Society of Sri Lanka, the society that fought a long battle to bring the Mahabodhi Temple of Buddha-gaya where the Buddha attained enlightenment back under the control of the Buddhists, invited him to go to India as a missionary monk. This was to continue the work initiated by the late Anagarika Dhammapala, as previously mentioned, the great Buddhist revivalists in modern times. The invitation to serve in India proved to be a major turning point in the life of Ven. Dr Saddhatissa. It showed him the direction he was to go for the rest of his life, namely, to dedicate himself to propagate the Buddhist doctrine in other parts of the world. It was a mission he was to be engaged in for nearly half a century, until his death in London in 1990.

He worked hard in India in his assigned task, which was to revive Buddhism in its original homeland. To get the message of the Buddha across more effectively to diverse Indian communities, he studied several modern Indian languages, such as Hindi, Urdu, Bengali, Gujarati, Panjabi. His knowledge in these languages brought him closer to the Indian public, and this perhaps contributed to the mass conversion in 1956 in a small city, Nagpur, of half a million so called untouchables led by Dr. B.R. Ambedkar, who was the architect of the Indian Constitution and a minister in the Nehru government. Ven. Dr Saddhatissa officiated the ceremony at which they converted to Buddhism. Both these great personalities contributed immensely to the revival of Theravada Buddhism in India.

While continuing with these activities, Ven.

Dr Saddhatissa also pursued his higher studies and obtained a Master Degree from the Hindu University, Benares, where he later became a lecturer in Pali.

His services in India could not be continued for much longer, for he was now invited to go to London to give spiritual guidance to Buddhists in the United Kingdom. At the invitation of the Vihara Trust of the London Buddhist Vihara, the Mahabodhi Society of Sri Lanka, which sent him to India, now asked him to become the Head of the London Buddhist Vihara in 1957. The Vihara was the only Theravada Centre for the UK and Europe at this time.

Ven. Dr Saddhatissa's leadership brought in an era of great religious, scholarly and cultural activities. As the main centre of Theravada Buddhism, the London Vihara became the centre of activity for all Buddhists, Asian and locals in the West. Burmese, Thai, India, Sri Lankan and the British were attracted by his guidance and leadership. At his death, the head of one of the Burmese temples in London, Ven. Pannasiha said " Burmese people are very grateful to him because before and after Burmese Bhikkhus settled in the UK he helped them without hesitation whenever they invited him to their religious occasions". The same is true for the Thai; he is remembered fondly in publications such as Sulak Sivalak's biography.

As a Buddhist scholar Ven. Dr Saddhatissa would not rest content with the dissemination of his knowledge in the scriptures and with participation in discussion on abstruse points of the doctrine. He was a prolific writer and has produced in excess of eighteen books and ninetythree articles in English, Sinhala, and Hindi, and German while engaging in various religious and cultural activities connected with the Buddhist Vihara. "The Dasabodhisattupattikatha" "Buddhist Ethics," "A Buddhist Manual" and "The Upasakajana-lankaraya" are too well known to introduce here. These works range from the exposition of basic tenets to deeper aspects of the doctrine.

In a commentary on his "Buddhist Ethics" Professor Richard Gombrich writes, "While his interests and accomplishments range far wider, a substantial part of the scholarly contribution of the Ven. Dr Saddhatissa as both editor and expositor has been devoted to the interlocked topics of Buddhist ethics and the Buddhist layman. This concern seems singularly appropriate in one whose life has been devoted both to scholarship and to making the Buddha's message available in the west".

In his review of the same work, Maurice Walshe writes: "There is a growing interest in Buddhism in the west which often takes on forms that are not best dilettante and some times positively harmful in circles where aspects are ignored or relativized. This book should serve as a useful corrective to such tendencies, as well as being a source of authoritative information for the serious enquirer."

Prof. Charles Hallisey, from Chicago University in his review of "The Buddha's Way," another work by Ven. Dr Saddhatissa writes, " An important part of Ven. Hammalawa Saddhatissa's life work was introducing Buddhist Thought and practice to those who had little familiarity with the subject. Some fruits of his efforts are, of course to be seen in the continuing life of the Buddhist communities in India and Europe with which he was associated."

Recognition of his scholarship manifested itself also in invitations sent by various universities and organisations to lecture to their students. This ranged from being a visiting lecturer at the University of London from 1958-1960, a Professor at the University of Toronto, Canada, from 1966-1969, and a visiting lecturer at Oxford University in 1973. He has lectured in many other Universities in Europe, the United States, as well as in Korea and Japan. Ven. Dr. Saddhatissa was also one of the Vice presidents of the Pāḷi Text Society from 1963 until his demise.

Today there are more than 400 Buddhist Centres in the whole of the UK according to the Buddhist Directory published by the Buddhist Society. Most of the Theravada temples and associations have had connections with the late Ven. Dr Saddhatissa

in one way or another.

Theravada Buddhism in Britain would not have advanced so far without the compassionate hard work of those individuals whom I have mentioned. We are very grateful to all of them.

Let me close with some words taken from the conclusion of Sir Edwin Arnold's 'Light of Asia.'

'In many lands and many tongues, and gave

Our Asia Light, that still is beautiful,

Conquering the world with spirit of strong grace:

All which is written in the holy Books,

And where he passed, and what proud Emperors

Carved his sweet words upon the rocks and caves;

And how- in fullness of the times-it fell

The Buddha died, the great Tathagato,

Even as a man amongst men, fulfilling all:

And how a thousand thousand lakhs since then

Have trod the Path which leads whither he went

Unto NIRVANA, where the Silence lives.

The Light of Asia

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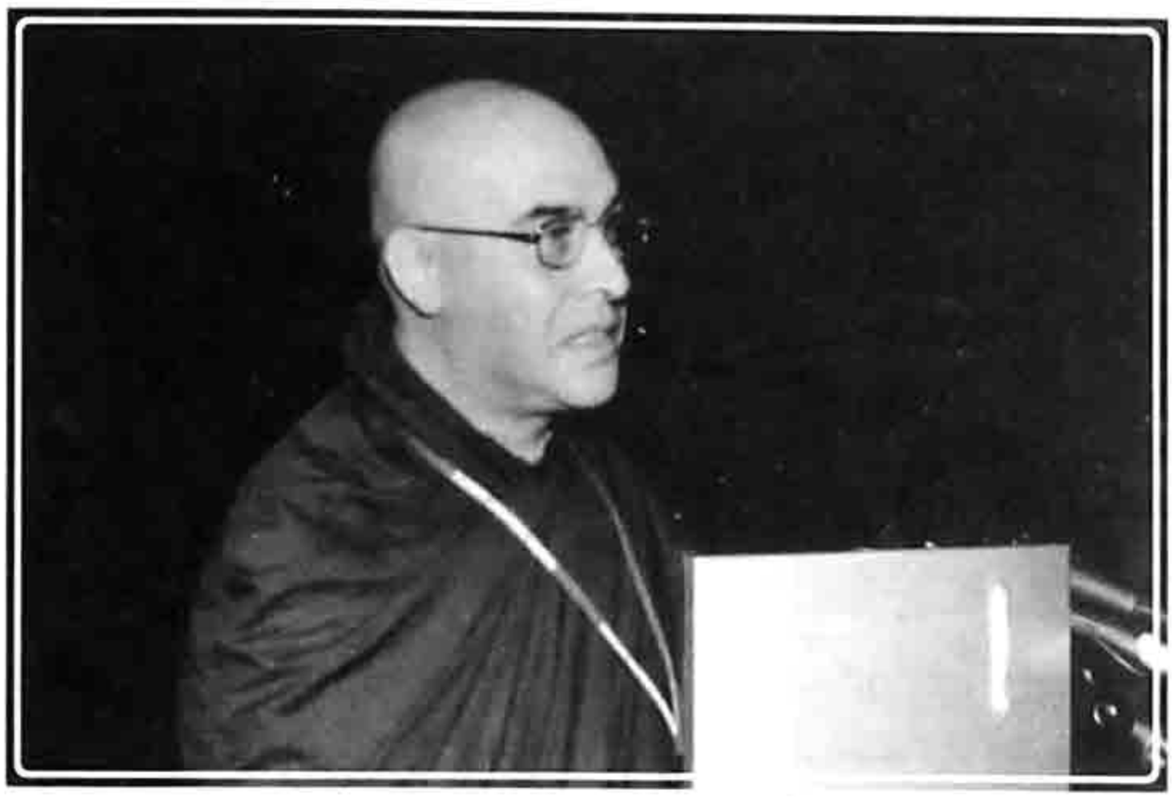

Ven. Nandisena, Mexico

# SOME IDEAS ON HOW TO TEACH THE DHAMMA IN A NON-BUDDHIST COUNTRY

Present by Ashin Nandisena

## Introduction

The purpose of this paper is to present some ideas on how to teach the Dhamma in a non-Buddhist country. Since 1996, together with Venerable U Silananda, [1] I have been involved in the project of establishing a Theravada Buddhist monastery in Mexico. Such a monastery, the Dhamma Vihara, was founded on January 30, 1999, and this year (2004) we celebrated its fifth anniversary. During these years, we have conducted retreats, taught Dhamma lessons and met with many people who came to the monastery. Also we have conducted several workshops for children.

Presently I am living in the Dhamma Vihara in Mexico. This year we will hold the first novice ordination of a Mexican teenager who wishes to devote his life to follow the Buddha's teachings as a monastic. Also there are three Mexican grown-ups who have requested to become ordained as bhikkhus next year.

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1 Venerable U Silananda is the abbot of Dhamma Vihara, Half Moon Bay, California, USA, the Spiritual Director of Centro del Maxicano del Buddhismo Theravada A.C., and also the Rector of the International Theravada Buddhist Missionary University, Yangon, Myanmar.

Opening the Dhamma Vihara has been a learning experience to all the people who participated in this project. Since there was not a Theravada monastery in Mexico before the Dhamma Vihara was opened, we did not have a point of reference or precedents to which to turn to when problems or unexpected situations arose. Therefore we have learnt quite a few lessons over these years. But the most important lesson we learned, true to the Buddha's Teachings, is to always turn to the Dhamma, to rely on the Dhamma for guidance and a sense of direction when there are not precedents.

In this paper I intend to share some ideas which, I think, could help others who wish to bring the wisdom of the Dhamma to a non-Buddhist country.

## Establishing the Dhamma as a Base

The Pāḷi word "Dhamma" is derived from the root "dhara" which is explained as having the meaning of holding or supporting (dharana). Basically it is called "Dhamma" because it holds beings from falling into the four states of suffering. The Dhamma discovered by the Buddha under the Bodhi Tree has the power of protecting or preventing beings from falling in the states of suffering, as it is said in the Jataka Pali.

Indeed the Dhamma protects the person who practices the Dhamma. The Dhamma well-practiced brings happiness. This is the benefit of the Dhamma well-practiced. The person who practices the Dhamma does not go to bad destinations.[2]

Any endeavour to bring the Dhamma to a place where it is not well established such as a non-Buddhist country should be based on a core group of individuals who have enough confidence and understanding of the teaching of the Buddha in this verse.

It is particularly important that the core group has undertaken the Five Precepts as a basic Dhamma. The Five Precepts are the minimum requirements. An uncompromised commitment to observe these precepts should be the first condition to accept a lay person into the core group of the association which will undertake the mission of establishing the Dhamma in a non-Buddhist country.

Periodic evaluations should be done to determine if each individual as well as the group are not deviating from the practice of the Dhamma that protects and which eventually will help to accomplish the goals of the project. This reasoning is based on the assumption that if the Dhamma protects and brings happiness to the individuals who practice the Dhamma, it will also protect and bring happiness to the association they have formed and help the project to mature into the vision they have set out.

Therefore, when the individuals that form the association have been established in this basic Dhamma, a solid foundation has been created for the road ahead.

"The Dhamma protects the person who protects the Dhamma." This motto should never be forgotten.

### Making the Dhamma Widely Available

After the group has established itself in the basic Dhamma, the second step is to make the Buddha's Teaching widely available so that those who are interested could "come and see" the Dhamma which is the third step.

Nowadays there are several ways to make the Dhamma widely available. Even with limited resources, thanks to the amazing developments in technology such as the Internet, it is possible to reach many people.

When the Buddha-Dhamma is not well known, there are bound

2 "Dhammo have rakkhati dhammacariyaṃ/ dhammo suciṇṇo sukham āvahati/ es' ānisaṁso dhamme suciṇṇe/ na duggatiṁ gacchati dhammacārī." Jataka Pāli i 215; Theragāthā Pāḷi 272.

to be many misunderstandings about what Buddhism really is. This is logical and should not be a cause of concern. I still remember some comments the local people made after we opened the Dhamma Vihara in 1999. The Dhamma Vihara is a Theravada forest monastery located in a remote location in the State of Veracruz in southeast Mexico. This is a paraphrase of what I remember: "Now that the Venerable has moved and settled in the new monastery, why isn't he going out to try to convert people into Buddhism?" In a mostly Catholic country where people are used to seeing Christians from other denominations trying to convert them to their branch of Christianity, it is normal that they would expect Buddhists to do the same.

Therefore, correcting the misunderstandings people have about Buddhism is of foremost importance. Patience and clarity in explaining what Buddhism is are required to accomplish this task. And, even possessing these two qualities, it may take a long time to do so.

In a non-Buddhist country, generally speaking, it is the educated people who are better informed about Buddhism and only some of them are inclined to study or practice the teachings. The rest of the population, which make up the large majority, are generally ignorant of Buddhism. They may be surprised to see monks in the streets or hear some Buddhist teachings; they may be curious and willing to find out what that "new" religion has to teach.

Since the Dhamma Vihara was opened in 1999, many people have come to visit and ask questions. Let us say, may people have come to satisfy their curiosity just because they saw the sign with the Buddha image that is located at the entrance of the 4-milegravel road that leads to the monastery or because they saw the monks in town or because some friend or relative who visited the monastery told them that the monks do not even kill an ant... A large number of these visitors who lack any knowledge of the Buddha or his teaching are local children. Sometimes they come in small groups. Other times they come in large groups from the local schools together with their teachers.

To this group, who lack any information about the Buddha-Dhamma, we offer a brochure which has a brief description of Theravada Buddhism and the activities of the monastery. We answer questions and explain the daily activities and rules of conduct of monks and lay people who reside at the monastery. To them we emphasize that first of all Buddhism is an ethical religion; that without this ethical foundation it is not possible to have further spiritual development. We take our time to talk about the Five Precepts and why it is important for the individual to follow them. We take our time to explain each of the Five Precepts using relevant examples to the society and times we live. Rarely, when we perceive that a certain individual has something more than curiosity, we give meditation instructions and talk about some other Buddha's teachings such as the Law of Kamma.

As we mentioned before, the other group is made up of educated people and professionals who have a varying degree of information about the Buddha's Teaching. Generally they come to the monastery with a very specific purpose. Some want to do a meditation retreat, others want to study the Dhamma, others—this subgroup is mainly comprised of foreigners—come to do voluntary service to the monastery. These people are either Buddhists who have embraced Buddhism as their new religion or have an interest in certain aspects of the Dhamma, particularly meditation. Since the Dhamma Vihara was opened more than five years ago, we have seen an increasing number of people belonging to this group. This is a very promising development.

To be able to offer better Dhamma services to this group, the Dhamma Vihara has been continuously using the donations it has received to extend and improve its installations; a whole new building was constructed, which includes a large kitchen, eating hall and twelve rooms for meditators and visitors.

Spanish is the mother tongue in Mexico which has

over 100 million inhabitants. All over the world it is estimated that there are over 400 million Spanish-speaking people. Since 1996, Centro Mexicano del Buddhismo Theravada (CMBT), the association which supports the Dhamma Vihara, and the Theravada Buddhist Society of America, have taken advantage of the Internet to spread the Dhamma.

The web pages of CMBT have grown from a few pages to hundreds of pages with general information and electronic publications on Theravada Buddhism. Nowadays, hundreds of Internets from the Spanish-speaking world, from Argentina to Mexico to Spain, visit and read the Dhamma publications, news and other information CMBT offers in its web pages every day.

Through the Internet we have been able to reach people that would have been impossible to reach by other means. Also we have been able to recruit a group of voluntary translators who translate Dhamma talks and books from English into Spanish. When a translation is finished, the translator submits it by e-mail for editing and publication. In this way, we are constantly updating our web pages with new material and publications. And that has kept the traffic to our web pages increasing. Just as an example, in June 2004, our web site at www.cmbt.org received a daily average of nearly 8,000 hits.

Until now we have used the Internet as repository of Dhamma material in Spanish where anyone interested can come to read, download, print, etc. Starting in September 2004, we are extending our Internet Dhamma services by launching a forum on Theravada Buddhism in Spanish. The purpose of the forum is to create an online community where people interested in Theravada Buddhism can meet online and also ask and answer questions about different aspects of the Dhamma.

Although the Internet has been a great tool to spread the Dhamma in the Spanish-speaking world, especially to people who are physically located in faraway places, not everybody has access to the Internet. On the other hand, regarding the Dhamma Vihara, partly due to its remote location, partly due to the travel expenses, it is not possible for everybody to visit it. Therefore, sometimes it is necessary to travel to other places to give retreats and Dhamma talks. During these years we have been travelling not only through Mexico but also to Argentina and Puerto Rico to teach the Dhamma. In this respect, to say that much remains to be done is to give an understatement. Since there is a shortage of Spanish-speaking monks, it will be years until we will be able to satisfy the increasing demand for qualified Dhamma teachers. In the meantime, we will have to rely on lay people who has some knowledge of both the theory and practice of Buddhism to help us in this respect.

This has been a brief description of our effort to make the Dhamma widely available both personally and virtually in Mexico. It is our goal to continue working hard on this area since the amount of Dhamma material available in Spanish is still lagging behind what is available in English. We believe that making the Dhamma easily and widely available is the second step in the project of bringing the Dhamma to a non-Buddhist country. People need to have easily available and accurate information about what Buddhism is. Only when these two conditions are met, that is, (1) information that is easily and freely available and (2) information that is accurate, people will be able to decide whether to go further into the practice and study of the Dhamma.

## "Come and See" the Dhamma

Only when the Dhamma is easily and widely available, people will be able to "come and see" that Dhamma to try and determine if it is of any benefit to them. From now onwards it is up to the individual to decide on the merits of the Dhamma.

Some people, after coming into contact with the Dhamma, have decided to become Buddhists; only a few have decided to enter the monastic order, while others have become attracted to the practice of medi-

tation. Undoubtedly, the seed of the Dhamma has been planted in many people.

There is a verse in the Dhammapada which says as follows: -

"If a man does merit, he should do it again and again. He should delight in doing it. The accumulation of merit leads to happiness."[3]

As Buddhists our goal is to attain the end of suffering; as Buddhists our goal is to lead ourselves and others to happiness. And what is the way to happiness? Meritorious deeds, the accumulation of meritorious deeds. If we could, through our teaching and work, show others which are the meritorious deeds; If we could, through our example, motivate others to doing meritorious deeds; or at least, if we could make others reflect about the importance of doing meritorious deeds, then, we would be fulfilling our mission even if the people would not become Buddhists. This is so because we would be helping others understand and become established in the very causes of happiness.

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Ashin Nandisena (Angel Oscar Valentinuzzi) is an Argentine-born American Theravada monk. He is the Abbot of the Dhamma Vihara, a Theravada forest monastery in Mexico, and one of the resident monks of Dhammananda Vihara, Half Moon Bay, California, USA. Paper submitted to the Fourth World Buddhist Summit (Yangon, Myanmar, 9th to 11th December 2004). You may contact him at nandisena@tbsa.org.

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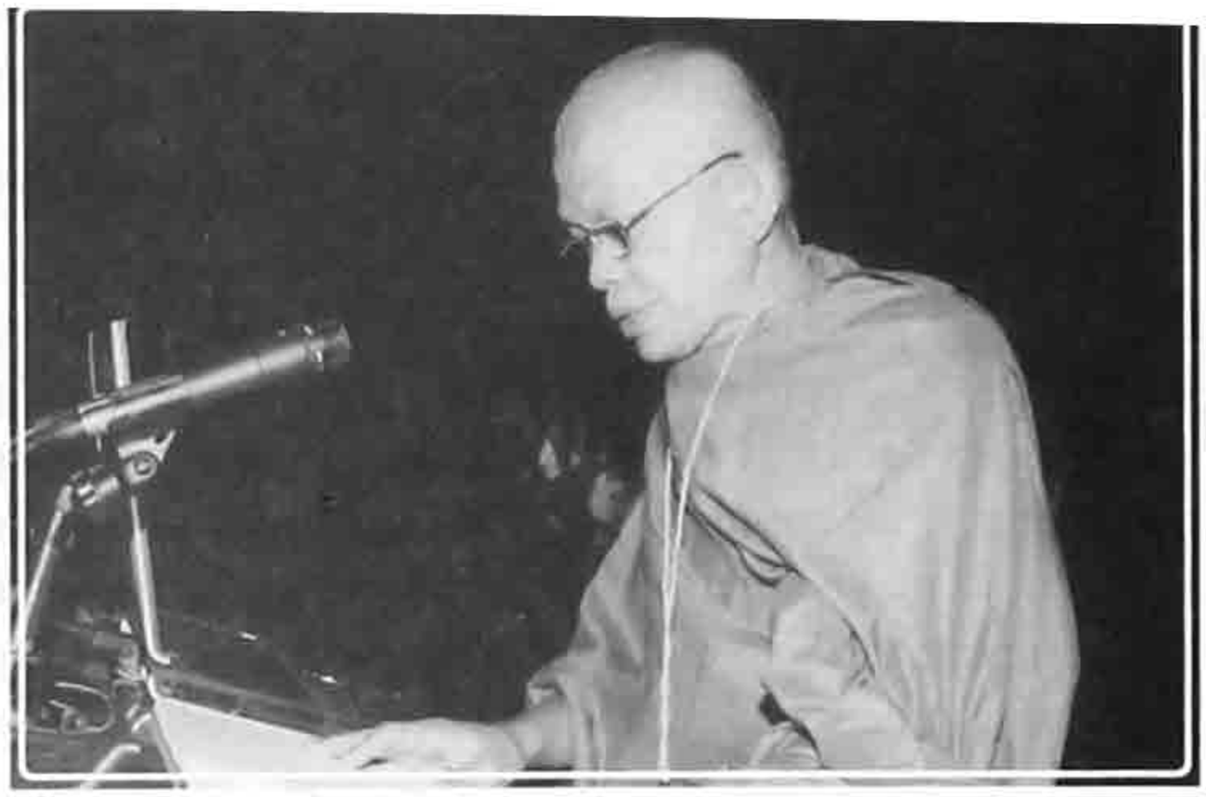
3 "Paññañ ce puriso kayirā/ kayirā naṁ punappunaṁ/
tam hi chandaṃ kayirātha/ sukho puññassa uccayo." Dhammapada verse" 118.

Ven. Professor Dr. Phra Sudhivorayan
(Pro-Rector of Mahachulalongkorn-rajavidyalaya University), Thailand



# Buddhism and World Peace

Most Venarable Mahatheras,
The Participants,
friends in Dhamma,

I am very glad to say that today is the most important day in the history of Buddha Sasana in Myanmar. We have come here to attend the World Buddhist Summit supported by the Maharthera sabhā and the Government of the Union of Myanmar.

Buddha Sasana in Myanmar is the pillar of one Buddhism in two parts. For Pariyatti Sāsana Chaṭṭha Sanghayana or the sixth council has collected the best Pali Tipitaka and non-canonical texts Aṭṭhakatha and Ṭīkā and printed in Volumes. These are the main reference texts of Buddhist world. For the Paṭipatti Sāsanā we have the excellent and great meditation masters like Mahasi Sayadaw, Mogok Sayadaw, Ledi Sayadaw and U Ba Khin who is the teacher of Goenka etc. who have introduced the way of practice of Buddhist Meditation both Samatha and Vipassana Meditations for the people not only in the land of Myanmar but also in the land of the world. In the part of Dhamma communication I think we should cooperate with information technology. It must be there to propagate Buddhism in the world. Now, particularly in some of the Buddhist countries are disturbed by the terrorists. We should protect our Buddha Sāsana with moderate model of practice and convert the mind of terrorists into the right way for Dhamma Vijaya which is victory by dhamma way. Say no to Yuddha Vijaya which is victory by force. Referring to the relation between Thai Buddhists and Myanmar Buddhists started from the time of Bagan under the reign of Anawratha the great. In the 16th century we have developed the religious relations and cooperations in many ways particularly in the part of Pariyatti and Vipassana meditation practice particularly in Maha Chula Buddhist University. We adopted your texts and also the way of practice to use in our programme of curriculum.

On behalf of Mahachula Buddhist University, Wat Mahadhatu, Bangkok I would like to express my appreciation on the occasion of this summit hosted by Saṁgha Mahathera Sabha and the Government of Myanmar.

May the Triple Gems bless on success of the World Buddhist Summit and bring the progress of Buddha Sasana in Myanmar and bring the peace for the whole world.

Sabbe Sattā Bhavantu Sukhitā.
May all living beings be happy.
Thank you very much.

# THE WORLD BUDDHIST SUMMIT

YANGON, MYANMAR

**9-11 December, 2004**

## "Group Panel Discussions"

### 10th December, 2004

### Group One

| | | |
|---|---|---|
| **Venue** | - | **Mahāpāsāṇa Cave** |
| Subject | - | Buddhism and Its Relevance to the Present World. |
| Chairman | - | Ven. Nyanapunnika (Nepal) |
| **Moderator** | - | **Ven. Dr. Dhammasami (Oxford University)** |
| **Coordinator** | - | **U Hla Myint** |
| Coordinator | - | Daw Thi Thi Mya |

### Group Two

| | | |
|---|---|---|
| **Venue** | - | **Call Room of the Ministry of Religious Affairs** |
| Subject | - | Buddhist Education |
| Chairman | - | Ven. Dr. Nandamalabhivamsa (Rector of SIBA) |
| **Moderator** | - | **Dr. Khin Maung Nyunt** |
| Coordinator | - | Dr. Daw Myint Myint Aye |
| Coordinator | - | Daw Khin Pyone Yie |

### Group Three

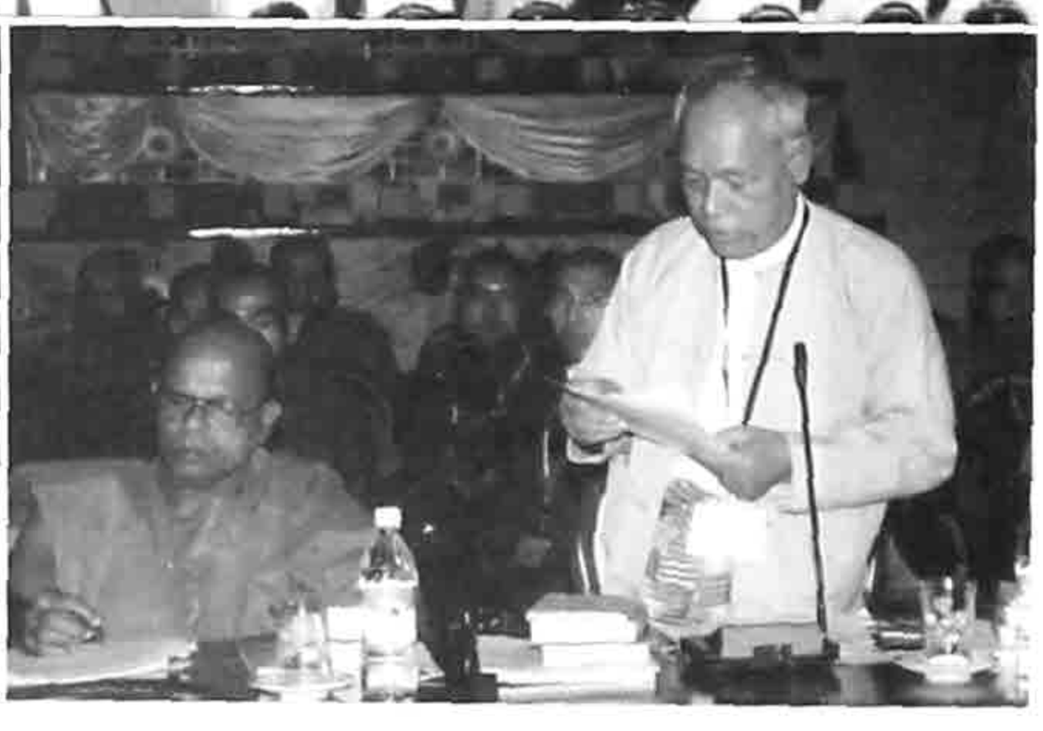
| | | |
|---|---|---|
| **Venue** | - | **Seminar Hall of ITBMU** |
| Subject | - | Promotion and Propagation of Buddhism |
| Chairman | - | Ven. Dr. Silanandabhivamsa (Rector of ITBMU) |
| **Moderator** | - | **Prof. Dr. Phrasudhivorayam (Pro Rector of MCU)** |
| **Coordinator** | - | **U Moe Hein** |
| Coordinator | - | Daw Zin Nwe Aung |

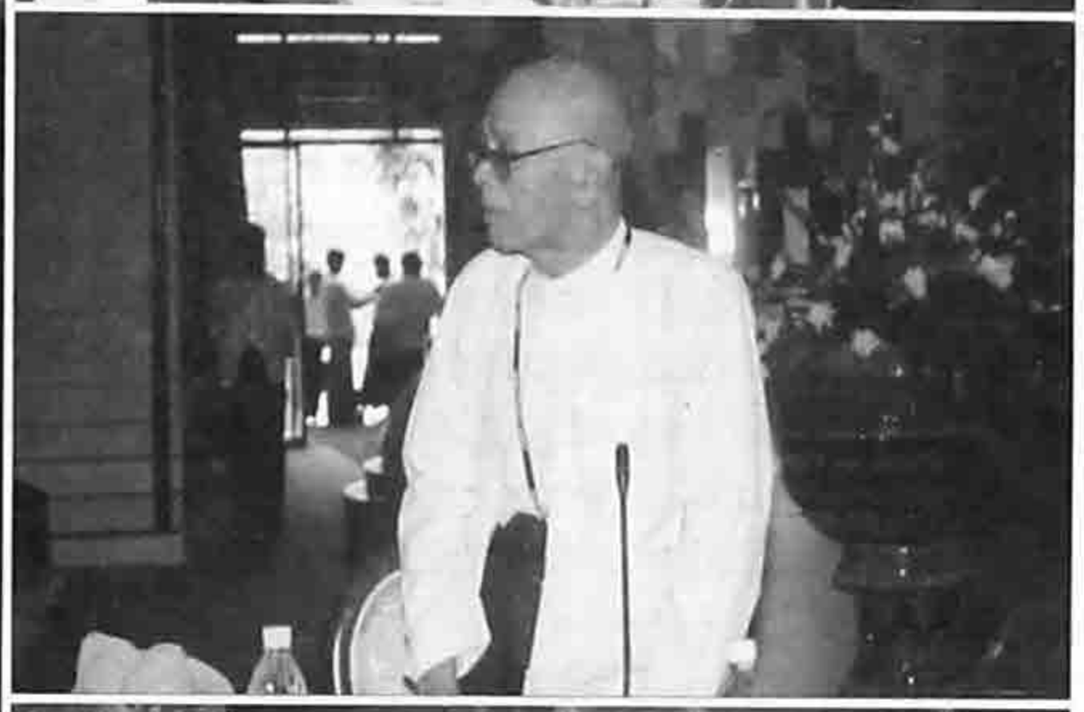
### Group Four

| | | |
|---|---|---|
| **Venue** | - | **Convocation Hall of State Pariyatti Sasana University (Yangon)** |
| Subject | - | Buddhist Meditation and World Peace |
| **Chairman** | - | **Ven. Dr. Gunaratana** |
| **Moderator** | - | **Prof. Dr. Min Tin Mon** |
| Coordinator | - | U Ye Myint |
| **Coordinator** | - | **Dr. Jenny Ko Ko Gyi** |

# Group One Panel Discussions

## "Buddhism and Its Relevance to the Present World"

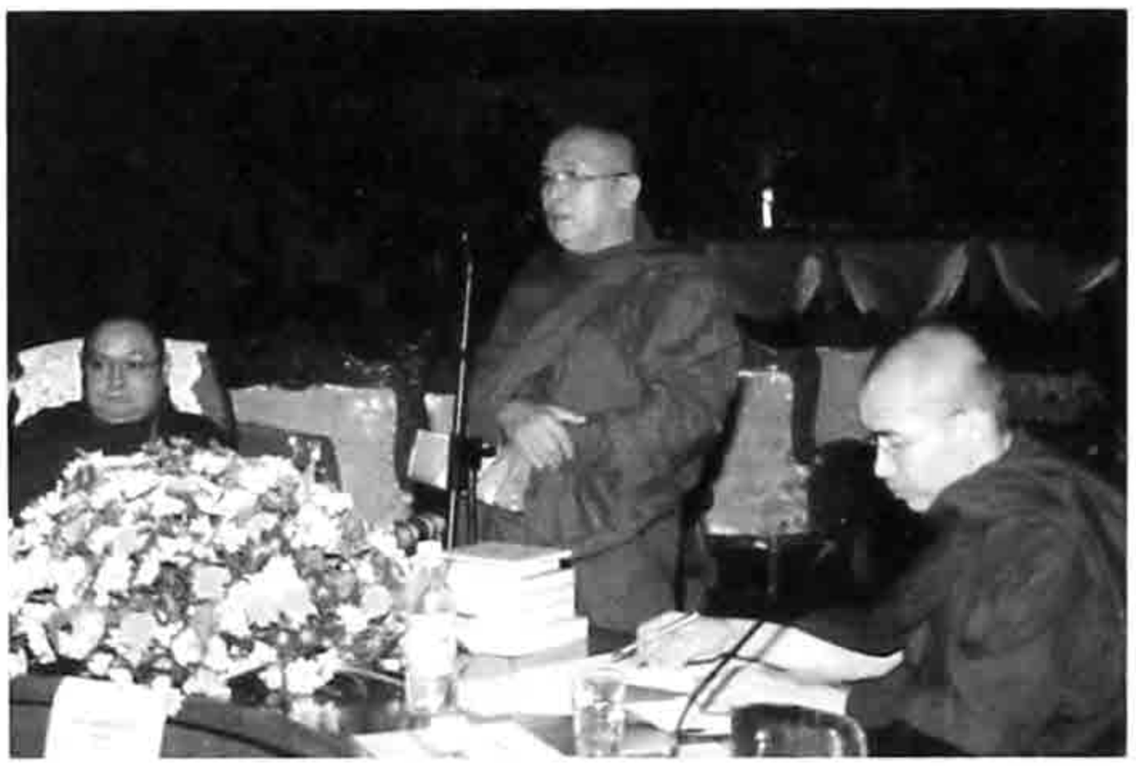




Discussions of the Group One titled "Buddhism and its Relevance to the Present World" are in progress at the Mahāpāsāṇa Cave.

# Buddhism and its Relevance to the Present-Day World

Presented by
VEN. DR. ADICCAVAṂSA
B.A. (ECO), M.A. (PALI), M.PHIL., PH.D.
Professor & Dean, International Theravada Buddhist Missionary University, Yangon, Myanmar



Bhavatu sabbamaṅgalaṁ:

Buddhism is founded by Gotama Buddha, over 2,500 years ago, a young prince called Siddhattha, family name Gotama, confronted with the reality of life and the suffering of mankind. He had a great desire to find a solution to this problem of suffering, its cause and its removal. With this in view, he renounced his worldly life and wandered amidst the northern parts of India. He approached all the teachers of the different schools of thinking, in His time. However, nobody was competent enough to give Him the knowledge or the explanation He earnestly sought after. He went on to practice forms of severe austerities and made a superhuman effort for six long years. His delicate body was reduced to almost a skeleton. The more He tormented His body, the further away was He from His goal. Then realizing the utter futility of self-moritification, He finally decided to follow a different course, avoiding the two extremes of self-mortification and self-indulgence.

The new path which He discovered was the middle way—the Eightfold Path which subsequently became the salient characteristic of His Teaching. He discovered the four Great Noble Truths by following this path, understood things as they truly are and finally attained Full Enlightenment.

His first sermon is the Four Great Noble Truths. In it He explained about Dukkha (Suffering), the cause of Dukkha, the Cessation of Dukkha and the way leading to the Cessation of Dukkha.

If one looks at things objectively, one will still obtain a realistic view of life and of the world. One may achieve the way to perfect freedom, peace, tranquillity and happiness as one practised the Teachings of the Buddha.

Dukkha is not only sufferings or pains as is normally accepted. It goes further and deeper than that. Dukkha, Sufferings of Buddhism, means imperfection, impermanences, emptinesses and

insubstantialities etc.

The Dhamma—the law of righteousness, if perceived properly by mankind, they will avoid all miseries and achieve Nibbana the final release from all sufferings.

Against the above mentioned backdrop, let us survey the Universe, the present day world of mankind we live in. The world is beset by calamities, catastrophes and disasters, misfortunes, natural and emanating also from manmade causes.

Let us now formulate and list the kind of disasters that beset the world today.

Some nations of the world are running the factories that release smoke and carbon. Their aim is for their own benefit and not for other peoples.

Carbondioxide and other industrial gases, meanwhile, have been trapping heat in our atmosphere and causing the greenhouse effect. The temperature of the earth slowly starts to rise. This contributes towards global warming. The melting of ice, disappearing of glaciers in the polar regions are the results of global warming. The destruction of rain forests also helps in global warming. This in turn affects the weather such as disastrous floods, downpour of heavy rains, storms, earthquakes, eruptions, rising of high temperatures, heat waves and so on.

Some add-on problems are the danger of air pollution, water pollution, that leads to many sea creatures deaths. Leakages from nuclear energy factories and secret testing of nuclear weapons are other causes to make the weather worse.

The production of chlorofluorocarbon (CFCs), chemicals used in refrigerators and airconditioners destroy ozone. The drop in ozone allows more sun's harmful ultraviolet light to reach the Earth's surface. As a result, there could be deaths from skin cancer. Ultraviolet radiation can also cause cataracts, weaken the immune system, damage crops and disrupts the reproduction of plankton that anchor the marine food chain. Those incidents the world is facing today are not all natural and the result of nature. Those are proofs of human mindlessness, greed, selfishness and lust for power and possession.

The present world has permitted more and more laxity in sexual behaviour. There is a brisk trade in human being selling of women and children for immoral purposes. This is the worst side of globalization. This problem of trafficking globally will lead to the life endangering, and fast spreading diseases like HIV, AIDS, SARS, Bird Flu and other horrible follow up crimes. The root causes of the human trafficking are greed, craving and cruelness. If the richer people share what they have with the poorer ones with sympathy and loving-kindness according to Buddhism, the problems will be considerably solved.

The using of hallucinatory drugs like amphetamines, heroin and such tablets are another problem of today's world. It can also lead to incurable diseases like HIV, AIDS. If one keeps to Buddha's Five Precepts of not taking intoxicants and narcotic drugs, the above problems will not occur.

Trading of arms and explosives, narcotic drugs, sex, rare animals are due to greediness, lack of feeling, sympathy and compassion.

There is much advance in science and technology but in some parts of the world people are suffering from starvation, food shortages and malnutrition. This is due to the negligence and imbalance in the interests of the leaders of the world.

Now, the present-day world is facing the danger of nuclear weapons, biochemical weapons, suicide-bombings, violence and intimidation. No country is safe or secure anymore. Militancy and terrorism is destabilizing human society everywhere. Arms race and wars have been going on for centuries. This is for power and superiority over each other.

From this present form of globalization, the current world economic order is leading the richer countries to become richer and the poorer countries to become poorer. If the richer countries share and help materially and spiritually, according to Buddhism

with loving-kindness, compassion, sympathetic joy and equanimity, the world will become more pleasant to live in.

During the time of the Buddha, the citizens of Kuru always practice to abstain from -

1. Killing,
2. Stealing,
3. Sexual misconduct,
4. Telling falsehood, and
5. Using of intoxicants.

For these reasons, they are always free from dangers and misfortunes.

The end result is because of man's craving, geed and lust for power, selfishness and ignorance. It is far from noble or pure or charitable or loving-kindness. Unless perceived and recognized as such and checked and controlled as soon as they conceive in the human mind, it will continue and create havoc and disaster for all mankind in the universe.

Let us therefore remember and always keep in mind the Buddha's teachings, the Buddha's Dhamma which is perfection in Morality, Patience, Truthfulness, Compassion, Sympathetic joy, Loving-kindness, Equanimity. Only good and benefit will accrue from these factors.

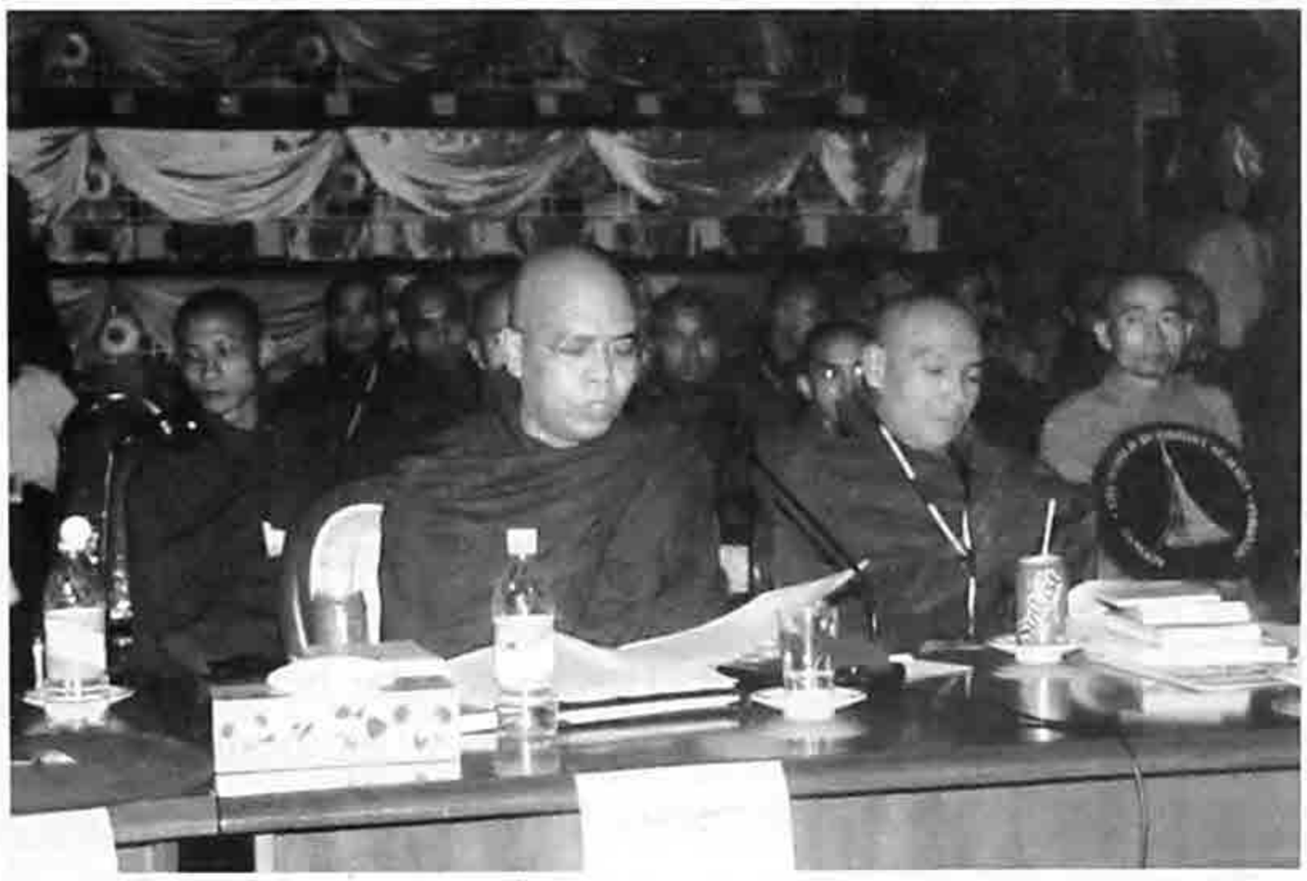
The results of man's Craving, Greed, Hatred, Ignorance, Conceit, Selfishness, Shamelessness, Jealousy and Avarice will only increase the world's sufferings.

Buddhism only will ensure the happiness of all mankind and also will benefit the lives of all citizens of this world.

Sukhī attānaṃ pariharantu.

# BUDDHISM AND ITS RELEVANCE TO THE PRESENT WORLD

Ven. Chekinda
International Theravada Buddhist Missionary University
Yangon, Union of Myanmar



Good day my dear friends!.,.....

Today on the occasion of World Buddhist Summit in the capital of Myanmar Yangon it is my pleasure to present my submission on the topic of Buddhism and its relevance to the present world.

2548-years have passed since the demise of Buddha. The world has been entering the era of so called IT (Information Technology). Our living world has begun to change into the form of large village by mean of the sophisticated system of information network.

The enormous workforce of the computerized system has been driving us into the form of robot society. Before and during the past years of Buddha the human society moved in the flow of dignified and glorified status under the divine spiritual guidelines. The conventional movement of the human society was under the guidelines of various religious teachings although the term and name of the religious heading or symbol might have been different. People were in the potentiality to upgrade them morally and spiritually. Individual values were appraised on account of morality as spiritual guidance and teaching predominated in the important role.

As time went by footing on the path leading to the world of pleasure demanded by sensual desire people devoted throughout the life span inventing creating new things day and night to meet the endless demand of people. People greatly enjoy the wonderful workmanship of the scientific product accumulating the momentum towards the materialistic world lacking fundamental necessity of morality.

People in order to catch up the speedy moving pattern of the modernized world, striving daily to fit in the frame work of computerized system are gradually entering into the robotic age.

All mankind requires the physical basic needs of the four requisites-food, lodging, clothing and medicines, unlike angles in the upper abode, which drive us to fulfill our daily needs. As time swiftly moves with the demand for sensual pleasure, people tend to compete with one another in terms of superiority, wealth, fame and power, assuming it to be the goal. According to the Buddha's teaching, the physical needs can not be ignored, but should be utilized as tools, to attain the peace of mind leading torwards liberation-Nibbāna, the ultimate goal.

In the present world, our daily exposure under this robotic system, in turn demands from the performers to seek for sensual pleasures to cure the stress and strain. People spend most of their time engrossed in their business activities from dawn to dusk, without understanding the religious consequences. Time never seems to allow the worker to consider the religoius consequences, especially the Buddha's Teaching, which could be utilised to lead a better, harmonious and prosperous life style.

Generally, people tend to pull down the curtain or shut the door once he or she hears the word '-ISM', thinking that all the ISM's are the same in terms of one's belief and faith.

Strictly speaking, Buddhism is not an '-ISM', for it does not introduce the elaborate system of theories and facts. It provides the divine, a technique of living, the genuine, a way of living, and the real, peaceful livelihood. Naturally, all the living beings thirst for good living and security. Thus, it becomes essential and common goal, however, the way to approach the intended goal has been blindly deviated from its path towards the abyss of suffering by a thick cloud of ignorance, which covered us. This ignorance or delusion (moha), on the other hand is responsible for all pains in different forms.

The rich who may be well accustomed to the material way of living, ultimately, cannot get peace of mind, if he or she is weak spiritually.

The one who has lost by means of spiritual knowledge can attain the wealth, fame and power in a small way and according to what he possesses. Needless to say, a human being essentially needs good supports, both mentallty and materially, because such being is composed of mind and matter (Nāmarūpa). Life fulfilment by means of material gains only is like a totally dried up pond, while mind is likened to "water". The word, pond, bears the name for having both water and a cup-like soil base. When one is lacking, it can't be termed pond. In the same manner, mankind needs to have both enriched mind and matter. Being enriched with water and a cup-like soil base as the fundamental substance, the lotus flower can arise from that base and beautify the world. The lotus flower symbolises man's wisdom blossoming. Naturally, in the pond, there exists the dung of society at the bottom, symbolically represents the body while the scum of society on the top layer, symbolically represents the body. However, the beauty and essence of the lotus flower is not totally disturbed, although it stands amidst them, symbolically represents wisdom.

To only achieve material satisfaction is not the goal for it is on the same or similar level to that of animals. If our lives only means satisfying the four requisites, ultimately them, we are no better than these animals, being the lowest off our levels. The others are emotional, intellectual and spiritual levels.

On the emotional level, people are more concerned with likes and dislikes, and all his actions are directly through discharging one's emotional feelings. The resultant effect can lead to the wrong for reason or knowledge. The lower beings also pass their daily lives with it and therefore, this level is no more than a material or physical level. The third level is intellectual level by which people are more concerned with reasoning and learning things intellectually as they have pleasure or enjoy the literature. The last, being the spiritual level, is also called the moral level because it deals with morality (sīla), which is concerned with compassion, sympathy, loving-kindness and understanding. However, it also implies justice and fair dealing.

Without discipline, our world is definitely in a state of chaos, which frequently faces conflicts and confrontations that end catastrophically. The main reason for breaching disciplinary rules or soiling our morality is the driving force of craving, hatred and delusion. The quality and level of human being depends on the strict observation of those rules to preserves his morality. Without it, we lower our existence to mere animals behaviour, which simply satisfies its sensual appetites. Therefore, sīla is the essential foundation of human society.

In theBuddha's Teachings, the wise man being a good man and noble person should apply himself to the discipline of " Morality and Concentration " and to the wisdom of "Insight and Right understanding".

As mentioned earlier, 'Sīla' is an essential foundation, which only controls or checks our bodily and verbal actions. However, and according to the Teachings, our only enormously powerful mind wanders endlessly, anywhere, and mostly only to settle on unwholesome things.

In order to cure the mind, meditation (bhāvanā) must be practiced without fail. The word meditation is generally used for bhāvanā . However, the pāḷi word, bhāvanā should mean to cultivate the mind or develop the mental powers, such as morality, concentration, insight and right understanding.

There are two kinds of meditation, namely tranquility meditation (samatha bhāvanā), and insight meditation (vipassanā bhāvanā). Samatha, one-pointedness concentration (ekaggatā samādhi) can give good effect for a strong and peaceful mind using one of forty objects of meditation to focus on. This type of meditation is very useful in our daily lives for checking that our six senses do not become overloaded in dealing with the manifold variety of contacts presented to us everyday. The purpose of Samatha is to attain one-pointedness of mind, however, it cannot give birth to insight wisdom because it deals with conventional things.

While vipassanā, momentary concentration (khaṇika samādhi) the awakened and stable mind regardless of the momentary object focused upon give wisdom, right understanding. Vipassana bhāvanā uses this concentration to see things as they really are. Thus, the experienced vipasanā meditator requires no special objective of meditation, nor a created environment to practise. We need to train ourselves to have mindfulness and to penetrate to see that only mental and physical phenomena meditation. We need to train ourselves to have mindfulness and to penetrate to see that only mental and physical phenomena exists, and experienced. The nature of both phenomena are nothing else but a constant flux, impermanent. Hence, all impermanent things are suffering is the meaning of dukkha.

In order to see phenomena correctly, we must train ourselves not to be disturbed by every contact presented via our sense organs. However, to attain right understanding on a particular thing the first step is to motivate the right thought. Right learning and knowledge is a very important tool for cultivating right thought, which is vital for us to progress spiritually.

Buddhism provides us with a precious Teaching. We should not take the view from a religious aspect only. Instead, it should be tasted for its quality and then by experiencing it too, we can attain the wonderful benefit not found in other religions. As ordinary people (puthujjana), we produce three actions in our every-day lives with contaminated actions because of selfish desire, hatred and delusion. Therefore, if we can eliminate all these defilements in our daily lives, the resultant effects will be good and baneficial.

To summarise all the Buddha's Teachings, the person should abstain from any evil, to do good things and to purify one's mind. The first phrase represents the morality (Sīla) part; The second phrase represents concentration (Samādhi) and the third phrase advises us to purify one's mind completely by wisdom to attain Nibbāna.

We, the disciples of the

Buddha are responsible for handing over the Teachings Buddha Dhamma, so that this planent, Earth can be a peaceful world.

Monks and nuns should take a leading role and set an example for learning and practicing of the Dhamma, while the laymen and women should strictly observe and follow the Teachings, especially to pay attention to the succeeding society of the younger generation. If all of the youths could practise the Buddha's Teachings, such as morality, concentration and wisdom group, they will become good citizens to maintain a peaceful society and clean environment.

So, when should we start this task? Time is running out. Right now, we should reach out our helping hands, just as our ancestors did. I am pleased to respond that I am reachig out my hands too. I have organised thousands of kids of different age groups ranging from eight to twenty five at my monastery, Dhammaduta, Hmawbhi Township near to Yangon, monthly and in summer holidays. They all enjoy living and learning the Dhamma as a method of developing good conduct as an individual and with the modern world at large. From my experience with children, I have found it most satisfying because they are eager to joy the Dhamma sessions again and again. The parents are also happy because of the good attitude and behaviour shown in the improved characters.

It is obvious that these children can become good examples for dealing with the present day problems between children and parents, and thus will have the confidence and during the time of the Buddha's Teachings, the world was at peace and living in harmony. Therefore, I believe that by maintaining these teachings, we are actively and positively influencing the world to become a peaceful place for all.

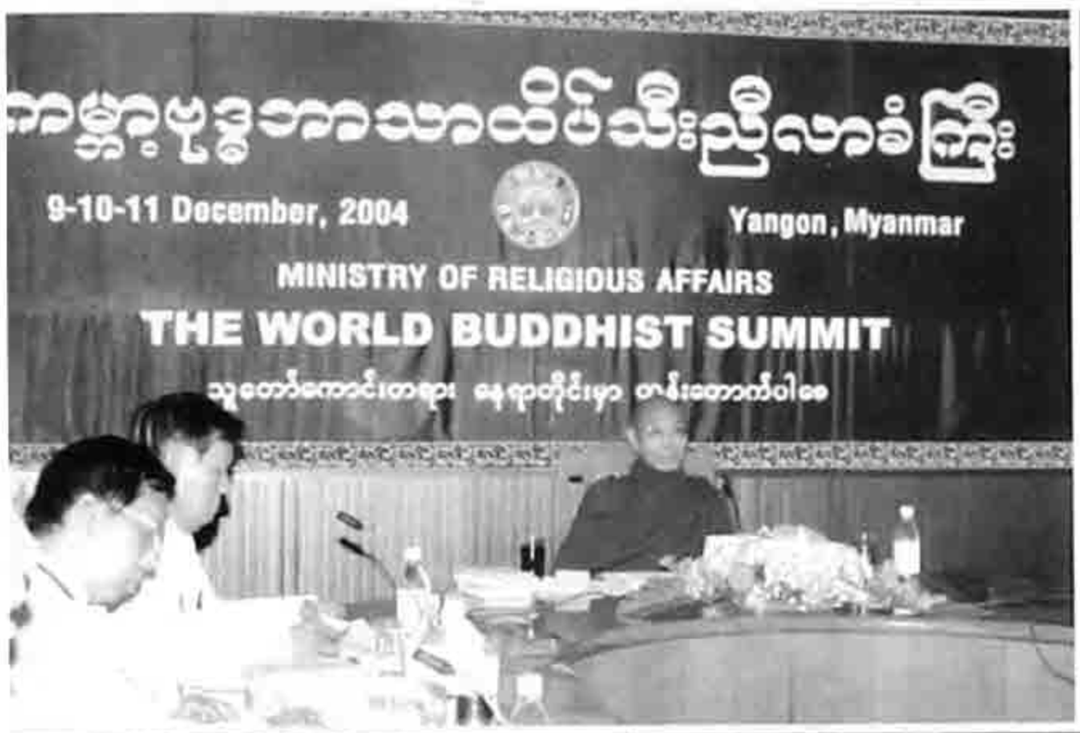
All my dear friends! To conclude my submission here, I would like to urge all of you to participate through the communication channels within your reach.

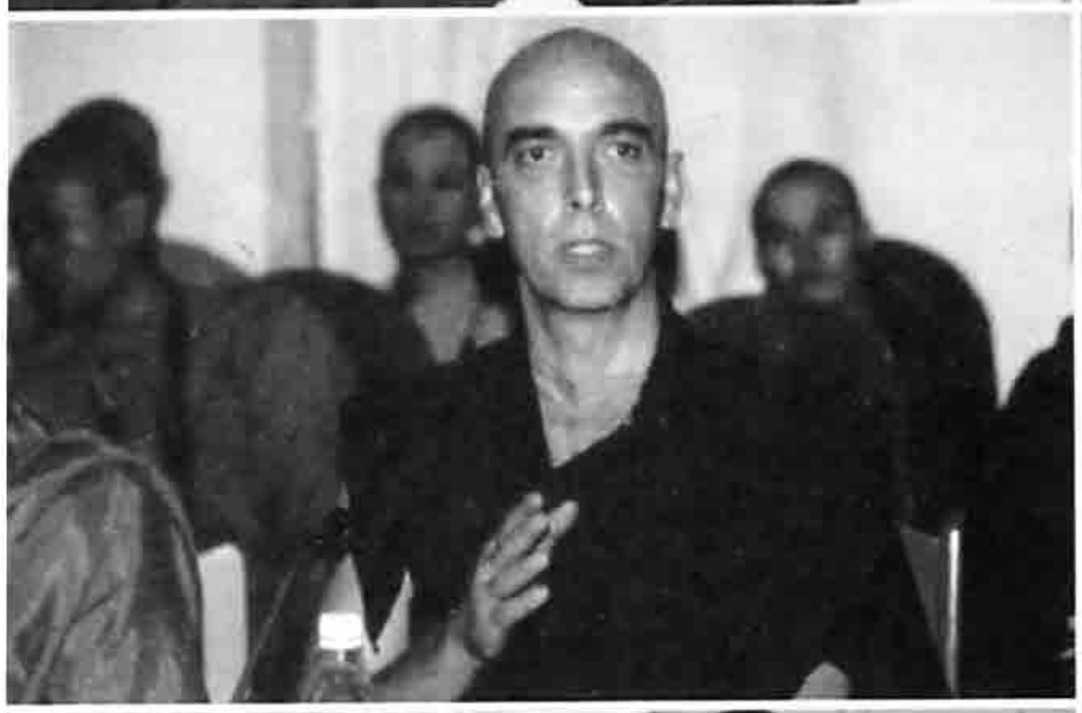
May everyone be happy and in peace.

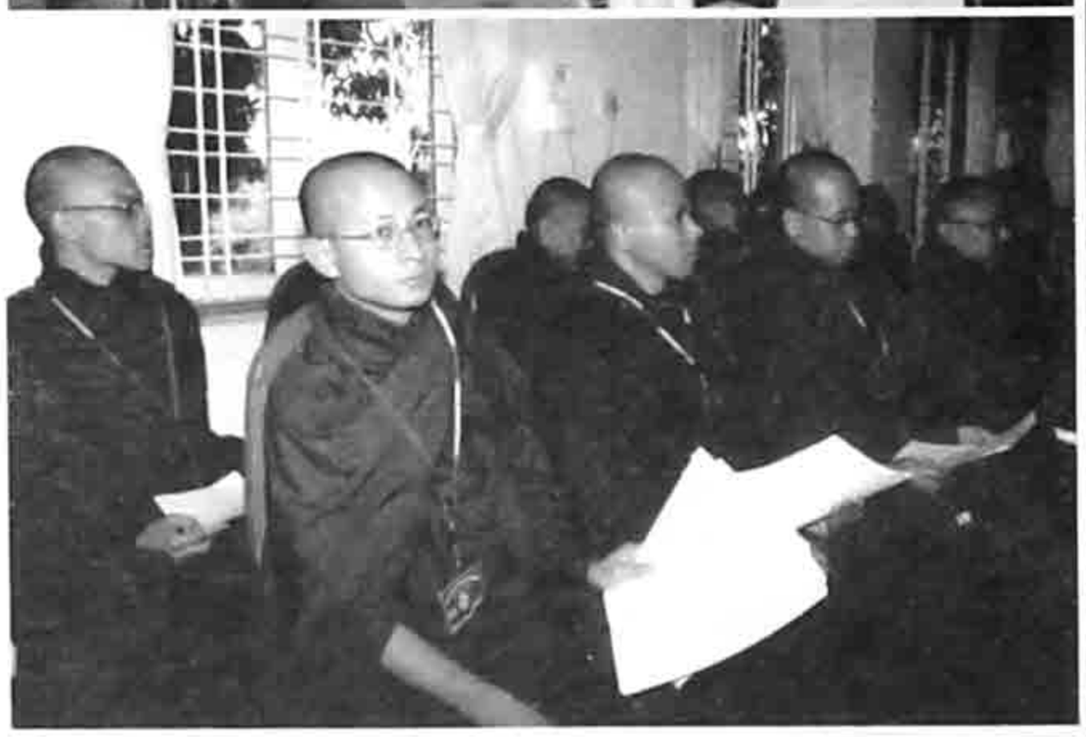
Thank you very much for your atttention.

# Group Two Panel Discussions

## "Buddhist Education"







Discussions of the Group Two about the topic of "Buddhist Education" being held in progress at the meeting hall of Ministry of Religious Affairs.

# Buddhist Education and Protection

by Venerable Ashin Indaka

(Chief monk of A.B.B.A)
American Buddhist Burmese Association U.S.A

It is a privilege for me to attend the World Buddhist Summit held on December 9-11 in Myanmar. I am very happy to meet the international Buddhist monks and distinguished guests who are gathering here in the historical great Cave of Chatthasangayana where the Sixth Theravada Sangha council was held in 1954. Today we are gathered here again to discuss the Dhamma and duties of Buddhists around the world. The topics of the summit are:

Buddhism and its relevance to the world situation,
Buddhist propagation and promotion,
Buddhist education and protection,
Buddhist meditation and world peace.

In this extraordinary meeting, I would like to discuss on the subject of Buddhist education and protection. I would like to explain about Buddhist education first. Buddhist education is the teaching of the Buddha. It is the message of the Dhamma, the universal law that judges all living beings for their happiness and unhappiness. Buddhist education is based on moral principles as a foundation for spiritual achievement. It is a guideline to follow for living happily in this life as well as in the next and finally for the attainment of the ultimate happiness of Nibbāna. The message of the Dhamma is different from that of other religions that believe in an external agent. We should bring the true Buddhist message into the world by teaching the true Dhamma. To enable them to performing noble service, Buddhists have to learn the dhamma, the education of Buddhism according to tradition.

Being a Theravadin monk, I would like to talk about the monastic education in Myanmar. According to Theravada Buddhism, there are three types of Dhamma, namely the Sutta, the discourses, the Vinaya, the guide for moral conduct, and the Abhidhamma, the profound analytical ultimate teachings. There are also commentaries and sub-commentaries that expound the correct meaning of the words of the Buddha. All these scriptures are written in Pāḷi.

I think that the monastic education practiced traditionally in Myanmar is a good Buddhist education system because monks and nuns learn Buddhism in Pāḷi. Their understanding of Buddhism is clear and deep because they study it in the original language spoken by the Buddha. In addition, we should study different traditions of Buddhism namely, Theravada Buddhism, Mahayana Buddhism and Zen Buddhism, Tibetan Buddhism for general knowledge. Because we learn various types of Buddhism, international Buddhists could work together for the dispensation of the Buddha in unity and harmony. We are indeed Buddhist brothers and sisters although we practice Buddhism in different ways.

Monks who master Buddhism should also learn foreign languages such as English and others to enable them to teach Buddhist education abroad. I learned Buddhism, the Dhamma, in Pali not in English. My language difficulties was a barrier to teaching Buddhism in America. As a result, I went to college to acquire an academic education which enabled me to teach the Dhamma in English. I have found many bilingual Buddhist teachers who could teach the Dhamma successfully in America. Monks have plenty of time to learn different languages that are very helpful to teaching the Dhamma and meditation. Only theoretical study of the Dhamma is not enough for a person if he does not practice. Studying and practicing should be performed together for perfect understanding of the Dhamma. Therefore, monks and nuns should practice (Vipassana) insight meditation by taking a long retreat course in meditation centers. From my knowledge, many Americans are intersted in practicing meditation. I am teaching the Dhamma and meditation in the United States, establishing three meditation centers in New York, New Jersey and Boston, MA. Westerners practice meditation with me. Some of them became regular practitioners. Buddhist meditation teachers are still in demand in the West. We need to plant the seed of Dhamma knowledge, establishing Buddhism on foreign soil.

## Protection of Buddhism

Secondly, I would like to discuss the subject of Protection in Buddhism. It is important for us all to preserve the dispensation of the Buddha and strengthen the spirit of the Dhamma. According to the Buddhist chronology, the light of Buddhism shone in Asia and some parts of the west many years ago. In the twenty-first century, Buddhism became weaker even in some Buddhist countries of Asia for various reasons. Buddhism is still facing many challenges in the world nowadays. Materially as well as spiritually because of financial converted from their religious beliefs. They changed to a different faith because of financial problems, intermarriage and racial segregation. Those Buddhists with poor Buddhist eductation have these problems.

To solve this problem, we should find ways to protect teachings. Buddhist monks should teach people the value of religion effectively and reasonably. They have to teach that the world is influenced by materialism. Obtaining a higher standard living alone could not eradicate mental illness, depression, stress, crime and suicide which are epidemic in modern society. Vipassana, Buddhist meditation is the cure for the mind as stated in the mindfulness discourse that it is for the purification of mind. Therefore, Buddhist masters should be qualified meditation teachers who can spiritually heal. Non-Buddhists misunderstand the respect that Buddhists pay to statues and pagoda as idol worshipping. Iconoclasts try to destroy the Buddha images; they fashion the design of the Buddha image on the clothes of females. We should, out of compassion. straighten their views as to why we pay respect to Buddha images.

## Buddhist Missionary Spirit

Buddhist missionary spirit is essential for the preservation of the Dhamma. Buddhists, both monks and laymen, with missionary spirit should work cooperatively to disseminate the Dhamma nationally as well as internationally. They should teach the Dhamma and meditation going to different places in the country, in the world. They should participate voluntarily in doing social works such as other religions do. Their ideals of service to humanity are consistent with the spirit of the Dhamma. There are a number of Theravadin monks who are doing such social activities. Ven. Nyaungganaye Sayadaw and myself have established an orphan center on a thirty acre land at the agricultural zone of Nyaungnhapin near the town of Hlegu. Ven. Sitagu Sayadaw Dr. Nyanissara and Kyazwa Sayadaw established Sangha Hospitals. We need more monks who are interested in providing public education and health for the needy. By preserving the Dhamma, we ensure that dispensation of the Buddha will prevail for a long time in the world.

## The Duties of Monks towards Devotees

We should be mindful of the duties of monks to devotees according to the Sutta of Singalovada. There are six duties of monks to supporters and devotees:

1. To prevent laymen from doing evil,
2. To teach them to do good,
3. To preach new teachings,
4. To preach the same teaching again,
5. To help devotees go to happy planes.
6. To cultivate loving-kindness toward devotees.

Writing regular Dhamma newsletters, booklets, and preaching through radio and television are effective modern ways of teaching the Dhamma. The devotees are also working for the protection of Buddhism side by side with monks by supporting the community of monks with food, robes, shelter and medicine. In return for their helpfulness, monks should practice the above mentioned social responsibilities and six duties without failure.

## A Cooporative Work

A cooporative work is required to protect the Dhamma. By working together, we could do important things for the protection of Buddhism. The fourth World Buddhist Summit held in Myanmar is a joint activity. At a national level, to hold meetings from time to time is also necessary. Both Mahayana Buddhists and Theravada Buddhists should sponsor religious events such as the Vesakh Ceremony, special Dhamma talks and other events. In New York City, Buddhists from different traditions hold the Vesakh every commemoration the Birth of the Buddha, His Enlightenment and His Mahaparinibbana, his demise. The unity of the Saṁgha serves to protecet the Dhamma.

### Buddhist Masters in the Dhamma and Vinaya

The Buddha taugh five things leading to the disappearing of Buddhism, the dhamma:

1. Monks do not listen to the dhamma,
2. They do not learn the dhamma respectfully,
3. They do not memorize the dhamma,
4. They do not try to understand the meaning of the dhamma,
5. They do not practice the dhamma according to their understadning.

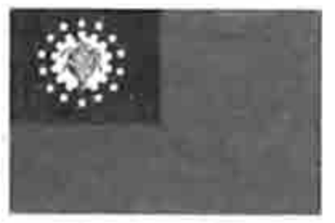
Monks should be mindful of these teachings of the Buddha.

Another factor leading to the disappearance of the Dhamma is that monks do not observe the Vinaya, the code of conduct. " Vinaye ṭhite sāsanaṁ ṭhitaṁ, vinayo sāsanassa āyu-the dispensation of the Buddha is dependent on the monastic moral rules. The observance of monastic moral rules is the life of the dispensation of Buddha," the commentators state seriously. Therefore, Buddhist monks have to abide by Vinaya rules for the protection of Buddhism.

May I conclude my presentation with a verse from the Dhammapada.

Sukho buddhānamuppādo.
Sukhā saddhamma desanā.
Sukhā saṁghassa sāmaggī.
Samaggānaṁ tapo sukho.

Happy is the appearance of the Buddhas.
Happy is the teaching of the Dhamma,
Happy is the unity of Saṁgha,
Happy is the practice of the unified Saṁgha.
May Buddhism prevail on earth forever.
May you all be happy and well in giving a noble religious service to the world.



Ven. Dr. Punnobhasa, Sitagu International Buddhist Academy, Myanmar

# Buddhist Education

Presented by Dr. Punnobhasa
Assistant Chancellor, Professor, Sitagu International Buddhist Academy,
Sagaing Hills, Myanmar

Venerable Monks, dear brothers and sisters,

The topic that I am going to discuss is "Buddhist Education". When I say Buddhist Education, I mean the Education in Dhamma. Again when I say "Dhamma," I mean the teaching that, by practicing it, will lead us to the cessation of all kinds of suffering in the world. Dhamma in its true meaning does not make any sectarian distinction whatsoever. Yet, in this presentation, I will emphasize on the Dhamma that is taught by the Buddha.

Buddhist Education includes not only the learning process but also practice and also realization that is attainable by means of practice. The ultimate aim of Buddhist Education is realization. For the attainment of the realization, practice is necessary and in order to be able to practice, the learning process is essential. The Buddhist term for the three levels of education is Pariyatti, Paṭipatti and Paṭiveda.

Pariyatti teaches us Sīla (morality), Samādhi (concentration) and Paññā (intuitive wisdom). Sīla is the word derived from the word Sītala which means peaceful practice. According to the definition, by practicing sīla, one may experience peace in life. There are a list of Sīla in the scriptures and we may notice them as a practice born out of the sense of

humanity. It is the method to control our physical and verbal activities. Sīla taught by the Buddha is not commandment; it is a practice that is aimed at establishing a peaceful and harmonious society. Practicing Sīla leads a man not only to be a good Buddhist but also to be a good person.

Nobody will deny that Samādhi which is based on sīla is a powerful quality that is essential for the development of a person or a society or even of the world. Without Samādhi the behavior of a person or a society will direct towards futile end. It may be like a vehicle without steering.

When Sīla and Samādhi are well established, the wisdom is inevitable. Knowing anything in their true sense is what the Buddha encouraged us to be achieved.

After learning what is Sīla or learning how to act with sincere consideration of other people's feelings, learning what is Samādhi or learning how to develop the concentration which is the powerful means to promote human society, and learning what is paññā or learning how to attain realization, which in turn helps Sīla and Samādhi purify and become unshakable, as Buddhist Education teaches us, we practise dhamma so that we will be able to end the disturbances in the world or at least that we are not ourselves the disturbances.

Sīla, Samādhi and Paññā is all Buddhas taught about. What he encouraged us by teaching the Dhamma is to be a good person, to possess the concentrated mind, and to realize what is true. He laid down the education system that includes learning, practicing and realization.

There is nothing in this education system that force us to believe unreasonably. Self-realization is the peculiar characteristic of the Buddhist Education. After learning, through the practice, one will realize what is true by oneself.

Every teaching of the Buddha shows us how to think as a responsible person. To be a responsible person means not to blame other people or not to rely solely on other people. Buddha taught us a great deal of responsibility by relating the following words which occurred in his mind just after gaining of the enlightenment under the Bodhi tree.

Anekajāti saṃsāraṁ
sandhāvissaṁ anibbisaṁ
gahakāraṁ gavesanto
dukkhājāti punappunaṁ
gahakārakadiṭṭhosi
punagehaṁ nakāhasi
sabbā te phāsukā bhaggā
gahakūtaṁ visaṅkhataṁ
visaṅkhāragataṁ cittaṁ taṇhānaṁ khayamajjagā

According to this, we are the only ones who are responsible for our own creation. It is the craving within us that builts the house of the body again and again. There is nobody but craving who builts this body-house which is always on fire. Then that is our responsibility to destroy the craving so that it will never build the body-house again and again. Consequently the suffering will come to an end. Buddhist education shows us that instead of expecting uncertain rewards from the unknown, we should rely on our own effort which is certain and reliable.

All the episodes of the Bodhisatta (the Buddha to be) that are recalled and are given to us by the Buddha as examples for our path to show us that we too can follow this path and can be a Buddha like him. It may not be wrong to say that this is the only education that allows everybody to become the founder of the education.

The stories of the Bodhisatta also enlighten us on how to respond to the most difficult situations without losing one's exemplary nature.

From the time of the enlightenment till the time of passing away, the Buddha taught this education without any distinction between race, color, caste, etc. There is no chosen people in the

Buddhist Education System. Anyone who follows the system will be benefited.

The practice of Brahmavihāra has been appreciated by many people in the world for loving-kindness, compassion, sympathetic joy, and equanimity. These are the most essential practices, especially in the world with terrorism. The Buddhist education system does not teach the war on terror in the world with terrorism. Instead it teaches us love, compassion, sympathetic joy and equanimity. Buddha taught us that danger may never cease by revenge; but it may cease by forgiveness.

Today the world is heated with greed and hatred. This is the time we need the Buddhist Education system the most. Propagation, Promotion, Preservation, and Restoration of the system, should be worked out without any delay.

Our teachers have done their duty of preservation so well that the Buddhist Education System remains in its pristine purity. This time it is our duty to carry on this task. Many people throughout the world have benefited from the Buddhist Education owing to the missionaries sent by the Emperor Ashoka. We, who are responsible people, too should propagate the Dhamma with the same spirit.

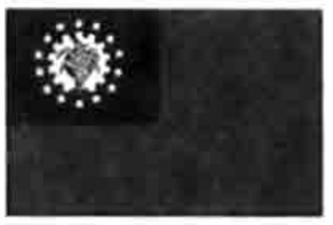
Many universities are needed to educate later generation of monks and nuns to whom we will hand down the task that is presently in our hands. Learning languages is necessary to break the language barrier so that the Dhamma may enter into everybody's heart. The proper use of modern technology should be welcome so that the propagation becomes faster and more effective.

In order to promote the Dhamma, first we need to promote our own behavior and then only we may be able to help other people to promote their status and behavior through this education.

In course of the long journey of the dhamma, there have been many things that were destroyed or lost. It is our duty to restore what has been lost from the education system.

We should heedfully keep these tasks in our heart following the teaching of the Buddha "Appamādena bhikkhāve sampādetha".

May all of you be happy and peaceful!



Prof. Dr. Khin Mg Nyunt, International Theravada Buddhist Missionary University, Myanmar

# Monastic Education in Myanmar History

Presented by
Dr. Khin Maung Nyunt
M.A. Ph.D (London) Professor of History
International Theravada Buddhist Missionary University
Yangon, Myanmar

Based on Myanmar and foreign sources, Myanmar can proudly claim that Buddhism arrived in Myanmar during the lifetime of the Buddha. Buddha Sāsanā came to Myanmar by land and by sea at least five times. The first three arrivals took place in Buddha's lifetime and the second two arrivals in post Buddha's time.

## Buddhism in Myanmar cultural life

Since the time of its introduction to Myanmar, Buddhism had exerted profound impact on Myanmar daily life thanks to its teaching by Buddhist monks and nuns. We have ample evidences to prove the existence of monastic schools imparting literacy and numeracy and religious education since the Pyu Period [1st to 9th century A.D.] of Myanmar history. When Theravāda Buddhism in written form on palm leaf was introduced to Bagan by Mahā Thera Shin Arahan and King Anawratha in A.D. 1057, Buddha Sāsanā spread throughout the kingdom and monastic education flourished in the entire domain.

Monks are teachers who impact knowledge, preach Dhamma and propagate Buddha Sāsana. As learning is the first step to the understanding of Buddhism because Buddhist religion is a literate religion, literacy is its primary importance.

Literacy and numeracy or the three R's education is one of the main functions of the Buddhist monks.

Traditionally monks are referred to as teachers [Sayadaw] and monastery in Myanmar Language is "Kyaung" which is the residence for the monks as well as school where monks teach pupils, both clergy and laity. Myanmar literary education originated in Buddhist monasteries.

High literacy rate in Myanmar is creditable to the widespread monastic education. Monasteries are well supported by the State and the public. They provide free lodging and free messing to the pupils regardless of their birth, rank, social status, race and gender. Under the mentorship of monk teachers, royal sons and commoner's sons alike receive equal treatment and the same type of free education. Monk teachers impart secular and religious knowledge to the pupils. Secular knowledge comprises literacy, numeracy, grammar, literature, history, astrology, alchemy, etc. and religious knowledge includes scriptures, Tipitaka, Buddhist literature, philosophy, meditation, etc. In older times there were monasteries called Pwe Kyaung where training in vocational subject was given such as arts and crafts, medicine, carpentry, masonry, occult sciences and even martial arts. Male pupils could choose to become monk or quit after a few years of monastic education. Products of monastic schools were held in high esteem and respected as literati. Most learned scholars were employed at the court. Some rose to become ministers and counselors. All Myanmar kings were graduated from monastic schools.

## Moral instruction of monastic schools

Besides imparting knowledge, monastic education instructs morals to both young and adult alike. Buddhism is a corpus of teachings by Gotama Buddha, the Enlightened Sage, showing the path to escape from the miseries and sufferings of birth cycle to reach the ultimate goal of Nirvana, the end of all cravings [of mind and body] hence the end of all sufferings. One has to learn oneself to understand Buddhism under the guidance of learned monks and salvage oneself from the birth cycle by following the eightfold noble path to attain Nirvana. This is the spiritual side of Buddhism in a nutshell.

There are, however, codes of conduct which Buddhism instructs for a noble living and for refinement of one's life. There are five treatises on rules of discipline and conduct for monks called Vinaya which forms a third of Tipitaka. There are thirty eight rules of conduct the Buddha prescribed for all laymen, for all sentient beings to abide by. They are collectively called Mingala Sutta which is one of the many Suttas [discourses] the Buddha preached. All His Suttas are compiled in three treatises forming another third of Tipitaka.

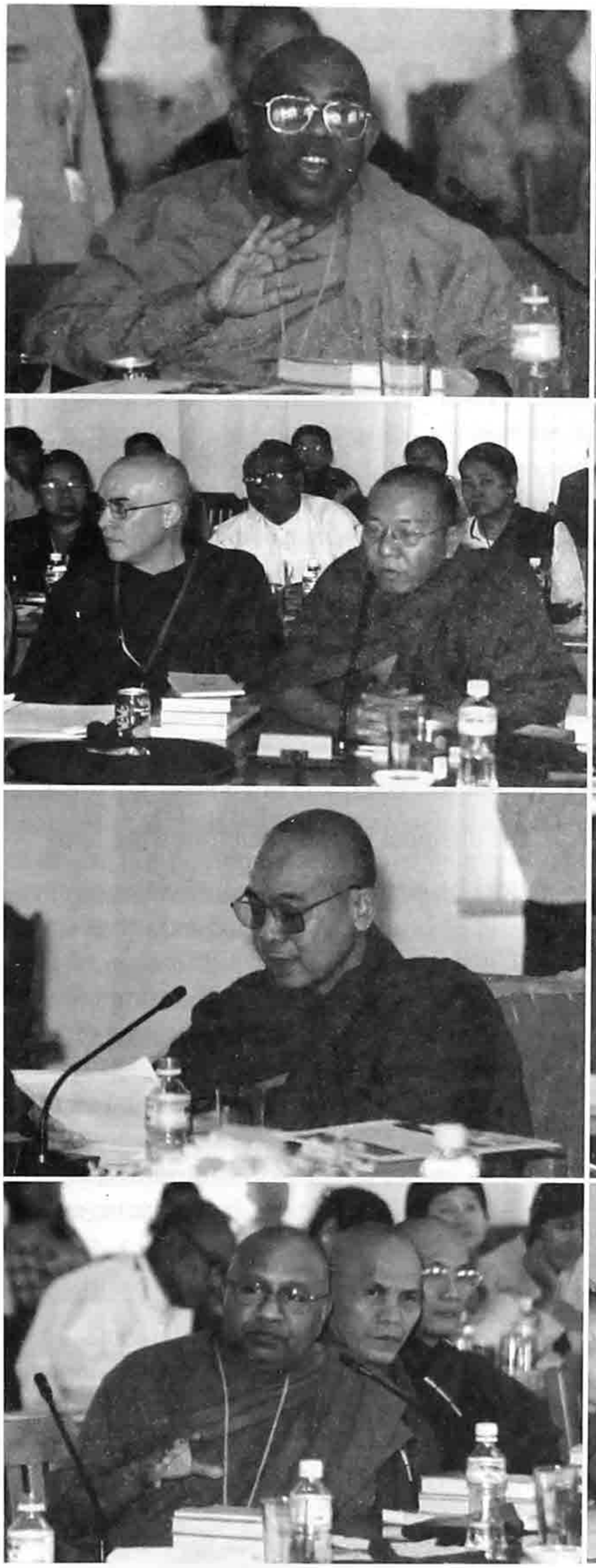
Buddhists are convinced that by the 38 rules of conduct one can lead a good happy mundane life. Kings and ministers can govern a country and one can even draw up plans to gain peace and prosperity for the world; and by the observance of these 38 rules of conduct one can eventually attain Nirvana.

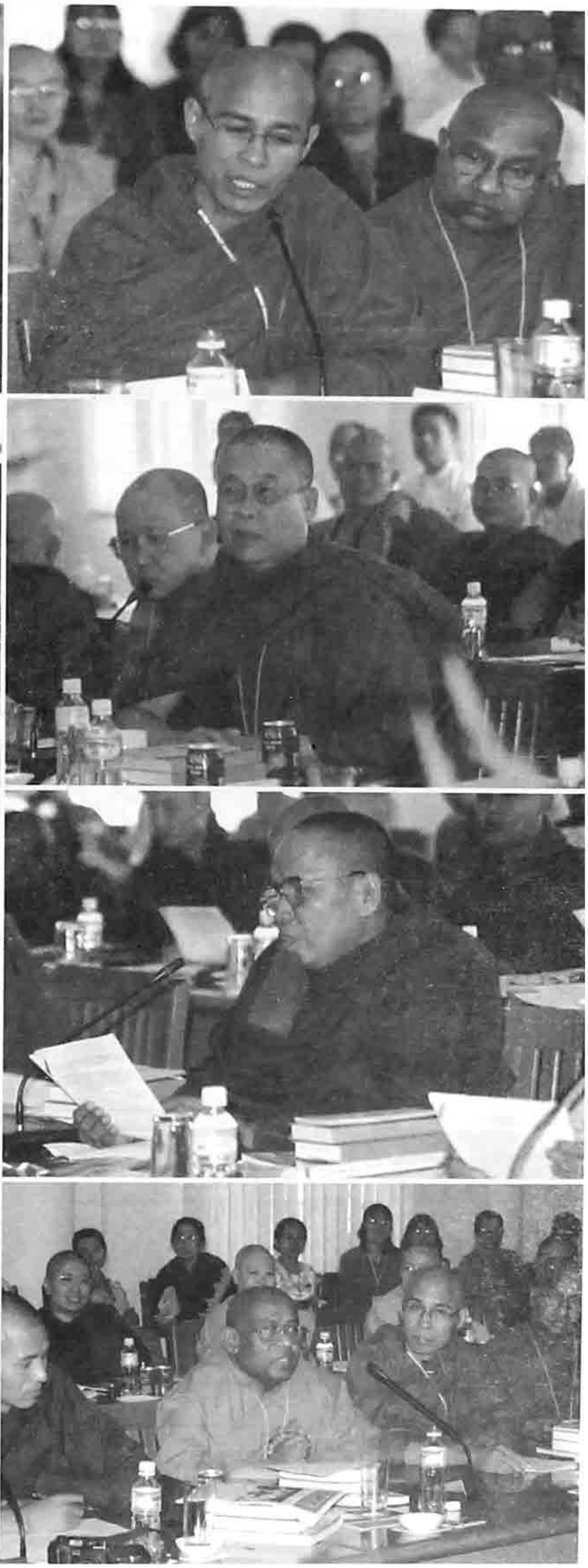
Hence Buddhism as a religion for spiritual deliverance from all sufferings, as an education for imparting knowledge, as a means of moral instruction, has taken such a strong hold on a great majority of Myanmar people. Till to-day Buddhism exercises profound influence upon Myanmar society in general and Myanmar Buddhists in particular.

Monastic education is, therefore, the very hardcore of Myanmar culture.

# Group Three Panel Discussions

## "Promotion and Propagation of Buddhism"













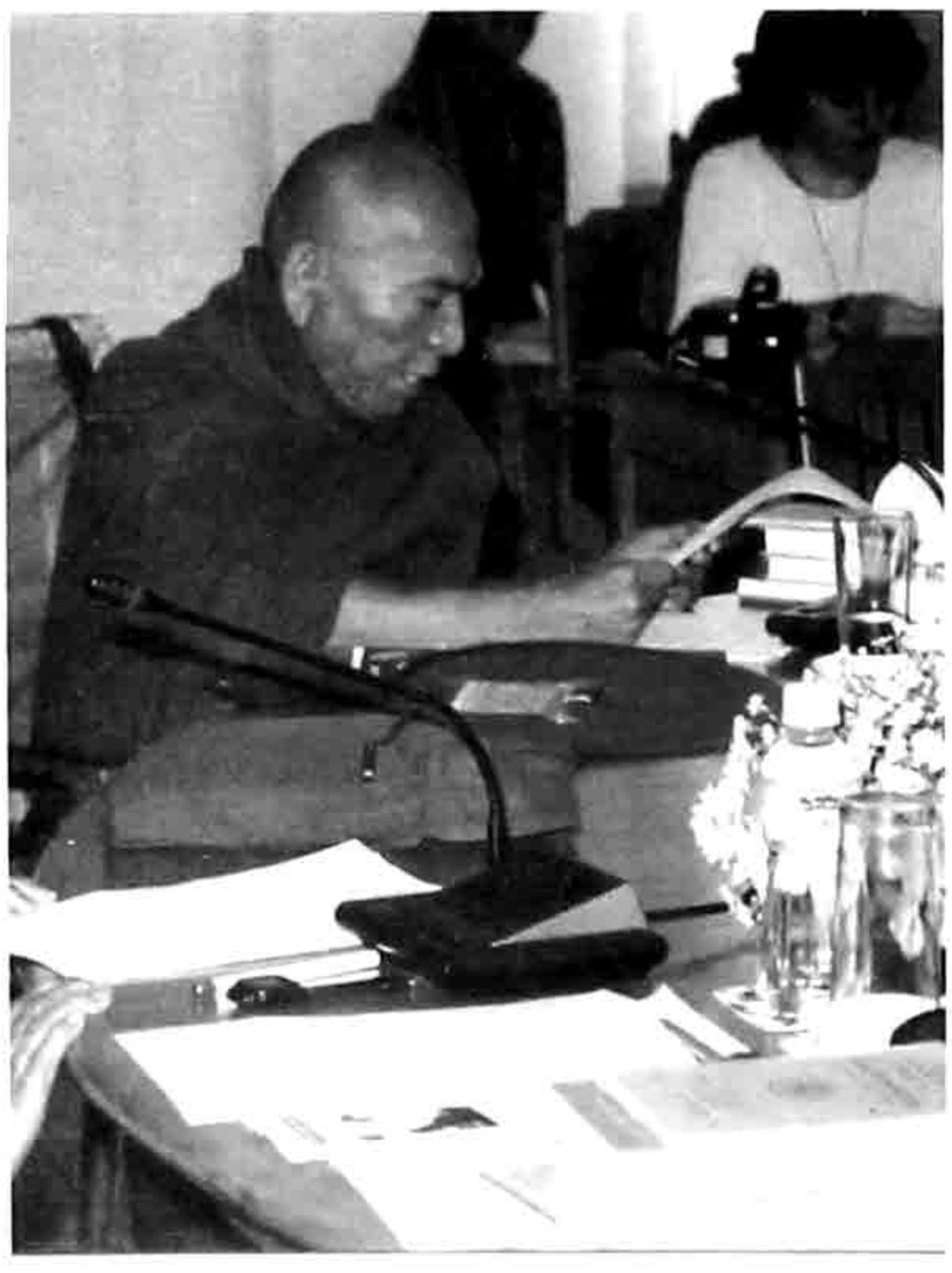




Discussions of the Group Three titled "The Promotion and Propagation of Buddhism" are in progress at the meeting lecture hall of International Theravada Buddhist Missionary University.

# Buddhism and Purification

Presented by
Ven. Dr. Kumarabhivaṃsa,
Pro-Rector (Academic)
The International Theravada Buddhist Missionary University,
Yangon, The Union of Myanmar



To all friends who have come to attend the Buddhist Summit, who have in the saṃsāra been relatives, parents, brothers -

I desire to present a dhamma gift. If this dhamma is accepted and practised, there will be freedom from woeful states of hell, animal, peta (ghost ) and asurakāya (demon) beings, and will result in higher abodes of human, deity, and brahmas.

The dhamma gifts are the following four-

1. Sīla visuddhi = purification of physical and verbal deeds.
2. Citta visuddhi = purification of mind (concentration).
3. Ditthi visuddhi = purification of view.
4. Kaṅkhāvitarana visuddhi = purification of overcoming doubt and understanding the law of cause and effect.

Of these four, observing five basic precepts is sufficient for purification of bodily actions and speech.

Here the five fundamental precepts are:

1. Abstaining from killing living beings,
2. Abstaining from stealing other's properties,
3. Abstaining from committing sexual misconduct,
4. Abstaining from telling lies,
5. Abstaining from taking intoxicating drink and drug.

If these five precepts are observed, the rude aggressive physical actions (kāyakamma) and mental actions (vacīkamma) are suppressed and tamed.

One will have sympathy, loving-kindness, compassion as fearing being killed oneself as other all beings will fear from being killed.

One will have sympathy, loving-kindness, compassion that is all being will fear from being stolen and robbed just as one fears from one's own properties and precious jewels are stolen and robbed.

One will have sympathy, loving-kindness, compassion as one will suffer pain and grief when one's spouse or daughter, etc., are insulted by others as other all beings will suffer sorrow and grief when they are insulted.

If such kinds of loving-kindness and compassion are developed, all human beings on the earth will become happy.

Similarly, if one abstains from telling lies and taking intoxicating drinks and drugs, all human beings will be happy.

If any human being belonging to whatever religions or whatever nationalities is able to observe these five precepts, each one will enjoy and be happy physically and mentally.

For purification of mind or concentration, citta visuddhi, one has to reflect on the attributes of the Buddha and radiate loving kindness to all beings.

Among these two Buddhānussati meditation subjects, one hangs up or glues the picture of Buddha at a distance such as one yard or one and half yards away from oneself. One has to look at and revere this picture for about five minutes or ten minutes with eyes opened. And then one closes eyes. Although he closes his eyes, if he sees the picture of Buddha in his mind, he should reflect or develope like thus;

Aranhaṁ,
Sammāsambuddho,
Vijjācaraṇa sampanno,
Sugato,
Lokavidū,
Anuttaro Purisa dhamma sārathi,
Satthādevamanussānaṁ,
Buddho,
Bhagavā.

Thus, one should reflect three times a day such as one time in the morning, in the afternoon, and in the evening.

One should share one's merit after he had developed the attributes of Buddha. He should develop loving-kindness as "may all beings be well and happy by gaining this merit." If one can recite metta-sutta (discourse of loving-kindness), he should develop the loving-kindness by reciting the discourse of loving-kindness. If one practices these Buddhānussati meditation subjects and cultivating loving-kindness, one's mind will be purified and the defilements such as greed (lobha), hatred (dosa) and delusion (moha) will become less and less, because of the power of the attributes of Buddha and power of cultivating loving-kindness. Hence, purification of mind (cittavisuddhi) is developed.

As soon as the universal monarch's ruby is put into the unclear water pot, the water in the pot becomes clear and clean as all the particles in the water are settled down. Similarly, if these Buddhānussati meditation subjects and cultivating loving-kindness are developed, one's own dust of defilement disappears and very purified mind is born.

Thus person with the clean mind will have powerful mind and he can accomplish mundane and supramundane things.

For purification of view, ditthi visuddhi, one has to realize that there is only nāma and rūpa or mind and matter.

There is no such things as mind, matter and soul. Soul is only a conception. Some people think that, in this body, there are three things, namely, physical body, mind and the soul. They assume that this soul is about one span (9 inches) and it exists in one's head. I have asked the medical students who are learning anatomy, surgery, etc, and medical professors who are teaching those subjects. "When you performed operations on the patients' heads, did you see the soul about 9 inches ?" They replied the same answer that they never found such a thing called soul. Some people assume that there exists in the heart the soul

about half a span (4 1/2 inches).

I have asked the medical students and professors who have learned anatomy.

"Did you find a soul in a patient's heart, when you performed an operation?"

Like in the former case, they unanimously answered that they had never seen a soul. Some people assume that a soul of a thumb size exists in the Adam's apple of a person. With regard to this assumption, I have also asked the medical students and professors. They replied in unison that they had never seen a soul when they operated the Adam's apple of a person.

Similarly, when the great surgeons were asked, they replied that they had never found a soul in the thirty-two constituent parts of the body. The teaching of the Buddha is Anattā (na+atta), i.e, no physical thing is a self or soul. According to the Pāli "Natthi attā yassāti anattā", the Buddha preached that there is not a soul in any physical phenomenon. The Buddha also expounded that there is not a soul (atta) in any aggregate of the four mental aggregates, just as that is no soul (atta) in the physical aggregate (Rūpakkhandha).

If it is realized that there is only mind and matter, there is purification of view, wrong view, micchādiṭṭhi is dispelled. Purification by overcoming doubt, kaṅkhāvitaraṇa visuddhi, requires realization of cause and effect of mind and matter, their state of being in here, the arising of the effect according to the cause will be explained.

If one grows a mango seed, the seed will grow up into a mango tree and mangoes can be obtained. If one grows water melon seeds, the seeds will grow into plants and one will get the water melons. This shows how the fruits (effect) arise according to the seeds (cause). In the same way, according to the Pāli "Saṅkhārapaccayā viññāṇaṁ", the wholesome resultants (kammajarūpa) i.e, human beings and celestial beings, arise because of the wholesome volitional activities. Moreover, the unwholesome resultant (kammajarūpa), i.e, being of miserable abodes and animals etc, arise accordingly due to the unwholesome volitional activities. The resultants do not arise from the creation of a Creator. The resultants are arising continuously because of the causes. In the same way, if we record the people, sceneries, pictures and sound on the video-camera we can play back these recordings. If the original pictures and sound are good, we can have the good quality pictures and sound. If the original pictures and sound are not good, we will have the poor quality pictures and sound. This simile shows that the resultant playback arise accordingly due to the original pictures and sound recorded by the video-camera. The resultants are not the creations of the Almighty beings such as Brahma, Vishnu or creator, but a constant flux of arising and passing away .

Good cause will give good results. Bad cause will give bad results. If it is thus realized, then one will accept that there is no almighty being or creator, then doubt will be dispelled.

If these four purifications are practiced he will be free from the four woeful states of apāya, because he can dispel the wrong view and doubt like maha-sotapanna noble person.

(Visuddhi-magga. 703.tra)

# THE FACILITATOR ROLE OF THE STATE IN THE PROMOTION AND PROTECTION OF THE BUDDHA SASANA

Presented by Ven. U Kosalla,
International Theravada Buddhist Missionary University
Yangon, Union of Myanmar

## Introduction

The Buddha Sāsana has now fared a long journey of over 2500 years and it stands as a long-lived religion. Along this journey it had come across a lot of vicissitudes (Loka-dhamma), changes, ups and downs, fluctuations, both strong and gentle. These generally depend on the availability of the facilitation or support of the contemporary States. For example, plants can grow very well on the fertile land, but not on the barren land. In the same way, religions are prosperous when they are backed and patronized by the rulers in the respective states. Triple Gem before we discuss the core of issues concerning the purification, perpetuation and propagation of the Buddha Sāsana, let us define 'the Triple Gem' we greatly treasure as follows:

1. BUDDHA : The teacher, fully-Enlightened One,
2. DHAMMA : The Teaching, Truth,
3 SANGHA : The Taught, Order/ Community of Bhikkhus.

The Buddha attained Enlightenment not by common energy, but through great exertion and wisdom and firm resolution which nobody else could even think of, having fulfilled thirty of Paramīs (Perfections) for four Asankhyeyya-kappas and one lakh world-systems. Having attained his Buddhahood, the Buddha vowed to make beings know the four Noble Truths (Catu-saccā) as he knew, to make them free from the fetters (samyojana) as he did and to make others cross over the whirlpool of Samsara as he had done. I stress these points not without any reason, but in order to treat the Buddha and his Enlightenment with due respect and devotion.

The Buddha had contributed a lot towards the welfare and happiness of many sentient beings, liberated them from all kinds of sufferings in his life without the slightest sense of weariness, embarrassment and reluctance. That is why he was titled 'the Great Compassionate One'.

The Dhamma, his Teaching, is well-expounded, excellent in the beginning, excellent in the middle and excellent in the end. It needs no additions nor deductions as it is perfect and has no defects at all. It is not beyond the reach and comprehension of human and divine beings. If it is well practiced, it leads to the attainment of Nibbāna.

The Dhamma or the Teaching of the Buddha is composed of three Divisions (Ti-Pitaka) or five Collections (Nikāya) or 84000 portions of Dhamma (Dhammakkhandha). Of these, three Divisions are made in accordance with their own features as follows:

A. VINAYA : It consists of disciplinary rules for monks,

B. SUTTANTA : This Division deals with Discourses, short, middle or long,

C. ABHIDHAMMA: This Division comprises Ultimate Realities (Paramattha) which can be called 'Buddhist Philosophy'.

Among these three Divisions Abhidhamma is the most diffficult and incomprehensible. Probably it might tend to lose its popularity first of all unless its learning is encouraged by the State government. In Myanmar Abhidhamma studies are prevailing as the govemment holds examinations by stages annually.

The Sangha, that is, the Community of Bhikkhus, well-disciplined and well-trained, was first organized by the Buddha in order to propagate his Teachings. When the number of Bhikkhus reached 60, the Buddha addressed them thus, "Go forth, monks, upon journeys for the help of the many, for the well-being of the many, out of compassion for the world, for the sake of, for the help of, for the well-being of gods and men. Let not two go the same way." (Vi111, 137) These missionaries were dispatched by the Lord without the proper assistance of the rulers. Yet it proved considerably successful.

After twenty years had passed since then the Buddha had to lay down disciplinary rules one after another for monks with a view to the following ten reasons:(Vi-1, 24)

(a) for the excellence of the Sangha,
(b) for the happiness of the Sangha,
(c) for the restraint of the obstinate monks,
(d) for the comfort of the well-behaved monks,
(e) for the restraint of cankers related to the present life,
(f) for the prevention of cankers related to the present life,
(g) for the growth of faith of the faithless,
(h) for the increase of faith of the faithful,
(i) for the establishment of the true Dhamma, and
(j) for the fostering of the Discipline.

The Buddha never laid down any rules for monks prior to the commission of offences. He laid down the rules only after the commission, just like a clever physician applies ointment to the body only when a sore or wound appears on it.

Classification of the BUDDHA SĀSANĀ

1. PARIYATTI : The stage of Learning Scriptures,
2. PATIPATTI : The stage of Practising the Dhamma,
3. PATIVEDHA : The stage of Realizing the Dhamma.

Of these three stages, Pariyatti-Sāsana is the basis of the whole structure of the Buddha Sāsana. Without its firm foundation the whole building will collapse. These three stages are like three steps of a ladder in ascending order, and accordingly if we want to reach upstairs we have to tread on the lowest step first and then the middle and the last. Without proper learning, practicing of the Dhamma is impossible. Without right practicing of the Dhamma, realization is impossible. The Buddha Dhamma all suggests us to climb up to the apex of the mountain, that is, the Highest Bliss, and not to remain in the low or middle stage with hesitation and indecision.

The Buddha Sāsana otherwise can be likened to a pond. Pariyatti is its embankment, Patipatti the water, and Pativedha lotuses growing in it. There will be no water in a pond without good embankment, and no lotuses can grow in a pond without any water. Likewise, no realization of the Dhamma without proper practicing, and no practice of the Dhamma can be duly done

without the first proper learning of the Scriptures Role of Pariyatti.

The Pali Scriptures are generally learnt by Bhikkhus and Samaneras, for learning business is their choice or earnest commitment in their holy life. Oral traditions are indispensable and preserved in learning Pariyatti up to the present time. Theravada version and practice are maintained just in their pristine form by the members of the Sangha. Monasteries called 'Sarthinteiks' are the great learning centres of the Buddhist Scriptures in Myanmar.

Concerning the maintenance of Pariyatti as an essential branch in the Promotion of the Buddha Sāsana, the facilitator role of the State is quite significant and momentous. The State can help the Pariyatti faring on well with such activities,

(a) to support the Pariyatti centres, that is, monasteries and nunneries, with necessities and requisites,
(b) to publish Pali Texts and free distribution,
(c) to hold religious examinations and give out rewards and certificates to those who pass them,
(d) to conduct the Buddhist cultural courses for the laity.

## The Importance of Patipatti

Pariyatti and Patipatti are two faces of a gold coin, that is, Pativedha. And Pariyatti is a distant means, and Patipatti a close means of attaining Nibbana. In other words, Pariyatti is to know the path, Patipatti to walk on it, and Pativedha to reach the goal. Patipatti involves mental training or mental development of two kinds:-

(a) SAMATHA-BHĀVANA : Calm or Tranquillity Meditation, and
(b) VIPASSANĀ-BHĀVANA : Insight Meditation.

These two unique methods are taught by the Lord Buddha and they can remove worry, reduce mental tension, eliminate mental depression, give instant peace of mind, and lead to the attainment of Jhāna, Magga, Phala and Nibbāna. By practising these methods, even a boisterous mind can be calmed down, cultivated and cultured.

If these methods are encouraged and prescribed in schools, colleges and universities by the government, we could expect an excellent State with no thieves nor robbers in it, thus necessitating no police and armed forces and a peaceful and prosperous nation could be envisaged.

## The Significance of Morality

When we are talking about Patipatti (Practice) as congenial and beneficial factor of promoting the Buddha Sāsana, we should not turn a blind eye towards the significant role of PANCA-SILA, that is, the five Great Principles recommended by the Buddha. In a State where these five are observed, there is no need to worry about the danger of killing, stealing, sexual misconduct, lying and lawlessness out of taking intoxicants. The people in such a State live in peace and harmony. The rule of law and order will widely prevail. They can sleep in houses with doors open at night, and can leave them any moment without anxieties and misgivings about any imminent possibility of dangers. Such immunity from anxieties could be obtained only in a community or State in which the people maintain these five Precepts as life principle.

Through the observance of these moral principles, no wars on the surface of the world would be necessarily waged, no transgression of the law committed, no invasion made, no violation of promises heard of, and no ill-treatment seen.

Nations all over the world could live in co-existence, establish wholesome relationship, construct close co-operation, bury up hatred and antagonism and renovate friendship. Such are potential consequences of the maintenance of these moral conducts.

## Decadence of the Buddha Sāsana

In order to be able to promote and protect the Buddha

Sāsana from its disappearance or decadence, we should know the factors of its decadence which appear in the Saddhamma-sammosa Suttas (Anguttara Pāḷi II, 155-159) in three sets of five factors.

The first set of five factors of Decadence as for the Bhikkhus -

1. To hear the Dhamma carelessly and irreverently,
2. To learn or master the Dhamma carelessly,
3. To bear it in mind carelessly,
4. To contemplate carelessly the meaning of the Dhamma borne in Mind, and
5. Not to practice the Dhamma in accordance with its meaning.

The second set of five factors of Decadence

1. Not to learn the Dhamma,
2. Not to preach to others the Dhamma in detail,
3. Not to teach others the Dhamma in details,
4. Not to recite the Dhamma in details, and
5. Not to recollect the Dhamma in detail.

The third set of five factors of Decadence as for the Bhikkhus -

1. To grasp the Discourse wrongly,
2. To be disobedient and impatient,
3. To teach others carelessly,
4. Not to strive hard, but to indulge oneself in great fortune, and
5. to revile or abuse one another.

The reverse aspects of the factors mentioned above lead to the purification, perpetuation and propagation of the Buddha Sāsanā doubtlessly, as these were asserted by the Lord Buddha himself. These factors are given not just merely for memory's sake, but to put them into practice with a view to the preservation of the Words or Teachings of the Buddha. It is not enough by preserving these in Books, or CD-Rooms or any other electronic means. Machine everywhere cannot excel Man. The participation of Man will be invariably necessary.

Here the Facilitator Role of the State is quite essential indeed. The State can contribute any means of support, hold and supervise or patronize the Sangha assemblies at opportune time for the complishment of the religious affairs.

## The Great Buddhist Councils (Sangayanā)

In order to purify, perpetuate and propagate the Buddha Sāsana effectively, the holding of frequent meetings, gatherings, seminars, conferences, and councils nation-wide or international-wide are greatly required. Such honourable and admirable occasions of Buddhists who come and meet together for a common purpose. So to speak, this International Buddhist Conference we are now participating in is really an opportune and beneficial one.

In the time past we had six great events of Buddhist Councils called Sangāyanā (Unanimous Recitation of the Canon) as follows:

1. the first one was held in Rājagaha, India in 544 BC,
2. the second one in Vesālī, India in 450 BC,
3. the third one in Pataḷiputta, India in 260 BC,
4. the fourth one in Mantale, Sri Lanka in 100 BC,
5. the fifth one in Mandalay, Myanmar in AD 1871, and
6. the sixth one in Yangon, Myanmar in AD 1954.

All these Great Buddhist Councils were convened on the demand of the time and generally with the support of the State. If we look at these Councils, we will notice the time-gap between each other varying from 83 years up to 1971 years. This data shows how seldom we hold the Buddhist conventions and how neglectful we are in the promotion of the Buddha Sāsana nationwise or worldwise.

Throughout the 2546 years' journey of Buddhism,

we have only six times of great Buddhist congregations, that is, one occasion for 424 years on the average. Such time-gaps should be narrowed down by our Buddhist brethren and Buddhist conventions should be accelerated and held, if possible, in and by each capable and willing country as a host, inviting its counterparts to participate. This will offer a rare privilege to our Buddhist countries to come together, hold discussions, exchange views and opinions, and give instructions for the promotion of the Buddha Sāsana.

Now Theravada Buddhism prevails only in five countries, namely, Sri Lanka, Thailand, Myanmar, Cambodia and Laos. If these five countries do not stand in close unity in the case of protecting the Buddha Sāsana, Buddhism would, sooner or later, disappear from the surface of the world. Some political creeds pose a great threat to Buddhism, and some faiths lie in wait to attack us from behind or all around. Therefore we should stand unitedly in order to protect Buddhism and face these bravely.

## The Way Forward

In the Mahāparinibbāna-Sutta (D-II, 60-13) the Buddha expounded the seven factors of Prosperity of the Sangha as follows:

1. Frequent and public meetings,
2. Assembling, dispersing and performing duties in unity,
3. Not to introduce new rules and break the old ones,
4. To honour the Elders (Theras),
5. To prefer a life of solitude,
6. Not to be influenced by craving, and
7. To train one's mind in self-possession as regards fellow-monks.

The Buddha suggested to Bhikkhus to assemble twice a month in order to discuss the Dhamma-Vinaya. This example should be copied by us in order to get the problems solved, and have the religious functions performed without let or hindrance and without much delay as well.

The activities of the Sangha are successful if done by its members collectively and unanimously. But it is rendered null and void if an activity is performed by the dissidents sitting apart from one another. This signifies the importance of unity among the members of the Sangha. The importation of new rules and the subtraction of the old ones are not welcomed or appreciated in the traditions of the Sangha. The statement of the Paharada-Sutta (A-III, 38-44) thus supports it. "May disciples will not transgress the code of training made known to them even for life's sake."

In the Dhammapada (Verse 109) it is mentioned thus: "To one who is keen to honour and respect the elders, accrue these four blessings, namely, long life, beauty, happiness and strength. In this case, the State in discharging the task of promoting the Buddha Sāsana should cultivate the seeds of respect to the elders in the gentle hearts of present-day youths.

A Myanmar saying, that is, "Seek the second to gain knowledge, but live alone to attain nibbāna" suggests the great value of solitude for a Bhikkhu's prosperity. Not to be overcome by the craving itself is an essential part of a Bhikkhu who is walking on the path that leads to the attainment of Nibbāna.

According to the Dhammapada, Blessed is the birth of Buddhas, blessed is the teaching of the good Dhamma, blessed is the harmony of the Sangha, and blessed is the discipline of the United. (Verse 194) Referring to the stanza mentioned above, we Buddhists are blessed by the appearance of the Buddha, the Dhamma and the Sangha. So as long as we promote the Buddha Sāsana, we are always blessed. May the State protect the Buddha Sāsana.

## General Proposals

In a Buddhist State, there should be an organized Unitary Body of the Sangha which is composed of all Orders in order to execute all the Sangha issues arising from time to time. Such a Sangha Organization called The State Sangha Mahanayaka

Committee has been duly established by the patronage of the State Government since 1980 in Myanmar. In carrying out the Buddhist affairs, it is assisted and supported by the Ministry of Religious Affairs. This Ministry has under its control two Departments:

1. Department of Religious Affairs and
2. Department for the Promotion and Propagation of the Sāsana.

The first Department deals mostly with examinations, and printing, and administration on one hand, whereas the second one deals chiefly with State Universities and missionary work on the other hand. Thus two State Pariyatti Sāsana Universities, one in Yangon and another in Mandalay, and the International Theravada Buddhist Missionary University arose one after another. The first two universities are the home for local monk-students, the third accept both local and foreign students, male and female, clergy and the laity. The medium language used in this University is English and thus it could spread Buddhism extensively abroad. If such Great Buddhist Universities could spring out in other Buddhist countries, Buddhism will prevail all over the world indeed.

Social institutions, such as Home for the Aged, Home for the Disabled, free Hospitals should be established.

* Sunday Schools should be encouraged and supported.
* Evening or Morning Prayers and Bodhi-pujas should be retained, and though they are the shadow of Patipatti, they could stand first against the attacks coming from outside.
* Seats should be reserved for Buddhist monks on vehicles.
* Indecent bars, public houses, beer houses and brothels should be closed down.
* Construction of buildings by other religions should be limited to a proportionate extent.

## Conclusion

Now we are living in a new era of material development, full of inventions and discoveries. Yet those who attempt for mental development are still very few. We Buddhists are greatly privileged with the Buddha Sāsana, that is, Teaching of the Lord Buddha. The path is there, and it only requires us to walk on it rightly, then we will reach the destination. Therefore, let me suggest all our brothers to assemble very often and strive for mental discoveries with great diligence and enthusiasm.

# PROMOTION OF BUDDHISM IN THE 21st CENTURY

Presented by Ven. Dr.Uttaranyana

Most Venerable Mahatheras, respected members of the Saṁgha, brothers and sisters in Dhamma from all lands and all schools, I greet you with joy. It is a great and glorious opportunity for us to come together in harmony like this.

Our ultimate victory, our ultimate happiness, is the attainment of Enlightenment, but there is another happiness to be experienced on the way. It is to pass on the teaching that has come down to us from the Buddha and that has been entrusted to our care. Our duty, as children of the Buddha, is to pass on that inheritance to future generations. How we should be doing so in this 21st century of the Common Era is the subject of my paper. The new century challenges the practice of our faith as never before but it also brings great opportunities for those wise enough to see them. It is not enough, however, simply to perceive them. We must train and equip ourselves, both to meet the challenges in the one hand, and on the other to seize the opportunity.

I hope it is obvious to all of us that it really is our mission to spread the teaching of the Buddha throughout the world and to make it heard. At the end of his first Rains Retreat, with only Sixty-one perfected monks in the Order, the Blessed One told them to go out into the world and witness to the effectiveness of his training:

> *Set out on your journey for the profit of many, out of compassion for the world, and for the welfare, the benefit, the bliss of gods and men. None should take the same road together. Teach the Dhamma that is good from beginning to end. Make known in heart and mind the perfect, utterly pure, righteous way. There are those with little dust in their eyes bound for death that will flourish once they learn of this teaching.*

It is important to remember where we find these words. It is in the *Mahavagga* section of the monastic code of discipline. Even before the training rules for monks and nuns were drawn up, this duty of teaching was laid down and is as necessary in our day as in the Buddha's day.

It is our mission, I said, to spread the teaching and make it heard. Heard, I should add, not only in those parts of the world that do not yet acknowledge themselves as Buddhist, but also in our own countries. Buddhism has a good reputation at the moment and much is expected of it. We might even say that the eyes of the world are upon us. If the Buddha 's teachings are not applied, as they ought to be in our own countries, we can hardly expect others to have confidence in us as Buddhist teachers.

Now, what are the modern circumstances, which call for our teaching? First of all there is the globalisation of the so-called business ethic. This is neither more nor less than the application of

business efficiency to greed, launching it as a competitive ideology. We have spent so much time squabbling among ourselves that we have failed to see until now how threatened we are by the professional organisation that materialism has acquired. We need now to defend the very concept of spirituality itself. Greed is seen as goodness and compassion is condemned as weakness. Competition is seen as goodness, with its baggage of hatred, of anger and, indeed, of all the negative emotions that the Buddha diagnosed as bringing suffering, misery and despair. In truth, competition is a form of war. Competition brings misery, rather than prosperity. It is our duty to persuade those who preach it as the new Gospel that it is an abomination that threatens not just the welfare of human beings but also the very survival of our planet.

In circumstances such as these, Buddhism starts with great advantages. First of all, it gives us the intellectual tools to analyse what is happening and to suggest a remedy to the present breakdown of civilised values. The human behaviour that his teaching analyses is the same after 2,600 years as when the Buddha first taught; it does not alter with time. Neither does human nature differ from country to country; it is the same in East and West. Suffering arises from the same causes and can be ended by the same remedies.

Also in Buddhism favour is the present distrust of authority. There is no authoritarian centre to Buddhism. Its appeal is to personal experience, to trial of the teaching before assent is given. Faith is not demanded either in doctrines or in authoritarian concepts such as God. Indeed, many people who discover Buddhism say that this is something they have believed all their lives without realising that they were 'Buddhists'. All we have to do is discover these hidden Buddhists! In the West especially, many have become disillusioned with materialism. We do not need to convince them that it brings suffering rather than content, for they have discovered this truth for themselves. What they are desperate to hear is what we have to teach. A way that lessens dependence on things, that weakens the bonds of greed, hate and the assertion of the ego; a way that leads to peace of mind; a way that gives them hope.

In the promotion and propagation of Buddhism in the modern age, we are following the Lord Buddha's instruction: *Teach the Dhamma, that is good from beginning to end. Make known in heart and mind the perfect, utterly pure, righteous way*. To fulfill this duty, Buddhist missionary centres must be established around the world. Such centres may be of various kinds.

1. Buddhist learning centres catering for a variety of abilities.
2. Meditation centres
3. Pagodas, stupas and monasteries.

But there are other ways of making Buddhism known, including:

4. TV programmes
5. Internet web sites
6. Nation-wide magazines
7. Academic research papers
8. Public ceremonies.

As an example of the last of these, I will mention our local co-operation with Birmingham Museum and Art Gallery. They have a magnificent standing Buddha in the Indian Gupta style and invited us this year to celebrate Buddha Day in front of it, as we had done once a few years before. This autumn we took part in another public ceremony there and on top of this they asked me to advise them when preparing an exhibition of their collection of palm-leaf Buddhist scriptures.

Let me mention too how our Birmingham Peace Pagoda functions as a learning centre. Each year we have visits from an average of 24 schools, colleges, universities and adult organizations. When over a hundred students are involved, these groups are usually divided into two. In addition, there are five junior schools each year that are involved in an Interfaith Education Project organized by one of our devotees. These come back several times to study particular themes with one of our monks. At our mon-

astery on the same site there are several classes in Buddhist Studies and meditation retreats provided free of charge where everybody can study the Dhamma in both theory and practice. Some of these classes are planned in co-operation with local colleges. At present we are planning a degree course with Birmingham University as well.

Now missionary activity is a speciality like any other and can only be undertaken after special training. Some already have training centres in their own countries, but we should give greater thought to the quality of teaching there, to what is taught and to the calibre of those trained. More is demanded than broad scholarship. Linguistic ability is of great importance if we are to teach those in other lands, for example. Again, we must be sure that those who go among the temptations of materially developed countries are of the highest morality and take their training rules seriously. Meditation is the treasure we have to offer and it is much in demand all over the world. The missionary must therefore be highly experienced in it - not just in its theory but also and even more importantly in its practice. On top of this, missionaries will need the practical ability to organise their new centre.

If we are to teach in other countries, it is also important that we be at least as well educated as those who live there. If they know everything except Buddhism and we know nothing except Buddhism, there is hardly the opportunity for a meeting of minds. We need to know something of Eastern as well as Western philosophy. We need to know about the history of the country in which we teach. We need to get acquainted with the religions we are liable to encounter and be ready to hold intelligent dialogue with those who follow them. That too requires training in the ability to listen, to compare justly and to reply tactfully! In addition, with science playing such a large part in forming modern thought, we have to know something of that too. Finally, we need to be able to use computers. Communication with others is increasingly dependent on this, as is the search for and storing of information.

If we are to take our missionary role seriously, then the first thing we must decide is how these endeavors are to be paid for. Otherwise it will remain merely a pious wish and the Buddha's command to us will go unheeded. Much more seriously, a great opportunity will be missed and the world will be the unhappier because the Buddha's teaching has not been made more available.

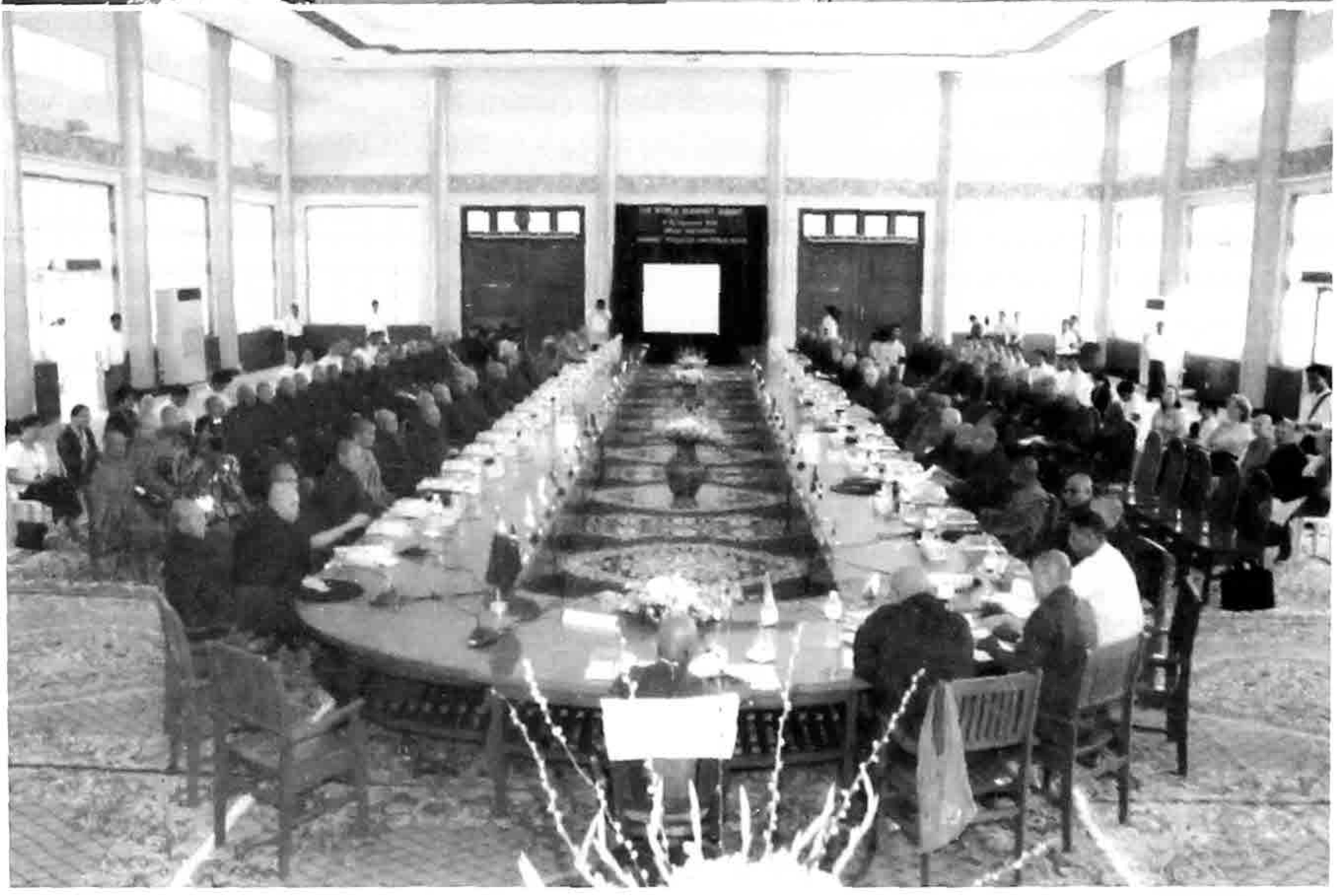
Of one thing I am convinced, however. To take such a scheme forward we must act together; it must be a joint enterprise across the different schools. Occasions such as the World Buddhist Summit will themselves be an empty exercise unless something practical comes out of them. Let our meeting together be more than a talking shop. Certainly it is a good beginning; we understand each other better, we are gaining strength in diversity. Let us now put these benefits to use and make the summit memorable as being the one when we progressed from talking to each other and took measures to make our voice heard more effectively in the world. Let us all join hands as brothers and sisters to make the teachings of Buddhism better known, working together and supporting each other financially and spiritually.

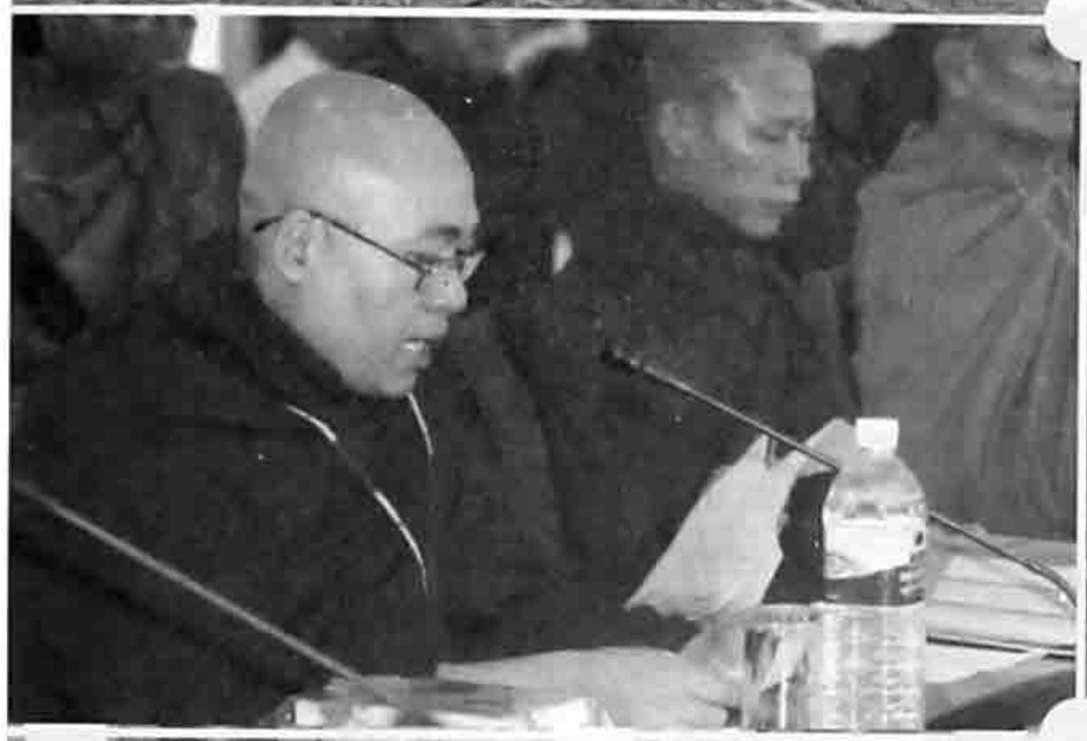
Most venerable Mahatheras, respected Sangha and Dhamma friends, we have been considering how to promote Buddhism in the 21st century. But you and I know that in Buddhist terms it is already the 26th century. Let us go out and bring the rest of the world up to date!

Date: 3/11/2004
Time: 7.15pm
Place: Buddha Vihara, Birmingham, UK

# Group Four Panel Discussions

## "Buddhist Meditation and World Peace"

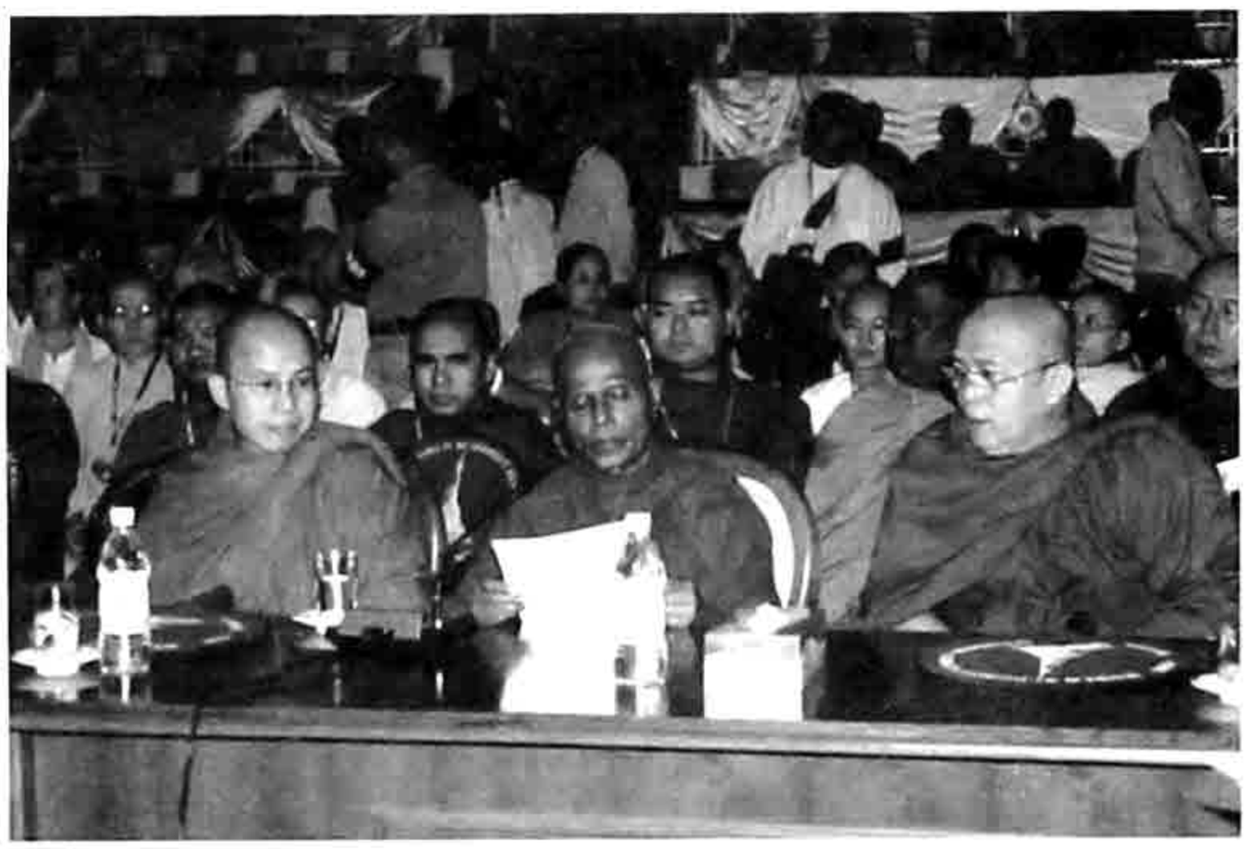




Discussions of the Group Four titled "Buddhist Meditation and World Peace" are in progress at the Convocation hall of the State Pariyatti Sasana University (Yangon).

# Buddhist Meditation and World Peace

Presented by
Bhante Henepola Gunaratana



My presentation is on Buddhist Meditation and World Peace in general. Although somewhat unconventional, I consider this an appropriate and important topic to focus our attention on at this type of conference. Unrest, distrust, and conflict are universal phenomena. Each and every one of us will inevitably experience unrest and suffering at some point in our lives. Sometimes we may pretend that these problems do not exist. At other times distrust and fear might cause us to become extremely nervous, to the extent that we may even become afraid to leave our homes. Many people have a tendency to ignore these problems and simply don't talk about them, because talking about them, or even thinking about them, is painful. As one becomes aware of the gravity of the situation, they may even wonder "Is there any practical purpose in discussing this topic in a world full of violence, crime, and war?"

**Our world is full of fear:**

Our world is full of all kinds of fears. Some people have acrophobia (fear of height), some have hydrophobia (fear of water), some have claustrophobia (fear of being in a small enclosed place), agoraphobia (fear of people), fear of sickness, fear of death, fear of losing what one loves, fear of losing one's own appearance, fear of losing one's wealth, fear of losing one's position, fear of losing popularity, fear of failure, and fear of darkness. In addition to these natural fears there are fears of the horror of wars, bombing, shooting, terrorism, and even the fear of anti-terrorism. Now we have a new fear of flying on airplanes. This fear is not only very costly for individuals, businesses and governments but also it has caused a great deal of inconvenience to every passenger that travels by airplanes. Many people now find themselves in a state of perpetual fear. More terrorists are killed, more terrorists appear, and the world is less safe than it was before. Homes are not safe. Villages are not safe. Cities are not safe. Even countries are no longer safe. Fear rules the modern world. Unrest, insecurity, uncertainty, and distrust rule the world. There is no safety and security anywhere in the modern world. In recent years we all witnessed the prominent role that security plays in the world. Go to airports to see how tight the security is to protect airport facilities and passengers. From time immemorial there has been disagreement, crime, conflict and war. No matter how safe our modern lives may seem, the truth of insecurity caused by conflict and war has not changed. At one point in

time a group may be labeled as "freedom fighters", and at another point "terrorists", and then as "freedom fighters" again.

**Moral dread or wholesome fear:**

There also is a wholesome fear. Certain actions, speech and thoughts are wholesome, and certain actions, speech and thoughts are unwholesome. Fear of causing harm to oneself, harm to others, or harm to both is considered wholesome fear. When you have this fear you abstain from doing wrong things to anybody, including yourself. When you do something wholesome you don't have any fear of doing it. Even though your wholesome or right deed may be criticized or attacked by someone, you do not have any fear of doing it because you have a clear conscience. Because of their misunderstanding, misinterpretation or misinformation they may criticize you. Yet, you have a clear state of mind and are confident that you can explain things to them without attacking or counter criticizing. As a result, you can proceed with your wholesome action without fear. You are fully confident that you are doing something wholesome, something noble; something meaningful to everyone, and something that benefits everyone.

Wholesome fear arises from the thought of doing something wrong. Your self-esteem, self-dignity, and ethical, moral standard prevent you from doing wrong _ lest others will criticize you for doing wrong things. When you are doing something wrong you experience the fear of getting caught and being punished. So you discipline yourself and abstain from doing things that are wrong.

Wholesome fear arises when you see yourself clinging to impermanent objects. Everything that you clung to in the past has betrayed you. Everything that you cling to now betrays you. Similarly everything that you will cling to in the future will betray you. When you see this reality you will have fear of clinging to anything. This wholesome fear arouses your spiritual urgency and you become more vigilant. You do wholesome things as often as possible. You know that your life is impermanent. By clinging to it you end up in disappointment. You don't want to live with this constant disappointment. As you grow tired of disappointment, you want to get rid of clinging. So you become motivated to do something positive and ethical for your own peace and happiness. By doing so you will get rid of your fear.

This wholesome fear sets the standard of the world's morality. It is called "the truth that rules the world" (Lokapala dhamma), which promotes our honor, dignity and self-respect, and urges us to promote peace and harmony in the world. We should be able to transform fear and insecurity by redirecting our thoughts in positive and helpful directions.

**Reason why we should talk about world peace:**

Only those who have respect for life, respect for human honor and dignity realize that discussing peace is more relevant today than ever before. You may think that people back in primitive societies suffered from those problems, but they did not suffer nearly as much as we do today. Unfortunately the only difference between the problems in primitive society and in modern society is the form of the problems. Today they have become more complicated and sophisticated. Some people use technology to create problems. Others create technology to solve them. Yet the problems increase every single day. We may use a number of names to identify them depending on the situation. All human beings, no matter when or where they live, are subject to these problems.

We can become ill at any time. We can be separated from our loved ones. We can lose what we have or be forced by circumstances to put up with conditions we despise. All of them relate to conditions both in the world social, political, economic, educational, environmental and inside of us.

Recognizing the inevitability of these problems is the beginning of looking for a solution. Acknowledging them and finding a peaceful solution to them without blaming others, is the essence of the transformation of conflict into peaceful co-existence in the world. To get started

toward peace and happiness, we need to look at these problems straight on with stable emotions and a steady mind without getting angry or feeling depressed, blaming others or being pessimistic. We must look squarely at the root of these problems. Every experience of life brings some degree of suffering to anyone not fully free from greed, hatred and delusion. Suffering caused by the modern phenomena is not insurmountable.

**Origin of all our conflicts:**

In the Mahanidana Sutta the Buddha traces the origin of all our conflicts and fights to greed "Thus, Ananda, in dependence upon feeling there is craving; in dependence upon craving there is pursuit; in dependence upon pursuit there is gain; in dependence upon gain there is decisionmaking; in dependence upon decision-making there is desire and lust; in dependence upon desire and lust there is attachment; in dependence upon attachment there is possessiveness; in dependence upon possessiveness there is stinginess; in dependence upon stinginess there is safeguarding; in dependence upon safeguarding and because of safeguarding, various evil unwholesome phenomena originate the taking up of clubs and weapons, conflicts, quarrels and disputes, insulting speech, slander, and falsehoods." (DN. #. 15 Mahānidāna sutta, Bhikkhu Bodhi's translation p. 48).

Parents fight with children because of greed. Children fight with parents. Brothers with brothers, sisters with sisters, brothers with sisters, sisters with brothers, relatives with relatives, neighbors fight with neighbors, friends with friends and countries fight with countries. All personal conflicts, individual conflicts, ethnic conflicts, religious conflicts, national conflicts, and international conflicts are based on greed, hatred and ignorance. Jealousy, fear, distrust, misunderstanding, misinterpretation, misrepresentation and ignorance lead to fear, tension, and worry resulting in conflicts.

No dispute has ever been settled with hate. Every dispute in the world has been settled with love and friendliness. Through mindful awareness we learn to look at our existence realistically, which sometimes is not always beautiful, pleasant, or happy. We see that life is a mixture of pain and pleasure.

The underlying causes of some of these troubles may be extremely subtle. Some of them may be caused by miscommunication, misinterpretation, misunderstanding or even wrong perception. Or they may be more obvious. Some strong attachment to opinions, or beliefs or possession may cause these problems. Consider for example two people who witness the same event but have completely different impressions. One finds the event happy and agreeable; the other frightening and terrible. Happiness and its opposite are mind-made. Our minds create our joy or pain. Those creations make us suffer because deep down in our subconscious mind there are very strong roots of greed, hatred, ignorance and prejudice creating our own hell in this very life.

I would like to draw your attention to a very simple folk tale. It is said that there was a deity. He wanted to hide the secret of peace and happiness. He thought of hiding it somewhere in a corner on the Mount Everest. Then he thought,

"No, no. This is not the right place to hide it because man is very smart and one day he would find it there."

Then he thought, "Let me hide at the deepest place at the bottom of the sea."

Then again he thought,"No, no. Man is so inquisitive and smart that he would find it there."

Finally an idea struck him.

"Ah! I know where to hide it. That is the place where man would not look for peace and happiness. Let me hide it in the human mind. That is where he does not look for peace and happiness and my secret remains there forever as a secret to happiness."

We see internal conflicts and external conflicts all originate in our minds. If we really wish to have world peace we should begin it with ourselves, right in our mind. We should always remember

the Buddha's most compassionate, and supremely enlightened advice that we should cultivate peace in ourselves before we try to bring peace to the world. If each and every one of us meditates very sincerely we always find very effective and friendly ways of settling our disputes.

**There always is something that makes us unhappy:**

Living or working day in, day out with someone we do not like causes much unhappiness. Even something we cannot control like the weather makes us suffer. At the Bhavana Society in West Virginia where I teach, people complain when it is hot and sticky. But they also complain when it is rainy and cold. When it is dry, they complain that their skin or their sinuses are affected. When it is cold, they complain because they fear they will slip on the ice. And when the weather is perfect, they complain that they do not have time to enjoy it!

Not getting what we want makes us unhappy and getting what we want also makes us unhappy. For example, I wanted very much to start a meditation center and I worked very hard to make it happen. Now it is a headache. There are countless things to do with the retreats, visitors, residents, travel, teaching, writing and taking care of daily chores.

All conditioned things are impermanent and therefore are subject to suffering. Over time, everything mountains and mayflies, marshmallows and microchips break down, change, and die. As we have seen, every changing thing can give rise to suffering.

Impermanence is pretty easy to understand. The fact that things are temporary is not the problem. Rather, it's the attachment we have to people and things that makes us unhappy. Say we have a new jacket that we like enormously. After wearing it only a few times we get some wet paint on it, or we tear it on something or we leave it on a bus. We feel annoyed.

A ruined or lost jacket is no great tragedy, of course, and we can easily replace it. But what if the jacket was a gift from someone we love? What if we bought it to remember a special birthday, anniversary or trip? Then we're really attached to it, and its loss or damage saddens us deeply. We can see clearly this reality when we meditate.

Sometimes people get upset when they hear discussions like this. "How about happiness?" they ask. "Why don't we talk about that? Why don't we talk about joy, delight, and pleasure instead of suffering all the time?"

The answer, my friends, is change. Because of impermanence anything that is pleasant, happy, or delightful, does not remain so. As intelligent, mature people, we must talk about what's really happening without getting upset. We must look it right in the eye, this suffering caused by change, and acknowledge it. Why hide it and pretend that everything's rosy? Face it with mindfulness. Everything is permanently impermanent.

When we look at change head on, we may begin to see that it has an upside as well. We can count on the fact that whatever conditions exist in our lives will also change. Things may get worse. But they may also improve. Because of impermanence, we have the opportunity to learn, develop, grow, teach, memorize, and make other positive changes including practicing the Dhamma. If everything about us were set in concrete, none of these changes would be possible. The uneducated would stay uneducated. The poor and hungry would stay poor and hungry. We would have no chance to end our hatred, greed, or ignorance and their negative consequences. Nor can we end our suffering.

Everything in life brings suffering. In short, the five aggregates of clinging are suffering. What's going on here? Why is it that suffering touches absolutely every aspect of our lives? Our suffering comes from how we perceive and think about what we experience. How this works is very subtle.

We know that we perceive the world through our senses. We generally talk about five senses, through which we see, hear, smell, taste, and touch. We also have a sixth sense, the mind, for our minds can also perceive

ideas, thoughts, mental pictures, and emotions. So far, so good.

What our senses actually perceive is the raw data of experience or in the case of the mind, mental pictures of experience— color, shape, size, intensity, pitch, hardness, and grossness or subtlety. We know, of course, that perception can differ from person to person depending on the perceiver's stage of mind and senses. A person with a bad cold may have difficulty smelling or tasting. A person whose hearing is impaired may not hear low-pitched sounds. So perception is subjective, depending on the faculties of the person perceiving.

We are aware of these differences, but our mind plays a trick on us. It convinces us that our perception is solid and reliable. It encourages us to take for granted that the qualities we notice are actually part of the thing we are looking at, rather than the result of ever-changing conditions, including the changing conditions of our own senses.

When we see the reality of impermanence we don't try to cling to impermanent things. It is because of our craving for impermanent things that we fight. When we see this reality we not only cry for joy, peace and happiness but also we work together in friendliness to make peace and happiness a reality.

**Mindfulness meditation:**

This entire sequence of events leading up to fighting, using weapons, etc., becomes very clear in our minds when we meditate. This is the turning point. This is where we begin to think about different ways of settling our disputes.

Since greed and ignorance work as a team to generate suffering, we cannot eliminate suffering without eliminating both greed and ignorance. So, five kinds of restraints — restraint by living a moral life (sīla saṃvara), restraint with mindfulness (sati saṃvara), restraint with wisdom (ñāṇa saṃvara), restraint with effort (viriya saṃvara), and restraint with patience (khantisaṃvara) are placed on the top of the priority list of practice for th attainment of final knowledge by gradual training, by gradual practice, and by gradual progress. In this master plan the Buddha pointed out how the practice of meditation can bring peace and end suffering of our suffering.

If we respond to insults or angry words with mindfulness, we can look closely at the whole situation. Perhaps that person did not know what he or she was saying. Perhaps the words were not meant to harm you. It may have been totally innocent or inadvertent. Perhaps it was your frame of mind at the time the words were spoken. Perhaps you did not hear the words clearly or misunderstood the context. It is also important to consider carefully what that person is saying. If you respond with anger, you will not hear the message behind the words. Perhaps that person is pointing out something you need to hear.

All of us from time to time encounter people who push our buttons. Without mindfulness, we respond automatically with anger or resentment. With mindfulness, we can watch how our mind responds to certain words and actions. Just as we do on the cushion, we can watch the arising of attachment and aversion. Mindfulness is like a safety net that cushions us against unwholesome action. Mindfulness gives us time; time gives us choices. We don't have to be swept by our feeling. We can respond with wisdom rather than emotion.

Development of mindfulness through the practice of meditation also helps us relate to others with loving-friendliness. On the cushion, we watch our minds as liking and disliking arise. We teach ourselves to relax our mind when such thoughts arise. We learn to see attachment and aversion as momentary states and we learn to let them go. Meditation helps us look at the world in a new light and gives us a way out. The deeper we go in our practice, the more skills we develop.

We should begin every day with meditation using our breath as the primary focus of our mind. As the breath becomes calm, subtle and relaxed the mind becomes calm, and relaxed. The deeper you get into seeing this reality with unremitting energy you will be full of joy to see the truth unfolding within your experience in daily life. Each moment is a new moment. Each moment is a

fresh moment. Each moment brings you new insight, and new understanding. You begin to see things that you have never seen before. You begin to attain what you have never attained before. You see things from a totally new perspective. Each new experience brings you refreshingly calming cooling joy and happiness.

You will feel calm and cool sensation expanding to the entire face, under your eyes, eyebrows, forehead, middle of the head, and back of your head. You don't do anything artificially or deliberately to gain this happiness, it happens naturally when the conditions are ready. Then you will experience very subtle peaceful feelings, very sharp and clear vibration in your neck, shoulders, and chest area. As you go on breathing normally, also simultaneously with this vibration you will experience expanding and contracting the entire upper part of your body between the abdomen, and lower part of the navel. You will experience every tiny little cell all over your body vibrating and changing, rising and falling at an inconceivable rapidity.

There is nothing static. Everything is dynamic. Everything is changing. Everything is appearing and disappearing. Feeling arises and passes away. Thought arises and passes away. Perception arises and passes away. Consciousness arises and passes away. You experience only changing. Nothing non-changing can you experience. Everything that you thought to be permanent now is impermanent and changing incessantly. You cannot make anything stay the same even for two consecutive moments. One moment seems to be pleasant and the mind wishes it to keep that way. Before the mind makes this wish, it is changed. The mind moves with inconceivable rapidity. Yet, no matter how fast the mind moves to grab the pleasant experience, it changes before the mind reaches it. It is arising like a dream. Millions of tiny little experiences arise and pass away before you blink your eyes. They are like lighting. No, much faster than that. You cannot keep up with their speed of change. You may think, "Let me see the beginning, duration, and passing away of this experience."

Before this thought arises, the objects your senses experienced arose, reached their maturity and passed away. Sometimes your mind can catch the beginning of an experience. But your mind cannot see the middle or the maturity of it. Or sometimes you may experience the middle of it but not the end of it. Sometimes you may experience the end of it but not the middle or the beginning. However, you are mindful of this change. That is good. At least you can notice changes taking place. It is even better to notice how fast they change.

You experience impermanence all day long, all night long, during all waking moments. You will see that everything is permanently impermanent. At this point you feel as if you are breathing with the rest of the world. You will feel every tiny little creature from little ants to elephants, tiny little fish to big whales, from tiny little crawling creatures to huge pythons all of them breathing to your rhythm of breathing—or you breathing to their rhythm.

When you mindfully pay total attention to your body, feelings, perceptions, volitional formations and consciousness you will experience every tiny little part constantly changing. When your mindfulness is established your mind will notice that every split second is new. Every molecule of your body, feelings, perceptions, volitional formations and consciousness is changing every split second. Your breath moves in and out with this change. Your feeling is changing. Your experience of this change is changing. Your attention and your intention to pay attention to notice the change are changing. Your awareness is changing. When you hear a sound you experience change in the sound. You notice the change of any sound as it hits your eardrum. If you keep paying attention to it, you will notice that it is slowly changing. Similarly any smell, any taste, any touch with the body changes. Although they change all the time you don't know that them change until you pay attention to them. Any feeling that arises depending on sight, sound, smell, taste, touch

and thought also changes. Any perception that arises depending on sight, sound, smell, taste, touch and thought also changes. Any state of consciousness arising depending on sight, sound, smell, taste, touch and thought also changes. While you are paying attention to them, all of them change just like when you pay attention to your breath, your feeling of the breath, your perception of breath, your attention and intention of paying attention to breath, and your awareness of the breath. Everything is changing.

Then you realize that this is the nature of all forms, feelings, perceptions, thoughts and consciousness of everybody in the universe. They all constantly change. With this understanding you breathe. Then you feel that you are breathing with the rest of the world that also experiences the changes the same way as you do. Noticing these changes without greed, hatred, and delusion is your practice of mindfulness. You realize that the breath, feeling, perception, thought, attention, intention, all kinds of thoughts, and consciousness are there for you to gain this knowledge of impermanence, unsatisfactoriness, selflessness and insight into these realities. Anybody paying total undivided attention to their breath, feeling, perception, thought, attention, intention, all kinds of thoughts, and consciousness can experience the same changes that you experience.

With this understanding and experience you go on breathing. As your awareness of this change of everything in your personality becomes strong, you realize that you cannot cling to anything in your experience no matter how hard you try because the experience or the object goes on changing constantly. All objects disappear before the mind attempts to cling to them. This happens every time the mind reaches to grab anything. Eventually, the mind gets tired of making any attempt to grab anything.

When you realize that feeding the mind with any sensory object can never satisfy greed, then you lose interest in trying to feed your greed.

We notice physical or mental suffering at its very birth and watch how it arises. We also observe how long it remains and how it disappears. If you have grown accustomed to facing the suffering of everyday life and know it is a natural occurrence, when some difficult or painful situation comes your way you will face it bravely and calmly. When we can look into the face of suffering without clinging, we will also be able to experience true peace and happiness.

When we begin to understand things rightly through mindfulness of the key points of the first step of the way—our mind naturally flows into Skillful Thinking. Thinking here refers not only to thoughts but also to any intentional mind state. As we come to understand that desire is the cause of suffering, we see that thoughts connected to attachment and aversion always lead to unhappiness. Skillful Thinking consists of abandoning negative thoughts, such as grasping, hatred, and cruelty and replacing them with wholesome thoughts such as letting go, loving friendliness, and compassion. These skillful thoughts work as antidotes to obsession and worry and move us along on the path toward permanent happiness.

The degree of suffering, fear and insecurity depends on the degree of our misunderstanding. Therefore, the transformation of suffering, fear and insecurity depends on our understanding of their causes.

Comparison:

The kind of comparison that the Buddha has recommended to us is not an "us and them" comparison. Rather you should compare yourself with the rest of the world. To do that kind of comparison we should practice mindfulness meditation and gain full awareness of the reality of our own body, feelings, perceptions, volitional formations and consciousness. Once we have realized the reality of these five groups, then we should compare them with body, feelings, perceptions, volitional formations and consciousness of others. Then we find they and we are the same. There is no difference between them and us. We all are subject to birth, growth, decay and

death, sorrow, lamentation, pain, grief, and despair.

Mindfulness meditation acts like a shock absorber. In the most popular discourse, the Four Foundations of Mindfulness, the Buddha pointed out a very powerful way of using mindfulness to compare us with the rest of the world.

Ordinarily, when people compare themselves with others they increase their conceit. It is called Mana in the Pāḷi language, which means measure or measuring instrument—cup or scale or ruler. Ordinarily people use their own personal achievement, success, height, weight, color, bank account, popularity, education, social status, physical and mental strength, family strength, or other superficial things to compare themselves with others. This kind of comparison can lead to increasing our ego or conceit (māna), craving (taṇhā), wrong views (diṭṭhi) and even conflicts.

**Loving friendliness:**

"Comparing us with the rest of the world - do not kill nor harm others."

When we understand suffering our hearts open to our hidden nature of loving friendliness. Then you feel so much love and compassion for all living beings that your mind naturally wishes they all live in peace and harmony. You may naturally say, "May all living beings be peaceful and happy. May all religions exist in harmony. May all people black, white, red, yellow, brown, poor, rich, affluent, destitute, men, women, adults, and children live in peace and harmony. May all living beings in the east, west, north, south, up, below, on land, in the water, in the air live in peace and harmony. May all conflicts, all wars, all rivalries and all animosities resolve peacefully, amicably, and harmoniously. May all politicians come to wise and compassionate agreement to bring peace to the world. May none harm another. May none hate another. May all ethnic conflicts, religious conflicts, racial conflicts, job conflicts and national and international conflicts end in peace and harmony. May all disease be wiped from the face of the earth.,

As these thoughts occur in your mind you are filled with so much joy, peace, and happiness that your heart begins to throb in harmony with these thoughts of loving friendliness and compassion.

Loving-friendliness is a very powerful force to transform suffering, fear, and insecurity caused by hatred. It is the most powerful force in the world. We are all born with the root of loving-friendliness. We all have the capacity for loving-friendliness, which in fact is the real message of the Buddha. You can see it everywhere in the Buddha's teachings.

**It may seem too abstract:**

It may seem too abstract. How can we have kind, loving thoughts for people we've never even met? But remember that this is an exercise in developing your kindness. Every time you think these thoughts, you are strengthening the habit of loving friendliness. Just as we walk or run or swim to strengthen our bodies, the practice of loving-friendliness on a regular basis strengthens our hearts. At first it may seem as if you are only going through the motions. But by associating with thoughts of loving friendliness over and over, it becomes a habit, a good habit. In time, your heart grows stronger and the response of loving friendliness becomes automatic.

Practicing loving-friendliness can change our habitual negative thought patterns and reinforce positive ones. When we practice lovingfriendliness meditation, our minds will become filled with peace and happiness. We will be relaxed. We gain concentration. When our mind becomes calm and peaceful, our hatred, anger and resentment fade away. But loving-friendliness is not limited to our thoughts. We must manifest it in our words and our actions. We cannot cultivate loving-friendliness in isolation.

You can start by thinking kind thoughts about everyone you have contact with every day. If you have mindfulness, you can do this every waking minute with everyone you deal

with. Whenever you see someone, consider that, like yourself, that person wants happiness and wants to avoid suffering. We all feel that way. All beings feel that way. Even the tiniest insect recoils from harm. When we recognize that common ground, we see how closely we are all connected. The woman behind the check out counter, the man who passes you on the expressway, the young couple walking across the street, the old man in the park feeding the birds. Whenever you see another being, any being, keep this in mind. Wish for them happiness, peace, and well-being. It is a practice that can change your life and the lives of those around you.

**My Poland Experience:**

At first, you may notice your resistance to this practice. Once I was invited to conduct a retreat in Poland. The person who invited me asked me what meditation I teach. I said I teach Insight meditation, and concentration meditation. Then she asked me "Do you teach loving-friendliness meditation?"

"Yes", I said.

"I hate loving-friendliness meditation." she said. Perhaps the practice seemed forced to her. Perhaps she could not bring herself to feel these kinds of thoughts. Because of experiences in your own life, it may be easier to feel loving friendliness for some people than others. Children quite naturally bring out our feelings of loving friendliness. With others, it may be more difficult. Watch these habits in your mind. Learn to recognize your negative emotions and start to break them down. With mindfulness, little by little you can change your responses.

**Does it really work?**

Does sending someone thoughts of loving friendliness actually change the other person? Can practicing loving friendliness change the world? Many people ask me this question. It is not like some magic chant or formula. When you are sending loving-friendliness to people who are far away or people you may not even know, of course, it is not possible to know the effect. But, you can notice the effect of practicing lovingfriendliness has on your own peace of mind. What is important is the sincerity of your own wish for the happiness of others. When you send loving friendliness to another when you are face to face, the effect is immediate. The only way to find this out is to try it for yourself.

**Does it mean we accept everything somebody does?**

Does practicing loving-friendliness mean we have to accept everything someone does? Do we let people walk all over us in the name of loving-friendliness? If your toddler is headed for a hot stove, you automatically shout at him to stop. Your harsh words are motivated not by anger, but by utmost love for the child. It is mindfulness that makes the difference. Practicing lovingfriendliness does not mean that we ignore the unwholesome actions of others. It simply means that we respond to such actions in an appropriate way.

There are five moral principles that free us from the suffering we cause others and ourselves when we act unkindly. Referred to as "training" precepts, these guidelines train us to protect others from harm. And, by protecting others, we protect ourselves. The precepts caution us to abstain from taking life, from stealing, from sexual misconduct, from speaking falsely or harshly, and from using intoxicants which cause us to act in an unmindful way.

When we are angry with someone, we often latch on to one particular aspect of that person. Usually it's only a moment or two, a few harsh words, a certain look, a thoughtless action. In our minds, the rest of that person drops away. All that is left is the part that pushed our buttons. When we do this, we are isolating one miniscule fraction of the whole person as something real and solid. We are not seeing all the factors and forces that shaped that person. We focus only one aspect of that person-- the part that made us angry. When we think of that person, that one aspect is all we see. Consider the pillar made out of rocks. If we look only at one single rock, we do not see the pillar.

Over the years, I have received many letters from pris-

oners who are seeking to learn the dhamma. Some have done terrible things, even murder. They see things differently now and want to change their lives. There was one letter that was particularly insightful and deeply touched my heart. In it, the writer described how the other inmates shouted and jeered whenever the guard appeared. The inmate tried to explain to the others that this guard was also human being. But, the others were blinded by hatred. All they could see, he said, was the uniform, not the man inside it.

When we are angry with someone, we can ask ourselves, "Am I angry at the hair on that person's head? Am I angry at his skin? His teeth? His brain? His heart? His sense of humor? His tenderness? His generosity? His smile? When we take the time to consider all the many elements and processes that make up a person, our anger naturally softens. Through the practice of mindfulness, we learn to see both others and ourselves more clearly. Understanding helps us to relate to others with loving friendliness. Within each of us is a core of goodness. In some we cannot see this true nature. Understanding the concept of "no self" softens our heart and helps us forgive the unkind actions of others. We learn to relate to others and ourselves with loving friendliness.

**Hate begets hate:**

But, what if someone hurts you? What if someone insults you? You may want to get back at that person. Retaliation is a very human response. But, where does that lead? Hatred is never appeased by more hatred, says in the Dhammapada. An angry response only leads to more anger. If you respond to anger with loving-friendliness, the other person's anger will not increase. Slowly it may fade away. "By love alone is anger appeased," continues the verses in the Dhammapada.

The response of anger to anger is a conditioned response. Even in young children, we can see this pattern develop. Some have even been raised to react to anger in this way-either directly or by watching how their parents respond to certain situations. Sometimes children learn to be violent by watching violent TV movies. They mimic what they see. If they watch movies that promote love and compassion, they can learn how to become loving and friendly people. If we have been trained from childhood to be patient, kind and gentle, loving-friendliness becomes part of our life. It becomes a habit. But even as adults, we can change our habitual responses. We can train ourselves to react in a different way.

When someone tries to make you angry or does something to hurt you, stay with your thoughts of loving-friendliness toward that person. A person filled with thoughts of loving-friendliness, the Buddha said, is like the earth. Someone may try to make the earth disappear by digging at it with a hoe or an ax, but it is a futile act. No amount of digging makes the earth vanish. Not even if one spent a lifetime hacking away at the earth. Not even many lifetimes. The earth remains, unaffected. Like the earth, a person full of loving-friendliness is untouched by anger.

Loving-friendliness is not something we do sitting on a cushion in one place, thinking and thinking and thinking. Let the power of lovingfriendliness shine through every encounter with others. Loving-friendliness is the underlying principle behind all wholesome thoughts, words and deeds. With loving-friendliness, we recognize more clearly the needs of others and help them readily. With thou - ghts of loving-friendliness we appreciate the success of others with warm feeling. We need loving-friendliness in order to live and work with others in harmony. Loving-friendliness protects us from the suffering, fear and insecurity and caused by anger and jealousy. When we cultivate our loving friendliness, our compassion, our appreciative joy for others and our equanimity, we not only make life more pleasant for those around us, our own lives become peaceful and happy. The power of loving-friendliness, like the radiance of the sun, is beyond measure.

Loving friendliness goes beyond all boundaries of religion, culture, geography, language, and nationality. It is a

universal and ancient law that binds all of us together-no matter what form we may take. Loving friendliness should be practiced unconditionally. My enemy's pain is my pain. His anger is my anger. His loving friendliness is my loving friendliness. If he is happy, I am happy, If he is peacefull, I am peaceful, If he is healthy, I am healthy. Just as we all share suffering regardless of our differences, we should all share our loving friendliness with every person everywhere. No one nation can stand alone without the help and support of other nations, nor can any one person exist in isolation. To survive, we need other living beings, beings that are bound to be different from that is simply the way things are. Because of the differences we have, the practice of loving friendliness is absolutely necessary. It is the common denominator that ties all of us together. The power of loving friendliness underscores everything in our lives. We cannot practice mindfulness without loving-friendliness, nor can we practice loving-friendliness without mindfulness. These two always go together hand-in-hand.

Peace arises in your mind:

With this mindfulness of loving friendliness, with this compassion for all living beings you appreciate whatever you have, you experience appreciation of whatever you have, you experience appreciation of whatever others enjoy, you feel extremely grateful to everything you have received from everybody. No thoughts of hatred find room in your mind. All you experience is nothing but peace.

This calm, cool, refeshing, joyful and friendly felling makes your mind and body calm, relaxed and peaceful. When the mind is calm, relaxed and peaceful you feel serene, tranquil, and experience a more peaceful state of mind. You are very satisfied. Your fever of anger is subsided. Fever of lust is subsided. Fever of delusion is subsided. Fever of grief, pain, sorrow, lamentation and despair is subsided. You don't feel the burning of jealousy, fear, tension, anxiety, and worry. You begin to feel safe and secure. Although you have not achieved your final goal as yet, you have at least temporary peace and a happy state of mind at this level.

# Nibbāna in Theravāda Perspective

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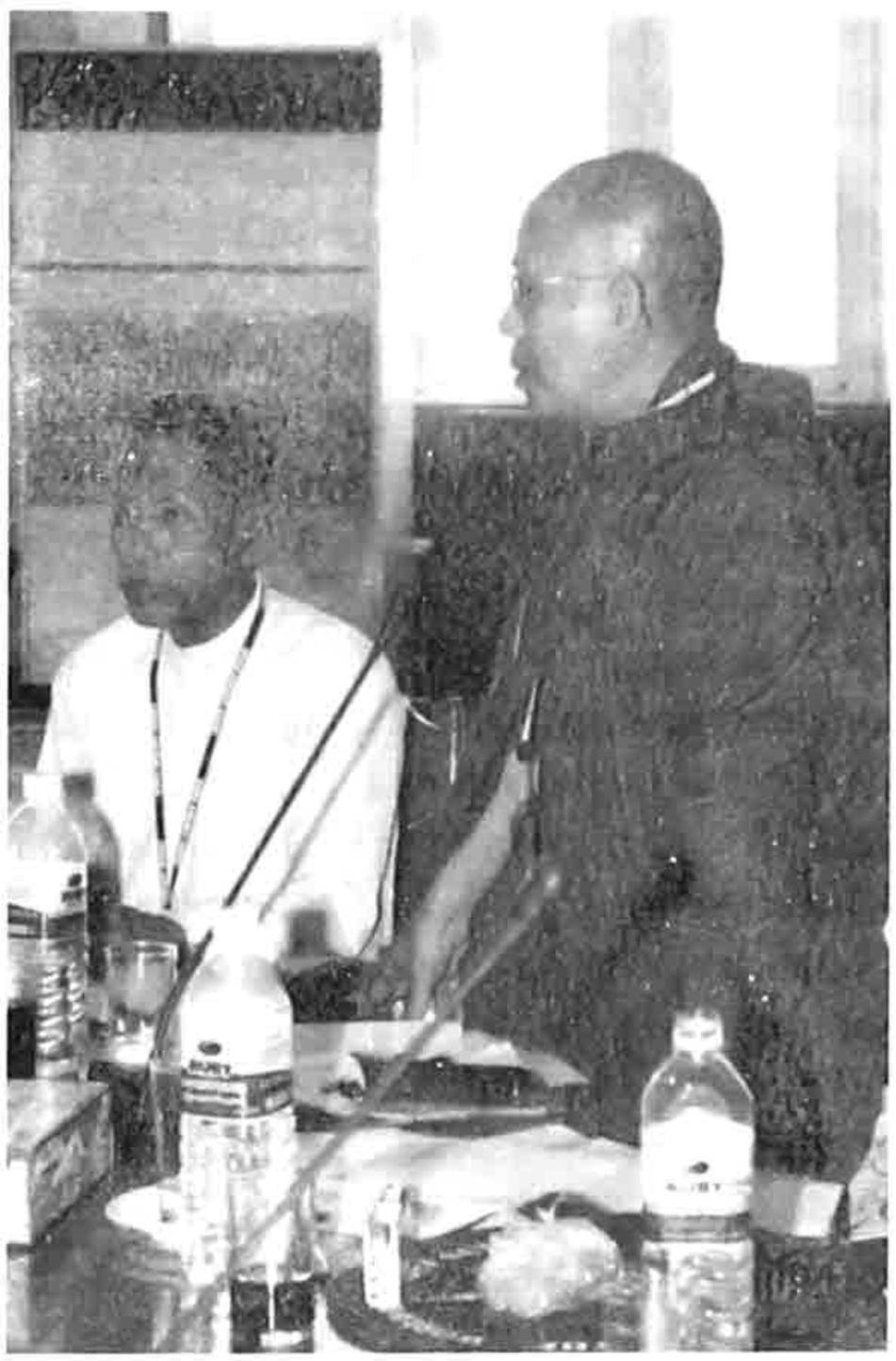
Nibbāna is an unconditional reality in the Buddhist philosophical doctrine named Abhidhammā. The term 'Nibbāna' in Pali (Nirvāna in Sanskrit) which occurs in the Pali Canon and its commentaries have frequently been considered difficult to interpret. Since Nibbāna is an unconditional reality in Theravada Buddhist Perspective, it is critical to interpret what it really is. Moreover, no single expression in any language can fully cover the true essence of Nibbānic experience. However, Pali commentators as well as Pali scholars have attempted to simplify its meaning as "the cessation of suffering, the end of suffering, or the end of saṃsāra (the endless of cycle of existences)" and given their definitions of Nibbāna as "to be blown out" or "to be extinguished" to a variety of audiences who are curious to know what Nibbāna is. Their intention is to make the concept of Nibbāna less contradictory and make more complementary for its meaning. Yet some interpretations mislead some readers to have different meanings of Nibbāna. As a result, some western scholars, such as Max Muller, interpreted Nibbāna as "utter annihilation."[1] He indicated that Nibbāna was nothing more than absolute extinction. However, the doctrine of annihilation is not the original purpose of Buddhism. There are still some scholars who are interested in learning what the concept of Nibbāna is in Theravada Buddhist perspective.



Though early Buddhists did not encounter difficulty in the interpretation of Nibbāna given by the Buddha and Arahants (noble disciples), people who live in modern society have difficulty interpreting the concept of Nibbāna. There are many reasons for this

1. Guy Richard Welbon, The Buddhist Nirvāna and its Western Interpreters (Chicago: The university of Chicago Press 1968), 113.

interpreting. One reason is that the scholarly interpretations are not sufficient enough for them to clearly understand the meaning of Nibbāna. The second reason is the limitation of the languages that the scholars use for communication and the third reason is that the writers or the readers have insufficient practice to interpret in order for clarifying what Nibbāna is.

In daily life, people use different languages to communicate with each other in order to explain their experiences. It is clear that without languages no one can express his feelings, such as happiness, sadness, emotion, and taste. However, it is impossible to describe the taste of Nibbāna or the experience of Nibbana with mere words or mere languages. This is because a language is itself considered to be just a name for the ultimate reality. It is said that name is a mere concept (paññatti). Indeed, the ultimate reality (pramattha-dhamma) has no name and the taste of the Dhamma and the essence of Nibbāna are beyond languages. In Buddhist perspective, Nibbana is the transcendental experience which is understood through supramandane wisdom. Thus it is impossible to express the true nature of Nibbāna by means of mere name, mere words, or mere languages.

However, from the point of view of philosophy, it is presumed that a philosophical approach is necessary for its solution of the meaning of Nibbāna. It is asked, "What is Nibbāna?" "Does it exist?" or "Doesn't it exist?" In this regard, it is necessary to define the original meaning of Nibbāna. Etymologically, the word Nibbāna is a combination of the two words: Ni+vāna in Pali language. Ni here means "negation of", or "departure from" (nikkhantattā), vāna means "craving". Thus Nibbāna which derived from the root word Nibbāna means "the absence of craving or departure from the craving". This interpretation is very consistent with the word of the Lord Buddha which can be found in Dhammapada Pali. This is also assumed as the first utterance of the Buddha. The word of the Buddha is as follows:

> Anekājatisamsāraṃ, sandhāvissam anibbisaṃ.
> Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.
> Gahakāraka ditthosi, puna geham na kāhasi.
> Sabbā te phāsukā bhaggā, gahakutam visankhatam.
> Visankhāragatam cittam, taṇhānam khayamajjhagā.[2]
>
> Seeking but not finding the house Builders,
> I hurried through the round of many births:
> Painful is birth ever and again.
> O house Builder, you have been seen.
>
> You shall not build the house again.
> Your rafters have been broken up.
> Your ridgepole is demolished too.
> My mind has now attained the unformed Nibbāna.
> And reached the end of every sort of craving.

The above statement; however, contains some philosophical issues, since the Buddha uttered these words to himself. Indeed, craving exists in samsara, while Nibbāna does not exist in saṃsāra. Then how can one explain the relationship between craving and Nibbāna? As a matter of fact, the power of enlightenment gained through meditation is able to remove craving from oneself. It is true to say that craving is linked to saṃsara and non-craving to Nibbāna where no rebirth exists and where no existence exists. Thus it is understood that in Nibbāna, there is no rebirth which occurs due to the power of craving together with kammic force. And if there is no bhava (existence),then there is no longer suffering.

To confirm this position, the commentator, Anuruddhathera attempts to state his view from the point of logical and practical sense in Abhidhammatthasangaha. His statement is as follows:

> Nibbanam pane lokuttara-
> sankhātam catumaggañānena

2. Dhammapada Pali, Khuddaka Nikaya (Yangon, Myanamr: Department of Religious Affairs, 1992),36.
3. Baddanta Anuroddhā Abhidhammattha-sangahṅa Pati (Yangon, Myanmar: Deparunent of Religious Affairs, 1993), 133.

sacchikātabbam, maggaphalā-namārammana-bhutam vānasankhātāya taṇhāya nikkantatta Nibbananti pava-ccati.[3]

Nibbāna is termed supramundane, and is to be realized by the knowledge of the four paths. It becomes an object to the paths and fruits, and is called Nibbāna because it is a departure from craving, which is an entanglement.

In Buddhist cosmological context, Nibbāna can be interpreted "nonexistence," because it contains no process of existence. Existence here refers to the process of life and death. Any living being, who no longer belongs to the thirtyone planes of existence seem as been in "non-existence." Yet Nibbāna doesn't mean "non-existence," for it truly exists as a transcendental state", although it excludes the thirty-one planes of existence. Thus the view of existence (bhava) and the view of cessation of life and death (amata) is clear to understand the difference between the existence of life (bhava) and the cessation of the existence (Nibbāna) in Theravada Buddhist perspective.

The Nibbāna-dhātu sutta, Itivuttaka Pali, Nibbāna-dhātu (Nibbāna-element) is divided into two types. One is a type of Nibbānic-element with the residue remaining and the other is a type of Nibbānic element without the residue remaining. The former type is named "sa-upadisesa-Nibbānadhātu " (The full extinction of defilements) and the latter is named "anupādisesa-Nibbāna-dhātu " (The full extinction of existences). From the perspective of philosophical approach, they are named "Psychological liberation" and "Biological Liberation" respectively. In this regard, Psychological liberation is a kind of spiritual liberation that is free from mental destructions or mental defilements, such as sadness, sorrow, worry and other mental sufferings. In Theravada Buddhist perspective, spiritual freedom or Psychological liberation is also named vimutti (liberation). Biological Liberation takes place, when the enlightened beings enter the state of absolute peace (santilakkhana). That is when the process of the mind and body of the enlightened beings, these so-called identities of Arahants, totally stops and its kammic force comes to an end. After that, the round of their rebirths is broken for them. This kind of state is known as Anupadisesa Nibbāna (Nibbāna without remaining), or Biological Liberation.

The conclusion for this paper is that the final state of Nibbāna is not absolute cessation, but absolute peace. As a matter of fact, the concept of Nibbāna has nothing to do with the view of annihilation technically, since Nibbāna practically exists as the unconditioned ultimate reality. One can reach the state of Nibbāna by means of practice, because it exists unconditionally in the transcendental state.

Finally, it is my contention that although a partial understanding of Nibbāna is possible with a philosophical approach, however, without having a personal experience of the meditative practice, such as vipassanā meditation (Insight meditation), or mindfulness meditation, no one can truly understand what the word Nibbāna really means.

# Buddhism And Its Relevance To The World Situation

Presented By
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Once I was invited to deliver a lecture on Buddhism in a certain University of New York, and I gave a lecture which lasted until lunch break. It was to be followed by questions and discussions after lunch. And I was taken to lunch at the University cafeteria by the Professor who arranged the lecture. While we were at the lunch table another professor came to our table and introduced himself, He said that he was greatly interested in Buddhism and asked me to describe Buddhism to him.

He looked at his watch and said I have ten minutes to go to my lecture and said, "Can you please explain me Buddhism in brief." I stated to him, that it is not easy to explain Buddhism in ten minutes. I asked him a question how long it took him to study mathematics or arithmetic as a subject. Then he understood what I intended. Then I said, "If you want me to introduce Buddhism, then I can introduce Buddhism to you in brief or in a few words or in three words or even in one word. In three sentences it means, do not do evil deeds; do good deeds; and control your mind". If you say it in a few words, it will be: "life is impermanent, suffering' and impersonal. If you want to know it in one word, it is mindfulness."

So I do not want to explain Buddhism to you in the article or this message. But we understand that the enlightenment being to be the blessed one endowed with the power of the perfections fulfilling to be enlightened. (Bodhisattva) left the royal palace and renounced his luxurious life in search of how to overcome the dukkha. He then met renowned contemporary religious teachers and discussed with them how to overcome the suffering in life. He engaged with them in self-mortification but either attained the mental state of neither perception nor non-perception (Nevasaññā nā saññayatana). Finally he gave up as there was no answer to his questions. After he had the discussion with Uddakarama Putta, he realized that what he had already gained that can be achieved by world-0 lings. There was no answer to the questions those he wanted to solve. He recognized that this was not the answer to life because living beings' previous karma will not be ended and will cause to come back to samsara.

Therefore, giving up both self-mortification and self- gratification of senses, he started to live following ' middle path and re-started to meditate alone.

By doing so he developed his mind and wisdom. While he was following the middle path he realized it is the real way to achieve the goal to get away from saṁsāra. Saṁsāra is suffering (Dukkha). When he was developing further ahead with the mind he saw the nature of the world more and more clearly. The existence of something is reality, and when the cause is destroyed it will disappear. The dukkha will also disappear when the cause is not there. Then he discovered that the cause of Dukkha (suffering) is craving. He understood that when the craving is destroyed the dukkha will disappear. Then he wanted to know how he can do it. He discovered and realized that it can be done by following the Noble Eightfold Path which he used to follow by Himself to come to this realization. Later this path was introduced as middle path. And this was how the Enlightenment being attained Full Enlightenment.

To achieve this goal Bodhisattva fulfilled ten perfections in thirty terms for countless eons in the saṁsāra. On the last day of his effort, He sitting under the Bodhi tree, recalled how he came to the shade of it and prior to that, how he took his alms and so on. When he recalled the past he gained the Knowledge of reminiscence and realized the living beings have a rebirth (re-becoming) after death.

He wanted to know and understand the reason for it. He further developed his mind and gained Knowledge of the divine eye and discovered, because of the results of good and bad actions (kamma) done by those beings in the past. There he realized the actions have reactions to give contributive and retributive results.

In the third watch of the night he was investigating the reason for resulting power of the actions. There he gained the wisdom of eradication of the cankers (Asavakkhaya Nana) and realized the kamma originates because of mind and its delusion. There he found one of the most profound teachings that come in the teaching. That was known as Dependent origination (Paticcasamuppāda).

After realizing that truth he became compassionate on all living beings. He practiced beneficial words on everybody, and avoided all physical practices like killings, stealing, adultery, lying, dishonesty and intoxication. He strived to control all sorts of personal weaknesses, and to develop good things in thought and speech. He practiced them, developed and tried to strengthen his mind to be more energetic and encouraged.

He on a certain full-moon day of Vesak having a freshness of mind after his lunch went under a certain heavy tree which had a very good shade that can bring him shelter for a long time without others seeing from afar to bring seclusion. After sitting there in the first watch of night he meditated and he gained the knowledge on reminiscence and developed and realized that every living being will be reborn again and again. Every living being has a re-becominig. In the second watch of the night he gained the knowledge of divine eye. Through that he found that every living being will be reborn according to the kamma (deeds they have done while they are living). In the last watch of night he realized the reason for bringing results of the karma is a result from defilements in the mind. The theory of dependent origination was the main theory of the teaching occurred in the mind of the enlightened one at this time. Delusion is the origin in one's mind produces this life to be born again and again. And he completely extinguished delusion from his mind. By this way, he finally realized the Four Noble Truths and the Noble Eightfold path, as well as all other self-discoveries and realizations leading to enlightenment that he preached to us while he was in existence. By achieving Asavakkhaya ñāna he simultaneously attained the state of fully enlightened one.

Since that point on he was known as the fully enlightened one -Buddha who gained and achieved the knowledge of omnipotence.

This was uttered by him in the first paean immediately after the attainment of full enlightenment (Visaṅkhāra gataṁ cittaṁ) "By this particular

achievement he ended the cycle of re-births from the resulting power of all his past good and bad deeds.

Then he realized the four noble truths that he called as the truth of Dukkha, and truth of the origin of the Dukkha, the absence of craving and the path leading to the state of mind.

On this occasion he became fully enlightend and that whatever he wanted to know in the world was realized. He had destroyed any obstruction in penetrating to anything in the universe. That was known as enlightenmet and the knowledge he gained was hailed by all deities in the universe. Before he preached this new discovery he thougt how I can preach this understanding to people who were very impatient in the world, confused, arrogant, violent confrontational and fighting for nothing in this world. They were provocative, violent, revenging and have unwholesome qualities in their minds. They were overcome with these type of unwholesome qualities. When he was thinking this way, he became discouraged. Meanwhile the Maha Brahma came to Buddha and invited him to preach to the world, imploring that there are people among them who can understand and realize with what he had realized, achieved and enlightened.

The Lord preached to this world to practice loving kindness, compassion, sympathetic joy and equanimity which possess sublime mental states. His first Dhamma sermon was endowed with all the four noble truths and noble eightfold path as well as enlightenment into darkness of delusion that appears in the minds of people throughout the whole universe. He said the Dukkha is present throughout the world because of ignorance of the people that occurred in their minds. The craving (Taṇhā) rules the minds of living beings that destroys the happiness of them.

Buddha's teachings showed the necessary economic system to the world, food production, housing, law, medical instructions, science, cosmology and all other kinds of necessary things needed by the living beings in the universe for maintaining a righteous life. These were based on the Noble Eightfold Path.

Taking a fistful of leaves in his hand he declared' "Oh, Monks! Look at my hand. In my hand I have only a fistful of leaves but it is not comparable to the leaves in the forest. Like that I preached you only what you need to know for your deliverance. I did not say other things as it is useless to you by knowing it. For the sake of your freedom from Samsara what you need to know all was I have explained."

Then he began to develop wisdom by going forward with the most important thing to fulfill his aim to find out the way to eliminate the Dukkha.

Little by little, step by step he was reaching the goal. While he was meditating this way he found not only that everything in the world is in turmoil, of changing nature and Dukkha and whatever Dukkha there is, is in the nature of impermanence. Whatever existing, of which ever is, has a reason to be so. If there is no reason it will not exist. If there is such a reason for existence, then it will remain until it is not destroyed by someone. This is the truth of the universe. For that destruction there is a way. That is on the suffering of all living beings and matter. One can get away from that suffering. So he realized the four noble truths and understood how to overcome the pain of suffering. Finally he realized the four noble truths and noble eightfold path. He realized by eliminating one's craving, he may be able to achieve the goal what he mentioned as Nibbāna. Out of his compassion he thought it is good to preach this achievement by him for future generations. When he was thinking of to whom he should preach he saw living beings with hatred, confusion and ignorance and who would not be able to understand the deeper insight. Maha Brahma saw what the Buddha was thinking and came to him and invited him to go to the general society and preach regardless of the state of the living beings among whom would be many who would benefit from the Dhamma.

He saw that everyone was suffering in Saṁsāra and determined to preach what he realized. Today, and for all time, living

beings in the world are wracked by ignorance, delusion, hatred and violence. Particularly, in the current world situation, hatred, violence and economic suffering are ever present which bring sufferings to all living beings. As the world today is developed with the knowledge of modern science more than ever before, unfortunately the minds of the individuals are not so developed. Their minds only developed with greed, hatred and anger and the like unwholesome thoughts. This caused the world to be more confused and deluded.

## RELEVANCE OF BUDDHA'S TEACHINGS TO THE CURRENT WORLD

Today, and for all time, living beings in the world are wracked by ignorance, delusion, hatred and violence. Particularly, in the current world situation, hatred, violence and economic suffering are ever present which bring Suffering to all living beings. Buddha's teachings of the NOBLE EIGHTFOLD PATH will lead to tranquility among people and bring end to the suffering of all living beings.

Peace is the most demanding thing in the world today. Even during the time of the Buddha there was no difference in the society for need for Peace. That is what the Buddha has bestowed upon them. During the time of the Buddha there were conflicts among people, wars. Due to the factors of defilements, in the people, there was greed, hatred and delusion. Then people's intellect was at a higher level as evidenced by the number of thinkers and religious teachers. However, due to the factors of defilements in the people they had conflicts and wars. But in the current world people's knowledge and intellect have gone down even though developments in other fields, such as science and technology have advanced. The Buddha identified the nature of the universe and the factors. That affects the world and people, and had solution to every problem or condition. For maintaining peace in the world, after World War I, the League of Nations was established. But it did not succeed in preserving peace. Similarly, after World War II, the United Nations was established for the purpose of maintaining peace and preventing conflicts and wars. But as you can see, none of the problems causing conflicts and wars have been solved!! The Buddha preached compassion, sympathetic joy and equanimity in relations between peoples. If the teachings of the Buddha are taught to various people, and are put into practice in the modern world it will result in peace and tranquility in the world. Buddha's teachings are not limited to a particular people, region or time. His teachings are universally applicable forever and are not limited to a particular region, or people or time in the world. Conflicts were ever present in the world all the time due to environmental factors and mental states of the people. Buddha preached cultivation of factors in the inner mind of the people of giving rise to tranquility. First the individual mind has to develop inner peace. And extend that to other people. Buddha's teachings showed the solutions to every problem that exists due to the nature of the universe and people. Buddha's teachings encompassed psychological, environmental, and natural spheres which give rise to conflicts and turmoil and identified the cultivation even though developments in other fields, such as science and technology have advanced. The Buddha identified the nature of the universe and the factors. That affects the world and people, and had solution to every problem or condition. For maintaining peace in the world, after World War I, the League of Nations was established. But it did not succeed in preserving peace. Similarly, after World War II, the United Nations was established for the purpose of maintaining peace and preventing conflicts and wars. But as you can see, none of the problems causing conflicts and wars have been solved!

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versally applicable forever and are not limited to a particular region, or people or time in the world.

Conflicts were ever present of factors? Which would result in both inner peace as well as peace in society and the world. We cannot bring peace to the world through all religions. Because we understand that almost all past wars that took place in the world were due to some religious influences. But Buddhism had no such taint of shedding even a drop of blood for the sake of its well-being.

Therefore, we can understand the best way to bring peace appropriate to the modern world is Buddhism and it's teaching of compassion, and cultivating both inner peace within peoples and its application to the people outside of themselves to reduce conflict and peace. In retrospect we can say almost all of the conflicts broke out in the world due to reasons of religion. But Buddhism has no such a taint, because Buddhism teaches patience, tolerance and forbearance. Emperor Asoka in India, King Anawratha in Myanmar, and King Dutugemunu in Sri Lanka are good examples to prove this fact. They reached out to the enemies with the Dhamma (teachings of the Buddha) and their service for the world was known as Dharmavijaya (triumphant through Dhamma).

Some of those conflicts that arose are due to unrest of people because of poverty, lack of freedom, cruelty of rulers and the like many problems by seeing with compassionate minds can be easily solved. Even the cases like drought, epidemics, famine, such things can be overcome through Buddhist guidance of generosity and four sublime states. Above mentioned rulers examples teach us how to achieve it.

The teachings like the discourses AGGANNA, CAKKA-VATTISIHANADA explains how to achieve these goals. In Buddhism, we have more than enough examples and guidance for the sake of maintaining peace in the world and to achieve the real experience in human birth's happiness. As it is a heavenly world among seven sense sphere worlds KAMĀVACARALOKA) and SATTA KAMASVARGA LOKA), I request to make an appeal to the United Nations to send at least one percent of their annual income to teach the world population how to cultivate inner peace in their minds by practicing Buddhist way of bringing peace. A fraction of the money spent on peace keeping operations and deployment of International troops in the world by the United Nations can be profitably used to improve education, intelligence and economic well-being of the people which would otherwise breed conflict, violence and wars. By improving the education of the people of the world, the message of compassion and loving kindness preached by the Buddha can be brought to the understanding of the people of the world.

Even in the past while the Buddha was living Buddha's teachings of the Noble Eightfold Path will lead to tranquility among people and bring end to the suffering of all living beings.

May all living beings be well and happy.

# The Best Moral Education that is most valuable in life

**Presented by**
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## " SYNOPSIS "

Educators and scholars agree that morality is much more important and valuable than wealth and health because when morality is lost, everything is lost. Indeed morality and wisdom are the noblest qualities of a person.

Buddhism can offer the best education for developing morality and wisdom. Morality and wisdom go together as they are mutually purified by each other. Morality is the base of Buddhism and wisdom is its apex. Morality in Buddhism is a rational and practical code based on logical and verifiable facts and individual experience.

To eradicate defilements (kilesas) which are the real causes of immorality, wickedness and suffering, moral education should be augmented by the practice of meditation. Indeed the Noble Eightfold Path comprising the Threefold Training of Morality, Concentration and Wisdom, is the only Path and the most beneficial and practical way of life that leads to the highest nobility and to eternal peace and happiness.

So the Buddhist principles of morality and meditation as well as the fundamentals of Abhidhamma which provides rational and sound explanation for the meaning and purpose of life should be taught to children, adolescents and adults for their greatest benefit and happiness.

## "MAIN PAPER"

### Introduction

In the present age of science and technology, as children gain their knowledge from various sources, they can develop their minds very quickly. But, if they are not properly guided, they will misbehave and tend to indulge in sense pleasure, whiling away the time aimlessly with friends on streets, in coffee bars, in amusement parks, etc. As they pursue great excitement and intense feeling, they usually end up in becoming addicted to drugs, alcohol, tobacco, etc.

So moral education is needed now more than ever before. Buddhism can offer the best moral education because it knows exactly the root causes of all immoral actions and the way how to eliminate these evil causes by developing wholesome qualities which will bring the greatest benefits in life to youngsters and adults alike.

### Good and Evil on the Basis of Kamma

The basis of moral education is the definition of 'Good and Evil'. Many philosophers have pondered over 'good and evil' but could not give a definition as national as that given by the Buddha.

Only the Buddha fully understood volitional actions (kammas) and their effects pertaining to the past, to the present and to the future. According to him, an action is defined as good and wholesome if it is blameless, causes no harm to any living being and bears good results in the present as well as in the future. Conversely an action is evil or immoral if it is blameworthy, causes harm to some living beings and bears bad results in the present as well as in the future.

The ten 'unwholesome courses of actions' (akusala-kammapatha) which are regarded as 'bad conduct' (ducarita) are described as follows.'

**(a) Three unwholesome bodily actions**

1. Pānātipātā - killing any living or sentient being,
2. Adinnādanā - stealing or taking others' property unlawfully,
3. Kāmesumicchacārā - sexual misconduct such as rape and adultery.

**(b) Four unwholesome verbal actions (speeches)**

4. Musāvādā - lying or false speech,
5. Pisunavācā - slandering or back-biting,
6. Pharusavācā - rude or harsh speech,
7. Samphappālāpā - vain talk.

**(c) Three unwholesome mental actions (thoughts)**

8. Abhijjhā - covetousness or planning to take others' property unlawfully,
9. Vyāpāda - ill will or planning to destroy others' lives and properties,
10. Micchādiṭṭhi - wrong view taking that kamma and its effect do not exist.

The above ten actions are evidently unwholesome, immoral, wicked and unjust since they cause harm to others. Abstaining from these immoral actions amounts to performing ten **'wholesome courses of actions'** (kusalakammapatha) which are regarded as 'good conduct' (sucarita).

In Sāleyyaka Sutta[2] the Buddha told the Brahmins, "Those who commit any of the ten unwholesome actions lead an unjust, ignoble and wicked life; they will be reborn in woeful abodes on their death. On the other hand, those who abstain from unwholesome actions lead a just, noble and righteous life; they will be reborn in celestial abodes on their death".

As **Socrates** said, if a person really knows what is good and what is bad, he will not go against the good advice and follow the bad advice.

**Kamma and Its Result** [3,4]

The law of kamma (kamma-niyāma) is a natural, moral law that operates in its own field naturally, freely and unfailingly. It is one of the marvellous properties of the mind which controls all mental, verbal and bodily actions. All bodily movements are performed by mind-produced materiality (cittajarūpa) . Thus the mind rules the world and shapes human history.

According to Abhidhamma, the higher teaching of the Buddha, mind is a combination of consciousness (citta) and several mental factors (cetasikas) including volition or intention (cetanā). The mind can arise and dissolve one after another by billions in one second.

So, in performing an immoral action, e.g. killing a chicken, billions of immoral minds rooted in anger (dosa) and ignorance (moha) arise and dissolve, leaving behind billions of immoral kamma seeds in the mental stream. Similarly, in stealing a purse, billions of immoral minds rooted in craving (lobha) and ignorance (moha) arise and dissolve, again leaving behind billions of unwholesome kamma seeds in the mental stream.

On the other hand, in abstaining from killing or stealing or in giving alms to a monk or a poor person,

billions of moral minds rooted in non-craving (alobha), nonhatred or loving-kindness (adosa) and wisdom knowing kamma and its result (amoha arise and dissolve, leaving behind billions of wholesome kamma in the mental stream).

The volition (cetana) which associates with each mind acts on its concomitants to do their respective functions in order to accomplish each action since volition is responsible for accomplishing an action, it is identified with the action and is called 'kamma'.

"Cetanāham bhikkhave kammam vaṅami"

"O bhikkhus, it is volition that I call kamma," said the Buddha.

So kamma means volitional action. But it should be understood as two kinds stated in Paṭṭhana Pali:

| | | |
|---|---|---|
| (1) | Sahajāta kamma | - conascent kamma; it is the volitions that accomplish the action; |
| (2) | Nānakkhaṇika kamma | - potential kamma or kamma seed that is deposited the mental stream when the volitions dissolve. |

Kamma can also be classified as two kinds from the moral point of view:

| | | |
|---|---|---|
| (1) | Akusala kamma | - unwholesome kamma; it is the volitions associated with immoral roots - viz, ignorance of kamma and its result (moha), craving (lobha) and anger (dosa). |
| (2) | Kusala kamma | - wholesome kamma; it is the volitions associated with moral roots - viz., wisdom understanding kamma and natural truths (amoha), non-craving or generosity (alobha), and nonhatred or loving-kindness (adosa). |

Any action which is performed under the influence of ignorance, craving and anger will be immoral, producing billions of unwholesome kammas, whereas any action which is done with wisdom (like avoiding evil actions), generosity (like giving alms) and loving-kindness (like observing moral precepts) will be wholesome, producing billions of wholesome kammas. Conascent kammas will bear appropriate results in this very existence.

"Good actions will give rise to good results.

Bad actions will give rise to bad results ".

Potential kammas are like plant seeds. They will bear appropriate results many times starting from this existence to indefinite number of existences until our last existence when we attain Nibbāna.

"Sadisam pākaṃ janeti"

Kamma will produce results similar to it.

"Yadisaṃ vappate bījaṃ tādisam harate phalaṃ"

As you sow, so you reap.

Who does good receives good; who does bad receives bad. We are the result of what we were and will be the result of what we are. We are shaping our fate and destiny by our actions.[5]

**Saraṇa-gamana Thera**, as a poor man one asankheyya and one hundred thousand world cycles ago, took refuge in the Triple Gem and venerated the Buddha, the Dhamma and the Sangha throughout his life. From that time to his last existence at the time of Gotama Buddha when he became an Arahant, he was reborn again and again only in celestial worlds and in the human abode, never to be cast down to the woeful

abodes. So great is the fruit of a good deed! Dhammadinnā Therī, a female Arahant at the time of Gotama Buddha, as a house-wife in a past existence, had killed a kid (young goat) by cutting its throat. For this bad kamma she was burnt in hell for a long time and then reborn as animals as many times as there were hairs in the body of the kid she had killed, and in each of these animal existences, she was killed by having her throat cut. So dreadful is the fruit of a bad kamma!

## The Right View (Sammādiṭṭhi)[6]

Understanding kamma and its result is the first level of the right view. Every Buddhist and every person should acquire this valuable knowledge to lead a righteous and beneficial life. It is the best guidance " **to abstain from all evil, to do good, and to purify the mind**" which is the timeless advice of all the Buddhas.

Just by observing five moral precepts called Pancasila diligently, we can avoid all the ten immoral actions, perform the ten moral actions and purify our minds from violent, gross defilements led by lobha, dosa and moha. If all the people in the whole world observe Pañcasīla, there will be permanent world peace!

The next level of the right view is to understand the nature and the working of the ultimate realities (paramatthas) that make up mind and matter. In the **Discoure of Dependent Arising** (Paṭiccasamuppāda)[7] the Buddha explained beautifully how all living beings are being reborn again and again in saṁsāra [8] (the endless round of birth and death) in the thirty-one planes of existence.

This discourse tells us plainly the true nature of life and its purpose. If we make the accumulation of wealth and the enjoyment of sense pleasure as our objective in life, we shall be reborn in the woeful abodes again and again.

On the other hand, if we choose to walk on the **Eightfold Noble Path** comprising the threefold training of morality (sīla), concentration (samādhi) and wisdom (paññā), we are on the right path leading to blissful existences and happiness When we are enlightened to the Four Noble Truths, the highest level of the right view, we shall enjoy eternal peace and happiness called Nihbāna.

## Social Duties

As a human being we have social duties and obligations to perform to become a good citizen. In Singālovāda Sutta[9] the Buddha explained the social duties for all human beings. They include the duties of parents, the duties of sons and daughters, the duties of teachers, the duties of pupils. etc.

If one fails to observe these duties, one encounters a declination in prosperity as well as in observing moral precepts; so one may be reborn in woeful abodes after death. If one observes these duties, one enjoys prosperity and dignity and one will be reborn in blissful realms after death.

## The Causes of Downfall

In Parābhava sutta[10] 'the Buddha points out twelve causes which can bring about the downfall in life. Also in Vasala Sutta'[11] the Buddha enumerates twenty causes of becoming a wretch. A wise person, reflecting on these causes of deterioration carefully, will steer the course of his life to be blameless and to attain peace and prosperity in the present life as well as in many future lives.

## Thirty Eight Kinds of Blessing

In Mangala Sutta [12] the Buddha expounded thirty eight rules of conduct to overcome all difficulties and oppositions in life and to gain success, prosperity and the highest blessing in the present existence as well as in future existences.

He advised us not to associate with the foolish but to associate with the wise, to live in a suitable place where we can gain knowledge, merit and wealth, to respect our elders, parents and teachers, to honour those who are worthy of honour, to acquire a good education and earn our living

decently, to support our children and look after our parents, to help the poor and to work for the welfare of the community, to speak what is true, pleasant and beneficial, to refrain from committing evil actions and to abstain from drinks and drugs, to be humble, modest and contented, to purify the mind by developing morality, concentration and wisdom until we realize Nibbāna.

Singalovāda Sutta, Mangala Sutta, Parābhava Sutta and Vasala Sutta should be taught to children so that they can avoid the wrong path and follow the right path to achieve success and happiness.

Abhidhamma [13,14,15] and Meditation [16,17]

The higher teaching of the Buddha called Abhidhamma deals with the ultimate realities that really exist in nature. It provides the basic principles to explain all psycho-physical phenomena in the world. It is highly logical, psychological, philosophical and scientific. It rationally explains the meaning of life, the purpose of life and the final goal of life. It can be regarded as the most beneficial knowledge in life.

While Abhidhamma enlightens us to the true nature of existence and universal truths the Buddhist meditation (samatha and vipassanā) calms down and purifies the mind to bring about the physical and mental welfare instantly. A concentrated, pure mind is accompanied by great joy and bliss and is very powerful. It enables the meditator to see the ultimate realities and verify the teaching of Abhidhamma. It helps to develop insight knowledge one after another until the Path Wisdom which realizes Nibbāna is attained.

Morality (sila) and wisdom (paññā) goes together as they are mutually purified by each other. Morality is the base of Buddhism, and wisdom is it apex. They are regarded as the noblest qualities of a person. [18]

## Conclusion

The teaching of the Buddha deals with ultimate realities and universal natural truths. It will remain true and valid for ever. It provides us with the most important and most beneficial knowledge in life. It offers the highest code of ethics and the best way of living. In the opinion of professor Max Muller the Buddhist moral code is one of the most perfect which the world has ever seen.

Professor Rhys Davids says, "Buddhist or no Buddhist I have examined every one of the great religious systems of the world, and in none of those have I found anything to surpass in beauty and comprehensiveness the Noble Eightfold Path of the Buddha. I am content to shape my life according to that path.

Modern science and technology have discovered wonderful things and useful techniques. But they can not reveal the true nature of existence and the true purpose of life; neither can they make us righteous, noble, contented and happy for ever.

Only in the teaching of the Buddha are the causes of all suffering, wickedness and evil actions are clearly stated and the noble practice for eradicating all these causes and for developing all the good qualities of life fully described!

Hence for the benefit of the many and for the happiness of the world the ethical aspects of Buddhism should be taught in primary and secondary schools where as Abhidhamma and meditation should be taught in colleges and universities as well as to the general public.

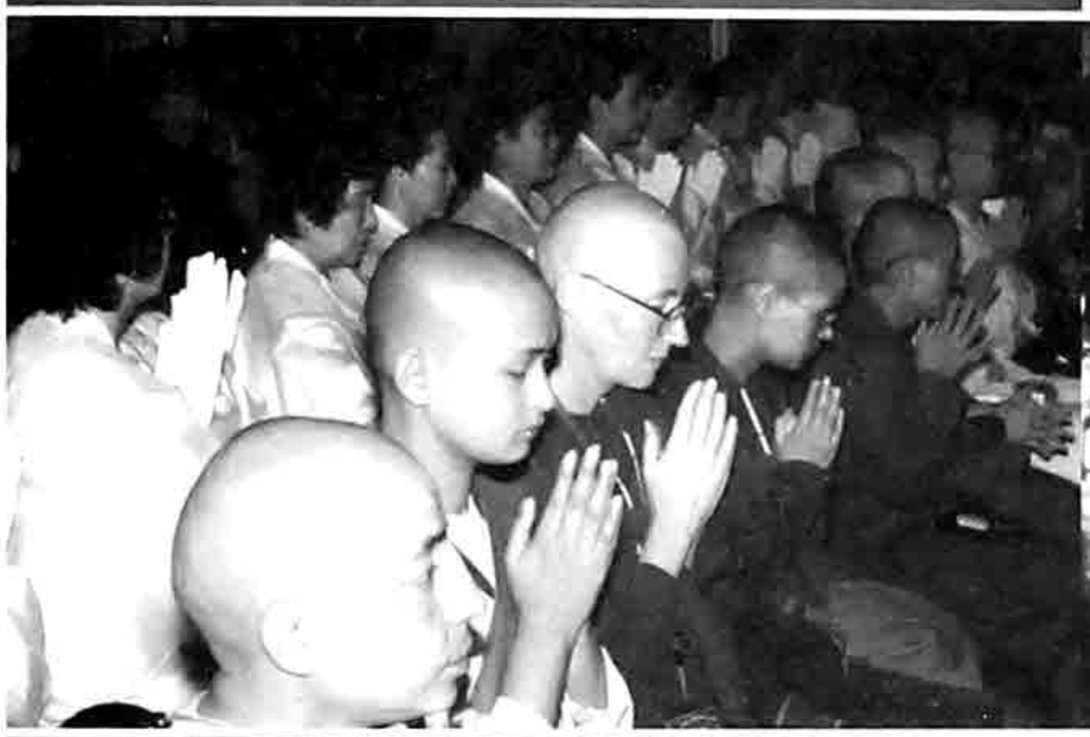
# THE WORLD BUDDHIST SUMMIT

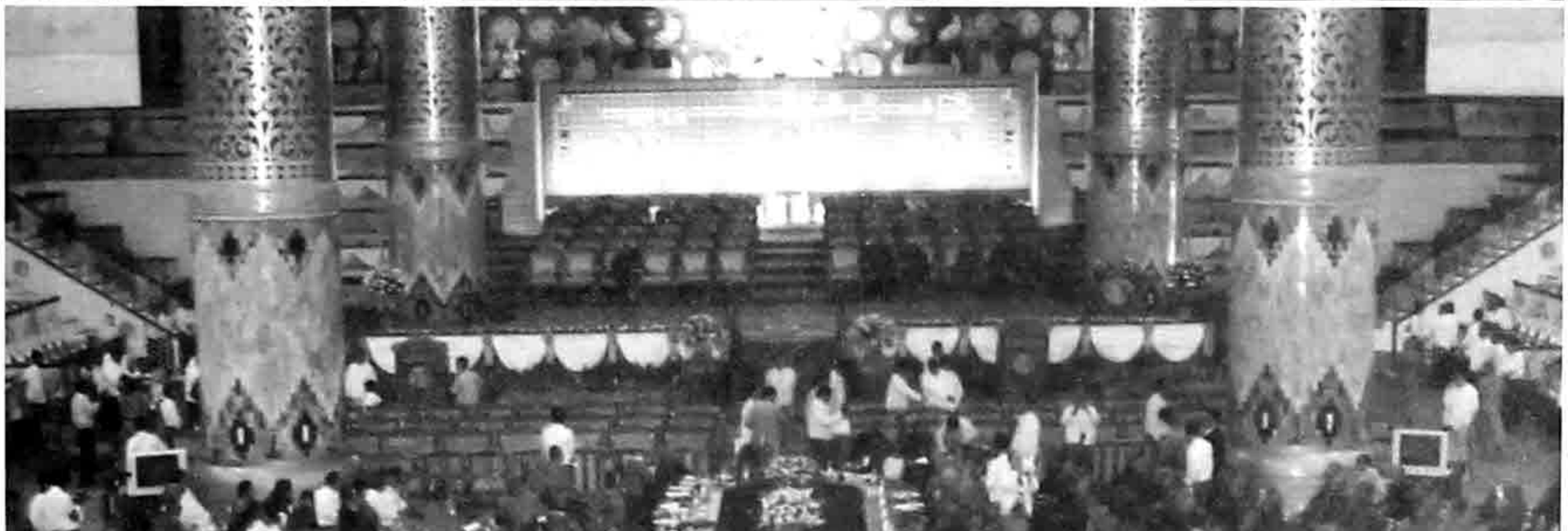
## Mahāpāsāṇa Cave, Yangon Myanmar

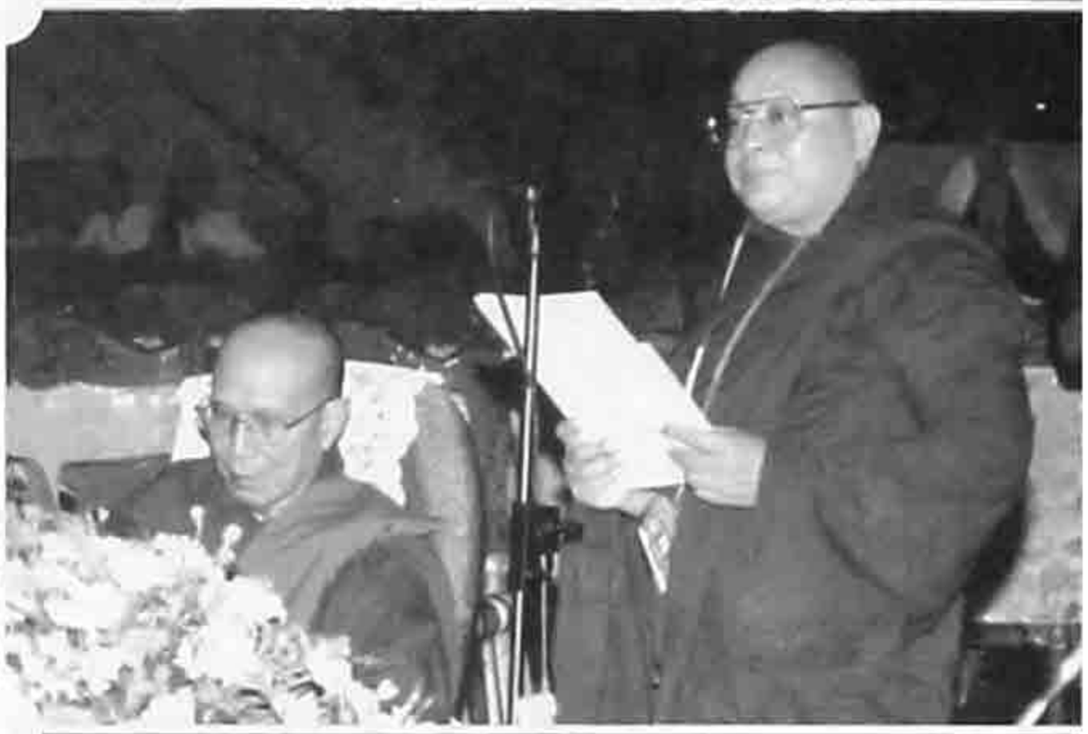
11th - December - 2004

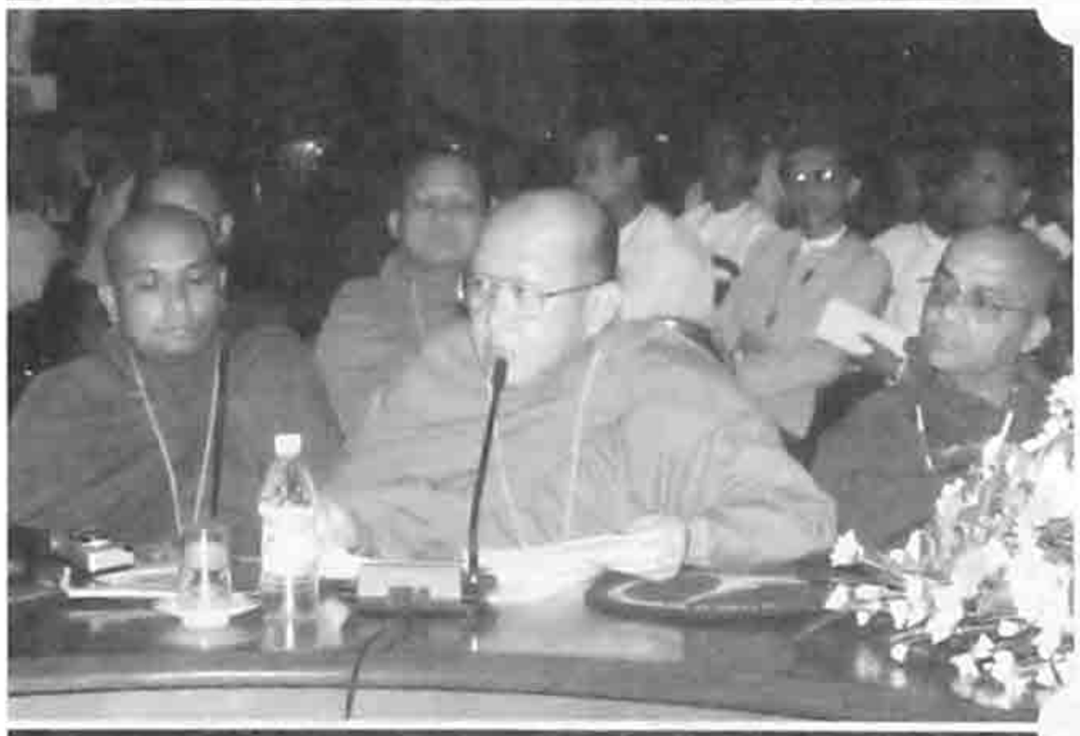
## Morning Session

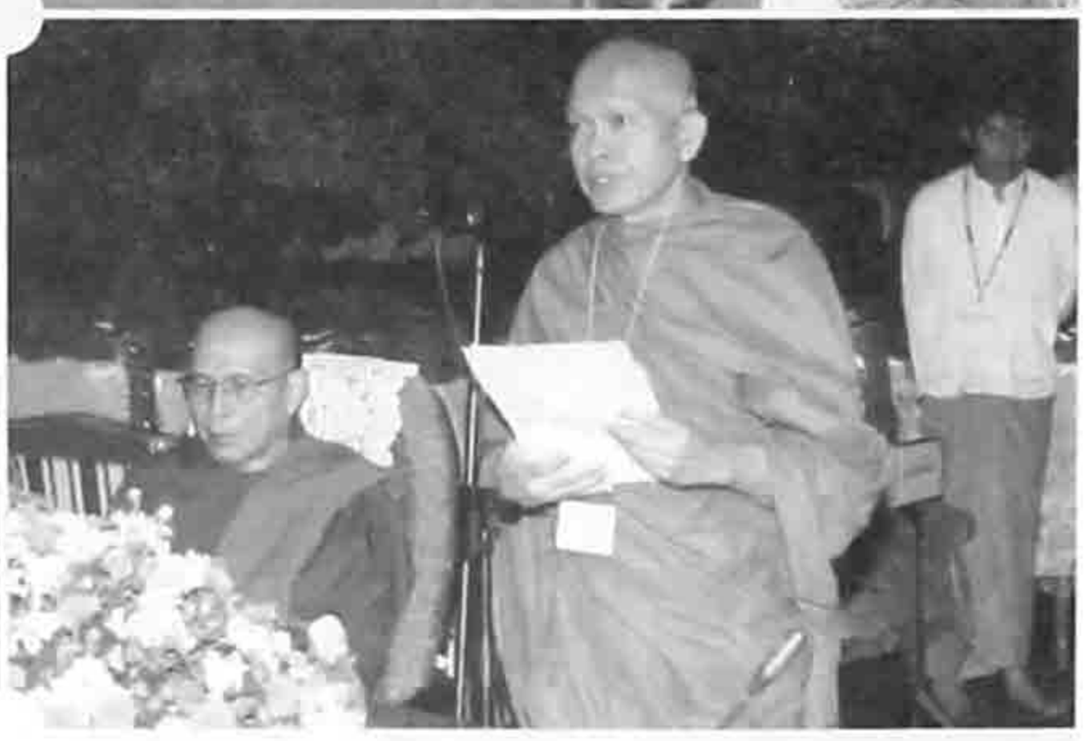
Round Table Conference being held at The World Buddhist Summit on Day Three.



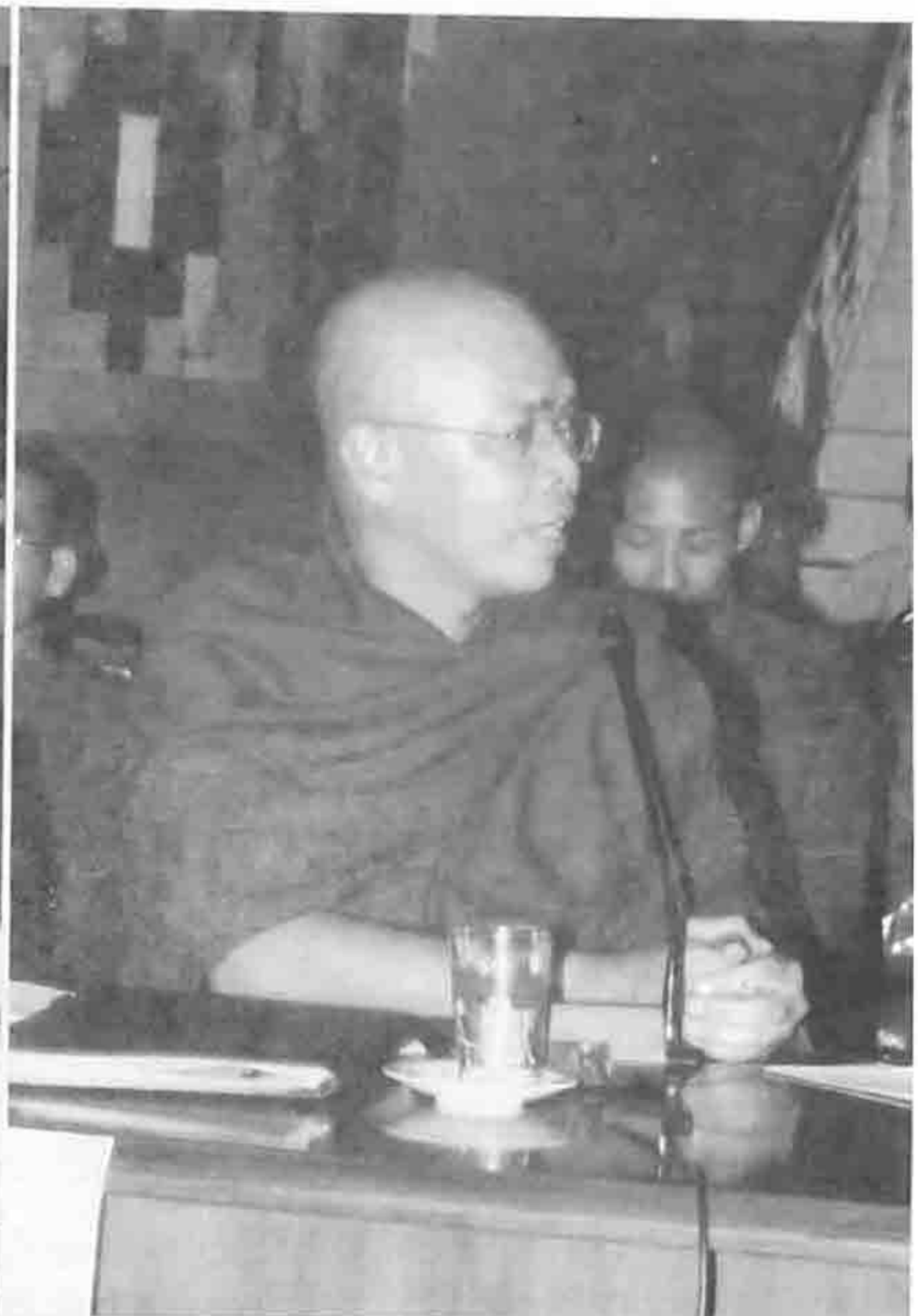


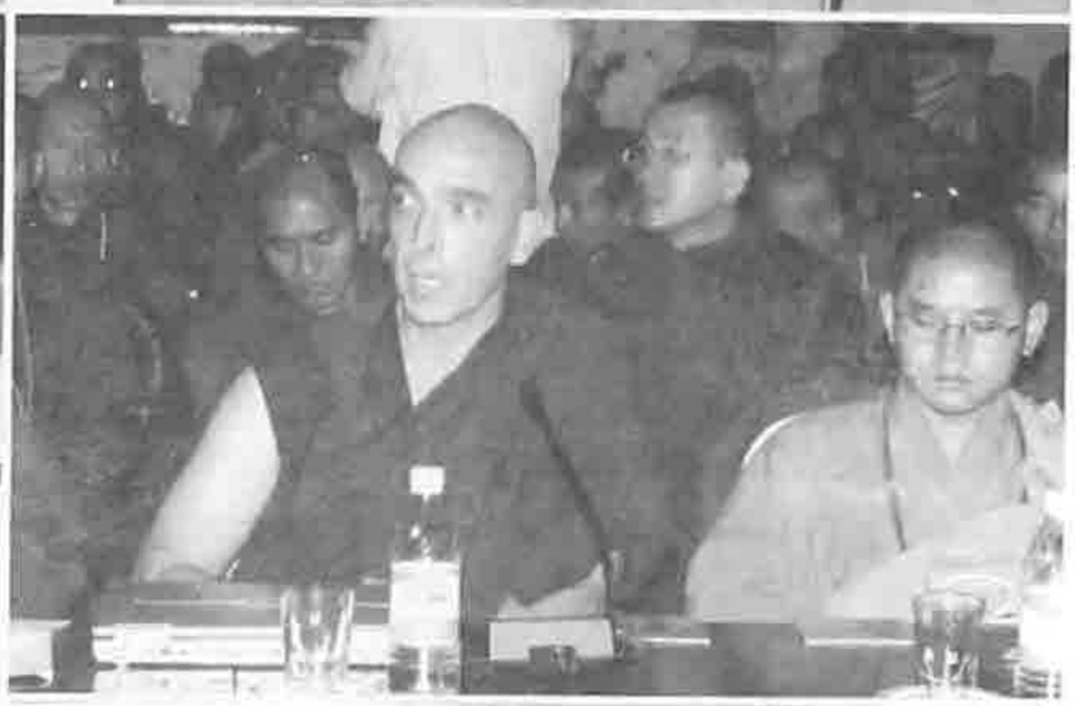






Round Table Conference being held at The World Buddhist Summit on Day Three.





Round Table Conference being held at The World Buddhist Summit on Day Three.

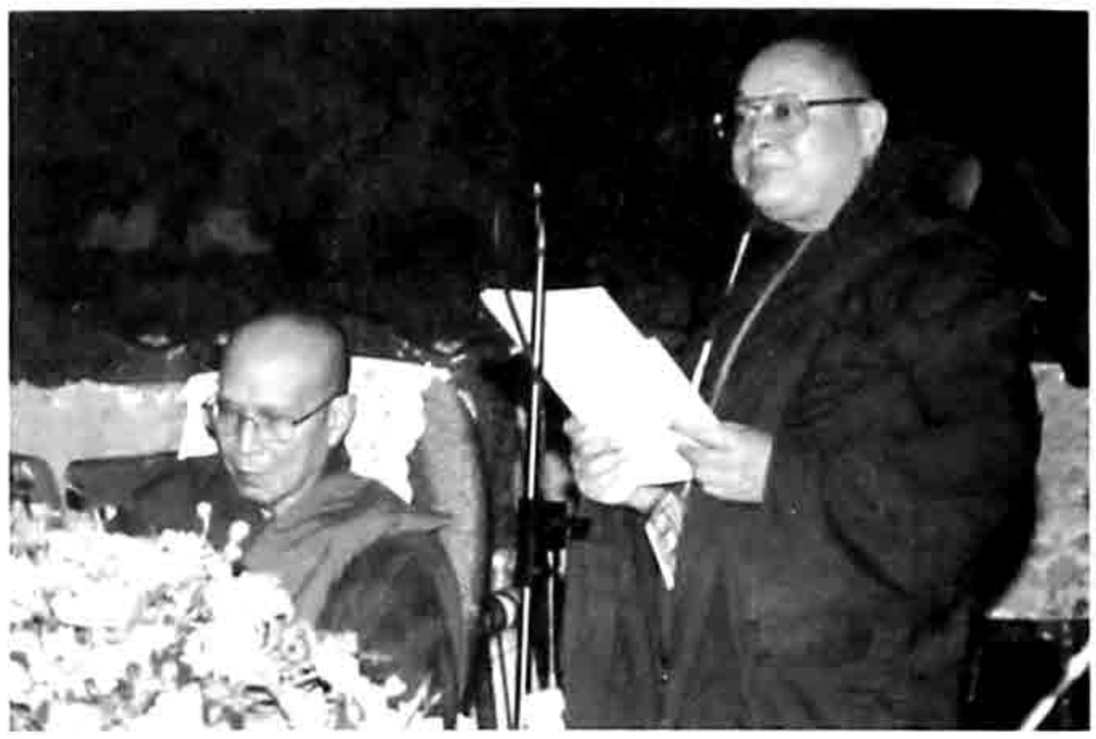
# Revival of Buddhism

Presented by

Ven Bhikshu Jananapurnik Mahā Thero

Chief Abbot, Vishwa Shanti Vihāra,

Meen bhawan, New baneswar Kathmandu, Nepal



Most Venerables, the organizers of World Buddhist Summit (WBC),
Most Venerable Buddhist leaders, Esteemed Representatives and all those present,
distinguished ladies and gentlemen,

It is with great pleasure that I would like to extend my felicitations for this opportunity to represent Nepal at this Buddhist Summit. I would even like to acknowledge the most commendable work of the organizing committee for organizing this Peace-sharing Summit at a time when the threats to humanity are diverse and grave, leading human beings to war and ultimately to destruction.

For this reason, the extreme necessity for all Buddhists to come together has been felt for establishing stronger brotherhood in propagating the abiding relevance of the eternal values of peace and compassion. The world has now become a place of conflict, destruction, enmity, selfish motives and the feeling to revenge has turned the world into a cage of violence, which needs to be consolidated with loving kindness and compassion, sympathy and equanimity taught by our Real Curtain Raiser, the Buddha.

Today we are gathered here as a cluster of different traditions and cultures overcoming all the barriers of regional and sectarian differences in order to exchange ideas for strengthening the bonds of friendship and improving the understanding among different Buddhist sects and regions of the world. I hope, this will, in turn, be a huge leap towards the true peace, serenity and prosperity for all mankind.

Buddhism in Nepal dates far back to the birth of Siddhattha Gotama. But while advocating its present prospects, we have to say that the "Revival of Buddhism", after a gap of long period, is still in the preliminary phase. It is enhancing its steps to reduce violence by the role of morality, self-control, concentration and Wisdom. Among all other preachings, "War begins in mind and so does Peace," is the basic concept we believe in. We are enthusiastic for we strongly believe that this conference would help us gather a bunch of ideas from various minds clustered here together for diminishing the present conflicts threatening human lives in Nepal. We are positive in thinking that we will succeed to revive Peace by following the Noble Eightfold Path of the Buddha. Buddhism emphasises that a high mental and intellectual development can be achieved by human beings only and not by one who is born in any other form. However, it is not a secret to all, that material development has been strongly sought for by all the inhabitants of this world and Nepal is not an exception to this. Man has been rushing to make money to possess all comforts and happiness, but

now most people have realised that this materialistic happiness based on sensual pleasures is a fault and a mistake and they are now in search of PEACE that is hidden in one's own heart and mind. In that sense, they are searching for BUDDHISM for peace and in that case, we can unanimously help them end their search. Hence, this Summit and other summits like this would be conducive for sharing the views for propagating the teachings of Buddha to establish Peace and real happiness in the world.

Here I would like to quote some of the passages expressed by late Most Venerable Ananda Metteyya Mahathero from Sri Lanka during the time when the Sixth Sangayana was held here in this very spot in 1954 -1956. He proclaimed:

"In this present effort of hoisting up and propagating the Buddha Dhamma, this country of Burma (Myanmar) has become the leader and guide of all other countries as Thailand, Ceylon, etc.

Now enthusiasm of both of bhikkhus and laymen in raising up the Sāsanā, in spreading the Dhamma, it seems, is gradually increasing in every country. I hope the Sāsanā of the Omniscient Buddha will spread all over the world once again before long.

In this activity, this country of Burma (Myanmar) will be duly paid honor and respect by the other countries.

The whole progress of the Burmese (Myanmar) nation is due only to Buddhism and the decline of Buddhism is the downfall of Burma (Myanmar) nation.

And further, it is the very Buddha-Dhamma that has given them courage and preserving energy to stand unhesitatingly and unmoved even in the times of war, facing bravely and enduringly all sorts of troubles and tribulations with a heroic vigour.

So, they are quite right that they have determined, immediately after they got independence, to enhance the Sāsanā and bring it back to its pristine purity; as a consequence of which, this sangayana has come to pass. Thus doing their duty to their religion, and thereby to their culture as well, the Burmese (Myanmar) people have set an example to other nations.

Last of all, there is one more fact that I cannot neglect mentioning here. You know, I think, that our Sāsanā consists of three divisions named Pariyatti, Patipatti and Pativedha. The first two of these three are still to be found in a somewhat satisfactory condition in other Therevadin countries, whereas with regard to the third division they lack it. But here in Burma, (Myanmar) I believe and boldly express my personal view, there are not only Pariyatti and Patipatti in perfect condition, but also Pativedha Sāsanā too is still existing and so, I believe, there are Ariya - puggalas still in this country.

Thus in this aspect too, Burma excels all other countries, and it is no wonder that people of such a country are extremely pious and so inclined to their religion that they are ready at any moment to sacrifice their health, wealth and even their life for the sake of their religion. So, rightly it has become a proverbial saying:

"If you want to see the ardent love for Buddha Sāsanā and earnestly put to practice, go to Burma (Myanmar) and see."

Finally, I would like to conclude my sayings with a new hope for peace and let us get together to work for the same.

May the realistic, scientific and pristine pure doctrine of the Buddha spread and reach every heart and mind and its strength persuade the whole world to live in eternal peace, contentment and happiness with self satisfaction and a liberal heart.

" Long live the teaching of the Buddha."

*Ven. Bhihu Jnanapurnik Maha Thero*

DAY THREE CLOSING CEREMONY OF

# THE WORLD BUDDHIST SUMMIT

## Mahapasana Cave, Yangon Myanmar

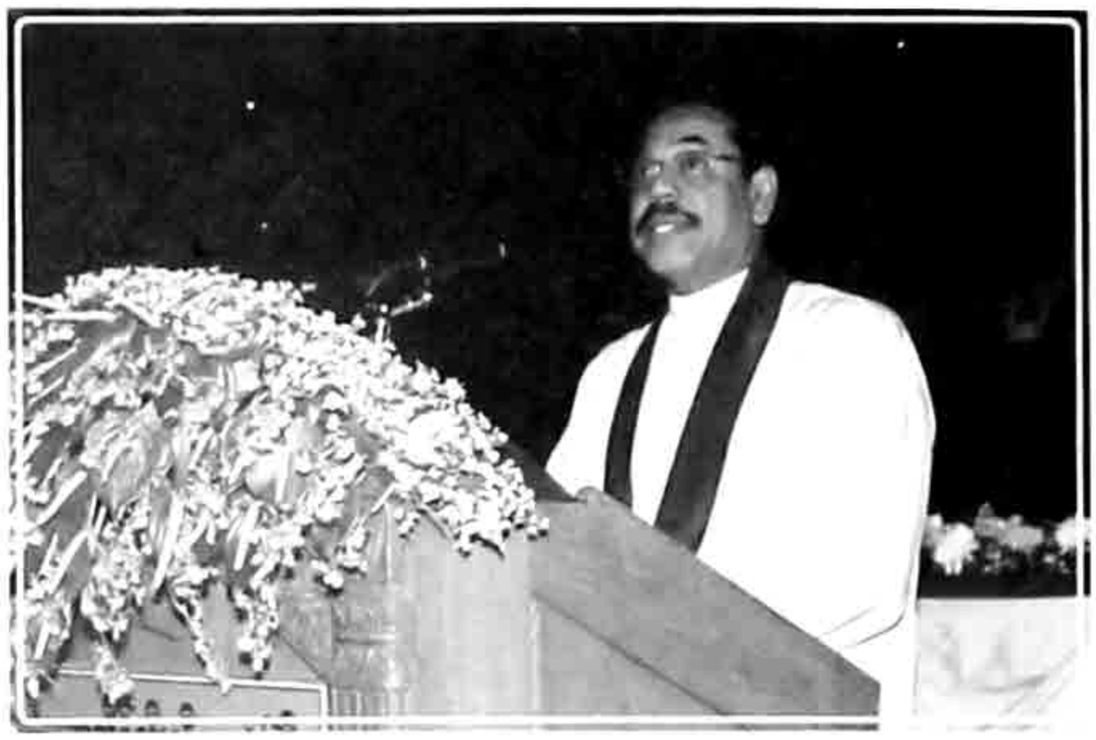
11th - December - 2004

# Evening Session

Venerable Sayadaws, distinguished guests, delegates from various countries arrive at Mahapasana Cave to attend the closing ceremony of World Buddhist Summit.

Venerable Sayadaws, distinguished guests, delegates from various countries arrive at Mahapasana Cave to attend the closing ceremony of World Buddhist Summit.

The Closing ceremony of World Buddhist Summit being held by recitation of "Namo tassa" three times.



Sri Lanka Prime Minister Mr. Mahinda Rajapakase extends greetings at the closing ceremony of The World Buddhist Summit.

Most Ven. Maha Sangha
Excellency the Prime Minister of
the Union of Myanmar
Hon Deputy Prime Minister of Cambodia
Your Excellencies
Distinguished Guests
Ladies and Gentlemen

It is my distinct honour to be here to attend The World Buddhist Summit today. May I thank the Government of the Union of Myanmar for organizing this most auspicious and timely event and I wish to thank you for inviting me for the summit.

To quote from the Maha Mangala Sutta, "***Kalena Dhamma Savanam, Etam Mangala Muttamam***"

Lord Buddha has preached the benefits and the importance of listening to Dhamma discourses at the suitable time. Thus, I consider the summit as a welltimed event, to reflect on Lord Buddha's message of love and compassion as the fundamental maxims for the creation of a peaceful mind among human beings thus creating a peaceful world.

I firmly believe that such a forum will be helpful to alert the sensible Buddhists to organize themselves to avert erosion of Buddhism and to address the glaring problems facing the contemporary Buddhist. It will also help to re-invigorate the Maha Sangha so that there will prevail a progressive and a learned leadership to propagate the Dhamma.

Regarding the relations between the two countries, Myanmar and Srilanka are steeped in history based on Theravada Buddhism. Our relations date back to the 4th Century, when the Myanmar monks had frequently visited the Maha Vihara of Anuradhapura in Sri Lanka to learn orthodox traditions and to continue in their own country.

In the 11th century, during the regime of King Anawrahta of Myanmar, the sacred scripture "Tripitaka" was sent to Myanmar by King Vijayababu of Srilanka. It may be recalled with gratitude that owing to the untiring efforts and the perseverance of the Bhikkhus of Sri Lanka, that is, was made possible to produce the written Tripitaka, which was earlier preserved only through oral tradition. Since this time, there has been no turning back, and the two countries were intertwined with the golden thread of Theravada Buddhism.

Therefore, it is our fervent hope and the wish of the Government and the people of Sri Lanka to cherish and to further consolidate the cultural bonds that had prevailed between the two countries over the centuries.

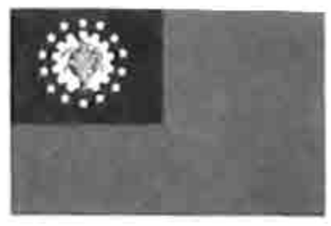
Further, I am pleased to observe the manner in which the Summit has brought unity among Theravada Buddhist Countries paving the way for mutual cooperation among the Theravada countries.

Let this summit be a reminder to the world that Buddhism is not only a religion but a whole civilization with a rich cultural heritage, and a code of ethics having the ability to mould human beings to face the daunting tasks of the modern day.

Let this Summit be remembered as a forum, which projected Buddhism as a dynamic force, which has influenced the receptive mind for the last two thousand five hundred years, and projecting its relevance in the present day's context.

As we are getting ready to conclude the Summit, I firmly believe that all of us will be bound by the strong ethics of Buddhism.

May I wish the World Buddhist Summit every success.
May the Noble Triple Gem Bless you!



Prime Minister Lt-Gen Soe Win delivers note of thanks at the closing ceremony of The World Buddhist Summit.

I would like to say that this historic World Buddhist Summit is a great success. More than two thousand participants-Sangha delegates and six hundred observers from thirty-eight countries, more than six hundred Myanmar Theras, Mahatheras and nuns, and laypersons - attended the Summit daily.

I would like to thank the State Ovadacariya Sayadaws, Sayadaws of the State Sangha Maha Nayaka Committee, venerable monks and delegates. Especially, I would like to say that I deeply appreciate the fact that the Venerable Sangharajas of Sri Lanka and Lao PDR attended the Summit from the beginning to the end despite their advanced years.

This World Buddhist Summit was held with the following five objectives:

(1) To promote friendship, mutual understanding and cooperation among the Buddhist countries.

(2) To maintain Buddhist teachings and practice among the Buddhist countries.

(3) To promote Buddhist education based on the studies of Buddhist scriptures in nations of the world.

(4) To help and to create a peaceful world by the Buddhists.

(5) To propagate the original teachings of the Buddha in the world.

In this Summit, Buddhist leaders delivered speeches and presented papers. The participants also took part in the four group discussions to discuss "Buddhism and Its Relevance to the Present World", "Buddhist Education", "Promotion and Propagation of Buddhism", and "Buddhist Meditation and World Peace".

In other words, the participants discussed the ways and means for the perpetuation, promotion and propagation of the Buddha Sasana in its pristine purity, and adopted a joint statement.

In the Joint statement the participants have agreed to preserve, promote and propagate the Teachings of the Buddha; to protect and perserve historic Buddhist monuments; to promote Buddhist education; to promote Buddhsit unity; and to strive to propagate the Teachings of the Buddha to contribute to bring about peace and prosperity in the world.

The Summit has come to a success only because all the participants disscussed with patience and forbearance, politeness, loving-kindness, compassion and optimism in accordance with the Teachings of Lord Buddha.

We strongly believe that this gathering of Buddhists from various countries will foster friendship among Buddhists and will promote unity and mutual understanding. This in turn will lead to a closer cooperation among the Buddhists in the future.

It is my sincere hope that all the Mahatheras and Buddhist leaders, with loving-kindness, patience and forbearance, will strive for the prevalence of peace and stability and the four modes of sublime living and loving-kindness, patience and forbearance in their respective countries and all over the world.

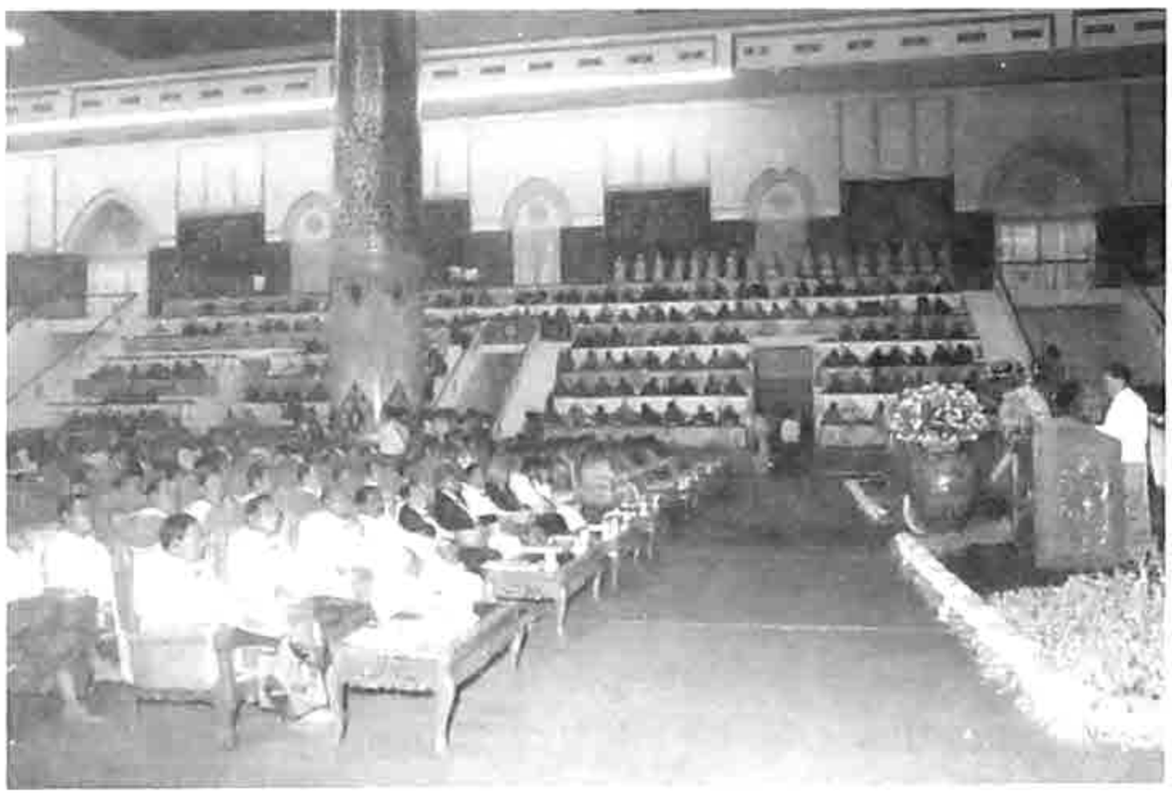
The sublime message of the Buddha can heal the burning hearts of mankind and put an end to extremism, intimidation and armed conflicts.

The World Buddhist Summit will come to a glorious end very soon. It is highly delightful and something to be proud of the Government and the people of the Union of Myanmar because of the fact that Myanmar is the sole sponsor of this Summit.I would also like to say that the success of the Summit is due to the support, cooperation, patience and forbearance of all of you.

My special thanks go to the heads of states, ministers and ambassadors - especially H.E. Mr Bounnhang Vorachit, Prime Minister of the Lao People's Demorcratic Republic, H.E. Dr Thaksin Shinwatra, Prime Minister of the Kingdom of Thailand, and H.E. Mr. Lu Lay Sreng, Deputy Prime Minister of the Kingdom of Cambodia, and H.E. Mahinda Rajapakse, Prime Minister of the Socialist Republic of Sri Lanka who arrived in time to this Summit.

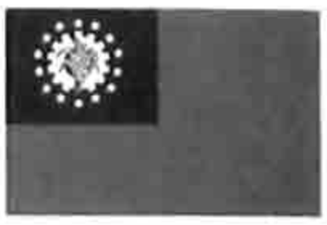
Buddhist leaders and statesmen who could not participate in this Summit supported us by sending goodwill messages. I would like to take this opportunity to thank all of them for their invaluable support.

The Mahatheras and the staff from the Ministry of Religious Affairs, with the support and assistance of the ministers concerned, worked hard for the success of this Summit. I would like to congratulate all of you for your hard work and dedication. My special thanks also go to Ven. Dr. Nyanissara for his invaluable help throughout the preparation of the Summit.



In conclusion I offer my sincere wishes:

- May all the Buddhist leaders attending the Summit be blessed with physical wellbeing and spiritual tranquility.
- May the Dhamma of the Ominiscient Buddha be like unto the luminescence of the sun and moon and be long lasting.
- May all of you be able to contribute to bring about peace, stability, justice and prosperity in the world.



Minister Brig-Gen Thura Myint Maung reads out the poem.

## Historical Poem Commemorating The World Buddhist Summit

The following is the Historical Poem commemorating the World Buddhist Summit.

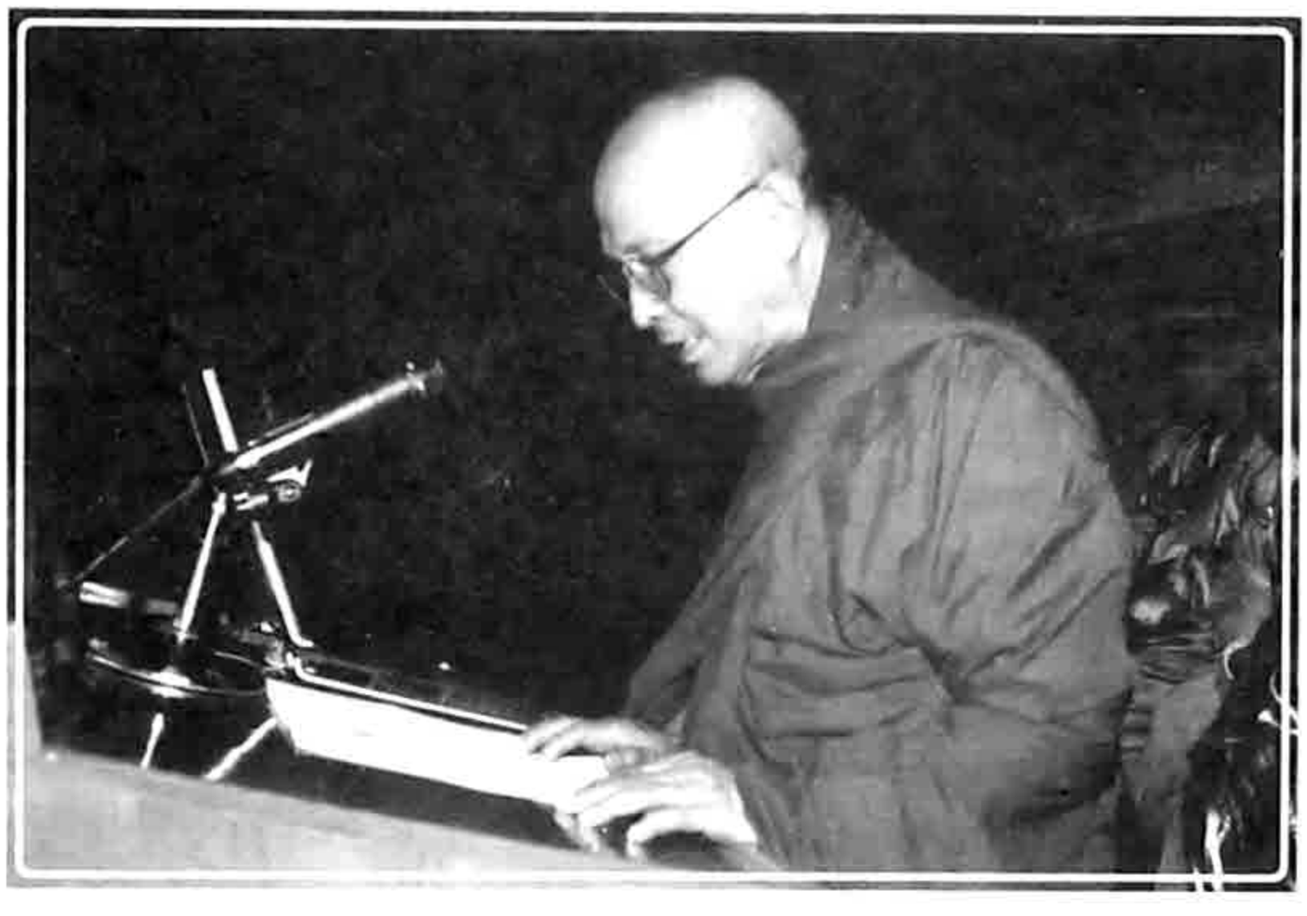
Myanmar is a country full of mountains and rivers with scenic beauty. Endowed with abundant natural resources, Myanmar produces a variety of agricultural products, different kinds of precious stones such as rubies and sapphires. Myanmar exists as a dignified country in the family of nations with flourishing Buddha Sasana. Many stupas testify thriving of Buddhism and the extent of piety and loving-kindness of Myanmar people. Because of Buddhist teaching Myanmar people are so disciplined and cultured in their thought, speech and action. As a result of a cultural heritage left by our ancestors, present day Myanmar is full of old and new religious buildings with flowering of scriptural studies. The World Buddhist Summit takes place in peaceful and stable Myanmar. At the Summit many delegates from different nations attempt to find ways and means to reach the common goal of peace. The opening of the conference falls on the 13th Waning of Tazaungmon (Thursday) 1366 Myanmar Era. This is the time of bountiful harvest. For Myanmar people holding of the World Buddhist Summit is unforgettable. The World Buddhist Summit is held on a grand scale that it will be a historical record for Myanmar, which will last until the end of the world.

# JOINT STATEMENT
# WORLD BUDDHIST SUMMIT

9-11 December 2004,
Yangon, Myanmar

announced by

Dr. Sīlānandābhivaṁsa, Rector
Sayadaw of International
Theravāda Buddhist Missionary
University



Your most venerable Mahātheras, Distinguished guests, Your Excellencies, Friends in the Dhamma, Ladies and Gentlemen!

This is the Joint statement of the World Buddhist Summit 9 to 11 December 2004 Yangon Mayanmar. This Joint Statement has been approved by the delegates and it will be signed a little later.

The Buddha Himself expounded in the Aparihaniya Sutta that frequent meetings of the Sangha will contribute to the well-being of the Sasana and the Sangha. The earliest Buddhist conferences date back to the sixth century BC. Two Sangha conferences were held in India, during the lifetime of the Buddha, where he urged the members of the Sangha to propound His Teachings and appointed leaders for the administration of the Sangha.

Following the Parinibbāna of the Buddha, Buddhist Councils were held mainly to preserve the Buddha's Dhamma in its pristine purity. Many Buddhist Councils were held in many countries. The first three Buddhist Councils were held in India, the birthplace of Buddhism, and it was due to the last of these councils, i.e., the Third Buddhist Council, that

Buddhism spread abroad. The Fourth Buddhist Council held in Sri Lanka may have been the first Buddhist conference outside India. The Fifth Buddhist Council was held in 1871 in Mandalay, Myanmar. The Sixth Buddhist Council held here in this cave in 1956 was the first Buddhist conference in which Buddhist leaders from all the Theravada countries took a vital role in editing and restoring the Tipitaka to its original version. Venerable monks from countries of Mahayana tradition such as China and Japan also participated in the great conclave. A World Buddhist Summit was held at Lumbini, Nepal, in 1998. In 2000 and 2002, the Second and Third World Buddhist Propagation Conferences were held in Thailand and Cambodia respectively.

In the Union of Myanmar, where Buddhism has prevailed in its true form for more than a thousand years, this World Buddhist Summit was held at the great historic place of the Mahapasana Cave in Yangon from 9 to 11 December 2004. Prominent Buddhist Mahatheras and Heads of State attended the important Summit.

The objectives of this World Buddhist Summit are: to promote friendship, mutual understanding and cooperation among Theravada and Mahayana Buddhists from different parts of the world; to maintain Buddhist teachings and practice; to promote Buddhist education based on the studies of Buddhist scriptures, to help bring about a peaceful world, and to propagate the original teachings of the Buddha in the world.

To this end, we the participants in this historic World Buddhist Summit hereby solemnly agree upon the following Objectives:

- We are determined to preserve the Buddha Dhamma in its pristine purity
- We will endeavour to promote and propagate the Teachings of the Buddha
- We will strive for the protection, preservation and restoration of historic Buddhist monuments
- We will contribute to bring about peace and prosperity in the world by spreading the Buddha's sublime message of loving-kindness, compassion and equanimity
- We will endeavour to promote Buddhist unity and strive for friendship and mutual understanding among Buddhists all over the world
- We will endeavour to promote Buddhist education employing modern methods and technology
- We will endeavour to hold the Buddhist Conferences frequently to exchange ideas and promote understanding
- We will endeavour to share the knowledge of Buddhist meditation with the people of the world for the sake of individual as well as and world peace
- We believe that more Buddhist centres should be established around the world to disseminate the original Teachings of the Buddha more effectively.

The Great Mahapasana Cave
Kabar Aye
Yangon, Union of Myanmar
Dated: 2548 of the Buddhist Era
11 December 2004

# Participants to the Summit agree the following objectives

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- We will endeavour to promote and propagate the Teachings of the Buddha

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- We will contribute to bring about peace and prosperity in the world by spreading the Buddha's sublime message of loving-kindness, compassion, sympathetic joy and equanimity

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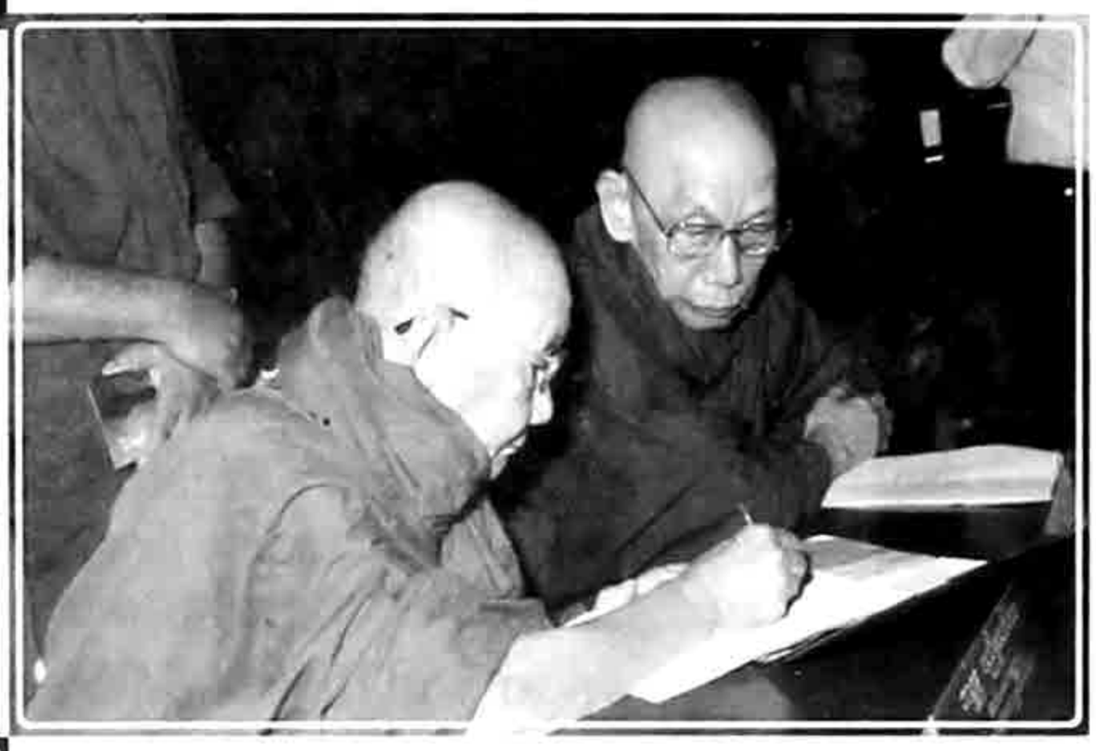
A Kumara

Bhaddanta Kumara

(Abhidhajamaharaṭṭhaguru)

General Secretary Sayadaw of Sangha Mahā Nāyaka Committee,

the Union of Myanmar

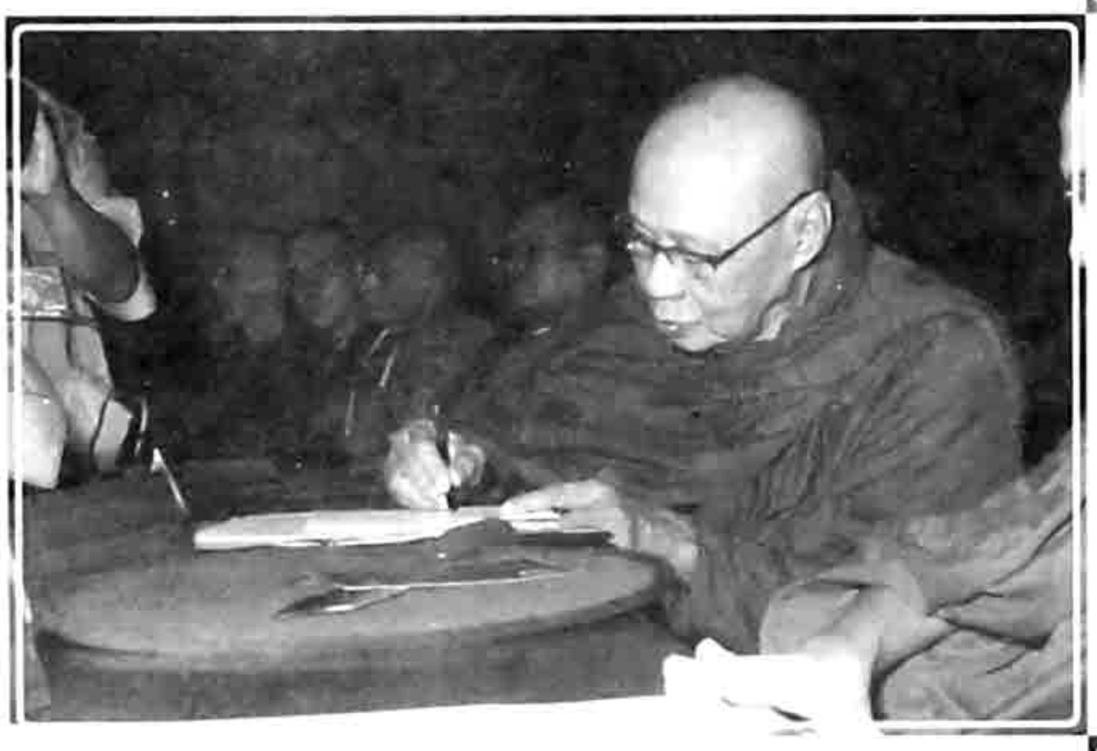


Bhaddanta Paññindābhivaṁsa

(Abhidhajamahāraṭṭhaguru)

Vice Chairman of State Sangha Mahā Nāyaka Committee,

the Union of Myanmar



Bhaddanta Osadhabhivaṁsa

(Abhidhajamaharaṭṭhaguru)

Joint Secretary Sayadaw of State Sangha Mahā Nayaka Committee

the Union of Myanmar

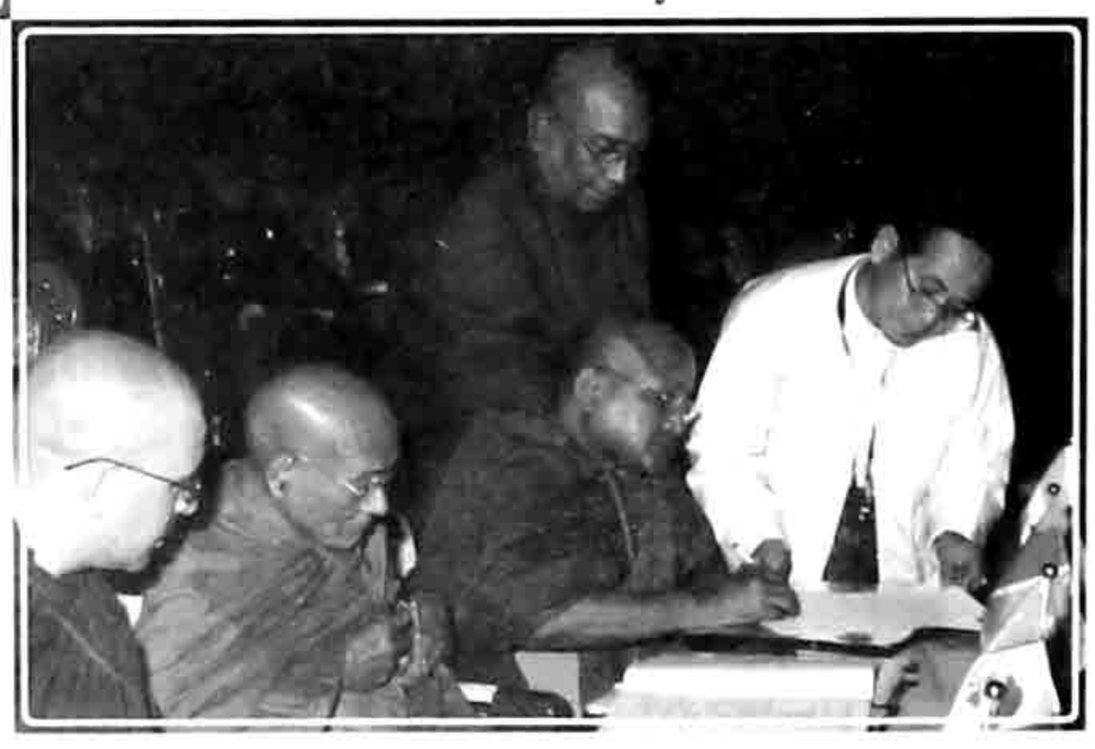
Bhikkhu Satyapala

Dr. Bhikkhu Satyapala

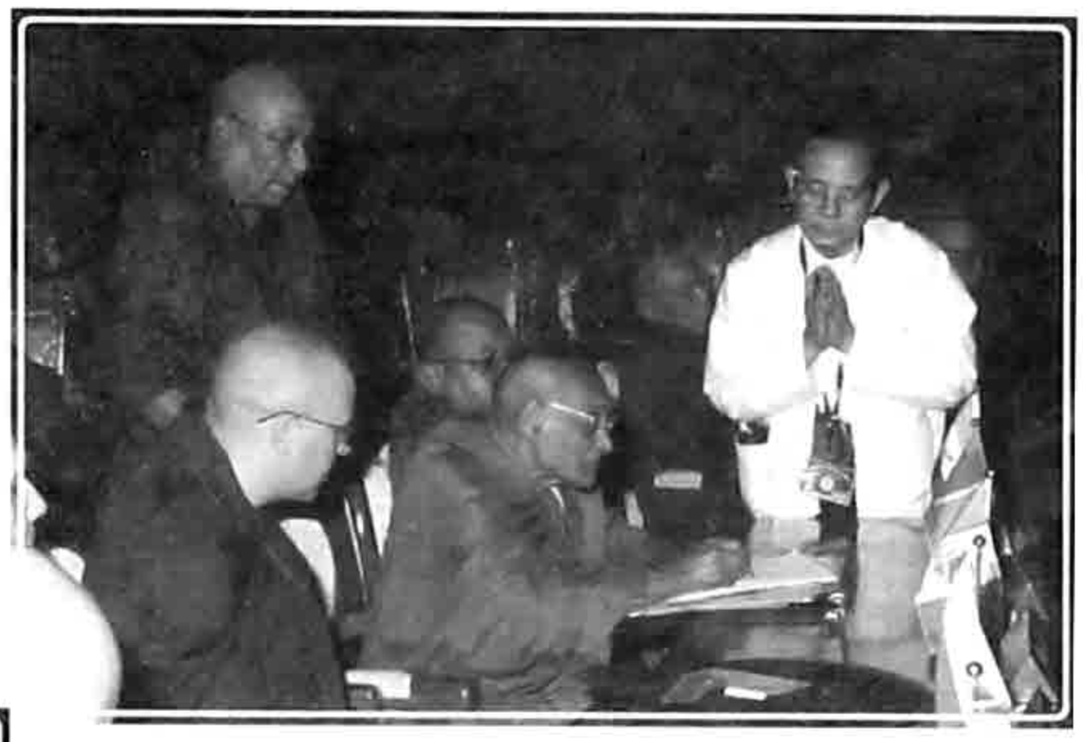
Head of Dept. of Buddhist Studies

Delhi University

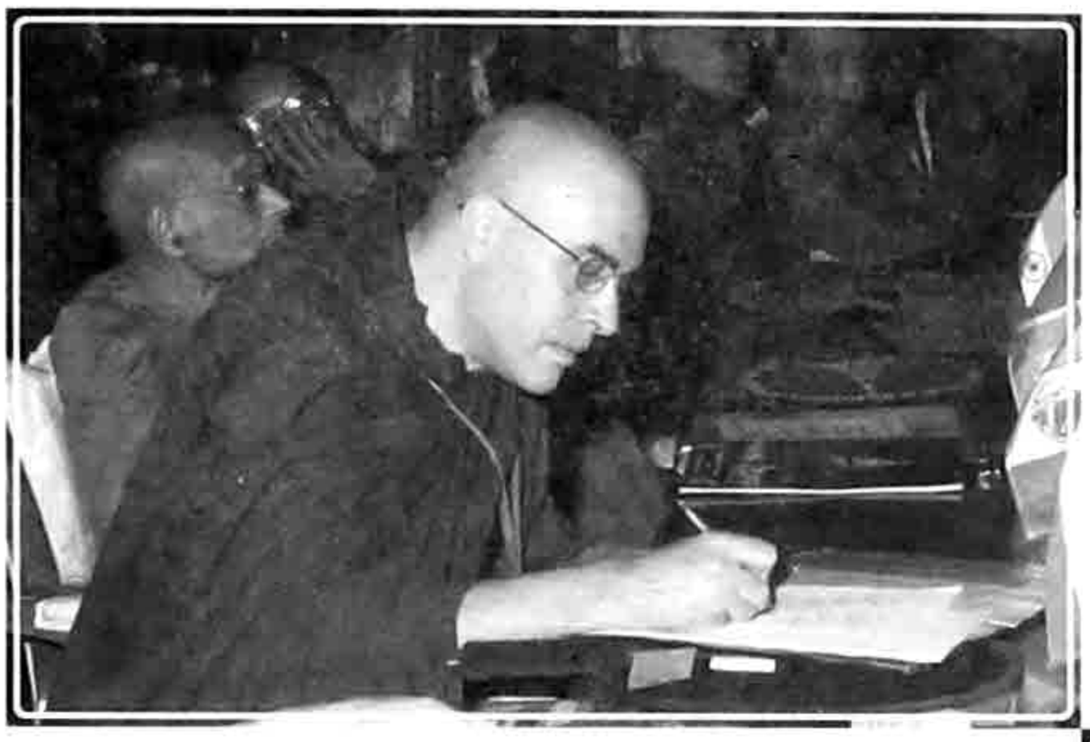
India



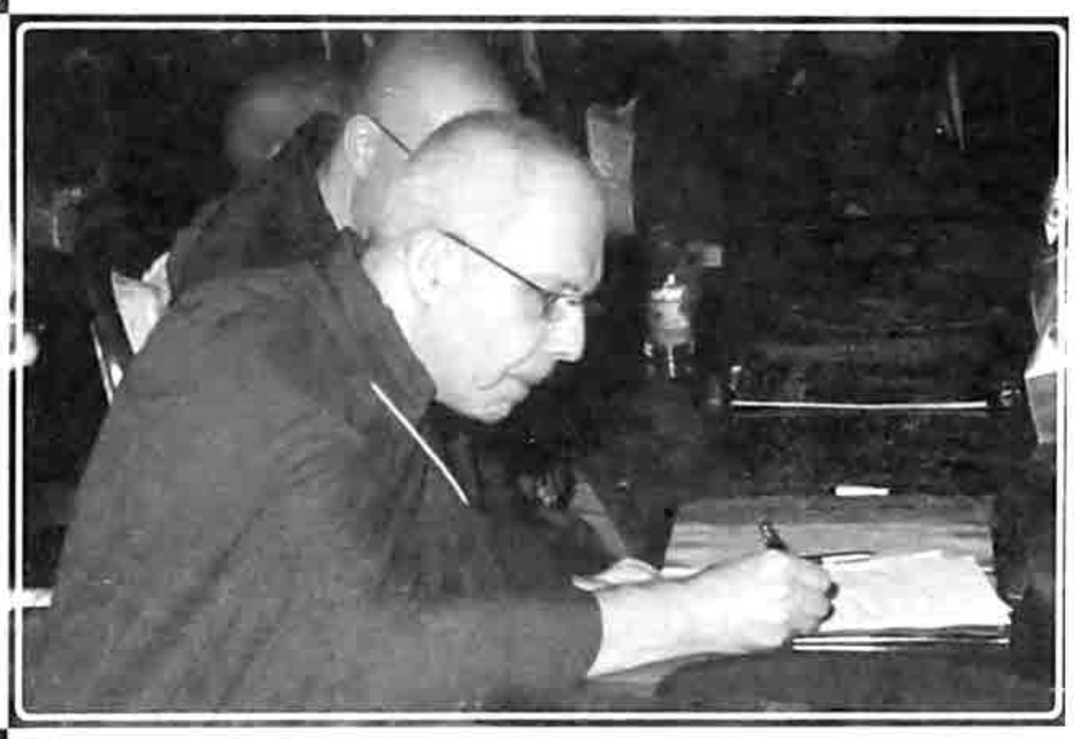
Joint Communique of The World Buddhist Summit being approved by singing of venerable Sayadaws from various countries of the world.



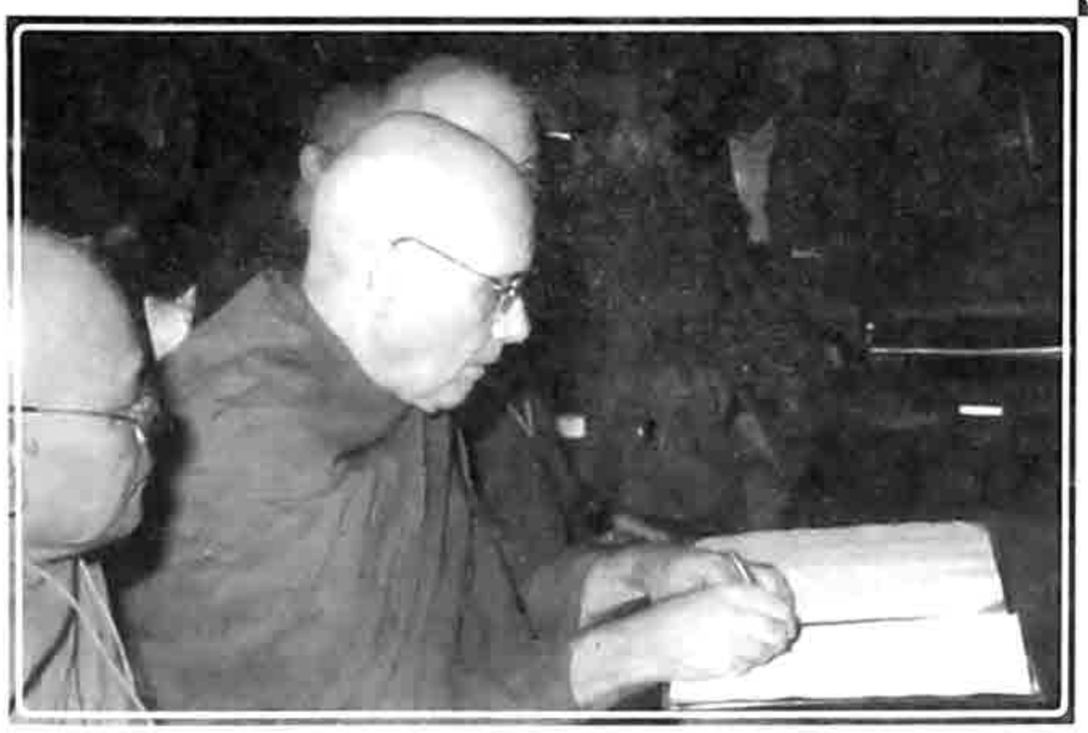
Venerable Davuldena Gnaissara Thero
Sangharaja of Amarapura Nikaya
Sri Lanka



Bhaddanta Nandisena (TBSA)
Chief monk of Buddhist Monastery
Mexico



Venerable Uttama
Abbot of Buddhist Meditation Centre
Czech Republic



Venerable Paññyavaro
(Webmaster)
Australia

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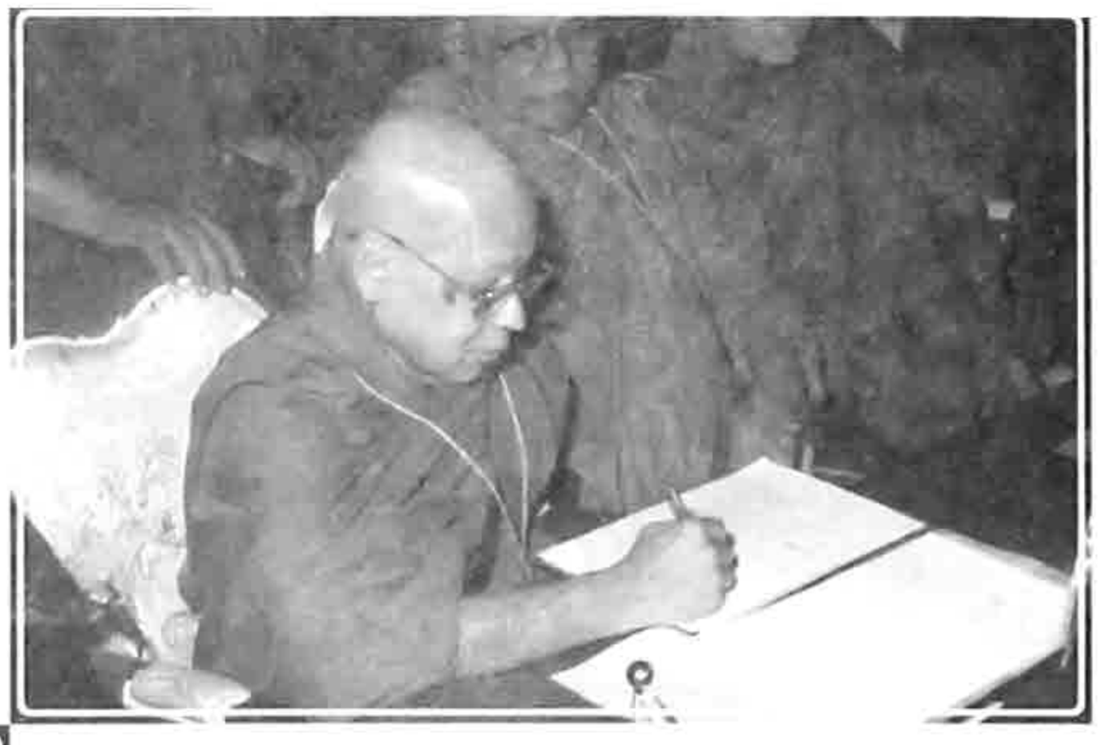
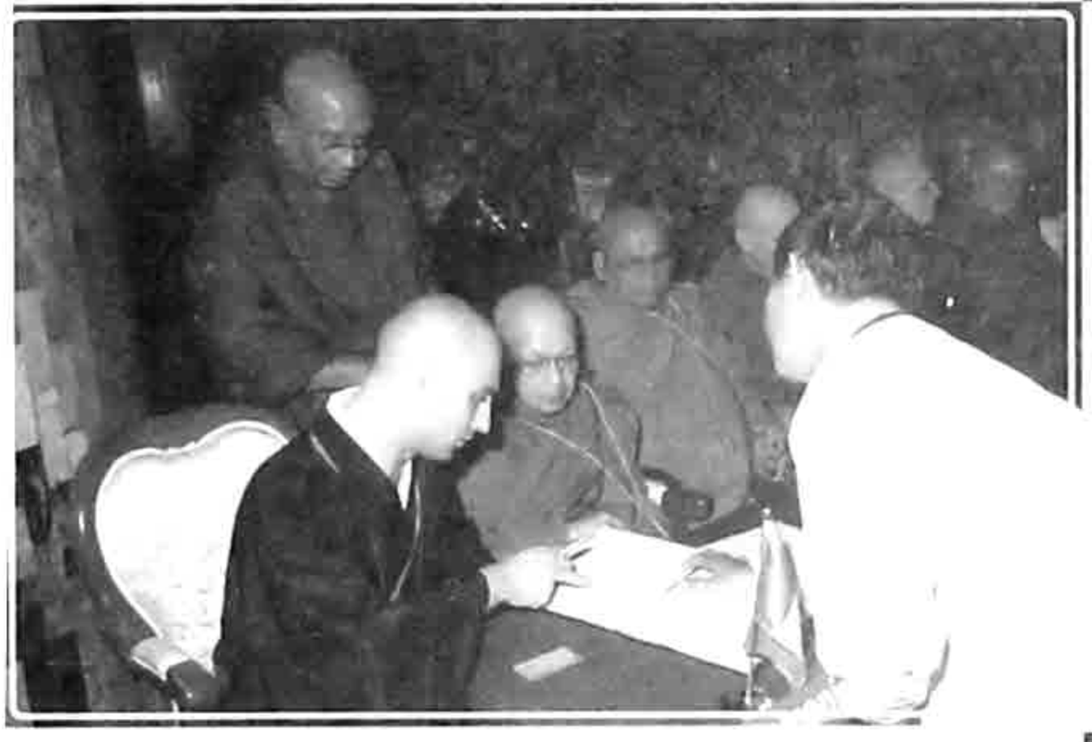


Venerable Piyatissa
President of New York Buddhist Temple
USA



Josho Adrian Cirela
Romania

Dr. Bhaddanta Sīlānandābhivaṁsa
(Abhidhaja Aggamahāsaddhammajotika)
Rector of International Theravāda Buddhist
Missionary University
Yangon, Myanmar

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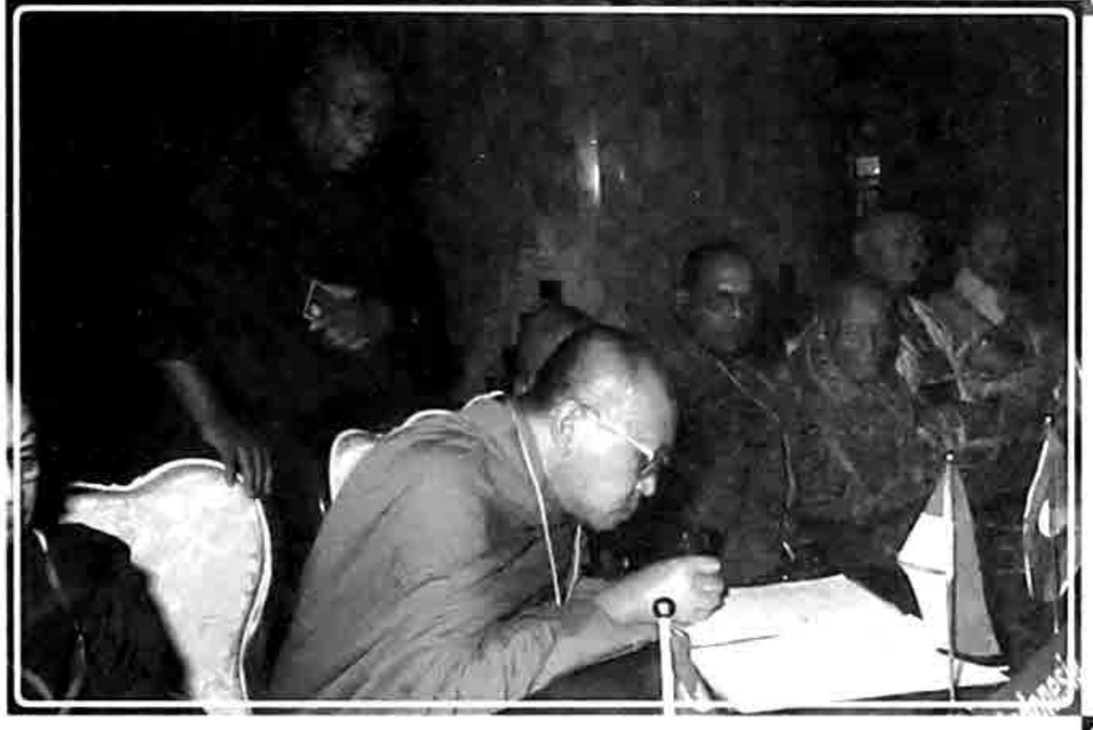
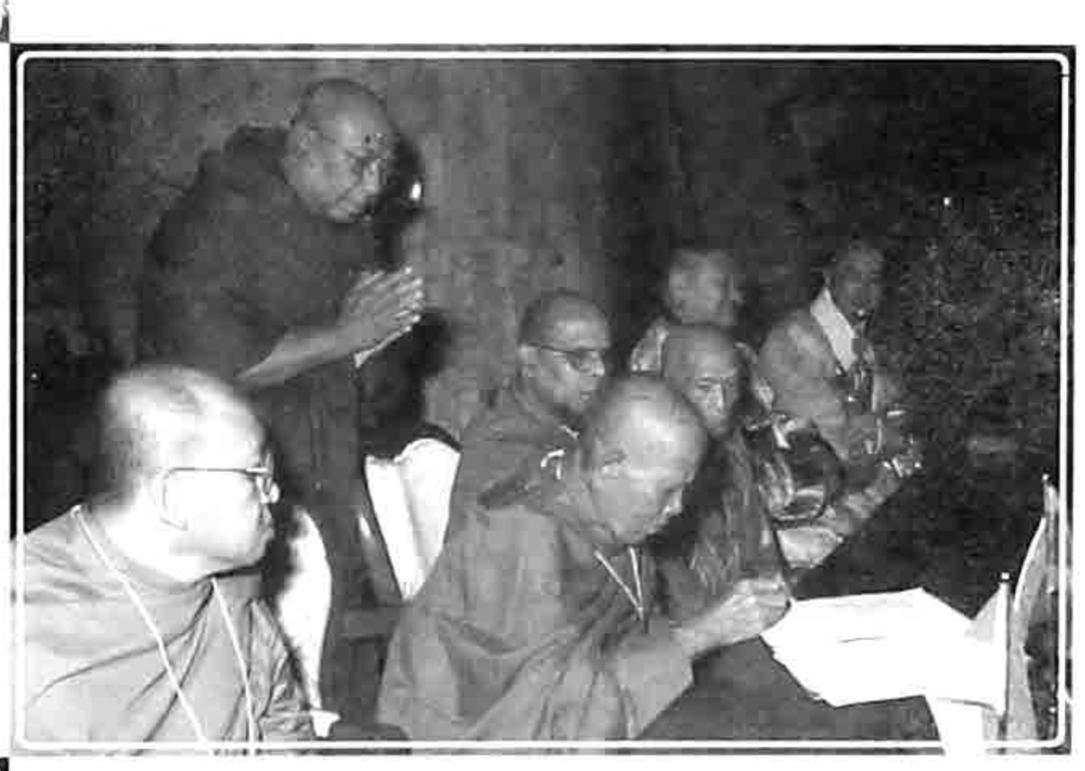
Bhikkhu Janpurnika
Abbot of Buddhist Temple
Khattamandu, Nepal



Ven. Jotidhammo Thera
Indonesia



Most Venerable Samaruks Phong
Sangharaja of Lao PDR
Lao PDR

Ven. Shi Fa Zhao
Singapore

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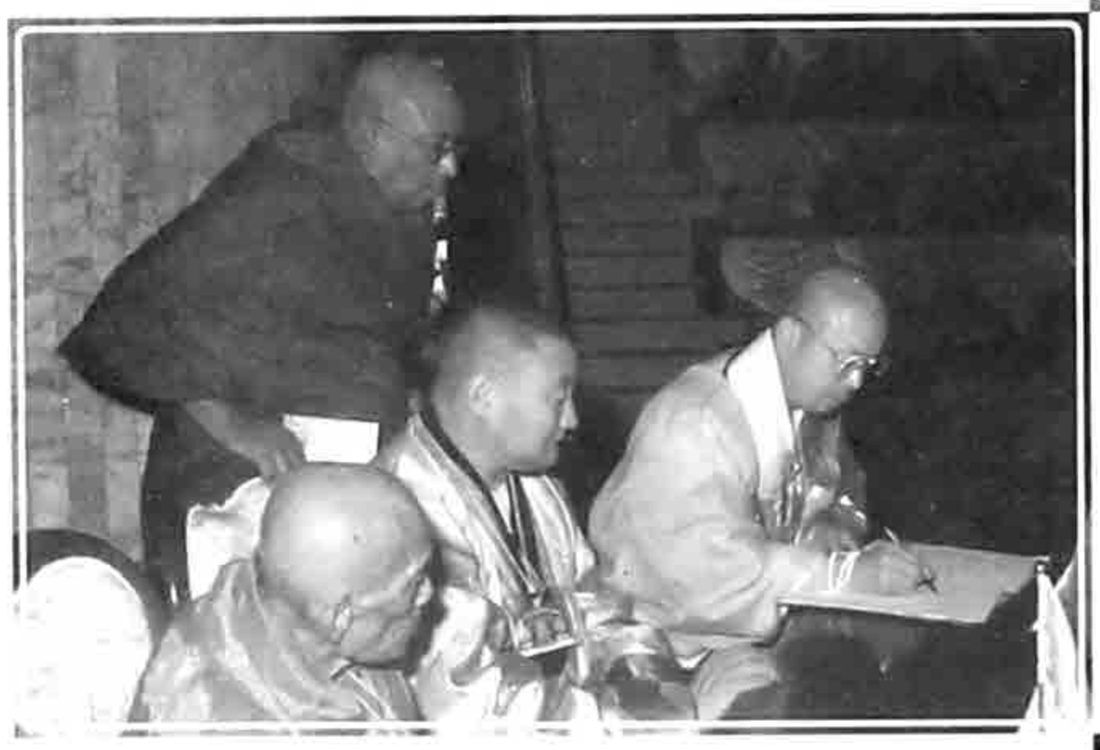
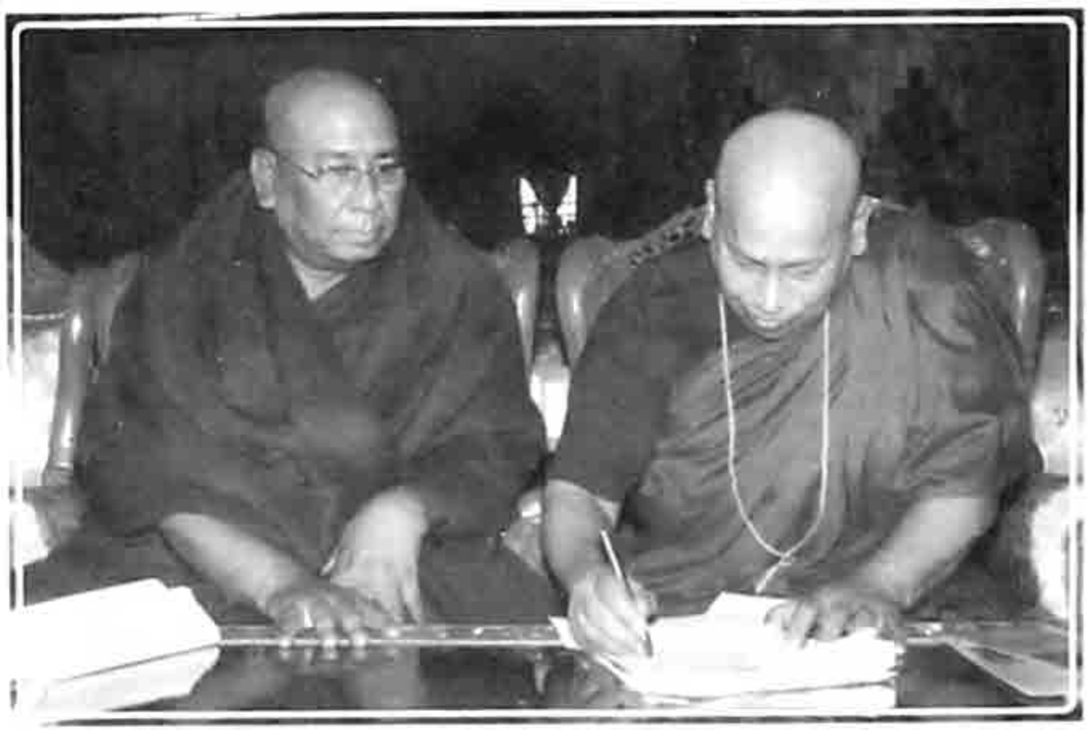
Bhaddanta Kheminda
Chief monk of Burmese Monastery
Japan

Ven. Yondon Amgalan
Mongolia



Ven. Mok Tak
Korea



Ven. Galayaye Piyadassi
SSIBC. UK

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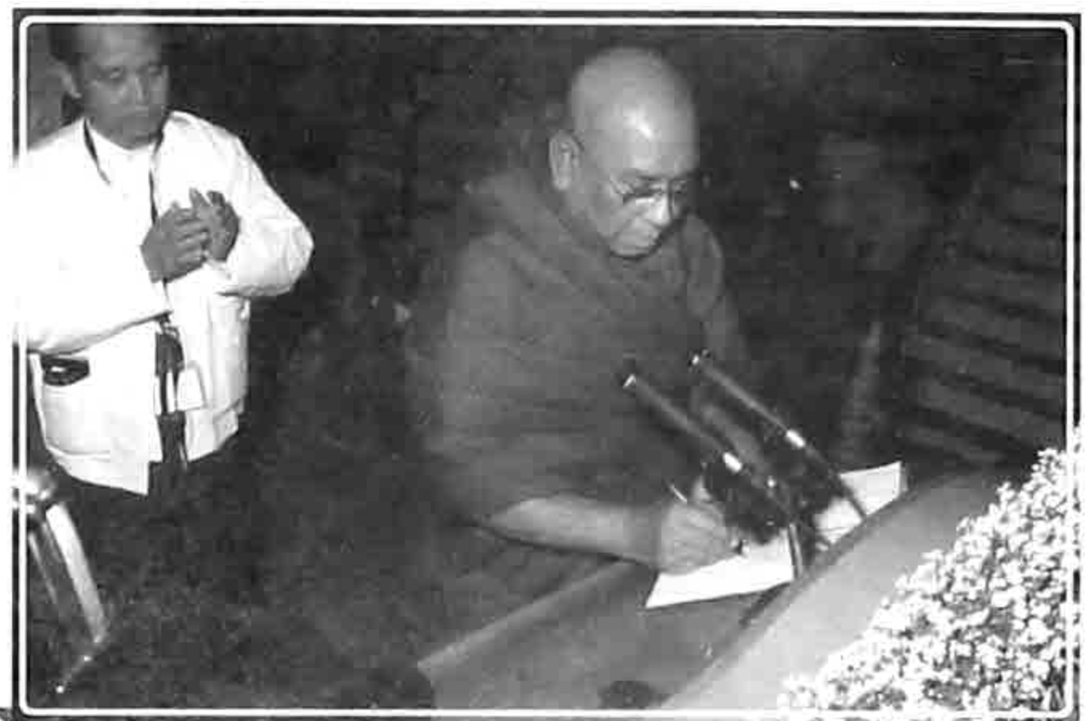
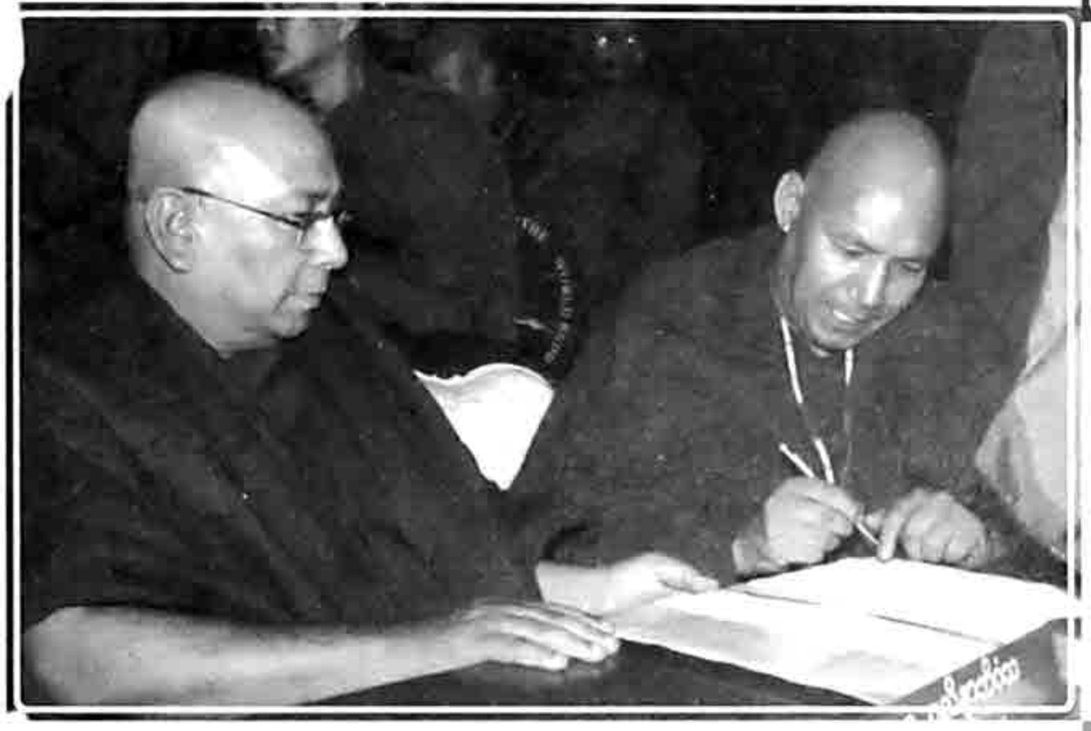


Dr. Ashin Ñāṇissara (D.litt)

Aggamahāpaṇḍita

Chancellor of Sītagū International Buddhist Academy

Sagaing, Myanmar



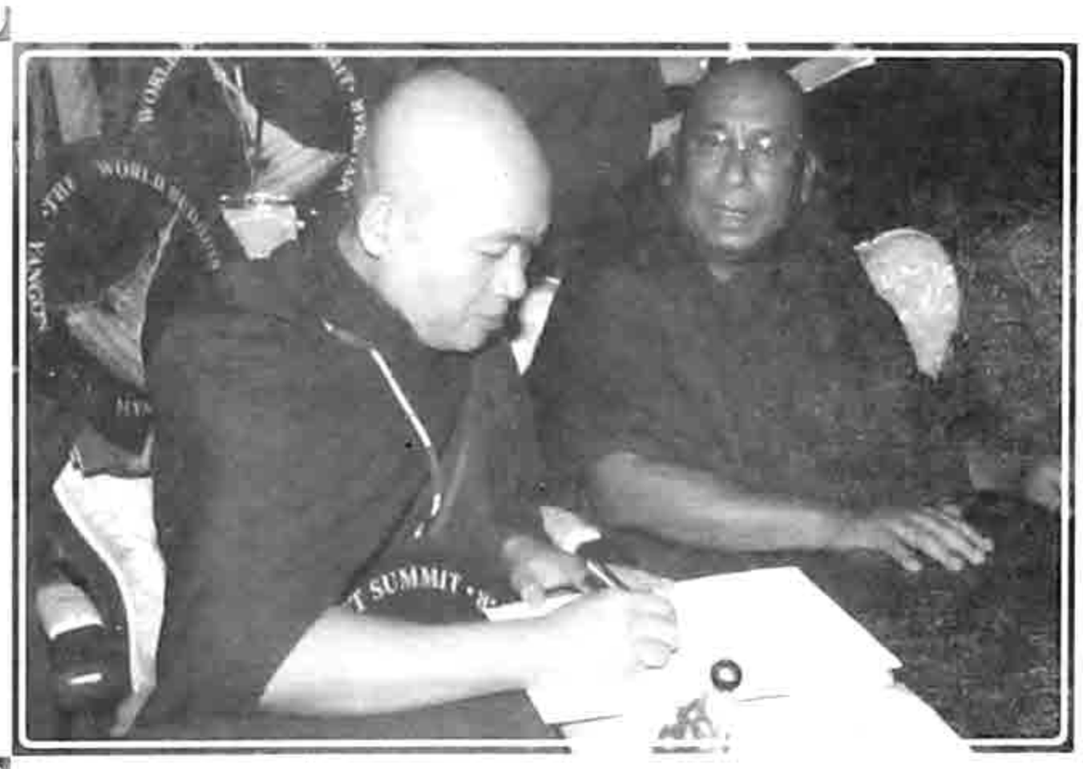
Bhikkhu SANGHASENA, India

Sanghasena

Bhikkhu Sanghasena

Chief monk of Buddhist Monastery

Ladakh, India

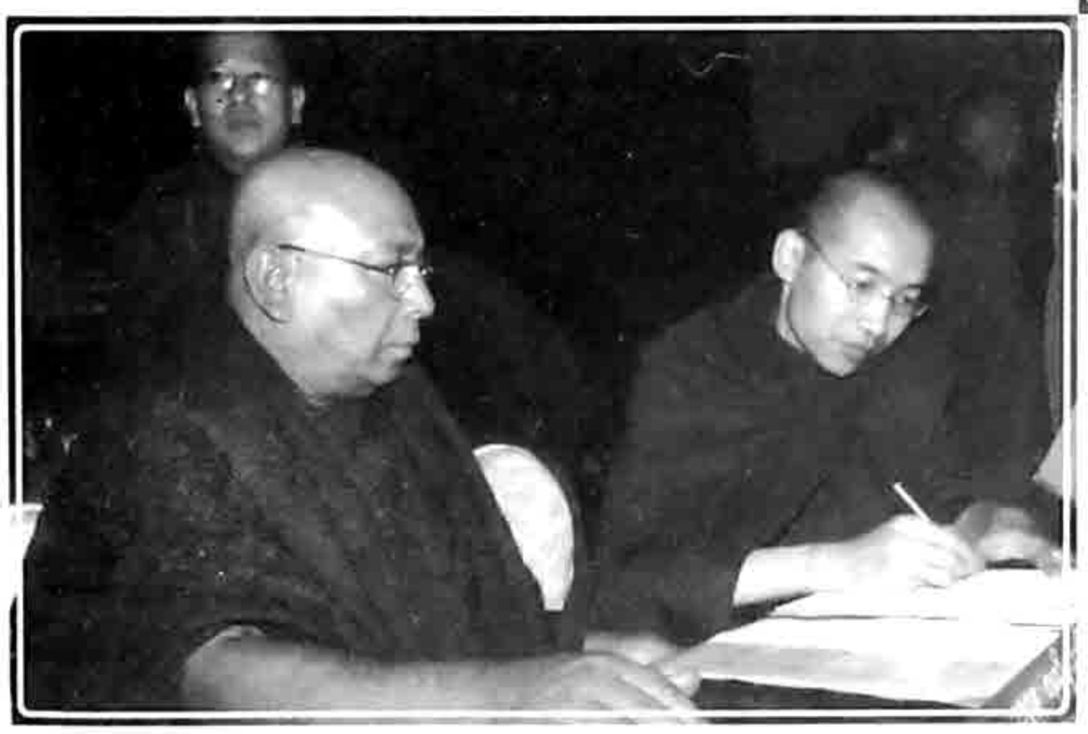


Lokanatha

Bhaddanta Lokanātha

Head monk of Buddhist Monastery

Jamaica



ဝဏ်းမှူးတော်ကြီး

Ven. Dhammasami (Oxford)

Venerable Dr. Dhammasāmi

Oxford University

UK

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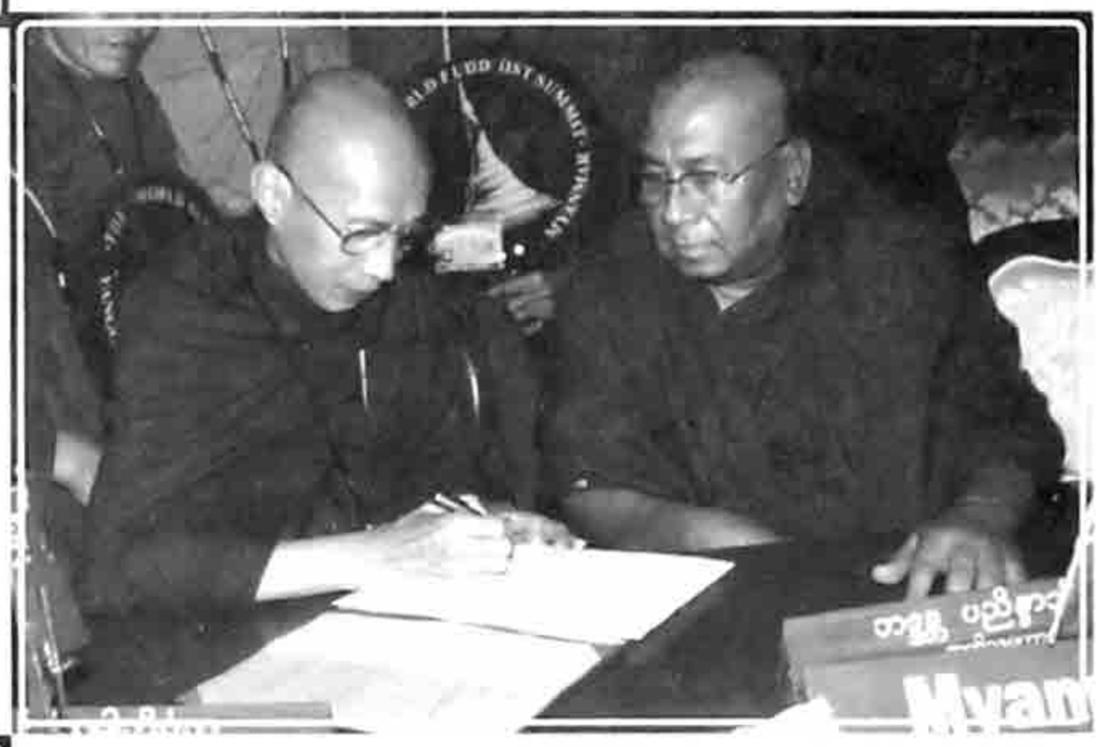
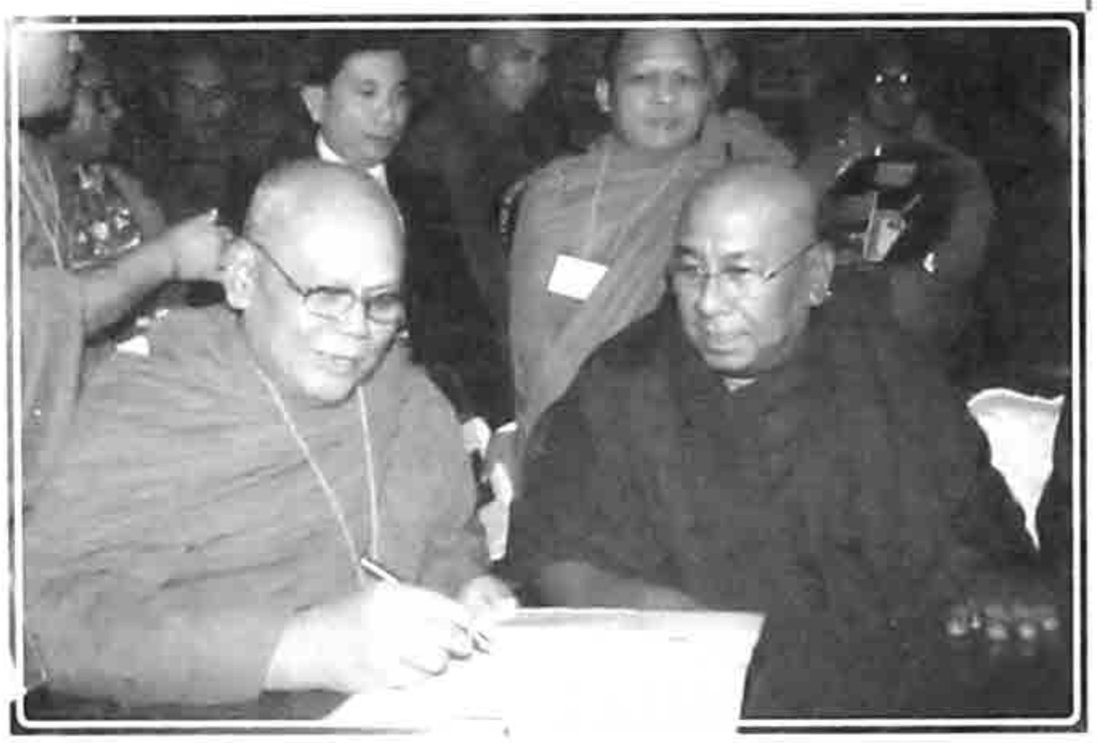
Venerable Dr. Dhammika
Switzerland



Bhikkhu DHAMMAPĀLO

Venerable Dhammapalo
Vietnam



Venerable .....
Cambodia

Lama Sonam Lhundrup
Germany

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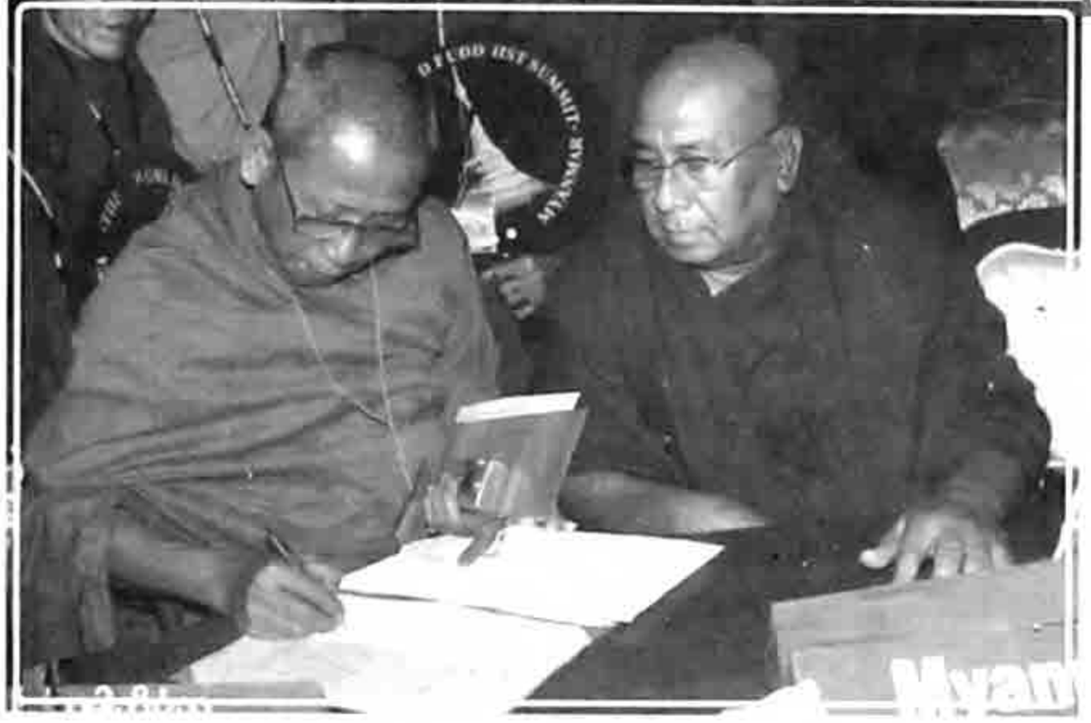
Venerable Mettavihari
Netherland

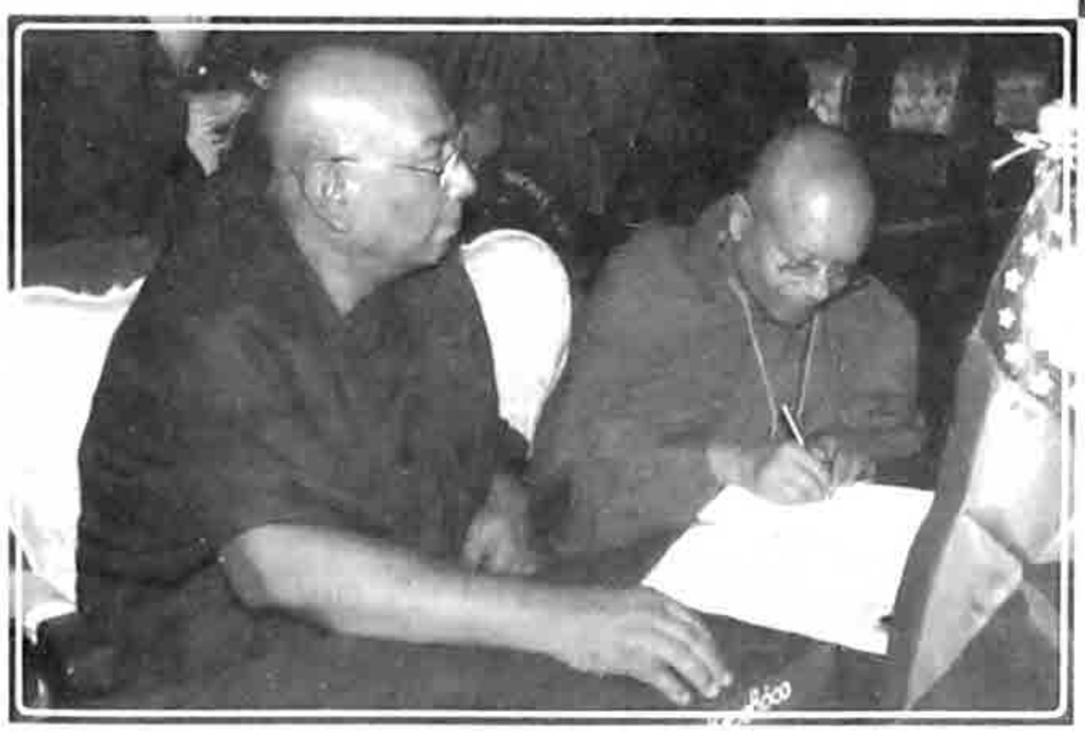


Ven. PhraDhammola
11/12/2004

Venerable Dr. Phra Dhammoli
Thailand

Jinabodhi Bhikkhu
Bangladesh
11-12-04

Dr. Jinabodhi Bhikkhu
Bangladesh



Venerable Dhammaratana
Sweden

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# REPORT OF THE WORKING COMMITTEE OF THE WORLD BUDDHIST SUMMIT

BRIG-GEN. THURA MYINT MAUNG

President of the Working Committee
Minister for Religious Affairs

The origins for holding the present World Buddhist Summit in Myanmar date back to the Second World Buddhist Propagation Conference held in Buddhamonthon, Nakhon Pathom, Thailand, in November 2000. At that conference, Myanmar was requested by the Nenbutsushu Buddhist sect of Japan to host the Fourth World Buddhist Summit because of the fact that nearly five hundred thousand monks reside in Myanmar, and Myanmar people are devout Buddhists. Myanmar became one of the founding members of World Buddhist Conference by virtue of being a signatory to the Joint Communique signed at the end of the conference. As Myanmar occupies central position in the Theravada world, the Myanmar delegation accepted the idea of hosting the Fourth World Buddhist Summit in 2004. At the Third Buddhist Summit held in Phnom Penh in 2002, the Myanmar delegation formally announced the acceptance to host the Fourth World Buddhist Summit in 2004.

Preparations for the World Buddhist Summit were started by the Myanmar Organizing Committee at the beginning of 2003. A working plan was drawn up with the formation of the Advisory Board of Mahatheras, Steering Committee, Working Committee and eleven sub-committees. The Prime Minister of Myanmar is the President of the Steering Committee and the Minister for Religious Affairs is the President of the Working Committee. Many coordination meetings were held under the chairmanship of the Prime Minister. The secretariat was also formed to take prompt action relating to the World Buddhist Summit.

Major renovation of the venue of the World Buddhist Summit, the Mahapasana Cave, took almost two years and cost a lot of money. So was the landscaping and greening for the Kabar Aye Pagoda compound. The cave was constructed in 1954, and major renovation was required for holding the World Buddhist Summit. Repairing the roof, ceiling and walls were undertaken together with installation of new air-conditioning, lighting, audio-visual systems and covering the walls with acoustic tiles. The wall facing the audience is also decorated with gold lacquer. The six pillars inside the cave were gilded and decorated with jade tiles. A jade Buddha image with wooden pedestal was also placed on the main platform inside the cave for public veneration. Two main entrances to the great cave were decorated with jade stones.

The Ministry of Forestry and private firms took responsibility for the landscaping and gardening around the cave.

Invitations to the world Buddhist leaders were extended by the Myanmar organizing committee. Founding members of the World Buddhist Conference, Buddhist leaders from world Buddhist associations and many observers from different parts of the world were invited. Myanmar organizing committee provided the cost of transportation, meals, hotels and sight-seeing for the VIPs and special guests. Many observers came to attend the World Buddhist Summit at their own expense. Myanmar organizing committee gave every possible help to the honoured guests including local accommodation and transportation.

In addition to foreign guests, many Mahatheras and religious leaders inside the country were invited to attend the World Buddhist Summit. Mahatheras consisted of State Ovadacariya Sayadaws, members of the State Sangha Maha Nayaka Committee, members of Central Working Committee of the Sangha, Tipitakakovida and Tipitakadhara Sayadaws, Rectors of the State Pariyatti Sāsana Universities and the International Theravāda Buddhist Missionary University, abbots of monasteries, monks from State Sangha organizations, and monks from Sangha universities. Members of pagoda trustees, members of religious organizations, persons who received the religious titles and members of public organizations were also invited.

According to the original plan, the Ministry of Religious Affairs of the Union of Myanmar and the Nenbutsushu Buddhist sect of Japan were to co-sponsor the World Buddhist Summit. A Memorandum of Understanding was signed by both parties in December 2003 with agreement for cost sharing. As a host country, Myanmar was to bear the major expenses. Myanmar government born the cost of publication, security, airport fees, souvenirs, renovation of the venue, sight-seeing, dinners, holding the conference, etc.

Taking advantage of the change of prime minister in Myanmar in October 2004, the Nenbutsushu Buddhist sect of Japan organized some founding members and demanded the postponement of the World Buddhist Summit. There was apparent lack of transparency and frankness on the part of the Nenbutsushu sect. It is absolutely impossible for a government organization like the Ministry of Religious Affairs to succumb to the pressures by a small NGO like Nenbutsushu sect. There is peace and stability in the country and Myanmar is continuing to host other inter-national conferences. Additionally, preparations for the World Buddhist Summit were nearly complete, and there was no valid and sound reason for the postponement of the summit. Therefore, we regard the Nenbutsushu sect's demand for the postponement of the World Buddhist Summit as unjustified and arbitrary. After meeting with the Minister for Religious Affairs on 30 October 2004, the leaders of the Nenbutsushu Buddhist sect withdrew their commitments to co-host the World Buddhist Summit. Nenbutsushu's decision to withdraw the commitments to co-host the World Buddhist Summit amounts to a breach of the Joint Communique signed at the Third World Buddhist Summit and the MoU signed by the Minister for Religious Affairs and president of the World Buddhist Conference. Despite some temporary and minor problems, the Ministry of Religious Affairs of Myanmar as the sole sponsor continued to hold the World Buddhist Summit as planned dropping the name of the Fourth World Buddhist Summit. There was no change of time and venue of the Summit. The Myanmar organizing committee invited more special guests, especially the disciples of S.N. Goenka, a world meditation master. The result as you see was the holding of the World Buddhist Summit on a grand scale with the attendance of genuine Buddhist friends around the world. Myanmar organizing committee adopts the Buddhist attitudes of forgiveness; we invited all those who wished to attend the summit.

This World Buddhist Summit of 2004 will be a landmark in the history of Buddhism like the Sixth Buddhist Council. It took place

in our land of Dhamma where nearly 500000 monks reside and eleven outstanding Mahatheras who can commit the whole Tipitaka texts to their memories are still alive. Sangha organizations at different levels are well established under the direction of State Sangha Mahanayaka Committee. Ministry of Religious Affair with more than 2000 staff is taking care of interests of the Sangha throughout the country. In addition, the World Buddhist Summit was attended by Prime Ministers of Theravada countries, Sangharajas, honoured guests, and observers from 36 countries. True to its name, the World Buddhist Summit was attended by broadly represented Sangha from all the continents. It reaffirms Myanmar's central position in the Theravada world and Myanmar's commitment to world Buddhist unity under the banner of the original teachings of the Lord Buddha. This summit will bring the timeless teachings of the Buddha to bear upon the worldwide problems of violence, terrorism and instability, and contribute to relaxation of tensions.

On behalf of the Ministry of Religious Affairs, State Sangha Mahanayaka Committee, 500000 monks and Myanmar people, Myanmar working committee would like to thank all those people who contributed their time, money and labour for the successful holding of the World Buddhist Summit. We would like to apologize for any shortcomings and inconveniences met by our honoured guests during their stay in Myanmar. We would also like to share our merits with all the sentient beings and, once again, we wish all of you every success and happiness.

**Brig-General Thura Myint Maung**
**Minister for Religious Affairs**
**President of the Working Committee**
**The World Buddhist Summit**
**30 November 2004**

Ven. Uttama of Czech Republic thanks the host Myanmar for holding World Buddhist Summit.

Most respected Sanghas,
Dear brothers and sisters in Dhamma!

I was given the privilege to announce this world Buddhist Summit is now half over. The first part was this meeting here in the historical Maha Pasana Cave where we have discussed, where we were exchanging our experience, where we were inspiring each other to propagate the Buddha Dhamma, Buddha Sasana in the world. But this was probably the easy part of our task. There is more difficult part, which is in front of us, which is ahead of us to bring all this inspiration and knowledge into practice in our lands to teach the Dhamma, to spread the message of our lord Buddha.

I was highly surprised by the number of well wishing messages sent to this summit. Yesterday, I was going through the printed book which is just the list of all these messages sent by presidents, by leaders of the countries, sent by prime ministers, by ambassadors; some of these world nation leaders have come here even personally to express us their sympathy, their support, their trust in our work. On the other side, it gives me also the idea that these countries and the whole world really need us, count on us. The peaceful message of Lord Buddha is really necessary for the world right now more than ever other time.

To say the truth I was highly surprised when the Sayadaw has assigned a western monk to express the words of gratitude. The western people are rather known to be very critical, to be the masters of critical thoughts without even knowing deeply. Western people are great in criticism but this time it is really different.

My heart is overflowing with measureless gratitude to the organizing committee of this summit. In the beginning I was talking to somebody from the organizing committee and he told me that the committee was working for two years to prepare, to coordinate this enormous gathering. So much effort and even the donation of the Myanmar government which helps financially and in all other ways bring such a magnificent gathering together.

This morning I came by car and we took the other way. We went around the Maha Pasana Cave. It was such an impression as if it is some deva land. So many flowers! Such a beautiful surrounding here! So I am deeply touched and im-

pressed by all these efforts the organizing committee gave, the importance the organizing committee has given to this meeting. On the other side it is given most of responsibility on us to do our work at best we can with great resolution to spread the Dhamma in our countries. I hope to continue my work in the Czech Republic, the country of my birth.

In the Czech Republic, when we finish some very wholesome activities, perhaps some Dhamma seminars or some meditation retreats usually we finish with a very short and brief reflection of gratitude And I would invite anyone who wishes to reflect together with me. Like metta meditation, we start always sending gratitude towards ourselves. For the awakening wisdom in our heart that we have this decision, this wisdom to have the opportunity to take part in such a wonderful gathering, expressing the gratitude towards oneself. But in the next turn of course the greatest gratitude belongs to our Lord Buddha for all the teachings he gave us, for all the preparatory time when he was accumulating Paramis to wake up in the supreme enlightenment and to help countless beings of this world with his message. All the Buddhas of the history meet our greatest gratitude and also our teachers, our parents, our Dhamma friends! We should include in the field of our gratitude the organizing committee for working so well to take care of the guests in such a magnificent manner. I am appreciating deeply all the work which has been done.

In the Czech Republic when we finish the reflection we always recite we share the merit with the whole universe with the short recitation.

Bhavatu sabba maṅgalaṁ, Rakkhantu sabba devatā;
Sabba Buddhānubhāvena, Sadā sukhī bhavantute.

Bhavatu sabba maṅgalaṁ, Rakkhantu sabba devatā;
Sabba Dhammānubhāvena, Sadā sukhī bhavantute.

Bhavatu sabba maṅgalaṁ, Rakkhantu sabba devatā;
Sabba Saṁghānubhāvena, Sadā sukhī bhavantute.

# Closing Speech

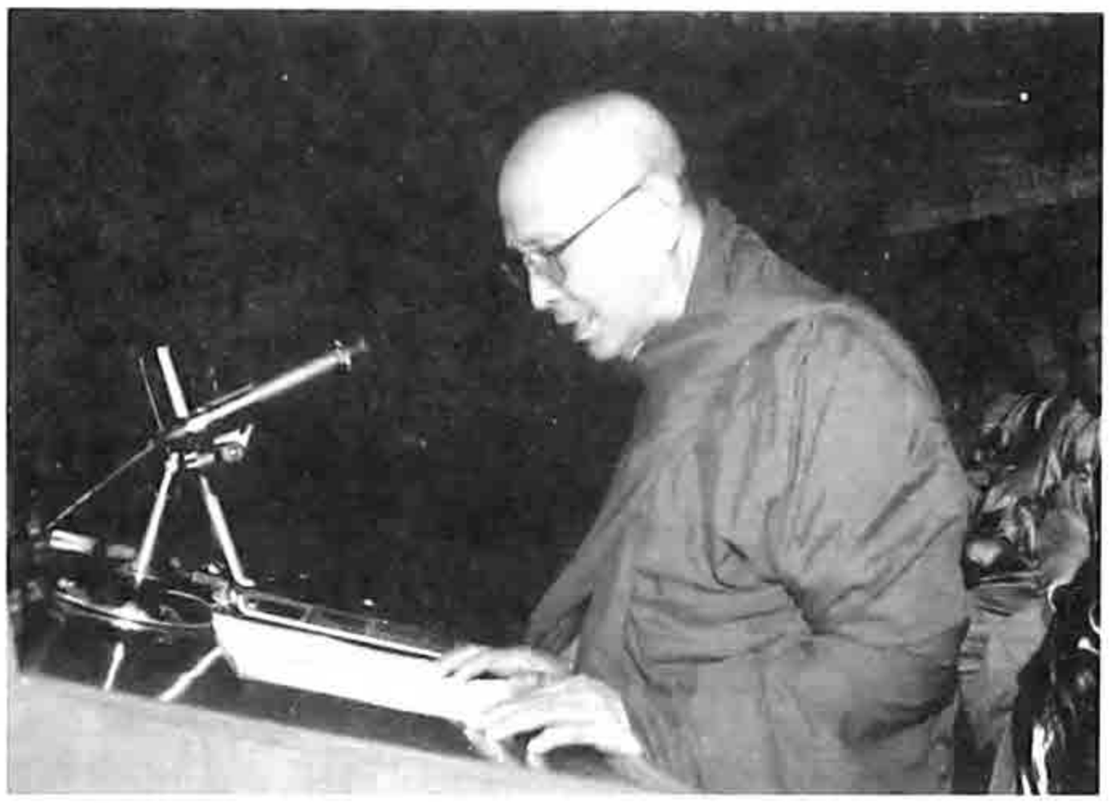
by

U Sīlānandābhivaṁsa
Rector Sayadaw
International Theravāda Buddhist Missionary University
Dhammapala Hill, Mayangon, Yangon

Your Holinesses,
Your Most Venerable Mahatheras,
Distinguished Guests,
Friends in the Dhamma,
Ladies and Gentlemen,

The Buddhist Summit will be brought to a glorious end a few moments from now. As you know the Government of Myanmar and its people have spared no effort both physically and financially to make it a success and I hope that have been accomplished quite well. But however much they have endeavoured, if there were no participants it would come to nothing. Now that you have participated in this historic event quite enthusiastically as speakers, panelists, discussionists and so on. This Summit has come to a resounding success. Therefore the success is due to both the Government and people of Myanmar on the one hand and the participants like you on the other.

This Summit is convened on the principle of unity among Buddhists regardless of their being Theravada or Mahayana or Vajrayana, etc. We have invited delegates from thirty-five countries and as a record, I would like to read the names of those countries here. The names of the countries will be in alphabetical order: They are -



Australia, Austria, Bangladesh, Belgium, Cambodia, Canada, China, Czechoslovakia, England, France, Germany, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, South Korea, Laos, Malaysia, Mongolia, Mexico, Nepal, Netherlands, Romania, Russia, Singapore, Sri Lanka, Sweden, Switzerland, Thailand, USA, Venezuela, Vietnam, Myanmar.

If you look at the list you will notice that the Buddhist Summit has invited quite a lot and all attended the Summit with a good will. It is a great achievement of the Myanmar Government and people if we take into account that the other co-sponsor has pulled out of this Summit.

To tell you the truth, it is not at all possible for all Buddhists to become once again without the labels Theravada, Mahayana, Vajrayana, etc., but we have some Teachings of the Buddha in common, or which every Buddhist is likely to admit that they are authentic teachings of the Buddha. On these we

will concentrate and spread to the world both in our countries and in foreign countries. For example, the teaching of the Four Noble Truths: Every Buddhist Sect believes that it is the authentic teaching of the Buddha and so we can co-operate in teaching it to the world. The Noble Eightfold Path which is one of the Four Noble Truths is an important one and we must practice first ourselves and then teach them to the world. The impermanence of all things conditioned, suffering nature of all things conditioned and nonsoul nature of all things both conditioned and unconditioned which are also accepted by all Buddhists are another subjects which we all agree and so we can teach them too. The teaching of the universal love, i.e., love for all beings without exception down to the tiny insects is well-known teaching of the Buddha and also to be compassionate to all beings can be and will be taught to the world, first practicing ourselves and then teaching to the world. There are other teachings as well that are accepted by all sects of Buddhism and we can make effort to teach them. With the principles of Buddhism which are after all universal principles, the world can be made into a place where peace and harmony prevail, and people can live their lives without worry and anxiety.

As to educating the people of the world we must say that the First Fellowship of Buddhists held in 1950 in Colombo unanimously decided the term Hinayana should be dropped when referring to Buddhism existing in Sri Lanka, Thailand, Myanmar, Cambodia and Laos, etc. I would like to add that the term Hinayana should be dropped from usage altogether since it implies that the person who used that term thinks that those termed Hinayana are inferior to the Mahayana and Vajrayana. In these days it is not a good manner to refer to others rather than one's own as inferior. And also for the sake of unity we would avoid it altogether in our speeches, books and so on.

The other thing is commercial companies using the Buddha image and other Buddhist Symbols in commercial objects to promote their sales. We must tell them without being rude or violent to leave Buddhists alone and not to desecrate our sacred objects in commercializing their commodities.

We are grateful to the Government of Myanmar for permitting us to use the Internet, the expediency of which made work smooth. Without that the Summit would not run so smoothly. In the future also I hope that the Government will allow us to use the Internet in propagating Buddhist Teachings to the world. As for today I am teaching by phone the Patimokkha to the students in Taiwan and America. I teach through the phone because the place where I live, Half Moon Bay in California, has no adequate phone connection by computers yet, but my students listen to my talk through their computers, and they said that my voice was very clear. Thus teaching through the Internet can reach many listeners, without myself ever leaving my place.

Last but not least, I understand that it is arranged for you to go on a pilgrimage to Bagan and Mandalay with the compliments of Myanmar Government and people. You will find many interesting things, especially the archeological things of religious interest. It is good to know even a little of their culture when you learn something about their religion. I hope you will find many things there. When you visit Bagan, I would like to ask you to make it a must to see two inscriptions in Bagan. One is called Rajakumara or Myazedi inscription. It has a parallel in Egyptian Archeology. You know the Rosetta stone. It was written in three languages and it was through this inscription that Egyptologists could decipher the hieroglyphs of Egyptian language. Quite similarly, Rajakumara or Myazedi inscription was written in Pāḷi, Pyu, Mon and Myanmar languages on its four sides. It was from this inscription that Myanmar people were able to decipher to some extent the Pyu language. The subject written was just the dedication when King Kyansittha was ill and his son wanted it to dedicate the Buddha image before the King died.

The other inscription was the Shwegugyi inscription in Shwegugyi Pagoda in Bagan. In the pagoda were inlaid two slabs of inscription on each side of the wall in the inner pagoda. It was put there by King Alaungsithu, the donor of the pagoda. The inscription contains one hundred elegant Pāḷi verses expressing his compassion for all beings who were suffering in the round of rebirths and inspiring for Buddhahood. It is indeed a rare experience that one sees the inspiration for Buddhahood on an inscription. It clearly shows that Buddhahood was not unknown to Theravada Buddhists and here the King himself was inspiring for Buddhahood. In the end the inscription ends with two additional verses in Sanskrit.

In Mandalay you will see the Tipitaka on 729 marble slabs donated by King Mindon in 1868. Each marble slab is about five feet in height and three and a half feet across and about five inches thick. Each slab is housed in a shrine, and they were put in the Kuthodaw Pagoda in Mandalay. Near that Pagoda there is another Pagoda, called Sandamuni Pagoda where you can see the Commentaries written on marble slabs which was put there by Hermit U Khanti.

These are the highlights you will see on your pilgrimage.

In conclusion we would like to thank all of you for participating in this Historical Summit, and to all the staff and others from top to bottom who made every effort for the participants to be comfortable, and also we must not forget to thank Sitagu Sayadaw and his staff who from the very beginning to the end worked hard to make the Summit what it is, leaving no stones unturned in doing so.

May you all be well, happy and peaceful!

May the Dharma prevail in the world!

May the Original Teachings of the Buddha continue to exist in its pristine purity!

# THE WORLD BUDDHIST SUMMIT

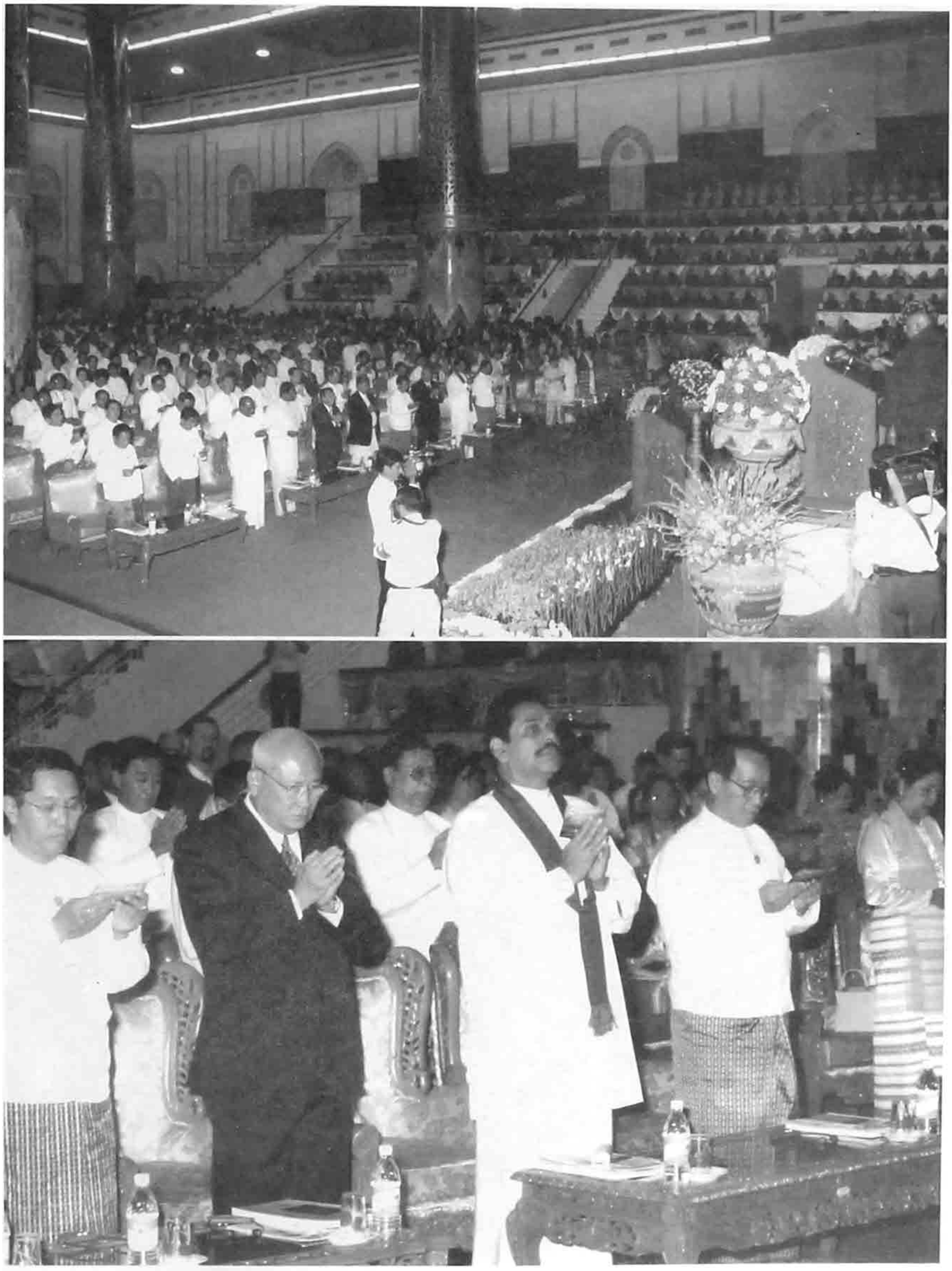
**9 - 11 December, 2004**

**YANGON, MYANMAR**

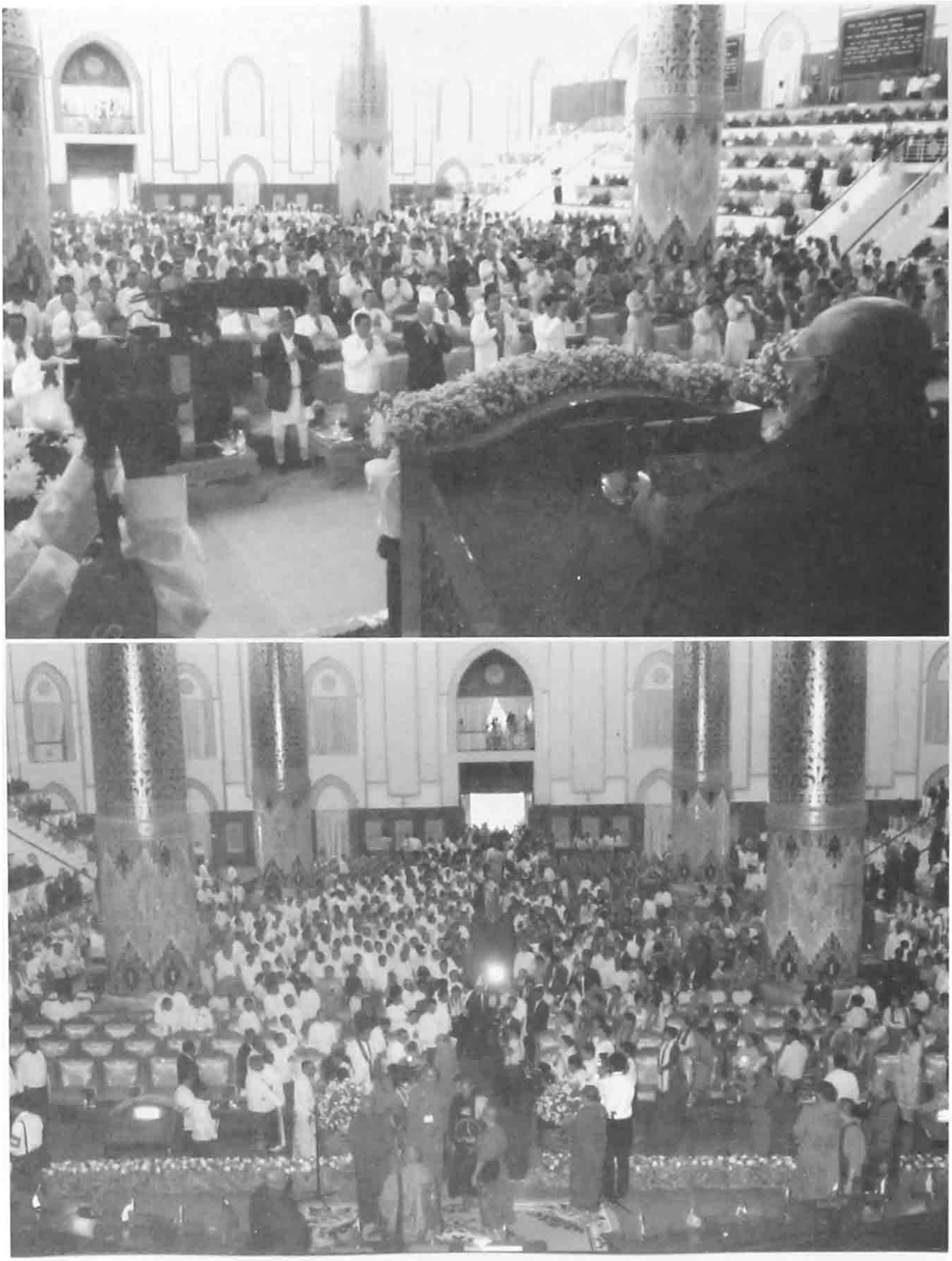
စိရံ တိဋ္ဌတု လောကသ္မိံ၊ သမ္မာသမ္ဗုဒ္ဓသာသနံ။
တသ္မိံ သဂါရဝါ နိစ္စံ၊ ဟောန္တု သဗ္ဗေပိ ပါဏိနော။ ။

Ciraṃ tiṭṭhatu lokasmiṁ, sammāsambuddhasāsanaṁ.
Tasmiṁ sagāravā niccaṁ, hontu sabbepi pāṇino.

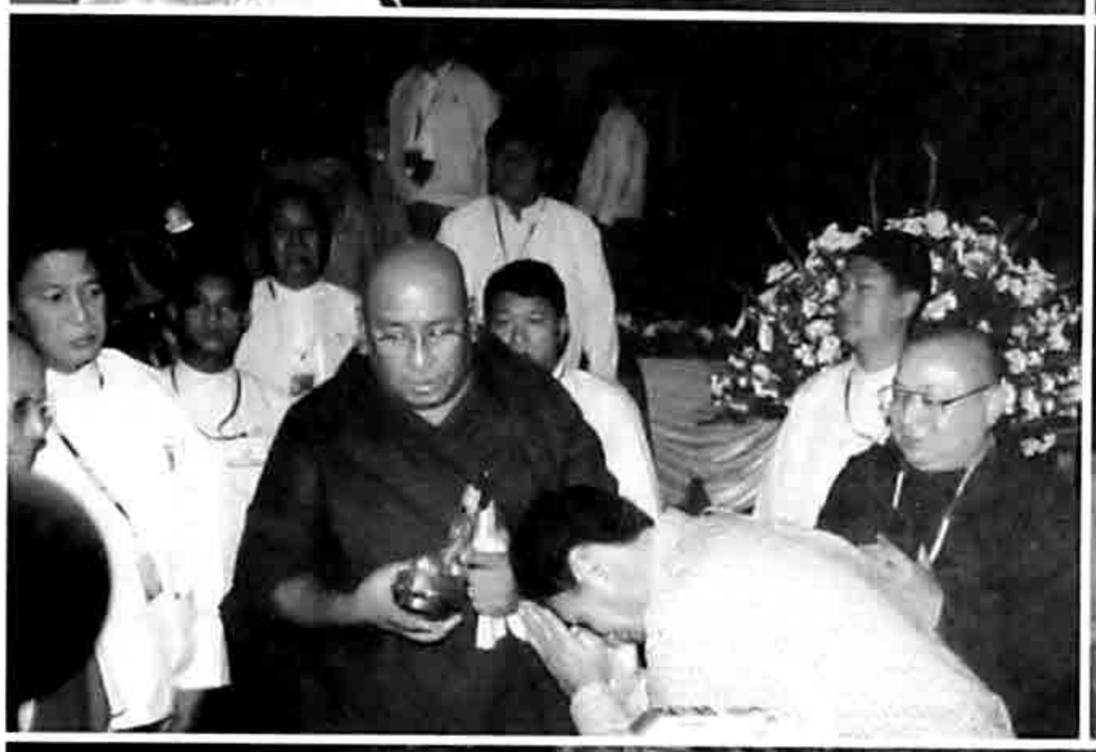
May the teaching of the Enlightened One last long in the world!
May all beings pay their due respect to it always!

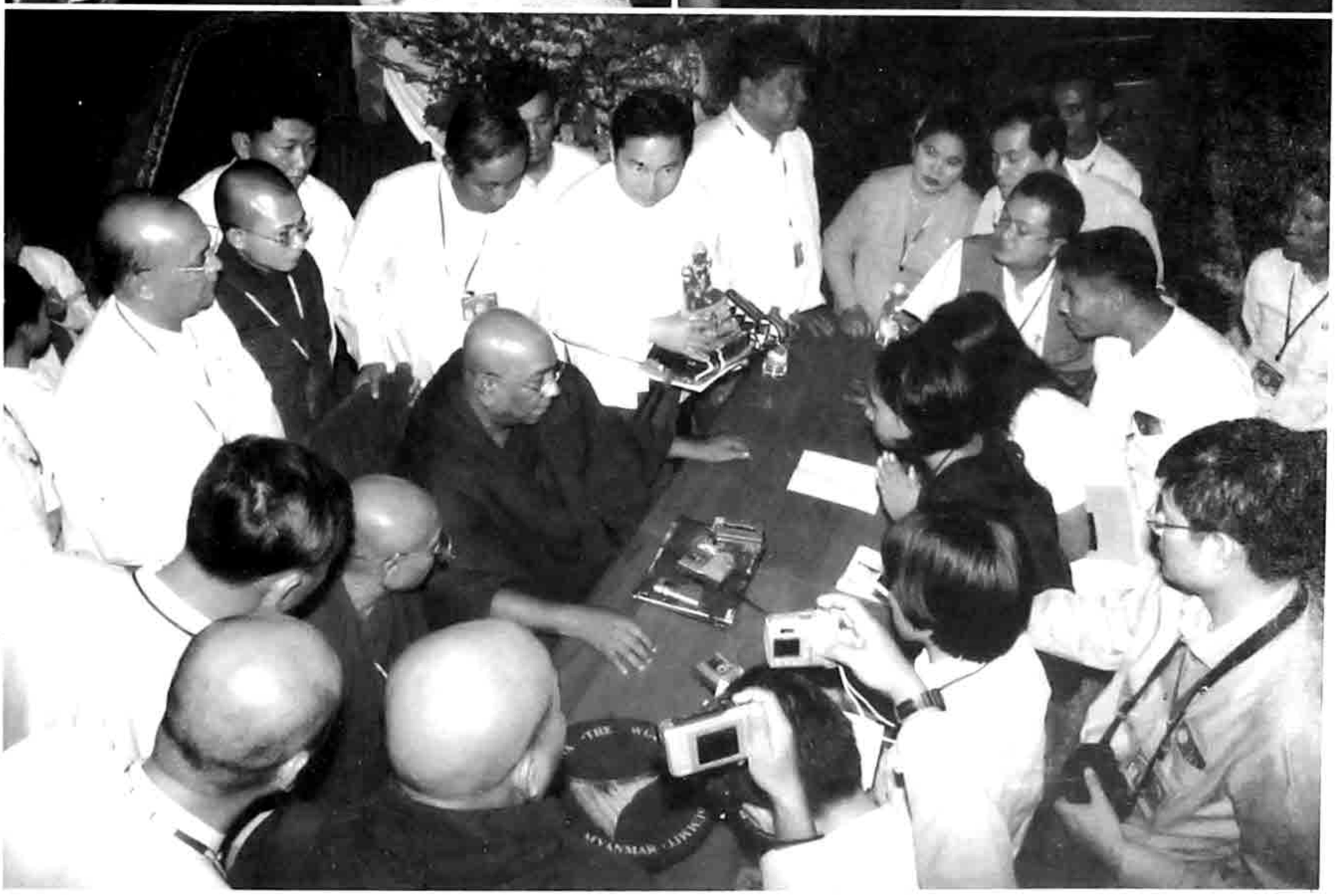


All delegates from various countries taking part in closing ceremony by reciting "Ciraṃ tiṭṭhatu lokasmiṁ sammāsambuddha sāsanaṁ, Tasmiṃ sagāravā niccaṁ hontu sabbepi pānino" three times.



All delegates from various countries taking part in closing ceremony by reciting "Ciraṃ tiṭṭhatu lokasmiṁ sammāsambuddha sāsanaṁ, Tasmiṁ sagāravā niccaṁ hontu sabbepi pānino" three times.

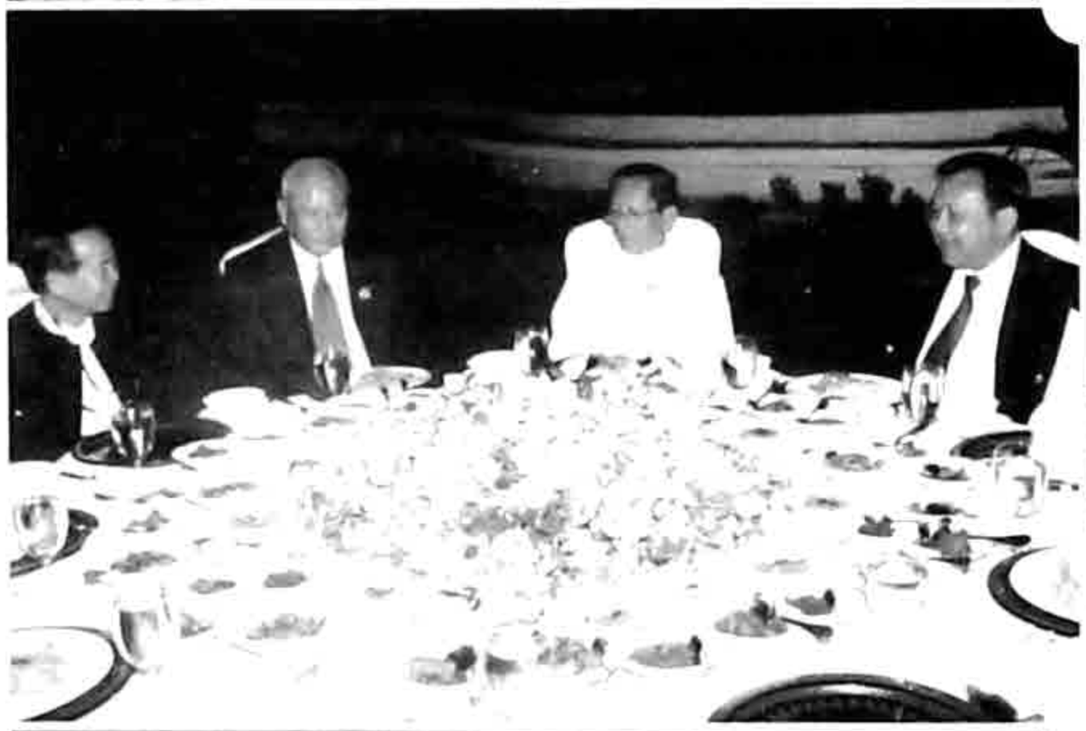




The World Buddhist Summit is successfully finished and people are seen happily at the end of closing ceremony in Mahapasana Cave.

Taking pictures at the end of closing ceremony of The World Buddhist Summit.

Taking pictures at the end of closing ceremony of The World Buddhist Summit.



Offering special dinner to all delegates after closing ceremony of World Buddhist Summit.

GOODWILL MESSAGE

# THE WORLD BUDDHIST SUMMIT

## Mahāpāsāṇa Cave, Yangon Myanmar

9, 10, 11 - December - 2004

# Goodwill Message

All beings be happy
H.H. SANGHARAJA DHARMASEN MAHATHERO
Aghamaha Saddhamma Jotikadhaja (Myanmar)
Supreme Patriarch
The Supreme Sangha Council of Bangladesh, Lord Abbot
Unainpura Lankaram, Bangladesh

The Venerable President of the World Buddhist Summit, the Venerable secretary Genearl, The Office-bearers, Members of Sangha, Distinguished Officials of State, Distinguished Delegates, Guests, Ladies and Gentlemen.

Today I am extremely glad and happy to be invited to attend theWorld Buddhist Summit (World Buddhist Conference) at Mahapasana cave of Myanmar where the sixth Great Buddhist Council was held. I am greatly overwhelmed and proud of attending. At first I convey my respectful greetings and best wishes to all esteemed participants. The summit is being held at such important moment that it has made a healthy opportunity for all participants to be united strongly with a pronounced aim of playing a vital role for peace, tranquility, enlightenment, better understanding by conquering greed, anger and ignorance which made us blind.

HONOURABLE PRESIDENT

We have strong belief and confidence that the World Buddhist Summit will play a tremendous part in spreading the true Buddhist ideals and Philosophy in the 21st Century and bringing closer the different Buddhist Cultures of the world and consolidating the bond of fraternity among the Buddhists and maintaining relation with the people at the world in sprit of coexistence and co-operation friendship.

Man has conquered the space. He is even trying to elevate himself a super being but man has not been capable of conducting himself as a decent human being because of having no love and compassion for others. Only material gains without spiritual acquisition do not provide true lasting happiness.

If we study world history concerning man's behaviors in the past, we will undoubtly agree that modern man's moral conduct is not better than of his ancestors although we tend to claim glory of our civilization. Some

modern thinkers are of the opinion that evil is a natural part of man's make up and trying to make him good and pure is simply an impractical and futile task. They point to the terrifying evil actions of murder, violence, rape, pillage carried on by all types of people. They argue that in spite of efforts of civilized man, we have continued to the horrors of persecution in almost every country. As such some thinkers are giving up hope of ever improving the human race of violence.

YOUR EXCELLENCY

Only Buddhism can protect man from violence. Lord Buddha teaches man to live in peace and harmony. The great teacher Lord Buddha exhorted his followers not to take his teachings in blind faith but to accept them only after close investigation and enquiry as to whether the teachings are really acceptable according to ones's own common sense, intelligence and experience. His simple teaching is "Do good, shun evil and purify the mind". If we follow and practice the noble eightfold path and the five precepts in our every day life our mind will be purified and freed from all evils. Practice associated with wisdom giving birth to love and compassion are necessary for world peace. Hatred can never be eradicated by hatred but only through love and compassion, which may be easily attained through meditation and practice.

LADIES AND GENTLEMEN

Now I would like to tell that some important steps should be taken for us to overcome the barriers created by difference among the Buddhist traditions, cultures, and nationalities. It is high time to take positive and practical measures to reduce the distance among the numerous Buddhist fraternities like Theravada, Mahayana, Vajrayana. Kalachakrajayana, Sahajayana, Tibetan tradition, Zen and others functioning under different names and forge once and for all the cordiality, solidarity and oneness among all these traditions.

These different faiths and beliefs have led the conversion of Buddhists into other religions in some Buddhist and non-Buddhist countries of South Asia. They suffer from various diseases. Economically, educationally and politically they are undeveloped. So I like to draw the attention of all participants in the Summit to eke out ways to stand by them.

HIS HOLINESS, VENERABLES AND EXCELLENCIES

The Buddhist people of my country, Bangladesh, are proud of their glorious past tradition and heritage. The most outstanding monk, Bhikkhu Shilabhadra, the Principal of the biggest University in Nalanda was born in Comilla, Bangladesh. The most outstanding Saint Atisha Dipankar Srijnan was bron in Bagrajogini Village of Vikrampur, Dhaka, Bangladesh. Professor Benimadab Barua, First D.Lit of Indian Sub-continent and Asia was born in Mohamuni Pahartali, Chittagong, Bangladesh. The most dedicated and noble soul Karmagogi Kripasharan Mahathero was born in my village Unainpura, Chittagong, Bangladesh. I like to draw the kind attention of esteemed participants to come forward to revive our past glory.

In conclusion, I humbly pay my best respects and best wishes to the Ven. Monks and to the people of Myanmar where my venerable teachers late Ghyanishwar Mahathero and late Bangshawadip Mahathero carried on their Dhamma studies with the cordial help and cooperation from the government.

Once again I would like to express Buddhists my deep thanks on behalf of the people of Bangladesh to the organizing committee, the Budhist Summit, Government and people of Myanmar for their sincere hospitality and kindness.

ព្រះមហាសុមេធាធិបតី
សម្តេចព្រះសង្ឃរាជ គណៈមហានិកាយ
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Message
from H. H. Samdech Tep Vong,
the Supreme Patriarch of Mahanikaya Order of Cambodia
to World Buddhist Summit

I have great pleasure and honor to send this congratulatory message to the World Buddhist Summit-World Buddhist Conference being held from December 9-13, 2004, at the historic and beautiful Maha Pasana Cave, the **venue** of the Sixth Great Buddhist Council, and at the Shwedagon Pagoda, in Yangon, the capital city of the Union of Myanmar.

I would like to avail myself of this precious opportunity to pay my profound **heart-felt** tribute to the Most Ven. Bhikkhusanghas for their untiring efforts to propagate the true teachings of the Buddha in the world for the sake of peace and happiness of all mankind. I also would like to extend my warm congratulation to the government, and the people of the Union of Myanmar, and to the organizing committee of Myanmar in successful planning and organizing the World Buddhist Summit, which is another epoch-making in the history of Buddhism.

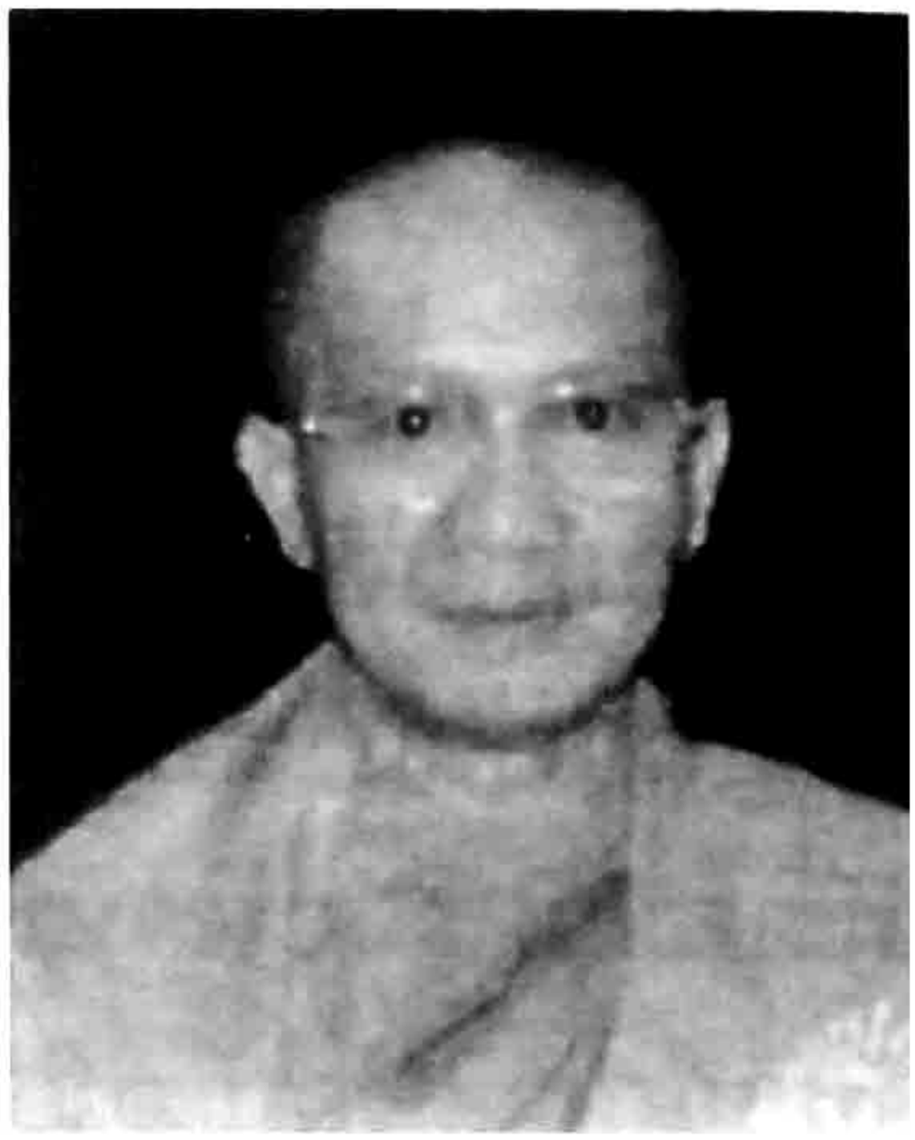
The World Buddhist Summit has successfully brought all Buddhist traditions from all over the world together with the noble objective to make collective contributions to peace, harmony and prosperity of the world. Given the uncertainty of the world today, the eternal message of the Buddha is more needed than ever before, particularly the teachings on universal love, compassion, tolerance, non-violence and altruism.

Being one of the oldest religions on earth, Buddhism has enormously contributed to the world in all spheres, and has been a guiding lamplight to millions of people in the globe. Therefore, the holding of the World Buddhist Summit in which world Buddhist leaders and delegates take their invaluable part is extremely important. I'm confident that the Summit will succed in promoting unity, solidarity and brotherhood not only among Buddhists but also among people meeting noble objective of true peace, serenity, happiness and prosperity for all mankind.

I would like to wish the President and distinguished delegates of the World Buddhist Summit a great success in their deliberations.

August 30, 2004

H.H. Samdech Tep Vong
The Supreme Patriarch of Mahanikaya Order of Cambodia



# Good will Message

Sangharajah Bour Kry
Supreme Patriarch of Dhammayuthinikaya
Order of Cambodia

Your Holinesses,
Most Venerables, Venerables,
Excellencies,
Ladies and Gentlemen,

The world is blind; rare are those who see. The few person who see must educate the others and particulary the young generation to see better and more."To See" does not mean to say to content ourselves to accept the things, the people and the events that materialize before our eyes. It is in fact to attempt to go beyond starting appearances. It is a kind of transcendence of the correctness of view. It is not a question either to seek something behind such or such small or large events. It will initially be necessary to exempt from the knowledge of the truth according to the Master, the absolute Truth is that there is nothing absolute in this world, that all is relative, is conditioned and impermanent. The young and the younger ones must acquire this notion of the Truth by understanding it in the following way: to see the things as they are without illusion or ignorance. The Truth the only thing that you could do is to see it and to understand it. To be able to understand compassion and universal love, it is necessary to understand the concept of truth. It is the doctrine of the Dependent Origination (paṭicca samu pāda) which is highlighted and is a synthetic method according to which nothing in the world is absolute, all thing being conditioned, relative and interdependent. It is relativity. The young people must spiritually

intergrate the following formula stated by the Blessed One: "When this is that is; that is appearing, that appears; when this is not, that is not; this is ceasing, that ceases.... But those who take truth as truth and delusion as delusion, those who feed themselves in the pasture of accurate thinking will achieve the real. Then it will only be a question of pursuing the education of the young people by the development and the improvement of one of the three essential elements of the training and the Buddhist discipline which is the ethical conduct.

This last one is based on the vast conception of this universal love and compassion for all living beings. A lot of fervent Buddhist laymen forget this great ideal of the teachings of the Master. Therefore, these Buddhist laymen lose themselves often to the dry philosophical and metaphysical ramblings on Buddhism by forgetting that a true Buddhist, understanding with intelligence and wisdom the things such as they are, are full with love and compassion for all the living beings. It is said from the beginning that the Buddha taught "for the good of the great number, for the happiness of the great number, by compassion for the world." The young generations must understand that the ethical conduct comprises three factors the Righ Speech, Right Action and the Right Livelihood. The Right Speech consists of abstaining from all forms of false and harmful words. One must say the truth, one must employ friendly, benevolent, pleasant and soft words that are meaningful and useful. One must speak at the right time and at a suitable place. If there is nothing to say, one will have to keep a "noble silence". The Right Action aims at promoting a moral, honorable and peaceful conduct and at helping the others in this way, Lastly, the Right Livelihood consists of abstaining from earning a living in an occupation that is harmful to others. The young people must understand that ethical and moral conduct aims at ensuring a happy and harmonious existence for them. They must learn that it is the essential foundation of any higher realization. The young people will be able to aspire to no spiritual development without this moral base. It is under this only condition that a society of compassion could be envisioned.

Your Holinesses,
Most Venerables, Venerables,
Excellencies,
Ladies and Gentlemen,

It is not a matter of imposing a moral value but more about a code of conduct. Rulers tell common people that we are all equal whereas the fact in daily life proves them the opposite. It is therefore not surprising that compassion would not mean anything for the population. We want a good moral world. Yet, we have not given ourselves any means to achieve this goal. It appears that the so called international community did the choice of morality without demanding its implication. In this precise case, we must be willing to act in order to establish a better moral world at risk of being discredited. As the Lord Buddha said one day, "If we behave ourselves as well as when we preach to the other, we can thus lead them". This means that before telling other people what they should do, one must already apply the advice given around not touch the generations of today. But for the next generations, it would be such a disappointment which could go until a loss of faith in what the older have tried to build up for half a century; a society of peace and agreement, a society of compassion. It would be the opened door to an aggressive society. Even the thought became a weapon of negation of the other. In the example of Ashoka, Buddhism aims at creating a society which would renounce the ruinous fight for power, where the tranquility and peace would prevail on the victory and the defeat; where there would be more respect for mankind that conquers itself rather than conquering millon beings by the military and economic war; where compassion would be the engine of the action; where in peace, friendship and harmony, in the world where material satisfaction, the life would be directed towards the highest goal and noblest of the attainment of the Ultimate Truth.

Other subjectives are bent on opposing to this Buddhist view about the human society, there are several types of societies trying to show another point of views. Buddhism must respect it according to the teaching of Lord Buddha. Unavoidably, these different types of societies will come into ideological conflicts. Man, as an individual, having the ability of being good and bad, is drowning himself into a sterile debate on what kind of society is better in order to reduce his own animal side. He has forgotten the essential of this issue: Compassion. Buddhism does not forget him. It is not only a matter of saying that respects human being. We have to apply this. The origin of troubles and conflicts of all civilizations is, first of all, a non-respect for the other. It is not a question of accusing a functional system that allows one society to work harmoniously. It is a matter of finding ways to reduce some perverse effects of human nature in a relation of human society with other human society. Repetitively and fascinatingly, it is a problem of being conscious of what each persons is. It is fully true that nobody can oblige someone to know how to take his responsibilities. Still, we can nevertheless ask a clear, it would be at risk of danger because of the impermanence of things. That would be functional or dysfunctional. An operating system is based on the acceptance of others (the minority) by the other ones (the majority). To accept is giving the other a possibility to review his own historical site without feeling menaced on the ground of his existence. Acceptance for the other is as well as acceptance for one's self in his failings and his qualities. This is compassion.

Your Holinesses,
Most Venerables, Venerables,
Excellencies,
Ladies and Gentlemen,

To reach such a state of mind, one has to endure and take patience that resorts more to calm and serenity than to a flurry of activities. Man will need some sort of an education, not only classical education which refers mainly to the acquisition of technical knowhow, but rather an education that stirs sensitivity and confirms it as the guardian of oneself.

It will be necessary for us to show, we the holders of the knowledge, the way to be followed to the younger generation which wish to begin a spiritual development. To show this way, we will have to show that Buddhism is a system which allows all, ordinary men and women, to put all the words of the Master into practice. It will be necessary for us to show by our example the way which leads to compassion and, by doing this, to happiness so that one day, all the individuals, men and women, apply the same words as Bouddha: "One can conquer million in the battle, but only the one who conquers himself, only him is the greatest conqueror.

May all beings live in Peace and Serenity.
Thank you for your attention.
Sangharajah BOUR KRY
Superme Patriarch of Cambodia.

# Goodwill Message

Most Ven. Dr. Phra Maha Vichit SNGHARAJ
President of Lao Buddhist Fellowship
Organization to the World Buddhist Conference in
the Union of Myanmar
Laos PDR

My Homage to Triple Gem,

Esteemed the Presidium,

Distinguished delegates and guests, Ladies and Gentlemen.

It is my pleasure and honor to make a speech to the significant Conference on behalf of the Lao Buddhist Delegation as well as the Lao Buddhist Fellowship Organization of the Laos People's Democratic Republic. Allow me to express my sincere thanks to the organizing committee of the World Buddhist Conference, especially Thura Myint Maung, Minister for Religious Affairs of Myanmar Government who invited us to this significant conference, held in the Land of Ukkalapa (Yangon) where two Brothers Tapussa and Bhallika received Lord Buddha's eight Sacred hairs which have been enshrined in Shwedagon Pagoda (Golden Pagoda) in the Union of Myanmar.

I would like to avail myself of this opportunity to express my best wishes and warmest congratulations to all eminent participants of this significant conference, which is taken place at a time when the world and the regional situation undergo complicated changes due to the scourge of terrorism and to facing economic crisis as well as any forms of the racial conflict in many regions of the world, but it generally tends towards

world peace and cooperation among the nations on the basis of Five Principles of Peaceful Co-existence.

Esteemed the Presidium.....

The Conference is a remarkable event in the history of Buddhism because it is taken place in Maha Pasana Guha where 2500 Venerable monks have assembled (Buddhist Council) to recite Tipiṭaka in the Year BE. 2500 and now the top Buddhists Leaders gather here to exchange views on how to bring Lord Buddha's Teachings into wide propagation to people of the world in order to promote peace, justice, unity and peaceful co-existence. It is also to review the implementation of the spirits of the previous conference.

Concerning the propagation of Buddhism in Laos PDR, Venerable monks are used to carry out their daily routine by preaching and training the Dhamma (Buddhist doctrines) to lay devotees on the 8th, 14th and 15th day of a month, especially this year, Lao Buddhist Fellowship Organization General Conference was held to reform its organization in the country, samaneras ordination ceremony was performed and training course of Meditation was also organized for Venerable monks, novices and lay devotees.

To promote Lao Buddhist monks, traditional role in the propagation of Buddhism and social welfares, Lao Buddhist Fellowship Organization has set up the Mettadhamma Project to prevent AIDS authorized by the Lao Government and under financial support by UNICEF to the Lao PDR. The Mettadhamma committee has convened a Seminar against AIDS based on Five Precepts, Four Way of destruction and Eight Noble Paths.

Through the Seminar and Training Course, they understood the danger of HIV, AIDS, Drug and danger of four ways of destruction which are the danger to human beings and the main obstacle to economic and cultural development. In addition, Venerable monks and novices have paid their attention to renovate and maintain monasteries and Buddhist holy places. They also took part in giving free treatment to people with traditional medicine and planting fruit-trees, medicinal plants or herbs and industrial trees for environmental protection. The next plan of Buddhist Propagation is to continue to hold Meditation Training Courses in some more provinces for Venerable monks, novices, nuns and lay devotees, to preach the Dhamma to old and young people on the Buddhist holy days especially on 8th, 14th and 15th day of a month and the Dhamma preaching will be on the air, television, Newspaper, Journal etc....

Respected chairman and participants,

The World Buddhist Conference should carry on the propagation of Buddhism and the culture to the world and lead all Buddhists to practice Lord Buddha's compassion, to co-operate one another, and to work together for the realization of peace, happiness and tranquility of all mankind. In order to fulfill the Conference Objectives, we Lao Buddhist as well as ethnic People share and fully support the conference and would like to call on Buddhists of all Sects, the disciples of the same Buddha to unite together to make our world a domain of peace, independence, Democracy, Unity and Prosperity.

May I wish respected chairman and participants good bealth. May the World Buddhist Conference crown with a great success.

Sabbe Satta Sukhita Honta

May all beings be happy.

# Message of Honour
## from H.E. Maj-Gen Kyi Aung
## Minister for the Ministry of Culture, Union of Myanmar
## to the World Buddhist Summit

I, Major General Kyi Aung, Minister for the Ministry of Culture, first and foremost pay my profound obeisance in the traditional Buddhist manner to the Most Venerable Patrons of Sangha, who are also Heads of the Buddha Sasana. And the Ministry of Culture supplicates metta to the Heads of State, Heads of Delegation, Representatives, the Buddhist Faithful and citizens of world nations for their good health, prosperity, physical and mental well-being and long life more than hundred years without any pain and disease.

Buddho Loke Samuppanno
Hitāya Sabbapāṇinaṁ
Dhammo Loke Samuppanno
Hitāya Sabbapāṇinaṁ
Saṁgho Loke Samuppanno
Hitāya Sabbapāṇinaṁ

• The Enlightenment of the Buddhas is for the benefit and well being of mankind.

• The emergence of the Dhamma is for the benefit and well being of mankind.

• The emergence of the Sangha is for the benefit and well-being of mankind. This is the firm belief of all Buddhist faithful.

World Buddhist Summits are being held in full esteem, obeisance and true belief as they represent the real image of the Buddha, the Dhamma and the Sangha, revered by Buddhists throughout the world and it is true that millions of world Buddhists are longing for the fact that these summits will lead to the prosperity of mankind and to bringing them refuge.

Gautama attained Enlightenment as the Buddha in Maha Sakarit 103 (588 B.C.). The Buddha visited Myanmar several times, reaching Sunapranta Desa, Tampadipa Desa, Ramanya Desa, Taninthayi Desa, Rakkhapura Desa, Yawnaka Desa and also several other parts of Myanmar and strove to firmly set up the Pillar of Buddhism likened to a diamond bore-pile and hoisted the pennant of Arahataphala at its pinnacle. This has been chronicled as at over 2,500 years, parallel to the age of the great Shewdagon Pagoda.

Myanmar Nainggan, being the right land of victory for the Sasana, is so famous because The Buddha Himself conducted His mission here. And also because there are personal effects of the preceding Buddhas and the hair relic, the brow relic, collar bone, teeth and relics of big, small and medium sizes of the Gautama Buddha are enshrined in the pagodas of Myanmar which are so numerous that the pointed finger never misses one. Such being the case, Myanmar is

famous as the Land of Buddha or the Land of Pagodas.

Many treatises the Buddha taught during his lifetime are the Three Piṭakas-(Suttanta, Vinaya and Abhidhamma) and the Five Nikaya after delineation of which the Fifth and Sixth Buddhist Synods were held in Myanmar. Therefore, in Pariyatti Sasana and Paṭipatti Sasana there is no differentiation among the Sangha and the original texts are intact and followed to the letter. Because they have been followed correctly here, Myanmar has been proudly declared a Theravāda Buddhist Nation.

There are over 200,000 Sanghas and over 284,000 novices and nuns, totaling over 484,000, who get support and honour and add to the thriving of the seeds of merit in the Union of Myanmar. Our country shines with the brilliance and magnificence of the robes of the learned Bhikkhu Theras and Theris. Those Sasana Heroes have acquired by rote one, two and three sections of the Pitaka and are titled Tipitakadhara, Dvipitakadhara and Tipitakakovida. The original texts of the Piṭaka are thoroughly versed and kept in their hearts. Therefore, the prospect of prosperity of the future Buddhist Sasana is most encouraging.

With full satisfaction of delight and strong devotion, I, Maj-Gen Kyi Aung, together with the heads of department, officials and families of my ministry, sincerely welcome and honour this great event—the World Buddhist Summit.

It is our ardent hope that this World Buddhist Summit will be able to work towards the accomplishment of the practice of basic Buddhist culture such as forgiveness, contentment, honesty and four sublime livings. In this way, Dhamma will spread worldwide, and every nation will have ample chance of the effective and extensive practice of these virtues.

It is also our expectation that the Sangha Pitara, the Sangha Parinayaka and Heads of Buddhist Missions, Heads of State and the Buddhist Faithful will unanimously work together to alleviate the sufferings of the multitudes due to man-made and natural disasters and lead mankind to reach a state of refuge free from violence.

With these hopes, the Minister for Culture sends this message of honour and pleasure.

May the Buddha Sasana thrive further and perpetuate.

May virtuous words and deeds spread and prevail.

May unvirtuous words and deeds cease and disappear.

May the sublime state of mind and all virtues including compassion
thrive in the hearts of all beings.

May the objectives and future programmes of
the World Buddhist Summit succeed.

May all be able to work effectively toward the propagation and
perpetuation of the Three Saddhama-Desanas of Buddha.

Sukhitā Hotha Dukkha Muñcatha

(Maj-Gen Kyi Aung)
Minister
Ministry of Culture

Embassy of the People's Republic of Bangladesh
Yangon, Myanmar.

[redacted]

No: 523/3

The Embassy of the People's Republic of Bangladesh in Yangon presents its compliments to the Ministry of Foreign Affairs, Government of the Union of Myanmar and has the honour to quote below message of felicitations from the Hon'ble State Minister for Religious Affairs, Mr. Mosharef Hossain Shahjahan, Government of the People's Republic of Bangladesh, addressed to His Excellency Brig, Gen. Thura Myint Mang, Minister of Religious Affairs, Government of the Union of Myanmar.

QUOTE:

His Excellency
Brig. Gen. Thura Myint Maung
Minister of Religious Affairs
Government of the Union of Myanmar.

Excellency,

I am delighted to know that the Government of the Union of Myanmar is holding The World Buddhist Summit in Yangon on 09-11 December 2004. I convey to Your Excellency and through you or who belong to the organization of the Summit my best wishes for the grand success of the auspicious occasion.

I believe that the Summit will congregate the followers of the Buddhism around the world. It will also inspire them to follow the ideals spirit of Buddhism with renewed devotion. I am also hopeful that the Summit will bring the peoples of our two countries closer and enhance people-to-people interaction in the years ahead for greater understanding and engagement between.

I woud like to convey my best wishes for your good health, long life and happiness.

Please accept, Excellency, the assurances of my highest consideration .

Mosharef Hossain Shahjahan
State Minister for Religious Affairs
Government of the People's Republic of Bangladesh

Unquote:

The Embassy would deeply appreciate if the esteemed Ministry could kindly transmit the above message to its highest destination.

The Embassy of the People's of the Republic of Bangladesh in Yangon avails itself of this opportunity to renew to the Ministery of Foregin Affairs, Government of the Union of Myanmar the assurances of its highest consideration.

**Yangon, 20 July 2004**

**Minister of Religious Affairs**
Government of the Union of Myanmar
Yangon

Kind attn: Director - General (Protocol)

ព្រះរាជាណាចក្រកម្ពុជា
ជាតិ សាសនា ព្រះមហាក្សត្រ

ក្រសួងធម្មការ និង សាសនា

លេខ ....011/04.... ប.ស.

*Phnom Penh, 31 August 2004*

**CONGRATULATORY MESSAGE**

***Esteemed Most Venerable,***

***On behalf of Cambodian people, the Royal Government of Cambodia and on my own behalf, I would like to extend my great respect to the Most Venerable and to all followers of the Lord Buddha. I appreciate very much of having the opportunity to attend the World Buddhist conference in the Union of Myanmar.***

*On this auspicious occasion I would like to present my profound admiration and respect to all Honorables and Venerables whose endeavor is to follow the enlightened way of Lord Buddha for the benefit of the world with his teaching and blessing, aiming at promoting understanding, tolerance, peace and prosperity among human beings.*

*In Cambodia, Buddhism is an important way of life for the larger part of our population since our eminent King Jayavarman VII in the 12th century. He established Buddhism in our country and helped villagers built and restored their own pagodas and temples. We, the people of Japan and Cambodia as the people all over the world, have the opportunity to absorb the teaching of Lord Buddha.*

*We are grateful to the tireless effort of the Most Venerable and all followers who work for the cause of the unity of Buddhism in preserving the teaching of Lord Buddha and spreading Dharma to the people of the world in order to attain peace and happiness for all human beings.*

*Please accept, your Most Venerable, the assurances of my highest consideration*

***Khun Haing***
***Senior Minister***
***Minister of Cults and Religions***

# Congratulatory Message from Minister of Culture and Tourism Chung Dong-Chea of the Republic of Korea to the Buddhist Summit Yangon, Myanmar

**December 9-13, 2004**

On behalf of the 20 million Korean Buddhists, I would like to extend my sincere congratulations to you on the Buddhist Summit to be held in Yangon, Myanmar. Buddhist leaders from many countries will participate in this grand event.

We now face numerous threats to world peace. Many people still suffer from starvation and disease as well as the continuing danger of terrorism and war.

It is our great hope that the wisdom and mercy of Buddha will shed light on the future and relieve human suffering and ignorance.

I pray that this conference will be a significant occasion to promote a peaceful world through mercy and love, as well as to eliminate the fear of war and terrorism through close cooperation and mutual understanding among Buddhist communities around the world.

Thank you very much.

Chung Dong-Chea

Chung Dong-Chea
Minister of Culture and Tourism
Republic of Korea

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*புத்த சாசன அமைச்சு* – MINISTRY OF BUDDHA SASANA

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எனது இல.
My No.

ඔබේ අංකය
உமது இல.
Your No.


**Message of Hon. Ratnasiri Wickremanayake, Minister of Buddha Sasana of the Government of the Democratic Socialist Republic of Sri Lanka.**

As the Minister of Buddha Sasana of the Government of Sri Lanka, it gives me great pleasure to send this message of felicitations and good wishes to the World Buddhist Summit to be held in Yangon, Myanmar, from 9th – 11th December 2004. The religious ties between Myanmar (former Burma) and Sri Lanka have been in existence from a long period of time since the establishment of Buddhism in Sri Lanka. The most important community of the Ven'ble Maha Sangha in Sri Lanka traces its present day spiritual descent through the Buddhist Maha Sangha of Burma. The Sri Lankan history records that the founding of the Sri Lanka Amarapura Maha Nikaya and the Sri Lanka Ramanna Nikaya too originated from this country.

I am made to understand that the World Buddhist Summit is to be held at the Maha Pasana Cave where the Sixth Great Buddhist Council was held. This event will make a significant milestone in the history of world Buddhism. Amidst barriers of regional and sectarian differences, the world Buddhists of different traditions and cultures will come


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135, Anagarika Dharmapala Mawatha, Colombo 7, Sri Lanka. දුරකථන / தொலைபேசி / Telephones : 326125-7 ෆැක්ස් / தொலைநகல் / Fax 424726

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together at this conference and exchange their views and ideas openly and frankly. I am certain that this will definitely strengthen the ties of friendship and improve the understanding among the various and different Buddhist sects and regions of the world. I am certain that this move will definitely pave a way for a lasting World Peace.

Hatred begets hatred. It can be overcome by compassion, kindness and love. Let us all get together and build a world free of tension, turmoil and usher our future generations to lead peaceful lives according to the teachings of Lord Buddha.

Finally, I take this opportunity to wish the Summit all success.

May all beings be well and happy.

With the blessings of the Noble Triple Gem.

Ratnasiri Wickremanayake
Minister of Buddha Sasana.

**GOVERNMENT COMMITTEE FOR RELIGIOUS AFFAIRS**

**SOCIALIST REPUBLIC OF VIETNAM**
**Independence - Freedom - Happiness**

*Hanoi, August 12, 2004*

# CONGRATULATORY MESSAGE
## To the World Buddhist Summit Conference

**To:**
**Your Most Venerable the Supreme Buddhist Leaders,**
**Esteemed Participants,**
**Distinguished Guests,**

***Yangon, Union of Myanmar***

Knowing of the International Buddhist Summit Conference being held in Yangon, Myanmar, on behalf of the Government Committee for Religious Affairs of the Socialist Republic of Vietnam, and myself personally, I would like to extend to you our sincere compliments and best wishes.

We firmly believe that, the Conference in the highly-constructive spirit, will achieve great success, make contribution to honor noble ideals about Enlightenment by Lord Buddha and fine values of humankind in order together with Buddhist followers and all nations throughout the world to strive for peace, prosperity, peaceful contentment and mutual development, to propagate Lord Buddha's Teachings on Friendliness, Compassion, Joy and Equanimity, and Selflessness, for building a happy and prosperous future.

May the Conference be successful!
May all participants be healthy!

Best regards,

***Yen Thi***
**CHAIRMAN**
**GOVERNMENT COMMITTEE FOR RELIGIOUS AFFAIRS**
**SOCIALIST REPUBLIC OF VIETNAM.**

# 中 华 人 民 共 和 国 大 使 馆

No. 362/2004

The Embassy of the People's Republic of China in the Union of Myanmar presents its compliments to the Ministry of Foreign Affairs of the Union of Myanmar and has the honour to forward here with a message of congratulations from H.E. Mr. Li Jinjun, Ambassador Extraordinary and Plenipotentiary to the Organizing Committee of the World Buddhist Summit to be held from 9th to 11th December 2004.

This is my pleasure to present a congratulatory message to the World Buddhist Summit.

I hope the Summit will be satisfactory and successful!

The Embassy would be very grateful if the Ministry could convey the messages to departments concerned.

The Embassy of the People's Republic of China avails itself of this opportunity to renew to the Ministry of Foreign Affairs the assurances of its highest consideration.

Yangon, 25 November 2004

Ministry of Foreign Affairs
Union of Myanmar
YANGON

# MESSAGE FROM AMBASSADOR OF MALAYSIA,

## DATO' CHEAH SAM KIP

## WORLD BUDDIHIST SUMMIT

## 9 - 11 DECEMBER 2004

## YANGON

1. It is my pleasure and honour to extend the Malaysian Government's sincere congratulations to the Government of the Union of Myanmar for hosting the World Buddhist Summit in Yangon from 9 to 11 December 2004.

2. The Summit is indeed an event of great significance not only to followers of the Buddhist faith but others as well. I am confident that the Summit, by bringing together followers of the Buddhist faith from diverse historical, geographical, racial and cultural background throughout the world and who are bonded together by a common religious practice, will further enrich mutual understanding not only among the participants but also others with different religious belief.

3. I wish the World Buddhist Summit great success in its deliberations.

Embassy of Malaysia
Yangon

30 September 2004

Special Messenger

**Embassy of Pakistan**
**Yangon**

No.Pol.7/11/2004

It gives me great pleasure to extend my sincere felicitations to all concerned, on the auspicious occasion of World Buddhist Summit which is being held in Yangon on 9-11 December 2004.

This is a big event by all means. The noble teachings of lord Buddha which emphasize upon the values of tolerance, peace and compassion continue to be as inspiring and relevant as they always have been since ancient times. In fact, we can learn a great deal from lord Buddha's teachings to promote a climate of intra-religious harmony, moderation and peaceful coexistence, the need of which is being increasingly felt currently.

I wish the summit every success.

Muhammad Nawaz Chaudhry Ambassador,
Islamic Republic of Pakistan

**November 24, 2004**

EMBASSY OF PAKISTAN
YANGON

Pasuguan ng Pilipinas

Yangon

Embassy of the Philippines

# MESSAGE

I wish to extend warm felicitations and good wishes to the Government of the Union of Myanmar on the occasion of its hosting the World Buddhist Summit in Yangon on 9 to 11 December 2004.

I understand that this auspicious occasion is of singular importance to Myanmar, as well as to all Buddhists. I wish to congratulate the Organizing Committee for the work that they have done to ensure the success of this undertaking that will bring together Buddhists from all over the world to this beautiful country.

**PHOEBE A. GOMEZ**
**Ambassador of the Republic of the Philippines**
to the Union of Myanmar

Yangon 1 October 2004.

No. 50 Saya San Road, Bahan Township, P.O. Box 500, Yangon, Union of Myanmar
Tel : (+951) 558 - 149 up to 151
Fax . (+951) 558 - 154; Email : yangonpe@mptmail.net.mm

**ПОСОЛ**
**РОССИЙСКОЙ ФЕДЕРАЦИИ**

[redacted]

September 30, 2004

Dear friends,

I would like to take this opportunity to express, on the behalf of the members of the Embassy of the Russian Federation in the Union of Myanmar and on my own, our heartfelt felicitations and the warmest greetings to all participants in the World Buddhist Summit.

We are strongly confident that this meeting of the representatives of the world Buddhist community being held on the Golden Land of Myanmar, where the pure Buddha Teaching is flourishing, will make an invaluable contribution to promotion of tolerance and understanding among the peoples of the Earth, consolidation of peace and stability in the world.

Please accept our most sincere wishes of every success in all your endeavors.

Yours sincerely, Kabanov

Kabanov
Oleg V.KABANOV
Ambassador
of the Russian Federation

THE WORLD BUDDHIST SUMMIT
THE UNION OF MYANMAR
YANGON

Note No. 192/2004

The Embassy of the Republic of Singapore presents its compliments to the Ministry of Foreign Affairs of the Union of Myanmar and has the honour to refer to the latter's Note No. 20 01 06 dated 27 September 2004 requesting the Heads of Diplomatic Mission in Yangon to send messages of felicitations and good wishes to the Organizing Committee of the World Buddhist Summit to be held from 9 to 11 December 2004 in Yangon.

The Embassy has the further honour to convey the following message from HE Mr Simon De Cruz, Ambassador of the Republic of Singapore to the Union of Myanmar

"MY HEARTIEST CONGRATULATIONS TO THE UNION OF MYANMAR FOR HOSTING THE WORLD BUDDHIST SUMMIT FROM 9 TO 11 DECEMBER 2004 IN YANGON.

THE UNION OF MYANMAR, WITH ITS STRONG THERAVADA BUDDHIST TRADITIONS, IS IDEALLY PLACED TO HOST THE SUMMIT. THE SUMMIT WILL ALLOW PARTICIPANTS FROM MORE THAN 37 COUNTRIES TO EXCHANGE KNOWLEDGE AND EXPERIENCES. IT IS ALSO AN EXCELLENT OCCASION TO SHOWCASE MYANMAR'S RICH THERAVADA BUDDHIST CULTURE AND HERITAGE TO THE WORLD. I AM SURE THE PARTICIPANTS WILL BENEFIT GREATLY FROM THIS EVENT.

I WISH THE BUDDHIST SUMMIT EVERY SUCCESS."

The embassy of the Republic of Singapore avails itself of this opportunity to renew to the ministry of Foreign Affairs of the Union of Myanmar the assurances of its highest consideration.

30 September 2004
Yangon

Ministry of Foreign Affairs
Union of Myanmar

AMBASSADOR
OF SRI LANKA

## MESSAGE OF THE AMBASSADOR OF SRI - LANKA FOR THE WORLD BUDDHIST SUMMIT

It gives me great pleasure to issue a message on the occasion of the convening of the World Buddhist Summit in Yangon, Myanmar from 09 - 11 December 2004. I am pleased to issue the message as the Ambassador for Sri Lanka - a country claiming heritage of 2500 years of Buddhist civilization.

The Summit is held under the patronage of the Government of Myanmar- a country upholding and preserving the norms and values of Buddhism to the letter and spirit. We highly value the contribution made by the Government of Myanmar for organizing the Summit.

This Summit provides an ideal platform to foster dialogue among the representatives of Buddhist countries and academics, in order to find ways and means of further uplifting and restoring the glory of Buddhism.

In a conflict-ridden world of today, Lord Buddha's teaching becomes even more relevant.

The whole world is in quest of lasting peace and happiness. Let the World Buddhist Summit be a beacon of light to enlighten the world that peace and happiness can be attained by following the path of "Lord Buddha's noble doctrine."

I conclude by wishing the World Buddhist Summit all the success with the blessings of Buddha, Dhamma and Sangha!

**D.M.M. Ranaraja**
**Ambassador**

Embassy of Sri Lanka, 34, Tawwin Road, Yangon, Myanmar. Phone : 222812. Fax :221509.

## Message from His Excellency Mr. Suphot Dhiraknosal
Ambassador of Thailand
For the World Buddhist Summit

It is indeed a great honour and privilege for me to send my warmest welcome to all participants of the World Buddhist Summit, co-hosted by the Government of the Union of Myanmar , the land of golden pagodas where Buddhism flourishes and permeates among people.

The World Buddhist Summit not only symbolizes the religious ties that bind all Buddhists fellows together, but also provides an opportunity for us; both Theravada and Mahayana sects, to exchange views and unique experiences in practicing and propagating the teachings of Lord Buddha.

Religion has always played a significant role, in one way or another, in the long history of mankind. The world today is not exceptional. We are living in a world of rapid changes and uncertainties. The speedy development has introduced a wide range of advantages and disadvantages. Therefore, how to move steadily along these changes and how to live happily amongst these uncertainties is challenging.

As a Buddhist, the answer is rather simple. Just firmly uphold and apply the core philosophy of Lord Buddha's Teachings, the so-called 'Middle Path'. The 'Middle Path' implies not to be extreme. Scientifically and logically, every being needs a balance to prevent a fall. Therefore, if we follow the balancing 'Middle Path it will eventually lead us to the state of stability.

How to live happily in the ever-growing violent world. 'Metta', one of the basic essences of the Buddhism wisdom, is the answer. 'Metta' is the opposite of hatred, anger, or resentfulness. Hence, we should have 'Metta' toward all living beings and always wish them happiness and joy. The mind filled with 'Metta' is a happy mind, a society filled with 'Metta' is a happy society, then, a world filled with 'Metta' is a happy and peaceful world. Therefore, let join hands to propagate all the practical doctrine of Buddhism to the needed world.

Lastly, I wish to commend the Government of the Union of Myanmar and all parties concerned for the tremendous efforts to organize this greatest events for Buddhist worldwide. As one of the dominant Buddhist countries, I would reiterate that Thailand stands ready to support the Union of Myanmar in every possible ways and means for the success of this supreme gathering.

May the sacred power of Noble Triple Gems and merit gained from this World Buddhist Summit bless all of Buddhist fellows and bring about peace, unity and happiness to every part of our world, so that people of all religious beliefs could live harmoniously together.

Royal Thai Embassy
Yangon
24 November B.E. 2547 (2004)
ROYAL THAI EMBASSY, YANGON

# Goodwill Message

## Bhikkhu Sukhacitto

German Buddhist Union, Munich City, Germany

Respected Maha Sangha,
Distinguished Buddhist Leaders,
Dear Brothers and Sisters in Dharma!

I like to convey my deepest gratitude and congratulations to the organising committee to have made possible this noble congregation of the World Buddhist Summit in Yangon from 9th to 11th December 2004. It is indeed a rare occasion that so many leaders of one religion come together in harmony with the intention to discuss relevant topics concerning the Buddha Dharma.

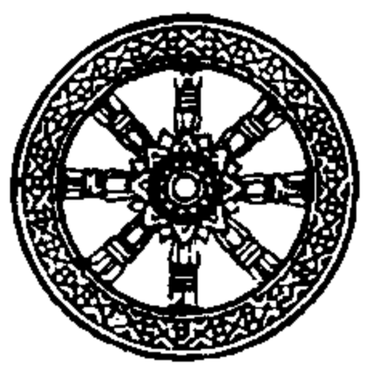
Please let us think about those who cannot join us there and today: some may have passed away already, others might have other commitments or could not afford to come, a number of practitioners live in solitude in remote places and are bent on meditation and many send us their good wishes for the success of this meeting.

Let us spend our precious time together wisely in order to help Buddha Sasana to be of benefit to many sentient beings. Let us overcome our prejudices against each other and meet in a real spirit of respect and openness. The Buddha gave in his teaching very helpful advice for the benefit of the growth and harmony of the Sangha.

As a western Buddhist monk living in Europe we are living in a very different cultural setup than in the Buddhist Asian countries. Many Buddhist teachers in the West are not ordained and people expect equality between women and men. As the Lord Buddha pointed out, women have the same spiritual potential for final liberation as men have. I do hope we can improve the education of Buddhist women and see more and more female Buddhist leaders attending such important meetings.

I wish sincerely this World Buddhist Summit will foster the strength of the Buddha's teaching and will reveal many insights into how to deal with the current challenges.

I feel very privileged having been invited and thank you all very much!



# 中 國 佛 教 協 會

## TIIE BUDDHIST ASSOCIATION OF CHINA

To the Union of Myanmar Embassy

The Buddhist Association of China present our compliments to the Union of Myanmar Embassy in Beijing and wish to express our heartfelt thanks for your kindness that you invited our leaders to attend the 2nd World Buddhist Summit which will be held from December 9 to 11 in Yangon. As our leaders are very busy with their work at the end of the year, it is very difficult for them to find time to attend the summit and hope that we may have your understanding on it.

In order to promote the mutual understanding and traditional friedship between the peoples of China and Myanmar, we attach great importance to the matter that you invited Most Ven. Sheng Hui, the Vice President of B.A.C. and the Abbot of Line Guang Monastery Beijing to pay official friendly visit to your great country and firmly believe that his visit to your great country in 2005 will be a great help to developing the friendly co-operation between the Buddhist Circles of our two countries. We shall inform you the finalized program for his visit to your country in 2005 later.

The Buddhist Association of China avails ourselves of this opportunity to renew to your Embassy in the assurance of our highest consideration.

[redacted]

DEUTSCHE BUDDHIST UNION

BUDDHISTISCHE RELIGIONSGEMENSCHAFT

Myanmar, December 9th, 2004

Dear Most Venerable Representatives of the various Buddhist traditions!
Dear Most Venerable President of this Buddhist Summit!
Honourable Representatives of Various Countries

On behalf of the German Buddhist Union our delegation wishes to express its gratitude to the organizers of this World Buddhist Summit for making it possible to exchange on topics relevant to the preservation of the authentic Buddha dharma in modern times. It is a great joy for us to be able to participate in this exchange, since it will further unity and cooperation among the many followers of Lord Buddha's teaching, of which there are two main streams; the Theravada and the Mahayana, the latter one also including Vajrayana Buddhism.

In the past 2500 years the teachings of Shakyamuni Buddha have proven to be of profound help to people of a great variety of cultural backgrounds. On the basis of the unchanging canonical scriptures available in Pali and Sanskrit, the teaching of the Buddha has proven to be of astonishing flexibillty, adapting itself to the different needs and inclinations of individuals seeking liberation from suffering, the state of ultimate happiness. Due to these varying responses to the needs of people over the centuries, many different Buddhist traditions have developed. All of them are rooted in the realization of the Four Noble Truths, the realisation of true happiness beyond the limitations of concepts and ego-centred fixations.

If ever a Buddhist tradition or Buddhist country was to face a decline in its authenticity and its appeal to people, this would probably also be due to not truly actualising the Buddha's teaching in one's own mind stream and naturally and foremost, in the minds of the leaders of that tradition and country. Buddhist practitioners that are well-grounded, experienced and realized in the practices of discipline, meditative absorption and wisdom have always been an inspiring example for others to follow, and a decline of Buddhist practice is unlikely as long as this is the case.

Buddhism is very young in Germany. But since its foundation in 1955 the German Buddhist Union has quickly developed into a platform of exchange that represents the different Buddhist traditions in Germany in their common effort to make the Buddha dharma available in this world. We now look back on a history of almost fifty years of successfully overcoming prejudices and misunderstandings between Buddhist schools (as well as with our non-Buddhist environment), and there has been a growth in mutual appreciation and understanding through coming to know each other better.

In this modern world travel distances can be covered much more easily than in the past, and consequently also the distances between the various Buddhist traditions tend to diminish. Thus we all come to appreciate the many beautiful flowers that have arisen from Lord Buddha's message in form of the different traditions of practice existing all over the Buddhist world. Let us all appreciate each other as being the various aspects of the manifold expressions of the Buddha's compassionate wisdom- a wisdom that provides a treasure grove of different means, suitable to all cultures, a wisdom whose single aim is to find complete liberation from suffering and to realize true peace. May this peace, characteristic of authentic dharma practice, a peace that manifests in freedom clinging to self-improtance, spread from here and touch the heart of all beings!

With our best wishes,
Ven. Lama Lhundrop and the other members of the German delegation,
on behalf of the German Buddhist Union.

NAMO BUDDHAYA

# Maha Bodhi Society of India

(Founded by Anagarika Dharmapala in 1891)
[Registered under W.B.S.R. Act, 1961-Regn. No. S/2666/61 of 1915-16]
Post Box No. 12365 * Grams : "Buddhist" Calcutta * Phone : 2241-5214
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**Headquarters :**

4A, BANKIM CHATTERJEE STREET, CALCUTTA-700 073, INDIA

*Ref. No.....*

*Date* August 10, 2004

MAHA BODHI SOCIETY OF INDIA
Ven. Dr. D. Rewatha Thero
*General Secretary*

CENTRES & BRANCHES

*Buddhagaya Centre :*
Tel. : 0631 400742
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*Sarnath Centre*
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*New Delhi Centre*
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*Lucknow Centre*
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*Lumbini Centre*
Tel. : 0097771-80144

*Bhubaneswar Centre*
Tel. : 0674-400745

*Mumbai Centre*

*Shravasti Centre*

*Nowgarh Centre*

*Chennai Centre*
Tel. : 044 8252458

*Sanchi Centre*
Tel. : 07482 62739

*OTHER COUNTRIES :*

JAPAN, KOREA, HONG KONG,
ENGLAND, AMERICA, SRI LANKA

*JOURNALS :*

THE MAHA BODHI (in English)
DHARMADOOT (in Hindi)
SAMBODHI (in Hindi)
KALINGA (in Oriya & English)

## MESSAGE

**From-**
**Ven. Dr. D. Rewatha Thero,**
**General Secretary,**
**Maha Bodhi Society of India**

I am happy to learn that 4th World Buddhist Conference is being held at Maha Pasana Cave, where the sixth great council was held, in Myanmar.

It will mark a significant occasion for the Buddhist world. From the beginning of the first Buddhist Summit in Kyoto Most Ven. Kyuse Ensinjoh, President of Buddhist Summit and Founder Priest of Nenbutsushu Sect, successfully able to combine Mahayana, Theravada and Vajrayana. After that I understood now in the Buddhist world there is no two world like Mahayana and Theravada. It was better achievement be got through the Buddhist Summit.

Maha Bodhi Society of India, an oldest Buddhist organisation in the world, founded by Anagarika Dharmapala, looking after all the Buddhist important places in India since more than century.

On behalf of the Maha Bodhi Society of India, I wish the conference all success.

**Bhavatu Sabba Mangalam**

**General Secretary**
**Maha Bodhi Society of India**

# Goodwill Message

**Ricardo Sasaki**
(Dhammacariya Dhammapala) Director, Nalanda Theravada Buddhist Center
Albita 194/701, 30310-160 Cruzeiro ,Belo Horizonte MG Brazil

Venerable monks,
Distinct delegates and generous sponsors.

It is an honor for me to be present at the World Buddhist Summit held in the beautiful country that is Myanmar. That all Buddhists of the world should be united in peace is no more only a wishful thinking but a reality that grows year by year. How important are those events that mark this union of friendship and deep allegiance to the Triple Gem!

Buddhism came to Brazil through the Japanese immigrants aboard the first ship that ever arrived in Brazilian lands to bring Japanese workers eager to check its promising fertility. The ship Kasato-maru arrived in 1908. Buddhism grew in the following decades mainly within the community of Japanese immigrants that kept arriving in Brazil. My own father came in one of those first ships. Later, Chinese and Korean immigrants, also looking for better job opportunities, add their own kind of Buddhism. In 1967, the first and up-to- now only Sri Lankan Theravada Temple was opened in Rio de Janeiro. In 1989, I started the Nalanda Buddhist Center, the second Theravada center to be created in Brazil. But it was only in the year 2000 that the first Myanmar monk visited Brazil. My teacher Aggamahapandita Rewata Dhamma Sayadaw arrived in Brazil at my invitation in July 2000, blessed our center, performed Refuge Ceremonies and conducted meditation retreats. Since then our ties with Myanmar Buddhism only grew steadily.

The people of Myanmar has given the world the best gift, the Dhamma. Generation after generation, eminent Sayadaws and their lay sponsors have kept the light of Dhamma brightening this land, and generously shared with the people of the entire world. Now that technology is making communications easier and the distances shorter Buddhist countries are knowing better each other and learning to communicate without prejudices and in harmony. I only have to thank the Ministry of Religious Affairs, the Sitagu Ashin Nyanissara Sayadaw and the eminent Venerables ones overseeing the event, as well the wonderful people of Myanmar for this unique opportunity to listen and share the Dhamma in peace and harmony. May the generosity of these bear the best fruits.

May the Sasana prosper beyond limits,

May all beings find liberation,

May the Dhamma shine ever.
Ricardo Sasaki
(Dhammacariya Dhammapala) Director,
Nalanda Theravada Buddhist Center
Albita 194/701, 30310-160 Cruzeiro,
Belo Horizonte MG Brazil

नमो तस्स लोकहितस्स तथागतस्स
NAMO TASSA LOKAHITASSA TATHAGATASSA

फोन नं. ४८२९८४

# विश्व शान्ति विहार
# VISHWA SHANTI VIHARA

मीनभवन, काठमाढौं, नेपाल
(स्थापित: वि.सं. २०४१)

मिति:
Date: 9.12.04

Message from the Ven. Bhikshu Jnanapurnik Mahathera of Nepal on

The Buddhist Summit (World Buddhist Conference)

held in the Union of Myanmar on

9-11 December 2004

It is a great honor for me to extend felicitations and best wishes on behalf of the Buddhists of Nepal and the people of Nepal to the Buddhist Conference and the organizers on the periphery Summit Buddhist Conference December 9-11, 2004 in the Union of Myanmar.

Modern technologies have dragged people into the feudalistic world. In this context, Buddhism, the Eight Fold path and the four Noble Truths of Buddhism, would play the pivotal role in consolidating the war of terror through kindness, compassion, sympathy and equanimity and I believe that this would further strengthen the step in reducing the existing violence.

The world is no more a state of harmony, but has now been turned into a concrete desert where love and peace is dear. In this contrary, the series of steps undertaken by the World Buddhist Conference will prove to be a significant milestone. The spread of Buddhism in this world is remarkable, wherever it reached; it preached non-violence, tolerance and spiritual humanity. It urged humans to seek deeper understanding and pour love towards all beings. In this context, this conference would unanimously assist in bringing various minds together to overcome the violence, terrorism and conflict present in the world, provide opportunity to share ideas and discuss on various problems pondering each day in various parts of the world.

Nepal, being the birth land of Gotama the Buddha, participation from this nation would also be conducive in attaining the goals of the Summit. I am very much hopeful that Nepal's participation in the Summit would be conducive in complete eradication of the situation underlying the territory. Overcoming the barriers

Vishwa Shanti Vihara, 465 Ekadanta Marga, Meenbhawan Ward No. 34, New Baneshwar, P. O. Box: 8973 NPC 327, Kathmandu, Nepal
Phone: 977-1-482984, Fax: 977-1-482250, E-mail: vishwa@ntc.net.np

of regional and sectarian differences, the participants from different parts of the world would get equal opportunity to share ideas on the present situation of the world and find out solutions to various aspects of Buddha's teachings. This would certainly prove the Summit being a major step for strengthening the cooperation between the different countries and people in reviving the True Peace, as the very nature of human mind and thoughts.

I appreciate the steps taken by the World Buddhist Conference for promoting the sublime teachings of Buddha. I believe that it would aid in fostering unity among the leaders of all Buddhist sects ensuring solidarity and brotherhood among them in order to sustain freedom and peace through teachings of Buddha to enrich human qualities and duties. In context of Nepal, the propagation of Buddha's teachings is negligible. Henceforth, the participation in this Summit would be a step in the attempts to revive Buddhism and propagating its importance to the mankind and that would definitely set on an effort in lessening the existing violence. This has also been felt of great necessity in this new era ravaged by violence, terrorism and conflicts.

Finally, I wish great success of World Buddhist Summit Conference and appreciate the organizer; or the great step prevailing world peace.

Vishwa Shanti Vihara, 465 Ekadanta Marga, Meenbhawan Ward No. 34, New Baneshwar, P. O. Box: 8973 NPC 327, Kathmandu, Nepal
Phone: 977-1-482984, Fax: 977-1-482250, E-mail: vishwa@ntc.net.np

# Goodwill Message

Udugama Ratanapāla Buddharakkitabhidāna Mahā Nāyaka Thero
The Chief Incumbent
**Sri Lanka**

**It is great pleasure to send this message to world Buddhist summit** (world Buddhist conference).. All Sri Lankan Buddhist people stand with me to give heartfull thanks to reverend chief secretary who plans or to give me this chance. The world Buddhist summit is an organization that Theravada, **Mahayana Buddhist people get together and work to protect Buddhism forever.**

When we search about the world Buddhist people, we can see that they are divided on many cultures, many regions, many policies and so many. However, we come to here under one flag which follow The world lord Buddha's philosophy. We must encourage all Buddhist people in the world to compromise this situation frankly. I am happy to inform that we (all Sri Lankan Buddhist people) give full support to build up Buddhist World. I think this summit can work to develop interrelationship with all Buddhist people. In this way we must influence the other people to develop thier society, culture, country, region and the world. It may be the first step to make the world better place.

We must be determinate to live as lord Buddha's followers to honour other cultures, other religions and other people in the way to make friendly world to us. Now we can see the Buddhism and Buddhist people are influenced very high level by the other religions. Other religions find out Buddhist people's poverty, and social problems very clearly. They are planning variety of project to carry out for this people. They gradually change our poor Buddhist people to their religion, specially in Sri Lanka, I am regretful to inform this situation. Some part of our country change community percentage of religion totally. But Buddhist people are not increasing. This Summit immediately works to plan out to protect Buddhist people. This is the most suitable time to it.

We must change those situations and make the world better place with prosperous future. I wish world Buddhist summit can work hard to heal the world people.

May Triple Gems bless you.

Government of the Union of Myanmar
Ministry of Education
UNIVERSITY OF YANGON
University P.O., Yangon, Myanmar

RECTOR : 514908
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Dated Yangon, the ..... 20 .....

# Goodwill Message from Dr. Soe Yin, Chairman of the Universities' Buddhist Association, Yangon and Rector of the University of Yangon, to the Conference of the World Buddhist Summit

I am deeply honoured to have been given the privilege of sending a congratulatory message, as Chairman of the Universities' Buddhist Association, Yangon and Rector of Yangon University, on this most auspicious occasion - the Conference of the World Buddhist Summit. I deem it to be auspicious because it is associated with the peerless Triple Gem - the Buddha, the Dhamma and the Sangha. The venue of the conference, the Great Cave, is truly appropriate as it had witnessed the convening of the Sixth Buddhist Council initiated by Myanmar 50 years ago, to commemorate the 2500th Anniversary of Buddhism, and in which Sri Lanka and other Theravada Countries in South-east Asia participated. It also gives me great pleasure to be able to convey my highest regards to all the representatives from over 30 countries on this occasion.

The Union of Myanmar has long been recognized as a staunch Theravada Buddhist country. Since ancient times, its people have accepted and practiced Lord Buddha's Teachings as their way of life, and kings as well as governments have professed and supported Buddhism wholeheartedly. It is well-known that Buddhism is a religion of Peace. The Teacher of Buddhism, Lord Buddha, himself was a great peace maker who delivered a number of discourses in which He dissuaded people from disputing and quarreling, and persuaded them to live in peace and harmony.

It is my sincere hope that we, the Buddhist nations, would take this unique opportunity provided by the World Buddhist Summit, to come together as one big family of Buddhists not only to preserve and further propagate Buddhism, but also to promote peace, harmony, friendly relations, mutual understanding, and co-operation among ourselves, as well as extend them to the rest of the world.

Finally, I would like to conclude my message with Buddha's saying, "Samagganam taposukho" "Happy is the practice of unity."

Prof Dr. Soe Yin
Chairman of the Universities' Buddhist Association, Yangon
and Rector of the University of Yangon
Union of Myanmar

Dated : 16 November, 2004

Synopsis

## World Buddhist Summit to be organized by the Central Organizing Committee, Yangon, Myanmar on 9-10-11 December, 2004

There is an urgent need today for a reassessment of the role of education in this rapidly changing world. The ideal of value education that many educators have begun to talk about today is the development of character. According to Buddhism 'End of education is character building'. This was the main concern in the ancient Nalanda University where making of man was given prime importance. That is why the university of Nalanda developed from a modest beginning, as a place where a small group of monks lived a life of meditation and contemplation, i.e., a Vihara, to eventually emerge as a full fledged university, a Mahavihara, a Centre for advanced study and research. That is why students came from far off places like China, Korea, Tibet, etc. to study and imbibe wisdom.

The educational system of Nalanda University was based on the personal relationship between pupil and teacher. The higher education was imparted to a select group of students, who lived in close touch with their teachers. In addition to intellectual development, care was also taken to develop the character of each student. This was done by the three aspects of training, i.e., Pariyatti or theory, Patipatti or practice and Pativedha or insight into the truth. The ultimate goal was to attain full knowledge. The contribution of the Mahavihara in the development of Buddhist education was tremendous.

Due to conflicting forces, Nalanda Mahavihara was gradually deserted and eventually forgotten. The site was eventually reduced to mounds of earth. Francis Buchanan was the first to initiate a survey of the site in January 1812. However, it was Sir Alexander Cunningham who finally identified the complex of ruins of the Mahavihara in 1861-62.

In the early 1950's, in order to revive the lost glory and the heritage of ancient Nalanda Mahavihara, His Excellency Dr. Rajendra Prasad, the first President of the Republic of India, declared that the ancient seat of Buddhist learning at Nalanda would be revived. As a result Nava Nalanda Mahavihara was established by Government of Bihar to revive the glory and heritage of Nalanda with Bhikshu Jagdish Kashyap as its founder Director. Nava Nalanda Mahavihara continued to flourish under Kashyapji and several other Directors. This attracted many foreign monks and students from several regions like Myanmar, Thailand, Bangladesh, Bhutan, Cambodia, Sri Lanka, Tibet, Vietnam, Japan, Taiwan etc. and is still attracting students. The Nava Nalanda Mahavihara offers several courses related with Buddhism.

At present Nava Nalanda Mahavihara is an autonomous Institute under Department of Culture, Government of India and is affiliated with Magadh University Bodhgaya and Sanskrit University, Darbhanga and is keeping the continuity of the rich heritage of Nalanda.

Dr. Ravindra Panth
Director, Nava Nalanda Mahavihara,
Nalanda Bihar, India

**The Myanmar Economic Association, Japan**
8-12-1 Nishishinjuku Shinjuku-ku
Tokyo 160-0023 Japan
Phone: 81 3-3366-2858
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# Goodwill Message

By
Yasuyoshi Nakajima

**Good evening, Gentlemen,**

I am Yasuyoshi Nakajima, chairman of the Myanmar Economic Association from Tokyo, Japan.

**I would like to take this opportunity to express on behalf of the Myanmar Economic Association and on my own, our heartfelt felicitations and the warmest greetings to the World Buddhist Summit participants here. I feel very much honoured to be here and share this great moment with you all.**

This year also falls on the 50th anniversary of the establishment of diplomatic relations between Myanmar and Japan, and doubles the auspicious events. We hope to extend our sincere best wishes for many more years of progress and success for both countries.

**We are sure that the World Buddhist Summit is successful and satisfactory and highly value the contribution made by the Union of Myanmar for organizing the Summit. We have a strong belief that the World Buddhist Summit will have the significant meaning to bring together people of all Buddhist sects from 37 countries in the world and enlighten world peace and happiness based on universal values.**

**Thank you again for giving me such a precious opportunity. Thank you for all of this great evening. Let me conclude by wishing the World Buddhist Summit all the success and continued friendly relations between Myanmar and Japan. Thank you.**

Yasuyoshi Nakajima
Chairman
The Myanmar Economic Association
Tokyo, Japan

# UNIQUE BUDDHISTA LTALIANA

Ente Religioso riconosciuto on D.P.R. 3. 1. 1991

## Union of Myanmar

### Congratulatory message for the World Buddhist Summit

**Yangon - Myanmar**
9 December 2004

On behalf of the Italian Buddhist Union I would like say that we were honoured to be invited to attend at this important event that has brought together Buddhist religious leaders from all over the world, distinguished authorities and numerous Dhamma followers. Due to difficulties in organisation we couldn't be present in person but our hearts are with you in Myanmar.

We Italian Buddhists, latecomers in the ancient history of Dharma, are grateful to be here and to share these few days with so many distinguished religious leaders listening to their teachings, making treasure of them so that when we return to our country we are able to spread Buddha's message more effectively.

In these troubled times for all mankind, when we are afflicted by tension and problems, when each day we witness massacres, wars and slayings, may Buddha's spirit bring peace everywhere, in every country, in every community, in every family.

Love and compassion are the foundations of the teachings that Buddha offered to us two-thousand five-hundred years ago and to this day are still essential elements for all human co-habitation and for any hope of future development.

We hope that the next few days of meetings and common effort in this land for centuries blessed by Dharma, can be of benefit to all beings along the lines of the love and compassion taught by Buddha.

May the spirit of love and peace spread everywhere.

Ven. Raffaello Longo
President-Italian Buddhist Union

Scde legale: Via Euripide, 137-00125 Roma-Codice Fiscale 97039730151-c.c.p 11646007
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ebu

european buddhist union

TO H.E. Khin Maung Aye
Ambassador of Union of Myanmar
Rome, Italy

Honorable Mr. Khin Maung Aye,

On behalf of European Buddhist Union and Italian Buddhist Union we officially send you our congatulatory messages for the next World Buddhist Summit that will be held in Yangon from 9- 11 december. We kindly request you to transmit them to the Ministry of Religious Affairs in Yangon.
Thank You in advance.

Best regards

Maria Angela Fala
E.B.U. President

Prof. Maria Angela Fala
E.B.U. President
Via Euripide 137
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e-mail : mariaangalafala@fastwebnct it

# THE WORLD BUDDHIST SUMMIT

## Yangon Myanmar

9 to 11th - December - 2004

# Propagation of Buddhism through the ages and challenges to face

Presented by
Dr. Bhikshu Satyapala
Head, Department of Buddhist Studies,
University of Delhi, India

## Introduction

Buddhism what exists now in different forms has a long history of about 2550 years. As we know Buddhism is a way of life based on the teachings of the Buddha who flourished in Northern India in the sixth-fifth century B.C., an era of great unrest among the people due to dogmatic and ritualistic beliefs, prevalent in then India. At this juncture Bodhisattva was born in a royal family of Kapilavastu, headed by king Suddhodana, the chief of the Sakyan Republic. He was named Siddhartha Gotama, destined to be the Buddha as predicted by the astrologers, particularly Asita. He was, therefore, kept confined under utmost luxuries of worldly life so that He could not renounce the world to attain/realize the Buddhahood. But, the witness of the realities of life in form of disease, old age, and death along with peaceful facial expression of a hermit/mendicant/sadhu while His visit to the royal garden of His kingdom made him restless to think over and to find out solutions of the life's problems. Consequently, He renounced the worldly luxurious life and adopted the life of an ascetic. Going through the strenuous practices and finding them futile, one day after taking the meal of rice-milk, offered by Sujātā, a daughter of the merchant of nearby village, He realized the Supreme Enlightenment (Buddhahood) at Uruvelā (Bodha-Gaya)*, and thereafter He became famous in the world as Gotama (Gautama), the Buddha. The dawn of Supreme Enlightenment upon Him enabled Him to discover the *Dhamma* and through which he realized the

apparent and ultimate realities of life. He discloses His finds to His erstwhile five companions, *Pañcavaggiya-bhikkhu* in His first sermon[1], which is popularly known as "*Dhammacakkappavattana*" And thereafter, He preached for forty-five years to the people in different strata of the Indian society. The basic motto of his righteous way-faring was the welfare and happiness of the many, *bahujana hitāya bahujana sukhāya* [2]. This aim promoted the development of love and compassion, the basic human traits, which enchanted the people to embrace the blissful way of life revealed by the Buddha. Consequently, Buddhism spread in South and Southeast Asian countries initially, and now in the Western countries. The trend of preaching and propagating *Dhamma* with such motto what was initiated by the Buddha continues even today. The invaluable instructions given by the Buddha in respect of leading a peaceful life and realizing the Eternal Bliss not only then but even now have immense beneficial value, and hence still attracting and benefiting the masses.

During such a long span of time of about 2550 years it underwent through many ups and downs. However, its propagation keeps on going. Of course in this process some challenges and interruptions it had to face, but its rapid stride of spread and development (through propagation), and attracting and benefiting the masses has not come to an end as yet. During such a long span of time we mark distinct phases and means in its propagation, spread, and preservation, which could be classified and described as below.

## Propagation of Buddhism through Oral tradition

First of all we find the starting of propagation of Buddhism through oral tradition, which begans with Budda's first discourse delivered at Sarnatha and continued primarily up to the time of fourth Buddhist Council held in Sri Lanka when the entire *Buddhavacana* was finally given a written form. This does not mean that oral tradition of imparting instructions or delivering discourses came to an end with the composition of the *Dhamma* in written form. No doubt, it was a prime mode of propagating *Dhamma* till the fourth council. This tradition continues even today, of course on lesser extent, as it is, from the time immemorial, a very effective mode of communication and articulation of one's views to the others. In propagation Buddhism orally, the Buddha Himself, His prominent disciples, ordained monks and nuns, and the first three Councils played an important role.

## Role of the Buddha and His prominent disciples

As stated above in the propagation of Buddhism we find distinct kind of challenges which faced by its propagators. As we know the propagation of Buddhism begans with the first discourse of the Buddha, which He delivered at *Isipatanamigadāva* (modern Sarnath) to His erstwhile five companions, known as *Pañcavaggiya-bhikkhu* in the history of Buddhism[3]. The first discourse of the Buddha, known as *Dhammacakkappavattanasutta* i.e. the Discourse on Turning the wheel on *Dhamma* is the foundation-stone of the entire edifice of Buddhism. Through this discourse the Buddha made the people aware of the suffering of the worldly life. He also apprised the people about the root cause desire (taṇhā) of the suffering of life; the state of perfect happiness (Nibbāna); and more remarkably the means to attain the state of perfect bliss. Having heard the Buddha, the *Pañcavagggiya-bhikkhu* embraced His path and requested to accept them as His disciples. Henceforth, the Buddha continued to preach the finds of his supreme realization for 45 years till the attainment of His great salvation Mahāparinibbāna.

During this period the Buddha had to face many problems which not only include the personal derogatory remarks against Him but attempts were also made to malign His character and even on His life. The Buddha met all these challenges successfully without relinquishing his lov-

ing kindness and compassionate attitude.

Besides, the question of language fro propagating the *Buddhavacana* also came before Him as a challenge which successfully solved by allowing the people to understand and comprehend the *Buddhavacana* in his own language *Sakāya niruttī*[4], which was then the language of masses. There is controversy in respect of *Sakāya nirutti* and several interpretations have been put forward by the scholars but it generally refers to the language of the Buddha which the people of the time was acquainted with. Though the Buddha was requested by two brothers of *Yameḷutekūla* to accept the *Chandas* (Vedic Sanskrit) as the medium/ language of instruction or propagation of the *Dhamma*, but was turned down by the Buddha[5]. In course of preaching the Buddha was also criticized by the ignorant people but he continued his righteous missionary by practicing the *Brahmavihāra*. He never distracted from His path and continued to shower His love and compassion over the suffering humanity.

Remarkable here to note the Buddha never preached the people without being requested by the people. He also not tried to impose his own views or *Dhamma* on others rather asked the people to accept and follow His teaching after testing on the touchstone[6]. He tried to arouse the tendency of learning and inquisitiveness among the listeners/ people towards the *Dhamma*. He always tried to convince the listeners adopting the means of reasons/ arguments. To make His *Dhamma* easily understandable He preached His discourses in simple and lucid language, used simile on large scale, rejected mysterious mode of propagation. He told the people that the goal set forth by Him within the reach of all the people if they follow and tread on the middle path, *Majjhimapaṭipadā*, enunciated by Him. The Buddha took utmost care to preach His discourses with precision, illustrations suited to the mental elevation, beliefs and professions of the people. He never hesitated in analyzing and clarifying His discourses. He taught the *Dhamma*, which are highly educative, informative and practical. He never asked the people to go for any ritual for the attainment of peace in the life, but to do the right and leave the wrong. The essence of His discourses could clearly be gleaned from the following verse:

*"Sabba pāpassa akaraṇaṃ kusalassa upasampadā I*
*Sacittapariyodapanaṃ etaṃ buddhānaṃ sāsanaṃ II*[7]

In fact, this verse could be regarded as the essence of the Buddhism, which clearly fostered the moral values. In doing so He allowed the freedom of learning an expression. He always asked the listeners to testify the reality and universality of the *Dhamma*, he taught.

## Role of the Sangha in the propagation of the *Dhamma*

With the establishment and expansion of the Saṅgha and right granted to the order to propagate the *Dhamma*, there began a new phase of the propagation of the Buddha's *Dhamma*. It is known to us that the conversion of the first five monks laid foundation of the Buddhist order, which thereafter continued to grow. In course of time the Saṅgha was also granted permission to propagate the teachings of the Buddha[8]. As a result the rapid propagation and all round expansion of Buddhism took place in the different part of the Northern India. Besides, it also helped in the expansion of the Saṅgha. In fact, the formation of the Buddhist order marked the beginning of the second stage of the propagation of the Buddhism. The members of the Order joined the Order after hearing and understanding the efficacy of the *Dhamma*, with sole intention to overcome the miseries of life by treading on the path prescribed by the Buddha. Initially, they were not allowed to preach but to move about in the society in order to get alms for the livelihood. People being influenced by his simple way of living attracted towards them, and also inquired of their faith of practice. Being attracted some people accompanied by them approached the Buddha to know His *Dhamma*. The Buddha obliged such

peoples and also allowed them, on their request, to join the Order or accepted them as their lay devotees. In absence of permission to the monks to ordain the people in the order the Buddha realized the inconvenience faced by the masses and therefore, He allowed the monks to ordain the people willing to join the Order after fullfilling certain conditions such as leaving the household life forever, taking refuge in the triple gem, shaving off head etc.

Having received this permission, the monks fanned out in the different parts of the Jambudīpa and started preaching the masses on the lines or guidelines set forth by the Buddha. This event paved the ground for the speedy spread of the Buddhism in different parts of Northern India, as prior to this the person willing to join the order was brought near the Buddha for his/her conversion into the order and this took much time. The disciples of the Buddha also faced certain problems but he had the privilege of the Master Himself. So whenever he faced any problems they were sorted out by the Master.

## Role of Buddha's disciples in preserving *Buddhavacana* orally

## Or Propagation of *Dhamma* by Convening Buddhist Council

The *Pāli Tipiṭaka* and its allied literature exist as a result of the Buddha's discovery of the noble and liberating path of the pure *Dhamma*. This path enables all those who follow it to lead a peaceful and happy life. Indeed, in this day and age we are fortunate to have the authentic teachings of the Buddha preserved for future generations through the conscientious and concerted efforts of his ordained disciples down through the ages.

After the Great Salvation of the Buddha the preservation of *Dhamma* is required not for the protection of the *Dhamma*, but in the greater interest of the entire suffering beings and particularly for the protection of the entire humanity. In order to it the memorization and recitation of the *Dhamma* by the disciples of the Buddha played a greater role. Remarkable here to note that the Buddha started preaching his discourse orally and this tradition of preaching continued till the entire teachings of the Buddha was composed in a written book form. It is known to us that wherever the Buddha gave his discourses to his ordained disciples in his righteous way-faring, those ordained monks immediately used to commit those teachings word by word to their memory. In this way, the Buddha's words were preserved accurately and were in due course passed down orally from teachers to pupils. Some of the monks who had heard the Buddha's teachings were *Arahantas* and endowed with many spiritual powers. They were free from the pollution of defilements, and have the ability to ensure the faithful preservation of the teachings of the Buddha for posterity. Even those monks who had not yet attained Arahantahood but had reached the first three stages of sainthood had powerful retentive memories to preserve the Buddha's teaching in their mind. One such monk according to Buddhist tradition was Ānanda, the attendant and constant companion of the Buddha during the last twenty-five years of His life. Ānanda was highly intelligent and gifted with the ability to remember whatever he heard. Indeed, it was His expressed wish that the Buddha always relate all of his discourses to him and although he was not yet an *Arahanta* he deliberately committed to memory word for word all the Buddha's sermons with which he exhorted monks, nuns and his lay-followers. The combined efforts of these gifted and devoted monks made it possible for the *Dhamma* and *Vinaya*, as taught by the Buddha to be preserved in its original state.

The provision of the uposatha ceremony helped much in reciting and preserving the purity of the *Dhamma*, particularly the *Vinaya*. Similarly, the pondering over the *Dhamma* by the members of Buddhist Order during the rainy retreats also helped in preservation and memorization of the *Dhamma*.

## Role of councils in preservation and propagation of the *Dhamma*

After the Great Salvation of the Buddha several Councils were convened by the *Arahanta* monks to recite the *Dhamma*[9]. The recitation of the *Dhamma* further played greater role in the preservation of the original words of the Buddha besides it propagation. We know it very well that the Buddha had said to his disciples that when he was no longer amongst them, that it was essential that the *Saṅgha* should come together for the purpose of collectively reciting the *Dhamma*, precisely as he had taught it. In compliance with this instruction the Elders duly called a council i.e. the first council. In this very council the Buddha's teachings were also systematized[10]. With this the next stage of the propagation of Buddhism began. Thereafter several councils were convened on different occasions. Though the first three councils were called on different issues also, the real purpose was to compile, classify from different points of views, and to authenticate the entire discourse either delivered directly by the Buddha or approved by Him during 45 years of His righteous way-faring. Whenever any problem as regards the *Dhamma* arose, it was resolved by convening the council. The originality and the authenticity of the *Dhamma* compiled in the first council were affirmed. Efforts were also made to maintain the purity of the *Saṅgha*. The third council proved a great epoch in the history of Buddhism. It not only solved the contemporary problems the Buddhist order were facing and brought the present form of the *Tipiṭaka*, particularly the *Abhidhamma*, but played such a great role it made Buddhism the religion of almost the entire South Asia. Following the decision of the third council Ashok who espoused the cause of Buddhism after the bloody battle of Kaling War in 261 B.C. he dispatched *Dhammadūta-s* (Buddhist missionaries), who were well-versed in the *Dhamma* and *Vinaya*, to the different nine countries[10]. The names of these *Dhammadūta-s* (*Dhamma* missionaries) and their destination could be shown in a tabular form as under:

| S1. No. | Missionaries | The destination | Remarks |
|---|---|---|---|
| 1. | Ven. Majjhantika Thera[12] | Kashmir & Gandar | |
| 2. | Ven. Mahādeva[13] | Mahinsakamaṇdala | Mysore |
| 3. | Ven. Rakkhita[14] | Vanvāsa | North Kanara district in the South of India |
| 4. | Ven. Yonaka Dhammarakkhita[15] | Aparantaka | North Gujarat, Kathiawar, Kutch and Sindh |
| 5. | Ven. Mahādhammarakkhita[16] | Mahāraṭṭha | Mahārashtra |
| 6. | Ven. Mahārakkhita[17] | Yonaka-loka | The land of the Ionians, Bractrians and the Greeks |
| 7. | Ven. Majjhima[18] | Himvanta | The place adjioning the Himalayas |
| 8. | Ven. Soṇa and Uttara[19] | Suvaṇṇabhūmi | Myanmar |
| 9. | Ven. Mahinda, Sambhala, Ittiya, Uttiya, and Bhaddasāla[20] | Tambapaṇṇi | Sri Lanka |

## Propagation of the *Dhamma* through the *Dhamma* Missionaries

The *Dhamma* missions sent to the different countries (destination), as mentioned above, proved a great success in the history of Buddhism. Wherever they reached, they were much successful in their cherished goal of preaching the teachings of the Buddha, bore great fruits in the course of time and went on a long way in ennobling the peoples of these lands with the gifts of the *Dhamma* and influencing their civilizations and cultures. With the spread of the *Dhamma*, i.e. the words of the Buddha, in due course India came to be known as VISVAGURU, the teacher of the world.

It was one of the missionaries dispatched by Maurayan King Asoka under his son Mahinda, which brought Buddhism to the island of Sri Lanka, and turned the entire island into a Buddhist country. One of the Sri Lankan kings known as Devānām Piya Tissa (B.C. 247-207) played an important role in the propagation of it. According to the tradition he gave a very warm welcome to the missionary reached there under the leadership of Mahinda, Ittiya, Uttiya etc.. Knowing the solemn teachings of the Buddha from them the people and the king of Sri Lanka were influenced by the teachings of the Buddha so much so that they enthusiastically embraced Buddhism. This marked the beginning of a new phase in the annals of Buddhism. Millions of people became Buddhist on a single stroke, and thousands joined the Buddhists order. Even Sanghamitta, the daughter of the Maurayan king Asoka was called for on special request to establish there an order of *Bhikkhūnis* (nuns). A *Mahāvihāra* at Anurādhāpura was established where started the process of teaching and study of the *Tipiṭaka* . It is said that Mahinda brought the *Tipiṭaka* with him but was in oral form, which was converted into written form at the fourth council, held in Sri Lanka during the reign of Sri Lankan king Vaṭṭgāmini Abhaya (B.C. 101-77 or 88-46)[21]. The entire *Piṭaka* literatures along with the Aṭṭhakathās were inscribed on palm leaves and the scriptures were checked over a hundred times[22]. It is also believed that the commentaries (Aṭṭhakathā) on the *Piṭaka* reached Sri Lanka along with Mahinda, which was translated into Simhalese, the native language of Sri Lanka. From this very language the noted commentator Buddhaghosa converted/ brought back the entire Aṭṭhakathā in its original language "Buddhaghosa sabbaṃ siṃhalaṭṭhakathāṃ mulabhāsāya māgadhikāya prarivattesi[23]". From the different texts composed by Buddhaghosa, we came across the several Aṭṭhakathā named as Mahā-aṭṭhakathā, Mahā-paccari, Kurandi or Kurundiya, Andhaṭṭhakathā, Sankhepaṭṭhakathā, Agamaṭṭhakathā and Acariyānam samanaṭṭhakathā[24]. It appears that the Aṭṭhakathās of Buddhaghosa are more or less based on the essence of the aforesaid Simhalese Aṭṭhakathā[25]." These facts make explicit that Sri Lanka not only preserved the original teachings of the Buddha but also contributed in the composition of some new Pali Texts. Mahāvihāra at Anurādhāpura, and Uttara-Vihāra remained in forefront in this field. Following the tradition of the very Mahāvihāra Buddhaghosa composed his works in form of different Aṭṭhakathā as evident from the following verses composed.

*"Tesaṃ pāmojjakaranaṃ suvisuddhavinicchayaṃ /*

*Mahāvihāravāsinaṃ, desanāna-yanissitaṃ//*

*Visuddhimaggaṃ bhāsissaṃ, taṃ me sakkacca bhāsto/*

*Visuddhikāmā sabbepi, nisāmayatha sādhavo ti //*[26] "

Following the spread and propagation of Buddhism in Sri Lanka, several books on the other streams of Pali Language like grammar, poetics, chronicles etc. were composed in order to give easy understanding of the words of the Buddha or making us aware of the different courses or events that took place in the history of Buddhism or Buddhist order. This process of writing on the teaching of the Buddha is still going on. And thus, Sri Lanka is playing a great role in the propagation of the word of the Buddha.

The era of the emergence of

noted commentators like Buddhaghosa, Buddhadatta Dhammapāla, Anuruddha, Kaccāna, Mahākassapa etc. could be seen as other phase of the development in the field of Pāḷi Buddhism and Pāḷi Language. A number of books composed by these commentators made us known about the teaching of the Buddha in a very simple language. Some of the works of the commentators are so important that they are very much revered in the Buddhist world. The Visuddhimagga composed by Buddhaghosa is considered as the encyclopaedia of Buddhism.

## Written Tradition

**Written Tradition : Palm leaves, stone (caves, pillars, rock edicts) slabs, Pectoria depiction, Fine Arts, Book form, localization through translations, transliteration inscriptions etc.**

Remarkable to note the time of the Buddha to the completion of the *Dhamma* was orally transmitted from one person to other. The monks had the capacity to learn by heart even the entire *Piṭaka* literature. Even a single monk was capable of memorizing those *Dhamma* as evident from the perusal of the proceeding of the different Buddhist councils. It is beyond doubt that the entire *Dhamma* was recited by Ananda while Upali recited the *Vinaya*. The availability of the references of words like *Suttantika, Abhidhammika* etc. in the Pali literature, explicitly, justified this fact.

The written tradition of the propagation of Buddhism began during the time of the Maurayan king Asoka when some of the teachings were engraved on the rock slabs and the wall of caves but on lesser extent as gleaned from the *Bhābru* Edict, Barābara cave inscription etc.. However, till the coming of *Tipiṭaka* in written form the chief mode of propagating the *Dhamma* remained oral. The fourth council held in Sri Lanka, and the Councils held in Myanmar played a major role in propagating Buddhism through written form. For the better appraisal or understanding it appears pertinent here to the proceedings of these councils.

## Role of the fourth Buddhist Council in propagation of Buddhism

The fourth council was held in Sri Lanka in about 29 B.C. under the noble patronage of King Vaṭṭagāmini[27]. The noble idea behind convening this council was specifically to reduce the *Tipiṭaka* in its entirety to writing because it was realized by several monks that it was now possible for majority of monks to retain the entire *Tipiṭaka* in their memory as had been the case formerly for the Venerable Mahinda and others who followed him soon after. As the art of writing had by this time developed substantially, five hundred monks under the presidentship of Venerable Mahārakkhita, recited the words of Buddha and then wrote them down on palm leaves[28]. This remarkable work was done in a cave called, the Āloka, situated in the cleft of an ancient landslip near what is now Matale. Thus the aim of the council was achieved and the preservation in writing of the entire *Tipiṭaka* i.e *Buddhavacana* or *Dhamma* in authentic form was ensured for the welfare for the generation to come. After the fourth council the era of the propagation of Buddhism by written means began and entire teachings of the Buddha was written on palm leaves.

## Role of the fifth and sixth councils and Myanmar

The fifth council was convened in 1871 A.D. at Mandalay[29], Burma now known as Myanmar. The main purpose and objective of the fifth congregation of the Monks was to recite all the teachings of the Buddha and examine them meticulously in detail to see whether any of them had been altered, distorted of dropped. This council was presided over by three Elders, namely; the Venerable Mahāthera Jāgarābhivamsa, the Venerable Mahāthera Narimdabhiddhaja, and the Venerable Mahāthera Sumangalasāmi. Besides some two thousand four hundred monks participated in furfilling the objectives of the council. The recitation of the *Dhamma* lasted for five months. After the completion and unanimous approval of the recitation the entire *Tipiṭaka was inscribed on marble slabs* and they were housed in beautiful miniature '*Piṭaka*' pagodas on a special site in the grounds

of king Mindon's Kuthodaw Pagoda at the foot of Mandalay Hill where this so called 'largest book in the world' stands to this day.

The sixth council was held at Kaba Aye in Yangon, formerly known as Rangoon in 1954 A.D.[30]. In convening this council the Honorable U Nu, the Prime Minister of Myanmar played an active role. On his direction the *Mahapasāna Guhā*, the great cave, an artificial lake very much akin to the *Saptapaṇṇi* Cave (Rajgir, Bihar, India) where the first council had been held was constructed. The council met on May 17th, 1954. Similar to the preceding councils, its first objective was to affirm and preserve the genuine. *Dhamma* and *Vinaya*. However it was unique in so far as the twenty five hundred erudite and learned monks who took part in it came from eight countries Myanmar, Cambodia, India, Laos, Nepal, Sri Lanka, Thailand, and Vietnam. The late Venerable Mahāsī Sayadaw was appointed for the noble task of asking the required questions about the *Dhamma*. The Venerable Bhadanta Vicittasārabhivaṃsa answered all of them learnedly and satisfactorily. Remarkable here to note that by the time this council met the participating countries had the Pali *Tipiṭaka* rendered into their native scripts, with the exception of India.

The traditional recitation of the *Dhamma* took two years. During this period the Tipiṭaka and its allied literature in all the scripts were painstakingly examined; their differences were found in the contents of any of the texts. Finally, after the final official approval of the council all the volumes of the *Tipiṭaka* and its commentaries were prepared fo printing on modern presses and published in Myanmar (Burmese) script. These notable achievements were made possible through the dedicated efforts of the two thousand five hundred monks and numerous lay people. Their work came to an end in May, 1956, two and a half millennia after the *Mahāparinibbāna* of the Buddha. This council's work was unique achievement of representatives for the entire Buddhist world. The version of the *Tipiṭaka* which is undertaken to produce has been recognized as being true to the pristine teachings of Gotama the Buddha and the most authoritative rendering of them to date.

It is remarkable to note here prior to the propagation of Buddhism on large scale in written from, as stated above, certain passages (seven texts) form the Pali Canon *Tipiṭaka* like *Anāgata-bhayāni*, *Upatisapasine*, *Moneyyasutta* (Munisutta), *Aliyavamsasutta* (Ariyavamsasutta), *Lahulovādsutta* (Rahulovādasutta) etc. were got engraved on rock edicts like Bhābru etc. by the mighty Maurayan King Asoka[31]. Several other kings also got either the messages of the Buddha or the some events related to the life of the Buddha depicted on the cave, rock etc.

Just after the completion of the fourth Buddhist council the entire *Tipiṭaka* was written or Palm leaves[32].

The Buddhism was also propagated through the paintings which were made on the walls of the caves and *Viharas*. In respect of this it would not be out of context to refer to the world famous Ajanta Cave, which depicts several events related of the life of the Buddha as well as the life stories of the previous birth of the Buddha i.e. Bodhisattva in pictorial form[33].

The spread and propagation of Buddhism were also promoted by depiction of the events and life stories related to the Buddha on the wall of several Buddhist *Vihāras* like Nalanda, Odantapuri etc. as evidenced form the remains found from these sites. The minute perusal of the several temples (now regarded as Hindu temples), situated around these *Vihāras*. clearly manifest that these were the temples established in the honour of the Buddha and hence they depict some of the events related to the life of the Buddha. In this regard the reference of the Borobudur could also be cited which depicts several Jataka stories. In this way, the teachings of the Buddha was also engraved on stone-slabs, pillars etc.

On the basis of the *Tipiṭaka* approved in the sixth councils, the entire *Tipiṭaka* was written on CD first in Thailand and thereafter in some other countries also including

India where the Vipassana Research Institute is playing an important and memorable work in bringing the *Tipiṭaka* and other allied literature in book form as well as CD.

**Collection of the manuscript and printing of the *Dhamma* in book form**

During the colonial era the discovery of the manuscripts of Buddhist Texts form Nepal and Gilgit exposed the Buddhism to the western world. Several Scholars like Maxmuller, Mr. and Mrs. Rhys Davis, W. Geiger, Fusaboll, Ederto, Schervatsky, Kern etc. took keen interest in learning it and bringing it before the masses[34]. It is their efforts that enable the Buddhism to see the light of the present day, and also embarks a new era of learning of Buddhism and research on its different aspect.

Following the discovery of huge manuscripts of Buddhist texts at different places of Myanmar, Sri Lanka etc. a new surge in the field of its learning and publishing is seen. Several institutions like Pali Text Society, London; Buddhist Publication Society, Kandy (Sri Lanka); Mahā-Bodhi Society of India etc. came into existence and did a pioneer work in disseminating Buddhism throughout the world through different means like publication of Buddhism, opening Buddhist learning Centers etc.. The publication of books as cheap edition has made accessible to the common masses whereas the library edition has made it more durable besides helping the propagation of Buddhism in different parts of the world.

When the people come to know about the efficacies of the Buddha-*Dhamma* and its efficacies, some of them started translating, transliterating in local languages and script. Even some of them started writing independent books on the Buddha. Consequently, we find a large number of independent books which disseminate and unearth the meanings of the teachings of the Buddha. It would not be possible to enumerate all such books, but one of such books I would like to quote here as it revolutionize Buddhism in the western world, and this book is none other than the book written by Russell Arnold i.e. The Light of Asia. In this way we find the happening of localization and globalization of Buddhism. It would not be out of context to state here that the very nature of Buddhism and its immense moral values and scientific outlook influenced Arnold so much so that he wrote such a historic book on Buddhism. The immense values of the teachings of the Buddha could also be gauged from the fact that one of the major and most venerable works on Buddhism '*Dhammapada*' has been translated in almost all the major languages of the world.

**Propagation of Buddhism through educational institutions etc.**

The provision of teaching Buddhism in different educational institutions, universities, etc. and promoting research in the field of different aspects of Buddhism, and the teaching of *Dhamma* through publishing Research Journals, Magazines, *Dhamma* Bulletins etc. are not only helping in the propagation of Buddhism but also making it globalize.

**Propagation of Buddhism through electronic modes**

The process of globalization of Buddhism accelerates in the present era. As we know the present era is the era of progress in the field of science and electronic in which the propagation of Buddhism has taken a new dimension. In order to propagate it the composition of Pāli Buddhist literature on CD, creation of visuals, pictorial graph, films etc. regarding the Buddha and His teaching has provided a new turn to Buddhism enabling its easy propagation and long lasting preservation. It would not be out of context to refer here that the entire *Tipiṭaka* approved in the sixth council was written on CD first in Thailand and thereafter in some other countries also including India where the Vipassana Research Institute, Igatpuri, Maharashtra is playing an important and memorable work in bringing the *Tipiṭaka* and other allied literature in book form as well as CD. Similarly, the publication and free distribution of books,

and CD on Buddhism by the Corporate Body of the Buddha Educational Foundation, Taipei, Taiwan, R.O.C. is greatly helping in making the world aware of the teachings of the Buddha.

Besides, the Radio and Television Programmes on Buddhism, and Tele-conferencing and Internet-conferencing between the people in respect of knowing about Buddhism etc. have started playing a pivotal role in making the Buddhism a global religion.

No doubt as the Buddha says every conditioned thing is impermanent, the impermanency of these modes of preserving and propagating Buddhism cannot be denied, it is, however certain that such modes continue to play important role in different arena of the propagation and spread of Buddhism. Where the translation of the Buddhist literature in different languages have greatly helped the people of the regions to which the languages of translation belong to, the modern techniques and instruments have made the Buddhism a global religion leading to the establishment of a number of institutions and research centers etc.. We must encourage the use of modern technologies as they are doing a tremendous job in the rapid and easy spread and propagation of Buddhism. At the same time we should not forget its traditional method of propagation as all people in the world do not have access to such modern technologies. We should continue to disseminate Buddhism through traditional method also as they are totally dependent on man-power while the modern techniques require support of modern instruments as well as energy generated by men through the use of again modern techniques. Hence, the better way of propagating Buddhism would be to establish a kind of co-ordination between the two.

In this way we see that the Science helped much in propagation of Buddhism. In fact, both science and Buddhism are not opposed to but complementary to each other.

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2. *Sankhittapiṭaka*, p. 19
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5. Law, B. C., Introduction, p. XIII
6. *Kalāmasutta, sutta no.* , VRI, CD
7. *Dhammapada*, verse no. 183 p. 276
8. *Saṅkhittapiṭaka*, p. 20
9. Bapat, P. V., pp. 31-49
10. ibid.,p.34
11. Barua, B. M., Rock Edict XIII
12. *Dipavaṃsa*, chapter-8, verse no. 2
13. ibid., verse no. 5
14. ibid., verse no. 6
15. ibid., verse no. 7
16. ibid., verse no. 8
17. ibid., verse no. 9
18. ibid., verse no. 10
19. ibid., verse no. 11
20. ibid., verse no. 12
21. Bapat, P. V., p. 44
22. ibid.
23. *Sadhammasangaha*, p. 34
24. ibid.
25. ibid.
26. *Visuddhimagga*, p.4
27. Bapat, P. V., p. 45
28. ibid. p. 47
29. ibid.
30. Barua, B.M., Bhābru Edict, p. 115
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# Buddhism in Tripura: a survival crisis

Present by

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## Introduction:

Tripura is one of the most ancient princely states of India. It is a tiny state belonging to the group of seven sisters states (Tripura, Mizoram, Meghalaya, Nagaland, Manipur, Assam and Arunachal Pradesh) near Assam surrounded by Bangladesh. Tripura is not known to the people of the world, even many Indians have very little knowledge about the State.

Tripura is a beautiful hilly place with altitudes varying from 50 to 3080 ft. above sea level, though the major population of the state lives in the plains. Previously a princely state, and subsequently a Union Territory of Independent India, Tripura was elevated to the status of a state on January 21, 1972. Tripura is largely dominated by Bengali Community, in spite of the 19 Schedule Tribes, that form a major chunk of the population.

## Buddhist Rulers & Archeological Buddhist Sites:

Though it is not clear who was the first Buddhist king who ruled Tripura, it is evident from Archeological findings of Pilak and Boxuagar (Buddhist sites) that the earliest rulers of Tripura were Buddhists dated back to 2nd and 3rd century A.D. According to "**Rajmala**" the historical record of the royal lineage of Tripura, the Mog (Myanmar origin) were the powerful Buddhist kings of Tripura. Buddhism flourished in Tripura from 2nd to 9th century A.D. Both Theravada and Mahayana forms of Buddhism were practiced, though Theravada Buddhism seemed to have had stronghold in many parts of Tripura for many centuries. A few months back, the Govt. of Tripura has excavated a cetiya (Pagoda) resembling the Amravati Stupa which is now safe-guarded by the authority of Archeological Survey of India. This excavated pagoda is understood to belong to 2nd or 3rd century A.D. Many Buddha statues have also been excavated at the site. Pilak is another Archeological Bud-

dhist Site situated in South Tripura District. Statues of Buddha, Avalokiteswara and Tara were found at Pilak site dated back to 7th & 8th century A.D. Archeologists and research scholars opined that Mahayana and Theravada Buddhist traditions might have been dominant in this region extending to Pattikera & Mainamati in Bangladesh.

## Disappearance of Buddhism from Tripura:

It is necessary to have a quick look at the decline of Buddhism in India before we talk about disappearance of Buddhism from Tripura. As a result of untiring missionary endeavour of the emperor, Ashoka the great, almost all parts of India has received Dhamma, the teachings of the Buddha. Indians were blessed with the medicinal impact of Dhamma and large number of people accepted Buddhism (Dhamma) as their way of life. From 3rd century B.C. to almost 6th century A.D. Buddhism flourished extensively in India and 2/3rd of Indians were said to have become Buddhists during these years.

As everything is anicca, impermanent, Buddhism began to decline with the uprising of Adi Shankara Charya in the 6th A.D. The Buddhists were attacked by orthodox Brahmins; countless Buddhist monasteries, pagodas were destroyed, thousands of Buddhist monks and nuns were massacred. The attack on Buddhists was patronized by Brahmin Hindu king Pushyamitra Sunga. The Muslim invaders also attacked Buddhists and the famous Nalanda University was burnt to ashes. The Buddhists were attacked several times by Hindu and many times by Muslims and at last they had to submit meekly to the massacre of the attackers. By 1 6th century A.D. Buddhism was completely driven out from India, it is said that even the name of Buddha was not heard.

The Buddhists of Tripura also had to meet the same fate. The Buddhist king of Tripura was defeated by the Hindu king & Muslim invaders. The defeated Buddhist king along with his subjects had to flee and settled in different parts of Myanmar & Bangladesh. By the 11th century A.D. Buddhism totally disappeared from Tripura.

## Revival & re-entry of Buddhism to Tripura:

It is in the 17th century A.D., the Mog (of Myanmar origin) re-entered Tripura. With the re-entry of Mog there was revival of Buddhism in the state. After Mog, Chakma, and Barua also have settled in Tripura adding to the strength of the total Buddhism population.

## Present state of Buddhism in Tripura:

Mog (Myanmar origin), Chakma, Barua and Uchai are the followers of Buddhism in Tripura. The total Buddhist population in Tripura is around 2,00,000 (0.2 million) of the total population 3.5 millions.

There are around 200 Buddhist monasteries and 250 Buddhist monks in the state. Almost all the monasteries are small, made of bamboo and straw. The Buddhists in Tripura are financially very weak and most of them live in villages. Almost all the Buddhists in Tripura are the followers of Theravada Buddhism. Their cultural background and customs resemble that of Myanmar and Thai Buddhist tradition.

The Mog Buddhists have close affinity with Myanmar Buddhism in all socio-cultural and religious aspects. Though they live in Tripura, almost all Dhamma books (Tipitaka, Athakatha, Burmese translation etc.) are brought from Myanmar and Dharma teaching is done in Burmese script. The dialectic that the Mog people speak is similar to that of Burmese and Arakanese language with little variation in pronunciation but the script is the same (Burmese script).

The Chakma and Barua are also followers of Theravada Buddhism. Their language and cultural background find close affinity with that of Bengali. The three major Buddhist communities of Tripura viz. Mog, Chakma and Barua have close relation with each other and observe Vassa, Buddha Purnima, Kathina Chivara dana etc. in uniformity. The Buddhists of Tripura have been pre-

serving Buddha Sasana in the State amidst fierce missionary wave of Christianity and majority Hindu culture. The Christian missionaries are very rampant in the State. They visit almost each and every village and try to convert people into Christianity by offering money, clothes, medicine etc. As most of the people in Tripura are poor, they get easily carried away by the tempting offers of Christian missionaries. Many Buddhist families have converted into Christianity and many more are opting the same route as they have been convinced that Jesus is the only saviour of poor people which the Christian missionaries have practically demonstrated. The Buddhists are the minority community in Tripura. They are merging slowly into majority Hindu culture causing a threat to the survival of Buddha Sasana in Tripura.

There is no Buddhist educational institute in Tripura to impart monastic education to monks and train them on Dhamma. Most of the monks are not educated and as a result the monks have low profile and are not competent enough to safeguard Buddha Sasana from the influence of Christian Missionary and eclipsing majority Hindu Culture. Books on Buddhism are also not available in Tripura. Until recently there was no meditation center in the State. The Buddhists of Tripura have somehow been preserving Buddha Sasana in the State. They practice Buddhism mechanically as it is a part of their culture. There is an urgent need to set up a Buddhist Educational Institute with well-equipped infrastructure to impart Buddhist education to both monks and laypeople. A good Buddhist library and meditation center is also required to provide Pariyatti and Patipatti base of Buddhism to the Buddhists of Tripura.

## Dhamma Dipa Missionary Project:

In order to safeguard, preserve and promote Buddha Sasana in Tripura, we have undertaken Dhamma Dipa Missionary Project. Under this project, a Buddhist school for children, a Pāḷi and monastic educational institute, a good Buddhist library and Dhamma Missionary Training Center are proposed. Out of those proposed projects, a Buddhist school has already come up in full swing and groundwork has been cleared for the remaining projects.

The Buddhist school is named as "Dhamma Dipa School". It is the only school with Buddhist background in Tripura established in 2002. The school has now 153 children from various socio-cultural background residing in the school complex. They are imparted Dhamma education along with secular education. They are being trained up in Buddhist ambience providing them with regular classes on Dhamma and meditation. Lecture series are also being organized for the benefit of lay Buddhists in the State.

Dhamma Dipa Missionary Group is contemplating to start a "Pali and Monastic, Educational Institute" in 2005 if everything goes well. To name a few, Sitagu Sayadaw Ashin Nyanissara, Alodawpyi Sayadaw Ashin Ariyavamsa and Phra Maha..... have visited Dhamma Dipa School on their Dhamma missionary tour. Since the Buddhists Tripura are the minority and economically weak, they need a word of encouragement and a helping hand form World Buddhist community in their struggle to preserve, promote and propagate Buddha Sasana in Tripura.

Be Happy!

Ven. Dr. Dhammapiya,
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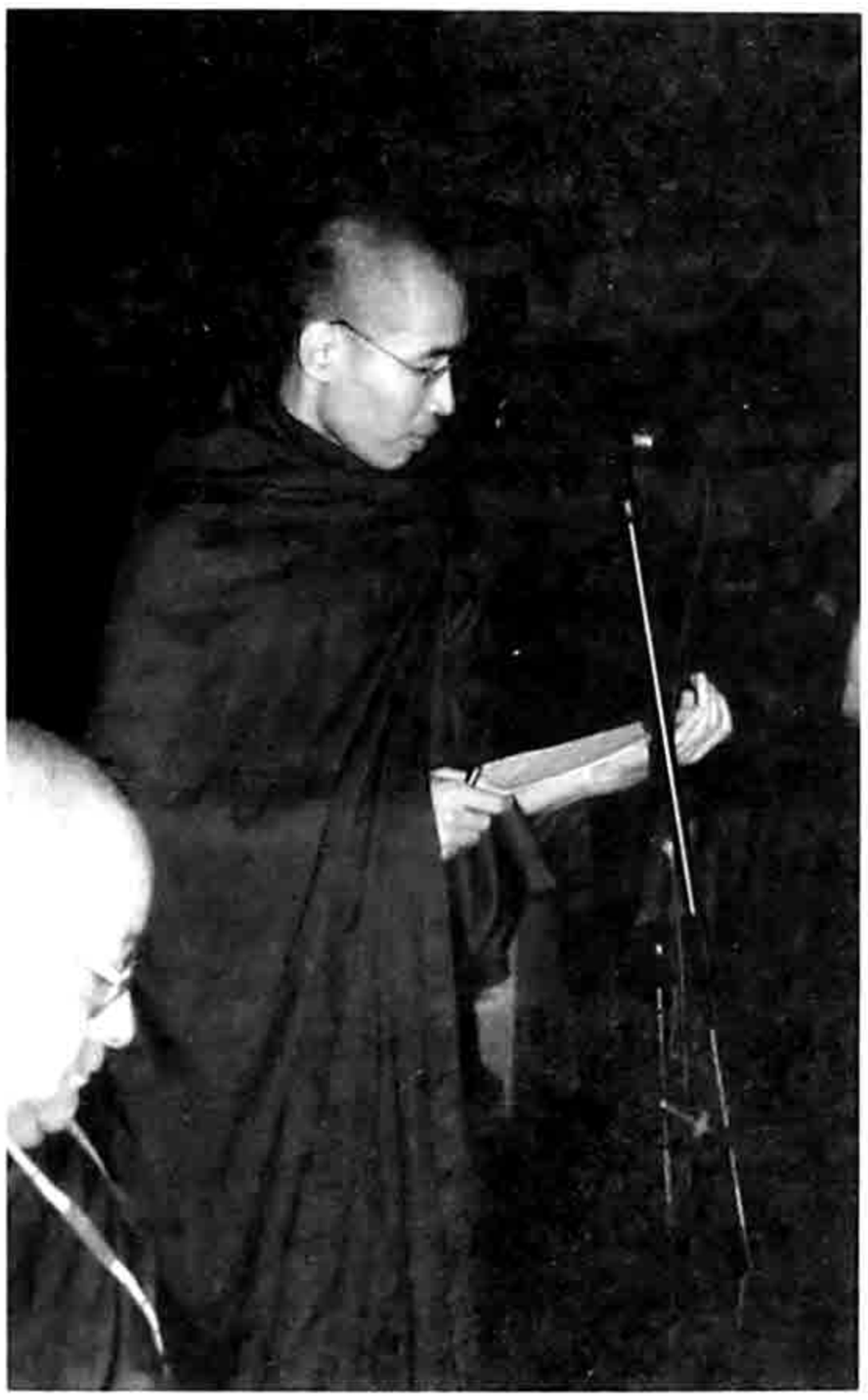
# *Buddhism and its Relevance to the World Situation*

Presented by

Ven. Dr. Dhammasami
UK.



Today Buddhism in the West is considered by many as one of the fastest growing religions.[1] Theravada Buddhism in the West in general and in Britain in particular, owes its development to a few factors: contact between European colonial powers and their colonized Asian nations; academic study of Buddhist scriptures by western scholars; migration from former colonies to Europe; and the arrival of Sangha, both Asian and Western, in Europe. In this short paper, I focus on two of these factors, namely academic study of Buddhism and the contribution of the Sangha to development of Theravada Buddhism in Britain.

Although no one can really "pinpoint" the date of the arrival of Buddhism in the west[2], it is possible to trace back the interest in Theravada Buddhism through the development of western academic study of Pali literature and the arrival of the Sangha on European soil.

A serious study of Buddhism, however, began in the early 19th century when Eugene Burnouf, a French scholar, published a book on Pali grammar in 1826 and then the Introduction to the History of Indian Buddhism in 1844. After him, "a galaxy of brilliant scholars" from

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1 Bhikkbu Bodhi, Promoting Buddhism in Europe, a paper delivered in Sri Lanka to mark the first death anniversary of Ven. Mitirigala Dhammanisanthi Thera, formerly Asoka Weeraratna, the founder of the German Dhammaduta Mission. 2 July 2000, p. 2; Micheal Tom, Buddhism in the West, p.4.

2 Ian Oliver, Buddhism in Britain, p.xi; In order to find out when Buddhism arrived in Europe many scholars have attempted to trace the encounter of Buddhism with westerners. Some goes as far back as Alexander, the great in the 3rd BC, when he conquered parts of India. J. W. de Jong, A Brief History of Buddhist Studies in Europe and America, Sri Satguru Publications, Delhi, pp.5-6. Others date the first encounter of Buddhism with the West took place in the thirteenth cnetury when Pope Innocent IV sent Franciscan and Dominican friars as envoys to the Mongol Khan.Ibid, p. 8. Here it can be seen that it was the Europeans, rather than the Asian Buddhists, who brought Buddhism to the West, particularly Europe. The Buddhists, however, took Buddhism to North America. The first publication of Pali text into any European language was the Patimokkha translated into French by Simon de la Loubere who visited Ayutthaya, Siam in 1787-88. See Simon de la Loubere, The Kingdom of Siam, Oxford University Press, 1923 and J. W. de Jung, cit, pp.13-15.

different nations, who can be categorized into three groups, showed interest in Buddhism and began to co-operate and co-ordinate among themselves in the study of Buddhism. One of those groups, the "Anglo-Germanic School" studied the Pali canonical texts.[3]

In 1877, Childer published a dictionary of Pāḷi + English. In 1878, Thomas W. Rhys Davids, who, like Childer served in the Indian civil services in Ceylon, published his first ever work called Buddhism and three years later, in 1881, after his six famous Hibbert Lecture series, he formed the Pali Text Society in order, in his own words, "to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various manuscripts scattered throughout the University and other Public Libraries of Europe".[4]

With Rhys Davids the pioneer western Pali scholars included his wife, Mrs. Caroline Rhys Davids, (Frank) Woodward, Hare, Honor and Stede from Britain; Max Muller and Herman Oldenberg from Germany; Treckner, Fausboll and Anderson from Denmark; and Helmer Smith from Sweden.[5] These scholars not only edited and published the Pali canonical texts in Roman characters but also translated them into English. By 1920, four of the five Nikayas of the Pali canonical scriptures had been published and also by 1909, work on English translation began. By 1937 the translation into English of four of the five collections (Pali Nikayas) had been completed.[6] The translation by these scholars helped provide a better and fuller and more accurate picture of Buddhism which had been inaccurately and conjecturally depicted by early colonialists and missionaries.

These scholars did not declare themselves Buddhists, although some of them, for instance, Rhys Davids was clearly influenced by the Noble Eight-fold Path when he wrote of the teachings of the Buddha: "Buddhist or not Buddhist I have examined every one of the great religious systems of the world, and in none of them have I found anything to surpass in beauty and comprehensiveness, the Noble Eightfold Path of the Buddha. I am content to shape my life according to that path".[7]

Since then academic study of Buddhism has greatly advanced. The translation of some of the texts has already been updated by other western scholars, for example, I. B Honor, Nyannaponika Thera, Nyanamoli Bhikkhu, Welsh Maurice and Bhikkhu Bodhi. Today many leading universities in Britain such as Oxford, Cambridge and London, have some form of teaching and research related to Buddhism. In the last 40 years, there have been about 100 students who have obtained a Ph.D from different universities in Britain and it is not a coincidence that half of them graduated at Oxford University where research study in general and the study of Sanskrit and Indology in particular have had a long tradition.

The Pali Text Society, which its founder imagined to last only for 10 years, has been in western more than 123 years, rendering invaluable service to the study of Pali, the preservation and promotion of Pali scripture and also the understanding of Theravada Buddhism in the English speaking world.

That the early study of Pali and Theravada Buddhism was confined to the elite few, who were not themselves practicing Buddhists, it would be wrong to conclude that the growth of Theravada

3. Bhikkhu Bodhi, Promoting Buddhism in Europe, p.3.
4. Cited by Ian Oliver, Buddhism in Britain, p.30.
5. Another group of western scholars focused on Indian Buddhism, both Theravada and Mahayana in Sanskrit, Tibetan and Chinese texts. These scholars of the "Franco-Belgian School" were headed by de la Valle Poussin, Sylvain Levy and Lamote. The third group, the "Russian School" consisted of scholars such as Stcherbatsky, Rosenberg and Obermiller and they concentrated on Indian Buddhism in Tibetan sources. Bhikkhu Bodhi, Promoting Buddhism in Europe, p.3.
6. Christmas Humphreys, The Development of Buddhism in England, London, 1937, p. 12.
7. Cited by Ian Oliver, p. 34.

Buddhism was only in theory and not in practice. Since the publication of the famous poem. The Light of Asia by an Oxford scholar, poet and journalist, Sir Edwin Arnold, in 1879, people from educated middle class background began to be attracted to the practice of the Dhamma. These included the early "self-convert" Buddhists such as Alan Bennett, a natural scientist from London and Christmas Humphreys, a lawyer and an MP. Indeed, Alan Bennett went on to become a monk here in Myanmar in 1902 with a clear intention of setting up the Theravada monastic Order in his native England.[8] To that ends, he founded an International Buddhist Society (Buddhasasana samagama) in March 1903. In 1908 Alan Bennette, now Venerable Ananda Metteyya, led a Buddhist mission to England, assisted by Mrs. M. M. Hla Oung, the honorary treasurer, and her son, who was a lawyer, and his wife. The mission stayed in England for six months. Although Ananda Metteyya was able to inspire people with his talks and writing, he was not able to establish the Theravada monastic Order in Britain. His health deteriorated and after twelve years in the Sangha he had to disrobe. Some of the difficulties faced by Ananda Metteyya in his effort to set up at a Theravada Sangha were financial. The mission to England was supported by the money from Myanmar and when the fund dried up he had to simply come back to Yangon. Although there were a couple of hundred of British Buddhists at that time, there were no devotees in England who would come up with financial assistance. This financial problem remained until 25 years later, when Anagarika Dhammapala, the Ceylonese founder of the Mahabodhi Society in Calcutta and London, set up a monastery for missionary monks from Sri Lanka. Venerable Adiccavamsa, a Burmese scholar-monk who also went to England in 1925 must have faced the same situation and that must be the reason why he did not attempt to set up a monastery there.

Despite some setback in the establishment of the monastic Order, the Buddhist practices among the British people continued to grow and since 1907 they had held Vesak on the full-moon day of May to mark the birth, enlightenment and death of the Buddha. The number of people at those functions and regular lectures numbered between 25 to 300. Several pamphlets which later developed into magazines or monthly bulletins were also issued to help the study of Buddhism among the practitioners and as well as to help provide information for those who were interested in Buddhism. A magazine called Buddhism, published by Ananda Metteyya in Yangon for western Buddhist readers; The Buddhist Review started in 1909 by the Buddhist Society of Great Britain and Ireland; and Buddhism in England started in 1926 by another Buddhist association called the Buddhist Lodee were some of them.

Until 1927 Theravada Buddhism was the only branch of Buddhism known to Britain. As the traditional Theravada philosophy goes that the Sangha is at the heart of the Buddhist practices and promotion of the teachings of the Buddha, The Theravada Buddhists from Myanmar and Sri Lanka as well as the British Buddhists had tried to establish the Sangha in Britain. In 1928 the Mahabodhi Society of London invited three monks from Colombo to teach in London. Some of them stayed longer than other but towards the break of the Second World War, it became rather impossible to maintain a vihara and the only Vihara founded by the Anagarika Dhammapala was closed. It was, however, reopened in 1948 and since then, particularly from the 1960s many Theravada monastic centers have sprung up.

At the moment there are 32 Theravada monastic centers with just over one hundred monks from Sri Lanka, Myanmar, Thailand, India and Nepal as well as the native European members of the Sangha residing in them. Most of them are in London and Birmingham, the two

8 He was ordained at Akyab, Arakan (Rakhine) State and later moved to Rangoon. In his address delivered at his ordination he said: " Herein lies the work that is before me, the Cause to which I have devoted and consecrated my life: to carry to the lands of the West the Law of Love and Truth declared by our Master, to establish in those countries the Sangha of his priests". Christmas Humphreys, The Development of Buddhism in England, p. 14.

biggest cities, but lately there are monastic centers being set up in Manchester, Glasgow, Newcastle, Warwick, Devon, Hamel, Hampstead and Oxford.

However, with the interest in Buddhism throughout the country growing day by day, the Theravada Sangha has found it difficult to satisfy the demand. The growth in the interest in Buddhism can be roughly gauged by surveying the publication of Buddhist literature for general public. In 1878, Prof. Thomas W. Rhys Davids published a book called Buddhism. The title itself clearly indicates that the book was aimed at general readers and intended to introduce Buddhism to the wider public. Since then at least there are thirty-nine different authors[9] who have written a book exactly with the same title Buddhism, the latest one being published this year. This statistic is by no means exhausted as I have checked only with the catalogue of the Bodlein, the central library of Oxford University. One of those forty authors has her audience as 11 years old school children and since 1995, she has already reprinted her work five times. And there are at least two other authors who have written for the school children. Here what the statistic shows is that for the last two decades there is one book with the title Buddhism published every year, again indicating a strong growth in the interest in Buddhism by the people in the West. And, in England and Wales, there are also well-organized syllabuses for Buddhism courses for school children at the GCSE and A/L. By chance in 2002 when the head of Religious Education Department from a famous school, Eton, came to research for his textbook on the tenets of various religions at Oxford, I had the privilege of being consulted on the contents and the doctrinal aspects of some of those contents.

Having now glanced at the development of the Theravada Sangha, let me now discuss briefly the problems facing the Theravada Sangha and their mission. But the problem with the Theravada Sangha has been both their strength and weakness. Strength, because the arrival of Asian Theravada monk in Britain was mainly to look after the spiritual needs of the immigrants who have been making their way to Britain since the 1960s. The Theravada Sangha has done well in this respect. The Theravada centers have been vital in maintaining the religious tradition of their devotees. Buddhist rites and rituals, for instance, have been preserved almost as they are practiced here back in Asia. This is very important to maintain the spiritual development of the Asian Buddhists in the West.

However, this strength inevitably becomes weakness when they have to teach European Buddhists or those of European origin who are interested in Buddhism. This is simply because the temperament of European and their culture are different from those of migrant Asians. So, the Asian monks find themselves unable to teach the Dhamma to the native British, partly because of lack of language skill and partly because of the limit of the monastic educational training.

Less than one third of the Theravada members of the Sangha in Britain can teach the dhamma in English and those who can still face acculturation problem, that is to talk about the Dhamma in European cultural context. The monks lack general knowledge, a sense of history and understanding of contemporary social issues; and many of them are not competent in

9. T. W. Rhys Davids (1878); T. W. Rhys Davids (1896) (A collection of his lectures at Cornell University, USA); Andre Bareau (1912); Kenneth K. Saunders (1929); Annie Wood Besant (1941); Charles Henry S. Wood (1947); Christmas Humphrey (1951); Edward Conze (1951); Richard Abbof Gard (1961); Donald Swearer (1977); Micheal Ridley (1978); J. G. Edmonds (1978); John Snelling (1986); Peggy Morgan (1987); Lal Mani Joshi (1989); Peter Conolly (1989); Lilian Weather (1992); Madhu Bazas Wengu (1993); Derie Ci\ush (1994); David Rose (1995); Noble Ross Reat (1995); Luois Fredovic (1995); Catharine Hewitt (1995); Clive Erricker (1995); Sue Penny (1995); Barry Thomas (1996); Mary Green (1997); Bradley K. Hawkins (1999); John Powers (2000); Mel Thompson (2000); Kulananda (2000); Kevin Trainar (ed.) (2001); Ruth Parinniter (2001); Peter Harvey & Brian Peter (eds.) (2001); Anne Geldart (2002); Cavan Wood (2002); Geoff Teece (2003); Philip Wilkinson (2003); Donald S. Lopez (2004).

teaching meditation. The monks are simply not equipped by their educational training back home in Asia to carry out the teaching of Buddhism in the West.

This problem has been in evident since the first three Sri Lankan monks arrived in London in 1928 and since then the British Buddhists have tried to find an answer to this problem. After Ananda Metteyya, who landed in England in 1908, there have been some attempts to set up a western Theravada Sangha. And I have already mentioned that he did not succeed.

In the 1950s a gentleman called Richard Rendall was ordained a novice by the Burmese missionary Sayadaw, U Thitthila. Soon, Rendall, now Kapilavuddho, went to Wat Paknam, Bangkok, Thailand for higher ordination. On his return, he formed the English Sangha Trust. But after a few years he was forced to disrobe by poor health. The English Sangha Trust was not revived until the arrival of the great Thai forest meditation master, Ajahn Chah and his western disciples in England in 1976. The disciples of Ajhan Chah have now established five big monasteries in different parts of England. But it takes time for their number to grow and for those who have been ordained to be developed in the Dhamma so that they become competent teachers. Their Asian counterparts in Britain in the meantime have plenty of supply to their rank but need to refocus their training to equip them with the ability to teach the dhamma in the west.

In brief, Buddhism as a whole has been one of the fastest growing religions in the West. And, although the Theravada school of Buddhism is not the school which grows the fastest, it enjoys a steady increase in its popularity. However, the growth has meant, especially for the Theravada Sangha, that demand is greater than supply. In my opinion and also in my experiences, the problem of acculturation faced by the Asian born Buddhist monks (and nuns) and the problem of slow growth faced by western born Theravada Sangha exist not only in Britain but also in other parts of Europe and North America. In fact, these two problems are also common in the Japanese, Korean, Tibetan and Chinese Mahayana Sangha in the West.

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# Buddhism in Canada

Presented by
Ashin Kawvida, Canada

**Historical Background:**

Buddhism was introduced to North America by Japanese and Chinese immigrant in early 1800, to California in USA and Vancouver in Canada. It was as the traditional religious practices brought by the immigrants who came to work. In Canada it was the construction of great Canadian Pacific Railway line from Atlantic to Pacific coast, brought in thousands of these workers on contract, shipped from their homelands. After working for many years, going through all kinds hardship, many settled in the country. They started language schools for their childern first, and later monks from their homelands came as missionaries and gave religious education to these children.

After the turn of century, immigrants and their descendents become established. Buddhism they were practicing came to the notice of native people. The real interest in Buddhism was inspired by Pali scholars from England whose main interest was the study of Buddhist Abhidhamma, and later on Buddhism as a religion, Theosophical Society in New York founded in 1875 adopted the studies of Buddhism as an expansion of the British interest. It was at the World Parliament of Religions held at Chicago in 1893 when Ven. Angarika Dhammapala represented Theravada Buddhism and Rev. Soyen Shaku represented the Zen Buddhism, that the western people become aware of Buddhism. Pali Society of England established an American branch and pāḷi studies was introduced to Havard Oriental Study Series and American intellectuals become interested Buddhism. It was the work of D.T Suzuki which made Zen Buddhism known in USA and Canada.

Though there was disruption of interest in Buddhism during the years of Great Economic Depression of 1930s and World War- 2, 1939-45, the revival was seen soon after. After the Korean and Vietnamese wars, more immigrants from these countries came to Canada as Residents, along with their traditions of Buddhism. Since then, Mahayana Buddhism in many forms could be seen in every major commuity of Asian immigrants. Though Theravada Buddhism was the first interest to the people of Europe and Westren hemisphere, Zen Buddhism become popular since 1950s and Tibetan Buddhism is now more established. Only the old generations are aware of Theravada Buddhism, thanks largely to the Srilankan Buddhist monks.

Vipassana Insight mediation become known to the world largely by the teaching of Ven Mahasi Sayadaw who made mission-

ary tour around the world sponsored by Westerner Buddhists who had been to this medit ation centre in Myanmar. Since early 1970s Vipassana of Insight meditation become increasingly popular all over the world, inclulding Canada.

Present Status:

Since Canada is a multinational and multicultural country (just like USA) interest in Buddhism is rapidly is increasing. Canada is a wide country (about 2/3 of USA) but with relatively small population (about 40 millions, about 1/10 of USA). In spite of this, growing Asian Canadian population hold on to their faith in Buddhism.

In Ontario Province of Canada (more than twice the area of Myanmar) Buddhism of all tradition is seen well established, well accepted and highly regarded, more as a religion of peace and tranquility. When violence and aggression are seen all over the world, people are looking for solace in peaceful states, including religions and their followers. They find Buddhisms as a place for refuge from human sufferings and tragedies. All Buddhists are accepted as gentle and polite people. Recent visit of Dalai Lama to Toronto was a very big trunout, not only for Buddhists but many people of faiths as crowd interested in Vipassana meditation.

The earliest Buddhist organization in Toronto was by Japanese community in 1945 as Toronto Buddhist Church. There are at the moment 11 Buddhist temples patronized by Chinese, Koreans and Vietnamese Canadias. In addition to temples, there are 27 Buddhist organizations in Toronto alone. Most of them are for weekly worship, Dhamma talks, meditation sessions, as regular features.

Many universities in Canada offer Buddhism as a subject of as part of Multifaith Teaching. The Narlade College Buddhist Studies is situated close to the University of Toronto in downtown. There are multinational Buddhist societies as well, involved in Buddhism as Study Groups, Vipassana Communities and Vipassa Meditation Centrres.

In addition to above mentioned organizations, there are many others across the country as Buddhist activities like Dhamma talks, celebrating Holy Days, chanting suttas or meditation retreats during the visit of meditation teachers.

Myanmar community in Canada is concentrated in Toronto, listed about 200 families. Our Buddhist monastery stated in 1975 in a rented building founded by the late Ven. Pyinyathiri. With the energetic help of the Myanmar patron and Burma Buddhist Association of Ontario, a house was bought to make it into a monastery named Mahadhammika Vihar in 1989. The building being situated in a residential quarters of the city, large congregation of people become a problem in the neighborhood. With was built in a quite industrial area and officially opened this year in September. A Myanmar Meditation centre is present just outside Toronto, run by a Buddhist nun, a trained meditation teacher.

## Current Activities:

1. Weekly sermons by residing Sayadaw on every Saturday 4-5:50 pm.
2. Celebrate all Holy Days according to Theravada Buddhist Tradition
3. Special Discourses to the congregation on religious occasions
4. Pathana and Paticcasamuppada courses to lay persons.
5. 24 - hour Pathana Recitations
6. Promoting Buddha-Dhamma by Newsletters and publication on sermons.
7. Visiting the home of the invites for
8. Meditation retreats.
9. Sunday School

# BUDDHISM AND THE WORLD TODAY

Presented by
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A Unique Being, an extraordinary person arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good benefit, and happiness or gods and men. Who is this Unique Being? It is the Tathagata, the Exalted, Fully Enlightened One.'

Anguttaranikāya, I, XIII, p. 14-15.

Buddhism is a compound world of Buddha and ism, which is originated from French isme, via Latin from Greek ismos or isma. The Modern English Lexicon offers so many different definitions in the contact where they may be applied. Of them, first of all, it is used as a suffix and defines the sense of an action or its result. For instance in the contact such as baptism or exorcism. Secondly, it denotes the meaning of a system, principle and ideological movement and therefore it is utilized, for example, in the contact such as Anglicanism, Feminism, and Hedonism. And, it also sometime gives the sense of negative view rather positive idea with the basis for prejudice or discrimination, for instance, in the contact such as Racism. Thirdly it also denotes a peculiarity in a language. For instance, as it is used in Colloquialism or Americanism. Moreover, it also expresses the sense of a pathological condition such as Alcoholism. Lastly, it also defines the meaning of political beliefs or religion based on particular principles or the teachings of a particular person such as Socialism or Buddhism. The last explanation, in my opinion, may be probably the most coherent expression in this context.

Let us return to our main theme. As it is stated in the short quotation above, it is obvious that the Buddha is a teacher par-excellence to all mankind and gods. The exact date of the Buddha's demise has been the subject of much controversy among modern academics. There is a general agreement, however, that it may be probably in 543 BC when He was in His eightieth year. Unlike the Christian era, the Buddhist Era has been started counting from His mahaparinibbana rather than His birth. However it is a controversial matter, modern excavations of the historcal sites in Northern India and Gandhara areas (modern Pakistan and Afghanistan) prove as vital evidences that once Buddhism popularly spread to those regions until to early century AD. This article, however, will be centred on doctrinal, logical and philosophical concepts in particular and it would be focused on chronicle records in general so that can be avoided a long digression.

Doctrinal aspect first. As Longman puts it 'religion: people's belief in the life of the spirit and usually in one or more gods' (Longman, 1978: p.1195, column 2). For this reason I am still doubtful to proclaim firmly on the grounds of faith that whether Buddhism can be symbolised as a religion because it does not totally centre on gods instead it concentrates on the true principles of Dhamma. In my understanding whether Buddhism should be known as a religion or not, there is one thing in common between religion and Buddhism. That is 'belief' or someone may prefer to call it 'practice.' Then a question may arise here. Do we need to accept such metaphysical belief or faith or practice? Here I think it is necessary to differentiate between mere faith and pure confidence. Both, however, can be extreme and may produce unnecessary consequences unless they are accompanied by wisdom. The great commentator Acariya Buddhaghosa who emerged in 5th century AD had already reminded us so that we can adjust our controlling faculties (indriya) though they are enumerated in the thirty-seven of Factors of Enlightenment (bodhipakkhiya-dhamma). Thus he writes: 'a special

eulgoy or harmony should be balanced between the two controlling faculties of confidence (saddha) and wisdom (panna) because great confidence with feeble knowledge may lead one to blind faith. Also the great wisdom with narrow faith may lead one to a dangerous position because one might boastfully to oneself and reject any kinds of meritorious actions like donation, morality, and he will definitely go to hell after his death. This sort of person is like disease derived from the wrong medicine that cannot be cured.

The powerful diligence with weak concentration also pushes one to the anxiety and the firm concentration with faint diligence also may lead one to sloth and torpor. Therefore it is very important to be balanced between these two pairs of controlling faculties. But the controlling faculty of mindfulness is necessary forever. Albert Einstein who emerged in the early 19th century AD (1879-1955), a German-born American theoretical physicist, founder of the theory of relativity also remarks differently: 'A religion without science is lane and the science without religion is blind.' The modern scientist seems to remind us not to entirely turn our backs to religion and indulge or homage to modern technologies. I cannot agree more with the advances of modern technologies. One click on Internet may provide millions and millions of information regarding to religion, sociology, philosophy, medical science and technology. On the other hand we can say that the world is at our fingertip. Here it still begs so many questions. Do we all satisfy with entertainments what we have gained from those creations? Do we really attain the true peace of mind? Therefore, sometimes I am even doubtful because I honestly feel that it is far too advanced therefore I am really concerned that one day human beings may automatically become the slaves of their creations. As one western philosopher put it in the 'Silent Spring' that 'men can hardly even recognise the devil of their own creation.' The chat rooms may be the best stores of information of generable knowledge for youngsters but they at the same time may turn into traps for innocent younger generations. By saying this I humbly would like to claim that I am neither pessimistic nor optimistic. I think I am a realistic person who speaks of the truth that everyone has experienced in our day-to-day lile. By saying that, I simply do not mean that let's go back to the Stone Age and take horse carts for travelling. Modern technology is vital for modern society. However if we are too materialistic and completely ignore religion then as Einstein has noticed that we will become blind one day. It is so obvious that we cannot rely on modern technology alone as our lifeline. Then a question may arise here. What shall we do to find out the real peace in human society and in the world? According to the recent statistical information the numbers of patients who have gone to euthanasia clinics increase with the march of time. This points out that material developments alone cannot provide the real happiness or peace of mind for human beings.

All living beings, whether they are born or brought up in the east or in the west, they try to gain the true happiness in life. Therefore, it seems to me that they are similar to the two sides of same coin. In my own personal opinion, as we are so self-indulgent in sensual enjoyments in the modern world in which we are living today that we are also like deluded deer that run after the mirage in the hot desert, but our thirst will never quench. What should we do then? Shall we all renounce the worldly life and go to the forest to practise Buddhist way of life fully? It is simply impossible. Running away physically from our daily life does not imply true renunciation. As one of chief disciples of the Buddha, Venerable Sarputta once suggests that one may live in a forest devoting him to ascetic practices, but might be full of impure thoughts and defilemtnts. And another may live in a village or a town, practising no ascetic discipline, but his mind might be pure, and free from defilements. Of these two, the great disciple says the one who in the village or a town is definitely far superior to, and greater than, the one who lives in the forest (Middle Length Sayings).

Buddhism alone may offer a full scale of pratices to developmental culture from basic morality, progressing with

concentration and ending up with higher wisdom. As it is said that Buddhist teaching is completely perfect (kevalaparipunnam). Now, I am still wondering why and how the doctrines (dhammas) which are perfect for the whole human society almost completely disappear in the heartland where an advent of the Enlightened One and neighbouring regions. Moreover, it is also clear that it is almost impossible to revive or to reintroduce such teachings in those areas where the believers nowadays are totally in stark contrast to Buddhist views. As the founder of Buddhism, the Master himself has proclaimed that is teachings are completely perfect, that should be comparable to the pure elements such as the pieces of gold. Logically and scientifically the gold can not be destroyed by any kinds of acid, as its density is so pure and high. No matter how long it may stay under the ground, it will never change its natural pure elementary phenomenon. Why? It is simply because of its purity, high quality and capability. However, it will certainly disapperar in this world once the imitation or fake of it becomes very popular in human society or makes use of it. Similarly, the true Dhammas which can lead one to liberation (niyyanika) will disappear in this world when imitative teachings have been broadly practised in Sasana. Regarding to this, the Master has already noticed in Kindred Sayings (Nidanavagga Saṁyutta) called (Sadhammapatirupakasutta). It is good to remember. Thus the Text says:

It happens thus, Kassapa. When members decrease, and the true doctrine disappear, there are then more precepts, and few brethern are established as Arhants. There is no disappearing of the true doctrine, Kassapa, till a counterfeit doctrine arises in the world; but when a counterfeit doctrine does arise, then there is a disappearance of the true doctrine. Just as there is not disappearing of gold so long as there is no counterfeit gold arisen in the world. So it is with the true doctrine.

The earth-element, Kassapa, does not make the true doctrine disappear, nor does the water-element, nor the heat-element, nor the air-element. But here in the order itself futile men arise, and it is they who make the true doctrine disappear.

Take a sinking ship, Kassapa, by overloading: it is not thus that the true doctrine disappears. There are five lowering things that conduce to the obscuration and disappearance of the true doctrine. Which five? It is when monks and nuns, laymen and laywomen live in irreverence and are unruly toward the Buddha, live in irreverence and are unruly toward the Dhamma, live in irreverence and unruly toward the Sangha, live in irreverence and are unruly toward the training, live in irreverence and are unruly toward contemplative study.

In conclusion, I like to remind all the Buddha's followers the same as modern scholar Bhukkhu Narada put it 'man does not mean for Buddhism; but Buddhism means for man'.

May Buddhist blessings and peace prevail all over the world.

# My experience in propagating Buddhism in Germany

Presented by
Ven. Rathmale Punnaratana
Germany

## 1. Historical background

Buddhism started to be studied in Germany mainly by intellectuals, philosophers and poets during the nineteenth century. By the beginning of last century major parts of the Pali Buddhist cannon have been translated into German, and due to the efforts of highly competent translators like Karl Eugen Neumann, Dr. Paul Dahlke, the Venerables Nyanatiloka and Nyanaponika, Theravada teachings became accessible to wide circles of German intellectuals. Before the second world war, there appeared Buddhist study groups in all major German cities. The peaceful message of Lord Buddha proved to be of great benefit to many free thinking Germans at the time of violence and injustice.

Most of the Germans studying Dhamma at the time before and after the second world war approached Buddhism by means of German translations of Pali scriptures and so Theravada Buddhism was the main form of Buddhism studied by German intellectuals.

In the last three decades, situation has been changing, there has been appearing many translations of Mahayana Buddhism, and teachers in the tradition of Tibetan Buddhism and Zen Buddhism have been exercising more and more influence on wider circles of Germans, not only intellectuals.

At present the popular form of Buddhism in Germany is Tibetan Buddhism, second is Zen Buddhism and Theravada is on the third place in popularity. Buddhist study groups in all possible Buddhist trends exist virtually everywhere, only in the city of Berlin there are more than fifteen Buddhist centres at present time. Buddhism is considered in the West as the fastest growing religion. Buddhism has been accepted in the curriculum of several Berlin High schools as a teaching topic for the students. German and foreign Buddhists in Germany start to have their own cemeteries, Buddhist activities are held regularly in many places in Germany, it can be said, that Buddhism has become an indivisible part of the German religious and cultural scene.

This growth of interest in Buddhism in the Western countries is a challenge to us Buddhists from the traditional Buddhist societies, mainly because of the radically different religious, cultural and social background of those, who study Buddhism in the West and in the East. Let us consider briefly the main differences in order to be able to think of a suitable way to make Buddhism attractive to people in Germany.

## 2. Difference in approach to Buddhism In Germany and in the traditional Buddhist societies.

In the traditional Buddhist societies people usually approach Buddhism by practicing Dana and Sila, this is the traditional base for all those who wish to study Buddhism in depth by practice of Samatha and Vipassana meditation.

This background is however missing in the Western countries, where we find a completely different situation. People of different age and social background in the West who become seriously interested in Buddhism are mostly attracted by meditation or they are free thinkers, who search for a better way of managing their lives. Many of them find the message of Buddha of value, because in one form or another they feel disillusion with their own society and materialistic culture. However, we have to understand that they approach Buddhism within the very framework of that culture, and we can not expect from them that they give it up, in order to study Buddhism. The truth of the Buddha's teachings is based on his deep insight into the nature of suffering and on his real compassion for the world.

In no period of history known to us, the man has suffered so much as in our post modern times, and so it is a challenge to us practicing Buddhists to find a language to make the Buddha's teachings accessible to all men who need it. We have to use their own language so that they may find a way to practice it in such a way, easy for them, without losing the essence of the teachings.

The modern man in the West becomes interested in Buddhism principally due to the Buddhist message of spiritual cultivation, which he appreciates above everything else, because he hopes it can rid him from his problem of stress, distracted mind and despair so prevalent in the modern societies. He wishes a fast cure and is passionately attached to anything that he believes can bring him release.

The traditional religious background makes a little sense to him, because he needs religion to confront the challenges of modern age, which has little regard for traditional values. In this situation, we Buddhists of traditional background, who wish to spread the message of the Buddha in the West have to develop intelligence to be able to preserve our values, while making them open and attractive to others, especially to free thinkers in the West. The reason for this is, that our teacher, Lord Buddha himself was a free thinker, appealing especially to free thinkers of his time by means of a language easily understandable to all.

While keeping in mind the great differences between the approach to study of Buddhism by most of the Buddhists in the East and in the West, let us consider few suggestions, which I feel may be useful for making Buddhism attractive to people in the West, and also may help to create more mutual understanding between Buddhists of traditional background and Buddhists in the West.

## 3. Making Buddhism affective to people in the West, preserving traditional values and creating more understanding between all students of Buddhism.

(a) It is essential that those who wish to propagate Buddhist values in the West learn more about the Western culture, especially about the Christian, Greek, Roman and Jewish background of that culture and positive aspects of it. We should try to understand positive things and use them to make Buddhism acceptable, always pointing at the universal nature of all positive values.

Like the Arahant Mahinda, when he arrived in Sri Lanka, not immediately taught and converted the natives to Buddhism but first tried to understand the people's situation, language, problems and desires. We should be patient and open-minded to

really understand the Western people.

In the West, religion is closely linked with art and creativity, so we should encourage people who study Buddhism to use their creative mind to produce Buddhist orientated art, literature and music. Within the frame of our Theravada Buddhist rules we should include the Western people like chanting together. We should be open to good creativity, producing positive values in people and use them to spread the message of Buddha.

(b) It is important to be open to the needs of the lay community of Buddhists in the West and also study their customs without rejecting them, so as to adopt our Buddhist culture to them. For example, keeping in view the crisis of family values in the West, we should encourage young people to use Buddhism to establish a happy family. Keeping in mind the needs of people at present, Buddhist monks in the West should be encouraged to give blessings at the marriage ceremonies and guide lay people to a responsible family life.

(c) Since most of the people in the West approach Buddhism directly through meditation, without the preliminaries of Dana and Sila practice, we should develop understanding for their needs and find intelligence to teach them Dana and Sila progressively. A genuine experience in meditation is always accompanied by growth in moral values, so we should encourage people to develop a genuine meditation under a guidance of competent meditation teachers. It is an urgent need, to educate more competent meditation teachers in the West, who have intelligence to use people's urge to meditate in such a way that the re-education in moral values is integrated into the process of learning meditation correctly.

(d) In teaching Buddhism we should especially emphasize those aspects of Buddhism, which make it attractive to young free thinking people in the West.

That means emphasis is to be laid on the practice of love, metta and compassion, karuna, as the base of our daily activities. The four immeasurable abodes, Brahmaviharas are to be taught as the base of all Buddhist values, so as to make people realize the greatness of a genuine Buddhist outlook. We should pay a special attention to the teaching of kamma and it's eternal nature, which shifts responsibility on man himself for his behaviour, so that people see Buddhism as teaching, which makes them responsible for their own lives, for their own happiness and misery.

(e) Buddhism is a human centred religion and we should strive to present it in such a way that intelligent people in the West use it to reform their lives, so as to be able to benefit themselves and their respective societies. In view of this truth we should not insist on traditional forms, while spreading Buddhism in the West.

While doing so we will be able to develop more intelligence for facing problems to Buddhism in our traditional Buddhist societies, so that we can preserve Buddhist values in our challenging times.

It is our conviction that Buddhism is a universal teaching applicable to all men in all forms of societies, this being so we should try our best to rediscover the universal nature of Buddhism and use it to promote brotherhood among men without discrimination.

I have jotted down these few thoughts connected with my experience of being a Buddhist monk in Germany for many years, I hope that despite my lack of experience in learning Buddhism and foreign cultures, these notes may be of use to others as well.

May the blessings of the triple gem stay for long on this earth!

# Buddhist Meditation and World Peace

Presented by
Ven. U Lokanatha (Jamaica)

In the world as a whole there is a need for peace which we all desire, peace in our hearts and in our minds, peace between neighbours and among nations because the world is still in a state of chaos, devoid of peace and real happiness.

If we talk about peace among us without developing our mind through meditation, one will not attain real peace. So, the two words, meditation and peace are interdependent and interrelated. In Buddhism, meditation is one of the principal teachings to attain final liberation, Nibbana or salvation. According to the teaching of Buddha, any amount of meritorious deeds alone will not lead a person to attain the final goal without the corresponding mental purification. Naturally, the untrained mind is very elusive and persuades people to commit evil and become slaves of the senses. Imagination and emotions always mislead man if his mind is not properly trained. One who knows how to practice meditation will be able to control one's mind when it is misled by the senses. Most of the troubles, which we are confronting today, are due to the untrained and uncultured mind. It is already established that meditation is the remedy for many physical and mental sicknesses.

Therefore, many of these sicknesses and disorders can be avoided if people spend a few minutes each day to calm their senses and to obtain peace of mind through the practice of meditation. Buddhist meditation has no other

purpose than to bring the mind back into the present, into the state of fully awakened consciousness, by clearing it from all obstacles that have been created by habit or tradition.

We should follow the Buddha's example; the Buddha obtained his Enlightenment through the development of his mind. He did not seek divine power to help him. He gained his wisdom through self-effort by practicing meditation. To have a healthy body and mind and to have peace in life, one must learn how to practice meditation.

When there is no real peace and rest in the mind, the whole life will collapse. People naturally try to overcome their miseries through pleasing the senses: they drink, gamble, sing and dance - all the time having the illusion that they are enjoying the real happiness of life. Sense stimulation is not the real way to achieve relaxation. The more we try to please the senses through sensual pleasures, the more will we become slaves to the senses. There will be no end to our craving for satisfaction. The real way to relax is to calm the senses by the control of the mind. If we can control the mind, then we will be able to control everything. When the mind is fully controlled and purified, it will be free from mental disturbances. Ultimately, we will be able to attain our salvation and find peace and happiness.

To practice meditation, one must exercise strong determination, effort and patience. Immediate results cannot be expected. We must remember that it takes many years for a person to be qualified as a doctor, lawyer, mathematician, philosopher or a scientist. Similarly to be a good meditator, it will take sometime for the person to control the wandering mind and to calm the senses. One must not lose patience for not being able to obtain rapid results. At the same time the meditator must also cultivate his morality. A congenial place for meditation is another important aspect. The meditator must have an object for his meditation, for without an object the wavering mind is not easy to trap. The chosen object must not create lust, anger, delusion, or emotion in the meditator's mind.

We spend most of our time on our body: to feed it, to clothe it, to wash it, to beautify it, to relax it, but how much time do we spend on our mind for the same purpose?

The Buddha exhorts his disciples to depend on themselves for their salvation, for both purity and defilement depend on oneself. In the Dhammapada he says, "You yourselves should make the exertion, the Buddhas are only teachers. The thoughtful who enter the Way are freed from the bondage of sin. He who does not rouse himself when it is time to rise, who, though young and strong is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to enlightenment. Strenuousness is the path of immortality, sloth the path of death. Those who are strenuous do not die; those who are slothful-are as if already dead".

Buddhas point out the path, and it is left to us to follow that path to save ourselves. To depend on others for salvation is negative, but to depend on oneself is positive. In exhorting his disciples to be self-dependent the Buddha says in the Parinibbana Sutta, "Be ye lamps unto yourself; be ye refuges to yourselves; hold fast to the Dhamma as a lamp; hold fast to the Dhamma as a refuge; seek not for refuge in anyone except yourselves. Whosoever shall be a lamp unto themselves and a refuge unto themselves, it is they among the seekers after bodhi who shall reach the very topmost height"

Therefore, if you practice Vipassana meditation to train and to purify your mind, you may choose an object on which to focus your mind. That object will be the "home" object of meditation. Traditionally, the breath is taken as the object. You keep your mind focus on the breath and make mental notes "in-out-in-out" along with the breaths. During the noting of the breath when your mind gets lost or distracted, you make notes of them too, such as "thinking" or "hearing" or "distractions" or "emotion' etc. And also you make notes of the feelings in your body. In this way, you keep yourself aware of everything that is happening in you or that comes to you through the six sense doors.

By keeping your mind on the object of meditation, you are able to achieve concentration or one-pointedness of mind, which is necessary for the penetrative knowledge into the true nature of mind and body to arise and to see things as they truly are. "True nature" means the nature of impermanence, the nature of unsatisfaction, and the nature of insubstantiality or the absence of an unchanging self or soul. It is important to see these three characteristics of nature so that you can have a correct view of things, so that you may have less attachment to mind and body, and gradually be able to weaken the hold of mental defilements that prevent enlightenment.

By doing so, man can do the highest service to society by simply abstaining from evils. The cultured mind that is developed through meditation performs a most useful service to others. Meditation is not simply a waste of man's valuable time. The advanced mind of a meditator can solve so many human problems, and is very useful to enlighten others. Meditation is very useful to help a person live peacefully despite the various disturbances that are so prevalent in this modern world. We cannot be expected to retire to a jungle or forest to live in ivory tower - 'far from the madding crowd'. One should meditate to try to attain something that even money cannot buy or bring.

If you practice meditation, you can learn to behave with civility even though you are disturbed by others. Through meditation you can learn how to relax the body and to calm the mind; you can learn to be tranquil and happy within. You can also learn to make the proper decision when you have a diffficult period in your life. These qualities cannot be purchased from anywhere. No amount of money or property can buy these qualities, yet you can attain them through meditation. And finally the ultimate object of Buddhist meditation is to eradicate all defilements from the mind and to attain the final goal, ultimate peace-Nibbāna.

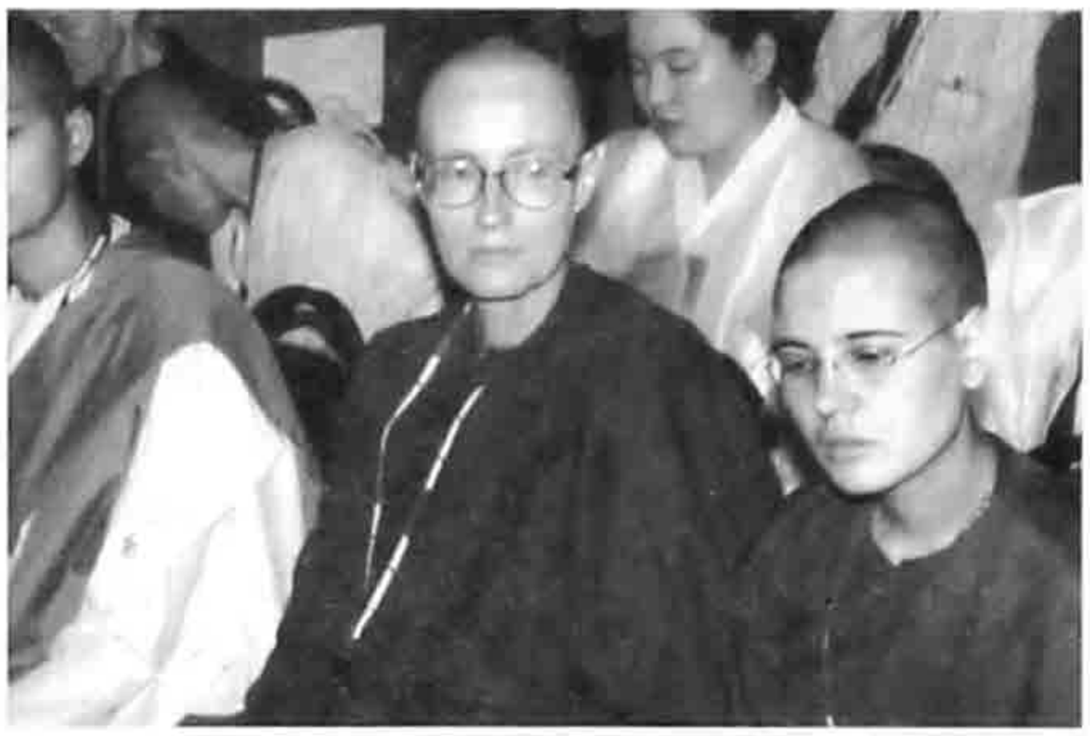
What is Nibbana? Nibbana is not an abode. It is regarded as the highest stage of mental purity. The nature of its great peace cannot be fully expressed in words, in thoughts, or in the form of similes. Yet, some scholars have presented it as something positive; others have on the other hand seen it as something negative. However, the following Sutta may help people understand what the nature of Nibbāna is.

Once Venerable Sariputta was staying among the folk of Magadha at Nalaka village. Then the wanderer, Jambu-khādaka, paid a visit to him and asked, "You, Buddhist, utter the word of Nibbāna frequently. What is Nibbāna?" Venerable Sariputta replied, "The total destruction of lust, the total destruction of hatred and the total destruction of delusion is called Nibbāna." "Is there any practice to attain Nibbāna?" Jambukhādaka added. "Yes, indeed, it can be attained through the practice of the Eightfold noble path; right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration", Venerable Sāriputta replied. (In Samyutta Nikaya)

If we try to seek the cause of the unhappiness men bring upon themselves, we can find these three primary psychological causes; greed, hatred and delusion. Only when Nibbāna is attained, the three causes and their effects, unhappiness, are absolutely destroyed and uprooted, and then everlasting peace and happiness appear.

**The synopsis of the article:**

"The real way to attain everlasting peace is to calm the craving for fulfillment of the senses by the control of the mind".



# Promoting Buddhism in the West and our Responsibility for the Purity of the Dhamma

Presented by
Daw Aggañāni, Germany

Venerable Mahasangha and Buddhist Leaders from all over the World,
Dear Respected Organizers of this World Buddhist Summit in Myanmar,
Dear Brothers and Sisters in the Dhamma,

Buddhists all over the world are happy about the increasing interest in Buddhism in the West. I even heard some Asian teachers assuming the bright future of Buddhism in the West. Why? In the West many people are fed up with material goods, striving for money, wealth and worldly careers. Many are suffering from stress, impending unemployment, no-time-syndrome, lack of good friends, lack even of the love of their parents who are too busy to really care for their children. They are thirsting for love, acceptance, safety, mental peace and meaning in their lives. Many have lost their confidence in the values of tradition and religion - usually Christianity – often they even lost their self-confidence, seeking help from psychotherapists or dubious spiritual gurus. On one hand they are searching for an alternative way of life, rational, critical, breaking through old beliefs, rules and taboos, which are no more meaningful for them. On the other hand they are longing for spirituality non-contradicting modern science and their own experience. They are no more ready to blind faith but want to critically analyse, check and test a technique, a method, a religion. For these types of people, Buddhism might be a solution.

What are the motivations of Western people to become interested in Buddhism, to become Buddhists? Some will say: More intensity in emotions, mindfulness and presence in daily life, in the present moment. Most probably will say: Happiness, inner calmness and peace, a balanced, unshakable mind even in times of stress, turbulence, tragedy. Searching for the reality and truth, wisdom, detachment of worldly things and desires, extinction of the fires of greed,

hatred and delusion, or final liberation are not so popular. Some are attracted by silent meditation, but many prefer either suggestive guidance or discussions. One of my Zen-Dharma-friend once mentioned a joke which definitely would be true: "There are two gates. One is inscribed 'Nirvana' the other 'Discussion of Nirvana'. And all the crowds are running into the gate for discussion." Why people are not striving for Nibbana? They don't see the urgency – they better want to enjoy and indulge in sense-pleasures, discuss and half-heartedly meditate. Easier than hard meditation-practice, sincere Dhamma-study, effort and renunciation is to make it easier by changing the methods and teachers frequently whenever slightest difficulties or unease appear.

Buddhist teachers become popular who stress the ease, the enjoyment of the present situation of daily life, the acceptance of oneself with all one's faults. There surely is a partly truth in it. But that is not all. The Buddha's last words have been: "Strive with diligence!" He did not say: "Relax. Take it easy. It's ok as it is." In that way people will not be able to liberate themselves when they are self-centred, lazy, relaxed and content with their mental ability and defiled behaviour. Without training and purifying the mind with effort, clear comprehension and mindfulness along the Satipatthana-way, we cannot succeed. In order to do this, we must have or develop a sense of urgency, of import priority by Samvega, and confidence in the Buddha and his way too.

Instead of the deep Dhamma in theory and practice, many Westerners are mixing Buddhist ideas with Christianity, mysticism, esoteric, new-age ideas, western psychotherapy, feminism or simply their own ideas out of a limited mind. Whatever of Buddhism seems awkward, beyond scientific understanding, only cultural or hard to do, they just drop or skip it and remove it from the Buddha's teaching. That might be dana, some ethical points of the Dhamma (unwholesome habits which they don't want to give up), or the teachings of rebirth, kamma, Abhidhamma, asubha-practice, contemplation on death as well as on the attributes of the Buddha, Dhamma and Sangha. Many even dislike monastics and want to introduce a pure lay-Buddhism for the West. Most Westerners consider monks and nuns weak and as losers in life. Their rules and way of life are often neither respected nor supported, Sila and Vinaya is intended to be reformed according to their own wish, not understanding the deep meaning behind it.

How to be aware of this danger in the West and to preserve the pure Dhamma? We should transmit the Dhamma in its completeness and original purity, not adding anything, not removing anything, not changing anything. The Buddha' Dhamma is the "Dhamma" – the truth, a law of nature for mind and matter – and cannot be adapted or possessed neither by a modernist western kind of spirituality nor by any country or part of the world. The truth is true for everybody, everywhere, any time. What has to be adapted are the outer forms resulting from our daily life and experience in the present-day world. Only new, modern examples should be given for understanding the Dhamma, which itself is already complete and perfect. The main problems of mankind and the obstacles for peace and happiness are the same as they were 2500 years ago in ancient India. There has been no fundamental change. And our minds are working in the same way, either in the East or in the West, since beginningless time.

So, let us cooperate and strive together to preserve and propagate the Dhamma in its pristine purity, to make it available in Asia, Europe, and in the whole world, so that people today and future generations may meet the Dhamma, may understand and apply it for their own happiness and liberation and for the peace and happiness of all living beings in this world.

# Buddhist Education in the United Kingdom

presented by
Anil D. Goonewardene
Buddhist Society, London.

## A. Introduction

The first contact of the British people with Buddhism was by those who went out in the 18th century, or before, to Buddhist countries in the East. The 19th century saw an increasing scholarly interest in Buddhism, resulting in a number of translations of Buddhist texts into English, and also the publication of books on Buddhism. In 1908 Ven Ananda Metteyya, formerly Allan Bennett, who had studied Buddhism in Sri Lanka and had been ordained in Myanmar, was the first member of the Sangha to teach the Dhamma in Britain. The formation of The Buddhist Society, and the setting up of the London Buddhist Vihara, both in 1926, contributed significantly to the spread of Buddhism. The early interest in Buddhism was as a philosophy and at an intellectual level. Gradually people began to see Buddhism as a religion, being a way of life, practice, and wisdom. The first interest was in Theravada Buddhism and this expanded to interest in Mahayana and Tibetan Buddhism. After the 1950's there was a rapid expansion of the Buddhist community. Temples, monasteries and other organisations representing all Buddhist schools and traditions were established. Persons born in Britain who have studied the Dhamma in English have been ordained in the Sangha. Applying Ven. Mahinda's test, given by him in Sri Lanka about 250 BCE, Buddhism is now an established religion in Britain. In countries such as China, Japan, Korea, Myanmar, Sri Lanka, Thailand, and Tibet, the Buddhist presence is generally confined to one school or tradition. It is a unique and very interesting feature of Buddhism in the United Kingdom, similar to other western countries, that all the Buddhist schools and traditions are represented within the Buddhist community.

The word education has a wide meaning and includes all forms of mental development. The dictionary defines education as

giving intellectual, moral, and social instruction especially as a formal and prolonged process. The law relating to school education states that the school curriculum must promote the spiritual, moral, cultural, mental, and physical development of the pupils and of society. In this wide sense, Buddhist education includes formal instruction in the Dhamma, meditation, worship, taking part in festival celebrations, working at the temple and all forms of Buddhist activities. This paper focuses mainly on the formal teaching of Buddhism as an intellectual discipline.

In the United Kingdom Buddhist education takes place in Buddhist organisations, schools, and universities. Some public bodies also make a contribution. Buddhist organisations include temples, monasteries, and societies, and the teaching is mainly to Buddhists. There are also many Buddhist groups meeting regularly. These organisations welcome Buddhists of all traditions, and non-Buddhists, to their activities. In the schools and universities the teaching is to students who are mainly non-Buddhists. Generally a Buddhist organisation is of one particular tradition, and the teaching reflects this. Schools and universities teach Buddhism in general, reminding us of the reference to "the Buddha Way", "One Way", or "Buddhayana", in the Lotus Sutra, that the central teaching is common to all schools and traditions. Many Buddhist organisations prepare publications, audio cassettes, and CD-Roms on Buddhism for purchase by the public. There is an increasing amount of Buddhist textual material on the Internet. Most organisations have their own websites, and some courses are taught through the website.

This Paper gives a general picture of the teaching in each section, and a more detailed content of the teaching in some cases. Most of the material is taken from The Buddhist Directory, published syllabuses, university prospectuses, and other publications.

## B. Buddhist Organisations

The Buddhist Directory (9'th Edition 2004-2006) published by The Buddhist Society seeks to provide a comprehensive guide to Buddhist centres and groups in the United Kingdom and the Republic of Ireland who wish to be included, and contains 437 entries. This section looks at a selection of organisations representative of the different traditions. In addition to the normal teaching at the organisation, members give talks to visiting groups, and at schools and other places by invitation.

1. Amaravati is a Buddhist monastery, in Hertfordshire, based on the study and practice of Theravada Buddhism in the forest meditation tradition in Thailand in the lineage of the Thai teacher Ven. Ajahn Cha of Wat Pah Pong. The emphasis is on meditation and awareness. Talks are given on Sundays during the Vassa retreat, and in the evenings at the retreats arranged for the public by the Retreat Centre. Audio cassettes of these talks are available for purchase.
2. Aṅgulimāla, in Warwickshire, is a Buddhist Prison Chaplaincy organisation. It makes available facilities for the teaching and practice of Buddhism in Her Majesty's Prisons and maintains a team of Buddhist chaplains. It tries to provide pen-friends, reading material, tapes and Buddhist artefacts to prisoners, and provides an aftercare and advisory service for prisoners after release. It is recognised by the Home Office as the offcial representative of Buddhism in all matters concerning the prison service.
3. Dharma school in Brighton was established in 1992 to develop the provision of high quality education grounded on Buddhist teaching for children up to the age of sixteen. At present the school covers primary level education. The school teaches the normal school curriculum with a background of Buddhist values.
4. Friends of the Western Buddhist Order, founded in 1967, is devoted to developing ways of

practicing Buddhism which meets the needs of people in the modern Western world. It draws on the whole Buddhist tradition. It has several centres in the United Kingdom, and each centre has a programme of classes, discussions, worship and meditation. The Western Buddhist Order is a spiritual community of men and women, who are called Dharmacharis and Dharmacharinis respectively, but are neither monks or nuns. The Order has established Clear Vision, which produces books, videos and other published material for teaching Buddhism in schools, and has a shop selling Buddhist artefacts. The London Centre has the Bodhi Tree Group to receive visiting school and university students.

5. Jamyang Buddhist Centre is the London centre of the Foundation for the Preservation of the Mahayana Tradition (FPMT). It is a Gelugpa Tibetan Buddhist Centre. Jamyang has wide range of activities including introductory and advanced courses on Tibetan Buddhism, devotional activities, meditation, and Tibetan cultural activities. There is a bookshop selling videos, cassette tapes, statues, thangkas, males, and incense. Discovering Buddhism is a two-year certificate programme, taught at many FPMT centres, at entry level Buddhist philosophy and practice. It covers fundamental teachings, and can be done at Jamyang or as a home study course. An internet chat room provides a vital group element for students who are spread around the world. The two year Foundation of Buddhist Thought course, which, again, may be taken at Jamyang or as a correspondence course, provides a comprehensive overview of the Buddhist path. The course is suitable for people with some knowledge of Buddhism, and consists of six modules: The Four Noble Truths, The Two Truths (relative and ultimate), Buddhist Psychology, Bodhicitta, Emptiness, and Tantra. There is a written examination for each module. There are also courses which cover only one term. The courses in September/November 2004 are Buddhist Epistemology, and The 37 Practices of the Bodhisattavas.

6. Kagyu Samye Dzong, founded in 1977, is the longest established Buddhist centre in Ireland. There is a weekly programme of meditation and study, and occasional (non-residential) retreats. The fundamental teaching is that which is common to all major Buddhist traditions, plus specialised teachings particular to the Kagyu tradition of Tibetan Buddhism.

7. Kagyu Samye Ling Monastery and Tibetan Centre, founded in 1967, was the very first Tibetan Centre in the West. It takes its name from Samye ("the inconceivable place") the very first Buddhist centre in Tibet, established in the 8th century. It has developed into a key centre for the preservation of Tibetan religion, culture, medicine, art, architecture, and handcrafts. Samye Ling is an international centre for Buddhist training with regular courses in Buddhist philosophy and meditation.

8. London Buddhist Vihara follows the Theravada tradition There are Dhamma classes for children. The nursery class is for younger children up to about 6 years. The other classes are arranged to cover the Colombo Young Mens' Buddhist Association Dhamma syllabuses and examinations. The classes are graded Junior Parts I and 2, Senior Parts I and 2, and Diploma.. The Diploma class is about A-Level standard for pupils about 16/18 years. In each year there is a Dhamma paper and an Abhidhamma paper. The Dhamma syllabuses include the life of Gotama Buddha, Buddhist concepts such as Four Noble Truths, selected Suttas, and selected stanzas from the Dhammapada. The Abhidha-

mma syllabuses include comparison of Sutta and Abhidha-mma, realities, mental factors, qualities of matter, and classification of citta. In each Abhi-dhamma paper there are optional questions in the Pāḷi language.

There are various classes for adults. The eight week Introduction to Buddhism course covers The Life of the Buddha, The Four Noble Truths, The Noble Eightfold Path, Kamma, Dependent Origination, and Meditation. The Advanced Buddhist Doctrine class involves reading original texts and commentaries, and discussion. The Vihara teaches the Birkbeck College, University of London, Faculty of Continuing Education Course in Theravada Buddhism over three terms. The course is not examined. The subject for Term 1 is The Buddha's Life and Teaching, and includes events in the Life of Gotama Buddha, Four Noble Truths, Kamma, Rebirth, theory of "No Soul", Dependent Origination, and Meditation. The subject for Term 2 is Selected Sermons of the Buddha, and includes well known Suttas such as Karaniya Mettā, Mahāmaṇgala, Sigālovāda, and Satipaṭṭhāna Suttas, and the Dhammapada. An alternative subject for Term 2 is Buddhism in Daily Life, and includes the criteria for Good and Bad, the Precepts, layman's duties, and ecology. The subject for Term 3 is Buddhist Philosophy and Psychology - Abhidhamma, and includes consciousness, Samādhi, and analysis of matter.

9. The London Fo Guang Temple is a branch of Fo Guang Shan, in Taiwan, which was founded by Venerable Master Hsing Yun in 1967 for the purpose of propagating Humanitarian Buddhism. It belongs to the Ch'an school of Mahayana Buddhism. The programme includes classes in meditation and Buddhist teachings, worship, and celebration of traditional Chinese Buddhist festivals.

10. Shobo-an, in London, and Fairlight, in Luton, are two temples in the Rinzai Zen tradition. The teaching is integrated with the Zen teaching at The Buddhist Society, together with additional classes. The emphasis is on mindfulness and meditation focussed on Daily Life Practice and Zazen classes. An interesting feature, arranged especially for those living at a distance, is the giving of a theme on Daily Life Practice once a month. The correspondent has to reflect on this, put it into action, and respond with a letter giving the progress made.

11. The Sri Saddhatissa International Buddhist Centre, in London, is a Theravada vihara affiliated to the World Buddhist Foundation. It has a programme of Buddha Puja, chanting, meditation, and celebration of festivals, and special days like the United Kingdom Buddha day. Talks are given at the festival celebrations. and at other times. There are Dhamma classes for children similar to those at the London Buddhist Vihara. The Buddhist and Pali University of Sri Lanka, UK Branch, is based at the vihara, and has a one year Diploma in Buddhism course there. There are four units: 1. Early Buddhism - Basic Doctrines, 2. Buddhist Social Dimensions, 3. Geographical Expansion of Theravada Buddhism, and 4. Early History of Buddhism up to the Third Century BC. The first unit includes The Four Noble Truths, The Three signs of Existence, empirical existence, Dependent Origination, Kamma, Buddhist ethics, and Nirvana. The second unit includes human society, the individual, the State, economy, environment, and law, justice and punishment. The headings of the other two units explain their content.

12. The Buddhist Society, London, founded in 1926 was one of the first centres of Buddhism in the West. It is a lay organisation. The Society adheres to no one school or tradition of Buddhism, and has a structured programme of classes. The Introducing Buddhism course is a continuous series of eight integrated classes covering the fundamental teachings of Buddhism common to Mahayana, Theravada, and Tibetan Buddhism. Those new to Buddhism are expected to attend this course. It deals with: Buddhism as a religion, Life of Gotama Buddha, Four Noble Truths, Three Signs of being, The Three Fires, Kamma, Rebirth, and Meditation. The Intermediate class covers these topics in greater detail. The Great Way course looks at subjects from the Sutra texts of the early Mahayana period and from the works of Indian Mahayana masters. The Basic Meditation Class is focussed on meditation as an integral part of Buddha's Noble Eightfold Path. The Theravada class involves chanting, meditation, talks, and discussions. There is a carefully structured programme of training in Zen Buddhism, integrated with the teaching at Shobo-an and Fairlight. Newcomers to Zen attend the Fundamentals of Zen Practice class, which gives instruction for the study and practice of Zen Buddhism. The twice weekly Zazen classes involve meditation, talks, and reading Zen texts. There are Sunday meetings, residential sesshins (retreats), and residential seminars. Students in the Tibetan Buddhism class are introduced to the core teachings of the traditions Nyingma, Kagyu, Sakya, and Gelug. The Pure Land programme includes lectures, reading the texts lik, The Tannisho and The Shoshinge relating to Shin Buddhism, and discussion.

The Society operates a correspondence course of twelve lessons covering the fundamental principles of Buddhism, and arranges Saturday, Sunday, and weekday lunchtime, meditation groups. The Society Summer School is now in its 54th year. The residential week in the country covers the major aspects of Buddha's teachings and their practice. The Society publishes a quarterly journal, The Middle Way, now in its 79th year, arranges regular public talks, and maintains an internet website. The Audio Department offers cassette tapes and CD's of some of the courses and talks.

13. Three Wheels is a London temple in the Jodo Shinshu tradition of Pure Land Buddhism, a school also known in the West as 'Shin Buddhism'. Based on the teachings of Shinran Shonin (1173-1262) it is firmly within the Mahayana stream of Buddhism. Regular activities include chanting Sutras in gratitude to Amita Buddha, meditation classes, and meetings to read 'The Letters'(Ofumi), the collection of Rennyo's letters addressed to his followers. Eza Meetings are held once every two months where a formal talk is given to the whole Sangha (community) and their guests.

14. Vajrukata Buddhist Study Centre in Wales is affiliated to the FWBO. It is a Dharma study centre, and the current programme concentrates on training Order members in Dharma teaching. There are seminars on various Dharma texts (eg. Udana, Bodhicaryavatara, Prajnaparamita, Bardo Thodol), and themes such as (Paticcasamuppada, Yogacara compared to Western philosophers like Berkeley, Buddhist Ethics, and Meditation) for Order members, Mitras, and friends.

15. The U K Association for Buddhist Studies aims to act as a focus for Buddhist Studies in the United Kingdom, and to provide communication among those engaged in the study of Buddhism. It holds an annual conference, helps to inform people about ongoing work, and keeps members informed of

news about Buddhist Studies. It maintains a website, publishes an electronic newsletter, an annual handbook, and its journal "Buddhist Studies Review".

16. In addition to the Buddhist organisations settled in their own premises, there are many groups meeting for Buddhist teaching, discussion, meditation, and worship. The Edinburgh Shambala Study Group, in Scotland, follows the Tibetan teachings, and has regular meetings for meditation practice and instruction, study of Buddha Dharma, and discussion. The Buddhist Group of Kendal, in Cumbria, follows the Theravada school, and has monthly open meetings on Sundays. Instruction is given in the teachings of Theravada Buddhism and meditation, backed up by study sheets. The Romsey Buddhist Group, in Hampshire, meets every Wednesday in the shrine room of the home of Ganshin E Rock, a priest of the Japanese Tendai tradition. His home has been consecrated a Yakushi-do, a Tendai temple. This is considered a great honour. The meetings generally take the form of a short Buddhist service conducted by Ganshin Rock, meditation, text reading, and study, followed by discussion and refreshments.

## C. Schools

Buddhism is taught in state maintained schools as an element of religious education, a compulsory subject in the basic curriculum, or as chosen General Certificate of Secondary Education (GCSE) or Advanced level (A-level) examination subject. Guidelines on the contents and construction of agreed syllabuses, including the reports of the working groups in the six main religions, Buddhism being one of them, were published in 1994. Some private schools teach Buddhism as a part of the religious education teaching, and as an examination subject.

In October 2004 the Qualification and Curriculum Authority and the Department for Education and Skills has published " A Non-statutory National Framework for Religious Education". Some of the following material is taken from the draft document.. This document, which runs to 42 pages, sets out non-statutory guidelines for religious education in England, and provides information to help those with responsibility for the provision and quality of religious education throughout the whole of the maintained system of education.

By law, religious education must be taught to all registered pupils in maintained schools and school sixth forms, except those withdrawn by their parents. Religious education is a component of the basic curriculum to be taught alongside the national curriculum, and is taught according to a locally agreed syllabus. Each Local Education Authority (LEA) must establish an Agreed Syllabus Conference (ASC) to produce a syllabus. Generally there is a Buddhist representative on the conference to provide a Buddhist input. Once adopted by the LEA, the syllabus sets out what pupils should be taught, and the attainment levels set out the expected standards of pupils performance at different ages.

Each LEA must have a Standing Advisory Council on Religious Education(SACRE). It is the duty of the SACRE to monitor the teaching of religious education in schools and advise the LEA on the need to review an agreed syllabus. Again, generally there is a Buddhist representative on the SACRE.

The framework sets out what pupils should study in religious education from the ages of 3 to 19. It is organised in three sections:

1. The foundation stage (Ages 3-5)

2. Key stages 1-3 (Ages 5-14) [ Ks 1. Ages 5-7, Ks 2. Ages 7-11, Ks3. Ages 11-14] 3. A 14 - 19 entitlement.

In order to provide a broad and balanced religious education curriculum and to ensure statutory requirements are met, Christianity is studied in each key stage. The other principal religions represented in Great Britain (usually regarded as Buddhism, Hinduism, Islam, Judaism, and Sikhism) are studied across the key stages. The schools have to ensure that during their school life pupils encounter each of the principal religions. Therefore, each student will study some Buddhism at school as an element of religious education. For 14-19, the framework sets out an entitlement for all students to study religious education and have their learning accredited.

There are 151 LEAs in England. Each may draw up its own syllabus, but some adopt good syllabuses of other LEAs. Buddhism may be a section in a syllabus, or mixed with other religions where the syllabus is drawn up thematically The Buddhist content is graded from foundation through the key stages. The simpler topics such as the life of Gotama Buddha, Five Precepts, and festivals may be studied by the younger pupils while older pupils study the more complex elements of Buddhism. At the 14-19 stage religious education is taught according to the agreed syllabus or faith community guidelines, which often specify accredited courses as the programme of study. The LEAs may adopt GCSE or A-level syllabuses giving the pupils an opportunity to sit public examinations.

Buddhism is a subject at the GCSE and A-level public examinations. The syllabuses are written, like in the other subjects, by the national examination boards. The Buddhism syllabus often appears under Religious Studies (World Religions), sometimes as a unit by itself, and sometimes as part of a unit, to be combined with another religion. The syllabuses are generally similar. The Oxford, Cambridge and Royal Society of Arts (OCR) Examination Board syllabus for the GCSE includes the following:

1. Beliefs — Life of the Buddha, Three Universal Truths (Marks of Existence), Four Noble Truths, Law of Kamma, Saṁsāra, and Rebirth, Enlightenment and Nibbāna, Three Refuges (Buddha, Dhamma, Sangha), Five Precepts, Mahayana Path of the Bodhisattva, and the Six Perfections
2. Festivals, Fasts and Special Days
3. Major Divisions and Interpretations
4. Pilgrimage
5. Places and Forms of Worship
6. Religion in the Community and the Family
7. Sacred Writings

In addition to the teaching given above, students sometimes write assessed coursework essays on a religion. Some of them choose to write on Buddhism. The subject matter of the essay may cover the whole or a part of the topics normally covered in Buddhist studies, for example, those set out in the GCSE syllabus above. The Buddhist Society internet website has a special section on schools and colleges.

There is a Buddhist representative on the Religious Education Council in England and Wales. This is a national body comprised of representatives from the different religions, LEAs, teachers, and other national education bodies. This Council monitors the provision of religious education in schools at a national level, liases with the government and its agencies in promoting the interests of religious education, and advises the Secretary of State for Education and Skill on government policy, legislation, and the implementation of legislation dealing with religious education.

## D. Colleges and Universities

The universities in the United Kingdom have a long history of teaching oriental studies, including Buddhism, in various oriental studies, theology, and religious studies faculties. Professor Rhys Davis founded the Pali Text Society in 1881 for the purpose

of translating the Pali Canon into English. This Society, now based in Oxford, continues this work today. He was appointed Professor of Pali at University College London in 1882, and in1904 he accept the appointment of Professor of comparative Religion at Manchester University. This was the first Chair established in this area of study in the United Kingdom, and probably the first in the western world. As early as 1895 Pali scholars at Cambridge University were translating the Jataka Stories into English.

Buddhist studies have become established in universities such as Bristol (Bristol), Cambridge, Durham, Edinburgh, Lancaster, Manchester, Oxford, School of Oriental and African Studies University of London (SOAS), Sunderland (Sunderland), and other universities. The first Chair of Buddhism was established at Sunderland a few years ago. The Open University has a course on religious studies in which Buddhism is a component. Buddhism is also studied at University Continuing Education courses.

Buddhism may be a degree by itself, or, more often, a part of a religious studies, South Asian, or a similar course. Buddhist studies can often be combined with studies in other religions, other disciplines, or language studies. It is taught at both undergraduate and postgraduate level, and there are shorter certificate and diploma courses. The undergraduate students generally have written examinations, while the postgraduate students are examined by written papers, course work, dissertations, and theses. An increasing amount of research is being done, both by students and teachers.

Buddhism is taught in the Department of Theology and Religious Studies at Bristol. The undergraduate courses include Buddhism, The Foundations of Buddhist Thought and Practice, Pali Texts, Mahayana Buddhism, Theravada Buddhist Practice in Asia, The Coming of Buddhism to Tibet, Psychology & Philosophy in the Abhidhamma, and The Practice of Tibetan Religion. The units in the Masters Postgraduate Course include Buddhism: The Foundations, Buddhism :The Mahayana Tradition, Abhidhamma, The Practice of Theravada Buddhism in Asia, The Buddhist Path to Awakening, The Foundations of Tibetan Buddhism, and Development of Buddhist Thought and Practice in Tibet. Students may also work for research degrees.

The Department of the Study of Religions at SOAS teaches Buddhism. The units in the undergraduate Degree in the Study of Religions include Introduction to the Study of Religions, Buddhism: Foundation, units on the religions in certain areas such as South Asia, Buddhist Monasticism, Fundamental Concepts and Tenets of Buddhism, History of Buddhism in Asia, Nature and Categories of Buddhist Rituals, and courses on Buddhist texts in Sanskrit and Tibetan. The postgraduate Masters course in Buddhist Studies includes these units: History and Doctrines of Indian Buddhism, Religious Practice in Japan:Texts, Rituals, Believers, Central Concepts and Tenets of Buddhism, Historical Developments of Indian Buddhism, Indian Mahayana Buddhism, Esoteric Buddhism in India and Tibet, Buddhist Scriptures: Mahayana and Vajrayana, Features of Buddhist Monasticism, Buddhist Rituals, Buddhist Arts in Context, Buddhism :Theravadin Traditions, Buddhism in Tibet, The Buddhist Conquest of Central Asia, East Asian Buddhist Thought, Art and Religious Experience in Premodern Japan, Topical Lectures and Seminars in Buddhist Studies, research seminars, study of Buddhist texts in different Asian languages, and Asian language studies. All these courses are not offered every year. The Buddhist units may be included in other courses. Students may also work for research degrees.

The contents of these courses are in the respective Handbooks and are too detailed and extensive to be included in this Paper. However, it is interesting to look at the contents of two comparable courses. The first year undergraduate course,"Buddhism", at Bristol, is an introduction to the ideas and practices of Buddhism. The unit concentrates on the formative phase of the development of Buddhism in India, and refers to contemporary practice in Sri Lanka and South East Asia. The unit focuses on: Life of the Buddha,

Four Noble Truths, Buddhist cosmology, Buddhist community, Buddhist path (ethics, calm and insight meditation), Mahayana Buddhism, developments in Buddhist thought, and Buddhist Tantra. The unit provides a background for the higher level units.

The comparable first year undergraduate course at SOAS, "Buddhism: Foundation", provides a basic introduction to Buddhism and an overview in preparation for the more advanced later courses. It explores the main doctrines and authorities, including scriptures, doctrines and ethics, practices and rites, societal and political roles, monastic life, art, the spread of Buddhism, and persecution. The two syllabuses, though written in different styles, cover similar themes. The higher level courses, and postgraduate courses, are more specific and involve more detailed study.

Sunderland has an interesting postgraduate course in Buddhist Studies. This innovative programme is delivered to part-time students around the world through the University's user-friendly WebCT electronic Virtual Learning Environment. It uses web based materials, specified course books, reading packs, and electronic seminars. The teaching, tutorials, and assessment are by email. The course is in three stages, postgraduate Certificate, Diploma, and the Masters. The latter includes a 15,000 word dissertation. The full course is over two and a half years. The units include Buddhist Traditions, Buddhist Ethics, Buddhist Meditation and Psychology, Buddhist Philosophy, and possibly, Buddhism in the West, and Pali Language, in the future.

The Oxford Centre for Buddhist Studies is being founded to promote the academic study of Buddhism. The aim is to study Buddhist thought, culture, literature, history, and practice in any period any part of the world. No Buddhist tradition is excluded. Studies will be at the highest academic level, as well as at levels accessible to the widest possible community. It is hoped to establish a Chair in Buddhist Studies. A similar Centre has been established at SOAS.

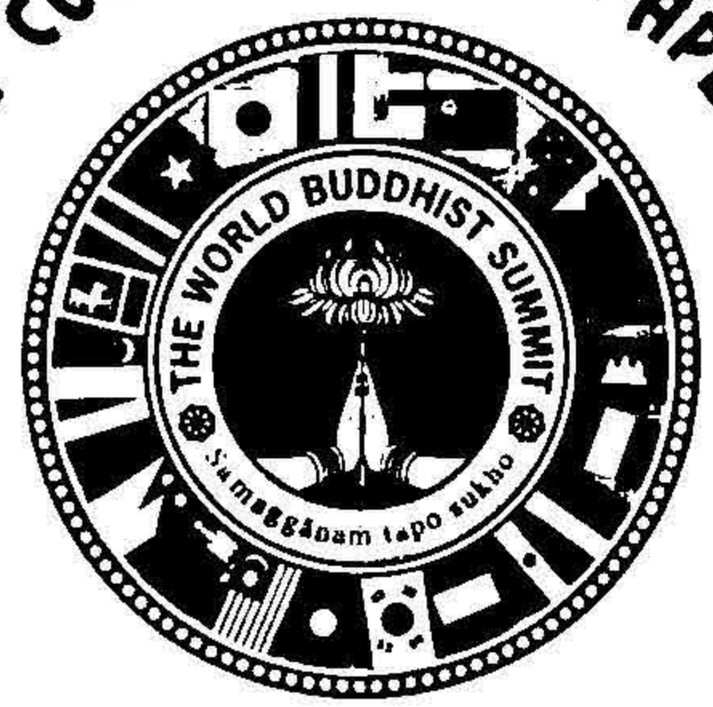
## E. Public Bodies

There are several public bodies contributing to Buddhist education. The British Broadcasting Corporation includes Buddhism in its programmes on religions, on radio and television. The religious education department has some high quality films on Buddhist themes, and these are available to be borrowed by schools and other organisations. The British Museum has manuscripts, paintings, and other items, on Buddhism in its different collections, and sometimes arranges special exhibitions. So also the Victoria and Albert Museum and other public bodies. The Museum of London, the largest urban history Museum in the world, representing a quarter of a million years of history and telling the story of London, has a special secondary school programme. The Museum, as a part of its learning programme for secondary schools, has developed six resource boxes, including a box on Buddhism, which reflect London's religious diversity. These boxes are loaned to schools. Each box provides a snapshot of a specific London-based faith community in the 21st century. The boxes contain objects, oral histories, images, music, and textual support notes for use in the classroom.

## F. Conclusion

Buddhist education, in the sense of formal teaching of Buddhism, in the United Kingdom is varied and extensive. Buddhist organisations, schools, colleges and universities, and public bodies make significant contributions. This is increasing in extent and quality. An interesting feature is the similarity in the contents of what is taught in the different formal courses.

THE COLLECTION OF PAPERS




The Papers sent to
The World Buddhist Summit by Non-participators

# THE WORLD BUDDHIST SUMMIT

**Yangon Myanmar**

9 to 11th - December - 2004

# Present Religious Persecution On the Khmer Krom People in the Mekong River Delta of Southern Vietnam

Presented by
Ven. Peo Liv, Australia

For all intention and purposes, the material presented in this paper does not intend to accuse any government or organization or to provoke hatred to one another. It is containing a summary account of the facts and experiences of a Buddhist faithful nation with many millions of people whose beings are not widely known by the world and the international community. Hence their hardships are overlooked and their aspiration has not been duly considered. Unfortunately, those factors are amongst the root cause of war and instability in the world today. Therefore, the intention of this paper is to enrich the international awareness for the cause of peace and stability in Vietnam and the region.

The ancestors of Khmer Krom people lived in the Mekong Delta for thousands of years. Buddhism has been deeply rooted in Khmer Krom Society for close to two thousand years. According to research document published in Vietnam, the Som Bua Buddhist temple in Cau Ke district, Preah Trapeang (Tra Vinh) province was built in 373 A.D. and subsequently the Kok Treng Buddhist temple in Moat Chrouk (An Giang) province was built in 400 A.D. Additionally, Mr. Le Huong, a Vietnamese author in his book, the Nguoi Viet Goc Mien or the Vietnamese of Khmer Origin published in 1969 noted that in 484 A.D. the Funanese King Kaundinya Jayavarman dispatched two Buddhist diplomats, the Venerable Mandra Sena, and Sangha Pala to stay in China for translation of Buddhist Bible to Pali language. This language is used in Khmer Buddhist religion until today.

For over one thousand years before our homeland in the Mekong Delta becomes a country recently known as Vietnam, the Khmer Krom people who deeply rooted in Hinayanna Buddhism have lived in peace, harmony, and kindness toward neighbors and fellow citizens.

There are more than 580 Khmer Buddhist temples in the Mekong Delta, a decline from a peak of over 700 temples. These temples are the centers of Khmer Krom cultural festivities and traditions celebrating New Year, Bun Phchum Bun Donta (Memorial Services), and Kathinatean (giving) clothing to Buddhist monks... etc. In each of our temple, there is also Pali school to teach the principles of Buddhism and Khmer language. There a number of temples are the centers for meditation services. The Bodhi is the sacred tree in our Buddhist temples, where the remains of our ancestors have been kept for centuries and paid tribute every year. The people of Khmer Krom are Buddhist faithful and dedicated followers.

Unfortunately, peace and tranquility of our faith in Buddhism have been disturbed by the turbulences of history. In early 1800's, H.M. Minh Mang (1820-1840), the emperor of Vietnam, in his ambition to assimilate the Khmer into Vietnamese had ordered the Khmer Krom people to change the way we practiced Buddhism, culture and tradition according Mr. Le Huong. Oksha Son Kuy, a Buddhist pacifist leader in the province of Preah Trapeang, agreed to behead in 1841 by the court of Hue in exchange for Vietnam to respect Khmer rights to practice our Buddhist religion, culture and tradition.

The Khmer Krom and their last names you observe today have been the remnant of such assimilation policy.

The problem toward our Buddhist faith could be observed in the profile of the Mekong Delta provinces where our temples have been destroyed and Khmer people have been assimilated. A typical example such as: there were over twenty temples in Ben Tre province, where none of them (temples) remained until today and all Khmers in the province have been vietnamized. The people of Khmer origin in this province keep maintain the Khmer cultural characteristic in their home. Similarly, there are only a few Khmer temples or hardly any at all could be observed in provinces like Dong Nai, Binh Long, Phnoc Long, Baria-Vung Tau, Long An, Dong Thap, Ho Chi Minh city, Sa Dec. The southern most province of Ca Mau, most of the temples have been destroyed during the World War II under Vietminh in the holocaust style of massacre, in which many thousands of Khmer Krom lives have been destroyed.

In the last 50 years, many Khmer Krom Buddhist Leaders have dedicated their lives to survive our religion. Many Khmer Krom Buddhist monks were assassinated across all provinces of the Mekong Delta.

During his brutal power, President Ngo Dinh Diem of Vietnam ordered his secret police to assassinate the Most Venerable Tran Khean of Soc Trang province in 1960 to force cancellation of International Buddhist organisation's visit to the Khmer region in the Mekong Delta.

In December 1969, the Most Venerable Thach Vanny, the patriarch of Can Tho province was assassinated at the Cambodia border with the Chau Doc province during his mission.

For his leadership to protect religious rights in Vietnam, the Most Venerable Son Than, the Patriarch of Khmer Krom Buddhists in Bac Lieu province and his driver, both were assassinated by the government of Republic of Vienam on April 3rd, 1973.

Venerable Danh Hoi, Danh Hom, Danh Tap, and Lam Hung of Rach Gia province, were all murdered on June 4th, 1974 in peaceful demonstration to demand the release of their follow Khmer Krom Buddhist monks who were forced to disrobe and enter the military by South Vietnam government.

Venerable Duong Soc and Kim Sum of Charou temple in Travinh province were murdered in their temple by the South Vietnam Government forces on February 23, 1975.

Venerable Kim Sam Nang of Tra vinh, was murdered on February 26, 1975 in a peaceful petition to demand the government to release his fellow Buddhist monks whom the government had illegally detained.

Venerable Chau Mith, Venerable Chau Trang, Mr. Danh Ieng, and Mr. Danh Tho of Kien Giang province on May 15, 1976 were imprisoned and tortured to death by the Vietnamese communist government for its fabricated reason that these people were against the government.

Many hundreds of Khmer Krom has been murdered in the execution style across a number of provinces in the Mekong Delta such as Bac Lieu, Soc Trang, Travinh, Kien Giang, Chau Doc in May 1975 through December-1976 as the Vietnamese communist government branded them as the fighters to liberate Khmer Krom.

Venerable Thach Phinh, the Buddhist leader in Canh Chong, Tra vinh has been murdered on November 16, 1976 for the Vietnamese government branded him as the collaborator in the movement to liberate Khmer Krom.

Venerable Thach Ngos of Koki temple, the Patriarch of Khemaranikai Buddhist sect has been tortured to death in 1976 by the communist government of Vietnam.

Venerable Thach Reach of Bang temple, the Leader of Theravada Buddhism in Pravinh province has been tortured to death on February 20, 1977 by the communist government of Vietnam.

All Khmer Krom Buddhist temples and the entire Khmer population in Chau Doc province have been forced to abandon their temples and their homes to open for the Vietnamese occupation since 1978. In that time, The Sa Tot temple and Sway Ma temple in Vinh Trung Commune had been used as prisons by the Vietnamese government. Until today, the Kato temple in Svay Tong, the Thomay temple and Sway Ma temple have been destroyed and unable to reconstruct.

The Most Venerable Kim Toc Chon, the Leader of Mahanikai Buddhism of Tra Vinh province, who used to serve the interest of the Vietnamese communist during the Vietnam War, and over 20 other Buddhist leaders have been murdered on February 2, 1986 by the government of the Socialist Republic of Vietnam for his leadership to promote teaching of Buddhism, Khmer language and culture.

Most Venerable Kim Sang, the Patriarch of Theravada Buddhist Sect had been tortured to death by the Vietnamese communist government on March 15, 1987.

Venerable Thach Phok of Prek Chhouk temple, Vinh Long province, the leader of Theravada Buddhist Sect of the province has been imprisoned and tortured to death by the Vietnamese communist colonial government in September, 1987.

"Religion appears as an instrument of policy rather than as a component of society, freely to develop as it wishes, something is ultimately contrary to freedom of religion or belief as governed by international laws" said Dr. Abdelfatah Amor, UN Special Reporter on Religious Freedom, during his visit to Vietnam by invitation of the Vietnamese colonial government in the end of 1998.

**There are many challenges facing the Khmer Krom Buddhism today in Vietnam.**

(1) In 2004, the authority forced the Khmer Krom monks to disrobe when they came back from continuing their Buddhism education in Cambodia. In the summer of 2004, the authority allowed the Vietnamese people to build their houses on the Khmer Krom temples' land without asking permission from the Khmer Krom monks.

(2) In 2003, the authority forbade Khmer Krom to wear their traditional clothes at the Buddhism ceremonies.

(3) On March 2002, the authority ordered 35 Khmer abbots from many provinces of the Mekong Delta to Hanoi to unconsciously engage in a wider strategy to abolish the Khmer Krom Buddhist structure by merging it into the Vietnamese Buddhist organization.

(4) The authority has put all Khmer Krom Buddhist monks and their temples to be under strict party-controlled organisation, the Vietnam Fatherland Front. Khmer Buddhist identity stamps have been confiscated.

(5) The imposition to celebrate the Kathinatean service in contrary to Buddhist teaching for the entire province of Soc Trang remains in force.

(6) The stricken poverty of the Khmer Buddhist believers because of their arable lands has been taken away and lack of development resources, has degraded their ability to up keeping their temples.

As a Buddhist nation in the Mekong Delta, our aspiration is burdened by past and present actions of the authority that resulted in pains and agony to the Khmer Krom people in their religion. Despite of many hardships we face, our faith in our Buddhist religion is unchanged. We would like to perpetuate our nation and people in peace and harmony, and only ask for all fairness and protection of international laws. Therefore:
(1) We would like to appeal to the United Nations to facilitate for implementing item 68 (a), (b), (c), (d) of the UNITED NATIONS COMMISSION ON HUMAN RIGHTS report # E/CN.4/1999/58/Add.2 on December 29,1998 in the Fifty-fifth session, Item 11 (e) of the provisional agenda; and

(2) We would like to appeal to the leader of each country who

provides economic aids to Vietnam or members of the Consultative Group, the World Bank, the Asian Development Bank, etc. please ensure that the government of Vietnam to respect the Khmer Krom Buddhist Religion according to international norm and standards; and

(3) We would like to appeal to the Most Venerable Buddhist leaders around the globe, the World Buddhist Conference please consider providing Khmer Krom Buddhist monks scholarships to continue education at your country, colleges and universities; and most importantly

(4) We would like to ask to the government of the Socialist Republic of Vietnam to please help Khmer Krom Buddhist religion as the following:

(a) To publicly apologize to Khmer Krom people and their Buddhist religion for the pain and agony that the government have caused the loss of many Khmer Krom lives and their religious leaders since the government came to power in April 1975. I.E. Venerable Kim Toc Chon in 1986.

(b) To allow the establishment a Khmers Krom Buddhist Association independent of the Buddhist Association of Viet Nam:

(c) To allow a complete freedom of worship, particularly by suspension of the obligation imposed on all the Khmers Krom temples in the province of Soc Trang to celebrate the Kathinatean festival on the same day, contrary to Buddhist tradition, which allows that festival to be held in the month of October at a date selected by the faithful:

(d) To allow the Khmers Krom monks to travel freely around the world to seek supports for their temples:

(e) To allow the establishment of Khmer Krom Buddhist College to incremental offer advanced degrees in religion and non-religion subjects for Buddhist monks and laymen.

# THE BUDDHIST COUNCILS

Presented by Venerable Dr. Rewata Dhamma

The authentic teachings of the Buddha Gotama have been preserved and handed down to us and are to be found in the Tipitaka. The Pali word, 'Tipitaka', literally means 'the three baskets' (ti- three + pitaka- basket). All of the Buddha's teachings were divided into three parts. The first part is known as the Suttanta Pitaka and it contains the Discourses. The second part is called the Vinaya Pitaka and it contains all the rules the Buddha laid down for monks and nuns. The third part is known as the Abhidhamma Pitaka and comprises the Buddha's teachings on his psycho-ethical philosophy. It is known, that whenever the Buddha gave a discourse to his ordained disciples or layfollowers or prescribed a monastic rule in the course of his forty-five year ministry, those of his devoted and learned monks, then present would immediately commit his teachings word for word to memory. Thus the Buddha's words were preserved accurately and were in due course passed down orally from teacher to disiple. Some of the monks who had heard the Buddha preach in person were Arahants, and so by definition, 'pure ones' free from passion, ill-will and delusion and therefore, without doubt capable of retaining, perfectly the Buddha's words. Thus they ensured that the Buddha's teachings would be preserved faithfully for posterity. Even those devoted monks who had not yet attained Arahantship but had reached the first three stages of sainthood and had powerful, retentive memories could also call to mind and word for word what the Buddha had preached and so could be worthy custodians of the Buddha's teachings. One such monk was Ananda, the Buddha's cousin and chosen attendant and constant companion during the last twenty-five years of the Buddh's life. Ananda was highly intelligent and gifted with the ability to remember whatever he had heard spoken. Indeed, it was his express wish hat the Buddha always relate all of his discourses to him and although he was not yet an Arahant, he delibrately committed to memory and word for word all the Buddha's sermons with which he exhorted monks, nuns and his lay followers. The combined efforts of these gifted and devoted monks made it possible for the Dhamma and Vinaya, as taught by the Buddha to be preserved in its original state.

The Pali Tipitaka and its allied literature exists as a result of the Buddha's discovery of the noble, liberating path of the pure Dhamma. This path enables all those who follow it to lead a peaceful and happy life. Indeed, in this day and age we are fortunate to have the authentic teachings of the Buddha reserved for future generations through the conscientious and concerted efforts of his ordained disciples down through the ages. The Buddha had said to his disciples that when he was no longer mongst them, it was essential that the Sangha should come together for the purpose of collectively reciting the Dhamma, precisely as he had taught it. In compliance with this instruction the first Elders duly called a council and systematically ordered all the Buddha's discourses and monastic rules and then faithfully recited them word for word in concert.

The teachings contained in the Tipitaka are also known as the Doctrine of the Elders (Theravada). These discourses number several hundred and have always been recited word for word ever since the first Council was convened. Subsequently, more Councils have been called for a number of reasons but at every one of them the entire body of the Buddha's teaching has always been recited by the Sangha participants, in concert and word for word. The first council took place three months after the Buddha's attainment of Parinibbana and was followed by five more, two of which were convened in the nineteenth and twenti-

eth centuries. These collective recitations which were performed by the monks at all these Buddhist Councils are known as the 'Dhamma Sangitis', the Dhamma Recitations. They are so designated because of the precedent set at the First Buddhist Council, when all the Teachings were recited first by an Elder of the Sangha and then chanted once again in chorus by all of the monks attending the assembly. The recitation was then judged to have been authentic, when and only when, it had been approved unanimously by the members of the Council. What follows is a brief history of the Six Councils.

## THE FIRST COUNCIL

King Ajatasattu sponsored the First Council. It was convened in 544 B.C. in the Saliapanni Cave situated outside Rajagaha three months after the Buddha had passed away. A detailed account of this historic meeting can be found in the Cullavagga of the Vinaya Pitaka. According to this record the incident which prompted the Elder Mahakassapa to call this meeting was his hearing a disparaging remark about the strict rule of life for monks. This is what happened. The monk Subhadda, a former barber, who had ordained late in life, upon hearing that the Buddha had died, voiced his resentment at having to abide by all the rules for monks laid down by the Buddha. Many monks lamented the passing of the Buddha and were deeply grieved, however, the Elder Mahakassapa heard Subhadda say: "Enough your Reverences, do not grieve, do not lament. We are well rid of this great recluse (the Buddha). We were tormented when he said, 'this is allowable to you, this is not allowable to you' but now we will be able to do as we like and we will not have to do what we do not like." Mahakassapa was alarmed by his remark and feared that the Dhamma and the Vinaya might be corrupted and not survive intact if other monks were to behave like Subhadda and interpret the Dhamma and the Vinaya rules as they pleased. To avoid this he decided that the Dhamma must be preserved and protected. To this end after gaining the Sangha's approval he called to council four hundred and ninety-nine Arahants and Ananda. With the Elder Mahakassapa presiding, the five-hundred monks met in council during the rainy season. The first thing Mahakassapa did was to question the foremost expert on the Vinaya of the day, the Venerable Upali on particulars of the monastic rule. This monk was well qualified for the task as the Buddha had taught him the whole of the Vinaya, himself. First of all the Elder Mahakassapa asked him specifically about the ruling on the first offence (parajika), with regard to the subject, the occasion, the individual introduced, the proclamation, the repetition of the proclamation, the offence and the case of non-offence. Upali gave knowledgeable and adequate answers and his remarks met with the unanimous approval of the presiding Sangha. Thus the Vinaya was formally approved.

The Elder Mahakassapa then turned his attention to Ananda in virtue of his reputable expertise in all matters connected with the Dhamma. Happily, the night before the Council was to meet, Ananda attained Arahantship. The Elder Mahakassapa, therefore, was able to question him at length with complete confidence about the Dhamma with specific reference to the Buddha's sermons. This interrogation on the Dhamma sought to verify the place where all the discourses were first preached and the person to whom they had been addressed. Ananda, aided by his word perfect memory was able to answer accurately and so the Discourses met with the unanimous approval of the Sangha. The First Council also gave its official seal of approval for the closure of the chapter on the minor and lesser rules, and approval for their observance. It took the monks seven months to recite the whole of the Vinaya and the Dhamma and those monks sufficiently endowed with good memories retained all that had been recited. This historic first council came to be known as the Pancasatika because five-hundred fully enlightened Arahants had taken part in it.

# THE SECOND COUNCIL

The Second Council was called one hundred years after the Buddha's Parinibbana in order to settle a serious dispute over the 'ten points'. This is a reference to some monks' breaking of ten minor rules. They were given to:

1. Storing salt in a horn.
2. Eating after mid-day.
3. To eating once and then going again to a village for alms.
4. Holding the Uposatha Ceremony with monks dwelling in the same locality.
5. Carrying out official acts when the assembly was incomplete.
6. Following a certain practice because it was done by one's tutor or teacher.
7. Eating sour milk after one had had his mid-day meal.
8. Drinking strong drink before it had been fermented.
9. Using a rug which was not the proper size.
10. Using gold and silver.

Their misdeeds became an issue and caused a major controversy as breaking these rules was thought to contradict the Buddha's original teachings. King Kalasoka was the Second Council's patron and the meeting took place at Vesali due to the following circumstances. One day, whilst visiting the Mahavana Grove at Vesali, the Elder Yasa came to know that a large group of monks known as the Vajjians were infringing the rule which prohibited monk's accepting gold and silver by openly asking for it from their lay devotees. He immediately criticized their behaviour and their response was to offer him a share of their illegal gains in the hope that he would be won over. The Elder Yasa, however declined and scorned their behaviour. The monks immediately sued him with a formal action of reconciliation, accusing him of having blamed their lay devotees, the Elder Yasa accordingly reconciled himself with the lay devotees, but at the same time, convinced them that the Vajjian monks had done wrong by quoting the Buddha's pronouncement on the prohibition against accepting or soliciting for gold and silver. The laymen immediately expressed their support for the Elder Yasa and declared the Vajjian monks to be wrong-doers and heretics saying, "the Elder Yasa alone is the real monk and Sakyan son. All the others are not monks, not Sakyan sons."

The stubborn and unrepentant Vajjian monks then moved to suspend the Venerable Yasa Thera without the approval of the rest of the Sangha, when they came to know of the outcome of his meeting with their lay devotees. The Elder Yasa, however escaped their censure and went in search of support from monks elsewhere, who upheld his orthodox views on the Vinaya. Sixty forest dwelling monks from Pava and eighty monks from the southern regions of Avanti who were of the same mind, offered to help him to check the corruption of the Vinaya. Together they decided to go to Soreyya to consult the Venerable Revata as he was a highly revered monk and an expert in the Dhamma and the Vinaya. As soon as the Vajjian monks came to know this they also sought the Venerable Revata's support by offering him the four requisites which he promptly refused. These monks then sought to use the same means to win over the Venerable Revata's attendant, the Venerable Uttara. At first he too, rightly declined their offer but they craftily persuaded him to accept their offer saying, that when the requisites meant for the Buddha were not accepted by him, Ananda would be asked to accept them and would often agree to do so. Uttara changed his mind and accepted the requisites. Urged on by them he then agreed to go and persuade the Venerable Revata to declare that the Vajjian monks were indeed speakers of the Truth and upholders of the Dhamma. The Venerable Revata saw through their ruse and refused to support them. He then dismissed Uttara. In order to settle the matter once and for all, the Venerable Revata advised that a council should be called at Valikarama with himself asking questions on the ten offences of the most senior of the Elders of the day, the Thera Sabbakami. Once his opinion was given it was to be heard by a committee of eight

monks, and its validity decided by their vote. The eight monks called to judge the matter were the Venerables, Sabba-kami, Salha, Khujjasobhita and Vasabhagamika, from the East and four monks from the West, the Venerables, Revata, Sam-bhuta Sanavasi, Yasa and Sumana. They thoroughly debated the matter with Revata as the questioner and Sabbakami answering his questions. After the debate was heard the eight monks decided against the Vajjian monks and their verdict was announced to the assembly. Afterwards seven-hundred monks recited the Dhamma and Vinaya and this recital came to be known as the Saffasati because seven-hundred monks had taken part in it. This historic council is also called the Yasatthera Sangiti because of the major role the Elder Yasa played in it and his zeal for safeguarding the Vinaya. The Vajjian monks categorically refused to accept the Council's decision and in defiance called a council of there own which was called the Mahasangiti.

## THE THIRD COUNCIL

The Third Council was held primarily in order to rid the Sangha of corruption and bogus monks who held heretical views. The Council was convened in 326 B.C. at Asoka-rama in Pataliputta. It was presided over by the Elder Mogga-liputta Tissa and one thousand monks under the patronage of the Emperor Asoka. Tradition has it that he won his throne through shedding the blood of all his father's sons save his own brother, Tissa Kumara who eventually ordained and achieved Arahantship.

Asoka was crowned in the two hundred and eighteenth year after the Buddha's Pari-nibbana. At first he paid only token homage to the Dhamma and the Sangha and supported members of other religious sects as well as his father had done before him. However, all this changed when he met the pious novice-monk Nigrodha who preached to him the, Appama-davagga. Thereafter, he ceased supporting other religious groups and his interest in and devotion to the Dhamma deepened. He used his enormous wealth to build, it is said, eighty-four thousand pagodas, temples and viharas and to support the Bhikkhus with the four requisites daily and lavishly. His son Mahinda and his daughter Sanghamitta were ordained and admitted to the Sangha. Eventually, his generosity was to cause serious problems within the Sangha. In time the order was infiltrated by many unworthy men, holding heretical views and who were attracted to the order because of the Emperor's generous support and costly offerings of food, clothing, shelter and medicine. Large numbers of faithless, greedy men espousing wrong views tried to join the order but were deemed unfit for ordination. Despite this they seized the chance to exploit the Emperor's generosity for their own ends and donned robes and joined the order without having been ordained properly. Consequently, respect for the Sangha diminished. When this came to light some of the genuine monks refused to hold the prescribed purification or Uposatha ceremony in the company of the corrupt, heretical monks.

When the Emperor heard about this he sought to rectify the situation and dispatched one of his ministers to the monks with the command that they perform the ceremony. However, the Emperor had given the minister no specific orders as to what means were to be used to carry out his command. The monks refused to obey and hold the ceremony in the company of their false and 'thieving' companions. In desperation the angry minister advanced down the line of seated monks and drawing his sword, beheaded all of them one after the other until he came to the King's brother, Tissa who had ordained. The horrified minister stopped the slaughter and fled the hall and reported back to the Emperor Asoka who was deeply grieved and upset by what had happened and blamed himself for the killings. He sought Thera Moggaliputta Tissa's counsel. He proposed that the heretical monks be expelled from the order and a third Council be convened immediately. So it was that in the seventeenth year of the Emperor's reign the Third Council was called. Thera Moggaliputta Tissa headed the proceedings and chose one thousand monks from the sixty thousand participants for the traditional recitation of the Dhamma and the Vinaya, which went on for nine months. The Emperor, himself questioned monks

from a number of monasteries about the teachings of the Buddha. Those who held wrong views were exposed and expelled from the Sangha, immediately. In this way the Bhikkhu Sangha was purged of heretics and bogus bhikkhus.

This council achieved a number of other important things as well. The Elder Moggaliputta Tissa in order to refute a number of heresies and ensure the Dhamma was kept pure, compiled a book during the council called the Kathavatthu. This book consists of twenty - three chapters, and is a collection of discussions and refutations of the heretical views held by various sects on matters philosophical: It is the fifth of the seven books of the Abhidhamma Pitaka. The members of this Council also gave a royal seal of approval to the doctrine of the Buddha, naming it the Vithajjavada, the Doctrine of Analysis. It is identical with the approved Theravada doctrine. One of the most significant achievements of this Buddhist assembly and one which was to bear fruit for centuries to come, was the Emperor's sending forth of monks, well versed in the Buddha's Dhamma and Vinaya who could recite all of it by heart to teach it in nine different countries. These Dhammaduta monks included the Venerable Majjhantika Thera who went to Kashmir and Gandhara. He was asked to preach the Dhamma and establish an order of monks there. The Venerable Mahadeva was sent to Mahinsakamandala (modern Mysore) and the Venerable Rakkhita Thera was dispatched to Vanavasi (northern Kanara in the south of India.) The Venerable Yonaka Dhammarakkhita Thera was sent to Upper Aparantaka (northern Gujarat, Kathiwara, Kutch and Sindh). The Venerable Maharakkhita Thera went to Yonaka-loka (the land of the Ionians, Bactrians and the Greeks.) The Venerable Majjhima Thera went to Himavant (the place adjoining the Himalayas.) The Venerable Sona and the Venerable Uttara were sent to Suvannabhumi (now Myanmar). The Venerable Mahinda Thera, the Venerable Ittiya Thera, the Venerable Uttiya Thera, the Venerable Sambala Thera and the Venerable Bhaddasala Thera were sent to Tambapanni ( now Sri Lanka). The Dhamma missions of these monks succeeded and bore great fruits in the course of time and went a long way in ennobling the peoples of these lands with the gift of the Dhamma and influencing their civilizations and cultures.

## THE FOURTH COUNCIL

The Fourth Council was held in Tambapanni (Sri Lanka) in 29 B.C. under the patronage of King Vattagamani. The main reason for its convening was the realization that it was now not possible for the majority of monks to retain the entire Tipitaka in their memories as had been the case formerly for the Venerable Mahinda and those who followed him soon after. Therefore, as the art of writing had, by this time developed substantially it was thought expedient and necessary to have the entire body of the Buddha's teaching written down. King Vattagamani supported the monk's idea and a council was held specifically to reduce the Tipitaka in its entirety to writing. Therefore, so that the genuine Dhamma might be lastingly preserved, the Venerable Maharakkhita and five hundred monks recited the words of the Buddha and then wrote them down on palm leaves. This remarkable project took place in a cave called, the Aloka lena, situated in the cleft of an ancient landslip near what is now Matale. Thus the aim of the Council was achieved and the preservation in writing of the authentic Dhamma was ensured. In the Eighteenth Century, King Vijayarajasiha had images of the Buddha created in this cave.

## THE FIFTH COUNCIL

The Fifth Council took place in Mandalay, Burma now known as Myanmar in 1871 A.D. in the reign of King Mindon. The chief objective of this meeting was to recite all the teachings of the Buddha and examine them in minute detail to see if any of them had been altered, distorted or dropped. It was presided over by three Elders, the Venerable Mahathera Jagarabhivamsa, the Venerable Narindabhidhaja, and the Venerable

Mahathera Sumangalasami in the company of some two thousand four hundred monks (2,400). Their joint Dhamma recitation lasted for five months. It was also the work of this council to cause the entire Tipitaka to be inscribed for posterity on seven hundred and twentynine marble slabs in the Myanmar script after its recitation had been completed and unanimously approved. This monumental task was done by some two thousand four hundred (2,400) erudite monks and many skilled craftsmen who upon completion of each slab had them housed in beautiful miniature pitaka' pagodas on a special site in the grounds of King Mindon's Kuthodaw Pagoda at the foot of Mandalay Hill where it and the so called 'largest book in the world', stands to this day.

## THE SIXTH COUNCIL

The Sixth Council was called at Kaba Aye in Yangon, formerly Rangoon in 1954, eighty-three years after the fifth one was held in Mandalay. It was sponsored by the Burmese Government led by the then Prime Minister, the Honourable U Nu. He authorized the construction of the Maha Passana Guha, 'the great cave', an artificial cave very like India's Sattapanni Cave where the first Buddhist Council had been held. Upon its completion the Council met on the 17th of May, 1954. As in the case of the preceding councils, its first objective was to affirm and preserve the genuine Dhamma and Vinaya. However it was unique in so far as the monks who took part in it came from eight countries. These two thousand five hundred learned Theravada monks came from Myanmar, Cambodia, India, Laos, Nepal, Sri Lanka, Thailand and Vietnam. The late Venerable Mahasi Sayadaw was appointed the noble task of asking the required questions about the Dhamma and the Venerable Bhadanta Vicittasarabhivamsa answered all of them learnedly and satisfactorily. By the time this council met all the participating countries had had the Pali Tipitaka rendered into their native scripts, with the exception of India.

The traditional recitation of the Buddhist Scriptures took two years and the Tipitaka and its allied literature in all the scripts were painstakingly examined and their differences noted down and the necessary corrections made and all the versions were then collated. Happily, it was found that there was not much difference in the content of any of the texts. Finally, after the Council had officially approved them, all of the books of the Tipitaka and their Commentaries were prepared for printing on modern presses and published in the Myanmar (Burmese) script. This notable achievement was made possible through the dedicated efforts of the two thousand five hundred monks and numerous lay people. Their work came to an end in May, 1956, two and a half millennia after the Lord Buddha's Parinibbana. This council's work was the unique achievement of representatives from the entire Buddhist world. The version of the Tipitaka which it undertook to produce has been recognized as being true to the pristine teachings of the Buddha Gotama and the most authoritative rendering of them to date.

May All beings be happy.

# BUDDHISM AND ECONOMIC JUSTICE

Presented by Ven. Dr. Rewata Dhamma

Buddhism was founded by Siddhattha Gotama, the Buddha, in India in the sixth century B.C. The Buddha did not intend to found a new religion but he did point out the many injustices which prevailed and afflicted the society of his day, many of which were done in the name of religion. One such injustice was the caste system which placed every human being in a fixed social order and was detemmined by birth. This caused Indian human society to be divided, unfairly into high and low stations. One consequence of this was that often those born into a low caste were from the moment they were born denied basic human rights, human justice and human dignity. Women and members of the lower castes were also deprived of an education and denied the chance to develop themselves spiritually. And many people indulged in ritual sacrifice which involved the killing of animals in the name of a god. In those days too, people of all castes used to spend a great deal of money and time in the name of religion in the hope that their efforts and expense would earn them salvation after death. People also used to dress in a special way, use moments and decorate their bodies in a prescribed way to demonstrate their affiliation and loyalty to a particular religion. These practices very often led them to think that they were pious and very highly developed spiritual people.

The Buddha's teaching, however went against many of the current beliefs of the day and sought to expose these injustices and the superficiality underlying many religious customs.

What the Buddha taught was the Dhamma means among other things "just", it is righteousness. To strive for righteousness in one's life depends on one's being moral. Morality itself depends on mind and volition. Whether one is moral or immoral depends on the purity or impurity of his or her mind. Buddhism, therefore is not a religion in the sense the word 'religion' is most commonly understood. But, it is the path of purlfication of the mind.

Accordmg to the Buddha morality is not only the foundation of our spiritual path but the axis upon which the whole of our spiritual development revolves and depends. Buddhism encourages people to develop their minds. External shows of piety and the use of religious objects are not what is important. What is important is that we develop our minds and purify them through the practice of morality, concentration and wisdom.

"No water from any great river can purify, or wash away the impurities of the mind".

"But only the water of morality can wash away the stains in living beings". (Visuddhimagga)

The Buddha emphasized morality or Sila as being the first step we need to take on the path to purification. The goal of our spiritual development aims at the attainment of Liberation. Liberation in Buddhism means freedom from bondages, such as greed, hatred and delusion. So it is that without moral development there can be no Liberation.

Right Livelihood figures prominently in the Buddha's moral teaching. Right Livelihood, traditionally, entails not dealing in arms and lethal weapons, animals for slaughter, human beings, intoxicating drinks, and poison. Through the Buddha mentioned only these five things, there are many other wrong ways of earning a living. We understand that the Buddha was addressing Indian society in the sixth century B.C. which consisted for the most part of farmers, herdsmen and traders. Poverty, in fact, is the main cause of crime. If people are deprived of the bare necessities, such as cloth, food, a lodging and medicine, they cannot and do not think of moral behaviour, or give a thought to righteous living. Owing to lack of economic security, and of money, people are led to commit theft and other crimes. The precept about Right Livelihood was designed to bring true happiness to the individual and society and to promote

unity and proper relations among people.

The Buddha states in the Kutadanta Sutta, how in order to raise the social and economic conditions of a country, the farmers and traders should be given the necessary facilities to carry on their farming and business, and that the people should be paid adequate wages. Thus when they have enough for their subsistence and are economically secure, crime is lessened and peace and harmony prevail. (Dighanikaya). In another discourse the Buddha explains to Anathapindika, the banker, the four kinds of happiness a layman ought to enjoy. The first is ownership or economic security, so that he has sufficient means acquired lawfully by his own effort; the second is the joy of wealth or happiness gained by the judicious expenditure of lawful wealth; the third is the bliss of not being in debt, the joy and satisfaction that comes with the thought; "I have nothing to anyone"; the fourth is the bliss of being without blame, which is the satisfaction derived from the thought; "I am blessed with blameless acts of body, speech and mind. (Anguttara Nikaya - 69)

Here the word livelihood implies not only a pure means of earning one's living but it also means we have to be morally responsible towards all of society. If we do not take any responsibility for society then our minds are easily overwhelmed by self-interest and we become selfish and uncaring. If the mind is not pure then we cannot behave in a moral or just and righteous way in our day to day dealings with other people. Moreover, when our mind is dominated by greed then morality is lacking and our spiritual development is arrested. The Buddha never expected us to worship him blindly but he wanted us to be pure in mind and just in deed . For these reasons we regard the Buddha as a great teacher but not as a saviour of mankind. He was a guide and his Dhamma is a light to guide us on our spiritual path. The Buddha himself said again and again that the Dhamma, his teaching was to be used as a raft to ferry one across the river of samsara and suffering to the further shore of Nibbana. He meant for his teaching in all its parts to show people to help themselves and so successfully cross over from the mundane to the supramundane state.

If we study the Buddha's teachings of Morality, Concentration and Wisdom we will come to realize how we, ourselves, are responsible for our own liberation or purification of the mind. If we also investigate the Buddha's teachings on the Sublime States: i.e. Loving-kindness, Compassion, Sympathetic Joy and Equanimity towards living beings, then we will come to realize that we, ourselves, are responsible for our own well-being and that of society as well. Just as we want to enjoy prosperity and happiness in this life and the next, so we want the same for all living beings. This planet is our home and each of us has the right to live here as do all other beings, animals, trees, plants and every other kind of living organism. This is to say that the development of animate and inanimate things in this world are interconnected and interdependent, so that worldly and spiritual growth is dependent upon everyone and everything else in this world. Nothing exists or can develop independently.

According to Buddhism whatever injustices, abuses and crimes occur in society are not only the product of poverty or economic decline but they are also conditioned by our own mind. The Buddha said all suffering in this world had three causes: human greed, human anger, and human delusion. These three things are the real root causes of all injustices. This being the case the whole of the Buddha's teaching is directed towards the uprooting and eradication of these three harmful mental defilements. If our minds are free from all these three mental defilements, then we are liberated and we can experience the bliss of Nibbana here and now, in this very life.

In conclusion I would like to say further that the teachings of the Buddha did not encourage us to engage only in religious rites and rituals but encouraged us to develop ethical and moral principles and to act on them in our daily lives. For without such ethical and moral principles there can be no Liberation, no happiness, no peace or no harmony among men.

May All Beings Be Happy!

# INTERNAL PEACE & WORLD PEACE

Presented by
Thitapunno Bhikkhu
Sweden

Human beings in general long for peace in their personal and social lives. As an age-old project, however, people's search for peace has tended to leave much to be desired. While it is true that for periods of time diverse societies have enjoyed a degree of social stability and harmony, such eras have inevitably fallen under the yoke of impermanence. Social systems and governments change, new conditions arise and put an end to these fragile and hard-won accomplishments. The absence of peace is a facet of dukkha. The Buddha used this word to describe the inherently unsatisfactory state of existence, which we experience in terms of stress, friction, and other forms of "dis-ease." Indeed, his insight into dukkha comprises the First Noble Truth, while liberation from this "characteristic of existence" involves a triple imperative: that one recognise dukkha, understand it, and transcend it.

In the course of history—and perhaps in a more pronounced way during modern times— humankind has attempted to seek a "global" solution to the problem of socio-political unrest. Yet wars and conflicts among families, races, clans, tribes and nations, have existed in the past, exist at present and—according to the Buddhist outlook—will continue to exist. Now, this statement may seem fatalistic if one considers it in the absence of additional information. In Theravada Buddhism—the earliest surviving school in closest connection with the original monastic community established by the Buddha—it is established that the general problem of the absence of peace has very deep psychological roots. The origin of these roots lies in—and must be traced to—the individual mind. A society where individuals cannot cultivate personal peace will be incapable of manifesting itself peacefully and harmoniously. The converse is also entirely possible. If each individual within a group or society is established in a certain degree of peace and mental health, then the group as a whole will manifest a good level of harmony with its environment. This should be quite encouraging.

Thus the Buddha exhorts us to see clearly into ourselves, and thereby, into the psychological roots of human conflict. Without a clear understanding of the causal origin of conflict, we cannot transcend it. The Theravada Buddhist strategy for peace aims at moving from the particular to the general. As a process it is what we may figuratively call "inductive," since it compels us to work with ourselves as the starting point. Instead of trying to politically establish social programmes, government initiatives, and international treaties aimed at yielding social peace, the Theravada approach directs us to cultivate such change starting from the individual. In so doing it avoids the logical and practical inconsistencies of undertaking a socio-political transformation in which individuals remain unchanged.

To speak in "causal" terms of the psychological roots of human conflict, the Buddha establishes—according to the central tenet of early Buddhism—that all phenomena

within the scope of the "real" arise and cease in relation to causes and conditions. The so-called specific principle of conditionality has bearing on the nature of any conflict.

In the Great Discourse on Causation (D. 15) the Buddha describes how desire for sense gratification, for existence and non-existence, arises with feeling as condition. In turn, desire is the condition that generates clinging to sensual pleasures, to wrong notions about the nature of existence, precepts and rituals, and doctrines pertaining to the notion of self.

As detailed in this sutta, desire is the condition that leads to the pursuit of sense-objects. When these are gained, decisions arise in regards to "what is deemed mine and what is yours", "what is worthy and what isn't," "how much and how should I use that which is mine," etc. As a consequence of this decision-making process, the Buddha observes, thoughts of lust and desire arise, based on which clinging to these objects develops. The mind will then adopt a possessive attitude towards them, falling into avarice and refusing to share with others. Due to this condition the stage is set for the mind to establish itself in mental states of fear, suspicion and distrust, which in turn lead to paranoid and protective attitudes towards what one "owns."

When this covetousness and avarice is present in the minds of individuals, immorality and violence will inevitably manifest. In the Discourse on Causation (one of the deepest in breath and scope in the whole Pali canon), the Buddha describes the end of this causal sequence:

"...And due to the volition to protect [that which is owned], a number of phenomena of evil and unwholesome nature are generated—the taking of clubs and weapons, conflicts, strife and disputes, insulting language, calumny and falsehoods."

Fortunately a positive resolution to this is possible. In following the whole sequence in reverse mode, the Buddha once again emphasizes the dependent nature of these phenomena, in particular: how in the absence of avarice, the compulsory volition to protect that which is owned does not arise; in the absence of a possessive attitude, avarice does not come about; in the absence of clinging, a possessive attitude does not arise; without desire and lust, clinging does not manifest; in the absence of decision-making [regarding the possessed], desire and lust do not arise; in the absence of gain, decision-making does not come about; without the pursuit of sensory objects, gain does not arise. And finally, in the absence of the cause, the origin, the source and condition for the arising of pursuit, namely desire, pursuit does not come about.

In this way desire is shown to be the origin of dukkha, as the causal root both of samsaric becoming, and of all conflict, friction and dispute. Cearly, desire stands in the way of peace and well being at the personal and social levels.

In another important discourse called The Great Mass of Suffering (M. 13), the Buddha declares that it is due to sense desire that humans of all conditions and walks of life experience a "mass of suffering visible here and now," including cruel and deadly wars. In addition, he frequently identifies two other root causes for all human conflict and suffering: aversion and delusion. It is for this reason that Buddhism encourages a necessary and humane approach to end suffering: the skilful restraint of any thinking, speaking and acting that is informed by these three unwholesome roots (i.e., greed, hatred, delusion) and the whole-hearted promotion of beneficial thoughts, words and deeds.

Kamma does not spare a single mind—sooner or later we reap in accord with what we've sown. Actions afflicted by animosity, cruelty, deceit, rapacity and violence promote the continuation of the same deplorable states. In our present times, it is ironic that awareness of the effects of ignorance appears to be absent in many individuals who have responsibility for the fate of so many. The following verses from the Dhammapada (137. 140) are a sober reminder of the farreaching consequences of abusing power: "That person who inflicts violence on the defenseless and offends the

harmless soon will come to one of the following ten states:

"That person will experience sharp pain, disaster, bodily injury, dangerous illness, or a deranged mind, trouble from the government, or grave accusations, loss of relatives, loss of wealth, destruction of dwelling by ravaging fire, and upon death that ignorant person will be reborn in hell."

As we have seen, though, the Buddha is not content merely to warn, he articulates the solution when he states that emancipation from the suffering caused by sense-desire is, in fact, realised through the destruction or abandoning of sense-desire. And this is a way of expressing the Second Noble Truth, the truth about desire being the causal condition for dukkha. The imperative in regard to this truth is to recognize it, understand it and finally abandon it. In other words, with the abandonment of desire, dukkha ceases.

Questions may not end here, however: But what about peace? Is it even possible to reach peace? Is true peace as real as suffering and strife? The answer to these is in the affirmative, making Buddhism an extremely optimistic doctrine and discipline. Nibbana, the state of final peace is within reach of beings—under the appropriate conditions.

In a fragment from a discourse from the Collection of Discourses in Numerical Order (A. 111. 32), the Buddha affirms:

" This is peace, this is the exquisite - the resolution [the cessation] of all formations [fabrications], the abandonment of all acquisitiveness, the cessation of desire; dispassion; the cessation [of becoming in samsara, of rebirth]; Nibbana."

This, then, is the Third Noble Truth. This truth, too, must be recognised and understood; any individual who aspires to the highest state of peace must attain it in an experiential way. Nibbana is the peace that does not allow an iota of space for suffering, nor any dissatisfaction, agitation, conflict, or stress.

And the way that leads to this final state of peace is none other than the Noble Eight fold Path: Right Understanding, right intention (thought motivation), right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is the Fourth Noble Truth, the way that leads to the cessation of dukkha. As with the preceding truths, this truth is to be recognized, practiced and fully developed.

The degree to which individuals are able to understand and fashion their behaviour in accordance with reality—that is to say, the extent to which their minds undergo deep transformation as they attain right understanding—is the degree they will enjoy peace. The spiritual path that produces peace must start with the individual mind. By actively seeking and cultivating personal peace men and women contribute to social harmony and, even, social transformation. By way of conclusion we may paraphrase the Buddha by saying that "Protecting our own peace, we protect other beings' peace. By protecting other beings' peace, we protect our own peace."

Edited by Samanera Pavaro

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# Lovingkindness and Compassion

Presented by
Sangharajah Bour Kry
Cambodia

Your Holinesses,
Most Venerable, Venerables,
Excellencies,
Ladies and Gentlemen,

First of all please let me express my deepest thanks to the organisers of World Buddhist Summit who have allowed me to participate in this prestigous conference.

Mātā yathā niyaṃ putta māyusā ekaputta manurakkhe,
Evaṃ pi sabbabhutesu mānasaṃ bhāvaye aparimānaṃ.
Mettañca sabhalokasmiṁ mānasaṁ bhāvaye aparimānaṃ,
Uddhaṃ adhoca tiriyañca asambādhaṃ averamasapattaṃ.

As a mother would risk her life to take care and protect her only child, Even so should one cultivate a limitless heart with regard to all beings. With good will for the entire cosmos, cultivate a limitless heart Above, below and all around, unobstructed, without enmity or hate.

(Metta Sutta)

In this era of disorders and of senseless events of the world and in the often barbaric behavior of men, it seems to me that education towards the knowledge of the teachings of the Blessed One is more than necessary. It is in particular important to continue to explain the Sutta of Lovingkindness often better known under the term compassion. This is our principal task for us as monks, the carriers of the message of the Blessed One.

Buddhist compassion is first of all a spiritual work upon ourselves. Here is one of the two qualities that man has to adopt in order to become perfect. It includes love, charity, kindness, tolerance, all the heart's noble virtues. We usually accept these qualities as particularly striking notions in the spirit of people. But in fact very few people really understand them, especially in practice. The Buddha's theory is usually well admitted but it remains without effect in practice. Compassion needs to be shown. To show

it remains to display the whole set of attitudes included within this feeling. It is not to have pity for people in disarray. Compassion is first of all universal love. We must love not only people close to us but strangers as well. It also implies to refrain from hasty judgement which might produce a reaction of hate from the other person. It implies to live in relations with others in a detached manner. Compassion enables us to enrich our own personality. We are filled in with technical and electrical knowldge which is but an ephemeral valorisation of our ego. When true knowledge is the perception that the ego is not perfect and, therefore, any clear sighted knowledge of the imperfections of one's ego is the possible beginning of the real advance toward knowledge and wisdom.

The Metta Sutta (Sutta of Lovingkindness) remind us that one must "avoid the pointless discussion ''and "having the deep inside vision". To constantly reflect on our internal being to auto evaluate oneself, to define oneself, to know oneself, in order to position one's ego better face to another's. The adoption of compassion allows peace of mind. Didn't the Lord say "All mental states have the spirit as forerunner, for leader; they are created by this mind. If a man talks or acts with a bad spirit, he is grieved by suffering as surely as the wheel follows the clog of the ox pulling the cart. In truth, hate never comes to rest with hate. Hate comes to rest with love, this is a universal law".

The peaceful mind carries Happiness which is not simply material or sentimental comfort. We need to know our inner being to take conscience of our own deeds and of our own failings. To take conscience means to accept oneself. What we are needs to be accepted by our own ego because what it is remains intangible, irremovable, impenetrable. To be what we are is the burden. This burden would be light if we have shaped up the inner muscles of our spirit. It remains heavy if the spirit is bent on the outside. The Lord Buddha has told us: "Pay no attention to others' failings, acts or carelessness. Be rather aware of your own acts and of your own failings". The knowledge of this world's scientific laws does not render man conscious of all the mysteries that haunt a man's mind. To know, is to be conscious of the world's vacuity as an illusion. To deny, is to fear to face our own nature and to indulge in believing that man is fundamentally good. It is not by persuading oneself with incantations that we are better than others that we are better than others that we really are so. As the Exalted One said: In truth, we are the keepers of ourselves; which other keeper might there be? By mastering oneself, we get a keeper that is hard to obtain". Compassion is a meditation with oneself as a human being. It means and binds human beings to a radical thought about what living really means. Life is what all men share and it is by basing ourselves upon this most common denominator of mankind that every human being will at last be able to understand and adopt compassion and love for others without any hesitation. By keeping close to what we all share in common, we finally realise that we are not so different from one another. We have just covered our common core with social dressings such as the particular polities, tradition and culture from each. We therefore see the need to adopt compassion and love for one another. This is a personal meditation which calls for calm, placidity and self-abnegation that the most standard complete education cannot teach. This is why, next to a socialisation of individuals which depends on the role of society, it is necessary to show the need of Knowledge that goes beyond the usual technical knowledge. But such a system for society as perfect as possible is not enough.

Your Holinesses,
Most Venerables, Venerables,
Excellencies,
Ladies and Gentlemen.

Compassion cannot be taken. It is offered to those who deserve it. Compassion is just given to the one demanding much of himself. It is a difficult acquisition and so easy at the same time. It is difficult because it requires to demand oneself efforts for having in mind what is fundamental and

essential within oneself one's own being. It is easy as, with such a state of mind. Compassion is initiated by oneself in every man as soon as such an effort has been accomplished. As the Excalted One said " It is easy to wrong or to hurt oneself. What is useful and not hurting is very difficult to accomplish". To understand man's being allowed to discover the shelter of one's own being and to set up it definitely, being is achieving Buddhist non-self, it is being receptive to the impermanence of our body to ephemeral materiality and to the inessentiality of Man as a tangible substance. To perceive this illusion without fear of making it a tangible reality with regard to oneself, it is necessary to build one's own house where to seek shelter if necessary. This house can only be built on what is undeniable; which means just on your true self. It is not your ego as ego is fed with outside illusion. Your being is the most elementary entity of your own person. As the most elementary entity, it is the most solid and strongest one in the shaping of personality. One just needs to feed it with the knowledge of oneself taking environment into account. At this step, there is no more complex, rancour, hatred nor jealousy as, after having set up the home of one's own being, the desire to cultivate this being is the only one. One does not look for the other's home as his own home. On the other hand, jealousies and rancours of other ones are understood in a better way considering they have not found their own houses. Over all perceiving the common denominator of each man which is being, existing, one is more clear sighted and sees the difficulty of walking on the road that has been previously used by others. We are therefore more willingly compassionate because we are more up to understanding what the others might have resented as we have experienced it ourselves. The very difficulty is not compassion but being. To be able to have compassion, one first needs to be, then he can feel compassionate. This mental and spiritual process can be practised by meditation.

To meditate is to go near something or someone in order to discover reality without any concession. By a better understanding of this reality one can reach detachment. Actually, meditation is also teaching; to teach one's mind by listening to others and to put into practice for oneself the lessons given to others. It is not any more the education that consists in acquiring knowledge in order to valorize one's own ego in a professional activity. The education I am referring to is the Education of the mind. To gain the mental ability to see that there is nothing greater than to be conscious of the state of being, without saying and by seeing others with desireless love. It is essential for those aware of the power of compassion to show the way for others; not by force but by speaking to receptive people, or remaining silent with people inclined to reject the ego of those they are talking to. To tell and keep silent is also a part of compassion on fellow creatures. To know how to use language, or how not to use it is clear-sightedness as an unconsidered word could consciously or unconsciously be a rejection of the other one's ego and thus contribute to create a situation of conflicts. As the Exalted one said: " One single word that brings happiness and concord is better than a thousand words without sense". It is an Education of vigilance of our mind, a Teaching of patience and a Teaching of responsibility. It is certain that this type of education cannot concern masses as the human being cannot be uniformised. There is no pattern for sure. Being is unique and multiple at the same time. Even if being could be theorized in an unique ideology, men must forbid such practice. It is from this understanding of beings, a common denominator of all the human beings, including animals and person, that compassion may come.

# Promotion of Buddhism

Presented by Ven. Nandobhasa
India

It is well known fact that Buddhism was originated in India and flourished here nearly about 1500 years. Buddhism was declared as the state religion at the time of King Asoka. Unfortunately it lost the ground in the place of its origin. It is essential to point out the various reasons of declination of Buddhism in India. The cause of the decline of Buddhism in India and also the period when its decline commenced have been a matter of controversy. A comparative study of the writings of the Chinese pilgrim scholars, viz. Fa Hien, Hiuen-Tsang and I-tsing, who visited India in the fifth, sixth and seventh centuries testifies to the gradual decadence of Buddhism in several parts of the country. The collapes of Buddhism in India towards the close of the twelfth century was somewhat sudden and almost total.

1. **Moral decadence of Buddhism**

According to K.W. Morgan, Rahul Sanskrityayana and many others one of the most important causes of the decline of Buddhism was the moral decadence of the Buddhists. Even the earliest Buddhist texts reveal an awareness of tendencies toward laxity and corruption within the Sangha that ultimately developed to the point where large numbers of monks were amassing personal or community wealth and engaging in various other improprieties.

2. **Admission of women into Sangha community**

One of the most important factors for declination of Buddhism from India is admission of women into Sangha community. Even the Buddha had not appreciated women entering into Sangha community. He rejected the request for 5 times and He openly declared that if women got admission into Sangha community, His teaching will last only half period of its original expectation.

3. **Divisive effects of Sectarianism**

According to some historians a very harmful factor for Buddhism leading to its decline were schism and fierce disputes in the Sangha. By the 7th century AD. Buddhism was no longer one system. It had become a family of several schools and communities. The Buddha had himself visualized the danger of schism and had condemned it as one of the five deadly sins. The disputes among the various sects of Buddhists were as bitter as between the Buddhists and non-Buddhists.

4. **Root of Mahayana and Tantrism**

According to Charles Eliot it was to the corruptions' of the Mahayana rather than of the Hinayana that the decay of Buddhism in India was due. L.Mm Jashi feels that this remark can hardly be regarded to be without some substance in it. For, the growth and popularity of Mahayanism rustled not only in the increase of the votaries of the religion but also in a corresponding qualitative decay. The Mahayanism laid emphasis on the image whorship prayers and incantations, pompous ceremonies and rituals it incorporated many folk beliefs and made room for the emotional demands of the laity and in doing so, the Buddhists made a near and clear approach to Hinduism.

5 **Migration of many ablest monks**

An important factor in the decline of Buddhism was the migration of many of the ablest and most vigorous exponents of Buddhist thought and faith from India for propagating their religion in other lands. It tended to weaken the strength of Buddhism in India.

6. **Social failure of Buddhism**

As pointed out P.V. Kame, for ordinary men the Hindu ideal of ordered scheme of life with peculiar duties and rights, particularly the importance attached to grihasthasana was quite attractive. In comparison to it Buddhism had nothing to offer. According to G.C. Pandey, one of the important factors in the decline of Buddhism in India was its social failure. N. Dutta also remarks that Buddhism was never a social movement.

7. **Hostility of the Brahmans**

Acording to many scholars the hostility of the Brahmans was one of major causes of the decline of Buddhism in India. It has been argued that the Brahmans looked at Buddhist monks with contempt. Yajnavakya declares that the very sight of a Buddhist

monk, even in dreams is inauspicious. The struggle between Hinduism and Buddhism was war of pen and not of sword.

### 8. Withdrawal of Royal Patronage

Decline on royal patronage of Buddhism is also regarded by some median scholars as one of the important factors in the disappearance of Buddhism from the land of its birth. And it is true that after the Guptas no strong and whole hearted patron of Buddhism in India is known, except some of the Pala kings.

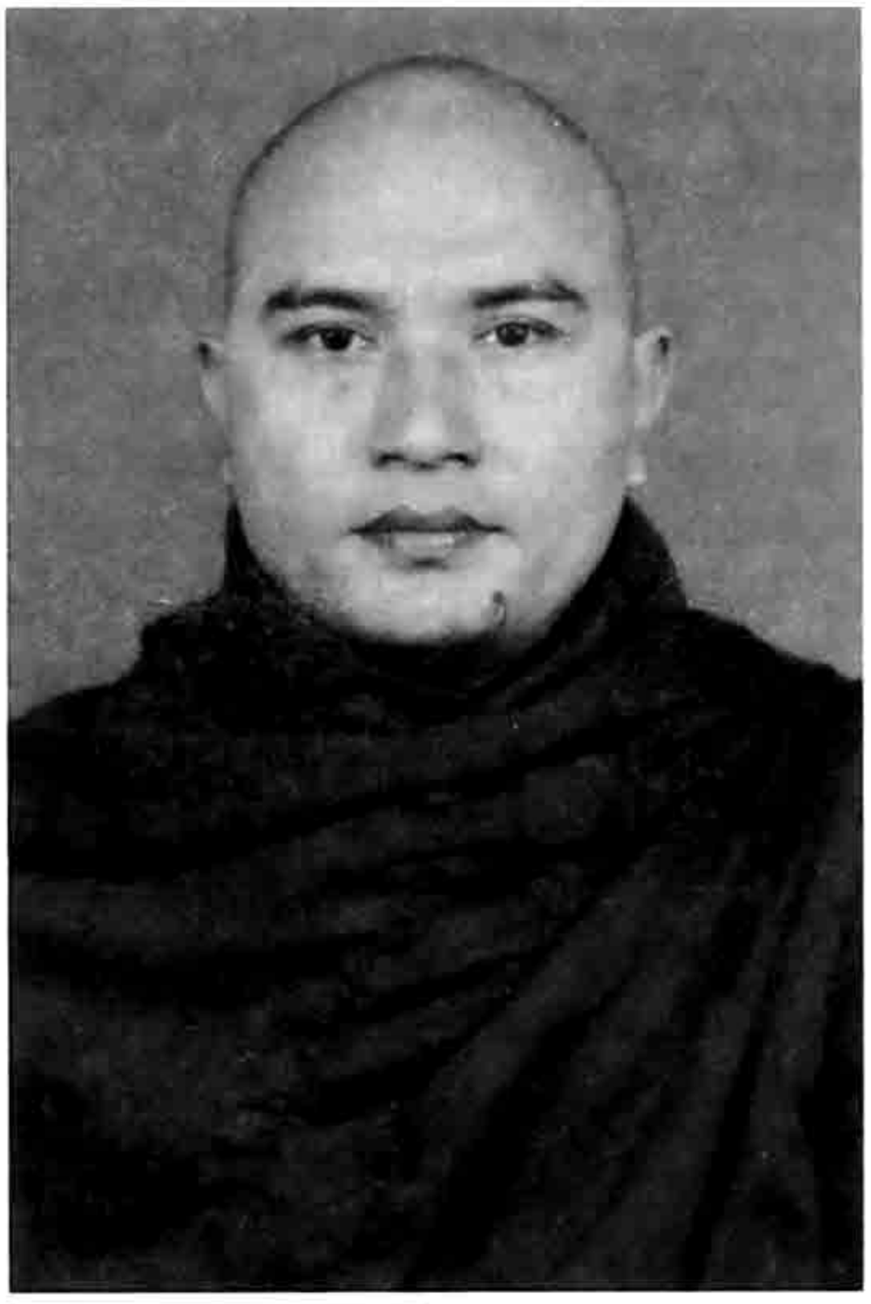
### 9. Muslim Invasion

According to P.V. Kame and K. W. Morgan Muslim invasion of India delivered the final blow to Buddhism about and after 1200 AD by ruining the famous Buddhist universities like those of Nalanda and Vikramasila.

If we study the above mentioned discussion we can find two causes - intemal and external for declination of Buddhism from India. However, internal cause gave more damage to Buddhism. Towards 5th century AD and onwards Buddhism was no longer one system. It was divided into several sects. Bhikkhus and Bhikkhunis became closer and closer. Buddhist monks committed unspeakable sins at temple and Buddhist temple became the most sinful and sexual center. Naturally people lost faith on Buddhist monks and also on the Buddha's teaching. And finally this internal cause led Buddhism to complete extinction from its birth place. In the future, too, this internal cause will destroy Buddhism not only in India but also in the countries where Buddhism prevails.

It is well known that even after degradation of Buddhism from the land of its origin, it was successfully introduced to many countries of Asia continent. It must be mainly due to fine thought contained in Buddhism and also due to universal appeal of Buddhism. Buddhism has human appeal. It is the only solution for the modern world in general and India in particular to meet many challenges. Many monasteries played an important role for the extension of Buddhism outside India. These monasteries were great learning centers of the teaching of Buddhist philosophy and literature. The glorious fame of Nalanda University reached far and near countries of Asia and many scholars came here to enrich their knowledge of Buddhism.

In connection with promotion of Buddhism I would like to express my personal view that it is responsible for each and every Buddhist to reintroduce the sublime Dhamma of the Buddha in the land of its origin by keeping the discussed views in mind, by preserving rules laid by the Buddha, by engaging in social welfare activities. I sincerely hope this World Buddhist Summit will throw some highlight in the character building measure. For, I strongly believe character lost everything lost.



# *Appasannānaṃ Pasādāya,*
# *Pasannānaṃ Bhinyobhāvāya*

**(Make the Buddhism Worldwide acceptance)**

Presented by
Dr. U Sandamuni Bhikkhu
Mahābodhi Meditation Centre
Buddha Gaya, Bihar, India

The most Venerable Bhantes, Sayadaws and
Central Organizing Committee for World Buddhist Summit,
His Excellency, Honorable President,
His Excellency, Honorable Ministers,
Honorable Dayakas and Dayikamas,
Ladies and Gentlemen.

I wish to thank you most heartily for your kindly invitation to this historical world Buddhist Summit.

Buddhism has always been giving the greater peace and tranquility over the all living beings. But, as we know, Buddhism, which experienced the up and down vicissitude after passing many centuries, narrated that immediately after the Mahaparinirvana of the Buddha, a large number of monks led by Mahakassapa gathered at the Rajgriha, the capital of Magadha, under the patronage of Ajatasatru, to recite Buddha's teachings. This was the first Great Buddhist Council. The Vinaya Pitaka, the rules of order, as prescribed by the master, were recited by Upali, one of the chief disciples of Buddha, as recollected by him. The Sutta Pitaka, the collection of the Blessed-One's Sermons on the matters of doctrine and ethics were recited by Ananda,a devoted disciple and constant companion of Buddha.

There seemed to have no written records of the teachings at that time, and they were handed down mouth to mouth by reciting and memorizing. Thus the teachings were preserved through memory.

Second Great Buddhist Council was held at Vaisali about one hundred years after the Mahaparinirvana of Buddha. It was held in the reign of

king Kalasoka, a descendant of Ajatasatru. The venerable Yasa led the Council. This Council resulted in a schism (separation) among Sangha over ten points of monastic discipline. The orthodox sthavi-ravadins (Pali Theravadi) won in this case and the Maha-sangahika seceded from the orthodox Sangha.

The Third Great Buddhist Council was held at Patali-putra under the patronage of the great king Ashoka (276. B.C). This Council resulted in the expulsion of many heretics and false monks from Sangha Community, and also in the firm establishment of the sthaviravada School. Tissa Moggaliputta led the Council, and succeeded in restoring the original teachings of the Buddha.

In the reign of Ashoka, Buddhism, although divided into as many as eighteen different sects and schools, became, under royal patronage, not only an all India religion, but a world religion. A chapter has also been devoted to the expansion of Buddhism to the northern countries such as Afghanistan, Chinese Turkestan (Central Asia), China, Tibet, Mongolia, Nepal, Korea and Japan, as well as to the southern countries of Srilanka, Burma, Thailand, Cambodia, Vietnam (Campa), Malaysia and Indonesia.

As recorded by Indian Historians, the fourth Great Buddhist Council was held in Kashmir under the patronage of the great Kusan King Kaniska (1st -2nd Century A.D.). The Sarvastivadines, another sect of orthodox Buddhists, were strong in this region and the sect's doctrines were codified in a summary called the Mahavibhasa. This Council made Sansakrit the language of Buddhist scriptures.

New ideas were developed from the Sarvastivadines and the Mahasanghikas which were to form the basis of the division of Buddhism into the lesser Vehicle (Hinayana or Theravada) and the Great Vehicle (Mahayana). There were the four Great Buddhist Council held in different parts of India after the Mahaparinirvana of Buddha. Scriptures of Buddhism developed by a long process covering several centuries, and many sects of Buddhism developed during these years.

When a remarkable change came over Buddhism in the course of time, from its earlier form of ethical religion, Buddhism changed into the doctrine which deified the Buddha and devotion to the person of the Buddha became the dominant feature of the religion. A follower of the Buddha no longer cared for the deliverance of his own self, and preferred to defer his own deliverance, out of compassion (Karuna) for his comrades. As the Buddhism developed into many sects, it was natural that many differences of doctrine in course of time became into the many divisions.

However, of the Buddhism - today as a great force for peace in the world, after a long time of comparative stagnation, the present century is witnessing a resurgence of Buddhism in many parts of Asia. In Japan this resurgence began as long ago as 1868, when the disestablishment of Buddhism at the commencement of the Meiji Era and the mild form of persecution which for some years overtook the religion and its adherents acted as a stimulus.

A few years later Buddhism again raised its head in Srilanka, where the activities of Meggetuwatte, Gunananda, H.Sumangala etc., precipitated a landslide in the direction of the national religion. Buddhist revival in India began as an organized movement in 1891, when Anagarika Dhamapala founded the Mahā bodhi Society. In China, the Buddhist a wakening began with the work of his Eminence Tai-Hsu, while the resurgence of the Dharma in Myanmar is associated with Fifth Buddhist Council (Pancama Sangayana) and the name of another Buddhist great-, scholar Ledi Sayadaw.

The most important of the cultural implications of Buddhism today is naturally the fact that its resurgence and revival in Asia is sowing the seeds of an efflorescence of culture. Shoots are springing up in many places. Brief mention must, therefore, be made of the stimulus which Buddhism has given to culture in certain Buddhist countries of Asia and in India, the original home of the Buddha's teachings.

Since from the East Buddhism has now spread to the West, some note must be taken of its cultural implications for that part of the world also. Of all the Buddhist countries of Asia it is in Myanmar, Thailand and Srilanka, the Buddhism is now most triumphantly resurgent. The achievements of Srilanka, considering that it is a tiny Island with little more than five million Buddhist inhabitants, have indeed been remarkable. It gave birth to two great international Buddhist organizations, the Mahabodhi Soceity and the World Fellowship of Buddhists. With the possible exception of Japan, Srilanka, out of her scanty resources, has sent abroad far more Dharmadutas or messengers of the Dharma, than any other Buddhist Land.

India has recognized the importance of studies in Pali for a full understanding of Buddhism and the subject has been discussed elsewhere. These naturally have had their effect on writers in the modern Indian Languages, who either translated Buddhist works from the original or were inspired to write independent books that reflect Buddhist thought.

As we know, the most striking feature of Buddhist movement even in the West is its absolute spontaneity. For reasons largely academic, about a century ago oriental religion and culture in general, Buddhism in particular, started attracting the attention of western scholars - Pali and Sanskrit became subjects of study at the Universities. This led first to the publication and then to the translation of a number of Buddhist texts. Therefore, a number of distinguished servants and writers devoted themselves to the study of Buddhism.

For instance, prominent among them were Max Muller, who besides editing the two well-known series, the sacred Books of the East (in which a number of Buddhist works were included) and the sacred Books of the Buddhists, himself edited and translated some important Buddhist scriptures, and T.W.Rhys Davids, who in addition to publishing texts, translations and what are still standard works on Buddhism, founded the Pāḷi Text Society, which since its inception has published considerably more than one hundred volumes of texts and translations, as well as the famous Pali dictionary. Sir Edwin Arnold's The light of Asia (1819), easily the most widely known English book on Buddhism and the stories and other writings of Paul Carus are the literary landmarks of this period.

At the turn of the century Buddhism had begun to attract the attention not merely of philologists and historians but of men and women looking for a religion and a way of life even more satisfying than other religions.

We have, however, genuinely become energy for the activities of Central Organizing Committee of World Buddhist Summit in Myanmar to spread the demonstration of Buddhism all over the world, and we strikingly need more Darma of the Buddhism softly pacing through the centuries hand in hand with peace and tranquility when the problems of terrorism are now threatening over the whole world we live. So far as the immediate future is concerned, the blossom of Buddhist resurgence and revival throughout Asia, as well as that of its propagation all over the non-Buddhist world, will be accelerated with the passing of every remaining decade of the present century.

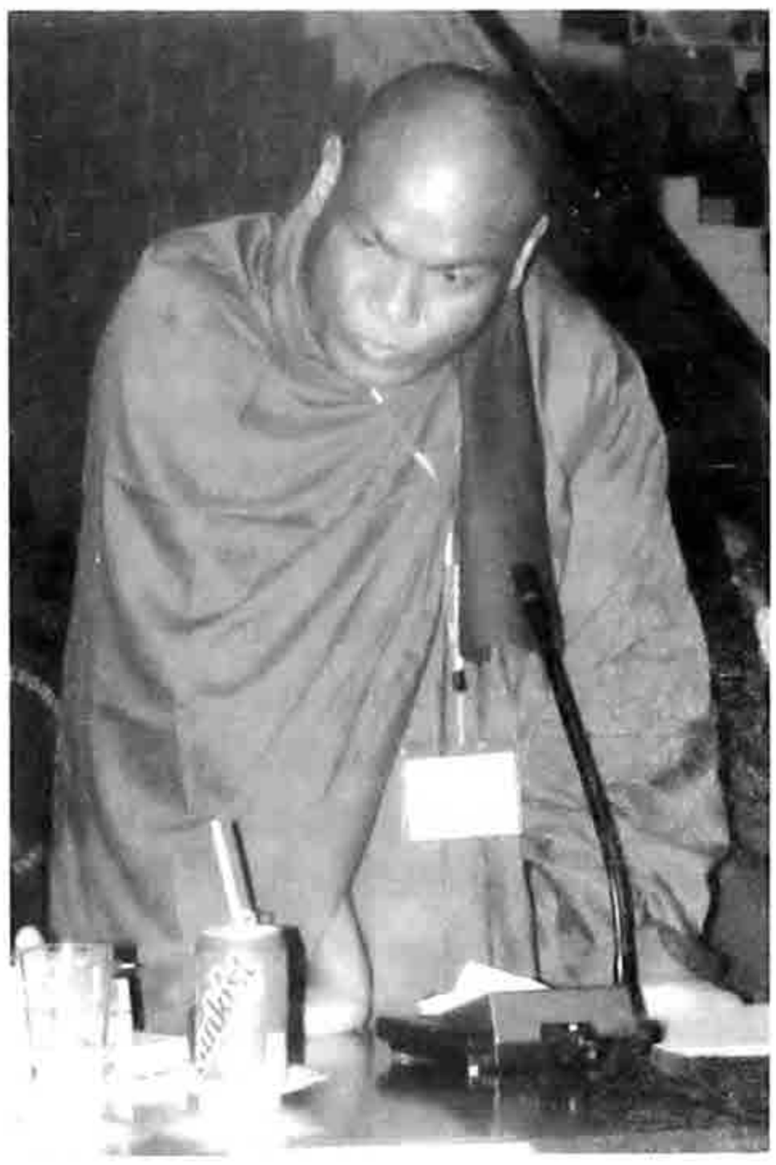
Therefore, we fervently hope the manifestations of Buddhism will bloom more and more profusely while the gray-green olive of peace, lovingly tended by the ever-stronger growing hands of Dharma, will put forth over the nations of the world in ever greater abundance. But we need more to be done, as the Buddha delivered Appasadanva Pasādāya, Pasadanva Bhiyyobhāvāya.

Sabbesatta Sukhita Hontu! Buddha Sasanan Cirantithatu!

Thank you.

# Creating a Global for Peace Through the Buddhism

Presented by
Ashin Acinna
University of Calcutta, Calcutta, India



Nowadays, the world is trapped in cycles of rage, violence, reprisal, and terrorism. People all over the world are living in great misery and in fear death as through as in Sattantra aeon. We are seeing that the richest society of the world is facing tthe vulnerabilities of modern life. It is more dangerous when dark forces of evils are trying to tear tolerance, peace as under the very existence of mankind. We, the followers of the Buddha fervently believe that there is not other remedy than the message of the Enlightenment One and in conformity with its doctrines of peace, non-violence, and self-control if this great danger is to be averted and eradicated.

In this paper, I intend to deal with the idea of a univerasal perspective view in the light of the teachings of the Buddha. To understand the Buddha's idea and thought we must first try to see what actually means by'universal'. After that, we need to transform the teaching of the Buddha to a way of life. Actually, Buddhism insists upon the practice of ethical virtue such as disinterested activity, and loving-kindness for all living being. Gentleness, serenity, compassion through liberation from selfish craving is the fundamental teaching of Buddhism.

Regarding uralities of His Dhamma, the Buddha firmly prescribed that:-

(1) The Dhamma, which is proclaimed by the Buddha, is the full meaning of the beginning, the middle, and the end. (Savākkāto Bhagavatā Dhammo),

(2) It can be realized and grasped by the human beings at the present moment. (Sanditthiko),

(3) The Dhamma yields results at any given time. (Akaliko),

(4) It challenges the critics to come and find the truth Dhamma. (Ehipassiko),

(5) It gives proper and precise guidance. (Opaneyiko),

(6) It is to be realised by each and everyday who is in conformity with it. (Paccattam veditabho viññūhi).

The teaching of the Buddha does not only concern the Buddhists, but also urges others, to taste its essence of the Dhamma as a path of freedom and peace. Because it is a univerasl truth, the Dhamma would result not from the study of innumerable texts and documents, but from the earnest resolve to follow the way of the Buddha and to devote our lives to His service.

The Buddha often advised to His disciples to cultivate the four sublime attitudes (Brahmavihara Dhamma)- universal love, compassion, sympathetic joy, and equanimity. Human being is a mysterious being with inconceivable potentialities. Latent in him are saintly characteristics and criminal tendencies, a storehouse of virtue and a rubbish heap of evil. Wiht the development of these respective characteristics, human being may become either a blessing or a curse to humanity.

Those people who wish to be great, noble, and serviceable, and who wish to take themselves of this golden opportunity as human beings, need to endeavour their best to remove the latent vices and to cultivate the dormant virtues. To dig up precious gems, human being embedded many investments into the earth. He also spent enormous sums of money, made laborious efforts, and even sacrificed their lives sometimes. But to dig up the valuable treasure of Dhamma, latent in men, only persistent effort and enduring patience are necessary. Even the poorest man or woman can accomplish this task, for wealth is not an essential prerequisite to the accumulation of transcendental treasures.

It is strange that the vice latent in man seems to be almost natural and spontaneous. It is equally strange that every vice possesses its opposite sterling virtue, which does not however appear to be so normal and automatic, though still within the range of all. One powerful destructive vice in man is anger (Dosa). The real virtue that subdues this evil force and sublime man is loving-kindness (Metta). Cruelty (Himsa) is another vice that is responsible for many errors and atrocities prevalent in the world. Compassion (Karunā) is its antidote. Jealousy (Issa) is another vice that poison one's system and leads to unhealthy rivalries and dangerous competitions. The most effective remedy for this poisonous drug is appreciative joy (Mudita). There are two other universal charecteristics that upset the mental equipoise of man. These two opposite subtle forces can be eliminated by developing equanimity (Upekkhā).

These four sterling virtues are collectively termed in Pāli 'Brahmavihāra Dhamma', which may be rendered Modes of Sublime Conduct, Sublime States, or Divine Abodes.

Here, I shall endeavour to explain this Bramavihāra Dhamma point by point. Because the world's needs are increasing day by day, we know that each day in the newspaper, on the TV screen bring to us reports of violence, war, fleeing refugees, and epidemics. The needs are so great that instead of shocking us into action, they make us callous, insensitive. While we may not be able to tackle all of the world's problems, we may start from where we are. Give generously of our loving-kindness (Metta), compassion (Karuna), sympathetic joy (Mudita), and equanimity (Upekkha).

**Mettā (Loving-kindness)**

The first Sublime State is Mettā (Sanskrit-Maitri). It means that which softens one's heart or the state of a true friend. It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception, for a genuine friend sincerely

wishes for the welfare of his friend.

'Just as a mother protects her only child even at the risk of her life, even so one should cultivate boundless loving-kindness towards all living beings' is the advice of the Buddha. It is not the passionate love of the mother towards her child that is stressed here but sincere wish for the genuine welfare of her child.

Mettā is neither carnal nor personal affection for grief inevitably arises from both. It is not mere neighborliness, for it makes no distinction between neighbors and others. Mettā is not mere universal brotherhood, for it encompasses all living beings including animals, our lesser brethren and sisters that need greater compassion as they are helpless. It is not political brotherhood or racial brotherhood or national brotherhood or even religious brotherhood.

The real Mettā transcends all these kinds of narrow brotherhood. It is limitless in scope and range. Barriers it has none. Discrimination it make not. Mettā enables one to regard the whole world as one's motherland and all as fellow-beings. Just as the sun sheds it rays on all without any distinction, even so sublime Mettā bestows its sweet blessings equally on the pleasant and the unpleasant, on the rich and the poor, on the high and the low, on the vicious and the virtuous, on man and woman, and on human and animal.

Such was the boundless Mettā of the Buddha who worked for the welfare and happiness of those who loved Him as well as of those who hated Him and even attemped to harm and kill Him. The Buddha exercised Mettā equally towards His own son Rāhula, His adversary the Devadatta, His attendant Ananda, His admirers and His opponents.

Mettā not only tends to conquer anger but also does not tolerate hateful thoughts towards others. He who has Mettā never does not think of harming others, nor does he disparage or condemn others. Such a person is neither afraid of others nor does he instill fear into any. A benevolent attitude is the chief characteristic of Mettā. He who practises Mettā is constantly interested in promoting the welfare of others. He seeks the good and beautiful in all but not the ugliness in others.

Here a few practical hints are given below to practise this meditation on loving-kindness. Mettā should be practised first towards oneself. In doing so a person should charge his mind and body with positive thoughts of peace and happiness. He should think how he could be peaceful, happy, free from suffering, disease, worry, and anger. He then becomes the embodiment of loving-kindness. Shielded by loving-kindness he cuts off all hostile vibrations and negative thoughts. He returns good for evil, love for anger. He becomes ever tolerant and tries his best not to give occasion for anger to any. Himself beaming with happiness, he injects hapiness into others not inwardly but also outwardly by putting his Mettā into practice in the course of his daily life.

When he is full of peace and is free from thoughts of hatred it is easy for him to radiate loving-kindness towards others. That is reason, starting from himself he should gradually extend his Mettā towards all beings, irrespective of creed, race, colour or sex, including dumb animals, until he had identified himself with all, making no distinction whatever. He merges himself in the whole universe and in one with all. He is no more dominated by egoistic feelings. He transcends all forms of separation. No longer confining himself influenced by caste, class, national, racial, or religious prejudices, he can regard the whole world as his motherland and all as fellow-beings in the ocean of life.

**Karunā (Compassion)**

The second virtue that sublimes man is compassion (Karunā). It is defined as that which makes the hearts of the good quiver when others are subject to suffering or that which dissipates the sufferings of others. Its chief characteristic is the wish to remove the woes of others. The hearts of compassionate persons are even

softer than flowers. They do not and cannot rest satisfied until they relieve the sufferings of others. At times they even go to the extent of sacrificing their lives so as to alleviate the sufferings of others.

It is compassion that compels one to serve others with altruistic motives. A truly compassionate person lives not for himself but for others. He seeks opportunities to serve others expecting nothing in return, not even gratitude.

Who do deserve our compassion? The poor and the needy, the sick and the helpless, the lonely and the destitute, the ignorant and the vicious, the impure and the undisciplined are some that demand the compassion of kind-hearted, noble-minded men and women, to whatever religion or to whatever race they belong. It is the paramount duty of the wealthy to come to the succour of the poor, who unfortunately lack most of the necessaries of life. Surely those who have in abundance can give to the poor and the needy their surplus without inconveniencing themselves.

As the materially rich should have compassion on the materially poor and try to elevate them, it is the duty of the spiritually rich too to have compassion on the spiritually poor and sublime them though they may be materially rich. Wealth alone cannot give genuine happiness. Peace of mind can be gained not by material treasures but by spiritual treasures. Many in this world are badly in need of substantial spiritual food, which is not easily obtained, as the spiritually advanced are comparatively few. It is not an exaggeration to say that the spiritually poor far exceed the materially poor numerically as they are found both amongst the rich and the poor.

Even more than poverty sickness prevails throughout the world. Many are physically sick, some are mentally sick. Science provides effective medicine for the former but not for the latter, who very often languish in mental hospitals. There are causes for these two kinds of sickness. Compassionate men and women must try to remove the causes if they wish to produce an effective cure. Effective measures have been employed by various nations to prevent and cure diseases not only of mankind but also of animals. The Buddha set a noble example by attending on the sick, Himself and exhorting His disciples with the memorable worlds:-

"He who ministers unto the sick ministers unto me."

For instance, the Buddha had great compassion towards the courtesan Ambapāli, and towards Angulimāla who was a murderer both of whom later became noble persons due to His converts and underwent a complete reformation in character. We must understand that greatness is latent in all however wicked they may be. Perhaps one appropriate word at the right moment may change whole outlook of a person.

The Emperor Asoka perpetrated many crimes, so much so that he was stigmatized Asoka the wicked. Later he hearing words from a young novice- "Diligence is the path to the deathless: produce such a great change in him that he became Asoka the most righteous of the Buddha Sasana.

The world needs today compassionate men and women to banish violence and cruelty from the face of the earth. Buddhist compassion, it should be noted, does not consist in mere shedding of tears and the like, for the indirect enemy of compassion is passionate grief. Compassion embraces all sorrow-stricken beings, while loving-kindness embraces all living beings, happy or sorrowful.

**Muditā (Sympathetic joy)**

The third sublime virtue is Muditā. It is not mere sympathy but appreciative joy, which tends to destroy jealousy, its direct enemy. One devastating force that endangers our whole constitution is jealousy. Very often some cannot bear to see or hear the suceessful achievements of others. They rejoice over their failures but cannot tolerate their successes. Instead of praising and congratulating the successful, they try to ruin, condemn, and vilify them, In one way Muditā is concerned more with oneself than with

others, as it tends to eradicate jealousy, which ruins oneself. On the other hand it aids others as well since one who pracitses Muditā will not try to hinder the progress and welfare of others.

As it is with loving-kindness it is easy to rejoice over the success of one's near and dear ones but rather difficult to do so over the success of one's adversaries. Yes, the majority not only find it difficult but also does not and cannot rejoice. They seek delight in creating every possible obstacle so as to ruin their adversaries. They even go to the extent of poisoning, crucifying, and assassinating the good.

We can see that in the history of world, Socrates was posioned, Christ was crucified, Gandhiji was shot. Such kinds of stories are the nature of the wicked and deluded world. The practice of Muditā and Karunā is easier than the practice of Mudiā, which demands great personal effort and strong will power.

One religion is jealous of another, one part of the globe is jealous of another part of the globe, one institution is jealous of another institution. One business firm is jealous of another business firm, one family is jelous of another family. Unsuccessful pupils are jealous of successful pupils, sometimes even one brother or sister is jealous of another brother or sister.

This is the reason why individuals and groups should practise sympathetic joy if they wish to sublime themselves and be internally happy. The chief characteristic of Muditā is happy acquiescence in other's prosperity and success. Laughter and the like are not the characteristics of Muditā as exhilaration (phassa) in regarded as its indirect enemy. Muditā embraces all prosperous beings and is the congratulatory attitude of a person. It tends to eliminate any dislike towards a successful person.

**Upekkhā (equanimity)**

The fourth sublime state is the most difficult and the most essential. It is Upekkhā or equanimity. The Pali term 'upa' means 'justly', 'impartially', or 'rightly'. The etymological meaning of the term Upekkhā is 'discerning rightly', 'viewing justly', or looking 'impartially', that is without attachment or aversion, without favour or disfavour.

Here the term is not used in sense of indifferice or neutral felling. Equanimity is essential, especially for laymen who have to live in an ill-balanced world amidst fluctuating circumstances. Slights and insults are the common lot of mankind. The world is so constituted that the good and the virtuous are very often subject to unjust criticism and attack. It is heroic to maintain a balanced mind in such circumstances.

Loss and gain, fame and infamy, praise and blame, pain and happiness are eight worldly conditions that affect all humanity. Most people are perturbed when affected by such favourable or unfavourable states. One is elated when one in praised, and depressed when blamed and reviled. He is wise, says the Buddha, who amidst such vicissitudes of life stands unmoved like unto a firm rock, exercising perfect equanimity.

There was no religious teacher in the world that was so severely criticised, attacked, insulted, and reviled as the Buddha was and yet none so highly praised, honoured, and revered as the Buddha's exemplary life offer us worldling an excellent example of equanimity.

One when the Buddha went in quest of alms. An impertinent Brahmin called him as an outcaste. He calmly endured the insultt and explained to him that it is not birth those makes one an outcaste but an ignoble character. The Brahmin was converted. Inviting the Buddha to a house for alms, a certain man entertained the Buddha with the filthiest language current in His time. He was called 'swine', 'brute', 'ox', etc. But he was not offended. He did not retaliate. Calmly he questioned his host.

What he would do when guests visited his house. He replied that he would prepare a feast to entertain them.

'When, what would you do if they did not partake of it? Buddha asked him.

'In that case we ourselves would partake of the feast.' Well, good brother, you have invited me to your house for alms. You have entertained me with a torrent of abuse. I do not accept it. Please take it back, calmly replied the Buddha. The offender's character was completely transformed.

'Retaliate not, be silent as a cracked gong when others abuse you. If you do so, I deem that you have already attained Nibbāna although you have not realised Nibbāna'. These are golden words that should be given heed to in this ill-disciplined world of today.

As with the first three virtues so also Upekkhā has for its direct enemy attachment, and for its indirect enemy callousness or unintelligent. Upekkhā made discards clinging and aversion. An impartal attitude is its chief characteristic. He who practises equanimity is neither attracted by desirable objects nor is averse to undersiable objects. Mettā embrace all beings, Karunā embraces sufferers, Muditā embraces the prosperous, and Upekkhā embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant.

These virtues tend to elevate man. They make one divine in this life itself. They can transform man into a superman. If all try to cultivate them irrespective of creed, colour, race nationality, or sex, the earth can be transformed into a paradise where all can live in perfect peace, harmony, and ideal citizens of world.

It is rather intriguing that what the Buddha preached the Dhamma centuries ago about truthfulness, of non-violence, of humaneness and universal brotherhood to a limited audience has today become a way of life, a mode of religion throughout the world.

It is therefore, a matter of great peace and harmony for human beings, we all need to create a global climate for peace through the Buddhism and to live in conformity with the teaching of Buddha.

May the Buddha, the Dhamma, and the Sangha spread into the hearts of all human beings in the world!

# BUDDHIST SERMON
# FOR THE WORLD BUDDHIST SUMMIT

**Presented by**
**Most Ven. Dr. Park, Japan Kenu (Hyun Sung)**
**Superme Monk of Dosun Sa Monastery**
**Former Chanoellet of Chungang Buddhist**
Sangha University attached to Korea Buddhist
Seoul, Korea

The respected Sangharajā, Mahanayaka Thero and high priests from many Buddhist countries!

**The hosting and supervising Myanmar Government of this holy Buddhist Summit and all guests, the Four Varga people attending this** meaningful Buddhist event today!

Today, it is a great honor for me to deliver this Buddhist Sermon at this meaningful the World **Buddhist Summit, on behalf of twenty million Korean buddhists.**

**As you know, we are living in the world being full of highly** developed science and materialistic prosperity and so, it is current situation that our living became convenient more or less, compared with the past , making materialistic abundance to some degree.

**However, the moderns living in our time spending their useful life** really? or are they living really meaningful life? The moderns living today are immensely troubled in fact that anyone is unable to answer to such questions with self-confidence.

**Therefore, we are requested to make a correct diagnosis on the disease incidental to civilization now we are being afflicted. First, it is the upsetting of sense of value and the subsequent falling of morality and order the highly** developed science or techniques, and substances are very resquisites for us to live worthy of name "human being", and it is just the means to the end, if it is the real end of human being. So, such thinking will be result in the falling and corruption of rightful morality and order. In addition, socially diseased situation, such as materialism, trend of nglecting value of life, various crimes, violence, etc now our society is facing is also the products of disease incidental to civilization.

Second, it brings danger of mass massacre and nuclear war. Today, much nuclear weapons, more than being enough to ruin mankind dozens of times are stored on the earth, under name of peace. Today, the danger of nuclear weapons is being increased due to its easy marketability.

**Third, the destruction of environment bring up more serious problem. That is why the demand of resources is being** increased rapidly by industrial development and promotion

of industrialization, this bringing up pollution of water and air and environmental disruption. Furthermore, such environment disruption can be said as the joint production which are made by ignorance, desires of human being, science and technology. Now, the mankind reached the step to reconsider the meaning of true development and econmic growth. It is considered that the above syndromes are the showing of much more fundamental disease. Such fundamental (original) diseases are that various problems created by the moderns living in their time, losing their original nature with loss of humanity, bring up destruction of human relationship, relationship of human being with other lives and destruction of relationship with the nature. In addition horror of nuclear war and the falling of morality and order are the very discontinuation of the human relationship and its destruction, and also, serious environmental problems are also the destruction of the balance and harmony of human being with nature.

Now, mankind is standing at important turning point, and so we are standing at cross-roads to select the best way between, "shall we change our consciousness and thought greatly for our new bright future? Shall we look on with folded arms?" In order to wisely cope with the crisis now the world is facing, we are urged to find a new view on the world and a new understanding on human being, based on teachings of Buddhim. Buddhism is a religion of perceiving and awakening truth of Buddha. So, the contents of such awakening and perceiving truth are the basis factor of Budddhism, and the reality of existence appeared to perceived eyes is the very key element of Buddhism.

What is the basic element of Buddhist thought? It is expressed as truth of arising from conditional causation, Buddha-nature, or One Mind or emptiness, etc, each differently, but its true contents are not different. That is why the awakened or perceived concerns of truth are only expressed differently and respectively. It is the basic element going through with such words is the very "non-duality (or One reality). Namely, the all thing existing on the earth are not alone, but are on inseparable relationship one another, and so, we are keenly required to get the wisdom of living under such mutual relationship.

In conclusion, the problem is "what is the posture of our buddhists toward our people to play active role in our time as Buddhists?" First of all, we are urged to show thorough going spirit of Boddhisatva, and also, such spirit of boddhisatva is our ceaseless practice and realization of follow-feeling and compassion for all life.

Today, all buddhists are urged to actively show their practice to be with other's sufferings together. Therefore, we are requested to interpret that, in material world, it is appeared as a concrete form not only to simply kill living life, but to save all life on the earth. Namely, for example, such great salvation of all life includes the preservation of environment and ecosystem, deterrence of war and promotion of peace, etc, to save the people. Futhermore, we are urged to present a concrete way to the modern living busy life so that buddhism can be practiced through actual life. Accordingly, we are missioned to clarify and suggest our buddhist view on the pending problems on recovery or morality and order, rich and poor, labor and employment, human right, enterprise, medicine, ethic, etc.

That is why another buddhist life averting eyes on such problems can't be existed. We would like to extend our heartfelt thanks and respect to the host staff and all agencies devoting themselves to successful holding of this holy the world Buddhist Summit today, and also, we are praying with our hands folded that all domestic and overseas guests, Four Varga and their families will be with the sacred blessing of Triple Gem of Buddhism always.

Thank you very much!

# A Quick Survey of Buddhism in Vietnam Today

Presented by
Most Ven. Thich Hien Phap, Vice president and Secretary General,
Vietnam Buddhist Sangha Executive Council
Head, Department of International Buddhist Affairs, Vietnam

Most Venerable Sirs,
Esteemed Representatives and distinguished Guests,
Ladies and Gentlemen,

My following brief report on Buddhism in Vietnam today is aiming at a further promotion of mutual understanding and cooperation among Buddhist organizations in the member countries of the World Buddhist Summit. I hope that to a certain extent it could help those noble organizations to have more ideas in carrying out their programs of action. Through the report, I also wish for the Buddhist Summit's support for the Vietnam Buddhist Sangha's activities.

The national liberation in 1975 opened up the era of the Socialist Republic of Vietnam. In this political background, a movement was started to unify all Buddhist organizations and sects in the North and the South of Vietnam into a unique organization. On the 4th of November 1981, a General Congress held in Hanoi and attended by 165 delegates adopted a Charter affirming the Vietnam Buddhist Sangha is the unique oraganization representing all monks, nuns and lay Buddhists in Vietnam. The Congress also approved a program of action for the Vietnam Buddhist Sangha including the following:

1. Working for national cooperation and harmony among Buddhist sects, among religious and lay Buddhists,
2. Disseminating the Buddha's Teachings and making known the positive characters of Buddhism,
3. Establishing a sysetm of education for monks, nun and a proper way of life for lay Buddhists,
4. Promoting the patriotic tradition of Vietnamese Buddhism, its close relationship with the Vietnamese people and its positive contribution to the cause of buliding and protecting the country.
5. Stabilizing monastic economy to improve that living conditions of monks and nuns and con-

tributing to the prosperity of the country.

6. Furthering the friendly relationship with Buddhist and Buddhist organizations in the world, contributing to the task of building peace and happiness for mankind.

It is difficult to depict here all the many sided achievements of the Vietnam Buddhist Sangha during more than 20 years since its establishment. Here I can mention only some. At present, the Sangha leads the Vietnam Buddhist mass and manages all Buddhist activities in the whole country. Beside the central Sangha, there are 44 provincial and municipal Sanghas. The Executive Council of the Central Sangha consists of (10) Departments responsible for various activities the Department of Dharma propagation, Monastic affairs, Education for monks and nuns, lay Buddhist guidance, Culture, Social Work, Monastic economy, Buddhist study and International Buddhist affairs. Each department has its members and office in each province or city.

Three Buddhist Academies and 80 Buddhist schools and lots of special courses, long-term or short-term are undertaking the task of educating and training monks, nuns and lay Buddhists. Newly 200 graduate monks and nuns are furthering their studies abroad at well known universities. The Vietnam Buddhist Research Institue has collected, translated and published 36 volumes of Chinese and Pali Buddhist sutras in an effort to form a Vietnamese Tripitaka for Vietnamese Buddhist and scholars to study Buddhism. In the whole country, the Vietnam Buddhist Sangha has set up 25 charity clinics, 655 dispensaries, 196 charity classes for street children, 116 charity houses...

Lay Buddhists come to pagodas to kowtow to the Buddha, to pracitce meditation or to attend Buddhist courses. This habit enriches their spiritual life and creates tranquility, calm and insight in their mind. The Department of Buddhist Guidance is a very effective body with its particular charge of propagating Buddhist ethics. It establishes various groups of Buddhist penetrating in the mass to do social works and to appeal to people to maintain a moral life. The "Buddhist Family" is another body with a view to guide and to train Buddhists children and young people. This body consists of 50,000 members and 6,000 elder brothers divided into groups having their activities in many pagodas. Besides, the Department of Dharma Propagation selects promising monks and nuns and trains them through long-term and short-term courses held in various cities and provinces. This body of well trained preachers undertakes the task of teaching the Dharma, disseminating Buddhist ethics and suggesting to people a better way life.

After 30 years of healing the wounds of the prolonged war against colonialist and imperialist invaders, the Vietnamese government and people have still to face much difficulties in the reconstruction of the country and Vietnamese Buddhism has to cope with many problems which await settlement. So many Buddhist affairs and projects were not well complete or had to be abandoned for lack of funds, material and technical bases, professionals, personal managers....

In the spirit of international solidarity, harmony and cooperation, with the precious support of the international Buddhist community and its new efforts, I believe that Vietnamese Buddhism is able to play its important role in helping the Vietnamese government and people stabilize society and develop the country and to make its positive contribution to the cause of building peace and happiness for mankind.

Thank you for listening.
Namo Buddhassa.

# Buddhism and World Peace

Presented by
Professor Dr. Phra Thepsophon
Rector, Mahachulalongkornrajavidyalaya University
Thailand

We have assembled here at Buddhist Summit, the World Buddhist Conference, in the Union of Myanmar, the land of pagodas, which is being held in the Maha Pasana Cave in which same cave the Sixth Great Buddhist Council was held, and at the Shwedagon Pagoda, to venerate the Buddha and to propagate his message which is still just as relevant to the world today as it always has been.

I am very happy to stand once again before my Buddhist friends from around the world. My message today will concern the International Recognition of the Day of Vesak. As you may know, Vesak was celebrated, earlier this year, at the United Nations Headquarters, in New York, where the event was hosted by Thailand. Next year, it may be the turn of Myanmar or some other country to host a similar such celebration.

However, I should mention, right from the outset that there are certain difficulties for those both the Theravada and Mahayana traditions to celebrate Vesak Day together, since historically the Theravada tradition has celebrated the festival on the full moon day of the month of May, and the Mahayana tradition on a quite different day and in a different month. I therefore hope that it may be able, during this meeting, to find some means of resolving how we might celebrate Vesak in an unified manner, especially given the opportunity provided us following the resolution of 54th General Assembly

that Vesak Day receive international recognition.

**Different terms with the meaning**

What are we to do about this? And how should we take advantage of the resolution adopted by the General Assembly on the 15th of December, 1999 that Vesak Day be celebrated at the United Nations Headquarters and other UN offices around the world?

In Thailand, we call the day Visakha in Sri Lanka it is known as Vesak. Both terms are derived from the Pali

terms Vesakha or Visakha. Our Mahayana friends, however, refer to it by way of its Sanskrit name of Vaisakha, although our friends from Bangladesh also speak of it as Vaisak, whilst some in India, especially when referring to the birthday of the Lord Buddha, speak instead of Buddhajayanti rather than Vesakha. This is not a problem for the Theravada, since it celebrates the Buddha's Birthday, Enlightenment and Parinibbana on one and the same day — the full moon day in the sixth lunar month, which usually falls in May, but since this year is a leap year, it is being celebrated, instead, on June 2nd. So for the Theravada, Vesak signifies the life of the Buddha as a whole: his birth, his enlightenment and his passing away.

The term "Vesak" is first mentioned in the Mahavamsa, a very old chronicle of Buddhism in Sri Lanka, where it is said that King Dutthagamini of Sri Lanka held the Vesak festival some 2,100 years ago. In that work, we read: *Mahavesakhapuja ca catuvisati karayi*, meaning that he held twenty-four great Vesak festivals. So Sri Lanka is honored in being the first country to celebrate Vesak day, and that is why the United Nations have adopted the Sinhalese version of the term, viz. "Vesak" , in its resolution.

As far as Thailand is concerned, Vesak Day was first celebrated in the Sukhothai period about 700 years ago. So we can not compare with Sri Lanka. Indeed, we adopted our form of Buddhism from Sri Lank and in this we pay honor to our Sri Lankan friends, and it is in this spirit of unity that we have come together to celebrate the Vesak Day at the United Nations.

However, we still have a problem with our friends from the Mahayana tradition, since according to this tradition, the Buddha Shakyamuni was born on the 8th of April and passed away on the 15th of February. What are we to do about this? How can we find some unity in our celebration of Vesak Day? In fact, there is little difference between us; and if we also remember that it is stated in the UN resolution that Vesak Day is to be celebrated in the month of May, it should be possible for both traditions to join together in celebrating the festival of Vesak as the Buddha Day at the same time as it is celebrated at the UN Headquarters here and at the branches of the UN around the wrold and still reserve the right to celebrate theBuddha's Day in our respective countries, be this on the full moon day in the month of May or April, or whatever.

If we all agree that Vesak Day be celebrated in the month of May in accordance with the resolution of the General Assembly of the United Nations, then I will also propose that all Buddhists unite to celebrate Vesak Day next year at the UN Headquarters and its various branches around the world. For example, in Thailand we have the UN ESCAP Headquarters which, though situated in Bongkok, serves the whole of the Asia- Pacific countries. It should therefore be possible to initiate the celebration of Vesak Day in the month of May there for Buddhists from around the whole region. I would propose you ponder upon this.

## Two kinds of Puja

What do the Buddhists do when Vesak Day arrives? They perform a Puja. "Puja" in Pali means "worship". In our tradition there are two kinds of Puja;

1. Amisa Puja; worship with material things, and
2. Patipatti Puja; worship with practice.

In the first form of Puja, we offer the light of a candle to the Buddha. This is one kind of Amisa Puja, worship with material things. In Thailand, we conduct a candle procession as we move around a statue of the Buddha, holding a lighted candle in our hands. This is Amisa Puja, worship with material things. In Patipatti Puja, we generally worship the Buddha by observing the five precepts and practising meditation. Where do we perform such worship? We go to temples or we perform worship before some statue, or image of the Buddha elsewhere. Before the Buddha passed away, he mentioned that there were four places that would form places of future pilgrimage for all

Buddhist around the world. And I would say that India and Nepal __ these two countries __ have the privilege of being the foremost places of pilgrimage; and I would suggest that we pledge our support for the development of Lumbini, the birth place of the Lord Buddha, since this is the most important place for all Buddhists throughout the world.

In addition to Lumbini, we should also do something to help develop the three other places sacred to all Buddhists: the place of the Buddha's Enlightenment at Bodh Gaya in India; the place of Buddha's first sermon delivered at Sarnath; and Kusinara, the place where the Buddha passed away into Prinibbana. These four places are sacred for all Buddhists.. they are our "Mecca" and should be visited and paid respect by all Buddhists.

**The foure objects of worship**

Not only that, but we also have to do something together to preserve other places of Buddhist heritage, in addition to these four places of pilgrimage. We read, in the Pali literature, of the Cetiya, which also forms an object of worship. The four objects of worship in Buddhism are:

The Dhatu Cetiya, or a place containing the Buddha's relics, such as a pagoda. People go to such places to worship the Buddha's relics. For instance, the people in Sri Lanka are especially fortunate in having the Buddh's tooth relic. There are only two tooth relics of the Buddha in the world. The first is in Kandy, Sri Lanka and the second in Beijing, the People's Republic of China. There are many other relics in other parts of the world but none are as important as these two.

The second type of Cetiya is the Paribhoga Cetiya, which houses possessions or objects used by the Buddha, such as his black bowl, and yellow robes. Right now, we have only the bodhi Tree. The original one was at Bodh gaya in India, but I would say that the present tree is the sixth generation of the original Bodhi tree. A sapling of the original was taken to Anuradhapura in Sri Lanka during the reign of King Asoka, two thousand and three hundred years ago.

The third type of Cetiya is the Dhamma Cetiya, the collection of the Buddha's teachings, in the form of the Tipitaka. We have here the oldest version of the Tipitaka in palm leaves in the world, now kept in the personal collection of a millionaire in Europe. I see from the Internet that he brought it from Pakistan and that it is now on sale for one million US dollars. It would be wonderful were someone to buy it, so that it could be housed in a Buddhist museum where Buddhists from all over the world could go and worship it.

The fourth type of Cetiya is the Uddesika Cetiya, objects dedicated to the Buddha, such as Buddha statues, Buddha images, and paintings. Buddha statues are objects of homage for all Buddhists around the world and form a link in our minds with the Buddha. Such Buddha statues are also in need of our protection. The two Buddha statues in Bamiyan, although defaced by Ghengis Khan, stood in the world for two thousand years before being destroyed by a non-Buddhist government in Afghanistan. And not without protest by UNESCO __ but still their destruction went on piece by piece before these two sacred Buddha statues had been destroyed, whilst Buddhists around the world stood by as passive witnesses. What are we to do? Think about further threats to Cetiyas around the world in the future. I think we have to voice our concerns; and I call upon my fellow Buddhists to show unity and seek protection of our Buddhist heritages.

**The three-legged chair**

Remember the three-legged chair that stands in front of the United Nations Office in Geneva. I find it relevant to our unity. The three-legged chair cannot withstand any threat. It is not strong enough to support anything by itself. Buddhists around the world should come together to take the opportunity of celebrating Vesak Day to bring about our common goals, initiate common actions to do something for the promotion of Buddhism. Why? Because it is mentioned in the United Nations resolution that *Buddhism, one of*

*the oldest religions in the world, has made, for over twenty-five centuris, and continues to make, a contribution to the spirituality of humanity*. I think we should take good note of this: *continues to make*. Is it possible for Buddhism to be a strong spiritual force so that it can continue to make a contribution to the world? That is our main concern. Buddhism has certainly played a great role in the spiritual development of the world. If H.G. Wells had still been alive today, he would have totally agreed with the United Nations resolution because H.G. Wells said that Buddhism had done more to advance world civilization and culture than any other in the chronicle of mankind. World civilization was under threat due to political conflict throughout the previous century, whilst at the dawn of this new century we still have conflicts based on religious ideologies. We need a neutral ideology that can bring all religious ideologies together. It is neutral in the sense of a middle path, a middle way that does not side with conflicting parties. Buddhism is the answer to the present troubles, because the Buddha would say that there is no such things as a holy war, since there is no justified war in the name of religion. The Buddha once said;

Na hi verena verani, sammantidha kudadcanam,
Averena ca sammanti, esa dhammo sanantano.

Hatred never ceases as a result of hatred, it ceases as a result of lovingkindness. This is eternal law.

**Buddhism and World Peace**

So we Buddhists should tell the world that there should be no more war in the name of religion. When our religious leaders met here at the UN Headquarters in 2000, they said that we should not allow the world to wage war in the name of religion. There is no justified war. If you want to wage war, do it, but do not try to justify it in the name of religion. What does this mean? It means that war or conflict is not supported by religion, be it Buddhism or any other religion. Buddhists would say that they want peace and the Buddha's message is very relevant to this. We want the world to listen to his message.

The starting point in Buddhism as regards world peace is that we should cultivate inner peace (ajjhattika santi) in the mind of men. Ajjhattika santi is peace of mind. The Buddha said: *Natthi santiparam sukham:there is no higher bliss than peace*. So peace of mind, or inner peace, is a prerequisite for outer peace in our interpersonal relations, Religious practice can bring peace to our minds. In the UNESCO preamble, we read "*since war begins in the minds of men, it is in the minds of men that the defences of peace must be constructed.*" What does this mean in the Buddhist context?

**A lotus unpolluted by water**

The greatest victor in all wars is one who has conquest of self by practising meditation. So the Buddha gives the simile of a lotus. When you see a Buddha statue or a painting of the Buddha, you will find him always sitting or standing on a lotus, because there is a saying in the Tipitaka that the Buddha is like a lotus.

"*Just as a lotus is born in the water, grows up in the water, rises to the surface, and stands unpolluted by the water, so does the Buddha come to be born in the world, grow up in the world, and yet pass beyond the world without being polluted by the world*"

This signifies that we live in the world, are deeply rooted in the environment, and should not run away from a society. We should have concern for the suffering of people there, try to feel pity, to have mercy or compassion for them, and help them to liberate themselves from suffering. That is the meaning of the simile. I think that the Mahayana suggestion that Theravada tradition encourages people, such as monks, to renounce the world, to leave the society without caring for the people, is not an entirely correct understanding of the Buddha's words here. Monks do live in the world, in the city temple, in the society, and they may do so without much disturbance from the society, since they cultivate their minds

so as to become unpolluted by that society, yet at the same time the remain deep rooted in that society and try to rescue others, and help them overcome their suffering.

**Meditation**

This is Theravada practice: to be like a lotus deeply rooted in the water, yet unpolluted by that water. To do so, we practise Vipassana meditation. How did the Buddha attain Enlightenment? And by what method? The Buddha attained Enlightenment by Vipassana meditation, not by Samatha or tranquility meditation. This is because tranquility or Samatha meditation is to be found in the Hindu tradition.

The Buddha had already attained the absorptions, the highest stage of tranquility, by following the teachings of Alara and Uddaka. After that, he found that to attain Enlightenment also required Vipassana meditation. The most important sutta on Vipassana meditation is the Mahasatipatthanasutta, which contains details of anapanasati meditation associated with in and out breathing. It was in always practising Vipassana meditation in the form of anapanasati as described in the Mahasatipatthanasutta that the Buddha spent most of his time. He practised anapanasati as part of his Vipassana meditation prior to his Enlightenment and later said, following his Enlightenment, that he generally spent his time during the rainy season practising that concentration associated with in and out breathing. In breathing and out breathing: this is Vipassana meditation, a means of living happily in this world in the present day.

I would say that Vipassana meditation is unique to Buddhism and would like to draw your attention to the fact that the proper Puja for today is Patipatti Puja, worship by way of the practice of meditation, which will lead to a state of a man living unperturbed, undisturbed, and unpolluted by the world around him. Purify your mind just like a lotus rising above the water, unpolluted by the water. This is an example taken from the Buddha's way of life.

**Concluding remarks**

The United Nations resolved that Vesak be celebrated at both the UN Headquarters in New York, and at other UN offices around the world. Please take note of *other United Nations offices*. What does this mean? It means that although Vesak has already been celebrated at UN Headquarters in New York, it has not, over the last five years, been celebrated at the UN ESCAP Headquarters in Bangkok. If we can agree that Vesak Day be celebrated in the month of May in accordance with the resolution of the UN General Assembly, and perhaps agree to refer to it also as "the Buddha Day", then I would also propose that all Buddhists unite and agree to celebrate Vesak Day next year at the various branches of the UN around the world.

In particular, I would like to extend a warm invitation to all members of the Buddhist community in the Asia Pacific region—to both those of the Theravada tradition and the Mahayana tradition-to consider meeting next year at the UNESCAP Headquarters in Bangkok and there hold a joint celebration of Vesak Day 2005.

Let us extend our wish for the welfare of all beings with the following statement: "May all being be free from enmity, affliction and anxiety, and may they live happily"

I very much hope to see you all again in Bangkok.

# Let us strive for
# Global Peace and Santisukha
# With *BUDDHA DHAMMA*

Presented by
Dr. Soe Lwin, B.AEd,B.Ed(Q),
M.B.,B.S (YGN) F.R.S.M, (London)
England, U.K

The Teachings of The Buddha, better known as Buddha Dhamma are very crucial for the needs of our modern society, because it was meant to promote the happiness and well being of all human beings. During the last twenty-five Centuries since the appearance of the Buddha, many changes have taken place in this world. Kingdoms have risen and fallen; nations have prospered and perished. The world today has forgotten many of these past civilizations but the Kingdom of Righteousness built by The Buddha is still strong and steady. Buddha Dhamma have captured millions of hearts because they were spread not by weapons or political power, but by loving kindness and compassion for humanity. Not a drop of blood stains its pure path.

The Buddha was the greatest conqueror the world has ever seen. He conquered the world with his infallible weapons of loving kindness and truth. The Buddha taught all living beings that the greatest of conquests was not the subjugation of others but of the self.

In the Dhammapada it says:

***'One may conquer in battle a thousand times a thousand men, Yet he who conquers but himself is the greatest of conquerors'. Dhp. 103.***

The history of mankind is a continuous manifestation of man's greed, hatred, pride, jealousy, selfishness and delusion. Although human beings have discovered and invented many important things, they have also made great advances towards the destruction of their own kind. This is how many human civilizations have been completely erased from this earth.

In the first verse of the Dhammapada which states:

'All mental states have mind as their forerunner, mind is their chief, and 'They are mindmade. If one speaks or acts, with a defiled mind, suffering follows one even as the wheel follows the hoof of the draught-ox.!

We are living in a world of really amazing contradictions. On the one hand, people are afraid of war; on the other hand, they prepare for it with frenzy. Mutual understanding and sincerity are lacking very badly. Since one cannot trust another, the belief that the only way to fight force is by applying more force, has led to the arms race between the great nations. And this competition to increase the weapons of mass destruction has brought mankind to the very brink of total self destruction. Modern man has become so sophisticated in his art and techniques of warfare that it is now possible for him to turn the whole of mankind into ashes within a few seconds. The world has become a storehouse of military hardware as a result of a little game celled 'Military Superiority and preemptive strike'.

The Buddha's advice to those who preach the doctrine of antagonism and ill-will, and who set men to war and rebellion against one another that:

*"Hatred is never appeased through hatred in this world; it is appeased only by loving kindness. This is an eternal law."*

If a man really wants to be free, he must have the courage to admit his own weakness. The Buddha says:

*"Easily seen are other's faults; hard indeed it is to see one's own faults".*

To obtain peace, we must train our minds to face facts. We must be objective and humble. We must realize that no one person, nor one nation is always wrong. Peace will only come when nations are willing to share, and share equitably, the rich to help the poor and the strong to help the weak, thus creating international good-will.

The amount of money and human lives that various governments waste in the battle field should be diverted to build up the economies to elevate the standard of living. The world cannot have peace until men and nations renounce selfish desires, give up racial discrimination and arrogance and eradicate egoistical lust for possession and power. Wealth cannot secure happiness. Buddha Dhamma can offer the necessary change of heart and bring about the only real disarmament - that of the Mind.

All religions teach people not to kill; but unfortunately this important precept is conveniently ignored. Today, with modern armaments, man can kill millions within one second, that is more that primitive tribes did in a century. Very unfortunately, some people in certain countries bring religious labels, slogans and banners into their battle fields. They do not know that they are disgracing the good name of religion. Lord Buddha said:

*"Verily, O' monks, due to sensuous craving, kings fight with kings, princes fight with princes, priests with priests, citizens with citizens, farmers with farmers, the mother quarrels with the son, the son quarrels with the father, brother with brother, brother with sister, friends quarrel with another due to craving. Thus given one another with fists, sticks and thereby, they suffer death or deadly pain". (Majjhima Nikaya).*

Nearly 2600 years ago, The Buddha raised his clarion call for Non-violence and Peace in His inimitable way by saying:

"Everyone fears violence, life is dear to everyone. Making yourself the measure of comparison, do not kill and do not let others kill".

We can happily say that for nearly 2600 years, there has never been any serious discord or conflict created by Buddhists that lead to war in the name of this religion. This is the result of the dynamic character of the concept of tolerance contained in the Buddha's Teachings.

*'SANTISUKHA' - Real Happiness with a pure and peaceful mind*

Real happiness is not possessions or accomplishments or wealth or power. It is a state of inner being that comes from a pure and peaceful mind. A devoted Buddhist lives a moral life full of loving kindness, compassion, good will and tolerance, and abstains from all such actions, physical or vocal, which disturb the peace and harmony of other beings. A true religious life with a well-controlled and disciplined mind is always good for oneself, good for the entire human society.

If all people practice this quintessence of religion always free from negatives such as anger, hatred, ill-will, and animosity, there is no reason for any conflict or confrontation among the people of the world regardless of their religion. Everyone in the human society can enjoy eternal peace and bliss of Nibbana called 'Santisukha' when they can eradicate all defilements from their mind.

Buddha Dhamma is the bridge between religion and scientific thoughts by stimulating man to discover the latent potentialities within himself and his environment. At the dawn of the twenty first century we stand now in a turning point in history. The choice is ours whether we shall take the road to progress, peace and harmony, or carry ourselves to failure and destruction. The Buddhist formula for Peace is very simple. "Let each one be at Peace within and Peace will prevail in the world".

Mankind on earth had enough experience in the past to understand that scientific knowledge and mastery over nature alone cannot be considered as a meaningful progress. Together with his progress the message of the Buddha should be followed to anticipate happiness and peace in the world.

Let us practice metta (loving kindness), karuna (compassion), mudita (sympathetic joy), upekkha (equanimity).

'Let us strive for Global Peace and Santisukha with Buddha Dhamma!.

# Relevance of Buddhism and Present World Situation: The Need For Bridges

Presented by
Prof. Hans Rainer Kuesell, Ph.D.,
American

Almost a half century ago D.T. Suzuki said;

Never in the history of mankind has there been a more urgent need for spiritual leaders and for the enhancement of spiritual values than there is in our contemporary world... we see the world at present being filled with the purifying air of hatred and violence, fear and treachery. Indeed, we are trying to work all the harder for mutual destruction, not only individually but internationally and racially.[1]

For this, Suzuki blamed the loss of the feeling of "relatedness" between people. The recent globalization of terrorism has made the argument even more poignant, the fragmentation of humanity ever more stark. Society and social values have decayed with a rapidity and insecurity sperad so widely, that "normal" instability (anicca) has been multiplied to an incredible level. Yet anicca, together with anatta (the delusion of an impregnable self/ ego/ soul) and dukkha (insufficiency and suffering) may only be faced with the weapon of realism-and-natural-law (dhamma).

At the core of dhamma is a concept of nature with lovingkindness (metta). It is, above all, a concept at the root of which is sympathy and consideration for the other sentient being. Such focal point is realted to the concepts of humaneness and humanism. Thus the Buddha has been called "The World's First Humanist" and a longtime convergence may be noted between Western Humanism/ Existentialism[3] and the centrality of the concept of individual-responsibility-with-consideration-for-other in Buddhism[4].

In parallel we note another, not unrelated, convergence: Modern Western neuroscience and holistic psychobiology with the Buddhist concepts of meditation (jhana) as the method to achieve self-development (vipassana-bhavana). The common goal is enlightenment.[5,6]

Yet enlightenment is increasingly absent from the scene today, and the self-development of so many individuals seems arrested in its tracks. The waning of values and of consideration for others is underscored with an array of new slogans in yet another "Newspeak". Pre-emptive wars are justified, while genocide and the brutalization of prisoners are glossed over. In this malaise people have increasingly put on their blinders (that is, have embraced the opposite of enlightenment, science, and the concept

of *ehi-passika*), going into general denial (or the opposite of *yathā bhūtaṃ*). The denial is, above all, of the buddhahood which may be found in all sentient beings, and in humans most especially of what Suzuki referred to as their "interrelatedness".

It is new "dark age," marked even by the decline of literacy in much of the World, and especially the West, Ignorance holds sway increasingly. People feel alienated from their history and uprooted from their own families, and from the nature of the world[7 8], (i.e., from dhamma and Tao) Yet it is precisely upon this bleak modern stage that the lamp of enlightenment of Buddhism seems most sorely needed. And indeed, here and there, we note the message of Gotama Sakyamuni to find new listeners. In France Buddhism has risen to become the third-largest religion; Buddhists, ahead of Protestants and Jews, are now outnumbering all except Catholics and Muslims. Books, website information, and courses on Buddhism are more prevalent than ever throughout much of the world. Nevertheless, linguistic barriers sociocultural isolation still keep most Buddhist clergy in countries like the United States from being able to convey their message to the larger surrounding populations. Perhaps 99% of the Buddhist clergy in such areas cater almost expatriates from China, Japan, Thailand, Myanmar, Sri Lanka, Cambodia, etc.

We must induce our monks, priests, and nuns in non-Buddhist areas of the world to shed this isolation. Twenty-five centuries ago the Tathagatha and his disciples routinely crossed linguistic borders in their annual travels, learning and speaking the languages of the peoples they visited. The Buddhist clergy of today seem largely to have forgotten this example, being often content to keep to their sociocultural nests. Never has there been a more dire need for the spread of the message of the dhamma and of metta than in the present world of chaos, insecurity, terror, and isolation.

We have both the messagers and the messengers. This WORLD BUDDHIST SUMMIT should launch a campaign, not of slogans, but with realistic action program, to endow our messengers (bhikkhus, etc.) wiht the *Language skill* needed to enable them to convey the message to those most are in need of it.

The Buddha taught us that whereas each individual shoud be an island (sila), the community of Buddhists and especially its clergy (the sangha) should be one, and worldwide in its communication. In this effort to build bridges we must stress the virtual identity of Buddhism and Enlightenment with the tenets of Western empirical science and humanist/ existentialist psychology and philosophy. The task is to build bridges of communication.

Post Scriptum:

I am this month escorting a group of monks from several Asian countries (whom I have been teaching English), to the American Museum of Natural History, here in New York City, one of the landmark museums of its kind in the world. There I have arranged a special tour for them and a meeting with staff scientists of the museum. This is a very small thing, this trip, but prhaps it is in the spirit of Zen, addressing the need spelled out (above) by Suzuki. Perhaps what is needed are millions of such "small steps," to build what I have here called "the bridges" that may connect and bring to bear the enlightenment offered by Buddhist dhamma and meditation upon the dire needs of the present foundering world.

# Lessons From An Ageless Blueprint for Justice, Leadership, Morality And Peace.

Presented by
Prof Dr Win Myint
Nashville, Tennesse, USA

## 1. Introduction: Buddhist Propagation and Promotion.

In the late 1970s, the influx of Southeast Asian refugees into the middle Tennessee (U.S.A) area, made us aware that a Buddhist temple where they could keep in touch with their root culture or religion was necessary. Therefore, in 1981 The Buddhist Temple, a tax exempt, non-profit corporation for promotion of an ecumenical Buddhist temple and international Buddhist center, was founded with the aims of preserving and promoting the Buddha-Dhamma. By the word "preserving" we mean that together we must work hard so the Asian refugees and immigrants will continue to maintain their Buddhist culture, and by the word, "promoting" we mean that we must accept, with open arms, everyone, regardless of race, sex, color, national origin or religious background. The location was in the old North Edgefield Baptist Church Building at 230 Treutland Street in East Nashville.

Many monks and nuns from Burma (now Myanmar), Cambodia, China, India, Laos, Nepal, Sri Lanka, Thailand, Tibet, U.S.A., and Vietnam came to the Temple and served its mission. The first groups who arrived in 1981 were Thai Sanghas from different temples in Thailand. The objective of each group was to make first Dhammayut Temple in the United States out of the Nashville Temple. (At that time all the Thai Buddhist Temples in U.S.A. were under the umbrella of Maha Nikaya Sect.). This would have been an exclusively Thai temple. In those days, the situation in Nashville was such that there was no single ethnic group strong enough to maintain its own separate Buddhist temple. Therefore, respectfully, the monks had to be told that we must continue to be an "International Temple." They were greatly disappointed. However, they did not leave for Thailand immediately. They stayed in Nashville for a while and surveyed different areas (in U.S.A.) where their ideas would be accepted. Thus, the Thai (Dhammayut) temples were established in Florida, Georgia, Texas, state of Washington, etc. Now, several successful temples under the umbrella of the Dhammayut Sect can be found in many states in U.S.A. Similarly, successful Myanmar temples can now be found in Florida, Illinois, Indiana, Michigan, New Jersey, New York, and Texas. Here, what I have in mind is limited to these temples whose seeds of Dhamma were directly or indirectly initiated and nurtured at the Nashville temple. In

other words, seeds that we planted did not come up in only one place. [No names of monks and nuns are mentioned here for fear of missing some. As for the temple itself, the first mission (preserving) was accomplished because the Asian refugees (Cambodians, Laotians and Vietnamese), have become strong and established their own ethnic temples in Nashville. The old temple building has been sold and with the proceeds from the sale we are now negotiating a land purchase to set up a Buddhist Culture Center. The center will emphasize study and meditation under a strong spiritual director.]

Those of you, who are interested in knowing more about the Nashville Temple, please see the decision of the Tennessee Supreme Court on April 6, 1987. CITE AS 728 S.W.2d 327 (TENN.APP 1986). We are a part of Tennessee legal history. This success story was due to our beloved "one dollar a year" lawyer, Mr. Joe Johnston. He has been serving as the General Counsel (no pay) of the temple since 1982. Due largely to his ability to do the necessary legal work, each of all the long-term resident monks came in the United States with a "Green Card."

After his first initial visit to Nashville, TN. in 1982, the venerable Ashin Nyanissara (Sitagu Sayadaw) decided to spend a large part of 1986 and the second Vassa (Rainy Season Retreat) in 1991 as a resident monk here. In 1986 in addition to serving as Spiritual Director of the Temple, he took five or six courses, including a Freshman English class, at Vanderbilt University as a student. Most of the courses were related to religion, in general, and Buddhism, in particular. By any standard it was a very heavy load, even for young people in their twenties. According to the professors whom I knew, he did not miss a single class during the semester. Regarding the transportation for himself from the temple to the university and return, he insisted on taking the city buses. What a humble life!! Needless to say, his command of English at that time was far from being fluent. However, within a couple of weeks of attending these classes, he started writing, delivering and later publishing Dhamma lectures in English. He also participated in many interfaith dialogues. In all honesty, I must say that I was quite astonished to see how quickly he had developed. This success story would not be complete if I do not mention Dr. Charles H. Hambrick, a board member of the Nashville Temple, and then, a Professor of Religion and Director of Asian Studies at Vanderbit University, who made all the necessary arrangements for the Sayadaw to attend all these classes. It is my sincere hope that he will one day be able to visit the Sitagu International Buddhist Academy in Sagaing, Myanmar which the Sayadaw founded in 1994. There is much he can contribute to the academy.

With the exception of those who came from India, Nepal, Sri Lanka and U.S.A., we had to send all the resident monks to special English schools.

After his return to Myanmar in 1986, I understand that the Sayadaw enthusiastically shared his experiences in Nashville with the people of Myanmar. This resulted in a visit of the late Honorable U Nu, Former Prime Minister of Myanmar, to the Nashville temple in 1987. He was invited as the principal speaker for the establishment the Asian Studies Center at Northern Illinois University. He took advantage of this occasion and came to Nashville and stayed with us for one week. His schedule was packed with giving Dhamma lectures every day at different locations, including the Tennessee State Prison. We may be the first Buddhist group in the United States who started a Prison Ministry. At that time he was 80 years old. I was amazed to see him give these Dhamma lectures flawlessly without the help of a single note. In spite of the length of these lectures (including questions and answers), he showed no sign of fatigue. This must be his parami!! As a Myanmar-American, I am profoundly proud.

Because of his deep knowledge of Buddha-Dhamma and his keen respect for Myanmar and Asian cultures, I wanted Ashin Nyanissara involved in "International Relations." As a part of this effort, I successfully persuaded him to attend the third meeting of

The Parliament of the World's Religions held in Cape Town, South Africa in 1999. While I was again making an arrangement for him to attend the fourth (2004) parliament in Barcelona, Spain and participate as a member in a panel, he informed me that he was very busy with The World Buddhist Summit in Yangon, Myanmar, which would be held on December 9-11, 2004. Therefore, he was not able to attend the parliament.

In August, 2004, I met the Sayadaw in Austin, Texas. He informed me of his success in organizing the summit and urged me to attend and asked me to submit a paper pertaining to the contributions of Buddhists for spiritual betterment of the world.

I was earnestly looking forward to attending the summit, presenting this humble paper, seeing the venerable monks whom I have not seen for many years and meeting new and old friends.

My deepest gratitude goes to all the citizens of Myanmar, headed by the Senior General U Than Shwe and his administration, without whose sole financial sponsorship as well as mental and physical support, this summit would have been impossible. I have no hesitation in declaring that I owe a great deal to my birthplace, Kyaukse, Myanmar. This summit opens up an avenue for me to repay, in my own small way, my heartfelt gratefullness. I am determined to do whatever I can for the benefit of this great land.

## II. Buddhism and Its Relevance to The World Situation

The initial organizational meeting for the formation of The Parliament of the World's Religions was held in Chicago in the year 1893. As a centennial Parliament celebration, about eight thousand gathered together in 1993 in the same city. Cape Town, South Africa was the site of the third meeting in 1999. More than eight thousand people were in attendance.

The fourth Parliament of The World's Religions was held in Barcelona, Spain on July 7-13, 2004. 8,992 registered people from over 75 countries of various religious affiliations together with many volunteers and staff members were present. The aims: "(1) To deepen our spirituality, and experience personal transformation; (2) To foster mutual understanding and respect; (3) To learn to live in harmony in the midst of diversity; (4) To recognize the humanity of the other, and broaden our sense of community; (5) To seek peace, justice, and sustainability; and (6) To actively work for a better world." The theme of the event was "Pathways to Peace: The Wisdom of Listening, the Power of Commitment."

Dr. Charles H. Hambrick, Professor Emeritus of Vanderbit University and I were honored to present BUDDHIST-CHRISTIAN DIALOGUE: PERSONAL AND SCRIPTURAL APPROACHES, on July 12. At our presentation, we honestly questioned each other rather than glorifying our own religion. We started with the foundational teaching of each tradition. On his part, Professor Hambrick chose Matthew 22: 35-40, " You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. You shall love your neighbor as yourself." On my part, I chose Dhammapada 14: 183, " Avoid evil, do good, purify the mind. This is the teaching of all the Buddhas."

According to Buddhism, we avoid evil by not doing to others that which we do not want done to ourselves and we do good by doing to others what we would want done to ourselves. Advocating these two statements is necessary, but they are not sufficient. To fulfill the sufficiency, we must purify our mind through meditation so that we can put the two statements into use as part of our daily practice.

Next we compared the Ten Commandments (Christianity) and the Ten Precepts (Buddhism). Then we discussed the practices of meditation and prayer. Finally we analyzed the concepts of God and gods.

My wife and I, after staying in London for 4 days, returned home on July 18, 2004. Since then, or may be even before, we have been bombarded with the campaigns of who is the best for the presidency of the United States of America.

Some of the campaigns are plain nasty—unethical and against all religious teachings. Like no other time, this country has now been heavily divided along partisan political and/or religious lines. In a similar situation, President Abraham Lincoln once used the Bible (Matthew 12:25 and luke 11:17) and developed a famous quotation, " A house divided against itself will not stand."

No doubt, the main cause of this division is the word: G-R-E-E-D, greed for power and money. Are we heading for the path of the old Roman Empire? I am truly worried.

It needs to be said that the culture of U.S.A. is no longer limited to the Jewish and Christian traditions. Muslim, Hindu and Buddhist cultures as well as their derivatives are becoming more and more prevalent. A person who has an ambition to be a leader of this country should not ignore them. Each of their values should seriously be considered.

Traditionally, in Buddhist cultures, the following teachings, known as " The 10 duties of the Leader," were handed down by Buddha. Like all other Buddhist precepts and practices, these are not commandments, rather they are suggestions about how a just government could be realized. They aim at creating harmony and equilibrium in the life of a leader.

The first duty is DANA (liberality, generosity, charity). The leader should not have attachment to wealth and property; rather, he should concentrate on the welfare of the people.

The second duty is SILA (a high moral character). He/she must adhere to at least five precepts, which are incumbent on every Buddhist: abstention from killing, stealing, illicit sexual relations, lying and imbibing any intoxicant.

Third is PARICCAGA (sacrificing for the good of fellow citizens). He/she must be prepared to give up all personal comfort and fame and even life itself in the broader interest of the community.

Fourth is AJJAVA (honesty and integrity). He/she must be free from fear or favor in discharging leadership duties, and must be sincere in intentions.

Fifth is MADDAVA, (kindness and gentleness). The leader must possess a genial temperament.

Sixth is TAPA (austerity in habits). He/she must lead a simple life and not live beyond one's means. The leader must have self-control.

Seventh is AKKODHA (free from hatred, ill will, or enmity). One must bear no grudge against anyone.

Eighth is AVIHIMSA (nonviolence). Not only should one not harm anyone, but should promote peace by avoiding everything, which involves violence and destruction of life. This includes avoiding and preventing wars.

Ninth is KHANTI (patience, forbearance, tolerance, understanding). One must be able to bear hardships, insults, and difficulties without losing one's temper.

Tenth is AVIRODHA (non-opposition). The leader should not obstruct measures conductive to the welfare of the people.

The translation of these 10 duties from the Pali language of India to English was done by the late venerable Walpole Rahula, a Buddhist monk from Sri Lanka

King Asoka (the Great) of India ruled his country under these 10 leadership duties from 273 to 232 B.C. The nation as well as neighboring lands flourished during his reign.

History teaches us that most Burmese kings, before the country fell under the British rule in 1886, not only followed these 10 duties but also practiced the four sublime states:

(a) Metta (loving-kindness)

(b) Karuna (compassion)

(c) Mudita (sympathetic joy for those who have done well) and

(d) Upekkha (developed within himself a state of equanimity).

Arguably these are idealis-

tic. However, constant contemplation on them will make a person develop Hiri Ottappa (fear or/and shame of doing evil).

King Chaulalongkorn who ruled Thailand (my wife's native country) from 1868 to 1910, once said, " One is not a King in order to gain wealth nor to stamp on others as one wishes, nor to seek vengeance on those one does not like, nor just to have an easy life... Those who wish to be King will have to be poor, will have to have patience in the face of happiness and suffering..." (I have been living in this country since 1954, and I have witnessed only all elected leaders becoming wealthier.)

On November 2, 2004 the voters had reelected President George W. Bush for four more years. The distribution of votes is: Bush 51%, Senator John Kerry 48% and others 1%. Some Bush supporters claim that he has obtained a mandate, but others disagree. I hope that this new word, "mandate", will not generate further division. Some on the winning side maintained that they voted based on the priority of morality, security and economy. But, there was some disagreement on their definition of the word, morality. Needless to say; what I have discussed so far about the 10 duties of a leader is a training for each leader how to improve his moral conduct. With this moral leadership, he will not generate an enemy. Then national security will be no problem and hence economic prosperity will follow.

Thus I would pray that President Bush would conduct himself in similar fashion, in accord with these rules of conduct, so that this country can soon be united and prosperous again and at the same time the whole world will become more peaceful. Then he definitely will not only be taken as an able national president but also as a compassionate international leader.

## III. Buddhist Meditation and Self Discovery

A dreadful disease known as Parkinson's Disease (PD) is well known in the United States because famous people such as Pope John Paul II, Mohammed Ali and the young actor, Michael J. Fox are the victims of this disease. The symptoms of this disease are:

1. Tremor (Shaking) at rest.
2. Bradykinesia (Slowness of movement).
3. Rigidity (Stiffness) of the limbs and trunk and
4. Postural instability (impaired balance).

At present, the cause of PD is unknown and there is no cure. The disease is both CHRONIC, meaning it persists over a long period of time, and PROGRESSIVE, meaning that its symptoms gradually worsen over time. To control these four symptoms, at least in the United States, medications, exercise and prayer are prescribed.

In one's exercise routine, one should include regular massage and physical therapy. Remember that massage therapy is a lazy person's yoga.

It was about 20 years ago I noticed that I lost most of my sense of smell. Then a few years later, I noticed a tremor on my left hand. When I held a newspaper in my hands, I noticed that the paper continuously shook. About 10 years ago I was diagnosed with PD. I applied all the three prescriptions I mentioned above together with regular "in and out breathing" meditation, but to no avail. But I did not give up and I continue to meditate. In addition to the usual benefits from meditation, my desire was to discover how I could cope with the symptoms of PD. To achieve this goal, I discovered that my mindfulness meditation has to be specific and continuous at all times. For example, when dealing with "contemplation of the body", I must specify which body-part. When my left hand is about to have a tremor, because of my mindfulness, I have been able to stop the same. I am sure, everyone is aware that in this action both mind (consciousness) and feeling are also involved.

I believe that mindfulness meditation is one of the most important practices in Buddhism. Each individual must

discover the particular meditation technique that meets his/her own needs. Recently, at every lecture I gave I asked my audiences if they noticed anything unusual about me. Further, I asked them if they detected that I have PD. The answers to both questions invariably were No. I mention all these things here hoping that a person who is in a similar situation will be able to put mindfulness meditation in good use. This meditation may not cure all the diseases, but it can make you feel a lot more comfortable.

IV. Conclusion:

The theme of the 2004 Parliament in Spain was: "...The Wisdom of Listening...". There, many people were listening to one another. Of course, there were a few who were making excuses for the actions of their religions and some among these few, instead of taking responsibility of their actions, leave everything to the will of God. One consolation is that they were not shouting at each other as they did in the recent political campaigns in the United States and the United Nations. The listeners sincerely carried on conversation, dialogue, and interacted and co-mingled their religious thoughts with others. Their aims were not to convert but to better understand and respect one another. There were several sessions of the inter-faith dialogues. In some sessions, there was dialogue, but each of the panel members was talking parallel to one another. However, at a large (about 1000 people) dialogue session, I was interested in what a young panel member had to say. He was a young AfricanAmerican man. He was introduced to the audience as a professor at Columbia University in New York City. He was born and brought up in a Baptist family. Later he converted to Islam. He believes that to bring about better understanding among all religious faiths, Buddhists should lead the way. No doubt, he put a tremendous amount of responsibility on us Buddhists. If we were to assume such a leadership position, we must prove that we are worthy of the same. To do so, we must set a good example. To start with: all the three Buddhist Sects, Mahāyana, Theravada and Vajrayāna, must be united, at least in spirit. Please bear in mind continuously that the word, HINAYĀNA is a bad word similar to the two dirty words used in the United States and some other English speaking countries. They are NIGGER, (to insult an African-American or a black person) and HEATHEN (to insult one whose religious faith is non-Jew, non-Christian or nonMuslim). Be aware that big problems are made up of the collections of small problems. We must always be mindful of our actions, mental, verbal and physical, no matter how small.

The message is: Understand and practice mindfully the Buddha-Dhamma because it is an ageless blueprint which will guide us not only for the construction of justice, leadership, morality and peace but also to get rid of all sufferings (Dukkha).

REMARK: I most humbly and respectfully regret that I was unable to attend the Summit and personally present this paper. We have had plane tickets for my wife and me since August, 2004. We were to leave for Myanmar on November 27. Unexpectedly, since October, I was suffering from a great pain in my left arm. No medical test revealed the cause of it. Only around 12/17/04, I learnt that it was a side effect of a cholestrol control medication, Lipitor which I have been taking for a bout two years. But, I stopped medication and physically I feel better now. I feel that I lost a golden opportunity for missing the summit.

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# Declining Morality : The Role of Buddhism and Other Religions Can Play in Combating it

Presented by M. Soe Myint.

Man is a social animal. In order to maintain order and cohesion in his society codes of conduct are needed together with some mechanism to ensure compliance with these codes. From the rules and "understandings" that must have been devised in primitive societies, have evolved contemporary moral and legal codes. Although the codes of morality had adapted and evolved differently in different ages and different societies, there runs through them threads of basic similarities. The problem with morality codes had always, in varying degrees, been the lack of universal compliance.

Religions had made enormous contributions to the subject of morality. Most religions have their own moral codes, some of them elaborate enough to be used in governance of countries, e.g the Islamic codes. In most cases these codes are in the form of divine edicts to be followed by believers. Compliance and non-compliance to these being suitably rewarded or punished in this or the after-life; this being mediated by the divine being concerned to whom one can appeal for mercy or rewards, as the case may be.

The problem with the religious codes is, once again, insufficient compliance. Nowadays these religious codes are followed in their entirety only by the very devout; most other followers, although sticking perhaps to the generally acceptable codes, tend to ignore the ones more diffcult to comply. A less than-devout Christian, for example, is more likely to follow the edict that one should not steal than the one that says that to whosoever smites one on one's cheek, one should turn the other cheek.

Also in addition to the many lukewarm religious followers or those belonging to a religion in name only, there appears to be a growing number of people turning away from religion towards the material culture, spurred on by the phenomenal growth in science and the material benefits that science had made available. To them now, and to the vast number of freethinkers already extant, divine religious edicts will not be so acceptable. They are, however, more likely to comply with the basic moral ethics or codes that, in practice, needs to be observed to maintain some degree of social cohesion. These basic moral codes that, in practice, needs to be observed to maintain some degree of solid cohesion. These basic moral codes not surprisingly, underline most of the religious codes. Rules such as those that require you not to steal or to covet other people's spouses, or even those that encourage you to help others in need, must have been devised to meet social needs and must have been there long before religions were on the scene. In most cases they were observed for fear of the social consequences. The religiously inclined, of course, have their own additional religious reasons for compliance. However there are still those, and they are becoming increasingly fewer now, who are motivated by an internal moral sense or conscience and whose social behavior are guided not by external circumstances but by internal moral principles. What is

needed is more of them!

The truth of the matter is that morality codes enforced from outside alone are insufficient and ineffectual. What is needed is a strong social sense, or conscience if you may, on the part of members of society, and a willingness to bear the little personal sacrifices necessary to ensure social order.

Society is at the moment, very much away from achieving this. So what we are seeing now is an erosion of morality with the increasing flouting of moral codes and irresponsible behavior on the part of individuals, or groups of individuals, leading to an unbearable strain on the social fabric. This strain is manifested nowadays by an increasing crime rate and corruption, social strife and conflicts between individuals, betweetn social groups and between countries. Whether the situation is worse now than it had been at different times in history is a moot point. What is important is to know that the social situation is bad as it is and that something needs to be done.

As the cause has more to do with the breakdown of individual moral conviction than with the disappearance of social codes, the remedy lies in working to affect a change of the individual from within to produce a new outlook and the desired change in attitude and behavior. Also a higher standard of morality is needed than the one we are used to in which people are contented just with being able to avoid doing what is bad, but one in which the positive aspects of human nature can be brought to bear and people are expected to do what is good in addition to avoiding what is bad. This 'goodness' can be brought about, as previously stated, not by externally imposed rules and codes but by affecting a change in the individual from within and setting his attitude and behavior in the right direction.

Most religions of the world subscribe to the same altruistic ideal and they try to persuade their followers to love their neighbors, to be generous and charitable, to be good Samaritans etc. However, it seems that only the very devout had been able to heed the calls. This apparent failure of most religions to affect the social behavior of their followers in general, point to the difficulties of trying to change the behavior of people through external pressures or persuasion. There are exceptions to the rule, however. The influence of faith on human behavior is well known. Stories abound of what individuals will do and achieve on the basis of their faith. Instances of individuals being "reborn" into a new and better person because of renewed faith are many in Christianity as well as in other religions. These are instances of faith being able to affect behavioral changes in the individual. It might do well to study how such resurrections of faith had been achieved.

The influence of religions on non-believers, who make up a large segment of the human population, however, is limited, so also is their ability to change the morality of these people. For the latter a non-sectarian approach is called for, or at least a sectarian one that will be acceptable to them.

However, getting people to conform to moral codes and behavior would be difficult indeed. One of the reasons is that moral behaviour involves some degree of self sacrifice. The individuals concerned will have to sacrifice some of his desires and requirements in the interests of social cohesion and social order. In the egocentric world we live in, it will be a most daunting task. However the price of inaction and allowing unbridled and conflicting self interests to hold sway will result in the breakdown of social cohesion and lead to anarchy. We have thus no option but to confront the odds and do our utmost, if not to improve the morality situation, at least to prevent its further deterioration.

Because of their inherent role as defenders of morality and their ready-made organizational structures and institutions and their considerable influences and following, religious organizations can and should play a major role in the undertaking and should provide the spark that will set the process moving. Each religion has its own way of eliciting good moral behavior. As had been mentioned, in many religions, faith is the motive force for good morality. There are also carrot-and-stick inducements in all of them for good moral

behavior. Besides there are many other ways religions have recourse to ensure moral compliance. For obvious reasons such undertakings should not be religion based but should be in the nature of a social endeavour with religious and non-religious organizations pooling their resources to work for a common goal.

Any determined efforts to tackle the issue will need to be sufficiently comprehensive and to involve not only religious groups, but also governmental authorities, NGOs and, above all, community groups at the grassroot levels. The efforts need to be sustained and should have broad, if not universal coverage. There had been previous attempts at moral revival, the most serious of which had been that of the world moral rearmament (MRA) movement. The MRA is a Christian-based movement. Its aims are to achieve a high level of morality (it advocates the observance of the four moral absolutes; absolute honesty, purity, unselfishness and love). These aims are sectarian in nature and entirely laudable. However, in spite of this, it had not been able to cut across the religious divide and to involve various religious and other organizations and reach out to the masses. Another problem could be that too high a standard of morality may have been set which, though possible of achievement on a limited scale amogst the already enlightened, had been beyond the reach of the mass of ordinary people who are really in need of help. The urgent requirement at the moment is not of creating a few saints but of having a world populated by people with some sense of morality and of acceptable behavior.

Attempts to tackle the morality problem should take into account the factors that are contributing to the situation, and remedial efforts should be directed at those that will be most amenable to the actions that can and will be instituted. These factors may be broken down into the following 2 classes.

1. The intrinsic (psychological) factors. These factors have to do with the psychological make-up of the individual. They may in turn be broken down into (a) the bad or adverse factors such as greed, hate, jealousy and, above all, egotism, (b) the good qualities of man such as compassion, tolerance etc. The good and the bad factors together help to constitute the nature or character of the individual. As the adverse personal factors are responsible for most of our morality problems, we should be directing our efforts towards combating these. In other words we should, among other things, be trying to strengthen the character of people and this, of course, is quite a tall task to be undertaken.

2. The extrinsic factors. External factors such as poverty, social degradation and even political situations, can impact on the behaviour and morality of individuals. However such foreign factors, although they often serve as convenient excuses for immoral behaviour, should not influence the morality of individuals with a strong, steadfast character. Unfortunately not all are strong enough to be immune to these influences. Morality strengthening measures therefore must pay special attention to these people.

Solving of these extrinsic problems is usually the responsibilities of governments and international organizations properly constituted to deal with them, particularly the macro ones. However we do see that religious organizations, NGOs and the communities themselves are participating in efforts to tackle such problems as poverty and social degradation, not only at the community levels but also at the higher levels. It goes without saying, though, that improvements in the morality situation, however achieved, should ultimately help break the vicious cycle contributing to the maintenance and aggravation of these external factors.

## WHAT ROLE CAN BUDDHISM PLAY?

Buddhism is in a position to play an important role in a moral revival process because of the following reasons.

* The sphere of Buddhist influence covers a wide area of the globe involving much of east and south-east Asia.
* It also has a comprehensive range of moral codes even extending into rules of governance.
* It does not claim divine origination or divine enforcement of its moral codes. Nonbelievers could be comfortable with the non-divine nature of its moral principles.
* There should be no problem with subscribing to its moral principles and ways of mental discipline without acceptance of its spiritual elements. Buddhism is a tolerant religion.
* The greatest strength of the Buddhist way is that it seeks to assure good moral behavior not so much by the enforcement of its moral codes as by affecting an internal change in the attitude and behavior of the individuals concerned.

## BUDDHIST MORAL PRINCIPLES.

The general Buddhist moral principles have been well represented in the Mingala sutta verse. They include respect for those deserving respect, avoidance of bad company and seeking the good, to learn the codes of behavior and to do good in words and deeds, to control oneself, to give to others, to avoid intoxicants, to look after one's parents and elders, to be humble and tolerant of others, to allow gratitude and respect where these are due.... and the list goes on. These are mostly universal moral principles, which can be found in other religions as well.

Buddhist literature also has lists of moral codes to be followed by different categories of people in society. There are, for example, five duties and responsibilities each for parents, children, teachers, pupils, husbands, wives, friends, employers and employees. There are also six duties for elders and six for ordained towards laymen and five for laymen towards priests.

The "'Dhammapada" also embodies much of the moral principles called for in Buddhism. One of its verses (verse 183) excellently sums up the Buddhist Teaching as " Not to do evil, to cultivate merit, to purify the mind, this is the teaching of the Buddhas."

The "Abhidhamma" is one of the three doctrinal packages or "baskets" in the "Tipitaka" (3 baskets) Buddhist Canon. It expounds a metaphysical view of the Universe, living and non-living things, and gives special treatment to the mind and mind-states. In an analytical study of the mind, it lists a host of mental and emotional states or "mental concomitants", as they are called; 52 of them to be exact, grouping them into good, neutral and bad states. These include haughtiness, doubt, anger and greed on the bad side, and faith, compassion, tolerance and desire for others' welfare on the good side indicating that the altruistic inclinations of mankind are innate in him and only requires to be unmasked. Many of these form the basis of Buddhist moral codes. Knowledge of these mind-states is also important to a "Vipassana" (Buddhist meditation practice) practitioner in helping him to understand and guide him through the various stages of the Vipassana meditation process. The Abbidhamma view of the universe includes analytical concepts of matter many of which conform to what modern science had been discovering, such as the divisibility or mutability of matter and the impermanent and ever changing nature of living and non-living things.

## The Buddhist precepts.

The Buddhist precepts are vows to follow certain rules of conduct for a certain period of time depending upon the number of items or points contained in the vow. The precepts are known as the five or eight or nine precepts as the case may be. The five precepts, which good Buddhists are expected always to observe in their daily lives are the basic precepts. Many Buddhists also observe the higher precepts, especially on auspicious days, with the level and duration depending on the choice and piety of the individuals concerned. In the five precepts, the subject undertakes to refrain from the following:

1. Taking of life.
2. Taking of other people's property without consent.
3. Wrongful sex.
4. Wrongful speech or lying.
5. Taking of intoxicants.

The eight precepts has three additional deeds to refrain from while the nine precepts has the same number of restraints, but with an additional positive element, which is to radiate love and compassion for all beings; having Metta (Loving-kindness) and offering one's Metta to one and all is an important Buddhist practice, so is remembering others when one does good deeds and offering to share one's merit with them. The Buddhist precepts are part of "Sila" or moral living which Buddhists are expected to observe. Sila is also one of the crucial elements in the mental development process of Vipassanā. It has been observed that if everyone were to observe just the five precepts, the world could have been such an orderly and harmonious place to live in.

## INDIVIDUAL MORAL BEHAVIOR.

Some of the doctrinal principles guiding social behavior of a Buddhist will be dealt with here.

### Anatta

The ego or the "I" is an important factor in human behavior and so many wrong doings had been perpetrated not only to defend or further the interests of the ego or "me" but also, in extension, to further the interests of all that is "mine". My property will have to be defended and so too are my family, my relatives, my community, my country and what belongs to them; and so it goes on involving an ever widening circle of "my" interests which "I" have to go to great lengths to further or defend. Much of the world's ills are the outcome of such egocentric behaviors on the part of individuals ranging from countries' leaders to the lowly man in the street, each of them acting in the interests of what is "his" often at the expense of everybody else's. The Buddha was well aware of this, and in his controversial "Anatta" (non-self) concept had argued that the self or ego is but a mirage and that the body and mind, constituted as they are of elements that keep changing from moment to moment, cannot be the abiding "I". He had made Anatta a major theme of his teachings. The Anatta concept had aroused controversy largely because it runs counter to the concept of a permanent entity or soul or "Atman", as held by major religions before and after the advent of Buddhism. In the pure Dhamma or spiritual sense the ego is a mirage; but in the temporal sense one cannot ignore the "I" because it is an important motive force of life. Much of what we do have, consciously or unconsciously something to do with obtaining recognition or respect for the "I". Nothing would be done in the world if the "I" does not have to strive for his or his family's survival or welfare: The important thing is to be able to recognize the "I" for what it is and to exercise control over it and not allow it to get out of hand.

### Anicca and Dukka

Anatta, together with "Anicca" and "Dukka" form the triad that constitutes one of the central doctrines of Buddhism. We had just described "Anatta". "Anicca" refers to the impermanence or transi - toriness of things, living and

non-living. It is an important concept and both the Anatta and "Dukka" ideas are partially derived from it. The concept of the transitoriness of things find much support from modern scientific discoveries ranging from that of the mutability of matter based upon the constant state of flux and mutual exchanges and dissipation of subatomic particles to the changes and renewal of cells and body constituents taking place all the time in living things. The concept of "Dukka" or suffering which the Buddha had in mind is quite comprehensive. It involves not only the physical and mental pain which we usually associate the word with, but is also in line with the wider definition of suffering of latter-day thinkers such as the German philosopher, Schopenhauer, that "suffering is impeded volition". Not getting what we want is suffering, so is having to put up with something or someone we detest. Even the "happiness" of getting and possessing what we want is suffering in the end because the thought and the fact of ultimately losing it will always be there. In like manner Anicca is regarded as suffering, not least because of the constant change one is subject to and the uncertainty of one's situation and existence. That is why the Buddha insists that all existences, whatever their nature, are suffering. "This is the first of the four noble truths" expounded by the Buddha. The other three noble truths deal with the causes of suffering and how to overcome them.

How can the correct perception of Anicca and Dukkha play a role in the context of changing or upgrading morality? A correct attitude always helps. It can be said that the impermanence of one's position and one's very existence is bound to have a sobering effect on anyone's behavior. So also will the awareness that whatever advantages or pleasures one gains from immoral behavior will be transitory and in the end turn out to be illusory as had just been pointed out. Besides that, one is less likely to indulge in irresponsible behavior if one realizes that it can only bring suffering to everyone concerned, including oneself. However, not all irresponsible behavior is the result of thought-out actions. Many result from emotional impulses. Here is another area where the Buddhist meditation practice of Vipassanā can be of help. The Vipassanā training in mental control, especially in the measured response and equanimity to all sensations, good or bad, will go a long way in enabling one to moderate one's behavior, even in unfavorable or provocative conditions.

## Karma

Most Buddhists, and those exposed to the Buddhist culture, believe in the "Karma" law of cause and effect, which has it that everything that happens in this universe is the effect of a preceding cause. It follows then that one's present actions will be the cause of what happens to one in the future and that one's present situation is the result of past deeds or Karma. The belief in rebirth is also an integral feature of the Buddhist faith. A person may be "reborn" into the human realm as well as into any of the higher and lower planes of existences envisaged in the Buddhist view of the universe. It is the Karmic principle that determines to which level of existence one will be destined in the next existence or the existences after that and what sort of fate will be in store for one in any of these existences. As we have seen, the Buddha regards all existences as suffering. The human world, beset with all kinds of suffering as it is, will be a paradise compared to any of the lower existences one can be subject to if one's misdeeds or Karmic fate decrees it. The cycles of births and deaths which, in effect, are cycles of causes and effects are fated to go on ad-infinitum until and unless one can break off from them; and breaking off from the wheels of suffering is what Buddhism essentially is all about. Coming back to the subject of morality, this belief in the law of cause and effect, incidentally, can act as a strong carrot and stick inducement to good social behavior. The Karmic principle can also provide an answer to the vexing question that had been begging a satisfactory answer from religious authorities throughout the ages. Why should the crea-

tor, if he were so just and compassionate, have created beings that are so unequal, or given such unequal treatment to them in this world?

**Mental and emotional states of the mind.**

As stated previously, Buddhist literature speaks of many mental and emotional states that can affect an individual, these mental states had been taken into account in many of the Buddhist moral codes. The Knowledge of these mental states can help one guard against giving way to the bad ones and to practice or promote the good ones.

**Sensations and behavior.**

A largely psychological explanation of the motives of our behavior is provided by the Buddha stressing the important role of sensations as underlying much of what we do. He speaks of the six sense doors. In addition to the five sense doors we are familiar with i.e. the eyes, the ears, the nose, the tongue and the body responsible for the senses of sight, hearing, smell, taste and touch respectively, he also includes the mind, the 'organ of thought' as the source of our 'thought sense' to which we react emotionally and in other ways just as we do to the other sensations.

Our life consists of a series of reactions to the senses we are continually bombarded with through the six sense doors. We revel in the pleasant, and sometimes not so pleasant, sensations experienced and react to them with attachment and a craving for more. Whether we realize it or not, we spend a great part of our daily lives in pursuit of sensual gratification. Some of these may be innocuous or even necessary. Food should taste nice so that we may be able to take it in and we all like our food to taste nice. This should be so, for we must eat well to remain healthy. However it is another thing to go to great lengths to gratify our gluttonous propensities. It is one thing again to enjoy a beautiful painting, but is another to sit for hours in front of the movie or television screen and allow our senses, and with it our emotions, to be swayed and manipulated by the sights and sounds before us. The problem is that, as mentioned below, these things lead to a craving for more and, particularly for the youths and those not disposed to controlling their emotions, the demand for more escalates; and the rawer the emotions exposed the better. The suppliers of the fare i.e. the writers, the directors, the producers, are only too happy to oblige with more violence, debauchery, obscenities and what have you. For many, the road from just seeing and having their feelings aroused to actually doing things is a short one indeed. The rise in crime rates, corruption, prostitution etc. in all parts of the world is an indication of how much we are giving way to our senses. The increase in drug-abuse, alcoholism and sexual misbehavior are also symptoms of our sensual gratification culture.

That was for "pleasant" sensations. "Unpleasant" sensations on the other hand, usually cause us to react with aversion often generating anger, hatred and other negative emotions. Such reactions in addition to causing misery within us can also cause us to behave aggressively towards the provoking persons, often in a manner out of proportion to the provocation. In some cases there is retaliation, leading again to further reactions adding further miseries and suffering all around in cycles of actions and counter actions. Certain unwholesome reactions may actually be caused by "neutral" sensations i.e. by words, actions or sights which though not directed against us or our interests, nevertheless evoke in us undesirable thoughts such as greed, jealousy, worry, anger. All of these again can cause misery to us and to those affected by our responses.

**THE SOLUTION.**

The second of the noble truths deals with the causes of suffering and incriminates desire or "Tanha" as the underlying cause of suffering. The Buddha had taught that "desire", the desire for worldly things brought to us through the senses together with their emotional consequences such as hatred, anger, envy, lust or even 'love' can, as mentioned, result in nothing but suffering. These desires can grow and lead to attachment, craving and the clinging to life that are ultimately responsible for the cycles of life and deaths

and the attendant sufferings. He did not stop at that, but went on to provide the solution. In the third noble truth, which is a natural sequence of the second, he dealt with the annihilation of suffering and the escape from the cycles of rebirth through the elimination of desires and attachments. Finally in his fourth noble truth he had, in the form of the "noble eight-fold path", provided the practical pathway to achieve that goal. However the solution offered is generally just as applicable to the problems of our existence here in this temporal world, whether or not we are ready to tread the path to its spiritual conclusion. This spiritual end is none other than the attainment of the state of complete liberation from suffering and the shackles of existence, a state described as "Nirvana". The eight-fold path may be summed up as right actions, right livelihood, right speech, right concentration, right mindfulness, right efforts, right beliefs and right thoughts. These may be regarded as the basis of good Vipassana practice, as the ingredients for such a practice, "Sīla" (morality), "Samādhi" (steadiness of mind) and "Paññā" (intuitive knowledge) are all embodied in there.

**Vipassana.**

The prescription consists of a system of mind control and training grouped together under the term "Vipassanā". It consists of two components, the first which is called "Samatha" will steady the mind leading to its one-pointedness, or "samadhi", which is a requirement for Vipassanā proper. Vipassanā itself is a mental developmental process meant to train the mind through constant mindfulness and mind control. These include control of one's reaction to events, particularly those relating to sensations. "Sila" must be an integral part of Vipassanā if one hopes to be really successful with the process. The enhanced process of introspection in Vipassanā is expected to purify the mind of mental defilements or "Kilesa" and to generate Paññña or intuitive knowledge of the universal truth and enabling one to see things as they really are. The knowledge of the transitoriness of things, of suffering or of the non-ego will then not be something one learns from others, but something one actually experiences or discovers. With further perseverance the enlightenment process will move forward, usually in incremental steps, until final liberation is attained.

Although Vipassanā is a meditation process, it is not strictly one in which one sits cross-legged and still for hours on end. Although that sort of posture may be involved, especially when trying to obtain Samadhi or concentration, much of the Vipassana process can be conducted while one is going about one's daily lives. To the serious meditator it is really a lifetime occupation. The Buddha had said that,one should be in the state of constant mindfulness whether one is walking, eating, lying down or even, he says, while engaged in the toilet. The important thing is to be vigilant and be mindful of what is happening to oneself in the present and what is coming through the six sense doors. Such a course will also set one to be on guard concerning one's reaction to these events. Whatever one does will then be deliberate and measured, irrespective of what one encounters. Also the very fact that the "I" is identified and under control will go a long way towards changing one's conducts for the better.

There is no doubt that the practice of Vipassanā can be an illuminating experience to anyone who will venture to undertake it. The degree to which it will change one for the better will, of course, depend upon how far and how deeply one goes into it. As had been said, the benefit will be there even if one is not able to go the whole way along the path to spiritual salvation. It must be understood, however, that Vipassanā had been prescribed by the Buddha as a way to obtain spiritual salvation and not as a vehicle for moral transformation. Granted there are side benefits, which include these morality changes and others as well, such as a clearer and more focused mind and cures for many illments. But to undertake Vipassanā just to obtain these side-benefits and ignoring its underlying spiritual undertones and ultimate objectives is to be deviating somewhat from its original purpose and would probably be frowned upon by the orthodoxy. However, in the context of trying

to salvage morality in this world and saving countless people from crime and misery, and perhaps lives too, the matter has to be looked upon in a different light. Also the possibility exists that at least some of the people who had embarked upon Vipassanā for its other benefits will be changed enough to be able to continue the process to its ultimate conclusion. Seen in this light, there is no doubt that the Buddha, the compassionate and tolerant one, if he were living today, will be able to approve of these apparent transgressions.

**Vipassanā and morality.**

As can be seen, Buddhist teachings advocate mental and spiritual development of the individual in which "Sila" or morality is a primary requirement. The developmental training of "Vipassanā" seeks to eliminate the influence of sensual desire "Tanhā", of greed and, more importantly, of the ego, the factors that are contributing to the poor morality situation throughout the world. It also aims, through constant mindfulness and equanimity, to prevent unwanted reactions and behavour. The only way to affect permanent behaviourial changes is to change mindsets and attitudes, and "Vipassanā", if properly practiced, does just that. More than that, the attitude of "Metta" (loving kindness) and "Karuṇā" (compassion towards all beings) as taught by the Buddha and as engendered through "Vipassanā" should help to create an environment conducive to the development of a higher form of morality which is one of a warm and happy relationship between individuals and between communities.

## CONCLUSION.

We have discussed the neccessity of having a concerted world campaign to deal with the declining morality we are all witnessing today. We have also seen why and how Buddhism can play an important role in salvaging morality in the world. In like manner, Christianity, Islam, Hinduism and other religions have their own strong points and can have their own respective roles to play. However, it does not mean that non-religious organizations, and the involved communities themselves do not have important roles to play in the matter. In fact there should be room in this potential endeavour for international and national authorities, NGO's and, the communities themselves as each of them have their own strengths and have their own unique contributions to make in such an effort.

We are all busy in this world with our problems of the day and doing our best to solve them as they come. At the moment, we have the various problems of social strife, corruptions, crime, drugs and the larger ones of armed conflicts, genocide, ethnic cleansing and more. Have we paused to examine their underlying cause, or are we too busy fighting the fires as they occur, without trying to find out their causes and confronting them?

We are trying also to build a better world in which, through scientific progress, we hope to remove hunger and poverty, protect our environment, improve our standard of living and allow us a measure of convenience or even luxury. We dream too that a better international and national order can be put in place to provide us with relative peace and tranquillity. Would such a world of our dreams be a happy and peaceful one if it were populated by people with no morality or social sense and where the ego is supreme and the law of the jungle reigns? And would such a world endure?

We should not allow the visions of our present or future worlds be spoiled by our inability, or unwillingness, to deal with this problem of declining morality. We have no alternative but to confront this problem and to prevail. If all of us can wake up to the problem and irrespective of caste, creed, or country, and work together hard and in a sustained manner, we cannot fail. The stakes are high and the cause noble, and we should remember that there is still lurking somewhere, that good side of man. Let us work together to bring it forth.

# Buddhism and Contemporary World Problems

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The world is in turmoil, war, terrorism, poverty, pollution and so many other causes of human misery are rife. The chorus of those who scream in a pain beyond hope is something that none of us, especially Buddhists, can ignore. True, the Lord Buddha stated emphatically that human life is suffering. We must acknowledge that eternal truth. But the Lord Buddha also admonished us that through keen awareness of the despair in the lives of others, we should strive vigorously to alleviate that very suffering. In this short presentation, I will suggest what Buddhism can offer to solve contemporary world promblems.

Ideas have power. It was the teachings of the 17th century European philosophers, such as John Locke and Rousseau, that inspired the current constitution of the USA. From them came the concepts of separation of powers and the equality of all citizens. Such ideas now have far reaching consequences in our world. Inferences drawn from the Bible undrepin many aggressive state policies while controversial interpretations from the Quran motivate thousands to acts of violence. In all this ferment of ideologies, why aren't the superior and peaceful principles of Buddhism more widely disseminated and followed?

We are now in a culture war. It is a war of ideas. The forces of Western materialism are facing the armies of religious

fundamentalists. One side is driven by selfish greed, the other by hatred, with both sharing delusion. The rest, the majority of people, are caught in the middle, in the crossfire of the battle. The false freedoms worshipped in the West, have generated enormous 315social, psychological and environmental problems, and are seen by the fundamentalists as basically immoral. But the religious totalitarianism of the joyless fundamentalists are seen by all who aren't blinded by their own dogma as equally immoral. It was the Lord Buddha who first saw a third way, the Middle Way.

The Buddha saw more deeply than others that freedom is not the self-centred freedom of desire. The American Dream has tuned into a nightmare for many. Nor was freedom to be gained by being fettered to ancient texts. The Lord Buddha saw that liberty is exprienced not in the freedom of desire but in the freedom from desire. Such a freedom leads invariably to forgiveness, compassion and selflessness. It is the true Middle Way between selfish materialism and angry fundamentalism.

The Buddhist Middle Way rests on the eternal truths of Karma and Rebirth. As the Lord Buddha explained to his son Rahula, bad Karma is any act of body, speech or mind that harms another or harms oneself. Then the Lord Buddha pronounced that there is no escape from the fruits of our Karma, specifically rejecting the idea of forgiveness from any higher being. Such a simple yet profound teaching should be spread far and wide, to act as the most solid foundation for ethical action. Surely, if we all accepted that we must eventually pay for our bad actions, and be rewarded for our good Karma, and there is no escape from this eternal justice, then we would have a more caring and sharing world to rejoice in. Dogmatic morality based on texts that are well past their use by date or do as you like ethics (if you are more powerful), are clearly inferior to the selfless compassion that springs directly out of accepting the law of Karma.

Rebirth is the second eternal truth whose acceptance would alleviate much suffering. (As a trained scientist, before my monkhood, in the same Department of Applied Mathematics and Theoretical Physics at Cambridge University as the renowned Stephen Hawking, I state with authority that rebirth is an established scientific fact). Imagine, if the wealthy could only remember that in a past life they were destitute, if the powerful knew that they have lived many times as the oppressed, if the victorious realized how often they have been defeated... wouldn't we then recognize our responsibilities in the cycles of gain and loss which now turn in our favour and next time against us? Wouldn't we then act more kindly to those less fortunate so that they may act more kindly to us when our roles are reversed? The Truth of Rebirth, which embraces realities before and beyond this brief human lifespan, demolishes the walls that have been made to divide us. We have all, without exception, once been brother or sister. In this realization, how can we fail to love and respect one another?

In this violent world, only Buddhism has the historic right to teach conflict resolution and peace. Yet, all religions pronounce that they are ways of peace and love, but look at their histories. Then look at Buddhism's history. Only Buddhism has consistently, through 26 centuries, practised what it has preached, that is "hatred never ceases through more hatred, only through love".

Buddism is rational, it makes sense to ordinary people. Compassion and Wisdom grow easily on the foundations of

Karma and Rebirth. At its heart it is a training, applicable to everyone, on how to be more generous, moral, compassionate and peaceful. One cannot get beyond one's selfishness by following dogma in some book. One goes beyond hatred only by training the mind in virtue, meditation and wisdom. The uniqueness of Buddhism is not just to tell you what to do, but how to do it.

Buddhism has the answers. We should not keep them as a secret. We need to market these Truths, this medicine to heal contemporary world problems. Fellow senior monk, take the message beyond your temple walls. Take the Dhamma into the houses, through TV and Internet. Maintain the integrity of these timeless truths but put them in a form that ordinary people can understand, just as the Lord Buddha advised in the Aranavibhanga Sutta, and protect your moral influence by eschewing polities and teach only as monks. These Buddhist teachings need to be popularized and quickly, so as to heal the violence and bigotry oppressing our brothers and sisters.

We have the truth. We have the solution. The Buddhist Summit can provide the infrastructure and the means by which we Buddhists of different nations and sects can come and work together. We are all sons and daughters of the Lord Buddha. We are one family. Those crying in pain now as I speak, need our help desperately. Let's work tirelessly together to answer this call.

Ajahn Brahmavamso
Perth, August 2004

# The Future of Buddhist Clergy in the West

Presented by
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The present reality of Buddhism in the West is a religion primarily administered by Asian born clergy. The shape of a future Buddhist clergy in America and the rest of the West is being determined now. In this article, I will examine the opportunities and problems facing the Asian born Buddhist clergy, and then address the issues of a native-born clergy for Buddhism in the West.

## The Present: Asian-born monks

In the last 100 years, Buddhism has truly gone from an Asian religion to a world religion. On all the continents, many forms of Buddhism can be found. And with this interest in Buddhism have come both the opportunity and the obligation of Asian-trained monks to perform Dhammaduta in the West. Many famous and knowledgeable Buddhist teachers have come to the West, particularly to the United States, where they have taught many Americans the way to a life with less suffering.

The famous teachers often receive a lot of support either from members of their own ethnic communities or from Americans who have invited them to the United States. But for every well-known monk there are many simple monks who have come to teach the Dhamma here, and to be an example of how to live a happy life following the teach-

ings of the Buddha. These simple monks are usually equally well received by their people residing in the U.S., as well as by the Americans who attend their temples. Yet there are some serious challenges that can be "dangers", if the monks are not properly prepared, causing them either great embarrassment, at the least, or at the worst making it impossible for them to carry out their Dhamma work.

The first problem is inadequate cultural preparation. The most obvious problem is language: it is important to know English to teach Dhamma in the United States. However, a monk's command of the language can improve over time. What the monk really needs before arriving in the United States or any other western country is a general understanding of the culture. The monk should understand something about the social structure and customs of the country, and have a general understanding of the political and economic situation of the country as well. This will help him to relate to the specifics of the situation for those who visit his Vihara. The Buddha's instructions to monks visiting foreign lands was that they should teach in the native language of the country. "Anujānāmi bhikkhave sakāya niruttiyā Buddhavacanam pariyā punitum ti." (Cullavagga II. p. 100)

In recent years, there was an incident arising from a cultural misunderstanding that could have caused great damage to community relations. In the San Fernando Valley, a suburb of Los Angeles, a Vietnamese-Buddhist temple decided to decorate the gates with a very traditional Indian Buddhist symbol. When the neighbors objected vigorously, it could have been seen as an instance of religious or racial discrimination. The symbol looked like a swastika, something that has only one meaning to Americans, especially Jewish-Americans: Nazis, hatred and racial discrimination. Fortunately, the communities were able to come together and understand one another's feelings about this particular symbol and an amicable solution was reached. The symbol was removed. In fact, this continues to be a problem in many materials we receive, especially from Chinese sources. They provide us with beautiful, inspiring, Dhamma-teaching pictures and books, yet we cannot distribute them, as they are decorated with swastikas. As this is not a worldwide Buddhist symbol, and because it signifies such hatred to most of the world, it would be in the interest of cultural sensitivity and the spreading of the Buddhadhamma to avoid this hurtful image in the West.

The monk who comes to a country with a Christian cultural tradition must understand the Western concept of God. Any Westerner who investigates another religion such as Buddhism, will have a concept of God as a result of his or her upbringing and education. It doesn't matter whether they are Christian, Jewish, Muslim, or even atheist. Everyone raised in a Western culture, whether they are a believer or non-believer, has an idea of what is meant by God. And the children of Asian Buddhists growing up in this culture will also be confronted with this construct. When a monk discusses Buddhadhamma with a Westerner, he must understand that the 'God' question will be in the Westerner's mind, and should not ignore this question, nor consider it unimportant. The benefits of Buddhism are available to anyone whether they are a believer or non-believer in the "God"concept.

To Western monotheistic religions, God is the Creator who stands outside his Creation. The question of the creation is a question that Buddha considered irrelevant to his main purpose which was the ending of dukkha. When Westerners ask me about Buddhism's attitude towards God, I ask them what they mean by 'God'. If God means 'good', I say, sure, we believe in that. But we should avoid philosophical arguments about the meaning of God, as this is something so central to monotheists. And to us it is not an issue.

Another important area that monks have to be especially aware of is somewhat sensitive to discuss, but very necessary: the potential for problems relating to sexual misunderstandings. I don't mean that the monk who sees life in

the West is going to give up his robes, but rather that the monk must understand how he may be considered sexually attractive by women, or even men. This is due to the tremendous aura of gentleness, kindness, and love that monks often generate. sometime people go to religion to find a substitute figure to provide the love that they haven't found elsewhere in their life. Western devotees often become strongly attached to their Buddhist teachers. While this problem is not particular to Buddhism, Western religious teachers, whether priests, ministers, or rabbis, are at least culturally aware of the warning signs and can deal with this type of problem. They are more likely able to detect its presence than Asian monks, who, frankly, are often quite innocent and naive when it comes to heterosexual relations, let alone homosexual relations. Monks need to be carefully prepared so that they will not fall into an embarrassing or even dangerous relationship.

There is a very common situation that is the most difficult of all to deal with, and an even more sensitive one to discuss. It requires a rigorous intellectual honesty and a true faith and devotion to the real teachings of the Buddha. Of course, all Sangha members will say, "I have true faith and devotion to the real teachings of the Buddha." Yet what comes to light often in the West is the extent to which the Sangha are attached to their own cultural manifestations of the Buddha's teachings. They must look closely and critically to distinguish between what is fundamental to the Buddha's teaching and what is a cultural manifestation from their own society, which may not necessarily be applicable to the West.

As an example, I learned, when visiting a Chinese temple in Los Angeles, that I could not enter without shoes. Of course, if someone comes to any Theravada temple, they cannot enter WITH shoes. So obviously, the question of wearing shoes in a Buddhist temple is a completely cultural issue, not related to the essence of the Buddha's teaching.

Many Theravada monks have opposed the full ordination of nuns on historical grounds, we might even say, technical grounds. But this is not an answer to the question of how Buddhism serves everyone in our modern world. The Buddha's ancient teachings offer equal opportunities for women.

In the West, we have ordained women, but frankly, we have had problems This is not due to any inherent problem in the Buddhadhamma, but because of a lack of support system to follow up and continuous training and education in our environment. If we are going to ordain women (and of course we should), we must provide a complete training environment, including for example monasteries which are not dependent on monks, but which are self-sustaining and supported by the community, so that nuns can thrive and take their deserved position in Buddhism in the West.

Distinguishing between the essential and the traditional is important for two reasons: first of all, we want to teach the true essence of Buddhism to the people of the world who are not familiar with it. Secondly, we want to be careful not to discourage newcomers to the Buddhadhamma just because it is 'exotic' or "different" and because of that they are unable to relate to it. On the other hand, many people become attached to the outward "exotic" forms of Buddhism, and, without fully understanding the content, become very good at imitating the outward forms of Buddhism as a religious practice.

But if we really want to reach people in all walks of life, we need to find a way to integrate our teachings into Western culture. An important aspect of culture for most Westerners is music and the arts. While Theravada Buddhist think Pāḷi chanting is quite beautiful, it may not have the same esthetic effect on Westerners. So it's worth exploring the use of the arts in Buddhism in the West.

And there is a precedent for this in Buddhist history. In the first century B.C., Emperor Kanishka wanted to export Buddhism to China, which in fact was the land of his grandfather. His father was a Central Asian king, and Kanishka wound up as Emperor of all India, and a convert

to Buddhism. At that time there was no Buddhist sculpture, but Kanishka felt this would increase people's ability to relate to Buddhism. He invited Greek artists, and the first statues looked remarkably like Greek gods! In time, native styles were developed. When time came to transmit Buddhism to China, since Kanishka knew Chinese culture himself, he knew that to be effectively transmitted, the Chinese would be most impressed by artistic manifestations of Buddhism, including music, sculpture, and drama. I believe this can apply equally to the West today.

## The Future: To Be Determined

We must also be equipped to deal with the question of what form the presentation of the Buddha's teaching will take in the West. That is, how do we, as completely traditional Buddhist monks, prepare to hand over Buddha's teachings to the West? What kind of clergy will there be in the West? Is there a future for a religion based on celibate, robe-wearing, cloistered monks and nuns?

At Dharma Vijaya Buddhist Vihara in Los Angeles, California, we have developed a "dhammacari" and "bodhicari" system of lay teachers. The former are equivalent to a lay "novitiate", while the latter are Buddhist ministers. While it remains to be seen whether this will be an important part of the future of Buddhism in America, I would like to give you a brief outline of the requirements for this system of training an American Buddhist clergy.

### Dhammacari

- Must be 18 years of age and have at least two years of practice after Upasaka initiation.
- Takes nine precepts: abstention from killing, stealing, sexual misconduct, lying, tale-bearing, harsh speech, idle chatter, intoxicants, and wrong livelihood. Those wishing to be considered "Anagarika" may do so by substituting the third precept with abstention from sexual relations.
- Can teach Dhamma school, give talks on Dhamma, conduct meditation classes, and organize Buddhist groups.

### Bodhicari

- Must be at least 21 years of age, and have a minimum of four years of college education or three years practice as a Dhammacari.
- Must have three years of training under a qualified senior monk.
- Must have proficiency in Buddhist rites and rituals, teachings, and meditation.
- Takes twelve precepts: the nine of Dhammacari plus a special commitment to metta, a commitment to cherish the Three Treasures and a commitment to practice the ten perfections. If the latter are enumerated, this may be considered as twenty-one precepts. Those taking the precept to abstain from sexual relations are considered "Brahmacari"
- Is considered a Buddhist lay minister, neither a lay person or an ordained Sangha member, but with all the responsibility and authority to conduct certain religious services, hold chaplainships, conduct weddings and funerals, and initiate Upasakas. In the presence of ordained Sangha, the Bodhicari will preferentially cede authority to Sangha members to perform religious rites and rituals.

After about 15 years of carefully grooming and selecting candidates, we have over 50 Dhammacari and around 20

Bodhicari. We believe the future of Buddhism in the United States depends on such a system of teachers and ministers.

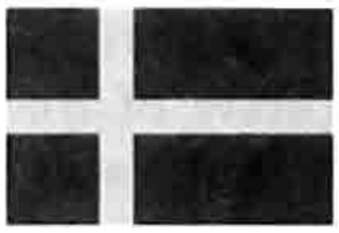
We are also developing a Dharma Shakthi training program for teenagers. This is similar to the Bar and Bat Mitzvah rite of passage ceremony of the Jewish religion whereby the teenager is acknowledged as leaving childhood and embarking on the path to mature adulthood. During the training period they receive instructions from the Buddha's teaching that will help them to navigate their way through the difficult teenage years and provide them with a sound foundation for their adult life.

## Conclusion

The question of genuine Buddhist "tradition," is a huge one, and one which every one of us Sangha members must confront for ourselves, but it is also important to the future development of Buddhist institutions in the West. We must feel confident enough to come to an agreement about what is essential to Buddhism and what is strictly cultural, otherwise Buddhism will never become established in western countries like the U.S.

Two thousand two hundred forty years ago, Devanam Piyatissa, the king of Sri Lanka, asked Arahat Mahinda whether Buddhism was established in Sri Lanka. "O great king," Arahat Mahinda replied, "the Sasana is established, but its roots have not yet gone deep." "When will the roots go deep?" asked the king. The Arahat Thera said, "When a son or daughter born in Sri Lanka of Sri Lankan parents becomes a bhikku in Sri Lanka, studies the Vinaya and Dhamma in Sri Lanka, and recites it in Sri Lanka, then the roots of the Sasana will be deep set." This is stated in the Mahavamsa.

Now we are facing this process in many countries, as Asian Sangha travel the world propagating Buddha's teaching. It brings the possibility of the end of suffering to more and more people. Asian-born Buddhist Sangha are an important element of this work, and have much to contribute. Indeed, Buddhism can hardly grow in the West at this point without Asian monks and nuns. Yet in order to take full advantage of this tremendous opportunity, we must be well prepared as possible so that we can minimize the obstacles, enhance the ability to be able to teach, and be prepared to pave the way for a Buddhism that is truly deeply rooted here in the West.



# *Buddhism and its Relevance to the World Situation*

Presented by

Ven. Kirindigalle Dhammaratana, Sweden

The present world is in a rapid development with its scientific and technological discoveries on the one hand and war and violence, tension and anxiety, and corruption and poverty on the other. This paper attempts to make an inquiry into selected aspects of this situation of the modern world and what contributions that Buddhism can generally make to any improvement on them.

## Can Buddhism solve every problem?

It is a misunderstanding that Buddhism addresses every issue of human problems. Buddhism guides us only to understand the way of suffering that human beings experience and the cessation of suffering. A human being could of course have many more interests and questions which Buddhism considers irrelevant. For instance, as the Buddha points out, when a person is shot with an arrow he or she might ask so many questions and says that he would not let others pull out the arrow unless they would answer all his questions about the incident, such as -Who shot me with the arrow? What is his caste? Is the arrow poisonous or not? What is the arrow made of? etc. All these questions are answerable but are they relevant in the context where the arrow is not pulled out, the wound becomes worse, and the victim is dying? According

to the Buddha what we should do is not to go on answering his questions but to pull out the arrow as soon as possible and treat his wound so that he would live.

## Suffering and the Way Out

The four noble truths consist of the core of the Buddha 's teaching. The rest of the teaching is peripheral, commentarial, and further explanations of the four noble truths. The whole of Buddhism deals with suffering and its cessation. Just as the ocean has one taste: the taste of salt, even so Buddhism has only one taste: the taste of deliverance (vimutti-rasa).

Addressing the monks in one context the Buddha says formerly and now that the Buddha teaches only two things: suffering and cessation. If there is anything that arises that is suffering, and anything that ceases that is also suffering.

Dukkham eva sambhoti, dukk-ham eva nirujjhati. It is suffering that arises, it is suffering that ceases.

The whole of Buddhist Philosophy is to teach and understand suffering and cessation. The two kinds of discourse that the Buddha preaches are:

1. Anupubbikathā (graduated discourse)
2. Sāmukkaṃsikadesanā (self exalting / self elevating discourse)

The former, i.e., Anupubbikathā refers to talks about morally important practices such as giving and virtue, generally common to any religions, as a result of which one will be born in the heaven and so forth.

The latter, i.e., Sāmukkaṃsikadesanā refers to the four noble truths.

The Buddha begins with anupubbikathā and that is the introductory talk, which makes one's mind receptive. It gradually prepares the background for the deliverance of what is distinctly Buddhism, the heart of the Buddha's teaching: sāmukkaṃsikadesanā. All Buddhist teachings, ontological or psychological, are included here, in the four noble truths, namely

1. The truth of suffering (dukkha-sacca)
2. The truth of the cause of suffering (dukkha-samu-daya)
3. The truth of the cessation of suffering (dukkha-nirodha)
4. The truth of the Path leading to the cessation of suffering (maggasacca)

If there is suffering it must have a cause. If suffering has a cause, with the removal of the cause suffering should come to an end. These four analyses correspond to the four dimensions that the science of medicine is concerned with, namely:

1. Pathology: the study of disease.
2. Diagnosis: the cause of disease.
3. Ideal: the health, or recovery from disease.
4. Prescription: the method or way used to cure disease.

However, Buddhism is concerned with mental health whereas medical science is concerned with physical health.

The method of approach to a problem from four major dimensions is the methodology that Buddhism suggests as an example for even the modern world with its spiritual and material deterioration.

Buddha's teaching is called 'an old medicine' (puranam añjasaṃ) because it cures a psychological disease called 'suffering'. Since it was he who prescribes it the Buddha was called 'a physician' (bhesajja-guru).

## What is suffering?

The term suffering (dukkha) itself does not bring out the whole of its meaning. Additionally, disharmony, unsatisfactoriness, dissatisfaction etc are used to explain what dukkha means. It is suffering when we are not in harmony with others or ourselves. So suffering means disharmony in any form. As long

as we are self-centred and governed by "I-ness" we undergo suffering.

When it so explains the first noble truth as suffering is Buddhism pessimistic? This question is answerable with a counter question: when it talks about ill-health or diseases. is medical science pessimistic? There is a logical sequence of the four noble truths. One leads to the other. If one understands one truth (with wisdom) one automatically understands the other truths as well. All the four truths are equally valuable and noble. It is not the suffering that is noble but the truth. Just as a doctor should understand an illness before recommending any treatment one should understand (pariññeyyaṃ) suffering.

## What is the cause of suffering?

The cause of suffering is taṇhā: self-centred desire, ego centred desire, centre of gratification. Everything rotates around self. Taṇha is analysed into three aspects in this context: kāma taṇhā (self-centred desire for sensual pleasure), bhava taṇha (self-centred desire for becoming) and vibhavataṇhā (self-centred desire against becoming) If suffering is everywhere that means the cause of suffering is also everywhere. The universality of suffering means the universality of its cause. The fact of suffering indirectly refers to man's imperfection. So, the cessation of suffering refers to man's perfection. There is nothing to prevent one if one begins with the second truth.

The second truth is that man is conditioned by the self-centred desire. The first truth then refers to the fact that therefore man suffers. Where does one find the four noble truths? To make them meaningful one should find them in one's own physical and mental experiences.

## Nibbåna, the Cessation of Suffering

Nibbāna (in Pāḷi) or Nirvana (in Sanskrit) means the cessation of suffering. i.e., the third noble truth. As mentioned earlier this is again a fact that one should experience within oneself. The path leading to this ideal is for one to follow, also within oneself. We suffer not because of a breach of any commandment. What Buddhism explains in brief is our present predicaments and the emancipation from them within ourselves.

Therefore Buddhism is free from speculations. Inward journey to understand oneself is the most important according to Buddhism. Then we know why we suffer.

Aren't there any pleasures in life?

Buddhism does not deny that there is enjoyment in pleasures (atthi kāmānaṃ assādo). However, Buddhism explains that there are disadvantages (bad consequences) of pleasures (atthi kāmānaṃ ādānavo). Moreover, there is a way out of pleasures (atthi kāmānaṃ nissaraṇaṃ). Thus Buddhism accepts that pleasures give enjoyment and bad consequences and that there is transcendence of pleasures. According to Buddhism pleasures are ephemeral; a constant titillation is necessary for keeping any pleasures. Happiness (sukha) has nibbāna as its highest point. If there are no pleasures in the world the Buddha would not have described nibbāna as the parama-sukha (highest happiness). The use of the highest happiness logically implies that there are lower levels of happiness. Buddhism, however, is not satisfied with the mere ephemeral pleasures. Suffering can manifest in many disguises. In order to eradicate it we need to understand suffering in all these disguises. We can see three levels of it according to the Buddha's definition of suffering.

1. "Birth is suffering, ageing is suffering, illness is suffering, death is suffering, sorrow and lamentation, pain, grief and despair are suffering." This is the general conventional understanding of suffering.
2. "To associate with the unpleasant is suffering, to dissociate with the pleasant is suffering, not to get what

one wants is suffering." This is another level of suffering which is more psychological. This aspect refers to various psychological problems such as greed, jealousy, animosity, anger, aggressiveness, delusion and so on.

3. "In brief, the five aggregates of grasping are suffering." According to Buddhism man is reducible to the five aggregates of grasping:

I. Material Form as an aggregate of grasping

II. Feeling as an aggregate of grasping

III. Perception as an aggregate of grasping

IV. Volitional Activity as an aggregate of grasping

V. Consciousness as an aggregate of grasping

These are defined as 'every thing' (sabbam) that one needs to investigate in order to understand suffering. These are also the 'world' (loko) within the human body with mind and apperception. In other words an individual is a process of grasping. Each individual clings to one's own aggregates. In reality, however, there is no grasper, but a process of grasping. It is a self-propelled process, an inner dynamism. There is none to operate the process. How does one grasp the five aggregates? It is in three ways that one grasps them as follows:

1. This is mine (Etaṃ mama).
2. I am this (Eso 'ham asmi).
3. This is my soul (self) (Eso me attā)

This is what is going on in our mind continuously. These are the three ways through which one identifies oneself with the five aggregates. Of these three 'This is mine' refers to craving, desire, greed (taṇhā). 'I am this' refers to conceit (māna), self-conceit (asmimāna). 'This is my soul' refers to wrong view (diṭṭhi) on oneself (sakkāyaditthi).

In this manner one tries to own the five aggregates, but one cannot control them because they are in a constant changing process. Of course one can control them relatively, but not in the absolute sense. What one cannot control one calls one's own. As a result one gets frustrated. It is this level of suffering that Buddhism explains. There is a conflict between one's desire and actuality. Therefore there is frustration, suffering at the core of one's experience.

In other words, causes and conditions of any unrest, disharmony or suffering regardless of age group, gender, class, caste or creed are based on anusaya latent tendencies such as *rāgānusaya*: sense gratification, *paṭighānusaya*: aversion, and *diṭṭhānusaya*: speculative view. (The Madhupiṇḍikasutta of the Majjhima Nikāya). The basic unwholesome roots are: lobha (greed), dosa (hatred) and moha (delusion). One's tendency to divide concepts into opposites and to get attracted by what one likes and repelled by what one dislikes: *piyarūpe rūpe sārajjati, appiyarūpe rūpe byāpajjati* as taught in the Mahātaṇhāsankhayasutta, the Majjhima Nikāya.

However much deceiving these defiling processes may be, Buddhism shows effective methods of overcoming all inner conflicts, disharmony and unrest as well as those outside. Most importantly the Noble Eightfold Path contains wholesome ways and means of overcoming disharmony and unrest internally and externally as shown in the Mahācat-tārīsakasutta: eg. *sammādiṭṭhim p'aham, bhikkhave, dvayam vadāmi; atthi, bhikkhave, sammadiṭṭhi sāsavā puññabhāgiya upadhivepakkā; atthi, bhikkhave, sammā-diṭṭhi ariyā asāsavā lokuttarā maggangā...* and the Vitakkasaṇṭhaṇasutta of the Majjhima Nikāya suggests a fivefold method of overcoming negative and unwholesome emotions which cause unrest: Making efforts to remove the unwholesome emotion

1. by cultivating an opposite thought, a wholesome one, and failing it.
2. by examining the danger of the emotion, and failing it,
3. by forgetting and not giving attention to the un-

wholesome thought, and failing it.

4. by stilling the thought formation of the unwholesome thought, and failing it.
5. by beating down, constraining, and crushing mind with mind.

We find two suggested alternatives for a youth to be successful: either to live a holy life or to acquire wealth.

acaritvā brahmacariyaṃ aladdhā yobbane dhanaṃ
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale[1]
"Those who have not lived the holy life, who have not acquired wealth in youth, pine away like old herons in a lake without fish".

acaritvā brahmacariyaṃ aladdhā yobbane dhanaṃ
senti cāpātikhīṇā va purāṇāni anutthunaṃ[2]

Those who have not lived the holy life, who have not acquired wealth in youth, lie like (arrows) scattered from a bow, sighing after things of the past'.

Until one reaches nibbāna, the fully enlightened stage one suffers from a variety of frustration and disharmony. What is wrong, however, is not the five aggregates but clinging to them. What one can do to be free from suffering is to reduce grasping gradually. Arahants and the Buddha have the five aggregates, but they have stopped grasping them.

## The Noble Eightfold Path and the Threefold Training Method.

| | | |
|---|---|---|
| 1. | Right Understanding | Wisdom (paññā) |
| 2. | Right Thought | |
| 3. | Right Speech | Ethical Conduct (Sīla) |
| 4. | Right Action | |
| 5. | Right Livelihood | |
| 6. | Right Effort | Mental Culture (samādhi) |
| 7. | Right Mindfulness | |
| 8. | Right Concentration | |

According to the Mahācattārīsaka Sutta of the Majjhima Nikāya Right Understanding. Right Effort and Right Mindfulness should follow each of the other links of the path. This shows that these wholesome links operate not only in a sequential order but also in a cyclical pattern. When one has attained full enlightenment by following the Noble Eightfold Path, a person as an arahant is endowed with ten wholesome qualities altogether: eight from the Noble Eightfold Path and the two following:

9. Right Knowledge (sammā ñāṇa)
10. Right Freedom /Emancipation (sammā vimutti)

The Buddha used the word 'right' because all these could also be 'wrong'.[3] It is through self-awareness, right understanding and free will that one can choose the right path and practice it. The path can be used for worldly or material progress as well as for non-worldly, supra-mundane progress, which will bring about freedom, peace and harmony from the minimum level to that of the highest. The entire progress is an attitudinal change. In other words. due to one's eradication of defiling tendencies a person will be more and more in harmony with ups and downs that a person faces in life.

As the teaching of the middle way shows us it is impossible for us to be totally independent or dependent. Various multidimensional causes and effects cyclically affect us positively or negatively. We live with various ups and downs such as gains and losses. praise and blame, honour and dishonor and happiness and sorrow. Our general tendency is to wish and expect the ups and to dislike and hate the downs. It is easy to get stuck in such opposites as black and white, plus and minus and yes and no. As we have a tendency to like certain things and dislike others our unmindful and naive minds

1. Dhp 155
2. Dhp 156
3. ANV 222

get distracted and misled to draw a line between sympathies and antipathies. Eventually we get caught up in a relationship of opposites created by the artificial boundary and excluded from true reality.

Being conditioned by our views, speculation, bygone experiences and many other concepts, we often suffer. Inferiority, equality and superiority have become complexes in us. Freedom, injustice, right and wrong and rights and duties, are a few concepts that most of us are stuck in and attacked by. Relying on somebody's partial view we are often misled.

In other words suffering is made up of many elements, such as greed, aggression, vanity, fear, jealousy, depression, frustration, delusion and physically imbalance conditions. As long as one hates these components of suffering the problem will remain unsolved. Independence from these depends on how skilfully one tackles them. If one offers the leadership to them and gets enslaved by them one will undoubtedly suffer from the consequences. However, if one truly reflects on them impartially and independently one will become 'expert' at suffering and the way out of it.

Drawing our attention to a simple process like inhalation and exhalation for a while can heal our hearts and bring us peace and harmony for a much longer time. A little smile on our face can benefit us much more than we imagine. But how to keep that little smile there will be a question for many.

When we are in a balanced mood it is important to prepare ourselves to face conflicts, although it will still be a different experience when we actually face them. Before going to bed every evening, for instance, we could sit a while with a half-smile on our face directing our smile to our breath. Let us be aware we are breathing in and aware we are breathing out.

It is possible that we could make use of the sounds around us, near or far, to notice our silence and stillness in relation to them. Let us relax our shoulders and let the air pass through our nostrils as we breathe. We allow the muscles of our chest and abdomen to be relaxed and free to rise and fall in rhythm with our breath. We maintain our half-smile and concentration on our breath for at least fifteen minutes. We may repeat this exercise when we wake up in the morning. This will be a healthy and healing practice for both mind and body. However, the relaxed and concentrated mind is subject to changing nature just like anything else. So, it is important to train our minds to accept this fact so that we can maintain peace and harmony in relation to all circumstances.[4]

Conclusion

The four noble truths show us an art of seeing multidimensionally: any forms of suffering and the way out of it in basically four ways as we discussed earlier. To repeat it in other simple words, for example, an analysis of a problem should include

1. the problem as it is.
2. the causes of it.
3. the solution and
4. the method.

These four aspects become fruitful only through another four respective processes of activities:

1. understanding.
2. eliminating.
3. experiencing and
4. following.

They are practically so interrelated that one cannot fulfil each of them separately. For example the fourth of the

4. Cf. DN II 291; MN I 56, 425, III 82

four noble truths, the method begins with right understanding which means the understanding of the four noble truths, in other words the understanding of a problem in its all directions, conducive to peace, harmony and happiness of oneself and others.

Right in this context means to be morally skilful and wholesome. The method or path consists of eight aspects i.e., right understanding, - thought, - speech. - action, - livelihood, - effort, - mindfulness and - concentration. This is a well-planned and wellpractised method that the Buddha recommends for any person for the sake of insight. moral values and healthy development of mind in a gradual and cyclically interdependent manner. Right understanding, right effort and right mindfulness are inseparably connected with the rest of the aspects. For example, when we understand things open-mindedly we think in the same manner. According to how we think in a right manner we speak and activate ourselves in the same manner and so on. It is important to note that the whole noble path works as a cyclically correlated network.

A problem or any form of suffering sounds pessimistic. However, the true understanding of suffering enriches us with insight and compassion towards those who suffer. The middle way consists of transforming the aspects of suffering into insight and confidence. Once we break the cycles of suffering we can start a new cycle of transcendence and transformation.

The origin of a flower is almost inconceivably subtle. Many kinds of dirt and rotten stuffs become compost where a plant grows well. A whole series of process is required to create beautiful flowers. When we begin to realise our suffering this realization itself constitutes a healthy turning point, giving rise to confidence (*saddhā*) which makes us joyful (*pāmojja*). This positive process continues cyclically, improving in us the qualities of rapture (pīti), tranquillity (passaddhi), happiness (sukha), concentration (samādhi), knowledge and vision of things as they are (yathābhū-tañāṇadassana), as well as disenchantment (*nibbidā*), dispassion (*virāga*), emancipation (*vimutti*) and knowledge of destruction of defilements (*asavakkhayeñaṇa*).[5]

To follow this path one does not need to wait for a free time. Mindful awareness of one's day-to-day experiences and reactions helps one to develop insight. When true insight develops one becomes more and more openhearted and one feels for one's own as well as others' suffering out of true love and compassion. Just like a mother who does not disregard her child when it encounters difficulties, one can train oneself further to understand others' weaknesses and mistakes.[6] When one experiences success one can develop qualities of joy and appreciation, regardless of whether the success is one's own or someone else's - instead of envy and self-assertion. When one sympathises with weaknesses and appreciates healthy development, one lives in harmonious relations with others.

A well balanced and harmonious mind is compared with a lotus flower that grows in the muddy water of a pond, blooming beautifully, raised above the surface, beautifying its surroundings and giving nectar to bees, butterflies and such other insects. So, a human being who lives in a society full of problems can shine forth, uplifted by peace, harmony and true values of moral cultivation.[7]

What the Buddha taught along these lines two thousand five hundred and more years ago is not bound by time and space. This teaching is universally applicable, ethically edifying and practically useful regardless of class, caste or creed. There is no doubt that every openhearted intelligent person would recommend Buddha's teaching as a cognitive therapy for depression in addition to its other practical values.

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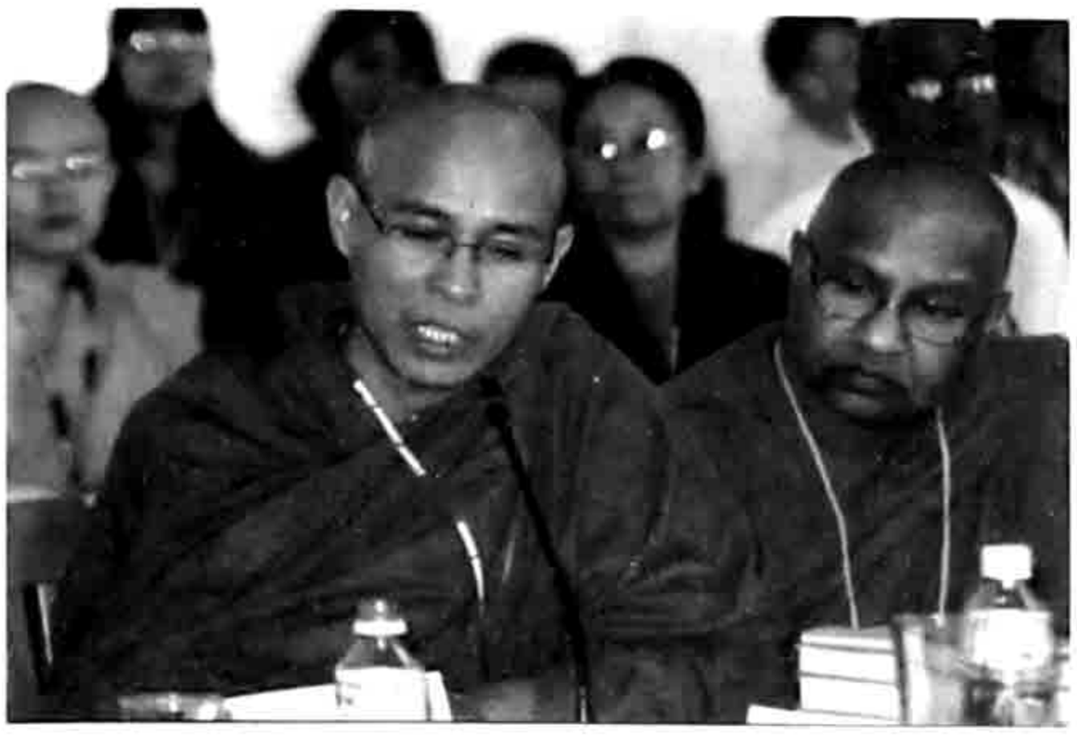
5. SN II 30-1.
6. Sn 26.
7. The simile of lotus occurs in several contexts of the canon.



Mr. Chairman,

The Most Venerable Senior Monks,

The Distinguished international delegates, guests,

Please allow me to extend my warmest greetings and brotherly goodwill to all of you who have come from various countries to attend this conference. I also would like to take the occasion to express my profound appreciations to all those who have organized and sponsored this momentous event.

This Summit is a special occasion for all Buddhists, a joyous experience and a wonderful opportunity to meet each other, to make friendships, to renew our brotherly goodwill, to share our thoughts and views regarding Buddhism and its future in the rapidly changing society of twenty-first century.

I fervently hope that this summit will provide a chance to forge unity among international Buddhist community as a whole, promoting a warm feeling of fellowship and brotherhood.

In fact, Unity of the international Buddhist Community, finding common ground and working together to achieve common goal of promoting and perpetuating Buddha's teaching for the future generations is a matter of great importance to all of us.

Lord Buddha, being perfectly enlightened and greatly compassionate, taught the great messages of peace, freedom, compassion and humanitarian good-will toward all beings regardless of any social stature and religious beliefs. He envisioned a world where every living creature can live in peace, harmony and freedom. Throughout history and for many centuries, his wonderful message spread to different parts of the world peacefully, ennobling many lives and enriching human society in many ways.

However, the world today sees a growing trend of turmoil and dramatic changes. Due to wonderful technological advances, we are living in a highly globalized society where we become increasingly interdependent and interrelated to each other. The events happenining in a distant corner of the world can affect anyone regardless of race or religion. In a constantly changing time and society, no one can stay aloof nor be overly complacent assuming that the course of changes occuring in the world can not affect us. We must be fully prepared to face the challenges of changing times and globalization.

In my humble opinion,this clearly shows that international Buddhist community urgently needs to be more united and more progressive in drawing up suitable plans, adopting effective strategies and working together to promote Buddhism and to protect it against religious hegemony in the world.

As regards the promotion of Buddhism, it is very much apparent that the traditional concepts and practices in spreading Lord Buddha's teaching are not up to the changing trends of today's society. More flexible and socialy engaged methods along with the traditional services are required. This doesn't mean we need to secularize The Holy Teachings of Buddha and missionary services. What I am trying to say is that there is an urgent need of a new and viable approach in matters of spreading the words of Buddha, caring and helping fellow Buddhists at large.

This can be done within a solid framework of important principles of Buddhist teach-

ings and progressive adaptations of modern missionary enterprise widely applied by international religious community. This includes a wide range of projects such as religious education combined with secular education, missionary training, different kinds of multipurpose community services aimed at promoting social wellbeing, community-centered outreach programs, mobilizing all available resources and sustained cooperation among various groups and organizations. In addition, it is also very much necessary to instill brotherhood feeling, missionary zeal, a spirit of selfless sacrifice and service into the minds of monastic and lay community as a whole.

One more important issue to consider is the alleviation of poverty. In a society where poverty is rampant, moral values and faith are very much weakened. Being poor, people will turn to any available source of help. Thus, it will further worsen by material enticement and other external temptations. While the role of religion is to provide spiritual guidance and wellbeing to its adherents, we can not neglect the fact that material wellbeing is also every day reality and a daily neccessity for survival of human existence. Helping poor and needy, doing community services are significant aspects of love and compassion taught by Buddha. It is not against the tenets of Buddhism. In fact, it is an important part of promoting and protecting Buddhism.

The missionary service and promotion of Buddhism is not a responsibility of monastic community alone. It is indeed the collective responsibility of everyone. What we need to do now is to broaden our outlooks regarding this. Missionary enterprise in comtemporary perspective, is a wide subject which covers every phase of life in the human society. But therefore, I have outlined only a few important things in my presentation.

Now, please let me briefly present the topic of protection of Buddhism.

In a highly globalized and pluralistic society, we have to prepare to face unprecedented challenges by making correct evaluation and objective assessment on the current situations and possible scenarios. Nobody nor any religious community is immune from the effects of prevailing circumstances and changing times. If a society ignores possible consequences and remain passive, it will not survive the changing times. As a result, it will gradually fade into irrelevancy and oblivion. Since very early years in my life, I have learned that the survival of a society greatly depends on its ability to adjust to changing times with unchanging principles. This is very much true and undisputable. We, as Buddhists, have to protect against the trends of changing times by making necessary adjustments, at the same time upholding important principles. Human society is like a frontier where the smartest, the brightest, the most aggressive and the most united ones will take over the least smart, the weaker ones in the long term.

The protection of Buddhism, therefore, may take many forms using various ways and means. The most effective method is to strengthen and promote the level of understanding of Buddha's teachings, faith in the Triple Gem, sustained commitment to Buddhist teachings and mutual cooperation and support among various groups and people in matters that can affect Buddhism and wellbeing of Buddhist community in general.

There is, among some poorly-informed people, a widely held misconception that Buddhism and Buddhist teachings can be perpetuated by merely having more temples, more religious monuments and doing more traditional things. This is totally incomplete notion which needs to be corrected. In support of this, I would like to quote the an important statement recorded in the Maha Parinibbana Sutta commentary:

"Even a thousand temples like the size of Maha Vihara temple, a thousand pagodas like Maha cetiya pagoda cannot make Buddha's teachings to last longer". It means that although material support and religious monument are necessary to some extent, they cannot play critical role in perpetuation of Buddhism.

As a matter of fact, Buddha's teachings can only be perpetuated by following His teachings in our daily life. So, it is

incumbent on everybody, from generation to generation, to learn, to practice and to perpetuate Buddhism. ***This will serve as a kind of self-perpetuating process.***

**In the administrative sector, some modern initiatives and appropriate regulatory measures will be helpful. One among them is devising legal procedures that can safeguard and maintain religious identity such as birth, marriage, novitiation and ordination to be duly officiated and relevant documents issued forthwith. Like in some countries, certain laws and regulations should be considered to protect the best long-term interest of Buddhism, for example, anti-proselytizing law, formulating legal procedures in the formation and operation of religious organizations along with effective statistical management and necessary funding.**

**In the community sector, creating special funds to offer multi-faceted support and assistance in areas of urgent need,organizing support groups and quasi-social,quasi-religious institutions to offer necessary service and to promote unity.These tasks, although it might seem too secular for some people, should be part of protecting Buddhism from a modern perspective. In short,finding ways and means to protect Buddhism is an ongoing process. It should be carried out depending on time and conditions of ever changing society.**

**To sum up,the best promotion and protection of Buddhism is to fortify ourselves with profound faith, dedication, mutual good-will, brotherhood spirit, readiness to sacrifice and unwavering commitment to Buddha's teachings in our heart as well as in our actions. These are the integral qualities required in the important process of promoting and protecting Buddha's holy teachings.**

**In conclusion, I would like to express my sincere hope that this summit will bring about not only fruitful discussions among us, but also more realistic and far-reaching actions to promote and protect Buddha's teachings for the coming generations of the world.**

May the power of Triple Gem bless you with peace, happiness and freedom.

May the light of Holy Dhamma shine forever in the world.

**Thank you**

**ASHIN THITZANA U.S.A.**

# The Relevance of Buddhism and Present World Situation

Presented by
Ven. U Naradabhivamsa
USA

Venerable Maha Sangha, Ladies and Gentlemen !

I am so happy to be here with you and to have a chance to present you my Dhamma article "The Relevance of Buddhism and Present World Situation."

Very often I have heard the sayings, "Religion makes people more polite." It is so true, because a lot of people in this planet don't fully understand how to control and eradicate their mental pollutions, such as greed, hatred and delusion. People are so crazy; they want to be the most powerful; they wish to be the richest in this world; they want to possess political power among human beings. They cannot govern their unfair desires with religious principles even though they have religious sense.

Therefore in this scientific age, they are making different kinds of wars. As a consequence, thousands of people die, a lot of properties are scratched and ruined; people are out of business; children go off to school and they become dull. The world is becoming gloomy. These are bad visions of wars. It is just now happening in Iraq. Why must it be so?

Is it because of religion? No. I am so sure that it is because of the government which belongs to science. How much does the government obey religion that point out that we must respect the right to life? They just ignore it and want to make a monopoly. We are human beings who are very astute. Therefore it is very important to trail the code which

is conducive to the welfare of oneself and other as well. If so, the world will be better developed from generation to the next.

In this scientific age, the relation between science and religion is so essential for the welfare of the world. Without having religious ethical standards, science belongs to danger to all creatures. The role of science is to make newly discovered material prolonged and increased, but not declined for the interests of the nation. Science searches for impersonal knowledge, but religion can infuse science with moral restraint and humility.

The scientists will never stop functioning for their research with technology; however it is quite important not to produce the caustic basics. In this context religion especially Buddhism will remind them not to produce vicious rudiments. So a part of Buddhism is very central in order to avoid jeopardy. The materials of world will not be grown without science while that of the mental culture will not be developed without religion.

One religious example that affects society is seen in the Buddha's teachings. The Buddha said, "Love all just like a mother loves her own child at the risk of her life."[1] This teaching is so similar to the Christianity's. The Bible said, "Love your enemies."[2] If these teachings can be followed by all, there will not be any war, enemies, and revenge in this globe. As a consequence, scientists or government will not need to produce nuclear bombs, weapons or any other destructive elements; however in an actual sense it is much harder to go after. So said a Burmese's saying, "Talking is much easier than doing." Therefore we need to prove respect for all practically and virtually. If we are really willing to trail it, it won't impossible to do so.

Another sense to promote the human foundation can be viewed in Buddhism. It is doing insight meditation. As the Buddha had taught us in Anapanasati sutta, we need to focus our mind on any one of meditation objects, such as breathing in breathing out (Anapanasati meditation). Whenever we contemplate on this object, our mental problems truly begin to run away. It is essentially necessary to do so individually for everybody. These evil mental tendencies caused to crime, terrorism, and war in this the human race can be wiped out by only this meditation. The more we put into practice it, the purer become our mind. As long as our minds become purer, there won't be any type of confrontation and felony in this world.

Therefore the function of science in the world and Buddhism must be together and go by hand in hand. So Benjamin Franklin said, "Scientists have used religious ideas in developing their scientific models."[3] As result of both, there will be a great and holy world where we will be happy to live in.

May all of you and each of you be happy and peaceful forever in this world!

Thank so much,

With much metta
Ven. U Naradabhivamsa.
U.S.A
12/2/2004 4:23:58 PM
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1. Karaniya metta sutta p 36
2. Christianity on trial p 4
3. Charistianity aiding the development of science by Ben Clausen

# Relevance of Buddhism and present world's situation
# Relevance of Buddhism to Global Environment

Presented by
Ven. Dr. Ashin Thoundara (Lumbini)

Most Venerables & Friends in the Dhamma,

It gives me immense happiness to convey a message to World Buddhist Summit in Yangon today.

First of all, I would like to offer sincere words of appreciation to WBS officers and members of the congregation for this conference opportunity. Especially, for those who have been working hard for the administration to plan and deliver the program in Yangon today. My heartfelt thanks to their efforts, hospitality and sharing.

Dear Venerables & Friends in the Dhamma, we are living in a world of deceit, conflict, fear of war and destruction of global environment. This is the result of man who wants to fulfill his own desire and ambition only.

How to be free from such moral decline, physical and mental sufferings have been ceaselessly discussed and guided by Buddhist Patriarchs, experienced teachers and advanced scholars.

In the spirit of sharing my viewpoint in the relevance of Buddhism to the present worlds situation, I'd prefer to discuss the Buddhist relevance to global environment. There are five factors that form the human society e.g., environment, economics, politics, society and religion. Of which environment is of the most significance. Without environment, there is noneexistence of the other four.

The rapid growth of modern technology and industrialization has been an alert to global environment. Ecological imbalance caused by man's irrational behaviour has become a powerful challenge to man's very survival. Depletion of atmospheric Ozone Layer has been a major topic of discussion today. Factories, motor vehicles, aircrafts and various machineries are polluting air by the emission of carbon monoxide and hydrocarbon plus numerous chemical wastes into the air. Consequently, harmful radiation of ultraviolet rays emitted by the sun reaching the ground through the depleted Ozone Layer influences the living organisms in many respects. Radiation of ultra-violet rays will result in melting away of glaciers on earth, and consequently, some regions of the earth will submerge in the sea. Warmth over the globe will be higher and tropical forests will be burnt.

Various solutions have been suggested by scientists and have been carried out by authorities to save the earth from this environmental crisis. Such as reducing dumping chemical wastes into air and water; educating inhabitants of friendly attitudes towards environment through various means of the media; encouraging consuming organic products instead of artificial ones, etc... Above all, one indispensable measure is preservation of forests and afforestation, which is also found of great importance in Buddhist canonical scriptures.

Three major events of the Buddha's life: Birth, Enlightenment and Demise took place in the open air under trees. More often than not, the Buddha advised the monks to associate forest glades and foot of trees in their meditational practices. Delightful, serene atmosphere in natural environment was considered an incentive for spiritual

growth.

The Buddha's concern on trees and forests is highlighted in the Vanaropa sutta of the Samyutta Nikaya. When it is said that planting of gardens (Aramaropa) and forests (Vanaropa) are meritorious acts bestowing days and nights. Evidently, the Buddha was considerate of the utilitarian aspect of trees and forests. In the Dhammapada, the word "vana" and forest has been used by the Buddha as a pun; which can be meaningfully applied to present world context:

**Cut down the forest of passions but not cut real trees. From the forest of passions springs fear" DMP. 283**

The irony is the present world is engaged in cutting down trees thereby eliminating forests. What actually should be done is to cut down the forest and brushwood of passions in oneself, which can keep on hindering one's intellectual and spiritual growth. When passions are cut down, one would not think of cutting down individual tree in a forest of trees, because it is driven by passionate desire that one cuts down trees. Therefore, the moral is, "Don't cut down trees but cut down desire".

Monks are prohibited in the Vinaya to cut down trees, citing the popular belief that trees are living organisms. The Buddha laying down the rule in question explains: "How do you Foolish Men, cut down and cause to cut down trees: indeed, people are under the impression of tree having a life" Just as much as the dog, or the ox, or the cow, or the horse, trees silently serve man, providing him with many of his requisites. Besides plants at daytime absorb carbon dioxide which we exhale and purify surroundings by emitting oxygen which is vital for life. Accordingly, cutting down of trees by a Higher Ordained monk is laid down as an offence of "expiation".

Buddhism considers that cutting down of even a branch from a tree, which provides shade is an act of ingratitude. It is recorded in the scriptures, the first example set by the Buddha in the second week after His Enlightenment is the demonstration of his gratitude by gazing at the Bodhi tree with unwinking eyes, as it provided Him with shade and protection from baking summer of the month of May.

The Khuddakavatthukkhandhaka of the Cullavagga Pāḷi specifically prohibits setting fire to forests: "O, monks do not set fire to forests. Whoever sets fire to forests commits an offence of Wrong doing".

Jataka tales such as Kusanala Tacchasukara etc, speak of the utilitarian value of trees for man's survival. King Ashoka following the teaching of the Buddha prohibited setting fire to forests by royal decree in the Rock Edict 5 and planted trees along the roads in order to provide shelters to travelers.

Indeed, the problem of environment pollution known to us today was not known in India in the 6th century B.C. It is inherited to the present world by modern technology and industrialization. Since Buddhist's approach to natural environment and man's relation to nature as depicted in the Buddhist canonical scriptures are conducive to create a congenial atmosphere, life on earth, it seems that Buddhism is throwing a flood of light in solving the problem of environmental crisis. In keeping with ecological observations, Buddhism cultivates a friendly attitude towards nature and looks at the relationship of plants, animals and people to one another in the angle of friendship and harmony.

Obviously, Buddhism recognizes goodwill and compassion towards all living beings. Such a person would not think of harming another. Moreover, the thoughts of loving kindness that Buddhism teaches would not permit anyone to engage in hazardous venture like environmental pollution.

Finally, may I pray for power of the Triple Gem, especially the power of Lord Buddha to spread his radiance to you, all the Buddhists who come together in Yangon today.

May the teaching of Lord Buddha Vacana reach over the World. May all of you be happy and get the true peace in present life.

# DHAMMA PROPAGATION MODERN INDIA A HOLISTIC APPROACH

presented by
Venerable Acharya Buddharakkhita
Founder President, Mahabodhi Organizations, Bangalore, India and
read by
Venerable Bhikkhu Sanghasena, Executive President, Mahabodhi Organizations

I feel pleasure to express few words of thanks to the members of the organizing committee of the world Buddhist Summit at Yangon and for giving me this privilege to speak on the august gathering. I heartily congratulate and my best wishes for the deliberation. The Lord Buddha propounded more than two millennium ago of the two most essential teachings i.e. Karuna & Maitri. Indeed the Karuna works from within and without and outward for the welfare and peace of others, while Maitri (Love) is the most powerful neutral force, universal in nature, and a good will towards all. If we can develop these two most powerful inner weapons in every individual in the society, it will work certainly and unremittingly as a medium for universal lasting peace. Perhaps at no time in the past history was this message of peace more needed for suffering and distracted humanity than it is today.

## I. Propagation

There is no one single approach, which can comprehensively serve the cause of the revival of Buddhism in the land of its origin, India. Particularly under modern conditions, the approach will have to be a multidirectional one.

As it is, modern India is multi-cultural, multi-linguistic, multi-religious, multiethnic and pluralistic society. As a result these different factors have contributed to divisions and mutual animosity. Yet the Pāḷi Tipitaka and its commentaries clearly show that Buddhism exerted a powerful uniting influence that practically abolished all the prior divisive social structures. As a result peace and prosperity prevailed for more than a thousand years. Only after the decline of Buddhism the animosities and internal conflicts returned. From this historical evidence it is clear that under modern conditions only Theravada can successfully meet all the challenges that lie ahead in reviving Buddhism in India.

Unfortunately, there is a tendency for propagating sectarian Buddhist teaching by various Buddhist groups, including the so called Neo Buddhism, a politicised version of

Dhamma which makes matters difficult for a genuine Buddhist revival.

II. Holistic Approach

Since 1956 when the Bangalore Maha Bodhi Society was started various approaches were applied; some did not work, some worked very well. A list of these tested ways are as follows:

Conducting:

1. Buddhist meditation centers
2. Buddhist meditation in schools
3. Meditation retreats, sessions, lectures etc, to as wide a circle as possible under the guidance of competent Buddhist teachers.
4. Weekly or 10 day Pabbajja retreat programs, particularly, for newly inducted generates a much-needed respect for Buddhist monastic life.
5. Buddhist schools, to impart Buddhist Character-Building education in combination with existing secular curriculum.
6. Buddhist humanitarian service programs
   a. Hospital dana service programs
   b. Students health check up programs
   c. Slum health care programs
   d. Buddhist hospitals based on the Buddha's teachings of universal compassion
   e. Old age homes
   f. Mobile Clinics to serve rural people
7. Buddhist publication services
   a. Monthly magazines
   b. Tipitaka Texts and translation in Indian and Roman scripts
   c. Authentic Theravada Buddhist literature

A combination of all these services does go a long way towards efficiently propagating the Dhamma in India. In fact this model can be adopted everywhere in modern world.

III. Buddhist Monastic Training Program

Mahabodhi Monastic Institute (MMI) trains novice monks, Samaneras. In India today the MMI is the only one of its kind training more than 130 young monks, with a teaching staff of 20 monks. A class consists of no more than nine students to enable teacher to give personal attention. This is an intensive monastic program following the Patimokkha as strictly as possible under modern conditions. These young monks are drawn from all over India belonging to a wide variety of ethnicity and language.

Once they are trained and become upasampanna Bhikkhus, their future roles are so designed as to replicate the above multidirectional approach. They will spread out all over the Indian subcontinent and propagate Buddhism under the best local conditions without compromising the Dhamma in any manner.

In the name of acquiring modern knowledge lots of monks from different Asian countries have been coming to India and studying in secular colleges and universities. With very few exceptions, most of these student monks tend to compromise Theravada teachings and practices, just to fit in with the so-called secular society.

Nearly 50 years of experience in Bangalore has convinced us that there is no need for compromising the Theravada way of living and teaching the Dhamma with the so called modern way. What is required is determination and sincerity based on the principle of Nekkhamma-renunciation.

IV. Buddhist Education Program

In the age of information,

education has become carrier-oriented, which means it is aimed only at economic security. Education has to deal with life itself, which includes economic, cultural and intellectual aspects. That is to say, it is a means for building character, which promotes both standards and qualities of living.

The Buddha said; Just as a great rain-cloud brings about the growth of all kinds of crops for the prosperity, well being and happiness of the populace, even so a virtuous person endowed with intelligence and moral integrity, brings about the growth of all good things of life, necessary both for material prosperity and spiritual progress, thus leading to true happiness-Nibbana.

When a person is born and brought up with right type of character-building education, the whole world is benefited. A person of character brings happiness to all parents, relatives, friends, colleagues and subordinates. Even the ancestors are benefited by the meritorious deeds of virtuous persons. The Maha Bodhi Society Bangalore has been promoting character- building educational programs for about half a century. Those programs aim at a synthesis of both standard and quality of life. This means an educated person should not only be cultured and refined in taste and endowed with intelligence, but should also have a keen sense of moral and spiritual values coupled with pragmatic approach of life. At present more than 1200 students are studying in Mahabodhi school and nearly 700 students are living in the hostels all over India.

We the Buddhist people of India are deeply grateful to the Buddhists of Myanmar who have preserved the original teachings of the Buddha with utmost sincerity and devotion not only in the form of books and oral transmission but by actually living the pure life of Dhamma as taught by Lord Buddha. The noble teachings of the Buddha, which was originated from the land of India, has unfortunately disappeared and lost from its land. Fortunately today once again, through the compassionate work of the many great venerable master of Dhamma and mediation such as Most Venerable Nyanissara,, renowned Vipassana Meditation Master S.N. Goenka,, most eminent teacher Acharya Buddharakhita and many others, the precious teaching of Lord Buddha is coming back to India and also spreading all over the western world.

It is very significant that the World Buddhist Summit is being held in the most beautiful Buddhist land of Yangoon. I once again express my thankful to the Burmese Government and the organizing committee for organizing this summit and giving us an opportunity to participate in this summit and to see this holy Dhamma land, where the jewel of Buddha Dhamma is still shinning brilliantly like a sun and moon in the purest form. I do hope that this historical conference will strengthen the continuation of the promotion and propagation of the noble teachings of the Buddha for peace, progress and prosperity of the world.

Human life is a rare privilege; let us make the best of this precious opportunity for the peace and happiness of all. May all of us who have gathered here be blessed with good health, long life, and all the good conditions to bring love, compassion and truth to the suffering humanity in full capacity. My loving thanks to you all. May you all be happy and well.

Thank you all.

# Protection of Buddhism

**Presented by Ashin Nanaloka**
**NY, USA**

**Respected Bhantes and distinguished guests, I am extremely happy to have this opportunity of paying respect to all of your from all of the countries of the world on this day in my mother land of Myanmar. As a Myanmar Buddhist monk, I take great pride on this occasion of Buddhist summit and I am very grateful for this opportunity.**

Today, I would like to focus my presentation on the topic of Buddhist education and protection. This issue is extremely important to me. As a Buddhist monk, I am a product of the Buddhist educational system. I know firsthand that it is an excellent system that has served us well in the past. At the same time, as monks living in a global, networked world in the 21st century, we face new challenges. If we want to continue to have a leadership role in the spread and protection of Buddhism, we need to revitalize and update our Buddhist educational system. This is, I believe, the only way that we can survive the changes facing us now.

In my opinion, a modernized Buddhist Education system should be introduced to develop Buddhism for today's world. There are six recommendations that I would like to present today to improve the educational system for monks.

My first recommendation focuses on the content of our current Buddhist curriculum. As monks, our understanding of Buddhism begins with our knowledge of the concepts, or Pariyatti. It is the foundation upon which our practice is built. These concepts lead to our practice of Buddhism (Patipatti), which, in turn, leads to our realization (Pativedha). If our knowledge of the concepts is incorrect or limited, then our practice, in turn, will also be incorrect and limited and, as a result, we may not be able to reach our ultimate goal of realization, or Pativedha.

Thus, I believe that understanding the concepts of

Buddhism is the keystone upon which our education rests. Therefore, our educational system must provide its monks with as broad and deep a foundation of Buddhist teachings as possible. The best way to do this, I believe, is by teaching all of the Buddhist texts, (the Tipitaka). I believe that it is important that we teach as much of the Tipitaka as is possible. Currently, there are many places that only teach selected parts from the Tipitaka. Though this may be expedient, it, ultimately, jeopardizes our practice, which is turn may jeopardize a monk's ability to achieve realization. There is a saying in America that "a little knowledge is a dangerous thing" In this case, I agree as I believe that we can only have the Right View ( or Sama Ditthi) through a complete knowledge of the teachings of the Buddha. My first recommendation, consequently, is that we teach as much of the Buddha's Dhamma (Tripitaka), as possible. It may not be easy to do this in other countries. In Myanmar we still teach all of the Tripitaka and our system could be used as a model in other countries.

My second recommendation is that we use the language the Buddha used in his teaching. We have received his teaching though the text as Pali. There are three reasons why I think that we should learn the Buddhist text in Pāḷi, First, learning the texts in Pāḷi will give us a more accurate and aligned understanding of the Buddhist concepts as taught by the Buddha himself. Second, using translations open up the teachings of the Buddha to greater misrepresentations and misunderstandings. In translations, our understanding of the concepts depends upon the ability of the translator—not on the actual spoken words of the Buddha himself. Third, translations may also limit the scope of meaning presented by the Buddha. For example, the word Dukka is frequently translated as "suffering." In fact, the meaning of the word as given in Pāḷi is "unsatisfaction with." The difference between "suffering" and "unsatisfaction" is significant. Another example is the translation of the word Pāḷi term "kamma," which is most frequently translated as "cause and effect." In Pāḷi, the meaning of the word is given as "violation," which has a different meaning. In fact, the term Dharma itself has ten different meanings, depending upon the time and place of usage. From these examples, we can see that the use of translations increases the possibility of misunderstanding the original meaning of the teachings of the Buddha, which is turn, may prevent our realization as monks. Consequently, I believe, that we must always begin our studies as monk in the original Pāḷi Buddhist texts to be sure that we understand the teachings of Buddha in the way that he wanted us to know and practice his Dharma. Only in this way will we monks be able to protect the Dhamma and help in teaching it correctly to the lay population.

This is not to say that one cannot understand Buddhism from translations. However, for the monks, it is most important to use the Pāḷi Buddhist texts. It is the most accurate account that we have of the Buddha's words and their meanings.

My third recommendation is that English be included in the educational curriculum. Buddhism has always been practiced in the East. Now it is becoming popular in Western countries. As monks, we have the responsibility to spread and protect Buddhism- not only in the East, in our motherlands, but also in the Western countries. If we do not do it, someone else will. So we must be responsible to see that Buddhism is correctly taught in foreign countries.

This is the main reason that I am suggesting that English should be included in the curriculum of Buddhist education. English is the language of international communications. Therefore, if we as monks want to have a voice and a role in shaping the future of the world through spreading the teachings of the Buddha, we need to be able to speak English fluently.

Fourth, one way for us to protect the Dharma is by taking a leadership role in teaching Buddhism in the Western world. That means that in addition to learning English, we must also learn about the culture, geography, and history of the world. This is the only way that we can be respected as teachers in the Western world. They learn about us and we need to learn about them.

Fifth, we also need to learn about science. Buddhism is very scientific. Many scientists are now studying the relationship between Buddhist meditation and its effects on the body and mind. Also there is great interest in the answers that Buddhism has for the scientific questions about cloning and stem cell research. To answer these questions, we need to know both modern physics and chemistry in addition to Buddhism.

My sixth, and final, recommendation is that computer science be included in the curriculum. As I said at the beginning of my presentation, we live in a global, networked world. Communication technology is highly developed and advanced. We as monks need to be able to communicate with each other all around the world through computer technology. Everyone in every country now uses a computer for professional and personal use and we as monks need to be able to do the same.

To summarize, first, it is important that monks' education begin with a deep and accurate understanding of the teachings of the Buddha, which are my recommendations for teaching the Tripitaka and teaching the texts in Pali. Second, we as monks need to be leaders in spreading and protecting Buddhism in foreign countries. Therefore, my recommendations that we learn English, geography, and history. Third, to meet the challenges of scientific research, we need to know about physics and chemistry. Finally, to communicate with the rest of the world, we need to be proficient with computers.

At this time, I cannot say how we should go about implementing these suggestions. The first step, I believe, is for us to discuss these suggestions and all agree that they are very important. After that, we can begin to plan how to make these changes. I believe that these changes need to be done in collaboration with all of us, including governmental and non-governmental organizations. There is unity and strength in our working together for one dream. I hope that this World Buddhist Summit will be the beginning of our success in building a Buddhist educational system that supports both our individual knowledge and practice as monks. And supports our becoming leaders in the spread and protection of Buddhism in foreign countries.

Once again, I humbly thank you for this opportunity to speak and share my ideas. May the sublime Dharma prevail in its pristine purity.

# Teaching of Buddhism and Western Psychology, Religion, Philosophy and Science

Presented by Frans Goetghebeur
President of the Buddhist Union of Belgium (BUB)
Cofounder of the National Buddhist Unions of Europe (NBUE)

First of all, I would like to thank the organizers of the World Buddhist Summit of Buddhism. It is in my capacity as president of the UBB that I accepted to participate, and to propose to you a few thoughts which are the results of 25 years of experience in a domain of a movement which is still in process and ongoing at this moment and what is commonly called the meeting of Buddhism and the West. Actually, one could immediately ask who is meeting who here ?

**Section I Stagnating of distorting forces**

In the first section, I intend to evaluate the extent to which the teachings of Buddhism are stunted by stagnating forces both in the East and West. The way Westerners are learning Buddhism is determined by a projection of thought structures, fears and despairs by the West itself on a reality which still appears to them ungraspable, legendary, strange and extraordinary and not only for romantic dreamers. Even great philosophers like Hegel are opposing East to West, baptizing the West as heroic, fond of liberty, creative and dynamic, taxing the East with being aggressive, despotic, stagnant, unchangeable and narcissistic ! Some link to it the opposition between masculine reason and feminine fantasy, materialism and spiritualism. An imaginary West thus verging on phantasms about the East! The "other" seems to be imagined before being perceived !

In the book Le culte du neant Roger-Pol Droit has amply illustrated how the Europeans who dealt with Buddhism did nothing but talk about themselves: they presented Buddhism as a degenerated Christianity, a popular belief or an esoteric escapism, depending on whether or not one wished to disavow it for certain reasons; or they considered it as an ideal of purity, clarity or an intelligent atheism, once one has found reasons for defending it.

Batchelor expresses it as follows: "European advocates of Buddhism, from Schopenhauer onwards, have always been impressed by the compatibility of its doctrines with their own way of seeing the world. Kantians saw the views of Kant in Buddhism and Logical Positivists saw Bertrand Russell's, just as today Deconstructionists behold the enravellings of Jacques Derrida. Within the last hundred years the teachings of Buddhism have confirmed the views of Theosophists, behaviorists, fascists, environmentalists and quantum-physicists alike".

Academicians and, especially, sociologists of religions, often would like absolutely to recognize the confirmation of their theories on the religious phenomenon in general or Buddhism in particular: the success of Buddhism according to their view correspond to the number of deceived Christians.

I know, by experience, having seen thousands and thousands of people since all those years, that the truth is elsewhere. Apart from all these projections, ignorance about the internal coherence of the Buddha's teachings risks also causing a few cramps of orthodoxy and become another reason of misunderstandings of distortions: it happens when people believe that Buddhism, as practiced in one's own country, lineage or movement answer all the questions and constitutes the unique and whole truth.

**Section II Haste and mercantilism**

The second section will present a certain number of incidents and retrieval movements accompanying the advance of Buddhism in the field of western culture.

Some fundamental texts of Buddhism are translated much too quickly. Already in 1990, during an international seminar "Buddhist Translations: problems and perspectives" in India the danger of incorrect transpositions of the message of the Buddha were mentioned, specifying that neither the register of the Christian religion, nor Western philosophy or psychology's alone were suited to translate it authentically. How many examples are there of shifting meanings, sliding over the particularities of the Western languages. The Tibetan language, for example, doesn't contain the word "hate"! The word "chedang" is too quickly translated by hate.

The new groups or movements, who aren't attached to any line of traditional transmission, don't often have the patience to leave to History the time to fashion what future Buddhism will be like.

Some traditions' feelings of superiority has not disappeared: one need only see how many Asiatic associations there are in the European National Unions of Buddhism, or to compare the distribution of television program time by tradition.

Some Buddhist centers have branches and little by little resemble multinationals who don't hesitate to fit into the economic mechanisms of business. Mercantilism carries the day. The territorialism some Buddhist movements practice is modeled on the history of colonialism.

Dubious characters present themselves, decked out with buzz word titles and the most naive get caught in their web.

The new age is another phenomenon where modern spiritualities propose that everyone mix his own cocktail and order 'a la carte': not a week goes by without many pages of well known magazines suggesting slogans of the type "let's be zen", initiations to tantric love or chanelling supernormal powers. Many groups reduce Buddhism to techniques, a deep reverie or easy relaxation. Western shopping mentality regards the dharma as merchandise and is only wanting to accept what sits well with habitual expectations and rejecting what is not immediately gratifying.

As logical analysis has always been encouraged in the Buddhist tradition Buddhism has challenged the promotion of blind faith.

For all these reasons, most Oriental teachers are very skeptical about exporting dharma to the Western world, feeling that Westerners lack the refinement and courage to understand and practice properly the buddha dharma.

But luckily, all these negative examples do not prevent that in between, silently, Buddhism continues to enrich and fecundate all layers of society and people's consciousness also in the West. The "gyratory" speech and pragmatism of the Buddha's advices cannot be reduced to the paradigms and mechanisms the West wants to impose on it.

Section III Regeneration

In the last section, I would like to be able to trace some revealing signs illustrating the regenerative and significant character of Buddhism in western psychology, religion, philosophy and science.

Psychology and psychoanalysis

Psychology is a very recent science in the west compared to the Abidharma literature. William James, the father of psychology, in 1911, interrupted one of his courses upon seeing a Buddhist monk in the auditorium, saying: "There's someone here in the room who'd have much more to say than me about mind and consciousness". New techniques coming from computer sciences to neurobiology and artificial intelligence theory helped researchers to consider the relations between mind, nervous system and immunological system. In this domain that the contribution of pioneers like Francesco Varela and so many other practicing Buddhists and specialists of the corporal 'record'and inscription of the mind, prove to be important for Western science.

At the same time, the writings of Epstein, author of Thoughts without a thinker, integrate the concepts of non-self and emptiness in a therapeutic practice.

Meditation manuals and the advices of great yogis teach us in detail the progressive stages one goes through in beginning a practice of mind concentration and pacification and through which ambush one evolves towards liberation. This empirical path presupposes a clear knowledge of the minds functioning.

Psychiatrists end psychoanalysts, are less quick to stigmatize 'patients', but rasher make much more appeal to the "resources" of the sick themselves. An evolution which in any case isn't far from the optimistic dynamics proper to Buddhism: Buddhism teaches that the mind is by nature emptiness and compassion, and thus malleable, and that so there is no essential difference between an awakened being and an ordinary being ...

Philosophy

Western philosophy searching for Eternal and absolute Truth has long since treated wisdom as a poor relative. Wisdom signifies precisely "understanding differences, espousing all the aspects and moments"," unfolding the real in all its possibilities". The epistemology and philosophy of Buddhism seem to fascinate Western philosophers, inasmuch as the West has ended up now with the impossibility of objective knowledge and of a coherent theory on the speaking subject.

Religion

Religion has suffered some pretty heavy blows in this last century. It was purely and simply reduced to a pathogenic structure by the most severe of these critiques : Marx saw there the cause of an alienating drunkenness, an opiate to put the proletariat to sleep. Nietzsche spoke of an enslaving perversion and Freud considered religion the result of a neurosis, an infantilizing projection of subjects looking for a father. We are far from the time of Augustine, who spoke of ´ Lex vero aeterna est ratio divina vel voluntas Dei ordinem naturalem conservari jubens perturbari vetans" (indeed eternal law is based on the project and will of God, who obliges us to respect the order of nature and forbids us from perturbing it). Just as in the Buddha's time, Indian populations cast doubt on the social system and spiritual rituals imposed on them by a clergy according itself every privilege and total authority, the West wants to liberate itself completely from the yoke of Judeo-Christian language and monotheistic thought patterns. Buddhism comes, according to many westerners, at the right time.

Science

A shifting of hierarchies towards networks, from the fragmentarist approach towards a cybernetic approach henceforth considering reality as a totality of fluctuating and flexible networks. This evolution in modern science corresponds perfectly well with explanations given by the Buddha on conditioned production, the interrelation of all phenomena, the non-existence of the self and

vacuity.

Buddhist meditations teach about mind: If you want to hold it, it flees; if you chase it away, it settles in; if you find it, it's lost; if you ignore it, it's there.

This is the key point in the evolution of science outgrowing the habit of conceiving only the corpuscular or the molecular stage of the object.

Buddhism intervenes and can certainly participate in the propagation of this new vision of things, because as Varela says:" In the Buddhist tradition, there's a methodology and a corpus of extremely rich observations that can help us to better understand the fundamental structures at the origin of our experience. It's best to take these observations up and reformulate them the way the West has been able to do with Arab mathematics, without which the Renaissance would've been impossible Recently, an open forum of the national presidencies of the National Unions of Buddhism has been created under the name of NBUE. It will help to promote a communication between the practitioners, the centers, the traditions and the national unions.

In order to save a lot of time and avoid unnecessary troubles, the experiences of problems that may occur in different fields as the admission of new groups, the relations with political authorities, social, psychological or dharmic services and the status of dharma teaching and teachers e.g. will be discussed. On the long run it is our hope that it may contribute to a clear status of buddhism in the European countries.

I hope these few words gave an idea of the results of the osmose between buddhism and western culture and the dangers of this encounter. Harvey B. Aronson, Ph.D., Buddhist practice on western ground, Reconciling Eastern Ideals and Western Psychology, Shambhala,, 2004 a David B. Loy, The great awakening, A Buddhist Social Theory, Wisdom Publications, 2003 Roger-Pol Droit, Le culte du scant, Les philosopher et le Buddha, Editions du Seuil, 1997 Stephen Bachelor, The Awakening of the West, The encounter of Buddhism and Western Culture, Parallax Press, 1994 a Frans Goetghebeur, Everything changes, Some reflections on ethics, economics, science, and Buddhism in our times, Kunchab Publications, 2005

Thank you very much.

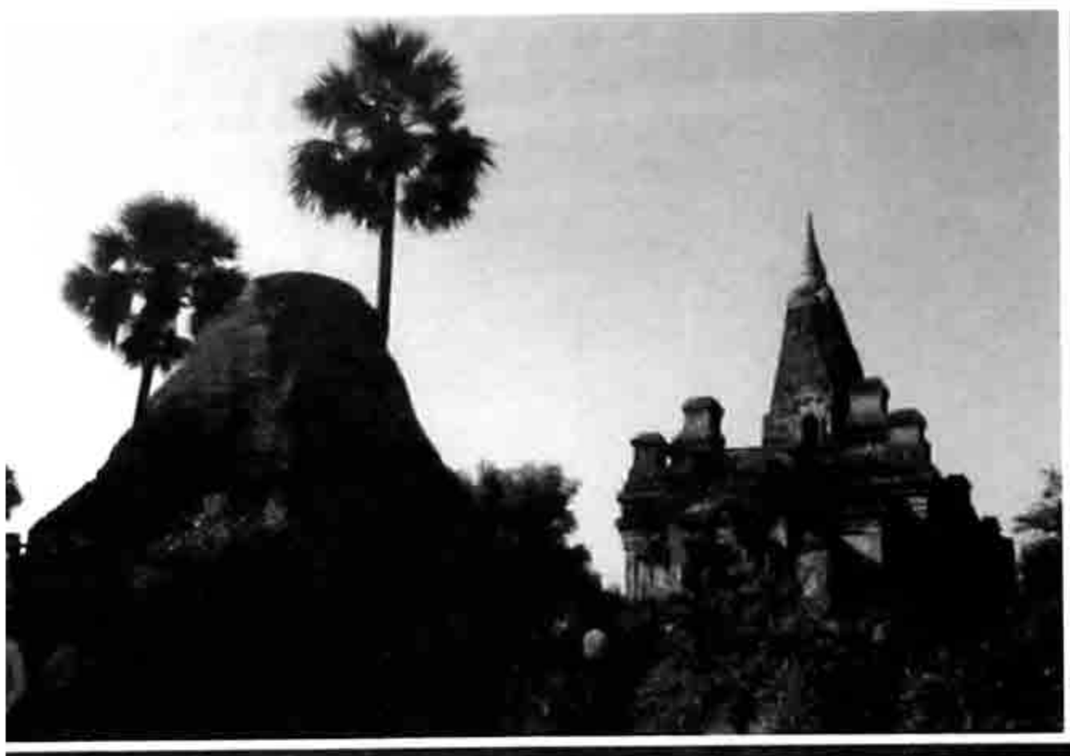
Fans Goetghebeur
President of the Buddhist Union of Belgium (BuB)
Cofounder of the National Buddhist Unions of Europe (NBUE)

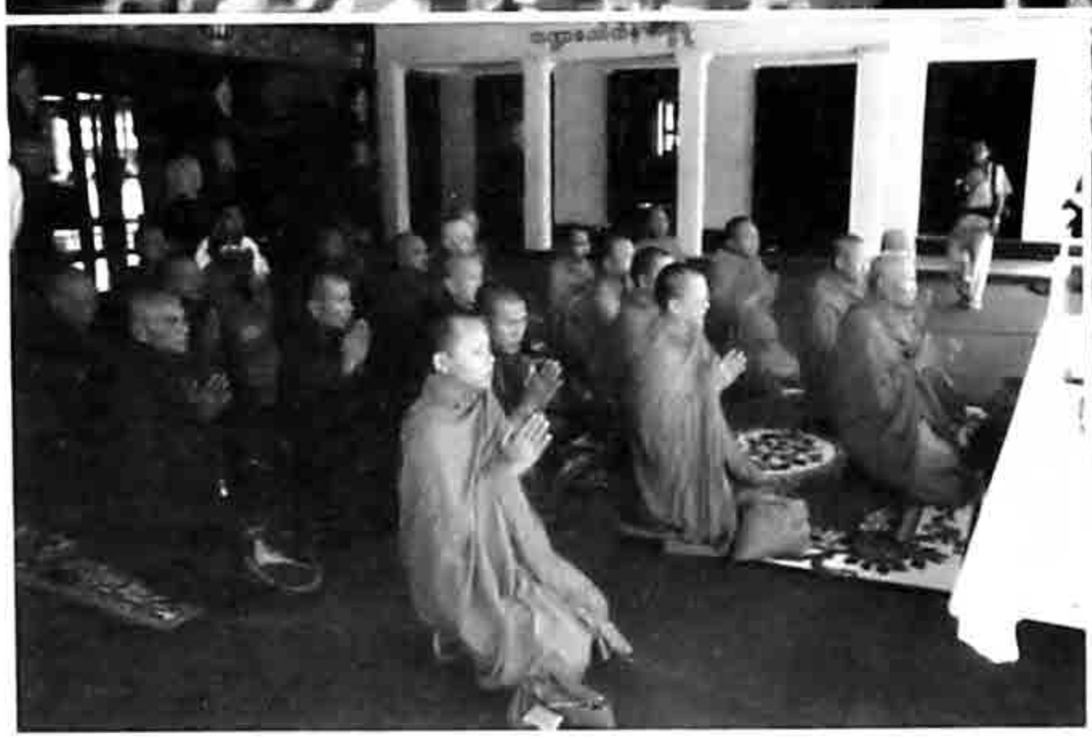
# THE WORLD BUDDHIST SUMMIT

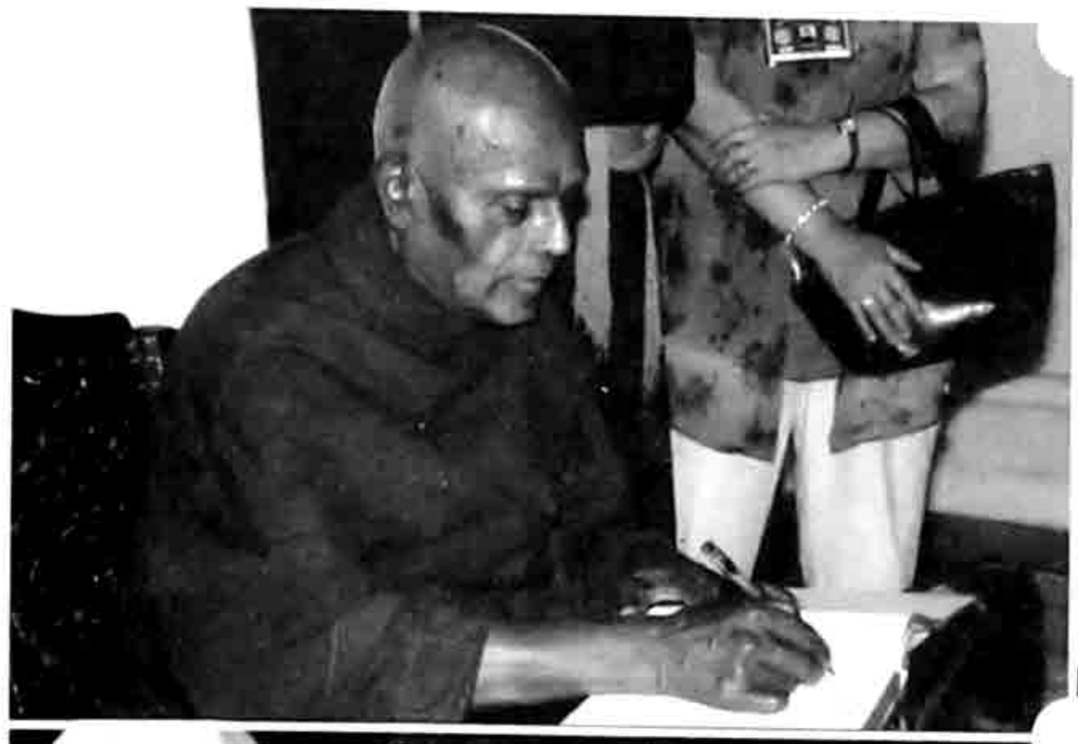
**Yangon Myanmar**

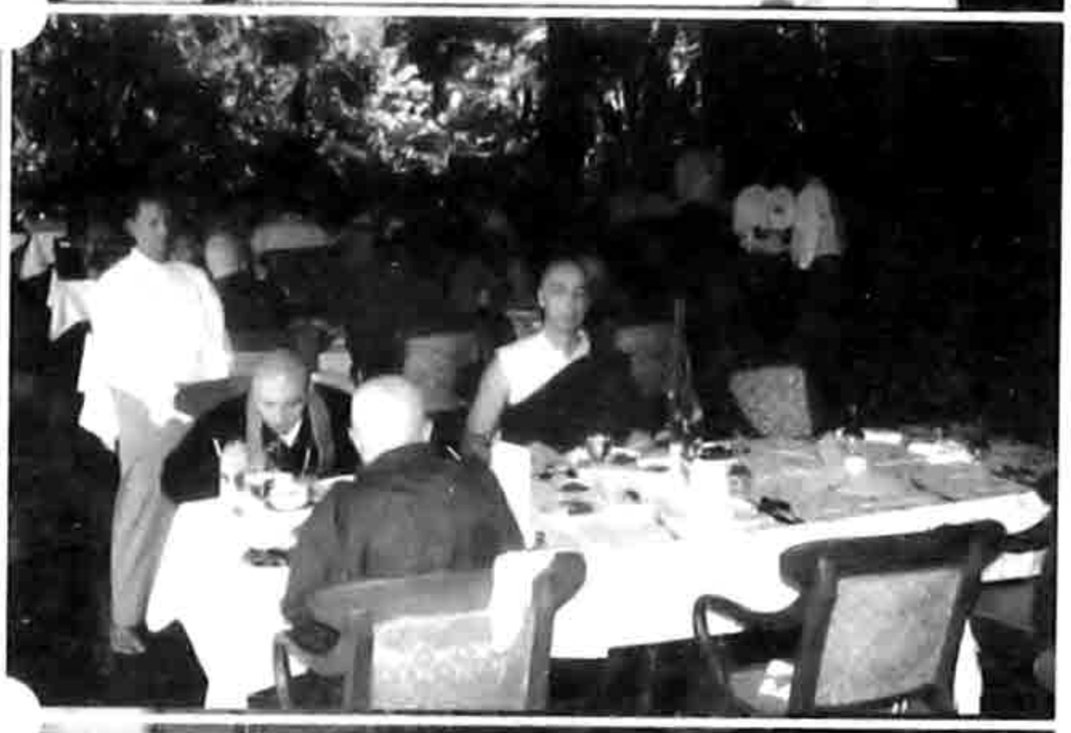
12-13, December, 2004

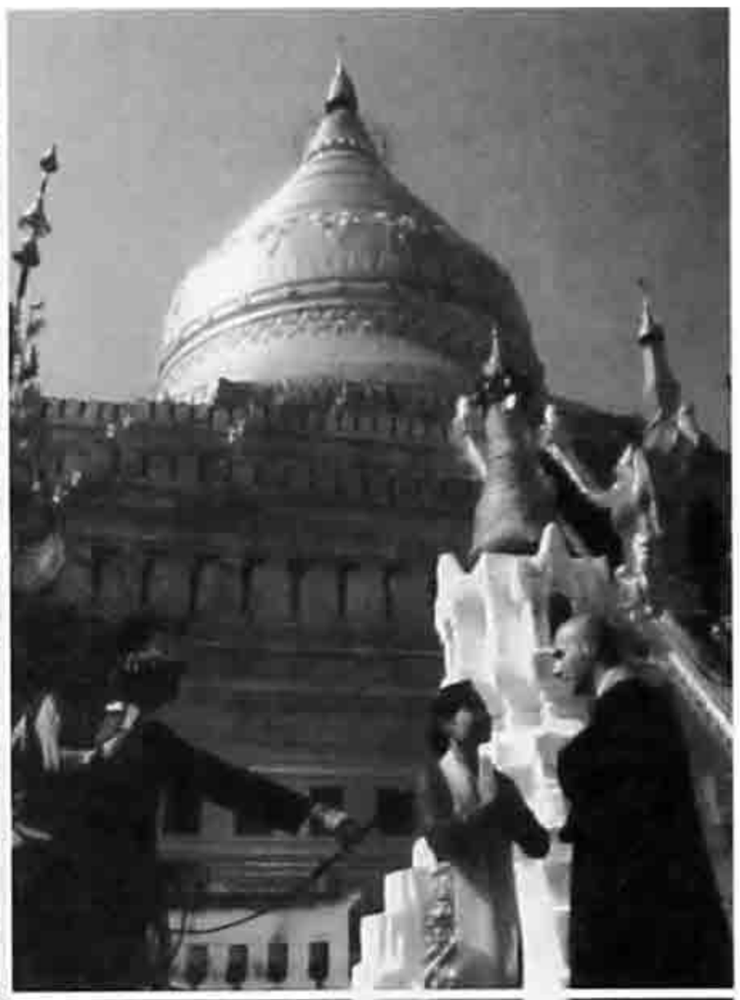
## BAGAN-MANDALAY-SAGAING

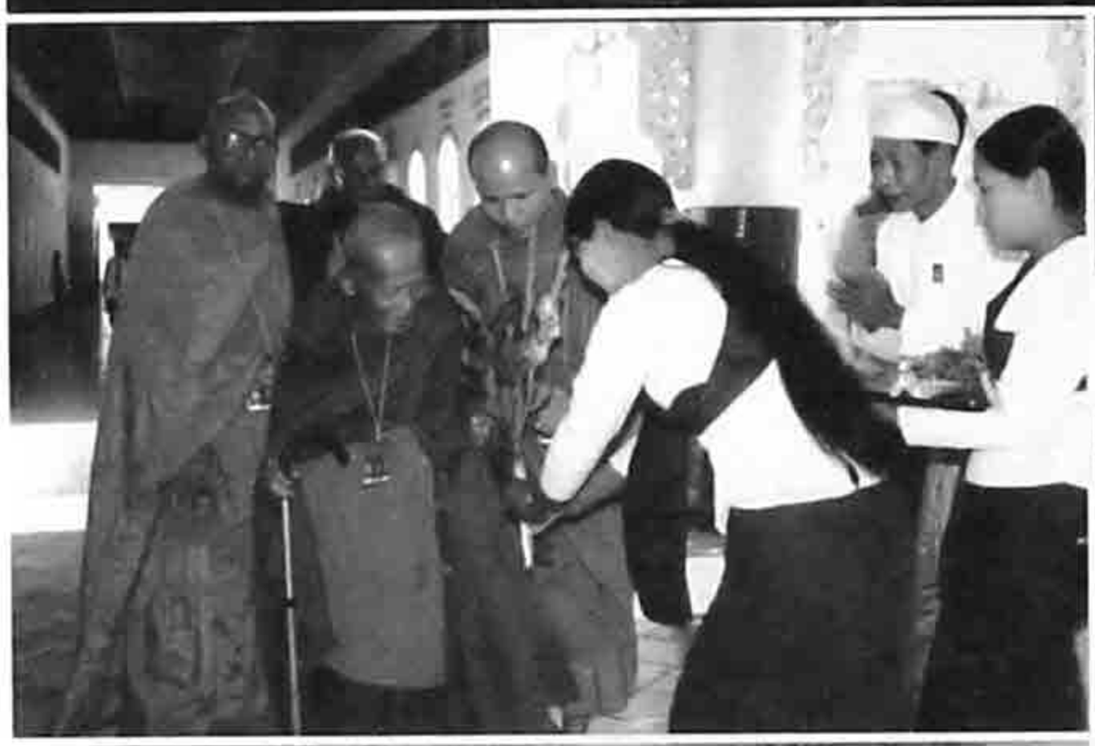


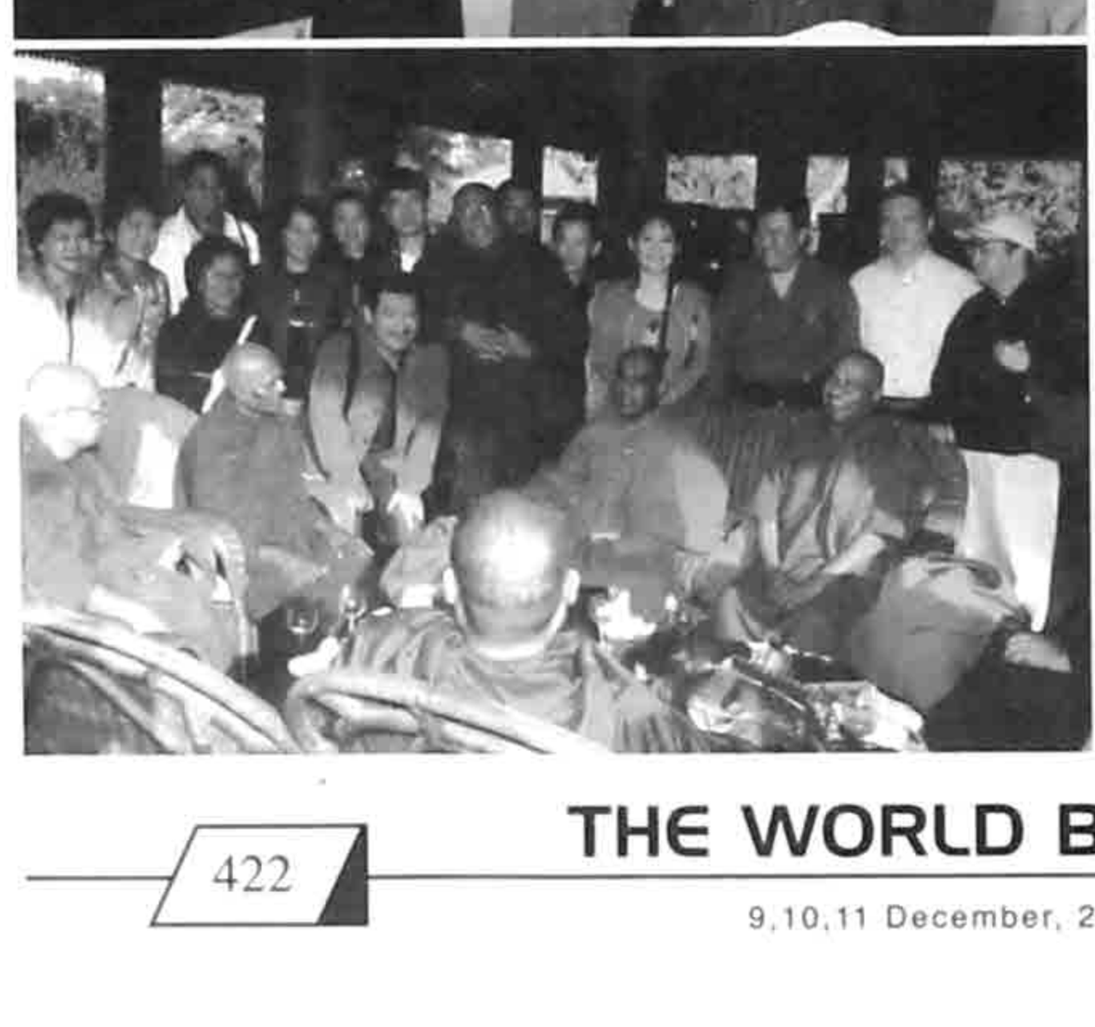


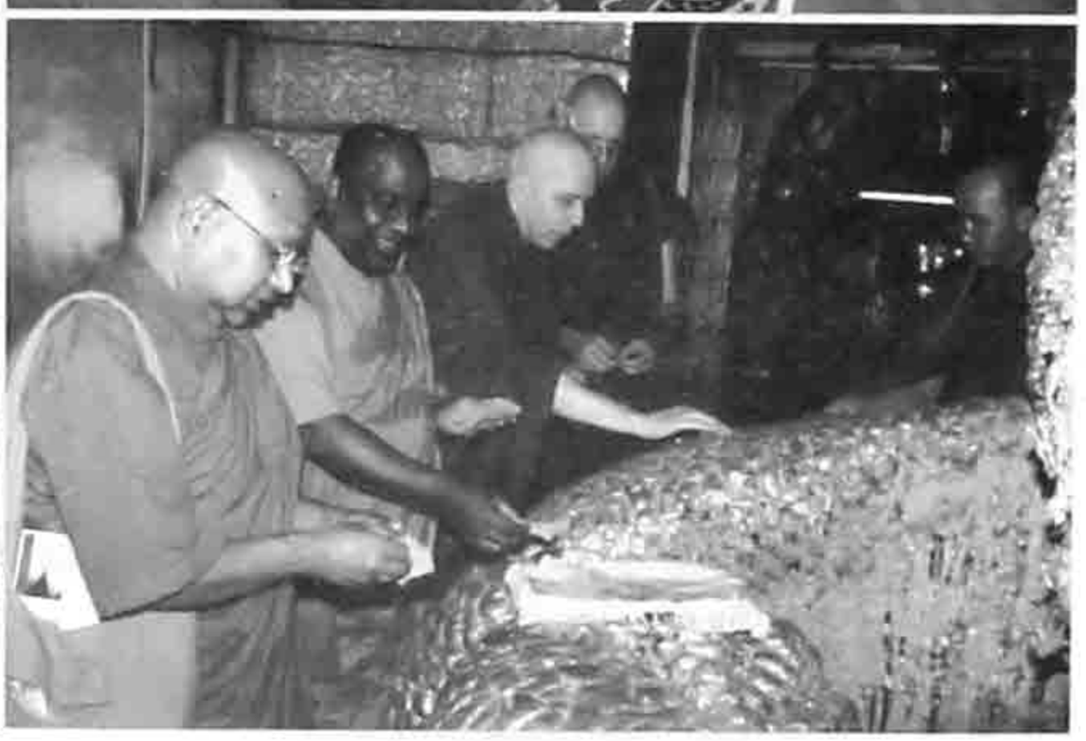


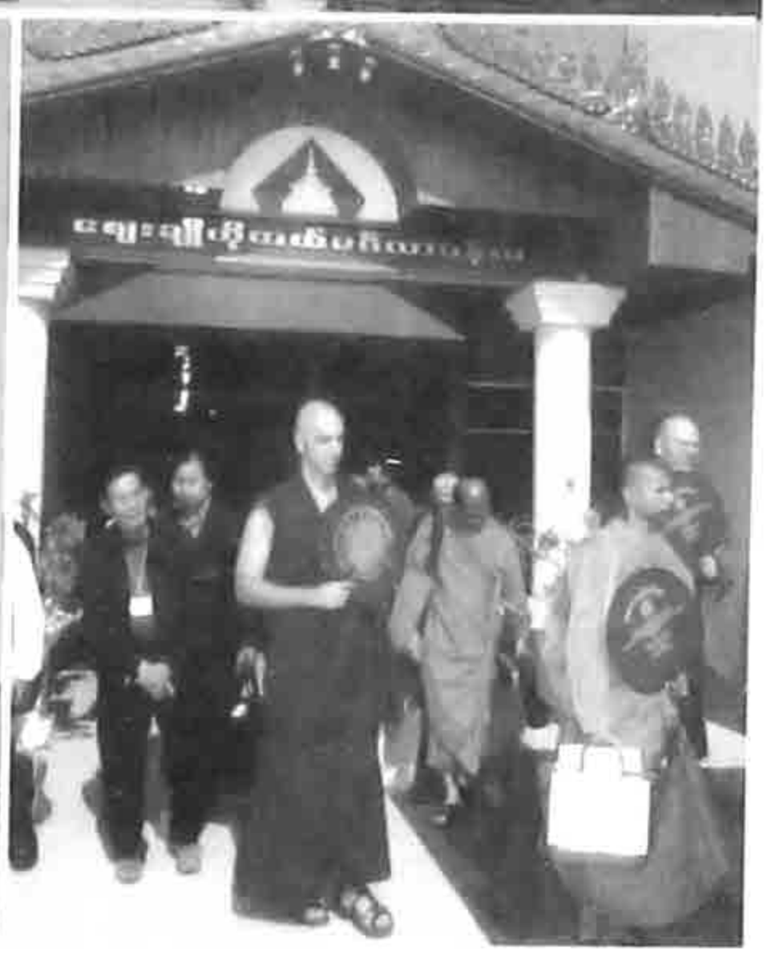


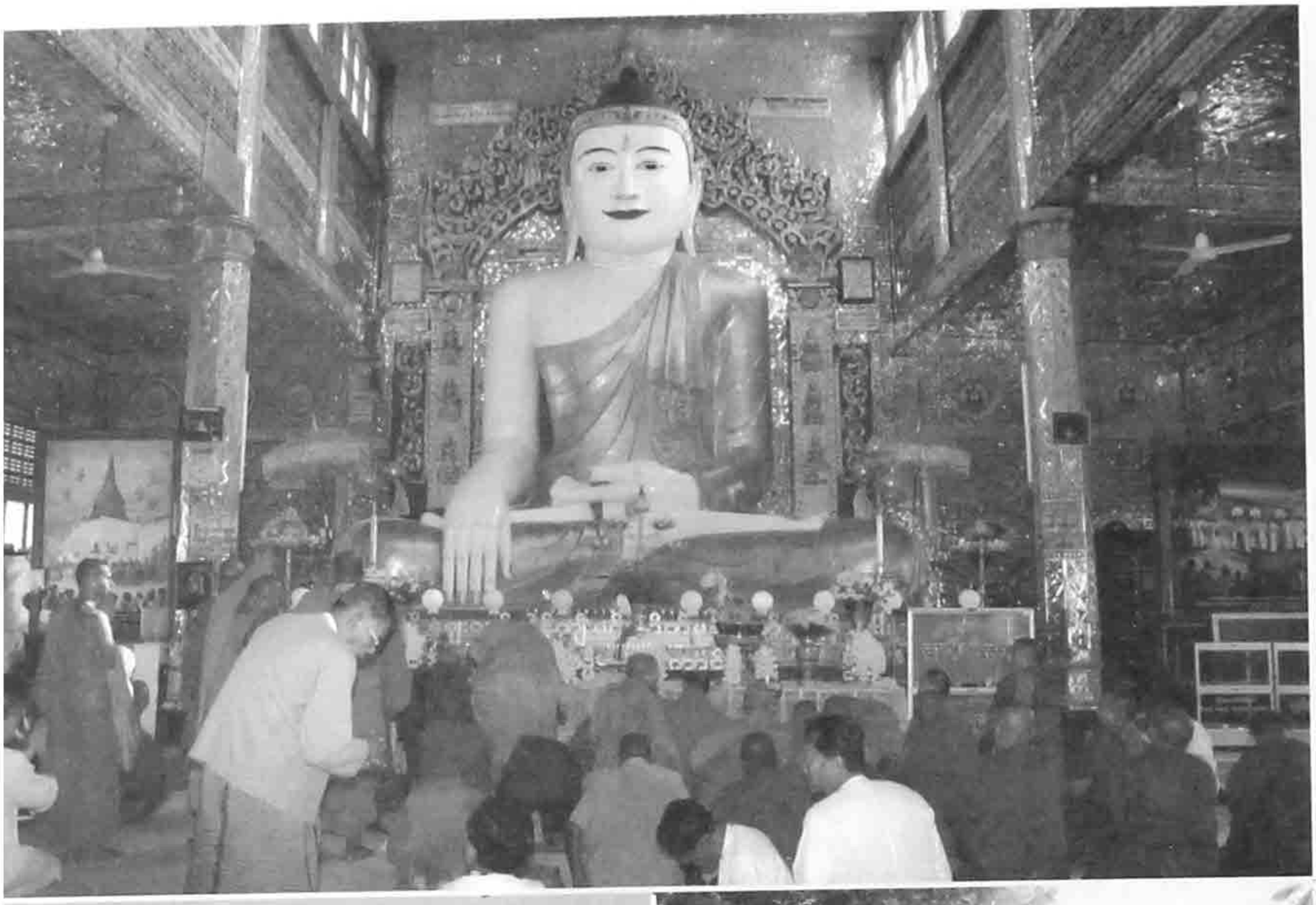


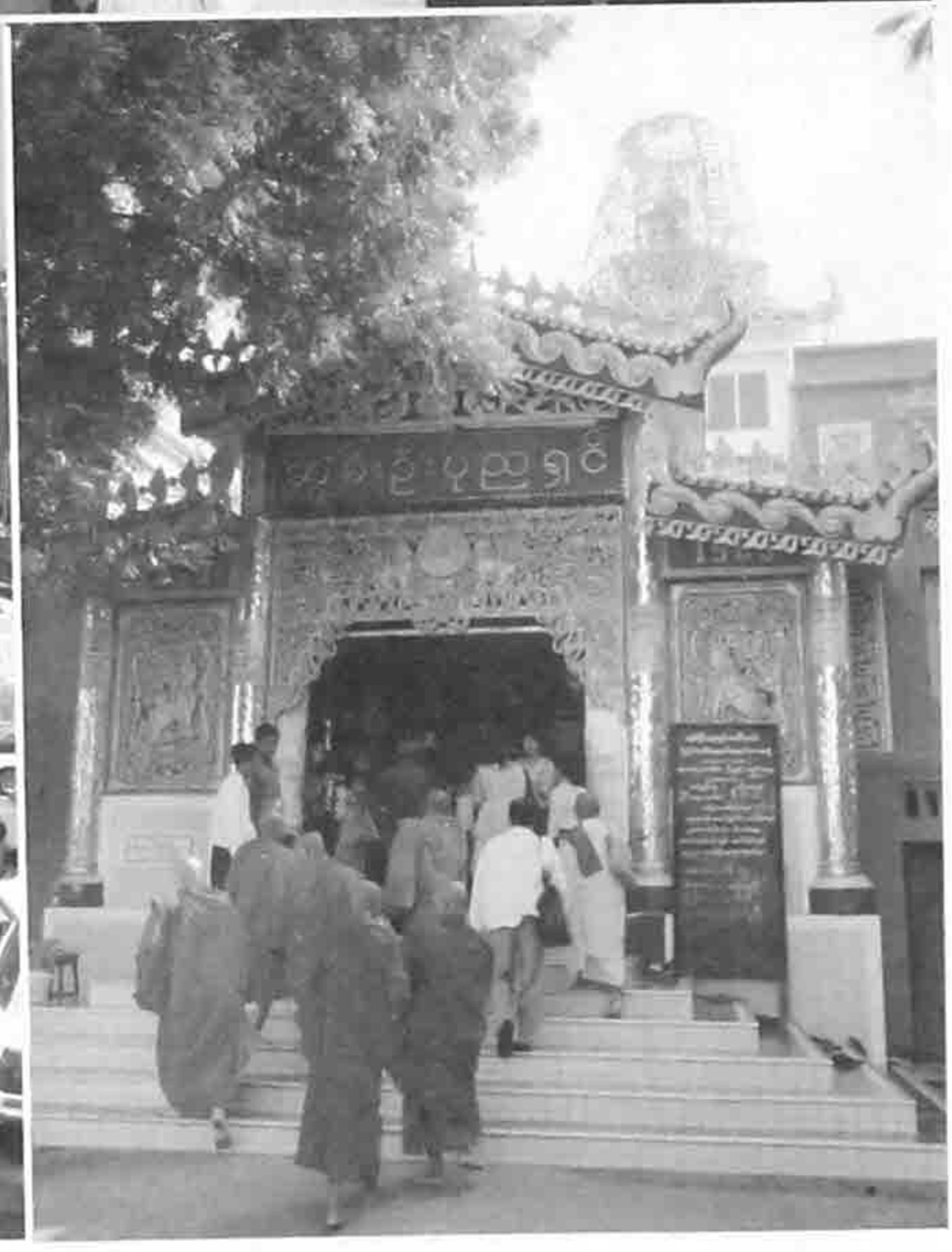


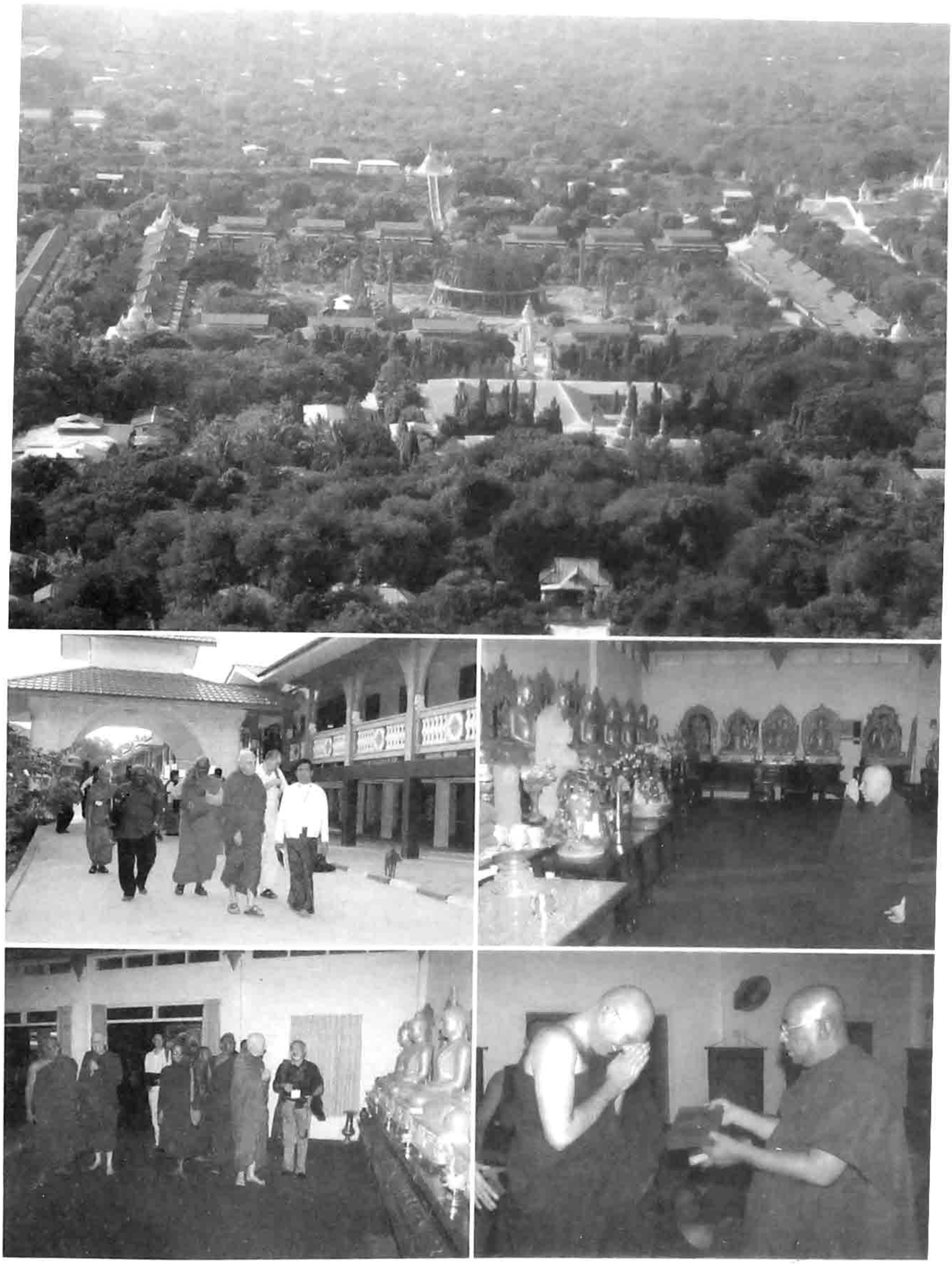


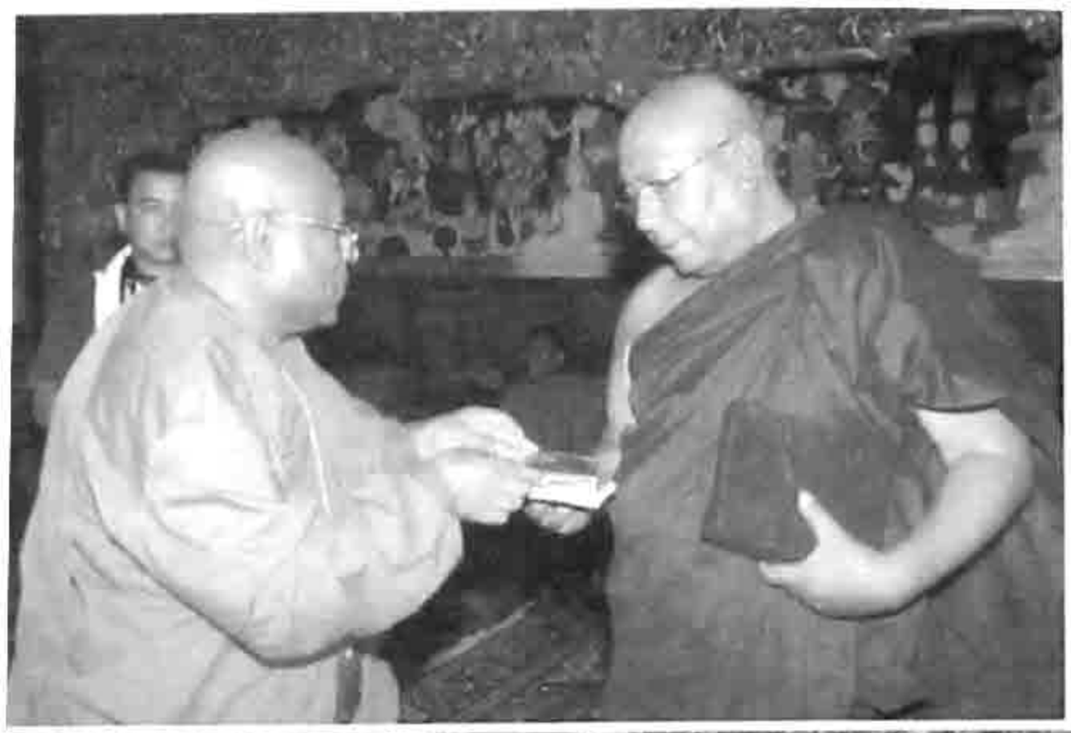


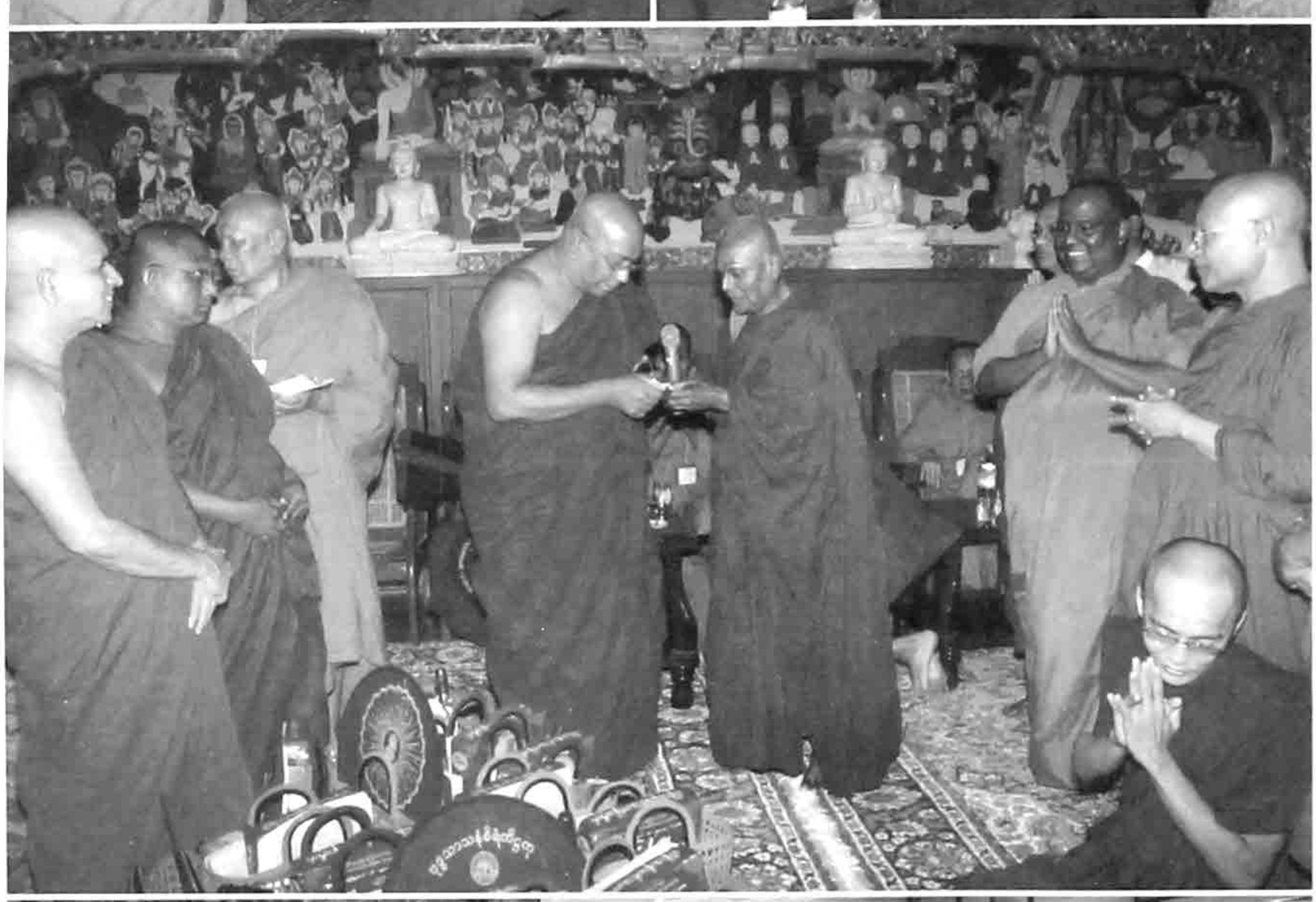


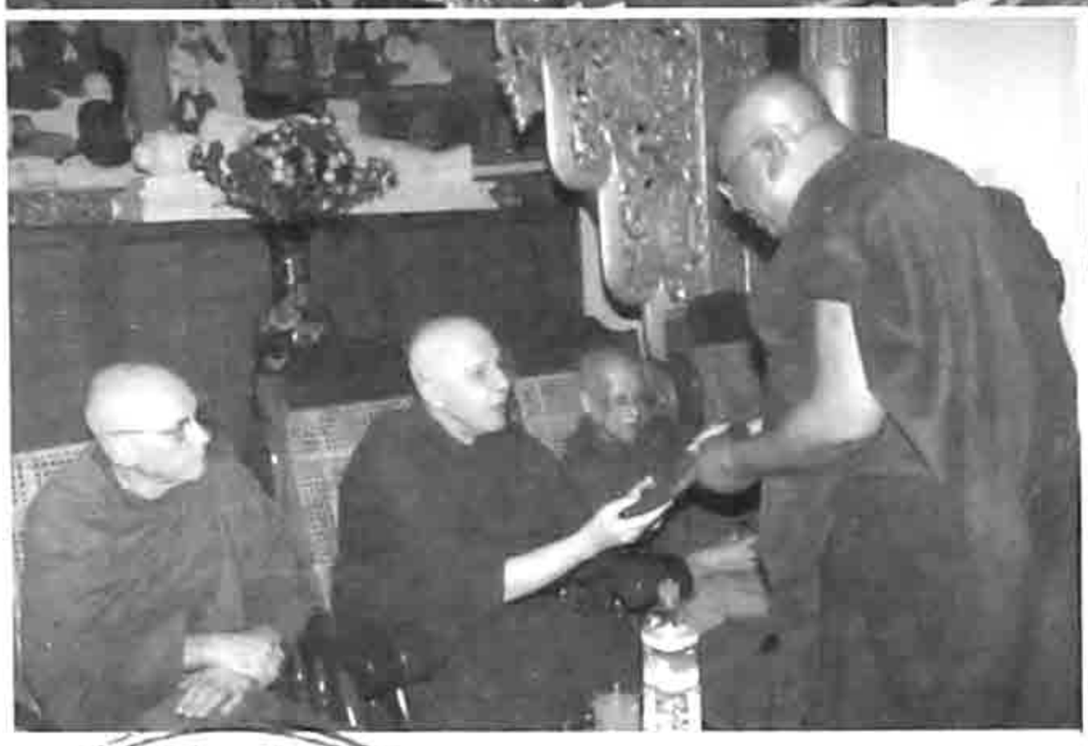












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THE GOLDEN LAND

COLLECTION OF SPEECHES & MESSAGES

# BUDDHIST LEADERS OF THE WORLD

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