



PROCEEDINGS

**4th International
Buddhist Conference**
“Buddhism for Future Human Civilization”

PROCEEDINGS

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BUSL IBC 2015

Bhiksu University of Sri Lanka
Anuradhapura
Sri Lanka
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Bhiksu University of Sri Lanka
Anuradhapura - Sri Lanka

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ANURADHAPURA
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4TH INTERNATIONAL BUDDHIST CONFERENCE – 2015

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MESSAGE FROM THE ACTING VICE CHANCELLOR (MAHOPĀDYĀYA)

As the Acting Vice Chancellor of the Bhiksu University of Sri Lanka, I am happy to extend my greetings to the 4th International Buddhist Conference of the University. With the expertise gained through three International Conferences and two National Conferences, our university is getting ready to put another step forward in the academic advancement with a vision to contribute internationally to promote Buddhism through analyzing its contribution for future human civilization.

Human civilization at present is rapidly changing. Having developed over thousands of years, it has widely spread through the entire universe with a certain complexity. Human civilization includes a remarkable diversity of cultures, organizations, beliefs, views, values, environments, music, architecture, various lifestyles and so forth. Therefore, our Organizing Committee of the Conference intends to gather worldwide scholars to investigate about the Buddhist methods for aesthetic improvement, architectural growth, cultural development, environmental friendliness, human values, improvement in life-styles, organizational progress and realistic beliefs by including as sub themes in the Conference.

Our International Buddhist Conference also wishes to address the matters that encompass in human civilization like altruism and selfishness, compassion and terrorism, joy and misery, love and revenge, peace and war, wealth and hunger as well as penetrating insight and foolish short-sightedness.

When I observe the progress of the Conference, it is possible to comprehend that our mission to conduct an International Buddhist Conference with the participation of scholars to investigate the contribution of Buddhism for future human civilization, has been successful. Finally, I express my gratitude to all the paper presenters, academic and non-academic staff of the University for their onerous contribution rendered to make this a reality.

Ven. Prof. Kanattegoda Saddharatana
Acting Vice Chancellor,
Dean: Faculty of Buddhist Studies

MESSAGE FROM THE DEAN: FACULTY OF LANGUAGES & CULTURAL STUDIES

It is with great pleasure that I convey this message regarding the International Buddhist Conference which is going to be held at the Bhiksu University of Sri Lanka on a grand scale.

It has become a need of the hour to conduct an International Buddhist Conference on the theme 'Buddhism for Future Human Civilization' with the aim of achieving the objectives of the University Act and finding out Buddhist ways and means to develop future human society with the participation of local and foreign scholars. At present, it is possible to see the world population forgetting human values and engaging in activities which are resulting in defeating each other based on craving for money. These activities are becoming a threat to the peaceful co-existence of the world, and resulting in the deterioration in the cultural values of societies. So, my sole belief is that this International Buddhist Conference aims at freeing the world from this pathetic situation.

The great concepts in Buddhism are applicable to each and every one of the universe. Therefore, it is necessary to examine whether the utility of those concepts are neglected by the world population. It is indispensable to investigate how the negligence of those concepts will affect the present and future globe. It seems that although people have the necessary knowledge, they hardly apply them in their day to day lives. Hence, it is possible to see the deterioration from family institution to the governing body. To free and protect the world from the results of that deterioration, it is the key responsibility of all the local and foreign academics to investigate the Buddhist ways and concepts for a better society. I highly appreciate the endeavor taken by the Bhiksu University of Sri Lanka to fulfill that requirement. I warmly extend my greetings for the success of the International Conference of the University.

Ven. Dr. Kanangamuwe Rahula
Dean: Faculty of Languages and Cultural Studies

MESSAGE FROM THE STEERING COMMITTEE

It is with great delight that we extend our greetings to the International Buddhist Conference 2015 of the Bhiksu University of Sri Lanka. As the Steering Committee of the International Buddhist Conference, we feel that it is the sole responsibility of our University to facilitate such conference on Buddhism for Future Human Civilization.

This event became a reality with the guidance of the Acting Vice Chancellor, Deans and the academic and non-academic staff of the University. This task became easier for us since we got the experience in conducting three International Conferences and two national conferences at our university. We were confident that the academic community, both local and international, would contribute us with their investigations by sending their precious abstracts and full papers.

After calling research papers, we received nearly one hundred and seventy abstracts. It was a difficult task for us to select one hundred abstracts to be presented at the International Conference. Our reviewers immensely contributed us in selecting better abstracts for the conference. As the members of the Steering Committee, we had to include the approved abstracts only.

We are happy that the academics have trusted in us, and they forwarded their valuable abstracts. We are grateful to those who were with us in this gigantic event. Specially, our thanks should go to the Acting Vice Chancellor of the University for encouraging us in all the matters pertaining to the Conference. Our sole objective is that there will be a better human civilization in future based on Buddhism.

May all beings be well and happy!

Ven. Karandagolle Wijithatissa (Conference Chair)

Ven. Mediyawe Piyarathana (Joint Secretary)

Ven. Kirama Wimalathissa (Joint Secretary)

TABLE OF CONTENTS

Contributors	iii
Message from the Acting Vice Chancellor	iv
Message from the Dean of the Faculty of Languages & Cultural Studies	v
Message from the Steering Committee	vi
Keynote Address	01

BUDDHISM & IMPROVEMENT IN LIFESTYLE

BUDDHISM FOR FUTURE HUMAN CIVILIZATION- IMPROVEMENT IN LIFESTYLE Ranjeeta Sharma	08
THE POSSIBILITY OF APPLYING THE CONCEPT OF <i>CITTAVĪTHI</i> IN THERAVĀDA <i>ABHIDHAMMA</i> AS A SUCCESSFUL METHODOLOGY OF EDUCATION Ven. SuriyawewaWijayawimala & Ven. Yakkaduwe Sugunaseela	10
MORAL GUIDANCE CHARACTERIZED THROUGH THE MONKEY KING IN THE BUDDHIST TELE-DRAMA- JOURNEY TO THE WEST 2010 D.A.N.S.Y. Dassanayake	12
CORE TEACHINGS FOR ENHANCING PROSPERITY AND ALLEVIATING HUNGER FROM THE TEACHINGS OF THE BUDDHA Ven. Peramandiye Indarathana	14
NARROWING THE DEVELOPMENT GOALS: HARMONIZING AND EQUALIZING THROUGH BUDDHIST METHODS Dr. Anand Singh	16
THE ROLE OF THE BUDDHIST MONKS TO ENHANCE THE QUALITY OF LIFE IN RURAL COMMUNITIES OF SRI LANKA; A CASE STUDY OF <i>KEBITIGOLLEWA DIVISIONAL SECRETARIAT</i> <i>DIVISION</i> Dammika Hewage & M.S.M.L. Karunaratne	17
THE CONCEPT OF WELL-BEING IN BUDDHIST TEACHINGS ACCORDING TO <i>PĀLI</i> LITERATURE Bhikkhuni Thong Niem	19

BUDDHISM & HUMAN VALUES

- THE RULERS' INVOLVEMENT AND FUTURE HUMAN VALUES
WITH REFERENCE TO *ADHAMMIKA SUTTA* 22
Ven. Dr. Manakada Khemananda
- THE ENHANCEMENT OF HUMAN VALUES THROUGH
BUDDHIST TENETS: AN ANALYTICAL ILLUMINATION 23
Dr. R. M. Rathnasiri
- A COMPARATIVE STUDY OF BUDDHIST AND WESTERN
PSYCHOLOGICAL APPROACHES EDUCATION FOR
CONSTRUCTIVE VALUE - ORIENTED EDUCATION 25
Wickrama Kankanamge Don Keerthirathne
- THE ADOPTION OF BUDDHIST ETHICS AS UNIVERSAL HUMAN
VALUES FOR MULTICULTURAL CITIZENSHIP IN THE MODERN
SOCIETY 27
Prof. Lee Kyoung Hee
- MAINTAINING THE BUDDHIST VALUES FOR FUTURE
GENERATION: WITH SPECIAL REFERENCE TO *NĪTISĀTAKAM* 29
Ven. Dr. Kanumuldeniye Chandasoma
- THE BUDDHIST CONCEPT OF 'HAPPINESS' WITH SPECIAL
REFERENCE TO THE SHANTIDEVA'S
BODHISATTVACARYĀVATĀRA' (BYANG CHUB SEMSDPA'ISPYOD
PA LA 'JUG PA) 31
Dr. Tsetan Namgyal

BUDDHIST ECONOMIC PHILOSOPHY

- AN OUTLINE OF BUDDHIST ECONOMIC THEORY AND SYSTEMS 34
Prof. Tamanna
- THE BUDDHA: THE BEST ECONOMIC ADVICE AND THE
APPROACH OF BUDDHISM TO IMPROVE THE LIFESTYLE OF ITS
FOLLOWERS: AN ANALYSIS OF *SIGĀLŌWĀDA SUTTA* 35
U. Munasinghe

A SOCIO LEGAL ASPECT ON MISUSING THE ECONOMIC FREEDOM AND DISREGARDING OF THE BUDDHIST CONCEPTS RELATED TO THE ACQUISITION OF WEALTH LEADING TO SOCIAL PROBLEMS	37
Udeni Herath & Nisanka Jayarathna	
THE NORMATIVE ASPECT OF ECONOMICS AND ITS RELATION WITH HUMAN WELBEING: THE BUDDHIST PROPOSAL	39
Rajni Srivastava	
CAN LOW CONSUMPTION LEAD TO CONTENTMENT? A BUDDHIST APPROACH IN COMPARISON TO ECONOMIC APPROACHES	41
R. M. Jeewanthi Kumari Rajapaksha & H.M.I.Prasanthi	
SHARING OF EARNING AND CONTENTED SOCIETY; A BUDDHIST PERSPECTIVE ON TRUE JOY	43
Ven. Viharagala Pagnnaloka	

BUDDHISM & EMOTIONAL DEVELOPMENT

THE IMPROVEMENT OF LIFESTYLES, BUDDHIST SOFT SKILLS AS TECHNIQUES FOR COPING WITH ANGER	45
Sarath Chandrasekara	
METTĀ - A BUDDHIST'S APPROACH TO MODERN CONCEPTS, THE HEART ENERGY, LAW OF ATTRACTION AND INDIVIDUAL SUCCESS	47
U. Munasinghe	
THE BUDDHIST PERSPECTIVE OF LOVE AND REVENGE WITH REFERENCE TO WILLIAM SHAKESPEARE'S <i>OTHELLO</i> AND <i>CULLA-PADUMA JĀTAKA</i>	49
M.N.S. Dilani	
UTILITY OF BUDDHISM TO PREVENT IMPATIENCE OF YOUNG PEOPLE	50
Ven. Yodhakandiye Ariyawansa	
ENHANCING THE STANDARD LIFESTYLE THROUGH POSITIVE BUDDHIST EMOTIONS	51
Ven. Priyo Ranjan Tongchangya (Ven. Ariyayoti Bhikkhu)	

THE SACREDNESS OF FILIAL PIETY IN LATE IMPERIAL CHINA – A STUDY ON THE CONFLUENCE OF BUDDHIST AND CONFUCIAN IDEAL OF XIAO DURING LATE MING AND EARLY QING PERIODS	53
Lin Lin	

BUDDHIST COUNSELLING & PSYCHOTHERAPY

THE UTILITY OF SATIPATTHANA SUTTA AS A TECHNIQUE IN COUNSELLING FOR MENTAL DISORDERS	56
Ven. Welipitiye Pagnnarathana & Ven. Kahatagasdigiye Dhammarathana	
RELIGIOUS AND PSYCHOLOGICAL THERAPIES TO CURE SEXUAL DEVIATIONS	58
Ven. Walasmulle Bhaddiya	
THE SCIENCE OF DIAGNOSIS, PROGNOSIS AND TREATMENT IN BUDDHIST COUNSELLING AND <i>ĀYURVEDA</i> THERAPY	59
Ven. Dr. Da Xing	
ACOUSTIC RESONATORS USED IN BUDDHIST PRACTICES	61
Dr. Ravindra Wijesiriwardana	
THE ENHANCEMENT OF COUNSELOR'S QUALITIES WITH COMPASSION INSPIRED FROM THE BUDDHA'S CHARACTER	63
Ven. Yatalamatte Kusalananda	
THOUGHTS BEFORE ACTIONS: BEHAVIOR MODIFICATION IN BUDDHISM	65
Ven. Kumbukandana Rewatha	

BUDDHISM & INTER-RELIGIOUS HARMONY

DIALOGUE AMONG RELIGIONS IN THE WORLD	68
Jutharat Thonginchan	
BUDDHIST METHODS OF SOLVING RELIGIOUS CONFLICTS IN THAI SOCIETY	70
Ven. Dr. PhramahaYutthana Narajettho	

APAÑNAKA SUTTA AS A BUDDHIST CONCEPTUAL FRAMEWORK
FOR THE PROGRAMS INTENDED FOR RELIGIOUS HARMONY 72
Ven. Miriswaththe Wimalagnana

HOW TO DEVELOP INTER-RELIGIOUS HARMONY FOR THE
BETTERMENT OF HUMAN BEINGS IN FUTURE 74
**Ven. Karandagolle Wijithatissa, Ven. Dr. Homagama Dhammananda
& Ven. Balangoda Ananda Chandrakeerthi**

ETHICAL AND COGNITIVE PERSPECTIVE ON TOLERANCE;
BUDDHIST APPROACH AND ITS CONTRIBUTION TOWARDS
MULTI-RELIGIOUS SOCIETIES 76
Ven. Unapana Pemananda

BUDDHISM, HEALTH & HYGIENE

THE PATH TO ATTAIN THE *CATURVIDHA SAMPATTI* IN
AYURVEDA THROUGH HEALTHY LIFE STYLE 79
K.P.D.C. Perera & W.J. Wickramarachchi

AN INTRODUCTION ON THE USAGE OF BUDDHIST VERSES AN
ANTIDOTE TO SNAKE BITES 81
Y.K. Tissa Bandara

A COMPARATIVE STUDY OF BUDDHIST AND MEDICAL
EXPLANATIONS ON PRENATAL DEVELOPMENT 83
**Ven. Aththaragoda Piyadhamma, Ven. Karapikkada Sobitha & Ven.
Bodagama Sumana**

BUDDHISM & AESTHETICS

AN INVESTIGATION INTO THE AESTHETIC PLEASURE
EXPRESSED IN BUDDHISM 87
Ven. Mahakumbukwewe Nandaloka

“*SINHALA* BUDDHIST LITERATURE FOR A SOCIETY OF A SOLID
FOUNDATION”: A STUDY OF LITERARY PERSPECTIVE OF
SINHALA LITERATURE 89
Ven. Boliyadde Dhammakusala

HOW TO AGE-WELL? A COMPARATIVE STUDY ON THE PERCEPTIONS OF AGING AS DEPICTED IN THE SELECTED POEMS WRITTEN IN ENGLISH AND BUDDHIST LITERATURE 91
Waruni Tennakoon

BUDDHISM AND AESTHETICS 92
R.M. Shiromi Malkanthi Rathnayake

BUDDHISM FOR THE EMPOWERMENT OF WOMEN

WOMEN AND ESOTERIC BUDDHISM IN EASTERN INDIA 95
Shamba Bhattacharya

A COMPARISON OF IDEAS ON THE ROLE OF WIFE DEPICTED IN SANSKRIT LITERATURE AND BUDDHIST CANON 96
Ven. Welipitiye Indananda

A STUDY OF PROBLEMS AND SOLUTIONS OF ORDER OF NUNS IN THE TIME OF THE BUDDHA WITH REFERENCE TO THE *BHIKKHUNĪKKHANDHAKA* 97
Ranjani Malavi Pathirana

THE CONTRIBUTION OF THE *BHIKKHUNĪS* FOR THE EMPOWERMENT OF WOMEN 99
Dr. Sayamtara Jash

BUDDHISM FOR INSTITUTIONAL DEVELOPMENT

BUDDHIST VIEWS ON A HEALTHY LEADERSHIP 102
Ven. Kirama Wimalatissa

EMOTIONAL INTELLIGENCE AND CULTURAL DEVELOPMENT AT WORK 104
Dr. L. N .A. C. Jayawardena

THE IMPORTANCE OF INTERPERSONAL SKILLS; A STUDY OF BUDDHA'S TEACHING WITH MODERN MANAGEMENT CONCEPTS 106
Chanaka Chameera Piyasena

THE UTILITY OF BUDDHIST *JĀTAKA* TALES FOR THE INSTITUTIONAL DEVELOPMENT 107
Ven. Dr. Kanangamuwe Rahula & Ven. Mediyawe Piyarathana

A COMPARATIVE STUDY OF THE CONNECTION BETWEEN PRESENT LABOUR LAW AND THE RELATIONSHIP BETWEEN THE EMPLOYER AND EMPLOYEE IN BUDDHISM	109
Nisanka Jayarathna & Udeni Herath	

BUDDHISM, ART & CULTURE – I

IS <i>JAGANNĀTH DHARMA</i> A CULTURAL DEVELOPMENT OF BUDDHISM? AN ANALYSIS	112
Dr. Binodini Das	
THE FINAL PHASE OF BUDDHISM IN EASTERN INDIA: A REAPPRAISAL	114
Dr. Bikash Mukherjee	
BUDDHISM AND HINDUISM: FROM HISTORICAL AFFINITY TO THE EMERGENCE OF A SYNTHETIC CULTURE IN NEW WORLD ORDER	115
Dr. Aditya Kumar Gupta	
A STUDY ON THE INCARNATION OF BUDDHA IN INDIAN ART: SYMBOLIC TO FIGURATIVE	116
Dr. Parisa Shad Qazvini & Pinky Chadha	
THE ROLE OF BUDDHISM IN THE CULTURAL DEVELOPMENT OF GUJARAT	118
Prof. Atul Tripathi	

BUDDHISM, ART & CULTURE - II

BRIDGING THE GENDER GAP: REFLECTIONS ON PRONOUNCED FEMININITY IN THE BUDDHIST ART OF RATNAGIRI, ODISHA (INDIA)	121
Dr. Sushma Trivedi	
THE VEHERAPADUMA ARCHAEOLOGICAL SITE DESTROYED BY HUMAN ACTIVITIES: AN EXPLORATORY RESEARCH	123
Mahinda Bandara & Darshana Bandara	
THE CONCEPTUAL INQUIRY INTO CULTURE AND CIVILIZATION WITH REFERENCE TO BUDDHISM	125
Ven. Kadihingala Hemasiri	

RAIN AND THE RAIN <i>PIRITH</i> CHANTING Ven. Dr. Olaganwatte Chandasiri	127
--	-----

BUDDHISM & CONTEMPORARY NEEDS

THE ROLE OF LAY COMMUNITIES FOR THE FURTHERANCE OF BUDDHA <i>SĀSANA</i> Dr. H.R. Nishadini Peiris	130
--	-----

TRADING FLOWERS IN BUDDHIST RELIGIOUS PLACES J.K.W.N. Subashini, K. Yakandawala & D. Yakandawala	132
--	-----

BUDDHIST PALM-LEAF MANUSCRIPTS FOR FUTURE HUMAN CIVILIZATION: PRESERVATION AND ACCESS Kanchana Dehigama	134
--	-----

TRANSITION FROM ENTERTAINMENT MEDIA INTO BUDDHIST RELIGIOUS MEDIA; A RADIO CASE OF SRI LANKA Manoj Jinadasa	136
--	-----

BUDDHISM & ENVIRONMENTAL FRIENDLINESS

MEETING THE CHALLENGES OF CLIMATE CHANGE: A BUDDHIST OVERVIEW Ven. Wilgamuwe Piyandana & R.M.G. Wasantha Dissanayaka	139
---	-----

IRRATIONAL USE OF CHEMICALS AND ILL BALANCE IN AN UNSUSTAINABLE WORLD: UTILITY OF BUDDHIST TEACHINGS IN AVOIDING CHEMICAL POLLUTION P. D. Sugathapala	140
---	-----

HOW TO PROTECT ENVIRONMENT: AN ANALYSIS OF BUDDHA'S TEACHING Ven. Madipola Wimalajothi	142
---	-----

CONSERVING ENVIRONMENT FOR THE FUTURE HUMAN CIVILIZATION Ven. Prof. Alahenegama Sumanarathana, Ven. Mediyawe Piyarathana & H.D.E. Fernando	143
---	-----

HOW ENVIRONMENTAL CHANGES ARE CAUSED BY UNETHICAL HUMAN INTERFERENCES AND UTILIZATION OF SUSTAINABLE DEVELOPMENT AS AN ECO-FRIENDLY MEAN D.M.S. Lakmali & L.G.S.S. Bandara	144
--	-----

BUDDHIST PHILOSOPHY & ETHICS

A COMPARATIVE STUDY OF THE CONCEPT OF PERCEPTION IN EARLY BUDDHISM AND <i>YOGĀCĀRA</i> IDEALISM Ven. Karapikkada Sobitha & Ven. Dapane Chandaratana	147
A COMPARATIVE STUDY OF BUDDHIST PERSPECTIVE ON EGOISM AND ALTRUISM AS ETHICAL IDEALS Dr. Iromi Ariyaratne	149
BUDDHIST ETHICS OF <i>PANCASĪLA</i> : A SOLUTION TO PRESENT DAY AND FUTURE PROBLEMS Dr. Aamir Riyaz	151
<i>JĀNAS</i> AND THE FIRST STAGE OF SAINTHOOD: A SURVEY OF PĀLI CANON AND COMMENTARIAL LITERATURE Amrita Nanda	153
A STUDY ON SUICIDAL BEHAVIOURS OF BUDDHIST MONKS DURING THE BUDDHA'S PERIOD Ven. Aththaragoda Piyadhamma & Ven. Watarakgoda Sumana	154
<i>PRATĪTYASAMUTPĀDA</i> – A BRIEF STUDY Ven. Asst. Prof. Karagaswawe Wimalananada & Ven. Welipitiye Indananda	156
THE STAND POINT OF THE BUDDHIST DISCIPLINARY ON THE VIOLATION OF LAWS Ven. Dr. Bamunugama Shanthawimala	158

BUDDHIST & CONFLICT MANAGEMENT

DEFEATING WAR AND ESTABLISHING PEACE IN THE SOCIETY AS DEPICTED IN THE TEACHINGS OF THE BUDDHA R.W. A. Inoka Gayani	161
THE ROLE OF VENERABLE ANANDA THERA AS A THIRD PARTY ON CONFLICT MANAGEMENT Ven. Sankhapale Pannasara	163
BUDDHIST ATTITUDE TO WORLD PEACE BASED ON COMPASSION Ven. Mediyawe Piyarathana	165

TERRORISM AND TOURISM IN GANDHARAN BUDDHIST
HERITAGE IN KHYBER PAKHTUNKHWA, PAKISTAN 167
Numan Anwar

GOOD GOVERNANCE FOR A BALANCED AND RIGHTEOUS
SOCIETY: A BUDDHIST PERSPECTIVE 168
Ven. Rideegama Wanarathana

THE BUDDHIST RESOLUTIONS TO GLOBAL TERRORISM 170
Ven. Phra Tikumporn Dhammajoto Rodkhunmuang

BUDDHIST DIPLOMACY: PRINCIPLES, POWER AND POTENTIAL 171
George I. H. Cooke

PĀLI LANGUAGE & LITERATURE

NIRUTTIPATISAMBHIDĀ KHO PANA THERAÑÑĀYA
DHAMMAVĀDA VINICCHAYĀYA KĪVATIKAM KĀRAKATTHAM 174
UPADHĀRETI
**Āyasmā Vādigalagāmajō Samitaratanabhikkhunā ca Āyasmā
Watarakgodagāmajō Sumanabhikkhunā ca Racitamidaṃ**

KĀ SAMMĀSAMBUDDHASSA MAJJHIMĀ DESANĀ 176
Āyasmā okkampitiyagāmajō yasassibhikkhunā Racitamidaṃ

PORĀṆIKANAKKHATTAVIJĀNAṃ PACCUPPANNASABHĀVAM
KĪDISAM 178
**Āyasmā Divulapælæssagāmajō Vimalānandabhikkhunā ca Āyasmā
Waliwitagāmajō Soratabhikkhunā ca Racitamidaṃ**

KATHAM CĪVARAM PĀRUPITABBAM,
CĪVARAPĀRUPANAVISAYE AJJATANA ĀSEVANAM:
VINAYAPAÑÑATTINAYENA VĪMAMSANAM 180
Āyasmā Moragollāgamagāmajō Uparatanabhikkhunā Racitamidaṃ

EKĀYANO MAGGO'TI EKAMEVAMAGGO ATHAVĀ EKO
AYANAMAGGOTI 182
Āyasmā Medagodagāmajō Abhayatissabhikkhunā Racitamidaṃ

DHAMMAPADA-PĀLYĀGATA KIRIYĀKAPPA-VIKAPPA
VIDHĀNAM: Cirantana Bhāratīya Sobhaggaviññāṇasattha-ñāyānusāra
Vīmamsanaṃ 185
Āyasmā Kalugahakolagāmajō Sumanasārabhikkhunā Racitamidaṃ

MAYAṂ KIMATTHĀYA YUDDHAṂ KAROMA
BUDDHADESANĀNUSĀRAJJHAYANAṂ 187
Āyasmā Mādipolagāmajō Vimalajōtibhikkhunā Racitamidaṃ

DHAMMASAṂVAṆṆANĀYA SAMMĀSAMBUDDHENA
UPAYOJITABHĀSĀPAYOGĀNAṂ VĪMAṂSANĀ 189
Āyasmā Mahawelagāmajō Ratanapālabhikkhunā Racitamidaṃ

BUDDHISM & INFORMATION TECHNOLOGY

A STUDY ON ELECTRONIC RESOURCES FOR BUDDHIST
STUDIES 192
**Ven. Bodagama Sumana, Ven. K. Pagnnalo, Ven. Karapikkada
Sobitha**

AN APPROACH TO IMPROVING THE SKILLS OF INFORMATION
AND COMMUNICATION TECHNOLOGY (ICT) TO ACCESS THE
RESOURCES OF BUDDHIST ELECTRONIC INFORMATION: A
CASE STUDY BASED ON THE BHIKSU UNIVERSITY OF SRI
LANKA 194
Karunarathna Piumali, Angamma Vindya & Angamma Binara

IMPACT OF INFORMATION TECHNOLOGY IN HERITAGE
MANAGEMENT 196
Ven. Galwewe Wimalakanthi & B.Venura Lakshman

FACEBOOK AND THE PROPAGATION OF BUDDHISM 198
Ven. Pitathalawe Wimalasara & Ven. Aparekke Sirisudamma

BUDDHISM FOR THE FUTURE GENERATION OF TECHNOLOGY 199
Ven. Dangaswewe Vajiragnana

THE UTILITY OF BUDDHIST ETHICS TO REDUCE CYBERCRIMES 200
Ven. Dapane Chandaratana

KEYNOTE SPEECH

BUDDHIST METHOD OF HUMAN TRANSFORMATION FOR A BETTER CIVILIZATION IN THE FUTURE

Senior Prof. Sumanapala Galmangoda
University of Kelaniya
Sri Lanka

Buddhist wisdom *Paññā* (Pāli), *Prajñā* (Sanskrit) differs from other kinds of wisdom indicated by the terms such as "understanding", "knowledge", "insight", and "intellect". So, Ven. Buddhaghosa, the celebrated commentator on the Pāli canon, defines "*Paññā*" in Buddhist context as follows:

"The understanding consisting in insight knowledge associated with profitable consciousness"¹

Further he explains that this particular mode of understanding is different from other modes of perceiving (*sañjānana*) and cognizing (*vijānana*). Although the state of knowing is equally present in perception (*saññā*), consciousness (*viññāṇa*) and understanding (*Paññā*) the *Paññā* can alone penetrate into the real nature of things – impermanence (*anicca*), unsatisfactoriness (*dukkha*) and non-self (*anatta*).²

According to the traditional fourfold method of definition

- i. The specific characteristic of *paññā* is penetrating the own-nature of states (*lakkhaṇa*) Its function is to destroy the darkness of ignorance which conceals the real nature of states (*rasa*)
- ii. Its manifestation is non-delusion (*paccupṭṭhāna*)
- iii. Its proximate cause is concentration (*padaṭṭhāna*)³

¹ The Path of Purification (*visuddhimagga*) tr. Bhikkhu *Ñāṇmoli*, Taiwan, 1956, p. 479

² op. cit. , p. 480

³ op. cit. , p. 481

There are some specific subjects prescribed in the discourses as well as in Abhidhamma to penetrate through *Paññā* which are designated as states (*dhammā*) related to the real nature of the world of experience. They represent almost all the basic teachings of Buddhism and the following are the most important doctrines considered as the soil in which *paññā* grows:

- i. Five aggregates (*khandha*)
- ii. Twelve bases (*āyatana*)
- iii. Eighteen elements (*dhātu*)
- iv. Faculties (*indriya*)
- v. Truths (*sacca*)
- vi. Dependent co-origination (*paṭiccasamuppāda*)¹

Paññā when compared with a tree, it is rooted in the soil represented by the above doctrines. Its roots are similar to the purity of moral behavior and the purity of mind. Its trunk is compared with the purities of views, doubts, path and non-path, practice and insight knowledge.²

The above mentioned factors refer to the three stages of the Buddhist path - morality (purity of moral behavior), concentration (purity of mind), and wisdom (other five kinds of purity). As a result of the development of *paññā* one can attain the four paths and four fruits which lead to the realization of *nibbāna*, the final aim of Buddhism.

A tree cannot be fully identified separated from its ground (soil), roots and trunk. They are mutually inter-dependant. Similarly the three stages of Buddhist path leading to *nibbāna* cannot be separated one from the

¹ op. cit. , p. 592

² op. cit. , p. 488

other. Due to this reason in many discourses these three kinds of training (*tisikkhā*) are qualified with the term *anupubba* - gradual.¹

Our main subject *paññā* also cannot be explained separated from the other two factors namely morality (*sīla*) and concentration (*samādhi*). These three stages of the Buddhist path refer to three kinds of transformation in human personality:

- i. behavioral transformation (*sīla*)
- ii. mental (psychological) transformation (*samādhi*)
- iii. intellectual (cognitive) transformation (*paññā*)

Human personality is analyzed as five aggregates, twelve bases and eighteen elements etc. in a number of discourses. Among such analyses the most popular analysis is the teaching of the five aggregates. It also covers all other analyses related to physical and mental aspects of human personality.

- i. *rūpa* - physical body consisting of the five senses and their respective objects in the external world.
- ii. *vedanā* - feelings that arise as a result of the contact between the senses, sense-objects and the consciousness.
- iii. *saññā* - perceptions or memories of those feelings registered in the mind for later reflection and to create similar feelings.
- iv. *saṅkhāra* - Dispositions or concepts constructed in regard to feelings as a result of constant reflection over the memories.
- v. *viññāṇa* - consciousness, personality, soul or I-ness developed as a totality of the above mentioned four aggregates.²

Now two factors are very clear:

¹ G. D. Sumanapala, *An Introduction to Theravāda Abhidhamma*, Singapore, 1998, pp. 153-155

² G. D. Sumanapala, *Abhidhammic Interpretation of Early Buddhist Teachings*, Singapore, 2005, pp. 8-23; Sumanapala Galmangoda, *Reality and Expression*, Sri Lanka, 2008, pp. 44-45

- i. three kinds of transformation: moral, mental and intellectual
- ii. human personality: physical body, feelings, perceptions, dispositions, consciousness

In a large number of modern works these two factors have been analyzed, explained and described individually. But I have not seen any work where these three stages of training explained in connection with the five aggregates of human personality. My considered opinion regarding this point is given below in brief:

Ven. Buddhagosa gives five similes in order to clarify the real nature of five aggregates of clinging (*pañcupādānakkhandha*) .

rūpa - matter (physical body): sick-room (hospital)

vedanā - feelings: sickness

saññā - perceptions: arising of the sickness

sañkhāra - dispositions: taking unsuitable foods, etc. to increase the sickness

viññāṇa - consciousness: sick man¹

The sick man (consciousness) dwells in the hospital (body), he has a sickness (feelings, enjoyment), the sickness arises (as a result of seeking after the feelings again and again keeping them as memories or perceptions) the sickness increases as a result of reflection over the memories and creating wrong concepts (dispositions, formations) over them and taking them as essential for life, all these are done by the sick man which is the consciousness, the collective concept of I-ness.

The three kinds of transformation mentioned above can be applied to the five aggregates as follows:

¹ The Path of Purification, op. cit. , p. 544

rūpa - behavioral transformation by moral training (*sīla*)

vedanā } mental transformation by
saññā } concentration (*samādhi*)

saṅkhāra } intellectual or cognitive transformation
viññāṇa } by wisdom (*paññā*)

Physical behavior of man directly affects the mental behavior. So, physical behavior namely bodily functions and verbal actions should be restrained by observing moral rules in order to prepare a good ground for mental training. According to the methods of *samatha* meditation in the first trance five mental qualities are produced. Human mind has two main aspects - emotional and intellectual. Among the five *jhānic* factors the first two initial application (*vitakka*) and investigation (*vicāra*) refer to the intellectual aspect and zest (*pīti*) and happiness (*sukha*) refer to emotional aspect. Almost all the meditational subjects related to *jhāna* of *samatha* are closely connected with the aggregates of feeling and perception. So, concentration is mainly applied to train and calm down the aggregates of feeling and perception.

Dispositions (concepts) and consciousness (I-ness) are developed through the intellectual process and they should be eliminated by wisdom or insight meditation, through understanding the impermanent, unsatisfactory, and essenceless nature of such concepts.

In brief, we can understand that Buddhism explains a path leading to a transformation of human personality by means of wisdom (*paññā*) based on morality and concentration. The saints who have attained this transformation are like the lotus flowers grown in a muddy place. They live

in the world but not attached to it. They are fully emancipated and they will never be reborn again. They show the path leading to the cessation of suffering (*nirodha*) which is the only way for obtaining an eternal happiness. The liberated beings are human beings but they are extra-ordinary human beings (*acchariyamanussā*) because they have fully transformed their personality in regard to five aggregates. Ordinary beings possess five grasping groups (*pañcupādānakkhandha*) but liberated saints (*arhants*) possess only five aggregates without clinging (*upādāna*). Such beings are the torch-bearers of mankind (*ukkādhāra*) because of whom people can develop wisdom (*paññā*) in order to dispel the darkness of ignorance, the foundation of all problems in human life.

**BUDDHISM &
IMPROVEMENT IN
LIFESTYLES**

BUDDHISM FOR FUTURE HUMAN CIVILIZATION - IMPROVEMENT IN LIFESTYLE

Ranjeeta Sharma¹

The "Collins English Dictionary" defines "lifestyle" as a set of attitudes, habits or possessions associated with a particular person or group. Annals of history are replete with references to lifestyle variations over the course of time and testify to such evolution.

With the advent of modernity and intensification of interconnectedness, human lifestyle has witnessed both continuity and change. A lifestyle has been understood as healthy or unhealthy based on food choices, activity level, and behaviour. A positive lifestyle can bring happiness while a negative lifestyle can lead to sadness, illness, and depression. It is the negative fallout of rapid waves of change that gets manifested into various forms such as alienation, which leads to a sense of self-estrangement not only from the environment but also from the real human nature. This, in turn, brings up the rear of formlessness and meaninglessness of human existence.

In today's ultra-modern world, where failures become the graveyard of dreams as they are amplified, and success is diminished, individual is left to weather the vicissitudes of life descending into the state of anomie and disillusionment. The modern day, challenges are echoing in the form of farmer suicide, fundamentalism, terrorist activities, environmental unsustainability fuelled by conspicuous consumption.

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The quest to supplant this moral vacuum and retrace the anchor to the “self” demands a spiritual lodestar. The teachings of Buddhism, therefore, become more relevant today than ever before. The Buddhist practice strives to lift the fog that hides one’s potential through a number of guiding precepts. For instance, the Eightfold Path is Buddha’s method for complete transformation. As a method of moderation, it provides a midway between the extremes and helps to counter the anxieties that overwhelm lives of today.

With the ideal to “deliver all beings” and human happiness, Buddhist practices of sitting in meditation, eating vegetarian food, and rejecting sexual desire aid in achieving elevated life condition and supreme health benefits. The Four Noble Truths explain the nature of *dukkha* (suffering, anxiety, and dissatisfaction), its causes, and how it can be overcome. Providing real practical solutions, Buddhism offers hope to the hopeless by laying down the path to real spiritual happiness for future human civilization.

Keywords: lifestyle, self-estrangement, vicissitudes of life, the Eightfold Path

THE POSSIBILITY OF APPLYING THE CONCEPT OF *CITTAVĪTHI* IN THERAVĀDA *ABHIDHAMMA* AS A SUCCESSFUL METHODOLOGY OF EDUCATION

Ven. Suriyawewa Wijayawimala¹

Ven. Yakkaduwe Sugunaseela²

It seems that someone tries to interpret the doctrine of *Abhidhamma* as a commentary which was written for the *Pālisuttās*. But, it should be noted here that Ven. *Buddhaghosa* in 5th century AD compiled commentaries to each *suttā* and *Abhidhamma* separately. Therefore, it is crystal clear that the tradition which is identified as *Abhidhamma* should not be considered as texts, related to commentarial literature. Nevertheless, it can be clearly seen that *Abhidhamma* consists of profound explanation for the canonical texts. On the other hand, it is apparent that *Abhidhamma* is different from the commentarial literature because it comments for doctrinal factors based on a biological perspective. Here, the *Ābhidhammic* concept of *Cittavīthi* has been formed and developed as a result of biological interpretations for the Buddhist psychological process which is appeared in canonical discourses and its paramount purpose is to stimulate and expedite the individual towards the Emancipation (*Nirvāna*) with a comprehensive and profound knowledge about the psychological or mental process which generates the universal prevalence.

In a nutshell, *Ābhidhammic* Concept of *Cittavīthi*, appeared as a psychological process, has been introduced as a complaisant teaching method for the clarifying of the path of *Nirvāna*, the Liberation. In the present, although the highest and supra-mundane achievement is the Emancipation (*Nirvāna*), when the mundane achievements are considered,

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educational successfulness is of paramount importance which brings more benefits for the person. On the other hand, it is worth to mention here that, the scrutinizing of the applicability of *Ābhidhammic* Concept of *Cittavīthi* as an educational methodology is significant for the improvement of human values.

Therefore, in this paper, an attempt has been made to discuss the ‘Cognitive Emotional Process (*Cittavīthi*) and its applicability for the successfulness of educational system.

Keywords: *Cittavīthi*, *Ābhidhamma*, Psychological Process, Education, Human Value.

MORAL GUIDANCE CHARACTERIZED THROUGH THE MONKEY KING IN THE BUDDHIST TELE-DRAMA- JOURNEY TO THE WEST 2010

D.A.N.S.Y. Dassanayake¹

'Journey to the West 2010' is one of the most popular Buddhist tele-dramas in China. It has been produced by Cheng Lidong based on the centuries old legend of the journey of the Buddhist priest Tang in search of the true essence of Buddhism which has been originally written by Wu Cheng En. The protagonist, the Monkey King is a dynamic character whose character changes throughout the drama. This change of his inner self is the result of strenuous efforts by his teacher, monk Tang. It is examined by this research to which extent does moral guidance, as expressed in the drama, could be applicable to contemporary context of the relationship between the student and the teacher. It is assumed that the present day teacher-student rapport is degrading dramatically which is one of the key reasons for exploitation of the value system. In conducting this research teachers who teach Chinese in Sri Lankan schools were given a questionnaire which was produced based on the student teacher rapport between the Monkey King and the Buddhist priest Tang. Their responses affirmed that the present day school students have deviated from the traditional student teacher rapport which has caused a dramatic degradation in the moral bond between them. In the traditional Chinese society, the Buddhist teacher, preferably a monk, was respected with high esteem which is similar to traditional Sri Lankan ideology. In the drama, Journey to the West 2010, the Monkey King, though, at the initial stage, governed by anger, pride, and immorality, learns with the course of the drama that true power is inner peace. Respecting teachers and

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elders is considered as part and parcel of the learning process as productivity of knowledge is to be realized as a cycle. Punishment is considered a method of maintaining discipline. It is a question to which extent punishment could be a tool with the present day student. 100% of the teachers have concluded that punishment could not be practiced with present day students due to various circumstances. The research has affirmed that there is much to be extracted from the moral guidance as expressed in the drama 'Journey to the West 2010' for the present day education system.

Keywords: Journey to the West 2010, Traditional Chinese Society, Moral Guidance, Present Day Student Teacher Rapport

CORE TEACHINGS FOR ENHANCING PROSPERITY AND ALLEVIATING HUNGER FROM THE TEACHINGS OF THE BUDDHA

Ven. Peramandiye Indarathana¹

Hunger is a very crucial problem that many people have to face in their life time. According to the teachings of the Buddha one should not eat anything without sharing. The Buddha says if you knew real the power of sharing, you would not consume anything without sharing. Especially, people fall down under the poverty line because of not having a balanced economical ways of consumptions. At the same, it is important to understand the core teachings of the Buddha in enhancing prosperity, and eradicating poverty or hunger in order to lead a happy life. This paper aims to shows the most important *Suttas* and *Jātaka* tales related to economy and how people can earn wealth according to Buddhist guidelines. By today, the whole world is being degenerated, because ethical deterioration begins with not having an enough economic status to lead one's life. As a result of hunger, people are indulging in many unrighteous acts in order to amass wealth. According to the Buddhist point of view, Wealth is blameless if it is rightfully obtained, without hurting others, without violence, stealing, lying and deception. 'Hunger is the greatest illness; one cannot live having a peace of mind if they do not have enough wealth. Buddhism advocates possessing wealth and through right livelihood removing hunger or poverty people have faced. This paper explains why people suffer from hunger and how they can accomplish their necessities according to the Buddhist teachings. The Buddha says that one must earn wealth as a bee, and as an ant that store them in an anthill.

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Anyone can lead a good life without any difficulties and hunger if they follow the teachings of the Buddha. This provides a clear idea of earning money and removing hunger as a lay person. According to the *Sigālovādasutta* of *Dīghanikāya*, *Sallekasutta* of *Majjhimanikāya*, *Ghisukhasutta*, *Malasutta* and *kāmbogasutta* of *Aṅguttaranikāya* and other *Jāthaka* Stories, the reason for hunger and enhancement of wealth is explained.

Keywords: Buddhist perspective, hunger, Ethics, Core teachings, right livelihood

NARROWING THE DEVELOPMENT GOALS: HARMONIZING AND EQUALIZING THROUGH BUDDHIST METHODS

Dr. Anand Singh¹

It is felt that, in spite of enormous potential economic resources, development is not egalitarian worldwide. Some countries are progressing at fast rate, while some are lagging behind. The cultural milieus of all these countries are the same, and their tangible and intangible cultural facets can be a common medium to share means of business and material prosperity. Buddhism is the basis of these cultural materials and it can be a common network among the nations for the development agenda. Historical analysis shows that the Buddhist missionaries were always helpful to integrate the people of different regions. The principles of Buddhism can also be helpful to eradicate poverty and introduce common brotherhood. The paper will examine such type of networking that Buddhism can evolve for the harmonious, economic universe. The Literature review and comparative analysis will be the main tool to explore. The main emphasis of the paper will be that how to change values especially in socio-economic context to transform the system. The context is important as it denotes for the penetration of ideas, and the *Suttas* can be instrumental. The discussion is mainly on the identification of the problems and their coherence with Buddhist sources.

Keywords: egalitarian, tangible, intangible, different region

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**THE ROLE OF THE BUDDHIST MONKS TO ENHANCE THE
QUALITY OF LIFE IN RURAL COMMUNITIES OF SRI LANKA; A
CASE STUDY OF *KEBITIGOLLEWA* DIVISIONAL SECRETARIAT
DIVISION**

Dammika Hewage¹
M.S.M.L. Karunaratne²

With the establishment of Buddhism in Sri Lanka, the Buddhist monk gradually earned great honor and Socio-cultural power which, in the present, have evolved in different forms. Therefore, the contemporary community of the Buddhist monks can be classified into two different parts such as rural monk community and urban monk community. A clear distinction can be seen in two communities of monks based on their performances. This study reveals that Buddhist monks lead the rural community towards development where the government fails to focus on the development and the welfare of the remote rural areas by contributing to the community development and co-existence regardless of ethnic differences, making arrangements for poverty alleviation, working towards the prevention of chronic kidney disease, which has become a major issue in the North-Central area empowering the community through poverty alleviation and leading the activities on environment conservation. The main objective of this research is to investigate the contribution of the Buddhist monk to the above activities in remote rural areas. Data were collected through interviews, field observations, case studies and secondary data sources as well. Case studies, photographs and texts will be used in data presentation. The study site

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selected for this research is the *Kebitigollewa divisional secretariat* of the *Anuradhapura District*. Buddhist monks mediate frequently in the reconstruction of water facilities such as irrigation for agricultural issues. They also lead in conserving the natural water springs of the area, and providing the people of the community with refined drinking water. It can be seen that consultation services on drug prevention and fostering child education have become the tasks of most Buddhist monks of rural areas. It can be concluded that the leadership and contribution of Buddhist monks provide a great physical and spiritual service for the development of difficult peripheral areas.

Keywords: Buddhist monk, rural areas, Poverty, Community, Environment conservation, chronic kidney disease

THE CONCEPT OF WELL-BEING IN BUDDHIST TEACHINGS ACCORDING TO *PĀLI* LITERATURE

Bhikkhuni Thong Niem¹

Happiness and wellbeing are the two everlasting concepts as most of the people aspire to have. This conduces human to seek for many ways leading to happiness and wellbeing in life. However, the concept of wellbeing is unfortunately misperceived and misunderstood as a way to attain or possess a luxurious materialistic lifestyle. From misunderstanding, people tend to pursue of achieving many aspects such as high technological devices, luxurious houses, better social positions, highly paid jobs, higher education, etc. Of course, these materials provide certain degree of satisfaction to fulfil human's greed, but satisfaction does not even last long, yet it also generates further thirst of attaining happiness. Therefore, the rich or famous people do not necessarily live happily, especially in this stressful and hectic lifestyle in the contemporary time. In fact, the increasing thirst for materialism of human has driven man into more stressful living. In order to attain the healthy and contented lives, one should understand the true meaning of the state of wellbeing.

According to the field of psychology, there are many aspects, influencing one's life that might affect his/her state of wellbeing. Those aspects include states of mind such as being energetic, joyful, peaceful, contented, satisfied, positive, caring, and free from negative. Basically, wellbeing is a state of one experiencing his/her mind and with body well balanced. In this aspect, how can Buddhists offer the practice in order to attain the state of wellbeing in such a contemporary hectic life?

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In this paper, the concepts of wellbeing and factors related to it are going to be identified as those provide the necessity to seek for the approaches according to Buddhist teachings found in *Pāli* literature such as *Nikāya*, and *Abhidhamma*, so that one can integrate the teachings in his/her daily practice of attaining the balanced lifestyle and state of wellbeing. As the topic related to the psychological aspect, this paper will offer the psychological theory to enhance the understanding the concept of wellbeing and the Buddhist teachings in *Pāli* literature serving as the guidelines of practice.

Keywords: wellbeing, healthy lifestyle, happiness, satisfaction

BUDDHISM & HUMAN VALUES

THE RULERS' INVOLVEMENT AND FUTURE HUMAN VALUES WITH REFERENCE TO *ADHAMMIKA SUTTA*

Ven. Dr. Manakada Khemananda¹

By the present time, people in each and every country around the world have encountered a chaotic and panic situation. Therefore, literary this instability can rapidly be increased in the future due to various reasons and corrupted leadership can be recognized as one of them. Some people show off incredible greediness not only to access leadership but also to preserve it as long as possible in good or bad manner which causes critical impacts among the people of a country. Besides this fact, ethnicity, religious beliefs as well as languages might cause to degenerate the human values at some points.

Buddhist teaching emerged in a milieu where sophisticated administrations were and, by that time, sixteen kingdoms were integrated to the Indian subcontinent. The Buddhist literature shades the lights to Buddha's frequently meeting of leaders of those kingdoms. Therefore, Buddhist teaching is enriched with political aspects and, very often, understands the importance of the leadership of a country which assists to preserve the values of people. Even his teaching is aged old it contains innovative ways to apply with any situation to upgrades the human values. Among the plenty of Buddha's advice a certain *Sutta* mentioned as *Adhammika* scrutinizes the importance of the leaders or rulers in a country which causes to uplift the human values. Therefore, this paper examines the contribution of the leaders' involvement in preserving the human values for a future generation on the basis of above mentioned *Sutta*.

Keywords: rulers, human values, *Adhammikasutta*

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THE ENHANCEMENT OF HUMAN VALUES THROUGH BUDDHIST TENETS: AN ANALYTICAL ILLUMINATION

Dr. R. M. Rathnasiri¹

Almost all aspects of human values and qualities in the modern world beleaguered by extreme materialism, social injustice and disparities, political opportunism and religious dogmatism are atrociously jeopardized and deteriorated. On account of the above factors, the root cankers in man exacerbate into extreme noxious trio – extreme greed (*abhijjhā*, wanton covetousness – *visamalobha* or *adhammarāga*), extreme ill-will (*byāpāda*) and extreme delusion (*micchādiṭṭhi* or wrong values – *micchādhamma*) incurring in man extreme egocentricity, callous exploitation, malpractice, unwholesome livelihood at the expense of human values, qualities and environment and also multifarious problematic mental states and deportment which cause deteriorations and depreciations in every echelon of the current civilization.

One prominent aspect of the perpetual enrichment of any human civilization is the enhancement of human values and qualities. To surmount the aforesaid deteriorations, plights, glitches, harms, repercussions, conflicts, etc., human values could be enhanced in ethical, behavioural, social, educational, economic, political, mental and cognitive contexts by means of Buddhist teachings.

Human values, according to Buddhist tenets, are entirely enhanced in human's potential for the reciprocal wellbeing of humankind and environment. The enhancement of values and qualities in man in ethical or wholesome behavioral aspects is based on the precepts, the purity of morality (*sīlavisuddhi* – *RathavinīthaSutta*), threefold purity in Right Speech, Right

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Action and Right Livelihood (*Mahācattārīsaka Sutta*), wholesome demeanour and deportment as revealed in the *Suttas* like *Sikkhā*, *Saṅgīti*, *Parābhava*, *MahāMaṅgala*, *CundaKammāraputta*, *Sāleyyaka*, *Vasala*, etc. Human values in family, social, educational, professional and economic milieus should be enriched by means of the universal teachings as elaborated in the *Sigālovāda Sutta*, *Dīghajānu Sutta*, etc, and in political contexts in conformity with *Cakkavatti Sutta*, *Kūṭadanta Sutta*, *Mahā Parinibbāna Sutta*, etc.

Human values could also be improved in mental and cognitive aspects such as the twofold Right View (*Mahācattārīsaka Sutta*), 44 effacements (*Sallekha Sutta*), purity in threefold mental actions (*CundaKammāraputta Sutta*), six recollections of good qualities (*Mahānāma Sutta*), the Four Sublime Abodes (*Brahmavihāra Sutta*), oneness of mankind that rejects caste discrimination, etc. as exposed in the *Suttas* such as *Vāseṭṭha*, *Assalāyana*, *Ambaṭṭha*, etc.

Therefore, the enhancement of universally applicable human values and qualities in manifold contexts through Buddhist tenets restores peace, harmony, justice, prosperity, altruism, etc. in the current society.

Keywords: human values, Buddhist tenets, peace and harmony

A COMPARATIVE STUDY OF BUDDHIST AND WESTERN PSYCHOLOGICAL APPROACHES EDUCATION FOR CONSTRUCTIVE VALUE - ORIENTED EDUCATION

Wickrama Kankanamge Don Keerthirathne¹

In this paper, I aim to examine the best value-oriented constructive learning strategies in Buddhism according to *Sutta Piṭaka*, since this text discusses many fruitful constructive learning strategies that can be practised in the context of the present value education approach. When reaching the above objective, it is expected to conduct research from critical and analytical perspectives, using descriptive and explanatory methods following the work of previous scholars. Moreover, constructive learning strategies in Buddhism are compared with modern constructive learning strategies in Western Educational Psychology. In addition to that, Buddhist constructive learning strategies are evaluated under the light of the comparative approach. In this way, it is possible to explore ways in which Buddhist and constructivist education psychology can fertilize each other, and enrich each other's insights. It is acknowledged that education of values is in need of extra time allocation since cultural and spiritual values have been on the decrease compared to the past. Nevertheless, the present system of education lacks education of values due to a number of reasons. A major one is not paying proper attention to the selection of suitable strategies for teaching and the development of values in students in the context of formal, informal and non-formal education with the aim of improving competencies with value oriented education rather than focusing just on the purely academic aspects of education. At present, teachers and teacher educators are motivated to promote learner centered education where constructive learning is a central

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feature. Nevertheless, it is often pointed out that the teacher community is not ready to perform the role of constructing civilization values in children as specified by constructivist theory. The major reason behind this is that the teacher competencies are not good enough to meet the theory-specific requirements. Because of this, negative social values and concomitant social phenomena tend to spread and gain momentum, whereas positive social values appear in retreat. Therefore, I think the time has come to explore more effective strategies for cultivating values in children through education critically and comparatively, in order to create a society where these values would thrive. It is concluded that, if teachers adopt teaching methods taught by Buddhism and western Educational Psychology, the educational system is more likely be able to make an important contribution towards building a more civilized society. Moreover, constructive learning can help younger generations to understand what co-operative living is and we can build co-operative environments filled with values to make a better future in a more developed human society with a great civilization.

Keywords: Buddhism, constructive learning, education, future, teaching methods, values

THE ADOPTION OF BUDDHIST ETHICS AS UNIVERSAL HUMAN VALUES FOR MULTICULTURAL CITIZENSHIP IN THE MODERN SOCIETY

Prof. Lee Kyoung Hee¹

Multicultural fabric of modern societies has given rise to many new issues and conflicts through mass migration and the dispersion of cultural influences. Multiculturalists have dealt with culture, language, religion, ethnicity, nationality, and race as main research subjects; nevertheless, it is not easy to handle complicated social problems. Now a new norm is supposed to perform an integrative function in multicultural society. Multicultural citizenship is expected to bind people together in multicultural background and social context. Here, the role of religion is to be noted. Like education, religion is the most fundamental social institution and it is essential to remain society orderly.

This paper is of two objectives: 1) to examine religious ethics to foster multicultural citizenship as practical morals and 2) to identify Buddhism as universal human values in multicultural society.

This research is mainly a textual study based on the primary and secondary sources. Data have been collected from the Buddhist Scriptures and the relevant monographs and articles written related to the field. The collected data were observed on comparative and critical bases.

Religion embodies many universal teachings as human values—‘love’, ‘the five moral rules in human relations’, ‘harmlessness’(*avihimsa*), ‘brotherhood’, ‘religious equality,’ etc. Nevertheless, some religious attitudes driven by exclusivism can easily provide a fertile ground for bigotry and intolerance, indoctrination and

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unethical conversion, militant piety and persecution, inter-personal conflicts and acts of terrorism, sometimes leading to internecine warfare. Buddhism avoids absolutism and dogmatic fanaticism (*idam-saccābhinivesa*) and has nonviolent history through its propagation and dissemination.

Religion is a very sensitive matter which needs to be dealt with carefully. Nonetheless, the reason why our attention should be drawn to religion resides in its social function. Multicultural citizenship is demanded as a norm to sustain social order and integration in multicultural societies. It is important to examine how religious ethics work to bring about world peace and harmony in entangled social structures. Religions commonly aim to foster universal moral codes and to solve human problems. Even though multiculturalism is a matter of economic interests and political power, its limitation should be overcome. Beyond religious dogmatism, Buddhism helps people in the modern society to surmount conflicts in different social contexts by providing universal values.

Keywords: Multicultural citizenship, religious ethics, universal human values

MAINTAINING THE BUDDHIST VALUES FOR FUTURE GENERATION: WITH SPECIAL REFERENCE TO *NĪTĪŚĀTAKAṀ*

Ven. Dr. Kanumuldeniye Chandasoma¹

Values secure a prominent place in Buddhism because human beings always tend to value their own things externally and internally. For external or material belongings, a measurement or a scale can be easily applied. On the other hand, internal or psycho belongings could be measured only through the individual behaviour or it can be essentially evaluated only with the conceptual measurement. With regard to circumstances, of today, the problems such as chaos, riots, disasters, war fares, conflicts are widespread all over the world. Therefore, this research mainly focuses on discussing the root cause of the problems and their eradication. In this connection, special attention would be drawn to the work *Nītiśatakam* composed by Bhartṛhari of India (BC.7) with a view to maintaining Buddhist values for the future integrated generation.

This research is of few objectives as,

- To search for values that were existed in ancient India
- To apply simultaneous values for a friendly society
- Material and Conceptual measurement
- To uphold Buddhist values for future civilization etc.

Among the teachings of the Buddha, Threefold Trainings (Skt = *Trisikṣā*, Pāli = *Tisikkhā*) are proclaimed by the Buddha a few centuries ago mainly for the ones who desire for enlightenment. They are as follows

- i. Moral conduct (*Sīla*) - making one's body, words and mind match for concentration
- ii. Meditation (*Samādhi*) - Concentration of mind aiming at the vision of the truth
- iii. Wisdom (*Paññā*) - intuitive understanding of utmost truth.

Considering the aforesaid Teachings, the aspect of moral conduct is mainly dealt with the usual actions of human beings. Moreover, the Five

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Precepts (*pañcasīla*), the basic training rules in Buddhism, observed by laities in all Buddhist tradition are identically important to create a perfect human world. In following these basic Five Precepts, one has to abstain from harming living beings, stealing, sexual misconduct, incorrect speech and intoxication. It is said that somebody is apparently a human figure but his mind-culture is meagre and under developed. So that, these Five Precepts can be assessed to make the human society civilized. Meanwhile, this research focuses on ancient *Śataka* poetries specially *Nītiśatakam* of Bhaṭṭhari which mostly deals with ethics and moral conduct. Sir; Monier Monier Williams, composer of Sanskrit English Dictionary, furnishes more meanings for the word *Nīti* in the dictionary to enlighten the reader further. Among those words, management, conduct, right or wise or moral conduct or behaviour can be adduced. Additionally, it is said that Bhaṭṭhari has shifted his life from household to recluse seven times. According to the legend, his household was luxurious and he was a king. His experience has been expounded in different categorized topics such as wise and virtuous person, wickedness of a person, pride and arrogance of heroes. Accordingly, *Nītiśatakam* has mainly consisted of nine chapters. The sayings of the text can be comparatively valued to some extent with the Buddhist teachings under the scope of the values.

Methodology: This research is mainly performed with the primary sources and secondary sources available. These sources are primarily in *Pāli* and Sanskrit languages. Consequently, the data are examined on the comparative basis.

In conclusion, this research will help one to understand how values could be estimated in Buddhism as well as in *Nītiśatakam*.

Keywords: Buddhism, values, Bhaṭṭhari, *Śataka*, measurement.

**THE BUDDHIST CONCEPT OF ‘HAPPINESS’ WITH SPECIAL
REFERENCE TO THE SHANTIDEVA’S
BODHISATTVACARYĀVATĀRA’
(BYANG CHUB SEMSDPA’ISPYOD PA LA ‘JUG PA)**

Dr. Tsetan Namgyal¹

*Byang chub semsmchogrinpoche/ ma skyes pa namsskyegyurchig
Skyes pa ngyams pa med pa dang/gong nas gong du ‘phel bar shog*

This particular verse commonly represents the way ahead of life full of happiness, joy and zeal. The Tibetan terms for ‘*Bodhisattvacharyāvatra*’ is ‘*Byang chub semsdpa’ispyod pa la ‘jug pa*’, which denotes the entry into Bodhisattva deeds through the cultivation of altruism and the spirit of awakening. This is one of the classic and important traditional Mahayana Buddhist text composed by Indian Acarya Shantideva Tib. zhibalha (ca.650-750) commonly known as ‘*A Guide to the Bodhisattva Way of Life*’ and has been most extensively studied and practised Mahayana Buddhist text in the entire Buddhist tradition which has also written as many as hundred commentaries and auto commentaries in Sanskrit and out of eight were translated into Tibetan and their equivalent commentaries made by different Tibetan scholars. The beginning point of the Bodhisattva’s life and career is marked by the drawing of the ‘Mind of awakening’ *Bodhi citta* (byang chub kyisems) which is the resolve to become a Buddha (enlightened one) in order to benefit other sentient beings. Since, the ultimate goal is to scale the achievement of Buddhahood by cultivating the six pāramitās or perfections (pharoltuphyinpa) which are generosity (dāna), ethics (sīla), patience

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(*ksānti*), effort (*virya*), concentration (*dhyāna*) and wisdom (*prajña*) are qualities of Bodhisattvas.

However, the prime focus of this paper is entirely based on the 7th chapter which talks about ‘Happiness’ as to why perseverance is of primary importance and warns against the dangers of idleness that comes from being attracted by what is negative and such laziness that comes from being discouraged is the crux of chapter 7th of *Bodhicaryāvatara*.

There is Tibetan saying regarding ‘being happiness’ *skyidpo rang gi ma cho/chena/ sdugpo mi yistan par shog//* That means emphasis is made in one’s own mind and activities as to how to apply and control oneself from suffering and sorrow which is like readymade and free of cost hence being happiness is not a difficult task. In fact, it entirely depends on oneself how to get it through one's own will and wisdom.

In this paper my emphasis will be to highlight the significance of ‘*Bodhicaryāvatara*’ literal terms its structure and context with concept while applying into practical value of socio cultural function and meaning in present lives which reflect in the contemporary society while considering the impact of such application in our daily life.

Keywords: *Bodhicaryāvatara*, happiness, Mahayana, Buddhahood, *Bodhi citta*

**BUDDHIST
ECONOMIC
PHILOSOPHY**

AN OUTLINE OF BUDDHIST ECONOMIC THEORY AND SYSTEMS

Prof. Tamanna¹

An ideal Buddhist community is founded on the right livelihood of each member, while a righteous leader has a role to facilitate stability and order in society. Right livelihood can be conducted through the attainment of material wellbeing and mental development. Material wealth should be used to alleviate physical suffering while an attitude of non-attachment to wealth is essential for the elimination of unfulfilled desires. Non-attachment people are associated with three Karmic actions: righteous acquisition of wealth, contentment in consumption, and generosity towards others.

The goal of unitary Buddhist societies for each individual is lead to a high quality of life while striving towards liberation, the state and the *Saṅgha* are important Buddhist institutions in formulating well ordered prosperous and harmonious conditions in a mutually dependent society. Based on the voluntary spirit of Buddhism, a condition of sharing common property in a community must be established through public consent, or coercion or without suppression from the ruling class. Until that form of ideal community is reached, private property plays a major role in Buddhist economic activities, such as production, consumption and giving. Without private production in an ordinary society, there is no means for the lay people to practice righteous actions based on their own understanding of the teachings.

This paper aimed at understanding that how to develop a theoretical framework for Buddhist Economics from the Fundamental Buddhist principles; and to explore the basic features of Buddhist economic system.

Keywords: society, production, consumption, giving, wellbeing

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THE BUDDHA: THE BEST ECONOMIC ADVICE AND THE APPROACH OF BUDDHISM TO IMPROVE THE LIFE STYLE OF ITS FOLLOWERS: AN ANALYSIS OF *SIGĀLŌVĀDA SUTTA*

U. Munasinghe¹

The Buddha explained a wonderful diversity of subjects in financial aspect in his 45 years of teaching through *Dharma*. Many people, including Buddhists, believe that Buddhism discourages the acquisition of materialism and pleasure and is concerned over only spiritual development. The attainment of *nibbāna* is indeed the goal. However, the Buddha was very much alive to the fact that financial stability is essential for man's welfare and happiness. There are number of Buddhist sources which show that the financial stability is essential aspect as the subject of his Dharma. Philosophers focus on the imponderables Buddha dismissed as not useful in gaining enlightenment and liberation. They would still like to debate those issues which, whether the answer would be this way or the opposite, would be harmful or retard progress. The *Sigālōvāda Sutta* is a lengthy storehouse of information and advice for living a prosperous life in the world. Scholars believe that this discourse is actually an amalgamation of many sutras woven as advice to a lay person. There we find advice to householders on holding money, friendship, working, saving, popularity, family responsibilities and so on. The advice on economy of an individual: One should divide one's wealth or earnings (since the Buddha's audience asking about these things was often the merchant class) into four equal divisions. Coincidentally, a summary of the advice to householders (*Sigālōvāda Sutta DN 31*, named

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after the young Sigala who was asking for the advice) also points down to 14 duties or *dhamma* to do. A wise and noble disciple, whose aspirations are higher than worldly and heavenly success, reaches for *nirvāna* and is thereby completely liberated from having to worry about rebirths or any further suffering. This study based on Buddhist literature survey, marvels at how detailed and relevant the Buddha was when mundane things like finance were asked. His answers addressed not only monastic issues but also ordinary lay life.

Keywords: Buddhism, Financial stability, welfare, happiness

**A SOCIO LEGAL ASPECT ON MISUSING THE ECONOMIC
FREEDOM AND DISREGARDING OF THE BUDDHIST CONCEPTS
RELATED TO THE ACQUISITION OF WEALTH LEADING TO
SOCIAL PROBLEMS**

Udeni Herath¹¹
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Every person in the society is entitled to the economic rights which were confirmed by the present human right law. UDHR¹ under article 23 (a) is proved that “*Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.*” It is further proved by the 2nd and 3rd article of the International Convention on social economic and cultural rights. Among the fundamental rights of the citizen of Sri Lanka “*The freedom to engage by himself or in association with others in any lawful occupation, profession, trade, business or enterprise;*” has sustained by the 14 (1) (g) 1978 constitution. People have been misusing their economic freedom in prevailing competitive society and also engaging with unaccepted industries by Buddhism such as weaponry trade, drug business, and kedgereebusinessetc. “*Rashiya, Mahā Mangala, Vyaggapajja, Sigālovāda, Aṇana, Iṇa*” Suttas have directed us for the correct path to earn money. “*Rāsiyasuttha*” explains that “*dhammena bhoge pariyessthiassa hasena*” . “*utthāna Sampadā*” is the best way for the superior calling is revealed in “*Vyaggapajjasuttha*”. In “*Vaniija sutta*” “*sattavanijja, sathavanijja, mansavanijja, visavanijja and majjavaniija*” is restricted for the benefit of the society. Earning money should be *Bogesanharamanassa-*

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bambaressevairiyato” and it has preached in “*Sigālovāda sutta*”. To identify, the Economic rights of the people, concepts related to acquisition of wealth in Buddhism and nature of social problems which is created around economic freedom were the objectives and case study and literature survey were the research methodology of this study. Acts, articles, conventions were used for collecting secondary data and through participation observation and interviews primary data were collected. Findings of this study are revealed that economic freedom which was affirmed by the economic rights is controlled by Buddhism. And disregarding the concepts of acquisition of wealth in Buddhism is caused for these social problems such as suicides, prostitution, unnecessary pregnancies and drug addictions. And also the way of good acquisition of wealth in Buddhism can be changed people’s behaviour. If people can follow these Buddhist concepts will help to build-up economically and culturally enriched society.

Keywords: economic rights, acquisition of wealth, social problems, human rights, human behaviour

THE NORMATIVE ASPECT OF ECONOMICS AND ITS RELATION WITH HUMAN WELLBEING: THE BUDDHIST PROPOSAL

Asst. Prof. Rajni Srivastava¹

This paper is an attempt to enquire into Buddhist perspective on the relation between Economics and human wellbeing. Economics plays a significant role in the lives of human beings and is directly related to the living standard of human beings, and the living standard is somehow related with the wellbeing. Buddhism as a philosophy devoted to the wellbeing of the whole humanity. Buddha himself propounded his philosophy in the midst of human suffering. The fundamental aim of Buddhism was to provide a recipe to help the suffering humanity, so the Buddha had considered all the aspects of human life. If Economics is so deeply related with human wellbeing, Buddhism must have its own standpoints on this relation. So, it would be important to find out Buddhist conception of this aspect.

There may be two ways to enquire into this matter. One way is to theorize on the basis of the activities performed by socially engaged Buddhism. Other way is to concentrate only on Buddhist texts. As a scholar of philosophy my main concern is for texts. Though it is true that Economics as an independent subject is not mentioned in these texts, yet there are many references which have got its relation with Economics especially normative aspect of economics.

The paper will be divided into two parts. First part deals with the description and the evaluation of the western conception of the relation between Economics and human welfare, whereas second part is an analysis of the Buddhist proposal for this matter. Generally, it is believed that

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Economics is related to generation of the wealth only but it is very surprising that it has distanced itself from its normative aspect. Though economics as a separate subject that came into existence only two century earlier and before that it was studied as a part of ethics and sometimes as a branch of ethics both in Indian and western philosophy but now it has converted into a subject which is not only distinct from ethics but in many places conflicting with ethics but if we seriously look at this subject we have a different understanding. The study of Economics though related immediately to the pursuit of wealth, but at the deeper level it is related to other studies involving the assessment and enhancement of more basic values. Human wellbeing cannot be measured on the data of income and consumption of resources. It needs an alternative theory to evaluate it. In this reference, I have tried to analyze this problem.

Keywords: economics, wellbeing, wealth, assessment

CAN LOW CONSUMPTION LEAD TO CONTENTMENT? A BUDDHIST APPROACH IN COMPARISON TO ECONOMIC APPROACHES

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H.M.I.Prasanthi²

Consumption is an essential part of individuals which leads to fulfilment of needs and wants. The basic model of economic activity which is often represented in economic theory is that unlimited wants are controlled by scarcity. The scarcity requires choice; choice involves an opportunity cost and the final goal is the maximum of satisfaction. The fundamental concepts occurring in this model are want, choice, consumption, and satisfaction which are described as the basic activities of our lives from an economic perspective. These concepts are based on certain assumptions about human nature.

The attention is focused here on the over-consumption and behaviour of individual in the micro economics and under Buddhist approach. It stresses the fact that how right consumption leads to the sustainability of individual. The concept of macro economics describes consumption as an external factor and consumption gives advantages and disadvantages to individual or society. In micro economics, consumption is described as fundamental factors of economic sustain ability. Over consumption become problematic to fulfil even basic needs of the consumer. On the other hand, the demand of particular goods can be increased and it creates a distorted market.

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In analyzing the Buddhist teaching, consumption is the use of goods and services to satisfy the desire of wellbeing. Buddhism elucidates that people can achieve contentment from low consumption itself. The *Vyaggapajja sutta* of the *Āṅguttaranikāya* clearly explains that the individual should economize his consumption according to his wealth. It is well explained as *Samaṅvikatā*. Here the Buddha clearly explains that, over consumption is due to craving or attachment. People use goods and services to satisfy their desire and it is introduced as the gratification of ego and not as the attachment. Natural resources tend to get diminished by over consumption. Desire leads over consumption and it creates economic disequilibrium of individual as well as communities. According to modern Economics, consumption is a necessary ingredient in sustaining and perpetuating capitalist life and it helps to achieve economic efficiency. Buddhism challenges this dilemma, and emphasizes the importance of low consumption as a way of contentment.

Keywords: consumption, low consumption, macro economics, Buddhism, craving

SHARING OF EARNING AND CONTENTED SOCIETY; A BUDDHIST PERSPECTIVE ON TRUE JOY

Ven. Viharagala Pagnnaloka¹

As the world experiences a massive economic transformation, there has emerged immanent self-greediness and so many egoistic tendencies. As a result of this, there have emerged social and economic imbalances among people which have remarkably led to many problems including poverty, corruption, theft, robbery and many other criminalities. In the world of limited resources, people seem to have forgotten the fact that to fully enjoy this life, they have to share with and care for others. Moreover, it is so absurd to note that modern consumption is individually centralized, just like “my car and my petrol”. With individual centralized-consumption, economic imbalance and the gap between them can never be overcome. And instead, it multiplies social problems. It can be overcome only through a social-centralized consumption of which Buddhist theories are always emphasized.

This paper attempts to bring forward the Buddhist concept of joy through being altruistic and how people’s consumption of earnings is expected to be utilized. And also what is actually meant by Consumption and Utilization of one’s earnings in Consumption in Buddhist teaching drawing insights from different *suttas* and texts. Further this paper emphasizes the importance of the developing spiritual wealth and their values for a contented society and how they are helpful for the well-being of everyone and further how one can really be joyful and satisfied. Altruism is compared to Buddhist social-centralized consumption which is sharing which always encourages and creates characters who are wealthier with their spiritual advancements rather than mere material progress. True joy can be gained through the sharing of what one has with others expecting nothing in return.

Keywords: Individual-Consumption, Social-consumption, Altruism, Joy

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**BUDDHISM &
EMOTIONAL
DEVELOPMENT**

THE IMPROVEMENT OF LIFESTYLES, BUDDHIST SOFT SKILLS AS TECHNIQUES FOR COPING WITH ANGER

Sarath Chandrasekara¹

Buddhist soft skills were introduced to the world by the Buddha before 2600 years back in India. It can be used as a technique for coping with anger in any given situation without any discrimination. It basically focuses on understanding yourself, motivating yourself, managing your own emotion, your goals, intentions, responses, behaviour, and all. Similarly the attention is given to understand others, to recognize other people's emotions and manage relationships are of prime concern.

Soft skills are personal attributes that describe an individual's ability to interact with others. Soft skills also known as people skills complement hard skills to enhance an individual's relationships. The ability to execute depends on soft skills or human capabilities. Soft skills is a term often associated with a person's EQ (emotional Intelligence Quotient) cluster of personality trait, social graces, communication, language, personal habits, friendliness, Strong work ethics, Positive attitude. Good communications skills, time management abilities, problems solving skills, acting as a team player, self-confidence, ability to accept and learn from criticism, flexibility and adaptability, and optimism characterize relationship with other people.

Anger is one of the bad emotion and, in Buddhism, many similar terms, such as *dōsa*, *krōdha*, *paṭigha* and *vera* are used. In English used similar terms such as anger, aggression, aversion, hatred, hostility. Anger is one of root for all negative actions which occur in the family and it leads to unhappy family environment. Therefore, we need Buddhist soft skills to overcome anger and to lead positive life styles.

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Mindfulness meditation is a very powerful tool for developing soft skills. This has been demonstrated in a number of scientific researches. Recent neurological research has taken picture of people's brain while engaging in mindfulness meditation. These pictures illustrate heightened activity in the part of the brain related to self-awareness. Self-awareness is the foundation of Emotional Intelligence,

Loving-kindness, compassion, sympathetic joy, equanimity, conviction, virtuousness, learning (*suta*) generosity, wisdom, will be main focus in Buddhist soft skills to cope with anger. Buddhist soft skills are one of the great life style to improves happy family life and solutions to find many problems occur in the contemporary world today.

Keywords: soft skills, EQ (emotional Intelligence Quotient), social skills, mindfulness, anger

METTĀ - A BUDDHIST'S APPROACH TO MODERN CONCEPTS, THE HEART ENERGY, LAW OF ATTRACTION AND INDIVIDUAL SUCCESS

U. Munasinghe¹

In the past Buddhism and positive thinking concepts were considered two different concepts leading to separate pathways. Buddhism was considered a more spiritualistic philosophy while the law of attraction was more about the materialism. But in this case study, from the literature survey conducted, it is able to prove that benevolence (*Mettā*) is the key to the success of the law of attraction and there is an inevitable connection between Buddhism and new thought. “We are what we think. All that we are arises with our thoughts. With our thoughts we make the world” These three sentences as the opening of the *Dhammapada*, express Buddhism in a nutshell. New thought authors describe “the law of attraction as that our thinking creates and brings to us whatever we think about. It’s as though every time we think a thought, the universe is responding to us.” So it is obvious that both Buddhism and the new thought concept describe same idea via some different techniques. According to the author’s observation, Buddhism seems to be a complex philosophy because of the use of ancient language and techniques to explanation. New thought authors describe the same philosophy in a simple English language with easy techniques. New thought authors states that positive and negative thoughts create everything a person experience in life and advise to avoid negative thoughts leading to negative results through concentrating only on positive thoughts. New thought authors introduce number of techniques to focus only on positive thoughts such as affirmations, imaginations etc. In Buddhism, the Buddha

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advised to enhance merits (*kusala*) and avoid demerits (*akusala*) which is the very same opinion described by modern authors using positive and negative thoughts. But according to the observations, it is a difficult process to focus only on positive thoughts and avoid negative thoughts. In this case, new thought authors state there is a secret of the law of attraction – the heart energy. They describe focusing on positive thoughts by reprogramming the energy of subconscious mind. While this produces results for a while; LOA users are missing the key to make the law of attraction effortlessly. Heart energy gives thoughts energy to come to life. Love is considered as the most powerful heart energy. New thought authors advice to radiate love to purify personal aura by many techniques which are very same to the *maitrī* or loving kindness meditation.

Keywords: spiritualistic philosophy, benevolence, *Dhammapada*, Love

**THE BUDDHIST PERSPECTIVE OF LOVE AND REVENGE WITH
REFERENCE TO WILLIAM SHAKESPEARE'S *OTHELLO* AND
*CULLA-PADUMA JĀTAKA***

M.N.S. Dilani¹

Love and revenge are two contradictorily related sensations omnipresent triggered regardless of cultural, religious, societal and biological attributes in romantic relationships. Despite the polar opposition of the two phenomena, they are distinctively inter-related as normally betrayal of love develops the ground for revenge. The behaviours of the protagonists, Othello in William Shakespeare's play, *Othello* and the Bodhisattva in the role of Prince Paduma in *Culla-Paduma Jātaka* (No.193), while vividly portraying the tiny margin the two sensations maintain, show how their reactions vary depending on social, cultural and religious factors. Accordingly, this study analyses different responses to the sensations under concern and the approaches to them with reference to the two works selected representing varying backgrounds. While Othello reacts irrationally murdering his innocent wife on the basis of a rascal's slander and mere suspicions, Prince Paduma, even with firsthand evidence of the immorality and the wickedness of his wife spares her life without going to the extent of taking revenge from her on the deadly betrayal she commits. The research thus focuses on the approach Buddhism promotes to counteract such common human emotions, highlighting the dangerous responses for individuals ignorant of the "dhamma" with regard to the sensations discussed. This paper thus discusses the bad repercussions not only of revenge but also of love that causes prolonging of *samsāra* as a result of the attachment. The research falls under qualitative category of research with its data collection methods to be library based.

Keywords: Love, Revenge, *Othello*, *Culla-Paduma Jātaka*, Buddhism

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THE UTILITY OF BUDDHISM TO PREVENT IMPATIENCE OF YOUNG PEOPLE

Ven. Yodhakandiye Ariyawansa¹

Young people are the lifeblood of the ethnic groups. According to the United Nations Educational, Scientific and Cultural Organization; (UNESCO) young people are the fountain of thoughts for the innovation. They live with thousands of yearnings and ambitions. When they go to conquer those goals, they have to face impatience. The varieties of impatience elaborated in terms of three categories are psychological impatience physiological impatience and sociological impatience.

Since Buddhism has been leading to both mental and material developments of the individual, it has the responsibility towards this issue. Therefore, the objective of this research is to investigate the utility of Buddhist concepts to prevent those issues of the young people. Establishing self-confidence is as the most effective remedy, which can be practiced in Buddhism. On the other hand, if the young people do not get rid of impatience, they do not achieve their goals; they will be collapsed to repentance. It is mentioned in the Buddhist Literature as thus; “They who have not observed proper discipline and gained wealth in their youth languish in their old age, like old herons in a lake without fish and repent pondering over their past, like fallen arrows on the ground.”

The purpose of this study is that the Buddhist thoughts and its cultures are very much significant to establish the self-confidence among young people, which really influence to prevent the impatience. The comparative methods applied in this study are the primary resources, prepared discussions with young Buddhist people from twenty to thirty-five years old.

Keywords: young people, impatience, Buddhism, Self-confidence

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ENHANCING THE STANDARD LIFE-STYLE THROUGH POSITIVE BUDDHIST EMOTIONS

Ven. Priyo Ranjan Tongchangya
(Ven. Ariyayoti Bhikkhu)¹

Despite having advance science and technology for the improvement of lifestyle in these days, it is still a sort of doubt why the modern methods are not that much effective for modern society full of anger and stress. Due to the following reasons, here discusses the systematic Buddhist improvements of lifestyle. Indeed, the improvement of lifestyle in Buddhism is nothing more than the development of positive emotions. The underpinning for the enhancement of positive emotions is the foundation of ethical morality. Hence, having depended on morality, it is possible to improve one's life with the endowment of the positive emotions of mindfulness, understanding, patience, altruistic joy and so forth. When there is gradual and systematic development of positive emotions, there come the mutual understanding, patience, and contented. On the other hand, if the negative emotions overpower anybody, there is misunderstanding, reaction, suspicion and so on. In other words, due to this, this cannot be according to the gist formula of the Dependent arising (*paṭiccasamuppāda*).

Moreover, the Buddhist improvement in lifestyle is to know the way to cultivate the positive mental states. According to Buddhist texts, there are two factors for the development of all wholesome thoughts; wise attention (*yonisomanasikara*) and other's voice (*paratoghosa*). When there is continuous cultivation of these two factors, there is right understanding that comprehends the things as they really are which means there will be only the cultivation of positive emotions instead of giving chance to arise the negative

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emotions. And if there is accidentally the negative emotions have chance to arise, it does not give the opportunity to dominate due to the mindfulness's checking and investigation with right understanding. As a result of continuous cultivation of positive emotions, one could develop all the positive emotions for day-to-day life solutions according to the situation. Moreover, one communicates with proper time, words, and vocabulary depending on situation in one's life.

This paper, the Buddhist textual methodologies are applied, which are the most effective methods for Buddhist writings. For its results, it is expected to give a clear and effective method of wellbeing lifestyle from the Buddhist point of view.

Keywords: emotion, mindfulness, patience, understanding, other's voice

**THE SACREDNESS OF FILIAL PIETY IN LATE IMPERIAL CHINA
– A STUDY ON THE CONFLUENCE OF BUDDHIST AND
CONFUCIAN IDEAL OF XIAO DURING LATE MING AND EARLY
QING PERIODS**

Lin Lin¹

Filial Piety (*xiao*) had long been the corner stone of traditional Chinese ethos, and had fundamentally shaped the individual life, social-cultural reality and religious development in Chinese history. This ethical requirement has just started to regain its vitality and importance in China today not only because of central policy, but also out of historical heritage and common memory blended with strong Buddhist emphasis. Tracing back its pre-modern foundation is crucial in understanding the real importance of Buddhism in shaping the future beliefs in filial piety, and how the central ethics of filial piety played a part in revitalizing Buddhism in future China.

In this presentation, I am going to map filial piety as a grounded belief in late imperial China boosted by both enthusiastic Buddhist masters and prestigious Confucian elite, whom excelled in both Confucian learning and Buddhist cultivation. The Buddhist ways of repaying parents' kindness parental salvation were especially prominent as integral and regular part of these scholars' daily life, resembling a strong tie between monastic ideology and the Confucian elite. Cultivation of the mind, of compassion, and of pure and sincere meditation to repay the kindness of parents was welcomed and commonly practiced by both Buddhists and Confucian scholars. Partly through their combining efforts, during the late imperial period, devotion to

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parents had become a fixture in all levels of social and cultural life with intense religiosity, spirituality, and sacredness.

Through studying cases of Buddhist-Confucian elites, we are able to make sense of how Buddhism, together with the Buddhist influenced Confucianism, as fully integrated parts of Chinese culture, played an essential role in shaping the understanding of *xiao* in terms of religious doctrines and practices. For the individuals, the internalized *xiao* was regarded as the unmediated path towards self-fulfillment and the miraculous unification between individuals and the Absolute, and between this-worldly cultivation and Buddha-land rebirth.

Such late Ming phenomena may provide a clue to the future rise of filial piety or moral society for the Chinese, on the basis of an expansive and non-superstitious vision transcends different ideological schools or particular Classics, which emphasizes universal equality and compassion. Returning to some general Buddhist understanding of the world and melting with contemporary ethos may provide the essential inner meaning and exterior order of our moral life.

Keywords: Chinese Buddhism, Confucianism, Religious Ethics, Filial Piety

**BUDDHIST
COUNSELLING &
PSYCHOTHERAPY**

THE UTILITY OF SATIPAṬṬHANA SUTTA AS A TECHNIQUE IN COUNSELLING FOR MENTAL DISORDERS

Ven. Welipitiye Pagnnarathana¹
Ven. Kahatagasdigiliye Dhammarathana²

According to WHO reports, out of the 10 diseases that could leave a person disabled, depression comes in at the 4th place, with further research suggesting that this would attain the first place by the year 2020. Accordingly, one out of four people would be under some form of psychological disorder, and this would increase in number even more in the future. In cases like this, Buddhism and its ways of teaching is becoming a necessity as a way of treatment. The objectives of psychological counselling are prevention, guidance, development, and therapy. The counselling supplies the guidance to clients to solve the conflict by himself while controlling his emotions.

The understanding of mental conflict of the client, the analysis of it, is based on counselling theories, as well as the counselling techniques also depend on counselling theories. In counselling techniques that does not use medical drugs, and these are known to be as potent as the drugs themselves. In cases like depression, even the illness is cured using drugs, and without sufficient counselling the client could relapse. Thus, the use of such technique would cause a change in psychological, behavioural, and spiritual aspect of the client. Most of these techniques could be found in Buddhist scriptures, such as the *Satipaṭṭhānasutta* in Majjimanikāya which reflect of Buddhist psychotherapy. This *Sutta* focuses on keeping one's mind at this very moment. It occurs for different ways.

- The awareness of the body
- The awareness of the feeling
- The awareness of the mind
- The awareness of the *Dhamma*

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Thus, in the first step of this *Sutta*, it seeks to make the client focus on his own body. Because the client cannot reflect on his own mind due to his mental disorder. But he can make awareness of his body. This has to be done skilfully and a simple way by the counsellor. In second step, it tries to create impressions and feelings on his mind which have lost due to his mental disorder, by increasing the feelings and impressions; it is possible to reduce stress.

At the third step, counsellor tries to make realization of real the nature of mind of the client which could not understand in earlier. To implement this third step the sufficient mental concentration is essential which is developed by first two steps. The object of third step is the creation of catharsis. In the fourth step the counsellor tries to bring the client to normal mental states by making the realization of real nature of his mind, in this step the counsellor should guide the client for understanding of defilements or root causes of his mental disorder. It should be mentioned here that, in this step counsellor should make character analysis of the client as well as he should give exercises to the client by understanding character of the client.

In order for a counsellor to implement this way of treatment, he should have practical experience and knowledge in counselling and should be well versed in Buddhist psychotherapy and western counselling techniques. Thus, *Satipaṭṭhānas sutta* can be used as a good counselling method in treating minor psychological disorders.

Keywords: Mental disorders, counselling techniques, *Satipaṭṭhāna*

RELIGIOUS AND PSYCHOLOGICAL THERAPIES TO CURE SEXUAL DEVIATIONS

Ven. Walasmulle Bhaddiya¹

The notions of sexual morality and the boundaries of human sexuality have been besieged by a downward spiral of unfettered individual freedom, leading to cultural, degeneration and sexual anarchy. A universally accepted outlet for sexual desire is the institution of marriage. The pleasure one draws from sexual intercourse with the responsibilities ensures the relationship. The different deviations like Exhibitionism, Voyeurism, Scopophilia, Sadism, Incest, Fetishism, Rape, Pedophilia, etc. are documented in psychology as some major deviations or issues in the society. The major religious views in Buddhism, Islam, Christian, Judaism and Hinduism on sexual relationships support to control these deviations.

Buddhism provides correct guidelines for proper sexual relations, especially with reference to the third precept and relevant teachings give in many discourses. In Christianity, "...and you shall not lie with your neighbour's wife...you shall not lie with a male as with a woman; it is an abomination, and you shall not lie with any animal..." etc. affirm the sanctity of the family life. In Islam, God Allah blesses such couples that do not have sexual misconducts and sexual behaviour before the marriage. Judaism regards sex as being similar to eating and drinking; if eating done properly it is satiating, if eating done improperly that could become hurtful and shameful. It sees improper sex or illicit and sinful and proper sex as a sanctified act.

The objective of this research is to apply the teachings found in Major religions against sexual deviations taking psychotherapies into consideration.

Keywords: Sexual deviations, Paraphilia, Marriage, Religion, Psychotherapy

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THE SCIENCE OF DIAGNOSIS, PROGNOSIS AND TREATMENT IN BUDDHIST COUNSELLING AND ĀYURVEDA THERAPY

Ven. Dr. Da Xing¹

According to Buddhist Philosophy and *Āyurveda* theory, human sufferings (*Pāli. dukkha*) and diseases caused by the Three Unwholesome Roots (*Pāli. tiakusalamūla* or *Skt. triakuśalamūla*) or Three Humors (*Skt. tridosa*), and the cessation of suffering and recovery by the *Ariya Aṭṭhāṅgika Magga* (*Skt. āryāṣṭāṅgamārga*) or indicated treatment. On account of the above defilement factors, the Three Unwholesome Roots in man exacerbate into extreme noxious trio – greed, hatred and delusion (*Pāli. lobha, dosa and moha*) incurring in human being decay, sickness, death, sorrow, lamentation, pain, sadness and distress, etc., and also various psychical problems which cause the dissatisfactory. In *Āyurveda* aspects, the Three Humors such as air (*Skt. vāta*), bile (*Skt. pitta*) and phlegm (*Skt. kapha*) in human being exacerbate into multifarious diseases related to physical and psychical disease. In Buddhist and *Āyurveda* traditions, both methodologies adopt logic, method and process to diagnose, give prognosis, and remedy for these problems in their respective fields successfully.

According to the Buddhist tradition, the Four Noble Truths such as suffering and its cause, its cessation with its path is known as the perfect structural formula in human's purpose to remove the hindrances and freedom from *dukkha* and *samsāra*. In the Indian medicine, the new concept of Āyurvedic four-factor model which refer to the Three Principles (*Skt. trisūtra*) is logical formula procedures such as symptom (*Skt. linga*) or disease (*Skt. roga*), its origin (*Skt. roga-hetu*) or cause (*Skt. roga-nidāna*),

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healing (Skt. *aroga*) or recovery (Skt. *ālinga*) and treatment (Skt. *auśadha*) or medicine (Skt. *bhaiṣajya*). This new model is a very useful structural formula in human's healing of illness and freedom from serious and constant sickness. It is to be noted that both four-factor formula that involves different methods leading to the same result which can also be improved by cause and effect. In fact, these four steps of model can be divided into two sections. Thus, there is no singleness of causality condition, but there exist reduplicative of causality in both tradition. In accordance with the doctrine of the *Cattāri-ariyasacca* and the new concept of Āyurvedic four-factor model, the first three as philosophy and the last one as practice. In other words, the first two can be set to be symptom and diagnosis while the last two constitute prognosis and treatment. Therefore, these classical four-factor formula can help Buddhist priests or medical physicians to get a typical and standard understand on which the one could be assessed about people's problems and the states of patient's illness status and recovery in the modern Buddhist counselling and *Āyurvedic* therapy.

Keywords: Buddhist counseling, *Āyurvēda* therapy, diagnosis, prognosis, treatment

ACOUSTIC RESONATORS USED IN BUDDHIST PRACTICES

Dr. Ravindra Wijesiriwardana¹

In Buddhist practices such as chanting, healing through sound, meditation and messaging acoustic resonant cavities are being used [1-2]. Acoustic resonators have been used by humans for more than 40,000 years. The earliest use of acoustic resonators such as drum playing and shell trumpeting adopted in Buddhist practices was found during the Buddha's time. During the metalage (1100-900 B.C.) more complex acoustic resonators such as the bell (*Ghāṇṭara*), singing bowls, and cymbals were taken into religious usage. Most prominent feature of these acoustic resonators used in Buddhist practices are their precise dimensionality. Depending on their purpose, the resonant cavities were made to resonate at selected frequencies and their selected harmonics.

The drum and the sea shell trumpets with different geometries have been extensively used throughout the history. The bell and the singing bowls specially the Tibetan singing bowls [3] are used not only for rituals, chanting and messaging but also during meditation and healing. This paper discusses the analysis of bells and the singing bowls geometries and their acoustic resonance spectrums.

The bells and the singing bowls are modelled by using finite elements methods and the modes of resonance [4-7]. The resonant cavities of these resonators are resonating with Helmholtz resonance frequencies. Both the near field and the far field acoustic energy propagation and the model analysis have been carried out for these acoustic resonators. It was found that

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the precise geometries of these resonators were critical in sustaining resonations for long periods of time and improving the distance of propagation of the acoustic energy. Moreover, it was also observed that the resonance frequencies are harmonized with the purpose of use of these intricate devices.

The audio spectrum of the bells and the singing bowl were measured by using microphone and compared against the models. Bells in Kandy *Daladāmāligāwa* and other ancient temples in Sri Lanka were tested for their acoustic resonance spectrums. A Tibetan singing bowl used during meditation and healing therapies such as cardio respiration synchronicity is used for the present study.

Keywords: healing, acoustic resonators, *Daladāmāligāwa*, synchronicity

THE ENHANCEMENT OF COUNSELLOR'S QUALITIES WITH COMPASSION INSPIRED FROM THE BUDDHA'S CHARACTER

Ven. Yatalamatte Kusalananda¹

The prime purpose of counselling is to help people to use their existing problem solving skills and potentials within themselves effectively or to develop new or better coping skills to alleviate and resolve problematic mental states and behaviours. Counsellors cannot fix other people's problems. Their role is to provide an opportunity for the persons to describe and reveal their feelings and problems by themselves and then help them to reach decisions and actions based on information.

The purpose of following Buddhism is to end suffering and attain the perfection. Of all the ways in which the Buddha helped living beings, the supreme way was by emanation of a spiritual guide to the disciples along the spiritual path to Enlightenment through their own potentials.

An effective counsellor should be endowed with qualities such as patience, attentive listening, compassion, nonjudgmental, discrete, encouraging, self-awareness, authenticity, trustworthiness, open-mindedness, impartiality, empathy, etc. All these qualities are enhanced because of compassion which is an essential quality for a counsellor in his work with individuals, families and groups. Compassion is very obligatory to understand the problems and deal with people in stressful situations. Out of compassion, a counsellor should always look for ways to help and mediate in problematic mental states and behaviours with sensitivity and awareness.

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A counsellor is to draw inspiration from the character of the Compassionate Buddha who helped people of every social stratum such as king Kosala, Anāthapiṇḍika, queen Khemā, son Rāhula, bandit Aṅgulimāla, demon Ālavaka, scavenger Suneeta, orphan Sopaka, maid Kujjuttarā, Maṭṭakuṇḍali, etc. with immense compassion towards all.

The counsellors in the contemporary society mostly improve only their knowledge and theories on counselling and deal with clients coming to them mostly based on theoretical know-how. Nevertheless, they do not tend to cultivate spiritual qualities like compassion. The Buddha successfully guided people to solve their problems based both on knowledge (wisdom) and compassion.

Therefore, a counsellor in the current world should guide the clients who come to him for resolving their mental and behavioural problems with theory of knowledge and compassion.

Keywords: counsellor's qualities, compassion, wisdom, Buddha's Character

THOUGHTS BEFORE ACTIONS: BEHAVIOUR MODIFICATION IN BUDDHISM

Ven. Kumbukandana Rewatha¹

Behaviour Modification is the application of the principles of Operant Conditioning in Behavioural Psychology to add the wanted behaviours and to remove the unwanted behaviours. Behavioural Psychologists like B.F. Skinner and E.L. Thorndike emphasize that the consequences of behaviour determine the probability that the behaviour will occur again. In doing so, two concepts namely "reinforcement" and "punishment" are utilized to modify the behaviour. Functionally, in this endeavour, reinforcement strengthens this probability while punishment weakens it.

Researchers like William L. Mikulas and Padmal Silva have studied the behaviour modification in Buddhism but their focus was mainly based on therapeutic strategies used by the Buddha and his disciples. But as Buddhism and Behavioural Psychology represent two different disciplines, some disparities are found. Accordingly, this study aims at indentifying the nature, significance and the role of thoughts in modifying behaviours in Buddhism and some disparities between Buddhist and western psychologies in this endeavor. The study was mainly based on *Cūlarāhulovāda Sutta* (M.N.), *Cullakammavibanga Sutta* (A.N.) and other relevant Buddhist teachings.

It could be found that the role of examining mind and the consequences of a particular action before, during and after it is done is highlighted in Buddhist psychological teachings on behaviour modification. Depending on these teachings, the disparity between Buddhist and

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behavioural psychology on behaviour modification is that Buddhism prescribes the application of strategies before a behaviour to happen while the actual behaviour modification is dependent on usage of reinforcement and punishment. Behaviour modification in Buddhism takes place before a behaviour while it is after a behaviour in behavioural Psychology. In addition, the Buddhist approach to change behaviour has not only a behavioural but a cognitive base. Moreover, in this sense, it is mental modification not behaviour modification that highlight in Buddhism. Though the term, behaviour modification is emphasized by Behavioural Psychologists as they do not accept the mind or any mental concepts, it appears somewhat differently in Buddhist Thought.

Keywords: Behaviour Modification, Buddhism, Behavioural Psychology, Reinforcement, Punishment

**BUDDHISM &
INTER-RELIGIOUS
HARMONY**

DIALOGUE AMONG RELIGIONS IN THE WORLD

Jutharat Thonginchan¹

This article consists of three objectives: 1) to study background of dialogue between religions, 2) to analyze process of dialogue, 3) to present proper process of religious dialogue for the whole world.

From this study, it found that the first, religious dialogue in this world had been organized since 13th century in Europe by religious dialogue between Jews and Christian in 1263, even it was dialogue in the ancient world, but it effected to the present time. Meanwhile, in Asia there was organized in 16th century by the Emperor Akbar, the Great king of India. He attempted to find tolerance and cooperation of various religions around India by marriage with Hindu-female, entrance to be student of teacher in each religion, etc. However, it was did not responds from leaders and followers of religions, because differences between religions, especially the followers of Hinduism and Islam cannot cooperated and involved good understanding between followers of religions in India. The second, process of dialogue between religions consists of the basic principles of concept and theory: a) a free flow of meaning between people in communication, b) deep listening is attention and listening with respecting other person, c) suspension, everyone in process of dialogue or communication between us and other persons must suspend own the opinions, knowledge or experiences and open mind themselves to listen and respect in the differences of individuals, and d) listening with loving-kindness. The third, according to the principles of Buddhism, there are the four components of proper process of religious dialogue: often conference, harmony, loving-kindness, and tolerance. If

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followers of religions and participants in process of dialogue have them into their actions, speech, and minds. They can solve religious conflicts and can live with together happily.

The researcher may suggest that all leaders of countries and followers of religions in this world should seriously cooperate in religious dialogue with sincerity without a hidden agenda, and should respect the difference of religions of human beings who have human right in the same manner. When they carry them on this way, religious conflicts and problems in this world can, of course be solved.

Keywords: dialogue, religions, the world, principles of Buddhism

BUDDHIST METHODS OF SOLVING RELIGIOUS CONFLICTS IN THAI SOCIETY

Ven. Dr. PhramahaYutthana Narajettho¹

This article is of three objectives; 1) to analytical study religious problems and its causes 2) to study Buddhist methods for solving conflict from the *Tipiṭaka* scripture 3) to present Buddhist methods for solving the religious conflicts in Thai society.

From the study, it was found that the religious problems and its causes came from three causes; 1) followers of religions have misunderstanding to propaganda in own religion 2) they attempted to take over concepts, daily lives, traditions, and cultures of others religions with many methods, and 3) religions and religious organizations were used for means of someone and some groups.

The Buddhist methods for solving conflicts according to the *Tipiṭaka* scripture can carry them out in the Noble Truth by applying in situations of conflicts; 1) collect understanding in causes of conflicts, 2) analysis a causes of conflicts follows a real situation clearly, 3) creation the process or means for solving conflicts step by step, and 4) carry them out according to the proper process which balanced the problems and cause of them.

The proper Buddhist methods for solving of conflicts between religions in Thai society should to carry them out namely; 1) there are conference and cooperation continually between the followers of religions, 2) all followers of religions have harmony, unity, and peace between followers of various religions in Thai society, 3) all followers of religions

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have tolerance and loving-kindness to others, 4) all followers of religions attempt to solve the religious conflict with sincerity and practical processes.

The researcher hopes to suggest that the followers of religions should be aware of the importance of teachings in own religion, and concentrate on following them in daily lives everywhere and every time, if they can follow them with the right ways, can live with together happily, even if they are different religions, because all human beings in the world are friends and relations.

Keywords: Buddhist methods, solving of religious conflict, Thai society

**APAṆṆAKA-SUTTA AS A BUDDHIST CONCEPTUAL
FRAMEWORK FOR THE PROGRAMS INTENDED FOR
RELIGIOUS HARMONY**

Ven. Miriswaththe Wimalagnana¹

This research paper intends to study *Apaṇṇaka sutta* of the *Majjhimanikāya* as a vital source to formulate a Buddhist framework for any projects intended for religious harmony in multi religious societies and to consider how it can effectively be used for the same purpose using modern media

Apaṇṇaka sutta is very relevant and effective for today as it proposes a solution to overcome unhealthy situations in confrontations with different religious views. The Buddha in this *sutta* says how the wise person should conduct oneself on wholesome moral basis even if one has doubts regarding unverifiable beliefs that have gained strong acceptance among large religious communities. Not only regarding unacceptable and unverifiable beliefs. According to the discourse, even if some religious views are not personally realized and cannot be verified, the wise person, maintaining moral responsibility will choose whatever course of action that will make him safe here and now and in the next life. This observance mentioned in the *Apaṇṇaka sutta* is called “incontrovertible practice”. And, when one is convinced of what is correct he would convince the others too to adopt the same right way without exalting himself and disparaging others. This incontrovertible practice involving tolerance towards different views of is called True Conviction or ‘*Saddhammasaññatti*’.

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This teaching of incontrovertible practice can be developed to form a Buddhist theoretical basis for a person/ organization to embark on programs which effective teachings, practices, cultural norms and insights of other religions are discussed and evaluated for the promotion of harmony and co-existence. Using internet in this regard is most effective.

The research consists of a doctrinal and historical approach to the understanding of the *Apaṇṇaka sutta* and a Contemporary Analysis of how it could be practically applied in the Internet based projects for Religious Tolerance.

Keywords: *Apaṇṇaka sutta*, Religious-tolerance, media, internet, pluralism

HOW TO DEVELOP INTER-RELIGIOUS HARMONY FOR THE BETTERMENT OF HUMAN BEINGS IN FUTURE

Ven. Karandagolle Wijithatissa¹
Ven. Dr. Homagama Dhammananda²
Ven. Balangoda Ananda Chandrakeerthi³

By present many of the cultures are multi-religious in the world and there are various problems and conflicts which are based on the religious factors. When analyzing the world history it can be seen that there have been arising such problems from time to time for years. For this, one of the major reasons is the attitudes that people have their own religion and other religions. Most of the people want to prove that their religion is superior to the other religions and they don't want to respect other beliefs. By today, this has become terrorism in the world. ISIS (Islamic State of Iraq and ash Sham) terrorism is the best example in this regard. Other societies also have these types of problems in minor or moderate levels. When considering this issue the first factor that should be taken in to account is the way of people categorizing into a particular religious group. Many of the societies in the world use the method of including people into religious groups by birth. Because of this when a child grows, he or she has an impression only on the labelled religion as his or her religion. On the other hand, there is no even a systematic method to educate children about the other religious beliefs and rituals. This affects to develop unrealistic negative attitudes in children on other religions. As a result of this deficient process of developing attitudes on religious beliefs they become extremists on their own religion which in

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turn affects to create conflicts based on religions. It is true that all people cannot be made into one religious belief, but people can be thought to respect other religions. For this, it is necessary to change the attitudes of people on religions. First, everyone should be given an understanding of what religion is. Second everyone should be thought the core beliefs and rituals of the major religions in the world. To make this successful the governments have to mediate in creating new policies on religious educations in their countries and people should be given freedom to choose any religious beliefs to follow according to their will. This helps to develop interreligious harmony in future human beings.

Keywords: Religion, conflict, attitude, harmony

**ETHICAL AND COGNITIVE PERSPECTIVE ON TOLERANCE;
BUDDHIST APPROACH AND ITS CONTRIBUTION TOWARDS
MULTI-RELIGIOUS SOCIETIES**

Ven. Unapana Pemananda¹

In this paper, I discuss the Buddhist perspective on tolerance. Basically, I explore ethical and cognitive background of this concept. I argue that this approach is a practical application to the society where people live with a malty-religious environment. It is clear that each and everyone has their own view points, idea, concepts, philosophies and religious beliefs. And they need to express their idea as well. Therefore, existence of intellectual moral solidarity and mutual understanding among mankind are very important. While in its preamble of the Universal Declaration of Human Rights (UDHR) proclaims the importance of tolerance to achieve human rights, few articles including 18 and 19 of the UDHR encourage for tolerance. The field of human rights claims good literature on the concept of tolerance. This concept has a wider meaning. This is a normative. This essay provides details particularly about the tolerance of religious beliefs, teachings and philosophical concepts of life, spirituality and the world. But the result will touch the common sense of tolerance.

There are number of books and academic articles which are elaborated the Buddhist approach on human rights. In fact that very lack of attention has being paid to explore Buddhist notion of tolerance concerning human rights language. This presentation attempts to answer how Buddhism defines tolerance. I come up another particular scope as ethical and cognitive background of tolerance to deploy my suggestions regarding the concept. I think many of issues against tolerance arise as causes of braking of ethical

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conduct and lack of perception and cognition. The Pali canonical literature which lays the early Buddhist teaching is a good treasure to examine the variety of perception that can be identified not only in the Buddha's time but also contemporary any society. The main reason to choose this topic was the concept of '*diṭṭhi*' (view or way of seen) in Buddhism. I suggest that the notion of *diṭṭhi* is very strong as an ethical and psychological approach for tolerance to open new window for a harmonious society. I use Human rights modals and literature and Pāli canonical literature as text sources for this exploration.

Keywords: tolerance, human rights, Buddhism, ethics, cognition

BUDDHISM, HEALTH & HYGIENE

THE PATH TO ATTAIN THE *CATURVIDHA SAMPATTI* IN AYURVEDA THROUGH HEALTHY LIFESTYLE

K.P.D.C. Perera¹
W.J.Wickramarachchi²

Buddhism and Āyurvēda were originated in India and both disciplines have one similar aim at eliminating sufferings. Buddhism is mainly concerned with the well-being of the mind and Āyurvēda deals with the well being of the both body and mind. According to Āyurvēda there are two main aims maintaining good health (prevent the diseases) and curing the diseases. Also Āyurvēda mentioned four goals of human life. These goals are *Dharma* (pious acts), *Artha* (wealth), *Kāma* (desire) and *Moksha* (salvation). Health is the main responsible factor to attain the uttermost goal *Moksha* or last liberation. Ill health takes away the health and happiness from the life. According to Āyurvēda classics *svasthavrtta* is a unique concept that describes the regimens to be followed after awakening from sleep to maintain health routinely. The world health organization (WHO) reports NCDs are the leading cause of mortality in the world representing over 60% of all deaths. The American journal of Psychiatry (2001), said that Diet and lifestyle are major factors thought to influence vulnerability to NCDs. According to the latest Sri Lankan health statistics 2012, around 65% of deaths that occurred daily in Sri Lanka were caused by NCDs. According to current scenario lifestyle disorders are burning challenge for the medical system. The present article deals with the critical review of *Svasthavritta* referred in terms of *Dinacaryā* (daily regimen) *Rithucaryā* (seasonal regimen) *Sadvruttacharyā* (codes of conducts *Achararasayana*, *ahara* (diet)

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Dharaneeyavega (suppressible urges) and *Dharaneeyavega* (non suppressible urges). By understanding and implementing the concept of *Sasthavritta* one can achieve the four main objectives of human life. *Dharaneeyavega*, *Sadvritta* and *Achararasayana* are based on similar principles which help to control the mind and prevent psychosomatic diseases. Āyurvēda and modern perspectives clearly defines that the importance of following these regimens to maintain the good health and it will help to attain the *Chaturvidha Sampatti*.

Keywords: Āyurvēda, Buddhism, *Svastavrutta*, *Dinacaryā*, *Ritucaryā*

AN INTRODUCTION ON THE USAGE OF BUDDHIST VERSES AS AN ANTIDOTE TO SNAKE BITES

Y.K. Tissa Bandara¹

It is evident that, when people are bitten by venomous snakes, a considerable number of patients die of such snake-bites in Sri Lanka. But for all that, indigenous venom doctors use their knowledge of toxicology to antidote to poison to this day. It is an accepted matter that Ayurveda was derived to Sri Lanka from India. Toxicology in Ayurveda is a prime treatment, which has been indicated in the primary texts of Ayurveda such as Susrata Sanhitā², *Caraka Samhitā*.

Ancient books of indigenous medicine such as *Sārārthasangrahaya*⁴, *besajjamañjusāva*⁵ *yōgoratnākara*⁶ give more evidence to toxicology or antidote to poison.

One such mantra is, according to *Sārārthasangrahaya*, *Ōmtriṣuṇḍakaṇḍu tri namaḥpakṣayākaṇḍupō ,svāhā*.

Using charms or mantras for antidote to snake bites, were clearly reflected when ancient books on indigenous medication are concerned. It is likely that religious beliefs have affected thereto. It is believed that mantras or charms have been written in various languages such as Sanskrit, Hindi, Bengal, Malayalam and Tamil.

There are many evidences of using verses of Buddhist virtues for the cure of snake bites. Following is such an instance taken from the Buddhist stanzas of Buddhist Virtues.

"ŌmarikkālmuppandaitipisōBhagavārahaṅlōkavidūanuttarōpurisadhamasār
athisatthādēvamanussānaṃsurakkaṭṭuVishnu aninbuddhōbhagavaṭiōdupōh --
shall charm more than 21 times⁷".

Even today, there are many Buddhist monks who are capable of performing charms / incantations / mantras for venomous snake bites, using

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the indigenous system. The knowledge of toxicology is still available in temples where there are *Ola* books written on antidote to poison.

It is suggested that, for the interest of the future existence and civilization, conserving the Buddhist heritages historically proven is a pressing need and a need of the hour at present.

The researcher expects to present several Buddhist texts, verses being used for the toxicology or as an antidote to snake poison.

Keywords: Virtues of the Buddha, snake poison, indigenous medicine *Ola*
Books of medicine.

A COMPARATIVE STUDY OF BUDDHIST AND MEDICAL EXPLANATIONS ON PRENATAL DEVELOPMENT

Ven. Aththaragoda Piyadhamma¹

Ven. Karapikkada Sobitha²

Ven. Bodagama Sumana³

Scientists have explained prenatal development with their scientific researches in medicine. As a philosophy, a religion Buddhism within its *suttas* has mentioned the form of prenatal development with some similarities and differences to the medical point of view. This study was conducted to comparatively investigate the views of streams Buddhism and Medicine on prenatal development. The objective of this study was to prove the significance of Buddhist teachings with scientific basis and to clarify the need of Buddhism for future scientific researches.

Buddhism primarily introduces four major types of births of beings and an embryo can only be seen in *andaja* (beings born from eggs) and *jalābuja* (beings born from placenta) beings. Human beings are considered *jalābuja* beings accordingly.

Mahātaṇhāsankhaya sutta indicates three main factors that should be completed for the origin of a particular embryo. To form an embryo, it is indeed a combination of types of *rūpakalāpa* (*paṭavi, āpo, tejō, vāyo, vaṇṇa, gandha, rasa, ojā*) and five types of *pasāda rūpa* (*cakku, sōta, ghāna, jivhā, kāya*). A *Rūpa* is based on another four factors such as *kamma, citta, utu* and *āhāra*. In addition, another three types of *rūpa kalāpa* such as *Kāya*

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Dasaka, *Vattu Dasaka* and *Bhāva Dasaka* involved in an embryo. However, when an embryo is formed without a *Bhāva Dasaka*, the new born would be a neutral one accordingly.

The *Indika sutta* in *Samyuttanikāya* clearly emphasizes Buddhist explanation on prenatal development. The embryo is formed first and it seems like an oil drop for one week period. Then the embryo gradually grows up to the form of *abbuda*. Then it grows up to the form of *Pēsī* which seems as a leaden drop and continuous for one week. The form of *Ghana* begins thereafter, and it seems like an egg.

When the embryo grows up to fifth week, five tiny spots can be distinguished. The head, hands, and legs are developed from those five tiny spots. Then the hair and nails begin to grow. Thereafter, the eyes, ears, nose and tongue are formed and the embryo completes the all *rūpa kalāpas* by the eleventh week. Since then, the embryo is developed more maturely until the delivery.

The medical explanation of prenatal development has been well established by clinical researches. Scientists identify three major stages of prenatal development such as Germinal Stage, Embryonic Stage and Fetal Stage. The first two weeks are considered as Germinal Stage and it starts with the conception of Sperm and Ovum and ends with implantation of uterus. The embryonic period proceeds from 2nd week to the end of 8th week. The major body organs are formed in embryonic stage. Then comes the Fetal Stage and it exists until the delivery of baby. At the fetal stage, all body organs develop maturely and baby gets ready for birth.

When compared the views of two streams, Buddhism and medicine on prenatal development, a lot of similarities can be seen there. The gradual

development of the baby has been identified by both streams. However, the medicine has only emphasized the biological development but Buddhism has indicated another complex procedure like the coming of *Gandhabba* into the embryo. Therefore, it is finally concluded that the both streams have identified similar biological development; Buddhism comes with complex teachings about psychological formation of the baby rather than medicine.

Keywords: prenatal development, medicine, Buddhism, embryo

BUDDHISM & AESTHETICS

AN INVESTIGATION INTO THE AESTHETIC PLEASURE EXPRESSED IN BUDDHISM

Ven. Mahakumbukwewe Nandaloka¹

As the aesthetic pleasure is not an unwanted phenomenon in Buddhism, it will also not be an obstacle to reach *nibbāna*. When investigating into the details of discourses of natural beauties incorporated in *Tipiṭaka*, the Buddha as well as *Arahants* has revealed how they experienced aesthetic pleasure. As realistic aesthetic pleasure is the foundation for the concentration of mind, it is not quite opposed to the fundamental teachings in Buddhism. Although there are certain limitations imposed about the sensual desires relevant to discipline, those impositions should not be considered opposed to the pleasure.

Sensual and non-sensual desires are introduced by interpreting the pleasures in the discourses in *Pāli* Sutras. Realistic pleasure pointed out through Buddhism is explained by how the mind is directed for sensual enjoyment and also for happiness. In addition, the views expressed by Ananda Coomarswamy in his book entitled, “Dance of Shiva” that the Lord Buddha had expressed views against pleasure will be reinvestigated through secondary sources.

Theras and Their *gāthās* can be considered the literature which contains the admiration of the aesthetics of the natural environment. Through these *gāthās*, the environment with abundant resources such as attractively flowing rivers and waterfalls, pleasant smelling flora, loving sounds of birds and wild animals had awakened the minds of monastic Bhikkhus who expected *nibbāna* by practising meditation. Girimananda thera had described

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the pleasant sounding rains follows. “The rain is pleasant-sounding, the roof of my hut is very well covered, as there is all conveniences, I live in conciliation, therefore, let it rain as much as it needs.” Girimananda therā had stated here that shower which rains with a pleasant sound is not an obstacle for *nibbāna* and he appreciated the sensation of it.

As depicted in *Udāna Pāli*, at the request of Lord Buddha, Sona Kolivisa (There) had sung all the stanzas of *Aṭṭakavagga gāthās* in a charming voice from night until dawn. Lord Buddha was listening to it until the end of it with deep concentration and commended Sona therā for reciting the discourses of *gāthās* in a charming manner which has also aroused the meaning of *ghāthas*. According to *VangeesaSaṃyutta* in *Saṃyuttanikāya*, the Buddha had praised Vangisa therā for his ability of reciting impromptu discourses of *gāthās*. Before entering into the monkhood, Vangisa therā had uttered spontaneous poems walking from village to village and from town to town. After becoming a *Bhikkhu*, the Venerable Vangisa therā had requested the permission for recital of spontaneously discourses of Dharma of a particular marvellous instance preached by the Lord Buddha attended by retinue all around him. So, the Vangisa therā had presented the marvelous instance with the permission of Lord Buddha with pleasing tone. The Buddha evaluating the same instant preached “Vangisa more and more spontaneous *gāthās* be realized to you”. Accordingly, the view pointed out by some critics is that the “Buddhism is a pessimistic philosophy” and also the Buddha had preached against aesthetic pleasure will be rejected.

If there is any subject area in this world, it is based on a concept. Therefore, there is no doubt that the whole world exists on an intense pleasure

Keywords: Buddhism, aesthetic and pleasure, *gāthās*, *Tipiṭaka*

**“SINHALA BUDDHIST LITERATURE FOR A SOCIETY OF A
SOLID FOUNDATION”: A STUDY OF LITERARY PERSPECTIVE
OF SINHALA LITERATURE**

Ven. Boliyadde Dhammakusala¹

It was mainly after the introduction of Buddhism that culture and literary activities developed rapidly in Sri Lanka. Buddhism nourished the people by giving them common ideals and common values. In the fifth century, Sri Lanka was renowned as the centre of Orthodox Buddhism and *Pāli* literature. This background provided a platform for flourishing traditional Sinhala literature. These literary activities clearly depicted in the real civilization of the Island.

Any work of Traditional Sinhalese literature is not merely a singular phenomenon of its own writer. Religion had a significant influence in the development of the Sinhalese literature from its very beginning. This Sinhala Buddhist Literature reflects clearly the influence of religious setting. It is also clear how it laid a solid foundation for a better society. But there is doubtful there are studies covering the traditional Sinhalese literature from this perspective. Hence, the main objective of this paper is to examine how Sinhala Buddhist literature laid a solid foundation for a better society and how it will be useful for future generations.

Sinhala literature up to the thirteenth century including three historic periods of Anuradhapura, Polonnaruwa and Dambadeniya is examined. It is clear that there had been a long standing literature tradition which comes from the earliest time. This study will mainly focus the attention on only initial statements of works of traditional literature works.

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The study has been conducted on the basis of primary and secondary sources. Sinhalese prose and verse literary books of traditional Sinhala literature have been used as primary sources. Other relevant articles written by scholars in the field have been used as secondary data sources.

Keywords: traditional Sinhala literature, Buddhism, society, initial statements

HOW TO AGE-WELL? A COMPARATIVE STUDY ON THE PERCEPTIONS OF AGING AS DEPICTED IN THE SELECTED POEMS WRITTEN IN ENGLISH AND BUDDHIST LITERATURE

Waruni Tennakoon¹

Since aging has already become an increasing problem of the present world, it recurrently appears as a theme in many works of literature, especially in poetry. Despite its recurrence, poetry of aging has not been widely identified as a separate genre of poetry in the world literature. Thus, this research was planned to address this issue with an attempt to understand aging as a physical, aesthetic and intellectual process as depicted in ten poems written in English comparing and contrasting their approaches with the Buddhist teachings to showcase how to age well. The research thus mainly aims at bringing out different perspectives of poets from various backgrounds on aging, studying whether these poems contain any religious influence on the aged as a solace at the old age, highlighting the teachings of the Buddha on this growing social issue, applying a more meaningful approach to this inevitable reality, and popularizing a distinctive genre of poetry on aging. The sample includes poems from ten poets representing different eras, religions and nationalities and the selected *suttas* like *Jarā sutta*, *Sammādiṭṭhi sutta*, *Nakulapitā sutta*, *Pabbatopama sutta*, *Dvejana sutta* along with the teachings on aging in *Dhammapada* and *Ambapāli therī gāthā*. The current study being a qualitative research, expects to carry out an in depth analysis on the selected poetry, previous research on the related area, and Buddhist *suttas* on the matter concerned. The research results would aid the society in raising the awareness about the sensitivities of the aged underlining the importance of making the aged and even the young more aware of the importance of finding out a meaningful consolation for everyone despite the differences of their backgrounds in order to experience aging joyfully and realistically.

Keywords: aging, poetry, *suttas*, merit, genre of poetry, social is

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BUDDHISM AND AESTHETICS

R.M. Shiromi Malkanthi Rathnayake¹

Aesthetics is the beautiful of nature. It deals with the nature of art, beauty and taste. Aesthetic studies the qualities of nature of the beautiful and makes judgments concerning beauty. Final goal in Buddhism is attaining *Nibbâna*. So, the beauty of the environment causes to cultivate spiritual qualities and it helps to attain final goal emancipation. Environment appears in all the significant events of the Buddha's life. However in the Buddhist concept of the beauty there is an attitudinal as well as an objective aspect in what is beautiful. In Buddhism aesthetical nature can be divided as two as spiritual aesthetic and Aesthetic prevalent in the temporary world. Among them, the Buddha selected spiritual aesthetic more than other.

The living environment and the non-living environment occupy same place in Buddhism. Especially in elders verses say how the living environment and non-living environment cause to reach their goal. And some verses say about different between their lay life and monkhood aesthetically. Buddhism is the religion that never wanted to harm to anything and anybody. Not only that but also there are some criticisms about Buddhism and aesthetics.

Buddhism says that the things we called as beautiful are not represent the concept of *kâma*. The concept of *kâma* is in the inside of the peoples' mind. They see the beauty of the things with *kâma*. People who developed their mind, they can see the real beauty without *kâma*. Buddhism never rejects the music, reciting verses in a separate rhythm, poets, painting and sculptures and natural things etc. The special thing is the Buddha reject

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the certain aspects that cause or the barriers of monks to attain their final goal *Nibbāna*.

With the development of the science and the technology people destroy nature. They never understood that the importance of nature. Because of the peoples' adverse actions, nature challenge people. Nature can live without people but people cannot live without nature. As human beings people can have entertainment but they should not harm both living and non-living environment.

Keywords: nature, beautiful, *nibbāna* , *kāma*, elders verses

**BUDDHISM FOR THE
EMPOWERMENT OF
WOMEN**

WOMEN AND ESOTERIC BUDDHISM IN EASTERN INDIA

Shamba Bhattacharya¹

Buddhism is one of the most important religions practiced in the world. Presently Buddhism is practiced by the people of many countries. The present form of this religion is not same as it was originated in the Indian sub-continent. It has passed through three major steps like *Hinayana*, *Mahayana* and *Tantrayana*. In between it faced so many changes in its rituals and also in its philosophy. A number of elements were included in this pantheon. During the last phase which is *Tantrayana*, Buddhism totally changed its character and took esoteric or tantric form. This so called esoteric form was developed and nurtured in the Eastern frontier areas of Indian sub-continent especially in Bengal and Assam and later it expanded all over the world.

Though in the early phase of Buddhism women had a degraded position but in later phase they were initiated within the pantheon. Women were not only initiated but also played important role to spread and popularize this religion. A number of Dhyani Buddhas were introduced in the doctrine and each of them was associated with a *sakti*. In this esoteric form women were considered as a manifestation of divine energy. They also played role as *Guru* or initiator in this esoteric phase of Buddhism. A number of semi-goddesses were introduced in this pantheon which proves the increasing position of women in this doctrine.

So the major thrust of my present paper is to see the role of women in the esoteric or tantric form of Buddhism.

Keywords: *Tantrayana*, DhyaniBuddhas, Doctrine, *sakti*, Esoteri

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A COMPARISON OF IDEAS ON THE ROLE OF WIFE DEPICTED IN SANSKRIT LITERATURE AND BUDDHIST CANON

Ven. Welipitiye Indananda¹

In the Indian culture the wife played a particular role since the *Rigvedic* period. As a patriarchal society, woman in India behaved under the guidance, control and the care of male. Marriage was an important component of woman's life. After the marriage, woman received a considerable responsibility in the Indian society. The Hindu tradition introduced much guidance and explanations to the role of a wife in their books. *Kāmaūtra* is one of them. It was written by Vātsyāyana, a sage lived in India in 2nd AC. In his work, Vātsyāyana has explained many aspects of the marriage life and guidance to the succession of it. The fourth chapter of *Kāmasūtra*, *Bhāryādhikārikaadhikaraṇa* has been allocated to describe the qualities of a good wife. This fourth chapter of *kāmasūtra* mainly focuses the wife's role and her contribution for a successful marriage life. It represents the characteristics of an ideal wife as indicated in Hindu tradition. On the other hand, in *Sigālovādasutta* the Lord Buddha has mentioned five duties that should be performed by a good wife in connection with the husband. Between the aforesaid two sources *Sigālovādasutta* is the earlier one. Approximately, it belongs to 6 B.C. However, through a comparison between aforesaid facts of *Sigālovādasutta* and *Kāmasūtra*, can be identified some similarities. Particularly, they demonstrate a conceptual similarity rather than an entire equality. Therefore, in this research, the researcher discusses the content of the relevant portions of the both texts and continues towards a comparison of the concepts. It reveals the similarity between the two sources.

Keywords: five duties, *Bhāryādhikārikaadhikaraṇa*, good wife, conceptual similarity

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A STUDY OF PROBLEMS AND SOLUTIONS OF ORDER OF NUNS IN THE TIME OF THE BUDDHA WITH REFERENCE TO THE BHIKKHUNĪKKHANDHAKA

Ranjani Malavi Pathirana¹

Women comprise two of the fourfold assembly (*catuparisā*) of disciples of the Buddha. These *bhikkhunīs*, the nuns, and the *upāsikas*, the female lay followers, are described appreciatively almost in identical terms as their male counterparts, the *bhikkhus* and the *upāsakas*. The *Thēri* were the senior nuns. Both *bhikkhunīs* and *bhikkhus* live by the *Vinaya*, a set of rules. 'Women are often the main upholders and supporters of a religion or faith or movement. This was certainly so with Buddhism when it was at its beginnings, and hence we are able to find a good deal about them in those portions of the *pāi* canon known as the *Vinaya - pitaka* and the *Sutta- piṭaka*. The *Vinaya*, which comprises the rules and regulations for monastic discipline, contains two sections the *Bhikkhunīvibhaṅga* and the *Bhikkhunīkkhandhaka*, both of which deal with the conduct nuns, or *Bhikkhunīs*.' However, this research discusses above problems with reference to the *Bhikkunīkkhandhaka*. It is possible to study the *Bhikkhunī* order contemporary with the Buddha by way of the content of the *Bhikkhunīkkhandhaka* that occurs in the text of the *Cullavaggapāli* in the Buddhist *Vinaya Piṭaka*. The problems of the *Bhikkhunī* order that arose with its inception and the promulgation of the solutions thereof by the Buddha thereby revealing the lessons to be learnt from the topic of this paper as problems that arose at the beginning of *Bhikkhunī* Society, misdemeanors of *Bhikkhus* and *Bhikkhunīs* violating the precepts undertaken, problems arising

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due to immoral lay women, problems arising due to physical features inherent in feminine nature, violent conflicts between *bhikkhus* and *bhikkhunīs*, problems arising from vocational work performance by *bhikkhunīs* when they were lay people.

Solutions promulgated by the Buddha for such problems made the path easier for the *Bhikkhunīs* to realize their ideal of *Nirvāna*. Even today a *Bhikkhunī* may be confronted with such problems. It is the aim of this research to reveal the path and example for *Bhikkhunīs* even now. It is also shown that their femininity is no obstacle to *nirvāna*. The research was done based on the *Pāli* Canon and literary sources.

Keywords: *Bhikkhunīs*, problems, solutions, *Nirvāna*, *Bhikkhunīkkhandhaka*

THE CONTRIBUTION OF THE *BHIKKHUNĪS* FOR THE EMPOWERMENT OF WOMEN

Dr. Sayamtara Jash¹

Establishment of the Monastic Order exclusively meant for the Buddhist nuns (*Bhikkhuni Saṅgha*) and lay followers (*Upāsikas*) is a significant addition vis-a-vis radical transformation in the history of the empowerment of women. The present study is an attempt to disseminate the empowerment of women as envisaged from the records of the early Indian inscriptions. It is to be noted that the Therigāthā, historically speaking, is possibly the earliest composition of the nuns and lay women followers of the world portraying nature and feelings of the women and also their hopes, aspirations, and religious sublimit. These *Bhikkhunīs* came from all walks of life – from palaces, noble families, Brāhmana families, and huts of outcaste and even from brothels.

There is no denying the fact that the Buddha initially had refused to admit women to the community of celibates. It is said that he refused his foster mother, Mahāprajāpati who begged to be admitted in the Saṅgha. But Ananda persuaded the Master in the long run. Buddha then allowed the Order of the nuns to be found. Though by the rules of their Order nuns or *Bhikkhunis* ranked lower to monks.

However, by recognizing broad parity between man and woman in matters of religion, Buddhism elevated the status of women as a liberal reaction against orthodox Brahmanism. This had also another salutary effect on the position of Indian women in general and Buddhist women in

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particular. A girl could remain unmarried by becoming a *Bhikkhuni*, and from widowhood also the women could find a respite in renunciation.

A critical analysis of the records revealed that women admitted to the nuns Order achieved distinction as eminent teachers and scholars. Not only had they enjoyed prestige and respect in their country but travelled abroad also. The royal nun Sanghamitrā, daughter of the great Mauryan emperor, was the first woman foreign missionary in world history, who came to this country (Sri Lanka or Ceylon) and founded the Order of nuns. She lived and spent her entire life in this country, Sri Lanka, where she is venerated, along with her celebrated brother Mahendra, as the founder of the *Saṅgha* in the Island.

In course of investigation we come across the official term Viharasvamini occurring in the Sui Vihār Copper-plate inscription showing a dignified status of Buddhist women. The term Viharasvamini signifies the position of the women as holding authority over the inmates of the Vihāra (Monastery). The paper thus concludes with an idea that the society offered few opportunities to women to follow different professions or held down positions in various organizations as they now practice.

Keywords: *Therigāthā*, women, *Bhikkhunis*, *Viharasvamini*

**BUDDHISM FOR
INSTITUTIONAL
DEVELOPMENT**

BUDDHIST VIEWS ON A HEALTHY LEADERSHIP

Ven. Kirama Wimalatissa¹

Leadership is an essential role in any spiritual or secular organization. Where there is no strong leadership, the organization itself is certain to collapse. In consideration of the future of human civilization, too, strong and healthy leadership is essential for human organizations to achieve and maintain better ways of living. In present day society, such leadership is still not fully formed. Particular countries or industrial organization do succeed in acquiring material wealth but only at the cost of great stresses and the community and employees do suffer. This research mainly focuses on the identification of Buddhist views in the *Mahākapī Jātaka* that can foster strategic, philanthropic leadership. This is a qualitative research project. Attention is primarily accorded to the *Mahākapī Jātaka* and modern sociological and psychological studies related to this theme. As the result, the research found that how Buddhist teaching contributes to build up a healthy leadership by enquiring related sources. Leadership here is defined as "Leadership by those individuals who are capable of taking an ambiguous situation and framing it in a meaningful way that is acceptable to their followers". Buddhist teachings pave a remarkable way for making a good leader. Particularly many examples of good leadership are presented in the *Jātaka* Stories. The Buddhist *Jātaka* stories are, of course, mostly symbolic. They appear simple on the surface but convey deep meanings that provide didactic and righteous guidelines to people from all walks of life. The *Mahākapī Jātaka* proposes an extraordinary leadership model. Here, we find clear descriptions of how the leader can maintain a vision and mission. The

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monkey king is a leader who has far sighted vision. Leadership begins by developing a vision, desire or picture of how an organization needs to look in the future. Essentially, outstanding leaders achieve a fine balance between traits, abilities, behaviours, sources of power, and specific aspects of the given situation. They use their sophisticated knowledge to protect their organization strategically. Probably most significant of all, there is the commitment to values exhibited by the leaders' own behaviour and the methods they use to reinforce good behaviour in others. The monkey king showed his dedication to his troops by sacrificing himself for the good of his followers.

Keywords: leadership, healthy, *Jātaka*, vision, mission

EMOTIONAL INTELLIGENCE AND CULTURAL DEVELOPMENT AT WORK

Dr. L.N.A.C. Jayawardena¹

Cultures consist of many components. The model of national culture consists of six dimensions. Geert Hofstede has conducted a collection of comprehensive studies of how values in the workplace are influenced by culture. He defines culture as “the collective programming of the mind distinguishing the members of one group or category of people from others”. The cultural dimensions represent independent preferences for one state of affairs over another that distinguish countries (rather than individuals) from each other. Culture can be only used meaningfully by comparison. The dimension of power distance index expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. It is the fundamental issue here, how a society handles inequalities among people. People in societies exhibiting a large degree of Power Distance (PD) accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low Power Distance, people strive to equalize the distribution of power and demand justification for inequalities of power. Emotional Intelligence (EI) is a scientific concept that is parallel to other terms such as verbal-comprehension intelligence or broad-visualization intelligence etc. Mayer and Salovey defined EI as *‘the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to regulate emotions so as to promote emotional and intellectual growth’*. Intelligence is a type of mental ability pertaining to the handling and reasoning of different information. A study was conducted

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among bank managers in Sri Lanka to analyze the relationship between their EI and PD culture at work. Findings revealed major relationships pertaining to managers EI and PD culture at work. The importance of managing emotions contributes to cultural development in organizations.

Keywords: culture, intelligence, work place, Power Distance

THE IMPORTANCE OF INTERPERSONAL SKILLS; A STUDY OF BUDDHA’S TEACHING WITH MODERN MANAGEMENT CONCEPTS

Chanaka Chameera Piyasena¹

In the modern business world, it is not an easy task to manage organizations. Ability of making decisions in the volatile environment and leading the subordinates to the business goals are two major functions of any managers. Interpersonal skills, technical skills and conceptual skills are the common skills that should be enhanced by organizational managers. Among the different skills of manager, interpersonal skills are commonly used by all three levels of managers, lower level, middle level and top level managers and it is the way of communicating and interacting with other people. In the Buddha’s teaching, there are different *Suttas* which illustrate different practices of interpersonal skills of individuals. However, in the available literature, there are no empirical and theoretical findings on how Buddha’s teachings explain the interpersonal skills for organizational managers. The objective of the paper is to derive the concept of interpersonal skills explained by the selected *Suttas* of the Buddha’s teachings. Content analysis is used to analyse the contents of selected *Suttas* with the modern management theories. Among the Buddha’s teachings, *Sigālōvāda Sutta*, *Mettānisamsa Sutta*, *Sigālaka Sutta*, *Kalyāna Mitta Sutta*, *Mitta Sutta* etc. are the most valuable sources of explaining the concepts of interpersonal skills for the organizational managers. The major finding of the study is that different types of friends (humans) illustrated in different *Suttas* explain the interpersonal skills for organizational managers and also explained the advantages and disadvantages of each types of friends (humans) in the context of the interpersonal skills.

Keywords: interpersonal skills, Buddha’s teachings, *sutta*, content analysis

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THE UTILITY OF BUDDHIST *JĀTAKA* TALES FOR THE INSTITUTIONAL DEVELOPMENT

Ven. Dr. Kanangamuwe Rahula¹

Ven. Mediyawe Piyarathana²

The stories which are about the previous births of the Buddha are known as '*Jātaka*'. The terms, 'Bosat Sirita', 'Bodhisatva Caritāpadāna' and '*Jātaka Katā*' also have the same meaning. The origin of *Jātaka* Tales is '*Jātaka Pāli*' which is Buddha's expressions. Sinhalese *Jātaka* tale has been composed during Kurunegala kingdom with the persuasion of the minister Weerasinghe Patiraja and King Paṇḍith Parākramabāhu iv keeping *Pāli Jātaka* Kata as the source.

These *Jātaka* Tales which depict characters of all types and which show virtues of Bōdhisatta in various births are very helpful for the purification of worldly goals and the beyond of a person and for the development of entire society. It is not wrong to appreciate the *Jātaka* Tales as the greatest advisory literature of the world because they show the way that the everlasting realistic principles of Buddhist philosophy are helpful for the development of society with a cause and effect relationship.

The objective of this research paper is to examine the utility of *Jātaka* Tales for institutional development. Institution can be considered from family institution to governing institution. In this way, all the *Jātaka* stories are examples for institutional development. The leader of the institution should be a person who is correct, direct, just, inquisitive, knowledgeable about law and is capable of carrying out the law in an impartial way. Suitable persons should be given suitable posts. *Ummagga Jātaka* Tale has presented

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all these matters in the right manner with the criticism done by using characters representing various characteristics. *Ummagga Jātaka* Tale which consists of many minor ridiculous stories shows very inquisitive intelligence, social reality, helpfulness and result of being cunning. If the advice given through various characters can be carried out in every institution, that is the foundation of institutional development. This *Jātaka* Tale tells us not only working in every matter in the right way doing the justice and helpfulness can lead to the victory, but also cunningness, selfishness and giving suffering to others can lead to the defeat.

When the *Jātaka* Tales, *Nandivisāla*, *Arāma Dushaka*, *Bilāra*, *Caddanta*, *Mahilamukha*, *Nacca*, *Guna*, *Baka*, *Kukkura*, *Serivaniya*, *Kūtavaniya*, *Dharmadvaja*, *Sakuna*, *Apaṅka*, *Nalapāna*, *Varinanda*, *Sammodamana*, *Swarnamiga*, *Negrodamiga* are examined, it is possible to prove that *Jātaka* Tales are very useful for a perfect institutional development.

Keywords: *Jātaka* Tales, institutional development, utility, advice, guidelines

**A COMPARATIVE STUDY OF THE CONNECTION BETWEEN
PRESENT LABOUR LAW AND THE RELATIONSHIP BETWEEN
THE EMPLOYER AND EMPLOYEE IN BUDDHISM**

Nisanka Jayarathna¹
Udeni Herath²

Working environment and the development of employment is depending on the relationship between employer and employee. Duties and responsibilities of both employer and employee have included in Buddhism. The relationship of employer and employee has comprised in *Adithyapariyāya Sutta*, *Kula Sutta*, *Singālōvāda Sutta*, *Kūtadhantha Sutta*, *Sadisanamaskāraya* in *Singālōvada Sutta* is introduced this concept. From those six directions, down side symbolizes the employer and employee relationship. According to the *Singālōvada Sutta*, the employee has some special duties such as wake up before the master, begin work early, go to sleep after the master, work in working duration, do not take irrelevant things, give the best service and communicate master's prestige. Employer also has some duties and responsibilities regarding employee such as giving commands according to the capabilities of servant, giving health facilities, giving special sweet foods and granting leave whenever necessary. There are resemblances of the concept regarding employer and employee relationship in Buddhism and present labour law. Present labour law consists in Ordinance, Acts, Regulations and International labour laws and standards. In Sri Lanka, most significant laws related to this matter are the Industrial Dispute Act, The workmen's compensation ordinance, The Trade Union Ordinance, The Maternity Benefits Ordinance, The employment of Women,

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Young Persons and Children Ordinance, The Gratuities Act...etc. It should be identified that connection between employer and employee in Buddhism and present labour law provisions. Is the relationship between employer and employee in Buddhism affirmed by the present labour law? The research problem of this research is to identify the concept of employer and employee relationship taught in Buddhism, to identify the present labour law and relevant legal principles and standards regarding the employers and employees. 'To identify the connection between employer and employee relationship in Buddhism' and 'the present labour law to illuminate the concept in Buddhism related to the employer' and 'employee relationship and develop the present labour law principles' were the objectives of this study. Comparative method was used as the research methodology in this study. Primary data were collected through interviews, focus group discussions and Acts, Ordinance, Regulations, Conventions, and Dhamma Suttas were used for the secondary data. The strong connection can be seen among the employer and employee relationship in Buddhism and present labour law. Duties and responsibilities of both employer and employee's are considered by Buddhism. But, in contemporary legal system, it can be identified; present labour law more concerned about employee rights than employer's rights. The aspects of Buddhism in this regard pays attention for both parties. But in present labour law highly focuses on employee rights than employer rights.

Keywords : labour law, employer, employee, duties and responsibilities

**BUDDHISM, ART &
CULTURE – I**

IS JAGANNĀTH DHARMA A CULTURAL DEVELOPMENT OF BUDDHISM? AN ANALYSIS

Dr. Binodini Das¹

H. Hick Mann's exposition that emergence of Brahmanism a strong and powerful force everywhere and the penetration of Islam into India in 11th century AD with the fanatic and iconoclastic attitude brought the final extinction of Buddhism in its own land is strongly refuted by intellectuals proving the relevance and cultural development of Buddhism with lively spirit in socio-religious life of the Indian people. It is interesting to note that the *Jagannāth* cult of Odisha with its tribal background is flourishing assimilating and incorporating the Buddhist ideology and also practicing the *Vajrayāna* rites and rituals in worship.

General Cunningham mentions in his '*Bhilsa Topes*' that the *Jagannāth* Triad represents the Buddhist Tiratna- The Buddha and Dharma symbolize *purusha* and *prakrit* and *Samgha* is the union of the two. "*Śrī Jagagnnāth* is the manifestation of the Buddha" is claimed by a number of scholars. Their argument is based on the presence of four basic social and ethical attitudes of the Buddhism in the *Jagannāth* cult, i.e., *mettā*, *karuṇā*, *mudita* and *upekkhā*. Other eminent scholars visualize Nāgārjuna Pāda's *Śūnya*, *saguṇa-nirguṇa*, *piṇḍa-brahmāṇḍa* and *guruvāda* expositions in the *Jagannāth* Cult. The articles used in the rites and rituals during the worship of the *Vajrayāna* Buddhists are almost alike the articles used for *Śrī Jagannāth's* worship-incense, lamp, bell, conch-shell, perfumes, flowers, garlands etc. It is accompanied by laughing (*hāsya*), artistic gesture and movement (*lāsya*), music, dancing, playing on musical instruments, etc. Besides the use of *yantra* (diagrams), *mantra* (sound), *mudrā* (posture and

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gesture), *maṇḍala* (circle) and *upachāra* are found to be followed in the daily rituals of Śrī Jagannāth. It is also found that the worship of Jagannāth begins with the utterances of *bīja-mantra* which probably influenced by the *bīja-mantra* of *Tantrayāna*; though the use of *bīja-mantra* is very common in the Hindu *tantras*. It has often been assured in the Buddhist *tantras* that in response to the muttering of these *bīja-mantras* the Ultimate Void Śūnyatā will transform itself into the particular form of god or goddess and confer infinite benefit on the recite. The same belief is also found in the Hindu *tantras*. The *bīja-mantra* of Śrī Jagannāth (*Om, Hrīm, Hlrīm, Ślrīm, Klīm, Dhlrīm*) appears to be synonym of Vajrayānist *bīja-mantra* (*Om, Hrīm, StrīmHum, Phaṭ*). Jagannāth cult like Buddhism is the harbinger of peace, love, mutual harmony, truth, non-violence, knowledge and wisdom.

Keywords: *Jagannāth* cult, *Vajrayāna*, *bīja-mantra*, *mettā*, *karuṇā*

THE FINAL PHASE OF BUDDHISM IN EASTERN INDIA: A REAPPRAISAL

Dr. Bikash Mukherjee¹

With the revival of Buddhism during the Pala rulers in Eastern India, the religion disseminated with most illuminating ways and practiced under the name and doctrine of *Vajrayāna*, *Tantrayāna* or *Sahajayāna*. Using this concept of Buddha-Dharma this paper as reflected in the textual and archaeological bearings highlights the distinctive feature of the *Vajrayāna*, *Tantrayāna* or *Sahajayāna* form of Buddhism, a religious practice for human being, irrespective of caste, colour or gender differences in order to develop their mundane and spiritual mind. The system probably came into existence with its clear exposition in the 8th century AD onwards in part of India. The sole purpose of this present study is thus to give a glimpse into this living *Sahajayāna* or *Tantrayāna* tradition of Eastern India for a deeper understanding of the concept of changing scenario of the final phase of Buddhism in Eastern India from a contemporary Indian perspective.

The distinctive features of *Vajrayāna* Buddhism are the ritual and practices which used as substitute or alternative for the earlier abstract meditation. This form of religion continued as the source of dogmatic view and rigid practice was acceptable to the Indian followers and transmitted to the countries beyond the jurisdiction of Indian-subcontinent. But, the culmination of this form of religious practices, rites and rituals etc. is distinctly exhibited and illustrated in the blending form of *Sahajayāna* doctrine where the Bauddhas, Vaishnavas and the Muslims join comfortably for their ultimate realisation.

Keywords: *Vajrayāna*, ritual, practices, dogmatic

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**BUDDHISM AND HINDUISM:
FROM HISTORICAL AFFINITY TO THE EMERGENCE OF
A SYNTHETIC CULTURE IN NEW WORLD ORDER**

Dr. Aditya Kumar Gupta¹

Two religions, Buddhism and Hinduism are historically connected and philosophically complementary to each other. High spirituality of *Upaniśads* was beyond the reach of common men in India and they were well satisfied with rituals, mythologies and to some extent with superstitions of Hinduism. The highest philosophy of Hindus i.e. *Upaniśadic* philosophy, has always been away from their daily life. The religion which talks about one reality behind all manifestations (*Ekaṃ sad vipravahudābadaṅti*) and that which believed in the whole world as one family (*Vasudhaiva Kutumbakam*), that religion only practiced hierarchical caste system and untouchability at ground level. Historically and philosophically, the Buddha tried to bridge this gap. He gave us a complementary philosophy, a philosophy and living culture which was full of *mahākarunā* – that which extended to all living beings.

But, Indians have a history where two great religions got separated and this separation is the cause of downfall of India. “*Śākyamuni* came not to destroy, but he was the fulfillment, the logical conclusion, the logical development of the religions of Hindus.” *Advaita* provides metaphysical philosophy to the world, but the Practical philosophy would come from Buddhism only. ‘Let us then join the wonderful intellect of the Brahmins with the heart of, the noble soul, the wonderful humanising power of the great master.’

This research has discussed widely historical and philosophical conditions of Ancient India and proposed the possibility of emergence of new culture which is a synthesis of Hindu philosophy (*Advaita*) and Buddhism.

Keywords: philosophically, *Upaniśad*, *mahākarunā*, *Advaita*

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A STUDY ON THE INCARNATION OF BUDDHA IN INDIAN ART: SYMBOLIC TO FIGURATIVE

Dr. Parisa Shad Qazvini¹
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The representation of Buddha's image in the art of India has always been associated with the necessities of life, beliefs and customs of Indian people. Buddha's representation could be divided into two phases: the symbolic phase which sometimes called the first period (2 BC to 1 AD) and the figurative phase which is also called the second period (from 1 AD on). During his lifetime (563 BC-483 BC), Buddha was opposed to his objectivity in form of a human, and therefore, his mythical visage was shown with the help of symbols and signs, throughout the first phase. These symbols and signs were related to Buddha's life, the objects he used, the places he has been to, and the events happened to him or by him. It was about 1 AD that his human figure emerged in Indian art. This emergence was basically in art of northern regions such as Gandhara and Mathura. The Buddha of Gandhara had Indo-Greek features, and that was due to the former influence of the Greek culture after the Alexander's reign in this area, which is in today Afghanistan and Pakistan. While Mathuran Buddha had indigenous characteristics of Indian art, despite of the style, Buddha's image began to be created clearly after first century AD. It should be noted that, the worship of image has had a long history in India and is dated back to pre-Vedic period. Indian people were used to concentrate on their gods' and goddesses' images while worshipping. It was so in all the religions and sects in this country. The dominant assumption in this analytical paper is that, despite the prohibition of displaying the human figure in the first phase of

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Buddhist art, Buddha's followers have always tried to develop a mental image of his face, influenced by various factors such as adjacency with other religions such as Hinduism and Jainism. And, it was only after the disappearance of the extremisms in Buddhism that they found the opportunity to create his image with a perfect aesthetic elegance and maturity. Because a picture, this perfect and sublime couldn't be created all of sudden, after 600 years of banishment, without any planning. The purpose of this paper is to study this transitional period of the symbols changing to human figure, and also the facts affecting it. This paper is also trying to answer the question that whether the image of Buddha, mental or real, existed during the first period or not? If yes, what are the reasons to this answer? And if there was any image created, what has happened to them, and why there is no archaeological evidence left? To achieve this goal, gathering data is done through documentary method via library resources. Religious texts, artefacts discovered, Buddhist myths and the cultural terms of the Buddhist societies are also referred to prove the hypothesis of this study. According to the conclusions of this study, the image described, have been existed since Buddha was alive.

Keywords: art of India, Buddha, myth, iconography

THE ROLE OF BUDDHISM IN THE CULTURAL DEVELOPMENT OF GUJARAT

Prof. Atul Tripathi¹

Gujarat, which lies on the western side of India, was, formed on 1 May 1960 by bifurcating the bilingual state of Bombay on linguistic basis. The state is presently known for its trade, industrial development, agriculture and high growth rate. It covers an area of 1,96,024 sq. km divided into 33 districts. It has the longest coast line of 1,600 km. overlooking the Arabian Sea on the west and providing important sea-ports from the ancient times. *Pāli* scriptures are the earliest sources which indicate that Buddhism must have entered in Gujarat quite early, perhaps during the lifetime of Gautama Buddha himself. Quite a number of *Jātaka* stories were written keeping in view the territory and people of Gujarat. Chinese travelers *Xuan zang* and I-Tsing visited Gujarat and had taken note of the important Buddhist sites including that of Vallabhi and Vadnagar. Xuan zang makes a special note of the prevalence of Buddhism in Gujarat during that period.

From the Mauryan period to Maitraka period, we find the propagation of Buddhism in Gujarat was at its peak from third century CE to eighth century CE. Buddhist faith reached the peak of its glory during the rule of the Maitrakas of Vallabhi (470-788 CE). They made donations and land grants for the maintenance of the Buddhist *vihara*-s. Sixteen *vihara*-s of the period were erected on the lands given as grants. These viharas were erected for the *saṅgha* of the *bhikshu*-s (monks) in *Dudda-vihara-mandala* and *bhikkunis* (nuns) in the *Yaksasura-vihara-mandala*. Two separate *mandalas* (associations) were named after these two principal *vihara*-s.

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Under the fostering care of this dynasty also grew up the Buddhist educational and scholastic centre at *Vallabhi* which was reputed as much as *Nalanda* in the days of I-Tsing. The available inscriptional records also prove that from the *Kshatrapa* period Buddhism had a strong base in *Gujarat* which is also corroborated from the archaeological remains. The paper discusses in detail about the role of Buddhism in the cultural development of *Gujarat*.

Keywords: Pāli scriptures, Gujarat, *Jātaka* stories, Mauryan period

**BUDDHISM, ART &
CULTURE - II**

**BRIDGING THE GENDER GAP: REFLECTIONS ON
PRONOUNCED FEMININITY IN THE BUDDHIST ART OF
RATNAGIRI, ODISHA (INDIA)**

Dr. Sushma Trivedi¹

Gender gap has been identified as a new crisis having adverse bearings on economic and cultural growth of human kind. It is generally defined as disproportionate difference between the sexes, specifically referring to differences in the outcome of achievements of man and woman. The issue came into fore when the World economic forum presented its report on Global gender gap in 2014 in which countries were ranked not on the basis of their overall development but on the basis of the access to the available resources to the genders out of 142 countries surveyed, the most developed nations, US and UK were ranked respectively at 20th and 26th Positions. Gender gap may be a modern terminology, but Buddhism seems to have realized this in both physical and Metaphysical sense and attempted to bridge this gap in its own unique way. It would be Interesting to study this through the evolution of Buddhist pantheon and it's manifestation in art forms.

This study focuses upon Ratnagiri, located in Jajpur district of state of Odisha in India. The sculptural wealth and art of Ratnagiri belongs to 8th to 13c AD which has its beginning in the Mahāyāna and saw its heydays in esoteric phase of Buddhism. This site has yielded an array of depiction of Buddhist Gods at Goddesses with well defined iconographies the most striking feature of Ratnagiri art is that a large number of female deities with due prominence and esteem are represented here. Ratangiri site museum possesses a collection of 3535 antiquities out of which only 244 are displayed. Even the more important are the sculptures and reliefs that are carved on the walls of remains of monasteries and the monolithic *stūpas*. A comparative study of male and female deities in made to gather information about the position of gender gap and the process of bridging it. The Variables adopted for analysis are symbolism, attributes and potencies of the divinities.

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The gender based survey of the icons revealed that Ratnagiri has not only produced probably the highest number of female deities as Compared to the other Buddhist sites of India and Other Countries but also the forms that are rarely found at other sites. Till recently One hundred and fifty images of Avalokitesvara have been documented from over Odisha whereas Ratnagiri alone possesses more than hundred Tara figures.

Judging by the Modern standards, Buddhism has often been viewed as anti-feminist religion due to some discriminatory monastic laws in its early phase, ignoring the fact that it was the first religion that allowed women to go into homelessness and endeavour for their own personal spiritual attainments, even may have been the first one to take notice of gender in equality. Incorporation of female principle in Buddhist philosophy and its later anthropomorphisation is simply understood as borrowed from Hindu *tantrism*. It is argued and discussed that acknowledgement of female principle is an indigenous development in Buddhist philosophy and have been posterior to Hindu *tantra*.

It is Concluded that in later Buddhism as gleamed from the art of Ratnagiri, there are not just ideological propositions of female gods, but they appear as fully empowered independently to perform miracles and salvages their devotes. Frequency of occurrence of deities such as Tara, Marici, and Hariti etc suggest that they rose to the level of Cultic figures and were among the most popular members of Buddhist pantheon.

Keywords: Ratnagiri art, gender gap, anti-feminist, female deities

**THE VEHERAPADUMA ARCHAEOLOGICAL SITE DESTROYED
BY HUMAN ACTIVITIES:
AN EXPLORATORY RESEARCH**

Mahinda Bandara¹
Darshana Bandara²

Even through many archaeological sites/ premises and movement which are of archaeological importance in Sri Lanka, have been revealed it can be seen that most archaeological sites in certain rural areas are not subjected to formal disclosure. This pilot/ primary study were done in relation to Kongaspitiyaveherapaduma temple premises. This site is located in Siyambalanduwa area which is situated on the borders of Monaragala and Anuradhapura districts in the South – East of ancient Ruhuna. Field survey method was used in this study. Main focus of the study was on the site formation process of the relevant antiques. Size of the sample universe, resource potentials of the area, micro environmental context, the impact of the recent site modifications were considered when implementing following methods. a primary library research was followed by photographing the site, drawing plans and maps, collection of specimens and copying stone inscriptions, it is significant that the archaeological site is located on a mountain top which is covered by forest and unauthorized cultivation. There can be found some rains of a pagoda, a joss house (*patimagara*) and an unidentified old building along with a rock inscription and a *Bodhighara*. The clearly identifiable holes made in the rock for fixing pillars are of great importance. Apart from this, stone pillars and many pieces of pottery, roof – tiles and bricks could be found in this site. In the present, this archaeological site is captured by unauthorized cultivation and antique robbers. As the site

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is located in an isolated area, away from human inhabitation, many archaeological elements are in rain and the site is in a critical condition. Such isolated archaeological movements and sites which do not get the attention of archaeologists are located all over Sri Lanka, and it is essential to focus on these types of archaeological sites.

Keywords: Veherapaduma, archaeological, exploration, human, antique, rock inscription

THE CONCEPTUAL INQUIRY INTO CULTURE AND CIVILIZATION WITH REFERENCE TO BUDDHISM

Ven. Kadihingala Hemasiri¹

It is not possible to answer directly to the question 'what is Culture and Civilization?' because at present those two terms are defined as two concepts. It is clearly visible that anthropologists have given a clear definition regarding these two concepts although they have given various interpretations based on their knowledge.

When the two terms, 'Culture and Civilization' are concerned, it can be seen that they have totally different meanings. When they are deeply analyzed, their significant meanings can be traced. But, some say that those two terms can be used interchangeably. With the definition presented by E.B Tylor, these two terms are considered as the same concept.

Anthropologists have paid their attention about these two concepts and they have interpreted them as they have separate meanings. Albet Veber is the pioneer among them. According to him, culture means all the artistic, religious and philosophical effects in the society while civilization includes the power to control natural process with the scientific and technological knowledge. This can be approved through the definitions presented by Max Iver and Pege. According to them, Civilization has a materialistic sense and Culture is with ethical sense. Our Culture is what we are, Our Civilization what we use. Some consider urban life and related significance as civilization and culture as a common thing to both urban and rural lives. At the same time, there are many cultures with the primitive societies.

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Although the culture can be seen in every society, civilization cannot be seen in any culture. Only few human cultures have turned in to civilization. With the human evolution, Civilization started. Red Field describes civilization as 'a complex structure of great of little traditions'. Accordingly, culture means the specific behavior of certain human groups and civilization can be analyzed as the development of both physical and spiritual aspects. These various interpretations are not accepted by all Anthropologists. The meaning given in Oxford dictionary is also a totally different one. Somehow, when the concepts culture and civilization are broadly analyzed, it is possible to say that Civilization is a part of the culture. Buddhist culture has been established in society based on Buddhism. With the cherishing of Buddhist culture, Buddhist Civilization has also been established. The aim of this reach paper is to analyze the prospects of future human civilization with Buddhism and Buddhist culture.

Keywords: civilization, culture, concept, human scholars, religious

RAIN AND THE RAIN *PIRITH* CHANTING

Ven. Dr. Olaganwatte Chandasiri¹

In the traditional folk life of Sri Lanka, there are many types of rituals being practiced. These rituals are based mainly on beliefs. They believe that these rituals have an effect on their personal life as well as public life. When it is considered in the terms of social anthropological perspective, both black and white rituals are taking place heavily. Even in this technically developed 21st century these types of beliefs continue without any break. Buddhist Priests chant the Rain *paritta* (*vesipiritha*) in this type of problematic situations like droughts which affects badly on the society.

Geographically the North Central Province of Sri Lanka is a dry zone and farmers who cultivate their crops depending on water in water tanks face a great problem in droughts. Without waiting till they get rain naturally they try to create some forces on nature to get rain. Especially on these occasions Buddhist priests chant *pirith* to overcome the situation. People strongly believe that they can get rain after the chanting of *pirith*. The problem trying to solve here is, whether there is a scientific relation between *pirith* and rain or is it just a natural law taking place on beliefs.

All the things in this world (matter or non-matter) are based on energy. Sound is also energy. Our thoughts which arise from the mind are also energy waves (Brain waves). When two or more sound waves of the same type meet wave then higher amplitude (energy) will be produced. These waves will be focused on the rain clouds along with the mind waves of the priests who chant *pirith* which are also focused on rain clouds.

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By focusing mind waves (brain waves) on any object the natural frequency of the object can be changed. Therefore by focusing all the waves produced during the chanting of *pirith* on rain clouds there can be a change in the natural frequency of the water molecules in the cloud. The resulting conclusion is that the water molecules combine and comes down as rain.

To do an experiment in this research, a group of bhikkus who perform the ritual of chanting *pirith* during a drought in Anuradhapura area will be considered. The vibrations of the sound waves and the connection between the clouds will be measured scientifically. The time and all the other environmental factors too, will be considered.

From this experimental investigation it is hoped to come to a conclusion, whether there is a scientific theory behind this or whether it is just a belief.

Keywords: rain, rituals, waves, Buddhist priests

**BUDDHISM &
CONTEMPORARY
NEEDS**

THE ROLE OF LAY COMMUNITIES FOR THE FURTHERANCE OF BUDDHA SĀSANA

Dr. H.R. Nishadini Peiris¹

There are four societies in Buddha *Sāsana* namely: *Bhikkhu*, *Bhikkhunī*, *Upāsaka*, *Upasikā*. Even though each one of society has equal responsibility regarding the furtherance of Buddha *Sāsana*, there is a tendency, to highlight the *Saṅgha* communities' responsibility, than that of the lay community. *Vinaya Piṭaka* explains in detail the role of *Saṅgha* community. Even though there is no separate section of *Tipiṭaka* to explain the role of lay community, many places in *Sutta Piṭaka* explain it very clearly. Therefore, identifying the role and responsibility of lay community regarding the furtherance of Buddha *Sāsana* is the purpose of this research.

Documentary study is the method of data collecting and content analysis is used for data analyzing in this research.

Lay community in Buddha *Sāsana* was started even before the *Saṅgha* Community. This shows the impotence of lay community's role in Buddha *Sāsana*, as *Saṅgha* Community cannot sustain without lay community.

Buddha gave equal importance to all four communities of Buddha *Sāsana*: *Bhikkhu*, *Bhikkhunī*, *Upāsaka*, *Upāsikā*, as all four have the ability to attain *nibbāna*. So, it is clear that both *Saṅgha* Community and lay community having one vision that is to attain *nibbāna*. Speed of the process may have differences, as two communities are having two different roles. But, without the contribution of both communities, it is difficult to sustain the Buddha *Sāsana*. In many *suttas*, it clearly stated that *Saṅgha* community

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as well as lay community should equally contribute to the furtherance of Buddha *Sāsana*.

When it comes to spiritual development of individual, Buddhist tradition treats *Saṅgha* Community and lay community in equal manner.

Saṅgha Community and lay community are having reciprocal relationship with each other to achieve their common vision, as the furtherance of Buddha *Sāsana* is based on it. For that, both parties should follow the mission with proper understanding. The Buddha very clearly stated the rights and responsibilities of both parties.

It is clear that lay community also should actively participate for the furtherance of Buddha *Sāsana* under the guidance of the *Saṅgha* community.

Keywords: reciprocal relationship, common vision, mission, rights and responsibilities, spiritual development

TRADING FLOWERS IN BUDDHIST RELIGIOUS PLACES

J.K.W.N. Subashini¹

K.Yakandawala²

D.Yakandawala³

Flowers play an important role in symbolic offerings to the Lord Buddha. When the flowers fade, the beauty, freshness and fragrance of flowers also fade. It reminds us, of the Buddha's teaching that all beings in the world are impermanent. Though the trading of flowers in Buddhist religious places is a common practice, a comprehensive study has not been conducted on this trade. Hence, the present study was conducted with the objective of gathering information on the current status of the trading flowers in Buddhist religious places in order to provide information to uplift the trade.

The study was mainly focused on the floral vendors at nine Buddhist religious places *viz.* Sri Daladā Māligawa, Sri Mahā Bodhiya, Kalutara Bodhiya, Ruwanweliseya, Kiri Wehera, Kelaniya Vihāraya, Bellanwila Rajamahā Vihāraya and Mahiyangana Vihāraya. Data were collected through interviews using pretested structured questionnaire with a sample of 70 floral vendors and were analyzed descriptively.

The majority of the vendors were females (67 %) and 12 % were engaged in the trade for more than 40 years. Flower trade provided the main source of income to the majority (79 %). Out of the flowers traded, aquatic cut flowers are dominated over terrestrial flowers. The most demanded

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species are *N. nucifera* (Lotus) followed by the violet flowered *Nymphaea* (Water lily). In addition, *Nymphaea pubescens* (Water lily/ 'Olu') and *N. nouchali* (Blue water lily/ 'Nil Manel') are also traded. It is interesting to note that even though *N. nouchali* was a popular flower in the past at present it has been completely replaced by the exotic violet flowered *Nymphaea*. Further, only 49% of the vendors were aware about the correct native 'Nil-manel'. During the off season of the aquatic flowers, traders overcome the problem by selling terrestrial ornamental flowers such as *Ervatamia divaricata* (Wathusudda), *Jasminum grandiflorum* (Samanpichcha), *J. dichotomum* (Getapichcha), *Walidda antidysenterica* ('Idda'), *Plumaria obtusa* (Araliya), *Alamanda cathartica* (Rukaththana), *Clitoria ternatia* ('Katarolu'), *Ixora* spp., and *Saraka asoka* ('Asoka'). However, 'Samanpichcha', 'Idda' and 'Watusudda' has a continuous demand in all the religious places. Since this trade has an already established market and our culture is closely linked with flowers, this trade has a potential to develop further. Hence cultivating flowers at commercial level and as a cottage industry is recommended to ensure continuous supply.

Keywords: religious places, floral vendors, symbolic offerings, beauty

BUDDHIST PALM-LEAF MANUSCRIPTS FOR FUTURE HUMAN CIVILIZATION: PRESERVATION AND ACCESS

Kanchana Dehigama¹

Palm-leaf manuscripts are one of the earliest forms of written media that bears a prominent place among the historical sources on Sri Lankan national cultural heritage. Until the advent of the printed papers, Palm-leaf manuscripts served primary function on the Buddhist doctrine and canonical literature. Preservation of information was also considered important within the Buddhist tradition as Buddhist monks were concerned in the preservation of teachings of Buddha from mouth to year tradition. Accordingly, under the patronage of kings and the guidance of Buddhist monks' information that in form of Buddhist scriptures passed orally from generation to generation was documented, in the 1st century BC. This decisive step of preservation of teachings of Buddha in palm leaf manuscripts would have been taken not only due to the difficulty in protecting the authenticity of the orally transmitted Buddhist knowledge.

Unfortunately life spans of palm leaf manuscripts are rather shorter and vulnerable to natural and manmade disasters when compared to the other media chosen for preservation of information. Therefore, the available manuscripts are barely older than two or three centuries. A search through of palm leaf collections in Sri Lanka reveals that these manuscripts not only played a major role in preservation of Buddhist scriptures and classical literature but also took part significant responsibility in carrying forward a tradition that significantly influenced to preserve Sri Lankan indigenous traditional knowledge.

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The study focused on the collection of about 5000 Palm-Leaf manuscripts that are treasured in the University of Peradeniya Library. This collection considered the second largest collection in Sri Lanka and it holds a great collection of Buddhist manuscripts including Visuddhi MaggaṬīka dated to 13th century. This unique manuscript collection not only unfold the development of literary and linguistic trends but also record and store early written knowledge of local wisdom related to Buddhism, History and Traditions, Arts, Indigenous Medicine, Astrology, Magic and charms, Laws, Agriculture and Trade etc. The collection is being profoundly used by both foreign and local readers because it provides scholars with primary sources for research and is of great assistance in the study of religious, cultural and social profiles of ancient and mediaeval Sri Lanka.

Even though studies worldwide have widely addressed the importance of access and preservation of cultural heritage resources, through the available literature it is evident that there is no research focusing on the theme that encompasses the preservation and access of palm-leaf manuscripts in heritage institutions in Sri Lanka. Hence, the present study is undertaken within this background and aims to explore modes of providing access and measures of preservation of Palm-leaf manuscripts carried out in University of Peradeniya Library in the light of both traditional preservation and modern digital technological environments.

Keywords: Palm-leaf manuscripts, preservation, access, Buddhist scriptures, canonical literature

TRANSITION FROM ENTERTAINMENT MEDIA INTO BUDDHIST RELIGIOUS MEDIA; A RADIO CASE OF SRI LANKA

Manoj Jinadasa¹

Media have been the equipment for conveying message towards its audience through the use of a particular communication medium. After 18th century, with the industrial revolution, media had played a major role in public opinion and entertainment for both commercial and political purposes. As in the global experience, in Sri Lanka, electronic media; Radio and Television, were instrumental in expanding entertainment programs, which were remained prioritized by the audience in increasing number. As a result of this transition, Buddhist religious preaching and chanting were utilized for commercial benefits of the media industry, so the media owners expected to receive a substantial amount of financial profit from the advertisement, as their media audience was aggregated by the Buddhist religious programs. Hence, the objective of this study is to reveal the hidden agendas of the broadcasting of Buddhist religious programs in Radio media in Sri Lanka.

This study was conducted using qualitative research methodology that equipped content analysis and textual analysis of the radio media channels and their programs of Buddhist religious contents. The study directed in the time frame of August 2014 to August 2015. Data were analyzed qualitatively. Content of the religious programs in Radio were analyzed using their content, narration and substance, while interviewed data from the program designers and planners were analyzed using critical theory.

Finally, based on the qualitative data analysis of the gathered data, this study concludes that Buddhist religious cult is used for the commercial objectives of media in Sri Lanka. In Sri Lanka broadcasting Corporation

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(SLBC) Radio after broadcasting Buddhist religious chanting in the early morning, other radio channels also applied competitively the same model for attracting more listeners, so they expected to earn significant amount of money from the advertisements, as the respective industries wanted to show case their product for a great number of audiences. However, Buddhist religious programs were not designed to develop the practice of the basic precepts and practices of Buddhist philosophy. On the other, Buddhist religious programs were immensely utilized to popular radio media channel in the phase of rapidly growing competition in the media in Sri Lanka, while radio was instrumental in making marketing more productive through the use of Buddhist religious culture in the advertising campaign in the media economy and market.

Keywords: entertainment media, religious media, advertisement, marketing, media industry

**BUDDHISM &
ENVIRONMENTAL
FRIENDLINESS**

MEETING THE CHALLENGES OF CLIMATE CHANGE: A BUDDHIST OVERVIEW

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Human beings and natural environment are combined themes which cannot be separated easily. The protection and the evolution of natural environment mostly depend on the human activities. Also good health condition of human, his protection and nourishments depend to a large extent on environmental conditions. Sometimes, the unprotected human activities, both natural environment and human beings face serious matters. Modernized activities based on complex technologies cause changes in the environment. Especially, natural resources such as water, fauna and flora and soil many have adverse effects in organizations based on Government and Nongovernmental levels attempt to introduce many polices to conserve the environment.

Since man causes to make grave damages to the environment it should be protected by regulatory mechanisms. However rules and regulations are not always successful in answering this matter practically. The most effective way is to change human values and attitudes positively when dealing with the environment. The attitude changing which motivates to love and protect the environment is more beneficial to establish healthy and sustainable environment. Buddhist ethics may perform a more effective and integrative function to change these attitudes.

This paper investigates Buddhist environmental ethics as a potential approach to find solutions for the challenges of climate change.

Keywords: human beings, natural environment, law, Buddhist ethics, climate chan

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IRRATIONAL USE OF CHEMICALS AND ILL BALANCE IN AN UNSUSTAINABLE WORLD: UTILITY OF BUDDHIST TEACHINGS IN AVOIDING CHEMICAL POLLUTION

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Today our world, environmentally, is in a state of chaos. It is true that human being has approached the maximum limit of his material progress, and advances in a profitable way of life and material happiness with the help of modern science and technology. Seeking more progress, modern man has launched on the utilization of highly effective chemicals exceeding the prescribed dosage forms for his day to day life, and fulfils his socio – political activities on an international scale. This paper examines the misuse of chemicals and how it has become a serious threat to the existence of our biosphere. Although, modern man has a vast knowledge of utilizing chemicals, he has only poor ethical understanding of how to use it rationally creating a gap between scientific knowledge and ethical understanding.

In many ways, Buddhist teachings of ethics can be utilized as the mean of moral nourishment for application of scientific knowledge in a practical context. For an instance, Buddhism clearly emphasizes that thinking; physical actions and verbal actions should be pointed towards the sake of whole society, not for the sake of single man or a single nation. Moreover Buddhist teachings related to the environmental conservation and preservation is a much needed topic to discuss on this topic. In this research paper irrational use of chemical and its impact of creating an ill balanced world is discussed primarily with the emphasis on modern scientific researches and ethical inculcation that should be embedded in sorting out these issues it is intended to discuss these issues with special reference to the

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Pāli Buddhist canon. The Buddha, a great teacher can be considered as the pioneer in protection of physical as well as the mental environment. It is said in *Mangala Sutta* that it is auspice to live in a proper place. The *Aggaññasutta* is presented as a myth describing of the nature and environment. Modern society has to encounter with a variety of environmental problems such as pollution of water, air, environment, atmosphere, water depletion, loss of biodiversity and climatic changes.

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Keywords: chemical pollution, Buddhist perspectives, environment, society

HOW TO PROTECT ENVIRONMENT: AN ANALYSIS OF BUDDHA'S TEACHING

Ven. Madipola Wimalajothi¹

This study intends to investigate the Buddhist perspective of Environment as depicted in the *Tipiṭaka*. Environmental protection is one of the urgent problems facing mankind today. It is ironic that man is the one who pollutes to risk his own health, and kill the life of living beings on the Earth. The crisis in ecology is not minor. The Buddhist perspective is profoundly ecological, and Buddhism itself takes the term of an ecological religion. It strongly expresses human identification with nature. Buddhists believe that all things, including humans, exist by their interrelationship with all other parts of nature. To think of one's self as isolated from the rest of nature is being unrealistic. Some awareness of protecting life and living environment has been generated in recent time. However, in Buddhism, it is one of the main basic tents. The Buddha manifested a complete compassion and is respectfully seen as the compassionate protector of all living beings. Buddhist teaching taught that for those who wish to follow his Path should practice loving-kindness, not to harm the life of all beings - not only to protect mankind, but also to protect animals and vegetation. According to Buddhism all beings in the universe were equal in nature, and in this phenomenal world, lives of all human and animals were inter-related, mutually developing and inseparable. Greeneries are in a way, our benefactor and the Buddha preaches to show proper respect to them with a sense of gratitude. He therefore, realized the importance of trees and advises not to cut or even pluck a leaf, as the shadow of a tree is also benevolent to life. Thus, it is understood that how importantly the environment has been considered by the Buddha.

Keywords: ecological, living beings, protection, *Tipiṭaka*

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CONSERVING ENVIRONMENT FOR THE FUTURE HUMAN CIVILIZATION

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It is obvious that Buddhist philosophy and environment are inseparable. The most significant events of Lord Buddha's Character have taken place directly related to the environment. The birth, enlightenment and passing away occurred under trees. Most of the sermons were delivered outdoor places such as in caves or under trees including *Dammacakkappavaṭṭana Sutta* which was delivered at *Isipatana, Migadaya,*

In *Metta Sutta*, the Buddha emphasizes the importance of preserving not only living beings but also non-living things in the environment including flora and fauna. He further imposes certain rules to members of the *Saṅgha* to forbid cutting trees or even branches of trees, spitting on the ground, urinating on the soil so that soil animal and plants may get damaged. The Buddha motivated his followers to respect the environment it is the Buddha who has set the first example by performing *Animisalocana Pūjā* to the tree which helped him to reach supreme enlightenment.

'Nurture the nature, nature will nurture you', as this saying goes, we must protect the nature then, it will protect us. The facts preached in Buddhism go beyond boundaries. These facts are valid forever. Therefore, we can say that Buddhism plays a great role in conserving environment for future human civilization. In this research paper, factors regarding conserving environment will be discussed based on several discourses preached by the Buddha.

Keywords: environment, conserving, human civilization, flora and fauna

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HOW ENVIRONMENTAL CHANGES ARE CAUSED BY UNETHICAL HUMAN INTERFERENCES AND UTILIZATION OF SUSTAINABLE DEVELOPMENT AS AN ECO-FRIENDLY MEAN

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An ecosystem is a natural system consisting of all plants, animals and microorganisms (biotic factors) in an area functioning together with all the non-living physical (abiotic) factors of the environment. Even though eco systems can be diversified being based on its consistency it is difficult to reserve where one ecosystem ends and another begins. In order to understand what makes each ecosystem unique, we need to look at the biotic and abiotic factors within them. Even though the power of the eco system is trying to be captured by human beings when the eco system is considered as a web, a part of that web is represented by the mankind same as other beings. How the term eco system can be connoted and the role of the mankind is going to be elaborated in the first part of this paper with especial reference to scholastic ideas and lexical resources.

Stability of all dynamic processes in an eco-system is caused by interaction between biotic and a biotic factors since an eco-system is a constitution of them. Mainly interactions in an eco-system can be classified into two major parts as interaction between biotic and biotic factors and interaction between biotic and a biotic factors. As the second part of this paper interaction between mankind and the eco-system will be discussed through the western perspective and scientific view point having given instances which have been invented through the most up dated researches.

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The balance of nature is a theory that proposes that ecological systems are usually in a stable equilibrium (homeostasis), which is to say that a small change in some particular parameter (the size of a particular population, for example) will be corrected by some negative feedback that will bring the parameter back to its original "point of balance" with the rest of the system. How alternations of an eco-system are caused by human unethical interferences and applicability of sustainable development will be argued in the third part of this paper utilizing modern environmental crisis and environmental policies.

Finally this paper will be concluded having suggested how to utilize sustainable development as an eco-friendly mean and what kind of a role should be acted by the mankind to lead that objective.

Keywords: eco system, interaction, human interference, changes, sustainability

**BUDDHIST
PHILOSOPHY &
ETHICS**

A COMPARATIVE STUDY OF THE CONCEPT OF PERCEPTION IN EARLY BUDDHISM AND *YOGĀCĀRA* IDEALISM

Ven. Karapikkada Sobitha¹

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The concept of the perception broadly has been discussed in western and eastern philosophical schools in divers ways. In early Buddhism, the word *paccattan* which means correct realization or sensation used to signify the perception. For the utility of the person's perception Buddhism elaborates two types of perceptions, viz, sensory perception and supra sensory perception. The sensory perception means perception that arises due to the contact of senses and objects. This process is evidently clarified *Madupindikasutta*. Besides the process of sensory perception, there explained in *sutta*, the additional process of the mind, viz , contact (*phassa*) feeling (*vedana*) sensation (*sanjanana*)dispute or think about (*vitakka*)and differentiate (*papañceti*). The consequence of sense perception is differentiation. Amidst of differentiation of the worldly objects there arise defilements which are known as craving (*tanha*) view (*ditthi*) and conceit (*māna*). This process of the perception does not take into account in Buddhism as correct path of perception due to two reasons. There is a limit of process of sensual perception of individual and he contacts external object through defiled mind. Therefore Buddhism has recognized the supra sensory perception as way of right knowledge. To gain supra sensory perception or higher knowledge (*abhiñña*) the individual should develop the mind while eliminating the defilements.

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The perceptions in *Yogāvacāra* idealism explains through three types of evolutions of mind. They are *pravurتمانانا* and *ālaya*. Accordingly *pravurtti viññāna* is the stage that contacts the objects and sense organs. The perception on this stage is non conceptual (*nirvikalpa*). At the stage of *Manana* all the objects that contacted at the first stage, grasp as self view (*ātma diṭṭi*) self conceit (*ātma māna*) self love (*ātma sneha*) and self conscious (*ātmasañña*). This process of the mind reasons to create defilements which store in *ālayaviññana*. The seeds (*bīja*) which are generally known as *karmabija*, *kleshabija*, and *smurtibīja* are stored in *ālayaviññana*. When there arise consciousnesses these defilements are adverted to *Mananaviññana*. Above process of *ālayaviññana* reasons to implement defilements in *Mananaviññana* and the consciousness that arise in *pravurtti* becomes alternative. Considering all above factors, it is possible to conclude that the procedure of perception in *Yogācāra* idealism has coincides with early Buddhism.

Keywords: perception, early Buddhism, *Yogācāra* idealism

A COMPARATIVE STUDY OF BUDDHIST PERSPECTIVE ON EGOISM AND ALTRUISM AS ETHICAL IDEALS

Dr. Iromi Ariyaratne¹

The problem of Altruism and Egoism is a main concern in the field of ethics. Especially, in the Utilitarian school of ethics, it could be seen that there are two types of sub disciplines that have been occurred as a result of the arguments on altruism and egoism such as;

01. Egoistic Hedonism and

02. Altruistic Hedonism

“Egoistic Hedonism” is the perspective that the pursuit of one’s own pleasure is the highest good. “Altruistic Hedonism,” argues that the highest good is the pursuit of the greatest happiness for the greatest number of people. In Hedonism, happiness is considered as the ultimate goal of the ethics. Therefore, the moral conducts are always counted how far the happiness is generated as the fruit of the action.

While the Altruistic hedonists try to build up the happiness of the greatest number of people in the society, Egoistic hedonists always tries to develop the moral behaviour of the society building the one’s own happiness as a result of the moral conduct of himself/herself. However, due to the contradiction of these two concepts, universality of ethics is not found yet rather than introducing a normative theory.

But, in the Buddhist perspective, universality is always considered by protecting one’s own happiness as well as the others’ happiness at once when a person practices the morality. And, it discusses that it could be used one’s own experience to practice morals toward others. Therefore, this paper will

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point out that the Buddhist Ethics used both Egoistic and Altruistic ideas to develop the human moral behaviour without any contradiction, and, as a result of that Buddhism has been able to introduce the universal ethical practices by counting the happiness as the main objective of the moral behaviour. The *Suttapiṭaka* and respective *Aṭṭhakathā*-s are tried to emphasize this philosophy as reflected in Buddhism.

Keywords: Egoism, Altruism, Hedonism, ethics, happiness, pleasure, universality

BUDDHIST ETHICS OF *PAÑCASĪLA*: A SOLUTION TO PRESENT DAY AND FUTURE PROBLEMS

Dr. Aamir Riyaz¹

Most of the religions of the world are based on some fundamental moral principles of good conduct or virtues and prohibits its followers to do anything which is not good for the welfare of the society as a whole. This fundamental moral principle of good conduct, in Buddhism, is known as *Pañcasīla* (Five Precepts or Five Virtues). *Pañcasīla* is the basic assumption of moral activities for both households as well as for enunciates. It forms the actual practice of morality. Each time the precepts are upheld, the moral volitions are strengthened, until morality becomes a habitual trait through the condition of repetition. For the smooth functioning of a society, every Buddhist has to follow the five moral precepts i.e. abstaining from killing, abstaining from stealing, abstaining from sexual misconduct, abstaining from falsehood and abstaining from taking intoxicants.

Jainism, Christianity, Hinduism and Islam too accept such ethical codes with little modification. These are called cardinal virtues. Jaina concept of *Panca Mahā vrata* is very close to Buddhist concept of *Pañcasīla*. In Jainism these are; *Ahimsā* (Abstinence from all injury to life), *Satyam* (Abstinence from falsehood), *Asteyam* (Abstinence from stealing), *Brahmacariyam* (abstinence from self indulgence), *Aparigraha* (Abstinence from all attachment). Mahatma Gandhi too accepted these five cardinal virtues given by Jainism but he added two more in it which are; Fearlessness and Faith in God.

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The five precepts of Buddhism offers the moral conducts following which everyone can avoid evil deeds and can contribute in making this world a better world for present and future generations. The precept of abstaining from killing leads to the respect for other's life. The precept of abstaining from stealing leads to the respect for other's property. The precept of abstaining from sexual misconduct leads to the respect for one's own dignity and dignity of other's especially women. The precept of abstaining from falsehood leads to the respect for honesty. The precept of abstaining from taking alcohol leads to innumerable number of good qualities like respect for a clear mind, respect for modesty of other human beings, respect for money, respect for one's own dignity, respect for other's life and so on.

The five precepts of Buddhism (*Pañcasīla*) make a person disciplined, which is one of the most important ingredients for the development of overall personality of a person. A developing country cannot become a developed one unless its citizens are disciplined.

If we analyze the five precepts given Buddhism then, we find that the solution for most of world problems lies in it. If everyone follows five precepts known as *Pañcasīla* then, I think this world will be transformed into a better place, a place where people have respects for other's lives and property, where everybody's interest will be taken care of, where people will have an altruistic approach towards society. In short, this world can be transformed into a heaven.

Keywords: religion, morality, society, ethical code

JĀNAS AND THE FIRST STAGE OF SAINTHOOD: A SURVEY OF PĀLI CANON AND COMMENTARIAL LITERATURE

Amrita Nanda¹

The doctrine of four ways and four fruits (*magga* and *phala*) are the indispensable part of the soteriology of Theravāda and early Indian Buddhist schools of thought. The Theravāda spiritual path is indelibly postulated in the doctrine of four ways and four fruits, which are used as criteria to evaluate the spiritual advancement of a practitioner in the Theravāda Buddhist tradition. The historical and textual evidence shows that the formulation was not exclusive doctrine of the Theravāda tradition, and most of the Buddhist traditions held four ways as criteria of judging the spiritual advancement of the disciples (*sāvaka*-s).

The present research addresses problem of the way one arrives at first stage of sainthood, investigating the necessity of *jānic* elements or meditation in the scheme. Rupert Gethin(1987), Kheminda (1977), Bhikkhu Sujāto (2012) have asserted that *jhānas* are inseparable element of Buddhist practices, hence are they are required for the attainment stage of stream entry. However, Peter Masefield (1986), Bhikkhu Bodhi (2002), Analayo (2007) held the opposite view.

Historically, this paper aims to delineate the concept from wider angle by analyzing the concept in the *nikāya* Buddhism and as well as *Pāli* Commentarial literature, which are yet to be completely utilized to widen the horizon of Buddhist Studies. As for methodology, I will analyze the concept of stream-entry in the *nikāya* and commentarial literature; the nature of stream enterer, and the circumstances under which stream-enterers are described and several other concepts such as *saddhānusāri*, *dhammānusāri* and *diṭṭhipatta*. The main sources of the paper will be *Pāli* Canon and commentarial literatures, and non-Theravāda sources will be referred to whenever it seems necessary.

Keywords: *Jhāna*, meditation, *Sotāpanna*, *Saddhānusāri*, *Dhammānusāri*

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A STUDY ON SUICIDAL BEHAVIOURS OF BUDDHIST MONKS DURING THE BUDDHA'S PERIOD

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Suicide can be defined as deliberately ending one's own life or purposely taking one's own life. Nearly, 25 million people worldwide attempt to commit suicide annually according to the statistics. WHO reports that the Sri Lanka was at the first among countries with most suicidal rates in 1996, but at fourth by now?

Buddhism entirely rejects and does not allow for suicidal behaviours as a philosophy also a religion. Although the majority of Sri Lankans are Buddhists, suicidal behaviours among Buddhists and even among Buddhist monks can be distinguished with higher rates. Moreover, even during the Buddha's period there were some incidents of suicides of Buddhist monks according to the *Pāli* canon. Therefore this study is to investigate the suicidal behaviours among Buddhist monks during the Lord Buddha's period.

The Buddha has occasionally legislated some rules and regulations to *bhikkhus* for the development and the protection of the Bhiksu order. The background of the third law of Buddhist law constitution, *Manussaviggahapārājikāpatti*, provides some important information about the types and etiology of suicidal behaviours of Buddhist monks at the same time period. As *pārājikāpāli* indicates *bhikkhus* who misunderstood the doctrine (*dhamma*) about the impermanence and disgust of human body,

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committed suicide and they *bhikkhus* wanted each other to kill themselves with the idea of ending impermanent life.

Once the Buddha questioned Sunāparantavāsi PuṇṇaThera about the risk of moving to Sunāparanta region where cruel and antisocial people were lived. Puṇa thera answered the Buddha “Lord, I think it’s an advantage to me in such a situation like some *bhikkhus* who have a disgustful sense on their own body search for a person to end their own life”. This also reveals the tendency of Buddhist monks to commit suicide at that time period.

Three Buddhist monks who took their own life can be distinguished in *Pāli* canon. Vakkalī thera and Canna thera committed suicide cutting their throats with a sharp object due to severe physical illnesses. The Buddha preached to *bhikkhus* that those two *bhikkhus* attained *nibbāna* before their deaths.

In addition, Godhika thera who failed to attain *nibbāna* even with his utmost dedication become frustrated and committed suicide. The Lord Buddha emphasized that Godhika thera also attained *nibbāna* before his death.

Furthermore, according to *Pārājikāpāli* another monk attempted to commit suicide jumping from the Gijjhakūta rock due to a mental illness. But he could not complete his will.

Finally, it is concluded that suicidal behaviours can be identified among Buddhist monks during the Buddha’s period due to different causes such as misunderstanding of the doctrine, frustration and physical and mental illnesses.

Keywords: suicide, *Pārājikāpāli*, frustrated , Buddhist monks

PRATĪTYASAMUTPĀDA – A BRIEF STUDY

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Doctrine of dependant origination and *suññatā* – emptiness comprise many theoretical studies in early Buddhism too. In Sanskrit Buddhist scriptures it has become a large field of study to discuss *Pratītyasamutpāda* and *sūnyatā* in comparison with certain other teachings of Hindus, *Sāṅkhya* and those of *Jaina*'s as well. This theory of coproduced conditionality is a major breakthrough in cobweb of speculations made regarding the origin of this world and purpose of our life.

Pratītyasamutpāda is formed by adding the words *prati + eti + sam + ut + padi* and here the words *prati + sam + ut* are prefixes (*upasarga*); *eti* and *padi* are roots. In *Adhidharmakosha*, *eti* gives the meaning of *gati* - to go; root *padi* also gives the same meaning. But by the power of *upasargas* these two roots represent two different meanings respectively *sāpekṣa* – dependent, *samutpatti* – origination.

Prasannapadā explains *Pratītyasamutpāda* by various appellations of occasion (*Āvasthika*), source (*Ākarṣika*), reason (*sāmbandhika*), origin (*satvākhyā*), foundation (*ādhāra*). Occasions deriving from constitute the twelve (12) causes (*nidānas*). They are *avijjā* – ignorance, *saṅkhāra* – dispositions, *viññāṇa* (consciousness), *nāmarūpa* – name and form, *ṣaḍāyatana* – six sense organs, *sparsa* – contact, *vedanā* – feeling, *tṛṣṇā* – craving, *upādāna* – grasping, *bhava* - becoming, *jāti* - birth, *jarāmaraṇa* - decay and death.

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First two of them viz. *avijjā* and *saṅkhāra* imply the previous birth while from third one *viññāṇa* up to *upādāna* belong to present life and the last two, *jāti* and *jarāmaraṇa* represent future life. *Abhidharmakoṣa* mentions these three divisions of *Pratītyasamutpāda* as follows;

sa pratītyasamutpādo dvādaśāṅgastrikāṇḍakah

Knowledge of this threefold occasional *Pratītyasamutpāda* is essential to understand karma and its results. Those who have no knowledge of these, tend to believe that there is neither doer of *karma* (volitional action) nor anyone to experience its results. That is why *Cārvākas* go beyond and overlook *karma* theory.

Almost all the religions have their opinions regarding the origin of the world. According to Hinduism *Īśvara* or *Ātmā* is the one and only reason for the creativity of the world while *Sāṅkhya* says *prakṛti* is the only reason. However, Buddhism teaches that *citta*, *caitasika*, *vedanā*, *karma* all these arise through various reasons and roots of one and only reason like *Īśvara* or *prakṛti*. *Bhagavatgītā* also denies that *ātmā* alone is the reason for origin of the world.

In each and every school of Buddhists *Pratītyasamutpāda* becomes the main theory of their doctrinal explanations. In view of the above description it is clear that *Pratītyasamutpāda* was a basic teaching in many schools of Buddhism.

Keywords: *Pratītyasamutpāda*, *sūnyatā*, *karma*, *nidana*

THE STAND POINT OF THE BUDDHIST DISCIPLINARY ON THE VIOLATION OF LAWS

Ven. Dr. Bamunugama Shanthawimala¹

“Punishment” has a legal and social value since Buddhist humanistic history. According to Buddhism, Buddhist disciplinary code (*vinaya nithi*) is for the betterment of nonmaterial and social aspects. But, the prevailing laws of country establish only for achieving social needs and justice. Therefore, the Buddhist aspect of law prevails than the law of land. The laws and punishments were changed from society to society, time to time, country to country according to the varies. In the Buddhist disciplinary (*vinaya*) discussed about contemporary laws before the establishment of code of laws. Researcher intends to comparatively discuss about the Buddhist disciplinary stand points regarding violation of laws with penal code of Sri Lanka and other laws in Sri Lanka. Therefore, researcher tries to investigate whether the Buddhist Disciplinary stand points provide better framework rather than present laws and punishments. Researcher discusses the beginning of “*calpa*” in the society through various points of views in Buddhism. Under the power of king used some inhuman punishments for wrongs. Later, they were changed according to the Buddhist philosophy. Also, this paper would address about the various disciplinary actions under *vinaya pitakaya* as *parajika*, *aniyata*, *sangadisesa*, *nissaggiya*, *pachiththaya*, *patidesaniya*, *sekiya* and various aspects. Furthermore, comparatively discuss about some offences like rape, theft, murder, and some defenses under the penal code of Sri Lanka, general law provisions with Buddhist disciplinary stand points especially based on *vinaya pitakaya*. Finally the researcher tries to justify the

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Buddhist disciplinary standpoint on the violation of laws are richer than present governing laws. Therefore, Buddhist viewpoint provide better and broader view of natural justice to the amenable society.

Keywords: laws, punishments, disciplinary, Buddhist *Vinaya*

**BUDDHISM &
CONFLICT
MANAGEMENT**

DEFEATING WAR AND ESTABLISHING PEACE IN THE SOCIETY AS DEPICTED IN THE TEACHINGS OF THE BUDDHA

R.W.A. Inoka Gayani¹

It is a well-known fact that today the whole world has become a battlefield where religion encourages people to fight with each other rather than teaching what is wrong or what is bad. Of course, there are some teachings in which human beings practice and follow in order to achieve peace and harmony individually and socially. Religion is the tool which helps people to live in the society without harming to anyone. Every religion has very important specific gifts which have offered to humankind; every religion brings a unique viewpoint which enriches the world. Christianity teaches love and sacrifice; Judaism, the value of spiritual wisdom and tradition. Islam emphasizes universal brotherhood and equality while Buddhism advocates compassion and mindfulness. Vedanta or the Hindu tradition advocates the oneness of existence and the need for direct mystical experience. In order to achieve peace among the people we must respect each other according to the *Cankī sutta* of the *Majjhimanikāya* it is mentioned that no one can say this is the only teaching there is no other teaching. Especially people have to suffer from various kinds of problems and they have to fall into the poverty line, it is because of not having moral values in their lives. There are some religious attacks in the world because of not being understood how to respect other religions as well. It is true that we are struggling in the society because of some religious wars. If religions claim or forced people to follow only their teachings excepting other

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religions how global peace can be achieved? In this paper will be explaining core teachings of the Buddha on uprooting war and establishing peace in the world. And purpose of religion and why it is important for human beings. And will be focusing the Buddhist standpoint of view on peace according to the *Suttas* and how it is applicable to the society.

Keywords: social harmony, Buddhist perspective, compassion, loving kindness

THE ROLE OF VENERABLE ANANDA THERA AS A THIRD PARTY ON CONFLICT MANAGEMENT

Ven. Sankhapale Pannasara¹

Conflict Management is a very important and discursive topic worldwide today. Conflicts are multi factorial and specially physical, mental, personal and social factors affect on it. The term “conflict” can be simply defined as a clash between emotions or persons. Basically, conflicts are mental based. There are a lot of theories and strategies of conflict management. Primarily, intervention of a third party is considered as an effective strategy of conflict management that happens between two persons or two groups. This third party should be impartial and unbiased while the main two parties are going on extremes.

Intervention of a third party to manage conflicts can be seen in *Tripitaka* literature also. There are many cases that can be identified as examples to prove above statement with reference to conflicts intervened by Venerable Ananda thera. Venerable Ananda thera has intervened to Conflicts that happened between the Lord Buddha and monks, between monks, between the lord Buddha and lay people and also between devotees. It was very important on conflict management in Buddhist order. Following incidents can be mentioned as examples. The case of Beginning of *Bhikkunī* order, The case of *Nālāgiri* The case of planting “*Ananda Bodhi*” The case between king Udeni and his wives, The case of first *Dhamma Sangāyanā*, The case of embarrassment of women who came to pay the final homage to the Lord Buddha.

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There were some complaints against Venerable Ananda thera as *Chullawaggapāli* mentions although those interventions were successful and fruitful. Therefore, this study investigates the intervention of Venerable Ananda thera on conflict management as a third party.

Keywords: conflicts, managements, third party, Venerable Ananda thera, devotees

BUDDHIST ATTITUDE TO WORLD PEACE BASED ON COMPASSION

Ven. Mediyawe Piyarathana¹

This research paper on the above topic will discuss the Buddhist Attitude to Peace with special reference to the teachings of the Buddha. By putting the Buddhist ethics into practice, it is possible to create a peaceful and conflict free society. Special attention will be focused to compassion, Buddha *Sāsana*, Perfections, *Pañcasīla* and Middle Path.

According to Buddhist teachings, all unrests, conflicts and all disturbances are first born in the mind. Conflict or war is nothing but an external manifestation of greed, hatred, ill-will, violence or ignorance born in the mind of men. Political conflict is nothing but an individual conflict on enormous scale. There is no society apart from individual and there is no political conflict apart from individual conflict. If there is peace within individuals, then the society will be peaceful and conflict free.

It is possible to restore peace if we are ready to put Buddha's teaching into practice. There are many virtues in this regard. It is necessary to note that world peace depends on compassion and aroused with the thought of peace should cultivate goodwill towards all beings. Therefore, compassion becomes the first and foremost requirement for anyone who wishes to promote peace throughout the entire world. Only the human beings are capable of cultivating this great virtue for the benefit of others. The entire world is in a state of decadence today due to the demerits or the evils prevailing in the world. The Lord Buddha has shown us the clear way to overcome the evil state of the world and restore peace. It is through the

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compassion that we can create peace in the world according to the Buddha's teaching.

All qualities of the Buddha are based on compassion. All Buddha virtues are centred on compassion. In the same manner, the commentaries are recorded that because of compassion towards all beings there is non-violence among human beings. Because of the quality of compassion or mercy, people are kind to all beings. This is a noble purpose. This is an ideal objective. This ideal object is very well-matched to the philosophy of the middle path. It is conducive to lead towards the deliverance. Those ethics are explored in the paper with special reference to world peace based on compassion.

Keywords: peace, compassion, attitude, perfections

TERRORISM AND TOURISM IN GANDHARAN BUDDHIST HERITAGE IN KHYBER PAKHTUNKHWA, PAKISTAN

Numan Anwar¹

The present Khyber Pakhtunkhwa province of Pakistan, the Ancient Gandhara is known to the world due to its rich cultural and archaeological heritage, especially in the relics of Gandharan civilization. Because of the strategic location, the fertile land of Khyber Pakhtunkhwa played a major role as crossroads and melting pot of different cultures. Until modern times it was the principal point of encounter of the Indian world to the East with the Iranian world to the West, and thence with the ever shifting cultural mosaic of central Asia.

Started in early 19th century, the archaeological researches in this area have brought so far thousands of antiquities in which the Buddhist *Stūpas*, monasteries, sculptures, coins etc. are most noteworthy. These findings on one side where it provides opportunities of scholarships for researchers similarly on the other side becomes a tourist spot for the locals and thence a source of excursion and enjoyment. However, at present, the Khyber Pakhtunkhwa province is passing through a very difficult period. It is facing numerous challenges including terrorism, natural calamities and other crises. The Buddhist sites and museums are being threatened and are subject to encounter by armed extremists. However, the Provincial Department of Archaeology and Museums is still busy in promoting the cultural heritage of the area through Archaeological Excavations, Cultural tourism, Seminars, and involving the Community in Management of Cultural heritage. This presentation discusses the initials, their implications and the output of these efforts.

Keywords: Gandhara, archaeological, Buddhist *Stūpas*, Cultural heritage

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GOOD GOVERNANCE FOR A BALANCED AND RIGHTEOUS SOCIETY: A BUDDHIST PERSPECTIVE

Ven. Rideegama Wanarathana¹

Current society has been threatened with unrighteous governance, despotism, nepotism, avariciousness, overconsumption, immoral department, harmful trading and unethical occupations, poverty, unwholesome economic and educational policies, misuse of science and technology, maladministration of natural resources, etc. Consequently, this has led detriments to all dimensions of life and living in every stratum in the 21st Century.

This paper deliberates major features that should exist in a righteous and balanced society as reflected in the fundamental Buddhist tenets. This is especially to restore good governance in order to resolve inter social and religious conflicts and develop social harmony and religious tolerance, altruism, balanced and righteous living in the current society.

According to Buddhist teachings, a righteous society does not necessarily mean that all its members are living by the same means, striving for the same purposes and objectives and reaching the same goals. In Buddhism a righteous society is one in which equality, democracy and human rights are respected, moral and spiritual advancement is encouraged and people are interested in moral life. It is a society which provides aid to the needy, strengthens those who are weak, brings harmony to those who are in disharmony and brings happiness to those who are suffering.

Balanced livelihood (*sama-jīvikatā*) (*Vyagghapajja sutta*), Right livelihood (*sammā-jīva*) (*Magga-vibhaṅga sutta*), refrain from unwholesome

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occupations (*micchājīva*) restore peace and harmony in the society leading to end of conflicts. Adoption of the duties of an Ariyan Wheel Turning Monarch, establishment of good governance (*Cakkavattisīhanāda sutta*), duties of a king (*Kūṭadanta sutta*) rightfulness and righteousness of a wheel-turning monarch, the factors discussed for good governance in the *Mahāsudassana sutta*, the Ten Obligations of Universal Monarch (*dasasakvīvat*), the Ten Duties of Good Governance (*dasarājadharmā*), the Seven Conditions of a Nation's Welfare (*aparihāniyadhammā*) (*Mahāparinibbāna sutta*) the Four Virtuous Qualities (*saṅgahavatthu*) (*Saṅgaha sutta*) restore actions of good governance, democracy, prosperity, peace, harmony bringing about righteousness, morality, equality, altruism, balanced and harmonious living in the multi-religious, multi-ethnic and multi-cultural society both in the national and international scenario.

Keywords: good governance, balanced living, righteous society

THE BUDDHIST RESOLUTIONS TO GLOBAL TERRORISM

Ven. Phra Tikumporn Dhammajoto Rodkhunmuang¹

The proliferation of terrorism in globalized world has been increased significantly because of the clash of civilization. In term of “civilization”, it has been included some social perspectives, namely; cultural differences, political diversities, economic crises, and religions. Additionally, the term of “terrorism” has been used by the religion fundamentalists to make the vast conflicts in contemporary society.

This paper focuses on the clarifications of the meaning of ‘global terrorism’ in accordance with international level such as; international politics, international legal documents and international agencies. Incidentally, there are many terrorist groups in the global stage. However, it seriously lacks of studies concerning Buddhist resolutions to resolve these challenging problems. In case of the integrated Buddhism there is the alternative way to find a solution for the important global crises, especially; global terrorism.

The section of methodology of this article is the Buddhology and Dhammology. In other words, global terrorism will be analyze by the core of *Buddhadhamma* or Buddha’s teaching to bring down the internationalized of terrorism.

As a result of the study, many Buddhist ways response the international and national terror, particularly; the dependent origination, the theory of *Kamma*, the Four Noble Truth, the interfaith dialogue and the concept of peace. In this paper will explore the alternative Buddhist way to figure out with the global terrorism. Therefore, by using this Buddhist means, this kind of violence actions that effecting to many people around the world will be reduced. Furthermore, creating the Buddhist tools for declining the global terrorism will be used by the international level, for instance; foreign policies, international legal orders, and international politics.

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Keywords: terrorism, civilization, global crises, *Kamma*

BUDDHIST DIPLOMACY: PRINCIPLES, POWER AND POTENTIAL

George I. H. Cooke¹

The engagement in and understanding of the principles preached by The Buddha several millennia ago, continue to remain relevant, especially among adherents of Buddhism, either as a religious belief or philosophical outlook. The perspective provided, is one that has been relied upon for centuries, and its relevance in contemporary times has seen the realm of International Relations embracing aspects, if not facets of these teachings. Across the Asian region, the spread, rise and consequential occurrences that Buddhism has experienced, have been manifold. This is especially so in relation to the search, maintenance and promotion of peace, which, as a concept and option, has come to be a prerequisite and much needed approach not only to foreign policy and diplomatic relations in Asia, but across the world given the continuous conflagration of relations, the uncertainty of ties, the testing of bonds and the sheer disregard and disrespect for sovereignty.

The adoption of and adherence to principles of Buddhism, many of which have been intricately woven into the fabric of governance, provide for and guarantee an opportunity for the expansion of the concepts of peace, tolerance, understanding and non-violence into the international realm, in particular through avenues of diplomacy. Whilst The Buddha's teachings were conceptualised in Asia and have been consolidated even beyond, the question that begs answering is why a clear and concise comprehension,

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hasn't permeated through nations which have come to embrace Buddhism as a religion and as a philosophy.

This paper thus strives to outline the relevance of Buddhist Diplomacy, given the vantage point of assessing its success in relation to the past. Further, its impact on the concept of power would be examined, given the overt nature of display, thrust and sustenance of power on the global stage. The Paper would also observe 'moral power' as stemming from Buddhist principles in relation to the third force that emerged sixty years ago through the Non-Aligned Movement and identify the relevance of Buddhist Diplomacy as a soft power approach.

The potential of the sphere of Buddhism for a country like Sri Lanka, given its past reliance on and usage of Buddhist Diplomacy, would be accounted for while taking into consideration the potential that exists and which could be built on for the future.

Keywords: diplomatic, principles of Buddhism, moral power, adherents

**PĀLI LANGUAGE
& LITERATURE**

NIRUTTIPAṬISAMBHIDĀ KHO PANA THERAÑÑĀYA DHAMMAVĀDA VINICCHAYĀYA KĪVATIKAM KĀRAKATTHAM UPADHĀRETI

Āyasmā Vādīgalagāmajo Samitaratanabhikkhunā¹ ca
Āyasmā Watarakgodagāmajo Sumanabhikkhunā² ca Racitamidaṃ

Uddeso:

Sace kho pana upaparikkheyya aṅgīrasassa desanāyevahi sabbasaṅkhārasamatthāya sabbupadhipaṭinissaggāya taṇhakkhāya upasamāya samativattati. Tañca kho pana yathā yathā upaparikkhito asāvajjabyañjanapadatthaparocanattāya bhāsājjhayanāniruttiyā voṭṭhabbanattā. Api ca ñeyyabālappabodhatthamujum pariṭhāpetum vyattam sukaṇḍam veyyākaraṇa tantikam āvibhūtoti.

Pariyesana pañho:

Niruttipaṭisambhidā kho pana theraññāya dhammavāda vinicchayāya kīvatikam kārakattham upadhāreti ?

Pariyesanapayogo:

- Niruttipaṭisambhidā saha theraññāya vādapariyantikam
- Anekesu vihitesu dhammavāda pariyuṭṭhānam

Sākacchā:

Tāvadeva theraññāya vādam kho pana aññadatthu thirabhāvavādanti upaparikkheyya. Tampi paṭiññeyya ṇāṇavādena saha aññāmaññām avikkhitte avisate sati ajjhattamasanṭhitam na paritasseyya. Idhaṃ kho pana pariyattisāsanamhi byañjanatthehi ca visuddhasaddhammehi ca aviparīta pakatisabhāvasanṭhitapubbayogo ca bāhusaccam ca desabhāsā ca āgamo ca

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visesena pana māgadhika bhāsāya pabhedagatam niruttīyā vidhinā ñānam niruttīpaṭṭisambhidāti sampaṭivuttoti.

Tathāhi sunikkhitehi padabyañjanehi kho pana sunikkhittassa padabyañjanassa atthopi sunayo hoti. Tameva pabhedagatam niruttīpaṭṭisambhidāñāṇanti veditabbam. Tenahi niruttīyā saha apaguṇantena anabhirūhantena halāhalam viya visa dhumantam mukhe pakkhitasappam sadiseyyāti. Sace kho pana visuddhasaddhammābhisamayāya na anucchavikoti. Na anusuyyakoti. Ettavatā so kho sāvako tantāgulakajātā guḷa guṇṭhikajātā muñcapabbajabhūtā apāyam vinipātam samsāram papati ca appeti.

Samodhānaṃ:

Evam kho paṭjānato pariyaṭṭhito tevidhasāsanadhammapariyāyena samugghaṭita theraññāya dhammavādena ca kicchena samdhigata paṭṭisotagāminiyā nipuṇavarasaddhammassa paridīpanā ca uddīpanā ca hoti. Tena sampaṭiuttaniruttīpathayā vibodhānam gambhīrappavedita āhaccavacanassa niravajjagamathāya upadhāreti. Ayam ca pana saddhammassa ṭhitiyā asammosāya maggāmaggañāṇadassanavisuddhiyā ca paccupaṭṭhāpeti.

Pamukhapadāni: nirutti paṭṭisambhidā, theraññāya vādam, tevidha sāsana-pariyantikam, Dhammavādam

KĀ SAMMĀSAMBUDHASSA MAJJHIMĀ DESANĀ

Āyasmā okkampitiyagāmajjo yasassibhikkhun ā Racitamidaṃ ¹

Yannūnā'yaṃ dhammo khemo maggo sovathhiko pītigamanīyo pihito kummaggo ūhato okacaro nāsītā okacārikā , yaṃ bhikkhave satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampaṃ upādāya . Kinnukho pana bhagavatā akkhyākathā ca khyākathā ca kiñca bhikkhave khyākathā , idhaṃ dukkhaṃ ca dukkhasamudayaṃ ca dukkhanirodhaṃ ca dukkhanirodhagāmiṇī paṭipadaṃ ca saṃdhāreyyaṃ sace akkhyākathaṃ ca akkhyākathato vidhāretabbaṃ . Kasmā pana ayampi saṃvatṭepi vivatṭepi lokasmiṃ na ekanta vādā na ekanta chandā na ekanta paṭipadanti . Tathā ca dvaya nissito kho ayaṃ loko samati vattati . Sabbhaṃ atthīti kho ayaṃ eko anto. Sabbhaṃ natthīti kho ayaṃ dutiyo anto.

Api ca aṅgīraso ete te ubo ante anupagamma majjhimā desanā maggena nibbānamaggaṃ saṃdassitao . Katamaṃ cāvuso bhikkhave upāya upādānābhinivesa vinibandho khvāyaṃ loko yebhuyyenāti . Tañca upāya upādānaṃ cetaso aditṭhānaṃ abhinivesānusayānaṃ na upeti na upādiyati nā ditṭhāmeti atthameti dukkhameva uppajjamānaṃ uppajjati . Dukkhameva nirujjhamānaṃ nirujjhati , iti na kaṅkhati , na vicikicchati , aparappaccayā ñāṇamevassa ettha hoti.

Ettāvata sammā ditṭhenapi tathāgatassa majjhimā desanā datṭhetabbā . Tañca bhikkhave majjhimā desanā tathāgatena abhisambuddhassa , cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati . Idhaṃ

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kho pana yadidaṃ t̄hānaṃ idappaccayatā paṭiccasamuppādaṃ
 paṭiccasambhutaṃ hetubhaṅgā nirujjhatīti. Idhaṃ kho
 pana avijjā paccayā saṃkhārā saṃkhāra paccayā viññā ṇaṃ viññāṇa paccayā
 nāmarūpaṃ nāmarūpa paccayā saḷāyatan aṃ saḷāyatana paccayā phasso
 phassa paccayā vedanā vedanā paccayā taṇhā taṇhā paccayā upādānaṃ
 upādāna paccayā bhavo bhavapaccayā jāti jāti paccayā jarā maraṇaṃ
 sokaparideva dukkhadomanassupāyāsā saṃbhavanti . Evametassa kevalassa
 dukkhakkhandassa samudayo hoti . Ayameva bhikkhave sammā
 sambuddhassa majjimaṃ desanā natthi nu kho āvuso taṃ diṭṭhivādaṃ attamti .
 Sāvakassa satthusāsane parisogāyavattato dvinnaṃ phalānaṃ pāṭikaṅkhā
 diṭṭheva dhamme aññe sativā up ādisesā vijānatā ca nirujjhatā ca anuloma
 paṭilomānusādhayena dvādasāṅgasamūppeta paticcasamuppādadesanāyevahi
 pubbekatahetuvādaṃ ca issariyanimmānavādaṃ ca ahetuka appaccavādaṃ ca
 asaṃgaṃ tena asaṃgaṭṭhena na pativeditabbā . Taṃ kho pana nameva
 aparāntakappitasassatavādaṃ ca ucchedavādaṃ ca paṭikkhepaṇīyā nibbāna
 paṭisaṃyuttatāya paṭisotaḡāmīya thānu dhamma pariyattidesanāti
 maññetabbā. Sace kho bhikkhave bhagavatā majjimaṃ desanā
 nekkhammasukhassa pavivekasukhassa upasamasukhassa
 sambodhasukhassa nikāmalābhi akiccalābhī akasirālābhī sotaṃ mīḷhasukhaṃ
 middhasukhaṃ nibbānasukhaṃ cāti.

Pamukhapadāni: dvayanissitapadā, idappaccayatā paṭiccasamuppādaṃ,
 sassatavādā ca ucchedavādā ca,
 yathānudhammapariyattidesanā.

PORĀṆIKANAKKHATTAVIJJĀNAM PACCUPPANNASABHĀVAM KĪDISAM

Āyasmā Divulapæläessagāmajō Vimalānandabhikkhunā¹ ca Āyasmā
Waliwitagāmajō Soratabhikkhunā ca Racitamidaṃ²

Āmukhaṃ:

Nakkhattavijjā nāma nakkhattavidūhi nabhamuggatattā ubho candādiccā nakkhattatārakāhi ākiṇṇā tesu lakkhaṇāni sallakkhetvā narānaṃ maṅgalāvamaṅgalakāraṇāni viññāpanaṃ. Bhagavati dharamānakāle nakkhattavijjāvisaye bahussutā mahāpaññā vutthā'ti brahmajālasuttante mahāsīlakhaṇḍe tiracchānavijjāyamatte dissate. Tāni bahūni vijjāppabhedāni yāva ajjatanā saṃvijjanti.

Pariyesanapañho:

Bhagavatā micchājīvavasena desitāni kāni nakkhattavijjāni honti, kathaṃ tesu laddhāparicayo bhikkhusaṅgho paccuppanne saṃvijjate. Te buddhānusāsanaṃ kathaṃ paṭipajjanti.

Pariyesanapayogaṃ:

Suttantapaṭṭake dīghanikāye brahmajālasuttante mahāsīlakhaṇḍe vivaritāni ekavīsatinakkhattavijjāni micchājīvanayena vīmaṃsitvā imaṃ pariyesanaṃ kataṃ.

Sākacchāvāro:

Bhagavato dhammavinaye yo koci nakkhattavijjāya jīvikaṃ kappeti, so bhikkhusaṅghehi paṭikkhipito'va. Dīghanikāye brahmajālasuttante ekavīsatinakkhattavijjāni dissante. Cattārimāni nakkhattavijjāni miccā paṭipajjamāno gihīnaṃ vivāhamattāya vivarito. Kathamāni cattāri? āvāhanaṃ vivāhanaṃ saṃvadanāṃ vivadanaṃ iti. Tañ hi vivadanaṃ vinā aññesu kāraṇesu nakkhattapāṭhanaṃ manussānaṃ hitāya sukhāya bhavissati.

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Tathāpi vivadanāya yaṃ kammaṃ karoti, taṃ gihīnaṃ ahitāy asukhāyameva.

Tadanantaraṃ vāṇijakammesu bhāvitāni cattāri nakkhattavijjāni saṃvijjante. Inādānavisaye ca dhanapayo jāpaneca subhāsubhanakkhattalakkhaṇa-pāṭhanaṃ saṅkīraṇaṃ ca vikīraṇaṃ ca hoti. Puggalassa dhanadhaññasampattīsu samiddhikaraṇatthāya katakiccaṃ subhagakaraṇaṃ nāma. Tāni tesam sukhathāya bhavissanti. Tathā'pi narānaṃ dhanavināsāya bhāvito dubbhagakaraṇanakkhattaṃ dukkhāya ahitāyameva.

Puna ca paraṃ pañcimāni kāraṇāni puggalassa jīvitāya katasambandhāni honti. Vanitāya kucchigato kalalaṃ avināsetuṃ rakkhituṃ mantajappanena vā bhesajjakaraṇena katapaṭīkammaṃ viruddhagabbhakarānaṃ iti. Itarāni'pi kāraṇāni pana jivhāmukhahatthakaṇṇādi sarīraṅgāni mantajappanena vikalaṃ katvā bandhakarānaṃ. Imāni'pi kāraṇāni ca narānaṃ anantthāya amanāpāya nakkhattachekehi bhāvitāni mantajappanakamavedāni honti.

Yassa kassaci sarīraṃ vā ādāsaṃ vā mantabalena devataṃ otāretvā pañhapucchanaṃ cadissate. Tathā'pi jīvikathāya mahābrahmādiccapāricariyā ca mantena mukhato aggijālīnīharaṇaṃ ca sirena siriyā avhāyanaṃ ca vasena sattavidhamicchājīvikakkamāni dassituṃ sakkā. Tāni sabbāni vijjāni bhagavatā ananuñātāni, micchājīvikaṃ itipi pakkhittaṃ. Paccuppanne yo koci bhikkhu tāni vijjāni gihīnāṃ hitāya ca sukhāya ca athavā ahitāya amanāpāya vā bhāvito bahulīkato hoti, tāni kammāni tassa anucitāni eva.

Samodhānaṃ:

Pubboditakāraṇānusārena vivaritāni purātane pavattitanakkhattavijjāni adhunā'pi saṃvijjante. Tasmim okāse tena bhagavatā jānatā, passatā tāni micchājīvakammāni bhikkhusaṅghassa anucitakammameva sallakketvā samaṇapaṭīpadāya paṭikkhitāni honti.

Pamukhapadāni: nakkhattavijjā, vivadanaṃ, dubbhagakaraṇaṃ, viruddhagabbhakarānaṃ, siravhāyanaṃ

**KATHAṂ CĪVARAṂ PĀRUPITABBAṂ,
CĪVARAPĀRUPANAVISAYE AJJATANA ĀSEVANAM:
VINAYAPAÑÑATTINAYENA VĪMAṂSANAM**

Āyasmā Moragollāgamagāmajo Uparatanabhikkhunā Racitamidaṃ¹

Atīte amhākaṃ bhagavatā arahaṃ sammāsambuddho kathaṃ cīvaraṃ pārupitabbanti dassitamapi adhunā tamārabba vividhāyo matiyo āvībhūtā. Aparasmim̐ samaye etaṃ uddissa sirilaṅkāyaṃ bhikkhūnamantare pārupanavādo nāma ekaṃ vādaṅca samubbhavi. Ekacce visāradā paṇḍitā mahātherā amhākaṃ sammāsambuddho ekaṃsaṃ katvā cīvaraṃ pārupitaṃ'ti ekaṃ mataṃ dhārayiṃsu. Eke ubhayansaṃ katvā pārupitaṃ'ti aññaṃ mataṃ dhāresuṃ. paccuppane sīhaḷabhikkhū ubhayākāreṇeva cīvarāni paridahanti. Syāmapālivamsikā bhikkhū ekaṃsaṃ katvā cīvarāni paridahanti. Rāmaññāmarapurādī aññānekāyikā bhikkhū ubhayansaṃ katvā paridahanti. Amhākaṃ sammāsambuddhena kathaṃ cīvaraṃ pārupitaṃ'ti pāliyaṃ na dissati. Atha ca pana sammāsambuddhasāvakehi kathaṃ cīvarāni pārupitabban'ti sammāsambuddhene'va desitāni katipaya sikkhāpadāni vinayapiṭake dissanti. Amhākaṃ bhagavā ekasmim̐ samaye sāvattiyā viharati jetavane anāthapiṇḍikassārāme, tena kho pana samayena chabbaggiyā bhikkhū puratopi paccatopi olambento nivāsesuṃ. Manussā ujjhāyiṃsu khīyiṃsu vipāceṃsu, yathā “kathañhi nāma samaṇā sakyaputtiyā puratopi paccatopi olambento nivāsentī'ti. Seyyathāpi gihikāmbhogino'ti'. Tena bhagavatā jānatā passatā arahatā sammāsambuddhena etasmim̐ nidāne appasannānaṃ pasādāya pasannānaṃ bhīyobhāvāya anādariyaṃ paṭicca

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purato vā paccato vā olambento nivāsentānaṃ ārabha sikkhāpadāni paññattaṃ.

ajjatane sirilaṅkāvāsībhikkhū ca aññesu sogataṛaṭṭhesu bhikkhavo ca sakābhimatākārena ca tathāpi sampadāyānurūpena ca nikāyānurūpena ca cīvarāni paridahanti. Kathañci’pi bhikkhūhi sammāsambuddhena paññāpitāni sikkhāpadāni anatikkamitabbāni. Tasmā vinayasikkhāpadāni nātikkamitvā’va cīvarāni nivāsetabbāni’ti veditabbaṃ. Asmiṃ, pariyesana lekhane bhikkhūhi kathaṃ cīvaraṃ nivāsetabbanti āvikāriyate.

Pamukhapadāni: pārūpanavādo, cīvaraṃ, nekāyikā, Bhikkhū, sikkhāpadāni

EKĀYANO MAGGO'TI EKAMEVAMAGGO ATHAVĀ EKO AYANAMAGGOTI

Āyasmā Medagodagāmaḥ Abhayatissabhikkhunā Racitamidaṃ¹

Uddeso:

Tathāgatappavedito dhammavinayo pariyāyadesito'pi apare pariyāyadesitabhāvaṃ amanasikarivā dhammena dhammaṃ anupaparikkhantā attanā gahitagahite atthe laggā nimuggā kūpamaṇḍukā viya dhammaṃ pakāseti. Imasmiṃ pariyesanapaṇṇe satipaṭṭānasutte vuttaniyāmena ekāyanamaggo'ti etassa vacanassa atthaṃ upaparikkīyate.

Pariyesanapañho:

Etasmiṃ pariyesane tepiṭakañca aṭṭhakathañca ṭīkañca tulayitvā dīghanikāye satipaṭṭānasutte “ekāyano ayaṃ bhikkhave maggo” iti etassa pakāsanassa kimatthaṃ yojetuṃ vaṭṭatī'ti dassetumicchāmi.

Pariyesanapayogo:

Satipaṭṭāne ekāyano'ti etaṃ vacanaṃ kathaṃ sumaṅgalavilāsiniyā aṭṭhakathāya saṃvaṇṇitaṇ'ti vīmaṃsetvā avasesabuddhavacanesu'pi nibbānamaggaṃ paridīpitaṇ'ti athavā no'ti sallakkhemi. Tatheva etassa ekāyanassa vacanassa aparaṃ atthayojanaṃ atthavaṇṇanāsu kathaṃ dinnan'ti ettha samaṇṇesayāmi.

Sākacchā:

Tathāgagappavedito dhammavinayo nibbānapurappavesane anjasam dasseti. Tattha vinayo puggalacaritassa saṃvaratthāya paññatto ca dhammo nibbānassa adhigamāya ca desito. Tesu dhammesu caturāsītisahassavidham

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dhammakhandam atthi. Tam pana nibbānarasadāyakam. Ayam dhammo rasavasena ekavidan'ti atthakathāyam'pi etamattham pakāsitan'ti datthabham. Tathā'pi ekacce dīghanikāye satipaṭṭhānasuttante vuttappakārena “*Ekāyano ayam bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā*” iti vacanamattam gahetvā nibbānassa sacchikiriyāya ekameva maggam atthī'ti vadantā aññāni maggāni paṭikkhipanti.

Etasmim pakaraṇe satipaṭṭhānasutte purimena vuttam tathāgatappaveditam kimatthāya bhāsitan'ti atthakatañ'ca ṭikañ'ca dhammavoharañ'ca tulayitvā veditabham. Taduttam vohāram vividhena nayena upaparikkhitum ettha mama adhippāyo hoti.

“*Tattha ekāyanoti ekamaggo*” iti sumaṅgalavilāsiniyam vuttam. Sumaṅgalavilāsiniya etam vitthārena dassayanto “*Svāyamidha ayananāmena vutto, tasmā ekāyano ayam, bhikkhave, maggoti ettha ekamaggo ayam*” iti vuttam. Tathā'pi “*Atha vā ekena ayitabboti ekāyano*” ca atthakathāya aññam atthayojanam. Tatheva ekaggacittanti'pi attham dassento “*Ekenāti gaṇasaṅgaṇikaṃ pahāya vūpakaṭṭhena pavivittacittena*” iti'pi tasmim dutiyam attham pakāsitam.

Tattha aparam'pi yojanā atthi. Tam pana “*Ekassa ayano ekāyano. Ekassāti seṭṭhassa. Sabbasattaseṭṭho ca bhagavā, tasmā bhagavatoti vuttam hoti.*” Ettha yo dhammam passati so maṃ passatī'ti bhāsitam tathāgatavacanam sallakkhetum vaṭṭati.

“*ekāyanamaggo vuccati pubbabhāgasatipaṭṭhānamaggo*” iti atthakathāyam dassitam. Tathā'pi tikāyam, “*Na hi nibbānagāmimaggo añño atthī'ti. Nanu satipaṭṭhānaṃ idha maggoti adhippetam, tadanñe ca bahū maggadhammā atthī'ti? Saccam atthi, te pana satipaṭṭhānaggahaṇeneva gahitā tadavinābhāvato.*” iti nissesam katvā

sabbesaṃ'pi dhammānaṃ sāraṃ satipaṭṭhānasīse dasseti. Tathā'pi sammāsambuddheneva dhammapade,

*“Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā
virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā.
eseva maggo natthañño, dassanassa visuddhiyā
etañhi tumhe paṭipajjatha, mārasenappamaddanaṃ
etañhi tumhe paṭipannā, dukkhassantaṃ karissathāti,”*

dassitaṃ kasmā na manasikaroma? Tenahi ettha ekāyano'ti vuttavohārena ekameva maggan'ti atthaṃ na gahetabbaṃ. Nibbānassa sacchikiriyāya aparam'pi ekaṃ maggan'ti ayaṃ sallakkhetuṃ vaṭṭati. Mahāsaṅghikā pana **ekayānaṃ** sattānaṃ visuddhatthāya dassenti. Ettha kenā'pi taṃ kāraṇaṃ anuṭṭhāpitaṃ'pi tassā'pi vohārasa mūlakāraṇaṃ gavesetuṃ imasmiṃ “ekāyana” vohāre sakkotī'ti maññe.

Samodhānaṃ:

Tathāgatappaveditaṃ dhammaṃ ekekesu pariyayesu ṭhānānurūpena ca puggalānurūpena ca desitaṃ. Nettippakaraṇapeṭakopadesādīsu ca dhammaṃ atthaṃ avināsetvā gahituṃ pariyāyavidhāni'pi dassitāni. Etasmiṃ'pi pakaraṇe ekāyano maggo iti vacanaṃ ekameva maggan'ti sallakkhetvā itare antaṃ bhajanti. Ettha ekāyano iti eko ayanamaggo it gahite pana awasesaṃ'pi buddhavacanaṃ yathākkameneva dhāretuṃ sakkoti.

Pamukhapadāni: satipaṭṭhāna, ekāyanamagga, buddhavacana, tepiṭaka, nibbānamagga

**DHAMMAPADA-PĀLYĀGATA KIRIYĀKAPPA-VIKAPPA
VIDHĀNAṂ: Cirantana Bhāratīya Sobhaggaviññāṣattha-ñāyānusāra
Vīmaṃsaṇaṃ**

Āyasmā Kalugahakolagāmajo Sumanasārabhikkhunā Racitamidaṃ¹

Uddeso:

Kiriyākappa-Vikappa Vidhānaṃ pana kabbasatthena saddhiṃ samyojēti. Kabbāṃ nāmettha muttakakulakādivākyavasena ca avayavasabhāvehi tesāṃyeva antaravākyāvayavasamūhehi paripuṇṇaṃ vuttavisesēhi pabhedagataṃ kevalaṃ pajjamaṃ vā gajjamaṃ vā caṃpūtikhyātapajjagajjamaṃ vāti mahāvākyasabhāvena ca tiṭṭhati. Tādisāni kabaganthāni racayantānaṃ sadūpadesadānatthāya cirantana sobhaggaviññāṣattha-ñāyānugata kiriyākappa-vikappa vidhānāni ca sandassitāyeva. Tañca pana ‘*Kauṣṭhubha-Śāstram*’ itī lokiyā vadanti. Kiriyākappa-vikappa vidhānānītipi vadanti. Buddha-desanāyapi tādisāni kiriyākappa-vikappa vidhānānugata lakkhaṇāni bhavanti. Pāvacaṇassa ekadesasadisāni Dhammapadapālyānugatāni tāni āharitvā vīmaṃsitvā tulayitvā visesakāraṇāni uddesaṇaṃ pana idhābhīppāyo.

Pariyesanapañho:

Dhammapadapālyānugata heṭṭhā niddiṭṭha Kiriyākappa-Vikappa vidhānānugata lakkhaṇānubaddha kāraṇāni ussukena vā anussukena vā yojitānīti vīmaṃsaṇaṃ panettha pariyesanapañhaṃ.

Pariyesanappayogo:

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Pariyesanappayogavasena paṭhamataraññeva cirantana
sobhaggaviññāṇasattha-ñāyānugata kiriyākappa-vikappa vidhānāni
vīmānsitvā Dhammapadapālyānugatāni tādisāni lakkhaṇāni uddharitvā
'Ayaṃ imassattho, ayaṃ imassattho'ti saṅkāsanā pakāsanā ācikkhanā desanā
paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammañca paṭicca
vīmamsīyate.

Sākacchā:

Sākacchāyaṃ hi Dhammapadapālyānugatāni Padoccaya
(*Accumulation*), Upadesa (*Admonitions*), Akkhara Saṅghāta (*Ambiguity*), Āsī
(*Benedictions*), Visesana (*Distinction*), Samuttejanaṃ (*Encouragement*),
Nirutti (*Etymology*), Sanidassanaṃ/Upogghāto (*Examples*), Hetu
(*Explanation of cause and effect*), Sodāharaṇaṃ (*Illustrations*),
Atthayojanā/Atthāpatti (*Implication*), Pucchā (*Rhetorical Questions*),
Pasaṃsā (*Praise*), Paṭisedhanaṃ (*Prohibition*), Pasādhanam
(*Ornamentation*) ādi kiriyākappavikappavidhāni pākāṭīkarīyate.

Pamukhapadāni: Dhammapada Pāḷi, Kiriyākappavikappavidhānaṃ,
Sobhaggaviññāṇasatthaṃ, Kabbasatthaṃ, Pasādhanam

MAYAṂ KIMATTHĀYA YUDDHAṂ KAROMA BUDDHADESANĀNUSĀRAJJHAYANAṂ

Āyasmā MādipolagāmajōVimalajotibhikkhunā Racitamidaṃ¹

Vasanti loke nānatthakāyā nānāttha saññino manussā. tesam ākappaṃ
saṃvaḍḍhituṃ ca mahantenānubhāvaṃ labhituṃ ca loke
balavantorañjanāyākā niraṅtaraṃveva vāyamanti . Jātiṃ samayaṃ kulam
desasīmādīni ca nissāya porāṇe ceva vattamāne ca manussā yuddhaṃ
karonti. Idaṃ yuddhaṃ nāma anatta kiriyameva . Tasmā buddho
evamadesesi.

Yathā etāsu jātisū liṅgaṃ jātimayaṃ puthu

Evam natthi manussesu liṅgaṃjātimayaṃ puthūti.

Manussehi evamādi desanā sammā manasikātabbā. Bahavo manussā attano
hadayamatthīti na cintayanti . Mayaṃ metthāpubbaṅgamaṃ cetasā para ṃ
sakkaronte garukaronte, te'pi tatheva karonti. Imaṃ kāraṇaṃ yathāvabodhena
passituṃ manussā na ussahanti . balataṅhāya manussā jīvitam ca vatthuṃ ca
dhanam ca sabhāvadham mādi sabbameva vināsenti . Imasmiṃ okāse katham
dutiya loka mahāsaṅgāmaṃ nissāya mahāvināsamabhavitīti amhehi
cintitabbaṃ. Tasim lokasaṅgāmanantare balavanto lokanāyākā sannipatitvā
yuddhādīnavaṃ vīma ṃsitvā punarapi tādisakassa saṅgāmassa abhāvatt āya
ca paccupaṭṭhana hetuṃ ummūlanāya ca sammutiṃ ca gaṇhiṃsu. Tatheva
saṅgāmaṃ ca ārabhi . Tesānaṃ saṅg āme uddeso nāma ‘yuddhaṃ pana
manussānaṃ citte uppajjati . Tena mettā pubbaṅgamaṃ cetasā taṃ

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nirodhanatthāya sāmāpākāro bandhitabbo’ iti. ayaṃ upadesapāṭho ca dhammapade paṭhamagātā ca sammā sameti. Buddhassa dhammo pana sabbesaṃ sattānaṃ hitāya sukhāya sa ṃvattati. Bhagavā lokaṃ ca , loka samudayaṃ ca, lokanirodhaṃ ca , lokanirodhagāmiṇīpaṭipadaṃ ca sammā desesi. So dhammo ihalokasukhatthāya ca para lokatthāya ca saṃsāravimuttillābhāya ca upakāro . Mayaṃ oraṃvassasatā kālaṃ karissāma. Tena kimatthāya mayaṃ yuddhaṃ karoma ? . Maraṇāsanna samaye mayaṃ kadācipi kiñci ādāya na gamissāma. Balataṇhāya udaggudaggā andhabāla manussā evamādikāraṇamacint entā tiracchānā viya jīvanti . Buddho pana imasmim loke jāto se tṭhāmanusso hoti . Akāliko tassa dhammo ca . So sabbesaṃ sattānaṃ hitāya ca sukhāya ca . yathā vuttaṃ buddho so bhagavā dhammapade, ayaṃ dhammo verīnaṃ ca pa tṭiviruddhānaṃ ca yuddhakarontānaṃ ca. Manussacitte sāmāsaṃkappānaṃ āropanāya verībhāvādi cetāsikā pahātabbā. Santi manussacitte nirantārameva chandā, lobhā, dosā, bhayā, mohā ca tadanugatā akusalā dhammā. Tena imāni akusalamūlāni sañjānitvā pahātabbāni. Yathāpi mūle anupaddave daḷhe chinno’pi rukkho punareva rūhati manussānaṃ du tṭhabalavegaṃ ca . Tasmā yuddhādīnaṃ ca sammā sañjānitvā yuddhaṃ pajahitvā sāmaṃ ca khanti ṃ ca metta cittaṃ ca santabhāvaṃ ca ihaloke pa tṭhapetabbanti. Imāni kāraṇāni lokabalavantehi cintitabbāni. Tatheva buddhena desitaṃ dhammapade imaṃ dhammaṃ nirantārameva manussehi Sammā manasikātabbanti mama mati.

‘Sabbe tasanti daṇḍassa sabbe bhāyanti maccuno

Attānaṃ upamaṃ katvā na haneyya na ghātaye’

Khantiyā ca mettāya ca vinā kadāci karahaci sāmākamibhāvaṃ imasmim loke na jāyati. Tatheva vuttaṃ hetam bhagavatā Aggaññasutte katham yuddhaṃ uppajjatīti . Tānikāraṇāni ca iha ajjhesi ṃ. imasmim ajjhayane pamukhavasena yuddhaṃ pahānāya katham bhuddhassadesanā upayūñjitabbāti tepiṭakānusārena vīmaṃsitā.

Pamukhapadāni: Yuddha, Sāma, Dhamma, Tepiṭaka, Sutta

**DHAMMASAṂVAṆṆANĀYA SAMMĀSAMBUDDHENA
UPAYOJITABHĀSĀPAYOGĀNAṂ VĪMAṂSANĀ**

Āyasmā Mahawelagāmajo Ratanapālabhikkhunā Racitamidaṃ¹

Dhammasaṃvaṇṇanā pana bhāsāvohārenea kattabbaṃekakiccaṃ. Taṃ pana sātthatā ca sabbyañjanabhāvena ca paripuṇṇaṃ bhavitabbaṃ. Tathā'pi lokasāmaññaniruttiyāya lokottaradhammasaṃvaṇṇanakiccaṃ pana na sukaraṃ. Athavā sammutipaññattīnaṃ anusārena pubbe ananussutaṃ attanodhigataṃ paramatthadhammaṃ desiyamāne saṃvaṇṇiyamāne sammāsambuddho bhāsāvisayakaparimitaparicchinnaṃ kathaṃ kato'ti etaṃ kāraṇaṃ vīmaṃsanārahaṃ. Jānatā passatā arahatā sammāsambuddhena attano desanākosallena hetudāharaṇāni saṃsandassayitvā kālānurūpaṃ vibhāventiyā vipulataragambhīrudārapahutathavithhārasṅgāyakāyadesanehi paramatthasiddhiṃ patiṭṭāpitaṃ'nti dissate. kiṃ pana ettha paramattho nāma, paramo avīparīto attho paramattho'ti vuccati. Bhagavatā sammāsamuddhena paramatthadhammasaṃvaṇṇanāya athavā gambhīradhammasaṃkappānāṃ vitthāraṇatthāya, vibhāvanatthāya, āvikaraṇtthāya tesu tesu ṭhānesu visetarabhāsāpayogā upasevitabhāvaṃ dissante. Yathā ca pana kammakāravākyaṃ payogā, nāmadhātukakīryaṃ payogā, kiccakīryaṃ payogā, pubbakīryaṃ payogā iccādiṃ payogā sammāsambuddhena tesu tesu ṭhānesu saṃkappānaṃ anurupākārenea upayojitabhāvaṃ dissate.

Taṃ yathā, kammakāravākyaṃ payogā pana bahulavasena anatthasaṃkappaparidīpanatthāya eva upayojitaṃ'ti iccetaṃ kāraṇaṃ vijjate. Tathā nāmadhātukakīryaṃ payogāpi cetasi sabhāvaṃ vibhāvanatthāya bhāvito'ti dissate. Tathā ñānavīmaṃsanāya desiyamāne kevalameva vattamānakitakapadāni upayojitāni. Kena kārenena ṭhānārahavasena bhāsā'pi tesu tesu ṭhānesu

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dhammavisadakaraṇāttthāya nekākārenaupayojitam'ti etaṃ kāraṇaṃ vīmsaṃsitabbaṃ. Yathā ca pana imesaṃ bhāsāpayogānaṃ sammā ñāṇaṃ vinā sammāsambuddena pakāsitagambhīrasaṃkappānaṃ atthādhigamaṇaṃ pana na sukaraṃ. sogatadassanaṃ pana niruttivohāraḥkosalleneva sacchikātabbaṃ iti etaṃ kāraṇaṃ supākataṃ. Yathā ca pana moggallānapañcikaḍḍipāgatanayena niruttipaṭisaṃbhidāya vinā tepitakabuddhavaṇassopari kaṅkaṃ vā vimatiṃ eva pātukaroti na tu aññaṃ.

Tena tthānaṃ kho panetaṃ vijjati yaṃ, sammāsamuddena tesu tesu tthānsu edisā bhāsā payogā kenakāraṇena kimārabba kīdisaṃ dhammakāraṇaṃ vibhāvanatthāya upayojitā iti etaṃ kāraṇaṃ vīmaṃsanaṃ.

Pamukhapadāni: bhāsāpayogā, kammakāraḥavākya, kitaka, Nāmadhātukakiriya, Pubbakiriya.

**BUDDHISM &
INFORMATION
TECHNOLOGY**

A STUDY OF ELECTRONIC RESOURCES FOR BUDDHIST STUDIES

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Electronic resources are two types. They are online e-resources and offline e-resources. An "electronic resource" is defined as any work encoded and made available for access through the use of a computer. It includes electronic data available by (1) remote access and (2) direct access (fixedmedia). In other words: Remote access (electronic resources) refers to the use of electronic resources via computer networks. (AACR2, 2002 edition; glossary) Off-line-resources are CD-Rom, Thipitaka –CD, Mettanet – CD, Dhammapada–CD, Diskettes, VCD/ DVD, e-card. Online e-resources are Institutional & Personal website, OPAC & web OPACS, Electronic Databases e-publications, e-books, e-journals, and e-prints–articles. There are Encyclopedias, full-text journals, Newspapers, company information, e-books economic data “digital images” industry profiles, market, Research, dictionaries in electronic resources. This study is on how to use electronic resources for Buddhist Studies. Information of Buddhism can be found from Chattasangāyanā CD, *Dammapada* CD and other *Dhamma* CD. Computer

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and internet facilities have been so familiar to the people. Therefore Buddhism can be studied without books. As a web page, Buddha Net covers all Buddhist resources. There are Buddhist manuscripts, *suttas*, jāthaka tales, online courses and rare books such as *Vimuttimaggā*. E – Library concept on web helps to reader every time to find and search Buddhist sources. Pali Canon and other important *Dhamma* books are available as PDF, e-books, and e- journals in web pages. Example: Buddhist studies virtual library, *Pāli* Text Society and *Vipassanā* Research Institute. These Libraries provide access to a variety of electronic books, as well as the other printed works (such as essays, poems, or historical documents). Some of these electronic books and texts are part of large, searchable databases. Electronic resources are very useful more than printed books and other printed publications as there are more capacity, cheap and quick access point.

Keywords: electronic resources, Buddhist studies, online resources, religion library, digital library

AN APPROACH TO IMPROVING THE SKILLS OF INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) TO ACCESS THE RESOURCES OF BUDDHIST ELECTRONIC INFORMATION: A CASE STUDY BASED ON THE BHIKSU UNIVERSITY OF SRI LANKA

Karunarathna Piumali¹
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The way of searching and delivering of information has been vastly changed with the rapid development of Information and Communication Technology (ICT) all over the world. Asian countries have taken initial actions to face the challenges in ICT in higher educational sector. However, Sri Lanka is a reflection to the all over the world which is the only one country being “Theravada Buddhism” in South Asia. Hence, Buddhism in Sri Lanka has flourished in South Asia since ancient times. Further, Sri Lanka has capability to develop the Buddhism and communicates the “Theravada Buddhism” to the all over the world. ICT is the most appropriate way for the access and publish information in present society. Sri Lanka is in low level of using ICT to access Buddhist Electronic Information Resources in higher educational sector. Therefore, Buddhist higher educational universities have to take initial actions to development of access and publish

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Buddhist information to the rest of the world and as well as should enrich with the ICT skills to access to other electronic information resources which we can gain information on Buddhism.

Thus, the main objective of the study was to determine the level of ICT skills to access Buddhist Electronic Information Resources by undergraduate students at Bhiksu University of Sri Lanka. The other objective respectively, to identify the attitudes towards use of Electronic Information Resources to access Buddhist information and to identify the problems faced by undergraduate students at Bhiksu University of Sri Lanka in accessing electronic information resources on Buddhism subject. Descriptive survey method was used and random sampling technique used as the sample technique for this study. As the sample selected 100 undergraduate students and data were collected through the semi structured questionnaire the response rate was 75%. The research revealed that majority were (57%) have medium skills in ICT although the main barriers were lack of ICT skills, limited access, and lack of English language knowledge. Furthermore, more than half of the respondents have no idea in using Electronic Information Resources for Buddhism. Hence, it is recommended to organize workshops, seminars and training programs to improve the ICT skills of students and improve the positive attitudes in accessing Electronic information resources for Buddhism.

Keywords: Buddhism, electronic information, undergraduate students, ICT skills

THE IMPACT OF INFORMATION TECHNOLOGY IN HERITAGE MANAGEMENT

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Heritage Management is very important to Sri Lanka as we have rich cultural recourses. It is essential to take every step to protect this heritage for future generations. There are many ways to protect heritage. Buddhist heritage in Sri Lanka has always been in danger due to unsuccessful conservations by the unauthorized person and powerful rulers in their own sites of, governance in the country. So, Heritage management needs to be taken into access all protection methods to preserve ancient heritage. In this attempt the ways and means are discussed specially in relation to information technology. The main aim of this study is to improve the ability of usage in information technology in the heritage management field. Today information Technology has a huge impact in every field. Information Technology tools have changed the shape in modeling, mapping and conservation of concepts in Heritage Management. This paper explores how to use information Technology in modeling, mapping and conservation in Heritage Management.

Today there are various software tools with information technological components to model ancient monuments. A person who uses these tools can develop models to demonstrate that ancient monuments existed in the past.

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In addition to that, information systems including GIS and GPS can be utilized for modeling & mapping ancient monuments even in combination with the nature in cooperating flora and fauna. Also such tools can be used to enhance the understanding of ancient monuments to others using various ways like e – documents, websites, blog sites.....etc. Such understanding is very much helpful to conserve ancient monuments.

As an ancient city, Anuradhapura always persuades researchers or scholars to reach to the ancient past through visible environment already existing. In this regard mapping and drawings by using traditional methods reduces their courage of research, because of the complicity of vast complexes. Usage of information technology can enhance their capabilities with simple instruments with vast capacity. The accurateness of these instruments is being discussed with reference to experience in the field of technology.

Keywords: heritage management, ancient monuments, information technology

FACEBOOK AND THE PROPAGATION OF BUDDHISM

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Facebook (FB) is one of main global social networks at present. Although it began to communicate with the friends, presently it has developed into a broader based device. One can share his ideas with others through Facebook. Most People and organizations use Facebook as a tool to propagate their own interests. The aim of the present study was to show that how FB helps to propagate of Buddhism. Internet paves the way of many things and it is used here as the main resource. People use this to fulfill their own purposes. Facebook is a modern powerful tool in internet used not only by adults but children have also become members of Facebook. People use Facebook to link with friends to update things. Famous characters use it to keep their popularity, and organizations use it to propagate their products. There are many Facebook profiles that are related to Buddhist monks and Buddhist organizations. They share and add lots of things which are basically relevant to Buddhism. This study depends on the public Facebook profiles and not personal ones to investigate relevant issues. Examining these profiles can be verified that the most of accounts have a lot of members and normally many people have been shared, liked and commented on the things that posted with the relevance of Buddhism. So, as the conclusion it can be suggested that Buddhism is increasingly propagated through Facebook.

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Keywords: Internet, Social Networks, Facebook, Propagation of Buddhism, Buddhist Facebook account

BUDDHISM FOR THE FUTURE GENERATION OF TECHNOLOGY

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Human is the most intelligent and important being in the world and they are separated by ethics. Humans change and develop their lifestyles according to the time passing. By the passage of time, they have changed a lot and now they are living in the world that is changed, suitable and comfortable for them.

Modern world is disadvancing with technology. Therefore, it has become necessary for Buddhists to spread Buddhism through the advanced technology to attract each and every one within the global context.

People have become busy in the industrialized living surrounding and the use of technology has made their tasks easy. When the demand for Buddhism is considered, there is the necessity to propagate it with the new technology. There is a high tendency in paying attention to Buddhist meditation at present. It will be possible to give consolation to human beings if the true Buddhism is provided to them through advanced technology.

At present, many use mobile phones with more facilities to the extent of a mini laptop. People use Tabs and laptops in day to day activities. So, it is time to find out the ways and means of giving the true message of the Buddha to all the communities in the world through the modern technology. Therefore, the aim of this research paper is to find various methods that Buddhism can be spread with the technology and the available ways at present.

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Keywords: Buddhism, technology, propagation, consolation

THE UTILITY OF BUDDHIST ETHICS TO REDUCE CYBER CRIMES

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Cyber crimes are one of biggest threats to the world today. With the rapid increase of Internet users' cyber crimes are swiftly amplified. In early times there was not considerable amount of cyber crimes besides some individual or small groups' crimes in cyber space. But today technological professionals use their expertise to commit cybercrimes in large scale. Halder & Jaishankar defined cyber crimes as "offences that are committed against individuals or groups of individuals with a criminal motive to intentionally harm the reputation of the victim or cause physical or mental harm to the victim directly or indirectly, using modern telecommunication networks such as internet and mobile phones". Above definitions exemplified that cyber crimes are individual or group of individuals' activities in cyberspace which causes to harmfulness of another person's data and his character.

The internet professionals have recognized divers cyber crimes that are faced by internet users very often. Following are some of them, Cyber bullying and harassment, Financial extortion, Internet bomb threats, global security data theft, Password trafficking, Enterprise trade secret theft, Personally data hacking, Copyright violations, illegal weapon trafficking, Online child pornography, Credit card fraud, Email phishing, Domain name hijacking, Virus spreading, attack on telecommunication, attack on banking data, attack on governments' personal data, governments security systems attack, attack on power stations, attack on hospitals systems, intellectual

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property attack etc. Such cybercrimes will make the loss of important data of a government or a company or an individual while wasting billion of money. Considering this dangerousness Vikram Singh who is now vice president of international security at the centre for America progress, said that “It would be the first time that cyber is treated as a military capability that need to be governed as nuclear, chemical and biological weapons are”. This statement insists severity of cybercrimes.

The people of the future human civilization will wake up with internet and will go to sleep with internet. In this context it is much essential to introduction of codes of rules or ethics for cyber space to protect peace in the world. The criminals get involved directly or indirectly in cybercrimes due to low level of understanding of it harmfulness as well as they do not consider cybercrimes as violation of law and norms of a country. In much situation religions can make the attitude change of internet users by introducing norms or ethics for cyberspace.

There are much valued ethical codes in Buddhism which can be applied to cyber space to reduce cybercrimes. *Ambalaṭṭhika Rahulovādasutta* explains seven types of methods of understanding of good and bad of an action which is based on reflection theory (*paccavekkhitva*). This method can apply to cyber space which makes understanding of action one should engage in cyber space. Applying above methods for cyber space which based on Buddhism at least will help to make attitude change of those who engage in cybercrimes without knowing severity of their actions. Not only the above method even the protection of five precepts can be applied as codes of ethics to the cyberspace to reduce the cyber crimes. For example, third precept can introduce to reduce online child pornography and online prostitution. Thus, there are valuable ethical codes which can be applied to reduced crimes in cyber space.

Keywords: cyber crimes, Buddhist ethics, *paccavekkhitva*, five precepts

