



DHAMMA AND SOCIETY



MIND & SPIRITUALITY
ECONOMICS & SUSTAINABLE DEVELOPMENT
SOCIAL & POLITICAL PERSPECTIVES
WORKS & LEGACY OF BUDDHADASA BHIKKHU

*In honour of
the 111th Anniversary of Buddhadasa*

The 8th International Buddhist Research Seminar
by Mahachulalongkornrajavidyalaya University

The 2nd International Conference on Buddhadasa Studies
by Suratthani Rajabhat University and The Buddhadasa Indapanno Archives

24 - 25 May 2017

Buddhadasa Indapanno Archives, Bangkok



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SPEAKERS : Most Ven. Prof. Dr. Phra Brahmapundit (Mahachulalongkornrajavidyalaya University) ♦ **Ven. Phra Bhavanabodhiguna** (Wat Suan Mokkh) ♦ **Ven. Dr. Phra Shakyavongsvissuddhi** (World Buddhist University) ♦ **Ven. Phra Paisal Visalo** (Wat Pa Sukato) ♦ **Ven. Zizhuo Bhikkhuni** (Luminary Research Institute) ♦ **Dr. Roderick Bucknell** (University of Queensland) ♦ **Ajahn Santikaro** (Liberation Park) ♦ **Ajahn Christopher Titmuss** (Dharma Teacher) ♦ **Dr. Tomomi Ito** (Kobe University) ♦ **Dr. Chen-Huang Cheng** (Chingchueh Sangha University) ♦ **Dr. Martin Seeger** (University of Leeds) ♦ **Dr. Louis Gabaude** (French School of Asian Studies) ♦ **Dr. Mongkol Dejnakarindra** (Chulalongkorn University) ♦ **Dr. Suwanna Satha-Anand** (Chulalongkorn University)



24 - 25 MAY : **BUDDHADASA INDAPANNO ARCHIVES (BANGKOK)**

26 - 27 MAY : **WAT SUAN MOKKH MONASTERY (CHAIYA)**

28 - 30 MAY : INTERNATIONAL DHARMA HERMITAGE OF SUAN MOKKH (CHAIYA)

31 MAY - 2 JUNE : DIPABHAVAN MEDITATION CENTER (SAMUI)



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PROGRAM *

24th May 2017 : Schedule for the 8th International Buddhist Research Seminar at the Buddhadasa Indapanno Archives

- 09:00 Opening remarks by Ven. Dr. Phra Suthiratnabanpundit (Suthit Abhakaro), director of the Buddhist Research Institute
- 09:05 Welcoming address by Dr. Bunchar Pongpanich, director and secretary of the Buddhadasa Indapanno Archives Foundation
- 09:10 Opening address by Most Ven. Dr. Phra Brahmmapundit (Prayoon Dhammacitto), rector of Mahachulalongkornrajavidyalaya University
- 09:50 Ven. Dr. Phra Shakyavongsvissuddhi (Anil Sakya) on “Economics and Sustainable Development”
- 10:20 Ven. Phra Paisal Visalo on “Economics and Sustainable Development”
- 10:50 Ajahn Santikaro on “Mind & Spirituality”
- 11:20 *Lunch break*
- 12:30 Dr. Roderick Bucknell on “Mind & Spirituality”
- 13:00 Outstanding Scholar Award Ceremony
- 13:30 *Break 15 minutes*
- 13:45 Panel sessions (presentations, discussion, and Q&A)
1st Panel: Mind & Spirituality (Room A)
2nd Panel: Economics & Sustainable Development (Room B)
- 16:45 Summary of 1st and 2nd panels by the chairpersons (Plenary Session)
- 17:00 Blessings

25th May 2017 : Schedule for the 8th International Buddhist Research Seminar at the Buddhadasa Indapanno Archives

- 09:00 Ven. Zizhuo Shi on “Social & Political Perspectives”
- 09:30 Ajahn Christopher Titmuss on “Social & Political Perspectives”
- 10:00 Dr. Tomomi Ito on “Social & Political Perspectives”
- 10:30 Dr. Chen-huang Cheng on “Works & Legacy of Buddhadasa Bhikkhu”
- 11:00 Dr. Martin Seeger on “Works & Legacy of Buddhadasa Bhikkhu”
- 11:30 *Lunch break*
- 12:30 Dr. Louis Gabaude on “Works & Legacy of Buddhadasa Bhikkhu”
- 13:00 *Break 15 minutes*
- 13:15 Panel sessions (presentations, discussion, and Q&A)
3rd Panel: Social & Political Perspectives (Room A)
4th Panel: Works & Legacy of Buddhadasa (Room B)
- 16:15 Summary of 3rd and 4th panels by the chairpersons (Plenary Session)
- 16:45 Closing remarks (by Dr Suwanna Satha-Anand) and Ceremony
- 17:00 Blessings

26th May 2017 : Schedule for the 2nd International Conference on Buddhadasa Studies at Wat Tharn Nam Lai (Suan Mokkh Monastery), Chaiya, Surat Thani

- 09:30 Welcoming address by Ven. Phra Bhavanabodhiguna (Bodhi Candasaro, Buddhadhammo), acting abbot of Wat Tharn Nam Lai (Suan Mokkh Monastery)
- 10:00 Talks on “Dhamma and Society”
- (1) Ven. Zizhuo Shi : Luminary Research Institute, Taiwan (English)
 - (2) Ajahn Santikaro : Liberation Park, USA (Thai)
 - (3) Dr. Roderick Bucknell : University of Queensland, Australia (English)
 - (4) Dr. Martin Seeger : University of Leeds, UK (Thai)
- Moderated by Dr. Bunchar Pongpanich (Buddhadasa Indapanno Archives, Thailand)
- 11:30 *Lunch break*
- 12:30 “Flashback Buddhadasa Bhikkhu” in Phumriang, Chaiya
Birthplace, Wat Photharam, Wat Ubon, Wat Trapangjik (old Dharma Hermitage) and Wat Phra Borommathat Chaiya Ratchaworawihan
- 17:00 *Break*
- 18:00 Evening Chanting
- 19:00 “Musical play” by Tanes Warakulnukorh & team
- 20:00 “Dhamma sharing with Buddhadasa Bhikkhu”

27th May 2017 : Dhamma practice for the 111th Anniversary of Buddhadasa at Wat Tharn Nam Lai (Wat Suan Mokkh), Chaiya, Surat Thani

28th - 30th May 2017 : Dhamma practice at the International Dharma Hermitage of Suan Mokkh, Chaiya, Surat Thani

31st May - 2nd June 2017 : Dhamma practice at Dipabhavan meditation center, Samui Island, Surat Thani

** Program may be changed depending on circumstances*

KEYNOTE SPEAKERS



Ven. Phra Bhavanabodhiguna (Bodhi Candasaro, Buddhaddhammo), Acting Abbot of Wat Tharn Nam Lai (Suan Mokkh Monastery)



Most Ven. Phra Brahmapundit (Prayoon Dhammacitto), Rector of Mahachulalongkornrajavidyalaya University



Ven. Dr. Phra Shakyavongvisuddhi (Anil Sakya), Acting Rector, World Buddhist University



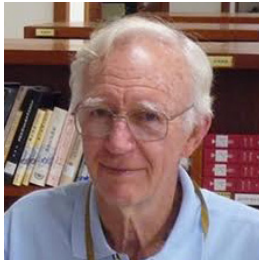
Ven. Phra Paisal Visalo, Abbot of Wat Pa Sukato



Ven. Zizhuo Bhikkhuni, Director of the Luminary Research Institute



Ajahn Santikaro (Mr. Robert Larson), Dhamma Teacher and Author, Liberation Park



Dr. Roderick Bucknell (formerly Ariyananda Bhikkhu),
Associate Professor in Studies in Religion, University of
Queensland



Ajahn Christopher Titmuss, Dharma Teacher and
Author



Dr. Tomomi Ito, Associate Professor of Intercultural
Studies, Kobe University



Dr. Chen-huang Cheng, Director of Mahayana Buddhist
Institute of Chingchueh Sangha University



Dr. Martin Seeger, Associate Professor of Thai Studies,
University of Leeds



Dr. Louis Gabaude, Ecole Française d'Extrême Orient
(French Institute of Asian Studies)



Dr. Suwanna Satha-Anand, Professor of Philosophy,
Chulalongkorn University

Ven. Phra Bhavanabodhiguna (Ajahn Poh)
Wat Tharn Nam Lai (Suan Mokkh)

Welcoming Address (Chaiya, 26 May)

Ven. Phra Bhavanabodhiguna (Ajahn Poh), currently acting abbot of Wat Suan Mokkh, is in his middle eighties, and had grown up on Koh Samui. He is highly experienced in meditation and in teaching Buddha-Dhamma. He heads the Suan Mokkh Monastery following the tradition of Tan Ajahn Buddhadasa. He has taught with other monks and some Western meditators at the International Dharma Hermitage of Wat Suan Mokkh, a hermitage where over 30,000 retreatants have stayed since its creation in the mid 1980's, and where teachers are not called 'teachers' but 'Dhamma-friends.'

Ven. Ajahn Poh is the founder of Dipabhavan Meditation Center in Koh Samui. Since the beginning in 2004, he and other monks from Suan Mokkh go to Dipabhavan every month to conduct retreats in English, Russian, or Thai, and other activities to promote Buddhism to all.

Most Venerable Prof. Dr. Phra Brahmapundit
Mahachulalongkornrajavidyalaya University

Opening Address (24 May)

The Most Venerable Professor Dr. Phra Brahmapundit (Prayoon Dhammacitto) is currently Rector of Mahachulalongkornrajavidyalaya University (MCU), Ecclesiastical Governor of Region II, Chief Abbot of Wat Prayurawongsawat in Bangkok, and a member of the Secretariat to the Executive Committee for the Supreme Patriarch of Thailand.

Apart from Sangha administrative work, he is one of Thailand's scholar monks, and the author of more than 60 books on Buddhism and philosophy. His published works in Thai and English include, among others, *History of Greek Philosophy*; *A Buddhist Approach to Peace*; *Buddhist Morality*; *Buddhist Worldview*; and *International Recognition of the Day of Vesak*.

Ven. Dr. Phra Shakyavongvisuddhi (Anil M. Sakya)

World Buddhist University, Thailand

“Sustainable Development will really sustain?”

(Sub-theme: “Economics and Sustainable Development” – 24 May)

About the speaker

The Most Venerable Shakyavongvisuddhi (aka Ven. Anil Sakya), a Thai citizen (born Nepalese) has greatly contributed to the Buddhist world and Thailand as he has been widely recognized as a Buddhist scholarly monk who not only delivers lectures in world leading universities but also he has always been invited to teach to top Thai government administrators, business world (world business organizations), and to speak at the UN organizations. In Thai media he is regarded as one of the most appeared Buddhist monks.

He graduated from Cambridge University where he was awarded with an M.Phil. and later at Brunel University in the UK with a Ph.D. in Social Anthropology. Throughout his post-graduate studies in the UK, he was awarded with the Royal Scholarship from His Majesty the late King Bhumibol Adulyadej of Thailand.

The Most Venerable Shakyavongvisuddhi is a reputed speaker at several world organizations. To name a few, he represented Thailand at the Second ASEM Interfaith Dialogue in Larnaca, Cyprus (2006). He was an invited panelist at the High Level Meeting on “Happiness and Well Being: Defining a New Economic Paradigm” at the United Nations headquarters in New York (2012) which was organized by the Royal Government of Bhutan. He delivered a speech at Global Conference 2013 at the UNESCO headquarters in Paris where he was awarded with a medal of ‘Legends of Planet’ for his contribution on Greener world. Lately, he is involved as a ‘think tank’ for the United Nations’ agenda on the Sustainable Development Goals and he is also invited as a global speaker for business world under Sustainable Brands all year round. Recently (on 20 March 2017), he was invited as the keynote speaker at the UN convention on the International Day of Happiness at the UN headquarters in New York, representing Thailand.

In recognition to his achievements, His Majesty the late King Bhumibol Adulyadej of Thailand awarded him with a special Ecclesiastical title of ‘Phra Shakyavongvisuddhi’ (2014). Similarly, the Government of Myanmar conferred him with an honorary religious title of ‘Maha Saddhamma Jotikadhaja’ (2008).

Currently, he is residing at the royal monastery of Wat Bovoranives Vihara in Bangkok, Thailand where he holds a position of an assistant abbot. He is the Acting Rector of the World Buddhist University under the World Fellowship of Buddhists and permanent senior lecturer of the Mahamakut Buddhist University. In the academic field, he is a lecturer and keynote speaker on religious, cultural, current issues studies at many leading universities and international conferences around the world. He represents the modern face of Theravada Buddhism, a bridge between the Sangha’s principled authority and the ever-changing realities of lay people’s existence.

He is an admirer of the Venerable Buddhadasa’s work, whom he met personally a few times and got a chance to listen to.

Ven. Phra Paisal Visalo

Wat Pa Sukato, Thailand

“Economics for Life and Nature”

(Sub-theme: “Economics and Sustainable Development” – 24 May)

About the speaker

Phra Paisal Visalo is the abbot of Wat Pasukato in Chaiyaphum province of Thailand. He was involved in student activism and human rights protection before entering the monkhood in 1983. He is the cofounder of Sekiyadhamma, a network of socially engaged monks all over the country. Besides writing and editing books on the environment and Buddhism, he holds training courses on nonviolence and meditation as well. He was the recipient of the Asian Public Intellectual Fellowship of the Nippon Foundation in 2000.

He is author or co-author of more than 200 books in Thai; he also has written or co-written several articles in English such as ‘Goodness and Generosity Perverted: The Karma of Capitalist Buddhism in Thailand’ in *Rethinking Karma: The Dharma of Social Justice* and ‘The Seven Factors of a Peaceful Death: A Theravada Buddhist Approach to Dying’ in *Buddhist Care for the Dying and the Bereaved*.

Although he never practiced meditation with Ajahn Buddhadasa at Suan Mokkh, Phra Paisal was inspired and influenced by Tan Ajahn’s books when he was at high school in Bangkok. He later wrote many articles about him before and after his departure.

Ven. Zizhuo Bhikkhuni
Luminary Research Institute, Taiwan

“Social engagement through a trans-disciplinary cooperation/approach”

(Sub-theme: “Social and Political Perspectives” – 25 May)

Abstract

In this paper, I will present the ways in which my institute, the Luminary Research Institute, has utilized a transdisciplinary approach to transform a poor community and school in Taiwan. The methods used are mindful education, public art, and cultural innovation. The school is named Meihua Elementary School and is located in a poor community in northern Taiwan. The school was nearly abandoned by the government, because the number of students was less than 60 and each year the numbers were dropping. The administrators and teachers were conscious of this situation, but could not do anything to improve it. Moreover, the local economy and working opportunities in the community are not good. Consequently, many of the youths move out of the area. Only those who are too poor to move, stay.

Since August 2014, the Luminary Research Institute has cooperated with Barefoot Artist Lily Yeh, and Dr. Raymond Yeh from ATLAS, to initiate a project called Empower the Dreams of Remote Areas to teach an art class at Meihua Elementary School. We use the arts as a teaching device to build students’ confidence, develop their potentials, and nurture their community identity. Also, we teach the students mindful meditation to help them concentrate their minds and improve their studies. Furthermore, we invite scholars and artists to teach people in the community to innovate products that can generate income to improve their lives financially.

About the speaker

Ven. Zizhuo Shi graduated from the Department of Education Policy, Organization and Leadership at University of Illinois at Urbana-Champaign in May 2012. She has been trained in three different departments which are across three disciplines: East Asian Language and Cultures (humanities), Education Policy, Organization and Leadership (social sciences) and Community Informatics Program (related to computer science). She is the director of Luminary Research Institute, and is in charge of the project of using arts to develop students’ potentials of Meihua Elementary School, as well as to transform a poor community into a place for education of arts, natural environment and Taiwanese Early history. Also, she teaches Zen Buddhism and mindfulness education in Taiwan.

Ven. Zizhuo has published *A study on the Anthology Za Ahan Jing (T101): Centered on its Linguistic Features, translation Style, Authorship and School Affiliation* and co-translated several books including a series of books written by Ven. Buddhadasa, such as: *A Shortcut Through Vipassana Meditation*, *The Buddha’s Doctrine of Anatta*, *Dhammic Socialism*, *Food for Thought : Some Teachings of Buddhadasa Bhikkhu*, *The Prison of Life*, *The Danger of “I,”* and *The First Ten Years of Suan Mokkh*.

Ajahn Santikaro

Liberation Park, USA

“Water is Still, the Banks Flow”

(Sub-theme: “Mind and Spirituality” – 24 May)

Abstract

In the last years of his life, Ajahn Buddhadasa tended to give talks that were simple in structure and focused on the deep core of Buddha-Dhamma. This was especially true in the last year of his life, when he had less physical strength and the talks were shorter. This presentation will summarize key themes from Tan Ajahn’s very late teachings, which are as yet unpublished in English.

About the speaker

Ajahn Santikaro went to Thailand with the Peace Corps in 1980, was ordained as a Theravada monk in 1985, trained at Suan Mokkh under Ajahn Buddhadasa, and became his primary English translator. Santikaro led meditation retreats at Suan Mokkh for many years, and was unofficial abbot of nearby Dawn Kiam. He returned to the USA’s Midwest in 2001 and retired from formal monastic life in 2004. He continues to teach in the Buddhist tradition with an emphasis on the early Pali sources and the insights of Ajahn Buddhadasa. He is the founder of Liberation Park, a modern American expression of Buddhist practice, study, and social responsibility in rural Wisconsin; there he continues to study, practice, translate the work of his teacher, teach, and imagine the future of Buddha-Dhamma in the West.

Santikaro’s major translations include: *Mindfulness with Breathing – A Manual for Serious Beginners*, *Heartwood of the Bodhi Tree*, *Keys to Natural Truth*, *Buddhadāsa Bhikkhu’s Ethical Poems from Ethical Calendars 1998-2003*, and *Under the Bodhi Tree – Buddha’s Original Vision of Dependent Co-Arising*.

Dr. Roderick S. Bucknell
(Formerly Ariyananda Bhikkhu)
University of Queensland, Australia

“Buddhadasa’s notion of ‘Dhamma Language’”

(Sub-theme: “Mind and Spirituality” – 24 May)

Abstract

In his Dhamma talks Ajahn Buddhadasa would sometimes refer to “two kinds of language,” namely: “Everyday language” and “Dhamma language.” In my address I look at how he explains the notion of Dhamma Language and at why one needs to distinguish it from Everyday Language. I also discuss some of the wider doctrinal implications of this distinction.

About the speaker

Dr. Roderick Bucknell, Associate Professor in Religious Studies, became seriously interested in Buddhism in the mid-1960’s when, during a visit to Thailand, he was introduced to the techniques of insight meditation. After spending a year in various Thai meditation centers and monasteries, he took ordination as a bhikkhu (monk) under the guidance of Ajahn Pannananda of Wat Chalapratana Rangsarit. He soon became also interested in the teachings of Ajahn Buddhadasa, and, recognizing their potential value to Westerners, translated during 1967-1971 important works of Tan Ajahn into English, such as *Buddha-Dhamma for Students*, *Two Kinds of Language*, *Another Kind of Birth*, *Why Were We Born?*, and *Handbook for Mankind*. Having returned to lay life, he then pursued an academic career and wrote among other articles “The ‘Three Knowledges’ of Buddhism: Implications of Buddhadasa’s interpretation of rebirth” (1983).

Ajahn Christopher Titmuss

Dharma Teacher and Author, UK

“Wisdom, the Sangha and Democracy”

(Sub-theme: “Social and Political Perspectives” – 25 May)

Abstract

This talk will be about what we can learn from the 2,600 year old tradition of the Sangha that the Buddha established. The Sangha works together to develop wisdom for application within the Sangha and for the benefit of society. The Buddha encouraged democratic processes for the Sangha and society. The talk will draw upon the teachings of Ajahn Buddhādāsa on social coherence, the application of the arts and understanding of the emptiness of “I” and “my.”

About the speaker

Ajahn Christopher Titmuss, a senior Dharma teacher in the West, offers retreats, leads pilgrimages and Dharma events worldwide. His teachings focus on insight meditation, the expansive heart and enquiry into emptiness and liberation. Ajahn Christopher was a Buddhist monk for six years in Thailand and India from 1970 to 1976, studying with two teachers: Ajahn Dhammadharo who taught him Vipassana, and Ajahn Buddhādāsa who gave him teachings on Emptiness, dependent arising, non-attachment and liberation. As a traveller, he had met Ajahn Buddhādāsa in early 1970, and became one of his first dedicated Western students/monks; he was present when, in 1972, His Holiness the Dalai Lama visited Suan Mokkh.

Poet, photographer and social critic, he is the author of numerous books including *Light on Enlightenment*, *The Mindfulness Manual*, *Poems from the Edge on Time*, and *Freedom of the Spirit* (which includes an interview with Ajahn Buddhādāsa).

Dr. Tomomi Ito
Kobe University, Japan

**“Thai Buddhism and Buddhādāsa’s teaching under the Military Regime
from 1958 to 1973: The Legacy”**

(Sub-theme: “Social and Political Perspectives” – 25 May)

Abstract

Although the twentieth century saw remarkable developments of technology and mass communication, in most countries, including Thailand, free exchange of political opinions was constrained. This was especially true in the middle of the century, in the context of Cold War political tensions. Interestingly, Thai Buddhism enjoyed its liveliest public discourse then, stimulated by both the empowering advancement of mass communication technology and severe restriction of political expression, particularly related to Marxism. In my view, Thai Buddhism uniquely developed new perspectives, especially when Marxism – the most powerful ideological impetus in the twentieth century – was formally excluded from the public sphere, or was no longer as convincing as in the previous period. In my talk at this conference, I would like to focus on the period under the military dictatorship from 1958 to 1973, a period which I understand as one of the three peaks of Thai Buddhist discussions in the Buddhist public sphere in the twentieth century, when Tan Ajahn Buddhādāsa and people who were inspired by him played significant roles.

About the speaker

Dr. Tomomi Ito is an associate professor in the Graduate School of Intercultural Studies, Kobe University, Japan. She received her Ph.D. in Southeast Asian Studies in 2002 from the Australian National University, focusing on Buddhist debates in 20th century Thailand, especially the ideas proposed by Buddhādāsa Bhikkhu. She is the author of *Modern Thai Buddhism and Buddhādāsa Bhikkhu: A Social History* (NUS Press, 2012).

Dr. Cheng-huang Cheng

Amala Association, Taiwan

“Intra-Buddhist Dialogue – Patriarch Hui Neng’s Concept of Non-thinking and Bhikkhu Buddhadasa’s Concept of Sunyata as an Example”

(Sub-theme: “Works and Legacy of Buddhadasa Bhikkhu” – 25 May)

Abstract

Gift of *dhamma* excels all gifts because *dhamma* can solve the root of sufferings and *samsara*. Among the various Buddha *dhammas*, *anatta* or *sunyata* is the gist which underlines the three learnings of *sila*, *samadhi*, and *panna*.

Master Hui Neng (638-713), the Sixth Patriarch of Chinese Ch’an School, based on the ideal of self-nature to promote the practice methodology of non-thinking, non-phenomenon, and non-abiding. His followers developed into the Ch’an School which flourished until today, and influenced greatly China, Korea, Japan, Vietnam, and even the world culture.

On the other hand, the Thai Bhikkhu Buddhadasa (1906-1993) was regarded as one of the greatest thinkers on earth, and the greatest figure since Buddhaghosa of the fifth century in Theravadin world. He delved into the Tipitaka, and interpreted Buddha *dhamma* with plain modern language. He unveiled the renaissance movement in modern Thailand. His unparalleled concept of *sunyata* renders the only *amrita* to all human problems. People of all livings and ranks can be freed of sufferings by applying his idea in all moments including daily life, work, family, interpersonal relation, emergency, and even death.

These two great masters were the milestones in the history of Chinese and Theravadin Buddhism with a time lag of twelve and half centuries, and a spatial distance of thousand miles. Their thoughts and practice still guided people today.

This paper tries to present the similarity and diversity of their ideas on non-thinking and *sunyata*.

About the speaker

Prof. Cheng-huang Cheng is Dean of Mahayana Buddhism, Cheng Chueh Buddhist Sangha University, Vice president of Lay Buddhists Association ROC, and Deputy Rector of Buddhist Viriya College. He promotes Lay Bodhisattva Path and the modernization, internationalization, academicism and daily practice of Buddhism. He conducts lectures, seminars, and meditation retreats both in and outside Taiwan.

He has published more than 50 books including translations of Theravada and Tibetan Buddhism into Chinese such as, by Buddhādāsa Bhikkhu: *Heart-Wood from the Bo Tree*, *Buddha-Dhamma for Students*, *Anapanasati : Mindfulness of Breathing*, *Why Were We Born*, and *No Religion*. He also authored: *Ajahn Buddhadasa: the First One in Theravadin Buddhism*.

Dr. Martin Seeger
University of Leeds, UK

“Buddhadasa Bhikkhu and being Theravada in the 21st Century”

(Sub-theme: “Works and Legacy of Buddhadasa Bhikkhu” – 25 May)

Abstract

In my talk I want to combine some reflections on my personal encounter with Buddhadasa’s work with ideas that he expressed in 1973 in a remarkable essay, which has received not much, if any, scholarly attention so far. My purpose of doing so is to propose possible pathways for future research on Buddhadasa’s intellectual development and legacy.

About the speaker

Dr. Martin Seeger, Associate Professor of Thai Studies, was ordained as a Buddhist monk in northern Thailand from 1997 to 2000 and subsequently earned his MA and doctorate in Thai Studies at the University of Hamburg. Since 2004 he has been working as a researcher and teacher of Thai Buddhism at the University of Leeds. Much of his research focuses on the life and work of the Thai Buddhist practitioners Somdet Phra Buddhaghosajarn Jaroen Ñāṇavaro, Buddhadasa Bhikkhu, Somdet Phra Buddhaghosajarn (P. A. Payutto), Khunying Damrongthammasan (Yai Wisetsiri) and Mae Bunruean Tongbuntoem. He has also done research on Thai Buddhism and environmentalism, Human Rights in Thai Theravada Buddhism and development monks in the northeastern region of Thailand.

Dr. Louis Gabaude

French School of Asian Studies (Ecole Française d'Extrême-Orient)

“Buddhadasa Bhikkhu Yesterday and Tomorrow: In? Out? Beyond?”

(Sub-theme: “Works and Legacy of Buddhadasa Bhikkhu” – 25 May)

Abstract

During his life, Buddhadasa Bhikkhu was accused of spreading non-Thai ideologies as well as non-Buddhist beliefs. He himself actually often admitted that he did not feel comfortable with many aspects of Thai politics. He even boldly argued that some Buddhist beliefs were obstacles that prevented Thai people from understanding the Buddha's message.

This talk will invite to a reflexion upon how and why Buddhadasa was “in,” how and why he was “out,” and how and why, perhaps, he was “beyond.” The answer to these questions seems to be a prerequisite to any attempt to translate his teachings into practice for tomorrow.

About the speaker

Born in France in 1942, **Louis Gabaude** began his Asian life by volunteering for a civil service in Laos as a teacher (1964-1966), then switched to Asian and Buddhist studies at the l'Ecole pratique des Hautes Etudes (EPHE) in Paris, before coming back to Laos and Thailand where he has lived since 1973. He met Buddhadasa in Suan Mokkh for the first time in 1976. With a PhD on Buddhadasa's theory of interpretation, he has conducted research within the French School of Asian Studies since 1980 and headed the School Centre in Chiang Mai from 1998 to 2005. His main focus has been the history of Buddhist ideas in Thailand. He has been a visiting professor in several European universities. He has published books on sand stupas (*Les cetiya de sable au Laos et en Thaïlande*, 1979), on Buddhadasa (*Une Herméneutique bouddhique contemporaine de Thaïlande : Buddhadasa Bhikkhu*, 1988), and co-edited a book on Thai-French relations (*La Thaïlande: continuité du partenariat avec la France*, 2008). His last article is: “Readers in the Maze: Modern Debates About the Vessantara Story in Thailand.”

Dr. Mongkol Dejnakintra
Chulalongkorn University, Thailand

“Einstein and Buddhādāsa: The Parallel Doings”

(Panel sub-theme: “Works and Legacy of Buddhadasa Bhikkhu” – 25 May)

Abstract

The author describes the similarity between Albert Einstein’s work for modern physics and Buddhādāsa Indapañño’s work for modern Thai Buddhism. On the physical side, Einstein’s contribution, particularly through his Theories of Relativity, extends classical physics formulated by Isaac Newton and James Clerk Maxwell to include high-energy physics, in which a microscopic particle may travel at a speed near that of light. His important discovery is the equivalence of mass and energy as indicated by his famous formula: $E = mc^2$. On the spiritual side, Buddhādāsa’s contribution, particularly through his dhamma-language interpretation of the Tipitaka, extends classical Thai Buddhism, which is based on the work of the Ceylonese monk Buddhagosa around the 5th century, from the morality level to include the spirituality level, with the ultimate spiritual state of nibbāna being a possibility for mankind. His important practical concept is chit wang (void mind), which can be attained through mindfulness practice.

About the speaker

Prof. Mongkol Dejnakintra taught Electrical Engineering at the Faculty of Engineering, Chulalongkorn University in Bangkok between 1968 and 2002. He was an outstanding scholar and researcher who authored and translated a number of academic books and articles. His interests cover different areas including science and technology, electrical mathematics, and Buddhism.

In the 1980’s, he was a member of a group of Bangkok academics who studied and worked with Ajahn Ranjuan Indarakamhaeng. Professor Mongkol has co-translated with Dhamma friends various teachings of Ajahn Buddhādāsa into English, including these following titles: *The Buddha’s Doctrine of Anatta*, *A Buddhist Charter*, *Disadhamma – Mankind’s Pathway Dhamma*, *The First Ten Years of Suan Mokkh*, *Messages of Truth from Suan Mokkh*, and *Some Marvellous Aspects of Theravada Buddhism*.

Dr. Suwanna Satha-Anand
Chulalongkorn University, Thailand

Concluding Remarks (25 May)

About the speaker

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1ST PANEL

MIND & SPIRITUALITY

Assessment of the Stage of Zen Aspirant

Bhikkhu Ho beop
Korea

Introduction

The Zen meditation has been the main method since inception of its introduction to the Korean Peninsula by China followed in seeking of enlightenment. Although China failed to retain in its soil in later years it was deep rooted and has flourished in Korea thanks to the Buddhist sangha who spared no pains to foster and promote it. They also embarked on to propagate it in the shores of Europe and in particular United States of America. Their endeavors have become so successful that Zen could have attracted a significant number of people all over the world to regard it as a great way of deliverance of body and mind.

More importantly, decades ago, the Zen Master Seung-Sahn (1927-2004) who repaired to the USA for the purpose of enlightening Americans by Zen, got acquitted himself creditably therein. The most significant result of his missionary activities is to induce the young Americans to enter the order under the Korean sangha. Some of them fared well and have already become Zen masters of international fame and started propagating Zen back in their country and Europe in addition to of course in the Korean soil.

The aim of practicing Zen is to seek the exact answer from the *huà tóu*(話頭) which is known as the punch line in the content of *gōng àn*(公案) made by master and disciple. Some consider both *huà tóu* and *gōng àn* are one and the same but in the strict sense these are two different things; *gōng àn* is nothing but the whole story of between the Master and disciple,¹ whereas, *huà tóu* is a simple word or short phrase singled out from *gōng àn* which is much easier to focus on.² Aspirants possessing *huà tóu* have to visit a renowned Zen master in due course to have a dialog and check whether their view on *huà tóu* is correct or not.

That is the traditional assessment of practitioners which is beyond any doubt handed down from generation to generation starting from first patriarch Bodhidharma down today. This tradition is still being practiced in Korean Buddhist society. As far as the assessment of Aspirants is concerned, countenance by the master is required. For that, the dialog between master and practitioner is a must. This is called ‘Zen Dialog’ which is very unique. In this paper it is proposed to examine the degree of accuracy of the present masters’ behavior about assessment of aspirants’ state. Although some monks claim they have enlightened and got countenance from their own teacher with a few lines of stanzas it may be rather subjective view than objective. That is why an attempt is made here to examine the present assessment mode of Zen teachers.

To do so, following points should be taken into consideration: the first and foremost is to ascertain if the qualification of masters is genuine or not; this is important because in Zen Door, self-approval is not allowed; the second is the stages of enlightenment by *huà tóu* are in existence or not, and as to why the ‘Tathāgata Zen’ is considered as lower stage than ‘Patriarch Zen.’ and the final is that having awakened once, whether the extra practicing is required or not with the notion of ‘sudden awakening

¹ 1700 *gōng àn* are introduced by 1701 masters as appearing in the book entitled *Jǐng Dé Chuán Dēng Lù* (景德傳燈錄).

² A monk asked Master Zhào Zhōu (趙州): ‘does the dog have Buddha nature?’ Zhào Zhōu replied: ‘no’, this whole story is *gōng àn* and the ‘no’ answered by Zhào Zhōu is *huà tóu*; normally, aspirants concentrate on the *huà tóu* on the basis of the story *gōng àn*; but these two are frequently regarded as identical.

and sudden practicing’ and ‘sudden awakening and gradual practicing’.

I. Features of traditional assessment of masters

Before we proceed to the discussion of these four questions it deserves to mention briefly the feature of dialogue of traditional Zen masters. Some attitudes of masters receiving aspirants appeared in Zen texts are as follows:

Raising index finger by the preceptor against his disciple in front of him; gripping the disciple by his collar; slapping him on his face; winking eyes at him; fist stretching upon him; hitting him with stick; physically pushing him back; making sounds with two palms; gripping him by the nose; roaring loud at him; squeezing his cheek; going right round him; gently striking the floor with the pole; when question the east answering the west; when asked a question preventing him proceeding further by means of closing his mouth with stiff hands.

These features have three characters: state of being beyond our common knowledge and neediness of a strong intuition to realize huà tóu; not being of Buddha’s sermons enshrined in the sūtra; absence of definite talk. There are two main acts which have been in practice in order to making students enlightened: one is called ‘棒打[bàng dǎ],’ hit by stick and the other ‘口喝[kǒu hè]’ shout at the student.³

When the student in a state of hesitating to give an answer straight away and delays with speculating, the master either hit him physically or shout at him in order to free him from being of speculating. No any other rationale for huà tóu is required, because the answer of huà tóu is transcendent. No sooner the master asks than aspirants must answer, otherwise, they are not able to get approval from teachers. The answer from huà tóu must be intuitional to respond to the question raised by the master. The answer given in accordance with the speculation not intuitional and therefore, it is surely late to answer which results in inviting ‘bàng’ or ‘hè’.

Another method deserves to be mentioned is the way of holding huà tóu. *Chán Yào* (禪要) prescribed as a textbook in the traditional sangha university in Korea for the purpose of teaching Zen mentioned three key points of holding huà tóu: the first is great faith, the second is great doubt and the third great indignation.⁴ Their details are respectively: should have great faith as if one relies on Sumeru Mountain; should have great doubt as if one has finished a serious thing in the dark which is almost likely to emerge but not emerged; should have great indignation as if one meets with the enemy who has killed his own parents and tries to cut in two with a single stroke of the sword.⁵ These three key points make aspirants to concentrate on huà tóu without interruption.

In addition to the three key points there are eight forbidden clauses⁶ for aspirants to concentrate on huà tóu with no mistake. These eight forbidden clauses appear to be mentioned in detail in the letter dispatched to the Fù Shū Mi by Master Dà Hui (1089-1163 大慧) as follows: should not try to understand the huà tóu in terms of is or is not; should not try to understand by principle; should not speculate the huà tóu through consciousness; should not try to concentrate on the very place where an eyebrow going up and eyes wink; should not try to make plan to survive by the path of talk; should not be inside of the back of turtle where nothing is left to work; Should not try to realize according to your movement of mind and body; should not try to find evidence from references.

In the light of these eight forbidden clauses, it becomes clear that the answer from ‘No’ couldn’t be expected from any fixed idea. Therefore, the Master Seung-Sahn admonished people to arrive at

³ Dé Shān(德山) used to hit aspirants to make enlighten them, and Lín Jì(臨濟) used to shout at people for the purpose of educating them. Later on these two acts became symbols of teaching people; this tradition is being practiced in Korea.

⁴ *Vide*, ‘*Chan Yao*’ [Key Points of Zen], chapter 16.

⁵ *Ibid*.

⁶ *Vide*, the answer to the Fù Shū Mi of ‘*shū zhuàng*. Taisho, vol. 47, *shū zhuàng* (書狀), [The Letter Sermons of Dà Hui].

‘don’t know mind’ which can be traced back to the comment of the Bodhidharma.⁷ Further he said: “I don’t teach Korean or Mahāyana, or Zen; I don’t even teach Buddhism; I only teach don’t know...”⁸ His comment has explained the way of the holding huà tóu well. Furthermore, one thing should be known to the people, ‘don’t know’ does not mean ignorance; it is the very moment for aspirants to realize huà tóu, if one’s mind is full of doubt on the huà tóu, his mind will arrive at ‘don’t know mind’ which will cause the great enlightenment.

When the Master Dà Huì who lived in 12century CE, during southern Song dynasty of China, declared that the kàn huà chán is the only way to follow by Buddhist. The Silent Illuminated Zen was rejected as a heresy by Dà Huì. The view of some that the Silent Illuminated Chan was introduced for the first time by the first patriarch Bodhidharma himself who is believed to have transferred the mind seal of patriarch in china is far-fetched.

Despite the fact that the behavior of Bodhidharma seems to be somewhat similar to that of those who are clinging to wrong way it does not imply that he is the founder of Silent illuminated Chan.⁹ Nor is there evidence to show that Bodhidharam had introduced the silent illuminated Chan like evil teachers who were committed to it at a later date. Dà Huì also pointed out that heretics misunderstood the statement of Bodhidharm which was confined itself to a stratagem and misinterpreted it suit to their way.¹⁰

As mentioned above, from Bodhidharma’s behavior, something like keeping silence is similar to the behavior of heretics but no evidence is available ascertain whether this is Silent Illuminated Zen or not. Even his best disciple Huì Kě (慧可) said: “if one who wants to enlighten without sitting meditation, it is really wrong.”¹¹ Normally heretics condemned by Dà Huì adhered to sitting meditation, therein the Bodhidharma and his disciple can easily be misunderstood as founder of Silent Illuminated Zen. On the side of methodology Bodhidharma seems to be degraded¹² due to misinterpretation by evil teachers but as far as the absolute truth is concerned the mind seal of patriarch is normally considered as an aim to be reached by people who study this.

The mind seal of patriarch can be transferred only from qualified teachers to the mature disciple. This is gleaned from the following story: Bodhidharma on the verge of going back to India asked his disciples what they have gained from him. Dào Fù(道副) said: “in my view, the function of the path is neither attached to the letter nor detached from the letter.” Dharma replied: “you got my skin.” Ní Zǒng Chí(尼摠持) said: “what have I understood is that when sees the land of Yà Chù Fó Guó(亞闕佛國) once, he could not see again it.” Dharma responded: “you got my flesh.” Dào Yù(道育) said: “the four elements of body are originally empty, the five aggregates are not in existence, and therefore, there is no even single dharma to gain.” Dharma replied: “you got my bone.” Finally, Huì Kě: “stood up and bowed him and kept standing up one side.” Dharma said: “you got my bone marrow.”¹³

It is certain that the answer to Huì Kě is real stage of Patriarch Zen because he was given approval by Bodhidharma, when compared with other answers this seems to be more natural. He didn’t explain anything by his mouth but he was proved to deserve to get the bone marrow of Bodhidharma. What made him to get it from his teacher? His answer is beyond speculative way. Others were trying to explain some certain stage.

⁷ Bodhidharma answered Liáng Wǔ Dì (梁武帝) “I don’t know.” T. 51, *Jīng Dé Chuán Dēng Lù*, 219a22-28.

⁸ See, Foreword by Stephen Mitchell, *The Compass of Zen*, Boston & London: 1997, p.349.

⁹ When he was staying in Soung shan, he kept silence for nine years which caused some to say that this behavior is much similar to Silent Illuminated Chan.

¹⁰ Haven’t you seen Bodhidharma instructed second patriarch: “you sever all external relationship, nor are to breathe hard in your inner mind, the mind has to be like a wall then you are able to enter the path.” People of the day, as soon as heard of this talk started handling to block up and to press themselves at the state of ignorance and then trying to make the mind to be a condition of wall. See, sixty-first letter of *shū zhuàng*, Taisho, vol. 47, *Shu Zhuang* (書狀), [The Letter Sermons of Dà Huì].

¹¹ Léng Gā Shī Zī Jì (楞伽師資記), the chapter of Huì Kě, T.85.1285c.

¹² Whether it is misunderstood or not is yet to be ascertained but this situation is in existent in Korea.

¹³ *Jīng Dé Chuán Dēng Lù* (景德傳燈錄), chap 3, 51-219b, c.

ii. The qualification of the master

If the masters have not reached the required standard, countenance by them is of no use. Dà Huì, expressed his view in his masterpiece known as ‘*shū zhuàng*(書狀), a letter sermons of Dà Huì that the teachers following the Silent Illuminated Zen¹⁴ are all but evil and unqualified men, whereas, those who practicing kàn huà chán are real teachers.¹⁵

The features of Silent Illuminated Zen are frequently mentioned in his book.¹⁶

A qualified teacher of kàn huà chán should be in the lineage of traditional Zen Door which can be traced back to first Patriarch Bodhidharma. This means that the people who are following Silent Illuminated Zen have no such kind of lineage thereby they are proven to be evil and wrong.

Accordingly, the lineage of both the master and the disciple is very important, because the master’s qualification is proved to be genuine only by a master who is of the lineage of Zen. Traditionally, 28 in India and 6 patriarchs in China are known to have succeeded the lineage of Zen.¹⁷ From the 6th patriarch Huì Néng the tradition handing over the Dharma Lamp from only one teacher to only one disciple was broken. Instead, some considerable schools emerged from his disciples.¹⁸ This was already predicted by 1st patriarch Bodhidharma.¹⁹

In the light of foregoing discussion, one question arises that as to why only the teachers of such lineage have been considered as qualified teachers. The answer might be simple. Because the approval of practitioners is depend upon the teacher who is in the lineage of Zen Door. Therefore, one who wants to be qualified as Zen master he must obtain an approval from a master of the same lineage. That is why some Zen masters of contemporary Korea have introduced their lineage to show their authenticity; normally they have introduced the Zen Dialog which had made with their own teacher when they got approval and put their own teacher on the successive lineage of Zen Pulsation. Finally they claimed that they are enlightened masters which come from the authentic line of masters.

Some argue that their successive lineage is not trustworthy and not supported by authentic evidence, because some of them claim that they have got approval by his teacher showing stanza given by his teacher as insignia of enlightenment though it is traditional way. To claim as an enlightened master with only a few lines of stanzas does not look appropriate.

iii. Stage of Patriarch Zen and Tathāgata Zen

Assessment of the stage of Patriarch Zen and Tathāgata Zen appears in the dialog between two monks named Xiāng Yán Zhì Xián(香嚴智閑) and Yǎng Shān Huì Jì(807-883,仰山慧寂). Xiāng Yán answered that the poverty of last year is not poverty, that of this year is nothing but poverty, there was a piece of land on which the awl is to be put in the poverty of last year, but even the awl cannot be found in the poverty of this year.

Yǎng Shān commented to the Xiāng Yán that you just realized only the Tathāgata Zen, but still you did not attain the Patriarch Zen even in the dream. Then the Xiāng Yán recomposed another stanza: “I have one secret, I will show it winking my eyes, if one does not understand, I shall call Samanera.” Then Yǎng Shān commented again: “you now attained the Patriarch Zen.”²⁰ From the above story, Yǎng Shān judged the two stages of Tathāgata and Patriarch.

¹⁴ mò zhào chán[silent illuminated zen] is regarded as heretic’s Chán by master Dà Huì.

¹⁵ kàn huà chán [studying critical phrases zen] is regarded the only way to follow by Zen practitioners.

¹⁶ Their main feature is not using the huà tóu, they want to just rest and keep rest. Dà Huì said that this is like a family member of ghost who is in ghost cave under Dark Mountain.

¹⁷ The number in order seems to be made in China not in India.

¹⁸ S.V., five houses and seven schools, *The Korean-English Buddhist Dictionary*.

¹⁹ Bodhidharma made flowing stanza just before his going back to India; “my primary aim to come here is to transfer dharma to save ignorant people, from single flower blossom five leaves, fruits naturally will be borne. *Jīng Dé Chuán Dēng Lù* (景德傳燈錄) chap 3. 219c17-18.

²⁰ *Wū Dēng Huì Yuán* (五燈會元), vol. 9, Xiāng Yán Zhì Xián Chán Shī (香嚴智閑禪師).

Through a comparison of two stanzas, it is acceptable for aspirants to assess their own stages whether their state of enlightenment is Tathāgata or Patriarch. The state of Tathāgata seems to be less intuitional than Patriarch and has more rationale but the state of Patriarch is entirely intuitional and direct. This difference may be a reason for the state of Tathāgata to be regarded as lower than that of Patriarch.

In connection with this, a fundamental question automatically arises that whether the enlightenment does have stage or not, for, if stages exist, the one who is in the state of Tathāgata needs extra practice on the basis of sudden awakening and gradual practice, if stages do not exist, after having enlightened once, no extra practice is required on the basis of sudden awakening and sudden practice. Having awakened once in terms of sudden awakening and sudden practice, whether extra practicing is required or not has been debated in Korea for a long time but no conclusive agreement is arrived. The monk Ji-Nul (1158-1210), lived between the latter half of the 13th century and the first half of 14th century CE said that ‘Sudden awakening and Gradual practice’ is the only way to do.

His view came under strong criticism by the Zen master Seong-cheol(1912-1993) lived in the twentieth century CE, citing examples from reliable sources in his masterpiece entitled ‘*Seon Mun Jeong Ro*(선문정로)’. In which he considered Ji-Nul was the monk who succeeded unqualified teacher named Shén Hui(684-758 神會) who was leveled as the teacher of the speculation by Sixth Patriarch Hui Néng.

Nevertheless, Ji-Nul has been considered to be the founder of Jogye order which is the main Buddhist sect in Korea. It is worth taking into account his comment that both studying sutra and practicing meditation are indispensable for enlightenment. Two sides of Zen sect and Teaching sect have been a tendency ignoring each other in Korea. Even in the present sangha of Korea still remain such a tendency; therefore, his suggestion seems to be logical.

It is mentioned in the *Sutra of Hui Néng* (638-713) that one day the sixth patriarch Hui Néng claimed: “I have an article which has no head, no name, no appellation, no front, and no back, do any of you know it?” Stepping out from the crowd, Shén Hui replied: “it is the source of all Buddhas, and the Buddha-Nature of Shén Hui.” Then the master replied: “ I have told you already that it was without name and appellation, and yet you call it ‘source of Buddha’ and ‘Buddha Nature’, reproved the Patriarch: “even if you confine yourself in a mat shed for further study, you will be a Dhyāna scholar of second hand knowledge only.”²¹

The Tathāgata is one of the synonyms of Buddha²² but the term is treated here to imply lower state than that of Patriarch Zen which is baseless or even pejorative and spurious. As a whole it may be conjectured that the two Tathāgata Zen and Patriarch Zen were used as criterion for assessing an aspirant.

Concluding remarks

In the foregoing pages, an attempt has been made to examine the degree of accuracy of the present Zen masters’ behavior about the assessment of the aspirants in South Korea. Although the present masters have been introducing Zen dialogue and stanza to show their authenticity following the traditional way, no objective criterion to judge their stage of enlightenment is found because the state of masters can be judged only by the aspirant who had a Zen dialogue with them.

The qualifications of the traditional masters who have been listed in the lineage of Zen Door are found to be authentic. Because the qualifications have been handed down from teacher-pupil succession

²¹ See, *The Sutra of Hui Neng*, (tr.), The Corporate Body of the Buddha Educational Foundation: Taipei, Taiwan, 2007, p.104.

²² 1. Tathāgata 如來 - Thus come one, 2. Arhat 應供 or 阿羅漢 - Worthy of offerings & reverence, 3. Anuttara Samyaksambuddha 正遍知 - the one who has attained complete enlightenment, truly omniscient, 4. Vidyācaraṇa-sampanna 明行足 - Perfect accordance of knowledge & conduct, 5. Sugata 善逝 - well departed, 6. Lokavidu 世間解 - understanding the world, 7. Anuttara 無上士 - unexcelled, unsurpassed one, 8. Purusa Dāmya Sārathī 調御丈夫 - trainer of men, 9. Śāstā Devamanusyānām 天人師 - teacher of deity & humans, 10. Buddha Lokanātha or Bhagavān 佛世尊 - Enlightened The World Honored One.

starting from the first patriarch Bodhidharma down today; the stanzas uttered by them have a common stance. It is difficult to challenge the authority of Zen Pulsation.

From the two levels of Tathāgata and Patriarch, one thing becomes clear that the stages of Patriarch are above than that of Tathāgata (Buddha), but one point should be taken into consideration with regard to this, namely, the Tathāgata Zen does not mean the stage of Buddha but the way of expression of people who gain the stage of Tathāgata. The feature of expression of Tathāgata is very kind, for the sake of deliverance of people but that of Patriarch is not so. Their sermon is quite esoteric and do not show much interest in the fact that whether the listeners can easily understand or not. They just show the supreme truth direct and never incline to the human emotion. Therefore, the expressions of people who gain Patriarch Zen seem to be above than the expression of people who gain Tathāgata Zen. As such, it can be safely concluded that one who got the stage of Tathāgata, should practice more, whereas the man got stage of patriarch need not practice more.

Finally, it may be noted that the current debate on the ‘Sudden Awakening’ and ‘Gradual Practice,’ ‘Sudden Awakening’ and ‘Sudden Practice’ seems to be illogical. It is not a matter for right or wrong, but that connected with the stage of practitioners. If one is proved to be at the stage of Tathāgata Zen, he should notice himself that he needs study more to attain perfect enlightenment but who is at the level of Patriarch need not to practice more. Both are needed for the aspirants to get perfect enlightenment.

Although the four problems identified in the introduction have been discussed in some measure one aspect that whether self approval is possible or not in the assessment of the aspirants of Zen Door is a matter awaiting further investigation.

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Achievement of Meditation Teaching Techniques programme to the foreigners

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Abstract

Purposes of this research:

1. to survey the problems monks have in teaching meditation to foreigners, 2. to design a program for monks to use in teaching meditation to foreigners, and 3. to evaluate the effectiveness of this program. The research sample consisted of 20 monks and novices at Mahachulalongkornrajavidyalaya University and Wat Rampoeng and 40 foreigners who attended meditation practice programs at Mahachulalongkornrajavidyalaya University. The research instruments comprised a set of manuals for teaching meditation to foreigners, and the interview form. Statistical tools used for data analysis were percentage, mean, standard deviation, and the t-test. Content analysis was also used to analyze qualitative data.

Research findings:

1. There were fewer problems in teaching meditation to foreigners at Wat Rampoeng because the meditators were all screened and agreed to strictly follow the temple rules according to the advice and booklet given by the temple. In the other context, at Mahachulalongkornrajavidyalaya University, Chiang Mai Campus, there were various groups of meditators who came with/or without any experience of mediation practice and who attended one or two day courses.

2. A training manual was provided, which included the following topics: Qualities of the Dhamma Speaker, Meditation Teaching Techniques, What is Buddhism?, Introduction to Meditation, Samatha and Vipassana Meditation, Benefits of Meditation, and How to Meditate. The manual was compiled by the researchers after surveying the problems and listening to the masters' lectures.

3. The assessment of the effectiveness of the meditation teaching program was divided into four parts.

Part one: the average scores of the sample of meditators after participating in the activities for the first time ($=79.83\pm 8.61$) and the second time ($=80.56\pm 10.45$) were higher than before participating in the activities at a .001 level of statistical significance. **Part two:** The assessment of the sample opinions after participating in the program were as follows: the sample of trainers had confidence in teaching meditation to foreigners at the highest level (50.0%) and at a high level (27.8%). The knowledge and techniques gained from the masters were at high and highest levels (88.9%). The benefits of the meditation teaching manual were at the highest level (50.0%) and at a high level (27.8%). The satisfactoriness of the program as a whole was at the highest level (50.0%) and at a high level (44.4%). **Part three:** the sample of lecturers opinions in each group showed that they improved their knowledge of meditation teaching according to its principles after participating in the program; however, they needed to gain more experience and knowledge of Meditation practice. **Part four:** an interview of the foreigners attending the mediation practice provided the following observations: ten of the monks and novices had a good knowledge of meditation and ability to explain meditation, which helped the foreigners to gain more useful knowledge about meditation, while eight of the monks and novices needed more experience and practice.

Psychological Aspects in the Doctrine of Dependent Origination

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Abstract

This research is an attempt to examine psychological aspect of the Buddha's most cardinal and fundamental doctrine of Dependent Origination (*patīcasamuppāda*) along with drawing out a clear picture of the constituents from the law of causation and analyzes the mental states and motivational factors behind each constituent among twelfefold links. Meticulous research into the doctrine of Dependent Origination reveals how the main links from the doctrine of Dependent Origination reveals how the main links from the doctrine of dependent origination provide a framework for psychological analysis through volitional formation (*saṅkhārā*), consciousness (*viññāna*), mentality and materiality (*nāma-rūpa*), contact (*phassa*), feeling (*vedanā*), craving (*tanhā*) and clinging (*upādāna*). This paper further illustrates the notion of perception (*saññā*) which can be found in the function of volitional formation (*saṅkhāra*) - a contributing factor, according to modern psychology, in the role of understanding human (*puggala*) motivation. The psychological analysis of dependent origination expounds the concept of personality highlighting present existence through the inter-relationship of the five faculties (*pañcaupadānakkhandhā*), viz., form (*rūpa*), feeling (*vedanā*), perception (*saññā*), volitional formation (*saṅkhārā*) and consciousness (*viññāna*).

Keywords- Dependent Origination, Perception, Consciousness, Motivational factors, Feelings, Contact, Concept of personality.

Satipatthana Sutta for Millennials

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Abstract

People who are reaching young adulthood in the 21st century have been described as the “*Me*” generation. The “*Me*” generation is broadly characterized as relying heavily on technology to express oneself and to engage with other people. Number of ‘*selfies*’ that they upload into social media is a good example for this. This obsession with technology has made this generation “*busy*” and “*unhappy*” due to competition. At the same time, many in the “*Me*” generation express a desire to change the world. But most of them have no idea how.

2500 years ago Lord Buddha showed us through various kinds of these teachings (suttas) that the path to changing the world begins by changing oneself. Among those suttas, *satipatthana sutta* (the discourse on the way of mindfulness) is significant in many ways. This is the only sutta that contains the Pali word “*ékayano maggo*” - the only or sole way to mindfulness.

Even though this sutta is described as the only way to mindfulness, it seems that this sutra is not commonly known among youth who have already begun their journey towards mindfulness through preliminary engagement with Buddhist study and mindful- meditation. This writer thinks that one of the reasons for this is that sutras are seen as useful only in meditation retreats and not as something you can practice in everyday life.

In this paper I would like to explain the *satipatthana sutta* in simple English and pull out a few meditation techniques that youth can use with no need for attending a meditation retreat or even of finding a calm and quiet place to sit.

Keywords- millennials, meditation, mindfulness, satipatthana

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Improving Quality of Life by Practicing Good Karma as a Habit

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Abstract

This study investigated the relationship between good-karma, psychology well-being, and quality of life. Fifty working individuals participated in the study. They attended the same workshop that gave them an understanding of karmas and behaviors reflecting karmas. The study time frame is 66 days. The quality of life was measured by Life Quality Questionnaire (by Thai Department of Mental Health, 2008), impact of good karma was measured by Good Karma Assessment designed for this study and psychological well-being was measured by Psychological Well-Being (by Thai Department of Mental Health, 2008). Results indicated that practicing good karma significantly mediated the relationship between psychological well-being and quality of life. Ones who get benefit from practicing good karma are those who have higher state of psychology well-being and the duration is long enough that the new habit is formed.

Keywords- karma; quality of life; psychology well-being; habit

Reacting : Dhammology for Self-Deterioration

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Abstract

Self-Being is one of the most important state in human identity. People promote the Self-Being not only as the dominant key successfulness but also the attractive personality. The ideal of Self-Being is rapidly distributed to society through high technological media now. Due to be careless on the Self-Being power society gets effecting to various problems without an end. The Self-Being is basically included in ten fetters (Samyojana). The factor of ten fetters plays overwhelmingly role on human's suffering. The essential Buddha's teaching pays the light on deteriorating the Self-Being as possible as one can. Truly speaking it is no Self-Being. Having misunderstood the Self-Being is emerged as a real state.

According to Buddhist perspectives, the way to get rid of all fetters is leded to the middle theory (Majjhenadhamma) and the middle path (Majjhimapatipada). In this article, it is mentioned as the Dhammology (Dhammavidya). It is obviously based on the Mahasatipatthana as the great foundations of mindfulness. As soon as a practitioner is ardent, alert and mindful on the body, the feeling, the mind and the mental quality, his Self-Being is automatically deteriorated. All actions which have been done at that time are functioned as reaction (Kiriya). They yield no karmic result called Vipaka onward. The Self-Being is no more effecting to society as a causing problem gradually. The world should pay tremendously role on deteriorating the Self-Being without any execution if the peace is needed. Particularly the modern world is totally affected by the Self-Being's power. The Dhammology is needed to contribute as a mean of the Self-Being deterioration.

Keywords- Reacting, Dhammology, Self-Being, Deterioration

2ND PANEL

ECONOMICS & SUSTAINABLE DEVELOPMENT

Youth Buddhist monks' role in modern society

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Abstract

This research is about investigating contemporary major challengers and problems of youth monks have in modern society. Further this research was to explore young monks' perceptions of the role of Buddhism in society and on radical Buddhist mobilization in Sri Lanka, protection of Buddhism and current duties and the responsibilities of youth monks towards community development.

Material was collected through interviews with young monks in Sri Lanka. Youths have an important role in any society in relation to social development as they constitute the future generation. It is important as well as interesting to explore what they reflect upon in relation to the current development in Sri Lanka. Especially young monks' views may tell us whether the world view of radical monks is shared by other, younger monks. Monks play an important role in the society as they are representatives of Buddhism and have influence among Sinhalese ethnicity.

Young monks are already representatives of Buddhism and soon they will have an even more pronounced role in the temples acting as consultants for the laity, and constitute the future. In Sri Lanka there are about 50 000 monks and 35 000 monks enrolled in pirivenas .A pirivena is the site for education at temples for monks although the higher education is also open for the lay community. The pirivenas are maintained by the Ministry of Education on a national level.

However according to outcome, youth monks seek more educational opportunities with foreign language fluency to spread the Buddhist philosophy, further they need to attract more youth generation from the society to mitigate the social problems .According their view , Some other youth Buddhist monks' asymmetric behavior also give a wrong perception to the society about Buddhism and Other religion like Muslim community's enrichment of the society has badly influenced to their temples due to lack of integration of Buddhist youths with culture of Buddhist temples. Moreover they need to establish the practical Buddhism throughout the society rather than focusing marketing Buddhism.

Keywords- Youth Buddhist Monks, Buddhist philosophy, Social development, Challengers

Introduction:

Buddhism is believed to be perhaps the most non-violent religion among the major world religions .On the other hand youths have an important role in any society in relation to social development as they constitute the future generation. It is important as well as interesting to explore what they reflect upon in relation to the current development in Sri Lanka. Especially young monks' views may tell us whether the world view of radical monks is shared by other, younger monks. Monks play an important role in the society as they are representatives of Buddhism and have influence among Sri Lankans. Young monks are already representatives of Buddhism and soon they will have an even more pronounced role in the temples acting as consultants for the laity, and constitute the future clergy. An exploration of their views and discourses are thus relevant in relation to Sri Lanka's social development. This paper concerns the perceptions of young monks in relation to the role of Buddhism in society and radical Buddhist mobilization to social development with their duties and responsibilities and further here is exploring about contemporary challengers for youth Buddhist monks inn the society for estab-

lishing Buddhist philosophy in the society in national level as well as international level.

As an attempt to explore this issue, the paper will take its departure in discussions present within International Relations scholarship. Religion's role in International Relations scholarship has become more pronounced and more research is focused on religion's importance and its influence on local, national as well as international levels of politics. The theoretical discussions will take off in the once underlying belief that religion's role in society would diminish as a consequence of modernization (Svensson 2012). The Sri Lankan case is thus interesting even on a broader theoretical level.

Body:

Conclusion:

An exploration of their views and discourses are thus relevant in relation to Sri Lanka's social development.

This paper concerns the perceptions of young monks in relation to the role of Buddhism in society and radical Buddhist mobilization. As an attempt to explore this issue, the paper will take its departure in discussions present within International Relations scholarship. Religion's role in International Relations scholarship has become more pronounced and more research is focused on religion's importance and its influence on local, national as well as international levels of politics.

The theoretical discussions will take off in the once underlying belief that religion's role in society would diminish as a consequence of modernization (Svensson 2012). The Sri Lankan case is thus interesting even on a broader theoretical level.

I will thus focus on three research questions in order to explore the aim; How do young monks see and understand threats to Buddhism? How do young monks see and understand the need of protection of Buddhism in Sri Lanka? How do young monks see and understand cases of religious intolerance and violence?

When a boy enters a temple to do his education there, he moves in and spends all his time there, eating, sleeping and studying (Subramanian 2005).

The study carried out has been an exploratory one, with the aim to explore the views of young monks.

Likewise, the selection of young monks was a coincidence as well. The United Nations works with a definition of youth as those between the ages of 15 and 24 (UNDESA 2013).

The age group for this study is 17 – 26 years of age, which is a result of the availability of young monks in the chosen *pirivenas* (see appendix B for a list).

research to show some contributions of this study. 6.1 How do the young monks see and understand threats to Buddhism? How the monks talked about threats varied; some regarded threats as natural while others suggested actions to be taken against them. Taking off in Lausten and Waever's categorization of threats posed to religion from (1) non-religious global forces and actors and (2) other religious discourses and actors, the latter will firstly be discussed. Among some monks the most pronounced threat to Buddhism stemmed from other religions. In line with previous literature (CPA 2013), the Muslim community, and to some extent the Christian community, were perceived to pose a threat to Buddhism. The threats mentioned during the interviews were similar to the once mentioned in the CPA report; territorial threats, economic threats, threats of conversions, and also threats of attacks. The most pronounced threat stemmed from a perception of a growing Muslim community. The feeling of threat stemming from a growing Muslim community in Sri Lanka can at a first glance seem exaggerated when looking at the population numbers of the religious communities where Buddhists constitute over 70 %, while Muslims make up 10 % of the population. However when speaking to the young monks they tend to see the problem in a larger context, 36 referring to a threat that the number of Muslims are increasing in the world and changing some countries into Islamic countries. A few monks feared that Sri Lanka at

some point will be converted to Islam. Thus, the interviewees refer to a global context when arguing for the importance of a Sinhala Buddhist majority in Sri Lanka; they see themselves as a minority in the world. Furthermore, the fact that the perceived threats from minority religions concern numbers, population growth, can be crucial in future conflict dynamics. When the conflict is about how many of the others there are, one might assume that anti-Muslim sentiments will address Muslims as individuals rather than their cultural, religious practices. Muslims by their very existence are seen as a threat and as a result, measures taken aimed at solving the perceived problem might be directed at restricting or getting rid of numbers; that is individuals. Moving on, none of the interviewees explicitly mentioned a threat from non-religious global forces or actors, which according to Lausten and Waever (2000) is the most common way through which religion is involved in international politics. Instead, a third source of perceived threats to Buddhism was found which has not been found in the previous literature, namely that of threats posed from within the religion itself; by Buddhists themselves, including both lay and monastic Buddhists. This understanding of what threatens or weakens a religion suggests that it is in fact the believers of a faith that are the strength of it. One could argue that there are always threats and that they can be perceived differently at different times and in different contexts. For instance, if the Muslim population is increasing, it can be seen as a fact by some and by others as a threat. It shows more about oneself, about what is important and/or what one feels insecure about, for instance about a loss of something which may be because of completely other reasons than the perceived threats. Such an interpretation is strengthened by the fact that some monks perceived the Muslim population to be growing and perceived threats to Buddhism, but understood the facts as natural which did not engage them in a special way. We have now clarified where the perceived threats stem from. A note will also be made on what exactly it is that is perceived to be threatened. A growing Muslim population is perceived to threaten the dominance of Buddhist faith in Sri Lanka. While a decrease in the religiosity among lay people challenges the need for the religious institution of Buddhism; the monkhood and the temples. In relation to this many of the monks referred to the need of protecting Sinhala Buddhists, mainly by assuring a majority. Sinhala Buddhism refers to the ethno-religious identity held by many Buddhists. This reflects the discussion by Lausten & Waever (2000) who claim that religion is existential by nature and thereby threats towards for instance sacred objects are perceived as destroying faith and thereby abolishing being; it concerns both the survival of the faith and of the religious identity of believers. This is similar to what the CPA report (2013) concludes, that there is a perceived threat to Buddhist faith, and also to Buddhists religious identity.

6.2 How do the young monks see and understand the need of protection of Buddhism in Sri Lanka?

Concerning the monks' understandings of protecting Buddhism, what the monks chose to talk about varied more than for instance concerning threats. Some monks did not consider Buddhism to be in need of protection, while others saw a protection of the faith as something which could call for the need of violence. According to Patterson there are different ways through which religion can inspire conflict. The two mentioned in this paper can be applied to the Sri Lankan case; Religious leaders can tell followers to engage in conflict as seen in Sri Lanka by monks calling for Buddhists to become unofficial policemen towards Muslims. The other way is when a specific place or thing is sacralised, which can also be seen in Sri Lanka where the island is believed to have been sanctified by the Buddha as the island where the Dhamma should be fostered, consequently leaving the monks with a perceived duty of protecting the faith (DeSilva & Bartholomeusz 2011). Some of the monks referred to this but mentioned the government as a key actor in the protection of Buddhism; strengthening my understanding of their view of Buddhism as a religion which should be prominent (even protected) in Sri Lanka. Concerning the importance placed on the state as an actor for protecting Buddhism, Gould's (2011) discussion concerning the relationship between a perceived weak state and religious mobilization could be used to make sense of the monks' thoughts. Gould holds that mobilization can be a means to protect where state intuitions have failed. Such a climate makes it easier for religious leaders to incite hatred (Kadayifci-Orellanda 2009: 266f). Two of the monks held similar understandings of the importance of the state structures, explaining that Buddhism is not protected sufficiently by the government and therefore radical monks take action. One can thus conclude that radical mobilization essentially suggests the failure of the state to establish a system that is both socially and culturally inclusive as well as politically secular and democratic. If the state fails to provide security to groups, whether of the same or different ethnicities or religions, it can thus be a breeding point for mobilization, even a

radical one. This stresses the need of a stronger state and suggests that the mobilization in Sri Lanka might say something about the political system as well. When discussing the protection of Buddhism none of the monks expressed a view that radical actions or violence can be a way of protecting Buddhism. Some would bring up radical groups as having been formed to protect Buddhism, without placing a value on the fact. It was only when discussing Buddhist mobilization that some would say that more radical forms may in fact be necessary for the protection of Buddhism, if there is a threat to it. This could suggest that the use of discourses of threat and victimization are used to justify the use of violence, it serves to portray violent acts as defensive rather than offensive (CPA 2013, Ramanathapillai 2012).

6.3 How do the young monks see and understand cases of religious intolerance and violence?

The two perceptions concerning the intrinsic nature of religion mentioned in the theory chapter (Strenski 2010) can be used to categorize some of the monks' answers: the mainstream perception sees religion as peaceful and the other one sees religion as also worldly, political and violent. One of the monks explicitly said that the radical mobilization by monks are in fact nothing of Buddhism. He saw and understood the conflict between Buddhists and Muslims as about cultural and ethnic issues, not religious ones. He talked about Buddhist mobilization in terms of nationality and said that radical monks act as if it is a nationalist question. In his view Buddhism should not be connected to these events. That the Buddhist mobilization might in fact be a nationalistic issue follows Helbardt et al. (2013) who suggest that it can be seen as a continuum of a Sinhalese Buddhist nationalism. This viewpoint could be a reflection of religion as peaceful, and when seen to act 'bad' it cannot be religion and must be used for other purposes. Furthermore the monk labels the conflict after the issues he perceives to be the driver of it rather than with a basis of the religious identities between the parties; Buddhists and Muslims. Perhaps this monk's take on the events can in fact enhance our understanding of the current Buddhist mobilization. Perhaps the mobilization has more to do with a national identity, stemming from the interconnectedness of the Sinhalese ethnic group, the Buddhist religion and the Sri Lankan island which was stressed by deSilva & Bartholomeusz (2001). Following the line of Abeysekara (in Gould 2011) it is however not fruitful for our understanding of the events to distance such events from 'true Buddhism'. The reality is that monks can be witnessed acting violently and we need to understand religion as also political. The viewpoint which accepts religion to also be political and violent can be used to highlight the understanding of two of the monks. One monk said that times have changed and in today's context Buddhism can and may have to be violent. Another monk explained how there can be a limit to Buddhists compassion and patience toward others. These two monks illustrate an understanding of Buddhism as also political, and violent. Strenski's discussion can thus help us understand the monks' viewpoints along a distinction of religion as peaceful or as also political. However, one could also suggest that religion is foremost cultural, and that culture can be violent. Following the monk who understood the mobilization of monks as about culture and ethnicity, perhaps cultural Buddhism could be a useful analytical category. Sinhala Buddhism could be seen as a cultural 'strand' of Buddhism, a product of the role Buddhism had in creating and uniting the Sinhala ethnicity. Rather than being understood in relation to the Dhamma, Buddhism in Sri Lanka is understood in relation to tradition, rituals, and identity. Lastly, some of the interviewees held the view that the motivation for Buddhist mobilization determines if they find it acceptable or not; if it is done with the good initial thought of protecting Buddhism or not. In other words, the motivations justify the means. This can have severe consequences if it get to the point when harming innocent people is seen as a good deed. References to the protection of Buddhism when committing radical actions can thus serve to justify them. If the motivations justify the means, religion can easily be used as a 'tool'. However, as Waever (2006) argues, seeing religion as a tool, as an effect of something, regards the view that committed believers will go to extreme lengths in order to protect their religion from a perceived threat, as seen in the case of Sri Lanka.

6.4 Reaching the aim: Exploring young monks' perceptions on the role of Buddhism in society and radical Buddhist mobilization

The three research questions will in this section be the starting point for shedding light on the aim by shortly presenting how some understandings of them tell us something about the aim. Firstly, threats perceived to Buddhism are seen to lead to the declining role of Buddhism in society. This is true for threats perceived from the outside, in this case minority religions, as well as from the inside, for instance by lay people becoming less religious. Secondly, the viewpoint that Buddhism should be prominent in the society is highlighted by the fact that the 40 religion should be protected by the government.

Likewise, the emphasised importance on a Sinhala Buddhist majority suggest that Buddhism should have a prominent role. Thirdly, the perception of protecting Buddhism from perceived threats and from a perceived decline as the sole legitimate reason for uprisings, even violent ones, shows us how the ideal (a prominent role of Buddhism in society) and how the current role of Buddhism (Buddhism is in decline in the society) are perceived and that such a view impacts, and leads to, religious mobilization. This line of thought shows how all the questions are interrelated and highlights the aim of this paper. However, it is important to note that among the results we also find alternative viewpoints and explore the perceptions that Buddhism cannot be threatened, that Buddhism does not need to be protected, it tells the truth and nature of things and this will sustain, and that violence should never be used. None of the monks had a positive outlook on Buddhism future in Sri Lanka which may reflect a common understanding among the monks that the role of Buddhism in the Sri Lankan society is in decline. However, how a decline was viewed differed; some thought that the government should take steps to protect the prominence of the religion, others saw the decline as a natural outcome of the nature impermanence which governs the world, while yet others said it would decrease the morality of society. While International Relations research assumed a decline of religion to be the outcome of globalization and modernization, the monks mainly highlighted two reasons for Buddhism's decline in society; the presence of other religions in society and the fact that Buddhist lay people are becoming less religious. A fear that Buddhism is becoming less prominent in society at the expense of the expansion of Islam, mainly due to the perceived growth of the Muslim population was expressed. It is thus only Buddhism which is perceived to be in decline in the Sri Lankan society, not religion in general. However, the impact of modernization on religiosity in Sri Lanka can be seen as the reason that the lay community is becoming less religious. The monks that talked about a decrease in the religiosity among the lay people said it was at the expense of people becoming more occupied with their modern lives and striving for economic goals, which suggests an impact of modernization. Haynes & Hennig (2011) write that a decrease of religiosity on the individual level is accompanied by religious leaders having an increasingly vital role in the public sphere. Such a connection was also mentioned among the interviewees; that some monks are reacting to the feeling that Buddhism is in decline. One monk explained that groups like the BBS were formed in order to fight this decline and the group has attacked both those outside of the 41 religion, for instance the Muslim community, as well as Buddhist monks as in the example presented under section 3.3. An active role of monks in society by engaging in politics or engaging violently, was by some monks perceived as potentially harming the good name of Buddhism and leading to a decrease of the respect for the monkhood. Attempts to protect the faith from a decline may end up hurting the religion even more, especially when violent means are involved. The young monks' understandings of the role of religion in society and radical religious mobilization can thus help us illustrate a debate within International Relations scholarship. The debate I am referring to is that of the once dominating underlying belief that religion's role was in decline following modernization at the same time as religion's importance on influencing societies and policies on all continents of the world are very evident today. The analysis above can help us highlight what processes are at work in such a relationship; for instance how a modern life style can lead to a decrease of religiosity accompanied by a threat perceived to the role of religion, a perception that religion is in decline is turning some religious representatives to take up a fight for it. This is of course a simplified picture and in reality many other factors are involved

Nepal Buddhism, its survival under various Rulers

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Introduction

A combination of economic, social and political factor can have a profound effect on the future course of faith and religion in a nation. I would like to present in this paper the historical events that have shaped and influenced the progress of Buddhism and Buddhist communities in Nepal. The context of this paper is based on the historical Kathmandu Valley which consisted of three small city states, namely Kantipur, Lalitpur and Bhadgaon, ruled by different kings. Nepal as a unified nation as it exists in the present time was formed by the unification of 50 or more small nation states by the conquerer King Prithvi Narayan Shah later in the 18th century. Kathmandu Valley was the bastion of Nepalese civilization and history of Nepal revolved around the conquest and political changes in this valley. I have taken the historical period from 4th Century Licchavi period, though history of Nepal began much earlier than this period. It is justifiable to base the study from this period since this was the period when modern Nepal and basic Nepalese political, economical and social foundations were being shaped by rulers and statesmen.

Brief Historical Chronology

I would like to illustrate the rise and fall of Buddhism and Buddhist social structures through the history of Nepal under various dynasties of rulers. Buddhism and Buddhist society and tradition was flourishing at its excellence in the 4th to 12th century AD during the Licchavi Period. The Malla Dynasty (1201 to 1769) began their reign from early 13th century and continued till late 18th century. During this period, historical records show that early Malla Kings supported the Buddhist traditions and social norms of Kathmandu Valley even though the Kings were Shaivists or Vaishnavi believers. Buddhist traditions thus continued though gradually declined during the later Malla rulers. Brahmanistic Hinduism started increasing its influence and slowly started assimilating with the Buddhist traditions of the valley. The Buddhist social structure and traditions saw further dilution after the unification of Nepal by Shah King Prithvi Narayan Shah in mid 18th century, beginning of the Shah Dynasty (1759 – 1846 AD). Around mid 19th Century, the Shah Dynasty was overthrown and replaced by Rana Dynasty (1846 – 1951) rulers who considered themselves strictly Hindu and were intolerant of established Buddhism, to the extent of banishing Buddhist monks from the country under various pretexts. The autocratic Rana regime was overthrown in 1951 and advent of modern Nepal began with Shah Kings again. Nepal opened up to the world with larger international exposure, Buddhism again started flourishing under the liberal rulers. In 2006, the family rule of Shah Kings was ousted and Nepal became a Republic and secular state with more freedom for practice of all religion and faiths. Buddhism in Nepal has also progressed as Nepal opened to world tourism and people all over visited Nepal to see and experience the exotic Buddhist traditions, rituals and monuments. The geopolitical change of neighbouring countries has also given a boost to Buddhism in Nepal. The rise of China as an economic power and with its burgeoning population of Buddhists has brought about renewed interest in research in Buddhism in China and Nepal as well as in the whole of South East Asia.

Licchavi Dynasty (4th to 8th Century)

The Licchavi Rule (400 to 750 AD) was a golden era for the development of Buddhism and social norms based on Buddhist values in the Kathmandu Valley. The Valley with its three cities of Kantipur,

Lalitpur and Bhadgaon reflected the teachings of Buddha put into actual practice of administering the state. This was also the century when Buddhism was being embraced and spread in Northern India which borders southern Nepal near Lumbini, the birthplace of Lord Buddha. This was a period of peaceful coexistence and many Buddhist scholars from India travelled to Nepal and then onwards to Tibet to propagate teachings of Lord Buddha. It was during this period that a daughter of Licchavi King Ansuvarma, Bhrikuti was married to King Srong Tsen Gampo of Tibet which was the beginning of cultural, religious and economic exchange between the two states. It was during this period that the foundation of Buddhism was established in Tibet. The close economical, social and cultural ties among the three nations, viz., India, Nepal and Tibet ushered in the visits of great Indian Buddhist scholars to Nepal and Tibet. Likewise Chinese scholars and travellers FA-hien and Huen-tsang visited Nepal and India and transferred knowledge of Buddhism to China.

The Licchavi rulers though having strong belief in Hinduism still supported and protected Buddhist communities with their royal patronage. The liberal policies of the Licchavi Kings were a great boon for the progress of Buddhism and consequently the conservation of Buddhist traditions, rituals and social norms. Hinduism and Buddhism interacted with each other, without discrimination from rulers. eventually led to the peaceful coexisting of people of both the faiths so much as to blur any differences between the two religions. It was during this period that the worship of stone chaityas and Rath Jatra or chariot festival of Avaliketeswora or Bungadyo (Machendranath) was begun. The art and artisans involved in celebration of various Buddhist and Hindu festivals eventually led to a division of work in managing and conducting these events. The division of work for instance those who carved the stone chaityas slowly developed into its own community of stone carvers and eventually led into a separate caste for this group of professions. Similarly, the different work demanded in building the chariot and organizing the festival also led to various groups of people performing different tasks in making the chariot, performing the worship, cleaning and painting the idol of Machendranath and so on leading to different communities which were later regarded as different castes. The influence of caste definitely was a product of Hinduism which again was closely interlinked with Buddhism in Kathmandu Valley.

There is no doubt that the teaching of Buddha was followed both by the people and the rulers under the Licchavi Dynasty, strengthening social, economic and political aspects of Buddhism to assimilate in the daily lives of the people. Buddha's teaching on politics, social norms, economics and democracy was a great force in the continuation of a peaceful period under the Licchavi rulers.

Malla Dynasty (1200 -1769 AD)

After the Licchavi era, the Malla Dynasty followed ruling the Kathmandu Valley from early 13th Century till late 18th Century. The early rulers of Malla Kings saw many upheavals in the valley, natural and manmade disasters, which destroyed the economy and architectural infrastructures. A massive earthquake in the Kathmandu Valley in 1255 A.D. and the invasion by Muslim Sultan Shamsu-din of Bengal left Kathmandu Valley devastated with many architectural monuments, temples and palaces destroyed. However, the effort and dedication of the Malla rulers and the people helped to restore the city to its past glory. The economic growth seen from 14th century with growing trade with Tibet and China and the peaceful period under the benevolent rulers helped rapid development. The Malla rulers were great administrators and they introduced various social norms, economic reforms and cultural harmonization under their expert guidance.

It was during the rule of 3rd Malla king, namely King Jayasthiti Malla that the three small kingdoms of the Kathmandu Valley were unified and a system of legal codification and also social stratification was introduced for a systematic and smooth functioning of the state. King Jayasthiti Malla based all his reforms on the dharma guidance of Hinduism and Buddhist ancient religious textbooks. This period saw the development and continuation of Buddhist rituals and traditions as per social and religious theories propagated by Buddha. The complete flowering of the unique culture of the Kathmandu Valley occurred during this period, and it was also during this time that the old palace complexes in the three main cities achieved much of their present day forms.

The Kings still based their legitimate rule on their role as protectors of Dharma, and often they were devout donors to religious shrines. The Malla Kings built many of the older temples in the valley, gems of late medieval art and architecture. Buddhism remained a vital force for much of the population, especially in its old seat of Lalitpur (Patan). There were many Buddhist monasteries built and a system of 'guthi' was formed by which all religious monuments, temples and traditions were funded through income generated from large swaths of land donated by the Kings. The 'Guthi System' or religious endowments established by the Malla rulers arranged for long term support of traditional forms of worship or ritual by allowing the temple or vihara lands to pass down through generations of the same families which resulted in the preservation and conservation of art, architecture and religious literature that had disappeared in other areas of South Asia. The 'Guthi System' or 'System of Private and Public Trusts' was a remarkable feature of Nepali social and economic life during the medieval period. The elaborate organization, on the basis of occupational castes, suggests a comparison with the 'Guild System' in medieval Europe.

After the Muslim invasion of India in the 12th century, Buddhism nearly disappeared there while most of the Indian Buddhist scholars migrated to Nepal, Bhutan or Sikkim or other countries for safety. The Malla kings who worshipped Shiva and Vishnu however welcomed the Buddhist scholars from India with equal respect and regard. The invasion of India and parts of Nepal by Muslims was a shaky period for both Hinduism and Buddhism and in the process of migration and assimilation of Buddhist scholars with other religions, Buddhism had to concede a good deal to Brahmin tradition, just as it had to make concessions towards beliefs of Bon, Shamanism, Lamaism in the northern hilly areas.

John K. Locke, a Jesuit priest who researched and studied Newar Vajrayana Traditions and Buddhism says :

“Like in India, Buddhism did not disappear from Nepal after the Muslim attackBy 1208 AD, the great centres of Indian Buddhism had vanished and the Buddhist community of Nepal lost contact with what had been an important source of renewal and replenishment. But unlike what happened in the plains of India, Buddhism did not disappear in Nepal. The monasteries flourished and Buddhism remained an essential element in the fabric of Nepalese society...the tantric Buddhism of the Vajracharyas became the dominant form eclipsing all earlier forms.”

Buddhism in Nepal had gone through a lot of change towards the later years of Malla Dynasty , not only due to the internal factors as Brahmanism gained more influence, the political changes in India also caused Nepalese Buddhism to assimilate with various other cultures and traditions. It can be said that the assimilation of Nepalese Buddhism, Brahmanism, Lamaism or Mahayana from Tibet gave rise to Vajrayana sect of Buddhism in Nepal. Had it not been the influence of Vajrayana on Buddhism, the latter would have been swept away by the rising tide of Brahmanism in Nepal as in the rest of Indo-Gangetic plains. The tradition of Vajrayana was practiced by the Bajracharyas and Shakyas in the Kathmandu Valley as householder monks.

Shah Dynasty (1759 to 1846 AD) :

The unification of Nepal by the Shah King Prithvi Narayan Shah in 1759 AD by conquering the small scattered kingdoms was the beginning of Shah Dynasty. The present day Nepal can be credited to this king and also the gradual opening of Nepal to the outer world. During this period of Hindu Gorkha rulers of Shah kings, there was a slow decline in Buddhism as it coped to survive under the strong influence of Hindu rulers.

Rana Dynasty (1846 to 1951 AD) :

The autocratic Rana rulers ruled Nepal for 105 years during which Buddhism remained dormant due to the Ranas who were intolerant of any other religions. The Ranas even went to the extreme point of banishing all Theravada monks from Kathmandu Valley, confiscating all Buddhist relics and monasteries. The suppression of Buddhist monks began from 1926 which saw many monks from Newar

Buddhist societies banished and exiled to India. The Ranas even went to the extent of destroying ancient Buddhist scriptures and tantric texts. The monks were accused of converting Hindus into Buddhism and arresting them for breaking the rule of the country which stipulated that no Hindus can be converted to any other religion in the Kingdom of Nepal.

The banishment of monks from Nepal in 1926 and 1944 was prompted by an attempt to suppress the revival of Theravada Buddhism which began in the 1920s. Ironically, this was also the period of rediscovery of Lumbini with the contributions from none other than General Khadga Shumsher Rana.

Modern Nepal and Shah Dynasty (1951-2006)

The autocratic Rana Dynasty was overthrown in 1951 ensuing the opening up of Nepal to the outer world under the more educated and farsighted Shah Kings. This revival movement has changed Buddhism from religion of some ethnic groups and castes to going beyond the caste and ethnicity in Nepal. The advent of modern Nepal gave rise to contact with many other nations who were increasingly interested in Buddhism in Nepal. Modern Nepal also saw the rise of tourism which became the backbone for economic development of the country. Along with development of tourism, Buddhist tourists started visiting Nepal in increasing number generating interest in Buddhism in Nepal.

U Thant, Secretary-General of the United Nations, on his visit to Nepal in April 1967, proposed the development of Lumbini into a major centre of pilgrimage. This was followed by a UNDP consultant mission in December 1969, which led to a report that established the basis for further planning around Lumbini.

In 1970, the International Committee for the Development of Lumbini (ICDL) was set up comprising initially of 13 members and later expanded to 16 member states. The initial member states were Afghanistan, Cambodia, India, Indonesia, Japan, the Lao People's Democratic Republic, Malaysia, Myanmar, Nepal, Pakistan, Singapore, Sri Lanka and Thailand. Later, Bangladesh, Bhutan and Republic of Korea also joined. At the national level, the Lumbini Development Committee was formed. ICIDL initiated the preparation of the Master Plan for Lumbini, which was conceptualized by Kenzo Tange starting from 1972. The Kenzo Tange Master Plan was finalized and approved in 1978.

In 1972, UNESCO adopted the convention on the Protection of the World Cultural and Natural Heritage. Nepal ratified the convention in 1978 and Lumbini, the birthplace of Lord Buddha along with many other Buddhist sites were put under World Heritage List.

However, the ruling class of Nepal has been always dominated by the Hindu Brahmins who have always undermined the progress of Buddhism in Nepal in spite of the huge amount of funds received by the government for development of Buddhist heritage sites in Nepal. It is thus sad to note that the development of Lumbini has been painfully slow and the Master Plan prepared by Kenzo Tange has not been completed even after three and half decades.

Republic Nepal (2006) :

In 2006, the family rule of Shah Dynasty came to an end with the ouster of King Gyanendra from the throne and Nepal being declared a republic nation. The aspiration of the people for a faster development of Nepal was however deceived by the corrupt political leaders bent on personal gains at the expense of the nation and its poor people. The fluid and corrupt political environment of the nation has given opportunities to external religious organizations to proselytise. The backward and marginalized Hindus and Buddhists have been the target of proselytization by organizations supported by Christians and Muslims. The challenge of preserving and continuing the tradition and religious practice of Buddhism now lies with the strengthening of Buddhist institutions and organizations focused in making the Buddhist communities sustainable. The Buddhist communities must focus on livelihood, health and education which are the main pillars in guaranteeing sustained future growth of Buddhism.

Conclusion :

Nepal is the birthplace of Lord Buddha, yet history shows that it was still so difficult for Buddhism to remain as a dominant religion in this nation. Buddhism in Nepal has gone through so much change as the country faced ups and downs in politics and social upheavals. Buddhism in Nepal also had to contend with pressure from the ruling class of Hindus and its hardline preachers. The political and social aspects of the rulers have caused the Buddhist society to change and adapt to guarantee its survival down generations. Today as Nepal enters the new sphere of political openness, the Nepalese Buddhist communities are being challenged by the proselytisations by Christians and Muslims. Broadly speaking, all religions in the world history have had to face the challenges of social, economical and political changes to survive. Is it not ironic that world history has seen many wars fought for religion and the conflict continues though the ultimate goal of all religions is peace and love? It is indeed very sad and disheartening that the human kind has remained destructive, corrupt and primitive even though it has made so much progress in science. This vicious circle for humanity has continued only to emphasize the importance of religion for humankind. The world is seeing Buddhism from a unique perspective and is being pursued by believers of all other religions as a guidance and philosophy to make them better human beings leading to a more tolerant and peaceful world.

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Concept, components, Indicators, Experiences and Integration of the abstaining from the five precepts of the five Precepts Villages Project

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Abstract

This research project is an analytical study of concept, components, indicators, experiences and integration of the abstaining from the five precept in the five Precepts Villages Project in the 5 fields research: 1) Ban Thungthachang, Srabostha district, Loburi province, 2) Ban Seaw, Nachai sub-district, Namphong district, Khonkan province, 3) Ban Phrabuddhapadahawtom, Nachai sub-district, Li district, Lamphoon province, and 4) Lamthab, Lamthab district, Krabi province with three objectives: 1) to an analytical study of concept, components, indicators, 2) to remove the learned lessons from the five precept in the project of village of the abstaining from the five precepts, and 3) to integrate the principles of the five precepts to improve standard of lives of Thai peoples in Thai society.

From the research, it is found that firstly, concept, components, and indicators of the project of village of the abstaining from the five precepts are the following details: In its concept, it is came from awareness many problems in Thai societies and having attempts to solve them with applying the principles and methods of the five precepts in Buddhism into daily lives of Thai people. In its components, they consist of working committee in the level of country, provinces, districts, sub-districts, and villages. And in its indicators, they consist of quantitative and qualitative indicators. The second, its learned lessons in each place are cooperation between temples, peoples and organizations of government, these are factors of succeed of this project. The third, integration of them for development of standards of lives in Thai societies can be integrated in both of individuals, organizations, and societies by connecting activities in the past into their processes and using the main institutes: Nation, religions, and kings, as the important power of integration.

Researcher would like suggest that all parts in societies related to this project should continuously support the Five Precept Villages Project, do not should do it to end in only 2017, should organize it as “National Agenda” to be application in daily lives of Buddhists continuously. Its outcomes should emphasize to the qualitative results more than the quantitative results.

Keywords- Concept, components, Indicators, Experiences, Integration, The five precepts

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The growth of sustainable happiness through mindfulness practice : a case study at Kuanroo Community, Songkhla province

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Abstract

The purpose of this research is to study the results of mindfulness practice that affect the growth of sustainable happiness of community team, and to describe and evaluate the efficacy of mindfulness practice. Twenty-five participants from Kuanroo Community were trained daily in the practice of mindfulness meditation, such as breathing and moving part of the body by the mindful trainers for two hours. The participants had their own direct experience of inner neutral quiet mindfulness. They could remember this state of mindfulness and practised to have mindfulness in their daily lives by themselves under the guidance of their trainers during the demonstration. The data were collected by mixed method; quantitative data by questionnaires and qualitative data by interviews, focus groups and participatory observation. Participants completed a questionnaire before and immediately after the 2-hour practising program. Descriptive statistics were used to test after post training. The participants were 1 male and 24 females. All of them were Buddhists. The results showed that there are 3 main factors that enhanced participant's growth of insight. Firstly, the learning process within the individual, including mindfulness, contemplation and experiential learning. Secondly, the relationship with others, including deep listening which people feel free to learn together and trainers who are friendly and aware of participants' learning. Finally, the atmosphere, including relaxation and flow of various kinds of activities. After the training, all participants experienced peaceful mind in mindfulness trainings. Improvements described by participants resulting from meditation included the following: (1) an increased state of restful happiness; (2) improvement in self-control/awareness; and (3) improvement in their work performance. This results suggest that mindfulness training is a promising method for helping people increase happiness in their work and lives, even when provided in a brief, simple format. This study highlights the potential of mindfulness training for people in order to develop a relaxed peaceful happiness, which is good for work and life. Future research should address potential long-term beneficial effects of mindfulness for community team.

Keywords- mindfulness, daily life, community team, restful happiness

KNOWLEDGE MANAGEMENT WITH ENGLISH SKILLS IN BUDDHIST ARCHEOLOGICAL SITES IN CHIANGRAI PROVINCE

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Abstract

The research studies on knowledge management of the study English skills in Buddhist archaeological sites in Chiangrai Province. The purposes are to study the knowledge management in communities of Buddhist archaeological sites in Chiangrai, to study how to improve their English skills by the process of knowledge management to the community in Buddhist archaeological sites and also, to communicate and share knowledge of English language in the Buddhist archaeological sites. This research is a qualitative research, the population and samplings are the temples that have antiquities in Chiangrai Municipality are Wat Phrakaew and Wat Rongsueten and another temple is in Chiangsean district, Watphrathat Pa-ngao which is focus on selecting a specific temple in high season. The research methodology is an in-depth interview and the focus group seminar and the result of the research found that

The knowledge management in Buddhist archeology site in Chiangrai found that; the most monks and novices have low and very low level of English basic skills and they have not knowledge management of English plans for community and the knowledge management for community in Buddhist archeology site to propose guidelines in knowledge management of English get consistent are all parties agree that we should provide the knowledge management for community in Buddhist archeology site seriously, because each temple has a lot of foreigners using English come and visit. The communication of the skills, listening, speaking, reading and writing of knowledge management in English skills at Buddhist archaeological sites in Chiangrai province is in crisis situation.

Keywords- Buddhist Archeology

Introduction

Currently, English is the language that is critical to the situation of a world without borders. For that reason, English is a universal language that people use to communicate between both the public and private sectors including communication between people from all over the world. All together English is also the language used as a tool for knowledge and information of searching in various fields' political, economic, social, cultural, health and educational. The ability to use the English language is essential for individuals who use English as a foreign language need to be trained to learn the use of English is required by the process of learning English as a foreign language because of the use of English to be successful and effective. Students need to know the way of learning and strategies to understand English it also needs to be practiced systematically and continuously to be able to succeed in learning English.

In Thailand, the tourism sector is the service industry sector has an important role in the economy of the country each year to earn at least several hundred billion baht in tourism potential of Thailand in addition to the beautiful landscape. Tourism a wide range of services to meet the key characteristics of Thailand are docile and friendly service with sincerity is fascinated tourists Thailand

can also provide a full chain of the tourism industry from the Tourist Information. To plan a vacation trip to the hotel restaurant until the travel insurance industry, this is the strength of the tourism market, although Thailand has drawn the attention of foreign tourists. But the service sector, tourism Thailand has faced several barriers such as race. The domestic prices by slashing costs and result in a lower quality of service. Chiangrai, Thailand is the economic zone on the border by the neighboring countries that needs to develop the quality and standard of communications in foreign languages and information services to the tourists especially, the monks and novices who live in the Buddhist archaeological sites, they need more to develop their English communication skills by providing knowledge management and training courses in tourism management, Buddhism, culture and the trader of SMEs and to accelerate the awareness and the importance to preserve the culture and identity of Lanna Thailand, hospitality, sincere, and patience along with a bow to provide the service mind including accelerating markedly with eco-tourism

Objectives

1. To study knowledge management communities of Buddhist archaeological sites in Chiangrai
2. To improve the English skills by the process of knowledge management to the community in Buddhist archaeological sites in Chiangrai
3. To communicate and share knowledge of English language in the Buddhist Archaeological sites in Chiangrai

Methodology

1. This research is a survey research and qualitative research, the methodologies are as follow:

- 1.1. Study the documents and related research.
- 1.2. Field on archaeological resources target
- 1.3. Seminar target group interview.

2. Population and Sampling

The population and samplings are the temples that have antiquities in Chiangrai Municipality are Wat Phrakaew and Wat Rongsueten and another temple is in Chiangsean district, Watphrathat Pa-ngao which is focus on selecting a specific temple in high season. The research methodology is an in-depth interview and the focus group seminar with Buddhist monks, people in community, youth groups, staff and volunteers in order to convey and share their knowledge of 100people.

3. Research Tools

In this research the researchers used In-depth interview as a research tools to study the management skills in English in Buddhist Archaeology in Chiangrai and study the related literature Including interviews the person concerned with the knowledge of English

4. Methodology

The researcher check the questionnaire by adapting with the third year students at the Faculty of Humanities, English program at Chiangrai Buddhist College with the course of Contrastive Analysis of English and Thai by 10 monk students (Focus Group), then check the validity of the questionnaire responses and summarizing with process

5. Data Collection

The Researchers and research assistants collecting data manually from a group seminar at the College by inviting the audience in an interview. the population are the temples that have antiquities in Chiangrai Municipality are Wat Phrakaew and Wat Rongsueten and another temple is in Chiangsean district, Watphrathat Pa-ngao which is focus on selecting a specific temple in high season.

6. Data Analysis

The researchers and research assistants analyzed the data and collected them from a small group of seminars then, analyzes the information needs of the population to deal with their English knowledge in Buddhist archaeological sites in Chiang Rai. together with information on the development and transfer knowledge with the English language in the Buddhist archaeological sites in Chiangrai

Results

The Research Study by Objective 1, to study knowledge management communities with Buddhist archaeological sites in Chiangrai

The results of the research study showed that each field of ancient archaeological sites, including at least one Buddha image in the temple. And the most of temple the committee they do not have the knowledge management about archeology management in the temple and they cannot well enough communicate with their own knowledge by Thai or English that is important to explain when foreigners or the tourists visit their temple in the community. While, a small group (volunteers) brainstorming ways to find knowledge management communities of Buddhist archaeological sites in Chiang Rai that they do not have any guidelines on the management plans The Research Study by Objective 2, to study how to improve the English skills by the process of knowledge management to the community in Buddhist archaeological sites in Chiangrai

The results of the study how to improve the English skills of the monks and novices at the archaeological community by the process of knowledge management found that the overview, there is a very low level that means they have a very low of 4 skills in English language consists of listening, speaking, reading and writing skills The process of developing with English language skills of the monks and the archaeological community is found that most of them do not have the English skills development plan to improve the monks, novices or any volunteers for explaining the English information to the tourists but every temple has a Thai official to explain the tourists by Thai Information and the knowledge management by English skills in Buddhist archeological site found that every temple do not have any plan to manage the knowledge except Phrakaew Temple.

The Research Study by Objective 3, to communicate and share knowledge of English language in the Buddhist Archaeological sites in Chiangrai

The results of the study the target group by SWOT Analysis of the knowledge management with English skills in Buddhist archaeological sites in Chiangrai found that each temple has not difference strengths, weaknesses, opportunities and treats by contextual environment, for the communicate and share knowledge of English language in the Buddhist Archaeology the results go along well with all parties agreed that there should have a knowledge management with their English skills in the Buddhist archaeological sites in Chiangrai seriously because of every they would have a lot of foreign tourists using English language visit the temple but in action they do not have any plan to cooperate of temple and community and plan to practice English to communicate with tourists including with listening, speaking, reading, and writing skills is in crisis situation

However, the focus group presents that the ways to communicate and share knowledge of English in the Buddhist Archaeology consist of 3 ways

1. To provide the basic training course to the people including monks novices and volunteers in the Buddhist archaeology
2. To prepare information training manuals
3. To take them to the sight seeing the Buddhist archaeology

For the basic training course to the people including monks novices and volunteers in the Buddhist archaeology. The summary are they need the training course of English skills and the period should be around 2-4 days may be hosted by the faculty of humanity, Chiangrai Buddhist College by

the instructor provide Thai information and English 4 skills, after the researcher and team try to provide the basic training course by invite 1 monk of each temple all together 10 monks the result of the basic training course found that 5 monks, they can communicate with English skills but they still shy to communicate with English and the 5 monk rest, they cannot and the also shy with the English communicate skills, For the preparation of the training manual containing information of archaeological remains they should consist of the basic information of each temple by English version including the information of the history of temple, Buddha image, architecture etc. For the sight seeing the Buddhist archaeology the results found that overview, the monks, novices and volunteers they cannot access to the Buddha terminology which is the heart of English presenting to the foreigners and their personalities in presenting the overview everyone ready and confident to be a presenter.

Discussion and conclusion

The research studies on knowledge management of the study English skills in Buddhist archaeological sites in Chiangrai province. The researcher's discussion are as follow:

1. The study on knowledge management of the study English skills in Buddhist archaeological sites in Chiangrai province the researcher divided the information by the information of Fine arts, in the process of knowledge management by surveying the researcher found that Each temple has similar things that are painting, sculptures and architecture which the researcher divided into 3 group that is suitable for presenting to the learners tourists and foreigners with the research archeologies by English or Thai language.

2. In the process of education the community with information the researcher has and opinion that from now on every sections should take an seriously action in cooperation with realization and conservation of their own local antiquities including a plan for managements, visions, target goals by knowledge management such as provide with the temple, community and volunteers to participate the basic training English course for developing in Buddhist archaeological site.

3. The SWOT Analysis of the knowledge management with English skills in Buddhist archaeological sites in Chiangrai. strengths, weaknesses, opportunities and treats. The research studies found that the weaknesses consist of 2 things that the first, people or community do not have an opportunities to use their English skills because of each temple will let the abbot provide everything including the management of the antiquities and the temple's committee will involve only the finance management the information management the abbot will also take control by himself. The second, The common perceptions overview the monks, novices and communities the has an information of antiquities in a low level. The treats found that their personal daily life that cause of most of them do not have enough time to provide their routine to attempt to join the activities, everything manage by the temple abbot

Suggestions

The community and the temple should have their community networks in the policy of one temple one expert (tourist guide) which is to support the development of the people in the field of language skills, realization and conservation. Every sectors including public and private sectors, university should have the memorandum of understanding with temple to provide the training course to the community at least once of a month.

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THE NEED OF EDUCATION ON RELIGIOUS TOLERANCE AMONG THE BUDDHIST MINORITY IN INDONESIA

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Abstract

Indonesia is an archipelagic country with more than 13.000 islands covering the whole area. It is beautifully enriched with diversity of ethnic, race, language, and culture. The country is also known internationally as ‘The Meeting Place of World Religions’. This title is received due to the fact that the country accepts officially six religions well known internationally. They are Islam, Christian, Catholic, Hindu, Buddhism and Khong Hu Chu (Confucianism). They are known as world religions owing to its large following. Here, the majority of Indonesian population are adherents of Islam, while Buddhists occupies the second minority after Khong Hu Chu. Besides that, it is interesting to mention here that there are hundreds of local beliefs to be found in this country as well.

However, this diversity that should be appreciated and proud of, undeniably very often becomes the cause of conflict, violence, harassment in the society. Throughout the history, Indonesia has faced several violence out of which religious issues has most likely become the trigger for such violence. Although the previous religious conflict and violence in Indonesia have not been massive enough to the point that they bring about discordance to Indonesian society at large, this matter should be cautiously dealt for preventing future conflicts to arise. In fact, Indonesian religious leaders and scholars have shown their concern about it. It can be seen to the fact that they often hold dialogue interfaith to broadcast the importance of love, compassion and tolerance among religious communities.

In attempt on building tolerance among religious communities, there are four questioning points that need to be dealt with: 1) what is the religious tolerance? 2) what are the causes for the arising of religious intolerance? 3) what is our response in facing intolerance acts from other religious communities? 4) what are our contributions in creating tolerance, unity, peace and harmony in the midst of religious diversity. This paper attempts to discuss this subject matter comprehensively especially with its main aim for educating Buddhist minority in Indonesia on the importance of religious tolerance. The education is greatly felt needed for two main reasons. The first reason is to make Buddhists minority in Indonesia understand clearly the Buddhist position on religious tolerance, thereby they would behave themselves wisely towards adherents of other religions. Secondly, it is an attempt to protect Buddhist minority in Indonesia itself from violence or harassment assaulted from other parties. By giving proper understanding on the above mentioned points, it is expected that Buddhists in Indonesia know how to deal and act wisely to adherents of other religions, so that they could take part in creating tolerance and peace among religious communities. By doing so, adherents of other religions would certainly show their respect for what Buddhists do. Thus, the method here is that by protecting others, one actually protects oneself.

Keywords- education, religious tolerance

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The transition to a Green Economy: benefits and challenges in Phrae Province

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Abstract

The topic research is the transition to a green economy: benefits and challenges in Phrae Province. The purpose is to study the transition the dominant product of Phrae province to the green products. The method of the study is to find the product of Phrae province. The site collects field data, interviewing stakeholders. To gather information, documents related to the history spread. the documents were published. Oral history and from the memories of local people to participate in the production.

The results of study found that the province has a distinctive identify in terms of simple way of life. Both are native people of Thai Yuan and Thai Puan; they were coming from Chiang Kwang, Laos. The geographical conditions of the same province and other provinces in the Northern plateau Located between Valley. Phrae teak forests that used to have plenty of trading countries, the country's main wood and also inherited the wood production today by East Asiatque Com.Ltd. It's a company that is in the memories of the people of wood in the area. The oldest teak planted in the year 2453. The Teakwood makes people spreading the wisdom and skills in producing outstanding and beautiful wood. But as the original production is seen as destroying the environment

The green economy of the province is the study of the production of wood that can be useful, and challenge. It goes into a production for globalization. Regardless of the environment and also a beneficial for the good culture and can plan there are happy anyway. Based on a concept developed by the United Nations welcomes the World Bank and OECD.

Keywords- Green economy, Sustainable development

3RD PANEL

SOCIAL & POLITICAL PERSPECTIVES

The Development of Sufficiency Economy Concept in Buddhism

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Abstract

Referring to Early Buddhist suttas evidences are found that the Buddha was ardent to support the material wellbeing of laity's life. Still questions arise in Buddhist mind, whether ignoring the material achievement did the Buddha only spotlight on the spiritual realization or should spiritual and material triumph have to walk off together. Buddha taught that "desire" is the cause of dukkha and then why should people have prosperous lives (?). The modern sufficiency economy concept has developed from different discourses of Buddha, such as Cakkavatti sihanada Sutta, Sigalovada Sutta and etc. and presently gained its popular criticism and acceptance in Thailand, and other parts of the world in different form of economy concept as the Third Way or the Middle Way Economy. This article will try to answer what is the modern Buddhist sufficiency economy and how does it link with Buddha's teaching and its background, making a time-frame of conceptual development of Buddhist Economy or Sufficiency Economy.

Keywords- Economy, Buddhist Economy, Sufficiency Economy, Middle Path

The Development of English Skills of English Major Students to Communicate with Tourists about Buddhism and Culture at Mahachulalongkornrajavidyalaya University, Chiang Mai Campus

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Abstract

This is a study of the development of English skills of English major students to communicate with tourists about Buddhism and Culture at Mahachulalongkornrajavidyalaya University, Chiang Mai campus. The objectives of this research were to study the problems of the English major students communicating in English with foreign tourists, the ways they solved the problems and the guidelines to develop their English competency; and how they developed the English competency about Buddhism and Culture of selected English major students. The experimental instruments were questionnaires; five learning activity plans (Fish bone diagram; PRA; Study-trips at Suandok temple, Phrasingh temple, and Chiang Man temple; Attendance of Monk Chat activity; and focus group discussion) and tests about Buddhism and Culture. The results showed that; 1) English major students had problems using English with foreign tourists in all four skills: listening, speaking, writing and reading at the medium level ($X = 3.13$) as relatively follows: listening (3.19), speaking (3.16), writing (3.10), and reading (3.09); when students had problems in English communication, they seek other people with competency in English for help, and most English major students would like to develop their English competency by attending the training courses provided by the university.; 2) The result of English learning activity about Buddhism and Culture of English major students was higher than before participating in the activities with statistic significance at 0.01. The average scores of English major students before participating in the activities were at 23.70 and at 41.75 after participating in the activities, so their English competency about Buddhism and Culture increased to 18.05. All of the students were satisfied with the teaching plans provided by their researcher at the highest level ($X = 4.30$). In conclusion, the organizing of the participatory learning process could develop English competency about Buddhism and Culture of the selected English major students, especially their listening and speaking skills.

Keywords- Development of English skills, Tourists, English major students, Tour about Buddhism and Culture

The Prospect of Buddhists in Enhancing the Well-being and Happiness of Mankind Under the Contemporary Oligarchy Political System

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Abstract

1. Background

Although enhancing well-being and happiness of the citizen are the goals of a country, without understanding the contemporary political system itself would make the effectiveness doubtful. Modern political systems of Authoritarianism and the Democracy have been recently argued a lot regarding their actual characteristics as being in truth the Oligarchy. This paper tried to answer this argument and examine the prospect of Buddhists in enhancing the well-being and happiness of mankind under such a contemporary system.

2. Methods

In this paper, the democracy system is examined especially in two areas: the public side which reflected from the winning voting ratio of population; and the ruling side which reflected from the actual power of ruling. In the public side, quantitative figures are drawn from the elections of USA and Japan as the examples which revealed that winners of the elections actually require only just slightly more than twenty percent of the population vote so as to win. This level of ratio does not show the characteristic of the majority rules which democratic countries are always believed to carry. In the ruling side, it is by case study observation regarding the beginning, development and results of the War of Iraq that shows a democratic country's policies actually benefiting solely to the minority giant companies and rich people instead of the public where most of the people who voted the ruler have to pay the price in gaining just only suffering. This made it very clear about who is the real ruler and is another indicator of oligarchy.

3. Results

Buddhism has a long history in influencing rulers in power so as to enhance well-being and happiness of mankind. The Buddha himself had very strong and close relationships with most of the kings and authoritative persons of his age. Carrying the same view of the Buddha, Buddhists are supposed to be responsible for the similar job. Under the contemporary oligarchy political system, the author suggests both the general people side and the oligarchic rulers side have to be taken care of.

On the general people side, good things like education providing to priests and setting up of the religious locations should be continued. Moreover, promotion and consolidation of inter-traditions acceptance, cooperation, unification and alliance, and, consideration and promotion of the concept of Lay-people Buddhism are also the steps needed immediately to fight against the declining of the population of Buddhists around the world.

On the oligarchic rulers side, which is actually an advantage to Buddhists as they involve lesser people for handling, well-educated and world renowned Buddhists should make all effort in connecting

and influencing those visible oligarchies in the authoritarianism nations and lead them towards knowing, understanding and even practicing Buddhism. Besides, in democratic countries where hidden elites might not be easily swayed by the Buddhist theories, Buddhists could actively change the target towards influencing the next generations of those oligarchic rulers through their educational system such as the universities they tend to send their children.

The influencing means should be the doctrines of Buddhism like the ‘Ten Duties of a king’ in the Theravada tradition or the ‘Rājaparīkathāratnamālī’ of Mahāyāna. These doctrines have the similar aspects and should be used to shift the minds of the oligarchic rulers no matter at what age they are.

Keywords- Politics, Oligarchy, Authoritarianism, Democracy

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The Role of Buddhist Public Diplomacy in China-Southeast Asia Relations: Take Yijing(monk) of China as the Basic Example

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Abstract

1. Background

Religion is a critical factor to maintain the regional peace which is directly related to the peace of the whole world, in Asia, Buddhism is the most important foundation of faith in China and Southeast Asia, it could play a positive public diplomacy role for consolidating peace and further development in this region. Therefore, Buddhism as the way of spiritual communication to consolidate peace and development in this region is definitely required, however, China and Southeast Asia belong to different Buddhist schools which lead this region lacks of communication and cooperation in Buddhism field. In order to improve this situation, it is necessary to find out some effective common ground as the bridge to promote the exchange between Theravada and Mahayana Buddhism.

2. Methods

Based on the introduction of the background, there are to questions should be answered in the paper: why Buddhist public diplomacy has a positive effect on China-Southeast Asia Relations and how to take advantage of Buddhist public diplomacy. The methodology of historical data studies and cases analysis are used to demonstrate the answers.

Yijing (635-713, □. □. 1178-1256), who is an eminent monk of China's Tang Dynasty in the 7th century, had travelled through the Malay Archipelago to India for pilgrimage and study. His travel reached more than 30 countries and lasted 25 years. Within, he spent 10 years studying in Nalanda and 7 years in Sri Vijaya translating and writing. **A Record of Buddhist Practices Sent Home from the Southern Sea** (南海寄歸□法傳) is one of his books, which has been regarded as an investigating report of Buddhist lives in South and Southeast Asia in the 7th Century, his works has attracted attentions of some western scholars and had been translated into English and French. But, Yijing as an important communication bridge between China and Southeast Asia was seldom known and mentioned.

3. Results

Firstly, to examine the role of the Buddhist public diplomacy in regional peace and development through taking Yijing as the basic example. The results of studies on Yijing shows that: 1. His writing on Buddhist lives filled blanks in the historical literature of Buddhism in ancient Southeast Asia, taking on the precious historical data value. For example, Buddhism was popular in Lankasu and Dvarapati where included Pattani areas of Thailand, and monks were practiced mendicancy (piṇḍapāta); 2. Yijing was the first Chinese people who had recorded and witnessed the prosperity and harmony of maritime trade between China and Southeast Asian countries in 7th century. He is the "Spiritual Model" which represents Chinese Buddhism of the "21st-century Maritime Silk Road"; 3. According to Yijing's study, Malaysia's history of written records could be pushed forward by 700 years which has significance ef-

fects on Malaysian history and culture.

Secondly, to further elaborate the role of Buddhist public diplomacy base on the findings of Yijing, other related cases of Buddhist exchanges in this region should be analyzed. The results show that Buddhist international activities is the positive force to maintain the regional peace and to enhance the image of the nations in this region.

Finally, to answer how to take advantage of Buddhist Public diplomacy through the comprehensive analysis of it. On the other hand, some related principles are also suggested, from the aspects of Buddhist characteristics, doctrines and spread methods. In conclusion, Yijing was another international monk after Xuanzang in Chinese history. He played a prominent role in China-Southeast Asia Relations and the rebuilding of “21st-century Maritime Silk Road”. It was proved that Buddhist public diplomacy is not only beneficial to peace and stability of the region but also to the spread of Buddhism itself.

Keywords- Buddhist Public Diplomacy, Yijing, China-Southeast Asia, Regional Peace

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Development of the Buddhist community by Buddhist Dhamma

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Abstract

This article aims to study the development of the Buddhist community. And present the tools for community development of Buddhist monks. According to studies, it has been found that Measure is the center of a community network that connects people to the community. And the public to the public sector to conduct normal activities together happily. The Role's, temples helping communities when their communities can not development for support. Include community development by promoting community development to have equal social opportunities in society. Vesarajja Dhamma can help as a tool for effective community development of Buddhist clergy, including: 1) Have confidence; Trust in the community. (Faith) 2) Best role model in the community (Precepts). (3) Always seek knowledge (great learning). (4) Continuously develop community. (exertion) 5) Knowledge and understanding of problem solving (intelligence) Analysis of factors to solve community problems (Wisdom).

Keywords- Development of the Buddhist community, Buddhist Dhamma, Vesarajja Dhamma

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BUDDHIST RELIGIOUS SITES IN INDIA AND SUSTAINABLE DEVELOPMENT : CULTURAL GEOGRAPHICAL ANALYSIS USING REMOTE SENSING AND G I S TECHNIQUES

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Abstract

The intermingling of Cultures was the immediate impact and soon the simplicity of this religion attracted the interest of all segments of Society who were encompassed soon its fold. The geographical location of the Buddhist Religious Sites in rural and urban areas attracted to mobilization of population from different places to these sites. The religion and culture directly or indirectly accelerate the process of economic development of the region which ultimately play a vital role in the sustainable development of the Society.

Each and every Buddhist Religious Sites has its own geographical significance and the factors led to sustainable development. The present paper provides the insights of Religion and commerce importance for the society development. Demography, demand and the development are the main concern of the society. With the advent of the Remote Sensing and GIS techniques, the analysis of the Buddhist Religious Sites and their mapping has become easier and to assess their characteristics for the Sustainable development. The Impact of these sites have been assessed in the South East Asia in terms of Population, Tourism, Trade, Landuse, Transport and technology with a ultimate message of PEACE and SELF RELIENCE.

Keywords- Buddhist Religious Sites, Religion, Society, Remote Sensing, GIS and Sustainable Development

4TH PANEL

WORKS & LEGACY
OF BUDDHADASA BHIKKHU

Development of transnational meditation and spirituality in contemporary Chinese society: the contribution of Ajahn Buddhadasa's teachings

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Abstract

This paper explores how Ajahn Buddhadasa's teachings have impacted on the recent popularity of transnational Theravāda meditation practices in Chinese society. With the influence of globalization and Buddhist modernism in Asia, various meditation practices in Theravāda tradition and secularized form, such as *samatha*, *vipassanā* and mindfulness, have been transmitted to Taiwan, Hong Kong and mainland China in the past two decades. My fieldwork reveals that regular meditation retreats have been organized by monastics and lay people in traditional Han Chinese Buddhist monasteries. Some works of Buddhadasa, especially on Buddhist meditation and core concepts of Buddhism, have been translated into Chinese by non-governmental organizations and publishers. This paper examines how Buddhadasa's teachings have contributed to the lay meditation movement in modern Chinese social context. I argue that the interest in the teachings of Buddhadasa not only reflects a new form of spiritual need and desire in Chinese society, but also an active response to Buddhist modernization, including the idea of *renshen fojiao* (Buddhism for human life) and *renjian fojiao* (Buddhism for human world or humanistic Buddhism) suggested by Taixu and promoted by Yinshun.

Keywords- transnational Theravāda meditation, Buddhadasa, Buddhist modernization

Biography

Ngar-sze Lau has completed her MPhil thesis on the emergence of Theravāda meditation and mindfulness practices in Hong Kong at the University of Oxford in 2014. As a PhD candidate at Lancaster University, she started an ethnographic study on transnational meditation communities in mainland China since 2014. Moreover, she has involved in research projects on mindfulness and education since 2008 with a few published papers.

Understanding Similarities in the Vision of Buddhadasa Bhikkhu and Dr Ambedkar in Modernization of Buddhism

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Abstract

Thailand is a live land of Buddhism. Ven. Buddhadasa Bhikkhu (1906-1993) who was born as a Thai national however observed the prevailing Buddhist culture of the nation as an adulterated form of Buddhism. Therefore to propagate real teachings of the Buddha, Buddhadasa Bhikkhu dedicated whole of his life for the cause and propagation of Dhamma. His teachings and messages, which are available in the form of books, articles and talks, are still popular among a wide range of audiences. His powerful and logical interpretation of Buddhism was resulted in influencing a number of westerners towards Buddhism.

India on the other hand despite being a birthplace of Buddhism owing to various socio-political reasons was not able to sustain this great religion in her own land. However because of the pioneering efforts of Dr Babasaheb Ambedkar (1891-1956), Buddhism again received a respectable position in modern India. Today the sizeable presence of Buddhists in India is the live impact of his movement. Ambedkar in order to propagate Buddhism to Indian masses and also to spread Buddhism across the world had delivered number of talks and wrote number of articles and books on Buddhism. His interpretation of Buddhism was however different from the traditional approach.

Available records suggests, that Ambedkar and Buddhadasa Bhikkhu perhaps never met neither there is any clue that show they read each others work. Yet, their writings and interpretation of Buddhism is so close that sometimes it looks that there is hardly any difference in their interpretation. For instance, their challenge against the claim that Tipitaka is the original words of the Buddha- both of them argued that it was interpolated and adulterated with the thoughts and opinions of later Bhikkhus. They also criticized the popular concepts of Kamma and Rebirth and reinterpreted their meanings very similarly. They criticized the meaningless rituals and they also have critical views against the mainstream monks. Ven. Buddhadasa preferred forest tradition so is the approach of Ambedkar who propagates original Vinaya rules for the monks. On the issue of **gender equity** and against **socio-economic hierarchy** their views are also similar. Interestingly Ambedkar's interpretation of Buddhism as **an alternate to Marxism** and Buddhadasa's **Dhammic Socialism** also shares commonalities. Both of them insisted on the modernization of Buddhism.

The present paper would be an attempt to study and interpret the thoughts of two towering personalities and their vision for modernizing Buddhism

Keywords- Humanism, Scientific Temperament, Socio-Economic Hierarchy, Gender, Caste, Socialism

Dhamma Media: Which way in the Contemporary World ?

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Abstract

From the beginning of the GanaDhamadana founded at Chaiya in 1929 collecting the Dhamma books for friends to read and lend without any profitable benefit.

Buddhadasa Indapanno Archives (BIA), established 2010, in Bangkok in as the digital religion archives to collect, research, develop, produce and distribute Dhamma in more user friendly format in all variety and level for up level mind and spirit as well as quality of life, not only work of Venerable Buddhadasa Bhikkhu.

Under Dhammadana concept with honor system and merit management, all aspect of participation was try out including selection, editing, design, printing and publishing, service, accounting and stock checking in 3 schemes: book, non-book and new media with continuing development eg archival and Buddhadasa Bhikkhu conservative work, applied Dhamma book, mind & life development book, costume, souvenir etc. as well as new tools for the contemporary world eg. BIA BookClub, the Life-Brary online Dhamma reader community and the new emerging Dhamadana Society.

According to the goals : produce the proper Dhamma media for all target groups, setting up the network of collaborative on Dhamma media & contribution and developing new media for new emerging target both domestic and international, content and format.

Presently, BIA are turning the bookshop at the center in Bangkok to be the welcoming space with great variety of Dhamma medias not only books and by Venerable Buddhdasa Bhikkhu under collaborative with several publishers and suppliers where all user can enjoy in reading, meeting, selecting and self-servicing under the very friendly and relaxing atmosphere with many other activities along with other works of BIA, archival, activities and social media.

Challenging Dhamma Propaganda Work of BIA

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Abstract

After operation from 2010 following Venerable Buddhadasa Bhikkhu and Dhammadana works of Suan Mokkhabalarama started from 1932, Buddhadasa Indapanno Archives (BIA), a foundation with main objective to follow up the works and legacy to bring back the righteous to humanity as the spiritual Fitness & Edutainment Center through the archival works, Dhamma media and distribution as well as propaganda to public.

The main challenge is how to bring and serve Dhamma not only theory but also practice till accession to higher level contemplate to presently social and world context to success the main objective of Suan Mokkhabalarama in Chaiya.

7 years of Dhamma propaganda works with very broad range for the spiritual fitness in the edutainment way from Buddha Dhamma and Venerable Buddhadasa Bhikkhu works and legacy is manage in 6 categories for each and level of target groups : Buddhist tradition, Dhamma edutainment, Urban meditation, Dhamma theory, Dhamma practice and training. More than 1,000 activities a year with 30,000 participants annually with many success case study, lesson learned and continuing development. With many emerging innovative activities fulfill the center every holiday and weekend, BIA also outreach to several organizations, corporate buildings, public park & space even the temples and department stores with significantly change of the users and participants in many aspects : educational, professional, age and settings.

Beyond the activities, BIA work with numerous voluntary groups as DhammaBhagi who not only support but become key actors and providers, collaborate in networking individually through organizationally both area base and agenda base, together with other work of BIA, archival, Dhamma media, information system, corporative communication etc.

Until now, many outcomes, impacts and effects gradually collective and spread over the country eg. New Year Mindfulness Festival, Full Moon Meditation Night, Wat BandarnJai, PunyaJarika and Temple in the Cloud etc.

Buddhadasa Indapanno Archives, Challenge Works for All Thai

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Abstract

According to verbal tradition of Thai and other South East Asian, most of the heritages were lost until the archival works was started just a hundred year ago in the reign of King Rama 5th. Similar to all in the country, archival works on Buddhism which is one of the most important, are very scarcely.

Venerable Buddhadasa Bhikkhu (1906 - 1993) whose works was widely recognized and not only the manuscripts of his teaching but all kind of related materials were systematic collected by him and his followers from the lifetime. The Buddhadasa Indapanno Archives (BIA) was started to be the digital religion archives in 2009 with active operating in 2011 to continue all kind of works and legacy of him. Including the manuscripts, audiovisual works, printing, materials, his utensils of daily life and in Dhamma works even the Suan Mokkhabalarama in Chaiya, SuratThani province.

Not only collecting and keeping as the heritage and waiting for the user, Buddhadasa Indapanno Archives (BIA) start at the very beginning in 5 schemes: collecting, preserving, database systemizing, promoting & providing the accessibility as well as implementation in all kind of activities and practice of Dhamma with archival base. Archival works of BIA also start to cover works of other Buddha Dasa as well as the archive of BIA itself.

Even we have not achieved the goals, many more are coming out such as more understanding on how systematic the Venerable worked on each of his teachings or talks. Start form his notes, typewriting the card, recording in several formats, photos, editing and publishing in several series of Dhamma eg. Floating the Lotus, Turning the Wheel, Insight Thyself and Dhamma Propaganda.

Without any permanent and fulltime professional archivist, we work through the voluntary and amateur system with all kind of friends and collaboration. Inviting everyone in almost every works and every moment from book cleaning, describe abstract and printing arrangement. Even startup the record and information management or RIM and the network of archival work of the country with several prime mover esp. The National Archives of Thailand, The Association of Thai Archives even the Bank of Thailand to bring up the archival work of the country as another works and legacy of Venerable Buddhadasa Bhikkhu : Working is the Dhamma Practice of All and for All.

Cultural geography of Lokuttaradhamma expressed by Buddhadasa Bhikkhu, Luangpu Mun, and Kruba Sriwichai

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Abstract

Regarding to Cultural Geography approach to understand Buddhism in Thailand, the study shows that Thai Buddhism has been integrated by local belief such as animism. Then western ideologies arrived and integrated into Thai Buddhism including Science based on empiricism, nationalism and consumerism respectively. At that time, integration of new ideas have changed the 'universal' Buddhism into a 'segmental' Buddhism which is locally specific, and affected some Buddhist dhammas, such as Nibhana, the Buddhist ideology, to be neglected or disbelieved. Science based on empirical evidences had rejected everything invisible to human eyes. Empiricism caused disbelief in existence of hell, heaven, and Nibhana regarding to Tribhumi (three worlds of existence) in Thai Buddhism. As a result, mainstream Buddhism, supported by the then Thai government, didn't promote meditation practice and discouraged the study of Lokuttaradhamma including Nibbana and being Buddhist noble persons. While disbelief in Lokuttaradhamma taking place in central Thailand especially in Bangkok, in other regional parts of the country, the belief in Lokuttaradhamma was being regained its significance in difference aspects. North of Thailand in Chiang Mai, Kruba Sriwichai led followers to make a road to the top of Doi Sutep mountain. He built and named 4 temples on the way to the mountain top after 4 levels of noble persons in Buddhism, which is the way to Nibbana. In the Northeast of the country, Luangpu Mun and his forest-monk followers have brought back the practice of meditation to Thai Buddhists' interest. And in Surat Thani south of Thailand, Buddhadasa Bhikku has propagated Lokuttaradhamma through his Dhamma talks and his books.

Trajectories of convergence: A comparative outlook on Buddhādāsa Bhikkhu and Master Sheng Yen

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Abstract

This paper is an attempt at a comparative analysis of the teachings and meditation practice of two well-known twentieth-century scholar-monks, Buddhādāsa Bhikkhu, from the Thai Theravāda Buddhist tradition and Master Sheng Yen, a Chan (Zen) practitioner and upholder of Pure Land Buddhism. Although belonging to two different schools/traditions, their fundamental approach in teaching and practicing bears striking similarity. Inherent to their progressive approach to dhamma exposition is the holistic combination of the two monastic tasks of doctrinal learning (*gantha-dhura*) and meditation practice (*vipassanā-dhura*). Having worked painstakingly to establish and explain the correct and essential principles of Buddhism in a language that is marked by clarity and originality in innovative interpretation, both of them proceed to base their understanding of dhamma on meditation practice. For Buddhādāsa the practice is founded on *ānāpānasati* i.e. focusing the mind on in and out breath which he explains clearly in *Mindfulness with Breathing* and for Master Sheng Yen, it is ultimately the Chan practice of Silent Illumination the foundation of which he explains in such text as *The Method of No-Method*. In this paper, we have discussed briefly the related teachings and innovative exegeses of crucial issues of both the masters like the concept of dependent origination, and genuine Chan practice as well as their individualistic method of meditation practice before concluding on their points of convergence – the underlying message in their teachings of non-attachment and realization of the three characteristics of existence.

Propaganda DhammaBakee: The key actors in BIA Activities

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Abstract

Buddhadasa Indapanno Archives officially opened on March 25th, 2011. After almost 6 years of operation, There were Buddhism activities at least 90 formats, more than 1,700 times with over 20,000 participants. Behind this work is caused by the collaboration of multiple individuals/groups on behalf of “Propaganda DhammaBakee”, a person who performs a service willingly and without pay.

This article recognises the importance of this topic and has studied the following: 1) to study propaganda dhammabakee features and 2) satisfaction of participants in propaganda dhammabakee. The population is 20 dhammabakee groups with 156 people. Using 1,979 online questionnaires and BIA dhammabakee database to collect data, observation and statistics on the frequency to analysis.

The results show that 1) dhammabakee were categorized into six groups based on BIA activities. Most of them are female, education in bachelor degree and age are between 41 to 60 years 2) The dhammabakee that related with Buddhism in the city group have been highest satisfied (score at 4.47) on process of knowledge transfer and working process (score at 4.29) while the dhammabakee that related with Buddhism theory group have been highest satisfied (score at 4.31) on activity formats.

Keywords- Propaganda DhammaBakee, Buddhadasa Indapanno Archives, Satisfaction of Participants

Past, present and future use of social media to promote Buddhadasa's works and teachings by Buddhadasa Indapanno Archives

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Abstract

Buddhadasa Indapanno Archives (BIA) has been using several platforms of social media to promote Buddhadasa's works and teachings since BIA was established in 2010. On the social media platform, BIA has established connection with several people, groups and projects such as volunteer groups, influencers, celebrities, monks, temples, Buddhist organizations, non-profit organizations, news agency, community pages as well as specific causes and projects. As a result of this considerable web of connection, Buddhadasa's messages were shared and seen several millions times per month, especially in the two popular platforms: Facebook and YouTube.

On Facebook, the major group of viewers is female, 25 – 44 year old. On YouTube, however, viewers are younger, 25 - 34 year old, and number of male viewers is slightly more. In Thailand, majority of viewers are from Bangkok and other major cities in each region such as Chiang Mai, Nakhon Ratchasima, Hat Yai, Songkhla. Interestingly, there are viewers from many foreign countries such as United States of America, China, Australia as well as neighboring countries such as Vietnam and Laos.

From our experience, the most effective form of media on Facebook is picture with short and interesting quote from Buddhadasa's teachings. Other media forms such as long essay, video or text-only messages were not as popular as picture. But this could change in the future as technology, behaviors of the viewers as well as platform algorithm change. On YouTube, the trend is the same, short video clips are generally more popular. Although we have video clips of various length (from 30 second to 2 hour long) but the average view duration is around 4 minutes only.

During the past six years of online communication, Buddhadasa's teachings have had massive impact on several area: personal development, politics, religion as well as the belief system of Thai people. Buddhadasa's teaching covers several subject area, from living everyday life, work and career, society, cultures, history, humanities, politics to spiritual practice. It is not surprising that his simple, easy to understand and touching messages, therefore, have been cited and shared by several major Facebook pages, news media, influencers as well as ordinary people as principle, philosophy, or "how to", in time of confusion and sufferings or even a solution for national crisis. His teachings on the true meaning of Nibbana, selflessness, merit, dhamma practice through work, accepting "what is" (Tathagata), dhammic socialism, void mind, Idappaccayata as well as Anapanasati meditation are among the most popular sharing messages on social media.

Meanwhile, in the past 6 years, both positive and negative factors affected the use of social media for promoting Buddhism. The major negative factor were Facebook algorithm changes, beginning in 2013 until now, that decreased the "organic reach", making it harder to communicate with the audience. The problem of copyright infringement occurred but the impact was not as bad as false messages. However, on the positive side, better internet access, speed, device availability and affordability have helped increase "penetration" rate among Thai population. To adapt to these changes, we have use several strategies such as making sub-pages, using other platforms, change posting frequency, adjust contents and cross-sharing.

In this report, we explore and discuss method, social impact, historical accounts, case studies as well as some possible strategies of using online media for promoting Buddhism in the future in these

specific area: online network system, content management and advertising. To strengthen the whole online network system, posting of some content will be delegated and originated at volunteer group's pages and sharing to BIA page. This will help reducing dependency on BIA's network and empowering those pages to communicate directly to their audience. Previously published online content especially on Facebook needs to be organized into searchable database for references and reuse/repost by public. Lastly, buying adverts to promote certain event/content must be considered.

Keywords- Buddhadasa, social media, facebook, youtube, Buddhadasa Indapanno Archives

