



UNITED NATIONS DAY OF VESAK 2019



Edited by
Most Ven.Dr. THICH NHAT TU

Consumption and Environment: A Sustainable Perspective



**CONSUMPTION AND ENVIRONMENT:
A SUSTAINABLE PERSPECTIVE**

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CONSUMPTION AND ENVIRONMENT: A SUSTAINABLE PERSPECTIVE

Edited by
Most Ven. Thich Nhat Tu, *D.Phil.*,

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FOREWORD

In 1999, the General Assembly of the United Nations adopted the resolution to recognize the Vesak Day as an International Day of Recognition of Buddhists and the contribution of the Buddha to the world. Since then, the people and the Royal Government of the Kingdom of Thailand, in general, and Mahachulalongkornrajavidyalaya University, in particular, were very honored to have successively and successfully held for twelve years the United Nations Day of Vesak Celebrations in Thailand.

From 2004 to date, we have come a long way in the celebrations, and we are happy to be the host and organizer, but it is time for the celebrations to grow and evolve. The United Nations Day of Vesak is coming to maturity, with twelve celebrations under our belt, much experience gained, and it is time now to share this with others. There will always be room for growth and development, and we are elated to see it grow.

In 2006-2007, having joined the International Organizing Committee for the UN Day of Vesak as Deputy Secretary General, Ven. Dr. Thich Nhat Tu has played a crucial role in building strong relationships between the National Vietnam Buddhist Sangha and the International Council for Day of Vesak in particular and the Global Buddhist communities in general.

We have supported and congratulated Vietnam on organizing successful UNDV celebrations and conference in 2008 and 2014, respectively. We have full trust in Vietnam being the host of UNDV 2019 for the third time. We like to thank all those who have contributed to the success of previous celebrations and wish all future celebrations be successful.

The teachings of the Buddha see no boundaries; the minds of all are alike; the sufferings of all are similar and truly; and the liberation

of all is the same. We are happy to initiate the process, develop the scope, and now it is time for others to follow in similar footsteps, evolve the celebrations into a truly international event that can be shared with Buddhists and Non-Buddhists alike.

Let the Dhamma of the Buddha be the beacon to the world, shredding away the ignorance within our hearts, bringing development into sustainable capacity for humanity and more importantly, peace and harmony to the world.

Most Ven.Prof. Brahmavajra

President, International Council for Day of Vesak (ICDV)
President, International Association of Buddhist Universities (IABU)

PREFACE

The history of mankind records how the Buddha achieved enlightenment and showed a path which not only leads but also guides the world till date. That is solely to emanate wisdom and offer insights which help us to overcome numerous challenges and foster wellbeing for all of humanity.

Recognizing the Buddha's pragmatic approach, as well as the values and contributions of Buddhism to society, the United Nations in a resolution in 1999 decided to celebrate the Triply Blessed Day of Vesak (Birth, Enlightenment and Passing Away of Gautama), falling mostly in a lunar calendar in the month of May. The first celebration was held way back in the year 2000 at the United Nations Headquarters in New York, and subsequently the day has been celebrated remarkably in different countries.

Today our planet is confronted with a number of crises and unprecedented natural disasters. The paramountcy of mitigating imminent threats of terrorism and ethnic violence, tackling poverty, providing education, and ensuring sustainable development leads us to strive for social justice. There is an urgent need for concerted and constant planning and right effort at an international level to foster permanent peace in societies and in the lives of individuals.

Against the backdrop of such widespread misery and strife leading to complex issues and crises, Buddhism with its rich heritage of tolerance and non-violence can contribute immensely and inspire people with the Buddha's message of loving-kindness, peace and harmony in today's world. The United Nations Day of Vesak (UNDV) 2019 is a testimony to this fact.

Vietnam got the opportunity and responsibility to host this international Buddhist event in 2008 and 2014, respectively. The event proved to be an amazing spectacle of religious and spiritual

festivity, with thousands of Buddhists from around the world converging in Vietnam, to spread the Buddha's message of peace, love, and harmony.

This is the third time that Vietnam is hosting this important international event which is viewed by Buddhists as an opportunity to spread the Buddha's message and values of love, peace, non-violence, tolerance, and compassion across the world.

It is a great honor for Vietnam, the Vietnamese people, the National Vietnam Buddhist Sangha and Buddhists all around the world to participate in the UNDV celebrations and spread the rich Buddhist heritage, especially its teachings of equality, social justice, respect, and understanding for the benefit of all humanity. Buddhists around the world and Vietnamese people in particular are thrilled about their country hosting this auspicious and important event for the third time. This international religious, cultural, and academic event would also certainly promote interactions and exchanges of Buddhist cultural and intellectual values among diverse countries.

The international Buddhist conference with the main theme of "*Buddhist Approach to Global Leadership and Shared Responsibilities for Sustainable Societies*" during the celebrations could not have been more befitting and timelier. The present book contains conference papers pertaining to the first sub-theme of the conference, that is, "*Buddhist Approach to Global Education in Ethics*." Other sub-themes of the conference include: (i) Mindful Leadership for Sustainable Peace, (ii) Buddhist Approach to Harmonious Families, Healthcare and Sustainable Societies, (iii) Buddhism and the Fourth Industrial Revolution, and (iv) Buddhist Approach to Responsible Consumption and Sustainable Development. This international conference aims to foster co-operation among Buddhist communities and institutions, and to develop Buddhist solutions to the global crisis.

Papers selected for this volume are those that combine thematic relevance, familiarity with the main theme or sub-themes, significant research in primary and secondary sources, innovative theoretical perspectives, clarity of organization, and accessible prose. Accepted

articles in this volume are determined by the Academic Peer-Review Committee.

UNDV 2019 certainly is an opportunity for Buddhists around the world, the National Vietnam Buddhist Sangha, and all the members of the international community to benefit from the rich traditions, values, and spiritual ideals of Buddhism. The pragmatic path shown by Buddha can make the world a better, safer, and more peaceful and harmonious place to be cherished and enjoyed by all sentient beings.

As the Chairman of the United Nations Day of Vesak 2019 in Vietnam, on behalf of the Vietnamese people and the National Vietnam Buddhist Sangha, I extend my warmest welcome to all respected Sangharajas, Sangha Leaders, Buddhist Leaders, Sangha members and Buddhist Scholars from 115 countries and regions, participating in this international celebration and conference. Let me thank all of you for your contributions to this celebration and conference.

I take this opportunity to express here my profound gratitude to Most Ven. Prof. Brahmavupit for his continuous support of Vietnam to host this international event. I also profusely thank all members of the International Council for Day of Vesak (ICDV), the Conference Committee, and the Editorial Board for their devotion.

I am grateful to Mr. Xuan Truong for his generosity and other donors, sponsors, volunteers and agencies from the public sector and the private sector for their excellent contributions.

This publication could not have been possible without the persistence, hard work, and dedication of Most Ven. Dr. Thich Nhat Tu. Special words of appreciation are due to him for his experience and continuous assistance in ensuring the successful coordination of the conference and celebration.

I extend my warmest and best wishes to all the delegates and participating countries on this special occasion which strengthens our resolve to improve the world by walking the path shown by the Lord Buddha.

Whatever merit there is in publishing this book may be dedicated

to the welfare and happiness of all sentient beings. May all sentient beings be happy and released from suffering.

We wish the celebration of the United Nations Day of Vesak 2019 in Vietnam every success.

Most Ven. Thich Thien Nhon

President of National Vietnam Buddhist Sangha
Chairman of the United Nations Day of Vesak 2019 in Vietnam

EDITOR'S FOREWORD

The day of Vesak marks the birth, the Enlightenment and the Nirvana of the Buddha. His birth heralded the age of man's deliverance from suffering. His enlightenment was the discovery of the Truth well illustrated in the Four Noble Truths and the Law of Dependent Origination. His Mahaparinirvana led us to think and prepare our lives for the right mindfulness. The three major events in the life of the Buddha signal the birth of Buddhism, a great enlightened phenomenon in the history of humanity.

For this reason, many countries, including India, Nepal, Vietnam, China, Japan, Korea, Sri Lanka, Myanmar, Thailand, Cambodia, and Laos observe the Day of Vesak as their national Day of Great Importance and Remembrance. The commemoration of the Day of Vesak by Buddhists everywhere in the world is to worship and honor the compassion, wisdom and purity of the Buddha who taught humanity to be kind and tolerant towards each other, instill life values and qualities which would foster world peace.

The United Nations Day of Vesak was recognized by the United Nations through a resolution at its General Assembly on December 15, 1999. As Vesak is a special Full Moon day for Buddhists all over the world, we all can observe precepts on this very special day wherever we live and abide by them throughout the day.

On this "Thrice blessed day" we all should understand and practice the teachings of the Buddha and apply them to our day to day life for the well-being of human beings as taught to us by the Buddha Himself. As the greatest man ever born on this earth, the Buddha has taught us how to live peacefully and harmoniously in society by supporting each other. As most of us know, Buddhism is not a religion but a way of enlightened living. As it is a way of

enlightenment, we all should be able to put it into practice in our daily life to overcome all hardships and suffering.

In November 1998, at the International Buddhist Conference in Colombo, Sri Lanka, all member countries unanimously expressed the intention to gain International Recognition for the Day of Vesak, a symbol of the birth of Buddhism as well as the religion for peace. United Nations representatives of the following countries Bangladesh, Bhutan, India, Laos, Maldives, Mongolia, Myanmar, Nepal, Sri Lanka and Thailand, proposed to the UN General Assembly to adopt the resolution for the international recognition of the Day of Vesak. On 15 December 1999, the Plenary Meeting of the UN General Assembly at its 54th session considered the agenda item 174 and adopted the draft resolution for the International Recognition of the Day of Vesak and for the proper arrangements for its observance at the UN Headquarters and other offices of the 34. UN countries sponsoring the draft resolution.

Since the year 2000, on that most auspicious day (which is the full-moon in the fourth lunar month) Buddhist countries have joined in the commemorative event at the UN Headquarters. Thailand had the honor of hosting the event in 2004. Since then until today, the UNDV celebrations have been held twelve times in Thailand, once in Sri Lanka and thrice in Vietnam.

Vietnam had the mandate to organize this most prestigious and important event of the UN in 2008 and 2014 and again now in 2019, the 16th United Nations Day of Vesak Celebration in Ha Nam Province, Vietnam. Each time Vietnam has hosted the UNDV Celebration, it achieves huge success for not only having a theme, which covers the burning issues of the globalized world, but also in terms of participant numbers and showcasing the living Buddhism of Vietnam to the world. That is why, ICDV with the same hope mandated Vietnam for the third time to host the 16th United Nations Day of Vesak Celebration and Conference from May 12-14, 2019 under the leadership of the Government of Vietnam and the National Vietnam Buddhist Sangha.

It is also imperative to mention that, in 2007, three Executive Members of the National Vietnam Buddhist Sangha including

Most Ven. Thich Thien Tam, Prof. Le Manh That and I joined the International Organizing Committee for UN Day of Vesak. Since then, the three of us have played a crucial role in building strong relationships between the National Vietnam Buddhist Sangha and in particular the International Council for Day of Vesak as well as the Global Buddhist communities in general.

Since the teachings of the Buddha have steadily gained widespread popularity in Vietnam, this year, the National Vietnam Buddhist Sangha has initiated a new vision to showcase the statues of the Buddha from various parts of the World to reflect a range of cultures and Buddhist traditions and enrich the understanding of Buddhist followers in Vietnam through Buddhist art.

As we all know, Buddhism has helped to identify the root cause of contemporary crisis in our modern civilization as being a spiritual crisis of today's human values. It is now time for people the world over to seek the means of creating a "human civilization" that will contribute to the peace and happiness of humankind and harmonize our differences in ethnicity, culture, and language.

Toward the realization of this goal, I am personally determined to expand the circle of global dialogue and further develop a network of solidarity.

I conclude my congratulatory message with a prayer that the National Vietnam Buddhist Sangha under its leadership will steadily develop into an oasis for enlightening dialogues and will shine even more brightly as a beacon of intellect and understanding in the years to come.

I extend my best wishes to the fruitful accomplishments and great success of the 16th Anniversary Celebration and International Buddhist Conference of United Nations Day of Vesak 2019 at Tam Chuc International Buddhist Convention Center in Ha Nam Province from 12th to 14th May 2019.

Most Ven. Dr. Thich Nhat Tu
Vice Rector of Vietnam Buddhist University
Deputy Secretary General of the 2019 UNDV in Vietnam

BUDDHIST APPROACH TO RESPONSIBLE CONSUMPTION AND SUSTAINABLE DEVELOPMENT

by Ven. Sumedh Thero*

ABSTRACT

Modern technological innovations have provided valuable inputs to improve human development over the past years. However, uneven development stemming from the effects of the resource intensive, linear economic growth model and the related changing lifestyles continuously aggravate human pressures on the limited environmental/ecological space available for the survival of all living beings on the planet earth. On the one hand, the earth is under tremendous pressure due to the resource intensive infrastructure developed especially during the period since the industrial revolution by the industrialised countries for their development and the related changing lifestyles. On the other hand the current and emerging demands from the developing countries to improve their standard of living create unprecedented challenges to the limited resource base available for all living beings for their existence. In light of globalisation, no country will be able to address the present multiple global challenges in isolation. The application of Cleaner production (CP)/Sustainable Production and Consumption (SPC) strategies at the local, regional and global level has become imperative to guide and help societies to achieve sustainable human development. Achieving such development

*. Dr. Sumedh Bhoomi Buddha Vihar, Dr Ambedkar Park, Jhansipura, Lalitpur, 284403, India.

needs collaboration between and among developed and developing countries and timely action together. Several widespread approaches to Education for Sustainable Consumption (ESC) have emerged from the tradition of consumer information. A major shortcoming of such cognitive-focused approaches is their limited capacity to facilitate reflection on the affective processes underpinning people engagement with consumption. More holistic pedagogies are thus needed to increase the effectiveness of ESC. The concept of mindfulness has recently received growing attention in research on sustainable consumption, given its potential to address both cognitive and affective processes and to stimulate reflection on the drivers of often routinized consumption practices. Despite this recent interest, mindfulness has to date not been systematically connected to ESC (Laura, et al, 2017). The Buddhist worldview can inform and enrich the efforts to modify consumption into “sustainable consumption” forms that can bring about and sustain better quality of life and well-being for humans and the living environment. Together production, consumption and exchange form the essence of economics as the study of livelihood activities and how people, communities and societies manage, distribute and utilize their scarce human and natural resources in the process of “earning their living”. Linking sustainability and Buddhist notions some approaches are described for assessing consumption in terms of its environmental and “karmic” disturbance impact. Some of the studies of problematic modes of consumption are reviewed and major conclusions are presented examining the primary strategic needs for achieving sustainable consumption in light of the Buddhist economic perspective.

In most places of the world, we now have a higher standard of living than humans have ever known before. We have better medical treatment, more and better food, better housing conditions, better sanitation, more money, more welfare services and more access to education, justice, travel, entertainment and career opportunities. Yet, human misery is still everywhere. Psychologists and neuroscientists claim that happiness is a state of mind. So, how does our mind affect our happiness? What makes

us happy? What makes us unhappy? Can we train our mind for happiness? etc. People suffer from depression, discouragement, hatred, resentment, fear, and anger. And those feelings give birth to more and more violence. Road rage leads to traffic injuries and deaths. Young people either shoot at peers and teachers or commit suicide. Spouses kill spouses or parents kill children or vice versa. Thus our generation has chosen self motivated war, invasion, and occupation as the principle weapon for creating safety and peace in the world and for establishing democracy. Of course not everyone is functioning in negativity, but the energy of it surrounds us. We are swimming in the ocean with negativity even if we haven't swallowed it. Those of us walking spiritual paths have a tremendous challenge if we are to counterbalance this negativity. First we have to overcome any negativity within. Then we can help to transmute the energies permeating the group psyche. *How Can We Overcome Destructive Emotions* (Narrated by Daniel Goleman, New York: Bantam Dell, 2003) It reports on a scientific dialogue between the Dalai Lama, Buddhist scholars, and Western psychologists, neuroscientists, and philosophers. The book is very grounding and encouraging. It provides evidence that meditation definitely effects change, physiologically, emotionally, mentally, and spiritually. For thousands of years spiritual teachers have taught that negative emotions alienate us from other persons and the world around us and have advocated meditation as a way to transform emotions, and Buddhists have a 2,607 year history of investigating the workings of the mind and learning how to overcome our tendencies toward destructive emotions. Now scientific research and advanced technology have proven the effectiveness of these techniques.

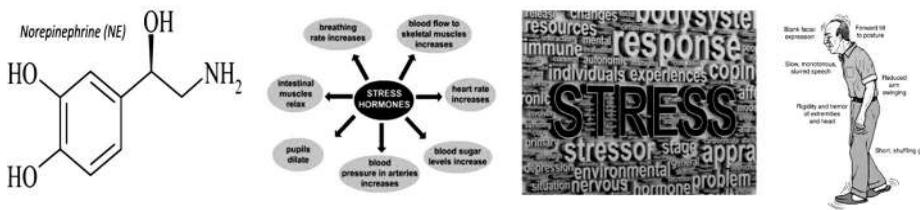
Western emotions tend to be judged good or bad according to their usefulness in structuring social life. Happiness, sadness, love, friendship, forgiveness, gratitude, regret (or remorse for having done something wrong), guilt and shame contribute to better interpersonal relationships, whereas anger, contempt, indignation and fear tend to break down the social fabric. Consequently, the Westerners in the dialogue were inclined to view the following as destructive states of mind: low self-esteem, overconfidence, harboring negative emotions, jealousy and envy, lack of compassion, and inability to have close interpersonal relations. They viewed as

constructive states of mind, self-respect, self-esteem (if deserved), feelings of integrity, compassion, benevolence, generosity, seeing the true, the good, and the right, love, and friendship. As you can see, nearly all of these emotions, or states of mind, are directly related to interpersonal relations.

Buddhists place far more importance on structuring one's soul than on structuring social life. Therefore, they view destructive emotions (also called obscuring or afflictive mental factors) as something that prevents the mind from ascertaining reality as it is, causing a gap between the way things appear and the way things are. This is a concern for those who seek to evolve spiritually by learning to discern what is true and real. Thus Buddhists view express us the desire, or excessive attachment, as destructive because it makes it impossible for us to see a balance between the pleasant and the unpleasant, the constructive and the destructive, qualities in something or someone. Instead, we view the object of our desire or attachment as one hundred percent attractive. Aversion, on the other hand, blinds us to some of the positive qualities of the object, causing us to feel one hundred percent negative toward that object, wishing to repel, destroy, or run away from it.

1. EMOTION AND NEGATIVITY

Buddhist philosophy evaluates emotions as negative is that they cause you to experience less happiness, less well-being, less lucidity and freedom, and more distortion. Buddhist scriptures speak of eighty-four thousand kinds of negative emotions, but they can be represented by five main ones: *hatred, hostility or anger; desire, attachment, or craving; confusion, ignorance, or delusion; pride; and jealousy* (the inability to rejoice in others' happiness). In addition, the mental states of afflictive doubt and afflictive views are considered destructive. Buddhists are not so much concerned with the fact that the above mentioned emotions make it difficult for us to enter into and enjoy relationships. Instead, they know that these emotions make the one who experiences them unhappy, and to be unhappy makes it difficult to make progress on a spiritual path. Therefore, *feelings were certain kinds of self-respect and self-esteem, self-worth, and self-accomplishment, as well as romantic love and friendship.*



In blood vessels, it inhibits norepinephrine release and acts as a vasodilator (at normal concentrations); in the kidneys, it increases sodium excretion and urine output; in the pancreas, it reduces insulin production; in the digestive system, it reduces gastrointestinal motility and protects intestinal mucosa; and in the immune system, it reduces the activity of lymphocytes. With the exception of the blood vessels, dopamine in each of these peripheral systems is synthesized locally and exerts its effects near the cells that release it. Several important diseases of the nervous system are associated with dysfunctions of the dopamine system, and some of the key medications used to treat them work by altering the effects of dopamine-Parkinson's disease.

2. BRAIN ACTIVITY

People have high levels of brain activity in the left prefrontal cortex, they simultaneously report feelings such as happiness, enthusiasm, joy, high energy, and alertness. On the other hand, high levels of activity in the right prefrontal cortex correlate with reports of distressing emotions such as sadness, anxiety, and worry. In fact they found that people with an extreme rightward tilt in the ratio of the activity in these prefrontal areas are highly likely to succumb to clinical depression or an anxiety disorder at some point in their life. People in the grip of depression who also report intense anxiety have the highest levels of activation in those prefrontal areas. Right-to-left activation in the prefrontal areas that offers a barometer of the moods we are likely to feel day to day. That ratio represents what amounts to an emotional set point, the mean around which our daily moods swing. *Persons disposed to anxiety and depression would benefit greatly if they would meditate daily on compassion, for themselves and for all sentient beings.* Such meditation does not require training. Rather, a decision to sit quietly, breathing into the heart centre, and intending to awaken compassion within and breathe it out to all is

sufficient. Paul Ekman 1990 found trained meditators is that they were quicker than other people at recognizing the emotional states reflected in the faces of others. Charles Darwin wrote in his 1872 book, *The Expression of the Emotions in Man and Animals* that “facial expressions of emotion are universal, not learned differently in each culture”. *Persons who tend to get upset easily by the smallest surprise of one kind or another might try practicing the Open State meditation, described above, or one-pointed concentration, a fully focused concentration on a single object of attention.*



Expressed emotions and adaptive functions

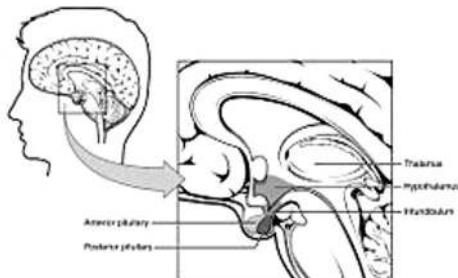
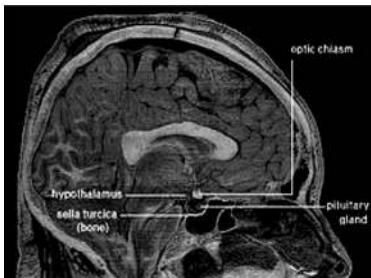
Expressed emotion	Initial physiological function	Evolved communicative function
Fear	Increased visual field and speed of eye movement from widened eyes	Warning of potential threats. Appeasement to aggressor.
Surprise	Increased visual field from widened eyes	More research needed
Disgust	Constriction of face openings reduce dangerous inhalations	Warning of dangerous foods, behaviors, and ideas
Happiness	More research needed	Absence of threat
Sadness	More research needed	Vision handicapped by tears to show appeasement. Gain sympathy.

Anger	More research needed	Warning of impending threats. Signals dominance.
Pride	Increased lung volume in preparation for encountering challengers	Increased social status.
Shame/ Embarrassment	Reduces and hides vulnerable body areas from potential attacks	Decreased social status. Wish for appeasement.

A transparency between their personal and public lives. The second quality is selflessness, lacking concern about status, fame, or ego. The third is compelling personal presence that others find nourishing. And finally, the qualities of attentiveness and concentration preclude a wandering mind, whether in meditation or in interaction. Emotions can be controlled and modified if the mind is trained. One of the best ways to train the mind is through meditation. Thus the world today needs citizens and leaders who can work toward ensuring stability and engage in dialogue with the 'enemy' no matter what kind of aggression or assault they may have endured. The mind and emotions are inseparable, but how they interact can be changed if we are intentional and persistent in our work with self (Mariamne Paulus, 2003).

Robert Zajonc, a University of Michigan psychologist, published two reviews in 1989 of the "facial efference theory of emotion", also known as facial feedback theory Adelmann and Zajonc (1989) and Zajonc, et al (1989) which Zajonc (1985) first introduced to the scientific literature in an article published in *Science* in 1985. This theory proposes that the facial musculature of mammals can control the temperature of the base of the brain (in particular the hypothalamus) by varying the degree of forward and backward flow through a vascular network (a so-called *rete mirabile*). The theory is based on the idea that increasing the temperature of portions of the hypothalamus can produce aggressive behavior, whereas cooling can produce relaxation. Our emotional language has comparable descriptors, such as "hot-head" and "cool-breezy".

The theory offers an explanation for the evolution of common facial expressions of emotion in mammals. Little experimental work has been done to extend the theory, however.

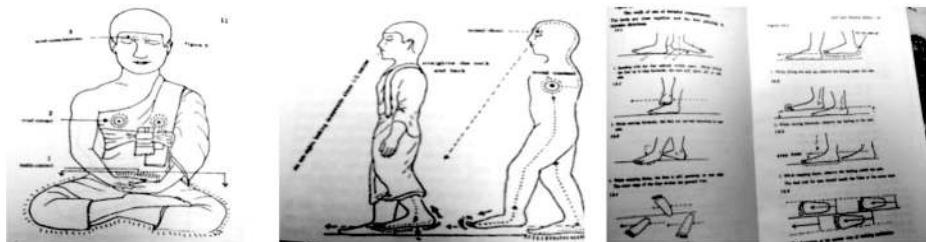


Location of the hypothalamus, in relation to the pituitary and to the rest of the brain

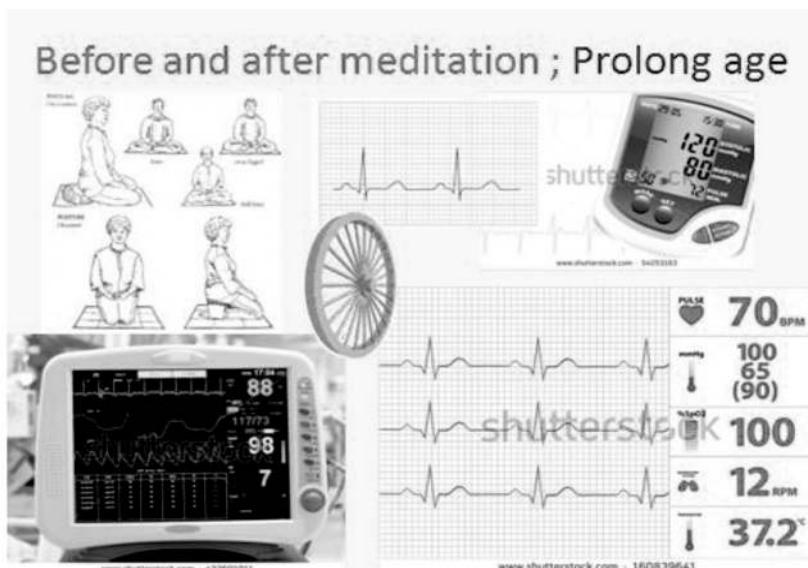
3. MEDITATION

Meditation practices may differ in the modern Buddhist traditions and non-sectarian groups according to the founder but the main objective is to develop insight. Insight, is the intuitive light flashing forth and exposing the truth of impermanence, the suffering and the impersonal and unsubstantial nature of all corporeal and mental phenomena of existence. It is Insight-wisdom that is the decisive liberating factor in Buddhism, though it has to be developed along with the two other trainings in *morality* and *concentration*. The culmination of Insight practice leads directly to the stages of Holiness. Insight is not the result of a mere intellectual understanding, but is won through direct meditative observation of one's own bodily and mental processes. Thus Vipassana is a way of *self-transformation through self-observation*. It focuses on the deep interconnection between mind and body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body, and that continuously interconnect and condition the life of the mind. It is this observation-based, self-exploratory journey to the common root of mind and body that dissolves mental impurity, resulting in a balanced mind full of love and compassion. The scientific laws that operate one's thoughts, feelings, judgements and sensations become clear. Through direct experience, the nature of how one grows or regresses, how one produces suffering or frees oneself from suffering is understood.

Life becomes characterized by increased awareness, non-delusion, self-control and peace.



According to the Buddha's teaching of Dependent Origination, everything, including the psychophysical compound that we call individual, exists only in relation to other beings and things and undergoes constant changes responding and reacting to them. The next section examines the Buddhist perspective on the causes *violence* and ways to prevent violence and realize peace. The last section explores the potentials Buddhist contributions to the peacemaking efforts and the promotion of a culture of peace in today's world. Believing that the *root of violence is located within the mind*, Buddhism has placed a greater urgency upon inner reflection. With the awakening to the interdependent reality, selfish compulsive responses will be replaced by *loving-kindness, compassion, sympathetic joy, and equanimity* (Sumedh Thero, 2018).



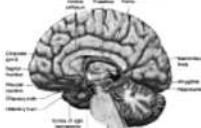
On the behavioural level, one practices peace daily by observing the Five Precepts. To prevent in-group disputes, the Buddha teaches the six principles of cordiality in any community. As for inter-group or international affairs, Buddhist scriptures are rift with stories that teach nonviolent intervention. The Buddhist worldview is surprisingly in accordance with the insights of peace studies in its process oriented paradigm, its insistence on peace by peaceful means, and its holistic framework of peace, which would play a vital role in the efforts of bringing the culture of peace into existence around the world towards transforming Society. Thus Vipassana Meditation Process has high importance to get orient the individuals *with better physique, psycho-social state that helps to become good professional with focused managerial aptitude schools. So that institutions can bridge the gap between 'what society wants and what institutions now providing'*. Vipassana is one of India's most ancient meditation techniques. Long lost to humanity, it was rediscovered by Gotama the Buddha more than 2607 years ago. The word *Vipassana* means seeing things as they really are. It is the process of self-purification by self-observation. One begins by observing the natural breath to concentrate the mind. With a sharpened awareness one proceeds to observe the changing nature of body and mind and experiences the universal truths of impermanence, suffering and egolessness. This truth-realization by direct experience is the process of purification. The entire path (*Dhamma*) is a universal remedy for universal problems and has nothing to do with any organized religion or sectarianism. For this reason, it can be freely practiced by everyone, at any time, in any place, without conflict due to race, community or religion, and will prove equally beneficial to one and all.

4. FEEDING SYSTEM



Regions implicated as centers for emotion:

- **Limbic system:** aggregations of neuron cell bodies (green)
- Aggression
- Fear
- Feeding
- Sex
- Goal-directed behavior
- Exists in a circuit with the **hypothalamus**.
- Studies have shown that electro-shock of limbic system can function as a reward.



The extreme lateral part of the ventromedial nucleus of the hypothalamus is responsible for the control of food intake. Stimulation of this area causes increased food intake. Bilateral lesion of this area causes complete cessation of food intake. Medial parts of the nucleus have a controlling effect on the lateral part. Bilateral lesion of the medial part of the ventromedial nucleus causes hyperphagia and obesity of the animal. Further lesion of the lateral part of the ventromedial nucleus in the same animal produces complete cessation of food intake.

There are different hypotheses related to this regulation: *Theologides (1976)*.

1. Lipostatic hypothesis: This hypothesis holds that adipose tissue produces a humoral signal that is proportionate to the amount of fat and acts on the hypothalamus to decrease food intake and increase energy output. It has been evident that a hormone leptin acts on the hypothalamus to decrease food intake and increase energy output.

2. Gut Peptide hypothesis: gastrointestinal hormones like Grp, glucagon, CCK and others claimed to inhibit food intake. The food entering the gastrointestinal tract triggers the release of these hormones, which act on the brain to produce satiety. The brain contains both CCK-A and CCK-B receptors.

3. Glucostatic hypothesis: The activity of the satiety centre in the ventromedial nuclei is probably governed by the glucose utilization in the neurons. It has been postulated that when their glucose utilization is low and consequently when the arteriovenous blood glucose difference across them is low, the activity across the neurons decrease. Under these conditions, the activity of the feeding centre is unchecked and the individual feels hungry. Food intake is rapidly increased by intraventricular administration of 2-deoxyglucose therefore decreasing glucose utilization in cells.

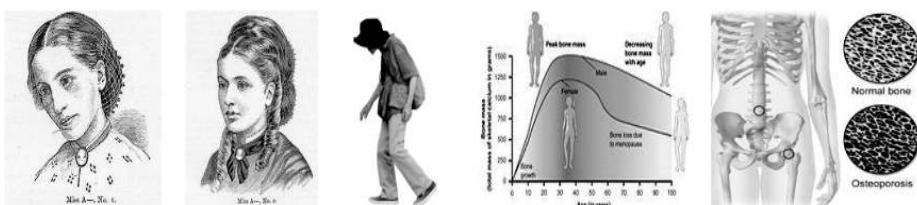
4. Thermostatic hypothesis: According to this hypothesis, a decrease in body temperature below a given set-point stimulates appetite, whereas an increase above the set-point inhibits appetite.

Peptide hormones and neuropeptides that regulate feeding (*Malenka et al, 2009*)

Peptides that increase feeding behavior	Peptides that decrease feeding behavior
Neuropeptide Y	(α, β, γ)-Melanocyte-stimulating hormones
Melanin-concentrating hormone	Cholecystokinin
Agouti-related peptide	Cocaine- and amphetamine-regulated transcript peptides
Orexins (A,B)	Corticotropin-releasing hormone
	Glucagon-like peptide 1
Galanin	Insulin
Ghrelin	Leptin

5. ANOREXIA

Anorexia nervosa, often referred to simply as anorexia, is an eating disorder characterized by a low weight, fear of gaining weight, a strong desire to be thin, and food restriction (Attia, 2010). Many people with anorexia see themselves as overweight even though they are in fact underweight. If asked they usually deny they have a problem with low weight. Often they weigh themselves frequently, eat only small amounts, and only eat certain foods. Some will exercise excessively, force themselves to vomit, or use laxatives to produce weight loss. Complications may include osteoporosis, infertility and heart damage, among others. Women will often stop having menstrual periods.

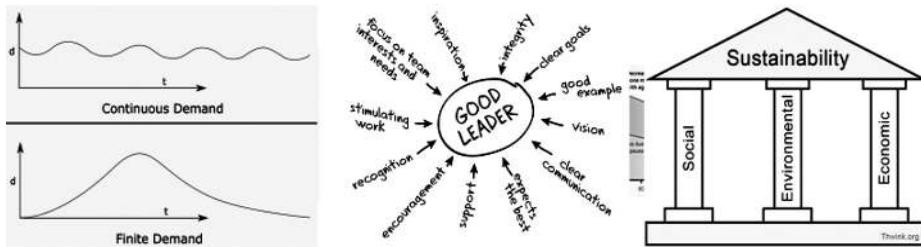


Bone density peaks at about 30 years of age. Women lose bone mass more rapidly than men.

6. HOW TO SUSTAIN

Happiness is an ongoing practice. I'm learning to spend more

time *here*, while reminding myself that happiness is a choice: I can choose to cling less to the past. I can choose to wander less to the future. I can choose to marvel more in the present. What are *your* happiest moments? Do they also involve a complete surrender to the moment?

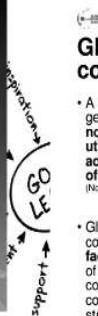


Dictionaries provide more than 10 meanings for sustain, the main ones being to “maintain,” “support,” or “endure.” However, since the 1980s, sustainability has been used more in the sense of human sustainability on planet Earth. One of the most widely quoted definitions of sustainability and sustainable development is that of the Brundtland Commission of the United Nations on March 20, 1987: “Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” For humans, sustainability has environmental, economic and social dimensions. It is multifaceted and complex and often subject to varying definitions and interpretations by different organizations. **BRANDS AND COMPANIES ARE WAKING UP TO A NEW INCONVENIENT TRUTH.**

From a consumer perspective, social and environmental issues are understood by consumers to varying levels, but sustainability is poorly understood as a singular term. As such, for the sake of measurability, many of Kantar Futures’ tracking study questions focus on key dimensions rather than the broader definition itself.



Global mindset being Comfortable with being uncomfortable in uncomfortable places



Global mindset is an individual meta-competence

- A meta-competence is generally **“firm and industry non-specific** and can be utilized in the accomplishment of a variety of different tasks.” (Norhaug, 2003, p. 58)

- Global mindset as a meta-competence **supports and facilitates** the appropriate use of other managerial competences in global collaboration or international strategy execution situations.



17

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BUDDHIST RESPONSE TO ENVIRONMENTAL DEGRADATION WITH REFERENCE TO 'BĪJAGĀMABHŪTAGĀMA' IN THE PALI CANON

by Ven. Galle Dhammadha Thera*

ABSTRACT

The terms *bījagāma* (seeds to be grown) and *bhūtagāma* (grown seeds) are very significant as those fundamentally talk on Environment. They reflect upon a kind of philosophical teaching and are explained from the perspective of environment in Pali the Canon. The places where the term *bījagāmabhūtagāma* occur in the Pali *Tipiṭaka* include as a single form not separate one. It means that the term altogether means its interdependent idea also. The research collects five of those '*bījagāmabhūtagāma*' references in the Pali Canon. All those references can be divided into two categories in the sense of academic consideration. One, is the reference that is based on environmental ethics attached to the way of life of saints: *Brahmajāla-sutta* (D I.5) explains one of eminent practices of a recluse to refrain from violating '*bījagāmabhūtagāma*' a practice of the *Tathāgata* that came to be praised in contemporary India, *Pācittiya XI* (Vin IV.35) which emphasizes that as destruction of vegetable growth an offence of expiation for the *Saṅgha*, and *Chabbisodhana-sutta* (M III.34) denotes that this is one of the qualities of an *Arahant* that is not to harm the Environment

*. (BA Hons, [Pera.], Dip in Education [Merit], MA [Kel.], Dip in English), Lecturer, Dept. of Buddhist and Pali Studies, Bhiksu University of Sri Lanka, Anuradhapura, Sri Lanka.

on his way to Nibbāna. Two, is the teachings those are related to natural environment. The *Bija-sutta* (S V.46) mentions that as the earth as much helpful for vegetation of plants the success of monkhood is based on morality (*sīla*). The *Bija-sutta* (S III.54) illustrates a firm connection of the five groups of plants (*pañcabija jātāni*) with *kamma-viññāna* (the growth of consciousness) as they are interdependent with each other. All these references reveal the significance of the environment and answer for the environmental crisis with reference to the Pali Canon. The methodology of the research is based on the Pali Canon and some of references from the commentaries are used as necessary. The tentative conclusion points to the appreciation of Earth-friendly ways of life and solution for modern environmental crises based on Ethics found in Buddhist teachings.

1. PREFACE

Buddhism, with more approaches of living properly in society, is very much attracted and admired the value of the Environment in the sense of physical and mental well-being. What is physical environment? Things around us are generally considered physical environment. Physical ground contains water, soil, fire, earth, sun and moon and so on. For mental environment, for a better mental environment and for the development of mental environment physical environment too is obviously important. Buddhism is fundamentally come out with its ethical approach even for the Environment. So it is important to say that Buddhism emphasizes the utility of mental environment than physical outside. In this regard, Buddhism is highly applicable with environmental ethics as it emphasizes mental environment.

2. AN INTRODUCTION TO THE FUNDAMENTALS OF ENVIRONMENTAL ETHICS

It is well known fact that Ethic means the system of moral principles; rules of conduct. (Oxford Advanced Learner's Dictionary, 304-Spp) But for Ethics which means science that deals with morals (*Ibid*) is quietly different with the form but similar with the sense of morality. Ethics is the one of branches of philosophy. In the Oxford English Reference Dictionary the word Ethics has been defined as 'the study of moral in human conduct or moral

philosophy' (Oxford English Reference Dictionary, 481p) So we can imagine that ethic and ethics are together associated with moral concepts, especially ethics is much connected with human conduct as well. In this regard, environment can be related with ethics, which is called environmental ethics in the modern world. In this field, it is found 'Ecology', (1. The relationship between living things and their surroundings 2. The study of plants, animals, peoples and institutions, in relation to environment, Chambers 21st Century Dictionary, 417p) a significant subject that talks about environmental subject-matters and 'Environmental Philosophy,' (Environmental philosophy is a branch of philosophy that is concerned with the natural environment and humans' place within it. [1] It asks crucial questions about human environmental relations such as "What do we mean when we talk about nature?" "What is the value of the natural that is non-human environment to us, or in itself?" "How should we respond to environmental challenges such as environmental degradation, pollution and climate change?" "How can we best understand the relationship between the natural world and human technology and development?" and "What is our place in the natural world?" As such, it uniquely positions itself as a field set to deal with the challenges of the 21st Century. Environmental philosophy includes environmental ethics, environmental aesthetics, ecofeminism, environment hermeneutics, and environmental theology, http://en.wikipedia.org/wiki/Environmental_philosophy, 20.01.2019) a branch of philosophy that is purposely connected with the Environment. In this writing, it would search in depth for a better concept on the Environment as found in Buddhism. Environmental ethics is newer discussion on the Environment that is most beneficial in the sense of safeguarding nature. As it is evident in the world itself, this subject is mainly focused towards the Environmental preservation for the next generation. Words such as Ecology and Environmental Philosophy had occurred because the world had to face much degradation owing to human beings. Environmental ethics (Environmental ethics is the part of environmental philosophy which considers extending the traditional boundaries of ethics from solely including humans to including the non-human world. It exerts influence on a large range of disciplines including environmental

law, environmental sociology, Eco theology, ecological economics, ecology and environmental geography. http://en.wikipedia.org/wiki/Environmental_ethics, 20.01.2019) is considered as a part of environmental philosophy which is obviously focused on human-nature relationship.

When considering this theme the Environment with its ethical basis two notable concepts are highlighted; 'environment' and 'the environment'. Here, 'environment' means conditions, circumstances and things that are affecting people's lives. (Oxford Advanced Learner's Dictionary, 298p) It directly points out that the background which we have in this space in the sense of living freely (*Ibid*, 298p). For 'the Environment' it is of course applied with natural conditions (*Ibid*, 298p) such as land, air and water, in which we live and generally this term comes with 'the,' definite article. At the heart of environmentalism are three views of the world, namely techno-centric, eco-centric and deep green. (The Social Science Encyclopedia, 251p)

These three concepts altogether stand for precautionary steps on the Environment. Here it can be found a strong discussion that has been taken for the betterment of survival of the nature. First, the *techno centric* mode visualizes humanity in manipulate or heroic would, capable of transforming the earth for the betterment of both people and nature. (*Ibid*) The second view, *eco centric* is optimistic, totally discusses human-nature affairs as well. In this conceptual step, examples of five of devices can be seen;

- i. Sustainable development: this was highlighted at the Brundtland Commission (1987) and the UN Conference on Environment and Development (the basis of Agenda 21, the programme for integrating development and environment) (UNCED) held in Rio de Janeiro in 1992
- ii. Precautionary principle: accepts that scientific knowledge may never be complete, or ready in time to take justifiable action in anticipation of disaster.
- iii. Ecological economics: the incorporation of valuation studies to calculate the worth of environmental services provided by natural systems.

- iv. Environmental impact assessment: a whole enterprise of environmental consultancy and is slowly turning the planning, engineering and accountancy professions more environmentally sensitive.
- v. *Eco auditing* of industry: part of the environmental management systems approach to quality assurance in business practice. (The Social Science Encyclopedia, 252p).

Deep green, the final topic seriously points out environment is profoundly radical both in terms of ethics and social structure. (Ibid, 252p)

3. ENVIRONMENTAL DEGRADATION AND BUDDHIST RESPONSES FOR THEM

Environmental degradation is one of major issues faced by the modern world. The modern world is of modern technology, scientists, technical solutions and scientific approaches for them. Although, the modern society empowers its intellectual support for the issues like environmental degradation the support would not be able to cease the issues permanently. It is because that the whole society or the mankind is not ready enough to accept that the environment is everything what they perceive, what they belong and where they are located themselves. Buddha as a noble being was given numbers of luxurious monasteries like palaces, but always associated the environment in his birth, ascetic period, Buddhahood, the first sermon and the demise. (*Parinibbāna*) This research basically depends on the Pali Canon which signifies the words of the Buddha as an environmentalist.

The terms *bījagāma* (seeds to be grown) and *bhūtagāma* (comes from *Bhūta* [pp. of *bhavati*] grown, become; born, produced, nature as the result of becoming *Bhūtagāma*: vegetation, as trees, plants, grass, etc., Pali-English Dictionary, 507p) (grown seeds) are very significant as those fundamentally talk on Environment. They reflect upon a kind of philosophical teaching and are explained from the perspective of environment in the Pali Canon. The places where the term *bījagāmabhūtagāma* occur in the Pali *Tipiṭaka* includes as a single form not separate one. It means that the term

altogether means its interdependent idea also. This research collects five of those '*bijagāmabhūtagāma*' references in the Pali Canon. All those references can be divided into two categories in the sense of academic consideration. One is the reference that is based on environmental ethics attached to the way of life of saints. The second category of academic consideration on the term *bijagāmabhūtagāma* reference is the appreciation of natural environment in the sense of safeguarding the environment as well.

The first reference of the first category '*bijagāmabhūtagāma*' is referred to the *Brahmajāla-sutta* attached to the short section on morality (*Cūla-sīla*) of the *Dīgha-nikāya*. The *sutta* explains that the ascetic Gotama is of virtuous and does not harm to seeds and crops. (... The ascetic Gotama is a refrainer from damaging seeds and crops, D I, WPB, 69p) This recommendation of the ascetic Gotama is coming along with many of those types of moral behaviors of him. Apart from those significances this is much considerable to us. So this confidence of ascetic Gotama, prior to *Tathāgata* is proved that he was an environmentalist. His observance of environmental ethics is significant. Buddhism considers that damaging seeds and crops is an offence. (*Bijagāmabhūtagāmasamārambhā paṭivirato samāno gotamo*, D I, BJT 8p) This observance of ascetic Gotama is a unique statement among the *cūla-sīla* (short section on morality), *majjhima-sīla* (middle section on morality) and *mahā-sīla* (great section on morality). (He eats once a day and not at night, refraining from eating at improper times. He avoids watching dancing, singing, music and shows. He abstains from using garlands, perfumes, cosmetics, ornaments and adornments. He avoids using high or wide beds. He avoids accepting gold and silver.... (D I, WPB, 69p) This precept that observed by ascetic Gotama is also an imposed offence in the Jain tradition. (The destruction of *bhūtagāma* is said to be no sin in the eyes of the world, but a sin in the teaching of the Jain, TBD Vol II, PTS, 227p). Here, both Jain and Buddhist traditions are allied to environmental existence further. On the other hand, this rule observed by ascetic Gotama which is referred as an offence of the traditions of Jain and Buddhist is not a sin or such an imposed rule in other *Śramaṇic* or Brahmin traditions. It says that refraining from the destruction of seeds or plants helps to protect flora and fauna in a broad sense. *Bhūtagāma*, the term has its vast

idea with different types of categories of vegetation, as grass, plants, shrubs and trees as well. (Dictionary of the Pali Language, 91p) It is said that this term vegetation makes its broad sense than flora with reference to the Wikipedia. (It is broader than the term *flora* which refers to species composition. <https://en.wikipedia.org/wiki/Vegetation>, 21/01/2019) Wikipedia's idea further asserts that the meaning of *bhūtagāma* and it is similar to vegetation with its many senses. These types of modern references are obviously highlighted and directed the subject area as Environment which comprises Environmental ethics. (See. Burrows, Colin, J. p1)

It is very clear that Buddhism has its own responses to environmental degradation based on Environmental ethics. The 11th Pācittiya (expiation), entitled '*bijagāmabhūtagāma*', is narrated with its original story. The story tells us an ethical understanding on the environment. At the very beginning, the story tells that a certain monks of Āeavī cut down an abode of a devatā and the monk was called upon by the Buddha and rebuked them saying 'foolish men.' (The enlightened one, the lord, rebuked them, saying: How can you, foolish men, cut down trees and have them cut down? It is not, foolish men, for pleasing those who are not (yet) pleased... , (TBD, Vol II, PTS, 227p) In Buddhist literature, it is rarely found that the Buddha uses this statement "*moghapurisā*". (See. Sāti's story, Mahātañhāsañkhaya sutta, MI) At serious situations, as the last reminder, Buddha used to use this statement in order to the situation there. This occasion is also important for us to analyze the lesson taught by the Buddha to these monks. The monks of Āeavī did not concern that they had involved with an unethical matter that might be understood by the public general as these trees are still alive. (...*Jiva saññino hi moghapurisā manussā rukkhasmiñ. Netam moghapurisā appasnnānam vā pasādāya.* Vin II, BJT, 106p). Then, it would be a social contradiction furthermore. It is critically revealed that Buddha was concerned the social awareness and he too was applicable with them as well.

The Pācittiya (Pācittiya: Requiring expiation, expiatory, Pali-English Dictionary, 72p) XI (expiation) of the Vinaya-piṭaka points that "*Bhūtagāma pātavyatā pācittiya*" nti. (*Ibid*) (for destruction of vegetable growth is an offence of expiation). This expiation is known

as *bhūtagāma* in the *Vinaya*. The text further introduces five kind of propagation as follows: (what is) propagated from roots (*mūla bija*), propagated from stems (*khandha bija*), propagated from joints (*elu bija*), propagated from cuttings (*aggi bija*), and propagated from seeds (*bija bija*). In order to five kind of propagation, seeds with examples can be mentioned;

- i. Propagated from roots: turmeric, orris root, ginger, garlic, black hellebore
- ii. Propagated from stems: the fig-tree, the banyan tree, the Indian cedar wood
- iii. Propagated from joints: sugar cane, bamboo
- iv. Propagated from cuttings: basil, camel-grass
- v. Propagated from seeds: grain, pulses

These examples further define that propagation (*bhūtagāma*) is a vast concept that expanded from a smaller seed to larger one. So this remarks that Buddhism clearly alerts on the environment and its survival. Among the ordinary people, destruction of *bhūtagāma* is said to be no sin. But, in Environmental Ethics, (Environmental ethics: is the part of environmental philosophy which considers extending the traditional boundaries of ethics from solely including humans to including the non-human world. It exerts influence on a large range of disciplines including environmental law, environmental sociology, Eco theology, ecological economics, ecology and environmental geography. (https://en.wikipedia.org/wiki/Environmental_ethics, 27/01/2019) is a considerable concept that asserts on moral assessment. It totally says that the need of ethical awareness on the nature in the basis of human-nature relationship. Here, Buddha teaches that vegetation is a living being that was believed by human beings. In this research paper, attention is to be defined the necessity of moral perspectives towards the environmental preservation. This idea is fully illustrated in the Commentary to the *Vinaya-pitaka*. The *Samantapāsādikā* illustrates that the ethical contexts of this expiation which is said to be a sin in the teachings of the Buddha. *Bije bijasaññī* (*Vinayaṭṭhakathā*, 226-30pp) - having the sense of vegetation is the first intention to one's destruction of vegetation. The Commentary further declares that

one can use tools or weapons to harm the vegetation. It is of course; considerable to report that the commentator sentences that the offender might be the doer or the person that gives the order to do so. (*Ibid*) Today one's orders are activated even in the destruction of vegetation. Mostly political interferences are monitoring the world. People are separated with party to party in politics. Giving political orders make the differences in between truths and false and damage the flow of administrative systems as well. The truth behind the result is that the decision is correct but the credit goes to political authority and if not, the government officers will be the offenders. Not most but many countries have faced this type of political tragedy with reference to environmental degradation. Citizens are moving from the city to the forest. Then, they built all the constructions engaging with multinational corporations. These corporations do not care about ethics based constructions or Ecology. Many of the third world countries have these types of current issues as they arise against to the environmental survival. It is believed that this some of issues can be solved with the awareness of environmental ethics. The Commentary of Vinaya with its scope of Ecology has taught that *bhūtagāma* or vegetation has its boundary to the earth and water. (*Vinayaṭṭhakathā*, 226-30pp) In the earth ethics on the environment must be certain centered when sweeping, walking and firing. (*Chindati vā chedāpeti vā, bhindati vā bhedāpeti vā, pacati vā pacāpeti vā*, *Ibid*) It is said to be that one of causes to deforestation is resulted with making fire on the forest. These three broad instructions teach a very good lesson to someone based on non-violation of forestation. In the water, damaging *Udakapappaṭaka* (a kind of mosses) *Uppalapadumini* (ferns and grass that grow in the water) is an offence to the higher ordained monks. (*Ibid*) This remembers that how the Buddha refrained from damaging vegetation and taught his disciples to protect them. The Commentary says that the offender of the destruction of vegetation will be released as he has no intention (*asañcicca*), no attention (*asatiyā*), and no awareness (*ajānantassa*); otherwise, he definitely is of an offender.

Chabbisodha-sutta emphasizes that one of the qualities of the Noble beings that refrains from damaging seeds and crops. (MLD,

BPS, 907p) This practice of noble beings is quite similar with the reference of Brahmajāla-sutta. But in the Chabbisodhana sutta, the same reference is somewhat contextually different. This source mentions that the gradual development of the mind. The sutta is entitled 'The Six fold Purity' in both Bhikkhu Nānamoli and Bhikkhu Bodhi's translation. It shows that the purification from the six fold elements;

- i. The earth element
- ii. The water element
- iii. The fire element
- iv. The air element
- v. The space element
- vi. The consciousness element (*Ibid*, 905p)

Then, the very next step is to understand six internal and external bases. There are the eye and forms, the ear and sounds, the nose and odors, the tongue and flavors, the body and tangibles, the mind and objects. (*Ibid*) The sutta discusses that the importance of the liberated mind from taints. This arrangement of the sutta finally reveals the nature of noble beings as the positive answers to the clinging mind. (Bhikkhus, when a bhikkhu is one with taints destroyed... and is completely liberated through final knowledge; this is the nature of his answer:) On the other hand, the sutta proclaims that refraining from the destruction of vegetation is one of major qualities of an arahant.

Next attention will be focused on Buddhist moral teaching focused on the emancipation with reference to the natural environment that is said to be well learnt is to be protected. Bija sutta (S III) and Bija sutta (S V) are significant sources that delivered by the Buddha to talk on Nibbāna. Bija sutta of S III, says the Buddhist karmic concepts philosophically. Apart from karmic (kamma: Pali) teachings this source introduces five kind of propagation (*Pañcamāni bhikkhave bijatātāni, katamāni pañca: mūla bijam, khandha bijam, elu bijam, agga bijam bijabijañceva pañcamam*, S III, BJT, 94 p) which discussed earlier. In relation to 'bija' (a seed) the sutta teaches that wind and sun will be essential to its growth,

increase and expansion and also, the importance of water and earth. (TCD WPB, 891p) The first category of the sutta mentions how the seeds are planted and its later growth in relation to Ecology. It can be drafted by a diagram as follows:

	Five kinds of seeds	Status	Earth and water	Results
Step 1	Root-seeds, stem-seeds, joint-seeds, cutting-seeds, and germ-seeds	unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted	no earth or water	five kinds of seeds do not come to growth, increase, and expansion
Step 2	Do-	broken, spoilt, damaged by wind and sun, infertile, not securely planted	there is earth and water	Do-
Step 3	Do-	unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted	there is earth and water	five kinds of seeds come to growth, increase, and expansion

This diagram shows how the seeds grow gradually with all these necessities. In the 3rd step it is clear that all the components should be connected with each other otherwise seeds will not be able to provide their expansion. The sutta has given three main instructions with similes are to be seen.

Taint	Simile
Four stations of consciousness (<i>rūpa, vedanā, saññā, samkhāra</i>)	The earth element
Delight and lust (<i>nandirāga</i>)	The water element
Consciousness (<i>viññāna</i>)	Five kinds of seeds

These doctrinal aspects are much special with their values that directed to *Nibbāna*. It is said that cankers are deeper grounded in individual level. Here, *viññāna* has been added with five kinds of seeds that allied to Kamma-conditions (*kamma-paccaya*) in Abhidhamma related to 24 *Paccayas* or conditions. It is because that a seed is grown with above mentioned supports and requisites and highly absorbed in the earth permanently as well as the consciousness is conditioned by the *Samkhāra* or Karma formations in the teachings of *Paṭiccasamuppāda*. The pre-natal *kamma* is the generating condition (cause) of the 5 sense-organs, the fivefold sense-consciousness, and the *kamma*-produced mental and corporeal phenomena in a later birth. Karmic volition is also a condition by way of *kamma* for the co-nascent mental phenomena associated therewith, but these phenomena are in no way *kamma*-results. (Buddhist Dictionary, 250p) The above mentioned understanding of the sutta is on the basis of philosophical aspect. Apart from philosophical teachings this will provide a collected knowing of vegetation. It is significant that Buddha always associated natural phenomena when he wanted to verify the fact in order to the audience.

Bija sutta of S V, in accordance with its title *bija* which means seeds that grown discusses on the established principle *sīla* that is much beneficial for the Noble Eightfold Path. (TCD, WPB, 1553p) The sutta has used a distinctive simile 'earth' to upgrade its meaning more. The specialty of the usage is Earth. Every seed grows in the earth. Earth provides the basement to the seeds for their growth, increase and expansion. The sutta has been added the general circumstance of the process of vegetation but in philosophical ground it examines the value and utility of virtue.

The sutta with the title of *Bījagāma* of S V-II is obviously an absolute statement of the reality of environmental degradation and the amount of it.

"Evameva kho bhikkhave, appakā te sattā ye bījagāmabhūtagāmasamārambhā paṭiviratā. Atha eteva bahutā sattā ye bījagāmabhūtagāmasamārambhā aapaṭiviratā" (S V (II), BJT 340p).

“So too, bhikkhus, those beings are few who abstain from damaging seed and plant life. But these beings are more numerous who do not abstain from damaging seed and plant life.” (*Ibid*, 1881p).

This statement presents what the present world faces at this moment. They are:

- i. Pollution
- ii. Global warming
- iii. Overpopulation
- iv. Natural Resource Depletion
- v. Waste Disposal
- vi. Climate Change
- vii. Loss of Biodiversity
- viii. Deforestation
- ix. Ocean Acidification
- x. Ozone Layer Depletion
- xi. Acid Rain
- xii. Water Pollution
- xiii. Urban Sprawl
- xiv. Public Health Issues
- xv. Genetic Engineering

(<https://www.conserve-energy-future.com/15-current-environmental-problems.php>, 30/01/2019).

4. CONCLUSION

Statistically it is said that environmental degradation attached to the above mentioned areas is increasing and decreasing day by day. Even though the solutions fill up the vacuum of earth friendly environment, but results will not be firmed until the last human being destroys himself. So, very urgent thing is that the awareness on the environmental ethics of the society. Buddhism covers this

needy with its teachings on ‘*bījagāmabhūtagāma* title’ in the sense of Environmental Ethics that is to be applied to stop environmental degradation and to build up harmonious families, healthcare, and sustainable societies.

ABBREVIATIONS

D	– Dīgha-nikāya
WPB	– Wisdom Publication, Boston
BJT	– Buddha Jayanti Tipiṭaka
TBD	– The Book of the Discipline
Vin	– Vinaya-piṭaka
M	– Majjhima-nikāya
MLD	– Middle Length Discourses
BPS	– Buddhist Publication Society
S	– Samyutta-nikāya
TCD	- The Connected Discourses of the Buddha

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VANAROPA (FORESTATION): AN APPLICATION OF BUDDHIST TEACHINGS FOR THE PROBLEM OF DEFORESTATION

by Ven. Rangama Chandawimala Thero*

1. WHY SUSTAINABLE DEVELOPMENT?

With the industrial revolution back in the late 18th century, the development of the world became a crucial issue. Countries focused on the economic development without thinking about the bad effects of this senseless rat race. As a result of industrial revolution and rapid growth of the world, numerous problems have come into existence. One of the greatest problems that the world is facing today is deforestation which causes an irreparable damage to the earth. Due to deforestation, environmental problems such as air pollution, water pollution, and soil pollution occur as major problems. Development is something essential but nature preservation is more important than development. Where there is no nature there is no life. Therefore, sustainable development is the answer for this burning problem.

Scientists are worried about this unbalanced development which is basically focused on material success without thinking about environmental issues caused by it. As human beings we live on earth with the help of nature. There is no argument that development is important but we cannot think about a life without nature. As long as the life on earth is concerned, the most essential fact for the survival of all beings is the preservation of nature. Therefore,

*. Buddhist College of Singapore, 88 Bright Hill Road, 574117 - Singapore.

development should go together complying with the nature and its natural order. Considering this important issue a new subject which is known as “Sustainable Development”, was introduced in 1980 at the International Union for The Conservation of Nature (IUCN). However, this new concept was known to general public in 1987 with the report of the Brundtland Commission formally known as The World Commission on Environment and Development (WCED). According to this commission, sustainable development is defined as follow. “It is the development that meets the present generation without compromising the ability of future generation to meet their own needs”.¹ Since then, the whole world started to talk about this issue but unfortunately they almost forgot what they talked about and hardly thought of putting it into practice. The world thinks that economic growth is the most important thing but they do not aware that economy cannot solve all human problems. The developed countries show their commercial success to the world through super concrete forests and high technology.

One may think that sustainable development is a dream or something going against the economic growth of the world. This is a misconception. What sustainable development emphasizes is that to have an ecofriendly development while preserving the environment. Therefore, as we said earlier, development should go with the nature preservation. A quality of life will be assured when the soil, water, and air are protected. Though we are keeping a good economic status but poor in natural resources, there cannot be a quality life in such an environment. When the nature is affected, everything is affected. Therefore, environmental sustenance is the main reason for the healthy and quality life of both humans and animals.

2. BUDDHISM AND NATURE PRESERVATION

Buddhism is a religion which emphasizes the importance of the wellbeing of all beings. The central teaching of Buddhism is interdependent arising of phenomena and all the conditional things exist interdependently. Where there is no interdependency and interconnection there always arise problems. We are not

1. https://en.wikipedia.org/wiki/Sustainable_development

exceptional as human beings. We too survive and subsist on nature as other organisms. Therefore, we must protect nature. By protecting the nature, one protects his own life. In the *Vatthu Sutta* the Buddha taught that the beings who dwell on earth sustain their life by rain.² It mains that where there is no rain, there are no trees; where there are no trees, there is no life. *The Bhūriipañña Jātaka* teaches thus. “Having stayed under a shade of a tree, if one destroys that tree, he is a sinner and the most ungrateful person”.³ Here the Buddhism clearly teaches the protection of environment is extremely important. The other thing is to be grateful to the nature which gives us protection. In many other places in the *Suttapitaka*, the importance of the plants and trees is explained.

The Buddha’s life, from his birth to the great parinirvāṇa, is connected with the nature. He was born under a tree, attained enlightenment under a tree, and his great passing away also took place under a tree. The Buddha’s sermons very often have been delivered in forests and He had lived many times in the forest and His disciples also lived in association with the forest. According to the *Vinayapitaka*, monks and nuns are not allowed to destroy plants and trees. Spitting or urinating in water or on grass also prohibited for them. The protection of the nature including both flora and fauna is emphasized in the Vinaya.

As we know the Buddha was not an environmental activist. The reason was that environmental issues were not there at his time. Therefore, talking about the nature preservation was not required in the 6th century B.C.E. However, in the suttas we find the Buddha admired the beautiful nature and the importance of growing orchard and trees. In the *Vanaropa Sutta*, such kind of teaching can be found. Here the Buddha taught that the one who grows orchard and trees acquires merit day by day.⁴ This teaching emphasizes that the preservation of nature in proper way is a great

2. Bhikkhu Bodhi, *Samyutta Nikāya tr. Part I*, p.128. “Vuṭṭhim bhūtā upajivanti ye pānā pathavissitā”, *Chatṭhasaṅgāyanā CD version 4, Samyutta Nikāya, Devatāsaṃyutta, Jarāvagga, Sutta 4*.

3. See the *Bhūriipañña Jātaka* and also the *Mahābodhi Jātaka*.

4. Bhikkhu Bodhi, *Samyutta Nikāya tr. Part I*, p. 122. “Those who set up a park or a grove, the people who construct a bridge, a place to drink and a well, those who give a residence; for them merit always increase, both by day and by night.

merit and it's a blessing for all beings. The other thing is harming the nature is a bad kamma. Therefore, damaging the nature in the name of development is going against the environment philosophy of Buddhism.

3. THE PROBLEM OF DEFORESTATION AND ITS CONSEQUENCES

What is deforestation? According to Britanica.com deforestation means “the clearing or thinning of forests by humans. Deforestation represents one of the largest issues in global land use. Estimate of deforestation traditionally are based on the area of forest cleared for human use, including removal of trees for wood products and for croplands and grazing lands. In the practice of clear-cutting, all the trees are removed from the land, which completely destroys the forest. In some case, however, even partial logging and accidental fires thin out enough to change the forest structure dramatically.⁵ Explaining the causes for deforestation Natinalgeographic.com explains somewhat similar to the former. “Farming, grazing of livestock, mining, and drilling combined account for more than half of all deforestation. Forestry practices, wildfires and, in small part, urbanization account for the rest”.⁶

Due to money oriented economy and craving for material success forests are destroyed senselessly. Thick rainforests are being damaged and the wildlife is in a great danger around the world. Deforestation causes for the arising of various problems such as water pollution, air pollution, land pollution and also global warming. As a result of industrial wastes, water pollution and land pollution have become a big issue. The water in the sea and rivers already has been polluted. The water creatures have been facing a big threat. Some of them have been already extinct from earth. The scarcity of drinking water is really a big problem for the human being. Most of the ancient cities of the world have already become deserted places as the result of destroying the nature.

Air pollution is by far the most harmful form of pollution in our environment. The whole world is facing this unavoidable situation.

5. <https://www.britannica.com/science/deforestation>.

6. <https://www.nationalgeographic.com/environment/global-warming/deforestation/>.

Air pollution is caused due to many reasons. The main cause is industrial revolution. The next major reason is deforestation. Another reason for air pollution is excessive cattle breeding, farming and using automobiles and etc. Farming cattle for meat and milk is a big business in the world today. The cattle produce lots of methane due to rumination process. It emits a big amount of methane gas into the environment causing various problems to the nature. Using automobiles, people destroy the nature. Because of combustion of carbon based fuel such as wood, coal and natural gas, a big amount of gas emitted continuously and pollutes the air. Due to lack of oxygen, people face respiratory problems. There are various sophisticated aircrafts and weapons which cause a serious damage to the atmosphere.

According to world news, millions of flood victims are reported and thousands of human and animal lives are claimed due to heavy flood and also lots of food crops are washed away. The recent flash flood in Kedarnath town in Uttarakhand district in India is an example for such kind. Over one thousand people were killed by that flood. Though flood comes as a natural cause, sometimes the effect becomes serious due to human behaviours. For instance, deforestation causes heavy flood and it brings a big disaster to the world as a result of senseless practice of people who challenge eco-system. This is one of the reasons for flood and long-term drought. People are facing global warming or greenhouse effect as a result of deforestation and the damage of eco-system. Carbon-dioxide, greenhouse gas increases in the atmosphere which causes for global warming. Due to global climate changing the ice-layers or glaciers melt increasing the world temperature. This causes various other climatic problems too; especially, damaging the cooling atmosphere where the flora and fauna cannot survive under high temperature. Specially, animals in the Arctic subject to extinction and the sea water level increases day by day.

The world is changing and technology is improving day by day. This phenomenon cannot be reversed or stopped. On the other hand, human beings are the only beings who can change things and invent new things as a result of their marvelous skill of thinking. Therefore, development is something that can only be acquired

by human beings. The advantage of development is tremendous. Therefore, development is something necessary. The problem is its disadvantages. Some scholars think that we cannot talk about a sustainable development. According to them, it cannot go together with the concept of development. However, most of the scholars and scientist believe that development can go together with sustainable development which means by protecting the nature without damaging biodiversity and eco-system. This is quite difficult task to maintain but it is our duty to be aware of the nature.

When we look into the problem of global warming and other related issues caused by industrial development, we can say that the middle path is the most important way to be applied here. Buddhism looks at any problems without going to extreme. There are two things in any conditioned dhamma. That is positive and negative nature. If we keep the middle situation, at least we can minimize negative effects. People are greedy by nature. This is the main reason for many problems. The innovative ideas may bring harm to people if they use them in wrong ways. There is a beautiful teaching in Buddhism. It says that “the knowledge of a fool may bring harm to himself.” Therefore, it should be used in a wise way. Development important but it should be expected in wise ways.

4. FORESTATION: THE ANSWER FOR THE SURVIVAL OF PLANET

What is the answer for deforestation caused by humans? The only possible thing is to educate people and make them to grow plants and trees and be ecofriendly and introducing a nature loving life style. As a monastic who is responsible for teaching and guiding people to run their life meaningfully and righteous way, I have introduced plantation programmes or forestation for my devotees and local people at our temple area and I am closely working with local government plantation office to get their support for our activities. They are in positive response recently visited our temple and we discussed about future plans for forestation. They are willing to provide plants for the people in surrounding villages. Our new combine activity will be taken place on Sri Lankan New Year Day of 2019 on 13th of April, this year. My presentation will provide information of our past programmes and the coming programme with photo sand relevant data.

SUSTAINABLE LIVING AS SEEN FROM THE VYAGGHAPAJJA SUTTA AND KUTADANTA SUTTA FROM THE BUDDHIST PALI CANONICAL TEXTS

by Vaishali Gaidhani*

ABSTRACT

Human beings are considered an intelligent species of all living beings. And it is rightly so. Since ancient times the human mind seeks happiness. Happiness in prosperity and well-being. The wonders of the material world are dynamically evolving within the limitless capacity of human thought. However, the worldly accomplishments fail to ingrain happiness. Even adversely affecting our natural resources getting depleted rapidly and some permanently damaged and extinct. The question arises, then, how do we as humans live and progress in a sustainable way. Understanding the gravity of the situation, the word 'Sustainability' was introduced in 1987 by United Nations through 'The Report of the Brundtland Commission'. It was then that the UN General Assembly, for the first time, sought to establish policies for sustainable development. The definition of Sustainable Development in the report is: "Sustainable development is development that *meets the needs of the present* without compromising the ability of future generations to meet their own needs."

Sustainable living is a very challenging situation we humans are

*. PhD Student, Department of Religious Studies University of the West, Rosemead CA 91770, USA.

facing today. The challenge is to define the 'need of the hour'. In the time and place we are on this earth today; the issues of sustainability vary diversely. Having said that, it is very difficult to find a simple solution to address this issue. How do we set policies? How can we define the needs of the people? What are the fundamental guidelines or principles which act as benchmarks for drawing that subtle line between 'need' and 'want'? Our ancient Pali texts contain the words of the 'Enlightened One', the *Sakyamuni* Buddha. Not only people approached the Buddha came to seek answers. The Buddha showed the path from suffering to happiness. The Buddha taught the world the good and the bad. Two reasons why the Pali canonical texts seem important to me are: Firstly, the Suttas not just mention the relevance of time and place, but Buddha also addresses the psychological aspect of the human while providing the solution. And Secondly, but most importantly, the Buddha provided answers possible to do within the human capacity. This paper attempts to seek insight from the wisdom of our ancient *Pāli* Canonical literature.

The Buddha provides a solution clearly defining between a 'need' and 'want'. For those who have much as well as for those who have not, the Buddha leads them to a happy well-being. The title of my paper is: '*Vyagghapajja Sutta – An insight towards Responsible Consumption and Sustainable Development*'. This paper endeavors to draw inspiration from the *Vyagghapajja Sutta* and discusses the conditions of welfare which are much relevant for the lay people in any case - of a person, community or a nation. The Sutta provides guidelines for two-fold progress- worldly as well as spiritually. The Buddha instructs how to preserve, increase and prevent loss of wealth through the conditions conducive to happiness in this very life and in the future.

Suffering (*Dukkha*) is inherent in the 'The Four Noble Truths'. It is the human suffering which gives rise to human birth. Right from the time of birth to the time of death, beings go through suffering. It is well within the human capacity to overcome suffering right in this very life, through wholesome *actions* of body speech and mind; where mind is the foremost, as mentioned in the *Dhammapada* Verse 2:

Manasā ce pasannena, bhāsati vā karoti vā, tato nam sukhamanveti, chāyā'va anapāyinī!

Human actions driven by a polluted mind brings suffering and by a pure mind brings happiness. We find from the Suttas that the Buddha through His teachings transformed the minds of the people from a polluted, unclear mind to a pure, clear mind. The words He spoke to the bereaved men cleared their path towards happiness. The Buddha leads the suffering mind towards a mind with real happiness. The Buddha's Dhamma is to bring happiness to mankind. His teachings are the process of bringing that real happiness which springs from the heart within. Whatever be the past, it is possible to bring about this change from suffering to happiness in the present here and now based on our actions today. The Buddha's teachings enlighten the path and instill hope in however times of distress towards a life of balanced livelihood.

1. INTRODUCTION

Much has been already said about the materialistic disparity and inner restlessness in the world. Man's search for a better way of living on this little blue planet continues all the more than ever. Issues like insufficient food, water and shelter; waste generation and management; global warming and melting glaciers; green-house gases and natural disasters; pollution of air, water, land and sound; and the extinction of living species and ecological degradation, are the concerns of today's millennia. Since 1972, the first United Nations meeting, the environmental crisis is still with us; We can see that there are no ready-made answers to these questions. How do we look at seeking a way forward?

'Ultimately, the environmental crisis is a crisis of the mind. And likewise, appropriate development is ultimately an appropriate development of the mind. We see, do, and are what we think, and what we think is shaped by our cultures, faiths, and beliefs'.1.

It is the human mind, the most intellectual of the lot on this planet who has dominated the environment to its degradation where it stands today. There seem to be hardly any limitations to the recklessly diverse modes of human wants. These boundaries need to be re-defined appropriately. Hence it is in the human

potential and endeavour to act towards appropriate development in a responsible manner. The World Wide Fund International since 1986, attempts to set up a dialogue between various major faiths and beliefs in relation to the environment. Thus, Alliance of Religions and Conservation (ARC) was founded in 1995 with the perspective that religions and human developments should go hand-in-hand so that this world is a better place for life.

The inner mind is very closely interlinked with the external environment and vice versa. When we talk about the mind, who can be our better teacher than the Buddha. 'Mano pubbangama dhamma...' Mind is the foremost...! What is the outlook from the perspective of the Buddha's words, the Suttas as laid down in the Pali Canonical literature? An attempt is made to look at certain fundamental issues if not all, assuming the relevance of the Buddha's Teachings as universally applicable in time and space, more so from the behavioural aspect of human nature arising from greed, ill-will and ignorance. This paper '*Sustainable Living As Seen From The Vyagghapajja And Kutadanta Sutta From The Buddhist Pali Canonical Texts*', attempts to look at the aforementioned issues from the Buddhist perspective, with major emphasis on the context of the *Vyagghapajja Sutta* and other supporting Suttas. In the *Vyagghapajja Sutta*, the Buddha admonishes how a rich person should progress in life- both worldly and spiritually. Whereas, in the *Kutadanta Sutta*, the Buddha recognizes the major economic problems of state and he recommends immediate measures.

The Buddha's Middle Path of non-indulgence in the two extremes of too much and too little:

The increasing flux of the human population is rapidly moving ahead with too much facilities on one side and even devoid of needs on the other. Those who have much, live a life of extravagant luxury and those who have not suffer too much in misery. In the *Dhammacakkappavattana Sutta*, the Buddha's first sermon to the '*pancavaggiya bhikkhus*', the Buddha straightway refutes both these extremes. The Buddha warns, "*Dve me Bhikkhave anta na sevitabba...*". He further instructs them to follow the path He has discovered, a completely different path, of '*Majjhima-patipada* -the Middle Path' called as '*Ariyo Atthangiko Maggo* - the Noble

Eightfold Path', the Path of Enlightenment, the Path of coming out of misery- human suffering, the Path to happiness. The goal of the entire Pali Canon and the Buddha's Teachings therein is the path to come out of suffering, not just for the welfare and happiness of human beings but for those in the entire existences.

Inner turbulence arises from the lack of basic needs of sufficient food, drinkable water and proper shelter. Poverty is miserable. The Buddha despised poverty. The Buddha clearly states the thirty-eight points of welfare and blessings – the *Mahamangala Sutta-sippanca susikkhito* – Here He instructs to improve skilfulness in work is of great welfare. To come out of poverty, one should do by own self- *attahi attano natho*. Doing dana- sharing of whatever you have – even as simple as a smile is a *kusala kamma*- wholesome deed. *Kusalakammam sukhavipakam lakkhanam*- 'good deed yields happiness' is the Universal Law of Nature. The 'dasa kusalakammapatha' are defined as the ten good actions of body, speech and mind.

On the other hand, the Buddha's Teaching begins with the concept of 'Daana'- generosity and sharing. In the teaching to the *pancavaggiya bhikkhus*, the Buddha begins with telling the *dana katha* first, and then the *sila katha*- the virtues. Following *sila* or virtues purifies the mind. Pollution of mind is the cause of external pollution. The human tendency of the craving mind gives rise to the three poisons of greed, ill-will and delusion. A human mind relates not just with the surrounding environment of man and man, man and animals, man and trees but also man with his own self. Buddhism has a scientific approach towards life with emphasis on non-theistic spirituality and societal morality, wherein the responsibility of societal morality originates from within, from his own personal ethics.

2. THE VYAGGHAPAJJA SUTTA

In the *Vyagghapajja Sutta* from *Anguttara Nikaya*, first the Buddha teaches the four conditions which lead to materialistic gain and which is useful to lead a good life on this earth. The Buddha further elaborates to explain each of these four conditions with simile on how to maintain a good life. The Buddha warns, that it is not enough

to be rich. For a future life, one needs to work towards cultivating a spiritual life. Thus, the life of a person becomes meaningful and well.

In the *Vyagghapajja Sutta*, a rich *Koliya* named *Digghajana Vyagghapajja* (Family name is *TigerPaw*) comes to the Buddha at the market town of *Kakkarapatta*. Having approached, respectfully salutes the Buddha, sits on one side, and requests the Buddha to instruct him as to how he can develop his life towards welfare. The Buddha admonish him by stating the four conditions each of Worldly and Spiritual progress conducive to the householder's weal and happiness, thus-

Four conditions conducive to worldly progress in this very life of a householder are the four accomplishments of- persistent effort (*utthana-sampada*), watchfulness (*arakkha-sampada*), good friendship (*kalyanamittata*) and balanced livelihood (*sama-jivikata*).

The first accomplishment is intended for a layperson to be persistently initiate, by whichever occupation earns a just livelihood is skilful and untiring. The second accomplishment is that he protects his acquired wealth from thieves and kings and from natural calamities like fire. The fourth accomplishment is of balance in earning and spending wealth; but not a miser nor a spend-thrift. Spending should be well within one's earnings. A person who spends more than he earns is like one shaking the entire wood-apple tree for fulfilling his hunger of few wood-apples. By shaking the entire tree, many wood-apples fall on the ground and are wasted.

"Thus, energetic and heedful in his tasks, wisely administering his wealth, he lives a balanced life, protecting what he has amassed, and leads a life of moderation, even so these four conditions are the sources of increase in his amassed wealth. Just as when a tank with four inlets open and four outlets closed and rain water falling from above in the tank, definitely increases the level of water in the tank."

Further the Buddha explains the four sources for the increase of amassed wealth as abstinence from debauchery and drunkenness, non-indulgence in gambling, and friendship with the good. Good friendship (*kalyanamittata*) is defined as highly cultured: one who is full of faith (*saddha*), virtue (*sila*), charity (*caga*), and wisdom (*panna*). He acts in accordance with the faith of the faithful, with

the virtue of the virtuous, with the charity of the charitable, with the wisdom of the wise. This is called good friendship.

Developing *Kalyanamittata* is the life of spiritual advancement. Money and wealth are good for the present life but just being wealthy is not enough. It is important for householders to accomplish for spiritual advancement. The four conditions conducive to spiritual progress in future life are the four accomplishments (*sampada*) of faith- (*saddha*), virtue (*sila*), charity (*caga*) and wisdom (*panna*). A person thus working diligently, clears the path that leads to his well-being in future life.

The *Kutadanta Sutta*, the Buddha's focus is on the righteous rule-

For the poor, the major worry that hankers them is the very aspect of survival- food.

Ekam namam kim? Ekam nama aharatthitikam!

“What is that one thing for (sustenance of) living beings?”

“All living beings need food to sustain themselves.”

People need a job which can fetch meals for them and their families. Thus, the basic needs for food, shelter, and clothing should be satisfied first. Devoid of employment support, people resort to various unlawful means of livelihood to sustain themselves. The Buddha says that it is in the larger interest of the state to generate and support employment in such a way that the root problem of food production and distribution is addressed. It is the responsibility of the country to support in organizing cultivation, then providing funds to traders and a reasonable salary to the government employees. When the nation takes up the responsibility, it can work out proper strategies and channels in the benefit of all the people and of the entire land. The risk of harming the environment can be minimised through setting an appropriate system. As BD Dipananda put it, “The economic concepts discussed in the Buddha's teachings are neither of a capitalist market economy, nor a fully socialist economy. Instead, the Buddha provides for a developmental approach to the solution to human poverty. In the context of the 21st century, when global inequality is once again on the rise, the teachings of the Buddha remain highly pertinent.”

3. EMPEROR ASOKA – DEVANAMPIYA - THE BELOVED OF THE GODS - A CASE STUDY

Emperor Asoka during his reign after embracing Buddhism, also called Dhammasoka, strived for the welfare of his subjects, as guided by his teacher, Thera Mogaliputtatissa. The inscriptions and edicts speak volumes of his just rule supporting his people far and wide, thereby establishing peace and happiness. The ability of one to follow these basic precepts can be well seen in the measures adopted by Emperor Asoka for the benefit of his subjects over the vast Asian sub-continent; wherein he not only stopped killing of animals for food but also set up hospitals for animals for the first time, in history. He constructed long and wide highways, which were shaded with trees on both sides of the roads for the benefit of human and animals. For water to drink, he caused to dug wells. In the archaeological evidences reveals, his motivation for people to follow the Dhamma, to respect parents, and be generous towards friends, relatives and wise men.

In the *Mahavamsa* and some of his inscriptions he mentions how he himself follows the life of Dhamma. Whereas in his edicts, he orders his subjects to abstain from immoral things. The King further writes that this edict has been written so that it may please his successors to devote themselves to these things and not let them decline. Even today, we can look towards those glorious days to draw parallels meticulously and seek contemporary applicable ideas. ‘Thus Asoka’s reformation to encourage people to inculcate kindness, self-examination, truthful, gratitude, purity of heart, enthusiasm, strong loyalty, self-control and love of the Dhamma, emerges from his edicts as he being an able administrator, intelligent human being and a practising dedicated Buddhist’, says Venerable Dhammadiko.

4. IMPORTANCE OF EDUCATION IN SUSTAINABLE DEVELOPMENT

It is certain that education is the key medium for true progress towards sustainable development of mankind. Chia-Ling Wang emphasizes the need for Education in Sustainable Development ESD. Wang believes that sustainability is a dynamic process generally relating to ecological, political, economic and societal implications (Filho, Manolas, & Pace, 2009).

To foster development through cultivation of ecologically responsible citizens and consumers, a UNESCO report (2012) released by the United Nations Conference on Sustainable Development defines ESD as follows:

“ESD is education for the future, for everyone to acquire the values, competencies, skills and knowledge that are necessary to shape sustainable development.”

The Buddha's method of teaching the people should be propagated at this hour. Because we see that the Buddha's Dhamma is not dependent on an external entity to seek help to find solutions to human problems. With a belief that all problems are man-made and hence it is worthwhile to try to find solutions through human effort. It does not put off the problems for someone else to work upon, but rather accepts and takes responsibility. Even though the vision based on Buddhist literature provides a solution relevant to the context at that time; the impermanence of nature adds up its own dynamic aspect of the issue under consideration. Hence, temporal and spatial analysis considered will provide finer details in application of the wisdom of Buddha's Teachings in our day to day lives.

5. CONCLUSION

Thus, the *Kutadanta Sutta* teaches path of welfare of the state and *Vyagghapajja Sutta* teaches the actions which leads a person towards worldly welfare in this life and spiritual advancement for welfare in future life. Thus, the Pali texts provide ample examples of the uniqueness of the Buddha's teachings- the *Dhamma*. Primarily, the teachings invigorate to find a solution within the capacity of human efforts. The *Dhamma* encourages upliftment of the self through practical striving as a way of life. '*Atta hi attano natho*'. The Buddha's dhamma teaches to accept and take responsibility for our own actions. *Kammassaka, bandhu...* And Buddhism also tells us how mind makes us do the things we do. How our mind is the forerunner of all actions, verbally and bodily - *Mano pubbangama dhamma*. Above all, the intention matters most: *cetanaham bhikkhave kammam vadami!*

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TOWN PLANNING METHODS INCLUDED IN THRIPIITAKA VS THE MODERN TOWN PLANNING METHODS IN SOUTH ASIA

by M.W Nimesh Sathsara*

ABSTRACT

In the modern South Asian countries, serious problems have occurred due to wrong town planning methods. This has caused loss of valuable time, good mentality and also inconvenience in carrying out day today activities. Planning is a process of thinking about activities required to achieve a desired goal. In planning, not only the conceptual skills but also the psychological aspects should be considered. The issue with the modern South Asian town planners is that they focus only on the physical development of facilities, but they pay a blind eye to the psychological aspect of it. On the contrary, in Buddhist teachings, the real sustainable development depends on both the physical as well as psychological approach. I used primary and secondary information for my research. The present research thus discusses the town planning methods included in Tripitaka to overcome the faults of the modern South Asian town planning. The Buddha advises a lot on town planning. When he preaches, "Arogya pramalaba" he emphasizes being psychologically as well as physically healthy to be the ultimate wealth of people, and there he describes the importance of the environment necessary for such healthiness. In the Vanaropa Sutta, the Buddha points out the importance of forests in purifying air but unfortunately we see how some main

*. University of Sri Jayewardenepura Pail and Buddhist Department (Buddhist civilization sp), Buddhist and Pail university Sri Lanka (English Higher diploma) Dharmacharaya, Sri Lanka.

cities in the modern societies like Colombo, Islamabad, Beijing are polluted and there are related problems like high temperature, acid rains, dust, etc. All these have been caused because of deforestation but ironically the European world is planning to implement green town projects. In considering the idea behind these, it is clear that what the Buddha preached 2600 years ago in the Vinaya Pitaka, Senasanakhanda, Vatta khandaka have been their basis. Even if the Buddha concentrated on the planning of monasteries, they can well be used in town planning even in the modern world. According to Mahawansa and Deepawansa which are two main chronicles in Sri Lanka, in the 3BC, the teachings of the Buddha were the basis for planning the Anuradhapura city. At the present also we can get some ideas about proper town planning according to the Buddhism in ancient anuradhapura city. Buddha preached on garbage controlling for proper sanitation, and in the vattakkhandakaya the planning of lavatories is explained. The preaching on the jantagara (steam bath centers) for the healthy life of the monks could be used in planning the steam massage centres which are mushrooming in modern cities now. Moreover, the advice to fix windows in proper places, and not to throw garbage into water are some important teachings of the Buddha in maintaining a hygienic society. Unfortunately, people in the modern era are infected by various kind of diseases because of the faults of planning the commonly used facilities. Thus, it can be concluded that the modern town planners can take the town planning method in the Tripitaka as their guide in planning modern towns, especially in the South Asia.

In the modern South Asian countries, serious problems have occurred due to wrong town planning methods. This has caused loss of valuable time, good mentality and also inconvenience in carrying out day today activities. Planning is a process of thinking about activities required to achieve a desired goal. In planning, not only the conceptual skills but also the psychological aspects should be considered. The issue with the modern South Asian town planners is that they focus only on the physical development of facilities, but they pay a blind eye to the psychological aspect of it. These are the some main problems in south Asian cities. We can understand it,

understanding after these problems in south Asian towns. South Asian countries are India, Sri Lanka, Pakistan, Maldives, Bhutan, Nepal, Bangladesh, Afghanistan.

INDIA (DELHI, MUMBAI)

Some of the major problems of urbanization in India are, 1. Urban Sprawl, 2. Overcrowding, 3. Housing, 4. Unemployment, 5. Slums and Squatter Settlements, 6. Transport, 7. Water, 8. Sewerage Problems, 9. Trash Disposal, 10. Urban Crimes, 11. Problem of Urban Pollution'.

SRI LANKA (COLOMBO, MAHARAGAMA, NUGEGODA)

There are lot of problems in Sri Lanka main cities, they are:

Flooding

Colombo has been built on low lying land .for many years.it was contained by a swath of swampy land and east. It could not expand but at least there was place for the water to go. With the opening up of eastward expansion in the 1980s the wetlands got filled up. The canals were neglected and the storm water drains went into disrepair .the result is flooding for the slightest rain, Kolonnawa and Kotte the canal system needs not just repair, but rehabilitation.

Traffic congestion and air pollution

The main urban transport issue in Sri Lanka are traffic congestion, environmental pollution, increase of traffic accident ,poor public transport system, and weakness of road networks.an estimated around 830,000 people arrive to the Colombo city from outside every day of this 90 percent arrived by road and rail way carrying approximately 80,000 or 10] of this demand .the road passengers enter the city through 12 roads with 56] of all passengers arriving by bus and the others arriving by private vehicles such cars 11], and motor cycles 5]and hired vehicles such as three wheelers and vans 18] presently around 15] of the road space utilized for bus transport even through it transport 62 of the road passengers; on the other hand 65] of road space is used by private hired vehicles which in sum totally carry only 38] of the passenger, in addition to the vehicles entering the city. There are further 250,000 vehicles

registered within the Colombo municipal area. Colombo city plays a great role in economy of the country. Number of people gathering places such as government and private officers, shop, factories, hospitals, hotels, schools, and the main harbor located within the city.

Private transport modes such as motorcycle, three wheelers create congestion on the road in Colombo city. The congestion issues can be considered as the outputs produced by attracting people and vehicles for the activities in the city. These output interact within the prevailing socio economical environmental and produce negative out comes. For an example, output such as traffic congestion consume higher amount of fuel and also emits higher amount gaseous emotion to the environment polluting air in surrounding. Therefore it can be concluded that the traffic congestion leads to two negative impacts of fuel wastage and air pollution in economic and environment sectors respectively.

Surveys carried out from 1965 show that until 1995 the annual increase in the number of persons arrive to the city on daily basis has been increasing by around 5% annually from 1995 it has been observed decrease signifying that business are moving out of Colombo city to more accessible suburbs such as Moratuwa, Nugegoda, Kiribathgoda, etc., which are now becoming unplanned commercial areas, these in turn are causing congestion along the major roads, (Weerawardana, J, 2009).

Practically parliament road, Colombo Kandy road, Colombo Galle road, Colombo Nugegoda road and Nawala Narahenpita road are more congested due to private vehicles, people use their private vehicles to go to office or business since unavailability of optimum public transport services in their routes .especially in peak hours traffic congestion in more complicated. A study identified potential areas of demand on trips attraction and generation with Colombo municipal council and found that on average 30000 trips in fort 25000 trips in slaves island, 25000 trips in Maradana, 20000 trips in petah, 20000 trips in colpetty, 20000 trips in cinnamon garden s,13000 trips in borella,11000 trips in town hall, and 10000 trips in Bambalapitiya are made many city roads with increasing traffic demand for road space is clearly seen have reached critical proportion in urban traffic.

Road capacity problem

The road infrastructure in Colombo city and its suburbs are difficult to further widen new roads can be built keeping with the rate of demand created by people who are shifting from public transport to private transport ,the inability to obtain the required land road space, parking spaces etc. are fast becoming contrasting that are severely restricting the flow of vehicles which far exceed the capacity of the road system to efficiently discharge the demand, as a result around 70% of the length of the national roads within the 10 km radius from the city center is congested throughout the day ,the average speed on these roads falls below 15 km per hour (Weerawardana J, 2009). At such speed, fuel consumption doubles, increasing air pollution as well. On the other hand speeds, fuel consumption doubles, increasing air pollution as well. On the other hand widening or building new roads cannot be accepted as a solution of managing travel demand since Colombo and its suburb already contains lengthily road network providing several accessing option from single specific location, it indicates that Sri Lanka is having Colombo municipal council and its suburb exceeds overall value of Sri Lanka equaling to a value 3.48 km² beside that the higher population density of 17.40 pop km² is also clearly indicates the difficulty of land acquiring for further road development activities,

Country	Road density km/km ²	Population km/1000	Population density 1000/km ²
Nepal	0.13	0.71	0.18
Pakistan	0.33	1.73	0.19
Bhutan	0.95	1.01	0.94
India	0.20	5.71	0.04
Sri Lanka	1.01	2.78	0.36
Colombo	5.40	1.80	3.00

(Weerawardana J, 2009)

Experiencing practical limitation in developing of highway is a common issue particularly in urban areas. As an alternative solution

for this, it is given priority to increase effectively and efficiently of the public transport service. In this context integration of transport is vital for linking of different modes transport in order to cater the passenger demand for the outside city centers, integrate public transport mean high transits modal share with sea less service using two or more modes, therefore it is necessary to have proper management of present travel demand the Colombo city.

PAKISTAN (KARACHI, ISLAMABAD)

Karachi and Islamabad are the most populated cities in Pakistan. Threatening air pollution is additional, uncontrollable transport poses one of the greatest problems. The huge number buses, mini buses, rickshaws and ever increasing private conveyance is the cause of traffic congestion and accident. And broken roads, water problems, unable to widen and strength its water supply network, frequent power failure, educational and government offices works are delay.

BANGLADESH

Bangladesh is considered the world's most populated country with 2,639 people per square mile. Dhaka, the capital, is one of Asia's fastest growing cities, with a population currently around 15 million. With some 400,000 new residents arriving each year from rural areas seeking a better life, Dhaka is straining under the pressure of its rapidly swelling population. Already, this megacity faces rising real estate prices, growing slums, poor quality housing, unreal traffic jams, nagging electrical blackouts, stifling air pollution, poor governance, inadequate clean water supply, and poor sanitation. If population estimates hold true, Dhaka is expected to grow to 20 million by 2020, making it the world's third largest city.

As this megalopolis grows, clean water supplies and effective sewage removal will be critical to the health and success of Dhaka. Today, some 4 million squatters who live in slums do not have legal access to basic services, such as safe water and toilets. These people often are forced to rely on unsafe well water provided by slum lords or buy water from "water sharks" who peddle bottled water from small vans. The sanitation situation is equally severe. Almost two-thirds of the Dhaka's sewage is untreated and left to seep into waterways and the ground. Hanging latrines, which dump waste

directly into waterways, and neglected public toilets, are common here and are extremely unhygienic. The results of life in these filthy and sub-human environs are not surprising: each year thousands upon thousands of people in Bangladesh, including 50,000 children, die of cholera, diarrhea, dysentery, typhoid, and other waterborne diseases.

This reporting project will look at the water, sanitation and hygiene problems that Dhaka is facing today, as well as the people and grassroots projects who are pioneering simple, effective life-saving solutions to the mounting sanitation and hygiene challenges of this mushrooming megacity.

The capital Dhaka is experiencing one of the highest rate of urbanization in the world. Over the years, the city has had inconsistent transformation of land use and organic development which in turn created crisis in residential areas or neighborhoods and affected the city life adversely. Bureaucratic problems, political influence, lack of appropriate mechanism for land development for the residential areas, ineffective implementation, poor supervision and monitoring system are continuously creating problems for the citizens. Dhaka city's common problems are increase in water pollution, traffic congestion, air and noise pollution, solid waste disposal, black smoke, etc. Inadequate drainage sections, conventional drainage system with low capacity and gravity, natural siltation, absence of inlets and outlets, indefinite drainage outlets, lack of proper maintenance of existing drainage system, and over and above disposal of solid waste into the drains and drainage paths are accounted for the prime causes of blockage in drainage system and waterlogging.

In addition, seasonal tidal effect and the topography of the city are also causing water logging. The storm water becomes polluted as it mixes with solid waste, clinical waste, silt, contaminants, domestic wastes and other human activities that increase the water-borne diseases. The stagnant storm water leads to the creation of breeding sites for diseases vectors that become a hazard to health as well as being unsightly and foul smelling. Open dustbins on roadsides overflow with garbage. Roads and drains go under knee-deep water not only in monsoon but also after a sudden shower. The housing

shortage is so acute that one third of the city's population lives in slums. Parks and open spaces are gradually disappearing.

NEPAL (KATHMANDU)

The personal interesting or to willful one's personal of the people at the cost of others rights, dignity, health, safety, and socio-cultural values can be called Social problems; such as Girl trafficking, forced, smoking in public, gambling, unwilling physical relationship between two individuals of opposite sex, drug misuse, violence, against women, theft, robbery, kidnapping, murder, rape, corruption, drinking alcohol and misbehaving in public places or at home places these are the examples of social problems. Such social problems are greater hindrances to make the peace, well-being, development of our country, security, harmony etc.

AFGHANISTAN

We can understand Afghanistan city problems deep studying of Kabul city.

Kabul city problems (air pollution).

Kabul province is one of the famous cities in our country and the city is surrounded by mountains. Around 4 million people live in Kabul city. As the effect of an increasing in population, Kabul city has caused many problems such as air pollution, increase of vehicles, housing shortage and high prices of rental homes in the city, which are problems with people living in the city.

One of the most serious problems is air pollution. The contamination is problematic for public health, and film hundred daily respiratory problems according to the hospital authorities. There are several causes of high air pollution in Kabul, for instance, lack of green place and the loss of trees, fuel of vehicles, smoke from factories near the town, in the absence of city power which leads majority people to use gas instead of using any other fuel like coal and wood to heat their homes, existence of garbage in the city, some of the crude roads, and other fundamental cases of air pollution in Kabul city.

After the understanding of every issues in south Asian towns, we can give some applications from Buddhism to resolve these problems. On the contrary, in Buddhist teachings, the real

sustainable development depends on both the physical as well as psychological approach. The present research thus discusses the town planning methods included in Tripitaka to overcome the faults of the modern South Asian town planning. The Buddha advises a lot on town planning. When he preaches, "Arogya prama laba" he emphasizes being psychologically as well as physically healthy to be the ultimate wealth of people, and there he describes the importance of the environment necessary for such healthiness. In the Vanaropa Sutta, the Buddha points out the importance of forests in purifying air but unfortunately we see how some main cities in the modern societies like Colombo, Islamabad, Delhi are polluted and there are related problems like high temperature, acid rains, dust, etc. All these have been caused because of deforestation but ironically the European world is planning to implement green town projects.

In considering the idea behind these, it is clear that what the Buddha preached 2600 years ago in the Vinaya Pitaka, Senasanakhandhaka, Vattakkhandhaka have been their basis. Even if the Buddha concentrated on the planning of monasteries, they can well be used in town planning even in the modern world.

In the Senasanak khandhaka of Vinaya Pitaka it describe how to use correct land for make the buildings. It describe before creating buildings. Town planner must understand about quality of land, it describes buildings must create top place of the land, it helps to protect buildings from flood. Also it describe how to create good drain system in the town, we can use this technique to decrease problems in the city. We can find great example from Sri Lanka in the 2016 Kelaniya area. It creates from wrong drain system planning in town. Senasana khandakaya also describe how to create windows in the town planning, they describe windows must put out side of the road, that techniques use for reduce dust level in town areas.

Vanaropa Sutta describe how to create green city. It describes the importance of growing plants. Trees give us good shelter and protection of water resources in the land 'Also it helps to reduce acid rains, dust.

Vattakkhandhaka also describe how to create good sanitary system. We can use Buddhist methods to decrease sanitary

problems in town areas, dengue, malaria and mosquitoes problems and Polluted in good water resources are some problems in town areas. Vattak khandaka describe higher ordained monks cannot put garbage, excrement and urine in to water. It is a great idea to reduce polluted water resources. In the Anuradhapura era Hattakuchiya temple had water filtering method it established they used to Buddhist teachings to create their monastery. Also Vattakkhandhaka describe throwing garbage everywhere is very bad habit. Lots of mosquito problems also create from the bad management of garbage. If people practiced it we can destroyed mosquito problems in city. Garbage problem is the other main problem in the city side, in the Pattakamma sutta describe recycling methods in Buddhism we can use it to recycle the garbage. Traffic is the other main problems in south Asian city sides we can destroyed it using Buddhist practices, Buddhism give more place for public property if we used public vehicles in city sides we can destroy traffic. People in the modern era are infected by various kind of diseases because of the faults of planning the commonly used facilities. Also we can practice mind concentration methods to clear our mind it helps to decrease accidents, also Buddhism gives great explanation about the every issues, and every issues are creating from wrong management of our desires like Lobha (greedy, hatred, delusion). Thus, it can be concluded that the modern town planners can take the town planning method in the Tripitaka as their guide in planning modern towns, especially in the South Asia.

According to Mahawansa and Deepawansa which are two main chronicles in Sri Lanka, in the 3BC, the teachings of the Buddha were the basis for planning the Anuradhapura city. Buddha preached on garbage controlling for proper sanitation, and in the vattakkhandakaya the planning of lavatories is explained. The preaching on the jantagara (steam bath centers) for the healthy life of the monks could be used in planning the steam massage centers which are mushrooming in modern cities now. According to, the advice to fix windows in proper places, and not to throw garbage into water are some important teachings of the Buddha in maintaining a hygienic society. According to all such evidences I can establish that Buddhist teachings can apply for destroy issues in south Asian city sides. Anuradhapura town planning is a great example for it.

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SUSTAINABLE EARTH FOR SUSTAINABLE HUMANITY: BUDDHONOMICS APPROACH

by Chandan Kumar*

ABSTRACT

Largest wildfire and tornadoes in America, chilling cold waves in Europe, empty monsoon clouds in Himalayan ranges, intense cyclone in the Indian Ocean makes 2018, worst year in the history of mankind. Climate change, Global warming is not fictional but real. Scientific data, observations and changing weather pattern suggests that earth temperature is rising to alarming level. The Greenhouse effect is the main cause of the global warming. Human activities over last Fifty years is the main cause of the Greenhouse effect.

We, the citizen of the globalised World are the first and the last generation who are facing and who are in decisive role to control the biggest problem of human civilisation i.e Climate change. In the name of development, we ruined our past and destroying our future by consuming natural resources blindly, what our forefathers preserved for us. Human civilization is in verge of collapse due to changing climatic atmosphere of the planet earth.

This paper focuses on the Buddha's teaching on environment and human sustainable development. Living and nonliving being, all are interrelated, dependent on each other's, that's why we coexist. Today human becoming self-centred, inclusive growth overtaken by materialistic and exclusive pursuit of wealth.

*. Dr., Lecturer, Gautam Buddha University, New Dehli, India.

This paper is divided into two parts, first part deals with problem of climate change. Why and how Industrial revolution and globalisation impact more on Climate Change. How humans destroying earth and future of human race.

In the second part on the findings of its solutions of the path of Buddha's teachings of economy and sustainability i.e Buddhonomics (Buddhist Economics). Buddhonomics is ethical solution of climate change, by minimising desire, eliminating poverty and maximising sustainability to all.

*'Whatever living creatures there may be,
Without exception, weak or strong,
Long, huge or middle-sized,
Or short, minute or bulky.
Whether visible or invisible,
And those living far or near,
The born and those seeking birth,
May all beings be happy!'*

Karaṇīya Mettā Sutta, 146-147

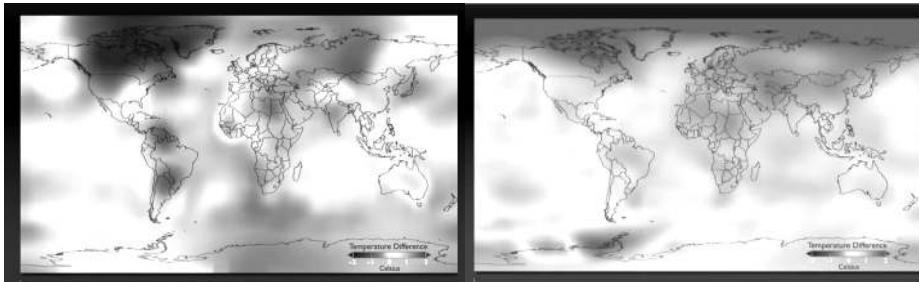
Buddhist believe that Individual, environment and ecology, all are interconnected and interdependent with each other (mind, body, flora and fauna). Buddha was born in a forest, got enlightened under *Bodhi* tree and died (*Mahaparinirvana*) under a pair of Sal tree. Forest or trees is symbolic to human Civilization to understand the importance of nature in Buddhism and for the Buddhist. The World is full sorrow, everywhere is *Dukkha*, Buddhist goal is to achieve Nirvana and cessation of *Dukkha* through Noble eightfold path and promote compassion, love and tolerance for all living and non living. Buddha's teaching always gives importance to path of self realisation. The Vihara institutions or *Sangha* follow, *Patimokkh* set of rules, that prohibits damage of vegetation, "*Vasāavasa*" or traveling was prohibit during raining season to protect newly growing vegetation. Vegetation are called as "*Eka indriya jīva*" one sense faculty (*Patimokkh*, *Vinay Pitaka* Vol-3,155). Buddhist *Vinaya* rules enacted with environment protection and prohibit

killing of living beings, cutting of trees or branches, digging or polluting river or reservoirs. Buddha's teaching of helpfulness of nature and protection of environment is very important for ecology as well as sustainability of human Civilization.

Environment is our surroundings that effects our life, for example air, water, plants and animals etc. In a simple way, where we live, do work, we build our own environment, academic environment, intellectual environment, agriculture environment. We build our healthy environment by good *karma*, but any one can destroy it by bad *karma* (*Karma* (Sanskrit), *Kamma* (Pali) is righteous action). An study of various scientists confirmed that, in last hundred years, people destroying environment in a big way, as a result of industrial revolution and advancement of new technology leads to mass production of commercial vehicle, that consuming very large quantity of natural, non renewable energy. These vehicle producing carbon dioxide in large scale into atmosphere causing air pollution and noise pollution as well. Many environment or many biotic and non biotic exist within an ecological system.

Human Civilization interconnected and interdependent with environment and ecology emotionally. But in last hundred years, after the great industrial revolution, in the name of development, we ruined our past and destroying our future by consuming natural resources blindly, what our forefathers preserved for us. Human civilization is in verge of collapse due to changing climatic atmosphere of the planet earth. World Temperature maintained data was recorded in 1884, Now look at the two picture given below¹.

1. Picture no-1/2, courtesy; E.O Wilson Biodiversity Foundation project "Life on Earth" page no 14.



Picture no 1

#Earth Temperature in 1884

Dark Yellow referred to warmer places. Dark yellow covered the whole earth and sharply to Red. *Red is higher temperature

Picture no 2,

#Earth Temperature in 2010

In 1992, great effort started by The United Nations (UN) under the topic of “Earth Summit” in Rio de Janeiro, Brazil. More than 179 countries representatives participated. The World Community declared and signed five documents which relate officially to Sustainable Development for the first time as follows: as mentioned in United Nations Conference on Environment and Development, (1992) “Chapters and Agreements,” United Nations, New York. (www.un.org)

“Environment issues are best handled with the participation of all concerned citizens, at the relevant level. At the national level, each individual shall have appropriate access to information concerning the environment “including information on hazardous materials and activities in their communities, and the opportunity to participate in decision making processes. States shall facilitate and encourage public awareness and participation by making information widely available. Effective access to judicial and administrative proceedings, including redress and remedy, shall be provided”.

After Twenty Five years of Rio “Earth Summit”, we now understand that Climate Change, Global Warming is very serious threat to human Civilization. Due to increasing carbon emissions to the atmosphere, earth temperature is rising towards alarming rate. In the last hundred years earth temperature raised to three degree Celsius. Due to rise in temperature glaciers are melting that leads to rise in the ocean level. It's is said that increasing rate of the earth temperature can raises to six degree Celsius by the year 2100. That

threat can leads to extinction of human race from the planet earth. That also proven by environmentalists and scientists that climate change cannot be stop but we can only sustain and minimise by taking numerous steps. Climate change and global warming is “*Global Dukkha*” of human race. *Dukkha* is suffering, at individual level and climate change is *Dukkha* at global level, for all.

1. BUDDHIST ENVIRONMENTALISM

Buddhist environmentalism is modern phenomenon, the modern interpretation of Buddha teachings on environmental concern called as buddhist ethics or deep ecology. Love and compassion towards everything including plants and trees, because everyone is govern by cycle of rebirth, in the form of living things or in the form of plants and trees. Various *Jataka* (*Jataka* is Buddha's previous birth 547 stories) these stories giving information about the Buddha previous birth in different forms. *Jataka* stories centric towards individual karma that's leads to cycle of rebirth. Buddha always gives emphasis on self realisation of truth, truth is nirvana, wisdom. Buddha on living things;

*Apādakehi me mettam. mettam. dipādakehi me
Catuppadehi me mettam. mettam. bahuppadehi me
Maṁ mam. apādako him. si maṁ mam. him. si dipādako*

“*Let me have universal love for the footless; and for those with two feet; let me have universal love for those with four feet; and for those with many feet. Let not the footless harm me; nor those with two feet; let not the four-footed harm me; nor those with many feet*” (Anguttar Nikaya Vol 3, Verse 72, Trans. Richard Morris and E. Hardy (eds). 6 Vols, London: PTS, 1885–1910; translated by F. L. Woodard and E. M. Hare as The Book of Gradual Sayings. 5 Vols, London: PTS, 1932–6.)

In a symbolic way Buddha indicating love and compassion toward, footless living things. Let self be not ignorant by ignorance of non understand other living creature and environment.

The most important aim of buddhism is to discrete individual “Self”. Desire of attachment to “self” is the root cause of suffering i.e *Dukkha*. Ignorance (*Avidhaya*) of understanding “self” and

attachment towards materialistic world is the root cause of climate change and global warming. Self desire create needs, needs is very essential for survival, but if needs became luxury then that is *Dukkha*. The wholes problem do climate change is due to our individualist “desire of more”. Desire of more leads to blindly use of natural resources for large scale production.

Buddhism has seen no need to develop a special and separate position on nature and ecology. And indeed we might as well be justified in concluding that in fact Buddhism has no particular environmental ethic at all. By the same token, however, we would have to conclude also that Buddhism is an environmental ethic, in that it cannot be put into practice without completely transforming one's every response to nature and the environment (Paul Waldau, “Buddhism and Animal Rights,” in Damien Keown (ed.) *Contemporary Buddhist Ethics*, Richmond, Surrey: Curzon Press, 2000, pp 99.)

Buddha always gives emphasis on self practical knowledge.

- Our human Civilization is developing, there are many problems the World is facing today, eliminate poverty, illiteracy, unemployment etc.
- There no going to be Eureka to combat Climate change. We have to do on individual level.

2. WE ARE PART OF THE CLIMATE CHANGE: DIRECT IMPACT

Buddhist virtue of environment conservatism is very old, at the time of Buddha there were many rules laid down for Buddhist Vihara life. Monarchistic *Thera's* sought out Nature as much because they were poets and children of Nature as because they were *arahants*. They present a unique blend of religious maturity, primeval shyness, and aesthetic sensitiveness. And very probably, given an efficient state of organisation in the Order, to such exceptionally gifted men exceptional leisure was accorded as a necessity for their proper development, and not in any way a concession to ethical slackness or pagan and atavistic instincts (Anguttar Nikaya Vol 1, Verse 2, Trans. Richard Morris and E. Hardy (eds). 6 Vols, London: PTS, 1885–1910; translated by F. L. Woodard and E. M. Hare as The Book

of Gradual Sayings. 5 Vols, London: PTS, 1932–6.) Relationship with nature was primarily objective of monks, because vihara was constructed in the forest, for example *Jetavana Mahavihara*. This was only individual level effort to protect environment.

Now today a larger population today using mobile phones, we have to recharge battery every day, now understand how, at the individual level, we are contributing or destroying our climate.

- *When ever we write a SMS on mobile “Hi” we are destroying our climate .Because a larger percentage of electricity is generated by the fossil fuels, that generates enormous amount of carbon into atmosphere.*

- *Our outer atmosphere is stuck with green house gases that leads to rise in atmospheric temperature.*

- *That is also called individual “Carbon Foot Print”. If two billion mobile holding population write “Hi” i.e two billion carbon foot prints. And that realising a very large amount of green house gases in the earth atmosphere.*

- *Evernote our food waste realise methane gas.*

- *Lots of pollution in the world today , due to releasing carbon footprint that leads to natural disasters and climate change.*

- *That why , now we experience different climate patterns across globe.*

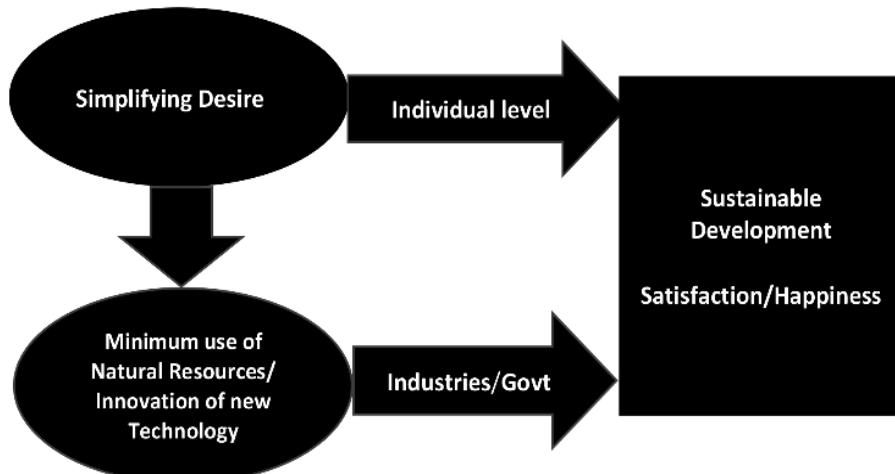
By the example of mobile phone, greenhouse gases emissions, now we understand that how an individual contributing or enhancing climate change. This is one example of technology driven emission, when we closely observe the modern needs of individual, there are many more that release green house gases. This is for self understanding or according to Buddhism self realisation of bad *karma*. J. Krishnamurti, an environmentalist said on nature that, “ What relationship have we, you and I, to that crisis and how shall we act? . . . we have to assume the responsibility for our own action, that is, we have to understand our own nature, we have to understand ourselves”.

It's our responsibility, it's our karma that define everything, our home, our family, our environment, our ecology and our planet. Dependent Origination also states that the chakra of life and death

can be eliminated, only by understanding the cause. That can only be understand by knowledge.

3. UNDERSTANDING BUDDHONOMICS

Buddhonomics is combination of two words, Buddhist and economics, Buddha's principle on economics. Buddhonomics is sustainable way of life, that is simplifying self desire. We now understand that our own self desire is creating obstacle in minimising climate change and achieving sustainability of human race. Buddha always gives emphasis on understanding self, if we want change, first we have to change ourself through self knowledge. Buddhist principle of Dependent Origination, *We did that, now also we are doing that*, that's why Climate Changing. Our own desire of materialist luxury is root cause of climate change. Buddhonomics is blanching economy and ecology "Middle Path" for sustainable development and reduce carbon emissions. In other words Sustainability through simplifying or minimising self desire for getting maximum satisfaction i.e happiness. In 2001 Bhutan adopted a principle of measuring country growth not by Gross Domestic Product but by Gross National Happiness.



Today, the market driven free economy, individual is treated as commodities, every one is ignorant in creating wealth. Income, extra income can give happiness but temporary, extra income or extra wealth leads to mental problem to individual level and consumption of natural resources leads to bigger problem at global level.

If the world is facing serious disaster of climate change, then how this blindly created wealth will help. This ignorance is biggest huddle in combating climate change. Buddhonomics is understanding market driven ignorance of boom and burst economy of Twenty first century.

4. THE SOLUTION

Blooming of flowers, reaping of fruits in the kitchen garden gives us inner satisfaction and happiness. We are emotionally attached to our environment and our ecology. Increasing population is also threatening us because there is limitation of sustainability on earth.

- The Buddhonomics implies that the role of business is to produce goods and services for the well-being of the individual and the society, in need basis but also to act as a instrument or way for sustainable development along the path towards overcoming self greed..
- Individualistic competition is dangerous, we have to develop tendencies towards mutual cooperation, understanding, business can foster development of knowledge, creating new technology.
- Natural resources are limited, we all ready crossed maximum limit. Most important and essential is the source of resources used in producing goods should be sustainable and renewable and establish sustainable industries.

Solution to combat climate change and global warming is balancing economy and ecology “*Middle Path*” of Buddhonomics. Making bond with nature and universe is our responsibility to a prospers earth. Righteous action is important, that action become international action and for the beneficial of the society and the mankind. Karma, Self action is inspiration for the others also.

That is only through individual action:

Individual level:

- i. Example of carbon foot print emitted by a single individual given above is to understand the emissions rate by billions of people

in a single day. Buddha teachings says that no one can give nirvana to others, it only the person who can achieve the stage of nirvana by him or herself by individual practice. If a person overcome the ignorance i.e understand, his or her contribution in destroying climate that lead to climate change impact by good karma.

Buddha's teaching about the individual action is self *Kamma (Karma)*. He said that;

“Monks, I say intentional action is kamma. Having intended, kamma is done by body, by speech, by thought (Anguttar Nikaya, Vol-3, Verse-415).

ii. Desire is the root cause of suffering, it creates materialistic affection towards non-essential, unnecessary things. Suppose in a family of four people having a small car, that is comfortable for all, a big television set, but because of desire family want a big car and a bigger television. This is completely ignorance, for a big car and a bigger television family members do hard work but that leads to extra consumption of fossil fuel and more electricity, that leads to more carbon emissions and also mental suffering. To combat climate change, desire should be simplified, not make necessity to luxury. Minimising desire will give inner satisfaction and happiness.

Buddhonomics is an individual approach towards reducing greenhouse gases at micro level. Micro or individual level can leads to change the present narrative of climate change problem.

Understand first (self knowledge) Give the way to others

Use less

Experience more

First, by understanding climate change impact is very important, then help others to understand, this will make a chain reaction of understanding, eliminating ignorance. We all are interconnected and interdependent on each other, in last hundred years we blindly used natural resources now it's our turn to return, protect and preserve our environment.

5. CONCLUSION

Year 2030 is very crucial for human Civilization, it's said that the earth temperature will rise to alarming stage by 2030, that will

cause deep ecological and environmental problem. That what we are stated witnessing, rise in temperature in Europe, rise in cyclonic activities in the ocean, melting of glaciers in Arctic, flood, famine etc.

In 2001 United Nation adopted “United Nation Millennium Goals, the goals that should be achieved by all parties by 2015. But unfortunately all the parties were not able to achieve that goals. It's was not achieved because of the emission limitations controversies. Now once again in Paris, France, Conference of parties, United Nation agreed to achieve Sustainable Development goals by 2030. The Sustainable Development goals also includes agreement on reducing carbon emissions and also reducing or sustaining earth temperature by 2030. These are the steps what governments and responsible organisations are doing to combat climate change and global warming.

But most important role can play in this scenario is individual efforts. In that, understanding climate change impact, implementing on self and helping others to follow is the best way. Understanding is very important, most of the people did not understand or didn't want to understand or most of the people think that this is government responsibility. That is called ignorance, climate change directly and indirectly effecting every individual on this planet. Therefore it our duty to combat climate through self motivation. First understand, then help others to understand and eliminate the cycle of ignorance. Now it's our responsibility to protect, conserve and give back to nature and give a better planet to our future generations.

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4. UN climate Change Programme – www.un.org/climatechange

BUDDHIST APPROACH TO RESPONSIBLE CONSUMPTION AND SUSTAINABLE DEVELOPMENT

by Rajesh Ranjan*

ABSTRACT

All-round developments in the field of Science and Technology have provided with an uncountable number of consumer goods at the disposal of human being which has left them bewildered. In such a state of mind people around the world are in a rat race for not only for power and money. Once they acquire sufficient wealth at their disposal they involve themselves in consuming the goods and services recklessly. As we all know that the nature has provided all kinds of commodities to satisfy our need and not our greed. As the modern economics defines consumption as simply the use of goods and services to satisfy demand but at the same time it does not provide the safeguard or guidelines according to which one should consume. So far as the Buddhist approach of consumption is concerned Buddhism distinguishes between right and wrong form of consumptions. Right consumption is the use of goods and services to satisfy the needs of the human being for their well-being whereas wrong consumption is the result of the human greed, i.e., *tanha*. As such wrong consumption is the reckless use of goods and services to satisfy the desire for pleasing sensations or ego-gratification.

The Buddhist concept of mindfulness is other tool which could

*. Prof. Dr. & Head, Dept. of Pali, Nava Nalanda Mahavihara, Nalanda – 803111, Bihar, India.

be used to safeguard our irrational and unjustified demands. As we all know that the Mindfulness in Buddhism refers to deliberate, unbiased and openhearted awareness of perceptible experience in the present moment with its focus on cultivation of benevolent and clear-headed values and actions to self, others and the world, as well as its possible value in fostering greater coherence between values, attitudes and behavior. If the Buddhist concept of mindfulness is applied in the consumption of goods and services in our daily life it could help people in protecting and preserving the nature and its surroundings for sustainable development.

The *Sammaditthisutta* of the Majjhima Nikaya put stress on the implications of the concept of *Sammaditthi*, i.e., the Right View in respect of Ahara, i.e., Food/Nutriment. In the introduction of the translation of the *Sammaditthisutta*, Thanissaro Bhikkhu summarizes the same in the following words “Ven. Sariputta combines the issues of skillfulness and nutriment by approaching the topic of nutriment with a fourfold framework: nutriment, its origination (nutriment, in turn, has its own food), its cessation (the possibility of starving it of that food), and the path of practice leading to its cessation (the way to starve it). This line of thinking leads naturally to the next topic, in which this same framework is applied to the focal issue of the Buddha’s teaching — suffering and stress — yielding the four noble truths. In this way, Ven. Sariputta shows how the four noble truths derive from the two topics of skillful/unskillful and nutriment.”

What is apparent from the above that several Buddhist teachings, if brought into the light and the same are being practiced in right perspectives, could not only provide safeguards against the culture of consumerism but could also help in bringing sea change in people’s habit.

In the proposed paper is a humble attempt to jot down such ideas from the Pali texts which directly or indirectly relate to mindful or responsible approach to consumption and sustainable development.

At the outset let me pose a question that why do we need to look towards religious scriptures or religious practices to find solutions to questions like - what is mindful consumption? How much a man needs to consume for his sustenance in this human world? To me this is the result of rapidly rising human population throughout the globe and their ever rising demands of consumable goods that is near impossible to meet and also beyond the capacity of the planet earth. As a result the human activities like - urban expansion, industrial manufacturing, factory farming, chemical agriculture and many more such other activities are contributing day and night in the destroying the fabric of the natural environment. Advances in science and technologies in every sphere of human activities has further worsen the situation. It has provided with an uncountable number of consumer goods at the disposal of human being which has left them bewildered. In such a state of mind people around the world are in a rat race for power and money. Once they acquire sufficient wealth at their disposal they involve themselves in consuming the goods and services recklessly. As we all know that the nature has provided all kinds of commodities to satisfy our need and not to satisfy our greed. As the modern economics defines consumption as simply the use of goods and services to satisfy demand but at the same time it does not provide the safeguard or guidelines according to which one should consume and here we look towards religious scriptures or religious practices to convince people to consume mindfully.

As we all know that in order to preserve and protect the environment and natural resources for posterity, people around the world are showing concerns and are seriously engaged in exploring all possible ways and means to retard the pace of ever growing consumption of natural resources by the humans. Scholars and laypersons around the world are ready to take all sorts of recourses to save the planet earth from extinction and exploring the teachings of religious traditions are one such recourse as we know that the religion is most powerful tool to govern the human psyche. Consequently, plethora of literature has come up which deals with possible remedial measures that different religious traditions of the world put forth. Buddhism is not an exception. Scholars like, E. F.

Schumacher (Small is Beautiful, 1975), Gary Synder (The Practice of the Wild 1990), Sulak Sivaraksa (1992), Snyder (1995), Rita Gross (1997a, 1997b), David Loy (1997), Eckel (1997) Ingram 1997 and many more have written very cogently that how the applications of Buddhist teachings and practices could work effectively in protecting the habitat of all the living being. Besides, the famous Vietnamese Zen Master Thich Nhat Hanh has written extensively on the applications of traditional Buddhist teachings and practices in modern world that are cosmopolitan in scope.

Against this back drop first of all let us attempt to explain what is responsible or mindful consumption? It could be defined that 'responsible or mindful consumption encompasses consumer behaviors where an individual with a compassionate concern towards self, community and environment, carefully attends to and be aware of his/her consumption needs, while adopting flexible options and novel approaches in the purchase, usage and disposal of goods in order to reduce his/her overall consumption'. In the words of Master Thich Nhat Hanh (2005) "Mindful consumption is the object of this precept (First Buddhist Precept). We are what we consume. If we look deeply into the items that we consume every day, we will come to know our own nature very well. We have to eat, drink, consume, but if we do it unmindfully, we may destroy our bodies and our consciousness, showing ingratitude toward our ancestors, our parents, and future generations".

He further asserts that "that much of our suffering comes from not eating mindfully... we need to look deeply at how we grow, gain, and consume our food, so we can eat in ways that preserve our collective well-being, minimize our suffering and the suffering of other species, and allow the earth to continue to be a source of life for all of us... while we eat, we destroy living beings and the environment".

In Pali canon we do not find equivalent words for 'Consumer' and 'Consumerism'. In simple terms one who consumes the 'consumables' are 'Consumer' and reckless consumptions of consumables is 'Consumerism'. However, the Pali word Āhara (food/nutriments) could be used as an equivalent to the English term 'Consumables'. The fourth chapter the *Kumārapañhāni* (The Questions to the Boy) of the Khuddakapatha of the

Khuddakanikaya of the Suttapiṭaka, the very first question put forth to the boy is ‘*Eka nāma kim?*’ (What is said to be one?). In answer to this question, the boy answers that ‘*Sabbe sattā āhāraṭṭhitikā*’, i.e., (All beings subsist on food). Accordingly Nyanaponika Thera avers that “according to the Buddha, (Āhara) is the one single fact about life that, above all, deserves to be remembered, contemplated and understood. If understood widely and deeply enough, this saying of the Buddha reveals indeed a truth that leads to the root of all existence and also to its uprooting. In the Dasauṭtara-sutta of the Dighanikaya the Buddha asserts that there is one thing that must be thoroughly understood, that is, that all that live subsist on food (*Katamo eko dhammo abhiññeyyo? Sabbe sattā ahāra-ṭṭhitikā. Ayam eko dhammo abhiññeyyo*). Likewise in the Mahapañha Sutta of the Anguttaranikaya (AN 10.27, PTS: A v 48) the Buddha has laid emphasis that a monk should become dispassionate towards one thing and that is Āhara “What one thing?” All beings subsist by nutriment.” When a monk becomes entirely dispassionate towards this one thing (nutriment), when his lust for it entirely fades away, when he is entirely liberated from it, and when he sees the complete ending of it, then, O monks, he is one who, after fully comprehending the Goal, makes an end of suffering here and now.”

The term Āhāra is made from Sanskrit root ‘āhr’, which literally means taking up or on to oneself. According to Pali text there are four kinds of Āhāra, namely, *Kabalikāra Āhāra* (bodily nutriment), *Phassāhāra* (the nutriment of contact), *Mano Sañcetana Āhāra* (the nutriment of volition) and *Viññānāhāra* (the nutriment of consciousness). According to the Buddha these four sustenances are responsible of the maintenance of beings and also assist to those seeking birth. Thus we can say that according to the Buddha the consumables or food are both material and mental.

What is apparent from the above that there are several discourses of the Buddha which deal, directly or indirectly, with the mindful consumptions of consumables by the human beings. Mention may be made of the following – Āhārasutta (SN 12.11, PTS: S ii 11), Bhutamidam Sutta (SN 12.31, PTS: S ii 47), Phagguna Sutta (SN 12.12, PTS: S ii 13), Puttamārīsa Sutta (SN 12.63, PTS: S ii 97), Atthirāga Sutta (SN 12.64 PTS: S ii 101), so on and so forth.

As we all know that Lord Buddha advocates the middle path in his very first preaching. He admonishes that one should avoid two extremes of self-indulgence (*Kāmesukama-sukhallikānuyoga*) and self-mortification (*Attakilamathānuyoga*). In the contemporary world we find that some people in the society are affluent and live luxurious life and have plenty of consumables at their disposal whereas there are people who are on the verge of starvation, they mere get food for sustenance. In such a situation we are reminded of the Buddha's admonition to his monks that 'Now O, Monks, the monk wisely considering partakes of his food, neither for pastime nor for indulgence not to become beautiful and handsome, but merely to maintain and support this body to avoid harm and to assist the holy life.' (*Idha bhikkhave bhikkhu paṭisaṅkhā yoniso āhāram āhāreti neva davāya, na madāya, na maṇḍanāya na vibhūsanāya. Yāvadeva imassa kāyassa ṭhitiya yāpanāya vihiṁsūparatiyā brahmacariyānuggahayā.* A, iii, *Pañcaka Nipāta and Chakka Nipāta*, PTS, 1958, p.42)

To illustrate further summary given by Nyanaponika Thera of the Āhārasutta of the Samyutta Nikaya in which the simile of the son's flesh has been given to understand the way in which one should take the gross food.

"Once, it seems, a couple, husband and wife, together with their little son, set out for a journey through a desert of 100 yojanas extent, taking with them only few provisions. Having traversed 50 yojanas, their provisions came to an end. Feeble from hunger and thirst, they sat down in a sparse patch of shade, and the man spoke to his wife: "My dear, for 50 yojanas from here, in any direction, there is not a single village or hamlet. Therefore I cannot do now what is a man's work, like tilling a field or raising cattle, (for seeing to your needs). Hence, you had better kill me, eat half of the flesh, and taking the other half with you as provision, you can safely cross the desert, together with our child." But she said: "My lord, I too cannot do now a wife's duty towards you, like weaving and other work. So please kill me, eat half of the flesh, and with the other half as provision you can safely get through the desert, together with our boy." He replied: "My dear, if the mother dies, it means death of two. This delicate little boy cannot live without his mother. But if we two remain alive, we may get another child. Hence let us kill the child, take the flesh and thus escape from the desert." Thereupon the wife told

the child: "Go, my dear, to your father!" And the child went. But the father said: "To bring up this child, I took up on me the great suffering and fatigue of a farmer's work. I cannot kill the child. You may kill it!" And he sent it back to the mother. But she said: "Longing for a son I went through much hardship by offering prayers and undertaking severe vows; to say nothing about the pains I suffered when bearing it in my womb. I cannot kill my son." And she told the child: "Go to your father, dear!" While thus being sent to and fro, the feeble child died. Seeing it dead, the parents took the flesh, ate of it and continued their trek through the desert."

Commenting upon this Sutta, Nyanaponika Thera avers that 'as the food of their son's flesh was not eaten by them for pleasure and enjoyment, nor for comeliness' sake and for the body's embellishment, but solely to enable them to cross the desert. When partaking of their son's flesh, the parents neither enjoyed eating it nor did they take it with greed. They ate it in a detached way, without lust and desire.

They did not take their fill, gorging themselves, but they took only very little of it, just sufficient to sustain them for a day. They did not grudge or envy each other the food, but free from the stain of selfishness they ate it with a pure heart. They did not eat it with the illusion that it was deer's meat or peacock's meat, but they were well aware that it was the flesh of their beloved son. They did not eat it with longing, 'Oh, may we again eat such flesh of our son!' but they ate it without any such longing. They did not hoard a portion of it, thinking: "That much we shall eat in the desert, and the remainder we shall eat when we are out of the desert, adding to it salt and spices.' But having reached the end of the desert and fearing that the town people would see it, they would have buried any remainder in the ground or burned it. They did not harbor any such pride and conceit as: 'There is none like us who has the chance of eating such meat!' but they rather ate it with quite the opposite of such pride (that is, with shame and humility). They did not eat it with disdain, 'Oh that saltless, tasteless and evil-smelling thing!' but they ate it without such disdain. They did not quarrel with each other, 'This is your share that is my share! It is your son! It is my son!' but they ate in concord and harmony."

It is apparent from the above simile that one should always consume food in the same vein without any attachment to it.

If we take in to account of the reason of giving discourse on 'son's flesh' as depicted in the *Saaratta-ppakaasini*, the Commentary to the *Samyutta-Nikaya* by Venerable Buddhaghosa, we find that the prevailing situation of contemporary society on consumption of consumables is almost similar to that of the Buddha's time. The story goes in the following manner:

"In explaining the "need arisen" (*atthuppatti*), i.e., the particular reason for the Buddha giving this discourse, the commentator says that, at that time, the community of monks received abundant support by way of alms food and other requisites. Considering this, the Master asked himself:

"Will the bhikkhus be able, or will they not be able, to eat the alms food and still keep to that mindfulness and clear comprehension which lays hold (of the true nature) of nutriment? Will they be detached, and free of desire and greediness? And he saw that there were some sons of good families, recently ordained, who ate the alms food without due reflection. Seeing this, he thought: When I practiced the perfections (parami) for four incalculable periods and a hundred thousand kalpas, I did not do so for the sake of the requisites, such as robes, alms food, etc., but for the sake of the highest fruition, of sainthood, did I practice them. Also these bhikkhus who went forth under me, did not go forth for the sake of these requisites, but for the sake of attaining sainthood did they go forth. And now they take the unessential for the essential, the worthless for what is worthy! Such concern arose in him, and he thought further: "If it were possible to declare a fifth grave offense (parajika), the monks, partaking of food without due reflection should be made a fifth grave offense. It is, however, not possible to do so, because food is constantly used by beings. But I shall speak to them in such a way that they will consider (such thoughtlessness) as if it were a fifth grave offense. I shall place before them a mirror of the Dhamma for their self-control and restraint, so that, contemplating on it again and again, the bhikkhus of times to come will make use of the four requisites only after due reflection".

Further the Buddhist approach of consumption distinguishes between right and wrong form of consumptions. Right consumption is the use of goods and services to satisfy the needs of the human

being for their well-being whereas wrong consumption is the result of the human greed, i.e., *tanha*. As such wrong consumption is the reckless use of goods and services to satisfy the desire for pleasing sensations or ego-gratification.

The Buddhist concept of mindfulness is other tool which could be used to safeguard our irrational and unjustified demands. As we all know that the Mindfulness in Buddhism refers to deliberate, unbiased and openhearted awareness of perceptible experience in the present moment with its focus on cultivation of benevolent and clear-headed values and actions to self, others and the world, as well as its possible value in fostering greater coherence between values, attitudes and behavior. If the Buddhist concept of mindfulness is applied in the consumption of goods and services in our daily life it could help people in protecting and preserving the nature and its surroundings for sustainable development.

The *Sammāditṭhisutta* of the Majjhima Nikāya put stress on the implications of the concept of *Sammāditṭhi*, i.e., the Right View in respect of Āhara, i.e., Food/Nutriment. In the introduction of the translation of the *Sammāditṭhisutta*, Thanissaro Bhikkhu summarizes the same in the following words “Ven. Sariputta combines the issues of skillfulness and nutriment by approaching the topic of nutriment with a fourfold framework: nutriment, its origination (nutriment, in turn, has its own food), its cessation (the possibility of starving it of that food), and the path of practice leading to its cessation (the way to starve it). This line of thinking leads naturally to the next topic, in which this same framework is applied to the focal issue of the Buddha’s teaching — suffering and stress — yielding the four noble truths. In this way, Ven. Sariputta shows how the four noble truths derive from the two topics of skillful/unskillful and nutriment.”

In today’s world all the consumable goods affecting the sustainability of earth and its environment. Ozone depletion, rise of sea level, deforestation, environmental pollution, tremendous growth in population, etc. is going to become bane for human existence. Increase in population increases the number of consumers and if reckless consumption by ever rising populace continues, it would become very dangerous for mother earth. In

order to address such issues, there is urgent need to make a balance in between consumption and reproduction habits with the planet's ability to restore its natural resources and to absorb its inhabitants' wastes. All the world citizens should come forward to respond the global issues for sustainable development. People take Science and Technology as a recourse to the current crises. But they are not efficient enough to address all the issues comprehensively. The time has come to initiate a multidisciplinary approach to at least slow down the modern trends. Along with science and technology, religious preaching, particularly the Buddhist teaching, should go hand in hand in addressing the current crises and mindful consumption can play a pivotal role in addressing the crises.

What is apparent from the above that several Buddhist teachings, if brought into the light and the same are being practiced in right perspectives, could not only provide safeguards against the culture of consumerism but could also help in bringing sea change in people's habit.

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FOR THE SUCCESS OF THE HUMAN LIFE THE USAGE OF DHARMA FACTORS IN SUTTHA PITAKA; SPECIAL ATTENTION TO DHAMMACHAKAPPAWATHTHANA SUTTA, MANGALA SUTTA AND PARABHAWA SUTTA

by M.H. Thilakaratna Banda*

ABSTRACT

In all over the countries of the world people are suffering from unrest, risk and depression. So we have to do research and we have to find strategies to control this situation. When we are studing in-depth Budha's concept there are many important solutions. Specially in this research I have drawn my attention to Suttapitaka Religion makes a human society alive. Even though the primitive communities did not posses strong human thinking and scientific human ethic system, but religion makes them disciplined and creative. When we contemplate philosophies of all the religions in the world the Buddhist philosophy has a super position. This fundamental factor further verifies when we compare the Buddhism with modern science, the Buddhism goes beyond the science.

The modern revelations and inventions found through science have been expressed in the Buddhist philosophy that wonder more than thousand years ago. Modern science including the scientists accept the finding and the core of Buddhism. Hence without any argument Buddhism prove to be true and scientific religion. The

*. Prof., Department of Mass Communication Faculty of Social Sciences University of Kelaniya, Sri Lanka.

analysis of human, the human body in Buddhism has been the foundation of discourse of modern biology. No scientists other than Lord Buddha has expressed the reality of the life. Particularly the facts stated in the Dhamma Chakkappawaththana Suthra , Parabhawa Suthra, Wasala Suthra & Mangala Suthra are astonishing our mind. Dhammapada is a hand book for practicing successful human life. This research focuses the Health communication strategies in Buddhism.

1. INTRODUCTION

Society has been formed based on different social structures. Human are by born varied in their attitudes, ideas, concepts and thinking patterns. Not only, that the sensitivity and the creativity of mankind are also different in one another. The religion is the eternal foundation for the development of human thinking, discipline and the virtue.

As a consequence of first and second world wars, the necessity of rapid development needs arisen. The human activities, conduct, and behaviors excited up to the above period radically changed owing to the repercussions of those wars. There have been many challenges for the human qualities individually and collectively. When the human thinking and the behavioral patterns are deviated from the self-control, the ultimate outcome had been very critical and dangerous, when studied it biological aspect. Owing to the facts many inhuman conduct and acts evolved. There was a rapid competitiveness, among communities despite their age levels. Many unnecessary mundane human needs developed. Due to this situation, moral system eventually degraded. Many conflicts developed in individual families whom lived very affectionately. With the rapid development needs, there have been many challenges for the physical development as well as spiritual development of the mankind, nationally and internationally. Human desires and aspirations have been developed without any limit.

As a result of it, the impatience intolerance, stress, depression, impulsion, discontent and desperate mentality were spread among human being. The man could not control himself. There were many human conflicts in the society. So that the man became ill

physically and mentally. Little by little the humanity of mankind degraded. There were antipathy and anger among each other. Final outcome of this episode and the era is that the man became non self-controllable person. Further, the human society reached to a stage where unreligious practices and norms were abundant.

Therefore, we have to study very seriously and scientifically the factors such impatience intolerance, stress, depression, impulsion, discontent and desperate mentality. Also it is critically to be studied the concern subject with a theoretically and applied basis. With this study, it is able to explore the Cause and effect of this problem. Lord Buddha also expressed that every individual fact involved with a Cause and effect base.

“Hethun patichcha sambuthan

Hethu banga nirujjathi”

(Most Venerable Ananda Mythree Thero, Sri Shakyamunindrawadana nam wu Buddha Charitha)

Even though thousand years passed, Buddhist philosophy has been the reality of modern science. Therefore, following points have to be studied thoroughly. Definition of each is given below.

Impatience

Intolerance

Stress

Depression

Impulsion

Discontent

Desperate mentality

Intolerance

The fact of refusing to accept ideas, beliefs, or behaviour that are different from your own: (<https://dictionary.cambridge.org/dictionary/english/intolerance>)

Stress

Stress: In a medical or biological context stress is a physical, mental, or emotional factor that causes bodily or mental tension.

Stresses can be external (from the environment, psychological, or social situations) or internal (illness, or from a medical procedure). Stress can initiate the “fight or flight” response, a complex reaction of neurologic and endocrinologic systems.

(<https://www.medicinenet.com/script/main/art.asp?articlekey=20104>)

Depression

Depression, in psychology, a mood or emotional state that is marked by feelings of low self-worth or guilt and a reduced ability to enjoy life. A person who is depressed usually experiences several of the following symptoms: feelings of sadness, hopelessness, or pessimism; lowered self-esteem and heightened self-depreciation; a decrease or loss of ability to take pleasure in ordinary activities; reduced energy and vitality; slowness of thought or action; loss of appetite; and disturbed sleep or insomnia.

(<https://www.britannica.com/science/depression-psychology>)

Depression symptoms can vary from mild to severe and can include:

- Feeling sad or having a depressed mood
- Loss of interest or pleasure in activities once enjoyed
- Changes in appetite — weight loss or gain unrelated to dieting
- Trouble sleeping or sleeping too much
- Loss of energy or increased fatigue
- Increase in purposeless physical activity (e.g., hand-wringing or pacing) or slowed movements and speech (actions observable by others)
- Feeling worthless or guilty
- Difficulty thinking, concentrating or making decisions
- Thoughts of death or suicide

(<https://www.psychiatry.org/patients-families/depression/what-is-depression>)

Impulsion

Showing behavior in which you do things suddenly without any planning and without considering the effects they may have:

(<https://dictionary.cambridge.org/dictionary/english/impulsive>)

Today, the man is suffering from above factors very seriously all over the world. On the hand the Mass media and new medial caused to improve that situation. Bad conducts and practices prevailing in the mass media and new media in different countries make this situation to a danger of the society.

Basically, there are four major objectives in mass media.

- i. Information
- ii. Socialization
- iii. Persuasion
- iv. Entertainment

In addition to above four major objectives, following objectives can be seen.

- i. Cultural promotion
- ii. Social integration

Though, the objectives given above have similar priorities, the new trend is to focus on entertainment. The major reason for that is emotional condition of the man.

For improving the objectives of mass media the modern communication scientists have introduced as an infotainment by amalgamating above first and fourth objectives. However, the new media has given a serious challenge. New approaches and social media, pornographic websites have been challenged and objected for developing pious society.

It can be seen a spiritual decay in the society owing to the uncontrolled and indiscipline operation of new media. 60% of total Asian population use internet for accessing pornographic websites (Sri Lanka Telecom - 2017). Therefore, step have to be taken to

control and minimize this critical trend in order to safeguard the society, national and international level.

Research Problem

The research problem of the study is how Buddhist philosophy and practices apply for developing the human thinking pattern and moral conduct and behavior which has been demoralized now.

Objectives

The principal objective is to investigate how Buddhist thought and Buddhist philosophical elements would contribute for answering key issues faced by the society.

The other objectives were to examine what are key factors influencing the decadence and ruin of modern day societies. The other objective was to select what are the key Sutthas which contributes for social development. The study conducted to select key points, elements and the areas which are embedded in Thripitakas.

Hypothesis

The complete human society can be brought to a very pious society by compulsorily embracing theoretical and practical elements of Buddhist philosophy and thoughts.

Research Methodology

Following key elements are discussed under research methodology.

Research method

Principal research method is the content analysis.

Research Area

The Dhammachakappawaththana Sutta, Mangala Sutta and Parabhawa Sutta are the area of the research, which content the path for a good life and understanding life and self.

Data Collection

Primary data collected from different classical Buddhist scriptures. With a help of content analysis, refined primary data were collected.

Data Analysis

The principal research method is the content analysis and the most essential, valuable and applicable, relevant and more effective elements selected from above three Suttas in Sutta pitaka were analyzed.

Limitations of the Research

The research limits to Suttas of Dhammadhakappawaththana Sutta, Mangala Sutta and Parabhawa Sutta though there are many theoretical and practical elements available in the Buddhist philosophy and thoughts.

2. RESULTS AND FINDINGS

Dhammadhakappavattana Sutta

“dvēmē bhikkhavē antā pabbajitēna na sēvitabbā. yōcāyam kāmēsu kāmasukhaliikānuyōgō hīnō gammō pōthujja nikō anariyō anattasamīhitō. yō cāyam̄ attakilamatānuyōgō dukkhō anariyō anatthasamīhitō, ētē tē bhikkhavē ubhō antē anupagamma majkadhimā paṭipadā tathāgatēna abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambōdhāya nibbāṇāya samīvattati.

katamā ca sā bhikkhavē majkadhimā paṭipadā tathāgatēna abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambōdhāya nibbāṇāya samīvattati?

ayamēva ariyō aṭṭhamīgikōmaggō, seyyathidam̄, sammā diṭṭhi, sammā samīkappō, sammā vācā, sammā kammantō, sammā ājīvō, sammā vāyāmō, sammā sati, sammā samādhi.

ayam̄ khō sā bhikkhavē majkadhimā paṭipadā tathāgatēna abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambōdhāya nibbāṇāya samīvattati.

idam̄ khō pana bhikkhavē dukkha ariyasaccam̄, jātipi dukkhā jarāpi dukkhā vyādhipi dukkhō maraṇampidukkham̄ appiyēhi sampayōgō piyēhi vippayōgō dukkhō yampiccham̄ na labhati tampi dukkham̄ saṅkhittēna pañacupādānakkhandhā dukkhā.” (vachisara thera, 2005, p. 107, 108, 109)

“There are these two extremes that are not to be indulged in

by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

“And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

“Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

Mangala Sutta

- i. “*bahu dēvā manussā ca - marīgalāni acintayum ākamkhamānā sotthānam - brāhi maīgala muttamām*
- ii. *asēvanā ca bālānam - paññitānam ca sēvanā pūjā ca pūjanīyā nam - ētam maīgala muttamām*
- iii. *patirūpadēsavāsō ca - pubbē ca katapuññatā attasammā pañidhi ca - ētam maīgala muttamām*
- iv. *bāhu saccañ ca sippañ ca - vinayō ca susikkhitō subhasitā ca yā vācā - ētam maīgala muttamām*
- v. *mātā pitu upaṭṭhānam - puttadārassa samgahō anākulā ca kammantā - ētam maīgala muttamām 6. dānañ ca dhammadariyā ca - nātakānañ ca sangahō anavajjāni kammāni - ētam marīgala muttamām 7. ārati virati pāpā - majjapānā ca saññāmō appamādō ca dhammēsu - ētam maīgala muttamām*

- vi. gāravō ca nivātō ca - santuṭṭhi ca kataññatā kālēna dhamma savanam - ētamām maṅgala muttamam 9. khantī ca sōvacassatā - samañānañ ca dassanam kālēna dhamma sākacchā - ētamām maṅgala muttamam
- vii. tapō ca brhma cariyam ca - ariyasaccānadassanam nibbāna saccakiriyā ca - ētamām maṅgala muttamam
- viii. phuṭṭhassa lōkadhammēhi - cittam yassa na kampati asōkam virajam khēmam - ētamām maṅgala muttamam
- ix. ētādisāni katvāna - sabbatthamaparājītā sabbattha sotthim gacchamīti - tēsamām maṅgala muttamamī”

(vachisara thera,2005.p13,14,15,16,17,18)

“Not to associate with the foolish, but to associate with the wise; and to honor those who are worthy of honor — this is the greatest blessing.

To reside in a suitable locality, to have done meritorious actions in the past and to set oneself in the right course — this is the greatest blessing.

To have much learning, to be skillful in handicraft, well-trained in discipline, and to be of good speech — this is the greatest blessing.

To support mother and father, to cherish wife and children, and to be engaged in peaceful occupation — this is the greatest blessing.

To be generous in giving, to be righteous in conduct, to help one's relatives, and to be blameless in action — this is the greatest blessing.

To loathe more evil and abstain from it, to refrain from intoxicants, and to be steadfast in virtue — this is the greatest blessing.

To be respectful, humble, contented and grateful; and to listen to the Dhamma on due occasions — this is the greatest blessing.

To be patient and obedient, to associate with monks and to have religious discussions on due occasions — this is the greatest blessing.

Self-restraint, a holy and chaste life, the perception of the Noble Truths and the realisation of Nibbana — this is the greatest blessing.

A mind unruffled by the vagaries of fortune, from sorrow freed, from defilements cleansed, from fear liberated — this is the greatest blessing.

Those who thus abide, ever remain invincible, in happiness established. These are the greatest blessings.”

Parabhava Sutta

‘parābhavantam purisam mayam pucchāma gotamam
 bhagavantam puṭṭhumāgamma kiṁ parābhavato mukham
 suvijāno bhavaṁ hoti suvijāno parābhavo dhammakāmo
 bhavaṁ hoti dhammadessī parābhavo
 asantassa piyā honti sante na kurute piyam asatam
 dhammam roceti tam parābhavatō mukham
 niddāsīlī sabhāsīlī anuṭṭhātā ca yo naro alaso kodhapaññāṇo
 tam parābhavato mukham
 yo mātaram vā pitaram vā jiṇṇakam gatayobbanam
 pahusanto na bharati tam parābhavato mukham
 yo brāhmaṇam vā samaṇam vā aññam vāpi vaṇibbakam
 musāvādena vañceti tam parābhavato mukham
 pahūtavitto puriso sahirañño sabhojano eko bhuñjati
 sādūni tam parābhavato mukham
 jātitthañḍo dhanatthañḍo gottatthañḍo ca yo naro saññātim
 atimaññeti tam parābhavato mukham
 itthidhutto surādhutto akkhadhutto ca yo naro lañḍam
 lañḍam vināseti tam parābhavato mukham
 sehi dārehi santuṭṭho vesiyāsu padissati dissati paradāresu
 tam parābhavato mukham
 atītayobbano poso āneti timbarutthanīm tassā issā na
 supati tam parābhavato mukham
 itthim soṇḍinī vikiraṇīm purisam vāpi tādisam issariyasmīm
 ṭhāpeti tam parābhavato mukham
 appabhogo mahātañho khattiye jāyate kule so ca rajjam
 patthayati tam parābhavato mukham

ete parābhavē loke pandito samavekkhiya ariyo
dassanasampanno sa lokam bhajate sivanti'.

(vachisara thera,2005.p184,185,186,187,188,189,190,191
,192,193)

Easily known is the progressive one, easily known he who declines. He who loves Dhamma progresses; he who is averse to it, declines.

The wicked are dear to him, with the virtuous he finds no delight, he prefers the creed of the wicked — this is a cause of one's downfall.

Being fond of sleep, fond of company, indolent, lazy and irritable — this is a cause of one's downfall.

Though being well-to-do, not to support father and mother who are old and past their youth — this is a cause of one's downfall.

To deceive by falsehood a brahman or ascetic or any other mendicant — this is a cause of one's downfall.

To have much wealth and ample gold and food, but to enjoy one's luxuries alone — this is a cause of one's downfall.

To be proud of birth, of wealth or clan, and to despise one's own kinsmen — this is a cause of one's downfall.

To be a rake, a drunkard, a gambler, and to squander all one earns — this is a cause of one's downfall.

Not to be contented with one's own wife, and to be seen with harlots and the wives of others — this is a cause of one's downfall.

Being past one's youth, to take a young wife and to be unable to sleep for jealousy of her — this is a cause of one's downfall.

To place in authority a woman given to drink and squandering, or a man of a like behavior — this is a cause of one's downfall.

To be of noble birth, with vast ambition and of slender means, and to crave for rulership — this is a cause of one's downfall.

Knowing well these causes of downfall in the world, the noble sage endowed with insight shares a happy realm.

3. CONCLUSION

It is worldly seen fact that social decadence and collapse have become today owing to man's mundane attachment to unnecessary needs and desires. Anger, hatred untrustworthiness for one another in society lead to social exclusion and expulsion from social bondage. Lustiness and voracity are major sources of people to change their good conduct to bad conduct. World history denotes this as an eternal truth. Modern communication systems and practices have become fundamental factors to increase this menu to a very serious issue today. Whatever the law, judicial or political systems are there, it is too difficult to find solutions for this critical situations faced by the modern society. However, the preaching of Lord Buddha and his virtuous suggestions in other term Buddhist philosophical practices have shown us from it is very beginning the merits and benefits for social harmony and existence of humankind. The Chaturarya sathya, Aryaastangika margaya, the three suthas which are discussed above very clearly illustrate how such Buddhist practices would help to develop and re-establish the demoralized social strata in to a very just, virtuous society which people can live very happily, calmly and very spiritually. The paper revealed that Buddhist thought and philosophical viewpoints of Buddhism would pave the way for evolving a very just and prosperous society.

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CONSUMERISM: ITS SIDE EFFECTS ON ENVIRONMENT AND REMEDIES THROUGH BUDDHIST WAY

by Heero Hito*

ABSTRACT

The present paper, while discussing consumerism, will try to analyze its basic ideology, its consequences on human life and on insufficient natural resources. Our unquenchable desire to have more and more have accelerated the process of depletion of natural resources. Furthermore, we have tried to understand Buddhist approach more exactly, 'containment of lust', and 'wants to a limit'.

The effect of ecological degradation is now well felt worldwide¹, one of the factors responsible for it is consumerism. The lifestyle and materialism demonstrated by the west has been well accepted by us. It is based on maximum production and consumption which is the main cause of maximum wastage today. This attitude towards life leads to consumerism giving more importance to materialistic development and utmost consumption of the resources available but disturbing the ecological ambience.

The present paper not only discusses consumerism but also

*. Dr., President, Younker Historical Research Foundation, India. President, M.T.V. Buddhist Religious and Charitable Trust (Subharti University), India.

1. Remoundou, K., & Koundouri, P. (2009). *Environmental effects on public health: an economic perspective*. International journal of environmental research and public health, 6 (8), 2160-78.

analyses the basic ideology and its consequences on human life leading to the depletion of natural resources. The depletion of resources is also the result of the desire to accumulate more. The Buddhist approach suggests Limit of the Wants and Containment of the Lust², which has disturbed the biodiversity and ecosystem. The demand of the modern age to shift from *Consumer Society* to *Conserver Society* is the need.

Attitude of consumerism has led to using heavy machinery, most modern technology, and production in large quantity, excessive use of resources, mass production, heavy transportation, and large storage houses which are leading to the degradation of environment.

The main reasons of consumerism are, a. Multiplication of needs b. Cravings and lust that leave human soul tormented c. Accumulation of material and commodities cramping the soul, degenerating and causing morbidity to soul d. Human desire to overpower the nature. This will surely alienate the man from nature.

Buddhist doctrine proclaims that the ego-self is nonexistent (*anatta*).³ It is a fabrication of the human mind, an illusion sustained by language and by abstraction from reality. A major consequence of such abstraction is the failure to perceive the essential impermanence of all compounded things (Anicca).

It is ended with the conclusion of Buddha's thought for curbing multiple wants.⁴ This is possible only when individual completely changes from inside out and takes non -violent path for which human beings have to be spiritual.⁵

There are two well-known approaches to life. One is personified in the well-known saying of the William Roscher, a German Professor, "Every advance in culture made by man finds expression

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5. Nauriyal, D. K., Michael, S., Drummond and Lal, Y. B. (2006). *Buddhist Thought and Applied Psychological Research*. pp.150, Taylor & Francis e-Library, ISBN 0-415-37431-6.

in an increase in the number and in the keenness of his rational wants. The other is summed up in the Indian spiritual ideal of a watchful restraint. The nature sets limits. It requires a person to contain himself within its capacity. Thus, the emphasis is on self-control and limitation of wants. Mechanised Industry knows no such limitation. Its law is one of progressive increase. Those who laid down the pattern of eastern ancient culture could not accept the notion that culture increases with the increase in the number of man's wants and their satisfaction. Before explaining, it is necessary to explain the western modern lifestyle, more exactly in regards to the consumerism.⁶

Thus, consumerism aims at having more and more of everything. This is the stage where distinction between real and unreal need is blurred, more correctly, it gets diminished. It is here, we find the validity of Buddha's divine, ethical and moral teachings which get the greatest significance. The reckless exploitation of natural resources will endanger the coming generation on this earth.

Mahatma Gandhi explained the phenomena of exploitation of natural resources through alienation also. He was of the opinion that more the nature was over-powered, more alienated man will become from nature. He simultaneously wanted to focus on the relationship between man and his natural environment which would end exploitation. But this alienation of man from nature has also paved the way of alienation from himself also. His true self is what man can discover through the search of truth following the path of non-violence. Gandhi had real view of man, his spiritual, cultural and social aspects as much as his economic needs. This led him to advocate that man must adjust himself to nature and not the other way round. He would not permit imbalance to be created between man and his environment. Moreover, according to Mahatma Gandhi, to accumulate more than required is sort of a theft.⁷

6. Shah, A. (2001). *Stress on the environment, society and resources? Global Issues Social, Political, Economic and Environmental Issues That Affect Us All* <http://www.globalissues.org/article/214/stress-on-the-environment-society-and-resources>

7. Bhise, A. (2002). *The effect of Mass Production and Consumerism - A Gandhian Approach*, <https://www.mkgandhi.org/articles/massproduction.htm>

1. THEORY OF CONSUMERISM: MEANING, NATURE AND PRINCIPLE

The theory of consumerism is an “ism” based on “maximum utilization and utmost consumption of available resources” — material, physical, geo-biological, etc. It is a state of temperament and mental inclination. It gives maximum emphasis on optimum utilization of available resources both natural and man-made. It is a craze against preservation or gradual use of available resources. We know that natural resources such as—air, water, soil, minerals are scarce. They are not to last for all the times to come. But in consumerism, this hard reality is not kept into account. This is due to insatiable desire to have more and more, hard realities of the prevailing environment are ignored. This negligence, in a long-run, proves to be hazardous for the human beings residing on this planet. Scientists, economists, and other specialists have warned us against the rapidly diminishing reserves of minerals, decreasing areas of forests, flora and fauna and many endangered species, global warming, depletion of ozone layer, increasing temperature of the earth and other alarming dangers. But despite their warnings, there is going to be alarming hazardous exploitation of nature and natural resources. It is a great predicament for humanity.⁸

2. IMPACT OF CONSUMERISM

The consumerism leads to:

- Mass production
- Use of heavy machinery and modern technology
- Procurement of raw material in large quantity
- Use of excessive energy and
- Bulk finish production
- Transportation
- Storage involves large warehouses and creation of huge wastage.

8. Nayak, R.K. (1999). *International environmental law: consumer environmentalism versus environmental consumerism*, Edith Cowan University Research Online, <https://ro.ecu.edu.au/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=8075&context=ecuworks>

- Leads to environmental degradation

The main Causes of consumerism

- The basic problem is the multiplicity of needs and wants. The human needs are proliferated. One cannot distinguish between real needs and created needs. Needs are ever increasing.

- Second one is cravings and lust which are tormenting elements of the human soul.

- Third problem is the propensity to accumulate commodities cramp the soul and degenerate into the morbid desire to make a fetish of external goods of life.⁹

The Solution for the problem

Mind is like the restless bird; more it gets more it wants and still, it will remain unsatisfied. The more we indulge our passions, more unbridled they become. Wants can be killed only by wants. The stronger wants to be employed to kill ill the weaker wants. This process goes on till human mind is left with the most superior or genuine wants only remained to be satisfied. Buddha taught that we should set the limit to our indulgence. If we set our hearts after such things we would be slaves and loose our moral fibre. Our real happiness and health consist in proper use of hand and feet for fulfillment.

If we follow the teachings of Buddha, it can conserve a lot of natural resources for us which will be sufficient for generations to come.

- Cravings and lust are tormenting elements of the human soul. One has to renounce his cravings and desires his contentment from within himself. We call such person “unruffled in adversity” and unaffected by worldly desire. Thus, according to Buddhist philosophy “One who abandons all desires is free from the pride and selfishness and behaves as one finds peace.”

- The propensity to accumulate commodities cramp the soul

9. Kumar, H. (2012). *Mahatma Gandhi: A non violent fighter of Indian Freedom*. YSSRFJ, 2: 112-118.

and degenerate into the morbid desire to make a fetish of external goods of life. It gives rise to monopolies. The accumulation is condemnable because it is not possible to be practiced by all. Nature produces enough for our wants for day to day needs and if only everybody took enough for himself and nothing more, there would be no pauperism in this world.

We do not have any right to anything until millions of the needy people are clothed and fed better. So, we have to adjust our wants and even undergo voluntary starvation to feed underfed millions. Man, due to his thirst for accumulation, made the hell of this beautiful planet. This has the effect on increasing ecological imbalance, environmental degradation, vanishing flora and fauna, unhampered population explosion and deteriorating human values, all are the outcome of the greed of modern homo-sapiens.

- The teachings of Buddha specifically Four Noble Truths and eight fold paths are very significant to overcome the side effects of consumerism. The Buddha said that mindfulness is the one way to achieve the end of suffering. Mindfulness is essential even in our daily life in which we act in full awareness of our actions, feelings, and thoughts as well as that of our environment. The mind should always be clear and free from desires, leading to satisfaction.

3. CONCLUSION

The problem of Consumerism is now well felt globally. It may invade future generation. The man should change from inside out to solve the problem of environmental degradation. Such type of change is possible only when the individual becomes non -greedy and follow the path shown by Buddha.

A way of life that depletes available resources will generate problems for coming generations. It is necessary to get secured future and maximum welfare of maximum people and need of the hour is to check the lust and cravings. For this purpose, we shall have to follow a non-violent way of life to economic activities.¹⁰ This concept is to be widened while dealing with living beings, nature and limited and finite sources of the earth. There is a need

10. Singh, P.S. (2012). *Consumerism: Problems and Solution*. YSSRFJ, 2: 119-126.

for unending commitment to ensure that man will survive without falling to a state of worthless existence. Today we are facing problems of survival. Buddha's path and philosophy have answers to all the worries and anxieties of the modern world.

The continuing multiplicity of want associated with the spread of materialistic philosophy of life has brought the world to the brink of a materialistic disaster. This is reflected in the ecological crisis, the ramification of which is becoming clearer. Natural resources are being depleted at the faster rate. An economy based on the foundation of endless wants would therefore not last long.

The main question raised by the observations is how can the transition from a consumer society to conserve society be affected?

The answer is "Through one's own efforts facilitated by following the teachings (*dhamma*) embodied in and enunciated by Buddha and Bodhisattvas."

It is in this context that Buddha's doctrine of want limitation, that becomes extremely significant for the survival of mankind.

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BUDDHISM AS AN INSTRUMENT OF SUSTAINABLE MANAGEMENT AND ACCOUNTABLE USAGE

by Mohit Sharma *

ABSTRACT

‘Sustainable development’ may be defined as “the usage of natural resources pursuit in a way to fulfilling the today’s need in such a way of without ignoring the future generation’s need. Responsible consumption and sustainable development are complementary to each other. In other way, sustainable development only possible with the practice of responsible consumption. The rising profit-goaded global economy is driven by unbridled development and gigantism. Moreover, the international market is overwhelmingly commanded and run by the global development, consumption and sale of unnecessary commodities. Consumerism grow rapidly only when consumption is flow limitlessly and worthlessly without consideration of essence of utilization. In other words, consumerism is wholly based upon endless and senseless consumption. The notion of ‘sustainability’ first came into existence in the social science from 1970’s when it was put to use to explain an economy “in equilibrium with basic ecological support systems.” (R. Stivers, *The Sustainable Society: Ethics and Economic Growth*, Philadelphia: Westminister Press, 1976).

A Buddhist concept of economic development avoids gigantism, especially machines, which tend to control rather than serve human

*. Research scholar, Department of Buddhist Studies Delhi University, DELHI-110007, India.

beings. For Buddhists, material satisfaction can only fetch a striating point for the pursuit of higher goals. Spiritual health and material well-being should be work together. This paper mainly consists of two parts. In the first part, we shell explore the possible efforts and policies changes which may help in attain the sustainable development. The second one, we shell present Buddhist perspective on the way and means in order to get sustainable development.

Sustainable development and responsible expenditure are mitigations and remedies for what? In other way, what is the problem for that sustainable development and responsible usage became as an antidote that is 'modernism'. Modernism, which grown in modern Europe from about the seventeenth century onwards, more or less became widespread across the globe in their influence. The essence of modernism is self-consciousness and self-knowingness. Modernity is the rejection of fake rationality and coherence among the art, music and enlightenment thinking. Thus, today we are living in modern society renders technical and scientific atmosphere. So called science and modernity brought drastic change and massive transformation in socio-political order. The behavior and feelings of the modern human are now changed in day-to-day life.

Recent time is a time of tangible and realizable upliftment of human life style. According to modernization, development is one's individual betterment in order to facilitate profits to his near and dear one. There is no place remain for collective society. Furthermore, in the absence of harmony and brotherhood does society make any sense. In modern society the collection of capital overwhelmingly as a result of fetching the television computer expansive cars big homes and many more other negative facilities. The innocence of children turns into wicked fellow. There was a time when kids enjoyed themselves being kids. But in these days, even at the beginning of their age, children are chipping in adult activities with hazardous consequences. Television, movies and internet have been spread everywhere, a kid turns are bombarded with sexual suggestions and demonstrations.

These days, the role of market has also changed, in past when

the market was run only demand and supply. But now the meant of 'demand' has also transformed, now demand is forcefully and deceptively generated by business giants. In the age of globalization, the economic system, the multinational firms use several ways in terms of the media and propaganda to generate more and more demand among the masses for items. Deliberately advertising creates an unnecessary demand among the people that fosters a climate of self-involvement, playing on people's needs for security, happiness and acceptance. By setting up idealized stereotype, advertisements status envy, anxiety, health fears, boost greed and at root, a sense of an inadequacy and dissatisfaction. An idea has set up in the mind that the more you consume the better you are. Among the society there is a stereotype tendency that how to feel better and show oneself different than others in such a way to buy the unnecessary goods and articles. There was a time when the reliability of an item depended on his durability but now the durability doesn't matter. Newness of the things is far better than durability in terms of demonstration the status. In this context, how can a demand generated by concern companies? The related firms frequently modify their goods in the name of betterment of technology. For instance, the mobile companies have been changing in their models in terms of look-wise and technology. As a result, the possession of old one has been outdated and an anxiety emerges, competing with society. The consumption of intoxicants has been prevailing among the masses in the name of life style and fake status. The intoxication of over-consumption not only offer any true satisfaction, but also it actually feeds anxiety tied to self-identity. A Buddhist alternative in this context, Buddha suggests, are the teachings of generosity and renunciation in which one sense of self is tied to nothing, since all things are impermanent and perishable.

The feeling of happiness and comfort generally go along with the idea of a human being free. Freedom is of two types: external freedom and inner freedom.

As per the way of western life, they people usually talk about external freedoms. External freedom is manifested in the behave of outside actions in the way: freedom of speech, political freedom, social freedom, freedom of choice and freedom from responsibilities

towards society and so on, to attain individual satisfaction. With an individual attitude, people get insecure and upset when these freedoms are restricted. People who guard and seeks this kind of external freedom usually compete against one another. This way of life always has been protected and praised by the legal laws in the western world. Sometimes, this set of freedom create a vex and agitation among the masses. Ultimately it has caused increased selfishness and wide difference among the people.

Second type of freedom, very often mentioned in Buddhism, is inner freedom. In this state of mind, enlightened man, who has been realized the cause of suffering and ignorance, release his mind from all bondage. One meditate and observes carefully his own mind, working with six senses (hearing, taste, sight, smell, touch and mind) to get rid of the basic ignorance which has caused one's fear, hostility and suspicion and which could finally lead one to retaliate, kill or hurt others. In this process, firstly, we have to subjugate all limitations of self-concept and the entanglement of thoughts that can break the series of emotions and false perceptions. Secondly, we must consolidate an effort to release craving, delusion and anger which possess the three main causes of people feeling distracted and unhappy. Cravings are generally people's urges for everyday things such as clothes, jewelry, love, food and other belongings. In order to achieve these demands making ourselves slave to them. Thirdly, we need to release inhabitation and inner struggle. Sometimes in our exploration for the permanent happiness, we end up hurting other people in our surrounding through are careless deeds.

Furthermore, consumerism could make us victims. If we intake toxic products, habit would be formed, and we could slave to alcohol, tobacco, drugs and many more, craving to enjoy their taste. We think that these activities are improve our status in society. The main cause behind it that we act under the influence of other. In other words, during demonstration we think how to get attention, and sometimes, we forget the good or bad intensity of show. In order to overcome these problems Buddha suggests five basic rules: always telling truth, never take article without the permission of owner, never hurt anyone, maintain the ones chastity and strictly not to use the toxicants. One's sense of activity, dressing and habits in

communication with one another, are called the person's character. The Buddha proposed: "It is not right to think that character doesn't change." This point of view could make us accept easily the fate. If we were in social and financial crises, we would always come to a standstill, and have a thought: "This is worthless to do one's best," and become slave of Godhead.

The first step towards the inner freedom is to strive by *Dhyāna* (meditation); give up the faulty thought process that tells us that a fate rules over happiness and unhappiness, and they are pre-destined. Arrange a vicissitude life style, would a vicissitude life. Arrange a noble life and would be a noble life. Furthermore, we should practice to observe our mind as a mirror that would reflect a true image about what is in front of it. If we had the desire of relish, possession, sex, bad wont and so on... Then, the mirror of the mind would give us an image of good human being possess fully lost inner freedom and one's delight. A good action would bring a good reward. If one makes effort in doing good deeds, the fruit must spread in terms of happiness and peace. The monastic life in Buddhism do not attach worldly entities in order to keep their mind free that's why they can study and exercise successfully. We are not happy anywhere until unless we exercise inner freedom on the basis of morality and wisdom.

Buddhism also suggest that you are not only responsible for your future liabilities but your environment and surroundings also causative. In the other way one cannot be restrain his self, from the activity of his locality. If we are living in healthy, co-operative and homogeneous society, the effect and influence of the society must affect us; and if we are surviving with a society such as corruption, adultery and toxicants prevailed all over then in the same way we would affect negatively. Furthermore, Buddha says that we are only the responsible for deeds and their fruits, "you must sow what you reap". A central idea behind it that we should choose their company carefully pursuit one's deeds in a way that negative deeds been eliminating and positive deeds been swaying. In this process, firstly, one should recognize the 'ignorance' then identify the 'cause' behind this ignorance and then combating this negativity use the technique of *Dhyāna*; avoid the faulty thought process that tells us

that a fate rules over happiness and unhappiness. In the final step an aspirant should follow the vicissitude life.

Another fantastic notion of Buddhism is: Brahmavihāra.

“Rare is birth as a human being.

Hard is the life of morals.”

“Do not let slip this opportunity.”

(Dhammapada)

That consists four sublime states: first, a powerful destructive vice in man is anger (*doṣa*). The sweet virtue that overcome this iniquity and sublimes human is loving-kindness (*mettā*). Second is cruelty (*himsā*) that is responsible for several atrocities and intense aversion prevalent in the society. Compassion (*karuṇā*) is antidote for this. Jealousy (*issā*) is another evil force that poisons one's system and leads the dangerous competition and unhealthy rivalries. The most suitable remedies for this contaminated mind is appreciative joy (*muditā*). Lastly, there are two universal characteristics that upset the mental equipoise of human, Namely: aversion to the non-pleasurable and attachment to the pleasurable. These two contrary forces can be wiped out by developing equanimity (*upekkhā*). These virtues tend to elevate human. They make one divine in this life itself. They can transform man into a superman.

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IMPORTANCE OF COUNSELING PSYCHOLOGY WITH BUDDHIST PERSPECTIVES, IN THE WAY TO SUSTAINABLE DEVELOPMENT

by Hansika Dilhani Hapugasthenna*

ABSTRACT

To gain the exact sustainable development that we expect, first, we should overcome the obstacles that the families experiencing in their day to day lives, seems the family is the basic unit of the society. Those family issues mentally affect individuals' health and Dangerous Drug Addiction is one of them. The objective of this research directly connected with, the importance of the Sustainable Development, Importance of the Family, Awareness of Dangerous Drugs' Addiction, Reduce affection of Dangerous Drug Addiction to gain the Sustainable Development, Drug Prevention, and Counseling with Buddhist Perspectives etc. Data collected from; National Dangerous Drugs Control Board (Sri Lanka), Youth Treatment and Rehabilitation Centre (Kandy), Prevention Treatment and Rehabilitation Centre, (Unawatuna), Kandakadu, Treatment and Rehabilitation Centre (Polonnaruwa), Meth Sewana Elders (Adults) Home (Balagolla), Children's with Disabilities Home (Galmaduwa), Open Prison, and Bogambara Prison Pallekale.

The outcome of the Methodology/ Results of the research

*. Lecture, Sri Lanka International Buddhist Academy, Sri Lanka.

shows that the reason for all aspects is; Family, Poverty, Drugs, Addictions, Abuses, Education and Knowledge etc. Today world is entangled in a complicated dilemma. Stress, unhappiness, crimes, terrorism, hunger, malnutrition and dangerous diseases such as AIDS are common. Human is engaged in a power struggle so as not to recognize anyone else and are busy in fulfilling one's needs. As the responsible citizen of the world, it is our duty to help the victims and the ones who are about to undergo these situations in future, to overcome from their bad behaviors and make the whole society aware of the serious drawbacks of consuming the deadly Drugs which make obstacles to the process of Sustainable Development. Therefore, for Sustainable Development, we should more consider those factors and should try to help those people to overcome from the obstacles. Otherwise, Sustainable Development is will be a daydream for the world.

1. INTRODUCTION

The family is the most important unit of society. In the same way that is the basement of the world, that is the place where produce the next generation and the owners of the society. Those owners are the one who builds the society or the world as well as its' future. They are the future of the world that we are living in. But the main problem is, all influencing roots for the Sustainable Development linked with this basement. By considering all of these, the family is the exact place where all the problems which are starting from. That is the exact place where we can reduce the problems and develop sustainability. To gain the exact sustainable development that we expect, first, we should overcome the obstacles that the families experiencing in their day to day lives, seems the family is the most important subject to the society.

Parents are the role model of their children. Children are more likely to imitate their parents. Even their parents make some boundaries for the wellbeing of their own children, they do not keep that and walk beyond by breaking those boundaries because of their curiosity. Children always try to escape from those boundaries which made for their own wellbeing and they seek for their freedom. That is the nature of a child. But, this might will lead them to troubles. Those troubles/ family issues mainly affect

society. Among all of those troubles, Dangerous Drug Addiction is one of them.

2. RESEARCH PROBLEM

Most of the people confuse when they talking about using Drugs (Substances). Simply, drugs or substances intended for use in the diagnosis, cure, modification, treatment, or prevention of disease, can be defined as Drugs or Substances, but something and often illegal drugs or substances that cause addictions, abuses.

Long-lasting drug abuse problems are often perceived to be less devastating than drug addiction but the fact is that ongoing use of illicit substances can be just as damaging to the user's life.

Drug abuse is signified by experiencing one or more the following issues in the past year:

- i. Legal problems caused by drug abuse or behaviors under the influence.
- ii. Physical harm to others caused by the individual's use of drugs and/or his behaviors under the influence (or lack of action caused by the use of drugs).
- iii. Inability to do what is necessary at home, at school, at work or to manage responsibilities in
- iv. Ongoing use of drugs despite continued problems in these and other areas caused by drug abuse.

If someone experiences three or more of the following issues within a 12-month period, that person meets the criteria for a diagnosis of addiction:

- i. The onset of withdrawal symptoms (physical and psychological) when without the drug of choice.
- ii. Using larger and larger amounts of the drug of choice in order to achieve the same results experienced initially.
- iii. Less interest in old hobbies and interests or career/school pursuits.
- iv. Withdrawing from friends and family.

- v. Patterns of behavior that revolve solely around getting or staying high.
- vi. Multiple attempts to cut down or stop drug use without success.
- vii. Continued use of drugs and alcohol despite continued and growing problems related to their use.

Addiction doesn't start overnight. It takes time to build up a tolerance to the drug of choice, to develop cravings for the drug, and to experience problems due to the use of illicit substances. Drug abuse often starts first. Though at its worst it can look like addiction, there is one key characteristic that makes drug dependence different.

The first sign is the inability to stop using drugs and alcohol. Someone who struggles with drug abuse may experience a number of problems that plague those with addiction but he may be able to stop using all drugs of abuse without a problem for long periods of time. An addict is unable to stay away from his drug of choice and/or other substances despite a keen desire to quit using.

Ongoing abuse of drugs or alcohol can lead to addiction. Regular use creates a tolerance that in turn can mean the experience of withdrawal symptoms when without the drug. Similarly, ongoing use of drugs, especially for a specific purpose such as to relax, deal with anger, or manage other emotions or problematic mental health symptoms, can create the belief that use of the drug is necessary to function, thus creating a psychological dependence¹.

It's useful to think of the problem of drug abuse from a global perspective. As international travel becomes more accessible and affordable, citizens from various countries have greater access to illicit substances from all corners of the globe. Drug abuse has increased worldwide, notes the World Drug Report 2013, which was issued by the United Nations Office on Drugs and Crime. The UNODC report states that 167 million to 315 million people between the ages of 15 and 64 have used illicit substances during the past year (2011, the latest year for which figures were available), or about 3.6 to 6.9 percent of the global population. This number had increased by 18 percent from the year before.

1. Dual Diagnosis Organization, n.d.

Use of illicit substances is an enormous public health problem worldwide, as people become ill, injured or die using drugs such as heroin, cocaine, and methamphetamines, as well as medicines prescribed by a physician. The UNODC estimates that between 102,000 and 247,000 people died from drug-related causes in 2011, which a mortality rate is ranging from 22.3 to 54.0 deaths per million people. In essence, these figures show that deaths attributed to drug abuse account for 0.54 percent to 1.3 percent of all deaths worldwide.

Awareness of the facts about substance abuse from around the world can help drive home just how important it is for the society with addictions to make the decision to recover. When relatives and friends take the time to learn about the problems of alcohol and drug abuse, they will get a better sense of the urgency of the situation. Drug abuse affects people from all walks of life, young and old, poor and rich. Wherever people have an inclination to abuse substances, a market will emerge to sell them these dangerous products².

According to the Hand Book of Drug Abuse Information in Sri Lanka 2016, which was published by the National Dangerous Drugs Control Board (NDDCB) Ministry of Law and Order & Southern Development, mentioned that the total number of drug-related arrests was 82, 482 in 2015. Compared with 2014, drug-related arrests have increased by 23% in 2015. Of the total drug-related arrests, 32% was for heroin and 63% was for cannabis. Most numbers of drug-related arrests have been reported from the Western province (60%), followed by the Southern province (10%) and Central province (08%). Colombo district contributed to 43% of the total drug arrested followed by 14% in Gampaha district and 4% in Kurunegala district. The prevalence of drug-related arrests was 397 per 100,000 population in 2015³.

The number of people addicted to drugs across the world has risen since in near few years. In our country (Sri Lanka), we are experiencing with drugs of abuse and with the drug abuse problem is unique in many ways. Drugs were invented by foreigners and now

2. Serenity Recovery Now, 17.02.2016.

3. The Hand Book of Drug Abuse Information in Sri Lanka 2016 : 76.

our citizens are adapted to that and they are using drugs with or without knowing themselves illegal drugs are harmful to both their physical and mental health. Most of the drug adductors are mainly addicted to drugs like Heroin, Marijuana, opium etc. I strained to clasp any point which can help to overcome this worldwide burning problem and which stands as a huge wall between the future of the world and sustainable development. Many teenagers face some form of addiction at some point in their lives. Although addiction to drugs is most commonly reported alcohol and nicotine in particular, there are a number of other substances like heroin, opium, marijuana, tablets like apple, pre-cap, dancing pills etc. Most of the clients that I found were used substances like heroin, marijuana and different types of tablets.

Addiction is a clinical condition. It is different to overuse of a substance. It has a clear craving component, is compulsive with increased tolerance to what the original effect was, it affects the individual in a negative way and the person feels out of control of the behavior and is unable to stop it even with effort. Withdrawal symptoms occur if the behavior is discontinued for even a short period of time. There are various factors contributing to addiction including genetics, brain chemistry, life experiences, individual characteristics, social setting, and upbringing. Addiction responds well to a consistent and targeted treatment approach and needs monitoring for replacing⁴.

Typical symptoms of drug addiction;

Physical:

- i. Bloodshot eyes or changed pupil size.
- ii. Changes in eating and sleep patterns.
- iii. Sudden weight loss or weight gain.
- iv. Deterioration in physical appearance, personal grooming.

Behavioral:

- i. Changes in attendance and performance at school.

4. Step4.org.uk, n.d.

- ii. Unexplained money problems or requirements.
- iii. Change in friends, favorite places to be.
- iv. Erratic and often illogical behavior, agitation or lethargy.

Psychological:

- i. Sudden and erratic mood swings.
- ii. Spaced out and often lack motivation.
- iii. Fearful, anxious, paranoid with no reason.
- iv. May hear voices.

It's crystal clear that this addiction is not good for an individual's health, that condition influences his/her family, to the society and to the sustainable development as well. We can eradicate this burning problem and by using Buddhist perspectives and we can achieve the goals that we are targeting. Buddhist pre-marriage counseling is one of the tools for happy married life and that leads to peace within the family. The family is the basic socialization unit according to social psychology. Therefore, to have a happy married life, everyone needs the counseling before their marriage. Pre Marriage counseling focuses on communication skills, emotional management, sexual information, and future plans etc. That will leads to having a peaceful family life and once the families are happy there will be sustainable peace within the country. Buddhist pre-marriage counseling can be used as techniques for sustainable peace and its' development.

3. RESEARCH OBJECTIVES

The objective of this research directly connected with, the importance of the Sustainable Development, Importance of the Family, Awareness of Dangerous Drugs' Addiction, Reduce affection of Dangerous Drug Addiction to gain the Sustainable Development, Drug Prevention, and Counseling with Buddhist Perspectives etc.

- i. To identify methods: According to the Buddhist teachings, we are rich with so many methods that can apply for this kind of problems. In here it means, to show the usefulness of those

methods, to show how practical is that and to introduce missing and most important methods to the world too.

ii. Analyze the methods: When considering worldwide problem regarding drug addiction, some countries use several types of methods to prevent those drug adductors. In my research, I have analyzed the methods both that other countries use as well as our country uses too.

iii. New methods: By considering Buddhist teachings and its' methods that we use in the present context, I hope to get ideas form both and improve those methods to produce and introduce best methods to prevent those drug adductors.

4. RESEARCH METHODOLOGY

Data collected from; National Dangerous Drugs Control Board (Sri Lanka), Youth Treatment and Rehabilitation Centre (Kandy), Prevention Treatment and Rehabilitation Centre, (Unawatuna), Kandakadu, Treatment and Rehabilitation Centre (Polonnaruwa), Meth Sewana Elders' Home (Balagolla), Children's with Disabilities Home (Galmaduwa), Open Prison, and Bogambara Prison Pallekale.

I've gathered information through a questionnaire, interviews, data from government agencies, applications of Buddhist suttas, Buddhist teachings, Buddhist counseling methods, and those information were facilitated to achieve the targeted purpose. Therefore, we can use different types of strategies in Buddhism like the Buddhist positive thinking methods, stress and anger management methods, peaceful mind and mindful methods like loving kindness meditation etc. Especially we can use teachings of Buddhist suttas and pre-marriage counseling methods which shows to have a happy married life, because the goal is to make a peaceful well-being of individuals, through pre-marriage counseling. This kind of methods will be useful to achieve the purpose.

5. RESULTS AND DISCUSSION

The outcome of the Methodology/ Results of the research shows that the reason for all aspects is; Family including poverty, drugs, addictions, abuses, lack of education, knowledge etc. Buddhist suttas, Buddhist teachings, and Buddhist counseling methods can

be effectively use as techniques in the present globalizing world. The results will not show hundred percent as we aspect from the beginning, but if we work harder until we achieve the targeted goal, it will end from the destination we aspect. To gain confidence in this procedure, there is a huge duty for everyone, that duty not only for the people that who wish to have sustainable development. That duty stands for all of us and that is our responsibility as well. As the first step by starting with pre-marriage guidance before the marriages are ideal. After giving that result defiantly will be good and will lead to having the sustainable development that we expect.

Ancient people lived a happy life with a good understanding of their rights, duties, and responsibilities for each other. They did not have unlimited goals to reach. They were satisfied with what they have. But now people with unlimited goals are make them to not satisfy with what they have. That leads to having problems. Because of those problems, they were frustrated and they try to find short term solutions or rather escape from by taking alcohol, cigarettes etc. Further, if they cannot survive most probably the next step will end up with addiction to both illegal and dangerous drugs or by committing suicide.

While I doing this research, I was informed that the beginners who tempt to use drugs for a social reason or merely on account of curiosity find that it relieves him of anxiety and tension for the time being and a result learns to use drugs as a relief measure. Drugs are likely to be ruined in terms of physical or mental health, sensational and social relationship and moral aims. The number of addictions and deaths of due to dangerous drugs is supposed to out the number of deaths due to the armed conflict in Sri Lanka. When considering young people in the present society and their interaction, drugs were badly affected it's functioning. The relationship among the family members has been lost due to drug addiction. Most of the times, frequent quarrels lead to conflicts. Then, that matter leads to anxiety and stress.

6. CONCLUSION

How can we achieve the exact Sustainable Development with above? It is clear that the world is moving forward fastly with

globalization and so people are. Most people live their lives merely and they spend their lives not knowing the faith in their lives. One part of society try to change these lifestyles and it is clear that is impossible for them to do it alone. Youth is the strength that we can use to change this pattern.

The world is entangled in a complicated dilemma. Stress, unhappiness, crimes, terrorism, hunger, malnutrition and dangerous diseases such as AIDS are common. Everyone engaged with the power struggle and them unable to recognize the harm that happens to the world because they are busy with fulfilling their needs. It seems that they only focus on their own development, they are working energetically to achieve their own objectives. Seems they are working on their goals without seeking the big picture. It is our duty to make them realize besides to gain the expected development. In the first place, we all should focus on it as a unique, not individually. We should work together to make it happen because this is the place we live, and this is ours'. So, it is our responsibility to protect it.

7. SUGGESTIONS

i. In every person's lives, childhood and adolescence are the most important periods. The pressure brought upon such children during that age influences the future character and development of the child. Therefore, parents, children, society should be convinced about the importance and values of those periods in life.

ii. "Prevention is better than cure". Most of the important thing is to prevent the causes of dangerous drugs rather than curing the issues. So necessary steps should be taken to eradicate illegal drugs and dangerous drugs.

iii. Meaningful publicity with Buddhist teachings should be given about the harm caused to people due to stress, anger, anxiety and also about physical illnesses that are caused by consuming drugs.

iv. In some families, there are many economic problems, personality disorders, frustration and disappointment that are likely to occur often. So the causes for such satisfactoriness should be eliminated.

v. In Asian countries such as Sri Lankan mother is a given a predominant place in a family and the national influence should exert itself almost automatically and if the mother is careful in advising her children and make them adopt the right way, I feel that our youth will be better than what they are now. Unfortunately, some of our mothers do not rely on this fact. There is saying “the hands that rock the cradle can rule the world”. This shows the maternal influence that can be exerted as a family. Our mother should think very seriously about this and as here to better ‘principles’ in molding the characters of their children.

vi. To a very great extent, our young people are very careful in the choice of having friends. A good friend can lead you in the correct and noble path while a bad friend can lead you to destruction. In ‘Sigalovada Sutta’ Loard Buddha pointed out who are the noble friend who will lead you to the path of welfare both in this world and the next world and such friends known as “Kalyana Mittra” or noble friends. People should be encouraged in this regard so that they will read and avoid beings influenced by friends who force them to take drugs.

vii. Providing group or individual therapies to gain insight into behavior and adequate adjustment.

viii. Providing sauce therapy involving modification of environmental situations and improvement of social adjustment.

ix. Further, it's ideal to use techniques like:

- Meditation methods like Loving kindness.
- Use references from Tipitaka.
- Reality techniques that Buddha used to help his disciples etc.

As the responsible citizen of the world, it is our duty to help the victims and the ones who are about to undergo these situations in future, to overcome from their bad behaviors and make the whole society aware of the serious drawbacks of consuming the deadly Drugs which make obstacles to the process of Sustainable Development. Therefore, for Sustainable Development, we should more consider those factors and should try to help those people to overcome from the obstacles. It is better to start from family

lives by providing pre-marriage guidance with Buddhist teachings. Then it will lead it to have sustainable development. As the youth in the world, we have to change these particular lifestyles, should help others to make the world a better place. We have to get the risk and we should work hard to gain that desire. For this occupation Buddhist suttas, Buddhist teachings, Buddhist counseling methods and especially pre-marriage counseling methods can effectively be used as basic techniques. Otherwise, Sustainable Development is will be a daydream for the world.

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NEED vs GREED: RECKLESS COMMERCIAL DEVELOPMENT: PAIN OF EXCESS AND THE BUDDHIST ANSWER

by Shree RP Jain*

ABSTRACT

India is currently poised for explosive growth, which should not be surprising because in the 15th century India and China were by far the richest nations on Earth with combined output far ahead of Europe. I shall, however, concentrate essentially on spiritual contribution made by the Indic Civilization representing a coherent articulation of our experiences in the inner world of the mind, where the Absolute meets the human. And it is our task as publishers to transmit this immense treasure of spiritual values to the world. We are like a bridge between our authors, ancient or modern, and our readers. And without a bridge, no one can cross to the wonderful “shore” of Indian culture.

Reckless Commercial Development/Pain of Excess

Some people may worry that self-control and too much care about Nature, as advocated by Mahatma Gandhi, would hamper development and bring about poverty. We know too well, however, that the more we consume, the more expensive things become leading to the growth of the destitute class. Reckless commercial development also results in economic and social crisis bringing

*. Head and Director, Motilal BanarsiDass Chairperson, MLBD Research and Resource Foundation, India.

further suffering to the poor. Ahimsa, or Non-harm, does not deny economic development as propounded by Bhagvan Mahavir or Mahatma Gandhi is the principle of Aparigraha; it only exercises self-control, limits our desires. Desires are endless. More and more desires give rise to materialism and extra-ordinary greed, far beyond basic human needs and sustainable consumption. Greed results in the destruction of the very roots of our life. If we want to prevent the world from becoming a barren desert and our societies from growing into monstrous systems of injustice and suffering, self-control and non-violence appear as the only reasonable answer-not only for Jains, but for people of any other creeds. For any spiritual being, the destruction of life be it in air, water or on the ground, is a sin. But even if you do not subscribe to this principle, you will agree that reckless destruction of life could eventually lead to mankind's own demise. Jainism is not the only Indian school advocating non-violence and self-control as central principles. Buddhism and Hinduism equally preach them. As the primacy of the individual and individual desire has continued to grow exponentially in the shadow of the industrializing world, two questions have arisen, says Timmerman: 'How can we deny people their right to self-fulfillment? Yet how can we survive on a planet of 10 billion points of infinite greed. This is the point at which the more challenging aspects of Buddhism present 'a serious alternative basis for environmental thought and action'.

The world is passing through an unprecedented crisis of human values in life; as a result of which we come across incidents of rape, murder, extortion, deceit, fanaticism, conflicts, injustice, war, violence and terror; and above all unbridled lifestyle embedded in consumerism is on the rise. Hatred and violence is percolating through global social fabric making our life insecure and vulnerable. Affluent family children across the globe have all modern amenities of life and live a luxurious life resulting in over-indulgence and pampering, finally leading to an utter break-down of emotional relationship between families—no forbearance, no tolerance to each other. As a result of which we start leading an artificial or synthetic lifestyle aping the western way without understanding the direction towards which we are moving where only negative forces and crime has a vital role to play. Following the dictates of capitalism in the

last 50 years, Asian and Western democracies have seen economic miracles and unparalleled growth for millions of people. Personal wealth and freedom, health and cultural opportunities have increased for the majority of the people living in these societies. And yet there is something that is not quite right. We have paid a price for our success; the price being degradation of our ethical values and standards. This decline has been described as a moral and spiritual decadence. It is not simply the system of capitalism that is to be blamed, but is rather the result of an apparently endless cycle of birth, growth, decay and death. If we objectively observe the conditions around us, do we not see that our main challenge is to properly manage our lives in an environment of excess – a feat that has not been totally possible for some of the most successful and richest cultures of the modern world? Perhaps, this is why we are experiencing economic recession and financial meltdown globally. Success in business and social status should not be discouraged; on the contrary, it should be applauded and rewarded reasonably. We do, however, need to look at whose expense the wealth is accumulated and whether any attempt is made to more fairly distribute the wealth beyond the circle of me and Mine. In looking at the period of decadence more closely, it is marked by defectiveness, pessimism, materialism and frivolity. These stages of growth and decay begin with people being constrained in a position where they have lost their freedom; there is tension, misery, fear and doubts. People are in a state of bondage - an apparently inevitable cycle: from Bondage comes Faith, from Faith comes Energy, from Energy comes Strength, from Strength comes Affluence, from Affluence comes Selfishness, from Selfishness comes Complacency, from Complacency comes Apathy and from Apathy comes Bondage.

It is important to note that individuals do, at least, have the power of free choice and can choose not to follow the trends of declining moral values. It requires faith in that which is True and Good which is our true nature. So it will require waking up, remembering what we know in our heart to be true.

When Barrister Bapu returned from London after completing his examination, he landed at Bombay where he came in touch with a great saint Raychandbhai also known as 'Srimad Rajchandra.'

Gandhi was deeply moved and inspired by his living conduct. Srimad, who became Gandhi's ethical and spiritual anchor, was a Jeweller by trade. In his entire business career he never resorted to untruth. He earned the complete confidence of his customers in India and abroad, particularly Arab countries. Leave aside modern times, even in those days it was virtually impossible for businessmen, particularly in Jewellery trade, to adhere to truth, but Srimad practiced it thoroughly and proved the contrary. Gandhi in his autobiography says, "There was no business or other selfish tie that bound him to me, and yet I enjoyed the closest association with him I have since met many a religious leaders and teachers and I must say that no one else has ever made on me the impression that Srimad did. His words went straight home to me In my moments of spiritual crisis, therefore, he was my refuge." No wonder Gandhi followed Srimad in practice of Non-Violence and Truth during his life-time, be it personal or political. Srimad never wrote anything which did not come from within or of which he had no personal experience (*Anubhuti*).

Truth and transparency are the hallmark of Gandhian philosophy. This holds good eminently for the business world too. For a management to be effective and enduring, it has to be an open book, subjecting itself to public scrutiny. Ethics and honesty, by which Gandhiji set store, are among the critical elements of a successful business policy. Alan Axelrod, in his book, "Gandhi, CEO" draws a parallel between Gandhiji's qualities and the attributes of a CEO. "There is no doubt that Gandhi was a good human and an intensely spiritual man, but he was also a supremely practical leader for change [management]." The fact that Mahatma hailed from a community of merchants perhaps explains the instinctive qualities of a typical business manager he had in him and which provides a brilliant analysis of his personality insofar as it reflected the image of a corporate czar. Gandhi advocated and adopted his leadership principles in his political life and relates them to the corporate context. The principle of management and leadership was practiced by the Mahatma during his long and legendary saga of struggle and sacrifice in South Africa as well as in India.

We are living in the age of technology – where everything is possible. This is the time of instant information, instant actualization of potential, of instant gratification only. For everyone surely? In the developed world mostly everyone, but in countries like India only for the middle class and above. For those not covered under the technology plan life looks bleak as ever. Unless everyone has an equal right to progress, we are a civilization at war.

Instead of bothering you with a dry talk on civilization and culture, allow me to say that cultures are like wines: the older they get, the richer their aroma and taste. Indic culture, undoubtedly, belongs to the category of such old and ‘aromatic cultures’. There may have been periods of stagnation and crisis, but nothing could stop the tremendously powerful stream of the Indic civilization to continue its course and keep up its immensely creative contribution to world heritage.

India is currently poised for explosive growth, which should not be surprising because in the 15th century India and China were by far the richest nations on Earth with combined output far ahead of Europe. I shall, however, concentrate essentially on spiritual contribution made by the Indic Civilization representing a coherent articulation of our experiences in the inner world of the mind, where the Absolute meets the human. And it is our task as publishers to transmit this immense treasure of spiritual values to the world. We are like a bridge between our authors, ancient or modern, and our readers. And without a bridge, no one can cross to the wonderful “shore” of Indian culture.

Some people may worry that self-control and too much care about Nature, as advocated by both Gautam Buddha and Mahatma Gandhi, would hamper development and bring about poverty. We know too well, however, that the more we consume, the more expensive things become leading to the growth of the destitute class. Reckless commercial development also results in economic and social crisis bringing further suffering to the poor. Ahimsa, or Non-harm, does not deny economic development similarly the Indic value of Apraigraha or non grasping only teaches us to exercise self-control and limit our desires. Desires are endless. As the Buddha clearly tells us, there is suffering and there is suffering only because

there is desire. More and more desires give rise to materialism and extra-ordinary greed, far beyond basic human needs and sustainable consumption. Greed results in the destruction of the very roots of our life. If we want to prevent the world from becoming a barren desert and our societies from growing into monstrous systems of injustice and suffering, self-control and non-violence appear as the only reasonable answer-not only for Buddhists and Jains, but for people of any other creeds. For any spiritual being, the destruction of life be it in air, water or on the ground, is a sin. But even if you do not subscribe to this principle, you will agree that reckless destruction of life could eventually lead to mankind's own demise. Buddhism and Jainism are not the only Indian school advocating non-violence and self-control as central principles. Yet how can we survive on a planet of 10 billion points of infinite greed. This is the point at which the more challenging aspects of Buddhism present a considerable alternative path for environmental thought and action.

The world is passing through an unprecedented crisis of human values in life; as a result of which we come across incidents of rape, murder, extortion, deceit, fanaticism, conflicts, injustice, war, violence and terror; and above all unbridled lifestyle embedded in consumerism is on the rise. Hatred and violence are percolating through global social fabric making our life insecure and vulnerable. Affluent family children across the globe have all modern amenities of life and live a luxurious life resulting in over-indulgence and pampering, finally leading to an utter break-down of emotional relationship between families – no forbearance, no tolerance to each other. As a result of which we start leading an artificial or synthetic lifestyle aping the western way without understanding the direction towards which we are moving where only negative forces and crime has a vital role to play. Following the dictates of capitalism in the last 50 years, Asian and Western democracies have seen economic miracles and unparalleled growth for millions of people. Personal wealth and freedom, health and cultural opportunities have increased for the majority of the people living in these societies. And yet there is something that is not quite right. We have paid a price for our success; the price being degradation of our ethical values and standards. This decline has been described as a moral and spiritual decadence. It is not simply the system of capitalism

that is to be blamed, but is rather the result of an apparently endless cycle of birth, growth, decay and death. If we objectively observe the conditions around us, do we not see that our main challenge is to properly manage our lives in an environment of excess – a feat that has not been totally possible for some of the most successful and richest cultures of the modern world? Perhaps, this is why we are experiencing economic recession and financial meltdown globally. Success in business and social status should not be discouraged; on the contrary, it should be applauded and rewarded reasonably. We do, however, need to look at whose expense the wealth is accumulated and whether any attempt is made to more fairly distribute the wealth beyond the circle of me and Mine.

An example of this greed and excess is found in the business community in the west. In the US the CEOs of companies are paid 150-300 times the average compensation paid to all the other employees. In a recent report in the UK the CEOs of the top 100 companies were paid an average of £4.5 million per year, 175 times the average salary. The other interesting statistic is that these UK CEOs only stay in their position for 3-4 years. Their focus is on short-term financial gains, mainly for themselves.

In looking at the period of decadence more closely, it is marked by defectiveness, pessimism, materialism and frivolity. These stages of growth and decay begin with people being constrained in a position where they have lost their freedom; there is tension, misery, fear and doubts. People are in a state of bondage - an apparently inevitable cycle: from Bondage comes Faith, from Faith comes Energy, from Energy comes Strength, from Strength comes Affluence, from Affluence comes Selfishness, from Selfishness comes Complacency, from Complacency comes Apathy and from Apathy comes Bondage.

It is important to note that individuals do, at least, have the power of free choice and can choose not to follow the trends of declining moral values. It requires faith in that which is True and Good which is our true nature. So it will require waking up, remembering what we know in our heart to be true.

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Truth and transparency are the hallmark of Gandhian philosophy. This holds good eminently for the business world too. For a management to be effective and enduring, it has to be an open book, subjecting itself to public scrutiny. Ethics and honesty, by which Gandhiji set store, are among the critical elements of a successful business policy. The fact that Mahatma hailed from a community of merchants perhaps explains the instinctive qualities of a typical business manager he had in him and which provides a brilliant analysis of his personality insofar as it reflected the image of a corporate czar. Gandhi advocated and adopted his leadership principles in his political life and relates them to the corporate context. The principle of management and leadership was practiced by the Mahatma during his long and legendary saga of struggle and sacrifice in South Africa as well as in India.

The problems we are grappling with in today's times are not new. It is said the Buddha's family filled his early childhood and youth with sensory pleasures and unthinkable indulgences. Then the Buddha, then the Prince Siddhartha saw three sights which drove him to renounce the world of consummate consumption. What reality the Buddha awoke to Oldenberg (2017) summarizes, "Buddha spends the first seven days, wrapt in meditation, under the sacred tree itself. During the night following the seventh day, he causes his mind to pass through the concatenation of causes and effects, from which the pain of existence arises: From ignorance comes

conformations, from conformations comes consciousness" and so on through a long series of intervening links. But if the first cause be removed, on which hangs this chain of effects hangs, ignorance becomes extinct and everything which arises from it collapse and all suffering is overcome" (Page 114-115).

The Indic tradition is full of stories of how giving is getting. The universe rewards you for being charitable. The more you open your heart to people around you the more the universe responds to you. Charity affects you in the most obvious ways – it opens up your soul and warms you to the existence of others. But what the scriptures teach us is that when we care for the world, the world cares for us. One of the most important values the Buddha felt all living beings must cultivate is loving kindness or metta.

There is this old story that says that the Buddha first taught metta or loving kindness to a group of 500 monks in a solitary forest in India. The monks would sit in groups and begin meditating at 5 in the morning. This was the same time that the forest came to life. The forest beings when they saw the grand spectacle of monks seated in Padmasana before their eyes, felt frightened and threatened. They complained to the forest gods, who decided to threaten and attack the monks.

The monks were soon distracted by frightening sounds that came from everywhere in the forest. They went to the Buddha. The Buddha said, "Be at peace."

He meditated on what was ailing the monks. And he realized that while the monks had commenced their meditation they had not yet learnt to send loving kindness vibrations to the beings in the forest. These beings were thus frightened and threatened. He instructed the monks to persist in their practice and focus only on loving kindness. The monks though scared of the forest spirits held the Buddha in great reverence and decided to follow his advice.

In time the monks became accomplished in sending loving kindness vibrations to the universe at large and soon they calmed the forest spirits who grew friendly and helpful. Thus, what you give to the universe, the universe returns to you.

Wonhyo (617-686 AD), a prominent figure in Korean Buddhism writes in his commentary on the Awakening of Faith that the mind

has two aspects – one with absolute thusness and the other with mundane production-extinction. Thus he concluded that the mind was both deluded and awakened. What we need to do is to suppress our deluded minds and open up to the awakening in our minds. Awakening consists of nothing but relinquishing one's delusions and accepting one's original awakened state.

Many of the eastern dharmic traditions are founded on the belief that the prospect of enlightenment is something innately possible for all human beings. The question really is how can enlightenment move from the sphere of fiction to becoming a manifest reality. Enlightenment is something that needs to become us, the real us and show through in all our activities. It needs to become a felt force in our daily lives.

In Buddhism, is the concept of Tathagathagarba – the womb or the embryo of Buddhahood. Since it is believed that the Tathagathagarba is present in all beings, it is presupposed that even ordinary human beings can achieve enlightenment. It is believed to be a friendly, active agent that propels the regular human towards enlightenment. It is thus an active positive force.

Being the conqueror also means helping others overcome the problem of transmigration. According to the Buddhist Vajrasamadhi Sutra, “the original enlightenment of each and every sentient being is constantly enlightening all sentient beings.”

Observing phenomena without letting them interfere leads to an enlightened awareness as this story illustrates:

There lived once an old farmer who needed his horse very dearly to complete all that tedious work in the farms. Still one day when the horse ran away he did not respond. The other villagers however were perturbed. They rushed up to the farmer's place and told him, “We heard the news, terrible is it not.”

The farmer remained undisturbed, he merely nodded his head and said, “Perhaps,”

Now, the farmer had a son. He heard what the villagers were saying. He told his father, “Hold on, I will find the horse.”

He sat on his own horse and rode in the way his father's horse was

seen running. He saw something behind the bushes and in his excitement he fell from the horse and broke his leg.

When the villagers heard this news they once again rushed to the farmer's house and said, "Terrible, terrible, what great misfortune."

The farmer, rather enigmatically and it must be said rather unpopularly only said "Perhaps,"

In the meantime, the King of the Land announced that all the able young men will have to enlist for the army. When the army men came to the farmer's village they took away all the young men except the farmers son.

Soon, the old villagers gathered around the farmer and with some admiration and regret said, "You are lucky, your son is still with you."

All the farmer said again was, "Perhaps,"

Zen Buddhism teaches us that the ultimate reality is beyond the mind and can only be perceived through direct experience and engagement.

Consider these Zen stories which cannot be logically explained but can only be meditated upon:

Zen story 1

Yamaoka Tesshu, a student of Zen would keep visiting Zen masters and insult them for their foolishness. In this manner, he came upon the Dokouon of Shokoku.

Eager to show off his intelligence he said, "The Buddha, the mind, the sentient beings do not exist. Emptiness is the true nature of all. Nothing exists. Thus there is nothing to be given or received."

Dokouon of Shokoku listened to all this and continued to spoke. Suddenly, using his bamboo pipe he hit Yamaoka. The boy became angry at this.

"Where did this anger originate from, if nothing exists?" the Dokouon of Shokoku queried.

Zen story 2

There was once a Zen student who was very unhappy with his temper, as he felt anger interfered with his practice. He went upto the Zen master Bankei and asked for a remedy.

“Show me your temper,” asked Bankei.

“I can’t now,” the student responded, “it comes out suddenly.”

“If you cannot show it to me, if you cannot be in anger anytime you wish it cannot be your true nature. You have nothing to worry.”

Zen Story 3

Once two monks got into argument about a flag.

“The flag is moving,” said the first monk.

“The wind is moving,” said the second monk.

The sixth patriarch was passing by, “Nothing doing, the mind is moving,” he said.

Zen story 4

Once a monk asked Fuketsu, “How can the truth be expressed without speech and without silence?”

Fuketsu said, “As it is expressed by birds in springtime in China.”

Zen story 5

Once Tozen was weighing some flax. A monk approached him, “What is the Buddha?”

Tozan responded, “The flax weighs three pounds.”

Zen Story 6

A monk joined Joshu’s monastery, “Teach me,” he told the master.

“Have you eaten your rice?” Joshu asked.

“I have,” said the monk.

“Then wash your bowl,” said Joshu.

Instantly the monk was enlightened.

Zen Story 7

Joshu asked Nansen, “What is the way?”

Nansen said, “Everyday life is the way?”

Joshu asked, “Can it be studied?”

Nansen said, “When you try to study it, it will leave you.”

Joshu, "If one does not study how will one know if one is on the way?"

Nansen said, "The way belongs neither to the realm of perception, nor to the region of non perception. Be as free as the sky and you will be."

Joshu attained enlightenment on hearing this.

Zen Buddhism can guide us in thinking and going beyond mundane experiences. The primary cause for rise in materialism and consumerism tends to be our own preoccupation with mundane and repetitive experiences. Once we transcend our desire for the familiar we can effortlessly reduce our own wants and needs.

Suzuki (2017) explains this end of Zen Buddhism, "The essence of Zen Buddhism consists in acquiring a new viewpoint of life and things generally. By this I mean that if we want to get into the inmost life of Zen, we must forget all our ordinary habits of thinking which control our everyday life, we must try to see if there is any other way of judging things, or rather if our ordinary way is always sufficient to give us the ultimate satisfaction of our spiritual needs....This acquiring of a new point of view in our dealings with life and the world is popularly called by Japanese Zen students satori. It is really another name for enlightenment.." (Page 229)

An ancient Kashmiri scripture called Vijnana Bhairava suggests various meditation techniques to attain the void. One such technique goes - mentally understand that any alphabet before and after its utterance is nothing but the void. This contemplation will result in the merging with the void.

Gyatso (2007) translates the core of the Heart Sutra as, "Shariputra, like this all phenomena are merely empty, having no characteristics. They are not produced and do not cease...They have no increase and no decrease" page 79.

Buddhism acknowledges that everything is essentially composed of the void; of emptiness or sunyata. There is interdependent arising of events, but these too are empty of any reality. Things happen, events pass. The great awakening happens when we are able to separate ourselves of our needs, our desires of everything that we want.

Our endless desires are endlessly empty. Thus, suffering that arises out of these desires is essentially bereft of any essential quality.

This suffering may be discarded and nirvana may be attained. This is the only way out in today's turbulent times.

To understand emptiness is to understand mindfulness. Mindfulness is the act of maintaining complete present tense awareness without any thoughts of the past or the future. When events and situations are considered to be empty of all presuppositions we live through them mindfully and with complete awareness.

When we live mindfully, we learn to watch our own thoughts feelings and emotions. When we watch the contents of the mind as they arise and set we learn not to judge them. We learn to remain non critical of ourselves. Only when we judge ourselves harshly does sorrow arise. Events happen, life passes. All phenomena is essentially empty. This is what the Heart Sutra teaches us.

When we live established in the void and free of all presuppositions we live mindfully. When we are mindful our needs decrease. We consume less of all the numerous sensory pleasures that the world has to offer us. We become less addicted to technology gadgets and spend more time trying to understand our own being and consciousness.

Another important Buddhist concept that partners with emptiness is the impermanence of all things. As Stcherbatsky (2018) speaks of this conceptualization, "The elements of existence are momentary appearances, momentary flashings into the phenomenal world out of an unknown source. Just as they are disconnected, so to say, in breadth, not being linked together by any pervading substance, just so they are disconnected in depth or in duration, since they last only one single moment. They disappear as soon as they appear, in order to be followed by another momentary existence." (Page 37) Since all events and phenomena are essentially due to their innate nature impermanent it is useless to grasp after material commodities. Acquisition of these commodities cannot and will not help us.

One of the prime causes of excessive consumption is also the deep dissatisfaction we feel within ourselves. Buddhism teaches us contentment an important lesson for these turbulent. Only when

we feel we are not complete we try to acquire more and more objects and possessions. But when we learn to rest in the void, learn to perceive completely and learn to be mindful. We humans as a race don't need so much.

Discernment is another important value that Buddhism teaches us. We must learn to discern between what we need and don't need. Sustainable development and sustainable happiness is only possible when we discern between the real and the unreal, between the essential and the non-essential. As the famous Buddhist scripture the Lankavatara Sutra, a dialogue between the King of the Rakshasas, Ravana and The Buddha, as translated by Suzuki says, "There is neither the seer nor the seen, neither the speaker nor the spoken; the form and usage of the Buddha and his dharma -they are nothing but discrimination." (Page 9) We need to be skillful in the way we perceive reality. We need to act in ways that cause less harm to the environment and to the world ecology. What the new world order needs is more discerning and more contented citizens.

When we cultivate discernment, we also cultivate wisdom. Gyatso in the Bodhisattva Vow (2002), defines wisdom as " a virtuous mind that functions mainly to dispel doubt and confusion by understanding its object thoroughly. Wisdom practiced with bodhicitta motivation is a perfection of wisdom," (Page 103).

To attain wisdom we need to let go and let our minds attain the natural state. Namgyal (2008) speaks of this "Without having to focus the mind on an external state, rhythm of breath and so on, the meditator should concentrate on the mind and try to attain an absorption in its natural state.... In this way the mind should be settled in its natural relaxed state. The *Guhyasamaja* comments on this:

In elevating the mind to a non discriminating state

One should not indulge in thought.

The doha states:

"By completely abandoning thought and the object of thought

One should let the mind settle in the natural state of an infant".
(page 159)

The answers to these big questions like “how do we change the world” can only come from changing the self or the non self (as the Buddha would say). Only when we transform ourselves can we transform the world around us. Buddhism provides us with the skillful means to bring about this transformation both within and without.

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GNH AND SOCIAL ENTERPRISE AN ALTERNATIVE APPROACH TOWARDS GLOBAL SUSTAINABLE BUSINESS MANAGEMENT IN 21ST CENTURY

by Yo, Hsiang-Chou*

ABSTRACT

The philosophy in current business management is based on Capitalism. More and more evidence shows that profit-oriented Capitalism has become a global disaster. It is time to change the modes of thought. GNH and Social Enterprise would provide us an alternative approach on Global Business management. The author strongly believes that the integration of GNH and Social Enterprise could effectively resolve the contradiction and conflict between Capitalism and Communism.

GNH means Gross National Happiness. This idea created by previous King of Bhutan, His Majesty the King Jigme Singye Wangchuk. It is an opposite idea of GNP which is an index to measure the growth of a nation, based on the Gross National Products. In the measurement of GNP context, capitalist profit is the core value. As the result, excess consumption on all levels is the fundamental cause of problem like global warming which threatens our life.

In responding to the UNDV 2019 Yearly subtheme, “Buddhist Approach to Responsible Consumption and Sustainable

*. Dr., Member of Executive Council, World Buddhist University, Member of Executive Council, World Fellowship of Buddhists, Taiwan.

Development", the author has the intention to integrate the GNH ideal with the developing trend of "Social Enterprise" as an alternative approach towards Global Sustainable Business Management in 21st Century.

In this article, I shall share my observation in Thailand, Taiwan, Sri Lanka and China. Moreover, on how to make good use of the Middles Path model of "Social Enterprise" to carry out constructive Dana Paramita (The Perfection of Giving). In developing the social enterprise, we must combine the four concepts, with certain specific action plans.

1. FACING THREE BIG CHALLENGES GLOBALLY

1st is the big gap between the rich and poor caused by the Capitalism and Materialism. If we cannot proposed a structural change to resolved this issue, this world would not have genuine peace / real peace. The philosophy in current Western Business Management generally is based on Capitalism. More and more evidence shows that profit-oriented Capitalism has become a global disaster.

2nd serious challenge is the threat of new Fascism. Obviously last century human beings have had two World wars caused by the Fascism and so many innocent beings were killed. The world order was also disrupted. In the past 70 years we luckily had some world peace but in the recent years, a new form of Fascism has started again. The values of democracy, humanitarian and middle way path are seriously challenged. How to rebuilt the value of middle way path is the only way / the necessary path for us to resolve this threat.

3rd challenge is the environmental crisis. The only way to resolve this is mindful consumption. The five precepts (five mindfulness training) of Buddhism is not only very important for resolve this environment crisis but also the way to establish the global ethics to ensure the world peace.

2. GNH AND NEW WAY FORWARD

In the year 2001, being the Executive member of the World Fellowship of Buddhists, the author had a great honor to visit Thimphu and meet the King of Bhutan, His Majesty the King

Jigme Singye Wangchuk. During that meeting, a positive dialogue occurred. First time I learned the great idea of “GNH”. It was created by the King! The King explained to me that GNH means Gross National Happiness. It is an opposite idea of GNP which is an index to measure the growth of a nation, based on the Gross National Products. In the measurement of GNP context, capitalist profit is the core value. As the result, excess consumption on all levels is the fundamental cause of problems like global warming which threatens our life.

In 2007, the Third GNH International Conference organized in Bangkok, Thailand. I was invited to chair the first plenary meeting. Many high Ecological experts and activists from more than 20 countries attended this conference with great enthusiasm. The concept of GNH fully developed from an ideal dream into a much concreted and operative action principles. Four major dimensions with 132 indicators were recognized as criteria of GNH.

In addition, After the conference, the School of Well-Being was established at Chulalongkorn University in Bangkok, to serve as a base for promoting this idea. Since then, 2 activities well developed. One is summer school entitled “CURLS” to provide the comprehensive training on Right Livelihoods. Young Seeds speeded Southeast Asia widely. Meanwhile, MMSE-Mindful Markets and Organic Farming courses and movement go with the model of Social Enterprise.

3. “PARADIGMS SHIFTING” AND THE ECONOMIC SYSTEM REFORMING

GNH and Social Enterprise would provide us an alternative approach on Global Business management. The author strongly believes that the integration of GNH and Social Enterprise could effectively resolve the contradiction and conflict between capitalism and communism.

In responding to the UNDV 2019 Yearly subtheme, “*Buddhist Approach to Responsible Consumption and Sustainable Development*”, the author has the intention to integrate the GNH ideal with the developing trend of “Social Enterprise” as an alternative approach towards Global Sustainable Business Management in 21st Century.

Principally, the common understanding on social enterprise were defined as:

“The social enterprise is ethical, innovative and sustainable way of Business. It’s primary energy is out of a special social or environmental mission, in hoping to create a systemic change on the world economic development. The growth of social enterprise would help to fill the void between traditional approaches which previously have only focused singularly on creating either social impact or financial returns.”

In this article, I shall share my observation in Asian countries and regions Namely Sri Lanka, Taiwan, and Thailand.

The Savodaya movement in Sri Lanka is a pioneering paradigm in Asia. The Tzu Chi Foundation and LeeZen Organic Group in Taiwan also show us a great success in a multiple performance.

Four wonderful paradigms in Thailand.

“Pathom asoke community”, a semi-social enterprise that follows a model that is very similar to a communism society. No one has their own property. They share everything with other members. Both the ordained sangha and the lay people follow strictly the Buddhist precepts. It is also a very good example.

Ashram Wongsanit, a eco village as well as Eco and leadership training center.

Rongsarai villages, this cooperative made out of 9 villages. It was a very successful model. These villages become very wealthy.

Sampran Riverside resort. Because of their belief in Buddhism, they transform the company into a social enterprise and become very successful.

One more special example is Hua-xi Village in Mainland China. It is hard to imagine that under the communist system, a village can have the efficiency and the wealth of capitalism.

4. HOLISTIC IDEA AND ACTIONS

It contains six categories of business model, including Organic business, Community enterprise, Eco tourism, Environment and

Recycling, Handicap/Disable support and Publishers/Media. Essentially, I would like to emphasize that all of these categories of business model shall follow the concept of "Protecting the Dharma in a Dharma Oriented Way". Moreover, on how to make good use of the Middle Path model of "Social Enterprise" to carry out constructive Dana Paramita (The Perfection of Giving).

Once we go forward from 20th century into the 21st century, our civilization shall focus its effort on "Paradigms shifting". If the core global issue of the 20th century was the Contradiction between Capitalism and Communism, then the biggest challenge of the 21st century is to seek an alternative compatibility models which resolve the confrontation between these two ideologies and social structure.

In developing the social enterprise, the following four concepts and certain specific action plans should work together. The four concepts are:

i. Originating from symbiosis - sustainable development - body and earth cannot be separated.

ii. The vision of global happiness should be recognized as essential part of Human rights. Some Buddhists often misunderstood that Dhuka (Sufferings) is the fundamental teaching of Lord Buddha, therefore pursuing Happiness is illusion or evil. Actually, what Buddha taught is to remind us that we might get enlightened by the stimulation of Dhuka, while the purpose being a Buddhist is to transform our life from suffering to happiness physically and spiritually through the practice of eightfold right path.

iii. Global ethics: contentment, simple life

iv. Transforming the six levels of life.

5. SIX ACTION PLANS SUGGESTED

The major six action plans offered by the author are:

First, comprehensively promoting the holistic-life culture of mindfulness and right livelihood; and accelerating in networking global network of NGOs & NPOs. At the same time, establishing global ethics standards to promote simpler life, to counter our

current production and consumption patterns, as they are wasting too many resources, and is causing extinction of ecological species.

Second, making good use of new social media, highlighting new paradigms, and deepening the consensus of global symbiosis.

Third, establishing a strategic alliance, an educational base with complementary and pragmatic training of young seed teachers.

Fourth, Promoting the Global Happiness Forum as the entry point of grassroots movement on happiness. The Gross National Happiness could serve as an alternative indicator of social and economic development, which can help us on reflecting how to end the structural violence of the global polarization between the rich and the poor formed by capitalism, and to legislate and prevent the potential unemployment boom potentially caused by AI and Industry 4.0.

Fifth, reengineering good heart movement inspired by Dana Paramita (The Perfection of Giving)

Sixth, Buddhism in a variety of different forms of social enterprise platforms.

6. HOW TO START IN A PRACTICAL WAY?

Non-duality of the body and the earth: The “earth” is the “body”, and the “body” is the “earth”. If we do not treat our earth kindly, we are also unkind towards ourselves. Hence we should follow the principle of non-violence towards the nature. Be aligned with nature: Human practices should be in tune with nature’s rhythms and patterns. Be founded upon Buddhist precepts: Not killing and not taking intoxicants are, at deeper levels, reverence for life and mindful consumption.

Actions

Mindful Consumption. Lord Buddha’s simple way of life encourages us to be more aware of our consumption habits. Here are some examples:

No consumption of intoxicants, as reflected in the 5th precept of not taking what is intoxicating to our body.

Consuming locally what has been freshly produced. Other than

reducing the carbon footprint of what we use/eat, we should also eat what are produced of that season because it is aligned with the needs of our body. A lot of times it is our greed and not our need that makes us consume unseasonal food.

Green consumption. Consumption that is ecologically beneficial to both the earth and ourselves.

Production

Organic farming. Our health is closely connected with our environment. Intelligent farming practices allows nature to take care of its own problems, e.g. tea plantations - avoid using pesticides if they allowed nature to grow “weeds” which the “pests” feed on.

Care for our land. Healthy land is the basis for healthy food, which is then the basis for our health.

Integrated Lifestyles

Green buildings. Eco-villages.

Balanced development of the cities and rural farmland.

Medicine: Natural and holistic therapies, which includes the proper use of food, aromatherapy etc, in line with the biological rhythms.

Holistic Diet Camps. Introduce the use of natural enzymes to cleanse our digestive systems, and the natural and complete intake of food.

Change our measurements of progress at a governmental level.

Switch from the Gross National Product, GNP, to Gross National Happiness, GNH, as a better measure of progress.

Fashion.

Hygiene and waste processing systems.

Energy management.

Recycling of resources.

Actually, several dimensions of consideration should be taken such as

How to protect the Dharma in a Dharmic way?

How to utilize the wealth to support the Dharma?

How to avoid abusing the name of Dharma to collect money?

More and more, GNH has developed into different areas after 40 years of effort. What we need to do now is to promote the philosophy of GNH through different education efforts, such as through the summer camps or the monastic education. United Nations have passed 17 index of happiness in 2030. As the executive council member, I would like to share that World Buddhist University organized a very successful forum in Bangkok last December. We have integrated the Vinaya (precept), Yana (meditation, and Prajna (Wisdom) and eight fold of right path with these 17 indexes in this forum. This kind of dialogue and integration is very helpful for interfaith dialogue. This meeting has invited excellent scholars and leaders from over 20 countries.

In 20th century the biggest challenge is the conflict between the Communism and the Capitalism. We found a new trend after the middle of 20th century. Capitalists paid more and more aware of their responsibility in social welfare. In communist communities, we also found efforts in how to adopt the new model management that is rational and non-violent. The internal adaption of these two systems have shown the common quest in giving up extremisms and come to the middle way. Social enterprise comes from this common quest.

I think there are four aspects that we have to pay attention to when we work on social enterprise.

1st aspect is that it is a social justice that is achieved through a social system that distribute resource fairly and not by force.

Secondly social enterprise is promoted by the realization of their social responsibilities of the capitalists.

Thirdly social enterprise is not forbidding companies to make profits. It stresses on the importance of allowing their employees to share the profit. It also emphasizes the importance of not harming the environment because of their business, such as organic farming, etc. Fourthly, one of the most important spirit of social enterprise

is its emphasis on the cultivation of humanity. In my paper I will present 8 successful paradigms.

7. EMPOWERING OUR THREEFOLD FOUNDATIONS

GNH and Social enterprise cannot be realized by itself. It has to have core philosophy.

One is Bodhicita. You may expressed in a modern way like Metta and Karuna Practices. Animal protection, all sentient beings are equal and therefore we should respect them as our fellow beings. Proper animal liberation: Such practices are an expression of the Buddhist compassion for all beings, but needs to be augmented with indepth knowledge of the suitability of releasing specific animals into certain environments.

Set up schools and research institutes to develop the theoretical basis and practical applications of the Buddhist approach to environmental protection. Strengthen educational efforts. Promote spiritual education based on Buddhist core values, and to bring about the natural decrease of material desires.

The second is the realization of Mandala.

The third is strong commitment the core value of life.

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BUDDHIST APPROACH TO RESPONSIBLE CONSUMPTION AND SUSTAINABLE DEVELOPMENT WITH SPECIAL REFERENCE TO CAMBODIA

by Jasrotia Sonia*

ABSTRACT

Sustainable development is a burning topic of discussion in expansion and development from the time when the industrial revolution, development mainly focused on economic progress in consumption, construction, and industrial growth with technical advancement. Human and social development as well as the environment has not much received careful consideration, and all three have deteriorated. In June 1972, Stockholm, the United Nations Conference on the Human Environment is considered as a milestone in the sustainable development. Meanwhile, the global environmental situation has been deteriorating, even though organizations working worldwide to solve this problem. In just a decade Cambodia has changed dramatically for example more exposed to the world with that consumption increased which resulted deforestation and other environmental changes. This paper deals with analytical review and discussion on essential concepts from Buddhist perspectives. It also suggests a new idea and approach for sustainable development Cambodia with reasonable consumption of resources.

*. Prof. Dr., Department of Buddhist Studies University of Jammu, Jammu and Kashmir, India.

Environment economics has become a matter of discussion now a day's. The subject is dominating globally even after 47 years of the United Nations Conference on the Human Environment, held in Stockholm in June 1972. It is officially considered as the start of global concern towards the international environment. The global environmental situation has been deteriorating, even though organizations all over the world have put in efforts to solve this problem. Why we are lacking? What is the reason behind? These questions are still haunting. The Industrial Revolution was major turning point in history; almost every aspect of daily life and also influenced the average income and population began to exhibit unprecedented sustained growth. Some economists also explain it as the major impact was that the standard of living for the general population began to increase consistently for the first time in history, but human and social development as well as the environment were not handled carefully, and all three have deteriorated. With this we have experienced social, environmental, and psychological problems which are driven mainly by economic growth. Sustainable development and responsible consumption has become a topic of interest globally. Now the question arises what we have learnt from last 47 years? We are still struggling in between the, reasonable consumption and modernization. In 2019 we are aware of environmental problems and thinking on sustainable development and reasonable consumption. In this techno world or global village at least an ordinary person on streets express concerns about the environment and the consequences, which shows that everyone is aware of the environmental problems. Meanwhile, the global environmental problem has been worsen, many organizations are putting efforts to solve this problem. Many movements are active for sustainable development. Since the 1992 UN conference which was held in Rio, even though Prime minister's and governments adopted Agenda 21 at Rio still the environmental problems have not been fixed efficiently, grown poorer. Noticeably there are huge gaps in implementation of sustainable development program. It is important to speed up campaigns of sustainable development with focus on forest growth concepts, social and environmental aspects. Southeast Asia virtually lies between the tropics, and became a meeting place for trade between India and China, the two

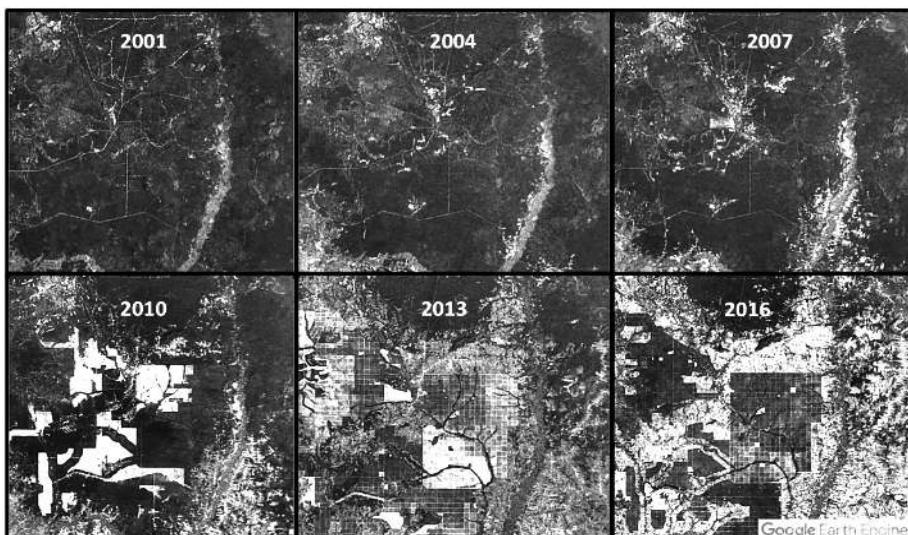
great markets of Asia. Southeast Asia consists of eleven countries divided into “mainland” and “island” zones. Burma, Thailand, Laos, Cambodia, and Vietnam comes under mainland and I choose Cambodia for research on deforestation and how achieve the sustainable development as development is also important. This research, therefore, aims to study the deforestation done in last 25 years and how to achieve the goal of sustainable development successfully with Buddhist Approach to Responsible Consumption in Cambodia. Why I choose this topic because I observed the changes within three years which is eye-opening. Cambodia lies entirely within the tropics, between latitudes 10° and 15°N, and longitudes 102° and 108°E. The north and west it borders to Thailand, Laos to the northeast, and Vietnam to the east and southeast. Cambodia, (Kampuchea) is land of Buddhism. Cambodians ethnically and historically known as the Khmers. Cambodia has a population of 16 million, of which the Khmers are 94 percent and other ethnic groups are of Vietnamese and Chinese origins.



Cambodian history is full of oscillations though in spite of ups and downs Buddhism existed in Cambodia till now. The Kingdom of Cambodia is a constitutional monarchy, guided by principles of liberal democracy and pluralism (Article 51 of the Constitution). The Khmer Rouge was overthrown by the members of the Khmer Rouge itself with assistance from neighboring countries in 1979. The new socialist People's Republic of Kampuchea was established and continued 1993 until the general election.¹ This country was

1. Harris. Ian, *Cambodian Buddhism history and Practice*, chapter.04, page no: 119-120,

trying to regain the strength. New laws were prepared and Protection of environment Article 59 was also added in that. In this article it is stated that the *“Ownership of natural resources The State shall protect the environment and the balance of natural resources and establish a precise plan for the management of land, water, airspace, wind, geology, ecological systems, mines, oil and gas, rocks and sand, gems, forests and forestry products, wildlife, fish and aquatic resources”*,² but these laws are just on papers, it is not effective on ground as the rate of deforestation in Cambodia is one of the highest in the world and it is perceived as the most negative, singular environmental issue in the country. In 1969 - 1970 the primary forest cover was 70%.



Satellite imagery from Google Earth show rubber plantations and associated deforestation ramping up over the past six years. (The NASA imagery)

NASA released before-and-after satellite images in 2017, according to Morgan Erickson-Davis Senior Forests Editor at Mongabay.com shows concern in her writing by showing data on deforestation that “Cambodia lost around 1.59 million hectares of tree cover between 2001 and 2014, and just 3 percent remains covered in primary forest”. She also explains that government-

sanctioned timber harvesting, Cambodia also has a problem with illegal logging, and with research finding around 90 percent of the country's timber production is illegally procured. These are the major concern in Cambodia. Cambodian government also taken action recently, in which government granting official protection to large swaths of threatened forest in 2016, as well as declaring a new national park. The deforestation involves the local population, Cambodian businesses and authorities as well as transnational corporations from all over the world. It is due to corruption and to earn more profit. Study has found that due to deforestation, risk of diarrhea, acute respiratory infection and fever in children is increased. This research is alarming about the coming dangers in future. I have seen in my three years of stay that a small island called Diamond Island (Fake Paris of Phnom Penh) changed in just three years. It is changed into commercial hub with all the construction.

Article 61 of Cambodian constitution explains that “The State shall promote economic development in all sectors and particularly in remote areas, especially in agriculture, handicrafts and industry, with attention to policies on water, electricity, roads and means of transportation, modern technology and credit systems”³.

In the 2010s, the Cambodian government and educational system has increased its involvement and co-operation with both national and international environmental groups

Government can make plans and implement. It is the duty of government to take responsibility; but it is also the duty of a countrymen or individual as suggested in Buddhist teachings. It is also important for successful implementation of the program done by the government; if we are not willing to preserve environment and resources for future generations then no one can help us. It is the Buddhist approach which is important for sustainable development and reasonable and responsible consumption. Environmental transformation with the help of Buddhist approach is the ray of hope for the future generations. Nature is treasured in Pali canon. Trees are closed to Buddha's life, three important event

3. Constitution of the Kingdom of Cambodia, 1993 (Article 61).

of his life are witnessed under the tree; His birth, Enlightenment and Mahaparinirvana⁴.

*“Yassa rukkhassa chayaya nisadeyya sayeyya va
Na tassa sakkam bhajeyya mittadubhato papako.”*

The verse illustrate as, one sit under the shade of tree, one should not cut its branches, and if one does that he is an evil. Buddhist ecological teaching condemns the person who breaks the branch of a tree which gives him shade as the above verses explained. Buddha made disciplinary rule for monks and nuns not to travel during the rainy season. Everyone should stay at one place and practice the teachings after realizing that many tiny green grasses and plants of fields and forests being destroyed while travelling⁵. This didn't show that in Buddhism tree is worshiped but protection of trees and environment was in practice. At the time of Buddha ecology ethics encouraged the monks to protect and conserve the nature⁶. These ecological ethics are needed in day todays life for responsible consumption to encourage sustainable development. Buddhism always highlighted that greed and lust is big hurdle for development spiritual potential. Mahatma Gandhi also explained that, '*the world has enough resources to satisfy every one's needs, but not enough resources to satisfy everyone's greed*'. Here second and third Nobel truths is important because Individual is suffering because of desire for luxurious living which develop his craving, greed and ignorance. For such luxurious living, man has created huge factories which needs more production and more material, occupying land, destroying forest for more production. Turning forestlands into commercial sectors resulting floods in Cambodia. The rapid deforestation is increasing of sea levels, Icebergs are melting these are the outcome of the human greed for luxurious living. Greed bring sorrow and corruption. Buddhism advocates the virtues of non-greed, non-hatred and non-delusion in all human pursuits. Cambodia is a Buddhist country and almost 97% of population

4. Singh.K.Ar vind, *Buddhist Virtues in Social-Economic Development*, ICDV Conference Volume, 417, Thailand, 2011.

5. Batchelor.M and Brown Kerry, *Buddhism and Ecology*, (Edited), 18, Motilal Banarsidass, Delhi, 1994.

6. *Kuttadanta Sutta, Digha Nikaya*, Vol-01, Sutta no-05, Nalanda Edition, 1956.

is Buddhist still the rate of deforestation in Cambodia is very high. It is important to practice Buddhist virtues for sustainable development. Psychological training of Buddhist virtues are recommended for all official and the businessmen so that they can understand the importance of forest. This desire will take them to a dangers point. Corruption is the biggest reason behind imbalance. Human being must learn to satisfy his needs and not to increase his greed's. The forest wealth is not indefinite and man's greed did not knows limit. Modern man is uncontrolled and his greed for luxury and pleasure has destroyed nature badly. Buddhism promotes non-aggressive attitude towards nature. Government of Cambodia is taking small steps toward sustainable and reasonable consumption by introducing a new National Environmental Strategy and Action Plan (NESAP). It is approved by the Royal Government of Cambodia in December 2018. It contains new ideas for how to incite a green and environmentally sustainable growth for the country. These are the points: - Assessing the potential socioeconomic benefits of improved environmental sustainability by reviewing the current status of environment and natural resources in the country, analyzing key drivers of environment and natural resources change and reviewing the implementation performance of existing development strategies on environment, green growth, and sustainable development and identifying key lessons and so on⁷. This is a welcome step taken by the Royal government of Cambodia, still how much it will be implemented on ground is another case. In Cambodia E. F. Schumacher Buddhist economics can work. He explained in his work that "Right Livelihood" is one of the requirements of the Buddha's Noble Eightfold Path. The Middle Way in consumption should be introduced with the help of that responsible consumption can lead the country to sustainable development. He claims that "aim should be to obtain the maximum of well-being with the minimum of consumption."⁸

To conclude it is important that there is need to sensitize local

7. www.gms-eoc.org/national-environment-strategy-and-action-plan-cambodia-2015

8. Schumacher.E.F, "Buddhist Economics". In Asia: A Handbook, edited by Guy Wint. London: 1966.

people, businessman. It is also important for government officials that they should take middle path for sustainable development. It is only reasonable consumption which can balance the disaster or can protect us from the future adversity. Government of Cambodia can take major steps in curbing the corruption which can restrict the illegal cutting and exporting. The article 51 in constitution of Cambodia, Protection of environment should be implemented strongly. Small steps taken by the government in favor reasonable consumption and sustainable development can make changes. NGO's working for the development of sustainable development should come forward strongly and can educate people about the importance of forest and alert them about the consequences. Here monasteries and Buddhist monks can play vital role by guiding people to implement Buddhist teaching in practice.

ECO TEMPLE AS MICROCOSM FOR AN IDEAL SOCIETY: MINDFUL CONSUMPTION AND SUSTAINABLE DEVELOPMENT

by Gauthama Prabhu Nagappan*

INTRODUCTION

Buddhist Approach to Responsible Consumption and Sustainable Development Among the three poisons, which Buddha referred, 'greed' is the fundamental reason behind consumerism among the modern society. The poison of greed is so deep that it overshadowed the ability of reasoning which has resulted in maintaining the social status of any society whether it is based upon class, caste, ethnicity or religion. The human civilization will reach its end if the culture of breeding greed does not end.¹ This culture of greed has polarized our societies in terms of poverty and social inequalities. The rigidity of caste system in India is based upon the endogamous nature sanctified through religion for the purpose of maintaining the status quo wherein one caste can maintain its power of resources over the other by clinging and encouraging policies, which nurtures consumerism.² The cult of consumption and greed will destroy the achievements of climate change by any government or society. More than 6.8 billion human beings are now demanding ever-greater quantities of material resources, decimating the world's richest ecosystems, and dumping billions of tons of heat trapping

*. 1. Director, The Foundation for His Sacred Majesty, Chennai, Tamil Nadu, India.

1. State of the World 2010 Report (2010); World Watch Institute; Washington, USA

2. Priya Moorjani, Kumarasamy Thangaraj, Nick Patterson, and others (2013); *Genetic Evidence for Recent Population Mixture in India*; American Journal of Human Genetics 93, 422–438, September 5, 2013; USA

gases into atmosphere each year. Making policies and technological changes will show minimum levels of changes due to the preservation of cultures centered in consumerism. The Buddhist teachings of impermanence helps us to recollect the elements constituting our body, and that all compounded things are impermanent. Ignorance to this teaching leads to greed. Such greed destroys the discriminatory wisdom of distinguishing need and desire. Since the conclusion of the 1st Eco Temple Community Development Project meeting in Sri Lanka in January of 2016, the members of International Network of Engaged Buddhists (INEB) have given greater importance to develop the *Sukhavati* Eco Temple to be constructed in Tamil Nadu, India.³ The Buddhist leaders of INEB construed the idea of creating a microcosm for an ideal society delivering mindful consumption and sustainable development not just through theoretical and value-based teachings but also through projects, which has the nature of replicability obtained with stated precision by different communities in different locations ensuring cultural adaptability, economic viability, social accessibility, and environment sustainability with the application of locally available resources.

BACKGROUND

The Interfaith Climate and Ecology Network (ICE) of the International Network of Engaged Buddhists (INEB) was initiated in 2012 after many years of individual members in the INEB network engaging in a wide variety of Buddhist/faith based environmental activities. These activities came from our commitment as Buddhists to engage in the suffering we encounter in the world (1st Noble Truth). In this context, it has been the suffering throughout Asia brought about by environmental degradation from the modern industrial development process, such as deforestation and the destruction of numerous habitats. A critical aspect of this process has been the economic marginalization of rural communities and the exploitation and destruction of their environments for the creation of massive energy projects for the creation of high consumption

3. Watts, Jonathan (2016); *Eco Temple Community Project Report*; International Engaged Buddhist Network; Bangkok, Thailand

urban lifestyles— e.g. massive dams that have relocated hundreds of thousands of people and nuclear power plants that endanger the entire fabric of life in rural areas. As such, INEB members in their environmental activities have pushed deeper into the structural and cultural causes of environmental suffering in their regions (2nd Noble Truth) and have articulated alternative visions based on Buddhist teachings (3rd Noble Truth) with activities to realize these visions (4th Noble Truth). The Eco-Temple Community Development Project is a plan to bring many of these activities in different regions together to bolster the integrative efficiency of each individual project and support and advance a wider movement among Buddhists, other communities of faith, and wider civil society, business, and governmental initiatives to build sustainable and ecological societies. The Eco Temple Working Group was formed at the 2nd ICE international conference in Seoul, Korea in April 2015.⁴ This working group has emerged from the participation of Rev. Hidehito Okochi of Japan in the 1st ICE Conference in Sri Lanka and the aftermath of the Fukushima nuclear incident. Since then, the Japan Network of Engaged Buddhists (JNEB) has created an International Project on Energy to share experiences on nuclear energy among Buddhists and other religious groups in the Global North, and in coordination with INEB conduct two study tours (2012, 2015) for those in the Global South to learn of the resiliency activities of Buddhists priests and other civil society groups in Fukushima and to study more in depth Rev. Okochi's own eco-temple communities in Tokyo. A two-day meeting held just after the INEB General Conference in Sri Lanka from January 29-30, 2016 was the first time this new sub network had an extended period together to share their activities and delve more deeply into the numerous interconnected issues in eco-temple community design.

VISION AND STRATEGY:⁵

The specific goal of the project is to initiate and realize holistic Eco-Temple Communities based out of Buddhist temples (and

4. Watts, Jonathan (2016); *Eco Temple Community Project Report*; International Engaged Buddhist Network; Bangkok, Thailand.

5. Watts, Jonathan (2016); *Report on JNEB Energy Tour in Fukushima and ICE in Seoul*; Interfaith Climate and Ecology Network; Seoul, South Korea.

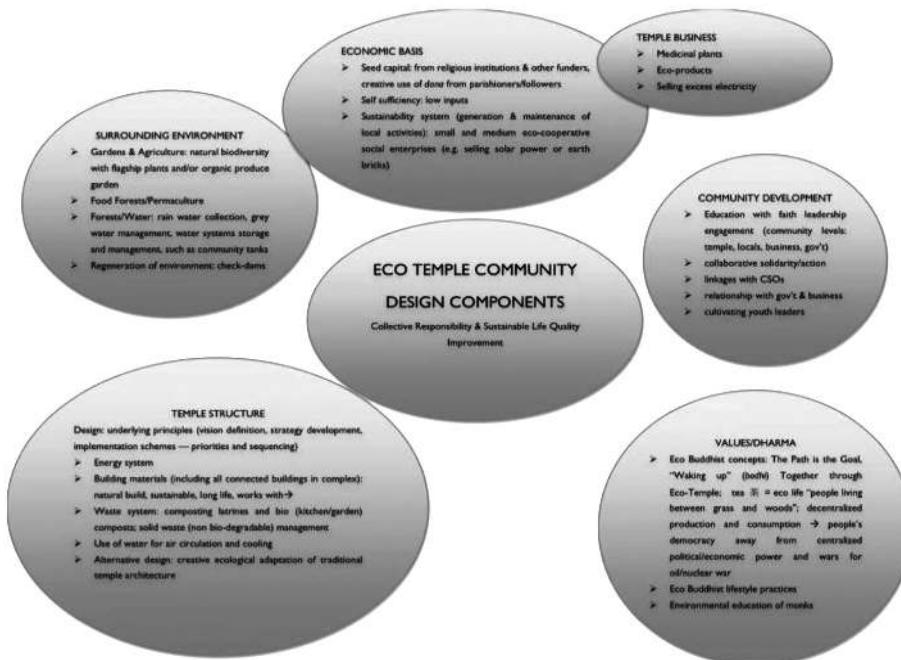
applicable to the centers of other religions) in the INEB and ICE network. INEB and ICE members have a wide variety of communities, resources, and needs. By working together to develop an Eco-Temple Community Design Scheme, an information base of best practices and available resources can be developed for each community's specific needs. The overarching goal is to develop ecological human communities that are sustainably interconnected with the natural environment through the community center of a religious facility/temple. Such religious centers will manifest ecological standards on the material, relational, and spiritual levels:

- Material: design, building materials, energy usage, waste management, economic sustainability, and connection to outer environment through gardens, agriculture, and forestry/water management
- Relational: community solidarity and interconnection through participation in various temple based ecological activities, including education and linkages with CSOs, government, and business
- Spiritual: cultivating the inner ecology of community members through spiritual practice and teachings that relate to ecological issues, which forms the basis of realizing the relational and material goals through grounded human interaction

The Eco Temple Community Design⁶ (see chart below) is a holistic development process that involves much more than simply putting solar panels on the roofs of temples. It involves a comprehensive integration of: 1) ecological temple structure and energy system, 2) economic sustainability, 3) integration with surrounding environment, 4) engagement with community and other regional groups (civil society, business, government), and 5) development of spiritual values and teachings on environment, eco-dharma. As a faith based network, INEB and ICE see one of their key contributions to social change as the reform and revival of our Buddhist and spiritual traditions, especially in this case, the

6. Watts, Jonathan (2016); *Eco Temple Community Project Report*; International Engaged Buddhist Network; Bangkok, Thailand.

community and the physical presence of a holistic and ecologically minded religious center. Through the religious center, we can contribute greatly to the critical need for education and practice of inner ecology, while connecting that to outer ecological activities, such as community mobilization on environmental issues, right livelihood, and, foremost for this project, the establishment of a zero-waste, clean energy temple structure integrated into the local environment. From such a movement, religious communities can have a progressive role, contribution, and linkages with wider movements for ecological design and post-industrial societies, critical to the immediate global environmental crisis.



SOLAR SEED PLANTING⁷:

7. Watts, Jonathan (2016); *Eco Temple Community Project Report*; International Engaged Buddhist Network; Bangkok, Thailand.



In the Eco Temple Community Design mentioned above, this solar “seed planting” provides a key fulcrum for immediately realizing components of the holistic design—such as 1) ecological temple structure and energy system and 2) economic sustainability—while providing a financial base for realizing others—such as 3) development projects to support and maintain the surrounding environment, 4) educational projects with local community and other regional groups, and 5) realization of spiritual values by embodying environmental values in a religious community. In the long-term, as renewable energy grows, this “seed planting” can go beyond the installation of solar to include micro-hydro, wind, biomass, and even geo-thermal.

As seen in the Eco Temple Community Design, there are a wide variety of methods of engagement to realize a full-fledged eco temple community. “Seed Planting” can also start with other initiatives in Eco Temple Community Design, such as establishing Sufficiency Economy schools. INEB itself, as a predominantly Buddhist based network, has affiliates, members, and extended connections to temples throughout all of Buddhist Asia. These include extremely sensitive environmental areas, such as the Himalayas and the Mekong Delta, and areas of dense population where the human environmental footprint needs to be drastically

reduced, such as India and China. The potential of just Buddhist temples, not to mention all religious facilities, to act as centers for lifestyle change in terms of energy use and environmental preservation is needless to say immense. With this tremendous scope in mind, the Eco-Temple Community Development Project seeks to proceed step-by-step, temple-by-temple, by establishing a core foundation in a secretariat and its principal member temples. With the establishment of a secretariat and full time coordination, the essential work of 1) documentation of activities, 2) coordination of technological and methodological inputs in the network, and 3) coordination of site visits and conferences can be accomplished. The project, however, does not seek a funding model based on an annual budget for activities and administrative costs, which while yielding tangible outcomes does not create further financial resources and hence needs constant replenishing. Instead, using the model of solar “seed planting” mentioned above, the project seeks to secure single time donations towards the construction of solar facilities, ultimately enabling the temples in the network, like Zhengjue Temple in China, to in turn become “seed planters” for new temples in the network. This financial model has already been successfully achieved by Rev. Hidehito Okochi who not only has used the profits of his solar facilities to run a local environmental CSO but used the Buddhist practice of generosity (*dana*) and support for the local temple by its lay people to raise capital for the initial installation of solar panels.⁸

The *Sukhavati* Eco-temple is the first of its kind in South-India and plans to have the following to start with, as the foundation. This foundation will serve as an educational tool with various modules functioning.

MAIN OBJECTIVES OF THE SUKHAVATI ECO TEMPLE PROJECT:

1. To build and demonstrate that earth, as a building material, can be used to create modern, progressive, eco-friendly and safe habits

8. Watts, Jonathan (2016); *Report on JNEB Energy Tour in Fukushima and ICE in Seoul*; Interfaith Climate and Ecology Network; Seoul, South Korea.

2. To train local communities on cost effective technologies and make it affordable to all
3. To develop capabilities of local communities on environmental protection, and encouraging responsible participation in green governance
4. To protect and preserve Buddhist heritage sites which are models of sustainable architecture and iconographic transmission of teachings of the Buddha
5. To develop self-sustainable green economy projects for continuous intervention with communities, and sustain social and environmental activism.

COMPONENTS OF SUKHAVATI ECO TEMPLE PROJECT:

1. *Compressed Stabilized Earth Blocks*⁹:

It was a result of a research program in Colombia to improve the hand moulded and sun dried brick (adobe). This press could get regular blocks in the shape and size, denser, stronger and more water resistant than the common adobe. Since then many more types of machines were designed and many laboratories got specialized and skilled to identify the soils for buildings. Many countries in Africa as well as South America, India and South Asia have been using a lot this technique. The soil, raw or stabilized, for a compressed earth block is slightly moistened, poured into a steel press (with or without stabilizer) and then compressed either with a manual or motorized press. CSEB can be compressed in many different shapes and sizes. Compressed earth blocks can be stabilized or not. But most of the times, they stabilized with cement or lime. Therefore, we prefer today to call them Compressed Stabilized Earth Blocks (CSEB). CSEB is sustainable and environmental friendly. Earth is a local material, and soil should preferably extracted from the site itself or not transported far away.¹⁰ In Sukhavati Eco temple project

9. Riza Fetra Venny, Ismail Abdul Rehman, Ahmad Mujahid Zaidi (2010); *A brief review of Compressed Stabilized Earth Brick (CSEB)*; International conference on Science and Social Research; Kuala Lumpur, Malaysia.

10. Patowary B.N., Nath N., Hussain.I, Kakoti H.J. (2015); *Study of Compressed Stabilised Earth Block*; International Journal of Scientific and Research Publications, Volume 5, Issue 6,

we would like to excavate a pond and that soil shall be used for producing CSEB blocks. It is a labor-intensive technology, which would provide job opportunities in the locality. It is a cost and energy effective material, as it is not being fired like the conventional bricks. Similarly, it does not cause pollution similar to that of fired bricks. CSEB is much cheaper in cost than the conventional fired bricks.

2. Biogas Plant:

Recycling and reuse of human excreta for biogas generation is an important way to get rid of health hazards from human excreta. Human excreta contain a full spectrum of pathogens. Most of these pathogens are eliminated due to anaerobic condition inside the digester.¹¹ Besides using biogas for different purposes, biogas plant effluent can also be used as manure or discharged safely into any river or water body without causing pollution. Thus biogas technology from human wastes has multiple benefits – sanitation, bioenergy and manure. Human excreta based biogas technology remained unnoticed for long due to the fact that the available technology was not socially acceptable, as it required manual handling of human excreta, which contains a full spectrum of pathogens.¹² This does not require manual handling of human excreta and there is complete recycling and resource recovery from the wastes. The Digester is built underground into which excreta from public toilets flows under gravity. Human excreta based biogas contains 65-66% methane, 32-34% carbon dioxide and, rest the hydrogen sulphide and other gases in traces. Biogas is utilized for cooking, lighting through mantle lamps, electricity generation and body warming during winter. Cooking is the most efficient use of biogas. It burns with a blue flame and without soot and odour.

3. Vermi Composting and Vermi Culture Production Unit

Earthworms will be procured from various sources for

June 2015; USA

11. Singh,Puja & Bajpai,Usha (2011); *Anaerobic digestion of flower waste for methane production: An alternative energy source*; Environment Progress and Sustainable Energy, Wiley Publications; New Delhi, India.

12. Rastogi,Siddhartha Kumar (2015); *A Case Study of Sulabh International Social Service Organisation*; Indian Institute of Management; Ahmedabad, India.

our vermicomposting projects. The project is planned to have earthworm manure in surplus to supplement the cultivation with manure as and when needed. The raw material for vermicomposting will be the waste from the biogas plant in the form of slurry. Also, the solid waste from the sewage treatment plant will be used in smaller quantities along with the biogas plant waste.¹³ As in all our ventures at the eco-temple, the vermicomposting process will be educating students and villagers, apart from providing technical support to install vermicomposting units. The earthworms will be offered with other such units to promote this practice of producing natural manure. The earthworms produced will be periodically, usually after a harvest, dispersed in our cultivable lands.¹⁴ We are confident that this endeavor at our temple will replenish our temple land and combined with chemical free practices, our land will be ready for certification in 5-10 years' time as an organic farm.

4. Solar powered kitchen and Solar roofs for residence:

India in general and the southern part in particular, can boast of having round the year sunshine, with summers having heat to unbearable extents.¹⁵ As one moves from the coast towards the interior, the intensity of sun increases. With such amounts of solar energy, the eco-temple plans to sustain its electricity needs by harvesting the solar energy to the extent possible and be less dependent on the government provided energy. The solar panels that will be established will provide energy for the kitchen and the other general electrical purposes.¹⁶ The excess energy will be connected to the grid. While the excess energy can be considered to bring revenue from the government, we plan to save the excess power generated in our compound to be compensated with the power that we get from the government during less sunny days.

13. Ismail S.A. (2005); *The Earthworm Book*; Other India Press; Goa, India.

14. Ismail, S.A. (1997); *Vermicology: The Biology of Earthworms*; Orient Longman; Hyderabad, India.

15. Report of United Nations Development Program (2014); *India brings sun into the kitchen*; United Nations Development Program; New Delhi, India.

16. Monica Parpal (2014); *Solar power for commercial kitchen*; Food Service Warehouse; New Delhi, India.

5. Rainwater Harvesting System:

The southern part of India satisfies its water needs through the Southwest monsoons. Traditionally, the Indian villages have been designed to harvest rainwater through natural and artificial water bodies that have been constructed in the periphery of the villages.¹⁷ The villages were so constructed that the rainwater was trained to reach these water bodies.¹⁸ We at the eco-temple plan to have a water body to serve as the primary percolation pond and which will be the lowest elevation of all the places in the temple. The roofs of the buildings will be so designed that, there will be efficient harvest of the rainwater, which will lead to the percolation pond.¹⁹ The setting up of percolation pits will involve participation of local villagers and students from the neighboring schools and colleges.

6. Garden with plants of medicinal values:

The Indian medicinal systems have been in existence for several centuries and their use is increasing exponentially in India and abroad. Plants are an integral part of this system and many of these plants are in fact consumed as regular food. Villagers are aware of all or most of these plants by-heart and don't depend on institutionally trained doctors for common ailments. There are trained physicians of folk medicine in every village who have the expertise to treat conditions, which are bit more serious than the common ailments. With science based medicinal systems taking over, the knowledge system of these traditional practices is fading away and it will not be long before all this knowledge is lost and hence calls for documentation. The temple will maintain a complete list of the plants that were and are used to treat various ailments and the procedure of administering them. A farm will also be maintained to complement the catalog of plants of medicinal value. A seed repository will also be maintained and these seeds will

17. Sushmita Sen Gupta (2015); *Tamil Nadu's temple tanks hold key to water recharge*; Down To Earth; New Delhi, India.

18. Alaguraj.M, Divya Priya.C & Lalitha.S (2017); *Temple Tanks: The Ancient Water Harvesting Systems and their multifarious roles*; Global Journal of Engineering Science and Researches; Chennai, India.

19. *Report on Rain water Harvesting* (2012); Tamil Nadu State Government; Chennai, India.

be germinated regularly (once in two-four years) to ensure that we do not lose the viability of the seeds. Our seed bank is also being planned with an aim to be a source for other such farms. Biannual meetings focusing on plants of medicinal value will be conducted to bring together various traditional practitioners and also to motivate youngsters who are interested in this field.

7. Sewage treatment plants (STP)

Urban and rural planning in developed countries has significant allotments towards treatment of the sewage generated. The eco-temple plans to invest significantly in sewage treatment policies, with an aim to educate the same to the neighboring villages about the effective handling of sewage. Given that the lifestyle and practices at the eco-temple will be free of chemicals, the sewage generated will be free of chemicals and treatment by means of natural methods will be prioritized. It will be stored in a place, which will not bother any of our neighbors or the temple. The sewage will be treated with micro and macro algae by growing these algae in them. The effluent water will be moved to a second storage tank where there will be second treatment using micro algae. Fish will be introduced in this tank to control over growth of the algae. The water so treated will be used to irrigate the crops along with the regular well water. The sediments from the sewage will be treated using earthworms and used for production of manure for our farm.

8. Agrophotovoltaic Farming Systems

Agrophotovoltaic Farming Systems is co-developing the same area of land for both solar photovoltaic powers as well as for agriculture. Presented in the early 1980s, these conditions still serve as a reference in the definition of agrivoltaic systems: Orientation of solar panels in the south for fixed or east-west panels for panels rotating on an axis, sufficient spacing between solar panels for sufficient light transmission to ground crops, and elevation of the supporting structure of the solar panels to homogenize the amounts of radiation on the ground. Simulations and studies indicate electricity and shade-resistant crop production do not decrease in productivity, allowing both to be simultaneously produced efficiently. Sukhavati Eco Temple wanted to develop a project

integrated with the production of solar energy, millet farming and organic vegetable production spread over in 65 acres of land with 10 MW.

9. Spiritual and value based training centre

The temple is based on the principles of sustainable use of resources and conservation of the same. While practicing sustainability and conserving the resources, we also aim to teach sustainability and conservation through the temple to students and villagers. We also, plan to restore the lost natural resources like native tree species in and around the eco-temple. The needs for the tree saplings will be supplemented from our nursery that will be housing tree saplings of native tree species. The trees will also be distributed to local schools to promote tree planting. Our education will focus on use of naturally available products for everything in a human life. The importance of reducing chemical wastes being released into nature will be stressed and alternatives taught. Experts will be invited on a regular basis for lectures focusing on sustainable development.

10. Buddhist Architecture, Heritage Preservation, and Digital Musuem

Buddhist religious architecture developed in the Indian subcontinent. Three types of structures are associated with the religious architecture of early Buddhism: monasteries (Viharas), places to venerate relics (stupas), and shrines or prayer halls (Chaityas, also called *chaitya grihas*), which later came to be called temples in some places. As with Buddhist art, architecture followed the spread of Buddhism throughout south and east Asia and it was the early Indian models that served as a first reference point, even though Buddhism virtually disappeared from India itself in the 10th century due to counter forces.²⁰ Now there is a huge Buddhist revival movement, which is spreading all over India. Thousands and thousands of Indians are embracing Buddhism especially among the so-called lower castes of the Indian society. The South Indians took the inspiration from Pandit Ayotheethsar²¹ in the 19th century,

20. Jean Philippe Vogel; Adriaan Jacob Barnouw (1936); *Buddhist Art in India, Ceylon, and Java*. Asian Educational Services; New Delhi, India.

21. Ravikumar (2005); *Iyothee Thass and the Politics of Naming*; The Sunday Pioneer; Chennai, India.

and the 20th century Buddhist revival movement of Dr. Ambedkar has given a nationwide consolidation of Buddhists of India.²² In Tamil Nadu state, there is no single Buddhist temple except for few small centres. Tamil Nadu happened to be the home for Dravidian based Buddhist architectures, which are still in existence though the Hindus have taken it over. This gives an opportunity for the Buddhist to construct a Dravidian based Buddhist architecture eco-temple. This will help in preserving the rich heritage of Buddhist architecture in Tamil Nadu and also connect with South East Asian countries like Vietnam, Thailand, Cambodia, Indonesia and Myanmar in reviving the ancient path of silk route and maritime Buddhism. The eco-temple also proposes to have a digital museum for maritime Buddhism and digitize Buddhist cultures and traditions. This will help to connect the former Buddhist communities who are treated as lower-caste Indians to connect with their rich cultural heritage of the past and rediscover the enlightened path.

CONCLUSION

Seeing the realization of a community development sector gives one an even stronger sense of the potential for success for the Sukhavati Eco-Temple project. At this stage, it seems like further development of the land and its environment would be the next step before actually building the temple. However, the time is ripe for proceeding with temple construction as the next stage as a means to provide further inspiration and energy to the community. As Buddhist identity, education, and training is still underdeveloped in this new movement among so-called lower caste Indians, an actual temple—of which there are none for Dalit communities in Tamil Nadu—would be an important sign of empowerment and identity. The status of a major religious center would have further benefits in their continual negotiations and struggles with various government and business sectors. It is hoped that a major Sukhavati eco-temple would add to this culture by not only restoring the original Buddhist culture of the region but also bringing the teachings and insights of ancient and modern Buddhist leaders on spirituality and

22. M. Lynch, Owen (2004); *Reconstructing the World: B. R. Ambedkar and Buddhism in India*; Oxford University Press.

social justice to the wider communities of this region. While social and spiritual teachings take place, it is also necessary to develop the environment sensibility among the communities for a better future. The sukhavati eco temple will revive the cultural ethos of the locality through giving life to the Buddhist architectures and artifacts. In a society, which is becoming more consumerist economy will foresee a brighter future with the opportunities and contributions of sukhavati eco temple. Greed, hatred and delusion; the three poisons should be erased in our society which is the root cause behind social inequalities, economic disparity and environmental degradation. Another world is possible through the hopes of the present. A just world with peace and harmony needs to be established through a microcosm. Sukhavati eco temple will be the harbinger of this microcosm of the Ideal society realizing the true spirit of Buddhist responsibility.

BUDDHIST ANSWER FOR ENVIRONMENTAL DEGRADATION, CIVIL STRIFE & UNREST

by Dr. Priyansen Singh

Importance of living in tune with nature and respecting life is reminded by Buddhist teachers and masters constantly to us. Buddhism teaches us that if we wish to save the environment, we must first analyze our lives to determine how our self-deification is destroying the world by depleting, overpopulating, and polluting the environment. Thus there are many environmental problems in the present world. The environmental problems include the global warming, the depletion of the ozone layer, the deforestation and the decrease of biodiversity, desertification, acid rain, and the sea-water pollution etc. Along with this there are an endocrine-disrupting chemical, agricultural chemicals and the food additive for the problems in livelihood zone. These environmental problems become the biggest task at the global level because it means destruction of the living base of the human race at the present and the also for the near future. Many countries took various counter measures for environmental problems which can be divided into two measures by the development of the technology and by the control of the human activity besides the investigation of the cause.

How does Buddhism contribute to the environmental problems from the basic viewpoints of that environmental problems will cause physical and mental suffering for all living beings and that

* Assistant Professor, School of Buddhist Studies & Civilization, Gautam Buddha University, Greater Noida, U.P. (India).

the mission of Buddhism is to reduce and remove the suffering for them. They are that the views of nature and environment, the cause and the feature of the environmental problems, the meanings of the Buddhist precepts, the ideal way of a civilization, the ideal ways of the environmental education and the environmental ethics and so on, from the viewpoints of Buddhism. Here three points can be described that recognition of the environmental problems, reexamination of lifestyle, practice and activity to solving the problems.

In this context, Buddhism also recognizes the indirect form of violence in the social systems to be external causes of conflicts as well. Violence, conflict and war caused by injustice in political and economic structures bring even more harms to people on a grand scale (Shih Yin-shun, 1980; Sivarksa, 1992; Sumanatissa, 1991). How to promote human rights and equality along the social, legal, political, and economic dimensions of our collective structures, not for the benefits of ourselves but for all's, thus becomes part of the Buddhist mission to eliminate the potential causal forces of violence and peace. Recognizing the material needs for sustaining human living, Buddhism postulates the principle of Middle Way as a criterion in making decisions on all levels of activities and encourages frugality as a positive virtue. The relentless pursuit of economic development and personal property regardless of environmental or moral consequences is considered not in accordance with the Middle Way since it destroys the balance between consumption and resources, as well as material gain and spiritual growth.

From the Buddhist perspective, even when no threat of personal safety or collective interest is in presence, conflicts may occur, as a result of our two major mental attachments to, first, subjective views, opinions and, second, the desire for materials, relationships. The stronger the attachment is, the more obsessive one would be, the more extreme behaviors one would engage, and the more severe the conflict would become. The attachment to views refers to insistence on the correctness of one's own views, ideas, and ways of doing things. It would elapse into prejudice, polarity, negating other views and ways of life and ultimately negating people who are different from us. The Buddha sees this attachment to difference

as one major cause of in-group and inter-group conflicts. Two thousand years later, this has also been identified by modern scholars as central to conflicts between ethnic, social, religious groups and individuals (Blumberg, 1998; Myers, 1999). The second major cause of conflicts, the attachment to desire, refers to want for material goods and longing for affection and belonging in human beings. It can easily go beyond the level of necessity and become greed. The greedy desire to have and to own drives individuals, groups, and nations into competition for what they want, followed by conflicts and even wars.

Behind the mental, behavioral and structural causes of violence and conflict, Buddhism goes even further to the ultimate fundamental cause leading to all the suffering inflicted by violence and conflict. Buddha attributes all our attachments, the resulting harming behaviors and the suffering hence caused, to the human ignorance (*avijja*), that is, we can't see the world as it is and see our self as such. We are ignorant to the cosmic reality that everything in the world is inter-related, interdependent. Not adopting the Buddhist worldview, we thought we are separate from others as an independent entity: our views are different from theirs; our properties are certainly not theirs. Hence we develop our attachments to views and desires through the reinforcing notions of 'me' and 'mine'. We are not impartial in looking at things. We tend to focus on the harm that is done to us, instead of examining the whole event in its context with all the causes and conditions conducive to its happening. This ignorance to the principle of dependent origination alienates us from what really happens in the situation and the complex set of conditions around any given event, and thus rids us of the possibility of making correct assessment of the event and reacts accordingly in time. Without the lucidity to discern the causes, development and effects of specific events, we are inevitably causing conflicts and doing harm to others as well as ourselves all the time. Even wars between states come out of great fear and the collective ignorance (Thich Nhat Hanh, 2003). This ignorance is what Buddhism identifies as the very root cause of violence, conflict, and war, which prevents human beings to live a peaceful life.

In the era of globalization and technical advancement, the whole world has become a unit in itself. Most of the experts of Social Sciences may agree with the fact that the main cause for environmental degradation, civil strife and unrest is over-population which insists the state to manage more food, land and other requirements for growing demands for survival of human beings. Finally, it may be agreed upon that if the present lot of leaders able to control the growing population most of the problems can be solved easily.

THE WAYS TO SOLVE THE ISSUE OF OVER POPULATION:

- Ensuring family planning services accessible
- Empowering women to have equal say in family and society on the issue of reproductive decisions;
- Modification in school curricula with induction of drawbacks of over population and its implications in future;
- Encouraging such people with relaxation in paying taxes who has not more than two children. (They would still be able to have as many kids as they want, but the tax code would no longer subsidize more than two.)

Buddhism, one of the oldest religions, provided the solution to this problem roughly 2500 years ago. To lead one's life according to Buddhism itself gives answer to the present day problems.

A Buddhistic society is divided into four categories – *Bhikkhu, Bhikkhuni, Upasaka and Upasika*. The order of Buddhist monks and nuns was founded by Gautama Buddha during his lifetime of over 2500 years ago. The Buddhist monastic lifestyle grew out of the lifestyle of earlier sects of wandering ascetics, some of whom the Buddha had studied under. Monks and nuns are expected to fulfill a variety of roles in the Buddhist community. First and foremost, they are expected to preserve the doctrine and discipline now known as Buddhism. They are also expected to provide a living example for the laity, and to serve as a 'field of merit' for lay followers—providing laymen and women with the opportunity to earn merit by giving gifts and support to the monks. In return for the support of the laity, monks and nuns are expected to live an

austere life focused on the study of Buddhist doctrine, the practice of meditation, and the observance of good moral character. The relative degree of emphasis on meditation or study has often been debated in the Buddhist community.

As is known, the first two categories have to follow celibacy in their lives, while the last two categories may go for a family life. Thus the natural process of birth control becomes operative in the Buddhist way of life. For example in Tibet, in the late 1940s and early 50s, more than half of the country's male population was ordained.

Monasticism (from Greek, *monachos*, derived from Greek *monos*, alone) is the religious practice in which someone renounces worldly pursuits to fully devote their life to spiritual work. The origin of the word is from Ancient Greek, and the idea originally related to Christian monks. In the Christian tradition, those pursuing a monastic life are usually called monks or *brethren* (brothers) if male, and nuns or *sisters* if female. Both monks and nuns may also be called *monastics*. Some other religions also include what could be described as "monastic" elements, most notably Buddhism, but also Taoism, Hinduism, and Jainism, though the expressions differ considerably.

Celibacy refers either to being unmarried or to sexual abstinence. A vow of celibacy is a promise not to enter into marriage or engage in sexual intercourse. Celibacy has long been a synonym for abstinence or chastity, with 'celibacy' a weightier word implying a commitment or even a vow.

Chastity is a virtue expected of the faithful of many religions, including Christians and Muslims. This usually includes abstinence from sex for the unmarried, and faithfulness to a marriage partner. In many religions some groups of people are expected to practice celibacy — to abstain from sex completely, and remain unmarried. These groups include most monks and nuns in Christianity, and priests in the Roman Catholic church.

The Hindu tradition of *Brahmacharya* places great emphasis on abstinence as a way of harnessing the energy of body and mind towards the goal of spiritual realization. In males, the semen (*Veerja*) is considered sacred and its preservation (except when

used for procreation) and conversion into higher life energy (*Ojas*) is considered essential for the development of enhanced intellectual and spiritual capacities.

In the Vedanta tradition of Hinduism, the Brahman (Infinite Being) is regarded as the true Self of all and the ego-personality is a lesser self. The belief that one is the ego rather than the Self is regarded as the root of ignorance which leads to the problems in the world and in one's own life. All desires which centre around the satisfaction of the ego are considered to have their basis in ignorance, because the true Self is all-pervading and therefore without desire for anything outside itself.

Most spiritual traditions share the view that humans are essentially spiritual beings and that excessive indulgence in physical sense pleasure takes one away from spiritual self-knowledge.

Buddha taught that man is a slave to his ego and that the cause of suffering is desire, essentially the way to end suffering is to overcome desire. Buddhist views toward sex are those constituting that it is a natural part of human life, but also something that is associated with craving. As the Buddhist path involves overcoming these cravings this also means becoming less oriented towards sex. In most Buddhist traditions, devoted practitioners become celibate monks and nuns, and in traditional societies this was the only alternative to a family life. Celibacy traditionally signifies a noble, yet mystifying devotion that is difficult to understand and has become the subject of much critique, especially within the realms of Catholicism. But what are the origins of this tradition? This paper will present various sources of information on the subject from various traditions, with an emphasis on celibacy within Buddhism.

Celibacy is an age-old, multi-religious practice to which both men and women, abstain from sexual relations as because of religious vows. But most monastic celibacy implies a devaluing, and hostile attitude towards the world, life, the body, sex, and the opposite gender which directly conflicts with both monastic and Buddhist life. Monasticism as a whole often carries a reputation of being elitist in that those involved often regard themselves as spiritually superior to those that are outside of this particular lifestyle.

Most variations of Buddhism do not go much into details of right and wrong regarding sexuality and other activities of life. The historical Buddha advised his students to avoid *sexual misconduct*, but at the same time largely avoided to define how to have sex. The interpretation of sexual misconduct will thus vary between the different schools and traditions, the cultures and even between individual teachers within the respective traditions.

Another variation in the view of sexuality is dependent if the Buddhist practitioner is an ordained monk or nun, since monastic Buddhism has very strict regulation regarding celibacy. Lay Buddhists do not have these regulations, since sex is a very natural part of having a life in society with family and children. In *Vajrayana*, sexual intercourse can even be a part of the way to enlightenment, the goal of Buddhism.

Those who choose to practice Buddhism as ordained monks and nuns, also chose to live in celibacy. Sex is the downfall that could end a monk or nun's career, and seen as the most serious monastic transgression. There are four principal transgressions: sex, theft, murder, and boasting of superhuman perfections, where sex is listed first. *Sexual misconduct* for monks and nuns even include masturbation. In the case of monasticm, chastity is seen as a necessity in order to reach the goal.

Twenty One out of the Two Hundred and Twenty Seven disciplinary rules for a *bhikkhu* concern sexual behavior. The four *parajika* rules laid down for the *bhikkhus* have been increased to eight *parajika* rules in the disciplinary rules applicable to the *bhikkhunis*. Three out of these additional four rules applicable to the *bhikkhunis* pertain to sex life and can be considered as secondary rules deriving from the first *parajika* rule.

Hence half the number of the *parajika* rules laid down for *bhikkhunis* deal with sex in one way or another.) Similarly amongst the many additional disciplinary rules introduced for *Bhikkhunis* in the category of *Sanghadisesa* and *Pacittiya* rules too, a substantial number deal with sexual behavior and impairment to the life of *brahmacariya*.

REASONS FOR CELIBACY

1. Health reasons, to eliminate the risks of venereal diseases.
2. Desire to focus energies on other matters, like social issues.
3. Religious reasons: Catholics understand celibacy to be a reflection of life in Heaven, and a source of detachment from the material world, which aids in one's relationship with God. Catholic priests are called to be espoused to the Church itself, and espoused to God, without overwhelming commitments interfering with the relationship. Catholics understand celibacy as the calling of some, but not of all. The Church has clear teachings on sexuality and family life, and the intrinsic supernatural goods of both. Many public aberrations of celibacy, then, can be explained by a misunderstanding of celibacy itself.
4. The Greater good: A refusal to reproduce, because it may be detrimental to society by contributing to over-population. Celibacy could also be a means of preventing a hereditary condition or contagion from spreading.
5. It could make a relationship less complex and even more democratic. It can be argued that the historical Christian ideal was celibacy partially for this reason.
6. An inability to obtain a willing sexual partner, due to social awkwardness or anxiety, physical or mental handicap, or lack of physical attractiveness and/or financial resources (involuntary celibacy).
7. It could even be a case of no interest in sex or simply disliking sex (asexuality).

In Buddhism, the main goal of living according to the celibate, is to eliminate (or at least decrease) desire. Desire is seen as one of the main causes of suffering, both in the world as in the mind or heart. A commonly-used metaphor sees desire, especially sexual desire, to be like drinking salty water: the more one consumes, the greater the desire -- and the worse one's (mental) state of health becomes.

In Hindu culture, celibacy is observed when the young child leads a student life. A Hindu renunciate may take the vow of celibacy

at any age when they have understood that living for material/sensual pleasures will never bring the perfect happiness that their soul desires. Thus their life becomes centered on surrender to Guru and God with the firm hope of God realization and the perfect Divine Happiness.

There is a divergence of views within Buddhism as to whether vegetarianism is required, with some schools of Buddhism rejecting such a requirement. The first precept in Buddhism is usually translated as "I undertake the precept to refrain from taking life". Some Buddhists see this as implying that Buddhists should not eat meat, other Buddhists argue that this is not the case. Some Buddhists do strongly oppose meat-eating on the basis of scriptural injunctions against flesh-eating in Mahayana sutras.

Mahayana Buddhism argues that if one pursues the path of the *Bodhisattva* for enlightenment, one should avoid meat eating to cultivate compassion for all living beings. Similarly, in *Theravada* Buddhism, avoiding meat eating for the purpose of cultivation of *metta* (loving kindness) is also seen to be in accord with Buddha Dharma.

Theravada commentaries explain the Buddha was making a distinction between direct destruction of life and eating of already dead meat. Moreover, they point out that the cultivation of vegetables also involves proxy killing. In fact, any act of consumption would cause some degree of proxy killing. *Theravada* canon does not contain Buddha making a reference for lay followers' meat eating. The distinction is rather crucial as monks and nuns beg for alms, eating left over foods of lay household. In this case, therefore, economic chain of proxy killing is largely absent. On the other hand, monks and nuns must stop collecting alms once they judge that enough amount for daily sustenance has been collected and they are not allowed to cherry pick food. Instead they must eat whatever given to them, which include meat.

According to the Buddha teaching of Dependent Origination (*paticcasamuppada*), everything, including the psychophysical compound, that we call individual, exist only in relation to other beings and things and undergoes constant changes responding and reacting to them. Believing that the root of violence is located

within the mind, Buddhism has placed a greater urgency upon inner reflection. Will be replaced by loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*).

On the behavioural one practices peace daily by observing the five precepts (*pañca-sila*). To prevent in group disputes, the Buddha teaches the six principles of cordiality in any community (*sāraniyadhamma*). As for inter-group or international affairs, Buddhist scriptures are rift with stories that teach nonviolent (*ahimsā*) intervention.

But the supreme remedy is the practice of loving kindness or friendliness (*maitri*). This is a key terms in Buddhist thought and culture (*Brahmavihāra*). One of the most important and fundamental teachings of Buddhism is the practice of friendliness. It is the declared Buddhist road to peace and harmony in society; it is the key to peace, justice and happiness in the world of living beings. On friendliness the Buddha has taught in the Discourse which is mentioned in Pāli Literature (*Suttanipāta*) that even to our enemies we should be compassionate.

As the peoples and nations of the world prepare to enter the twenty-first century during a time of dramatic social change and increasing global interdependence, considerable attention is being given to the task of developing a new global ethics. Moreover, in the wake of tumultuous times the world is undergoing at present - such as sport in terrorism, rising fundamentalism, ethnic conflicts and political aggression; Buddhist heritage eternally stands as a harbinger of peace and harmony.

BIOGRAPHICAL NOTES ON CONTRIBUTORS

M.H.Thilakaratna Banda is a professor in Mass-Communication in the University of Kelaniya where he completed his first degree and received a postgraduate degree from Pune University India. Mr. Banda has already published various books and articles related to the discipline. In addition to that, he was the Head of the Department of Mass-Communication as well as the Director of Media unit of the University of Kelaniya. Currently, he is the academic advisor of Social Sciences faculty.

Ven. Rangama Chandawimala Thero is a Sri Lankan Buddhist monk who received higher ordination in 1989. He graduated from the University of Kelaniya, Sri Lanka, in Buddhist Philosophy (Hon) in 1994 and obtained M.A. from the same University in 1997. He also received M.A. and Ph.D. in Buddhist Studies from the University of Hong Kong in 2003 and 2008 respectively. Currently, he is serving as an Assistant Professor at Buddhist College of Singapore, at KMSPKS Monastery. His field of interest covers Early Buddhism, Buddhist Philosophy and Buddhist history. His latest publication is “Heterodox Buddhism: The School of Abhayagiri”. He was awarded the best young scholar award at 3rd Sangeeti International Buddhist Conference South Korea in 2006.

Ven. Galle Dhammadinda Thero works as a Lecturer (Probationary) attached to the Department of Buddhist and Pali Studies, Bhiksu University of Sri Lanka, Anuradhapura, Sri Lanka, and he has been involved with studies related to Buddhist Philosophy, Buddhism and current social problems in the modern world. Ven. Galle Dhammadinda Thera has published more than twenty research papers in national and international levels and; also thirty articles in research journals in English and Sinhalese. His published book include ‘Buddhist Social Philosophy: A Collection

of Critical Writings', 'The Proper Way of the Usage of Preposition in English', and 'Buddhist Studies and Culture'.

Vaishali Gaidhani worked for 25 years in the corporate sector after completion of Masters in Physics, in which he served as Head of Sustainable Solutions for 11 years. He belonged to a family of Vipassana meditation practitioners. He is currently seeking to further his knowledge of Buddha teachings, and pursuing a Ph.D. in Religious Studies at the University of the West, California, USA.

Hansika Dilhani Hapugasthenna is a lecturer at Sri Lanka International Buddhist Academy where he graduated from with a BA General Degree, in subjects including Counseling Psychology, English and Management. He is obtaining his Master degree in Buddhist Studies under the Department of Buddhist Studies, in the University of Kelaniya. Mr. Hapugasthenna is also conducting Work-Shops/ Programs/ Lectures under the Counseling Psychology Department. He is always supportive of other people, especially undergraduates/students, and has presented his papers in International Conferences.

Shri R.P. Jain is the chairman of Motilal Banarsidass organization the largest and oldest Publishing House in India. The entire family of Motilal Banarasidas devoted to the publishing work of outstanding Sanskrit books.

Dr. Sonia Jasrotia is the former lecturer in Department of Buddhist Studies at the University of Jammu, she has been selected on deputation as visiting Professor ICCR Chair of Buddhist and Sanskrit Studies at the Preah Sihanouk Raja Buddhist University Phnom Penh, Cambodia for one academic year. Dr. Jasrotia has been engaged second time by this foreign University as it was earlier in 2015 she was selected for the first time. Dr. Sonia Jasrotia, who hails from small village Chandwan in Kathua district of Jammu, perhaps is the only Numismatist of Jammu and Kashmir who has worked on Coins and also translated Shardha inscription for Taxila Institute of Asian Civilizations, Quaid-e-Azam University, Islamabad, Pakistan and Harvard University, USA. She has vast experience related to research and other technical expertise in this field. She also has published several papers in national and international journals.

Dr. Heero Hito is a young dynamic Buddhist scholar working for the preservation and development of Buddhist Art and Culture and presently working as President, Younker Historical Research Foundation, President Subharti University, Founding Director of Samrat Ashok Subharti School of Buddhist Studies. He was previously one of the key officers of World Fellowship of Buddhist, Thailand served as Chairman of The Standing Committee on Environment Committee. He has edited more than ten books and organized more than 50 National Conferences in India. He has also organized more than 10 International Conferences as organizing chairman. Dr. Heero Hito Venerable is also involved in charity works especially for the cancer patients and has supported more than 50 cancer patients, most of them survived after surgery.

Chandan Kumar is a Ph.D. research scholar of Buddhism. His topic of Ph.D. research is “Gandhara: A gateway of Buddhism to the World”. His current work is on traces of Hinduism in ancient civilizations of Southeast Asia. His contribution includes articles on Indian history, culture, ethics and climate change. His academic interests include silk route Buddhism and Hinduism, Buddhonomics and Buddhist ethics. He participated in and presented his research papers in conferences across India, Taiwan, Sri Lanka, Thailand, Vietnam and other countries.

Gauthama Prabhu Nagappan Secretary & Executive Director, FHSM, is a young social activist holding master's in social work from Tata Institute of Social Sciences, Mumbai. An expert in the field of women empowerment, disaster management, child protection, microfinance/credit, sustainable livelihood, environment, youth development, and rights-based issues, he worked as National Coordinator, Human Rights Law Network, and Corporate Social Responsibility officer for Anand Group of Companies, Gurgaon and Larsen & Toubro, Chennai. Founder of AMMAN (Academy for Medication and Motivation for Advancement of the Needy), a network of organizations working for the rights of Dalits, tribal, children and women. He is actively engaged with Dr. Ambedkar Youth Movement on Dalit right and Tribal rights.

Dr. Rajesh Ranjan, an alumnus of the University of Delhi, is currently working as Professor and Head of the Department of

Pali, Nava Nalanda Mahavihara, Nalanda, a Deemed University under Ministry of Culture, Government of India. Dr. Ranjan had the opportunity to serve Punjabi University, Patiala as a teaching faculty for ten years. In addition to numerous research papers and articles published in the journals of repute, Dr. Ranjan had attended several national and international seminars and conferences in India and abroad. He has published a monograph titled *Exegetical Literature in Pali*. Dr. Ranjan is credited for editing a Pali text titled *Buddhaghosuppatti* in Devanagari script and translating the same in Hindi.

M.W Nimesh Sathsara has a special degree in Buddhist civilization special degree in Sri Jayawardanapura University, Sri Lanka. He has completed a Diploma in English at Buddhist and Pali University. The one-year study course included Buddhist literature and Buddhist principals. Mr. Sathsara has a higher English Diploma at a Buddhist and Pali University. His works are based on Buddhist principles and contemporary social issues.

Mohit Sharma received his B.A and Master and M.Phil degrees in Buddhist Studies from the University of Delhi. His main areas of interest are “Indigenisation in Southeast Asia, Socially Engaged Buddhism and Buddhist History”. He has read his research papers and participated in over a dozen national and international conferences.

Dr. Priyansen Singh born in a Buddhist family. He completed M.A., M.Phil., Ph.D. and Certificate and Diploma in Pali Language and Literature. He has an additional degree of Acarya in Bauddha Darshan from Rastriya Sanskrit Sansthan. He has written, edited and translated 13 books in the field of Buddhist Studies and his thesis was related to vinaya (Discipline) and education where he discussed various aspects of education in Buddhism and many Centers of Higher Learning. He has also delivered lectures on Coexistence and tolerance in Buddhism at Interfaith workshop at many universities and presented many research papers on numerous occasions on different aspects of Buddhism. Currently, he is teaching as an Assistant Professor at the School of Buddhist Studies and Civilization, Gautam Buddha University (INDIA).

Ven. Sumedh Thero (Dr. Suman, Banwari Lal) has completed his Ph.D. in 1997 from Indian Agricultural Research Institute, New Delhi, India. He is Ex Principal Scientist Agronomy, Chief Buddhist Monk and Founder of Sumedh Bhoomi Buddha Vihar, Dr. Ambedkar Park, Jhansipura, Lalitpur-284403 India. He has published ten books, more than 250 papers in reputable Journals seminar/symposium and popular articles.

Dr. Yo, Hsiang-Chou, Associate Professor, Department of Religious Studies, Fo Guang University, Taiwan. Chief coordinator of INEB in Taiwan, led the 53-member delegation for a visit to Dharma Drum Mountain World Center for Buddhist Education in Jinshan Township, Taipei County, on 3 September 2007. Dr. Yo Hsiang Chou, as chief coordinator of INEB in Taiwan, led the 53-member delegation for a visit to Dharma Drum Mountain World Center for Buddhist Education in Jinshan Township, Taipei County, on 3 September 2007. He is a scholar who has focused his research and teaching on the thought of Nagarjuna. He has taught at several universities in Taiwan, his primary tenure is in the Department of Buddhist Studies at Fo Guang University.

ABOUT THE EDITOR

Most Ven. Dr. Thich Nhat Tu obtained his D.Phil., in Philosophy from Allahabad in 2002, is the Founder of Buddhism Today Foundation since 2000. He made valuable contribution as an editorial member of Hue Quang Encyclopedia of Buddhism (9 volumes, 1992-2007). He is editor-in-chief of the first ever audio Vietnamese Tripitaka, of the ongoing Vietnamese Tripitaka Translation project and Buddhism Today Series (over 250 books), as well as editor of more than two 200 CD albums on Buddhist music. He has authored more than 80 Vietnamese books on applied Buddhism. He has traveled extensively around the world to give public Dharma talks to Vietnamese communities in Vietnam, Canada, America, Australia, and Europe and has produced over 4,000 VCDs on various dharma topics.

Master Thich Nhat Tu now serves as Vice Rector of the Vietnam Buddhist University and Vice Chairman of the National Department of International Buddhist Affairs. Several universities conferred upon him the title of Doctor Honoris Causa in appreciation of his excellent contributions to Buddhist education, his works on Buddhist academic research and leadership in international Buddhist communities. He has received many recognitions, awards, and titles from the Government of Vietnam, Myanmar, Thailand, and Cambodia.

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Email: thichnhattu@gmail.com • Website: www.vbu.edu.vn

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