



Buddhist Approaches to Reconciliation: *Doctrines, Traditions and Interpretations*

One-Day International Seminar

Organized by
Department of Buddhist Philosophy, Postgraduate Institute of
Pali and Buddhist Studies (PGIPBS),
University of Kelaniya, Sri Lanka

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Doctrines, Traditions and Interpretations

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Studies (PGIPBS), University of Kelaniya, Sri Lanka

Programme
and
Abstracts

Date: 17th August 2017

Venue: BMICH, Colombo, Sri Lanka

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Message of the Director

At this moment, I would like to convey my great regards to the One Day International Seminar on “Buddhist approaches to Reconciliation.” I personally consider the topic of the seminar is highly relevant for the current world. Since conflicts emerging from various forms is a part of human society, it is compelling to have correct guidance and mechanism to lead the humanity towards unity and peace. Early Buddhism is a source wherein we can find teachings with eternal validity that could help us to get out of the chaotic situations created by ourselves due to unenlightened thinking and actions.



I am thankful to the eminent scholars representing foreign and Sri Lankan universities for presenting their valuable insights in this seminar. Without your dedication our effort will be non-existent. Last but not least, the Department of Buddhist Philosophy and the Academic and Non-Academic Staffs of the Postgraduate Institute of Pali and Buddhist Studies of University of Kelaniya will be remembered with gratitude.

May Peace and Harmony be in the world forever!!!

Venerable Professor Kotapitiye Rahula Anunayaka Thera

Director

Postgraduate Institute of Pali and Buddhist Studies
University of Kelaniya
Sri Lanka

Message from the Conference Chair

On behalf of the organizing committee, I am delighted to send this message to the first International Seminar on “Buddhist Approaches to Reconciliation” organized by the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya. I believe that this is a timely seminar especially as there is an ongoing conversation on peace and reconciliation.



The Postgraduate Institute of Pali and Buddhist Studies is recognized as an International Buddhist Education Centre. The contribution of the Institute to the advancement of Buddhist studies has been recognized both nationally and internationally. This seminar organized by the Department of Buddhist Philosophy is the latest effort to provide a platform for foreign and local experts on Buddhism and practitioners to discuss a contemporary academic subject.

Focusing on the theme “Buddhist Approaches to Reconciliation”, the seminar meets the need of the current world we live in. Our academic interest in exploring the teachings and practices of rich philosophical and cultural heritage of Buddhism in relation to the concept of reconciliation, I hope would be conducive to deepen our understanding about the relevance of Buddhist teachings in current society. Adding the insights into the literature on reconciliation, particularly ethical insights derivable from Buddhism, will help humanity in building healthy and secured communities all over the world.

I would like to take this opportunity to thank the Director of the Postgraduate Institute of Pali and Buddhist Studies of University of Kelaniya, the Academic and Non-Academic Staff, the keynote speaker Professor Lee Shui Chuen and to all who were actively involved and contributed to make this seminar successful.

Rev. Dr. Wadinagala Pannaloka

Senior Lecturer, Department of Buddhist Philosophy
Postgraduate Institute of Pali and Buddhist Studies
University of Kelaniya

PROGRAMME

International Seminar

on

BUDDHIST APPROACHES TO RECONCILIATION: *Doctrines, Traditions and Interpretations*

Date: 17TH AUGUST 2017 THURSDAY

INAUGURATION

- 08.15-09.00 **Registration and Refreshments**
- 09.00-09.30 **Inaugural Ceremony and Religious Observances**
- 09.00** Observing Five Precepts
- 09.10** Lighting the Traditional Oil Lamp
- 09.15 -09.20** **Welcome Address**
Venerable Professor Kotapitiye Rahula Anunayaka Thera,
The Director of Postgraduate Institute of Pali and Buddhist
Studies, University of Kelaniya
- 09.20-09.25 **Explaining the Objectives of the Seminar**
Rev.Dr.Wadinagala Pannaloka, Chair of Seminar
Postgraduate Institute of Pali and Buddhist
Studies, University of Kelaniya
- 09.25-10.25** **Keynote Speech**
Chair: **Emeritus Professor Oliver Abeynayaka**
Introduction to the keynote Speaker: Dr. Asoka Welitota
Keynote Speaker: Professor Shui Chuen Lee,
Graduate School of Philosophy,
National Central University, Taiwan
Topic: *Tien Tai Buddhist Philosophy and Kantian
Approaches to Reconciliation*
- Q & A**

Academic Sessions

First Session (10.25-11.30)

Chair: Venerable Professor Raluwe Padmasiri

10.25-10.45 **Speech I:** Emeritus Professor Oliver Abeynayaka
Topic: Early Buddhist Principles of Reconciliation

10.45-11.05 **Speech II:** Rev. Dr. Wadinagala Pannaloka
*Topic: Forgiveness in the path to Reconciliation:
A Buddhist Analysis*

11.05-11.20 **Speech III:** Associate Professor Ven.Dr. Cao Liang
*Topic: Mahayana Buddhist Principles for
Reconciliation and Sustainable Peace*

11.20-11.30 **Q & A**

11.30-12.50 Lunch

Second Session (12.50-03.10)

Chair: Ven. Dr. Hui Xian

12.50-01.20 **Speech I:** Venerable Professor Mahinda Deegalle
Professor, Bath Spa University, United Kingdom
Topic: Why Peace and Reconciliation Necessary?

01.20-01.40 **Speech II:** Venerable Dr. Bamunugama Shantawimala
Senior Lecturer, University of Peradeniya
*Topic: An Investigation on the Canonical References
on the Role of Monks for the Reconciliation*

01.40-02.00 **Speech III.** Ven.Professor Medagampitiye Wijitadhamma
Topic: An approach from the Buddhist Vinaya for Reconciliation

02.00-02.20 **Speech IV:** Ven. Professor Miriswatte Wimalagnana
*Topic: Pluralism of Religion: Early Buddhist Perspective
and its Relevance to Sri Lankan Context*

02.20-02.40 **Q & A**

02.40-03.00 Refreshments

Third Session (03.00-04.20)

Chair: Professor P.R. Wasanta Priyadarshana

- 03.00-03.20 **Speech I:** Ven. Dr. Hui Xian
Dean of Academic Affairs, Mt Putuo Buddhist Academy, China
Topic: Harmony in Chinese Society: Bodhisattva Guanyin as Example
- 03.20-03.40 **Speech II:** Professor Dilkushi Wettewe
Department of English Language Teaching,
University of Kelaniya
Topic: Buddhism and Leadership Skills: The Bridge over Troubled Waters
- 03.40-04.00** **Speech III:** Dr.Dhanapala Wijesinghe, Senior Lecturer,
Department of Sociology, University of Jayawardhenepura
Topic: A Buddhist perspective on basic human needs underlining the Buddhist Five Precepts for developing new models of addressing issues of world peace
- 04.00-04.20 **Q & A**
- 04.20-04.30** **Vote of Thanks**
Ven.Professor Raluwe Padmasiri, The Head, Department of Buddhist Philosophy, PGIPBS, University of Kelaniya
- 04.40** **Conclusion**

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Tien Tai Buddhist Philosophy and Kantian Approaches to Reconciliation

Dr. Shui Chuen LEE*

World conflicts are basically of two types. Political and religious. The former is a conflict between political powers or sovereignty and the latter is spiritual or often ideological. Kant gave a brilliant idea of conflict reconciliation by proposing a confederation on top of a group of democratic nations. It grew into the Union of Nations today, though it remains somewhat impotent in solving global conflicts. On the religious side, Hans Kung has been credited with the promotion of universal ethics in laying the foundation of peace between religions. It is a project still working and needs much further work. There is an interesting idea in Chinese Tien-Tai Buddhism that may serve as a pattern for conflict solution. It is an idea of Round Teaching (yuan-jiao) that could harbor various Buddhist theories and approaches in a harmonious system. It may be transformed with certain idea of solidarity and equality into a pattern considering different parties as components within a world system. It is a little stronger than UN in its enforcement upon member states which may be objected by different parties in conflicts. The paper also proposes as the parties are willing to re-conciliate with each other, whatever wrong done should be gracefully condoned by the conflicting parties and a commitment to peaceful reconciliation, some good will initiatives should be in place such as reciprocal compensations for those suffered during conflict, laying down military arms in trust of a third neutral institute, and so on, so that a non-violent and peaceful development of conflict resolution could be achieved. In the long run, the world is unified under a worldly confederation with difference under the principle of humanity for all.

Key words: Round-teaching, Kant, Reconciliation, Harmony

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Foundation of Research for Oriental Humanities

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The Principles of Reconciliation in Early Buddhism

Oliver Abeynayake*

Reconciliation in all spheres of society is one of the goals expected in Buddhism. These principles that the Buddha has enunciated to achieve this objective are scattered in the discourses of the Pali Canon. The ten principles which will be dealt with in this paper show that Buddhism is against all forms of discrimination and reveals the extent of depth to which the Buddha has gone in the reconciliation process. They further negate the assumption that Buddhism does not have a social philosophy. Buddhism emphasizes that these principles are essential to create a peaceful and prosperous society so that people can live without fear and favour specially from the ruling class. As Buddhism understands, the implementation of these principles is mandatory for the sustenance of democracy.

This principle is popularly known as the Middle Path. Its well-known manifestation is the avoidance of self-mortification and sense-indulgence. However, there are various other representations of the avoidance of extremes such as extreme realism and extreme nihilism, eternalism and annihilationism, the concepts that the body and the soul are identical and different, determinism and indeterminism, personal responsibility and external responsibility for happiness, extreme hedonism and extreme asceticism. These variations show that the principle of the Middle Path covers the philosophical experience of mankind in its entirety. Grasping an extreme gives rise to conflict and antagonism.

Ditthi is the Pali term for views or ideologies. Man's nature is to grasp an ideology or stay aligned with an ideology. Accordingly, the ideology that man believes is considered as the only truth while everything else is false. The impartial vision is not possible to one who is committed to a particular ideology. It is the very base of the duality between the truth and falsehood. It divides mankind into various segments.

Language is one of the forces which go against reconciliation, since it has created fragmentation in the society. Therefore, Buddhism advises us to have a realistic approach towards language. Adherence to one's own language and transgression of convention create concord. The notion of a sacred language is rejected in Buddhism while accepting the competence of all languages as a medium of expressing the human thought. The Buddha's view is that language has only an instrumental value.

This principle is extensively discussed in Buddhism and Race Question authored by Professors G.P.Mallasekara and K.N.Jayatilake. All arguments articulated in Buddhism for oneness of mankind are beautifully and scholarly highlighted in this monograph. The most basic among them are the historical argument, biological argument and social argument.

The ethnic diversity has been common in the human society everywhere at all times. There is no possibility to occupy either a particular country or the entire world by a single ethnic group. The Gangetic Valley during the time of the Buddha was divided into states on the ethnic basis. The language plays the major role in dividing the human race into various ethnic identities. The understanding of this eternal truth is absolutely essential for reconciliation.

The religious diversity is another landmark of the human society. No country ever existed without religious plurality. In the sixth century BCE in North India, there were various religions, major and minor. The Buddha's position was that there should not be animosity among them. The Pali Canon does not provide evidence to conclude that the Buddha endeavoured to convert the entire Gangetic Valley to his ideology. Where there is no religious tolerance there is no freedom of thought. In this regard, the anecdote of Upali, among others, reported in the Majjhima Nikaya is recalled here.

According to Buddhism, social and political stability depend on economic stability. All ills of society derive from poverty. As long as poverty exists, there is no possibility to maintain reconciliation. Poverty can be eliminated only by justifiable distribution of wealth. Buddhist Economics paves the way for that.

The four modes of hospitality are giving, tender words, meaningful behavior and equality. The four ways of sublime ways are loving kindness, compassion, altruistic joy and equanimity. No words are necessary to point out how reconciliation pervades in a society, where the people practice these qualities.

Gender equality is considered as a major factor which contributes to reconciliation. No theistic religion can claim this, since the theory of creation itself has introduced the superiority of man over woman. Since Buddhism rejects the theory of creation, it is in a sound philosophical foundation to elevate the position of woman to that of man. All spiritual attainments that can be achieved by man can also be achieved by woman. Two categories of women, mother and wife, were given due place in the family and social life in Buddhism. Polygamy is condemned for the first time in the history of man in Buddhism.

Buddhism accepts the superiority of Law above all irrespective of caste, class, creed and position. The system of discipline with the prescriptions of punishment is enforced on the most pious societies of monks and nuns by the Buddha. No society can exist without a system of punishment for the wrong doers. The arbitrary and retrospective laws are condemned in Buddhism. As the discourses point out, the state is responsible for maintaining law and order. However, the state has no right to stand above the supremacy of law.

Key Words: Buddhist Principles, Reconciliation, Extremes, Mankind, Diversity, Tolerance, Equality

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Forgiveness in the Path to Reconciliation: A Buddhist Analysis

Rev. Dr. Wadinagala Pannaloka*

Practicing forgiveness is seen as a necessary condition to reach reconciliation. However, practicing forgiveness is always challenging. One of the challenges, as Jurgen Habermass points out is 'moral exclusivity'. In this, one group of people denies treating another group as members of the same moral community. This causes the latter group to incline to war or other struggles. Even after ending a conflict, both parties will face challenges, to accept opposing views into one's own moral community. This sort of situation requires moral development to cultivate forgiveness in community members of both parties. To overcome moral exclusivity, Habermass suggests the moral development theory of Lawrence Kohlberg. The present paper is an attempt to address the challenge of moral exclusivity from the Buddhist point of view and examine the validity of teachings of interdependence (pañiccasamuppāda) and loving-kindness (mettā) as means to cultivate forgiveness. Having examined on how Buddhist moral education leads the persons to practice forgiveness, an attempt will be made to see the characteristics of Buddhist moral education is in line with current studies on practicing forgiveness in post-war societies. It will be concluded that the gradual approach (anupubbāsikkhā) of Buddhist moral education is in agreement with the studies of reconciliation in societies; that is, research shows that to be able to practice forgiveness and eventually to achieve reconciliation would take time.

Key Words: Buddhism, forgiveness, reconciliation, moral education

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Mahayana Buddhist Principles for Reconciliation and Sustainable Peace

Dr. Zhao Liang Bhikkhuni*

In Mahayana Buddhism, what is the principle and theory of peace-keeping and reconciliation? It will be explored in this paper. Thomas Hobbes famously said that in a "state of nature", human life would be "solitary, poor, nasty, brutish and short". This idea and Buddhism that human beings have greed, anger, crazy is the same concept. This is the cause of the world's ongoing war, snatch, the cause of the killing. Hobbes argue that social contract should be regulated, that individuals agree to abide by common rules and accept the corresponding obligations to protect themselves and others from violence and other kinds of harm. The avoidance of international wars should also be governed by international compacts, with States agreeing to abide by common rules and accepting obligations to protect States and their peoples from violence and other kinds of harm. Buddhist concepts such as equality and compassion are the basis of mutual respect and mutual assistance. They are also the theoretical basis for the reduction of war between countries and the promotion of reconciliation. The principle of development from this theoretical basis for the first equal treatment to reduce international opposition; Secondly, compliance with the agreement does not violate each other. Thirdly, protection of life, to avoid suffering. Fourthly, use wisdom to promote peace and reconciliation. Fifthly, mutual care and help to overcome hatred and sustainable peace.

Key Words: Mahayana Buddhism, Compassion, Wisdom, Reconciliation

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Why Peace and Reconciliation Necessary?

Venerable Professor Mahinda Deegalle*

All economically successful governments in the contemporary world have proved that peace and reconciliation are essential ingredients for prosperity and success. Without peace and reconciliatory approaches to social cohesion any investment is not going to produce desired outcomes. Let us take a post World War II example. Japan, destroyed economically and psychologically with war and the nuclear bomb, illustrated well how her positive cultural and religious attitudes to peace combined with rigorous work ethics and the entire nation's commitment to progress enabled Japan to develop faster and come out from wounds of war. Japan has become a successful story of post-war reconciliation. For Japan, it took only three decades to come out of wounds of war by the late 1970s. Ethnic and religious harmony, no doubt, is the essential foundation for economic prosperity for a society like the post-war Sri Lanka. This paper will consider why Buddhism has emphasized the necessity of peace within oneself. How does this inner peace enable human flourishing. It will consider both canonical and non-canonical resources for peace and reconciliation. It will highlight the necessity of peace and reconciliation for prosperity and success of the post-war society of Sri Lanka.

Key Words: Peace, Reconciliation, Post-war Sri Lanka, Social cohesion

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An Investigation into the Canonical References on the Role of Monks for Reconciliation

Venerable Dr. Bamunugama Shantawimala

Social harmony which simply can be defined as living peacefully in the society in a level of equilibrium is one of the most attracted and discussed topic all over the globe. Religion is a social institute which mainly has been established to protect the norms and values of the society and the cohesion or the mutual understanding among people while there are leading to a common mission of spiritual development.

In the 21st century with the multi-religious and the multinational influences, role of religious leaders has become disputed that whether they are really leading the path to the social harmony by the name of religion.

The teaching of the Buddha which has been entitled as Buddhism plays a vital role regarding insuring the social harmony in the globe. Pali canon where contains the Buddha's original teachings provide ample no of valuable examples regarding as a spiritual leader how a monk should provide his contribution to the social harmony without being a victim of some unwanted modern revolutionist movements.

In this paper role of the monk for the reconciliation is investigated through the canonical references. Canonical references are utilized here in particular to explain the limitation of monks that they need to be learned in social activities and engagements.

Key words: Religion, Pali canon, Monk, Spiritual leader

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An Approach from the Buddhist Vinaya for Reconciliation

Venerable Professor Medagampitiye Wijithadhamma *

There are seven types of conflict resolutions called Adhikaranasamatha in Buddhist Vinaya. It is also understood as a way of getting rid of the āpatti. These conflict resolutions are the legal processes or names of either training rules or Dhamma meaning the resolution byways of reconciliation, win-win, effacing shame (saving face) or subduing of conflict. The Tinavatthāraka-samatha as disciplinary measure is different from the rest of the Adhikaranasamathas in that they are not only interested in safeguarding the moral tone of the character of individuals but also are concerned with settling their disputes and adjudicating over breaches of discipline in such a way that the concord of the monastic community may not be impaired. It does recognize the existence of contending parties in the Sangha and the possible breakup of the monastic unity through their factional differences. Under such circumstances, even in the face of offences committed, the members of one faction shall not proceed to institute disciplinary action against members belonging to the other group for fear of breaking the unity of the Sangha.

The judging panel facilitates the reconciliation between the two parties. It is a so-called win-win settlement in which both parties are coming to term with each other. There will be no more accusation and counter accusation, no more animosity and hurt-feeling. The term used in the explanation is ‘to cover a dirty ground spoiled with excrement by putting a patch of grass over it’. The leaders of the two factions would obtain the sanction of their groups to declare before the Sangha, for this purpose, the offences committed by themselves as well as by the members of their respective groups. This kind of conflict resolution methods as depicted in the Buddhist Vinaya have to be learned and use systematically for the well-being of humans in the present world.

Key Words: Buddhist Vinaya, Tinavatthāraka-samatha, monastic community, disciplinary action

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Pluralism of Religion: Early Buddhist Perspective and its Relevance to Sri Lankan Context

Venerable Professor Miriswaththe Wimalagnana*

Buddhism welcomes the reality of pluralism of religion. The kind of pluralism of religion that Buddhism proposes demands interreligious tolerance as an essential factor for the co-existence of religion. Buddhism has already expounded in its texts the significance of inter-religious debates, cooperation, co-existence and mutual understanding among religions. The fundamental elements of such interactions- maintaining internal dialogue for the promotion of one's own system of thought and external dialogue for the upliftment of mutual co-existence is of vital significance.

Sri Lanka has been a country of religious diversity for centuries. Buddhist history of Sri Lanka has shown that cultural harmony was clearly evident up to the time of island's British Colonization. Irrespective the fact that inter-religious harmony had not been threatened so far, there had been some incidents that bothered religious harmony in the few decades elapsed. Therefore, to strengthen religious harmony by effective interactions and communications is necessary. The point taken into consideration and emphasized here is that early Buddhist approach of pluralism and tolerance of religion is still holds relevance to enhance progress of any projects for the promotion of harmony and peace among religions. This observation focuses on how early Buddhist approach to pluralism can be applicable in modern contexts of reconciliation.

Keywords: Pluralism, Reconciliation, Religion, inter-religious

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Harmony in Chinese Society: Bodhisattva Guanyin as Example

Venerable Dr Huixian (Yan Chunlei Asanga)

From ancient times to the present, it is widely known that Chinese are lack of the character of rational belief. While the Buddhism Belief is not a set of theories or a kind of idea in China, for ordinary Chinese, the Buddha and Bodhisattvas have the characters of personality affinity, thus it can not be shaken by any activities related with atheism or anti-superstition. In the rural society, the belief in Buddhism is the core of public life. In every year, activities related to offering, thanks to the god with sacrifices and offering incense to the Buddha and Bodhisattvas are major events. These major events combine the Buddha and Bodhisattva belief and real life closely, form the living atmosphere and background of the traditional society. Under such kind of atmosphere, people become cautious with awe and scruples from deep heart, not out of the outside constrain, but as it is the good soil to form good conscious and good roots. The Buddhist belief deeply roots in the good conscious of Chinese. In a word, the belief of Chinese is not rational to some extent, but it has the unique character of harmonious wisdom.

Key Words: Buddha, Bodhisattva Life Style, Belief with Chinese Characteristics, Harmony

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Buddhism and Leadership Skills: The Bridge over Troubled Waters

C D Senaratne

History of mankind is a history of wars and conflicts. The United Nations Educational, Scientific and Cultural Organization charter quite aptly states that since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed. This paper explores the importance of practicing leadership skills based on the teachings of the Buddha that will have a significant impact in promoting peace and nonviolence in society. The principles of Buddhism promotes peace both inward and outward. Its essence lies in the transformation of human beings and personal development towards the betterment of society. Mainly the paper focuses on the concepts of non-self and the Eighthfold Path in the teachings of the Buddha that brings out exemplary qualities of a leader. The study shows the impact these Buddhist concepts have on leadership, team building, taking initiatives, leading the healing process, promoting peace and harmony, enhancing management skills and understanding social change as inevitable. The paper shows the importance of developing leadership qualities in any sphere and how these Buddhist concepts are always universally relevant as preached by the Buddha.

Keywords: leadership, peace, social change

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A Buddhist Perspective on Basic Human Needs Underlining the Buddhist Five Precepts for Developing New Models of Addressing Issues of World Peace

Dr. Dhanapala Wijesinghe

This paper is concerned with developing an oriental social theory of basic human needs as is evident from the Buddhist Five Precepts. Modern world requires such oriental theories of human needs as the western theories seem to have failed in finding sustainable solutions to problems of modern society. A sociological cum anthropological analysis of the Buddhist five precepts is capable of identifying social norms, social values, social goals, basic human needs and their contribution to the survival of human beings. The five precepts are based on five major social norms such as abstinence from killing, stealing, misconduct of sensual pleasure, lying and taking intoxicants respectively. Norms are derived from social values. Accordingly, respect for the (1) life (2) possession of material resources for life (3) proper gratification of sensual pleasure and reproduction (4) trustworthiness and honesty (5) healthy body and mindfulness are the five great social values. Human beings set social values for meeting needs of their survival. The five types of basic human needs addressed by these social values are (1) safety needs, (2) material needs of life (3) sensual pleasure and reproductive needs, (4) need of social bond through trust and (5) needs of healthy body and mind. The first and second types of need assure the survival of people as physical beings. The third and fourth needs assure the survival of people as human species and social beings respectively. The fifth type of need assures the survival of people as healthy and vigilant beings. These basic needs are interdependent and need to be accomplished simultaneously. In brief, it is a paradigm of Life, Food, Sex, Bond and Health indispensable for the survival of human beings. The origin and development of social life is well evident from the order of the five precepts. Among all the life stands first. Therefore, safety of life becomes the first basic human need. Once the protection of life is assured it should be maintained making the resources available. As stealing deprive people of resources, all must respect the possession of resources for maintaining the life and thereby make them available. Then arises the needs of proper sensual pleasure and reproduction. Even though people have developed a consensus on social values of meeting these three needs, their actual realization required the fourth social value of being trustworthy and honest. One should refrain from lying to assure the trust for building a social bond among people. Use of intoxicants to enjoy the benefit of fulfilling the four needs through a social life seemed to reverse it (the social life developed by the above four social values) to the natural barbaric means of living. The fifth social value assure the continuation of social life based on the four values. Accomplishment of these five basic needs through proper organization of society is indispensable for world peace. Almost all conflicts and problems in the modern world have their sources of origin or root causes in these five needs of survival of human beings. Due recognition of these needs by all nations and working for developing a society in which these needs are sufficiently addressed with reference to all people irrespective of any diversity is vital in achieving the goal of sustainable peace in the modern world.

Key Words: The Buddhist Five Precepts, A sociological Perspective, Basic Human Needs, World Peace.

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The Postgraduate Institute of Pali and Buddhist Studies (PGIPBS)

The Postgraduate Institute of Pali and Buddhist Studies (PGIPBS), University of Kelaniya, Sri Lanka has been an international Academic Centre for over thirty-five years. It is dedicated to promote Pali and Buddhist Studies. Students from all over the world, annually seek admission to the courses offered by the Institute. Postgraduate Diplomas, Master of Arts (Taught) Degrees, Master of Philosophy and Doctoral of Philosophy degrees are among the programmes. Recently introduced programmes such as Postgraduate Certificate Course in Pali, and Diploma and Masters in Buddhist Ayurvedic Counselling are gaining fast-popularity among local and foreign students.

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