

One Day Workshop on
APPLIED BUDDHISM AS AN ACADEMIC DISCIPLINE IN
LUMBINI BUDDHIST UNIVERSITY

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INTRODUCTION

After a half decade of establishment, LBU intended to conduct Master level degree courses in five different subjects including Applied Buddhism. LBU organized a seminar in 2010 AD which was aimed to develop and prescribe the curriculum of the subjects. At that seminar Dr. Manik Man Bajracharya from Nepal presented outline of curriculum of four papers as the first part (1st Year) of Master's in Applied Buddhism and Dr. Anita Sharma from India presented an outline of curriculum of four papers as the second part (2nd or final year) of the same subject. After sometime, LBU had finalized curriculum for MA in Applied Buddhism. Subsequently MA in Applied Buddhism was introduced in Lotus Academy with affiliation of LBU which has produced two batches of MA graduates in Applied Buddhism.

The concept of Applied Buddhism is not the consequences of research on Buddhism Studies. Rather it was in fact conceived by efforts of some (very limited) socially motivated and service oriented Buddhist Teachers, Buddhist practitioners who have introduced Engaged or Socially Engaged Buddhism, Neo-Buddhism, Green Buddhism, etc which seems to be prototype of Applied Buddhism. In fact Applied Buddhism was new form of Buddhist practices which was initially not conceptualized as the subject of academic study nor the subject of conferring the degree.

The Nan Tien Institute (NTI) of Australia has been offering Graduate and Postgraduate courses in Applied Buddhist Studies, which claims to be balance between the scholarly research of Buddhism and its application – Buddhist practice and experiential learning. It gives practical and theoretical knowledge of wide range of areas in Buddhism along with tools and skills to be able to develop knowledge and continue to grow spiritually, emotionally and professionally throughout life. The NTI has commenced MA in Applied Buddhist Studies in 2011 and the first batch of students was graduated in 2012. Subsequently, LBU attempted to make the Applied Buddhism as an academic discipline for study and to confer the formal degree by introducing MA in Applied Buddhism in 2012. Both the Applied Buddhism and Applied Buddhist Studies seem to be evolved on common ground of application of teachings of Buddha in everyday life of modern times.

The LBU stood as the first university to provide with MA degree in "Applied Buddhism" per se however, LBU seems to be hastened to introduce the newly emerging subject such as Applied Buddhism and to confer degree without having adequate academic exercise. With this backdrop, one should not ignore the confusions arise amongst the teachers as well as students of Applied

Buddhism regarding its definition, scope and limitations. Hence it is highly commendable that LBU initiate this academic exercise to redefine, re-conceptualize, to demarcate well defined scope and limitations of Applied Buddhism, which would be LBU's contribution in widening the horizon of Buddhist Studies.

It is worth to mention here that LBU has included Applied Buddhism under the New Buddhist Studies in its Academic Master Plan. Subsequently LBU has developed a draft technical paper with specific meaning, definition, scope and limitations of Applied Buddhism and intended to have academic discourse on it so that a meaningful conclusion could be drawn from it. Prior to presentation followed by discussion on the draft it would be worth highlighting the following points:

CONTEMPORARY BUDDHIST MOVEMENTS

Notion of making equal access to pursue Buddhism for equal benefit to wide spectrum of society germinated new movements like *Navayana* led by Bhimrao Ambedkar in India; Buddhism movement led by Sangharakshita in UK; Humanistic Buddhism in Taiwan, China; Engaged Buddhism led by Thich Nhat Hanh in Vietnam and the *Sarvodaya Sramadana* movement led by Aryaratna in Srilanka and so on. These movements were aimed at social welfare, development, conflict resolution, triggering social and economic progress in villages. They believe that individual and social advantage should be drawn by applying the middle way between traditional practice and modernism. This new trend in Buddhism is propagated by different Buddhist Masters, scholars in different names, like Humanistic Buddhism, Crypto-Buddhism (Buddhism compatible with science), Neo-Buddhism (*Navayana* Buddhism), Reformed Neo-Buddhism, Secular (Pragmatic) Buddhism, Modern Buddhism or Buddhist Modernism, Green Buddhism, Protestant Buddhism, Social Buddhism, Engaged Buddhism or Socially Engaged Buddhism, Elite Buddhism, Worldly Buddhism, Essential Buddhism and so on. The proceeding paragraphs will give brief account of some of the prominent new Buddhist movements and the concepts:

- **New Buddhism:** the term used by French scholar Eugene Burnouf (1801-1852)1840, father of Buddhist studies in west followed by scholars like German Max Muller. There were outstanding scholars in the nineteenth and twentieth centuries who presented Buddhism to the Western world through editions and translations of Buddhist scriptures and their research. Finally, certain misrepresentations of Buddhism which persist in the minds of Westerners need to be removed and a brief positive account of what Buddhism has to offer to our modern world presented. Others have used "New Buddhism" to describe various movements real and apparitional, such as David Brazier, who wrote a 2001 book called *The New Buddhism*, and James William Coleman, who wrote a 2001 book of the same name. The former is a "manifesto for a socially engaged Buddhism" while the latter is a study of Buddhism in the West emphasizing departures from tradition.
- **Humanistic Buddhism:** originated at the turn of the 20th century, around 1930, as some Chinese Buddhists reshaped their religion to adapt to the modern situation. The idea of Humanistic Buddhism was provided by Taixu (1890-1947), a modernist Buddhist, activist, and thinker, who advocated the reform and renewal of Chinese Buddhism, and used the term "Buddhism for Human World". Humanistic Buddhism focuses more on

issues of the mundane world rather than on supramundane; on caring for the living rather than the dead; on benefiting others rather than benefiting oneself; and on universal salvation rather than salvation for oneself. They wish to create Pure Land on Earth utilizing the advantages of modern material progress tempered by Buddhist values.¹

- **Secular (Pragmatic) Buddhism:** Stephen Batchelor **1953** is a self proclaimed Secular Buddhist who promotes a strictly secular form of Buddhism. He felt the need for a more secular and agnostic approach. The appearance of secular Buddhism is understood as part of the broad trend of secularization that has been developing in the West since the recovery of classical Greek culture in the Renaissance, rather than merely as a consequence of the supposed triumph of scientific rationalism over religion in the modern period.
- **Modern Buddhism**²: Donald S. Lopez Jr. uses the term "Modern Buddhism" to describe the entirety of Buddhist modernist traditions, which he suggests as "a kind of transnational Buddhist sect" that transcends cultural and national boundaries. This "sect" is neither rooted in geography nor in traditional schools but is the modern aspect of varieties of Buddhist schools in different locations. Moreover, it has its own cosmopolitan lineage and canonical "scriptures," mainly the works of popular and semi-scholarly authors - figures from the formative years of modern Buddhism, including Soen Shaku, Dwight Goddard, D. T. Suzuki, and Alexandra David-Neel, etc. This new form of Buddhism evolved in post-modern period emerged out of an engagement with the dominant cultural and intellectual forces of modernity.
- **Engaged Buddhism:** In **1954**, Vietnamese Buddhist Master Thich Nhat Hanh marched with the concept of Engaged Buddhism, stressing upon the humanistic approach of Buddhism. His idea seems inspired by Humanistic Buddhism. It is spreading profusely in the west, advocating non-duality, equality between oneself and others, and promoting compassionate attitude towards all. International Network for Engaged Buddhist defines Engaged Buddhism as "practice of Buddhism not simply for individual enlightenment but for the enlightenment of all sentient beings through the realization of social transformation and social justice, as such, while it seeks to relieve immediate suffering through social welfare activities..." Jack Hamrick defines Engaged Buddhism as "intention to apply the value and teaching of Buddhism while dealing with problems of society in non-violent way motivated by concern for welfare of other and as an expression Buddhist practice.
- **Socially engaged Buddhism** - The term "Socially Engaged Buddhism" refers to active involvement by Buddhists in society and its problems. Participants in this promising

¹ Richard Robinson, Willard L. Johnson & Thanissaro Bhikkhu (2004), *Buddhist Religions- A Historical Introduction 5th Ed.*, Australia: Thomson Wadsworth, P.216

² David MacMohan, (2008) *The Making of Buddhist Modernism*. Oxford: Oxford University Press.

movement seek to actualize Buddhism's traditional ideals of wisdom and compassion in today's world. Since Buddhism has been seen as passive, otherworldly, or escapist, an "engaged Buddhism" may initially appear to be a self-contradiction. Kraft argues that the view taken by many engaged Buddhists is "that no enlightenment can be complete as long as others remain trapped in delusion" and that "genuine wisdom is manifested in compassionate action".

- **Social Buddhism** - is being promoted by Buddhist Federation of Norway by Sangha World Social Buddhism Hridaya-gruppen- A Zen group. Social Buddhism is the most encompassing form of Buddhism as it embraces *Theravada*, *Mahayana*, *Vajrayana* and Zen Buddhism. As in other forms of Buddhism, Social Buddhism includes monks and nuns, laypersons, the teaching of Buddha (which means the absolute, the truth), study of the suttas or sutras, meditation practice, and the formal teaching of koans. In Social Buddhism, one has to know and honor all the doctrines and ethical precepts, but also the customs and manners appropriate in each place and at each time. Foremost, Social Buddhism teaches the meaning of every single day living a correct life and having the correct mind.
- **Green Buddhism** - that takes care of environment is an inherent part of the Buddhist path. The Buddha emphasizes on deeper understanding of interconnectedness of life and the nature. The values such as simplicity of lifestyle, sharing with others, taking responsibility for one's actions, and compassion for all living beings have always been at the heart of the Buddhist tradition.
- **Protestant Buddhism** - The term "Protestant Buddhism" is sometimes used as a synonym for Buddhism in the West, especially as practiced by converts, Richard Gombrich, Gananath Obeyesekere 1970s. Protestant Buddhism denies that only through the monastic Shangha can one seek or find salvation. Religion, as a consequence, is internalized. The layman is supposed to permeate his life with his religion and strive to make Buddhism permeate his whole society.
- **Elite Buddhism** – The early practitioners of this trends especially came from social elites, hence it is named as Elite Buddhism. The most striking feature of Elite Buddhism in America is its emphasis on meditation. They seems largely not interested in becoming monks or nuns rather they prefer to practice Buddhism as a way of enhancing the quality of lives as laypeople.

EVOLUTION OF CONCEPT OF APPLIED BUDDHISM

These new concepts evolved as contemporary Buddhist movement of modern age view Buddhism as way of living life. The overwhelming supremacy of humanistic approach of these movements aims to end human suffering through collective efforts by applying Buddhism in whatever way possible inspired by welfare motive out of compassion. Lately some authors preferred to use Applied Buddhism to integrate all there scattered aspects of Buddhism under one

single and unified concept in order to make it more appealing to the global community³. Although the phrase "Applied Buddhism" itself was first used in 2005 only by Prof. Dipak Kumar Barua to express the notion of "application of Buddhism in the modern way of life or the practical aspects of Buddhism". Stressing the very nature of social aspect of Buddhism, Toh Swee Hin rightly mentions that growing popularity as “engaged” perspective to Buddhism does not imply that Buddha himself and his teachings were “disengaged” or alienated from social practices and relationships. Similarly, newly evolved concept "Applied Buddhism" does not mean that the Buddhist tradition of bygone days were "inapplicable" or alienated from social practices. Rather throughout 45 years of his journey as a teacher, he inspired his disciples and followers not only the challenging goal of individual cultivation but also active integration of Buddhist values, principles and knowledge into daily individual and community or social life. The practitioners of Engaged Buddhism or Applied Buddhism today are re-reading and re-conceptualizing the holistic understanding of the Buddha’s teaching in the light of contemporary social, economic, political and cultural realities⁴.

OPINIONS OR DEFINITION OF APPLIED BUDDHISM BY AUTHOR/SCHOLARS

- 1) Prof. Dipak Kumar Barua coined the Applied Buddhism phrase first time in his book entitled "Applied Buddhism: Studies in the Gospel of Buddha from Modern Perspective". He interpreted Applied Buddhism as the applications of Buddhism in the modern way of life or the practical aspect of Buddhism.⁵
- 2) Thich Nhat Hanh in his one of lecture transcribed essay mentions "a religious ideal of cultivating a compassionate self, which forms the basis for the social orientation of Engaged Buddhism. I call this aspect of practicing ‘non-Self’ for the benefit of others, ‘social Applied Buddhism’ or ‘communal Applied Buddhism’."
- 3) Zecharya⁶ states his opinion thus "In my opinion, understanding the deeper dimensions of suffering in the Holy Land is already a form of Applied Buddhism. What practical steps can we take to alleviate this suffering?"
- 4) The Centre for Applied Buddhism while demarcating their areas of intervention mentions contemporary ideas and their relationship with Buddhist thought ... which focuses on

³ Ankur Barua, N. Testerman, M.A. Basilio (2009), *Applied Buddhism: The Foundation of our True Understanding*, Buddhist Door, Hongkong, pg. 6

⁴ Toh Swee-Hin, *Engaged Buddhism and its Contribution to Sustainable Development and ESD*, p.62.

⁵ Barua, Dipak Kumar (2005) *Applied Buddhism: Studies in the Gospel of Buddha from Modern Perspective*. Varanasi: Centre for Buddhist Studies, Department of Pali and Buddhist Studies, Banaras Hindu University. p.1.

⁶ Bar Zecharya (2008) *Applied Buddhism and the Israeli-Palestinian Conflict – Perspective*, Presented at the conference “Engaged Buddhism in the 21st Century” for the United Nations Day of Vesak 2008, Hanoi, Vietnam. <http://www.mindfulnessbell.org/articles/50/mb50-Applied.pdf> Accessed on 16/11/2015. p.2

Buddhism and its application to people's lives in order to understand and develop our place in the world.

- 5) The Nan Tien Institute of Australia specifies areas of Applied Buddhist Studies as "the practical use of teachings particularly the study and practice of Buddhist meditation including mindfulness based on contemporary research and scholarly perspectives....The areas of study include practical and theoretical knowledge of Buddhism and its' impact in different countries, and dialogue between Buddhism and other religions" as well.
- 6) Nagananda International Buddhist University of Sri Lanka founded in 2013 mentions one of its six faculties as Faculty of Practical and Applied Buddhism under which six different departments are structured, how no detailed courses have been made available so far.

CRITICAL ANALYSIS OF THE GIVEN DEFINITIONS

- 1) Prof. Dipak Kumar Barua has defined Applied Buddhism as applications of Buddhism in the modern way of life or the practical aspect of Buddhism. However, Prof. Barua has not given any specific or many meanings but open the option either "application of Buddhism in the modern way" or "the practical aspects of Buddhism." Here the Applied Buddhism with its meaning "application of Buddhism in the modern way of life" given by Prof. Barua seems to be relevant. As far as the second option "practical aspect of Buddhism" as the meaning of applied Buddhism is concerned, a question can be raised that are there any impractical aspects of Buddhism and what are they? So this later meaning may bring confusion within Buddhist community and academia.

Similarly the definition is too vague that can embraces almost all aspects of modern life. So far the scope of subject is concerned, Barua has included all the essential aspects of life such as physical, mental, social and spiritual well being as well as philosophical, bioethical, financial and modern scientific aspects along with Buddhist ideas and practices of the three major schools namely the *Theravada*, *Mahayana*, *Vajrayana/Tantrayana* tradition are included within the broad umbrella of Applied Buddhism (Ankur et.al, 2009).

- 2) The idea expressed by Thich Nhat Hanh seems to be more of practicing Buddhism or teaching of Buddha (non-self) as way of life, emphasizing the practical aspect of teachings of Buddha for benefit of society. The statement endorses Engaged Buddhism in the form of practicing Buddhism or engaging for sake of welfare of others linked to Applied Buddhism. It seems to be inspired by *Mahayana* concept of *Bodhisatva* Vow, which aims end sufferings of all sentient beings. Of course this is one of the vital parts of practical aspects of Buddhism, but there are many aspects in contemporary society where one can apply Buddhism in order to address ever increasing problems of modern life.
- 3) Being a citizen of long war prone area, Bar Zecharya has emphasized on potential application of Buddhism as a conflict resolution tool to address the conflict in middle-east (Isareli-Palestinian Conflict). Though the statement seems to be a personal aspiration, but it clearly indicates that by application Buddhism or teachings of Buddha

could alleviate human suffering on that part of the globe. This seems to be crucial part of applied Buddhism in practical as well as academic aspect as it gives greater sense of applicability of Buddhism in addressing conflict (political/social/communal/ethnic), international relations and human rights issues of the modern world.

- 4) In fact the statement stated by the Centre for Applied Buddhism expresses the scope of Applied Buddhism for the centre rather than definition of Applied Buddhism per se. It clearly demarcates area of intervention for centre which focuses on central theme of Applied Buddhism, 'the contemporary ideas and their relation with Buddhist thought and application of Buddhism in people's life' truly represents notion of Applied Buddhism. The contemporary ideas here indicates the vagueness of issues of modern times that could be linked to Buddhism and its' application in modern life, which is precisely the potential scope of applied Buddhism from academic ground.
- 7) The Nan Tien Institute, Australia offering academic courses on Applied Buddhist Studies in graduate and postgraduate levels which is claimed to be balance between the scholarly research of Buddhism and its application – Buddhist practice and experiential learning more specifically the study and practice of Buddhist meditation including mindfulness. It aims to give practical and theoretical knowledge of broad range of areas in Buddhism but also aims to teach the tools and skills to be able to develop knowledge and continue to grow spiritually, emotionally and professionally throughout life. The study includes the impact of Buddhism in different countries and dialogues between Buddhism and other religions. The NTI delineated the scope of the study and its implication in different aspects of modern life. However, it seems to be missed out the study of new Buddhist movements of modern era that is overwhelmingly accepted as scope of Applied Buddhism. On the flipside the Applied Buddhist Studies do not seem precisely delineated precise definition of Applied Buddhist Studies per se and its limitation, which is also important aspect of the discipline when we think of Applied aspects of Buddhism from academic perspective. Moreover, the NTI has not mentioned about concept of Applied Buddhism which have been floating since a decade ago.
- 5) One of six faculties of the academic structure of Nagananda International Buddhist University of Sri Lanka founded in 2013 (former Nagananda International Institute for Buddhist Studies) is named as "Faculty of Practical and Applied Buddhism" under which six different departments namely i) Comparative Religion, ii) Buddhism Mission, iii) Buddhism Sociology, iv) Communication and Management, v) Buddhist History and vi) Art and Architecture are structured. Although the term Applied Buddhism is used as Faculty, the departments included under the faculties do not reflect clearly the nature of subjects being taught under these departments so far.

These expressions are based on their empirical knowledge and rigorous efforts to put teachings of Buddha into practice. From the above mentioned statements expressed by author scholars regarding Applied Buddhism, there seems two distinct aspects that Applied Buddhism could be drawn from, which are as follows:

- 1) **Practical aspect** of Applied Buddhism encompasses the contemporary Buddhist movements under the leadership of influential Buddhist masters who chose one or a set of

Buddhist texts from the corpus of the vast Buddhist literature and prescribed a set of practices to be followed by their adherents. Eg. Thich Nhat Hanh, a prominent Buddhist Master and practitioner outlines fourteen precepts of Engaged Buddhism which is in compliance with Humanistic Buddhism, Engaged Buddhism, Sarvodaya Movement, etc. referring to Buddhist who are seeking ways to apply the insight from Buddhist meditation practice and dharma teachings to situation of social, political, environmental, and economic crisis and injustice.

From the study of available literature on different forms of newly evolved concepts on Buddhism in different names, following are the key points drawn as common ground of those concepts.

- Overwhelmingly inspired by social welfare and humanistic approach evolved out of compassion.
- Driven by spiritual motive as well as human welfare motive.
- Teachings of Buddha not be confined within conventional boundaries of monasticism rather reach out wider community or society as a whole irrespective of their social attributes (race, caste, creed, religion)
- Directed towards addressing contemporary problems of modern days from Buddhist perspective.

2) **Academic aspect** Applied Buddhism as referred by Centre for Applied Buddhism deals with inquiry or study exploring and investigating contemporary ideas and their relationship with Buddhist thought, which will focus on Buddhism and its application to people's lives in order to understand and develop our (Buddhists) place in the modern world. Similarly, Jan W Walls⁷ argues that in many ways it (Buddhism) is much more like an applied philosophy of enlightened living than a religion, he further says believing in Buddhism is more like believing in a proven process of learning.

From the practical and academic standpoint the teachings of Buddha has been found to be widely used in different sectors in varieties of ways which could be categorized under an overarching phrase "Applied Buddhism" which includes as follows:

- Buddhist monks, laities and believers applying teachings of Buddha in their daily lives in conventional way by observing precepts, etc.
- Buddhist community engaging in social welfare activities in personal or group/organizational capacity out of compassion.
- Addressing contemporary social/political/managerial problems, national and international conflict resolution/peace keeping, international relationships on the basis of Buddhism or dealing issues from Buddhist perspective. Eg. the theoretical basis five principle of peaceful

⁷ Jan W Walls, "Corporate craving and Buddhist compassion" is there a middle path for Buddhist Business?"

coexistence between China and India later adopted by Non-alignment Movement was inspired by Buddhist notion.

- Introduction of mainstream academic subjects incorporated with Buddhist perspective.

Under the Applied Buddhism subjects, Buddhist perspectives could be integrated or incorporated within the modern academic subjects in two grounds namely i) Complementary ground and ii) Supplementary ground which are as follow:

- i) **Complementary:** denotes common ground where modern academic discipline and Buddhism complementary each other adding value to respective subject. On this ground, Buddhism offer new dimension, a compatible solution to similar problems from Buddhist perspective or dealing with contemporary social issues with special reference of Buddhism or Buddhist Sutras. eg. Buddhist approach to environment, Buddhist approach to conflict management and peace keeping, etc.
- ii) **Supplementary:** denotes common ground where Buddhism offer alternative solutions or body of knowledge or a theory from Buddhist perspective to modern academic discourse in respective subject. Eg. Buddhist perspective in economic development, Buddhist perspective in product marketing, etc.

RATIONALE OF NEW DEFINITION ON APPLIED BUDDHISM

Though the concept of Applied Buddhism was conceived in 2005 by Prof. Dipak Kumar Barua and subsequently used by some authors/scholars in individual level, but not yet discoursed in any institutional capacity nor by any academic institution. It has not been formally recognized and/or endorsed as an academic discipline so far. However, the phrase being very catchy and fascinating the Applied Buddhism took momentum and gained popularity amongst Buddhist fraternity as an innovative idea or concept. As a consequence, LBU introduced MA in Applied Buddhism in Lotus Academic College, an LBU affiliated college in Patan since 2069/70(AD?) and in subsequently it was introduced in Central Campus, Lumbini. After having three years of teaching Applied Buddhism in Master's level, the teachers and students also realized some conceptual gaps and lacking of well defined definition, scope and limitation of Applied Buddhism. Hence, the LBU realized an urgent need for an academic exercise which aims to define precise working definition along with well defined scope and limitation of Applied Buddhism as an academic discipline for LBU and to systematize the study of Applied Buddhism through the academic discourse.

OBJECTIVES OF THE WORKSHOP

The main objective of this paper is to redefine a precise working definition, scope and limitation of Applied Buddhism as an academic discipline to be taught under academic program of LBU. The specific objectives are as follows:

- i) Re-define precise working definition of Applied Buddhism
- ii) Demarcate the scope of Applied Buddhism
- iii) Define the limitation of Applied Buddhism

- iv) Set up aim and objectives of Applied Buddhism
- v) Highlight the significance of the Applied Buddhism
- vi) Provide guideline for developing/revision curriculum of Applied Buddhism.

DEFINITION OF APPLIED BUDDHISM FORMULATED BY LBU

Applied is an adjective term that refers the applicable quality or applicability of a subject or an object. It has already been in use in academic disciplines such as science and mathematics with specific meaning, scope, limitation, objectives etc. For instance-

Applied Science: It is a particular branch of science discipline as well as a branch of learning that deals with the the application of science to immediate real-life problem as opposed to pure science.

Applied Mathematics: It is a particular branch of mathematics discipline as well as a branch of learning that deals with the mathematics used to solve problem in other science such as physics, engineering or electronics as opposed to pure mathematics.

Applied Buddhism: Its literal and general meaning could be as follows:

- i) Practical Buddhism,
- ii) Buddhism that can be put into practical use,
- iii) A branch of Buddhist Studies.

If one follows the meaning of applied Science, the meaning of Applied Buddhism would be the application of Buddhist theories and practice to immediate real-life problem as opposed to pure Buddhist philosophy.

Similarly if one follows the meaning of applied mathematics the meaning of applied Buddhism would be Buddhist theories and practices used to solve human problems and opposed to pure Buddhist philosophy.

Definition of Applied Buddhism could be as follows:

Applied Buddhism as an academic discipline or branch of learning, denotes to the study of the possible application of Buddhist theories and practices to solve human problems in modern way of life.

Explanation of definition

The following paragraph will attempt to give underpinning meaning of the key terms of the definition to elucidate the definition more precisely.

The possible application of Buddhist theories and practice in the definition denotes teachings of Buddha, taught to people from all walks of life depending upon their levels of understanding and needs. Such teachings vary from preliminary which can be easily grasped by lay people and

the higher level philosophical discourses and practices that need higher level learning abilities and rigorous practices to discern. Keeping in mind, all the teachings of Buddha could not be easily grasped or practiced by everyone, so the term 'possible application' here denotes the practical knowledge that Buddha bestowed to enable us to apply in our daily life. The human problems here denotes all sort of adverse situations in politics, society, economics, environment, ethics, discrimination, devaluation of human values, etc. being faced by people from both developed and underdeveloped countries. As far as the modern way of life is concerned, it denotes the lifestyle of contemporary world, in the developed as well as underdeveloped countries. The modern way of life in developed countries is materialistic, mechanical, time slave, individualistic, etc. The result is a life of loneliness, stressful, seems to be happy but peace-less. The modern way of life in developing and under-developing countries is full of shortage, distance, seen and unseen various types of conflict, unemployment and it is stepping towards materialistic, mechanical, time slave, individualistic etc. The result is a life of frustration, depression and peace less.

Therefore, considering the practicality of Buddhist teaching in the modern world, towards amelioration of human suffering, the newly emerging attempts are accommodated in 'Applied Buddhism' as a new academic discipline and it is accordingly defined on the basis of available sources.

The upcoming points such as Scope, Limitation and Expected Outcome of Applied Buddhism will further elaborate the concept of Applied Buddhism from the view point of LBU.

SCOPE OF APPLIED BUDDHISM FORMULATED BY LBU

Applied Buddhism as refers to the branch of Buddhist Studies:

- that will study the historical development of New Buddhist Movements in different names in the contemporary world.
- that will study the theories and practices that Buddha and his disciples had applied to address issues of individual to social, psychological, economic, political, environmental etc.
- that will study the Buddhist theories and practices aimed and succeeded in addressing issues of individual to social, psychological, economic, political, environmental etc. in modern world.
- that will study the Buddhist approaches to deal with upcoming issues related to social, economic, psychological, political, environmental, etc.
- that will study the Buddhist theories and practices without renouncing worldly life and without being a Buddhist.

So under the overarching title of Applied Buddhism two broad aspects which consists of Contemporary Buddhism Movements initiated by Buddhist Teachers, Scholars and Practitioners such as Engaged Buddhism, *Sarvodaya* Movement, Green Buddhism, etc. and the academic

aspects such as Buddha's or Buddhist approach/attitude to Social Sciences, eg. Buddhist Approach to Economics, Buddhist, Approach to Ecology and Environmental Issues, Buddhist Approach to Education, Buddhist Approach to Human Rights, Buddhist Approach to Jurisprudence, Buddhist Approach to Management, Buddhist Approach to Organization and Leadership, Buddhist Approach to Social Issues, Buddhist Approach to Social Work, etc. could be incorporated.

LIMITATION OF APPLIED BUDDHISM FORMULATED BY LBU

The scope of Buddhism is such vague in nature, it could hardly cover almost all aspect of Buddhism in a single phrase, so is the case of Applied Buddhism. From academic ground it is neither possible nor viable to condense every aspects of Buddhism into single concept as some authors intended to do so. Hence LBU has demarcated some limitation to Applied Buddhism as the ritual practices of any schools of Buddhist Tradition such as *Theravada*, *Mahayana*, *Vajrayana* practices along with monastic rituals could not be included within the scope of Applied Buddhism. Similarly, the subjects being taught as core Buddhist subjects under LBU academic programme such as Buddhist literature, Buddhist Art and Architecture, Buddhist History do not come under Applied Buddhism.

EXPECTED OUTCOME OF APPLIED BUDDHSIM FORMULATED BY LBU

Aim: The aim of the Applied Buddhism would be to produce higher level competent human resources with knowledge on core Buddhist values, practical aspects of Buddhism with skills and ability to deal with contemporary problems from Buddhist perspectives by applying core values of teachings of Buddha.

Objectives: The main objectives of teaching Applied Buddhism on LBU are as follows:

- i) to update about the contemporary Buddhist movement,
- ii) to enable people to apply Buddhism in their daily life,
- iii) to enable people to apply Buddhism in upcoming various issues of modern times,
- iv) to produce human resources in teaching Applied Buddhism,
- v) to produce research scholars on Applied Buddhism,
- vi) to contribute in making Nation happy and peaceful,
- vii) to spread out Applied Buddhism in the globe

SIGNIFICANCE OF THE APPLIED BUDDHISM FORMULATED BY LBU

Applied Buddhism may appear as a new subject in Buddhist studies but it is profoundly associated with main stream Buddhism. It intends to study applicability of teachings of Buddha adopting academic approach from non sectarian view points by combining the rigors of academia and continuous inculcation of Buddhist spiritual values with other pertinent subjects of humanities, social sciences, management, health sciences, etc. that enriches the human lives. It gives dynamism to Buddhist Studies. Through the development of such subject, the faculty of

Buddhist studies will be further strengthened as every new aspects of study gets connected to main stream or core Buddhism.

GUIDELINE FOR DEVELOPING CURRICULUM

The existing syllabus of MA in Applied Buddhism will be modified in compliance with the definition, scope and limitations of Applied Buddhism developed by LBU through the academic discourse. LBU will mobilize available resources and such resources will be made accessible accordingly.

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APPENDIX I

List of mainstream academic subjects introduced in combination with Buddhist perspectives that being taught in selected universities (under general internet survey conducted in course of drafting Academic Master Plan) that could come under umbrella term Applied Buddhism

1. Buddhism and Ecology/Environment
2. Buddhism and Economics
3. Buddhism and Education
4. Buddhism and Gender/Women in Buddhism
5. Buddhism and Human Rights
6. Buddhism and International Relations
7. Buddhism and Modern Management
8. Buddhism and Modern Sciences
9. Buddhism and Peace Studies/Conflict Management
10. Buddhism and Philosophy
11. Buddhism and Science
12. Buddhism and Scientific World
13. Buddhism and Social Development/Works
14. Buddhism and Social Issues/Problems
15. Buddhism and society/Social Dimensions
16. Buddhist Archaeology
17. Buddhist attitude to Health
18. Buddhist attitude to Social Sciences
19. Buddhist attitude towards Law, Crime and Punishment
20. Buddhist Citizen Dialogue
21. Buddhist Concept of Counseling (Anusasana)
22. Buddhist Concept of Psychiatry
23. Buddhist Conflict Management
24. Buddhist Concept of Communication
25. Buddhist Counseling
26. Buddhist Leadership
27. Buddhist Politics/Libertarian Politics
28. Buddhist Positive Thinking and Action
29. Buddhist Social Norms/Thoughts
30. Buddhist Social Philosophy
31. Buddhist Tourism and Guide
32. Socialization of Buddhist Culture
33. Socially Engaged Buddhism

APPENDIX II

AN OUTLINE OF EXISTING SYLLABUS OF MA IN APPLIED BUDDHISM

S.N	Paper	Applied Buddhism	Nature of Paper	Full Marks
1.	Paper I A	History of Buddhism	Core	50
	Paper I B	Buddhism of Nepal	Core	50
2.	Paper II A	Concept and Theory of Applied Buddhism	Specialized	50
	Paper II B	Buddhist Literature	Core	50
3.	Paper III	Buddhist Philosophy	Core	100
4.	Paper IV	Buddhist Art, Architecture, Iconography, Paintings and Related Scripts	Core	100
5.	Paper V A	Research Methodology	Core	50
	Paper VB	Buddhism and Society	Specialized	50

Second Year

S.N	Paper	Applied Buddhism	Nature of Paper	Full Marks
6.	Paper VI A	Buddhist Economics	Specialized	50
	Paper VI B	Buddhist Management	Specialized	50
7.	Paper VII A	Buddhism and Human Rights	Specialized	50
	Paper VII B	Buddhist Meditation...	Specialized	50
8	Paper VIII A	Buddhist Approach to Environment	Specialized	50
	Paper VIII B	Buddhist Approach to Health and Hygiene	Specialized	50
9.	Paper IXA	Buddhist Ethics	Specialized	50
	Paper IX B	Buddhism and Gender Issues	Specialized	50
OR				
9.	Paper IX A	Buddhist psychology	Specialized	
	Paper IX B	Buddhist Jurisprudence, Law and justice	Specialized	
10.	Paper X	Thesis		

