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# GLOBAL SPREAD OF BUDDHISM WITH SPECIAL REFERENCE TO SRI LANKA

**Buddhist Studies Seminar, University of Peradeniya, Kandy, 14th July 2023**

**With the Sponsorship of the Department of Education and the Department of Pali  
& Buddhist Studies of the University of Peradeniya, the Maha Mahinda International  
Dharmadutha Society & Huong Sen Buddhist Temple, California, USA**

Edited by

**Dr. Ven. Kahawatte Siri Sumedha Thero**

**Dr. Ven. Bhikṣuṇī TN Gioi Huong**



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Buddhist Studies Seminar, University of Peradeniya, Kandy, July 14, 2023

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Society & Huong Sen Buddhist Temple, California,  
USA

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**Dr. Ven. Kahawatte Siri Sumedha Thero**

**Dr. Ven. Bhikṣuṇī TN Gioi Huong**



Hong Duc Publishing

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## INTRODUCTION

On a summer afternoon in 2023, on the Kandy plateau in Sri Lanka, renowned for its veneration of the sacred Tooth Relic of the Buddha, on the lush green grounds of the University of Peradeniya, Kandy, the Departments of Education and Buddhist Studies held a Buddhist Seminar on July 14, 2023, with the patronage of Maha Mahinda International Dharmadutha Society, Colombo, Sri Lanka, and Huong Sen Buddhist Temple, California, USA.

The conference was attended by many prestigious monastic doctorates, professors, lecturers, and scholars from several universities such as Prof. Ven. Medagama Nandawansa Thera (*Maha Mahinda International Dharmadutha Society and Chief Incumbent of Sri Lanka Vidyalyaya Maha traveled*), Dr. Ven. Kahawatte Siri Sumedha (*Chief Incumbent of Jambudvipa, Sri Lanka Buddhist Temple, Varanasi, India*), Dr. Prabath Ekanayake (*Dean of the Faculty of Arts*), Prof. Walter Senevirathne (*Head of the Department of Education*), Prof. H.M. Mahinda Herath (*Head of the Department of Pali and Buddhist Studies*), Prof. Prasad Sethunga (*Director General of the National Education Foundation*), Dr. Ven. Bhikṣuṇī Gioi Huong (*Lecturer at the Vietnam Buddhist University in HCM City and Abbess, Huong Sen Buddhist Temple, California, USA*), Dr. Samarakoon Banda (*Senior Lecturer, the Department of Education*), Dr. Kasun Dharmasiri (*Senior Lecturer, the Department of Pali and Buddhist Studies, Faculty of Arts, University of Peradeniya*), Bhikṣuṇī TN Vien An (*Lecturer of English, Huong Sen and Dieu Ngu School, California, USA*), Ven. Madugalle Sudaththa (*Lecturer, the Department of Social Sciences and Comparative Studies*,

*Bhikṣu University of Sri Lanka, Anuradapura), Ven. Panadure Dumindalankara and Ms. H.M.L.M. Munasinghe (Lecturers for Pali and Buddhist Studies, University of Peradeniya).*

The theme of the Buddhist seminar was **Global Spread of Buddhism with Special Reference to Sri Lanka**. Many papers covered this compelling subject describing how global Buddhism and Sri Lanka are addressing contemporary challenges across various domains, including philosophy, psychology, history, and practical aspects. These papers aim to explore and gain insights into the intricate interplay between world Buddhism and society, with a particular focus on issues of concern within Sri Lanka.

We would like to sincerely thank Prof. Ven. Medagama Nandawansa Thera, Dr. Ven. Kahawatte Siri Sumedha, Dr. Ven. Bhikṣuṇī Gioi Huong, Dr. Prabath Ekanayake, Prof. Walter Senevirathne, Prof. H.M. Mahinda Herath, co-organizers of this meaningful Kandy seminar. We would also like to express our gratitude to Prof. Prasad Sethunga for effectively leading the seminar as the Master of Ceremonies.

We also acknowledge the efforts of Ms. H.M.L.M. Munasinghe and others for your kind remarks in contact with other lecturers to get the papers and information for our seminar book. Thank you so much for your gracious welcome to the Huong Sen Temple's delegation of ten monastic disciples, Peradeniya University's staff, and those who kindly gave their assistance for this seminar and all those who contributed to the success of this seminar and the publication of the book.

May the Buddha bless you all.

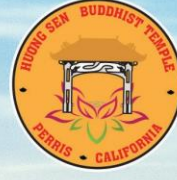
Huong Sen Buddhist Temple, September 15, 2023

With metta,

The Editorial Board







*Welcome to  
Academic Seminar on*

**GLOBAL SPREAD OF BUDDHISM  
WITH SPECIAL REFERENCE TO SRI LANKA**

Organized by the Department of Education and the  
Department of Pali and Buddhist Studies,  
University of Peradeniya, Kandy, Sri Lanka,  
in collaboration with the sponsorship of The Maha  
Mahinda International Dharmadutha Society  
& Huong Sen Buddhist Temple, California, USA

*Chief Guest Speaker: Dr. Bhikṣuṇī TN Giớí Hươg,*  
founder Huong Sen Buddhist Temple

*Chief Guest: Dr. Ven. Kahawatte Siri Sumedha,*  
founder Jambudvipa Sri Lanka Buddhist Temple,  
Varanasi, Republic of India

*Venue:* Departments of Education and the Pali & Buddhist  
Studies, University of Peradeniya, Kandy, Sri Lanka

*Date and time:* 14<sup>th</sup> July 2023 at 01.30pm.



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**PARATTHAM PAṬĪPAJĀTHA**

The Chief Incumbent, Sri Lanka Vidyalaya Maha Pirivena  
**The Sanghanāyaka of the Western Province**  
Sri Lanka Rāmañña Mahā Nikāya  
Most Ven. Prof. Medagama Nandawansa Nayaka Mahathera  
Sri Lanka Vidyalaya Maha Pirivena, 58, Sri Vipulasena Mawatha,  
Colombo 10, Sri Lanka.

14th June, 2023

**INVITATION FOR THE ACADEMIC SEMINAR  
ON SRI LANKAN BUDDHISM**

The Maha Mahinda International Dharmadutha Society (MMIDS) would like to invite respectfully Dr. Bhikkhuni Gioi Huong, the Abbess, Huong Sen Buddhist Temple, Perris, California, USA as one of the Chief Guests, with her 10 member of delegates to participate in the Academic Seminar on Sri Lankan Buddhism organized by the MMIDS in collaboration with the Huong Sen Buddhist Temple, California, USA.

The program is sponsored by the Huong Sen Buddhist Temple, USA.

The Seminar is scheduled to be held on 16th July, 2023 at 01.30pm at the Sri Lanka Vidyalaya Maha Pirivena, Colombo -10, Sri Lanka on the focal theme: *Buddhism in Sri Lanka during the period of 19th to 21st Centuries*

The names of the delegates are as follows:

- 01. Bhikkhuni Tri Minh 02. Bhikkhuni Vien Nhuan
- 03. Bhikkhuni Vien Dao 04. Bhikkhuni Vien Bao
- 05. Bhikkhuni Duc Tri 06. Bhikkhuni Vien Giac
- 07. Samaneri Vien Lanh 08. Tran Thi My Le
- 09. Pham T Phuong 10. Pham T Ngoc Dao

Yours in the Dhamma

The Patron, The Maha Mahinda International Dharmadutha Society

The Sanghanayaka - The Western Province  
Sri Lanka Ramanna Maha Nikaya  
**Prof. MEDAGAMA NANDAWANSA Maha Thera**  
The Chief Incumbent  
Sri Lanka Vidyalaya Maha Pirivena  
No. 58, Sri Vipulasena Mawatha, Colombo 10.

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**Part I**  
**KEY SPEECHES**

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**PARATTHAMĪ PAṬĪPAJĀTHA**

The Chief Incumbent, Sri Lanka Vidyalaya Maha Pirivena

**The Sanghanāyaka of the Western Province**

Sri Lanka Rāmañña Mahā Nikāya

Most Ven. Prof. Medagama Nandawansa Nayaka Mahathera

Sri Lanka Vidyalaya Maha Pirivena, 58, Sri Vipulasena Mawatha,  
Colombo 10, Sri Lanka.

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## WELCOME SPEECH



### **Most Ven. Prof. Medagama Nandawansa Nayaka Mahathera**

Chief Incumbent, Sri Lanka Vidyalaya Maha Pirivena  
Patron, Maha Mahinda International Dharmadutha Society  
No. 58, Vipulasena Mawatha, Colombo-10, Sri Lanka  
The Sanghanayaka of the Western Province  
Sri Lanka Ramañña Maha Nikaya

Good afternoon,

**T**he Venerable Members of the Maha Sangha, Venerable Bhikkhunis, Dean, Faculty of Arts, Heads of the Departments of Pali and Buddhist Studies and Education, Professors, Senior Lecturers, Lecturers, Assistant Lecturers and Students, University of Peradeniya Scholars, and Dhamma Friends:

It is a great pleasure for me as the Patron of the Maha Mahinda International Dharmadutha Society to see you here

with us on this pleasant afternoon in the auditorium, Department of Education, Faculty of Arts, University of Peradeniya to participate in this Academic Seminar on *Global Spread of Buddhism with Special Reference to Sri Lanka*, organized by the Maha Mahinda International Dharmadutha Society jointly with the Pali and Buddhist Departments and the Department of Education, University of Peradeniya, and with the sponsorship of the Huong Sen Buddhist Temple, California, USA.

It is my obligation as the patron of the Maha Mahinda International Dharmadutha Society, to cordially and warmly welcome you all to this academic seminar. First of all, I welcome with due respect the Venerable Members of the Maha Sangha from different countries who are present here. Among them I would like to especially welcome the Chief Guest, *Srī Lankā Vidyālayābhīmānī Arhat Mahā MahendraVaṃsa Pravartaka*, Dr. Ven. Kahawatte Siri Sumedha Maha Thera, the Chief Incumbent of Jambudvīpa, Sri Lanka Buddhist Temple, Varanasi, India for his initial coordination and kind guidance to have this Academic Seminar held in Sri Lanka and for his personal participation and contribution to make it a success.

Then I would like to welcome very warmly and kindly the Chief Guest Speaker, and one of the learned paper presenters of the Seminar, Dr. Ven. Bhikkhuni Gioi Huong, the Abbess of the Huong Sen Buddhist Temple, California, USA for her firm determination to go around the world and spread the message of the Dhamma wherever it is possible for her to do so. We are very proud of you, Dr. Ven. Bhikkhuni Gioi Huong, for your never-ending enthusiasm and determined attitude towards spreading the teachings of the Buddha for the welfare of many. I welcome you and your Ven. Sister Bhikkhunis, your disciples and supporters who are pillars of strength to you.

Next let me welcome the Dean, Faculty of Arts, Dr. Prabath Ekanayake, for accepting our invitation to address you here in this seminar in spite of his tight schedule. I also would like to cordially welcome Prof. Walter Senevirathne, Head of the

Department of Education, and Prof. H.M. Mahinda Herath, Head of the Department of Pali and Buddhist Studies. I especially welcome Prof. Prasad Sethunga from the Department of Education, who has been instrumental in organizing the Seminar here and I would like to take this opportunity to express our heartfelt congratulations to him on his new appointment as the Director General of the National Institute of Education by Hon. Minister of Education.

Now let me warmly welcome our learned paper presenters and other scholars for accepting our invitation and for their participation in the Seminar. There are professors, senior lecturers, lecturers, visiting lecturers from the University of Peradeniya and the Bhiksu University of Anuradhapura. Their learned contributions to this Academic Seminar will be published shortly after the seminar as it is already planned by Dr. Ven. Bhikkhuni Gioi Huong. I am sure that knowledge about the relevant theme of *Global Spread of Buddhism with Special Reference to Sri Lanka* will enhance our understanding through their erudite contributions. Again, I welcome all the paper presenters and the participants who are very keen on the advanced study and research in Pali and Buddhist Studies.

Finally, I would like to make a few comments on the relevant topic, *Global Spread of Buddhism with Special Reference to Sri Lanka*. We all know that the birthplace of Buddhism was India and it has a long history beyond twenty-five centuries during which it faced various challenges from within and without. The challenges were so strong that after a few centuries of the Parinibbana (passing away) of the Buddha, his loyal disciples were forced to seek ways and means for its survival and protection for future generation. One way they adopted was to hold *Sangayanas* (Councils) for its protection and purity. We have comprehensive records of such Councils held from time to time in India and outside India. However it was recorded in the *Vinayaṭṭhakathā* that after the 3<sup>rd</sup> Council held in *Pāṭaliputra* City under the patronage of Emperor Asoka and under the

guidance of *Arahat Moggaliputtatissa Mahā Thera*, as his prediction that the Dhamma would not be protected in India but it would be well preserved in the peripheries of India. As the result *Dhammadūtā*-s were sent to nine countries namely, *Kasmīra-Gandhāra*, *Mahimsakamaṇḍala*, *Vanavāsa*, *Aparantaka*, *Mahāraṭṭha*, *Yonaka-desa*, *Himavanta* region, *Suvaṇṇabhūmi* and *Tambapaṇṇi* or *Sīhaladīpa*. When we look at the history of Buddhism *Arahat Moggaliputtatissa Maha Thera*'s prediction had held water in the course of time. Sri Lanka or *Sīhaladīpa* as it was named then was one of those nine destinations where *Arahat Maha Mahinda* arrived in with his group, all connected to the royal family. They never returned to their motherland and fulfilled their duty to the utmost satisfaction of the entire nation of *Sinhalese* (Sri Lanka).

In respect of the global spread of Buddhism Sri Lanka had played a major role no other Buddhist country can claim. Sri Lanka has been considered the home of Theravada Buddhism where the original *Tipiṭaka* was committed to writing circa first century CE. Later on a stock of Sihala Commentaries named as *Sihalaṭṭhakathā* which were preserved in the *Mahāvihāra* at Anuradhapura, the ancient capital of Sri Lanka. They were later translated into *Pāli*, the language in which the *Tipiṭaka* is preserved, by the reputed commentator Ven. *Buddhaghosa* from India. Even though Sri Lanka had innumerable challenges throughout its history it stood firmly and guarded its invaluable heritage, the *PāliTipiṭaka*, the core teachings of the Buddha in Theravada tradition which is considered to be the original words, if not the closest to the Buddha's language. The *Pāli Tipiṭaka* what we have today in the world transliterate into different scripts such as Burmese, Thai, Cambodian, Devanagari, and PTS (Romanized script) all have their origins in the *Sinhala* script version well preserved in palm leaf-manuscripts. There was a time Sri Lanka lost its esteemed unbroken tradition of the *Sangha* community. However, it was reestablished with the patronage of the rulers and with the informed guidance of the devoted lay people.



The preservation of the *Pāli* Canon alone stands unparalleled as a unique Sri Lankan contribution to the global spread of Buddhism.

This Academic Seminar will strengthen and support the preservation of that noble heritage.

Thank you!



## **THE WELCOME ADDRESS**

**Dean, Faculty of Arts, University of Peradeniya**



**Dr. E.M.P.C.S. Ekanayake**

The Dean, Faculty of Arts,

University of Peradeniya

Email: [deanarts@pdn.ac.lk](mailto:deanarts@pdn.ac.lk)

**H**onorable Monks from Sri Lanka, esteemed Buddhist Nuns from California, Heads of the Department of Education and Department of Pali and Buddhist Studies, University of Peradeniya all other guests, and the presenters,

I'm standing here at the University of Peradeniya with a heart full of appreciation and excitement as we discuss and commemorate the spread of Buddhism around the world. I would like to express my sincere gratitude to the Maha Mahinda International Dharmadutha Society and the Departments of Education and Department of Pali and Buddhist Studies at the University of Peradeniya for organizing this insightful seminar, a true collaboration between the fields of education and Buddhist studies. I speak on behalf of the entire faculty and staff. This occasion marks the start of a substantial partnership between

two prestigious organizations, one that I hope will flourish and expand as we work together. By encouraging these partnerships, we strengthen the framework for peace and understanding on a worldwide scale, guided by the compassion and wisdom that Buddhism upholds.

All the delegates and revered Buddhist nuns who have come from California on a virtuous endeavor are cordially invited. I welcome you to this university, which is renowned for the amazing beauty and tranquility, and I urge you to spend some time taking in the special environment here. We wholeheartedly believe your pursuit for learning and spiritual growth will be further stimulated by the serene surroundings of the University of Peradeniya. We would especially want to extend our gratitude to the chief guest speaker, Venerable Dr. BhikkuniGioiHuong, the abbess of the HuongSen Buddhist Temple in California, USA. This seminar would not be possible without your presence and the support you provided. We are all inspired by your tireless work promoting the dhamma and encouraging cross-cultural interaction. Additionally, I want to thank Venerable Prof. MedagamaNandawansaThero and Venerable Dr. KahawatteSiriSumedha for helping to make this event possible by putting us in touch with Venerable Dr. BhikkuniGioiHuong.

In closing, I'd want to wish everyone here the very best and express my hope that this seminar will not only broaden your knowledge but also create enduring relationships and partnerships.



“Namo Buddhaya-නමෝ බුද්ධය”

## INDO-SRI LANKA INTERNATIONAL BUDDHIST ASSOCIATION



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### CHIEF GUEST SPEECH



**Dr. Ven. Kahawatte Siri Sumedha**

President of Indo Sri Lanka International.  
Buddhist Association

Chief Incumbent of Jambudvipa Sri Lanka Buddhist Temple,  
Varanasi, India

August 16, 2023

**Subject: Letter of Congratulations and Appreciation for the Academic Seminar on *Global Spread of Buddhism with Special Reference to Sri Lanka* in Kandy, Sri Lanka on July 14, 2023 sponsored by Huong Sen Buddhist Temple, California, USA.**

On behalf of Jambudvipa Sri Lanka Buddhist Temple, Sarnath, Varanasi, I am very pleased that during your visit to Sri Lanka between July 10 to 18, 2023, with your Huong Sen Buddhist Temple's monastic member delegates, you convened a Seminar on July 14, 2023, at the University of Peradeniya, Kandy and provided sponsorship. Although you were on pilgrimage with your temple's delegates you displayed dedicated and enthusiastic actions as you arranged the seminar on the topic, *Global Spread of Buddhism with Special Reference to Sri Lanka*.

The topic itself is a tribute to Sri Lanka Theravada Buddhism and the original Tipitaka. The credit goes to Sri Lanka for the revival of Buddhism in Nepal, Japan, Thailand, Vietnam, USA, and others. The University of Peradeniya is the largest and oldest university in Sri Lanka. It opened in 1954 in the presence of Queen Elizabeth II and is situated in the vicinity of the Sacred Tooth Relics Temple, Kandy.

The university is associated with the first Director General of Archaeology of Sri Lanka, Prof. Senerath Paranavitarana, Editor of the *Encyclopedia of Buddhism*, Prof. G. P. Malalasekera, Prof. Anuruddha Seneviratne, Prof. Senaka Bibile, Prof. Nandadeva Wijesekera, Prof. Ediriwira Saratchandra, and others are the former eminent scholars. Scholars like Mr. Lakshman Kadiragamar, Prof. J. B. Dissanayake, Dr. Gunadasa Amasekera, former diplomat Dr. Jayantha Dhanapala, politicians such as W.J.M. Lokubandara and Neelam Thiruchellam were some of the notable scholar students.

This academic seminar will open a new era of relationship in the academic and propagation of Buddhism through academic activities between Sri Lanka and Huong Sen Buddhist Temple, USA, and the Vietnamese Buddhist Community.

We highly appreciate the cooperation extended by Prof. Prabath Ekanayake, Dean of the Faculty of Arts, Prof. Walter Senaviratne, Head of the Department of Education, Prof. Prasad Sethunga, Coordinator of the Seminar, and academic staff and

research scholars who participated and presented papers for this academic event.

The proposed plan to publish the outcome of the seminar under the patronage of Dr. Bhikṣuṇī

Gioi Huong, President of Huong Sen Buddhist Temple, USA, will open new door of understanding and exchange of thoughts among the scholar monks and nuns of the Buddhist world and will help in propagation of Buddhism to new states. I convey my best wishes for its success.

With this I pray that the publication of the Seminar's worthy thoughts through the publication may guide the generations to come.

Bhavatu Sabba Mangalam





**DEPARTMENT OF PALI AND BUDDHIST STUDIES**  
FACULTY OF ARTS, UNIVERSITY OF PERADENIYA  
PERADENIYA, SRI LANKA

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## **MESSAGE**

**the Head of the Department of Pali and Buddhist Studies**



**Professor H.M. Mahinda Herath**

I express my sincere gratitude to all the academics, researchers, and attendees whose commitment and zeal made the conversations richer and this event a resounding success. Your inputs have opened up new avenues of comprehension and given light on the applicability of Buddhist concepts across all civilizations.

I would like to convey our sincere gratitude to the Huong Sen Buddhist Temple in California, USA, whose kind support was fundamental in making this seminar possible. Their dedication to fostering intercultural dialogue and the Buddha's teachings is admirable and motivating.

May this book act as an enduring reminder of our common quest for wisdom and compassion as we think back on the information provided and connections made during the seminar.

Let it serve as a source of motivation for upcoming generations of academics and practitioners as they delve deeper and deeper into Buddhism.

I wish for this seminar to be a great success and hope that you will find it fruitful with Buddhist teachings and research in many areas under the theme of expansion of Buddhism. I hope that you will find the conference extremely productive and inspiring.





## HUONG SEN BUDDHIST TEMPLE – CHÙA HƯƠNG SEN



19865 Seaton Avenue, Perris, CA 92570, USA

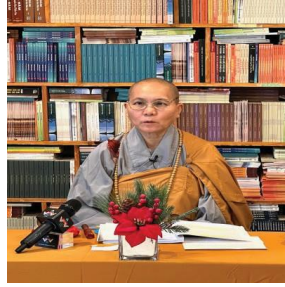
Tel: 951-657-7272 Cell: 951-616-8620

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Fanpage: Huong Sen

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### THE PATRONAGE SPEECH



**Dr. Ven. Bhikṣuṇī TN Gioi Huong**

The Abbess

Huong Sen Buddhist Temple, California, USA

Lecturer on Dharma in English

Vietnam Buddhist University in HCM City, Vietnam

Good afternoon Venerable Masters, Professors,

Good afternoon everybody,

**D**ear Prof. Walter Senevirathne (*Head of the Dept. of Education*), Prof. H.M. Mahinda Herath, (*Head of the Dept. of Pali and Buddhist Studies*), Prof. Prasad Sethunga (*Director of the National Education Foundation*) who organized this conference, (*Global Spread of Buddhism with Special Reference to Sri Lanka*) on July 14, 2023, in collaboration with the Departments of Pali and Buddhist Studies and Education at the University of Peradeniya and with the sponsorship of

Huong Sen Buddhist Temple, California, USA, who organized this Academic Seminar on Buddhism in Sri Lanka,

Dear Prof. Medagama Nandawansa Thera, Dr Ven. Kahawatte Siri Sumedha and all the eminent Professors at the University of Peradeniya, Kandy,

Dear National/International distinguished guests, scholars, writers, speakers, devotees and students present here,

I am Bhikṣuṇī Giói Huong and my Vietnamese delegates are from Huong Sen Temple in California, USA. It is a great honor for me and my group to be here to speak as the Chief Guest and as the sponsor for this meaningful seminar at the University of Peradeniya, Sri Lanka.

Dear All,

I am an ex-student of India. I had a good chance to study Buddhist philosophy in Delhi University, India, for eleven years (1994–2005), and after that I settled down in California, USA where I reside today.

When Buddhism spread beyond India, one of the first nations where it took root was Ceylon, now called Sri Lanka. Looking back at Indian history, Buddhism almost disappeared in India for many centuries. It can be said that the oldest living Buddhist tradition today is found in Sri Lanka. Therefore, India is the homeland of Buddhism but in fact, Ceylon is the place of rebirth or revival of Buddhism for India and the world according to my knowledge. Therefore, as Buddhist nuns, daughters, and disciples of the Buddha, we fell in love with India as much as we fell in love with Sri Lanka because both Buddhist countries have a profound connection that can help propagate Buddhism as a living path for the USA and the world.

Now the appearance of the Fourth Industrial Revolution in science and technology has caused human society to gain much progress.<sup>1</sup> With the support of the Internet of Things

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<sup>1</sup> Bai, Chunguang; Dallasega, Patrick; Orzes, Guido; Sarkis, Joseph, Industry, “4.0 Technologies Assessment: A Sustainability Perspective,” *International*

(IoT), Google, Gmail, Facebook, Fanpage, Twitter, YouTube, Instagram, Zalo, Viber, Whatsapp and many more, the content of the teachings of the Buddha are easily approached in every country.

Taking advantage of the internet to help people in the world connect, regardless of distance and geography, I would like to sponsor this conference in Sri Lanka to connect with Buddhist scholars, writers, intellectuals, and Venerable Masters who have been taken pain and sacrifice for the cause of Buddhism.

Dear All,

- Without Dr. Ven. Kahawatte Siri Sumedha in Sarnath, India, I could not know Prof. MedagamaNandawansa Thera in Colombo.
- Without Prof. MedagamaNandawansaThera in Colombo, I could not know Prof Prasad Sethunga in Kandy.
- Without Prof. Prasad Sethunga, the beautiful seminar in University of Peradeniya could not be formed.
- Thank you for recognizing the concept of dependent origination within the USA.

Thank you for giving me and the Huong Sen Buddhist Temple in California, USA, the opportunity to sponsor you in this intellectual issue. Please allow the USA to use all speeches and essays in this conference to form and publish the book, *Global Spread of Buddhism with Special Reference to Sri Lanka*. This seminar is a wonderful event in my life for fostering Buddhist connections between Sri Lanka, Vietnam, and America. We are connected. This book will be invaluable in the service of Dhamma for the sake of many in the world.

May the Buddha bless you all.

May the seminar be a success.

Namo Sakyamuni Buddha!

“Namo Buddhaya-නමෝ බුද්ධයා”

## INDO-SRI LANKA INTERNATIONAL BUDDHIST ASSOCIATION



Address : Jambudvipa Sri Lanka Buddhist Temple  
Isipatana Deer-Park, Sarnath, Varanasi, 221007, U.P., India

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Tel/ දුරදැමුම : 0091-542-2595003, 0091-9169503938, E-mail : indosrilankaiba@gmail.com, jambudvipatemple@yahoo.com

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### CHIEF GUEST SPEECH



**Dr. Ven. Kahawatte Siri Sumedha**

President of Indo Sri Lanka International.Buddhist Association  
Chief Incumbent of Jambudvipa Sri Lanka Buddhist Temple  
Varanasi, India

To:

Dr. Ven. Bhikkhuni Gioi Huong,  
Abbess  
Huong Sen Buddhist Temple  
California, U.S.A.

Subject: Letter of Acknowledgement

It is a great pleasure to have association with Huong Sen Buddhist Temple and delegates, from California, USA and its President, Dr. Bhikṣuṇī TN Giói Hương.

Dr. Hương, who during their visit to Sri Lanka, convened and sponsored two Seminars from July 10 to 18, 2023 with a delegation on *Buddhism in Sri Lanka during the Period of 19<sup>th</sup> to 21<sup>st</sup> Centuries* and the *Global spread of Buddhism with Special Reference to Sri Lanka*.

We are conveying our gratitude and thanks for sponsoring the two seminars in Kandy and Colombo, and grand charitable events at Koombiyangoda Temple, Matale, Sri Lanka which included offering publications of Huong Sen Temple to Buddhist libraries in different temples with financial assistance. We would also like to take this opportunity to convey our gratitude for your support and help in propagation of Buddhism to recent world along with the Vietnamese Buddhist Community.

On behalf of the organization “Maha Mahinda International Dharmadutha Society”’s Patron Ven. Prof. M. Nandwana Maha Thero and personally myself appreciate your noble thoughts and deeds to publish the thoughts of seminars in a book form.

Herewith forwarding both keynote speeches delivered during the seminar and appreciation for good wishes message to be published in near future.

With this I pray and convey my best wishes that may the publication of the thoughts of seminars guide the generations to come.

*Bhavatu Sabba Mangalam*





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**Part II**  
**RESEARCH PAPERS**

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2.1.

**BUDDHISM FROM CEYLON ISLAND TO  
THE UNITED STATES**



**Dr. Ven. Bhikṣuṇī TN Gioi Huong**

Huong Sen Buddhist Temple

California, USA

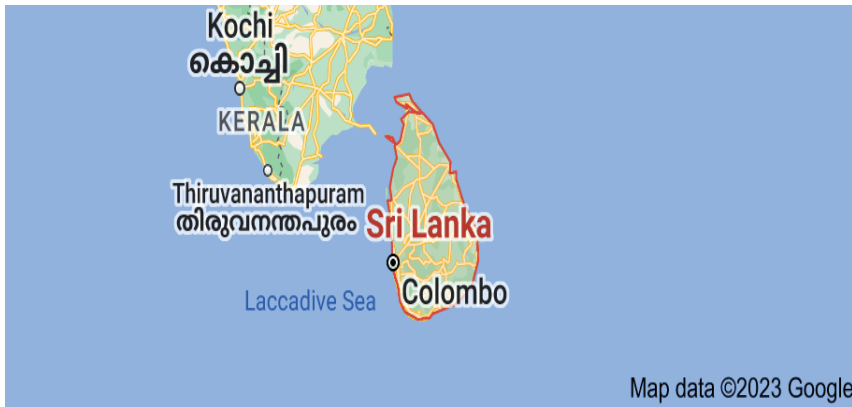
Lecturer on Dhamma in English

Vietnam Buddhist University in HCM City

Email: [Huongsentemple@gmail.com](mailto:Huongsentemple@gmail.com)

**1. Ceylon Buddhism in Ancient Times**

Ceylon (modern-day Sri Lanka) is an island nation in the middle of the vast Indian Ocean. This island is located at the southern end of India, so it has influenced a lot of Indian cultures, especially since the time of the Buddha.



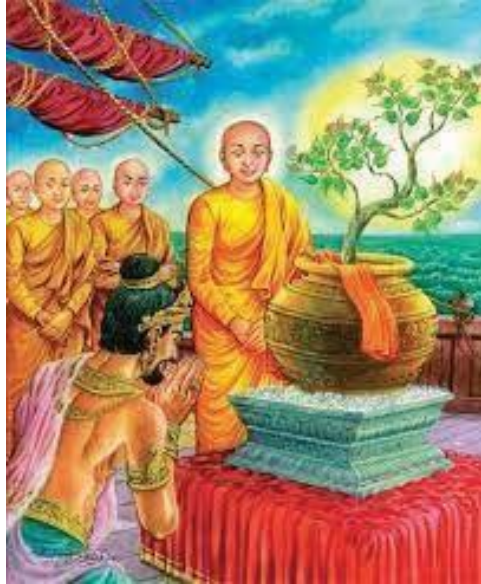
The tear-shaped island of Sri Lanka

Referring to the history of Buddhism, we often immediately think of India, because it is the place where Sakyamuni Buddha founded his sangha and Buddhism. However, over time, in the harsh historical process, it is Ceylon that has made a great contribution to preserving and restoring Buddhism after the decline of Buddhism for many centuries by powerful forces and religious authorities.

When Buddhism was declining in India, it was thanks to the Sri Lanka monastics who were well versed in the Buddha's teachings and who returned from Ceylon to spread the wonderful source of teachings in the ancient homeland of Buddhism, India. For example, in the nineteenth century (1891), Anagārika Dharmapāla was a Sri Lankan Buddhist revivalist who came to restore Buddhism in India and founded the Maha Bodhi Society in many states of India, such as Sarnath, Delhi, Kolkata, and others. He was one of the first global Buddhist missionaries to spread Buddhism to the United States, Europe, and the world.

Ceylon is proud to have the ancient Bodhi tree on its land. The Bodhi tree present in Bodhgaya in India is descended from a branch extracted from the Bodhi tree in Ceylon. When the daughter of King Ashoka, Bhikkhunī Sanghamitta, went to

Ceylon to establish a Buddhist nunnery, she brought the Bodhi branch and planted it in the capital of Anuradhapura. Later, when the Bodhi tree at the place where the Buddha defeated the demon army to attain perfect enlightenment was cut down, a branch from the Bodhi tree in Ceylon was brought back and replanted there.



Bhikkhunī Sanghamitta went to Ceylon and brought the Bodhi branch

With 2,272 years of Buddhist history (2,023 years + 249 BC), Ceylon is truly the legend of ancient Buddhism, already one of many countries with the most ancient Buddhist heritage sites and rich spiritual culture because “Ceylon is recognized by UNESCO as having many World Heritage sites.”<sup>2</sup> These are:

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<sup>2</sup> Ven. S. Dhammika, *Sacred Island: A Buddhist Pilgrim’s Guide to Sri Lanka* (Sri Lanka, Champika Printers, 2008), <http://www.buddhanet.net/sacred-island/>

## 1. The oldest Bodhi tree (from the third century BC)



Sri Maha Bodhi Tree in Anuradhapura

## 2. Sanctuary complexes in the city of Anurādhapura (third century BC)



A novice Buddhist monk gives a lesson near the Sri Maha Bodhi, the sacred Bodhi tree. Anuradhapura, North Central, Sri Lanka.<sup>3</sup>

3. Polonnaruwa Stone Temple (twelfth century)



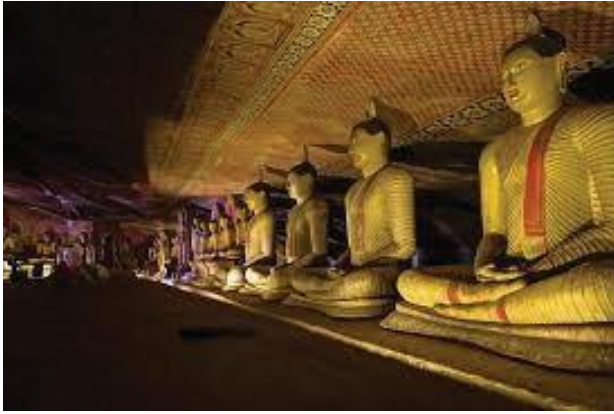
4. Sigiriya Lion Rock and the multicolored Lion Claw Citadel of Sigiriya (fifth century)



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3 <https://www.blaineharrington.com/image/I0000xrwXcmycqbY>

5. Golden pagoda in Dambulla Cave (first century BC)



6. Galle Fortress Citadel (fifteenth century)



7. Sri Dalada Maligawa Royal Temple, a national treasure and the place to worship Buddha's Tooth in the city of Kandy.



## **2. Sri Lankan Buddhism in Modern Times**

Early modern Ceylon Buddhism was instrumental in the revival of Buddhism and the establishment of the international Buddhist flag.<sup>4</sup>

### **2.1. The Modern Buddhist Revival**

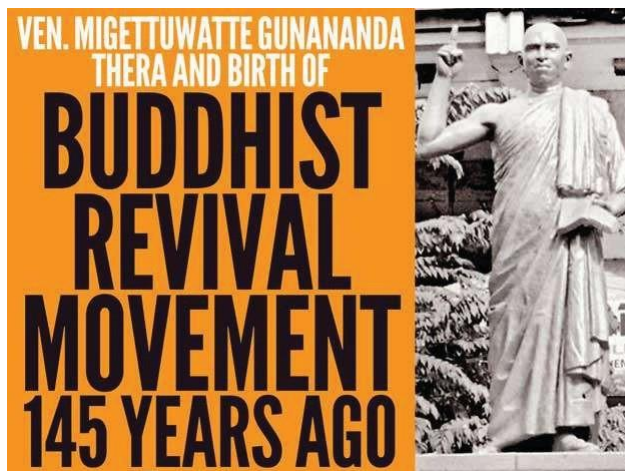
Contributions to the revival and the demand for freedom and democracy for Buddhism must be mentioned as follows:

The Panadura debate between Christianity (Christian ministers) and Buddhism (bhikkhus Migettuwatte Gunananda Thera and Hikkaduwe Sri Sumangala Thera) was widely seen as a victory for Buddhism.<sup>5</sup>

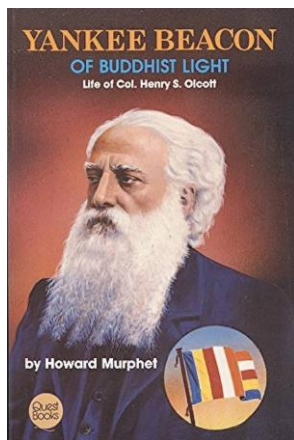
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4 Phật giáo tại Sri Lanka, Piyadassi Mahāthera, Phạm Kim Khánh dịch. <https://www.vomonthientu.org/a356/14-phat-giao-tai-sri-lanka->

5 Cuộc tranh luận Panadura giữa =đạo Thiên chúa (các linh mục Cơ đốc giáo) và Phật giáo (Tỳ kheo Migettuwatte Gunananda Thera và Hikkaduwe Sri Sumangala Thera). [https://en.wikipedia.org/wiki/Buddhism\\_in\\_Sri\\_Lanka](https://en.wikipedia.org/wiki/Buddhism_in_Sri_Lanka)



Colonel Henry Steel Olcott (an American who arrived in Sri Lanka in May 1880) united many Sinhalese Buddhist leaders to initiate the Buddhist revival movement and pioneer Buddhist education. They founded the Buddhist Theosophical Society to establish 400 Buddhist schools and colleges, as well as build monuments to the monks Ananda, Mahinda, and Dharmaraja in Sri Lanka.

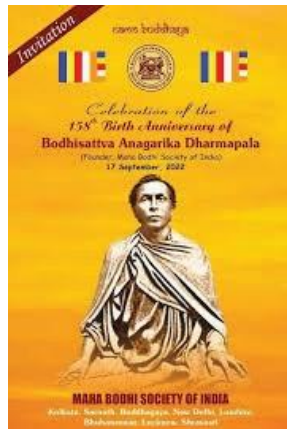
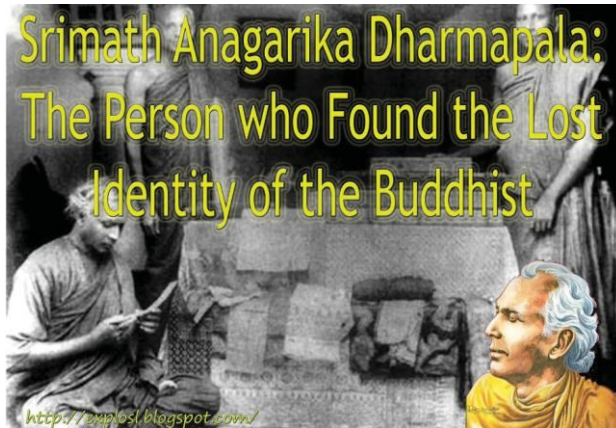


The association also has its publications to promote Buddhism, such as the Sinhalese newspaper, *Sarasavisandarasa*, and the English version, *The Buddhist*. As a result of these



efforts, Vesak has become a public holiday for the community and the voice of Buddhism is increasingly gaining traction.

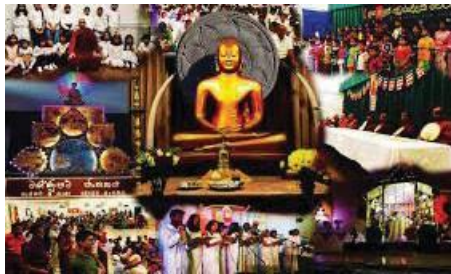
Anagarika Dharmapala was a leader among the Sinhalese people who joined the Buddhist revival movement against foreign influences (imitating foreigners in religion, name, and customs was forbidden). He set up many organizations to promote the movement. He was originally an interpreter for Colonel Henry Steel Olcott, who traveled the island giving lectures and writing books. Later, Anagarika Dharmapala traveled to India and founded the Maha Bodhi Society (1891) in India to resurrect Buddhism in India and Sri Lanka.



With his experience as an interpreter, he traveled to many continents such as Australia, America, Europe, and Asia to call for the rebuilding of sacred Buddhist sites and the continuation of the teachings of the Buddha. Near the end of his life, he was ordained in Sarnath, Varansai, where he built the spacious Mulgandha Kuti Vihara (1930) Monastery with unique architecture for the Maha Bodhi Society.



Particularly in Sri Lanka, Venerable Anagarika, along with historical figures Sir D. B. Jayatillake, F. R. Somnayake, Valisinha Harishchandra, W. A. de Silva, and others became active members of leading Buddhist associations such as the Association of Buddhist Theosophy (founded 1880), the Colombo Youth Buddhist Society (1898), the Maha Bodhi Society (1891), and the Ceylon Buddhist Society (1918).



The Ceylon Buddhist Society

These organizations promoted Buddhist education and rebuilt ancient temples of Buddhist worship in the old capitals of Sri Lanka. They also promoted social reform and a cultural renaissance so that the people of Sri Lanka could realize their pride in their religion, language, and customs.



These historical figures not only reorganized Buddhist activities in the country but also took the lead in sending the *Dhammadutas* (*Messengers of the Dharma*) newspapers abroad. In 1950, the World Buddhist Association was established to bring all Buddhist countries together, and several conferences were held in the following years. During this period, many works of Pali texts, canonical texts, treatises, and poetic literature were born, composed by famous Buddhist monks and nuns. These include the Tipitaka translated into Sinhalese and the *Encyclopedia of Buddhism* in English and Sinhalese.

The Buddhist revival is the national revival. These prominent figures have entered the history of Sri Lanka and the world. In 1948, Sri Lanka regained its independence after 133 years of British colonial rule. Buddhist leaders who “have worked tirelessly for the cause of Buddhism are also Sinhalese national leaders.”<sup>6</sup>

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6 H.R. Perera, *Buddhism in Sri Lanka: A Short History*, 2007, (Access to Insight, BCBS Edition), 1 December 2013, <https://www.accesstoinsight.org/lib/authors/perera/wheel100.html#sect-47>



## 2.2. Establishing the International Buddhist flag

In the 1880s, the Colombo Commission succeeded in persuading the British authorities to recognize Vesak Poya as a public holiday. Distinguished members of the leadership of the Colombo Commission such as Ven. Hikkaduwe Sri Sumangala Thera (chairman), Ven. Migettuwatte Gunananda Thera, Don Carolis Hewavitharana (father of Anagarika Dharmapala), Andiris Perera Dharmagunawardhana (grandfather of Anagarika Dharmapala), Charles A. de Silva, Peter De Abrew, William De Abrew (father of Peter), H. William Fernando, NS Fernando, and Carolis Pujitha Gunawardena (secretary)<sup>7</sup> set out to develop a Buddhist flag to be flown for the first time on Vesak full moon day in 1885.<sup>8</sup>



<sup>7</sup> Sự Phục Hưng Phật Giáo Tại Tích Lan - Nguyên Tác Đức Ngử: Ernst Benz. - Chuyên Ngử: H.t. Thích Trí Chơn

<https://thuvienhoasen.org/a14635/su-phuc-hung-phat-giao-tai-tich-lan-nguyen-tac-duc-ngu-ernst-benz-chuyen-ngu-h-t-thich-tri-chon>

<sup>8</sup> *The Maha Bodhi*, January–March 1997, 22–23.

The flag has six parts with six colors: blue (*nila*), yellow (*pita*), red (*lohita*), white (*odata*), orange (*manjestha*), and the last color is a combination of the above five colors (*prabaswara*). The flag represents the colors of the aura emitted from the Buddha's golden body when he attained enlightenment under the Bodhi tree. The flag is the whole that represents all Buddhist practitioners (no distinction of skin color) as well as all sentient beings possessing the same potential of Buddha nature. The Buddhist flag, so designed, was raised for the first time by Ven. Migettuwatte Gunananda Thera at Deepaduththaramaya, Kotahena, on the full moon day of the month of Vesak (May 28, 1885).

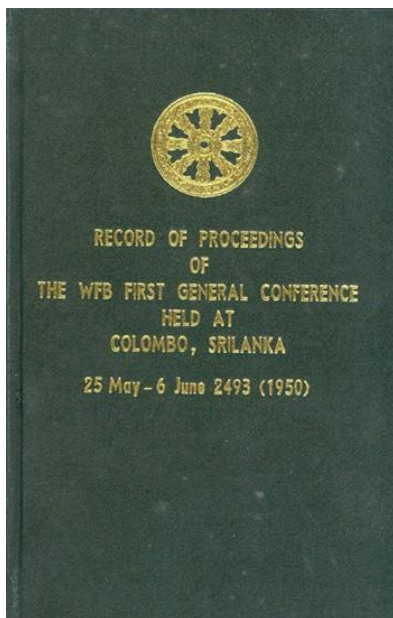


Colonel Henry Steel Olcott, an American journalist, founder, and first president of the Theosophical Society, felt that the flag's original long shape was inconvenient for general use. Therefore, he suggested modifying the flag to have the size and shape of the national flag.

In 1889, this modified flag was introduced by Anagarika Dharmapala and Olcott to Emperor Meiji of Japan and later to Burma.

At the meeting of the World Fellowship of Buddhists (WFB) held in Kandy on May 25, 1950, Professor Dr. Gunapala, P. Malalasekera, Dr. B.R. Ambedkar (India), and U Chan Htoon

(Burma) helped make it the flag of the Buddhist world by asking the conference to accept and recognize it as the International Buddhist Flag. This became a prominent historical point in the Buddhist world.



The World Fellowship of Buddhists (WFB) was founded by famous Sri Lankan Professor, G. P Malalasekera in 1950.<sup>9</sup> The second WFB Conference was held at Hongwanji Temple (Tokyo, Japan) in 1952, and the Buddhist flag was hoisted and fluttered to the acclaim of all genders in society.

Ever since, the five-color flag has been adopted by all

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9 The World Fellowship of Buddhists (WFB) is an international Buddhist organization founded by the famous professor, Sri Lankan G. P Malalasekera in 1950 in Colombo, by representatives from twenty-seven nations. Although Theravada Buddhists are most influential in the organization, (its headquarters are in Thailand and all of its presidents have been from Sri Lanka or southeast Asia), members of all Buddhist schools are active in the WFB. It now has regional centers in thirty-five countries, including India, the United States, Australia, and several nations of Africa and Europe, in addition to traditional Buddhist countries. ([https://en.wikipedia.org/wiki/World\\_Fellowship\\_of\\_Buddhists](https://en.wikipedia.org/wiki/World_Fellowship_of_Buddhists))

traditions and schools of Buddhism around the world as the official sacred symbol of Buddhism. Ceylon is considered the birthplace of the five-color Buddhist flag, recognized worldwide.

With the legacy of the Pali Tipitaka, Sri Lanka became an important center of Buddhist scholarship. One of the first Western bhikkhus, Nyanatiloka Mahathera, who studied in Sri Lanka, “founded the Island Hermitage there and ordained several Western monks.”<sup>10</sup> Western monks who studied in the island hermitages such as Nanamoli Bhikkhu and Ven. Nyanaponika (who founded the Buddhist Publishing Society with Bhikkhu Bodhi) is responsible for many important translations of the Pali Canon and other Buddhist texts in English and German.



### **2.3. The restoration of Theravada nuns as fully ordained bhikkhuns**

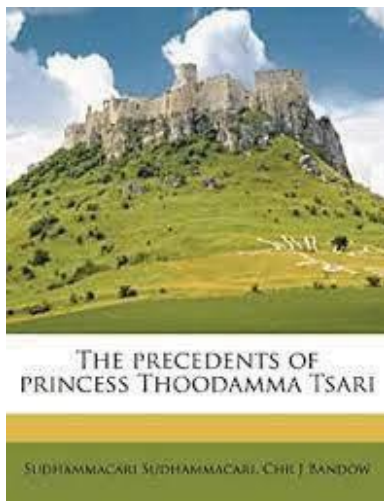
After the Renaissance, Buddhism began to consolidate and develop. Nun trainees who kept the ten traditional precepts were encouraged to take full ordination with 348 precepts as nuns in the Mahayana Buddhist tradition.

In Ceylon, there is a movement known as *Dasasilmatathat* that can be marked by the pioneering efforts of the nun,

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10 *Wikipedia*, “Sri Lankan Buddhism,” accessed March 15, 2023, [https://vi.wikipedia.org/wiki/Ph%E1%BA%ADt\\_gi%C3%A1o\\_Sri\\_Lanka](https://vi.wikipedia.org/wiki/Ph%E1%BA%ADt_gi%C3%A1o_Sri_Lanka)

Sudhammacari (1885–1937), “born into a family of God but thirsting for the scientific method of liberation taught by Shakyamuni Buddha, she wanted to leave home to study Buddhism. At that time, there were no nuns in Ceylon, and there was not a single monk who could impart the ten precepts to her, so she went to Burma. Through the practice, she received the ten precepts with Daw Ni Chari and was given the dharma name, *Sudhammacari*.”<sup>11</sup>



Returning to Ceylon in 1903, she founded Lady Blake Nunnery in Katukele, Kandy, and since then many women have relied on the nunnery to find their way to liberation and keep the ten precepts.

Some of the leading members of the Sri Lankan Women’s Advocacy Sangha were able to be fully ordained as bhikkhunis in Mahayana Buddhist countries such as China, Taiwan, Korea, and Vietnam, where the tradition of nunneries is still maintained.

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11 Senarat Wijayasundara, “Restoration of the Nuns in the Theravada Tradition,” translated by Hieu Lien, accessed April 2, 2023, <http://daophatkhatsi.vn/su-phuc-hoi-ni-doan-trong-truyen-thong-theravada.html>





Sri Lankan Nuns<sup>12</sup>

In the Buddhist scriptures, once speaking with Mara, the Buddha was reminded of his promise to pass away into Nibbana when “four assemblies of disciples who had fully practiced the necessary dharmas were established, that is: monks, nuns, male lay people, female lay people.”<sup>13</sup>

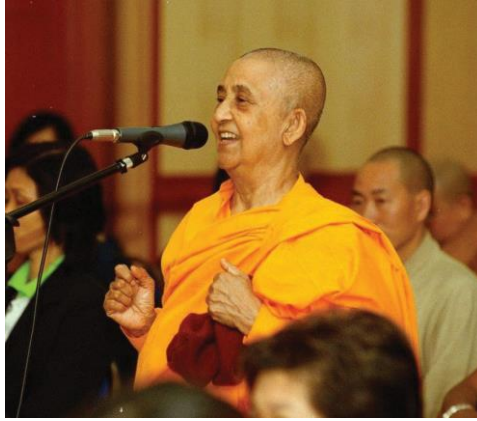
Time has passed with different opinions and especially with the support of the Sakyadhita World Association of Buddhist Women, today nuns follow the Theravada tradition in Ceylon, Thailand, Burma, and the USA where full ordination was restored to the bhikkhunis and is developing freely.

Under the patronage of the chief nun, Ayya Khema (in Berlin, Germany) in 1996, Sister Kusuma Mahatheri became known as the first Ceylon bhikkhuni in modern times.

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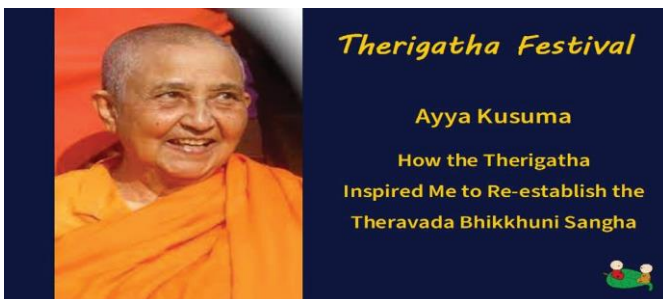
<sup>12</sup> <https://www.sakyadhita-srilanka.org/>

<sup>13</sup> Mahaparinibbana Sutta, Digha Nikaya, Part 2 (PeradeNiya, Sri Lanka: BJE, 1967), 162–166.



Dr. Bhikkhuni Kusuma Mahatheri

After ordination, she made great contributions to the conversion of nuns, setting up a meditation center and writing books to share the Buddha's teachings around the world. She has represented Ceylon at many world Buddhist conferences and is honored as a shining example for Theravada bhikkhunis in the world. Today, the bhikkhunis in Ceylon are fully ordained, teaching and spreading the experience of studying the Buddha Dhamma to people all over, working together with the greater Sangha to build a Buddhist house in the world.



### **3. Modern Sri Lankan Buddhism in the USA**

#### **3.1. Ceylon Buddhism Introduced to the United States**

In modern times, due to easy means of travel and the need for religious practice, commerce, education, study abroad, and Sri Lankan refugees (civil war in the 1990s), marriage and settlement in other countries, monks, Buddhists, and lay people have spread the image of temples, monks, and Ceylon Buddhist culture in many countries around the world such as the USA, Canada, Russia, Australia, Germany, Korea, Japan, Philippines, Thailand—over five continents.



Dharma Vijaya Vihara in Los Angeles, California, USA

The United States is a young country, only 300 years old, but it is a land full of vitality, with enough conditions to nurture the seeds of energy and enjoy religious freedom. All citizens have the same rights to employment and welfare, but due to merit, labor, talent, and social level, the quality of material enjoyment is different.

Buddhism was introduced to the United States in the nineteenth century by immigrants from Asia. The first temple established in San Francisco was the Chinese Temple (1853). The first American to take refuge in Buddhism was “the famous

colonel and journalist, Henry Steel Olcott.”<sup>14</sup> It was the Sri Lankan leader, Anagarika Dharmapala, and layman Olcott who introduced the Buddhist flag to Emperor Meiji (Japan) in 1950 and it has since been recognized by many international Buddhist leaders as “the symbol of International Buddhism.”<sup>15</sup>



Henry Steel Olcott, the first American to take refuge in Buddhism<sup>16</sup>

In the United States, Sinhalese residents are very concentrated in many states—New York, New Jersey, Los Angeles, Chicago, and Florida. Sri Lankan monks and Buddhists established numerous temples with Sri Lankan architecture, with a variety of activities such as meditation classes, Dhamma classes, and teaching Sinhalese to serve the spiritual needs of Buddhists from overseas and to preserve Buddhism and the Sinhalese culture.

Sinhalese temples are present throughout the USA, such as the International Buddhist Meditation Center (Los Angeles), Sambuddhaloka Buddhist Vihara (Moreno Valley, California),

14 Harvard University, The Pluralism Project, *Buddhism in America*, accessed May 2023, <https://pluralism.org/buddhism-in-america>

15 George D. Bond, *The Buddhist Revival in Sri Lanka – Religious Tradition, Reinterpretation and Response*, Columbia, South Carolina: University of South Carolina Press, 1988.

16 <https://www.google.com/>

Sri Ratana International Buddhist Center (Anaheim, California), Jethavana Buddhist Temple and Meditation Center (Los Angeles, California), Siri Pannaseeha Meditation Center (Palmdale, California), Dharma Vijaya Buddhist Vihara (Los Angeles, California), American Sri Lanka Buddhist Association (New York), the Chicago Buddhist Vihara (Oswego, Chicago), Minnesota Buddhist Vihara (Minneapolis). Please see more information on: “Sri Lankan Buddhist Temples in the USA and Canada.”<sup>17</sup>

### 3.2. Multi-cultural Integration

To survive in the United States, Sri Lankan monks and lay Buddhists must create and integrate Asian culture with Western culture and promote the new role of Sri Lankan temples on American soil.



Sri Lanka Monastics in the USA

In the Buddha’s time, the ideal temple was the place of practice for monks, nuns, and lay Buddhists to unify the holy,

17 Deeptha Leelarathna, *Sri Lankan Buddhist Temples in the USA and Canada*, accessed April 2, 2023, <https://hettiarachchi.tripod.com/temple.html>

enlightened, and liberated sages to continue the transmission of the Buddha Dhamma. However, twenty-first century Buddhism is Buddhism incarnated in the heart of a multicultural society, so this Ceylon temple in the United States is not only a place to practice the spiritual liberation of religion, but also a place of cultural, educational, and social activities for the diverse multicultural and multi-ethnic communities such as white Americans, African Americans, Latino Americans, Asian Americans, and Sri Lankan Americans.

**3.3. The Mission and Buddhist Work of Sri Lankan Monastics in the United States and abroad is diverse, so the dedication is also rich.**

In addition to speaking and teaching in Sinhalese, Sri Lankan Buddhist monastics exchange community culture and social activities with other temples and other religions nearby to create an inter-religious structure.

The abbot or monks and nuns should be proficient in the local language so they can attend religious studies, go to hospitals, nursing homes, and prisons to teach the Dhamma in the local language, and practice meditation to help Buddhists become spiritually strong according to the Buddha's teachings. These are the Bodhisattva vows to save the world and help Buddhism create a strong foothold in the heart of American society like other religions. Sri Lankan Buddhism in the United States guides not only the Sinhalese but also many other ethnicities.



Golden Jubilee Celebration of Washington Buddhist Vihara –  
Ministry of Foreign Affairs – Sri Lanka<sup>18</sup>

The Sri Lankan temples in the United States teach Buddhism in bilingual English-Sinhalese so that the Buddhist cultural values reach everyone and especially young Americans of Sri Lankan heritage. The advanced means of modern information technology have made it effective to teach the Dhamma with online classes, temple websites disseminating temple activities, and online Buddhist libraries in all traditions at a remarkably rapid rate. The internet makes the distance between five continents no longer a problem. A bhikkhuni teaches in one place, but with the help of communication tools such as YouTube, Facebook, PalTalk, Twitter, and many others, Dhamma teachers from all places on earth can be heard and seen. A sutta placed on a website can be read and printed out by all Buddhists in any faraway corner of heaven. The temple is now online, and its missionary capacity is not limited to local Buddhists but also to global Buddhists. This is a rare, advanced phenomenon of science and technology of the twenty-first century that many Ceylon temples in the USA have utilized to share the teachings of Dhamma.

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18 <https://mfa.gov.lk/golden-jubilee-celebration-of-washington-buddhist-vihara/>



Sri Lankan Monk's Prayer

So, day by day, the number of members and communities will increase. Lay people will come to temples to take refuge with the Three Gems (Buddha, Dharma, and Sangha) as the spiritual base to balance their lives. They come to a Sri Lankan Temple to learn Buddhism, chant, and meditate which creates the energy for them to overcome stress and daily challenges. Teaching meditation is the main method for Sri Lankan monastics to engage in society and have a major impact. Sri Lankan monastics are involved with technology to conduct classes and services virtually. The help offered by monks and nuns is more educational, spiritual, and psychological. Many lay people have a positive experience in the communities and cities. Temples also guide Sri Lankan newcomers on how to get a visa, green card, and American nationality. Many temples do charity work in their local homeless shelters and Sri Lanka as well.

#### **4. Conclusion**

Although small, Sri Lanka is a developing country in the world that supports Buddhism on five continents with numerous projects, such as preserving and learning many scriptures in Pali and Sanskrit. Sri Lanka is the birthplace of the international



Buddhist flag and preserves two sacred treasures of world Buddhists: the ancient Bodhi tree (Anuradhapura) and the Tooth Relic of the Buddha (Kandy). Sri Lanka has made many contributions to revive Buddhism in India, Sri Lanka, and many other countries.

During the Buddha's time more than 2,600 years ago, the message of his compassion and wisdom penetrated deep into the Sinhalese island. The spiritual practice of samadhi wisdom as taught by the Buddha is a very important and indispensable part of the daily life of Sri Lankans. Sri Lankan Buddhism has been an heroic religious, political, and social force. First in India, passing through the original home of Buddhism, then in Sri Lanka and various places in the United States and globally. Sri Lanka still develops their contributions everywhere in the world and remains a powerful religious, political, and cultural force in many parts of the world today.



Thripitakabhiwandana: Dhamma Program organized by the Consulate General of Sri Lanka, Los Angeles, March 16, 2019<sup>19</sup>

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19 <https://mfa.gov.lk/thripitakabhiwandana-dhamma-program-organized-by-the-consulate-general-of-sri-lanka-los-angeles-march-16-2019/>

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2.2.

## CONTRIBUTION OF PALI SCHOLARS: SHARING THE DHAMMA IN SRI LANKA



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Canonical texts are translated for a variety of reasons. The Tipitaka is translated with the intention of spreading the Dhamma or as a part of scholarly work. When the translator is focused on literal translations he/she is concerned with Pali grammar and when a free translation is attempted he/she is aiming the work for beginners in Dhamma studies. The aim of this paper is to identify the problems faced by translators when they translate the canon into any language. Confidence in the accuracy of the translation invariably rests primarily on the translator's own confidence in the Buddha, Dhamma, and Sangha. However, biased translators who are not themselves convinced of the validity of the teachings may be influenced

by their own religious translation extremes, consciously or unconsciously. Language skills, knowledge of language usages, patterns, idioms, syntax, similes, metaphors are all crucial when translating these sacred texts. Both languages, the Pali language and the target language are very important. In this context, the translator faces difficulties regarding how to translate technical terms inherent in the Tipitaka. The translator often has to resolve whether technical terms can be accurately translated or whether to retain them in their original form. Here, at least, the translator needs to understand the distinctive characteristics of both languages. Understanding Buddhist teachings plays a vital role in this process. Such a translation should not be a word-by-word translation but an idiomatically meaningful one. The message of the teacher should be communicated to the listener or reader as authentically as possible. The translation should be as close to the reader as a native speaker. In this context, the translator needs to see that the language, as well as the doctrine, norms, culture, setting, and tradition are consistent in both languages. Sometimes the translator is preoccupied with their personal view and violates the original meaning. Translating the Tipitaka presents major challenges, including finding capable unbiased scholars qualified in both languages, establishing a scholars' group to discuss complex issues arising from the translation, the validity of the translation, and confirmation of the accuracy of the translation.

### **Introduction**

The teachings of the Buddha contained in the Tipitaka are in the Pali language. So, the Pali language and Tipitaka are interconnected. It is, therefore, difficult to understand the word of the Buddha without any knowledge of Pali. It is necessary to learn the Pali language and then the authentic words of the Buddha can be read and understood. In this context, Buddhist texts are translated for a variety of reasons. The Tipitaka is translated with the intention of spreading the Dhamma or as a part of some scholarly work. When the translator focuses

on literal translations, he/she needs to be concerned with Pali grammar and with free translations he/she is aiming the work at beginners of Dhamma studies. In this context, I am going to discuss the background of available Sinhala Tipitaka translations in Sri Lanka.

### **Sinhala Tipitaka Translations**

The Sinhala translation of the Tipitaka has been initiated by various boards and committees and individual authors in Sri Lanka. Buddha Jayanti Tipitaka Series (BJTS), Buddhist Congress Tipitaka Series (BCTS), and A.P. de Zoysa (APDZ) Tipitaka translations are the available foremost translations, which are the translations used among Sinhalese to understand Dhamma. In this context, the investigations in translation and the methods of translation followed by the former authors are useful to Buddhist scholars and Dhamma readers.

#### **1. Buddha Jayanti Tipitaka Series (BJTS)**

In the year 2500 BC which was the year of Buddha Jayanti, the Sri Lankan government facilitated many activities for Buddhism. First, the Sri Lankan government established a Buddhist organization called “Lanka Buddhist Congress (*Laikā Sogata Māidalam*) to gather all lay and bhikkhu scholars for the preservation and propagation of the Dhamma. Its main activity was to translate the Pali Tipitaka into Sinhala. The Prime Minister of Sri Lanka, Sir John Kotalawala, therefore, offered Pali canonical texts to the Tipitaka Translation Committee members for the translation project.

An Editorial Committee was also established to empower this translation project. Great effort was taken to remain true to the language of the translation without sacrificing the dignity that should be associated with texts of this nature. In the introduction of the Pacattiyapali (Part II), it is mentioned that the Editorial Committee followed a word-for-word literal translation into Sinhala. In this context, they discussed and considered the accuracy of the translated words while comparing meanings and

sounds of the words with the Pali commentaries and Sinhala literature. They examined the grammar with available grammar texts in both Pali and Sinhala languages. In this translation, the Editorial Committee did not give priority to the abstract meaning (*bhāva* meaning) of Pali words.

In the BJTS translations, interpretations of words were not given by the Editorial Committee to avoid obstructions to the understanding of the authentic words of the Buddha. But in some contexts, translators mentioned the meaning of the words within brackets without harming the original meaning. In the Tipitaka, words are based on doctrinal meanings which are difficult to understand while hearing or seeing the Pali word in the text. The Editorial Board, therefore, translated the Pali Tipitaka into the Sinhala language referencing the Pali commentaries and sub-commentaries as well as other canonical texts.

BJTS translations were a great work done by prominent and foremost Sinhala Maha Theros, whose translation ability and knowledge of Dhamma enhanced the quality of canonical translations. There was a translation board:

- Consultant (*Upadesako*)
- Chairperson (*Sabhāpati*)
- Chief Editor (*Padhānasampādako*)
- Editorial Board (*Sampādako*)
- Secretary (*Lekhako*)

The BJTS translation is used among Sinhalese, but there are a few difficulties in these translations.

- i. In this translation, the Sinhala language is difficult to understand because it was not a simple Sinhala language and it consisted of many Sanskrit words. It can be said that it is a “Sanskrit-Sinhala language.” Translators converted the Pali words into Sanskrit words instead of Sinhala words. Sometimes, it could be the aim of the BJTS translators that they desired to promote the Pali

language and reading of Pali texts instead of Sinhala translations.

- i. BJTS translators did not translate repeated text. The extent to which the *peyyāla* method was in operation in Buddhaghosa's time is not clear. This is the implication of the commentary on the Brahmajāla Sutta, which cites a portion of the text (*tena bhagavatā jānatā passatā arahatā sammā-sambuddhena sattānaṃ nānādhimuttikatā suppaviditā*) in condensed form along with an explanation of the method of abbreviation (*tena bhagavatā . . . pr . . . suppaviditāti ettha ayaṃ saikhrpattho*). Even if this suggests the possibility that the peyyala method of abbreviation was introduced by Buddhaghosa, perhaps from a Theriya tradition of south India, and was not known beforehand in the Mahavihara tradition, we can assume that the peyyala system was at least known in this tradition in the fifth century AD, and thus that its inclusion in a critical edition of a canonical Pali text is not unwarranted. This is, indeed, a practical necessity, since without would be unfeasibly long.<sup>20</sup> In the text, translators avoided the peyyala system as they translated the text.

## 2. Buddhist Congress Tipitaka Series (BCTS)

The All Ceylon Buddhist Congress passed a resolution at its twenty-first Annual General Meeting, held at Maliyadeva Central College, Kurunegala, on December 25, 1939, that “the Congress should take steps to have the books of the Pali Tipitaka printed in Sinhala characters together with a translation into the Sinhala language.”<sup>21</sup>

In this manner BCTS originated. Terms and rules adopted were in a subsequent meeting of the executive committee of the

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20 Dīghanikāya I. Dhammachai Tripitaka Edition. Thailand. 2013. p xiv.

21 D.N. Wimaladhamma, Ven. Palannoruwe and Malalasekara G.P., ed. Buddhist Congress Tripitaka Series. 1948. Xiii.



congress, six trustees, and a board of management consisting of seven members were appointed to give effect to the terms of the resolution. The six trustees so appointed were incorporated under the name of “the Buddhist Congress Tipitaka Trust.” A sub-committee which was appointed in 1940 to draw up a scheme for the work of translation and publication submitted a report in which it made recommendations for setting up:

- An advisory board (*anugrāhika maṇóala*)
- A translation board of eminent scholars including heads of pirivenas (*parivartaka maṇóala*)
- A revisionary board to ensure consistency in the translations and agreement in matters of doctrine and tradition (*Sodhaka Maṇóala*)
- An editorial board to select translators and to ensure uniformity in methods of editing and translating (*sampādaka maṇóala*)
- A board of management to look after details of publication, collection of funds, and disposal of books (*kiccādhikāri maṇóala*)<sup>22</sup>

At the meeting of the Tipitaka Translation sub-committee, the following suggestions were made:

- A. It was decided to print the Pali text on the left page and the Sinhala translation on the right page.
- B. In the translation process, it was imperative to adhere to Sinhala writing conventions, incorporate local idioms and expressions, and maintain a balance between simplicity and standard language usage.
- C. Use technical terms utilized by past translators to point out the doctrine.
- D. It was also decided to translate whole discourse with repetitions (*peyyala*).

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22 Ibid.

- E. It was decided to add more details of a particular word with a footnote or appendix.
- F. Whenever translations are finished, they should be printed as soon as possible.

It is the aim of the Board of Management that the Pali text and the Sinhala translations should coincide with each other as closely as possible in the pagination. It has to be confessed with some disappointment that they have not quite succeeded in achieving that aim in the first volume. They have been experimenting as to how best it could be done. Different books seem to call for different treatments according to the nature of their subject matter and their arrangement. In the Sinhala translation the aim has been to keep as close to the Pali original as possible without making the translation appear too stilted and without unduly straining the Sinhala idiom. In the past many Sinhala translations of the Pali texts have suffered from the fear that their language has been unnatural and artificial—a kind of “Palicised” Sinhala instead of the normal, idiomatic language of Sinhala literature. They (translators of BCTS) have tried their best to avoid similar defects and they trusted they have to some extent at least, succeeded in doing so. Trouble has also been taken to keep the language of the translation as simple as possible without, however, sacrificing the dignity that should be associated with texts of that nature. Where, in order to make the translation easier to understand, it was felt necessary to introduce words and phrases which have no counterpart in the corresponding Pali, these have been put within brackets.<sup>23</sup>

In this context, the editors collected all the printed texts available and decided upon the final readings only after such collection. In this translation, they have given great weight when deciding between various readings found in the relevant

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23 D.N. Wimaladhamma, Ven. Palannoruwe & Malalasekara G.P., ed. Buddhist Congress Tipitaka Series. 1948. Xiii.

commentary. That, after all, represents the most authentic Ceylon tradition which has been their primary endeavor.

Professor G.P. Malalasekara was the general editor of the Buddhist Congress Tripitika Series (BCTS). He mentioned the situation of texts and translations available in Buddhist countries as well as their Sinhala translations:

The Pali Text Society of England has now almost completed its programme of publishing the Pali texts of the Tipitaka and English translations thereof, in association also with the Sacred Books of the Buddhists series. Before the war, fairly large sections of the text and translations had been published in France and Germany and, to a less extent, in Italy. Complete editions of the Pali Tipitaka have appeared both in Burma and Siam and several of the books have been published in Cambodia. There is also a translation of the four chief Nikāyas of the Sutta Piṭaka in Burmese. Ceylon, which is famed as the home of the pure Theravāda, whose canon is the Pali Tipitaka, and the country in which Pali reached its fullest fruition, cannot, however, boast of even a complete edition of the text in Sinhala characters, though many single books and parts of the books have been published from time to time. Several attempts have also been made in the recent past to publish translations. . . . From the earliest time there seems to have been a recognized understanding that the texts of the canon itself should remain intact in Pali [and] no attempt should be made to translate it. The reason for this was obviously the desire for the preservation of the purity of the Dhamma.<sup>24</sup>

We found few translations under this translation project.

## **Individual Sinhala Tipitaka Translations**

### **1. Dr. A.P. de Soyiza Translations**

Dr. A.P. de Soyiza started his Sinhala Tipitaka translation project in the 1950s. He mentioned his views on the nature of

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24 Dīgha Nikāya Part 1. Buddhist Congress Tripitka Series. Preface.

his translations in the preface of the *Dīghanikāya*.<sup>25</sup> He was going to start this Sinhala Tipitaka translation to reduce the gap between Sinhala readers and the Pali Tipitaka, as well as to promote reading of the Pali Tipitaka by the Sinhalese. This translation was also supervised by well-known Buddhist monks and two lay scholars.

His purpose was to translate the Pali Tipitaka into simple Sinhala language. Dr. Soyiza did individual Sinhala Tipitaka translations beginning in the 1950s. In his translation project, he faced difficulties of funding. Therefore, he published his translations with the support from bhikkhus and lay devotees and was able to avoid financial matters for publishing and other expenses. He translated and published all texts of the Tipitaka. In his translations, he did not translate the repeated paragraphs. He used simple language to translate the Pali Tipitaka into Sinhala. Therefore, it is easy to understand and familiar to many readers in Sri Lanka.

### **Challenges and Solutions**

In this context, I was able to understand the challenges faced by the Tipitaka translators. Confidence of the translation invariably rests primarily on the translator's own confidence in the Buddha, Dhamma, and Sangha. However, biased translators who are not themselves convinced of the validity of the teachings may go to the other religious extremes, consciously or unconsciously. Language skills, knowledge of language usages, patterns, idioms, syntaxes, similes, metaphors, etc. are very important in the translation of both languages (Pali language and target language.) In this context, the translator faces difficulties in how to translate technical terms inherent in the Tipitaka. The translator often has to resolve whether technical terms translate accurately or whether to retain them in their original state. Here, at least, the translator needs to understand the distinguishing characteristics of both languages.

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25 *Dīghanikāya* Vol. 1, trans. A. P. de Soyiza. 1950. Preface.

Understanding Buddhist teachings plays a vital role in this process. Any textual translation should not be a word-by-word translation but an idiomatically meaningful one. The message of the teacher should be communicated to the listener or reader as authentically as possible. The translation should be as close to the reader as a native speaker. In this context, the translators need to concern themselves that the language, as well as the doctrine, norms, culture, setting, and tradition are consistent in both languages. Sometimes the translator is preoccupied with their personal views and violates the original meaning. Translating the Tipitaka presents major challenges. These include finding capable unbiased scholars qualified in both languages, establishing a scholars' group to discuss complex issues arising from the translation, the validity of the translation to the object, and confirmation of the accuracy of the translation.

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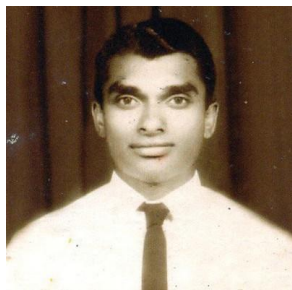
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## THE UNIQUE CHARACTERISTICS OF BUDDHISM

### An Analysis of the Impact of the Characteristics of Buddhism and its Rapid Spread in Sri Lanka



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### **Introduction**

**T**he concept of missionary service has a long history dating back to the sixth century BC. On the Poson Full Moon Poya Day, 236 years after the great demise of the Buddha, Maharajah Mihindu arrived in Sri Lanka during the reign of King Devanampiyatissa (247–207 BC). Compared to the parallel spread of Buddhism in the sixteen colonies of India (Solos Maha Janapada), this religion spread very rapidly among the Sri Lankan community. Buddhism has become the central

core system of the culture of this country, due to many reasons including the expansion of the Sangha Sasana in Sri Lanka, acceptance of Buddhism by the king taking up Buddhism, the establishment of temples, development of Buddha statues, the development of architecture, the development of Buddhist education, the beginning of *piriwens* and universities based on Buddhism, the writing of Buddhist books, Bodhi Puja, the creation of temples, and the creation of a ministry of Buddha Sasana. There are many reasons why Buddhism has spread so rapidly in this country, more so than in other countries of the world. Among them, the causal factors existing in the Buddhist philosophy have been particularly influential. The moral teachings of the Buddhist philosophy take an important place. Accordingly, this analysis will examine how these unique democratic features contained in Buddhism have affected its rapid spread within Sri Lanka. Here, these unique features contained in the Theravada Buddhist philosophy will be examined using the content analysis technique.

### **Interpretation of the Study**

Buddhism can be seen to spread globally as a universal philosophy. Why did Buddhism spread so rapidly in Sri Lanka? The qualitative characteristics of Buddhism are examined in this study.

### **Aims and Objectives of the Study**

- Identifying the nature of the spread of Buddhism in Sri Lanka
- Identifying the basic qualities of Buddhism
- Recognizing the importance of these qualities
- Identifying how these qualities were the reasons for the spread of Buddhism in Sri Lanka

### **What Are the Main Qualities of Buddhism?**

- Buddhism is a universal truth
- Being able to recognize the reality of the universe

- Being able to understand oneself
- The existence of a code of human ethics
- Being a way of life
- Useful for character development
- Guiding health development
- Guiding emotional development
- Building active lives
- Giving birth to a complete human being
- Being a democratic philosophy
- Being a way to create peace and harmony
- Guiding economic development
- Being a vision of removing sorrow and increasing happiness
- Moral qualities of human beings

### **Freedom Lordship and Dhamma Propagation**

- Practicing religion without influence
- Taking responsibility for oneself
- Understanding being the main theme
- The virtue of democracy
- Free mentality
- Self-motivation
- (Kalama Sutta)

### **Being a High Moral Philosophy**

- Being an ethical philosophy
- Respecting each other
- Harmless lifestyle
- Nonviolence
- High-quality human relationships



- Non-criminality
- Being a philosophy that fulfills duties and responsibilities
- Noble Eightfold Path
- Noble Eightfold Path shows the moral qualities of Buddhism as follows:
- Right understanding (Understand the Four Noble Truths)
  - Right thoughts
  - Right speech
  - Right action
  - Right livelihood
  - Right effort
  - Right mindfulness
  - Right concentration
  - Democracy
  - Democracy is one of the main qualities of the Buddhist philosophy

### **Noble Eightfold Path**

The Noble Eightfold Path shows the moral qualities of Buddhism as follows:

- Right understanding (understanding the Four Noble Truths)
- Right thoughts
- Right speech
- Right action
- Right livelihood
- Right effort
- Right mindfulness
- Right concentration

### **Economic Development**

- Improving the quality of saving
- Quality consumption
- Maximum utilization of resources
- Investment growth
- Minimize waste
- Working culture
- How to spend money
- How to earn money
- How to use money
- How to develop production
- How to protect resources for the future

### **Practical Propagation**

- The beginning of the Sangha Sasana
- Creation of temples
- Establishment of pirivens
- Establishment of universities
- Becoming a subject in schools and universities
- Beginning of pagodas and viharas
- Conducting sermons
- Designing sculptures
- Religious festivals

The religion communicates Dhamma in all these ways because the above-mentioned qualities are included in Buddhism. Thank You!

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## THE ROLE OF THERAVADA VINAYAIN BEHAVIORAL PSYCHOTHERAPY



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## Abstract

From the *Theravada* Buddhist point of view, discipline is one of the most essential tools for controlling the internal thought processes and the external behavior of a person. According to the view of existing scholars, disciplinary rules serve as a means for the management of outer behavior rather than the inner thought processes. The *Vinaya* does not represent a descriptive account of reality or ultimate truth but serves as a body of rules promulgated and accepted for the smooth and orderly conduct of a particular community (Prebish 2003). Holt (1982) suggests that in the *Vinaya* the role of the Buddha is not that of a lawmaker but of an adviser (*Vināyaka*) for the achievement of strict discipline in the behavior of his disciples. Accordingly, it is possible to note that the Buddha promulgated disciplinary rules (*Vinaya*) for the cultivation of what is wholesome both inwardly and outwardly. Going beyond the approach of previous scholars, the present study will try to examine from the perspective of psychotherapeutic behavior modification, the significance of the code of discipline and the monastic ecclesiastical acts such as act of censuring (*tajjanīyakamma*), act of requesting pardon (*nissayakamma*), act of subordination (*pabbājanīyakamma*), act of restoration of friendly relations (*paṭisāraṇīyakamma*) and act of excommunication (*ukkehpanīyakamma*). Furthermore, this study will explore how methods of behavioral psychotherapy and ecclesiastical methods of Theravāda *Vinaya* such as (*parivāsa*), the probationary period or living under the penance, (*mānatta*) undergoing a period of six nights of confession and repentance in front of a group of *bhikkhus*, and (*abbhāna*) recovery from the offences intersect and complement each other. Thus, by incorporating Buddhist monastic disciplinary measures into treatment methods of behavioral psychotherapy, the members of the monastic community should be able to transform themselves in a wholesome way both inwardly and outwardly. Accordingly, the psychological methods adopted in the Theravāda *Vinaya* can be seen to contribute to the cultivation of ethical and spiritual aspects of the Buddhist soteriological path.

## **Introduction**

Eminent academicians have conducted numerous psychological studies in reference to the *Suttapiṭaka*. The contents, structure, and methods of their research are mainly based on a Western perspective. For instance, the first attempt of translating the *Abhidhamma* text *Dhammasaṅgani* from the Pāli language to English language was done by Mrs. Rhys Davids. Her attempt made a unique contribution to introduce Buddhist teaching to the field of psychology, as well as making a huge impact that broadened the scope of Buddhist teachings to a new direction. It is very clear that her effort created a beacon of light for scholars to interpret Buddhism under the milieu of psychology. Mrs. Rhys David's translation may have influenced scholars to focus on revisiting Buddhist texts within the realm of psychology.

As noted by N.R. Reat, "The way in which the Buddha employed and in some cases transformed the psychological terms and concepts available to him into his own fresh and ingenious psychological doctrine..."<sup>27</sup> The history of the transformation of Buddhist teachings to psychology goes back to the time of the origin of Buddhism. We can identify that the origin of Buddhism is also an active response to the psychological need of society in the sixth century BCE. The society at this time was in decline due to the lack of psychological freedom. With the support of aforesaid opinion, we could understand the fact that scholars have carried out research focusing attention on philosophical and psychological aspect of Buddhist texts based on *Suttapiṭaka* rather than *Vinayapiṭaka*.

## **Psychological Foundation of *Sutta* and *Abhidhamma Pitakas***

The teachings of Buddha traditionally are divided into three divisions, *Sutta*, *Vinaya*, and *Abhidhamma*. The scholars have

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27 N.R. Reat, *Origin of Indian Psychology*, (Berkeley: Asian Humanities Press, 1990), 282.

attempted to study the *Suttapiṭaka* from different perspectives in order to bring an academic value to the Buddhist teaching. The Buddhist doctrines in the *Suttapiṭaka* use numerous definitions of psychology. As noted by Rune E.A. Johansson, “The only aim of Early Buddhism was a certain transformation of the human individual personality...the dynamic aspect of the Buddha’s psychology mUSAt have been much more extreme and all-pervading than is USAually believed today. The principal factor in his psychology seems to have been perception, and his interpretation is truly and uncompromisingly dynamic . . .”<sup>28</sup> His comments suggest that the entire early Buddhist teachings can be understood as a system of dynamic psychology. The *Vinayapiṭaka* is the second division of Buddhist classification of three baskets (*Tipiṭaka*). The *Abhidhammapiṭaka* is the third division of *Tipiṭka*. The teaching of *Abhidhammapiṭaka* illustrates the advanced level in the function of human consciousness. When we look at contemporary research on Buddhist Studies, we can understand that most of Buddhist scholars’ research was based on *Suttapiṭaka* and *Abhidhammapiṭaka*. Those scholars have given less attention to study on *Vinayapiṭaka*. Considering the psychological and psychotherapeutic values presented in *Suttapiṭaka* and *Abhidhammapiṭaka*, Buddhism shows its unique psychological identity. Apart from those two *Piṭakas*, the *Vinayapiṭaka* also provides more psychological and psychotherapeutic references similar to *Sutta* and *Abhidhamma Piṭakas*.

### **Why do we need psychotherapeutical assistance?**

Our day-to-day experiences show us as we are living under the pressure of psychological problems, wherever we go, whatever we do, wherever we live, we are faced with our patterns of behavior. Human beings are caught in the net of *dukkha* (unsatisfactoriness of life). Whenever we experience any mode of pleasure in a subtle moment of life, it might be turned to a great mass of suffering at the same subtle moment. Due to

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28 Runne E. A. Johansson, *The Dynamic Psychology of Early Buddhism*, (1985), Curzon Press, 8–9.

this transient characteristic of existence, the Buddha instructed human beings to try and put an end to and understand the real cause for the origin of unsatisfactoriness. Specifically, the term *dukkha* from the Buddhist psychological point of view can be known as the greatest psychological malady that relates to the circle of existence. Therefore, Buddhist teachings more often indicate the fact that the existence which attaches to the worldly pleasures shall cause a number of psychological problems. Hence, in order to overcome psychological problems, the teachings of the Buddha could be applied as psychotherapeutical tools. In this way, Buddhism understands the reality of human nature from a psychological point of view while it provides psychotherapeutical assistance. For instance, the Buddha enumerates a number of defilements in the *Vatthūpama Sutta* (MN:7) to illustrate how an untrained mind can be susceptible to a multitude of defilements. Moreover, *Vitakkasaṅḥāna Sutta* (MN:20) and the *Sabbāsava Sutta* (MN:2) technically illustrate different methods of behavior modification practices tailored to an individual's level of comprehension. From the above opinion, it is possible to arrive at the opinion that early Buddhist discourses are very and effectively trying to show the psychotherapeutic implications. Especially, according to the path of the development of spiritual life, the suttas which deal with the idea of *sīla* have been taken as the basis of the spiritual development of the disciple. The path of *sīla*, morality, the cleansing of the mind is an essential practice.

### **How *Vinaya* Relates to Psychotherapy**

The *Theravāda Vinaya* texts have been historically recognized as the third division of the teachings of the Buddha. This division has been traditionally divided into five texts which contain 227 disciplinary rules for (monks) *bhikkhus*<sup>29</sup> and 311 rules for (nuns) *bhikkhunīs*. Apart from disciplinary rules, the

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29 The entire disciplinary rules for monks have traditionally divided into the following divisions: *Pārājika* 4, *Saṅghādisesa* 13, *Nissaggiya Pācittiya* 30, *Pācittiya* 92, *Pāṭidesaniya* 4, *Aniyata* 2, *Sekhiya* 75, *Adhikaranasamathas* 7.



*Vinayaṭīka* presents historical records on the origin of the Buddhist Order and the evolution of the Saṅgha community with the passing of time. All these disciplinary rules have been promulgated by the Buddha upon the development of the internal and the external behavior of monastic community. The ultimate aim of Buddhist monastic disciplinary rules is centered on the cultivation of a spiritual life. In support of existing studies, some scholars have examined the value of the *Theravāda Vinaya* from a legal perspective.<sup>30</sup> We will delve deeper into understanding the *Vinaya*'s purpose and its function from a psychological and psychotherapeutic point of view.

As evident from the existing studies with reference to *Vinaya*, it is possible to understand a wider lacuna of studies relating to Buddhist psychotherapy based on the Theravada *Vinaya*. Thus, from this work, the researcher expects to investigate the role and function of Buddhist monastic disciplinary rules in view of psychotherapy.

The term “*Vinaya*” from a scholastic view has been translated with different meanings.<sup>31</sup> No matter how scholars interpret the

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30 Frank Reynolds, *Buddhism and Law*, states in the Preface the notion that true Buddhism was another worldly contemplative religion, or—in less extreme formulations—a religion concerned with individuals but not with issues of social, political, and economic order, created a situation in which the study of Buddhist secular law was given even less attention than the study of monastic law. Oscar Von Hinuber examines the monastic legal system that can be discerned in and through early South Asian *Vinaya* texts associated with the regulation and governance of the monastic order; and Andrew Huxley... describes the tradition of Theravada secular law that can be culled from the study of Dhamma that and related legal texts...*Journal of the International Association of Buddhist Studies*, Vol. 18, Number 1, Summer 1995, “Buddhism and Law,” pages 3-4. These scholars have focused their attention on the Buddhist *Vinaya* and how the Buddhist *Vinaya* influences the community life and legal system of Burma, Thailand, Cambodia, and Laos.

31 The *Vinaya (Vinayaṭīka)* deals with a variety of disciplinary rules. In most cases the term “*Vinaya*” has been translated into English as monastic discipline (Gethin 2014), laws (Edwina 1988) and the outward behavior of monks (Horner 2006), Unpublished PhD thesis D.M.K. Dharmasiri, the University of Hong Kong, p. 5, 2022.

term “*Vinaya*,” the Theravada Buddhist tradition outlines the role of *Vinaya* in the following manner.<sup>32</sup> This clarification shows the function of *Vinaya* as a method of purification of behavior. Hence, in support of this opinion, *Vinaya* can be applied as a system of inner transformation through the elimination of defilements as such attachment, anger, and delusion. In addition to this expression, Buddhism asserts *Vinaya* is a necessary practice for the culmination of *Nibbānic* realization. Therefore, *Vinaya* is said to be the core foundation of the entire Buddhist Order. In this regard, I.B. Horner suggests, “It is a fair enough description to say that Dhamma concerned the inner life of Gotama’s followers, their conscience, their mental training and outlook and later, stood for the body of teaching that they were to believe and follow; and that *Vinaya* was the discipline governing and regulating the outward life of the monks and nuns who had entered the monastic orders.”<sup>33</sup>

The *Vinayapiṭaka* is devoted to illustrating different

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32 (vi + nī, *vineti*) which means driving out or removal of “I”-ness notion (*asmimānassa*) as well as destruction of unwholesome thoughts: anger, enmity, thirst... attachment, and delusion. As pointed out at Vin. III 3, *Vinaya* has been described as a tool for the destruction of defilements as follows: *vinayāya dhammaṃ desemi rāgassa dosassa mohassa. Anekavihitānaṃ pāpakānaṃ akalānaṃ dhammānaṃ vinayāya dhammaṃ desemi*. As it has been elaborated at (Vin. I 235), the role of the Buddha has been depicted as restraining of the unrestrained people (*venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vinetīti*). Moreover, the above point is further illustrated at (SN I 40), and in the *Pāli-English Dictionary* (1921) and also by Holt (1982). Thus, based on these illustrations, it is possible to conclude that the ultimate aim of *Vinaya* has been to serve as a psychotherapeutic system for the elimination of defilements. Thus, the *Vinaya* expects to have an impact on the transformation of inward and outward behavior. It is well-known that the *Vinaya* consists of disciplinary rules for restraining outward behavior. These disciplinary rules provide effective guidance in training. The verbal root  $\sqrt{ni}$  basically means “to lead or-to end up with  $\sqrt{vi} + \sqrt{ni}$ ,” because it means ending one’s [psychological] remorse. Therefore, *Vinaya* serves as a means to get rid of psychological afflictions... Unpublished PhD thesis, D.M.K. Dharmasiri, the University of Hong Kong, p.6, 2022.

33 *The Book of the Discipline (Vinayapiṭaka)*, Vol. *Suttavibhaṅga*, Translated by I.B. Horner, Published by Pali Text Society, page. vii, 2006.

modes of disciplinary rules that support the establishment of an institutionalized ruling system. The main mechanism of the Buddhist monastic ruling system is based on Buddhist monastic precepts. The precepts in the *Vinaya* texts were formulated in order to achieve different purposes of Buddhist monastic institutions. If we make a systematic study of the Buddhist monastic disciplinary rules, we understand that most of Buddhist monastic ecclesiastic practices were constructed as a form of psychology and psychotherapy. Therefore, a mode of psychotherapy as appears in the *Vinayapiṭaka* can be known as a unique rehabilitation practice of personality behavior. This psychotherapeutic practice is regulated in different modes of behavior patterns of monks. The situations such as when monks take food and drink, clothing, abode, fitness, disease and so on—all these patterns of behavior were devoted to the cultivation of the holy life (*brahmachariya*). With these high standards of community behavior, we understand that the Buddha aimed to demonstrate the conduct of monks as an ideal social group and a model community in contrast to the religious communities of his time.

The *Vinayapiṭaka* in Theravada Buddhism highlights a number of psychological and psychotherapeutic characteristics. Some of the traits are reminiscent of the psychological aspects found in the *Suttapiṭaka*. On the other hand, some of the psychological expositions in the *Vinayapiṭaka* are more advanced than exhibited in the *Suttapiṭaka*. One of the important aspects in monastic disciplinary rules can be identified in the following manner: When a higher ordained monk breaches specific monastic rules such as *pārājika* (grave offenses) and *saṅghādisesas* (rules entailing an initial and subsequent meeting of the Saṅgha), among these two, whenever a monk commits a grave offense he has to relinquish his higher ordination. At the same time, if a monk breaches *saṅghādisesas* disciplinary rules, he must submit to a series of ethical punishments in order to obtain purification. In this regard, Dhirasekera (2007) goes on to say that all offenses are rectifiable through the practice of

specified penalties and punishments depending on the gravity of the offense. However, in case of *pārājika* offenses: they have been considered serious offenses which cannot be rectified under the guidance of penalties. According to saṅghādisesa offenses, it is said that when a monk has committed such offenses, those offenses are rectifiable through the practice of ethical penalties prescribed by the Buddha. In this case, Dhirasekera presents a detailed account (2007, 229–230). If we make a very close observation on the nature of ethical punishment methods such as *tajjaniya*: act of censure, *nissaya*: act of subordination, *pabbājaniya*: act of punishment which removes the offender from his residence, *paṭṣāraṇiya*: act of reconciliation, *ukkhepaniya*: act of suspension (see Dhirasekera 230). All these ethical punitive methods are not prone to harming the person physically, but they might be mentally effective punitive techniques. Moreover, the *Cullavagga* presents a detailed account on the punitive steps, such as *parivāsa*: staying away from the community of monks for some days until the monk has recovered from mistakes. *Mānatta*: most likely six days spent away from the Saṅgha community, and *abbhāna*: recovery from the offense. Therefore, none of these offenses contribute to discrimination against the individual. Whenever the wrongdoer endures his *parivāsa* period, he is spiritually supported by the rest of the Saṅgha members in the monastery. What is evident from such punitive methods is that the offender is required to be vigilant at every transgression (*āpatti*). On the other hand, all these punitive methods ethically, psychologically, and mentally contribute to the rehabilitation of the person and will support the prevention of emotional disturbances.

Thus, the procedure of ethical punishments shall be implemented as a practice of the rehabilitation process. The aim of this rehabilitation process focuses on cultivating the inner purification of monks' behavior. At the end of this process, it enriches the celibate life of monks on the spiritual path. One of the important points is that the aforesaid behavioral modification methods are only peculiar to the *Vinayaṭṭaka*. When we look at

the information related to the promulgation of disciplinary rules, it shows that more often monks' behavior had been influenced by worldly matters. Hence, in order to control them, the Buddha promulgated the disciplinary rules. In this case, what becomes clear to us is that the disciplinary rules can be applicable to manage negative behavioral patterns. To confer this opinion, *Parivārapāli*<sup>34</sup> expresses:

Discipline is for the sake of restraint, restraint is for the sake of not being remorseful, not being remorseful is for the sake of joy, joy is for the sake of delight, delight is for the sake of tranquility, tranquility is for the sake of happiness, happiness is for the sake of concentration, concentration is for the sake of knowledge and vision of what has come to be as it really is, knowledge and vision of what has come to be as it really is for the sake of turning away, turning away is for the sake of dispassion, dispassion is for the sake of freedom, freedom is for the sake of the knowledge and vision of freedom, the knowledge and vision of freedom is for the sake of final *Nibbāna* without clinging (Horner 2004, 267).

With the support of above quotation in the *Parivārapāli*, each of the disciplinary rules psychologically connects for the cultivation of inner purity. The inner purity supports the cultivation of outward behavior. In this way, it is possible to identify psychological and psychotherapeutic value that has combined in Buddhist discipline. Moreover, the function of Buddhist monastic disciplinary rules could be admitted as a form of achieving binary purposes: Buddhist *Vinaya* rules support the cultivation of wholesome thoughts and they are directly supportive factors for the realization of *Nibbānic* path.

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34 *Vinayo saṃvaratthāya, saṃvaro avippaṭisāratthāya, avippaṭisāro pāmujjatthāya, pāmujjaṃ pītathāya, pīti passaddhatthāya, passaddhi sukhatthāya, sukhaṃ samādhatthāya, samādhi yathābhūtañānadassanatthāya, yathābhūtañānadassanaṃ nibbidatthāya, nibbidā virāgatthāya, virāgo vimuttatthāya, vimutti vimuttiñānadassanatthāya, vimuttiñānadassanaṃ anupādāparinibbānatthāya* (Vin. V 164).

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2.5.

**GLOBAL SPREAD OF BUDDHISM FROM  
ASIA TO SRI LANKA**



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**1. Introduction**

**B**uddhism embodies the teachings of Gautama Buddha who lived in northern India during the sixth and fifth centuries BC, and the followers of the Buddha’s teachings are known as Buddhists. The word Buddha means the “Awakened One” or the “Enlightened One,” but in Buddhist teachings it refers to Gautama Buddha who was also known as Siddhartha Gautama Buddha. Gautama Buddha was not, in fact, the first Buddha to appear in the world as some schools of Buddhism have named at least twenty-eight previous Buddhas, including Gautama Buddha. It is also believed that another Buddha by the name of “Maitreya” will come into being in the future.

Gautama Buddha was born as Prince Siddhartha on the full moon day of May in the year 563 BC in a region of the Indian subcontinent now known as Lumbini in Nepal, although some scholars believe the birth may have taken place nearly a century later. The prince enjoyed the education and luxuries available to a royal prince at the time and was protected from the normal vicissitudes of life on the orders of his royal father, following a prediction by the royal astrologers that the prince would one day leave to become a hermit. However, at the age of twenty-nine and having been confronted with the realities of life such as sickness, old age, and death for the first time in his life, Prince Siddhartha left his princely life and became a homeless hermit in search of the way out of human suffering.

Then followed six years of severe austerity and self-mortification, but that did not bring him any closer to the path he was looking for. Having realized that neither the self-mortification he underwent as an ascetic nor the sensual pleasures he had indulged in during his princely life had helped him to find the way out of human suffering, he decided to follow the Middle Path which was to become one of the salient features of the Buddha's teachings. Ascetic Gautama then sat under a Bodhi tree (*Ficus religiosa*) at a place now known as Bodh Gaya in northern India, with the firm resolution that he would not get up until he discovered the path of liberation. He meditated on the mindfulness of breathing (*anapanasati*) and on the night of the full moon of the month of May, at the age of thirty-five, ascetic Gautama became fully enlightened having realized the Four Noble Truths of suffering, cause of suffering, cessation of suffering and the path leading to the cessation of suffering by his own efforts. He came to be known as Gautama Buddha.

For the next forty-five years until he passed away at the age of eighty on the full moon day of the month of May, Gautama Buddha through compassion for other beings traveled from place to place, primarily in northeastern India teaching the path out of human suffering. The Buddha attracted vast numbers of



disciples, many of whom attained Nibbana or the end of suffering with no rebirth. A monastic community of Buddhist monks and nuns also developed which continues to exist even today. Gautama Buddha always maintained that neither he nor any other higher being can deliver anyone else from their suffering or from the cycle of death and rebirth and that each and every one must liberate themselves through their own effort. Hence, Gautama Buddha has always been considered the teacher who attained enlightenment by his own efforts, before teaching the path of liberation that he discovered so that others could also liberate themselves by their own effort.

In the third century BC, a Mayuran emperor in India called Ashoka became so upset by the terrible carnage of the war that he had just fought and won that he converted to Buddhism, made Buddhism the state religion and followed nonviolence, and Buddhist principles in his reign. Emperor Ashoka wanted to propagate the Buddhist message and sent Buddhist emissaries to all regions of India, as well as to neighboring countries such as Ceylon (now Sri Lanka), Burma (now Myanmar), Thailand, Cambodia, Laos, and Vietnam. It is believed that the Buddhist emissaries were also sent to other countries as far as Syria, Iran, Egypt, and Greece.

## **2. Global Spread of Buddhism**

### **2.1. Buddhism in India**

Buddhism continued to develop in India after the passing away of Gautama Buddha in 483 BC. Following the Second Buddhist Council which was held one hundred years after the Buddha's passing away to address certain monastic disciplinary issues, there was a split in the Buddhist monastic community into the Sthaviravadins, consisting of orthodox monks and the Mahasanghikas, consisting of the more liberal monks. Buddhism became the state religion in India in the third century BC with the royal patronage of King Ashoka.

Following the Third Buddhist Council, King Ashoka sent Buddhist missionaries to all parts of India, built 84,000 stupas throughout his kingdom, and also arranged to carve Buddhist inscriptions on pillars and rocks. The Sthaviravadins continued to be the oldest and most orthodox tradition, eventually becoming Theravada Buddhism, while the Mahasanghikas through a process of many transformations eventually appeared as Mahayana Buddhism around the first century CE. Vajrayana Buddhism developed from the Mahayana Buddhism between the third and the seventh century CE. Buddhist monastic universities were built including Nalanda University near Rajagaha in eastern India and others in northern India with royal patronage where Mahayana Buddhism was taught.

However, these universities were destroyed, and thousands of Buddhist monks were killed by the invading forces between the tenth and thirteenth centuries. Buddhism began declining in India due to several reasons including the competition from Hinduism, loss of royal patronage, as well as the invasions by the White Hunts from Central Asia in the sixth century and by the Muslims in the eleventh century. These factors were responsible for the virtual extinction of Buddhism in India by the thirteenth century. In 1891, a Sri Lankan Buddhist leader, Anagarika Dharmapala, came to India and founded the Mahabodhi Society in order to revive Buddhism. He built Buddhist temples in Buddhist religious places such as Bodh Gaya and Sarnath. Again, in the twentieth century there was a revival of Buddhism in India, particularly after 1956 which was the 2500<sup>th</sup> anniversary of Gautama Buddha's passing away.

A prominent figure in the revival of Buddhism in the 1950's was Dr. Ambedkar who fought against the caste system and the social injustice faced by the Dalit or Untouchable community. He converted to Buddhism in October 1956 along with 380,000 fellow Dalits in a mass conversion ceremony at Nagpur. According to the 2001 census of the Government of India, there were nearly eight million Buddhists in India equivalent to 0.80

percent of the population. This increased number of Buddhists in India is said to consist of four main categories:

1. Buddhists by tradition who inherited the religion from their ancestry in Orissa, Bengal, Ladakh, and parts of Himachal Pradesh
2. Neo-Buddhists from the Dalit community who were the followers of Dr. Ambedkar
3. Those who became Buddhists through education and conviction
4. Non-Indian Buddhists residents in India, mainly Tibetan exiles and also those from other Asian Buddhist countries

## **2.2. Indonesian Buddhism**

Buddhism was introduced to Indonesia during the latter part of the second century CE and is considered the second oldest religion next to Hinduism. During the reign of the Srivijaya dynasty, Indonesia became the largest Buddhist kingdom in southeast Asia, while during the Sailendra dynasty in the eighth and ninth century CE, the world-famous Borobudur Temple was built. With the entry of Islam during the thirteenth century CE, Buddhism began to decline until it revived again when a Sri Lankan Buddhist monk, Ven. Narada, visited Indonesia during the 1930's and another Theravada monk, Ashin Jinarakkhita, traveled across Indonesia during the 1950's to spread Buddhism. According to the population census in 2010, around 1.7 million Indonesians (0.7 percent of the population) are Buddhists, most of whom are of Chinese origin with a small number of native Buddhists. Buddhism is one of the five officially recognized religions in Indonesia where both Mahayana and Theravada Buddhist traditions are practiced at the present time with an increasing number of Theravada Buddhist monks and temples.

## **2.3. Buddhism in Myanmar**

According to Burmese legend, it is believed that Gautama Buddha visited Burma on four different occasions and the

hair relics that were given by Buddha to the two merchants, Thapassu and Bhalluka, are believed to have been enshrined in a pagoda called Shewdagon Pagoda in Burma. The Theravada tradition of Buddhism is said to have arrived in southern Burma through the Buddhist missionaries sent by King Asoka following the Third Buddhist Council in the third century BC. Around the fifth century, Mahayana tradition was also introduced to northern Burma by the Indian migrants. During the eleventh century King Anawratha became the ruler of both southern and northern Burma. He converted to Theravada Buddhism and made it the state religion. Beginning in that period there has been a fairly constant exchange of Theravada Buddhist practices between Burma and Sri Lanka to the advantage of both countries in reversing a decline in Theravada practice. During the seventeenth century several Buddhist texts including the Abhidhamma of the Tipitaka were translated into the Burmese language and from then on the study of Abhidhamma had become popular among the Burmese which is said to continue to date. Two Buddhist Councils, the fifth Buddhist Council in 1871 and the sixth Buddhist Council from 1954 to 1956 were held in Burma. It is believed that around 89 percent of the Burmese population of around 55 million are followers of Theravada Buddhist tradition.

#### **2.4. Buddhism in Thailand**

Following the Third Buddhist Council in the third century BC, King Ashoka sent two Buddhist monks named Sona and Uttara as Buddhist missionaries to Suvarnabhumi (Golden Land), which is said to have included Thailand, where they established the Theravada tradition of Buddhism. Mahayana Buddhism was introduced to Thailand around the sixth century by Buddhist monks from India. Around the eleventh century, northern Thailand in particular was influenced by what was known as Burma (Pagan) Buddhism due to the region's closeness to Burma. Following a decline in Theravada Buddhism, it was reintroduced in the thirteenth century by Thai Buddhist

monks who had studied in Sri Lanka and returned to Thailand accompanied by Sri Lankan monks. So, it appears that Buddhism in four different forms reached Thailand:

1. Theravada Buddhism
2. Mahayana Buddhism
3. Burma (Pagan) Buddhism
4. Sri Lankan (Lankavamsa) Buddhism

Buddhism continues to be the state religion in Thailand and according to their constitution, the king of Thailand has to be a Buddhist and upholder of Buddhism. At present around 94 percent of the population are said to be followers of Theravada Buddhism with around 32,000 Buddhist monasteries. A minority of Buddhists in Thailand are Mahayana practitioners who are mostly Buddhists of Chinese origin. The forest tradition of Theravada Buddhism in which the monks follow the strict code of discipline and also undertake periods of wandering on foot called “tudong” has become popular both within and outside Thailand.

## **2.5. Buddhism in Vietnam**

Vietnam may have first received Buddhist missionaries from India sent by King Ashoka during the third century BC. Again during the first two centuries CE, Buddhism was brought to Vietnam by Buddhist scholars from India and by immigrants from China. The Mahayana tradition was the predominant tradition with a few practicing the Theravada tradition mainly in the southern region. Buddhism became popular between the eleventh and the fifteenth centuries, becoming the state religion between the eleventh and the thirteenth centuries but there was a decline from the fifteenth century as Confucianism had an enormous influence on the rulers at that time. Currently, Mahayana Buddhism in the form of a mixture of Pure Land and Zen Buddhism is the predominant form of Buddhism practiced in Vietnam where 85 percent of the population are known to be Buddhists but, only 8 percent are said to be regular practitioners.

## **2.6. Buddhism in Malaysia**

It is likely that Buddhism in the form of the Theravada tradition was first introduced to Malaysia from India following the Third Buddhist Council in the third century BC during the reign of King Ashoka. During the empire of Sri Vijaya from the eighth to thirteenth century CE, Buddhism continued to develop with many Buddhist monuments being developed. The Mahayana tradition was introduced to Malaysia around the fifth century, and became more prominent during that period. Buddhism is the second largest religion in Malaysia next to Islam which is the state religion, practiced by nearly 20 percent of the population. A majority of these are ethnic Chinese who are followers of Mahayana Buddhism. Theravada Buddhism is followed mostly by Buddhists with origins in Theravada countries such as Sri Lanka, Burma, and Thailand.

## **2.7. Buddhism in Cambodia**

It is likely that Buddhism came to Cambodia through the Buddhist missionaries sent by King Ashoka in the third century BC. For a few centuries Buddhism remained second to Hinduism, but from the fifth century CE it became popular as a mixture of Tantric Mahayana Buddhism and Hinduism. From the thirteenth century CE onward, Theravada Buddhism became predominant, perhaps as a result of the influence from Sri Lanka and Thailand. It remains the main tradition of Buddhism practiced in Cambodia. During the Communist rule by the Khmer Rouge regime between 1976 and 1979, Buddhism was virtually destroyed completely as they banned any religion, destroyed Buddhist temples, and killed or forced the Buddhist monks to disrobe. Since then there has been a revival of Buddhism in Cambodia where 96 percent of the population are believed to practice Theravada Buddhism while one percent, consisting of Chinese and Vietnamese, practice Mahayana Buddhism.

## **2.8. Buddhism in Laos**

Buddhism was first brought to Laos around the eighth century

CE by Mon Buddhist monks from the Buddhist kingdom in Cambodia. During the eleventh and twelfth centuries, Mahayana became the predominant form of Buddhism. However, during the fourteenth century, Theravada Buddhism became prominent again as the new ruler at that time, King Fangum, created the first Laos kingdom. He became a Buddhist and made Buddhism the state religion which remained so until 1975. The Communist government in 1975 did not try to suppress Buddhism but instead, used it to gain political support. By 2005, around 67 percent of the population were known to be Buddhists but Buddhists in Laos often practice some form of animism along with Buddhism. A majority of the Buddhists in Laos, 90 percent, practice Theravada Buddhism while a minority, particularly those from the Vietnamese and Chinese communities, practice Mahayana Buddhism. It is a common practice in Laos for men, young and old, to spend some time in their life as a Buddhist monk.

## **2.9. Buddhism in Singapore**

Buddhism was introduced to Singapore initially by Chinese immigrants followed by immigrants from other Asian Buddhist countries such as Thailand, Burma, and Sri Lanka. In 1949 the Singapore Buddhist Federation was established with the aim of unifying the Buddhists and Buddhist institutions in Singapore. According to the 2010 census, 33.3 percent of the population in Singapore declared themselves to be Buddhist. The predominant tradition of Buddhism practiced primarily by those of Chinese origin is the Chinese Mahayana Buddhist tradition, although sizable Buddhist communities practice Tibetan and Theravada Buddhism as well. Several Buddhist temples have been established in Singapore representing Chinese, Zen, Amitabha, and Tibetan traditions of Mahayana Buddhism. There are also a few Theravada temples representing the Theravada Buddhist countries such as Thailand, Burma, and Sri Lanka.

### **3. Sri Lanka Buddhism in the Global Spread of Asian Buddhism**

It is believed that Gautama Buddha visited the island of Ceylon, now called Sri Lanka, on three different occasions. In 246 BC, Arahant Mahinda, son of King Ashoka went to Sri Lanka with six Buddhist disciples and after listening to his teaching, the local king, Devanampiya Tissa, converted to Buddhism. With royal patronage, Buddhism became well established in Sri Lanka where Sangha (the community of Buddhist monks) was established and thousands of Buddhist temples were built throughout the island. Soon afterwards, King Ashoka's daughter, Arahant Sanghamitta, went to Sri Lanka carrying a sapling of the Bodhi tree under which Gautama Buddha had meditated and gained enlightenment. The sapling was planted in the Buddhist city of Anuradhapura which still exists. Arahant Sanghamitta also established the Bhikkhuni order (the community of Buddhist nuns). Numerous relics of Gautama Buddha, including the tooth relic, are enshrined in temples in Sri Lanka that are venerated by both local and foreign Buddhist pilgrims. In the first century BC during the reign of King Vattagamani Abhaya, the Fourth Buddhist Council was held in Sri Lanka, and the Pali Canon was written down on palm leaves for the first time. In the fifth century, Buddhaghosa, a Buddhist scholar from south India, visited Sri Lanka and wrote the commentaries to the Buddhist texts.

From the tenth century onward there was a decline in Buddhism primarily due to invasions from south India and then by the Portuguese, Dutch, and the British. It is said that the Portuguese invaders in particular who arrived in 1505, with assistance from the local kings, destroyed Buddhist temples, libraries, and art and converted the local Buddhists to Catholicism through bribing or punishments. Although it was the Theravada tradition that was brought to Sri Lanka by Arahant Mahinda, by the eighth century there were two major divisions among the Buddhist monks, one group practicing Theravada and the



other group practicing a mixture of Theravada, Mahayana, and Vajrayana. However, in the twelfth century with royal patronage, Theravada had again become the predominant Buddhist tradition in Sri Lanka. Since the nineteenth century there had been a revival of Buddhism in Sri Lanka and at present around 70 percent of the population are said to be Buddhists. Currently, the Buddhist monks in Sri Lanka belong to one of three sects: Siyam Sect, originally hailing from Thailand, Amarapura Sect, and Ramannya Sect, both of which hailed from Burma. All three sects practice principles of Theravada Buddhism with no doctrinal differences among them.

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## SALIENT FEATURES OF EARLY MONASTIC EDUCATION IN SRI LANKA



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### **Abstract**

**I**n Sri Lanka, the first monastic education dates back to the sixth century B.C. However, the official inception of the monastic education system was launched in our country with the arrival of Maha Mahinda Thero. Within these monastic settings, education was primarily accessible to a limited number of people, predominantly Buddhist monks. They studied Dhamma and passed it on through these monasteries, which paved the

way for the foundation of monastic education. Reading, writing, theological studies, and practical or technical skills such as weaving, building, geometry, art, and painting were taught by the monks to people from the higher classes of society. Over time, monasteries and temples became centers for both Buddhist monks and laypeople in the countryside. The term “piriven” or “pirivenas” may have been developed over time to refer to these monasteries. According to Mendis et al. (2006), there were three major Buddhist educational institutions that disseminated information on a wide range of subjects relevant to Buddhism. These were Jethavana Vihara (third century A.D.), Maha Vihara (third century B.C.), and Abhayagiri Vihara (first century B.C.). However, according to the Maha Vansa, Kalapasada is considered the first pirivena in our country. The development of “AshtaMulayatana” is also considered an extension of this pirivena education. There are a lot of salient features of early monastic education. They performed a range of tasks, including healthcare, politics, and language. Meanwhile, they emphasized religious studies for a better grasp of the Dhamma and offered individuals direction and instruction to strengthen their spiritual lives. Furthermore, they catered to the practical abilities for healthcare, agriculture, crafts, etc., as well as the knowledge of basic literacy and numeracy. This monastic education played a vital role in society for the transmission of knowledge and cultural legacy. According to the report of the Chinese monk Fa Hien who visited the island in 412 AD, the Maha Vihara was home to roughly 3,000 permanent monks. According to Hsuan-tsang’s report from the seventh century AD, Mahavihara, Jethavanaya, and Abhayagiriya gained international recognition as centres of higher studies.

## **I. Introduction**

In Sri Lanka, the local education system was initially based on monasteries. Scholars agree that it started with the arrival of Ven. Arahata Mahinda Thero (Mahindagamanaya). De Silva indicates that compared to other institutions of old local

education, monastic education was organized in a very formal way (Ruwanpathirana, Udayanga, Lakmali, 2021). Monastic education is the learning and teaching of the Dhamma and personal development in a monastery-based educational system. It is a unique feature of the monastic education system that it offers both religious and mundane education.

Pirivena education, monastery education, Arama education, pansala education (temple education), and vihara education are common terms used by most local and foreign authors to interpret traditional Buddhist education from the past (Keerthirathne, 2020). The names of “monasteries,” “ashrama” and “vihara,” were used to refer to the places where monks resided. However, they gradually became educational centers, and the name “priven” was also used.

Monks led monastic education in Sri Lanka. The same characteristic can be identified in the education of the East and the West. Monastic schools were the most important and numerous educational institutions during the Middle Ages in Western Europe. The term “monastic education” indicates a great variety of activities under a significant number of orders (Shawal; Ruberu, 1998). Priests were respected in society as people of knowledge, and the initiation of education for both lay and clergy was based on monasteries (Adhikari, 1993). The monks did the intervention for education, and they also taught professional education.

According to various literary sources, it is clear that the fame of main educational centers such as Maha Viharaya and Abhayagiriya, which belong to monastic education in Sri Lanka, has spread their fame even in foreign countries.

Ananda Jayawardena (2020), Ranjith Ruberu (1998), and others say that the various curricula and teaching methods, degrees, and honorary titles were of a high standard. It can also be recognized that it remained at a progressively higher status until the colonial era in Sri Lanka. Accordingly, this research article is expected to inquire about the salient features

and peculiarities that can be identified in the ancient monastic education of Sri Lanka.

## **II. Literature Review**

The arrival of the Aryans and the establishment of a Sinhalese kingdom are considered to be the inception of Ceylon's civilization. The most important event in the history of education in this country after the establishment of the Sinhalese Kingdom was the establishment of Buddhism by Mahinda around the middle of the third century (Ruberu, 1998). The education in Sri Lanka started as a legacy of the arrival of Mahinda Thero (Mahindagamaya), and it can be recognized by how it developed systematically. But Ruberu (1998) points out that Maha Vamsa shows that the education system that started like this is completely similar to the Buddhist education system of ancient India. In India as well as in Ceylon, education was the exclusive right of the monks. The education of lay Buddhists has also been considered a duty.

According to the Mahavamsa, Kalapasada Pirivena, built by King Devanampiyatissa in the first century, is considered the oldest pirivena in Sri Lanka (Keerthirathne, 2020). Among the other buildings made by King Ema are sixty-eight stone caves in Mihintale. Dr. U.D. Jayasekara said that the Mihindu cave could be the first educational center and the first group of Sri Lankan monks may have been given religious education there (Vijithananda Thero, 2003).

However, the Great Vihara can be recognized as the foundation for the formal emergence of Sri Lanka's monastic tradition. Maha Vihara can be considered the first religious center as well as the educational center of the Theravada tradition.

After that, Abhayagiriya was also started under the Theravada education tradition. Soon after the Abhayagiri monastery tradition, it became a temple belonging to the Mahayana tradition due to a crisis situation. Since then, new educational methods have begun to emerge in Sri Lanka (Wimalakhanthi

Thero & Amitharathana Thero, 2021). These institutions that laid the foundation for higher educational standards existed in Anuradhapura for centuries until the eleventh century AD (Wijeratne, 2008).

It is also possible to view the creation of “AshtaMulayatana” as a development of this monastic education. The Vijayaba Pirivena in Kotte, located at Thotagamuva, descends from Uttaramula, while the IrugalKulathilaka Pirivena descends from Galathutrumula (Keerthirathne, 2020).

Accordingly, monastic education, which started with the Mahindagamana, developed with the Sangamittagamana.

In history, a few significant developmental stages of Sri Lankan monastic education can be identified, such as the Commentary Period, writing the Pali Canon on palm leaves, the influence of Mahayana Buddhism, and various invasions. Over time, the monastic education has become very advanced. Places where a significant number of Bhikkus resided and where scholarly pursuits thrived might have been referred to as “piriven” or “pirivenas.” The curriculum of monastic education also included cultural and vocational subjects. Religious education was given an important place, and the curriculum included grammar, fine arts, literature, history, arithmetic, astrology, and medicine (Ruberu, 1998). In this way, it is clear that the old monastic education had become the center of education for both lay people and clergy. It can also be recognised that the educational pattern was implemented in a very formal and excellent manner.

### **III. Aims**

The aim of this paper is to study the unique characteristics of monastic education, which is considered to be the beginning of ancient local education in Sri Lanka, and the excellence of its educational system.

### **IV. Methodology**

This paper was conducted with a qualitative research method

and belongs to historical research methodology. Accordingly, primary and secondary sources were used to collect the data. The data were analyzed by context analysis.

## **V. Findings and Discussion**

Monastic education can be called a unique opportunity in the history of Sri Lanka. The basic and sufficient knowledge required for the times has been obtained from the education of the monasteries. The monastery was the place where royal children as well as common people received their education. People came to the temple to get higher education even though they got their basic education from the village house.

Several buildings known as Kalapasada Pirivena, Sunatha Pirivena, Digha Chankamana Pirivena, Phalagga Marugana Pirivena, and others also existed in the Anuradhapura period. In these small pirivenas, there were monks who were educated in Dhamma and other sciences. In addition, there were many educational institutions in the region (Ranasinghe, 2015). Mahavihara, Abhayagiriya, Jetavana, Ashtamulayathana, and numerous other places that are considered major educational institutions can be taken as factors in this regard. It is clear from various literary sources that its excellence was spread abroad.

***Many Salient Features of Monastic Education Can Be Identified:***

### **➤ Existence of Monastic Education Under Scholar Monks**

A distinctive feature of the monastic education is that it is imparted by monks (Ruberu, 1998). The religious knowledge and other mundane subjects needed by both lay people and clergy are provided by the monks. They considered knowledge, morals, and experience gained with age to be the basic qualifications of a teacher. According to that, only a powerful polymath could become a teacher. The teachers of the monasteries are known by the names *upajjhaya* and *acharya* (Upali, 2021). These educators offered their services without any financial gain and



provided education without cost.

➤ **Free Education**

Ancient monastic education was free of charge (Ruberu, 1998). Free education was given to all without distinction between lay and clergy, which is a prominent feature of monastic education. They were protected by the devotees of the temples. The Sinhalese kings have given royal patronage to the temples by offering lands. They also made various donations. The maintenance of the temples was possible because of these properties. Accordingly, education was provided free of charge and was common to all.

➤ **Equality**

Gender, caste, or wealth disparities did not interfere with education, so an equality-based education system was implemented (Upali, 2021; Ruwanpathirana, Udayanga, Lakmali, 2021). The royal children and the common people of the village were also involved in the free study of monastic education. The Mahavamsa mentions instances in which the sons of old kings were engaged in studying in temples and later became kings. It can also be seen that common people got their education from monasteries and became various professionals, such as teachers and doctors. Accordingly, it is a special feature that an education based on equality has been implemented there.

➤ **Integration of Secular Subjects**

It can be recognized that there were different curricula in monastic education with both mundane and supra-mundane aspects.

- I. Religious education
- II. Grammar
- III. Prosody
- IV. Figure of speech
- V. Pali and Sanskrit

- VI. Literature
- VII. History
- VIII. Arithmetic
- IX. Astrology
- X. Medical profession
- XI. Art
- XII. Sculpture
- XIII. Metal industry
- XIV. Archery
- XV. Construction technology
- XVI. Maritime industry
- XVII. Agriculture
- XVIII. Foreign Languages (Pali, Sanskrit, Tamil)
- XIX. Irrigation industry

Thus, it is stated that the curriculum of ancient monastic education was spread over a large area (Ruberu, 1998; Jayawardene, 2020). Professor Ananda Jayawardena (2020) indicates that the majority of these subjects may have been implemented in higher education institutions such as Mahavihara, Abhayagiriya, and Jetavanaya. The necessary evidence for that remains in the form of ruins even today.

### ➤ **Vocational Education**

The inclusion of various professional subjects in this monastic education shows the uniqueness of this monastic education. The fact that there was a thorough knowledge of these professions is clear from the ruins that remain today. All stone-made architectural features of Buddhist monasteries, such as pillars, beams, plates, tablets, stairways, guard stones, fences, urinals, and doorways had high degrees of perfection in their finish, strength, and decoration (Amarasekara, 2017). It is clear from various archaeological and literary sources that

the medical profession was also at a high level in vocational education in the monastery.

In general, inside this monastery are residential buildings, service buildings, terraces, walkways, and service buildings such as lavatories, urinals, hot and cold-water bath houses, and ponds (Amarasekara, 2017).

Thisa Lake and Basavakkulama Lake are examples of irrigation industry technology, and examples of construction technology are Ruwanvelisaya, Satmahala Prasadaya (seven-story tower), and Lowamahapaya. These remain today.

Literary and academic education can also be seen in works like Sikhavalanda and Sikhavalanda Vinisa, Dharmapradipikawa, Dampiya Atuva Geta Padaya, Chandas and Alankara, and through Sasandavata and Muwadevdavata poetry. They are still there today.

As shown in historical records such as the Mahavansaya, Prince Tissa engaged in agriculture to achieve self-sufficiency, thus contributing to the unification of the country under King Dutugemunu's rule.

Sri Lanka was nicknamed the Peradiga Dhanyagaraya (Eastern Granary) among other countries, and such self-sufficient agriculture existed in the past. The existence of such advanced agriculture can be considered the result of education.

Accordingly, it is revealed that a higher professional education existed in the old monastic education, and an education with many different subjects has been implemented.

### ➤ **Monastic Education and Foreign Relations**

Students from foreign countries came to study in Sri Lanka, and Sri Lankan students went to study in foreign countries. It was a salient feature of monastic education.

The monks went to Nalanda University in India for further education after completing their higher education at Abhayagiri (Jayawardene, 2020). Accordingly, higher education institutions

like Abhayagiriya have been recognized abroad. According to the monk, Fa Hien, after having listened to a lecture by a foreign monk at Abhayagiriya, he said that even the lectures of foreign preachers have been implemented in the organization of higher education (Jayawardene, 2020).

It can be recognized that foreign monks also came to Sri Lanka and engaged in higher education. The foreign relations are confirmed by mentioning that people like Buddhaghosa Thero, Visakha, Dhammapala, Peethimalla, and Jappa Thero came to Sri Lanka and pursued higher education (Jayawardene, 2020).

Additionally, certain special features of the ancient monastic education system in Sri Lanka can be recognized when considering its role.

Prioritizing religious studies, early monastic education placed a significant emphasis on religious teachings and spiritual growth. Religious literature, the Tipitaka, and other religious instructions were frequently studied as part of the curriculum. To enhance their knowledge of the religion and direct their spiritual practices, monks studied religious doctrine.

#### ➤ **Holistic Development**

Holistic Development: Monastic education seeks to promote not just intellectual development but also spiritual, moral, and individual growth. It tries to develop virtues like compassion, mindfulness, self-control, and generosity. Because Buddha Sasana depends on discipline, developing discipline is crucial. The growth of morality and the quest for wisdom are emphasized, going beyond merely academic knowledge.

#### ➤ **Social Contribution**

Monastic educational programs have benefited society more broadly, as well as the monastic community. In the past, monastic organizations have performed a variety of tasks, including healthcare, political influence, and even military duties. Additionally, they have helped their respective cultures

promote cultural and social ideals. Also, monastic education had effects outside of the monastic community. Monastic institutions produced well-educated monks and

lay people who went on to take influential leadership roles in the temple and society.

➤ **Practical Skills and Self-sufficiency**

Practical knowledge and independence were essential parts of education at monasteries in ancient Sri Lanka. The terms “practical skills” and “self-sufficiency” refer to a broad variety of skills and knowledge that enable people to become more self-reliant and able to satisfy their requirements. Some of them are listed below.

Basic self-reliance skills have been taught in monasteries, such as providing knowledge on food storage concepts, food production, gardening and growing one’s own food, basic life skills such as cooking, sanitation, water management, and environmental practices such as treating soil organically and gathering rainwater.

➤ **Reading and Literary Study**

The ancient Sri Lankan educational system placed a high priority on literary studies as part of monastic education. Educational institutions and monasteries added to the nation’s rich cultural and intellectual history. Religion, literature, and the arts were highlighted in monasteries. In order to offer insight into literary practices at the time, research has examined whether libraries existed and how libraries were used in ancient Anuradhapura. It is confirmed by literary works such as *Sikavalanda* and *Sikhawalanda Vinisa*, *Dharmapradipikawa*, *Dhampiya Atuva Geta padaya*, *Amavathura*, *Butsarana*, and other poems such as “Sasandavata” and Muwadevdavata” written during the period of monastic education.

➤ **Evidence for the Excellence of Monastic Education in Sri Lanka**

The records of Fa-hien and Hsuan-tsang can be seen as an example of the excellence of monastic education. From these reports, the condition of monastic education has been well analyzed.

The *Report* of Fa Hien, a Chinese monk who visited the island in 412 AD, states that there were about 3,000 resident monks living in the Maha Vihara. Amarasekara said that Silva has mentioned it in his book:

“This information, as given by Fa-hien, has been scientifically tested in terms of the rice-canoe in the alms-hall of Abhayagiri vihara using the volume of a begging bowl of the fifth century and mathematically emptying the vessel that many times to meet the capacity of the rice-canoe. The result was most convincing as the test was repeated at the Mahavihara that had 3,000 monks and at Mihinthale where there were 2000 monks.” (Amarasekara, 2017):

The report of Hsuan-tsang in the seventh century AD mentions that universities’ fame spread worldwide as institutions of higher education with great temples.

“Acharyan Vahanse (the most venerable teacher) came to know that there is a country called Sinhala in the middle of the ocean. That island has become excellent because there are learned people belonging to Theravada and those who are able to explain the Yoga Shastras.” (Ruberu, 1998).

## **VI. Conclusaion**

Ancient monastic education in Sri Lanka dates back to the third century BC. It started with the arrival of Arahant Maha Mahinda. He established Buddhism in Sri Lanka and many people became monks. They taught and learned Dhamma in the monastery, and thus the monastery became a center of education. It gradually developed, and very high educational institutions such as Mahavihara, Abhayagiriya, and Jetavanaya were initiated. Over time, the piriven name was later used. The education system has been organized into primary, secondary,

and tertiary education. A few significant developmental stages of Sri Lankan monastic education can be identified, such as the Commentary Period, writing the Pali Canon on palm leaves, the influence of Mahayana Buddhism, and various invasions. The existence of monastic education under scholar monks, free education, equality, mundane and supramundane education, vocational education, monastic education and foreign relations, holistic development, social contribution, practical skills, self-sufficiency, reading and literary study can be pointed out as the salient features of early monastic education in Sri Lanka.

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### **Abstract**

**T**his research has been conducted under qualitative research methodology. The research has been done based on the problem of whether Buddhist teachings can be applied for global peace. The aim of this research is to show that global peace is based only on a philosophical change of mind in individuals. Man in the modern world tends to explore various kinds of philosophical paradigms and develops his mind by absorbing the essence of those philosophies. Buddhist philosophy is based on nonviolence and is considered one of the greatest peaceful

philosophies in the world. Buddha advocated for his followers to spread compassion all over the world and was exemplary in spreading kindness even to microorganisms. According to the Buddha's teaching, we should spread loving-kindness to every being like a mother who loves her only son unconditionally. The Buddha showed the nature of the unenlightened person's mind and admonished that people got angry because of being insulted and defeated by others. Because of our unending desires, we are attached to all the material and nonmaterial things in the world and become spoiled due to the evil nature of our minds. Therefore, Buddhism emphasizes that peace is the only way to tranquilize our minds. Equanimity is one of the greatest teachings in Buddhism, and it never discriminates against people based on their religion and caste. Buddha characterized people based on their moral conduct. A man is finally judged by his moral conduct, whatever physical characteristics he possesses. Accordingly, the only solution to establish global peace in the world is to bring about philosophical changes in the mind. Buddha prescribed many practical methods to eradicate anger, vengeance, greediness, and encouraged his followers to maintain healthy relationships with others. Those teachings are useful for developing generosity, peace, and compassion. In conclusion, the above-mentioned Buddha's teachings can be applied to build a peaceful society.

### **What Is Peace?**

Peace can be identified in different ways; thus it takes variety of forms. Most people think of peace as the absence of war. Peace education means to learn about and to learn for peace. Therefore learning about peace means gaining knowledge and understanding of what contributes to peace, what damages it, what leads to war, what does "peace" mean on each level, what is its role, and how are the different levels connected.

Learning peace has different degrees of value. Learning for peace means learning the skills, attitudes, and values that one needs in order to contribute to peace and help maintain it. For

example, this means learning to deal with conflicts without the recourse to violence, learning to think creatively, learning to apply the methods of active nonviolence or learning to deal with cultural differences in a constructive and a proper way. There has been no shortage of definitions of peace. It can be defined as the absence of war or other hostilities.

- Freedom from quarrels and disagreement; harmonious relations, i.e., roommates living in peace with each other.
- Public security and order, i.e., “was arrested for disturbing the peace.”
- Inner contentment, serenity, i.e., peace of mind.
- “Happiness is when what you think, what you say, and what you do are in harmony.” –Mahatma Gandhi
- “There is nothing like returning to a place that remains unchanged to find the ways in which you yourself have altered.” – Nelson Mandela

### **Different Perspectives of Peace**

Initially, there are two different aspects of peace, negative peace and positive peace. It can be elaborated as below:

- Negative peace is the absence of direct violence (physical, verbal, and psychological) between individuals, groups, and governments.
- Positive peace is more than the absence of violence; it is the presence of social justice through equal opportunity, a fair distribution of power and resources, equal protection, and impartial enforcement of law. Generally, the concept of positive peace involves the elimination of the root causes of war, violence, injustice, and the conscious effort to build a society that reflects these commitments. Positive peace assumes an **interconnectedness of all life.**

## **What Is Buddhism?**

Buddhism is a religion based on the teachings of Siddhartha Gautama, who lived twenty-five centuries ago in what is now Nepal and northeastern India. He came to be called “the Buddha,” which means “awakened one,” after he experienced a profound realization of the nature of life, death, and existence. In the remaining years of his life, the Buddha traveled and taught. Why didn’t he teach people what he had realized when he became enlightened? Instead, he taught people how to realize enlightenment for themselves. He taught that awakening comes through one’s own direct experience, not through beliefs and prayers.

## **What Buddhism Has to Say about Peace and the Peaceful Resolution of Conflict**

Generally compared with major world religions, the core meaning inside Buddhism is a religion of peace. The Pali verses (Theravadin) in the Dhammapada make this abundantly clear. “Hatred is never appeased by hatred. Hatred is only appeased by love (or, non-enmity). This is an eternal law.” (Verse 5, Dhammapada). The Pali term for “eternal law” here is Dhamma, or the Buddhist teachings. This verse on non-enmity has to do with a tenet of the Buddhist faith that is fundamental—peace and non-harm.

Buddhism teaches that whether we have global peace or global war is up to us at every moment. The situation is not hopeless and out of our hands. If we don’t do anything, who will? Peace or war is our decision. The fundamental goal of Buddhism is peace, not only peace in this world but peace in all worlds. The Buddha taught that the first step on the path to peace is understanding the quality of peace. When we understand what causes peace, we know where to direct our efforts. In other words, we can take many actions in our quest for peace that may be helpful. But if we do not first address the fundamental issues, all other actions will come to nothing. The Buddha taught that peaceful minds lead to peaceful speech and peaceful actions.

If the minds of living beings are at peace, the world will be at peace. Therefore it is possible to look first at the Buddha's vision of the world, including the quality of its operations. Finally, having developed a Buddhist theoretical framework for understanding the nature of the problem and its solution, we can try to apply the basic principles in searching for concrete applications to create peace everywhere that we can actually put into practice in our own daily lives.

### **Aspects of the Buddhist World View**

The Buddha did not admit to any essential division in the spiritual condition of human beings and other forms of life. In fact, according to Buddhist teachings, after death a human being is reborn, perhaps again as a human being or possibly in the animal realms or in other realms. Likewise, animals can, in certain circumstances, be reborn as human beings. All sentient beings are seen as passing through the unending cycle of the wheel of rebirth. They are born, they grow old, become sick, and die. They are reborn, grow old, get sick and die, over and over and over again.

### **Kamma: The Network of Cause and Effect**

What determines how you are reborn is kamma. Whether you obtain a human body, whether male or female, or that of an animal or some other life-form is kamma. Whether you have a body that is healthy or sickly, whether you are intelligent or stupid, whether your family is rich or poor, whether your parents are compassionate or hard-hearted—all that is kamma. It refers to activity—mental, verbal, and physical as governed by complex patterns of cause and effect. There are two aspects of kamma. Individual kamma is not limited to a single lifetime. What you did in your past lives determines your situation in your present life. If you did good deeds in past lives, the result will be an auspicious rebirth. If your actions in past lives were predominantly bad, your situation in the present will be inauspicious. If in this life you act more like an animal than a human being, your next rebirth will be as an animal.

## **Conclusion**

In conclusion, this article examines the Buddha's fundamental teachings that contribute to peace building and peacekeeping in the world. A Buddhist worldview based on the principle of dependent origination, its analysis of the causes of conflicts and violence, and the open communication and participatory decision-making procedures in social organizations would inform and provide useful paths for theoretical approaches and research-based applications in peace studies. Moreover, Buddhism has the true value of nonviolence and compassion. Buddhism would also inspire all people on the path of peace. Considering the above facts, the insight, the perseverance, and the proactive creativity to realize the infinite possibilities latent in the dependently originated reality, peace, from the Buddhist perspective, is more realistic and achievable. This could be definitely utilized to create peace within everybody around us without any limitations.

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## WHAT IS BUDDHISM AND WHO IS THE BUDDHA?



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### **Introduction**

The world is home to a huge variety of religions. These include Buddhism, Confucianism, Shinto, Jainism, Christianity, Islam, Hinduism, and others. So, how does Buddhism differ from other world religions? Buddhism is a system of practical wisdom and because of this, it continues to gain popularity and expand its reach daily. Buddhism is a profound and ancient spiritual tradition originating from the teachings of Siddhartha Gautama, known as the Buddha. It encompasses a diverse range of philosophical, ethical, and meditative practices, guiding individuals on a transformative



path towards enlightenment and liberation from suffering.

Buddhism is increasingly questioned as to whether it is a religion or a philosophy. No matter what you label it, it exists. Whichever name you give it, Buddhism will always be what it is. The label doesn't matter. In his book, *What the Buddha Taught*, Walpola Rahula quotes from Shakespeare's *Romeo and Juliet*, "A rose by any other name would smell as sweet" and explains that the significance of a name is irrelevant; should someone choose an alternative name for a rose, its fragrance remains unchanged. So, whether Buddhism is called a religion or philosophy is immaterial. The most important thing is the Buddha's message.

Buddhism encourages the development of compassion and loving-kindness for all beings, encouraging moral behavior based on refraining from injuring others and having an interest in their well-being with a conviction in the interdependence of life and the possibility of universal emancipation reflected in this compassionate viewpoint, which goes beyond humans to include all sentient beings.

Many religions are dependent on other people. Buddhism differs from that. According to Buddhism, man's position is supreme. Man is his own master, and there is no higher being or power that sits in judgment over his destiny. A common parable underscores the significance of seeking divine protection through prayer, while also emphasizing the practicality of taking precautions, such as locking your door when leaving at night. It highlights the Buddhist perspective, which suggests that relying solely on a god's protection without personal responsibility may not ensure the safety of your home. This parable provides a succinct insight into the essence of Buddhism.

Buddhism is a profound spiritual path that offers guidance for individuals seeking liberation from suffering and the realization of their true nature. Through ethical living, meditation, and the cultivation of wisdom and compassion, Buddhists aspire to awaken to the ultimate truth and bring about peace and harmony

in themselves and the world. The Buddha, also known as Siddhartha Gautama, was an influential spiritual teacher and the founder of Buddhism. Born in ancient India in the fifth century BCE, the Buddha's life and teachings have had a profound impact on millions of people across the globe.

The Buddha's teachings emphasized the impermanence and interconnectedness of all things. He advocated for the cessation of suffering by following the Noble Eightfold Path, which included ethical conduct, mindfulness, and meditation. Through these practices, individuals could liberate themselves from the cycle of birth, death, and rebirth, attaining a state of enlightenment known as Nirvana. The Buddha's teachings were characterized by compassion, wisdom, and a profound insight into the human condition. He encouraged his followers to cultivate mindfulness, develop loving-kindness, and live a life of moral integrity. His teachings resonated with people from diverse backgrounds, transcending cultural and societal boundaries. Today, the Buddha is revered as a spiritual guide and revered figure in Buddhism. His profound impact on the world is evident in the countless Buddhist traditions, teachings, and practices that continue to flourish. The Buddha's legacy serves as an inspiration for those seeking inner peace, wisdom, and liberation from suffering, making him a timeless symbol of enlightenment and compassion.

### **Research Problem**

The main research problem addressed in this study is to explore the essence of Buddhism and the life and teachings of Siddhartha Gautama, investigating the historical, philosophical, and cultural dimensions of Buddhism to provide a holistic understanding of the religion.

### **Research Aim**

The primary aim of this research is to unravel the complexity of Buddhism by examining its key principles, practices, and the historical context in which it originated. Additionally, the

study aims to shed light on the life and teachings of Siddhartha Gautama, with the objective of offering a comprehensive and accessible resource for those interested in Buddhism.

### **Conclusion**

The Buddha, as a historical figure and a spiritual teacher, offers profound wisdom and guidance. His teachings on suffering, the nature of reality, and the path to liberation have had a lasting impact on humanity. By following the path he outlined, individuals can cultivate mindfulness, compassion, and ultimately find freedom from suffering.

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## WHY BUDDHIST CHAPLAINS MATTER FOR SRI LANKAN UNIVERSITIES: EXPLORING THEIR ROLE IN STUDENT WELL-BEING AND SPIRITUAL SUPPORT

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### **Introduction**

A widespread professional and volunteer position, chaplaincy contributes significantly to various societal contexts throughout the world, mostly in Europe and America.

Buddhist chaplaincy is one among them, and demand for it has grown recently in many developed nations. Its responsibility is to make a substantial contribution to the society in which it thrives. Buddhist chaplains are involved in a variety of religious activities in various countries where they are accessible, such as providing spiritual care, counseling, praying, leading guided meditations, and many other community services in addition to respecting and preserving religious harmony. Chaplains<sup>35</sup> are actively employed and contributing to various workplaces, including hospitals, universities, temples, and the armed forces. The following definition could be taken into consideration when defining “Who are Buddhist chaplains?”

Chaplains find their professions with interreligious care seekers and colleagues in secular places, in contrast to ordained clergy who typically perform liturgical roles inside intentional communities meeting in hallowed spaces.<sup>36</sup>

In addition to making a significant contribution to appreciating and understanding religious diversity, their presence in universities also plays a larger role in ensuring peace and resilience despite the existence of many religious organizations. The Harvard Divinity College, Southwestern University, Yale, and many other renowned universities in America have chaplains performing a variety of different roles, including several Buddhist chaplains who are providing remarkable services to the universities and the communities they work with. Not only that, but those universities also produce professionally qualified chaplains who are able to serve in the aforementioned workplaces. The Buddhist chaplains are doing a better job of engaging in their religious activities and social services without interfering with other religious beliefs in a society like America,

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35 The term “chaplain” is used in this article to refer to a person who devotedly serves the community for the resilience and well-being of humankind.

36 Monica Sanford, “Kalyāṇamitra: A Model for Buddhist Spiritual Care,” Academia.edu, November 2020, [https://www.academia.edu/44573829/Kaly%C4%81%E1%B9%87amitra\\_A\\_Model\\_for\\_Buddhist\\_Spiritual\\_Care?](https://www.academia.edu/44573829/Kaly%C4%81%E1%B9%87amitra_A_Model_for_Buddhist_Spiritual_Care?) (accessed July 23, 2023).

where religious diversity is rather astounding.

In Sri Lanka, a nation where Theravada Buddhism has its origins, monks perform a greater proportion of religious activities than nuns or lay Buddhists. Most people hold the opinion that monks are the ones who should take responsibility for and lead the way in carrying out the tasks that a chaplain performs. With the exception of their identity as a monk under the Buddhist ministry of the Sri Lankan government, monks and nuns play a larger role in chaplaincy in this country (though they do not introduce themselves as Buddhist chaplains nor have licensees who do so in other countries). When it comes to people engaging in positions that go beyond ordination or merely being lay people, there is a glaring void in the country, particularly in light of the potential synergy between these jobs and university counseling services, which has to be remedied.

With a critical emphasis on preventing something as grave as suicides, this cooperation has the key to tackling important concerns faced by students. Given the youth-related issues that the majority of university students in Sri Lanka are experiencing, establishing such a function in the academic environment seems to be an urgent necessity. It is the responsibility of the university administration to acknowledge this need and take appropriate measures to offer much-needed help to students facing difficulties. Despite the fact that both professional counselors and Buddhist monks and nuns provide a great deal of assistance to individuals by providing emotional support and other types of assistance, it is not typical to see them both operate together in one professional setting in Sri Lanka.

It is crucial that students receive the training necessary for regulating their thoughts and emotions when coping with the realities of everyday life. If a Buddhist chaplain is willing to address the challenges the university students in Sri Lanka are facing, it is expected that they will be able to participate as fully as possible given their deeper understanding of the psychological teachings of Buddhist doctrine. The university administration is

in desperate need of improving the mental stability of the pupils, especially in light of all the instability the nation experienced. This study aims to highlight the value of Buddhist chaplains' involvement in services for resolving psychological problems that affect young people and to exhibit some of the methods they might use in collaboration to improve the students' mental health.

### **Research Problem**

This study examines what Buddhist chaplains can offer to universities in Sri Lanka in addressing youth-related issues and promote well-being and resilience among various religious groups to improve understanding, thereby motivating university authorities to decide whether they should hire chaplains in the future.

### **Research Objectives**

The objective of integrating Buddhist chaplaincy into the Sri Lankan academic system is to accomplish a number of goals.

To understand the institutional setting and identity of Buddhist chaplains.

To determine the effects of their work on staff, students, and their institutions.

The key components of integrating spirituality into daily life include feeling encouraged in tackling difficult life issues, experiencing spiritual growth, increasing students' tendency to seek for assistance, offering religious care, participating in volunteer work, and praying.

To examine the relationship between religious development and psychological development.

How can chaplains assist students in developing their views toward religious pluralism and the potential effects it may have, especially on mental health?

## **Research Methodology**

The study is a textual analysis using a qualitative methodology. In order to arrive at new findings, a theme analysis will be conducted using a number of literary works released in the last ten years as references. Given that this is a literary-based textual study, it is necessary to look at and comprehend books, articles, papers, and other research materials in order to draw conclusions. Research articles written by Monica Sanford as well as some others that discuss how the chaplaincy movement is spread in those nations, their role, and what they can and cannot do in analyzing what they can actually practice and do, have attracted particular interest. In addition to highlighting the primary areas in which chaplains can contribute, the aforementioned related research papers will attempt to address the issues that must be taken into account, appropriate, and in line with the existing patterns of the universities in Sri Lanka. In addition, attention would be paid to probable difficulties and how to keep an eye on and lessen them. To get at the results of the research, data analysis was done using the aforementioned themes. The current resources on Buddhist chaplaincy will be used to collect data in this study; particularly certain secondary sources such research papers, articles, books, and information from the internet.

## **Limitations**

This study only uses secondary sources published by Buddhist chaplains who are actively serving in chaplaincy jobs in the USA and UK. It is a literary-based descriptive study. Due to the fact that it is still not operating inside Sri Lankan universities, the study cannot be presented as an empirical study. It hopes to demonstrate how useful it is for universities to play this kind of role in treating a variety of youth-related issues in addition to other health-care services through the literary-based descriptive study. Additionally, the researcher has focused particularly on her own experiences gained during her undergraduate and graduate studies as well as her time working



as a lecturer.

## **Results and Discussions**

The results of this study were considered after carefully doing a literary study of some of the selected texts that were chosen. The outcomes of the study have been analyzed under the following themes.

### **1. What can university Buddhist chaplains do and how could they contribute?**

#### I. The multiplicity of religions and Buddhist chaplaincy

Building bridges with various religious communities is one of the main considerations chaplains make on campus, but it is still unclear how this work will affect students.<sup>37</sup> The conclusions that this research study reveals can vary in Sri Lankan scenarios. It would have been possible to make a big contribution to Buddhist chaplaincy programs at an institution like the University of Peradeniya, since the majority of students are Buddhists, but yet, building bridges is a challenging endeavor that must be handled with great sensitivity. However, it is significant to note that students from many other religious backgrounds have a more positive attitude toward Buddhism, which may be a beneficial feature.

#### II. Offering spiritual guidance and psychological support to students dealing with various mental traumas

An important issue of Buddhist chaplains is that they must be able to use teachings from Buddhism to address psychological issues that are specific to young people. And maybe more crucially, it must respect and not restrict the right to practice other religions. A Buddhist chaplain respects the faith of those seeking assistance. It shouldn't condemn or pressure someone to abandon their religious beliefs. The students who seek out

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37 Elena G. van Stee, Taylor Paige Winfield, et al., "Assessing Student Engagement with Campus Chaplains: A Pilot Study from a Residential Liberal," *Journal of College and Character* 22, no. 3 (August 23, 2021), <https://doi.org/10.1080/2194587X.2021.1939721> (accessed July 28, 2023).

counseling and psychological assistance must significantly improve as a result, and the development should be documented by chaplains so that their work and progress must be calculated for future evaluations. If the organization permits it, they can also collaborate with other health services there to address some of the difficulties relating to young people that they come across. For those who are interested, chaplains can regularly lead routines like prayer and guided meditation in a suitable location at a set time.

According to Monica Sanford, though many scholars describe Bodhisattva as an inspirational model for Buddhist chaplains, as this model is limited to mainly to *Mahāyāna* and *Vajrayāna* Buddhism, applying a *kalyāṇamitra* (spiritual companion/mentor) model is the most appropriate ideal for a one who wants to be a Buddhist chaplain<sup>38</sup> Thus, a chaplain is someone who can be considered to be someone similar to a spiritual friend in care-seekers' lives. A chaplain can also run a particular program for discussing Buddhist suttas that covers many psychological teachings of the Buddha in order to comprehend how sutta studies may contribute to making life successful.

III. Significantly involved in helping students who have been impacted by national, environmental, and personal catastrophes

Buddhist chaplains can, in certain circumstances, reach out to students who have been impacted by national, environmental, or personal catastrophes. For instance, in a circumstance like floods, they can take the initiative to organize student committees to reach out to individuals who have been impacted and provide them with physical and mental first aid by arranging donor campaigns. A Buddhist chaplain must be able to guarantee, support, and show unconditional positive regard

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38 Monica Sanford, "Kalyāṇamitra: A Model for Buddhist Spiritual Care," *Academia.edu*, November 2020, [https://www.academia.edu/44573829/Kaly%C4%81%E1%B9%87amitra\\_A\\_Model\\_for\\_Buddhist\\_Spiritual\\_Care?](https://www.academia.edu/44573829/Kaly%C4%81%E1%B9%87amitra_A_Model_for_Buddhist_Spiritual_Care?) (accessed July 23, 2023).

to individuals who are in need of help, regardless of the many ethnic groupings. A Buddhist chaplain must be able to ensure the peace and harmony of the populace by engaging them in peaceful discourse and convincing them that their goal is not to convert them to Buddhism but to really assist them when they require emotional and physical support.

#### IV. Facilitating difficult conversations among different groups on campus

There isn't a single research paper designed based on Sri Lankan settings because Buddhist chaplaincy is still not operational within the state. Even though a small percentage of Sri Lankans have heard of Christian chaplains, the vast majority of them believe that this is a practice that only Christians engage in. Numerous monks who have traveled to Europe and the United States are now enrolled in chaplaincy programs and holding licenses as Buddhist chaplains. Bhante Kusala, a Buddhist chaplain currently living in Boston, Massachusetts, was born in Sri Lanka and has shared his insights of how his years of training helped him to understand the purpose of a Buddhist chaplain. A very common problem that all universities have when it comes to youth-related concerns is the lack of professionals who are actively involved in providing guidance and counseling, as well as the lack of people ready to listen to unpleasant talks. Although there are monks who are involved in intellectual pursuits, students are reluctant to discuss all of their issues with the clergy monks because they believe it is improper to have these types of conversations with monks. Therefore, chaplaincy must be established so that a lay person with the proper training can take on such duties. This will encourage students to approach such chaplaincy and foster a more help-seeking attitude in them.

#### V. Organizing lecture series on diverse faiths, health care, Buddhist spirituality, religious diversity, the teachings of the Buddha, programs for spiritual healing that place a special emphasis on mental health, religious harmony, and tolerance of

religious variety.

In order to truly grasp the religious diversity of people, a chaplain must be able to plan talks and lecture series about interreligious and interethnic topics. A Buddhist chaplain is someone who is expected to uphold the unity and peace of humankind; hence, it is crucial that they are familiar with the history of various religions. As Sanford mentions, Buddhist counselors explore various challenges in their work including inter-religious and intercultural communication on various subjects such as transcendent experiences.<sup>39</sup> Conducting and creating the required arrangements for free discourse on various religious information improves human comprehension and ties to various other communities.

The study discovered that when taking into account Buddhist chaplaincy that is in operation around the world, it is important to keep in mind that the role of a chaplain differs from one institution to another<sup>40</sup> and that there is still no internationally recognized standard common criteria to define what chaplaincy means and their role, which in one way gives us a positive clue in designing a Buddhist chaplain role that suits the social and cultural aspect. While chaplains are the only spiritual and religious staff members at some colleges, in other nations there are additional positions that perform nearly identical religious duties as chaplaincy, like Buddhist adviser, Buddhist clergy, and Buddhist counselor. There are a number of important factors to consider while trying to integrate chaplaincy within the Sri

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39 Monica Sanford, “Theological Reflection Without Theo: Buddhist Chaplains Making Transcendent Connections in Inter-Religious Spiritual Care,” paper presented at the American Academy of Religion annual conference, Denver, Colorado, November 17, 2018, website: [https://www.academia.edu/37805886/Theological\\_Reflection\\_Without\\_Theo\\_Buddhist\\_Chaplains\\_making\\_Transcendent\\_Connections\\_in\\_Inter\\_Religious\\_Spiritual\\_Care?email\\_work\\_card=view-paper](https://www.academia.edu/37805886/Theological_Reflection_Without_Theo_Buddhist_Chaplains_making_Transcendent_Connections_in_Inter_Religious_Spiritual_Care?email_work_card=view-paper) (accessed August 16, 2023).

40 Elena G. van Stee, Taylor Paige Winfield, et al., “Assessing Student Engagement With Campus Chaplains: A Pilot Study From a Residential Liberal,” *Journal of College and Character* 22, no. 3 (August 23, 2021): <https://doi.org/10.1080/2194587X.2021.1939721> (accessed July 28, 2023).

Lankan academic system. More importantly, the competent authorities need to understand that this is not an attempt to convert adherents of other religions to Buddhism. Therefore, the real reason for having a chaplaincy role must be presented to the appropriate authority in order to persuade them that this is being done with sincere and honest intention in order to support efforts of the society to address youth-related problems and to promote intergroup harmony and understanding.

Since lay students make up the majority of students enrolled in Sri Lankan universities, involving lay people in careers like this will help to make the task more feasible and fruitful because some lay students are reluctant to interact frequently with ordained clergy, and it is important to let people know that chaplaincy is not just a responsibility of monastic ordained clergy. Before giving someone the chance to fill a Buddhist chaplaincy position, it is important to take into account their character, level of efficiency and sensitivity in matters relating to a counselor, and knowledge of the relevant other religions in the world, especially if they have at least a degree in the field of Buddhist Studies.

## **2. If Buddhist chaplains are allowed to contribute to the Sri Lankan university system, what would be their primary responsibility?**

As was already mentioned, there are no internationally recognized requirements for employing Buddhist chaplains into institutions because the reasons for doing so vary depending on the situation. As a result, there are a few activities that one can engage in the Sri Lankan context if they desire to start a professional career path in this area of participation. These activities are listed below.

- Lay students' involvement in chaplaincy roles
- Projects to prevent ragging, one of the biggest threats to Sri Lanka's university system
- Spiritual counseling

- Guided meditation practices
- Interfaith dialogues
- Community service projects with university students
- Conducting programs in order to help students develop their soft skills
- Environmental awareness programs and spiritual impact on the environment
- Fundraising initiatives for young people in need
- The use of spiritual guidance to prevent violence towards intimate partners

Many graduates and those who work in the academic sector may mistake this for a means of qualification, using it to demonstrate that they took on a position like this in order to benefit personally rather than out of a genuine desire to serve others and the community with love and kindness. This cannot be a different qualification that someone is looking to obtain so they may list it on their resumes. Prior to being given responsibilities like chaplains, candidates must go through a lengthy interview procedure and a probationary period to see whether they are genuinely qualified to perform such a role.

### **Challengers**

A few religious representatives must be discovered in the surroundings of Sri Lankan universities. For instance, university students have access to a temple, Hindu temple (*kovil*), Muslim mosque, and a Christian church at the University of Peradeniya. Fathers, monks, Tamil priests, as well as Islamic priests, are currently engaged in religious activities in those places. They still find it strange to discuss religion as a collective entity. Here are a few of the challenges they can encounter in dealing with university students.

- The language barrier can be a problem.
- Stereotyped attitudes toward certain ethnic groups due to

past war or bombing experiences.

- Lack concern for cooperation.
- It is still very uncommon to see interracial conversations taking place in universities.

The biggest hurdle might be starting to play a bigger part as a chaplain in a situation where chaplaincy is new. However, starting and being able to keep it going for a while might have a significant impact on people's attitudes before they become accustomed to this type of setting in dealing with the challenges of humankind. Being able to recognize the true importance of having a function like this in a university and educating people about it could have a significant influence on society to allow this to continue for the good of all.

### **Conclusion**

Establishing Buddhist chaplaincy within Sri Lankan universities is an achievable objective that can be accomplished if it is customized to fit with the cultural and socio-economic structure of the country. Buddhist chaplaincy has the potential to solve student concerns while encouraging understanding and well-being. Buddhist chaplaincy can be introduced in universities as an anchor for its growth into other fields. More importantly, it can be implemented within the Sri Lankan university system as a fundamental approach to tackle the pressing issue of ragging, which is a significant concern in state universities across the country. Overall, it must be noted that Buddhist chaplaincy is a role that must professionally begin in an environment like a university in order to foster understanding, resilience, and well-being of the student population in order to live a life with kindness, tenderness, caring, and happiness.

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## **SRI LANKA CONTRIBUTED TO THE INTRODUCTION OF THE NOBLE MESSAGE OF THE BUDDHA THROUGHOUT THE WORLD**



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### **Introduction**

Over thousands of years, Sri Lanka has shaped Buddhist history, and Sri Lanka has made significant contributions to the global Buddhist community, ranging from the Pali Tipitaka to the worldwide observance of Vesak. For over 2,300 years, Sri Lanka has served as a prominent embodiment of Buddhism, showcasing its spiritual and cultural significance through a complex tapestry that aids in comprehending the country's

historical development. The current study explores the history of Theravada Buddhism in Sri Lanka and its significant impact on the global Buddhist community.

### **Discussion**

Buddhism began as an intellectual and ethical movement in the sixth century BC with the first sermon preached by the Buddha, the Dhammacakkapavattana Sutta, to the five ascetics at Isipatana Deer Park, Sarnath in Banaras (Walpola, 1956).

It spread gradually during the lifetime of the Buddha along the Gangetic Valley and into several kingdoms in north India. The flow of Buddhist missionaries to foreign lands imbued with the idea of *Dhamma Vijaya* was initiated by Emperor Asoka in the third century BC. Buddhist monks carried the torch of Indian culture and civilization far and wide and made India the culture guru of the world (Ahir, 1991).

Besides the powerful kings like Kanishka (78–101 AD), Harsha Vardhana (606–647 AD), Gupta and other royal houses made immense contributions to Buddhist philosophy, religion, and arts. It was during the reign of the Emperor Asoka in India that Buddhism was officially introduced to Sri Lanka by Arahant Mahā Mahinda, great son of the emperor 236 years after the Buddha. This was at a time when the country was under the rule of King Devanampiya Tissa and with the establishment of Buddhism in Sri Lanka a close link was maintained between the island and northern India. Since then, Sri Lanka occupies an eminent position among Buddhist communities in the world (K Siri, 1999).

Sri Lanka has been known by different names in the past: Tambapanni, Taprobane, Lanka, Rathnadvipa, Sihaladvipa, Serendib, and Ceylon. It is the only country where Theravada Buddhism has survived for over twenty-three centuries. It is also the only country where the sacred Bodhi tree flourishes, a direct descendant of the original Bodhi tree at Bodhgaya in India. The Sri Mahā Bodhi at Anuradhapura is believed to have

been grown from a cutting of a branch from the historical sacred Bo tree. It was in Sri Lanka the original teachings of the Buddha in the Pāli language were properly recorded for the first time in history in the first century. It was also from this country that the Pali Tipitaka, the teachings of the Buddha, were later introduced to other countries and even back to India (Ahir, 2000).

It was Sri Lanka that also provided the means for these same sacred scriptures to be made available in the West during modern times. This was done through the Pali Text Society (PTS) which was founded by Dr. Rhys Davids in 1881 in London. He entered the Ceylon Civil Service where he learned Pali from Sri Lankan monk, Venerable Sunangala Maha Thero.

The Tooth Relic was brought to Sri Lanka by King Kalinga's daughter, Hema Mala, during the time of Kirthi Sri Meghavarna, 313 AD. It is the most precious and sacred treasure of the island. Today is housed in Kandy, the last capital of Sri Lanka. Buddhism uprooted the organizational setup in Sri Lanka (Sinhaldvipa), Mynmar (Swarna Bhumi), Thailand (Swarna Dvipa), and other neighboring countries since the pre-Christian period. On the other hand, Buddhist monks had arrived in Gsndhara and further on the lower Silik Road (K Siri, 1999).

During the first century AD, Buddhism entered China and Buddhist monks had to interact with the followers of Chinese teachers and further neighboring peoples of Korea, Japan, and Vietnam become inspired to accept Buddhism through China. The official introduction of Buddhism to China was during the Emperor Ming Ti (58–76 AD) when Venerable Dharmaraksha and Venerable Kasyapa entered with Buddhist scriptures and images. Venerable Gunabhadra, Venerable Sanghavarna, Venerable Gunwarman, Sri Lankan Buddhist missionaries, visited parts of Vietnam while propagating Buddhism in China and engaged to introduce Buddhism in Vietnam (Jyothi, 1997).

From China, the Buddhist monks went to Korea by 372 AD Kongo San (Vajraparvata) became the first seat of Buddhists in Korea.

Thereafter, Buddhism entered Japan in 536 AD through the ruler of Kudara of South Korea in the seventh century. Buddhism was introduced in the high plateau of the trans-Himalayan Tibet by the initiation of two queens of the ruler, the strong Btson Sgan Po. In Nepal, the teaching of Sākyamuni Gautama flourished despite the downfall of the Sākya Republic under the Kosala ruler (Jyothi, 1997).

Propagation of the Buddha Dhamma movement now got a new light as Buddhists in the Western countries like Europe, America, and Australia engaged in the spread of the message of the Buddha. The Westerners when they became aware of the vast Buddhist literature in Pali which had been discovered by Rhys Davids from Sri Lanka, and after the 1898 World's Parliament of Religions held in Chicago where Anāgarika Dharmapala, founder of the Maha Bodhi Society, delivered a famous speech (Dharmapala, A.,1991).

In 1257, Lankavamsa was a tradition established in Thailand (Siyam) by the monks who came to Sri Lanka and obtained Upasmapada (high ordination). The headquarters were in Nakon Sri Thammarath and by about fourth century CE AD the fame of the Sri Lankan order of nuns had spread everywhere fulfilling the wish of Chinese Buddhist nuns from Sri Lanka. In 1885, the world witnessed for the first time the unfurling of the six colors of the Buddhist flag in Colombo on the Vesak full moon day, on April 30 of that year. The six-colored flag originated in Sri Lanka in 1884. Today this flag is being hoisted in every Buddhist country and is also acknowledged as the international Buddhist flag (Ahir, 2000).

Sri Lanka's contribution to the Buddhist revival in India began in 1891 with the arrival of Anagarika Dharmapāla, a great son of Sri Lanka. After founding Maha Bodhi Society of India, he launched systematic campaign for the revival of Buddhism in the land of its birth—the Buddhist revival movement in India. It gained further momentum when Indian monks trained in Sri Lanka came back and started Dhamma propagation among

the masses and worked to introduce Pali studies in Indian universities. The history of Sri Lanka tells us how devout monks and devotees struggled from time to time, sometimes even sacrificing their own lives (Ahir, 1991).

Sri Lanka has in no small measure contributed to the introduction of the noble message of the Buddha throughout the world. It is difficult to believe that there is any other country today that has done as much to foster the spread of this great religion. The Vesak full moon day, the birthday of the Buddha, was first introduced to many countries for celebration on a grand scale by Sri Lanka. The word “Vesak” is itself a Sinhalese word and is derived from the Pali word “Vesakha.” Today the whole world celebrates this day in a truly religious way after being recognized by a United Nations proposal submitted by the government of Sri Lanka to recognize Vesak Day as an international holiday as a tribute to the great master, the founder of Buddhism. In 1950, the World Fellowship of Buddhists Conference was inaugurated in Sri Lanka to promote Buddhist solidarity, brotherhood, and understanding among the various Buddhist countries. This idea was introduced by the great Sri Lankan diplomat and academician, Professor G. P. Malalasekera (founder president). The Buddhist world owes a great debt to Sri Lanka for not only preserving the Pali Tipitaka (Pali Canon) in its entirety and pristine purity through the ages, but also for providing worthy symbols of unity for the modern Buddhist world.

### **Conclusion**

The present study has thoroughly identified Buddhism’s remarkable movement from the Buddha’s first sermon in the sixth century BC to its global spread and enduring impact. Sri Lanka, the center of Theravada Buddhism, performs a crucial role in preserving and propagating the teachings of the Buddha. The island nation has tremendously affected modern Buddhism by preserving traditional Buddhist teachings in Pali and promoting global cooperation through institutions such as

the Pali Text Society. Sri Lanka's distinctive contributions to the global Buddhist community have helped revive Buddhism in India and spread it worldwide. This historical account reminds us of the power of cultural exchanges, dedicated leaders, and community efforts to preserve and promote a timeless spiritual heritage. Sri Lanka's Buddhist heritage shows the power of religion, solidarity, and cultural interchange across generations.

*Devo vassatu kālen*

*Sassa sampatti hetu ca*

*Phīto bhavatu loko ca*

*Rāja bhavatu dhammiko*

May the rain gods give timely rains, so that the harvest may be rich,

May the world be prosperous,

May the state government be righteous.

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**THE GALLERY PICTURES**  
**Buddhist Studies Seminar, University of Peradeniya**  
**Kandy, July 14, 2023**



1. Logo of University of Peradeniya, Kandy



2. Department of Education, University of Peradeniya, Kandy





3. University of Peradeniya, Diamond Jubilee



4. Department of Buddhist Studies,  
University of Peradeniya, Kandy



5. Prof. Nandawansa, Dr. Sumedha and Dr. Bhikṣuṇī TN Gioi Hương lighting the oil lamp



6. Dr. Ekanayake, Dr. Senevirathne and Prof. Sethunga lighting the oil lamp



7. The Presiding Group



8. Huong Sen Delegate with Prof. Nandawansa, Dr. Sumedha



9. The MC, Prof. Prasad Sethunga, Director General of of the National Institute of Education



10. Whole view of the seminar



11. The Seminar Hall



12. Prof. Ven. Medagama Nandawansa gives his welcome address



13. Dr. Ven. Kahawatte Siri Sumedha gives his speech



14. Dr. Bhikṣuṇī TN Gioi Huong presents her paper



15. Ven. Madugalle Sudaththa presents his paper



16. Prof. H.M. Mahinda Herath presents his paper



17. Ven. Panadure Dumindalankara presents his paper



18. Dr. Kasun Dharmasiri presents his paper





19. Ms. H.M.L.M. Munasinghe presents her paper



20. Dr. Bhikṣuṇī TN Gioi Huong offers gift to Prof. Ven. Medagama Nandawansa



21. The Group of Presenters



22. The Seminar Room



23. Dr. Bhikṣuṇī TN Gioi Huong presents the Seminar Certificate to Prof. H.M. Mahinda Herath



24. Dr. Bhikṣuṇī TN Gioi Huong presents the Seminar Certificate to Dr. Samarakoon Banda



25. Vietnamese group prepares gifts to all speakers



26. Huong Sen delegate offers gifts to all professors



27. The Dean, Faculty of Arts, University of Peradeniya presents the Seminar Certificate to Dr. Bhikṣuṇī TN Gioi Huong



28. Dr. Bhikṣuṇī TN Gioi Huong sit down to receive her Certificate



29. The Seminar Certificate of Dr. Bhikṣuṇī TN Gioi Huong



30. The Seminar Certificates for the Huong Sen Delegation



31. Dr. Bhikṣuṇī TN Gioi Huong presents the Certificate to Ven. M. Sudaththa



32. Dr. Bhikṣuṇī TN Gioi Huong presents the Certificate to Rev. Siyambalapitiye Sumedha



33. Dr. Bhikṣuṇī TN Gioi Huong presents the Seminar Certificate to Rev. Alkegama Dhammarakkhita



34. Dr. Bhikṣuṇī TN Gioi Huong and her disciple, Bhikṣuṇī TN Viên Nhuận





35. Rev. Tri Minh, Rev. Vien Giac, and Rev. Vien Bao



36. Sincerely donating



37. Delegation of Huong Sen Buddhist Temple



38. Memory photo for Kandy Seminar





## BẢO ANH LẠC BOOKSHELF

### 1.1. THE VIETNAMESE BOOKS

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