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Session Summary (No. 91)

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A Conversation with Religious Leaders 51

Peace with the Mind, Peace with the World:

Asia Pacific Dream of Common Aspiration, Common Action

Time: 17:45-19:15, March 25, 2016

Venue: ICC, Level 1, Dong Yu Grand Ballroom C&D

Moderator: TIAN Wei, Anchor, CCTV

Panellists:

The 11th Panchen Lama, Member of the National Committee of CPPCC;
Vice-president, the Buddhist Association of China

H. H. Maha Sangharajah Bour Kry, Great Supreme Patriarch of
Dhammayutta Order, Kingdom of Cambodia

Ven. Jing Yin, Abbot, Polin Monastery, Hong Kong

(Guest invited by the moderator: Monk In Shun, Vice-president of the
Buddhist Association of China; President of the Hainan Provincial Buddhist
Association.)

Key Points

➤ The nature of Buddhism.

- The core of Buddhism is to popularize the goodness and contain the



evil.

- Buddha is not the demiurge, nor can he change our destiny, but he can show us the right way.
- The content of Buddhism will never be outdated.
- The Methods of Buddhists.
 - Meditation is the best way for us to purify our mind.
 - One should combine his innermost being with meditation and learning.
 - Epiphany is not only a Buddhist concept but also a deep-rooted and traditional one.
- The definition of religious leaders and their responsibilities and duties.
 - Religious leaders are not just a title. They should meditate and constrain themselves and be ready to shoulder responsibilities.
- The relations between Buddhism and environment, human beings, and the whole world.
 - The relation between human beings and environment is independent and harmonious.
 - “A peaceful mind is good for world peace”, and “the public is safe and then the world will be safe” are absolutely positive attitudes toward life.
 - The Buddhist attitude that “a peaceful mind is good for world peace” is analogous to the Marxist “the proletariat will liberate itself only when it liberates all mankind”.
- About the relation between politics and religion.
 - The relation between the government and religion is like that between the two wheels of a carriage.



- It is hoped that the Chinese government can spend more efforts on supporting the development of Buddhism in the whole world.
- The influence of Panchen Master.
 - The Nepal Tibetans worship Panchen Master.

Synopsis:

The Nature of Buddhism

The 11th Panchen Lama said that the Buddhism has been developing for more than 2500 years and its uniqueness lies in the purification of human mind. Through leaning Buddhism, people can have a peaceful mind, and more importantly, it can popularize the goodness and contain the evil and encourage people to do good things and avoid bad things. Be it Tibetan Buddhism, Chinese Buddhism or Southern Buddhism, the understanding of goodness is the same: “the behaviours for the purpose of goodness is virtuous and those for the purpose of evil things are vicious”. All people pursue happiness and joy, but sometimes they are misled by some hidden desires and lose the direction and falsely take the evil things as good pursuit.

Panchen Lama pointed out that Buddha opens the world for us and tells us what is good and evil. But he is only giving us the prescription and it is up to ourselves to find the cure. Buddha is not the demiurge and cannot change our destiny. He is like a doctor and a loving father, who can show us the direction. The key of meditation is in us. Whether we can get happiness or bitterness in the future is determined by our deeds at present.



He said that Buddhism originated over 2500 years ago, a period for the start of human civilization. Aristotle, Confucius and Sakyamuni Buddha all started to enlighten people at this time and their answers to some content and questions are still up to date. In the view of Buddhism, as long as people's lusts are not eliminated, Buddhism will not be out of date and the mission of Buddhism is not done.

The Practice Methods of Buddhists

Master Bour Kry noted that Buddha tells us that we should meditate. Meditation is the best way for us to purify our mind. It will clean up the environment around us. People cannot have a peaceful mind if they harbor desires and anger. So for the mind to be purified, the best way is to meditate, be it Southern Buddhism or Northern Buddhism, or Theravada Buddhism or Mahayana Buddhism.

He noted that there are many ways for meditation and people can choose according to their own conditions. Meditation is the best way to calm our mind and control our desire. Buddha achieves mastery and epiphany through meditation. Meditation can eliminate the sufferings of one's mind—the sufferings imposed on the body and brain by the mind.

He also pointed out that it takes time to accumulate the knowledge of Buddhism and one of the most important things of the day is epiphany and combining what has been learned from the classics and books with one's innermost being. People's minds are misled by desires and this should be transformed by the kindness of Buddhism and the content in the classics. The ordinary people have many worries and Buddhism has many cures.



Jing Yin Abbot said that Southern Buddhism does not have the concept of epiphany, nor does Sri Lankan Buddhism or Indian Buddhism. It is a unique concept of Chinese Buddhism as well as an important concept in the hallmark classic “The Platform Sutra”. Epiphany is not only a Buddhist concept but also a deep-rooted and traditional one. Both Taoism and Confucianism have epiphany. To understand epiphany, one should first understand the mentality of mankind. Great scientist Qian Xuesen categorises human thinking as imagery thinking, abstract thinking and spiritual thinking. Inspirational thinking is related to epiphany and is the highest form of human mentality. It transcends logic thinking and language description and is a mental shackle that transcends any form. Confucianism, Buddhism and Taoism all transcend logic thinking as epiphany transcends all common thinking. Today’s epiphany education is innovative.

The Definition of Religious Leaders and Their Responsibilities and Duties

Panchen Master said that religious leaders are not just a title and they need to set examples. First, As Buddhists they should practice and definitely do it more than ordinary people. Then they should set examples in constraining their desires and convince people with their religious attainments and morality. They should bear their responsibilities and duties and regard the public as mother and view everything as son and have the heart to help all the people and give them courage to live through hardship. Only people who can do these can be regarded as religious leaders. This courage is altruistic and motivated by love.



The Relations Between Buddhism and Environment, Human Beings and the Whole World

Jing Yin Abbot said that for 4000 years, mankind has been in harmony with nature. For the recent 100 years, thanks to the rapid development of science and technology, people are empowered in their contact with nature. They think that they are powerful and can do whatever they want to do as if they were deities. They willfully dispose of the lives of other species and change nature as they wish. This is due to their bigotry and lack of awe. Another reason is their lust and willingness to damage the environment they live on just for little interest, which only brings more damages. The root for people's worries is their lust. Lust is not the result but rather the condition and trouble. Things need to be done on three levels to solve this problem: first, learn from Buddhism to get rid of the troubles; second, transform the trouble into Buddhism; and third, treat troubles as Buddhism. When people's lusts are contained, the ecological crisis will be less serious.

He pointed out that human beings are nurtured by nature and are part of nature. They cannot exist isolated or stay away from the environment. They should establish a concept of community featuring symbiotic harmony. When salt is put in the water, it may seem to have disappeared, but the truth is that the salt owns the whole bottle. People should think twice before they leap. Buddha is the cause and the ordinary people are the results. The so-called Buddha is a wise person who has responsibilities in mind when doing something. Once they take the responsibilities, they will not dodge and this is an attainment. For ordinary people, they will do it first without thinking of



the possible outcomes, so we say, “we should work for the outcome not the cause”.

Panchen Master said that in this era featuring quick development of science and technology, and advanced material civilizations. The things one can do in his lifetime now are way more than an ancient person. However, the development of only materials without spiritual factors is a double-edged sword, just like the emergence of weapons of mass destruction. The statement “war stems from human mind” in the declaration prologue of UNESCO has the same meaning. 2500 years ago, Buddha was born, and everything on earth is born from the human mind. Everyone should be kind and nice and recognize the interdependent relationship among human beings who share of the common destiny. Only in this way, family harmony and social harmony can be achieved and the world can become a peaceful place.

He pointed out that “a peaceful mind is good for world peace” is a positive attitude toward life and caring love for all mankind. It is from a caring heart and a slogan with Buddhist characteristics to pursue world harmony and peace and happiness for human beings. World peace is not to be achieved easily. Everyone should work hard for this, and the lust in his or her heart can be a factor affecting world peace. If you can control the worry and trouble in your heart, then it will not only be your own attainment but also contribution to the society, the world and all mankind. It is a good deed and “The seventh indriya is avidya” by master Tsongkhapa. Everyone should align his or her happiness with that of all human kind when pursuing it. For example, the old ladies in Tibet never wish to get a political position or money when



popularizing the Buddhist classics, and they only have the happiness for all mankind and world peace in mind.

Monk Yin Shun noted that although Buddhism has 84,000 initial approaches for people to become Buddhist believers, every person's root or luck is different, so is the *avedha-vasa*. But they all have the same purpose. Only when the mind is peaceful, can the whole world be peaceful and harmonious. The mind is pure and then the world will be pure. Buddha Shakyamuni was born on earth and he learned, had epiphany and made contributions on earth; he has never left. Without all things on the whole world, Buddhism and its approaches will be no value or meaning for existence. Marx said that the proletariat would liberate itself only when it liberates all mankind. One is Buddhist thinking and the other is a political one, but the two sayings echo with each other.

Relationship Between Politics and Religion

Master Bour Kry noted that 95% of Cambodians are Buddhism believers. People worship Buddhism and incorporate it into their daily life. Cambodia government provides a lot of support for its people to learn Buddhism classics at home. This will enhance their abilities in developing the country. Religion and the society are like two wheels of a carriage and they must run together. Through the Buddhist education, meditation can purify people's mind. What's more, it is not difficult to meditate. You can meditate wherever you can, on the bus, in the office, or anywhere else. Chinese Buddhism, Tibetan Buddhism and Cambodian Buddhism all have political boundaries but Buddha transcends the boundaries. In Cambodia, Buddhist masters are well respected and even the Congress gives the masters a great position. The



appointment of Buddhist organizations is signed by the prime minister and the government, and the prime minister appoints Maha Sangharajah.

He pointed out that all the Buddhists should obey the local rules across the whole world and coexist in harmony with local people, be it Southern Buddhism or any other schools of Buddhism. Regardless of their colours, Buddhists meditate and practice and obey the local laws. May China enjoy long-lasting prosperity and I hope that the Chinese government can step up the efforts in developing Buddhism.

The Influence of Panchen Masters

Monk In Shun noted that when he was in Nepal, numerous Tibetans came to ask him about the physical condition, work and attainments of Panchen Master and when he could come to help them. They have great expectations for Panchen Mater and asked me to convey to him their respect and greetings.