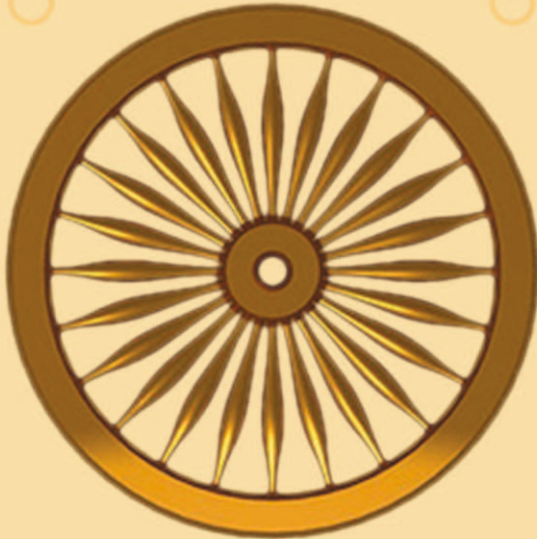


Buddhism and Globalisation



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Buddhagaya

BUDDHISM AND GLOBALISATION

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CHIEF-EDITOR REMARKS

Almost 2600 years ago, Siddhartha Gautama got enlightenment under the Bodhi-tree (Banyan-tree) and became the Buddha at Bodhagaya. From the day of his enlightenment to the day of his *Mahāparinirvāṇa* (great demise) the Buddha had travelled major part of Jambudīpa (India) and preached his sermons to one and all without any discrimination of gender, class, caste and vicinity. After the *Dhammacakkappavattana* (setting the Wheel of the Dhamma in motion) at Sarnath, Varanasi, the Buddha had advised to his first five disciples and others to spread the *dhamma* in every nook and corner for the welfare of masses. The very statement of the Buddha,

“caratha, bhikkhave, cārikaṃ bahujanahitāya, bahujanasukhāya, lokānukampāya, atthāya, hitāya, suchāya, devamanussānaṃ...”

“monks, should go on tours for the welfare of the many folk, for the happiness of the many folk out of compassion for the world, for the welfare, the blessing, the happiness of devas and men”,

reflects the characteristic of his sermons for all human beings. That is why; we see that even in the lifetime of the Buddha, Buddhism spread to the major parts of Jambudīpa. After the *mahāparinirvāṇa* of the Buddha his disciples led by Arhant Mahakassapa Mahāthera, assembled at ancient Vaibhāra cave at Rājgrha hill and codified the Buddhavacana into the form of *Dhamma and Vinaya*. Subsequently, after 100 years of the Buddha Mahāparinirvāṇa, Bhikkhu saṅgha again assembled at Vaiśāli and took major steps to purify the Buddha Dhamma. Around 3rd century BCE, at the time of Magadha king Aśoka the

great, further an assembly was called which is known as 3rd Buddhist Council. Due to the earnest efforts of King Aśoka the great and the futuristic vision of Arhant Moggaliputta Tissa Mahāthera, at this assembly it was decided to spread the *dhamma* to the distant part of the world. Aśoka's son and daughter also joined the Sangha for this pious purpose. Due to the initiation of first *Dhamma* ambassadors of any human civilization Buddhism crossed the Indian Ocean and reached to Sri Lanka, Myanmar, and Thailand and were firmly established there.

From the late second century the activities of translating Buddhist scriptures into Chinese gained momentum. Meanwhile Chinese Buddhist travelers Faxian, Xuanzang, Itsing visited India to know the true Buddhavacana and many Indian Buddhist scholars visited China to spread the *Dhamma*. From the centers of power in China, like Xi'an or Chang'an, Buddhism spread to Korea, to Vietnam, and to Japan just after 600 CE, and then later to Mongolia and Tibet and covered the major part of South East Asia. Thus, Buddhism became pan Indian religion to pan Asian religion. Apart from the barrier of languages and religious affiliations, Asian countries adopted Indian religion with open heart. When Buddhism reached different countries, it also carried many Indian traditions, including art, literature, scripts, philosophy, culture etc.

Due to the earnest and right efforts (*sammā vāyama*), dedication and self-sacrifice in letter and spirit of many great Buddhist leaders, Buddhist scholars, Bhikkhus, Bhikkhunis, and the sympathiser, devotees in true sense, Buddhism became fully globalized only in the twentieth century, when to some extent it reached the Western countries, Africa and America in the form of academic activities and spiritual practice.

Friends, we are happy to carry the sense of responsibility as a global and peaceful religion and to forward the message of the Buddha further in the scientific age of human society. Keeping the social messages of the Buddha and its role for global peace in mind, the Mahabodhi Society of India, has decided to organize a Global Conference on BUDDHISM AND GLOBALIZATION from 30th January to 01st February, 2018 to discuss and deliberate upon diverse roles played by Buddhism in the

new global world-order and to pay our heartiest tribute to the great personalities who took much pain and hardship to initiate and propagate the *Dhamma* to this stage for global peace.

P. SEEWALEE THERO
General Secretary
Maha Bodhi Society of India

EDITORS REMARKS

This volume contains selected papers submitted in the 1st Global Conference on “BUDDHISM AND GLOBALISATION” organised by the Maha Bodhi Society of India, held at Buddhagaya, Gaya, Bihar, India from 30st January to 01st February, 2018.

For this volume the criteria for selection of a paper is its subject, originality of thought or presentation, comprehensiveness, authority and, of course its quality. As an editorial policy we did minimum by way of editing these papers. We have arranged the papers in alphabetical order of the last name of the authors. The names of the authors have been used without any of their academic or honorific titles. Authors are responsible for the views or materials produced in their respective papers. In case of copyright violation or plagiarism, concerned author of the article will be answerable for the same.

We take this opportunity to thank all those who presented papers at this conference and all those who submitted their papers to be considered for publication. We the editors express our gratitude and thanks to the General Secretary of Maha Bodhi Society of India Ven. P. Seewalee Thero for the full support and freedom extended by him to organize this global conference.

Finally we thank all the members of the Maha Bodhi Society of India and others who helped in numerous ways with the successful completion of this book.

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LIVING IN THE AGE OF GLOBALISATION WITH THE BUDDHIST CONSCIOUSNESS: CHALLENGES AND PROSPECTS

Siddharth SINGH

Introduction:

The writer of the present paper is mainly confined to the discussion on the market centric economic Globalisation from the Buddhist perspective. Other aspects of the globalisation do not come within the purview of this paper and any other aspects are discussed only when those are related with the focal theme of this paper.

Globalisation is not absolutely new phenomena occurred in the modern times but it took place in ancient times also. We can see the scholars like Andre Gunder FRANK, an economist associated with dependency theory, who asserted on a deep historical origin for Globalisation. FRANK (1998: 16) is of opinion that a form of Globalisation has been in existence since the rise of trade links between Sumer and the Indus Valley Civilisation in the third millennium BCE. Others have perceived an early form of Globalisation in the trade links between the Roman Empire, the Parthian Empire, and the Han Dynasty. The increasing articulation of commercial links between these powers inspired the development of the Silk Road, which started in western China, reached the boundaries of the Parthian empire, and continued further towards Rome (see FRANK and GILLS: 1992). This trend continued till the modern age of Globalisation. Globalisation, since World War II, is largely the result of planning by politicians to break down borders hampering trade to increase prosperity and interdependence thereby

Living in the Age of Globalisation

decreasing the chance of future war. Their work led to the United Nations Monetary and Financial Conference, commonly known as Bretton Woods conference, held at Bretton Woods, New Hampshire, United States in July, 1944. The result was an agreement by the world's leading politicians to lay down the framework for international commerce and finance, and the founding of several international institutions intended to oversee the processes of Globalisation. Globalisation gives companies access to wider markets and consumer access to a greater variety of goods and services. But the benefits of Globalisation are not always shared by all of the parties involved in trade.

The developing countries, which need the potential benefits of Globalisation the most, are often the losers in the whole functioning of Globalisation. "The downside of global capitalism is the disruption of whole societies, from financial meltdowns to practices by multinationals that would never be tolerated in the West", the *Business Week* article noted. "Industrialised countries have enacted all sorts of worker, consumer, and environmental safeguards since the turn of the century, and civil rights have a strong tradition. But the global economy is pretty much still in the robber-baron age" (*Business Week*, November 6, 2000 "Globalization: Lessons Learned"). Economic Globalisation is opposed by many people, because the effects of the Globalisation of business and trade are often disastrous for underdeveloped nations. These nations provide the raw materials and cheap labor which are necessary to make Globalisation prosperous for the more developed nations. Though there are successes in the process of Globalisation, there is much unrest among peoples today. Unrest occurs mainly among poor and underdeveloped nations which are deep in debt and suffer internal conflict, poverty, droughts and famines. Globalisation also leads to the Globalisation of culture, the homogenization of culture. It can undermine local cultures and disrupt traditional relationships too in a society with the import of more glamorous and fashionable trends from the wealthy countries, if the local culture is not well preserved in those societies.

Buddhist Perspective on the market centric Economic Globalisation:

The issue of Globalisation can be evaluated in several terms, mainly economical, political and social. The author of the present paper has made a humble attempt to present his views in the following lines considering the aforementioned divisions. Furthermore, he has also made certain observations on the shifting paradigms of the relevance of the Buddha and Buddhism in the age of Globalisation.

Economical Dimension

As the economy is governing every aspect of our lives whether it is political or social, it would not be unjustified to begin the whole issue contemplating the economical perspective. The statement of David KORTEN (1996: 24), “We do not have a Globalized economy because of some historical inevitability. We have it because a small group of people who have enormous political and economic power chose to advance their narrow and short-term economic interest through a concerted, well-organized and well-funded effort to rewrite the rules of the market to make it happen.”, doesn’t seem to be wrong when we look into a simple data of Human development in the world. According to the statistical data of the Human Development Report of United Nations Development Program, 20% richest people of the world own the 82.7% GDP of the world, second 20% richest people own 11.7% and poorest 20% people of the world have to maintain their lives with only 1.2% GDP of the World (Jan Swasthya Sabha 2000:2). A simple data provides the picture of sheer inequality and compels us to reflect that where and what is wrong with the distribution of the income in the whole world. If we believe on the remarks of a few experts then we will have to think that the cause of exceptionally less production of the edible food items resulting in the recently occurred extra ordinary price hike of the things in India is nothing but the result of the governments to give over emphasis to the welfare of the industrial groups by providing them even the farming lands for SEZ (Special Economic Zone) rather than thinking of the common people (KHERA 2000).

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Can Globalisation itself as a concept be considered a wrong concept or handling of the concept is wrong? - It is the crux of the whole issue. Buddhism is, and can not be the contrary to the basic principle of the Globalisation as far if we evaluate the concept of Globalisation in its encyclopedic sense. Observing the basic motto of Globalisation in the form of the reduction and removal of the barriers between the national borders and projection of the world as a family where every one should have the opportunity to sell its product to the people of the other land and establish the relation with their society can not be situated against the basic principles of the Buddhism namely *paṭiccasamuppāda* (Theory of Interdependence). Buddhism and its role in the modern world is affected by the way people understand the nature of their lives. As a spiritual perspective, the principle of interdependence is a positive teaching aimed at curbing our deep-rooted egoism. It teaches that we cannot live simply for ourselves or without regard to others who make our lives possible. If Buddhism promotes the principle of interdependence which is a fundamental truth of life, it must also promote the principle of equality and justice, together with the rule of law for all participants in this process. It is not simply the interdependence between people; it is the interdependence of causation too. It refers to the twelve link chain of causation which describes the conditions that give rise to sentient being in the process of rebirth. It is also the basis for understanding the way to attain *nirvāna* and spiritual emancipation. The forward movement of these links indicates the way that our passions and ignorance produce the sufferings of life, noted in the first truth that all life is suffering. The reverse movement of the chain suggests that the removal of the various causes in the series is the way to escape rebirth and attain *nirvāna*. In the context of the issue of Globalisation, beyond the actual interdependence among peoples that human life requires, it also means that whatever principles, policies and actions that are promoted must have their resulting effects. When something happens in our world, it must be seen in context of the interactions of the various parties in the situation. The Buddhist principle of interdependent causation means that we cannot simply decide

issues as black and white, seeking to pin blame on one party or another. Nothing happens in a vacuum. When we recognize the complexity of causation that produces conflicts and suffering, we must treat each party to the problem equally and fairly. We must clarify the issues that will lead to reconciliation and the solution to the problem.

Actually, Buddhism does not seem to think ever in its history in the terms of geographical, cultural, political or linguistic barrier and has been benefited a lot by its open – minded and liberal attitude. But when we have to think the issue of Globalisation, we will have to consider the way it has been implemented in the modern world and carefully watch the motifs lying behind its implementation by the certain countries who are the greatest advocate of economic liberal policies and who want more and more countries to adopt the policies of Globalisation, willingly or unwillingly. As an ordinary human being what I have perceived regarding the influence of Globalisation is that the biggest contribution of the Globalisation will be remembered by the generations to come that it made the craving and desires intensified globally and here comes the role of the Buddha's way to learn from.

Political Dimension

The leading multinational companies have not only captured the minds of common people in their hands but running the governments also by influencing the policies prepared by the bureaucrats and political leaders. In India, we have seen the instances of behaviour of this new form of Capitalism in the cities like Gurgaon (torture of its employees by the Honda Company) and Singur and Nandigram (by Tata Company). As is mentioned before in the case of SEZ (Special Economic Zone), it is not just for the sake of people welfare but for the welfare of the industrial groups, policies are being implemented by the Governments. These incidents of torturing common people by the Government to help the industrial groups reminds us the expectation of the Buddha from the then Kings in the form of ten duties. The Buddha says that the welfare of the people and nations is protected only if the Kings (in the modern context we may understand it in the form of Government or the

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International agencies that are bestowed the power to take care of all the nations and people without fear or favour) are endowed with the following ten qualities (RAHUL 1974: 85):

1. Dāna:

Liberality, generosity, charity. The ruler should not have craving and attachment for wealth and property, but should give it away for the welfare of the people.

2. Sīla:

A high and moral character. He should never destroy life, cheat, steal and exploit others, commit adultery, utter falsehood, or take intoxicating drinks.

3. Pariccāga:

Sacrificing everything for the good of the people. He must be prepared to give up all personal comfort, name and fame, and even his life, in the interest of the people.

4. Ajjava:

Honesty and integrity. He must be free from fear and favour in the discharge of his duties, must be sincere in his intentions, and must not deceive the public.

5. Maddava:

kindness and gentleness. He must possess a genial temperament.

6. Tapa:

Austerity of habits. He must lead a simple life, and should not indulge in a life of luxury. He must have self-control.

7. Akkodha:

Freedom from envy, ill-will, enmity. He should bear no grudge against anybody.

8. Avihimsā:

Non-violence, which means not only that he should harm nobody, but that he should try to promote peace by avoiding and preventing war, and everything which involves violence and destruction of life.

9. Khanti:

Patience, forbearance, tolerance, understanding. He must be able to bear hardships, difficulties and insults without losing his temper.

10. Avirodha:

Non-opposition, non-obstruction, that is to say that he should not oppose the will of the people, should not obstruct any measures that are conducive to the welfare of the people. In other words he should rule in harmony with his people.

The policy to make the process of Globalisation successful are designed in such a way that the developing countries are just deluded by the external glitter of it, assuming that they are developing rapidly and becoming modern and modern day by day, but the statistics narrates the opposite story. The agencies like World Bank and IMF are structurally undemocratic and entangled in the jaws of certain powerful countries make sure that the interests of these countries could be safe and sustainable. Voting power does not operate on one vote one country but is determined by the amount of money invested by each member country. While more than 150 countries are members of the IMF, five of them (USA, Britain, Germany, France and Japan) control 44% of the votes. The USA alone controls 19% of the vote. In the case of the World Bank, the 24 OECD (Organization for Economic Co-operation and Development) countries control more than two thirds of the votes (Jan Swasthya Sabha 2000: 7). Clearly this gives the rich countries a great deal of power and leads our earth towards a huge inequality between already rich and poor. Can we consider this as the policy of equality and friendliness? The Buddha, while, describing the good friend, says:

“One who is a helpmate, who is the same in happiness and sorrow, who gives good counsel, he who sympathizes ... becomes a refuge when you are in danger.... etc.” (Sigālovāda Sutta, D 31)

Can poor countries expect this kind of friendship from rich countries and above agencies? If not, then the policies of the Global economy are framed for the benefit of whom? – It is the biggest question. The Buddha’s theory of interdependence stands against the way; rich countries are using it to exploit the poor countries for their vested interests asserting the necessity of interdependence of all the countries in the Global economy because here, this theory is being propagated just to dig a

deeper mine between those who are already rich and poor.

Buddhist Noble Truths are not just a method of knowing the origination of suffering and its extinction but a tremendous method of the analysis of any issue also. The problems generated from the Globalisation may also be understood in the same way. Let's take an example of the two ways of solving the same problem. If you have an extremely tense mind full of irritating thoughts and you desperately want to get rid of those thoughts by the help of the music, you have two options – first, to switch on the extremely loud music in order to divert your mind from those thoughts somehow and second, to listen a mild, melodious, calm and serene music to allow your tensions to settle down in a few moments. Similarly, if one has to make his desires satisfied, he has two options:

(1) to fulfill those desires endlessly and the end will never come as the ultimate appeasement of the desires is not possible or

(2) to train the mind to control those desires so that one's mind could understand the distinction between the essential and desirable.

Clearly, former is an escapist way of solving the problems whereas, latter is the proper method of treatment. Buddhism precisely endorses the second way of handling the problems and shows the path of wholesome treatment of the problems by suggesting the control of desires whereas market centric economic Globalisation is leading us towards a path of greed, hatred and delusion.

Social Dimension

The wheel of Globalisation has come to the point where every human being, its relation to his family, and society is being converted into a form of the relation which happens to be between a shop-keeper and customer. The prime objective of the market strategy makers working for the leading industrial groups have to make the common person realize that the things he or she is using are out-dated, old one and need to be replaced by more advanced one. The whole struggle is not between the producer and consumer but between greed –

enhancers and our minds. Creating dissatisfaction regarding wealth and success and craving for “more and more, better and better” is the *mantra* (key) of Global business players. The understanding of the Buddha’s teachings of the Noble Truths has become more relevant today as we neither can control the direction of the market nor its rulers. Understanding that inner peace can never be achieved by the purchase of unlimited external objects and in that sense and accepting that this endless race to obtain more and more is nothing but ignorance is extremely important. Unrestrained craving leaves one dissatisfied and stifles his inner growth. It creates conflict and disharmony in society through the resentment of the underprivileged who feel themselves exploited by the effects of unrestrained craving.

The Buddha thought of the certain economic and ethical ideas for the lay persons that will remain always relevant to lead a successful family and social life. The relevancy of those ideas is increased in the present situation as the subjects of temptation have grown enormously before us with the economic Globalisation. For the Buddha, the meaning of the happiness is different from what is being projected today by the market runners. He says:

“Four conditions conduce to a householder’s weal and happiness in this very life. Which four? The accomplishment of persistent effort (utthāna-sampadā), the accomplishment of watchfulness (ārakkha-sampadā), good friendship (kalyāṇa-mittatā) and balanced livelihood (sama-jivikatā).” (Vyāghrapajja Sutta, A 8.54)

It should be born in the mind that the Buddha does not ignore the importance of sufficient financial support in order to lead a happy householder life but, at the same time, he reminds us that there are a few other factors which must be existent in the life to make it an ideal life. The first happiness is to enjoy economic security or sufficient wealth acquired by just and righteous means (*atthi-sukha*); the second is spending that wealth liberally on himself, his family, his friends and relatives, and on meritorious deeds (*bhoga-sukha*); the third to be free from debts (*anaṇa-sukha*); the fourth happiness is to love a faultless, and a pure life without committing evil in thought,

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word or deed (*anavajja-sukha*) (*Ānāyāsutta*, A 4.62; Bodhi 1974: 452).

The process of Globalisation is closely connected with the increasing industrialization causing severe crisis to environment and created cut-throat competition to leave others behind bringing about the sharp rise in the mental and physical diseases. The increasing rate of suicide by the already successful and wealthy men and women and rapidly growing cases of mental cases, blood pressure, heart problems are the gifts of Globalisation to us. The Buddha's teachings of mind-control and techniques of meditation can be extremely helpful to overcome those problems but one should not forget that the very first and basic requirement of all the three steps to achieve complete bliss is *sīla*, i.e. morality which itself has become endangered in the glamour and glitter of the market. In this present form of Globalisation, there appears to be just one way flow of cultural elements rather than exchange and healthy interaction. Today, the relation of rich and poor countries is not that of mutual exchange of cultures but of influencer and influenced. Another change brought by Globalisation is massive spread in the attitude of hypocrisy, show and pump and demonstration of power and money. This mind-set has entirely changed the way of life of all the sections. The evaluation parameter of human being has become brands and things one owns instead of his qualities. In the country like India, money and power has created a new caste system.

Shifting Paradigms

The waves of Globalisation have influenced the different societies in the different ways. It might seem paradoxical to a few people but it appears to be true in the case of India that the factor which is benefited most by Globalisation is the business of the religion. In the Indian economy, the best-selling product today is religion. The never-ending passion to achieve more success and money is bringing suffering eventually and as much as suffering increases, as much as the market of self-proclaimed gods, deities, and astrologers fosters. People are spending huge amount of their earning on the rituals and gem stones to fix their planets in the right order so that could

buy the happiness and prosperity from the gods. The religious organisation which are flourishing by these donations are spending to erect the temples at every corner on the names of not only Gods worshipped from ancient times but also are creating new gods in order to make their business thrive.

If we talk in the terms of the Buddhism in the world, I would make a humble submission here that the historical Gautam the Buddha also would not have imagined the way of relevance of him as is being projected by the certain Buddhist monks and organizations. Last days I received an invitation through e-mail to join a camp organized by a Buddhist monk and it was claimed in the invitation that the monk who is hosting the programme was diagnosed with the diabetes a month back and by the help of Buddhist *mantra*-s and meditation he became absolutely free of the disease just in 28 days. The emphasis was on the *mantra*-s. No need to say that the claim was nothing but a gimmick to bring more a more people to the camp, not to learn pure meditation but to get the cure of different diseases, as anybody expects when he goes to any of the best hospitals. Had Sakyamuni propounded the same *Dhamma*, certainly, Buddhism had not even taken birth in the contemporary Indian society as there was already stronger and older tradition of *mantra* - reciting, ritualism and orthodoxy in the form of Brahmanism existent in the then society. The Buddha, himself has said many times the words like:

Paying regard to wrath, hypocrisy to gain and honours, like a rotten seed in good soil sown, a monk can make no growth. They who have lived and do live honouring true Dhamma, - such do grow indeed in Dhamma, As, after use of oil, drugs have more power (tr. taken from WOODWARD 1973: II.55).

The Buddha had perceived the problems of his contemporary society and propounded the certain doctrines to combat with those. The major one of those problems was hypocrisy and superstitions on the name of religion and the very same problem can be seen in the Buddhist society itself nowadays. The Buddha's teachings were all about to combat the hypocrisy of life whether it is social or religious. He was against even the exhibition of six transcendental powers (*abhiññā*). The Pāli literature is full of such references which show the Buddha's

disagreement with the demonstration of magical power in order to obtain fame and money and the Buddha's calls those skills as pseudo – science or low art (*tiracchāna vijjā*) (*Brahmajāla Sutta*, D1.)

In the race of the cashing the name of the Buddha in order to collect the huge revenue from tourism, Government of India is not lying behind. On the one hand, the Pāli and Buddhist studies are desperately struggling to survive as a discipline of study in the country but on the other hand, the governments are spending a huge amount of money to attract the tourists from the Buddhist countries. Ironically, the Buddha has become a selling commodity in the age of Globalisation. If you participate in the *The Buddha Mahotsava* (The Buddha Festival), organized by the different state governments in India, you find that the Buddha himself is absent from the whole occasion. The whole occasion appears more like a ruling political party's own program where there is neither any concern with the Buddha's teachings nor there is any scope of proper participation of the true scholars.

Relevance is not an objective term free from the time and space. Every thing changes the nature of its relevance and applicability in the different time and space. Had the Buddha not understood this fact, he would never have allowed his disciples to change or modify the rules of *Vinaya* in the future. The philosophy of the Buddha accepts the impermanence as a fact, and therefore, is free from the rigidness of even the claim of eternal relevance also of each and every saying of the *Tipiṭaka*. The Buddha never claimed himself as a God and his teachings suggest that we do not need to wait for any supernatural power to come to prevent us from our problems. If we take a look of the history of Buddhism in the world, it is evident that Buddhism has changed its form many times depending on the land and its local culture and beliefs. These changes can not, and perhaps should not, be put into the category of right or wrong but rather we should accept that this change had to happen inevitably. The change is the biggest virtue of any living society or thought and Buddhism has this capacity all the time. The system which never put insistence even on the dialect of its learning, which never categorized the caste or

community for its learning, which even rejected the deterministic attitude of any religion, had to change and such liberal philosophy cannot be against the interaction of the people, societies and nations. Therefore, Buddhist principle do not oppose the thought behind the process of Globalisation and if opened economic borders are exploring a wide arena of the technological advancement and consumer goods for every nation with the equal opportunity and justice then it may taken in a positive way too. But, the inequality and hegemonic condition it is producing is thinkable for any true Buddhist who dreams of the absolute welfare of this cosmos.

Conclusion:

If we examine carefully, the Buddhist standpoint may be placed again as a middle path between the two extremes: (1) Globalisation is worth to be discarded entirely; (2) All that happens with the Globalisation should be welcomed.

Buddhism itself asserts the need of breaking the mental barriers which, resultantly, breaks the social, cultural, economic and geographical barriers and such a path of life can not be principally against the Globalisation.

But, the humane, egalitarian approach of the Buddhism sets itself against the way of the implementation of the policies of the Globalisation which expects from the poorer countries to open its market for rich countries without giving any protection to the indigenous industries, whereas in their own case, rich countries advocate the policy of protectionism regarding their own productions. Buddhist theory of skillful means shows the path of adopting different mode of the treatment understanding the nature of the different problems. Following the same theory, ideally, those poor countries need to be given the power to protect the local indigenous industry but the things are actually opposite. In such a situation, Buddhist principles can not be set in the favour of the modern implementation of the policies of the Globalisation.

It would be irrational and unscientific to search the lines describing solution of all the modern problems caused by the economic Globalisation in the Buddha's teachings. The nature of the problems changes with the time and space in the history

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and one has to look wisely into Buddhist principles how those are compatible in its subtle form to address the modern problems caused by Globalisation. The Buddha delivered his teachings understanding the levels of human mind and its conditions rather than external circumstances. But amidst all the debates of pros and cons of Globalisation, this fact remains unchanged forever that without curbing the own desires, inner and outer peace is not possible at all.

The matter of concern should not only be to look how Buddhist doctrines take up the issue of Globalisation, but also how the name of the Buddha is being exploited to earn money and fame by the certain monks or organizations, which also is not an independent issue from the issue of Globalisation. The basic theory which is working behind the Globalisation is that how and up to what extent one knows to sell his product and electronic medium has emerged as a major tool of this objective.

There is an ethical issue related to the religious practices which compels me to rethink on the relevance of the Buddha in the age of Globalisation. Every one is running endlessly to find a short-cut whether it is the common people or saffron dressed monks. Is it appropriate to sell the Buddha's name also in the same way as multinational companies are selling their products? Rationality and pragmatism, which were once the integral component of Buddhism to deal with the outer world seem to be missing from the Buddhist discourse in the age of Globalisation. Why? It's high time to think about it.

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