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The Importance of Buddhism in Some fields

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ABSTRACT: *This paper deals with the study of main importance of Buddhism in Arts, Science and Commerce (or management) and how the Buddhism can relate to the above fields.*

I. INTRODUCTION

Buddhism, as one of the four major religions in the world today, is an empiricist and antimetaphysical religion .It does not accept anything which cannot be experienced either through the senses or extrasensory perception. People in the world are hurriedly getting ready for the next millennium or the 21st century. Our prime intention here is to identify the relevance of the teachings of the Buddha for this modern so called scientifically and technologically developed world.

The Buddha was born in the 6th century B.C in India. He discovered the reality behind phenomena in our Universe. In the world there is nothing permanent as well as nothing isolatedly existing but everything co-exists. He realized this .Interdependence is the great truth of life. He was neither a divine being, nor a man as we know him, but a man par excellence (accariyamanussa). There is no equivalent in a western language for this concept accariyamanussa. This means not thought of, a not comparable kind of being. There is no word in English unless use the term Buddha with this concept in mind. His teaching is mainly focused on man himself. People are born again and again, and die again and again. There is no ending to be cognized. This was the question which arose in him and which he found a positive answer. That is why he is a Buddha.

He realized that it was not only man but the whole Universe that is composed of ever-changing phenomena. When this truth arose in his mind he contemplated and reasoned out a solution through his intuitive wisdom. He comprehended that it was because of birth that one has to face decay, death, lamentation, despair and all types of unsatisfactoriness. He saw this causal relationship in phenomena and realized that the way to end decay death and unsatisfactoriness is to end birth. So he grappled with what might be the cause for birth. He realized that its cause was becoming .And becoming arises because of grasping. Why do we grasp things in the world. Because of craving. That was the causal relation he unraveled.

Today in this scientifically and technologically developed global village, though there are many amenities, for easy living and pleasure , people are both physically and mentally not satisfied and do not have a feeling of security . Both satisfaction and security are experience of the mind. Safety can refer to freedom from physical danger. When the mind is satisfied that the person is free of physical danger, the mind produces an experience of safetyness. When one does not feel mentally secure, one is unhappy. In society there are many people who are not secure. They are always in fear and dread. This was crystal clear during the time of the JVP insurgency in 1988-89.We know very well that most of the high personages(VIP) of this country , even though they had a number of security personnel and perhaps two three houses to change to, from time to time, were mentally insecure . Not only such high personages but also most ordinary people in the country were panicking at that time. The reason was that they were not feeling mentally secure. The Buddha said "Mind is the forerunner and mental states are mind made".

So, mind is the most significant thing in one's life. According to the teachings of the Buddha, man is the component of five aggregates, namely: form, feeling, perception, volition, and consciousness. Of the five only form is physical and the other four are mental. These mental faculties are very important in contemplating man. But in modern science and technology, which produce many things for the physical benefit of man the mental factors, are not sufficiently recognized.

I think this is because of the philosophy behind science. However, it is one of the fundamental principles of science that we do not accept anything un-experimented with or and un-observed. This is the time for scientists to open out and think of the other dimensions of life such as Religion. A Religion like Buddhism, cannot be set aside any more. Most of the world population follows a religion. Therefore scientists should give a

place to the experience of religion and should consider religious teachings as being integral to man. We can be certain, that Buddhism provides vast knowledge about man and his mental and physical development.

In the world today, there are many multinational and multipurpose projects which are vast for the development of countries. But people are not satisfied with what they have. There is no contentment. Craving, grasping, and arising and perishing are the main features in the world. As science is predominant in the world today, scientists can take a new step for the advancement of science through recognition of ethical and religious dimension. The Dhamma taught by the Buddha is not something outside the world and beyond experience .Therefore it is not contrary to science. The Dhamma realized by the Buddha is a discovery of the existing phenomena in the Universe. It is, therefore a Universal truth, an everlasting truth about the Universe.

Science today has already established that certain teachings of the Dhamma are correct beyond doubt .But it took a long time. It would take similarly a long length of time to obtain scientific proof of other aspects of Buddhism too. Consider a case of a man walking through an unknown jungle who has no food to satisfy his hunger; suddenly he sees a tree full of ripe fruits which he had not seen before. He has a doubt whether it is poisonous or tastes bad. He takes a small bite of the fruit and finds it's sweet. Being a careful man, he waits quite a long time to see whether it has harmful effects on him. After a considerable length of time, he finds that the fruit is neither poisonous nor harmful. Then he eats the whole fruit.

Similarly, instead of wasting time to obtain scientific proof of the other aspects of the Dhamma, would it not be wise to straightway accept that the whole of the Dhamma as a true teaching, and a way of life for mental and physical development, and which if followed would bring solace to mankind.

Even the span of life of a human being is limited .So an individual cannot wait to follow the Dhamma till the whole of the Dhamma is proved by science. It also must be mentioned that there are certain aspects of the Dhamma, which are extrasensory perceptional and are entirely beyond modern science[1].

The growth of economic power of the Buddhist monasteries was linked to a great complex of factors, among which the ability of the monasteries to exploit otherwise poor lands, therefore expanding the available arable territory, is significant. In addition, the gifting of private lands to monasteries effectively removed them from the tax rolls, which encouraged the expansion of Buddhist monastic holdings. The donors of these lands, moreover, in this way also received the guarantee of perpetual care of their deceased ancestors. Arguments such as this effectively emphasize the degree to which Buddhist institutions came to be integrated into the Chinese economy[2].

Today, Business Administration is one of the hot subjects in college curricula around the world. In this area, however, Buddhism has its own unique management theory and practice, which has evolved over a long period of time. As early as Sakyamuni Buddha's time, the sangha community has had a well- developed administration system. Over time, the system endured numerous changes and evolved sophisticated methods of management and leadership. In the *Avatamsaka Sutra*, commenting on the "Three Refuges," Buddha said: "Taking refuge in the Sangha means one should make the Sangha a well-administered and harmonious community for all sentient beings." From this comment, it can be seen that Buddhist sangha communities were organizations that excelled in managerial skills[3].

Also as per the population of India, less than 2% of the population of modern India is Buddhist. Therefore, it is reasonable to say that India's importance for Buddhism and its art is mainly its historical influence. Not only is India the country where the historical Buddha, Shakyamuni, lived and taught, but it is the land where the first images of the Buddha were produced and where Buddhist iconography and symbolism evolved. Being a student whose family originates in India, I am interested in some of the historical aspects and influences of Buddhist Art in India are discussed in next section[4].

The plan of this paper is as follows; the detailed discussion of Buddhism and Science is given in second section. The third section includes the discussion of Buddhism and economics and management and how are related to each other and followed by Buddhism and arts is detailed account given in the section-4. The conclusions points out in the final section of the paper.

II. BUDDHISM AND SCIENCE

"Buddha is the greatest scientist in the history of mankind."

I have often heard this at bana sermons. This is completely wrong. Scientists are people who are constrained to work solely within and accept only, the knowledge generated by the scientific method. They generally reject knowledge generated by the other method. The Buddha did not use the scientific method and therefore he is not a scientist.

Of the two methods of acquiring knowledge available to the human being the Buddha used the right brain centered intuition method; where as the western approach to acquiring knowledge used the left brain method. The Buddha trained his mind to an extreme high state of enlightenment (Buddhahood) from where he could understand the true reality of nature in its totality. It is based on such knowledge that he propounded a philosophy which is most conducive to balanced and happy living which leads to living in harmony with others, living in harmony with nature, meaningful living devoid of stress, anxiety, jealousy and empty pride, ultimately ending up in a meaningful state full of bliss. That was over 2500 years ago. Science began much later.

Science is often explained as systematic formulated knowledge. It is knowledge needed to understand the phenomena that we observe and those that influence our lives. For the early man science represented a cumulative process of increasing knowledge and ability to understand what is around him. It also meant a sequence of victories over ignorance and superstition. During the time of the Buddha, science was still speculative explanation of common sense observations by intellectuals who devoted much of their time for thinking and understanding natural phenomena. Science helped to develop technology essential for producing things needed to make life more comfortable.

During the seventeenth century the French Mathematician Rene Des Cartes restricted the scope of science to only what is material by bifurcating the universe as matter (res extensa) and mind (res cogitans) and limiting science to the study of the former. The science that evolved on the basis of Cartesian bifurcation was confined to material objects within the limits of perception of human sensory organs which are unable to perceive anything that extended beyond three spatial dimensions.

The above constraints on science stood on the way of achieving its desired objective of understanding the true reality of nature, because nature and natural phenomena are neither confined to matter nor to three spatial dimensions. Many of the important phenomena of nature therefore happened to be outside the scope of science. Science, nevertheless, has provided enormous material benefits to mankind. Therefore people all over the world have very high confidence in science and accept anything explained to them in terms of science. The ultimate aim of science is understanding the true reality of nature, minimizing human suffering and making human beings happy by way of providing material comforts.

The Buddha's way of acquiring knowledge by intuition was not subject to the limitations that stifled science and therefore unlike science the knowledge that the Buddha acquired is complete and represents the true reality of nature. This is confirmed by over 2500 years of experience. For this reason the Buddha did not have any grey areas that need to be hidden under a cloud of imaginary superhuman force.

Just as in science Buddhism does not require its followers to have dogmatic belief in anything that the Buddha taught. The Buddha advised people not to blindly accept what he taught, but research on them for themselves before accepting. For this reason his teachings have remained unaltered and valid for all times and under all circumstances.

While the knowledge the Buddha acquired represents the true reality of nature, what scientists aspire to understand as the ultimate destination of the scientific method, is also the same true reality of nature. While the goal of the teachings of the Buddha is elimination of human suffering and making human beings happy and contented by way of training their minds and creating self discipline in them, the goal of science is providing mankind with material comforts.

In 1905 Albert Einstein broke through the three dimensional barrier in science and took the scope of science beyond three spatial dimensions and Des Cartes restrictions. This enabled man to aspire for a more realistic view of nature and natural phenomena through the scientific method. Modern twentieth century science that developed after transcending the dimensional barrier by twentieth century scientists such as Albert Einstein, Erwin Schrodinger, Louis de Broglie, Paul Dirac, Werner Heisenberg, Richard Feynman, Murray Gellman, Sir Arthur Eddington and Stephen Hawkin is based on the theory of relativity, quantum mechanics and uncertainty

principle. These have annihilated the artificial Cartesian bifurcation and extreme materialism in science. By the mid twentieth century the process of gathering scientific knowledge constituted of well organized laboratory and field experimentation, observation, development of theory, prediction, verification of the predictions and general acceptance.

Transcending the three dimensional barrier and taking science beyond the capabilities of human sensory organs eliminated the need to present perceptible mechanisms of observed phenomena as an acceptance criterion. The advent of computers has greatly enhanced the capability of the human brain to tackle complex phenomena that are too formidable to be tackled by the unaided and unenlightened human brain. Computer can never aspire to acquire the capabilities of the human brain because the human brain is driven by consciousness which operates at a speed much faster than the speed of light.

The main achievement of the success of the twentieth century scientists in transcending the three dimensional barrier is acquiring a more realistic understanding of nature and natural phenomena. Twentieth century transcended science enables us to scientifically confirm that such concepts as impermanence, rebirth, telepathy and selflessness taught by the Buddha are true phenomena of nature which are beyond three spatial dimensions and therefore beyond classical science.

Derek Parfit of Oxford University (probably the world's most important living philosopher) accepts the Buddhist view of life and selflessness. He believes that his acceptance of selflessness which was inspired by split brain research has liberated him from the prison of self. He says,
"When I believed that my existence was such a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air."

Derek Parfit, Fritj of Capra (the well known Nuclear Physicist) and Gary Zukav accept the Buddhist view of matter and believe in the need to liberate ourselves from the prison of material particles. The process of human reproduction is explained in Buddha's teachings as parental union when mother is fertile and the arrival of consciousness. The former supplies the full complement of chromosomes needed to create a Zygote which by normal cell division creates the physical body. The arrival of consciousness into the physical body makes it an individual. Stating with the creation of test tube babies in 1968 by Dr. Robert Edwards's team of scientists at Cambridge University, incredible advances, culminating in cloning in 1996, have taken place in reproductive biology. Yet all these advances have only shifted the site and altered the mechanism of creation of the zygote. The maturing of the zygote to a foetus, making it an individual by the arrival of consciousness and birth remains as per Buddha's teachings.

It is now increasingly becoming clear to those who reach the front lines of modern science that what science has been discovering a new had been known to the Buddha over 2500 years ago. This is confirmed by the following statements made by topmost scientists of the twentieth century.

Albert Einstein regarded as the father of the theory of relativity says, "Individual existence impresses him as a sort of prison and he wants to experience the universe as a single cosmic whole. The beginnings of cosmic religious feeling already appear at an early stage of development, as an example in the Psalms of David and in some of the Prophets. Buddhism, as we have learned especially from the wonderful writings of Schopenhaur, contains a much stronger element of this."

Niels Bohr who developed the presently accepted model of the atom together with Earnest Rutherford says, "For a parallel to the lesson of atomic theory….. (we must turn) to those kind of epistemological problems with which already thinkers like the Buddha and Lao Tzu have been confronted, when trying to harmonize our position as spectators and actors in the drama of existence."

The most eminent Nuclear Physicist, Robert Oppenheimer, who produced the first atom bomb says,"The general notions about human understanding … which are illustrated by discoveries in atomic physics are not in the nature of things wholly unfamiliar, wholly unheard of, or new. Even in our own culture they have a history, and in Buddhist and Hindu thought a more considerable and central place. What we shall find is an exemplification, an encouragement and a refinement of old wisdom." - Robert Oppenheimer.

The main teaching of the Buddha is the Noble Eight Fold Path. D. T. Suzuki writes about the first item of this Path, right seeing as, "The seeing plays the most important role in Buddhist epistemology, for seeing is at

the basis of knowing. Knowing is impossible without seeing; all knowledge has its origin in seeing are thus found generally united in Buddha's teachings. Buddhist philosophy therefore ultimately points to seeing reality as it is. Seeing is experiencing enlightment".

The teachings of the Buddha, founded on the basis of the true reality of nature, have been recognized to be valid at all times and under all conditions. Buddhism is the only Doctrine based on the true reality of nature in its totality available to mankind. It is now becoming increasingly clear that solutions to most human problems that arise as a result of over indulgence, excessive competition and exploding greed leading to acquiring and amassing unlimited wealth, increasing violence, terrorism, drug addiction and self destruction lie in the teachings of the Buddha. It is clear that Buddhism is getting accepted, the world over, as the way of life of intelligent people in the third millenium.[5].

III. BUDDHISM AND ECONOMICS

"Right Livelihood" is one of the requirements of the Buddha's Noble Eightfold Path. It is clear, therefore, that there must be such a thing as Buddhist economics. Buddhist countries have often stated that they wish to remain faithful to their heritage. So Burma: "The New Burma sees no conflict between religious values and economic progress. Spiritual health and material well-being are not enemies: they are natural allies." Or: "We can blend successfully the religious and spiritual values of our heritage with the benefits of modern technology." Or: "We Burmans have a sacred duty to conform both our dreams and our acts to our faith. This we shall ever do."

All the same, such countries invariably assume that they can model their economic development plans in accordance with modern economics, and they call upon modern economists from so-called advanced countries to advise them, to formulate the policies to be pursued, and to construct the grand design for development, the Five-Year Plan or whatever it may be called. No one seems to think that a Buddhist way of life would call for Buddhist economics, just as the modern materialist way of life has brought forth modern economics.

Economists themselves, like most specialists, normally suffer from a kind of metaphysical blindness, assuming that theirs is a science of absolute and invariable truths, without any presuppositions. Some go as far as to claim that economic laws are as free from "metaphysics" or "values" as the law of gravitation. We need not, however, get involved in arguments of methodology. Instead, let us take some fundamentals and see what they look like when viewed by a modern economist and a Buddhist economist.

The Buddhist point of view takes the function of work to be at least threefold: to give man a chance to utilize and develop his faculties; to enable him to overcome his ego-centredness by joining with other people in a common task; and to bring forth the goods and services needed for a becoming existence. Again, the consequences that flow from this view are endless. To organize work in such a manner that it becomes meaningless, boring, stultifying, or nerve-racking for the worker would be little short of criminal; it would indicate a greater concern with goods than with people, an evil lack of compassion and a soul-destroying degree of attachment to the most primitive side of this worldly existence. Equally, to strive for leisure as an alternative to work would be considered a complete misunderstanding of one of the basic truths of human existence, namely that work and leisure are complementary parts of the same living process and cannot be separated without destroying the joy of work and the bliss of leisure.

From the Buddhist point of view, there are therefore two types of mechanization which must be clearly distinguished: one that enhances a man's skill and power and one that turns the work of man over to a mechanical slave, leaving man in a position of having to serve the slave. How to tell the one from the other? "The craftsman himself," says Ananda Coomaraswamy, a man equally competent to talk about the modern West as the ancient East, "can always, if allowed to, draw the delicate distinction between the machine and the tool. The carpet loom is a tool, a contrivance for holding warp threads at a stretch for the pile to be woven round them by the craftsmen's fingers; but the power loom is a machine, and its significance as a destroyer of culture lies in the fact that it does the essentially human part of the work." It is clear, therefore, that Buddhist economics must be very different from the economics of modern materialism, since the Buddhist sees the essence of civilization not in a multiplication of wants but in the purification of human character. Character, at the same time, is formed primarily by a man's work. And work, properly conducted in conditions of human dignity and freedom, blesses those who do it and equally their products. The Indian philosopher and economist J. C. Kumarappa sums the matter up as follows:

If the nature of the work is properly appreciated and applied, it will stand in the same relation to the higher faculties as food is to the physical body. It nourishes and enlivens the higher man and urges him to produce the best he is capable of. It directs his free will along the proper course and disciplines the animal in him into progressive channels. It furnishes an excellent background for man to display his scale of values and develop his personality.

From a Buddhist point of view, this is standing the truth on its head by considering goods as more important than people and consumption as more important than creative activity. It means shifting the emphasis from the worker to the product of work, that is, from the human to the subhuman, surrender to the forces of evil. The very start of Buddhist economic planning would be a planning for full employment, and the primary purpose of this would in fact be employment for everyone who needs an "outside" job: it would not be the maximisation of employment nor the maximisation of production. Women, on the whole, do not need an "outside" job, and the large-scale employment of women in offices or factories would be considered a sign of serious economic failure. In particular, to let mothers of young children work in factories while the children run wild would be as uneconomic in the eyes of a Buddhist economist as the employment of a skilled worker as a soldier in the eyes of a modern economist.

While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is "The Middle Way" and therefore in no way antagonistic to physical well-being. It is not wealth that stands in the way of liberation but the attachment to wealth; not the enjoyment of pleasurable things but the craving for them. The keynote of Buddhist economics, therefore, is simplicity and non-violence. From an economist's point of view, the marvel of the Buddhist way of life is the utter rationality of its pattern—amazingly small means leading to extraordinarily satisfactory results.

For the modern economist this is very difficult to understand. He is used to measuring the "standard of living" by the amount of annual consumption, assuming all the time that a man who consumes more is "better off" than a man who consumes less. A Buddhist economist would consider this approach excessively irrational: since consumption is merely a means to human well-being, the aim should be to obtain the maximum of well-being with the minimum of consumption. Thus, if the purpose of clothing is a certain amount of temperature comfort and an attractive appearance, the task is to attain this purpose with the smallest possible effort, that is, with the smallest annual destruction of cloth and with the help of designs that involve the smallest possible input of toil. The less toil there is, the more time and strength is left for artistic creativity. It would be highly uneconomic, for instance, to go in for complicated tailoring, like the modern West, when a much more beautiful effect can be achieved by the skillful draping of uncut material. It would be the height of folly to make material so that it should wear out quickly and the height of barbarity to make anything ugly, shabby, or mean. What has just been said about clothing applies equally to all other human requirements. The ownership and the consumption of goods is a means to an end, and Buddhist economics is the systematic study of how to attain given ends with the minimum means.

Modern economics, on the other hand, considers consumption to be the sole end and purpose of all economic activity, taking the factors of production—and, labour, and capital—as the means. The former, in short, tries to maximise human satisfactions by the optimal pattern of consumption, while the latter tries to maximise consumption by the optimal pattern of productive effort. It is easy to see that the effort needed to sustain a way of life which seeks to attain the optimal pattern of consumption is likely to be much smaller than the effort needed to sustain a drive for maximum consumption. We need not be surprised, therefore, that the pressure and strain of living is very much less in say, Burma, than it is in the United States, in spite of the fact that the amount of labour-saving machinery used in the former country is only a minute fraction of the amount used in the latter.

Simplicity and non-violence are obviously closely related. The optimal pattern of consumption, producing a high degree of human satisfaction by means of a relatively low rate of consumption, allows people to live without great pressure and strain and to fulfill the primary injunction of Buddhist teaching: "Cease to do evil; try to do good." As physical resources are everywhere limited, people satisfying their needs by means of a modest use of resources are obviously less likely to be at each other's throats than people depending upon a high rate of use. Equally, people who live in highly self-sufficient local communities are less likely to get involved in large-scale violence than people whose existence depends on world-wide systems of trade.

From the point of view of Buddhist economics, therefore, production from local resources for local needs is the most rational way of economic life, while dependence on imports from afar and the consequent need to produce for export to unknown and distant peoples is highly uneconomic and justifiable only in exceptional cases and on a small scale. Just as the modern economist would admit that a high rate of

consumption of transport services between a man's home and his place of work signifies a misfortune and not a high standard of life, so the Buddhist would hold that to satisfy human wants from faraway sources rather than from sources nearby signifies failure rather than success. The former tends to take statistics showing an increase in the number of ton/miles per head of the population carried by a country's transport system as proof of economic progress, while to the latter—the Buddhist economist—the same statistics would indicate a highly undesirable deterioration in the pattern of consumption.

Another striking difference between modern economics and Buddhist economics arises over the use of natural resources. Bertrand de Juvenile, the eminent French political philosopher, has characterized "Western man" in words which may be taken as a fair description of the modern economist:

He tends to count nothing as an expenditure, other than human effort; he does not seem to mind how much mineral matter he wastes and, far worse, how much living matter he destroys. He does not seem to realize at all that human life is a dependent part of an ecosystem of many different forms of life. As the world is ruled from towns where men are cut off from any form of life other than human, the feeling of belonging to an ecosystem is not revived. This results in a harsh and improvident treatment of things upon which we ultimately depend, such as water and trees

The teaching of the Buddha, on the other hand, enjoins a reverent and non-violent attitude not only to all sentient beings but also, with great emphasis, to trees. Every follower of the Buddha ought to plant a tree every few years and look after it until it is safely established, and the Buddhist economist can demonstrate without difficulty that the universal observation of this rule would result in a high rate of genuine economic development independent of any foreign aid. Much of the economic decay of Southeast Asia (as of many other parts of the world) is undoubtedly due to a heedless and shameful neglect of trees[6].

3.1 A Buddhist Approach to Management

Today, Business Administration is one of the hot subjects in college curricula around the world. In this area, however, Buddhism has its own unique management theory and practice, which has evolved over a long period of time. As early as Sakyamuni Buddha's time, the sangha community has had a well-developed administration system. Over time, the system endured numerous changes and evolved sophisticated methods of management and leadership. In the *Avatamsaka Sutra*, commenting on the "Three Refuges," Buddha said: "Taking refuge in the Sangha means one should make the Sangha a well-administered and harmonious community for all sentient beings." From this comment, it can be seen that Buddhist sangha communities were organizations that excelled in managerial skills[3].

IV. BUDDHISM AND ARTS

Therefore, my study of this topic extends to two of the most important periods of Buddhist art in India, the Kushan and the Gupta Periods. The Kushan period is the period in which the first human images of the Buddha appeared. Here will briefly discuss the Mathura region and will primarily focus on the styles and attributes of sculptures from the Gandharan region. This discussion will illustrate how regional differences contributed in developing two distinct styles of art within the same period. Therefore, I will briefly discuss the history and location of the Gandharan region. I will focus on the Gandharan Bodhisattva (2nd/3rd century, made of schist) displayed in the Art Institute. Next, the paper will discuss the Gupta Dynasty, this is period in which the culture of the period was more concerned with aesthetic values of sculpture, which I will illustrate through my discussion of the Preaching Buddha of Sarnath (c. 475 ad, Buff Sandstone). As a result, the art from the Gandharan region will show how regional location and influences affected this period's sculpture, and the art from the Gupta Period will illustrate how aesthetic preferences of the culture influenced the sculpture of this period. By discussing the Gandharan Bodhisattva and Preaching Buddha from Sarnath, we can see that the art of Buddhism in India reflects the ideals and the sophisticated aesthetics of the varied regions and periods in which it flourished.

In early Buddhist art, the Buddha was merely symbolized by a wheel, a bodhi tree, or a stupa. Not until the Kushan period [AD 50-250], during the reign of Kanishka I, was the historic Buddha represented in human form. The creation of a Buddha image in human form corresponded to the theological changes influenced by Mahayana Buddhism taking place in the religion. Two distinct styles of sculpture emerged during the Kushan period, one associated with the region of Gandhara and the other with the city of Mathura in northern India. There is much debate in which region these first images appeared, and such discussion is not relevant to my thesis. What is relevant is that these two regions developed two distinctly different styles of sculpture.

While Mathuran art developed from local Indian artistic traditions, Gandharan sculptures were heavily influenced by the artistic traditions of the Hellenistic world, most probably as a result of Alexander the Great's

colony in Bactria (western Afghanistan). "Mathura school sculptures often share iconographic features with their Kusana-period counterparts in the northwest. But for the most part, they reveal a purely Indic stylistic heritage that must have evolved independently" (Huntington 151). The Gandharan style of sculpture, on the other hand, combines an intriguing blend of Western classical and Indian influences. Gandhara was a region in the northwest of ancient India, known for its Greco-Buddhist school of sculpture. Gandhara corresponded to the modern Peshawar valley, but its more popular meaning today encompasses large portions of northern Pakistan and adjoining northeastern Afghanistan.

Gandhara's regional location was vital to this Hellenistic development. Gandhara was located just east of the famous Khyber Pass, comprising what is now north-western Pakistan. The art of the Roman Empire was probably brought to Gandhara because much of the Mediterranean trade with Asia was channeled through such mountain passes. This region's sculpture had some chief characteristics, especially its degree of realism inherited from its Greek antecedents in the area combined with ideals of its own native tradition. "The stance of the figures, the style of the draperies, and even the proportions of the idealized features of the heads with their straight noses, oval eyebrows and tranquil expressions owe much to Greek prototypes" (Penny 103)[4].
Also, many people who make Buddhist art regard it as a spiritual practice, for in order to make truly sublime work, it helps if one meditates and has the right view and intention from the outset.

4.1 Buddhism in the Government

Even the parliamentary system of today bears strong resemblance to the practices known in the Buddhism. As the Marquess of Zetland, a former Viceroy of India, reveals: "it is indeed to the Buddhist books that we have to turn for an account of the manner in which the affairs of the early example of representative self-governing institutions were conducted. And it may come as a surprise to many to learn that in the assemblies of Buddhists in India 2500 years and more ago are to be found the rudiments of our own parliamentary practice of the present day. The dignity of the assembly was preserved by the appointment of a special officer - the embryo of Mr. Speaker in our house of commons. A second officer was appointed to see that when necessary a quorum was secured - the prototype of the Parliamentary Chief Whip in our own system. A member initiating business did so in the form of a motion, which was then open to discussion. In some cases, this was done once only, in others three times, thus anticipating the practice of Parliament in requiring that a bill be read a third time before it becomes law. If discussion disclosed a difference of opinion the matter was decided upon by the vote of the majority, the voting being by ballot"[5].

V. CONCLUSION

One of the greatest potentials of the interface between Buddhism and science is that Buddhists may encourage scientists to question their materialistic assumptions and incorporate sophisticated systems of contemplative inquiry within the scientific community. This may give rise to the first true revolution in the mind sciences, which is bound to have profound repercussions for the rest of science and humanity at large. Likewise, scientists may encourage Buddhists to question their own assumptions, to revitalize their own traditions of contemplative

inquiry, and to integrate them with the empirical methods of modern science. In short, Buddhists and scientists may help each other in overcoming their tendencies to dogmatism and replace this with a fresh and openminded spirit of empiricism.

The twentieth-century disengagement of ethics from scientific inquiry, based upon an illusory division between facts and values and the myth of value-free science has been disastrous for humanity. Not only for the sake of human flourishing, but for the very existence of human civilization, we are now faced with the challenge to evolve spiritually so that we can adapt to the rapid changes in the social and natural environment so that we may survive and possibly flourish as never before in history. A growing number of scientists are open to Buddhist claims about the nature and potentials of consciousness, but they wish to see empirical evidence of the truth of such claims. This requires collaboration with expert Buddhist contemplatives who are able to demonstrate by means of their own experience the truth of Buddhist assertions about such themes as past-life recall, extrasensory perception, other paranormal abilities, and the realization of emptiness and Buddha nature.

To help train such contemplative scientists who are expert in Buddhist theory and practice and are willing and able to collaborate with modern scientists, it is important to establish contemplative research centers, where intensive training is offered that integrates Buddhist theory and meditative practice. In the spring of 2010, such a center, called the Phuket Mind Training Academy (one of three facilities in the Phuket International Academy), will begin operating on the island of Phuket, off the west coast of Thailand. This will be a forty-room retreat center where a series of eighty-day intensive retreats will be offered each year. These will cover

basic training in three phases: (1) the cultivation of renunciation, the four immeasurables, and s*amatha*, (2) the cultivation of the *bodhicitta*, namely, the altruistic motivation to achieve perfect enlightenment for the sake of all sentient beings, and mind training (*blo-sbyong*) (3) practices of *vipasyan*a, specifically the four applications of mindfulness (*dran pa nyer gzhag bzhi*) according to both the Sravakayana and Mahayana traditions of Buddhism. The central aim of this series of trainings is for students to achieve the Mahayana Path of Accumulation (*tshogs lam*), thereby setting out on the Bodhisattva path to enlightenment.

On that basis, more advanced training will be offered in Vajrayana theory and practice, including Mahamudra and Dzogchen. Obviously, eighty days is generally too short a period to master any of the above practices, we who are developing this retreat center are in correspondence with individuals and groups around the world who are establishing long-term retreat centers where people who already know how to meditate can continue in fulltime, single-pointed practice for months or years on end for only the cost of their food and utilities.

Scientists will be welcome to participate in the meditation courses, just as Buddhists will be encouraged to learn as much as they wish about scientific theories and practices. In this way we hope to train a new generation of "contemplative scientists" who are well versed in both science and Buddhism. Such individuals may take a seminal role in bringing about a renaissance in Buddhism and a revolution in the mind sciences.

Modern economics does not distinguish between renewable and non-renewable materials, as its very method is to equalize and quantify everything by means of a money price. Thus, taking various alternative fuels, like coal, oil, wood, or water-power: the only difference between them recognized by modern economics is relative cost per equivalent unit. The cheapest is automatically the one to be preferred, as to do otherwise would be irrational and "uneconomic." From a Buddhist point of view, of course, this will not do; the essential difference between non-renewable fuels like coal and oil on the one hand and renewable fuels like wood and water-power on the other cannot be simply overlooked. Non-renewable goods must be used only if they are indispensable, and then only with the greatest care and the most meticulous concern for conservation.

Buddhist management relies on principles such as self-discipline, self-motivation, self-monitoring, and repentance. The management philosophy of the Fo Guang Shan Order is to give people faith, joy, hope, and skillful means.

We can observe the Greco-Roman influence on the sculpture of Gandharan art by observing the Gandharan Bodhisattva at the Art Institute. As a beginning student in Buddhist Art, the stylistic differences in this sculpture are quite obvious. After conducting research on Gandharan sculptures, we found that the sense of volume conveyed in the outline of the Buddha's garment is characteristic of Gandhara sculptures.
Also, the aim of Buddhist art is to inspire and remind: a Buddhist artist practising the Eightfold path would be aiming to express the qualities of the enlightened mind through their work, with no interest in personal fame or originality for its own sake, as this would be counter to Buddhist practice.

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