# 1AC- The Eternal Emptiness

### Part 1- The Emptiness

Rest your hands on your lap or your knees and let your shoulders shrug

Remember that you don’t have anywhere else to be in this moment but right here, right now, doing this

Take a deep breath and feel the air go through your nose and through that nickel-sized spot right at the beginning of your throat

Feel it fill up your lungs and remember that this is life.

Take a few more breaths and with each one feel the cycle of the universe filling all living beings with life and purpose– know this is where you came from and where we all go at the end.

…

“The pearl of compassion is entirely auspicious,

The wisdom lotus cannot be tainted,

All phenomena arise interdependently and are therefore intrinsically nonarising,

May all beings be able to realize these truths”

* Gao et al, 19, A Randomized Controlled Trial of Awareness Training Program (ATP), a Group-Based Mahayana Buddhist Intervention, SpringerLink, 1-17-2019, DOA: 1-14-2022, https://link.springer.com/article/10.1007/s12671-018-1082-1, r0w@n

### Part 2- The Advocacy

#### Nice to meet you judge, I’m you, you’re me, we’re all each other– now vote aff

Segura 11 (Alejandro Chavez Segura - PhD in Divinity (University of St. Andrews) Expert in AQAL integral approach Research interests: religion and politics, international political theory and philosophical approaches to peacebuilding Expert in Easter philosophy, mainly Buddhism and Taoism. A Theology of International Relations: A Buddhist Approach to Religion and Politics in an Interdependent World, <https://www.researchgate.net/publication/277090486_A_theology_of_international_relations_a_Buddhist_approach_to_religion_and_politics_in_an_interdependent_world>, r0w@n

Therefore,  the  method  of  causality  will  be  used  throughout  the  thesis.  This method is rooted in a Buddhist understanding of the empty nature of all phenomena and thus the interdependent reality of everything in existence. Everything, from human existence to relations between states and institutions is a consequence of particular arrangements of causes and conditions. This implies a constant flux of emotions, 1 ‘The Heart Sutra’ in Buddhist Wisdom Books: The Diamond Sutra and the Heart Sutra, Edward Conze trans. (London: George Allen & Unwin Ltd, 1958), 81. 9 thoughts, actions and interests in play, driven by different emotions such as anger, hatred and delusion or compassion, generosity and mindfulness. The Buddha clearly established this dependent nature of all phenomena, and thus its emptiness of independent arising,2 in the formula: when there is this, there is that (imasmim sati idam hoti); when this arises, that arises (imassuppada idam uppajjati); when this is not, the other is not (imasmim asati idamna hoti); ceasing this, that ceases (imassa nirodha idam nirujhati). In this methodology, where everything is taken as interdependent, the levels of analysis are intertwined but primacy had been given to the individual level. This is not to overlook or dismiss the social, institutional, state, interstate or global levels but, to the contrary, this methodology argues that these levels are the projection of the sum of individual will and ways of thinking, which are institutionalized through the process of intersubjective consensus. Therefore, this Theology of International Relations is the result of the sum of a Buddhist theological root, an international validity, case studies which ratify its basic premises and, finally, the construction of variables and causal explanatory arguments to guide further study of the role of individuals in re-creating their own relative reality and the possibility of making this reality a compassionate and satisfactory existence.

#### The ego- or the fake perception of the individual- is the root of all suffering

De Silva, 98 (Padmasiri de Silva, Research Fellow in the Philosophy Department at Monash University, *Environmental Philosophy and Ethics in Buddhism*, pg 37-38)//DH+ r0w@n

The Buddhist analysis of ego-centricism may be explained in relation to a number of doctrinal strands**. The roots of unwholesome motivation are greed, aggression, and delusion**; and non-greed, non-aggression and non-delusion are the roots of wholesome motivation. Of these, as mentioned earlier, what is referred to as **delusion is** basically an existential confusion about the usage of conventional terms like the “self” and “ego”. What we call the **ego instincts** in Buddhism **is one of the forms of craving**. The three forms of craving are the craving for sensuous gratification, craving for egotistic pursuits and the craving for self-annihilation. **The craving for egotistical pursuits** **has** its **deeper spring in** the dogma of personal immortality. This is **the belief in an ego entity independent of the physical and the mental processes that constitute life.** The ego illusion (atta-ditthi) may also be related to an annihilationist belief, where the ego-entity is associated with the mental and physical processes that are assumed to come to an end at death. **Such** annihilationist **views** may be **closely related to hedonistic and materialistic lifestyles, destructive behavior and even suicide**. The Buddhist middle path accepts only the processes of physical and mental phenomena, which continually arise and disappear. This process, which is referred to as dependent origination, provides the basis for understanding the nature of the human-social-nature matrix within which we live. **The ego illusion is** not merely an intellectual construction, but is **fed by deeper affective processes.** Human traits like acquisitiveness, excessive possessiveness, the urge to hoard and acquire things more than needed, the impulse to outdo other, envy, and jealousy are reciprocally linked to the belief in an ego. Beliefs influence desires and desires influence beliefs. Some of **the social, economic and political structures that people build collectively** may turn out to be **more subtle expressions of their ego**, while other human creations may be expression caring and sharing. Apart from the tendency to construct a pure ego and the related expressions of excessive craving, there are also more subtle conceits(mana) which are only transcended at a later stage on the path to liberation from suffering. The Buddha in fact mentions twenty forms of wrong personality beliefs (de Silva, 1992b, 119-27).

#### Self-effacing epistemic networks like debate operate from the nexus of direct communication embroiled in fixed paths of knowledge and discovery – only the aff’s research project creates allows for an alternative modality to escape karmic desire

**Wang 2k** [Youru Wang, Philosophy Department, The Chinese University of Hong Kong, Shatin, NT, Hong Kong, “The Pragmatics of ‘Never Tell Too Plainly': indirect communication in Chan Buddhism”, 7-31-2000; https://terebess.hu/zen/YouruWang.html]///vishfish

This essay borrows terms or categories, such as pragmatics and indirect communication, from contemporary Western philosophical discourses to examine relevant issues in Chan Buddhist thought. As a general term for the study of language use, pragmatics here is not used in the same way as Anglo-American philosophers of language would use. The adoption of this term is closer to Deleuze's or Lyotard's use of the term.[1] It comprises a critique of Anglo-American pragmatics in supposing that neither intention nor conventional rules can ensure a shared structure for all language use. Therefore, pragmatics, when it is applied in the examination of Chan communication, is certainly contextual, historical and structurally open-ended. In this study, the term pragmatics will be sometimes interchangeable with the 'general principle' or 'general strategy' of Chan communication that is distinguished from those sub-categories or more specific strategies of Chan communication. However, no matter how `general' it could be for the convenience of analysis, this pragmatics will only attempt to delineate some structural features of Chan communication in their contexts that are determined by various factors. It does not seek, by theoretic abstraction, any fixed system or foundation for understanding Chan communication out of its changing context. Nor does it attempt to discover something like a scientific conclusion for all `indirect communication' . It turns away from these tendencies and tries to keep up with the dynamic, living reality of Chan language use. As for indirect communication, it is obviously different from direct communication. The former involves a critique of the latter. The traditional concept of direct communication in the West can be traced back to Aristotle's Rhetoric.[2] This concept can be broadly defined as the following: it is speaker-oriented and assumes a linear, teleological [p9] relation between the speaker and the receiver; it presupposes the direct or corresponding relation between language and thought, thought and object; it regards the message or what is communicated as objective, context-free and separable from existentio-practical concerns; it considers meaning determined, unequivocal, and transparent; it confines itself to the direct use of language, namely, the descriptive, cognitive, or propositional use of language. Indirect communication, on the contrary, can be broadly defined as listener- or reader-oriented, and non-teleological; it assumes an interactive relation between the speaker and the listener; it abandons the correspondence theory of language; it is concerned with the existentio-practical dimension of what is communicated; it considers meaning open-ended and indeterminate; it adopts indirect language, such as metaphorical, poetic, paradoxical language. This concept of indirect communication is recently favoured by Western philosophers such as Heidegger, Merleau-Ponty, Derrida and even the later Wittgenstein from one side, and Kierkegaard from the other side. Kierkegaard expounds that existential reality can only be communicated indirectly, since each individual must live in it.[3] Heidegger and other philosophers reveal that the process of communication is always open-ended, non-teleological, interactive between the speaker and the listener, and therefore always indirect.[4] Although their emphases are different, the underlying connection between Kierkegaard' s view and that of more recent philosophers has been exposed by recent studies.[5] My definition of indirect communication here, as one can see, is a synthesis of all these philosophers' contributions. Although we should never forget to clarify all historical contexts, this concept of indirect communication embraces those important issues that the Chan strategy of indirect communication already addresses. This categorising does not conceal that the Chan Buddhist approach to indirect communication is more analogous to the Kierkegaardian approach in the sense that existentio-practical dimension is primordial to the way of communication. However, Chan Buddhists do share some important views with contemporary philosophers on the indirection of communication. [6] The issue of communication has been salient in Chan Buddhism ever since Chan Buddhists made the claim that Chan is a 'special (or separate) transmission outside theoretic teachings' . This special transmission is sometimes also identified by Chan Buddhists as `the transmission from mind to mind'. The uniqueness of the claim for Chan transmission or communication has drawn the attention of several modern scholars and interpreters. De Martino, in his essay on Chan/Zen communication, clearly states that Chan/Zen communication could `be spoken of as a communication that is no-communication'.[7] D.T. Suzuki, in his famous debate with Hu Shi, reaches the same point concerning Chan/Zen communication. He writes: `Strictly speaking, ... there is no conveying at all'.[8] These interpretations quite obviously tend to draw a line between Chan communication or transmission and our ordinary communication as conveyance of information or knowledge. As my definition has shown, we subsume the latter type of communication under the category of direct communication. The Chan strategy of communication, then, without doubt, fits into our category of indirect communication. Hu Shi, in his important essay 'Chan (Zen) Buddhism in China: Its History and Method' , pays special heed to one of Chan's peculiar methods of instruction —`never tell too plainly' (bushuopo).[9] Hu Shi points out that by using this method of never explaining things `in too plain language', the Chan masters let `the individual find out things through his own effort and through his own ever-widening life experience'.[10] To show the practical consequence of this method, Hu Shi cites a quote about bushuopo from the sayings of a great Chan master Dongshan Liangjie: ‘It is not [p9] my former master's virtue or Buddha Dharma that I esteem, only that he did not make exhaustive explanations for me'.[11] This saying illustrates that in the master-disciple communication of Chan, the indirect way of communication itself is inseparable from, and even more important than, what is communicated. It has an important bearing on the realisation of enlightenment. Hu Shi' s effort to call attention to the study of the Chan strategy and principle of `never tell too plainly' is, therefore, significant to any more advanced investigations of indirect communication in Chan. Unfortunately, not much has been done in this regard since Hu Shi's discussion.

#### Debaters have the wrong intent- that means they will NEVER overcome attitudes of self-cherishment which condemns their policies and their analysis to structural failure and they will fail to overcome their own internal suffering

John M. Yowell, 15, “IF THE HELLS ARE NOT EMPTY”: A FRAMEWORK FOR A BUDDHIST CRITICAL SOCIAL THEORY, The University of Texas at Arlington, May 2015, DOA: 1-1-2022, https://rc.library.uta.edu/uta-ir/bitstream/handle/10106/25077/Yowell\_uta\_2502M\_13122.pdf?sequence=1&isAllowed=y, r0w@n

If their work is to be truly impactful and accessible in the spirit of the Bodhisattva ideal it must be undertaken with the intent to advance more than idle knowledge. This is not to condemn pure research; but simply to place it outside of the scope of our concern at the moment. As has been previously discussed, it is the intent behind one’s actions rather than the act itself which determines its karma. This altruistic intent, bodhicitta, allows one to overcome an attitude of self-cherishing which is strongly associated with the generation of suffering within the self (Hattam, 2004). The mind which cultivates bodhicitta works not for the benefit of self but instead from a quality of mind characterized by love and compassion. It utilizes a logic of basic 43 goodness which disregards preconception and expectation and acts in the moment for positive ends. For the critical theorist this intent should be fairly straight forward. Those whose work is aimed at the provocation of liberatory action of all sorts can be said to have this right intent. In fact, one of the few tropes present in existing engagements between critical theory and Buddhism is that of Marx as bodhisattva. For Marx, the ultimate goal of the theorist is not simply to facilitate an understanding of the world but to change the material conditions which contribute to suffering. It is not a vehicle for the advancement of a particular political agenda, although this may be an unintended consequence of knowledge gained through critical inquiry. Turning again to Marx, his advocacy of socialism was not the sole purpose of his work but rather the necessary result of his formulation and understanding of political economy and the alienating forces contained therein. Simply put, to undertake the task of critical inquiry with a particular agenda in mind makes one’s work a slave to that agenda.

#### Debate’s indulgence in contemporary politics condemns us to their fear-machines

John M. Yowell, 15, “IF THE HELLS ARE NOT EMPTY”: A FRAMEWORK FOR A BUDDHIST CRITICAL SOCIAL THEORY, The University of Texas at Arlington, May 2015, DOA: 12-29-2021, https://rc.library.uta.edu/uta-ir/bitstream/handle/10106/25077/Yowell\_uta\_2502M\_13122.pdf?sequence=1&isAllowed=y, r0w@n

Buddhism, as we have seen, is fundamentally revolutionary in its history and teachings. From the Buddha’s sudden abandonment of his worldly life to seek out liberation, this revolutionary spirit has been cultivated throughout Buddhist philosophy as a means of promoting the immediate possibility of enlightenment and liberation. This immediacy is what sets Buddhism apart from much of the world’s dominant religions and philosophies. It is also what makes it especially well suited to the task of understanding and responding to the pressing issues of the present, the resolution of which cannot possibly be sought through gradualist means. Buddhist philosophy further operates through an understanding that each individual is intrinsically interconnected and therefore must operate as though every action, no matter how superficially benign, is meaningful in that it contributes to the collective activity of society, writing its social karma, and moving society either closer to or further away from liberation in that moment. The individual agency to affect change is meaningless without this understanding, particularly in light of the various alienating forces of modernity; conditions which we must all concern ourselves with. Gary Snyder, in 1961, described the importance of individual action based on Buddhist principles in response to the social, political, and economic conditions of his time: No one today can afford to be innocent, or indulge himself in ignorance of the nature of contemporary governments, politics and social orders. The national polities of the modern world maintain their existence by deliberately fostered craving and fear: monstrous protection rackets. The “free world” has become economically dependent on a fantastic system of stimulation of greed which cannot be fulfilled, sexual desire which cannot be satiated and hatred which has no outlet against oneself, the persons one is supposed to love, or the revolutionary aspirations of pitiful, poverty-stricken marginal societies... They create populations of “preta” – hungry ghosts, with giant appetites and throats no bigger than needles. The soil, the forests and all animal life are being consumed by these cancerous collectivities; the air and water of the planet is being fouled by them (1969). 35 Despite the more than fifty years which have passed since Snyder authored this characterization, painfully little has been done in the way of alleviating the political, social, and economic roots of the innumerable sufferings of humanity.

#### Debate is a performance of the link of a problem to its solution- that ignores the way mindsets and situational dynamics shape our world and doom any potential for movements

Hershock, 07, (Peter D. Hershock, Coordinator of the Asian Studies Development Program, degrees from Yale University (B.A., Philosophy) and the University of Hawai’i (Ph.D., Asian and Comparative Philosophy) and has focused his research on the philosophical dimensions of Buddhism and on using Buddhist conceptual resources to address contemporary issues, including: technology and development, education, human rights, and the role of values in cultural and social change, Towards Global Transformation, proceedings of the third international conference on gross national happiness, Oct. 7, 2009, “Activating Difference: Appreciating Equity in an Era of Global Interdependence”, pgs. 1-9.)//LOH

For most of us, having been educated to a global modern standard, it Is natural to assume that It is only through moving In the direction of greater universalIty and equality that lnequtiy can be overcome, poverty reduced, and dignity made possible kir all. That Is. we believe that It Is through our eonuixnialtty - not our dIfferences — that we will find a happy rente to global tranafonnatlon. M I understand it, the main tille of this conference, Woridvtews Make s Dllfererice. in.’itsts otherwise. And I would like to take a few moments to press the point that global transformation for greater equity, dignity asid happiness will not come abon I through deepening our sense of coinnionafity alone, but only to the degree that we also activate our diflërences as the basic condition for nuituol confrthutfrwr it Is a cantraJ tenet of Buddhist Qdjtis - but one that I believe Is shared by all systems of effective religious, social and political peaetlee - that meaningful change can only be Initiated and sustained on the basis of present circumstances, as they have corne to be. In the present era, the any things have come to be is very much a function of the interlocking array of pence-ses that we refer to as ‘globalisation’. Let me mention three key siflcts of these Processes, each of them in large measure both driven by and driving sclenupæ ap techookigical advances. ¡ and most notably perhaps. Is accelerattp,g and Intenslfy change. Globalisation la bringing not only nave thenge traire rapidly, but alan the advent of qualitatively distinct kinds of change Of particular Importance is the phenomenon kflOWi1 ‘emergence’. stnicturaliy significant changes occurring ¡ in con1pie, syst that in principle could not have been nucipe, but that after the fact do make pertaci sense.Second are homogenislng effects that led many early cnc globalisation to fear the Westernisation or Me nialdisation world, but that In fact have fostered truly global forms of pul culture and, more Importantly, patterns of convergence that. for example. allow credit cards to be used the world over and are beginning to enable students to take advantage of virtually borderleas higher education. Third arr pluralizing effects that hase taken the form of resurgent national and ethnic Identities, but also niche global production networks, and such acutely uneven geography of development that the top 2% of the world’s people now own of global wealth while the bottom 50% own less than 1%. As a combined result. we are not only in an era of change. but a change of eras. More specifically, I would submit that we are in the midst of a transition from an era dominated by problem-solution to one dominated by predicament-resolution. Problems arise when changing circumstances make evident the laihire of existing practices for meeting abiding needs and interests. **Solving problems Involves developing new or improved means for arriving at ends we fully intend to continue pursuing**. For example, gas/electric hybrid automobile engines solve the problem’ of rising fuel costs. Predicaments occur when changing circumstances lead to or make us aware of conflicts competition among our own values. Intereata. development sitas, and constructions of meaning. **Predicaments cannot be solved- They can only be resolved through sustaining detailed attention to** situational dynamics and realising both enhanced clarity and more thoroughly and deeply coordinated commitments. World hunger Is not a problem. Enough food is grown to supply adequate nutrition for all, **What Is lacking Is the resolve** to bring our economic. social and political values, Intentions and practices into alignment with doing so. World hunger is a predicament. And an increasingly significant part of the reason that we make so little headway In addressing It and other apparently intractable issues like global climate change, illiteracy and mounting economic inequity is because we persist in thinking about them as problems awaiting technical solution, rather than as predicaments commanding sustained and ever deepening resolve. In sum 21st centuiy patterns of globalisation are raising crucial questions about the owa arid riwwung difference, presenting u with a poradoxicaJ Impasse ur axnia On the other hand, we need to more fully recognize and respect difference, going beyond tolerating differences from and among others to enable differences to matter more, not less. On the Other hand, we nerd to engage In more robust collective action and global common cause. ,omtrng differences within shared find deepening To Ignore our differences now is to fail resolving current predicaments and to foster conditions for more, and more Intense, predicaments in the future.

#### Debates about appropriation are the wrong starting point- awareness is the path that comes from love

Middleton, Deborah; Plá, 18, Adapting the Dharma: Buddhism and Contemporary Theatre Training, No Publication, 2018, DOA: 1-15-2022, https://www.proquest.com/openview/65b575f54e7bf8260fe0501e909c4f21/1?pq-origsite=gscholar&cbl=39853, r0w@n

When viewed and experienced in this way, free from habitual ‘discursiveness of mind and body’, the perceived reality of the body can profoundly change. As Ray writes, of his own Buddhist bodywork, ‘We might find that, rather than being solid, our body seems filled with space’ (Ray, 2014: 207). Space Awareness The opening exercise in the MSA ‘First Set’ is called ‘Intensification of Space’. Starting from the sense of one’s body, lying in position on the floor, awareness is expanded towards and then through and beyond the other people in the room, the walls, floor and ceiling, and out into the expanses of earth, sky, and cosmos. The ‘space’ of MSA is all-pervasive; as intimate as the space between one’s arm and the side of one’s body; as extensive as outer space. ‘Awareness’ of space is both the act of tuning into the proprioceptive information available to the psychophysical system, and the act of imagining beyond the reach of the immediate sensory environment. As a mental training, Worley tells us that, ‘The practice rekindles the mind’s natural flexibility by not allowing it to fixate, narrow, or become biased...’ (Worley, 2016: 109). One cannot both hold a sense of inner and outer space and at the same time retract into a narrow ego-consciousness. Thus, the sense of a separate ‘I’ is difficult to sustain through the experiences of intensified and relaxed relating to space. Worley notes that when muscular intensification is released into deep relaxation, ‘habitual clutching at “me” and “my body” dissolves’ and ‘an empty but bright spaciousness appears’ (Worley, 2016: 110).

#### Political debates condemn real problems to death- only action-based frameworks achieve practical results

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The political impact of this lack of focus on the present is a similar mode of inactivity. When mired in the back and forth of political discourse between parties working toward disparate, albeit similarly apocalyptic, ends, the result is often to do nothing, assuming that given enough time a solution will emerge which adheres to the perspective of at least a majority of those concerned. This is of course just waiting for a different rabbit to hit a different stump. It would further seem that the more pressing an issue, the more politicized it becomes, fueling the divisive fires of hopefulness and moving humanity further away from even attempting to act. The obvious example of such an issue is climate change. Despite overwhelming academic consensus on the matter, the social and political response has been largely one of inaction. This inaction is the result of multiple manifestations of the apocalyptic worldview. Across the spectrum we have seen a lack of response justified in many ways; the Christian belief that God ultimately controls all things and therefore we have no agency to intervene, the argument that the economic costs of responding to climate change are not justified due to a particular interpretation of scientific data, the claim that the science itself is entirely faulty, and the belief that if incentivized enough the free market will address the issue itself. Even within more progressive circles conflict is perpetuated between those who support cap-and-trade and those who would like to see a carbon tax. Each of these points of view, as well as the innumerable others, carries with it the hopeful fantasy that it represents a solution, if not the solution, to the issue of climate change. What results is a universal hesitancy to act at all in any manner which might prove successful. This situation parallels the Buddhist tale of Zen Master Nansen: Nansen saw the monks of the eastern and western halls fighting over a cat. He seized the cat and told the monks: "If any of you say a good word, you can save the cat." No one answered. So Nansen boldly cut the cat in two pieces. That evening Joshu returned and Nansen told him about this. Joshu removed his sandals and, placing them on his head, walked out. Nansen said: "If you had been there, you could have saved the cat." (Ekai, 1934) This story is a demonstration of the Buddhist mind oriented in the present. The lesson being that an action taken in the present, toward the preservation of good, in this case the life of the 41 cat and Nansen’s karma, is far superior to inaction. Joshu obviously would have had no way of knowing that his response would have saved the cat’s life, but his ability to demonstrate that he would have acted in that moment to attempt a resolution is what sets his enlightened mind apart from the unenlightened minds of the bickering monks. He is not concerned with taking the ‘right’ path but rather in connecting with the world without hesitation. This is the mindset which facilitates the sudden action of liberation for the self and in turn all beings. It is the heart of a revolutionary critical Buddhism

#### Every act is always either liberatory or counterliberatory

John M. Yowell, 15, “IF THE HELLS ARE NOT EMPTY”: A FRAMEWORK FOR A BUDDHIST CRITICAL SOCIAL THEORY, The University of Texas at Arlington, May 2015, DOA: 12-29-2021, https://rc.library.uta.edu/uta-ir/bitstream/handle/10106/25077/Yowell\_uta\_2502M\_13122.pdf?sequence=1&isAllowed=y, r0w@n

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#### Thus the role of the ballot is to vote for the debater that best endorses the politics of mindfulness

Matthew J. Moore, 16, Buddhism, Mindfulness, and Transformative Politics, California Polytechnic State University, 2016, DOA: 1-4-2021, <https://digitalcommons.calpoly.edu/cgi/viewcontent.cgi?article=1028&context=poli_fac>, r0w@n

The Buddha laid out his core teachings in his first sermon (the Dhammacakkappavattana Sutta6). The teachings begin with the Four Noble Truths. The first is that life is dukkha, which means “suffering” but also can mean something a bit less harsh: that life is inevitably and persistently unsatisfactory. The second noble truth is that suffering is caused by clinging (ta૽hā; the word literally means “thirst”) to ideas, sensations, desires, and other phenomena of our experience. The third truth teaches that suffering can be stopped (nirodha; “cessation”) by learning not to cling, and the fourth identifies following the Noble Eightfold Path as the way to cease clinging, by practicing right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration. In the Satipatଣଣhāna Sutta, the Buddha identified mindfulness—non-judgmental present-moment awareness—as an especially helpfulpath toward overcoming clinging and achieving enlightenment. The Buddha describes how one can build thefour establishments of mindfulness, which are awareness of the body (sensation), feeling(emotion), mind (thoughts), and phenomena (other mental activity): Monks, this is the one-way path for the purification of beings, for the surmounting of sorrow and lamentation, for the passing away of pain and dejection, for the attainment of the true way, for the realization of Nibbāna [Sanskrit: Nirvana]—namely, the four establishments of mindfulness. What are the four? Here monks, a monk dwells contemplating the body in the body, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world**.** [The same formula is repeated for feeling, mind, and phenomena.]….And how, monks, does a monk dwell contemplating the body in the body? Here a monk, gone to the forest, to the foot of a tree, or to an empty hut, sits down; having folded his legs crosswise, straightened his body, and established mindfulness in front of him, just mindful he breathes in, mindful he breathes out. [Similar instructions are given for feeling, mind, and phenomena.]7 In essence, mindfulness is the opposite of clinging. One is simply, non-judgmentally aware of one’s experience, without either chasing after pleasant experiences or avoiding unpleasant experiences. The four foundations of mindfulness—body, feeling, mind, and phenomena— collectively exhaust the possible objects of experience, so that there is nothing excluded from one’s mindful awareness. Later in the same text, the Buddha says that someone who could practice this for seven days would either achieve Nibbāna or would suffer only one further rebirth before achieving enlightenment.8

#### Meditation and reflection unifies the body and the mind- shedding us from the ego and helping us embrace ethicality

Forge, 97, (Paul G. La Forge, Divine Word Missionary and professor in the Business Management Department of Nanzan University, Nagoya, Japan, Masters Degree in Clinical-Counseling Psychology, he holds a third class black belt in Kodokan Judo, Journal of Business Ethics, Vol. 16, No. 12/13, From the Universities to the Marketplace: The Business Ethics Journey: The Second Annual Internationa Vincentian Conference Promoting Business Ethics (Sep., 1997), pp. 1283-1295, “Teaching Business Ethics through Meditation”, JSTOR)//LOH + r0w@n

Business Ethics taught only from books and textual materials may occupy an important place in education, but my purpose is different. My goal is to help the students become ethical persons. This requires an ability to perform three seemingly simple tasks: First, to recognize ethical issues; second, to analyze them; and third, to act upon them. The ethical principles derived from textual materials covered in a Business Ethics course have their place, but only as a tool or a standard used by an ethical person. The purpose of this article is to show how **meditation can be used to** help the student to **become an ethical person**. My purpose in using meditation to teach Business Ethics is to produce people with an "Ethical Vision". Meditation gives students an awareness of ethical issues in their lives and leads to the discovery and application of models of ethical conduct to serve as guides to behavior in general and to ethical decision making in particular. In effect, I use meditation to stop the world. There are many ways to stop the world and many kinds of meditation. I will restrict myself to two forms, namely, discursive and non-dis cursive meditation. The classroom communica tion process between the instructor and the students is slowed down by both non-discursive and discursive meditation so that students can learn to use meditation to accomplish the three tasks mentioned above. Non-discursive **meditation greatly contributes to the process of constructing** a vision because it gives people **a sense of themselves and their place in the world.** Discursive meditation, in its many forms, gives substance to an ethical vision because it leads to an awakening to the existence and importance of ethical issues in life. In part one, I will describe how the students are led through non-discursive meditation to discover themselves as ethical persons. They are also given the tools to explore ethical issues through non-discursive meditation. In part two, I will discuss a transition state between non-discursive and discursive medita tion. After discovering themselves as ethical persons, the students are led to use non-discur sive meditation as a technique to construct their own ethical value system and apply it to their own lives. At this transition stage, an art medium is extremely useful for discovering and analyzing meanings, especially ethical meanings. Through non-discursive meditation, the indi vidual is taught to become aware of him/herself and his/her place in the world. However, non discursive meditation is not an end in itself. Discursive meditation, as is explained in more detail in part three, gives the participant a chance to compare who he/she is with what he/she should be. Here the student is encouraged to compare the values he/she has discovered about him/herself during non-discursive meditation with an ideal, and construct a system of ethical principles for him/herself using discursive meditation. Textual materials are recommended here and the student is encouraged to search for the ideal. The result is the development of a person with an ethical vision through meditation in both non-discursive and discursive forms. I. Discovering ethical issues through non-discursive meditation An ethical person must become aware of his/her self, his/her ethical values, and his/her place in the world. Non-discursive meditation can be a powerful device **to teach** students how they can stop their world and take stock of their lives because **the body itself participates in the meditation as the locus of experience and insight, inseparably one with the mind** (Takeuchi, 1993, p. xx). At this point, the process is entirely self centered and observational, without the con straint of reference to any system of ethics or values. Thus viewed, it is only a first step, but a very necessary first step **to** becoming an ethical person. Because this step is only a means to an end, virtually any school of non-discursive meditation will suffice. There are many kinds of non-discursive meditation techniques, such as Taikyokken, Zen, and Yoga; these teach people to look at and reflect on their place in the world. The goal is to teach students a way of stopping and reflecting, to provide a context for devel oping and applying their own values. Therefore, non-discursive meditation is not used as an end in itself. Taikyokken, Yoga, or Zen all have their proponents, but in an ethics class, they serve only as a tool, not as a philosophy. **Non-discursive meditation serves to** stop the world. Students, like business people, lead busy, active, stressful lives. Non-discursive meditation serves to put a brake on the activities of a busy day. The ethical person must be able to stop this world and reflect upon life. This is an ability to step aside from normal activities in order to recognize ethical issues that arise in business or personal life.

#### Purely technical knowledge is useless – must be tied to INTERNAL self-awareness in order for education to retain transformative power

Snauwaert 9 - Associate Professor of Educational Theory and Social Foundations of Education; Chair of the Department of Foundations of Education, University of Toledo

(Dale, “The Ethics and Ontology of Cosmopolitanism: Education for a Shared Humanity,” Current Issues in Comparative Education 12.1, Directory of Open Access Journals)//BB

The Ghandhian perspective is not foreign to Western philosophy and education. It was the dominant paradigm of Ancient philosophy. For the Greeks and Romans, philosophy did not primarily concern the construction of abstract theoretical systems; philosophy was conceived as a choice of a way of life, a justification for that choice, and the articulation of the path or curriculum leading to the realization of the ideals of that way of life. The focus of philosophy and education was the transformation of one’s life as a mode of Being. As a path, philosophy included sets of spiritual exercises necessary for the transformation of one’s being in accordance with the spiritual vision of the philosophy. Schools were formed out of the chosen way of life of the philosophy and those attracted to the philosophy. In these schools, the way of life defined by the philosophy and the understandings and exercises necessary to live that life were developed, taught, and experienced. Philosophy and inner transformation are linked in such a way that the discovery of the true and the good is contingent upon the transformation of the truth seeker’s being. **Education is** thus **devoted to the internal transformation of the consciousness of the student** (Foucault, 2005; Hadot, 1993, 2002; Hadot & Davidson, 1995; Hadot & Marcus, 1998). The necessity of internal transformation was not only pertinent to the search for truth; it had great relevance for morality as well. The moral response to others was thought to be contingent upon the quality of the moral agent’s character. Character was understood as a structure of virtues or capacities that enabled one to morally respond to others. The care of the self was thus thought to be interconnected and interdependent with care for others. However, as Michel Foucault demonstrates, at the beginning of modernity (referred to as the “Cartesian” moment), modern epistemology divorces the true and the good from the subject, resulting in **the separation of knowledge and wisdom. Knowledge** becomes **merely the technical discovery of truth divorced from the subjectivity of the knower**; education in turn becomes the transmission of technical knowledge with little or no concern for the internal subjectivity of the student. In addition, care of the self is disconnected from care of others. In this separation, **modern knowledge, ethics, and education lose their transformative power** (Foucault, 2005). The cosmopolitan perspective calls for a reclamation of the ontological perspective of Gandhi and Ancient Western philosophy. **If we are to be capable of responding to the inherent value and dignity of all human beings, we must undergo an internal self-transformation**. The following developmental hypotheses elaborate further the interconnection between a universal duty of moral consideration and internal transformation: 1. “Self-transformation” (i.e., decreased egoic attachment, increased pre-discursive, nonpositional self-awareness, and the realization of the Unity of Being) increases the capacity for empathy and, in turn, compassion. The more self-aware I am, the more I can be aware of the subjectivity of others, and thus, the more empathetic and compassionate I can be. 2. “Self-transformation” increases one’s capacity for tolerance. As egoic attachment decreases, holding on to one’s own truth decreases; openness to falsification and dialogue increases; hearing and understanding the other’s truth increases. One becomes less rigid, decreasing the tendency to impose and thereby increasing one’s capacity for tolerance. 3. “Self-transformation” increases one’s capacity for restraint from doing harm. One gains a more heightened awareness of internal contradiction and disharmony. This awareness prevents one from doing harm and/or withholding charity to others. 4. “Self-transformation” decreases fear. Fear is born of duality, and it drives violence. If valid, these hypotheses can be translated into educational aims focused on internal selftransformation. These aims define the core of a cosmopolitan education grounded in internal self-transformation.

#### Only a focus on consciousness through mindfulness converts critical thinking to problem-solving – it’s a pre-requisite to coherent action

Zajonc 6 **–** Professor of physics at Amherst College

(Arthur, “Contemplative and Transformative Pedagogy,” Kosmos Journal 1.1, http://www.arthurzajonc.org/uploads/Contemplative\_Pedagogy%20Kosmos.pdf)//BB

I approach the question of shaping worldviews as an educator and as one who, like so many, is moved by widespread violence and global economic inequities. What is it about worldviews that results in the identity politics of Iraq where Shiites, Sunnis, and Kurds all act along ethnic and religious lines, or in Darfur where issues of identity cut deeper, leading to Arabs perpetrating mass killing and rape against their Muslim brothers and sisters who are 'black Africans' from non-Arab tribes? What is it about worldviews that leads to a large and growing divide between the rich and the poor? In the face of increasing per capita GDP, the global median income is decreasing, and 100 million more are in poverty today than ten years ago.1 What can I as an educator offer in the face of these tragic realities of today's world? To offer an alternative or 'better' worldview is to no avail. In fact, efforts to promote that better viewpoint may initiate or aggravate conflict. In this article I advance a view of the human being in which the individual develops the capacity to move among worldviews, transcending particular identities while simultaneously honoring each of them. Even more, we can learn to live the complexity of diverse identities that are in truth everpresent in us as well as in the world. In reality, the interconnectedness of the world has its reflection in the connections among the diverse aspects of ourselves. When we find peace among the component parts of our own psyche, then we will possess the inner resources to make peace in a multicultural society. Only in this way will the crises I have mentioned be addressed at their roots. I see education—formal and informal—as the sole means of developing this remarkable human capacity for interior harmony, which in the end is the capacity for freedom and love. The Function of Frames The content of education is infinite in extent. Every day more information is available, new research is published, political changes occur, and businesses collapse. All of these demand our attention. Education is largely comprised of acquiring and organizing such information, and for this purpose students are taught the skills needed to assimilate and transmit information through reading, writing, and mathematics. But such **simple input-output functions are but one dimension of education.** Something **more is needed to convert information into meaningful knowledge. Surrounding and supporting the information we receive is the 'form' or structure of our cognitive and emotional life that goes largely unobserved**. To understand how information becomes meaningful, we must turn our attention to this hidden container or 'frame of reference,' as Jack Mezirow termed it.2 A frame of reference is a way of knowing or making meaning of the world. Enormous quantities of sensorial and mental data stream into human consciousness, but somehow that stream is brought into a coherent meaningful whole. At first sight it may seem that such meaning-making is an entirely natural and universal process, and to some degree it certainly is. Evolution has incorporated reflexes and drives deep into the human psyche. But the way we make sense of the world is also conditioned profoundly by societal forces, among them education. That is to say, we are socialized into a worldview that operates largely unconsciously and behind the scenes, but which affects the way we understand what we see, hear, and feel. According to the Leo Apostel Centre for Interdisciplinary Studies in Belgium, "A worldview is a map that people use to orient and explain the world, and from which they evaluate and act, and put forward prognoses and visions of the future." In the course of a lifetime we may shed one worldview and adopt another. In other words, we can change the structure that makes meaning for us. Thus while worldviews can be understood as deep cognitive structures, they are not immutable. The solutions to Darfur and economic inequality (among many other problems) will ultimately not be found through more information or better foreign aid programs, but only here at the level where information marries with values to become meaning. Human action flows from this source, not from data alone. An education that would reach beyond information must work deeper; it will need to transform the very container of consciousness, make it more supple and complex. For this, we educators need pedagogical 2 tools other than those optimized for information transfer. At its most advanced stage, we will need to help our students and ourselves to create a dynamic cognitive framework that can challenge established intellectual boundaries, and even sustain the conflicting values and viewpoints that comprise our planetary human community. Challenging Conventional Divisions In recent years I have spent time with members of the Native American Academy, a group largely comprised of academics who are also Native Americans. In our meetings we have explored the character of Native knowledge systems and research methods in comparison to those of orthodox Western science. From the first, the differences were marked. The place of our meeting was of special consequence, Chaco Canyon. It is the site of an ancient indigenous settlement whose remaining structures are clearly aligned according to a detailed astronomical knowledge. Following a long drive we turned onto the approach road, stopping in the middle of nowhere to make a small offering of bee pollen and tobacco. The first evening included a long ceremony performed by a knowledge-keeper from the local Native population, which concluded with a sensitive presentation of the problems we were likely to encounter in our endeavors. The sacred and the secular so seamlessly blended in the indigenous mind contrasts strongly with the conventional division between science and spirituality in the modern West. In the Western worldview, science is often defined in opposition to spirituality. My work with Native American colleagues challenges that presupposition at its root. Our time is one in which such unreflective assumptions must increasingly be challenged. Last year I was seated among over 10,000 neuroscientists listening to the fourteenth Dalai Lama address them concerning the interaction between Buddhist philosophers and Western scientists. The occasion was the annual meeting of the Society for Neuroscience, and the Dalai Lama was the keynote speaker because of his groundbreaking collaborative work to bridge the traditional cultural divide between science and the contemplative traditions. Because of his openness and that of a growing number of scientists, Buddhist meditative insights have been joined to scientific research in ways that are very fruitful for the fields of cognitive science and psychology.3 This is a second example in which traditional divisions have been challenged with fruitful consequences. Contemplative Pedagogy **One of the** most powerful **transformative** interventions developed by humanity **is** contemplative practice or meditation. **It** has been specifically designed to **move human cognition from a delusory view of reality** to a true one: that is, **to one in which the profound interconnectedness of reality is directly perceived**. Global conflict has its deep source in the privileging of worldviews, in the reification of our particular understanding and the objectification of the other. Such ways of seeing our world are, at root, dysfunctional and divisive. Contemplative practice works on the human psyche to shape attention into a far suppler instrument, one that can appreciate a wide range of worldviews and even sustain the paradoxes of life, ultimately drawing life's complexity into a gentle, non-judgmental awareness. The usefulness of secular contemplative practice is being increasingly appreciated by educators at hundreds of North American universities and colleges. For example, in collaboration with The Center for Contemplative Mind in Society, the American Council of Learned Societies has granted 120 Contemplative Practice Fellowships to professors over the last ten years, supporting them in designing courses that include contemplative practice as a pedagogical strategy.4 At conferences and summer schools at Columbia University and Amherst College and elsewhere, professors have gathered to share their experiences in the emerging area of contemplative pedagogy. Their efforts range from simple silence at the start of class to exercises that school attention; and most recently, to innovative contemplative practices that relate directly to course content. The 2005 Columbia Conference focused specifically on the role of contemplative practices in "Making Peace in Ourselves and Peace in the World." Courses are offered that range from theater to economics, from philosophy to cosmology, in which university teachers are experimenting with a wide range of contemplative exercises, thus creating a new academic pedagogy. I have become convinced that contemplation 3 benefits both students and faculty, and that secular contemplative practices should assume a significant place on our educational agenda. Contemplative practices fall into two major classes, those that school cognition and those that cultivate compassion. We are well aware that our observation and thinking require training, but we often neglect the cultivation of our capacity for love. In his letters to a young poet, Rainer Maria Rilke wrote, "For one human being to love another, that is perhaps the most difficult of all our tasks, the ultimate, the last test and proof, the work for which all other work is but a preparation. For this reason young people, who are beginners in everything, cannot yet know love, they have to learn it. With their whole being, with all their forces, gathered close about their lonely, timid, upwardbeating heart, they must learn to love." 5 We are well-practiced at educating the mind for critical reasoning, critical writing, and critical speaking as well as for scientific and quantitative analysis. But is this sufficient? In a world beset with conflicts, internal as well as external, isn't it of equal if not greater importance to balance the sharpening of our intellects with the systematic cultivation of our hearts? We must, indeed, learn to love. Educators should join with their students to undertake this most difficult task. Thus true education entails a transformation of the human being that, as Goethe said, "is so great that I never would have believed it possible." **This transformation results in the human capacity to live the worldviews of others, and** even **further to sustain in our mind** and heart the contradictions that are an inevitable part of engaging **the beautiful variety of cultures, religions, and races that populate this planet**. We can sustain the complexities of the world because we have learned to honor and embrace the complex, conflicting components of ourselves**. Our inner accomplishments**, achieved through contemplative education**, translate into outer capacities for peace-building.** From there it is a short distance to the perception of interconnectedness and the enduring love for others, especially for those different from us. We are increasingly becoming a world populated by solitudes. When Rilke declares that the highest expression of love is to "stand guard over and protect the solitude of the other," he is expressing his respect for and even devotion to the uniqueness of every person and group. If, however, we are to avoid social atomization or the fundamentalist reaction to this tendency, we will need to learn to love across the chasms that divide us. Only a profoundly contemplative and transformative education has the power to nurture the vibrant, diverse civilization that should be our global future. As Maria Montessori wrote, "Preventing conflicts is the work of politics; establishing peace is the work of education."6

#### Buddhist non-attachment strategies implemented in the context of educational spaces are clinically proven to ameliorate suffering and improve psychological health amongst students – we’ve got empirics!

**Wu 19** [Bonnie Wai Yan Wu, Junling Gao, Hang Kin Leung and Hin Hung Sik, “A Randomized Controlled Trial of Awareness Training Program (ATP), a Group-Based Mahayana Buddhist Intervention”, 1-17-2019; https://link.springer.com/content/pdf/10.1007/s12671-018-1082-1.pdf]///vishfish

The data from our study indicated that wisdom in the form of nonattachment (NAS) served as the key component of ATP to mediate the improvement of the levels of perceived stress (PSS), sense of coherence (SOC), and psychological wellbeing (GHQ). This supported our hypothesis that wisdom in the form of nonattachment is an important and effective mediator to reduce an individual’s delusions and suffering. These findings endorse Sahdra’s assertion (Sahdra et al. 2010, p. 125) that release from mental fixation (nonattachment) is thought to encourage more objective perception, greater compassion, reduced selfishness, and release from, or letting go of, what Buddhist call ‘afflictive’ emotion, thus alleviating suffering.^ A significant maintenance effect was also found at 3-month follow-up. We attribute this significant maintenance effect of the ATP to the effectiveness of the three pedagogical steps of developing the wisdom of nonattachment as taught in the Fig. 2 Mediation diagrams that summarize the hierarchical linear regression and bootstrap analyses by using nonattachment as a mediator of the effect of the intervention on stress, sense of coherence, and psychological well-being. ATP Awareness Training Program, PSS Perceived Stress Scale, SOC Orientation to Life, GHQ General Health Questionnaire, NAS Nonattachment Scale, BS results of bootstrap analyses, HLR results of hierarchical linear regression analyses; \*p < .05, \*\*p < .01, \*\*\*p < .001. If zero is not included within the estimated confidence interval, it indicates a significant mediation effect at the 0.05 level. Numbers in parentheses are the B after controlling for the mediator. Numbers in square brackets are the lower level confidence interval and upper level confidence interval 1290 Mindfulness (2019) 10:1280–1293 Sandhinirmochana Sūtra. Under this pedagogical system, practitioners must first learn and memorize the teaching, then repeatedly focus and contemplate on its meaning and finally accept and practice accordingly. It would seem that the cognitive learning and reflective learning helped the participants to retain their knowledge acquired from the program, as demonstrated in the high pass rate of the pop quiz at 3-month follow-up. Moreover, many participants maintained their meditation practice within the post-follow-up period. The findings of this study, together with the school-based contemplative education program (Sik and Wu 2015), support that the Buddhist pedagogy of the three wisdoms may be a desirable method to foster participants’ learning experience. Another factor that might have contributed to the significant maintaining effect of the ATP is the importance of NAS to psychological well-being. Our findings reveal that changes in NAS mediate the maintenance impact of the ATP on participants’ stress levels, sense of coherence, and psychological well-being. Our findings are consistent with the only other group-based study for adults that used NAS as an outcome measure in an interventional study (Van Gordon et al. 2017). The findings of Van Gordon et al.’s study also demonstrated that nonattachment was enhanced both at post and at post-follow-up, and it continued to positively mediate the psychological distress outcome for participants with fibromyalgia. In addition, the ATP and the findings of this study may inform second-generation MBIs’ theory and research. In this study, we posited that the developing trend of the Bsecond-generation MBIs,^ that is, to formulate an MBI by referring back to its Buddhist origins, could be further developed by formulating an intervention that systematically combines a Buddhist theoretical model with a compatible meditation practice. The development of the ATP and the significant findings of this study demonstrate that a semisecular group intervention based on Mahayana Buddhist teaching that adopts a textually aligned approach with a coherent theory and praxis could be an effective means to enhance the psychological health and well-being of people in contemporary society. Since this is the first attempt to develop and investigate an intervention that adopts a textually aligned approach, these positive findings may inform researchers’ future approaches to formulate and design Buddhist-derived interventions

#### Our educational model is a pre-requisite for breaking down dominant power structures

De Silva, 98 (Padmasiri de Silva, Research Fellow in the Philosophy Department at Monash University, *Environmental Philosophy and Ethics in Buddhism*, pg 182)//DH

Education and culture are the two main pathways for effective environmental discourse. But till we dismantle the economic and political discourse that pervades the wrong type of social paradigm that humans have embraced, we may not get to the roots of the malady of environmentalism. But even if the correct diagnosis of the malady is made, to dismantle the pervading political and economic discourse, people have to be moved to do so. It is time for philosophers to revise their classification of epistemological resources, from which new perspectives for environmental education may emerge. Buddhist pedagogy, reaching back 25 centuries, provides insights into how this project may be developed.

#### Only a Buddhist mindset can inform our worldview- otherwise we fall into the trap of apocalyptic worldviews

John M. Yowell, 15, “IF THE HELLS ARE NOT EMPTY”: A FRAMEWORK FOR A BUDDHIST CRITICAL SOCIAL THEORY, The University of Texas at Arlington, May 2015, DOA: 1-1-2022, https://rc.library.uta.edu/uta-ir/bitstream/handle/10106/25077/Yowell\_uta\_2502M\_13122.pdf?sequence=1&isAllowed=y, r0w@n

For the better part of the last two-thousand years the people of the Western world have been conditioned to view our existence in terms of our history; not simply the recollection of events of the past, but a view of history as a revelatory process that carries with it the potential for a grand fulfillment of one kind or another. This is the root of the apocalyptic worldview; a reading of historical events as a preordained means of facilitating an absolute end to all things. It is a way of looking at the world with certainty that a specific outcome is inevitable. These outcomes naturally vary depending on one’s dominant ideology, religion, or political perspective, but in as much as they serve as a way of interpreting the past with the intention of moving toward a particular future, they can be said to be apocalyptic. While the word apocalyptic often carries with it a religious connotation, evoking images of the fulfillment of God’s plan by means of rapture, judgement, and the destruction of the world as we know it, the apocalyptic focus on inevitable ends are present in many of the prevailing ideologies of the West as well, even those which may seem fundamentally opposed to each other. For example, proponents of free market capitalism tend to argue that, when left to its naturally self-regulating state, capitalism will eventually solve issues of poverty, homelessness, and the like. While income disparity and general economic inequality may exist for any number 36 of reasons, for the capitalist it is a certainty that all boats will indeed rise if only given the chance. From the opposing position of the Marxist, capitalism’s tendency towards crisis, one of its hallmark characteristics, ensures that such a mode of political economy will inevitably be abandoned and replaced with socialism and eventually communism. While modern Marxists would no doubt argue that their political goals are no longer subject to the orthodoxy of Marx’s ‘laws of motion of modern society’, the fact remains that the Marxist position is one which is driven toward a specific conclusion built upon historical conditions. These are merely examples meant to convey the general form of the apocalyptic worldview, but what of its function? Spellmeyer (2010) points out that this way of looking at the world is so appealing because it provides certainty in the face of an increasingly complex reality. This complexity is all encompassing in modernity, challenging both traditional ways of understanding the world, such as religion, and our individual and collective confidence in a reliable preordained future of any kind. As is often the case when systems of belief, either formal or informal, are challenged, the response to this uncertainty has been a widespread clinging to the apocalyptic worldview. In addition to the certainty provided by such beliefs, they can also be seen as providing one’s life with a sense of order and a connection to some transcendent value system. That sense of transcendent cosmic order can be internalized and the individual believer is suddenly made to feel his life newly purposeful and in touch with eternity. More than just a sense of immortality, he experiences himself in alliance with the deity – or with history – enabling him to share in His or its ultimate power to destroy and re-create. Feelings of weakness or despair can be replaced by a surge of life power or even omnipotence (Lifton, 2003:61). Lifton further suggests that it is because such views satisfy the psychological needs for order and purpose that the holders of these beliefs are strongly driven to impose them on others. In cases where these beliefs fall in stark contrast to contemporary scientific or rational understanding this active proselytization serves to both stifle internal conflict and self-doubt and affirm one’s convictions. The most obvious example of this would be the prevalence of religious fundamentalism in recent years. Whether in reference to religiously inspired conflict or acts of 37 terrorism, or the influence of Christian fundamentalism on public policy, we are presented with daily reminders that in spite of the technological and scientific advancement we have undergone as a species, these self-reinforcing beliefs are, for lack of a better word, inevitable under current conditions. Taken as a whole, the apocalyptic tendency of modern society ultimately frames all problems in these familiar and disruptive terms. Issues are framed in terms of past or future, as resulting from a single cause, or as the work of divinity. They are then discussed in similarly apocalyptic language which becomes detrimental to the possibility of legitimate public discourse and engagement. If the patterns of argument typical of religious prophecy are also observable in any public discourse that anticipates or predicts catastrophe, then we should be skeptical of the public’s ability to reasonably evaluate any appeal to urgency in the face of disaster. At the same time, we also run the risk of dismissing valid threats because they are couched in the form, if not the language, of traditional prophetic warnings. (O’leary, 1997:310, in Foust & William, 2009) This process is harmful to progress at all levels. It makes all problems the result of a particular mindset; a product of our collective way of approaching reality. Perhaps most importantly it is exploited at every turn by news media and politicians to reinforce public support for existing power structures, which at the moment represent the best hope for addressing many of the most pressing contemporary issues faced by humanity as a whole. As we have seen, the revolutionary potential for a Buddhist critical social theory to provoke mass change is found in individual agency, and in addressing the issue of an apocalyptic worldview the emphasis remains the same. However, rather than focus on specific individual mental states as they contribute to personal suffering, the creation of a Buddhist worldview in defiance of the apocalyptic position requires the cultivation of a global mindfulness and situation in the present moment. It can be understood as facilitating the embrace of the chaos and complication of the world rather than its destruction. However, before I delve into the specifics of the Buddhist worldview a note of clarification is in order.

#### Buddhist poetry pairs the mindfulness of the 1AC and a subversive de-familiarization with Western pedagogical epistemes that opens lines of access towards a new indirect communication

**Wang 2k** [Youru Wang, Philosophy Department, The Chinese University of Hong Kong, Shatin, NT, Hong Kong, “The Pragmatics of ‘Never Tell Too Plainly': indirect communication in Chan Buddhism”, 7-31-2000; https://terebess.hu/zen/YouruWang.html]///vishfish

Here the term `poetic language' refers not only to words cast in a conventional verse form but also to words of poetic taste, or of poeticity, that do not conform to any conventional canon of poetry. I define `poeticity' or `poeticising' in a broad sense, namely, I define it as a kind of figurative, imaginative, or suggestive use of language that echoes, or evokes co-echoing with, the rhythm of life. This will allow us to take into consideration more than the Chan masters' frequent borrowing and composing of verses in their communication. It will take into account the entire way of poeticising characteristic of Chan discourse. Thus, Linji' s well-known verses in his explanation of `Four Procedures' are one example of using poetic language.[77] Some of Huangbo Xiyun' s sayings are another: Mountains are mountains; water is water; monks are monks; laymen are laymen. Mountains, rivers, and the great earth; the sun, the moon, and the stars — none of them is outside your mind ... The green mountains that [p24] everywhere meet your gaze — this void world — are so clear and bright that no single hairsbreadth is left there for your cognitive understanding.[78] Even Zhaozhou's famous answer, `The cypress tree in the yard', is a kind of poetic language. As Burton Watson correctly discerns, the Chan masters prefer ‘brief, highly compact poetical expressions that are suggestive rather than expository in nature' . This use of poetic language `eschews specifically religious or philosophical terminology in favor of everyday language, seeking to express insight in terms of the imagery and verse forms current in the secular culture of the period'.[79] Observations of this kind point to the relation between the Chan use of poetic language and the Chan emphasis on the realisation of enlightenment within all secular activities. Other scholars also see factors contributing to the evolution of Chan poetic expressions from Buddhist gāthās (hymns) — the facilitation of poetic expressions by the analogical nature of Chinese language, the centuries-long cultivation of poetic sensibilities before the golden age of Chan, the great literary notion and tradition of metaphor and allegory (bixing), etc.[80] Hajime Nakamura, among others, particularly regards the Chan preference for figurative, suggestive language as indicative of the `non-logical character' of Chan Buddhism. He chooses Linji's explanation of `Four Procedures' to show that Linji favours using figurative language instead of giving logical, speculative expositions.[81] All these interpretations may well provide answers, from a cultural perspective, to the question of why Chan Buddhists prefer using poetic language. However, they do not precisely answer the question of how poetic language functions in Chan communication. The study of the latter question, it seems to me, is crucial to a deeper understanding of the former question. This study will eventually reveal that poetic language is not a decorative feature of Chan discourse but plays a substantial role in the entire Chan communication.[82] It will disclose the inner logic of Chan poeticising. My preliminary investigation of this question will thus elucidate, in line with this thinking, the following aspects. First, the Chan use of poetic language is a kind of de-familiarisation that proceeds by deviating from or violating conventional Buddhist usage and all conventional ways of thinking. There are two types of de-familiarisation: moderate and radical. Moderate de-familiarisation designates a type of poetic expression in combination with conventional discursive language, such as the foregoing passage quoted from Huangbo Xiyun' s sayings. But even in combination with conventional discursive language, this inclusion of poetic expressions in the main part of preaching violates the rhetorical canon of Buddhist discourse. The Chan poetic expressions are no longer subsidiary to theoretical inquiries and logical expositions as those traditional Buddhist gāthās were. Moreover, the use of figurative, expressive language deliberately minimises or marginalises the conventional use of expository, propositional language and the cognitive mode of thinking. This is more prominent in the radical type of de-familiarisation. This type of de-familiarisation often occurs in the master-disciple conversation. The masters give completely figurative, expressive answers to the students' intellectual inquiries, such as `The cypress tree in the yard' and `The river from the Land of Peach Blossom goes around the pavilion of white cloud'.[83] Answers of this kind produce elusive effects. This elusiveness becomes a decisive force before which all conventional sequential thinking is doomed to lose itself. Since this use of poetic expression forcefully interrupts the conventional sequential thinking represented by the student' s question, it is, again, similar to a kind of `therapeutic shock'. In this context, the Chan use of poetic language, it could be said, comprises its apophasis. It denies the student's way [p25] of questioning and thinking. However, this denial is obviously different from any direct negation, for the poetic expressions here do not themselves directly engage in any negation. Therefore, secondly, although the use of poetic language within the Chan Buddhist context contains apophasis, it cannot be characterised as apophatic discourse. It rather manifests a kind of kataphasis, a poetic affirmation that is different from both conventional negation and affirmation.[84] In such poetic expressions — `The cypress tree in the yard' and `The river from the Land of Peach Blossom goes around the pavilion of white cloud' — we see that the everyday world, as vivid as it is, is poetically affirmed or reaffirmed in its naturalistic dynamism. To borrow Heidegger's words, `this multiple ambiguousness of the poetic saying ... leaves what is as it is'.[85] In this way Chan Buddhism remarkably poeticises the Mahayana belief that the nirvanic world is not different from the samsaric world and the Chinese Buddhist notion of `true emptiness within wondrous beings (zhenkong miaoyou)'. Therefore, even though the Chan masters ignore or deny the students' questions, they nonetheless say something meaningful and positive within the dialogical context by pointing to it poetically, and thus guide the students' soteriological practice. Thirdly, the elusiveness characteristic of these poetic expressions makes the understanding of their meanings more open to variation, to situational differences. In other words, it always allows or even encourages more than one understanding of what it says. The Chan masters maintain the necessity of this elusiveness and multiplicity of meanings in their use of poetic expressions. For instance, when Zhaozhou replies: `I do not use surroundings to show something', he asserts that there is no definite cognitive content or meaning hidden behind these metaphorical words — `The cypress tree in the yard'. Just as Heidegger thinks the multiplicity of meanings necessary to thinking,[86] the Chan masters consider the elusiveness and multiplicity of meanings necessary to provoking each individual's situational realisation of enlightenment. Scholars have divided Chan poetry into different types.[87] Among these types, those that demonstrate Buddhist dharmas and enlightenment experience are of primary importance. As we have discussed earlier, the Chan students must experience, realise and resonate with enlightenment existentially (practically) and non-dualistically. This requires that the Chan masters, in responding to the students' inquiries, must say something merely evocative, edifying, in order not to mislead the students, not to hinder their own realisation. That is to say, they must speak indirectly. The elusiveness and multiplicity of meanings inherent in Chan poetic expressions best serve this indirection of communication. These expressions challenge students' own effort and arouse students' creative imagination through the imagery closely associated with everyday experiences. Let us look at the following verses: (1) What green mountain is not a place for the practice of dao? Must you, cane in hand, make a pilgrimage to Qing Liang? Even if the golden-haired lion should appear in the clouds, It would not be an auspicious sight to the dharma eye![88] (2) The happy adventure of the romantic youth, His lady alone knows its sweetness.[89] The first case mainly suggests that you should not seek the dao externally or dualistically. The second case hints that the realisation and resonation of enlightenment must be achieved existentially and inwardly, and cannot be externalised or objectified. However, these are just hints or suggestions. They allow and even call forth divergent imaginations and understandings in terms of concrete, particular, personal experiences [p26] and situations of the everyday world. Thus they inspire and provoke in a way that theoretic teaching and discursive speech cannot do. Because of their close relationship with secular experiences, these poetic expressions also de-mystify the Chan enlightenment experience. In the final analysis, the use of poetic language as an indirect strategy is demanded by the inner structure of Chan communication. As living words, Chan poetic expression make Chan communication more effective and even more attractive to ordinary people.[90]

#### Competitiveness is irrationally derived from selfishness – mindset shifts can bring us away from the overconsumption it drives

Payutto 88 (a well-known Thai Buddhist monk, an intellectual, and a prolific writer. He is among the most brilliant Buddhist scholars in the Thai Buddhist history. He authored Buddha Dhamma, which is acclaimed to as one of the masterpieces in Buddhism that puts together Dhamma and natural laws by extensively drawing upon Pali Canon, Atthakatha, Digha, etc., to clarify Buddha's verbatim speech, Buddhist Economists: A middle way for the Marketplace, pg 5) //T.C.

If we are to honestly discuss economics, we must admit that emotional factors - fear and desire and the irrationality they generate - have a very powerful influence on the market place. Economic decisions about production, consumption and distribution - are made by people in their struggle to survive and prosper. For the most part, these decisions are motivated by an emotional urge for self-preservation fear and desire drive us to our worst economic excesses. The forces of greed, exploitation and over-consumption seem to have overwhelmed our economies in recent decades. Our materialistic societies offer us little choice but to exploit and compete for survival in today's dog-eat-dog world. But at the same time, it is obvious that these forces are damaging our societies and ravaging our environment.