



Modernism in Buddhist Thoughts – Various Facets of Religion, Rituals, and Reincarnation

Preeti Oza
St. Andrew's College University of Mumbai
<preetioza1@gmail.com>

ABSTRACT

When we look at the concept of *Modern Buddhism*, approximately nine to ten percent of the world is Buddhist. Over half of Chinese Buddhists practise Mahayana. China, Japan, Korea, and Vietnam are the four biggest Buddhist nations. Tibetan Buddhism was accepted by non-Tibetans, mostly in the West, after China colonised Tibet. Almost 488 million Buddhists (9–10%) live in the 21st century. About half of China's population practises Mahayana Buddhism, which is thriving. China, Japan, Korea, and Vietnam have the largest Buddhist populations and influence. After China colonised Tibet, Westerners and others adopted Tibetan Buddhism. In the late nineteenth and early twentieth century, Buddhism responded to shifting circumstances that were impossible in premodern Buddhist religious and cultural world. Western religious, political, and economic principles influenced Buddhist nations that were not subjugated. Asians, Buddhist and non-Buddhist, were influenced by modern rationalistic and scientific ideas, liberal democracy, socialism, and capitalism. Buddhism resurged in India and expanded across Europe and beyond due to Asian Buddhist practises. Scholars most usually refer to forms of Buddhism that originated in the 19th century and combined Buddhist doctrines and practises with key concepts of Western modernity as "Buddhist modernism." They outline the characteristics of Buddhist modernism as being characterised by a deemphasis on texts, logic, meditation, egalitarianism, and increased participation of women and laity, as well as a focus on texts, dogma, clerical hierarchy, "superstition," conventional cosmology, and icon worship. During the time of Christian missionary activity and European colonialism in Buddhist countries, Buddhist modernism began to emerge. It emerged as a form of counterbalance to these pressures as well as an appropriation of Western ideologies, religions, social systems, and lifestyles, leading to the blending of contemporary Western discourses and practises with Buddhism. This paper deliberates on certain global practices of different kinds of Buddhist thoughts

Keywords: Buddhism, Religion, Modernism in Buddhism, Schools of Buddhism

Review of Literature

Gombrich, R. F. in the book *How Buddhism Began: The Conditioned Genesis of the Early Teachings. India* gives some proposals about how the teachings in the oldest Buddhist writings might have evolved by taking a fresh look at them. There are primarily two themes: first, it makes the case that in order to comprehend the Buddha, we must recognise that he engaged in debate with other religious authorities, particularly Brahmins. He claimed, for instance, that there is no such thing as a soul, but what was he really saying? A canonical account of the Buddha's contact with a bandit who wore a garland made of the fingers of his victims is suggested in another chapter as reflecting an encounter with an ecstatic religion. The third major theme is literalism, metaphor, and allegory. Despite the Buddha's caution not to, successive generations of his students produced teachings that went well beyond his original intent by interpreting the texts' literal meanings. This resulted in a scholastic classification of meditation, as one chapter demonstrates. The later dispute between the Mahayana and the older tradition was likewise sparked by a failure to comprehend a simple metaphor. The Buddha had taught that love, like Christian charity, could be

directly salvific, but perhaps most importantly, Buddhists forgot this due to a mix of literalism and ignorance of the Buddha's allusions to Brahmanism. Harvey in his book *An Introduction to Buddhism: Teachings, History and Practices*. Provides a thorough introduction to Buddhism as it has evolved in three important Asian cultural regions as well as to Buddhism as it is currently evolving in the West. It is a textbook for religious and Asian studies students, but it will also be useful to individuals looking for a broad overview of Buddhism and its principles. In contrast to many other general publications about Buddhism, it makes an effort to demonstrate how Buddhism functions as a system of practises in addition to examining the religion's worldviews. Thus, it has chapters on meditation, ethics, monastic life, and devotion. These customs have roots in historical developments and Buddhist teachings. The book strives to emphasise similar strands of belief, practise, and historical continuities that unify the Buddhist world throughout, while emphasising the diversity present across many Buddhist traditions. Dr. Harvey provides answers to common queries people have while learning about the tradition, and in his chapter on Nirvana, he presents a

fresh view of this supreme, transcendent mystery.

Gethin, (1998), in *The Foundations of Buddhism* discusses Buddhism as a vast and complex intellectual and theological tradition with a history spanning more than 2,500 years and a present population of over 115 million. In this introduction to the fundamentals of Buddhism, Rupert Gethin focuses on practices that comprise the common inheritance of the several schools of Buddhism (Thervada, Tibetan, and Eastern) that are still practised today. For those who are already familiar with the subject, this book provides an interesting introduction to Buddhism as a religion and way of life. It starts with the Buddha's personal narrative before moving on to considerations of textual traditions, the Four Noble Truths, how monastic and lay lifestyles interact, the cosmology of karma and reincarnation, and the path of the bodhisattva.

Conze, E. (2012) in *Buddhism: Its Essence and Development. United States* describes Buddhism as a religion and a philosophy and talks about how it has similarities to other world religions. While defining old and current schools of thought and contrasting monastic and popular Buddhism, he also discusses sects and their practises, moral knowledge, and literary history. He stresses on the following: "In order to ensure that nothing of importance or interest is overlooked, he has invited the public to tour

tradition with a history spanning more than 2,500 years and a present population of over 115 million. In this introduction to the fundamentals of Buddhism, Rupert Gethin focuses on practices that comprise the formal grounds of scholarship. His readers are given the chance to comprehend something that has previously only been a mystery." — *The Times Literary Supplement* (London). This famous manual, which is based on a series of Oxford lectures given by a renowned Buddhist scholar, covers the entire spectrum of Buddhist thinking, including spirituality, dogma, and fundamental presumptions.

The Path of the Buddha: Buddhism Interpreted by Buddhists. (1956) -"My faith is really straightforward. My faith is in goodness." the Dalai Lama. This book deliberates on the following: That may be simple for the Dalai Lama to say, but it can be very challenging for the rest of us to comprehend this complex, enigmatic religion. You can explore the fundamental ideas of nonviolence, mindfulness, and self-awareness with the help of this updated and rewritten version of the traditional Buddhist primer. You will study the customs of all schools of Buddhism, from Tibetan to Zen, including: The Buddha's life and his enduring influence on the world An

insightful analysis of the key Buddhist texts What the Sutras have to say about death, sex, marriage, and education Religiously motivated social protest movements in places like Tibet and Burma Buddhist poetry, calligraphy, architecture, and gardening, The physiological effects of Buddhist practises such as meditation. Buddhism's rising influence on contemporary American culture You'll learn the deceptively basic principles of this mysterious religion in this manual. Most importantly, you discover how to incorporate Buddhist principles into your daily life and, as a result, find clarity and inner peace.

Introduction

Buddhist concepts, in all their guises. Several core Buddhist teachings focus on awakening and ending suffering (or dukkha). what we call "life". Dukkha, which is sometimes translated as agony, also refers to the experience of dissatisfaction, which the Buddha viewed as perpetual. According to Buddhist teachings, there is a wide range of factors that contribute to and result in dukkha. Kamma (sometimes spelled karma) is based on the idea that all actions have repercussions. The Buddhist concept of rebirth is central to the **Wheel of Life**

(Bhavachakra). This idea also goes by the moniker samsara. According to Buddhist belief, one's actions in this life determine the kind of life they will have in the next. For instance, if one leads a morally upstanding life and amasses positive kamma, that person will be reborn into a more desirable planet. The Wheel of Life is a symbol of the beliefs associated with the cycle of rebirths known as samsara. The seven parts of the wheel are as follows:

1. In the centre of the wheel are depicted what are known as the "Three Poisons": ignorance, attachment (or greed), and hatred.
2. The second stratum features Kamma symbols.
3. Layer three represents the six realms of samsara.
4. The fourth layer is made up of the 12 dependent arising links (or paticca-samuppada).
5. The image of the demon above the wheel serves as a constant reminder that nothing lasts forever (impermanence).
6. The moon, perched atop the wheel, represents deliverance from the cycle of rebirth and death known as samsara.

7. When the Buddha indicates the white circle, he is implying that liberation from samsara is within the reach of the person.

Different Schools of Buddhism:

In modern times, Buddhism has been divided into three major schools: Theravada (also known as Hinayana, the vehicle of the Hearers), Mahayana, and Vajrayana. Buddhism adherents generally agree that these three practises are the most fundamental ways to achieve enlightenment, or bodhi (Skt: awakening), the state that represents the culmination of all Buddhist religious practises. The differences between them are as follows.

Vajrayana- Vajrayana, also known as the Diamond Way, is a branch of Buddhism that was once confined to Tibet but was expelled in the 20th century due to Chinese occupation. It emphasises the permanence of the Buddha's teachings as symbolised by the vajra (thunderbolt), a ceremonial object, employs Tantra (quick methods of enlightenment), and caters primarily to lay practitioners.

Mahayana- The Mahayana is a school of Buddhism with its roots in compassion and insight (knowledge), and its primary language is Sanskrit. Its followers, both

monk and lay, strive for the liberation of all sentient beings. Philosophy of the Mahayana Bodhisattva. Compassion (karuna) and insight (paa) are the two foundational tenets of this Mahayana school of Buddhism (prajna). Those human attributes reach their zenith in the Bodhisattva, a person who devotes their life to the service of others and abandons all thoughts of self. In contrast, the earlier pursuit of self-interested liberation is the antithesis of these virtues (Hinayana or Sravakayana). A bodhisattva is a creature or human who has attained enlightenment or who is on the path to it (Skt; Pali: Bodhisatta). An example of such a person is Buddha Shakyamuni, who made a promise to become enlightened for the sake of all sentient beings. Thereafter, he embraced a religious lifestyle, eventually creating the Six Perfections (paramitas). Following the "Bodhisattva path" in Mahayana Buddhism. Mahayana Buddhists aim to become Bodhisattvas rather than Arhats. A Bodhisattva is a person who places helping others achieve enlightenment ahead of their own quest for enlightenment. Some people believe that they need to keep going through the pain of samsara in order to help other people reach enlightenment.

Theravada - Only the Theravada school of Early Buddhism survives today. Its core

teachings are written in Pali (Pali Canon), the language spoken by the Buddha himself, and its adherents are all monks who seek enlightenment as a means to liberation. Theravada Buddhism (or "Theravada") is a school of Buddhism that emphasises the path to enlightenment. An arhat is a good or perfected person. An Arhat is a Buddhist who has reached enlightenment and ended their own suffering by following the Buddha's teachings, at least according to Theravada Buddhism. An arhat, according to Theravada Buddhism, has realised nibbana once they have "blown out" the Three Poisons of craving, animosity, and ignorance. When a person reaches the level of arhat, they are freed from the rebirth cycle of samsara. Nibbana and complete enlightenment are theirs after death. The Buddha and some of his followers attained Nirvana, or the state of arhat, when they overcame attachment to worldly pleasures and suffering.

Nikaya School of Buddhism:

The profusion of schools (or "groups," the nika ya) that followed the growth of Buddhism in India has led to the frequent use of the term "Nikaya Buddhism" to refer to this early branch of Buddhism. This assertion, however, ignores the reality that popular religion does not always directly

originate from Nikaya Buddhism and restricts Buddhism to its doctrinal components. In the years following the Buddha's passing, Buddhism in India underwent a variety of developments, two of which were the settlement of monks and the vast distances between Buddhist locations. As the monasteries' wealth expanded, monks and nuns could live in greater comfort. By their desire to specialise, the ascetics—who practised their faith in the comparatively remote settings of the forests and the hamlet—were frequently split from the city-based monks, who spent their time in the major monasteries teaching or researching. These different teaching, ritual, and punishment techniques solidified with each succeeding religious council. (Faure, 2009.)

Tantric Buddhism:

Buddhism as it has evolved into Tantric Buddhism goes even further. In fact, this tradition, which has been heavily affected by Indian yoga, culminates in the sanctification of the human body and a reconsideration of desire. Like everything else, man is created from a divine principle, a cosmic Buddha, to whom one need only make restitution. Nature is not any longer seen as an illusionary world that should be shunned at all costs, but rather a realm of understanding, the blissful river in it bathes

each and every living thing. Rather than being founded on Pain and delusion, which are falsely believed to be real, enough to concentrate on Awakening, our source, so that Suffering is devoid of all ontology and substance. This idea is far from the Four Noble Truths' ascetic ideal of Buddhism Noble Truths, which are still quoted as if by a misinformed sense of responsibility. (Matthieu, 1997)

Navayana Buddhism:

Bhimrao Ramji Ambedkar's reinterpretation of Buddhism, often known as Neo-Buddhism or Ambedkarite Buddhism, is alluded to by the name "Navayana" (Devanagari:, IAST: Navayna). Ambedkar was not only a theologian and Buddhist expert, but also a man of many talents. He was born into a family of Dalits (untouchables) during the British colonial era in India, went on to become a prominent Dalit leader, and then publicly announced his intention to abandon Hinduism in 1935. He has devoted over 21 years to learning every detail of Judaism, Christianity, Sikhism, Buddhism, and Hinduism. After studying Buddhist texts, Ambedkar concluded that several of its central beliefs, such as the Four Noble Truths and "non-self," were flawed and pessimistic. He subsequently reconstructed these ideas into

what he called "new vehicle" Buddhism, or Navayana. At a press conference on October 13, 1956, Ambedkar declared his rejection of Hinduism as well as Theravada and Mahayana Buddhism. About six weeks before he passed away, he converted to Navayana from Hinduism. Instead of seeing Navayana Buddhism as a radical departure from traditional Buddhist teachings, adherents see it as a revitalization of the religion.

The Dalit Buddhist movement in India does not include the three main schools of Buddhism (Theravada, Mahayana, and Vajrayana) that are recognised by the government and are considered to be the cornerstones of Buddhist practise. It partially but significantly reinterprets what Buddhism is by revising some of the original Buddha teaching to be more concerned with class strife and social equality while taking into mind contemporary challenges.

Bodhi Satva:

To achieve Bodhisattvahood, Buddhists must develop a set of characteristics known as the Six Perfections in Mahayana Buddhism. The Six Perfections are...

1. Be kind and generous to others.
2. Follow the rules and have a good life
3. Don't snap at anyone.
4. Do what you can to keep yourself strong so that you can make it through difficult times.
5. You may sharpen your mind through meditation.
6. Educate yourself

Traditional Mahayana teachings hold that only men can become Bodhisattvas, while more modern texts are more lenient.

There are two aspects to the bodhicitta (or mind state) of a Bodhisattva, which are

- The enlightenment-oriented thought, in which all desires and attachments are abandoned
- The Ultimate, an inherently enlightened mind

A Bodhisattva must be able to put themselves in the place of those they are trying to aid in order to truly be compassionate and selfless.

Classical texts of Buddhism

Scriptures from the Buddhist tradition are just one of many available books. Different Buddhist schools place varying amounts of emphasis on reading the canonical texts.

Some schools treat certain books as hallowed relics, while others take a more critical approach. Pali, Tibetan, Mongolian, and Chinese are the four most common scripts for composing Buddhist texts. This is significant because, while Mahayana and Vajrayana texts are available in at least six languages due to global dispersion, Theravada texts only describe the life and early teachings of the Buddha (spreading of the teachings). The first Mahayana texts were probably written in southern India, and were only available to very devout monks. Later literature, published in northern India, expanded beyond monasticism to incorporate lay ideas. Some texts are still written in Buddhist Hybrid Sanskrit or perhaps just regular Sanskrit. While followers of Mahayana Buddhism place great stock in the Mahayana sutras and their own vinaya, Theravada Buddhists look to the Pali Canon as the ultimate and infallible basis of their faith. The Pali sutras and other similar scriptures are known as the agamas by other schools. A number of people throughout history have tried to write a single Buddhist text that would include all of the central teachings of the religion. The Theravada school of Buddhism is noted for its condensed "study texts," which compile key passages from the canonical scriptures

into a single volume for the convenience of novice monks. Some time later, the Dhammapada was pushed as a unifying text in Sri Lanka.

Important Buddhist Scriptures: The sutras, a large body of Buddhist texts, are revered as the Buddha's original teachings in the Mahayana Buddhist school. It is the belief of certain Mahayana adherents that both the original teachings and the Mahayana sutras are authentic transmissions from Gautama Buddha, each of which was written with a different audience and level of spiritual development in mind. For example, the Sarvastivada Abhidharma, which Nagarjuna criticised as being at odds with early Buddhist philosophy, falls under this category.

- The Vinaya Pitaka provides the rules of behaviour for Buddhist monks and nuns, as well as historical context, supporting evidence, and elucidation of doctrine.
- A collection of talks attributed to Gautama Buddha is known as the Sutta Pitaka.
- Systematic expositions of the teachings of Gautama Buddha are one description of the works that make up the Abhidhamma Pitaka.

- In South Korea, you can find around 81,000 wooden printing blocks of the Tripitaka Koreana, a translation of the Chinese Buddhist canon.

Hermeneutics of Buddhist Scriptures:

Hermeneutics is the branch of study concerned with the study of interpretation in religion. Most often, this term is used to explain how to read the Bible or other religious texts with reverence and understanding.

Literal Interpretation- Buddhists use this strategy to determine the "plain meaning" of a book. This is not to say that individual Bible verses can't be interpreted in different ways, but that the plain meaning should be accepted as absolute truth.

Moral interpretation- This approach, pioneered by Jews who saw multiple meanings in their scriptures (laws, poetry, and histories), serves to shed light on the ethical implications of any text. The regional settings of several Buddhist texts are analysed.

Allegorical interpretation- The Buddhist stories were read in light of this hermeneutic, which is related to moral interpretation. This often entailed seeing

modern events and people through the lens of the ancient scriptures, with Buddha and his actions or his disciples serving as the most common examples.

Analogical Interpretation -Buddhist Scripture was interpreted through the lens of the hereafter using this mystical or spiritual approach. Instead of focusing on the story's surface meaning, as in allegorical interpretation, the focus shifted to the hidden meaning underneath the story.

As one of Buddhism's two primary schools, Theravada is known as the "traditions of the elders" due to its antiquity and conservatism. There are a lot of monks and nuns in Theravada Buddhism who live by the book. The goal of every Theravada Buddhist, the Arhat. Arhats are those who have attained enlightenment and have a profound comprehension of the nature of reality. By putting out the flames of greed, hatred, and ignorance, as outlined in the Noble Eightfold Path, one has reached enlightenment. Buddhist enlightenment leads to nibbana (sometimes spelled nirvana), which is described as liberation from reincarnation (samsara). This means that they will never again be subject to the suffering of samsara.

On the other hand, Mahayana Buddhists believe that by following the Buddha's precepts, one can reach enlightenment. The Six Perfections are the means by which a Mahayana Buddhist can reach his or her ultimate goal of becoming a Bodhisattva. Mahayana Buddhists place a premium on empathy. Because of this, Bodhisattvas choose to remain in samsara so that they might help others attain enlightenment and eventually reach it themselves. This is a key difference between Mahayana Buddhism and Theravada Buddhism. Theravada Buddhists seek to become Arhats and break free from the wheel of samsara, while Mahayana Buddhists may choose to remain in the cycle of samsara out of compassion for others.

What makes the Buddhist Way of Life:

The Noble Eight-Fold Path

The Noble Eightfold Path, sometimes called the Middle Way or the Threefold Way, is the fourth (magga) of the Four Noble Truths. Buddhism provides a solution for the elimination of pain and suffering. To put a stop to suffering and find enlightenment, however, these eight principles provide more of a roadmap than a series of steps. Another term for the Noble Eightfold Path is the Threefold Way, which refers to the three

tenets of a Buddhist's way of life: ethics, meditation, and wisdom. The components of the Threefold Way map onto the eightfold path of Buddhism. These eight behaviours are crucial because they affect what a person will reincarnate as in their subsequent lives. Kamma is acquired by moral behaviour (following the Noble Eightfold Path), and it has advantageous effects. Bad deeds (not adhering to the Noble Eightfold Path) have bad results.

1. Everything in this world is imperfect and painful (dukkha).
2. All our heartache stems from our desires (samudaya).
3. A remedy is at hand (nirodha).
4. If you want to put an end to pain, follow the Noble Eightfold Path (magga).

Buddha-nature

In Mahayana Buddhism, a Bodhisattva is someone who teaches others the path to enlightenment and, ultimately, Buddhahood (dukkha). Everyone has the potential to achieve enlightenment, as taught by Mahayana Buddhism. Mahayana Buddhists believe that Buddha nature is inherent in all living things. Each one of them contains a germinating seed. Everyone has Buddha-nature, which means they have the potential to achieve enlightenment in the same way the Buddha did. To achieve enlightenment and become a Buddha, one must devote one's life to the Buddha's teachings, or The Dhamma and The Sangha.

The Threefold Way	The Noble Eightfold Path
1. Ethics	1. Right action 2. Right speech 3. Right livelihood
2. Meditation	4. Right mindfulness 5. Right effort 6. Right concentration
3. Wisdom	7. Right view/understanding 8. Right intention

Neo- Buddhism / Navayana as a part of Socially Engaged Religion:

The Four Noble Truths are a major part of the Buddha's teachings. The following ideas are included in this category:

Dr. Ambedkar's teachings inspired the development of a new school of Buddhism known as Neo Buddhism. A religious and political movement among Dalits in India,

the Buddhist Movement for Dalits (also known as the Ambedkarite Buddhist Movement or the Modern Buddhist Movement) has radically reinterpreted Buddhism and given rise to a new school of Buddhism called Navayana. This movement was founded by Dr. B. R. Ambedkar. Nearly half a million Dalits, formerly classified as untouchables, converted to Navayana Buddhism with Dr. Ambedkar in 1956, kicking off the movement he had been planning. It was a movement that opposed Hinduism, fought against the Indian caste system, and advocated for the Dalit people. It promoted conventional Theravada ideals while rejecting the Mahayana and Vajrayana schools of Buddhism. An oath was taken to practise the "engaged Buddhism". Dr. B.R. Ambedkar considered Islam, Christianity, and Buddhism before settling on the latter. He came to this conclusion because he saw no way for the Dalits to overcome this social inequity outside of abandoning Hinduism. He began looking into Buddhist teachings and eventually came up with his own kind of Buddhism that he called Navayana. Dr. Ambedkar enumerated twenty two commitments in the Dhamma diksha he gave to his students.

1. No belief in The Hindu trinity of Brahma, Vishnu, and Maheshwara

2. No worship of Rama and Krishna are divine incarnations.
3. Refuse to follow the Hindu religion and its gods and goddesses, including Gauri, Ganapati, and others.
4. No belief in God as a human being
5. Refuse to believe the theory of Lord Buddha being an incarnation of Vishnu
6. Neither pind nor shraddha.(Hindu ritual for departed souls) will be performed by me
7. Total belief in Buddha's teachings and commandments.
8. Not using Brahmins in any rituals
9. Everyone is treated as an equal.
10. Gender parity.
11. Following the Noble Eightfold Path laid out by the Buddha is a goal of life
12. Practise the ten paramitas that the Buddha taught.
13. respect and kindness to all
14. Honesty
15. Truthfulness
16. No temptations.
17. No indulgence in any intoxicants. (The preceding five prescriptive vows, numbers

13–17, are all drawn from the Five Precepts.)

18. To follow the Buddhist Eightfold Path and treat others with love and compassion.

19. Since Hinduism promotes inequity and stands in the way of human advancement, convert to Buddhism.

20. Believe the Buddha's teachings, known as Dhamma, to be the only true faith.

21. New Birth/ New identity

22 Life shall be guided by the Buddha's Dhamma teachings.

Conclusion:

Changing Face of Buddhism Today:

Ambedkar's elimination of the Four Noble Truths, Annatta, Karma, and Rebirth, robbed Buddhism of its distinctive Buddhist flavour. Ambedkar's untimely death, however, weakened the movement's resolve. A majority of Indians decided to become Christians in the states of Uttar Pradesh and Maharashtra. The Dalit Buddhist movement was not primarily concerned with spiritual development but rather a political reaction to the caste prejudice that Dalits faced. In his book *Siddhartha and His Dhamma*, Dr. Ambedkar has projected his conception of Navayana Buddhism, just like the thought

ancient Buddhism. His plan was additional to discard the practices of fate, rebirth in associate degree lifetime, or connected rituals and to use faith in terms of sophistication struggle and social equality. He adopts science, activism, and social reform as a style of Engaged Buddhism. Several critics have known this development as a synthesis of the ideas of the recent economic expert into the structure of ideas by the traditional Buddha. (Oza,2019) In 1963, Tchi Nhat Hanh coined "Socially Engaged Buddhism" in Vietnam. It's a new Buddhist movement that addresses world issues including poverty, pollution, and climate change. This movement includes many non-Buddhists and those from Buddhist nations. Most Buddhist nations are in Southeast Asia, including Cambodia, Thailand, Myanmar, Bhutan, and Sri Lanka. Stephen Batchelor and a number of other people (Batchelor,1998) are working on building a non-religious version of Buddhism that goes beyond the concepts of Buddhist modernism and constitutes an entirely novel style of thinking. Stephen has given this concept the name Buddhism 2.0. This new "operating system" of Buddhism may be of tremendous assistance in facilitating the conversations, discussions, and group practises that are necessary to

foster human flourishing in a society where philosophy and ethics.
people share a common cosmopolitan

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