

# Buddhist Worldview Responding to Multiple Worldviews in the Contemporary World

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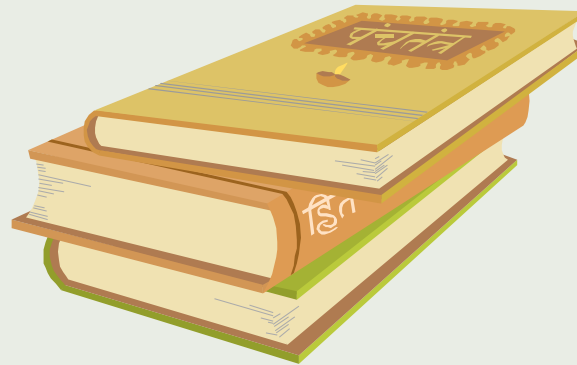
# I. Introduction

# Thesis

- this article ponders the migration among abiding-places and the relationship between sentient beings and worldly abiding-places from the viewpoint of cyclic rebirth.
- this research focuses on forming an appropriate comprehension and proposing relevant assertions about migration among abiding-places.
- this paper further discusses the issues among various worldviews in terms of co-arising and mutual accomplishment to exemplify the inclusivistic doctrine in the *Anūnatvâpūrṇatva-nirdeśa*.

# Textual Sources

- The main textual source is the *Anūnatvâpūrṇatva-nirdeśa* with the only Chinese edition translated by Bodhiruci in 525, which can be found in the Taishō Tripitaka (T. 668, vol. 16, pp.466a-468a).



# Framework of Discourse

- I. Introduction
- II. Labels, Concepts, Forms and Contents of Worldviews
- III. Forms and Contents of Worldviews in the Anūnatvâpūrṇatva-nirdeśa
- IV. The Impacts of Cyclic Rebirth on the Idea of Abiding-places
- V. Pondering the Relationship between Sentient Beings and Worldly Abiding-Places from the Perspective of the Migration among abiding-places
- VI. On Multiple Worldviews
- VII. Conclusion

## II. Labels, Concepts, Forms and Contents of Worldviews

## II. Labels, Concepts, Forms and Contents of Worldviews .1

- Two levels of worldview as the discourse system will be revealed as the focuses of the present section and the next.
- In the former, on the ordinary level, the labels, concepts, forms, and contents of worldviews will be illuminated.
- And in the latter, the forms and contents of Buddhist worldviews according to the Anūnatvâpūrṇatva-nirdeśa will be elucidated.
- Incidentally, due to the difference in system and mechanism in the initial setting, if one set of worldview is correct, it does not necessarily mean that all other worldviews are not correct.

## II. Labels, Concepts, Forms and Contents of Worldviews .2

- The so-called “world” in the term “worldview” is not exactly the same as the literal meaning of “earth” or “universe,” nor is it exactly the same as what can be observed in the earth or universe. It can be roughly referred to as the biggest environment in relation to the process of construction, operation, activity, and living experience.
- The so-called “forms of worldviews” are in fact the worldview questions. In other words, these are the series of questions emerge when taking worldview as a topic to make further inquiries and investigations. Most of the questions are non-scientific and do not fall inside of the premises of scientific discussion. However, this does not necessarily mean that these questions are unscientific; they are major questions on the world of life in philosophy.



## II. Labels, Concepts, Forms and Contents of Worldviews .3

- a few important questions on worldviews as follows:
  - ✓ What is the world?
  - ✓ Where did the whole world originate?
  - ✓ Is it possible that the world become drastically different from the current situation we are experiencing?
  - ✓ Is it necessary to change the world?
  - ✓ How shall it be changed to the correct path?
  - ✓ Is the world real?
  - ✓ What are the sentient beings in the world?
  - ✓ What on earth are the life and death of sentient beings?
  - ✓ What do sentient beings do in the world?

## II. Labels, Concepts, Forms and Contents of Worldviews .4

- It bases on six items in philosophical activities to assemble and build a series of process in philosophical worldviews.
  1. to propose questions concerning the world
  2. setting up of the perspective of the world and its boundary
  3. to research and configure a set of conceptual system on the world
  4. to analyze the meanings of key concepts
  5. to distinguish the internal links among key concepts, especially the aspects that most people tend to ignore. Then through specialized scrutiny or deliberation, a system that is robust in theoretical level and shows a general view of the world will be formed.
  6. to inspect the reasonableness and accuracy in reasoning, and to estimate the mechanism in problem-solving.

III. Forms and Contents of  
Worldviews in the  
Anūnatvâpūrṇatva-nirdeśa

# III. Forms and Contents of Worldviews in the *Anūnatvâpūrṇatva-nirdeśa* .1

- Regarding forms, the fundamental worldviews lie in the questions it raises to the world of life.
- There are at least six questions that the *Anūnatvâpūrṇatva-nirdeśa* discusses:
  1. What is the situation of the world of life?
  2. What is the reality in the world of life?
  3. Where did the whole world originate?
  4. Where will the world go?
  5. Depending on the life and death of sentient being, is the world itself fundamentally monistic, dualistic, or pluralistic?
  6. In what situation does the world of life reside?

# III. Forms and Contents of Worldviews in the Anūnatvâpūrṇatva-nirdeśa .2

1. The world of life is the all-connected living experiences within which all sentient beings are trapped within the six states of existence and three realms of saṃsāra.
2. If the reality of the world had to be described in any borrowed term, then “*eka-dharmadhātu*” would barely suffice.
3. The world of life does not come from any place else, nor does it come from any alleged divine person.
4. The world of life does not either rush toward any place elsewhere, nor does it turn into nothing all of a sudden. Looking to the future, in reality, the world of life bases on emptiness.
5. The world of life would not suddenly turn into a situation of indefinite separation of any sort.
6. The world of life does not reside in any place in a dualistic way between the living and the lived.

# IV. The Impacts of Cyclic Rebirth on the Idea of Abiding-places

## IV. The Impacts of Cyclic Rebirth on the Idea of Abiding-places .1

- the cyclic rebirth of all sentient beings is rooted in emptiness and dharma-kāya
- it functions with a mechanism of arising and passing away of the causes and conditions;
- the arising of the conditions lie in defilements and wrong views;
- it can be opened into an equal and thorough domain which is eka-dharma-dhātu; its roaming axis is termed tathāgatagarbha;
- and its experience or network is not only void of any substantiality, dividedness, or borderness, but also works in all directions and immeasurably.

## IV. The Impacts of Cyclic Rebirth on the Idea of Abiding-places .2

- This section discusses three unique views of abiding-places.
- First, to label defilements or wrong views of which most mediocre sentient beings take for granted yet totally oblivious;
- second, to mark eka-dharma-dhātu or tathāgata-garbha as abiding-places;
- third, to label life practice as an abiding-place.



V. Pondering the Relationship  
between Sentient Beings and  
Worldly Abiding-Places from the  
Perspective of the Migration  
among abiding-places

## V. Pondering the Relationship between Sentient Beings and Worldly Abiding-Places from the Perspective of the Migration among abiding-places .1

- The Buddhist worldview expounded by the Anūnatvâpūrṇatva-nirdeśa shows that the “world” is not only an individual or isolated place.
- When temporarily focusing on worldly abiding-places and eyeing on the migration among abiding-places during cyclic rebirth, then on the relation between sentient beings and abiding-places, there are three ideas related to worldviews worth noticing as follows:

## V. Pondering the Relationship between Sentient Beings and Worldly Abiding-Places from the Perspective of the Migration among abiding-places . 2

1. to perceive sentient beings and worldly abiding-places in a grand scale.
  - Along the axis of time, “from time without beginning” indicates there are periods of time other than this lifetime.
  - Across the axis of space, “through the six states of existence in the three realms of saṃsāra” shows other states of existence such as hell beings, hungry ghosts, animals, Asuras, Devas, the realm of form and the formless realm other than human beings in the realm of desire.
2. to consider relation between sentient beings and worldly abiding-places dynamically.

## V. Pondering the Relationship between Sentient Beings and Worldly Abiding-Places from the Perspective of the Migration among abiding-places .3

3. to consider the relation between sentient beings and worldly abiding-places along the axis of the cyclic rebirth.
  - Even though sentient beings and worldly abiding-places are transitory, it does not mean that all that has occurred is haphazard, random, or chance happening.
  - in form, all sentient beings keep looking for the direction or destination in all segments among cyclic rebirth in any state of existence or realm.
  - within the process of the cyclic rebirth, it is the summation of all maneuvers of sentient beings, especially those of mental activities or accumulated force that would strongly and deeply influence the destination in the current lifetime.
  - looking to the future, whatever mentality projected or force accumulated by the sentient beings will continue their effects.

## V. Pondering the Relationship between Sentient Beings and Worldly Abiding-Places from the Perspective of the Migration among abiding-places .4

- As a result, when encountered by worldly abiding-places and cyclic rebirth, one would develop and cultivate power to reach and master all necessary skills and ability and become free of all bondage and at ease in any state.

# VI. On Multiple Worldviews

# VI. On Multiple Worldviews .1

- Perceiving Multiple Worldviews from the Perspective of Dependent Co-arising
  1. The first key point lies in reality that investigates the beingness of the worldview
  2. The second key point eyes on convention to investigate the mechanism during production of worldviews
  3. The third key point eyes on the “truth” to investigate the correctness on worldview

## VI. On Multiple Worldviews .2

- Facing those who insisting on their preoccupation with inclusivism and working toward mutual achievement
  1. The most important item in a set of worldview lies in the truth vector
  2. None of sentient beings were born evil or stayed evil
  3. When encountering people who hold strongly to their preoccupations, then treat them with “inclusivism” and keep practicing and cultivating together



# VII. Conclusion

## VII. Conclusion .1

- Discussing migration among abiding-places and the relationship between sentient beings and worldly abiding-places from the perspective of cyclic rebirth will avoid ramification in researching as well as to establish a discourse platform in order to create an open communication with other scholastic operations.
- The worldview as such expends multiple vistas of the concept of abiding-places, maneuvers narrowed notion of abiding-places, and elicits the notion of abiding-places to enter the world of life as a life practitioner.
- With a grand vista and a dynamic vision to make sentient beings' cyclic rebirth as the main axis, then worldly abiding-places are merely the derivatives and temporary hosts.

## VII. Conclusion .2

- The Anūnatvâpūrṇatva-nirdeśa bases on the Buddhist worldview of eka-dharmadhātu to perceive multiple worldviews from the perspective of dependent co-arising. Then, it employs inclusivism to bring about mutual achievement with those who insist their own preoccupations.



Questions or comments  
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