

## DIGITAL AGE BUDDHA SÀSANA: REALITY CHECK ON THE STATUS QUO DURING COVID19 PANDEMIC

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### ABSTRACT

Buddha Sàsana refers to the Buddha's Dispensation which comprises of the teachings of the Buddha, doctrine, discipline, and practices (including spiritual traditions of Theravāda and Mahāyāna / Vajrayāna schools), as well as associated dissemination. As a spiritual and profoundly philosophical approach to guide effective ways out of suffering, the essence of Buddhism can be distilled as the Four Noble Truths. While seismic changes take shape with the global transition from the Information/Knowledge Age to Digital Age, most aspects of conditions for humanity have dramatically changed. Particularly in the past two years, the global Covid19 pandemic has further exacerbated suffering while fueling digital transformation. How has the Buddha Sàsana been impacted? A pioneering international survey was undertaken to gain reality-check glimpses of lived experiences and attempts to harvest prevailing perceptions from three significant dimensions of critical importance to our Buddha Sàsana. Firstly, how optimistic do practicing members of the Theravāda and Mahāyāna / Vajrayāna Buddhist Traditions feel about the Buddha's Dispensation and uncertainties of their living environment as the Buddha Sàsana undergoes 'aniccā' and 'anattā' phenomena of these challenging times? To appraise this, perceptions of living or receiving the 38 blessings as described in Maha Mangala Sutta (PTS: SN 258-269) are used as a relevant assessment gauge in Section I of the survey. Secondly, Section II of this survey evaluates the strength of devotees' faith in the continual efficacy of Dhamma wisdom to effectively resolve vulnerabilities of dukkha arising from complexities of current global challenges. Section III initiates a review of the type and level of customization needed (if any) in Digital Age Buddhist Education and Training in preparing next-generation Buddha Sàsana to transcend arising ambiguities on the path of wisdom development. This timely research article captures the expansive research results in clear, concise, and visually self-explanatory infographics.

## Introduction

It is timely for us to appraise the current status of the international Buddha sàsana ecosystem during the Digital Age, and whether we are prepared to transition to the Buddha sàsana metaverse post Covid19 pandemic. There is perhaps an overdue need to arm ourselves with skillful means or upàya kausalya to navigate through the seismic changes in order to prolong Gautama Buddha's Dispensation. An exploratory study to gauge the differences and common ground in values-based priorities, and social and attitudinal perspectives of Buddhists coming from different traditions is timely. Indeed, the urgency to equip ourselves with such starting point information could help signpost target paths in the Digital Age. Those with exposure to different lived experiences and cultural practices in the sometimes-disparate parts of our conventional world may provide a comprehensive arena for rich enhancement of thought infusion into any digital framework for the propagation of the Dhamma. In turn, the outcomes from such a pioneering research study could support the general consensus of Buddha Sàsana to explore prevailing issues utilizing digital solutions that potentially nurture socio-educational effectiveness and provide indicators to conventional world issues or challenges of significance to Buddha Susana.

The research study design would necessarily be more exploratory in nature than descriptive due to its pioneering nature. Therefore, largely pre-determined answers to gather quantitative data (fixed questionnaire survey tool) has to be designed to cater to the range of preferences and habitual response patterns of the wide-ranging demographic groups that vary from the digital generation young adults with a short attention span to mature devotees. It is this very international Buddha Sàsana survey that aims to capture a cross-section of their lived experiences and reflections on the ground to gauge their similarities and differences in values-based priorities and social and attitudinal perspectives of Buddhists. At the same time, the focus is on understanding intra-differences within those coming from different traditions or cultural alignments and living under different socio-governance systems across the world. This present work needed to be done although it is a remarkable departure from previous Buddhist research which hitherto has been largely focused on ancient text analysis and interpretation of Buddhist scriptures as applied to related topical issues. Reframing modern research contexts for contemporary applications of the Buddhist Hermeneutic approach going forward is suggested. Indeed, more needs to be done to illustrate the changing dynamics and phenomena with each

emerging wave of the Digital Age to stay relevant to succeeding generations on whom rests the responsibility of prolonging the Buddha Sàsana.

### **Research Operationalization and Sampling**

While the research subject could be classified as social sciences with mixed social methods of investigation, some philosophical elements of ontology are incorporated into the Quantitative Research Design. This research method employs the use of the International Buddha Sàsana Survey as a standard research instrument to gather feedback from international samples across 3 (Theravāda and Mahāyāna / Vajrayāna) Buddhist traditions on the status quo or current state of being as reported by various communities.

A 3-point Likert psychometric 'rating' scale was used to measure respondents' attitudes, perceptions, values and priorities for the survey questionnaire design of Sections I and II, that is:

- a) Strong opportunities
- b) Some opportunities mixed with obstacles
- c) Extremely limited (opportunities)

and specifically for Section III of the survey questionnaire, evaluative responses to a series of associated statements on education and training reforms using a similar 3-point psychometric evaluation Likert-type scale was modified accordingly to:

- a) Large extent
- b) Some extent
- c) Not at all

The assumption for both Likert-type scales is that attitudes, perceptions, values and priorities are linear in strengths or intensity and hence can be concomitantly measured similarly.

More than 500 international survey questionnaires were disseminated across Asia, Europe and USA in the form of email attachments, online google survey forms and paper hardcopies. The majority of these target sampling groups were Buddhist-themed conference presenters, faculty and students of Buddhist universities, colleges, and departments as well as renowned Dhammaduta and Meditation teachers. Responses came in trickles, submission deadlines repeated got extended and it was a real challenge to get responses during a time of global Covid19 pandemic lockdowns and closed borders in many countries, civil strife or unrest, and socio-economic turmoils. The other obstacles to access were English as a second

or foreign language barriers to understanding academic-level English plus apparent cultural and age gaps with associated format preferences. In fact, youths were only prepared to access and give quick feedback on automated online survey tools. A special re-designed ‘fit for purpose’ online survey was improvised on a volunteer basis by a young 25-year-old medical doctor working in a Taxila hospital, famed for its ancient Gandhāra civilization. This was rapidly improved by another respondent volunteer, a 29-year-old Malaysian banker and sàsana youth leader who spends every weekend as a dedicated volunteer leading sutta study. Catering to those digitally savvy youths who had earlier declined to participate, this final push rapidly harvested scores of responses. Finally, a total of 114 respondents submitted their surveys sourced from different survey channels: paper hardcopies emailed and online over a period of 5 months from January to May 2022. Their highly valued input to this research study is deeply appreciated and acknowledged here with gratitude. The International Buddha Sàsana survey respondents who contributed their Dhamma voices come from 20 Countries of Origin or Permanent Residence. They are listed below (in alphabetical order):

1. Australia	11. Myanmar
2. Bangladesh	12. Nepal
3. Bhutan	13. Russia
4. Hungary	14. Scotland, United Kingdom
5. India	15. Serbia
6. Indonesia	16. Singapore
7. Greater China (Mainland, Hong Kong, Taiwan)	17. Sri Lanka
8. Korea	18. Thailand
9. Lao PDR	19. Vietnam
10. Malaysia	20. Sweden

### **Research Analysis of Primary Data**

Raw data gathered from the various survey channels were subsequently assigned categorical and numeric values which were then entered into Excel spreadsheet before being exported into IBM SPSS software for data analysis. Descriptive statistical analysis of the dataset was used to derive frequency analysis of dataset for each survey question answered through the research instrument. Bar charts plotting analysed percentages against stated categories are useful in directly conveying the emphasis or relative percentages in self-explanatory visual infographics with clearly differentiated distance between the bars. Since the

blocks are a like comparison of equal base width, the difference in proportionate heights of the bars display their emphasised categorical variables graphically.

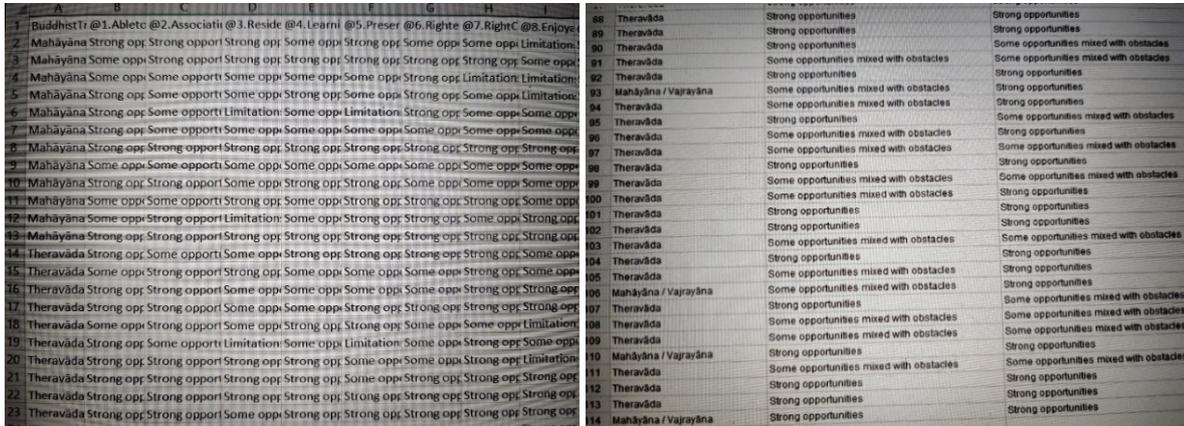


Figure 1: Snapshots of Raw Primary Data Entry on Excel Exported into SPSS Datasets

The next step in using graphical methods is to explore distribution of these variables according to the two categorical subgroups in order to obtain a more detailed breakdown of their percentage tally. Cross tables (also known as cross tabulation or crosstab), was used as a statistical technique for categorical data which involves values that are mutually exclusive to each other. In this case, the categorical variables or data can be divided into mutually exclusive subgroups (Theravāda and Mahāyāna / Vajrayāna Buddhist Traditions). In matrix format, they help present results in its entirety as well as subgroups of the survey respondents. The resulting data breakdown compares categorical variables or to describe the relationships between them. The step-by-step process of crosstab is not displayed in this research article, instead the final outcomes are highlighted through visual presentations of associated Tables and Bar Charts.

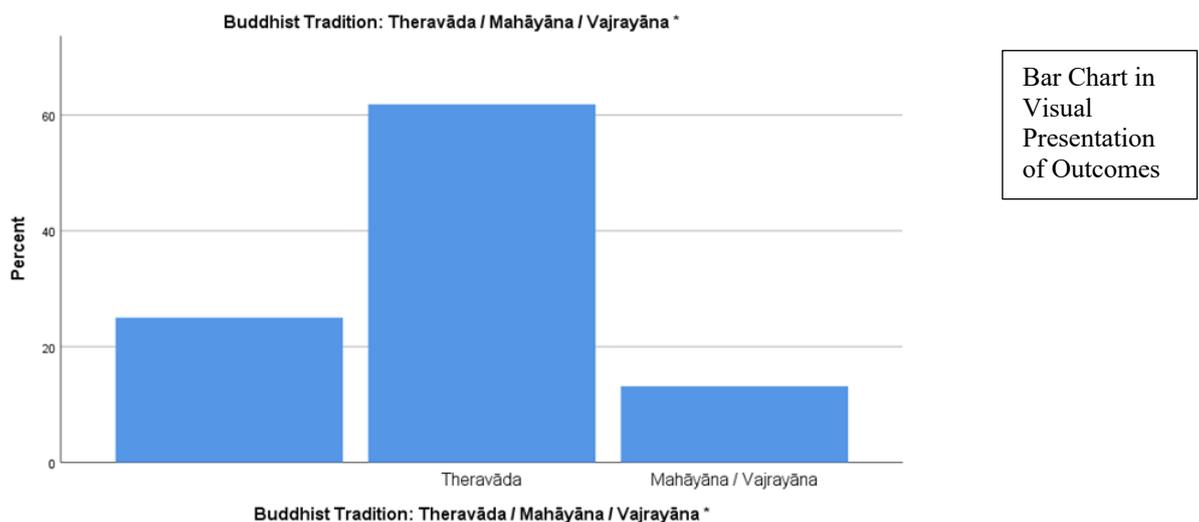
**International Buddha Sāsana Survey Respondents - Theravāda and Mahāyāna / Vajrayāna Buddhist Traditions \***

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	38	25.0	25.0	25.0
Theravāda	94	61.8	61.8	86.8
Mahāyāna / Vajrayāna	20	13.2	13.2	100.0
Total	152	100.0	100.0	

Interpretation Note: The above table shows frequency distribution with four columns labelled accordingly:

1. "Frequency" column, simply reports the number of cases that fall into the respective labelled category of the variable being analysed. For example, exactly 94 of our survey respondents profess to the Theravāda tradition of Buddhism vs 20% to Mahāyāna / Vajrayāna Buddhist Traditions.

2. "Percent", simply provides a percentage of the total survey respondents that count within each Buddhist tradition. For example, the percentage of survey respondents who profess to Theravāda Buddhist tradition from the total is 61.8% vs the smaller sample size of 13.2% (from the total) who abide by Mahāyāna / Vajrayāna Buddhist Traditions.
3. "Valid Percent," is a percentage that does *not* include missing cases. Without them, share could increase to higher %. In this case, it remains unchanged because there is none.
4. "Cumulative Percent", adds the percentages of each tradition from the top of the table to the bottom, culminating in 100%. It is helpful reference when variable of analysis is ranked or ordinal, allowing one to glean an overview of what percentage of cases fall below the rank.



Bar Chart in Visual Presentation of Outcomes

### Key Interpretation Highlights of Research Results

In displaying research analysis results, the statistically supported visuals produced are chosen for a specific purpose. They are well suited for informing our International Buddha Sàsana audience as these concise infographics enable crossing of many language barriers. While the survey results presented through infographics are largely self-explanatory, it is nevertheless interesting to note Buddhists across all 3 Theravāda and Mahāyāna / Vajrayāna Buddhist traditions are generally favourable about their current circumstances to date. Their optimistic perceptions arise from experiences that conducive conditions are still available for accessibility to experience the Noble Eightfold Path and to receive the 38 Blessings<sup>1</sup>.

However, it is also disturbing to note that there is a representative group of Theravāda Buddhists who experience limitations in their daily lives and living environments in every dimension of the highest 38 blessings described by Lord Buddha. A similar set of limitations

<sup>1</sup> PTS: 258-269

is also evident but to a much smaller extent with the small representative group of Mahāyāna / Vajrayāna Buddhists who perceive their residence is not in a suitable locality that allows for setting of one's mind in the right direction which, in turn, precludes the presence of wise counsel encouraging Right Speech with patience and moral courage or guiding Right Conduct which reflect true understanding of moral code/duties; can gain merits with charity/services. They also experience limitations in practice, limiting their ability to observe the precepts and practice of living a spiritual life according to the Noble Eightfold Path (re: Section I\*3\*5\*7\*8\*9\*10). Though the causes for both groups are not conclusively explored in this research study, it is a matter of conjecture that the representatives are minorities living in a non-Buddhist environment.

There are some 'red-flag' socio-economic patterns which appear indicative about the disruptive reach of Digital era and mindfulness gaps, arising together with the emerging social phenomena of non-conformity with traditional beliefs and rites of yesteryear. Evidently from the comparatively higher percentages, there are:

- a. Greater mixed feelings about current state of contentment and gratitude as desires and grasping temptations or own ability to develop steadfast progress towards Nibbāna with equanimous mind unshaken by worldly conditions (re: Section I\*8\*10). This reduced confidence could be due to increasing impact of social media and a lack of awareness of applied Dhamma teachings and practices that continue to be relevant in the digital age.
- b. At the same time, there are some individuals and communities who have not adapted so well to the Digital era. From the limited sampling, it is quite telling that those who profess to Theravāda traditions or backgrounds report more mixed messages of digital disruptions to right livelihood of the sāsana; Dhamma's influence on leaders in bringing right efforts to promote inclusive growth that gives access to healthcare, reduce poverty and hunger as well as their guidance in seeking the right balance in guiding economic growth versus governance accountability and integrity (re: Section II\*1\*3\*5).
- c. There is a comparatively larger percentage of representative voices amongst those who profess to Theravāda traditions or backgrounds advocating a greater change in Next Generation Dhamma Education and Upaya-Kaushalya (Skilful Means) training of Buddha Sāsana appropriate for the Digital/Post Pandemic World Conditions. Clearly, the expressed wish for review of Priorities, Objectives and Learning Prerequisites of the Dhamma Education and Training Processes is in the majority as widening gaps with

the digital generation-oriented needs and customised capacity of learners are recognised. For continual effective propagation of the Dhamma, changing the traditional methods of teaching and learning to a large extent is urgently needed in order to incorporate updated instructional design and delivery (digital, written, verbal/non-verbal communication) methods of inspiring wisdom development. A comprehensive review is also required to study effective ways of making propagation of the Dhamma more relevant to the daily lives, right livelihood and intentions of digitally oriented youths with their distinctive priorities, aspirations or habitual patterns (re: Section III\*1\*2\*6). Lacking modernised Dhamma outreach, Buddhist youths often lack the confidence or positive appreciation for own heritage and timeless wisdom applications to resolve global challenges and critical personal life issues (re: Section II).

- d. The call for more intentional actions to ease suffering of beings and to bring Dhamma messages to life resonates strongly with more respondents from the Theravada Buddhists. Devotees who follow the Mahāyāna / Buddhist Traditions have already moved ahead to implement Humanistic Buddhist community outreach initiatives. Perhaps greater concerted Socially Engaged Buddhism efforts to uplift the welfare and well-being of Buddha Sàsana vs great willingness to donate to building more or grander temples in Theravada Buddhism<sup>2</sup> are needed? (re: Section III\*4)

Research outcomes from this pilot study could further encourage inductive approach in studying the patterns and possibly develop research hypotheses which deductive reasoning could be applied to test the validity of any arising generalised theory and observed phenomena under given digital conditions in target communities. Some points for advance research framework may include qualitative research instruments to delve deeper into the nuances of responses and conditions that clarify variances, if any, between the subgroups of Theravāda and Mahāyāna / Vajrayāna traditions or, differentiating the attitudinal perspectives between age groups of seniors vs youths towards various phenomena experienced in our Digital Age.

In the following pages, the international survey results are displayed according to the frequency analysed data of all 114 respondents. Each self-explanatory chart is immediately followed by another with detailed breakdown into subgroups of those who profess to follow Theravāda or Mahāyāna/Vajrayāna traditions on the same page. Thus, Section I results provide a ‘barometer’ for the perceptions and lived experiences of members of the Buddha Sasana.

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<sup>2</sup> Kalinga Seneviratne, *Empower from Within: Path to Protect Buddhism in Asia*, (Sydney: Lotus Communication Network, 2021).

Overall, devotees and practising members of the Theravāda and Mahāyāna / Vajrayāna Buddhist Traditions feel optimistic about the Buddha's Dispensation and are not overly burdened by the uncertainties of their living environment. The concerns of the Buddha Sāsana undergoing 'aniccā' and 'anattā' phenomena of these challenging times are offset by the general sense of cumulative well-being in perceived experiences of living and receiving the 38 blessings as described in Maha Mangala Sutta<sup>3</sup>.

Conclusions can be drawn from Section II about the strength of devotees' faith in the continual efficacy of Dhamma wisdom to effectively resolve vulnerabilities of dukkha arising from complexities of current global challenges. The strength of devotees' faith in contemplative ways of wisdom development and learning for social, emotional and mental health self-cultivation remains fairly strong. In fact, this strength has expanded beyond the confines of Buddha Sāsana to proliferate as widely practiced secular variants devoid of Dhamma teachings and wisdom applications. However, the explicit teachings of the Buddha are timeless and the straight path to ultimate realities still within comprehension grasp of many.

Yet, confidence falters when confronted with skilful means of dealing with conventional realities that leaves many devotees undecided about the power of the Dhamma and doubting the collective strengths of Buddha sāsana. Maintaining their traditional ways of farming is perceived as right action towards sustainable development that minimises pollution and climate change. Still, in many other cases confidence in the continual efficacy of Dhamma wisdom to effectively resolve vulnerabilities arising from complexities of current global challenges in the conventional world elicited mixed responses. Collaborative empowerment efforts from within by the International Buddha Sāsana can help reverse decades of compounded sense of powerlessness and disenfranchisement experienced by those who have suffered lack of natural resources or historical colonisation, imperialistic conflicts and wars.

Section III convey the majority consensus that a large extent of customisation review is needed in Buddhist Education and Training to cater to youths in the Digital Age. In preparing the next generation Buddha Sāsana to transcend arising ambiguities in the way of wisdom development, teaching and learning interactions between Dhammaduta and Meditation Masters may have to be reviewed. Substantial progress can make a difference if updated hermeneutics to interpret modernized Dhamma applications to conventional world realities are studied and

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<sup>3</sup> PTS: SN 258-269

digital methods of communicating these wisdom interpretations to the Buddha sasanà implemented. Nevertheless, there are notable exceptions in the same survey which reinforce Buddhist Hermeneutics in interpretation of the core contents of Tipitika, Success measures of Threefold training (virtues & ethics, mental cultivation and wisdom) concomitant with the assessment methods of cultivating character perfections or pāramī are well-established. These are indisputably recognized as consistently relevant timeless wisdom right through the ages.

The implications for this International Buddha Sāsana research study concludes with outcomes that report there is a residual sense of contentment and optimism. Despite this, the presence of some red-flags indicators send clear signals that much transformative updates remain to be done in order to stay relevant and for the accessed Dhamma to be widely applicable to the daily lives of Buddha Sāsana in the Digital Age. While such a preliminary analysis is necessarily simplistic due to the small sample size of pilot research study, it is offset by the wide geographical spread of international respondents giving a sizable span of credible representative outcomes. In order to further establish and deep dive into the general scope of the preliminary contributions, further research needs to be done on target demographic samples such as youths and next generation Buddha Sāsana. This suggested endeavour could be supported by more researchers willing to widen their scope of research to focus on contemporary topical issues with the overall purpose of prolonging the Buddha's Dispensation to the maximum.

### **Section I: 38 Blessings of Happiness, Peace and Prosperity experienced in the Current Digital/Pandemic World – Are Current Conditions Conducive for Experiences of 38 Blessings?**

The 38 Blessings is derived from Mahāmangala Sutta, one of the discourses in a collection is found in the Canonical scriptures of Theravāda and Mahāyāna / Vajrayāna. In this discourse, Gautama Buddha clarifies matters of auspicious good fortune and supreme 'blessings' including right views and mindful action to attain inner and world peace in our conventional world thus progressing to highest spiritual attainments in the ultimate realities. Section I collated all 38 blessings and adapted them for a meaningful Buddha Sāsana survey tool that acts as conditional barometer to gauge lived experiences of prevailing worldly environment and perceptions of happiness or contentment amongst the International Buddha Sāsana communities.

Extracted examples of the 38 blessings which have been translated from the Theravāda Pāli Canon (referencing the Sutta Nipāta, SN 2.4 and Khuddakapāṭha, Khṇ 5) include stanzas:

*“Asevanā ca bālanam...panditānam ca sevanā...pājā ca pājanīyānam etam  
Mangalamuttamam”*

(3 blessings incorporated into formulation of Section I: survey questions 1 and 2)

*“Patirāpadesavāso ca...pubbe ca katapuṃṃatā...attasammāpanādhī ca etam  
Mangalamuttamam”*

(3 blessings incorporated into formulation of Section I: survey question 3)

*“Bāhusaccaṃ ca sippaṃ ca...vinayo ca susikkhito...subhāsītāca yā vācā etam  
Mangalamuttamam”*

(4 blessings incorporated into formulation of Section I: survey questions 4 and 5)

*“Mātāpitu upatthānam...puttadārassa sangaho...anākulāca kammantā etam  
Mangalamuttamam”*

(3-5 blessings incorporated into formulation of Section I: survey question 6)

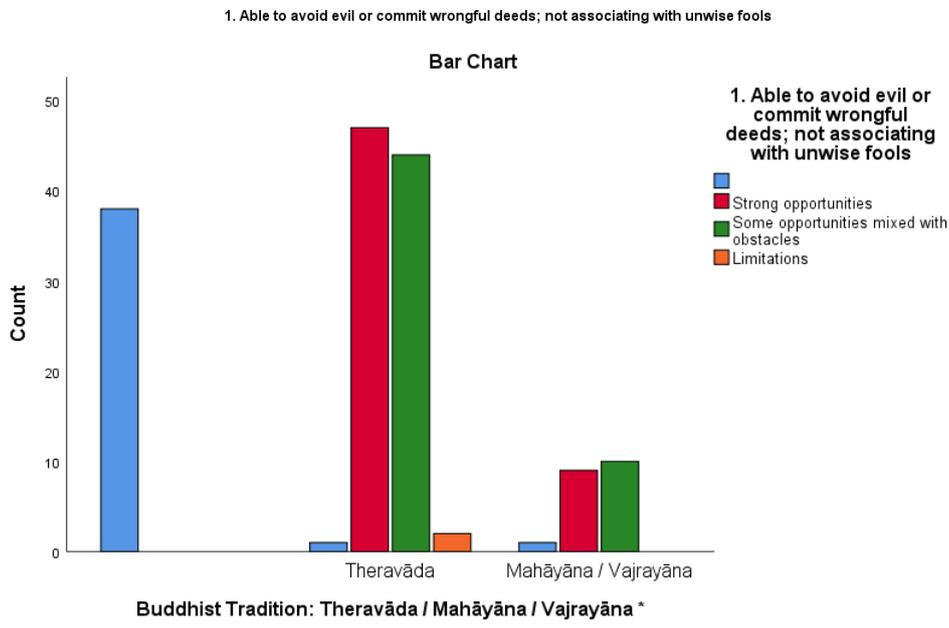
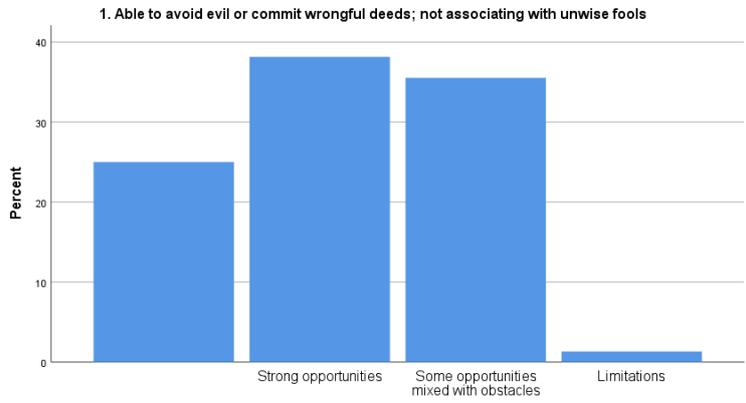
*“Dānaṃ ca dhammacariyāca...ṃātakānaṃ ca sangaho...anavajjāni kammāni etam  
Mangalamuttamam”*

(4 blessings incorporated into formulation of Section I: survey question 7)

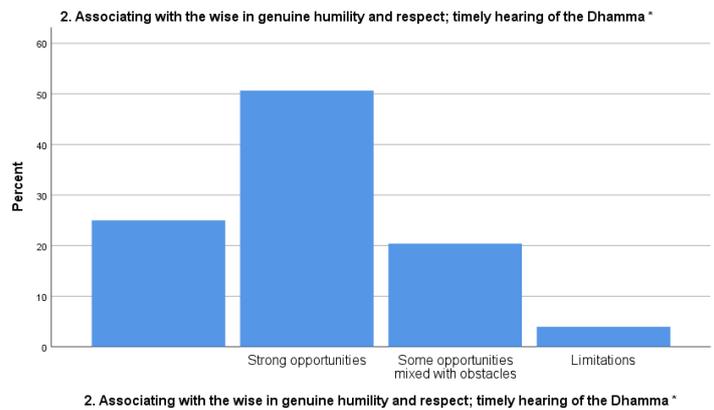
*“Phutthassa lokadhammehi...cittam yassa na kampati...asokam virajam khemam etam  
Mangalamuttamam”*

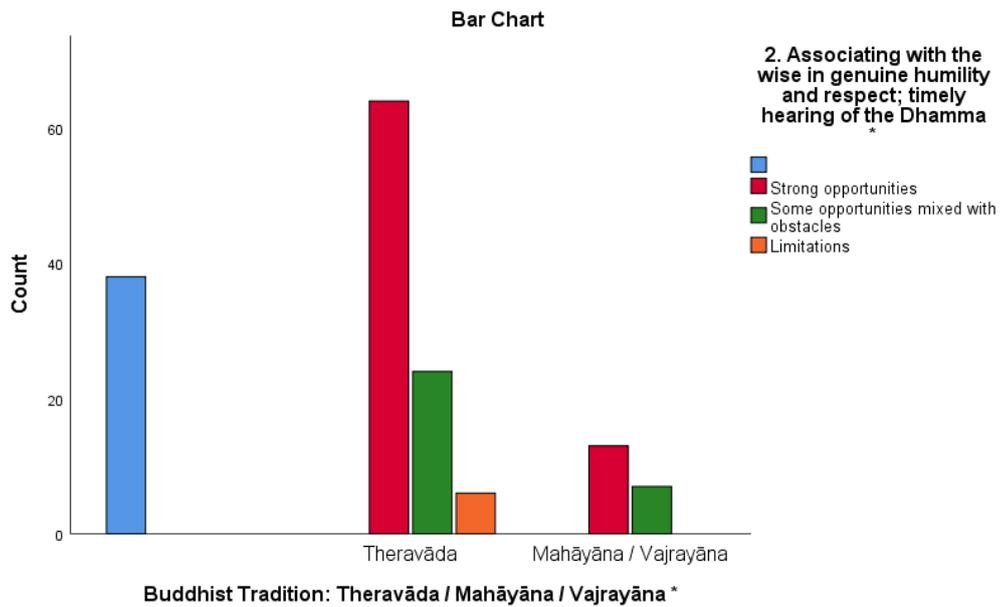
(4 blessings incorporated into formulation of Section I: survey questions 8, 9 and 10)

### 1. Able to avoid evil or commit wrongful deeds; not associating with unwise fools

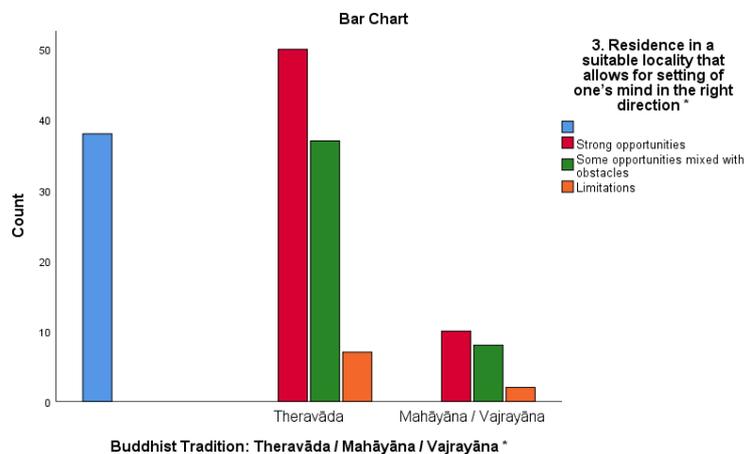
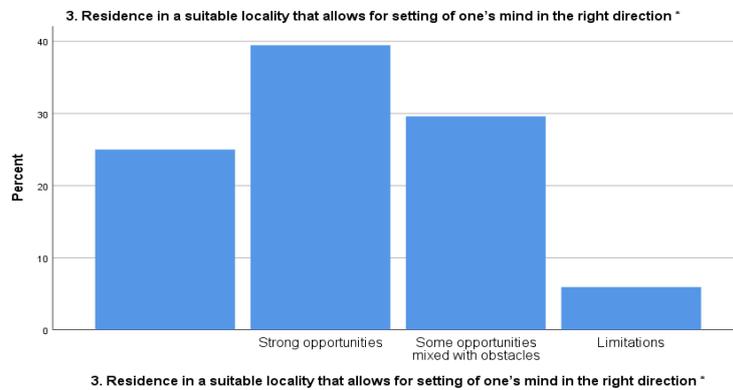


### 2. Associating with the wise in genuine humility and respect; timely hearing of the Dhamma

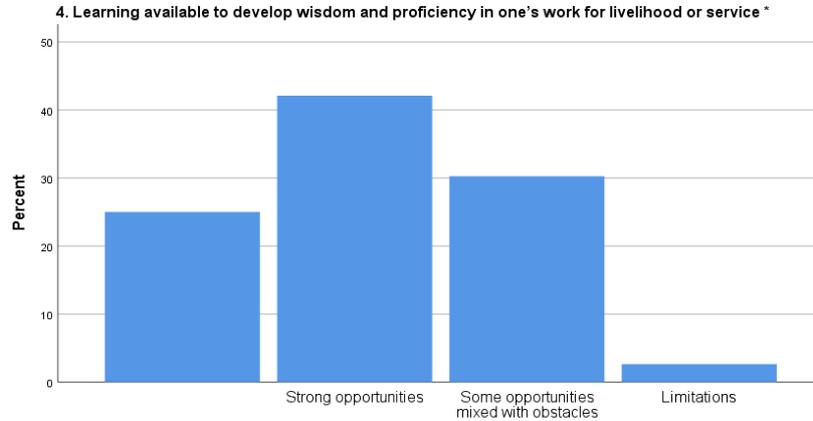




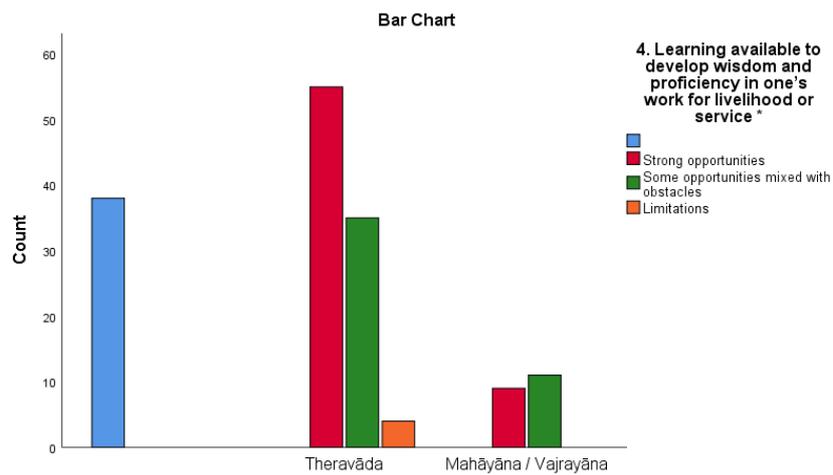
### 3. Residence in a suitable locality that allows for setting of one's mind in the right direction



#### 4. Learning available to develop wisdom and proficiency in one’s work for livelihood or service

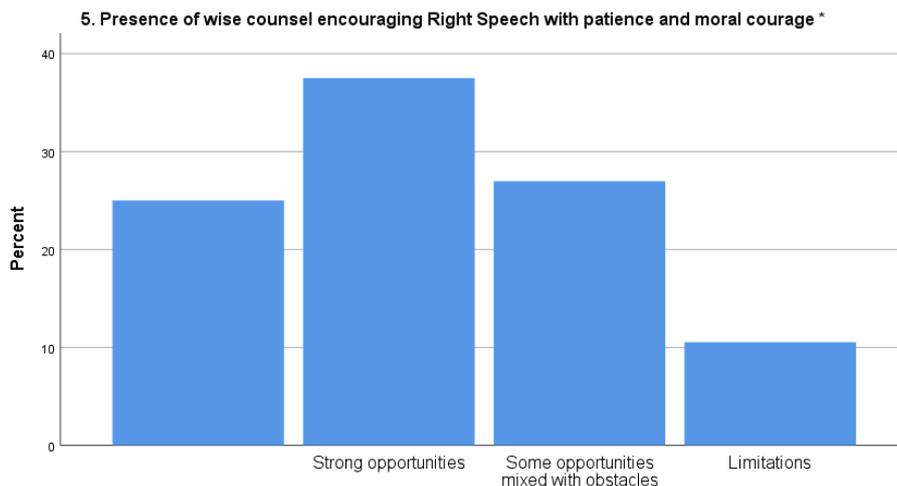


4. Learning available to develop wisdom and proficiency in one's work for livelihood or service \*

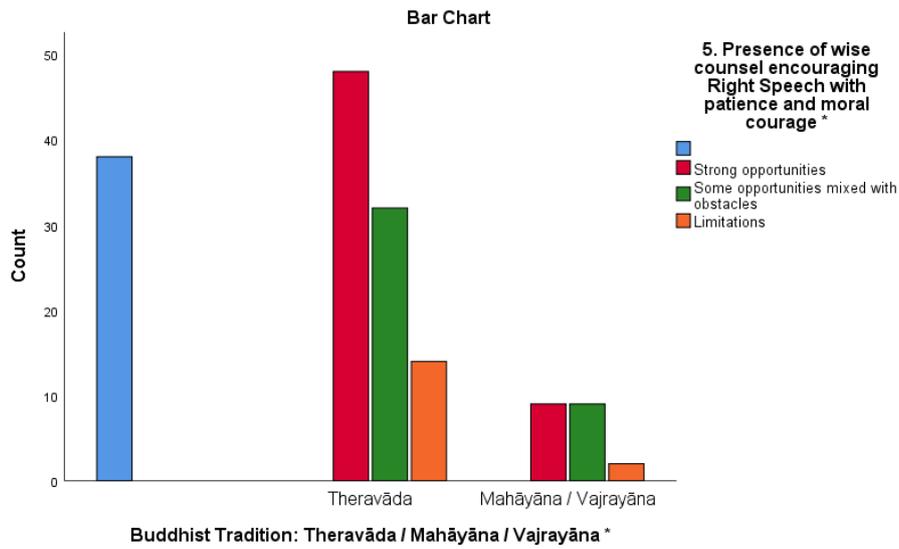


Buddhist Tradition: Theravāda / Mahāyāna / Vajrayāna \*

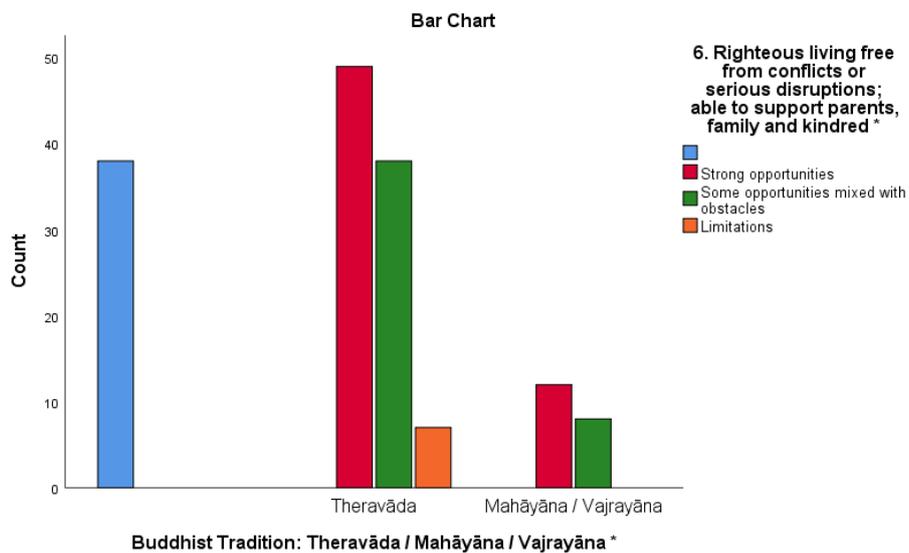
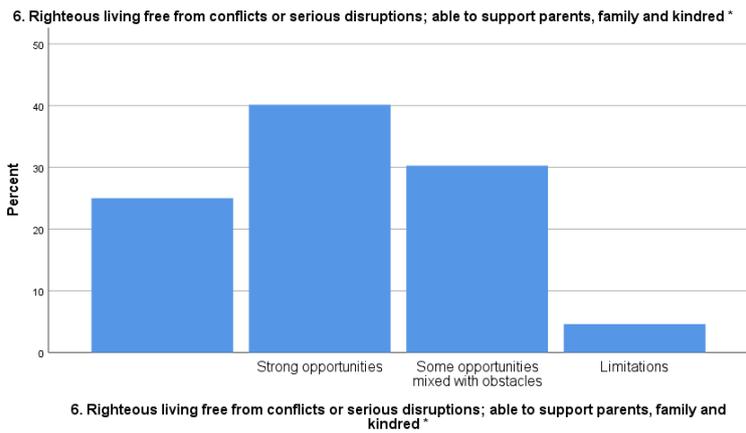
#### 5. Presence of wise counsel encouraging Right Speech with patience and moral courage



5. Presence of wise counsel encouraging Right Speech with patience and moral courage \*

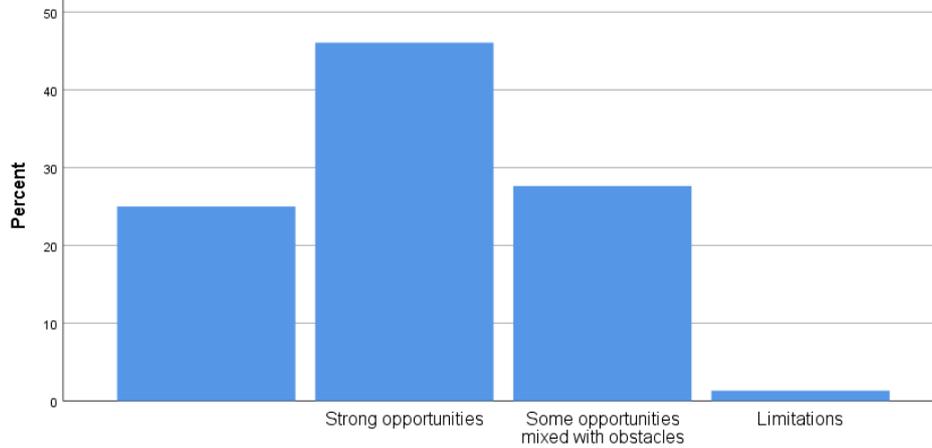


### 6. Righteous living free from conflicts or serious disruptions; able to support parents, family and kindred

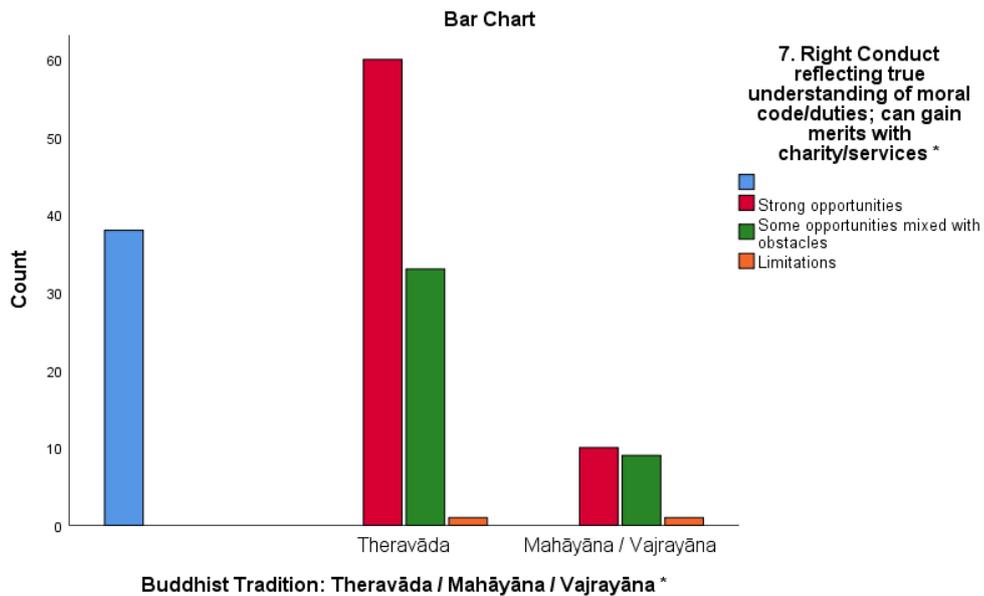


### 7. Right Conduct reflecting true understanding of moral code/duties; can gain merits with charity/services

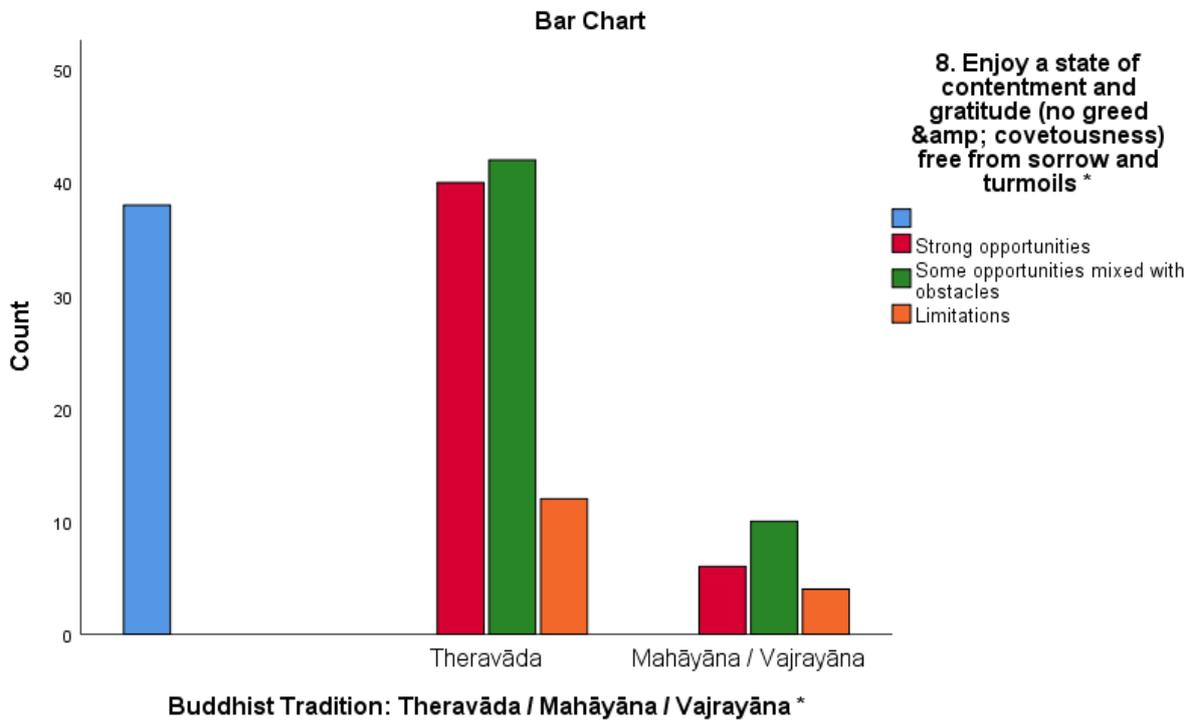
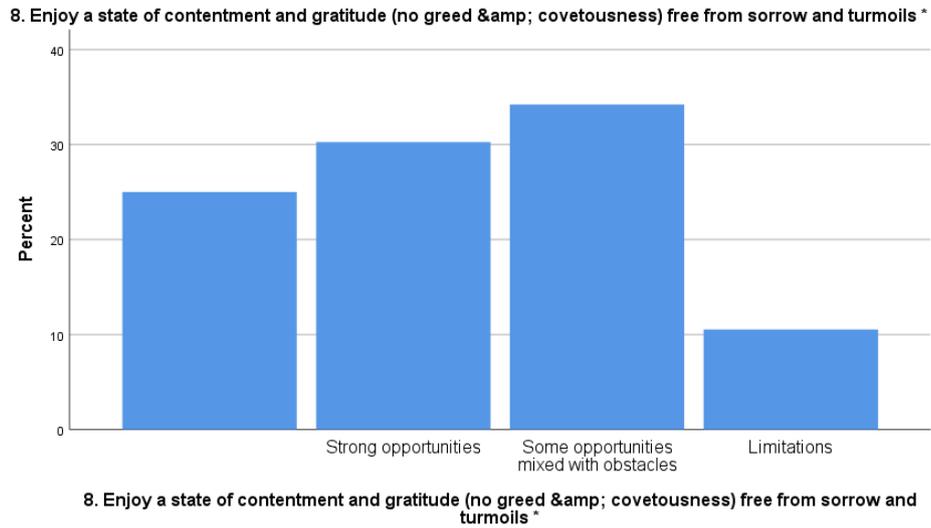
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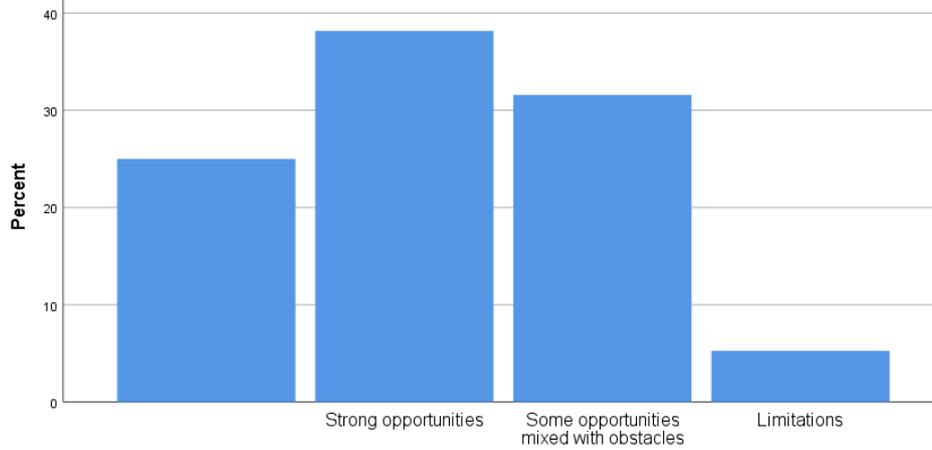


**8. Enjoy a state of contentment and gratitude (no greed & covetousness) free from sorrow and turmoils**



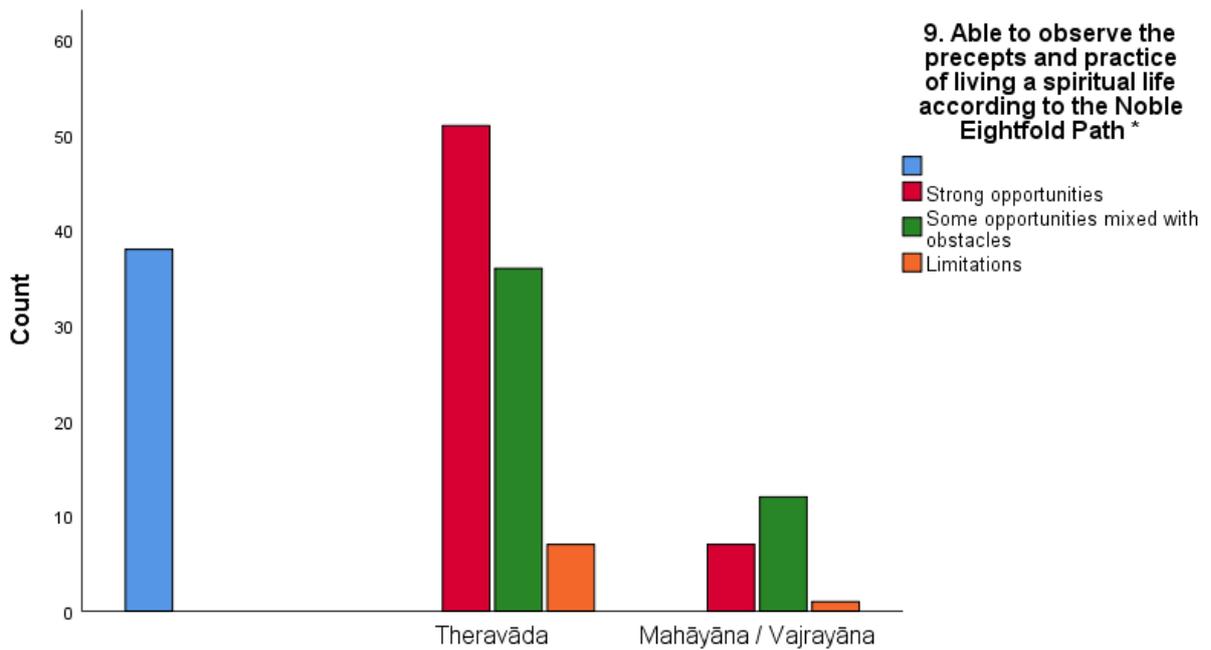
### 9. Able to observe the precepts and practice of living a spiritual life according to the Noble Eightfold Path

9. Able to observe the precepts and practice of living a spiritual life according to the Noble Eightfold Path \*



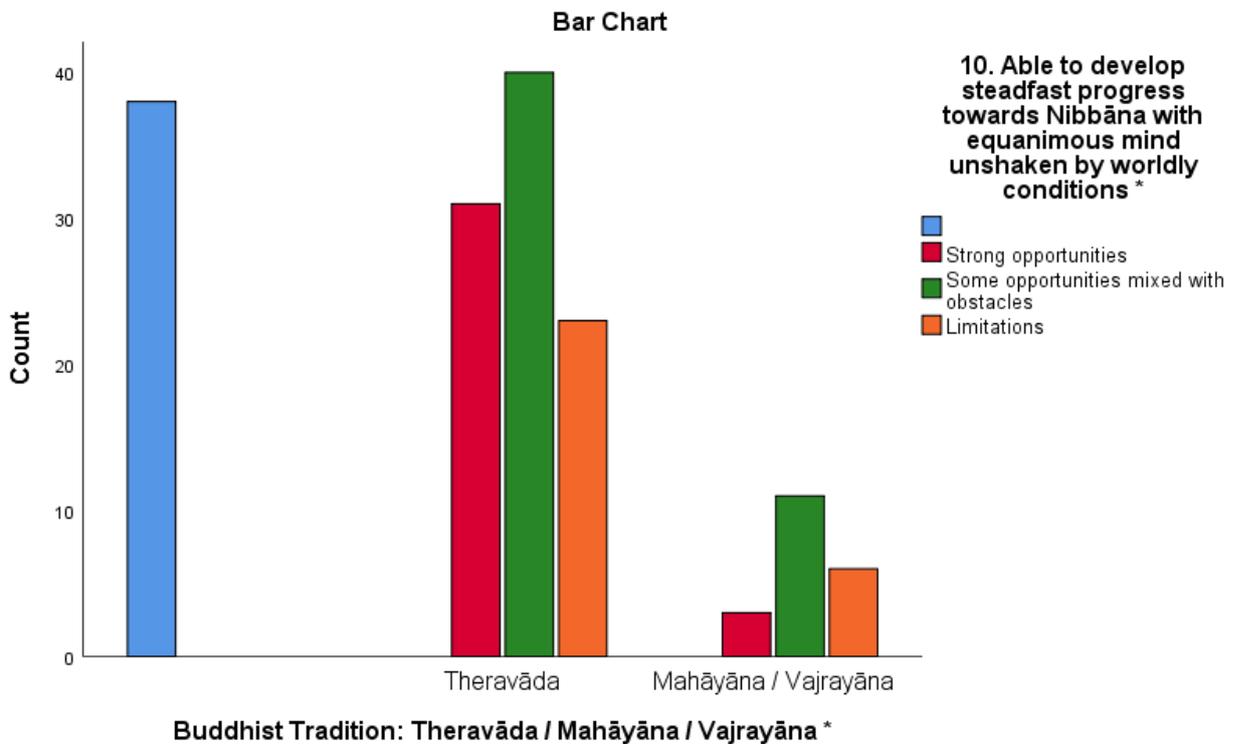
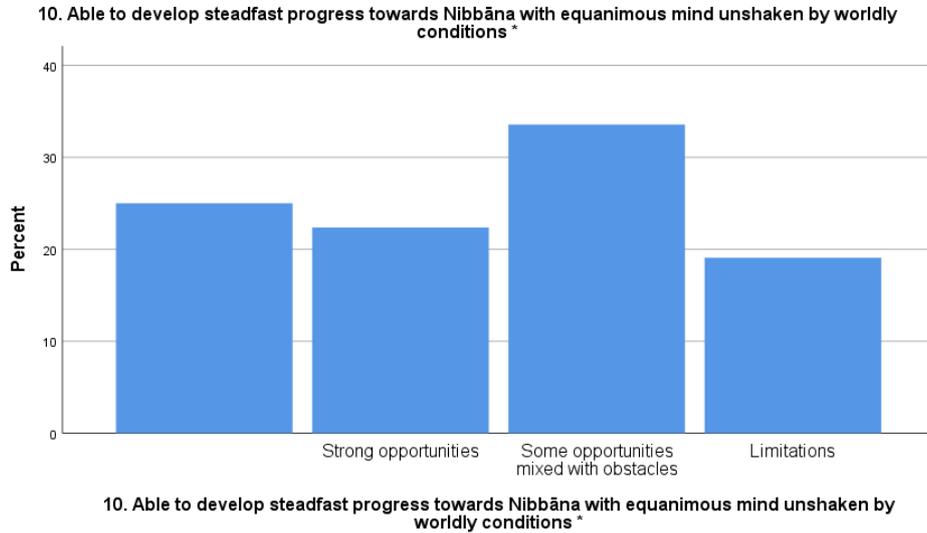
9. Able to observe the precepts and practice of living a spiritual life according to the Noble Eightfold Path \*

Bar Chart



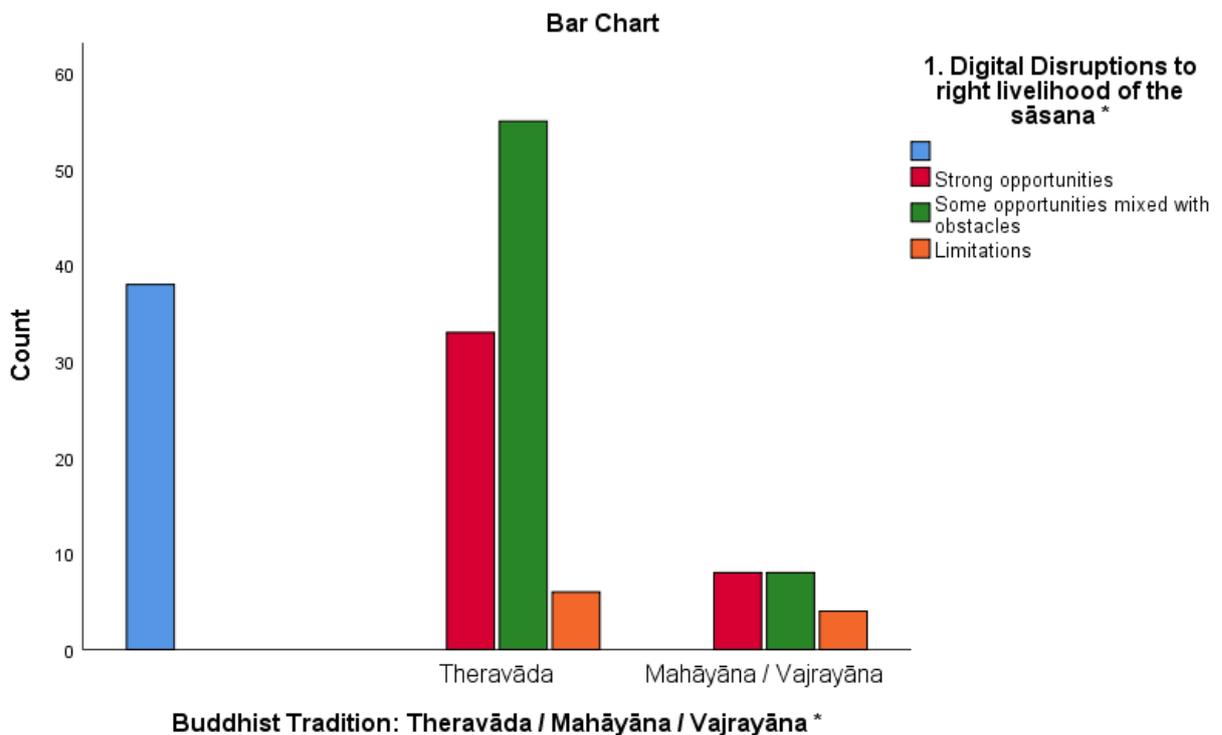
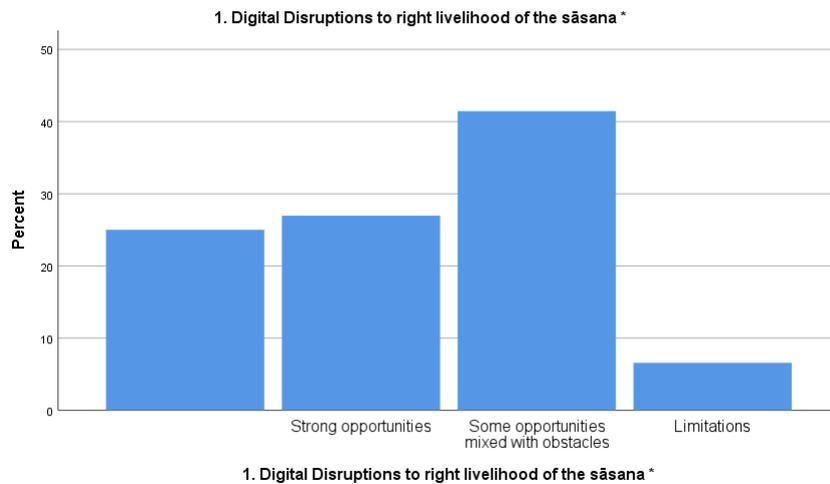
Buddhist Tradition: Theravāda / Mahāyāna / Vajrayāna \*

### 10. Able to develop steadfast progress towards Nibbāna with equanimous mind unshaken by worldly conditions

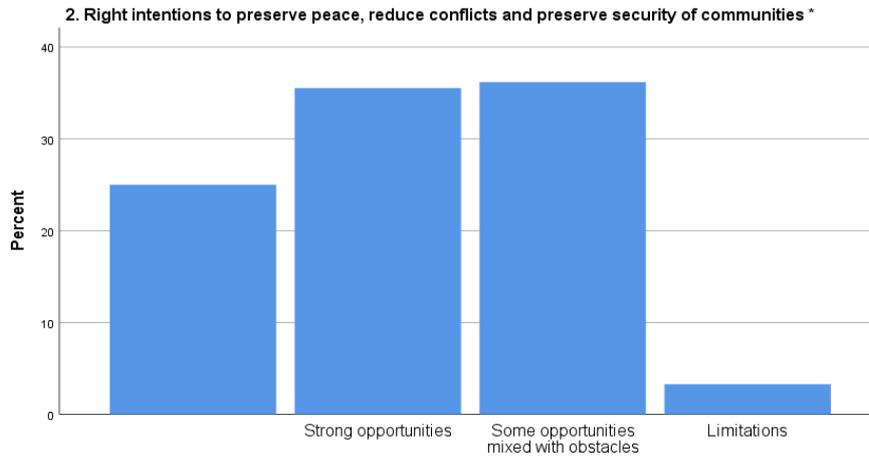


**Section II: Review of Worldly Conditions and Global Challenges Currently Faced which can be effectively resolved by Buddha Sàsana based on the Dhamma – beliefs and capacity to contribute based on own perceptions of realities, volitional actions and conditioned experiences of current worldly conditions dominated by the Digital Age of Experiences and social media.**

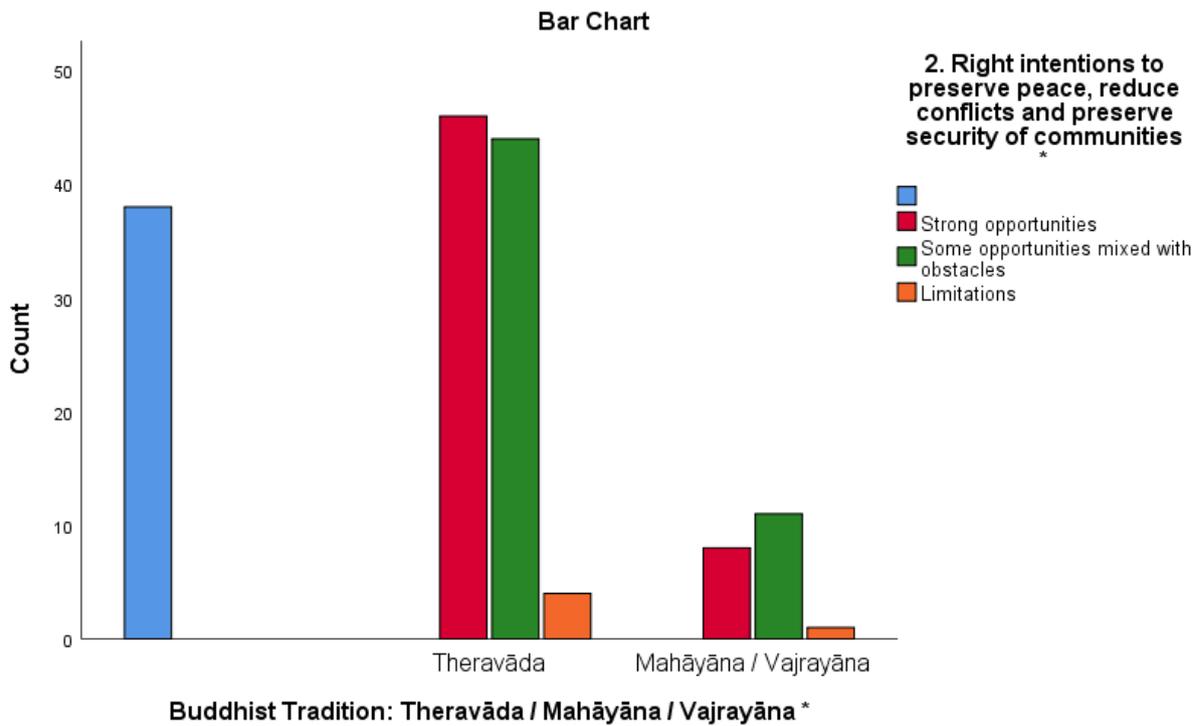
**1. Digital Disruptions to right livelihood of the sàsana**



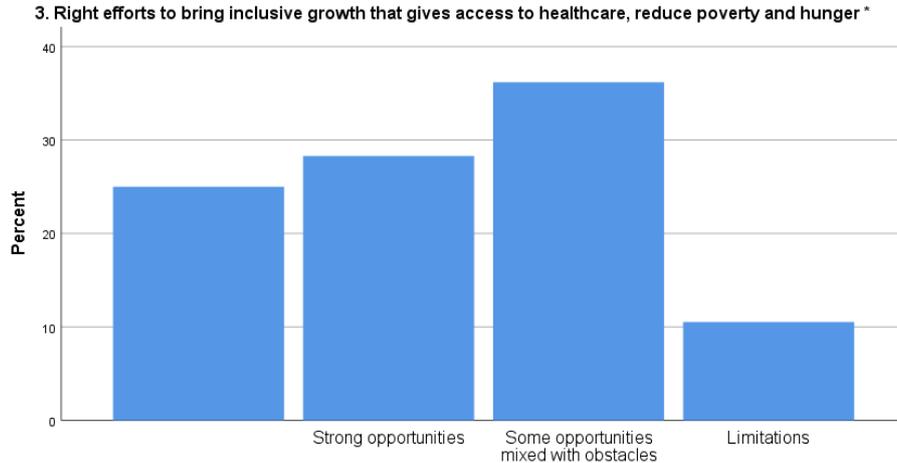
## 2. Right intentions to preserve peace, reduce conflicts and preserve security of communities



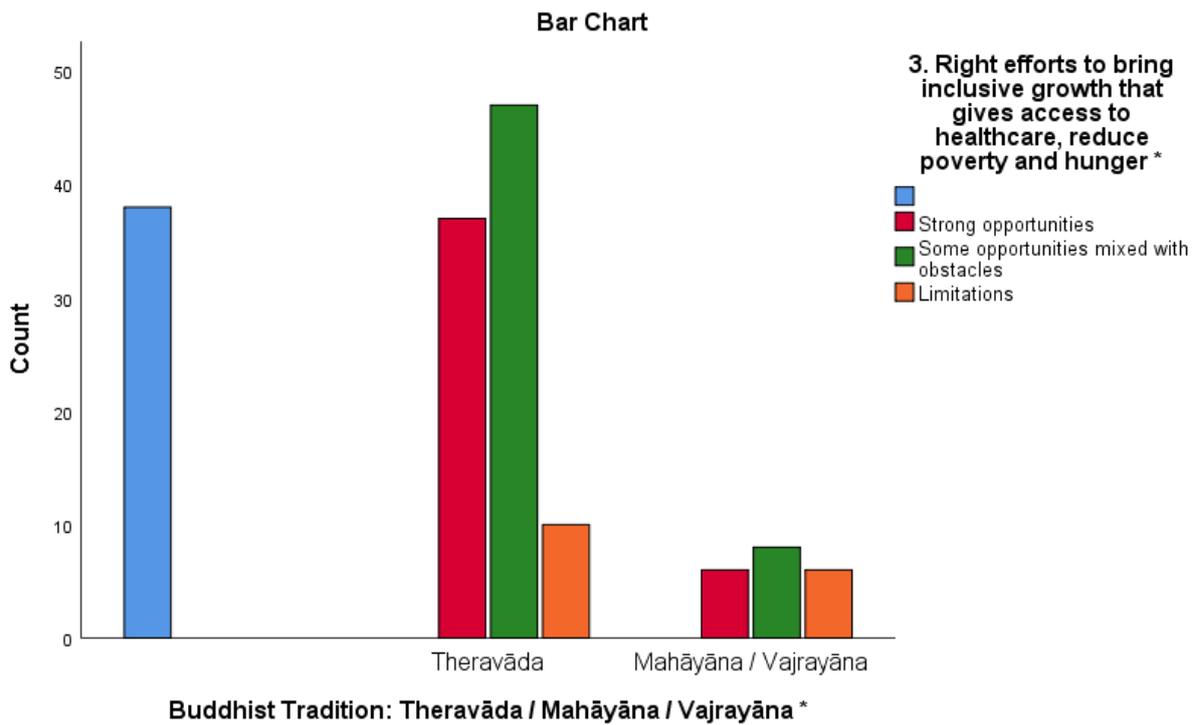
2. Right intentions to preserve peace, reduce conflicts and preserve security of communities \*



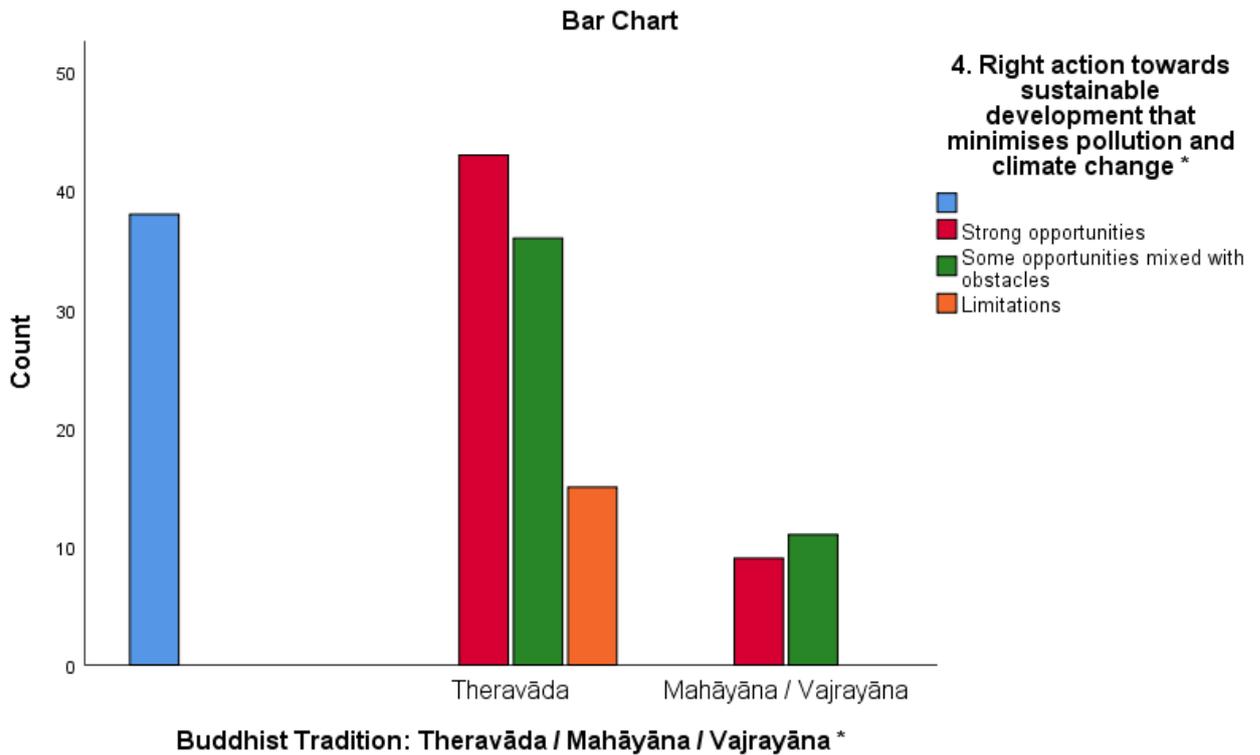
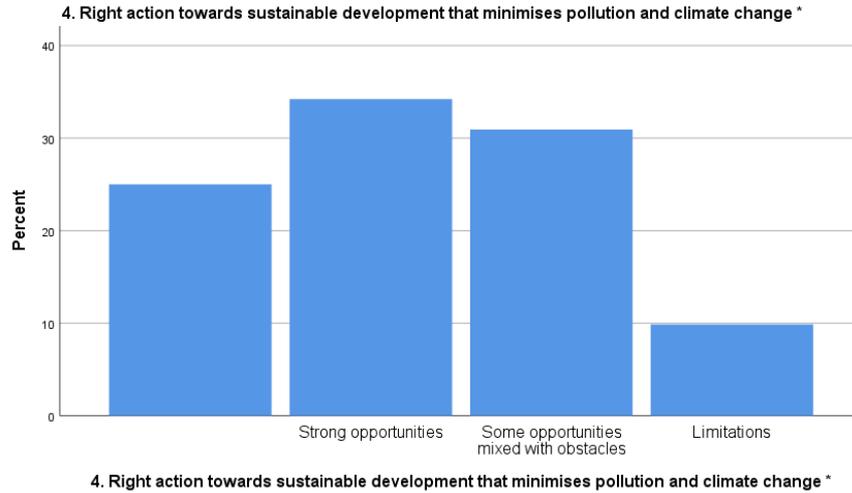
### 3. Right efforts to bring inclusive growth that gives access to healthcare, reduce poverty and hunger



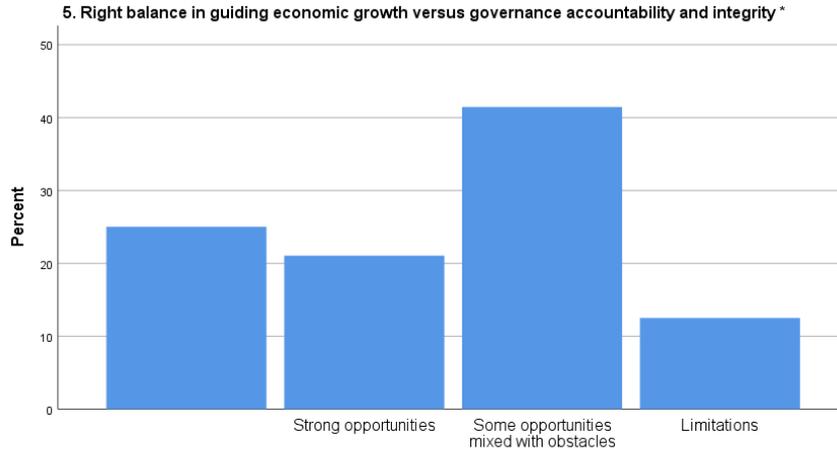
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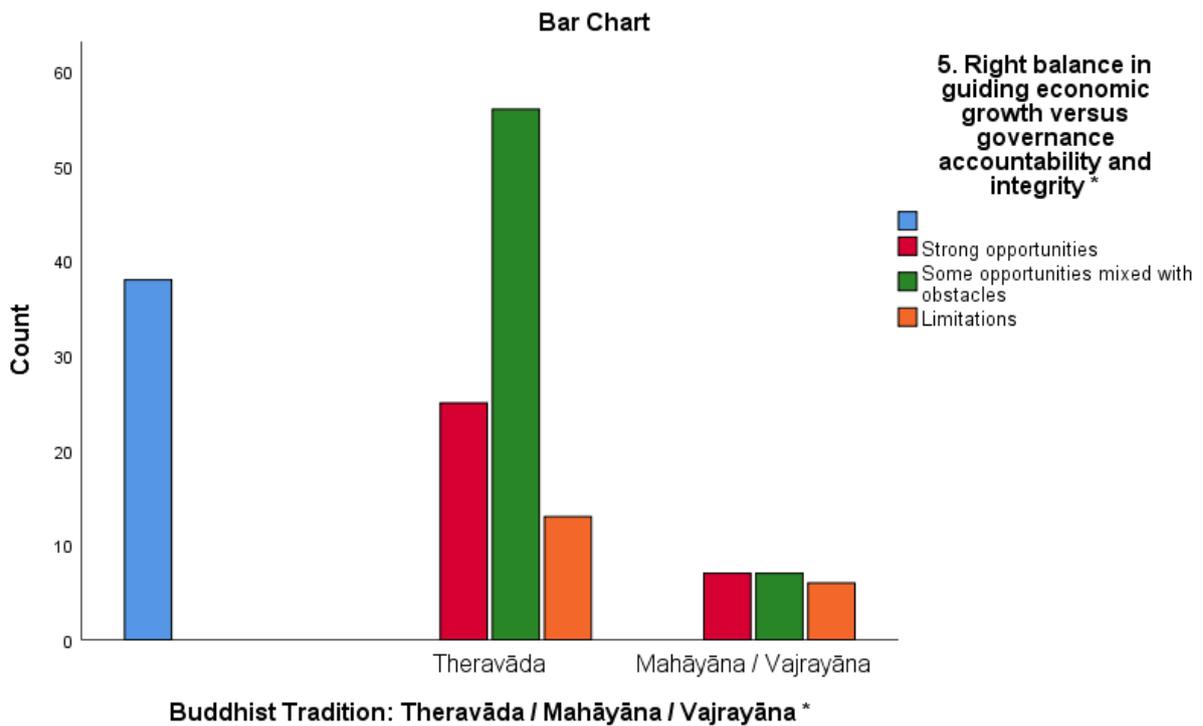
#### 4. Right action towards sustainable development that minimises pollution and climate change



### 5. Right balance in guiding economic growth versus governance accountability and integrity



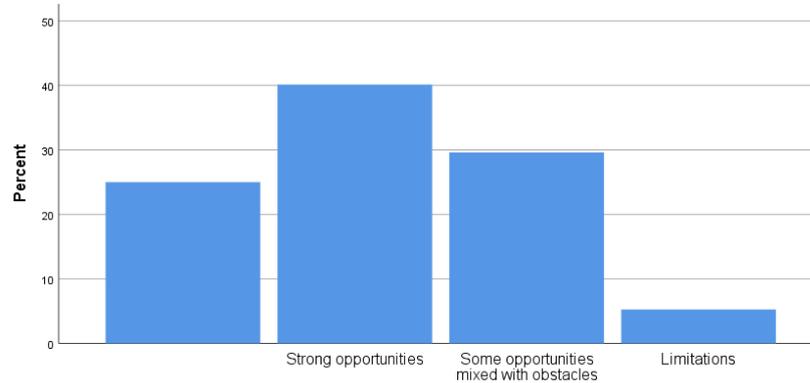
5. Right balance in guiding economic growth versus governance accountability and integrity \*



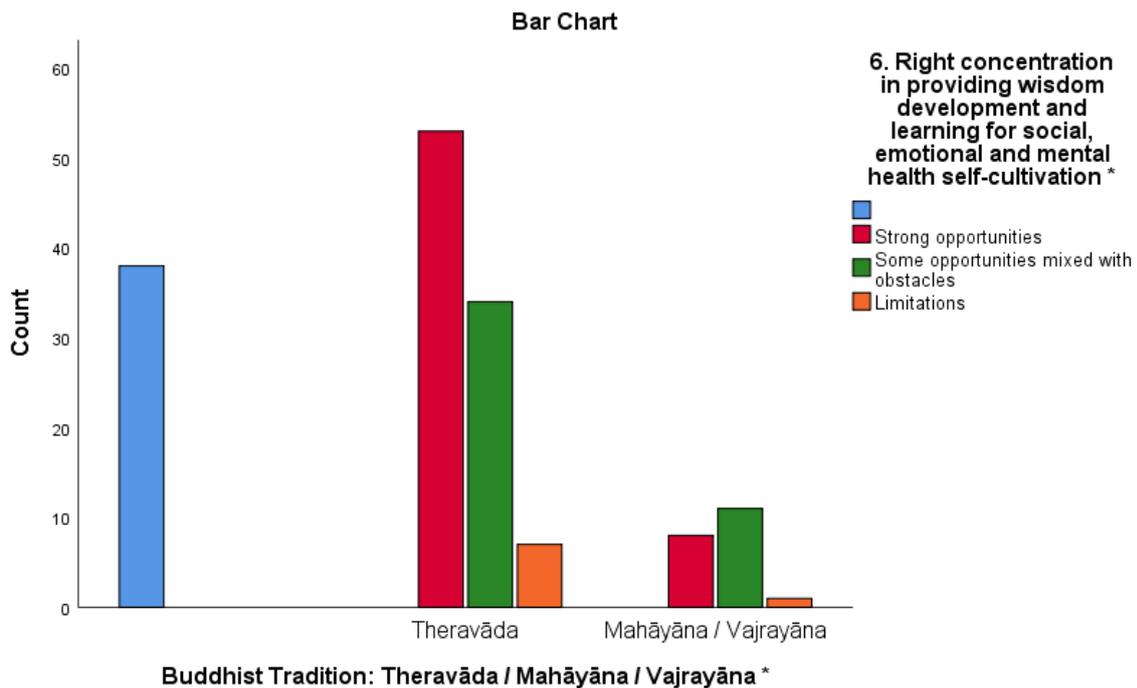
Buddhist Tradition: Theravāda / Mahāyāna / Vajrayāna \*

## 6. Right concentration in providing wisdom development and learning for social, emotional and mental health self-cultivation

6. Right concentration in providing wisdom development and learning for social, emotional and mental health self-cultivation \*

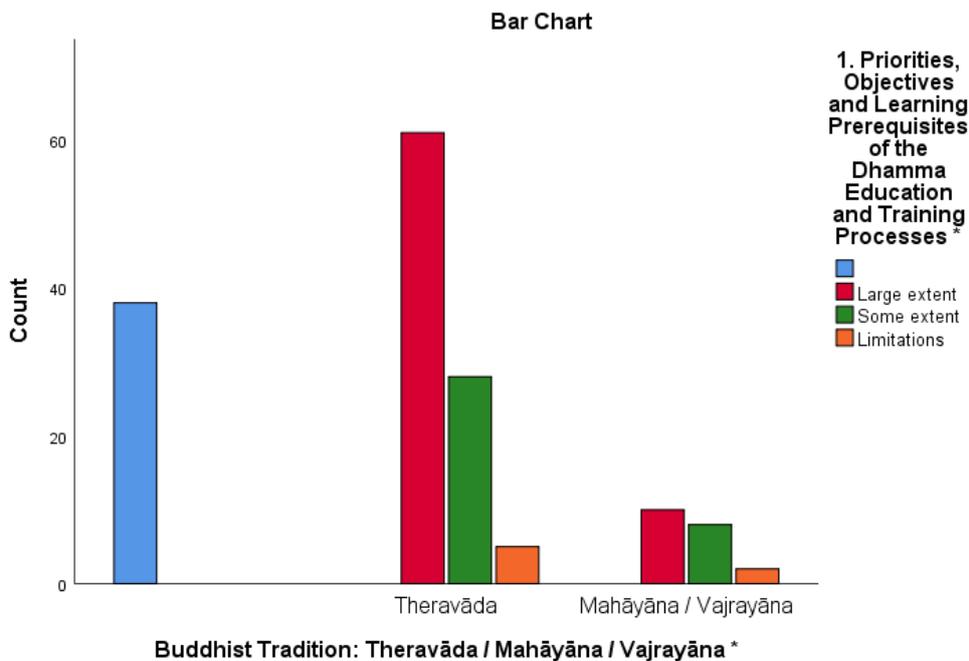
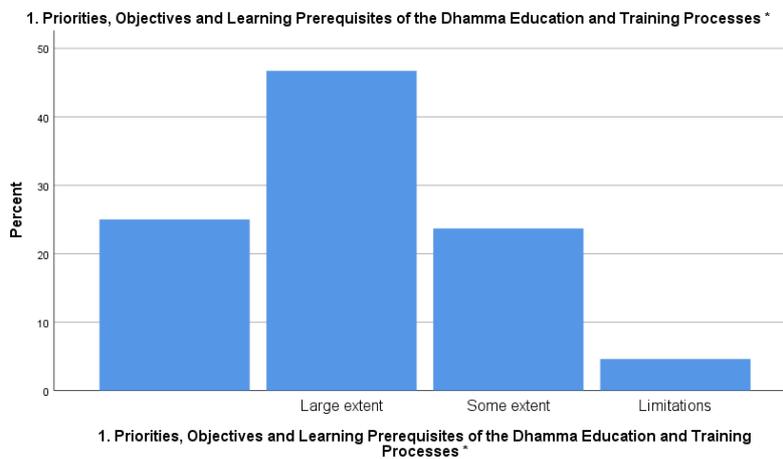


6. Right concentration in providing wisdom development and learning for social, emotional and mental health self-cultivation \*

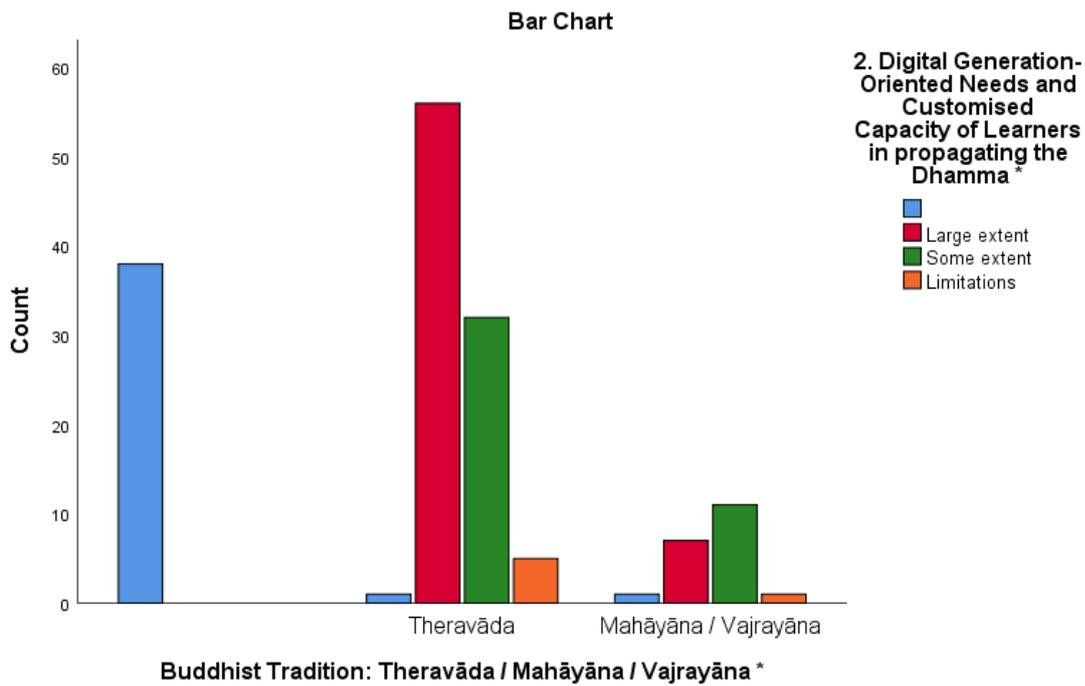
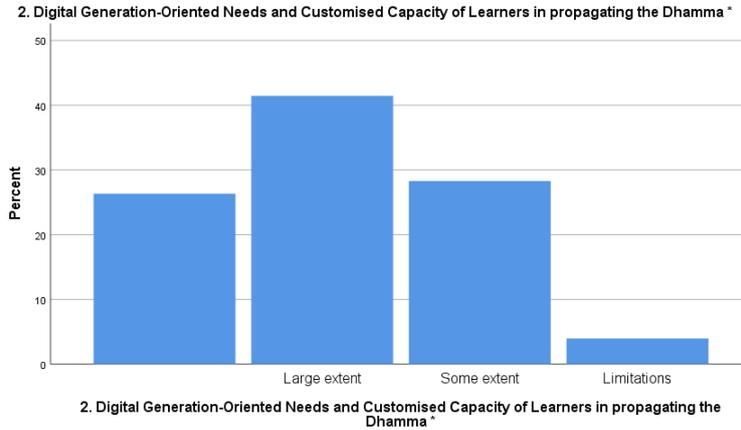


**Section III: Next Generation Dhamma Education and Upaya-Kaushalya (Skilful Means) Training of Buddha Sàsana appropriate for the Digital/Post Pandemic World Conditions – viewpoints on the extent of customisation needed to support Buddha Sàsana for Digital Age of Experiences to make it more relevant, impactful and tailored to modern propagation of knowledge and practices for succeeding generation of young devotees in the community.**

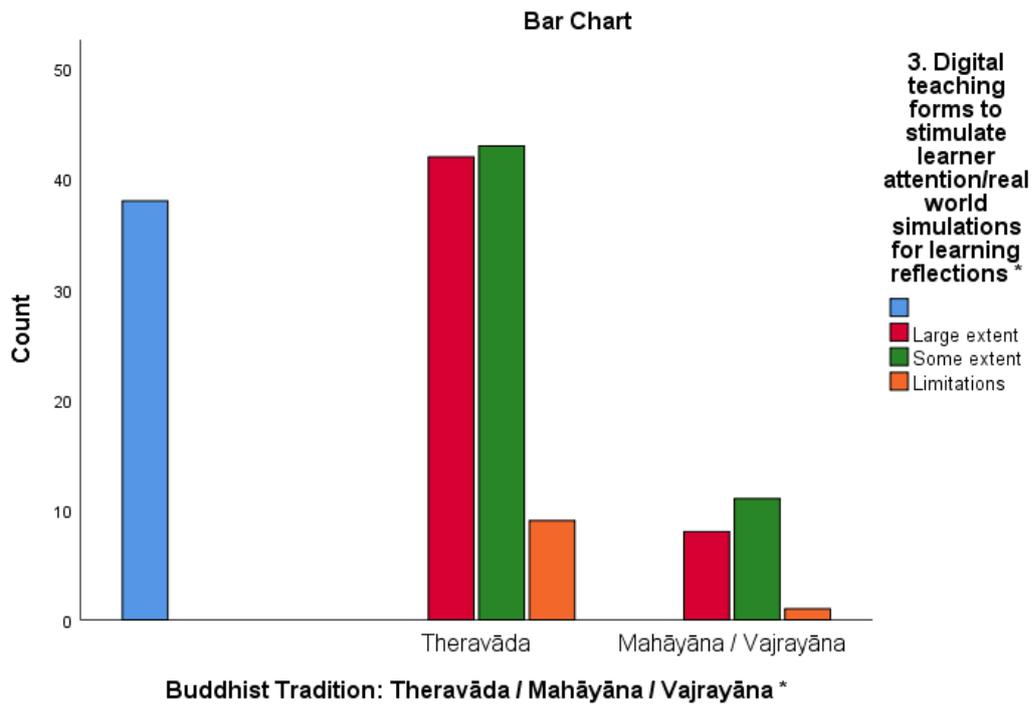
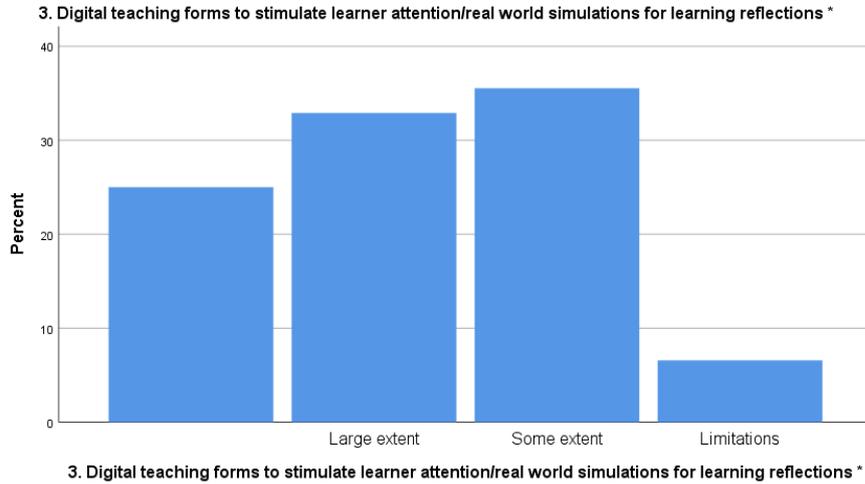
**1. Priorities, Objectives and Learning Prerequisites of the Dhamma Education and Training Processes**



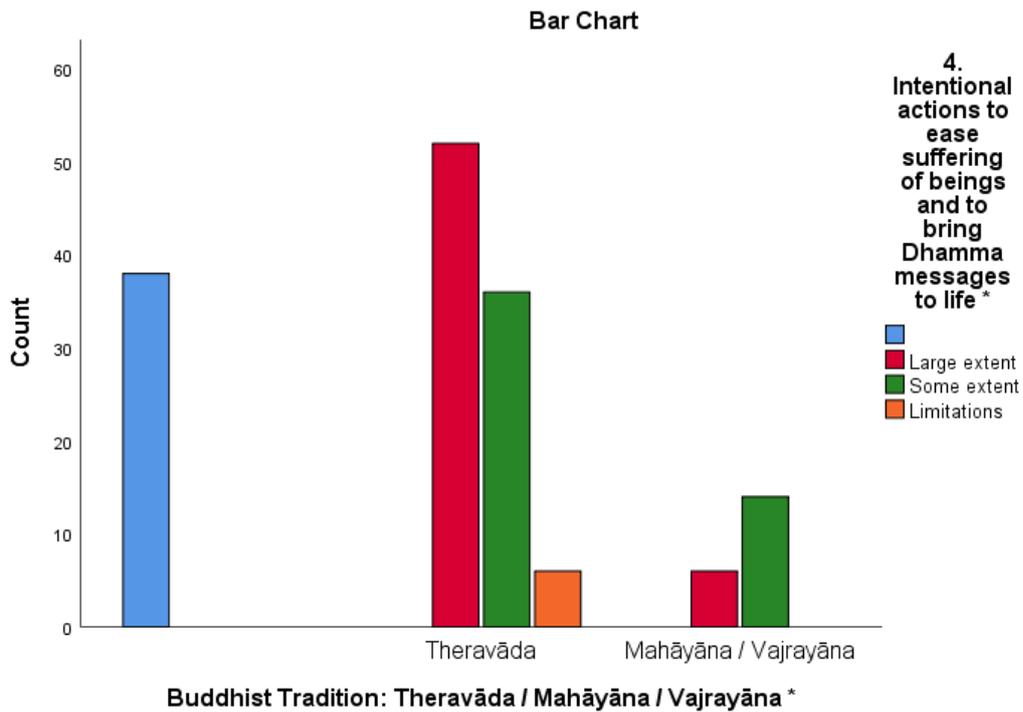
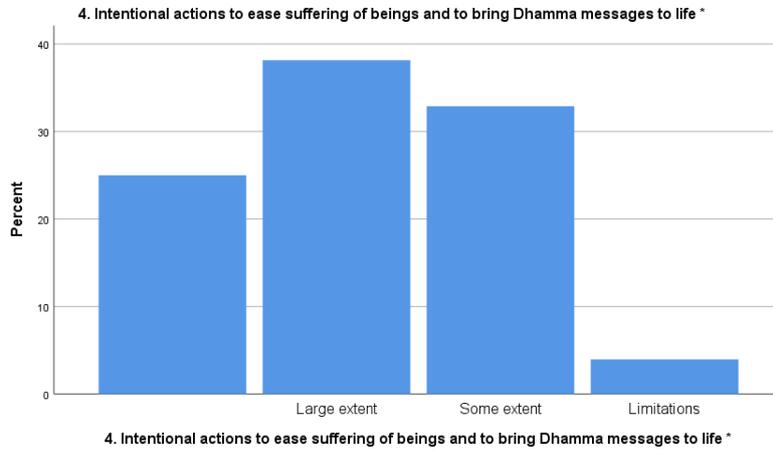
## 2. Digital Generation-Oriented Needs and Customised Capacity of Learners in propagating the Dhamma



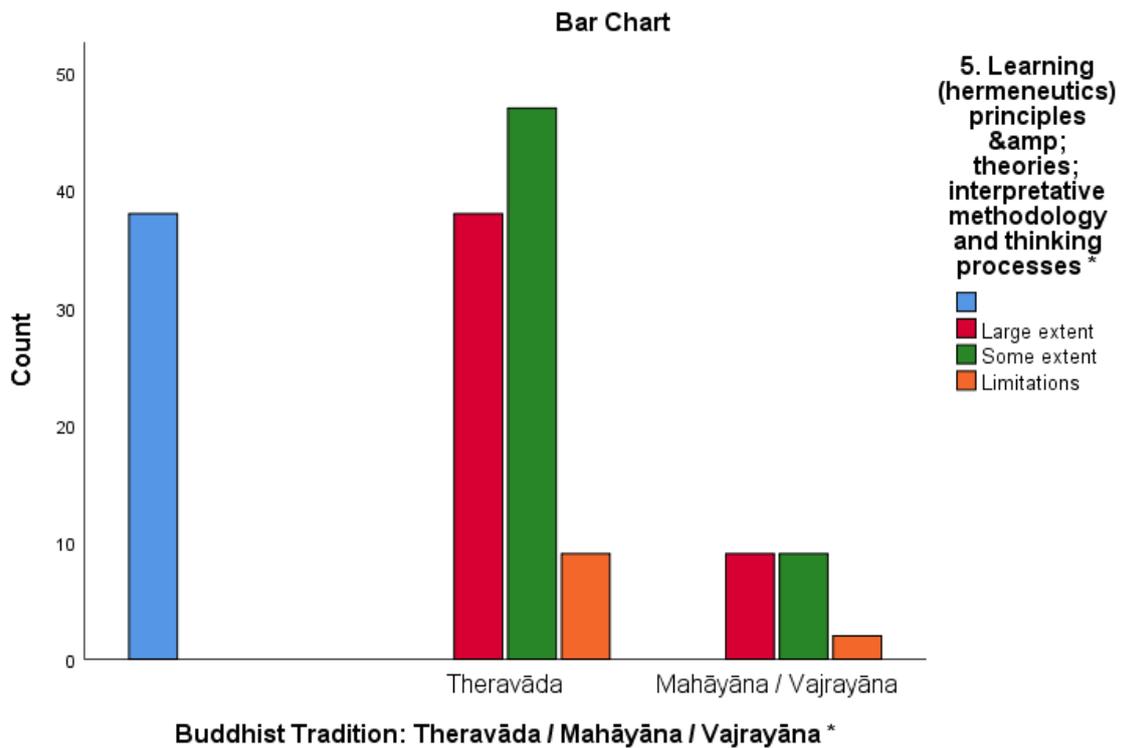
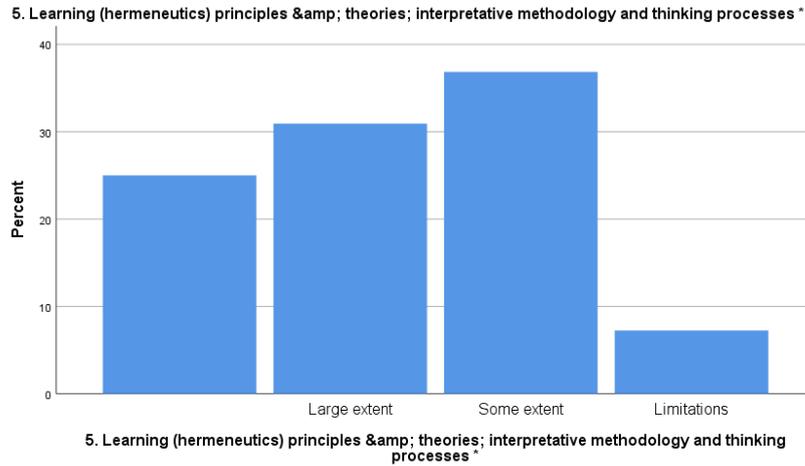
### 3. Digital teaching forms to stimulate learner attention/real world simulations for learning reflections



#### 4. Intentional actions to ease suffering of beings and to bring Dhamma messages to life

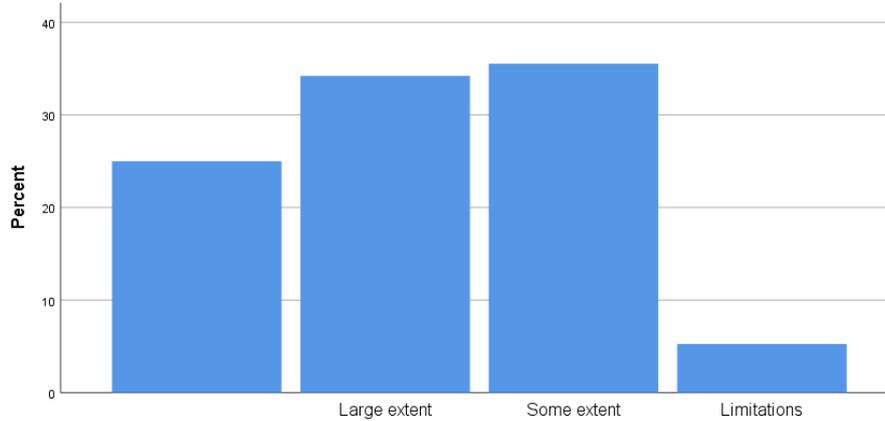


### 5. Learning (Hermeneutics) principles & theories; interpretation methodology and thinking processes

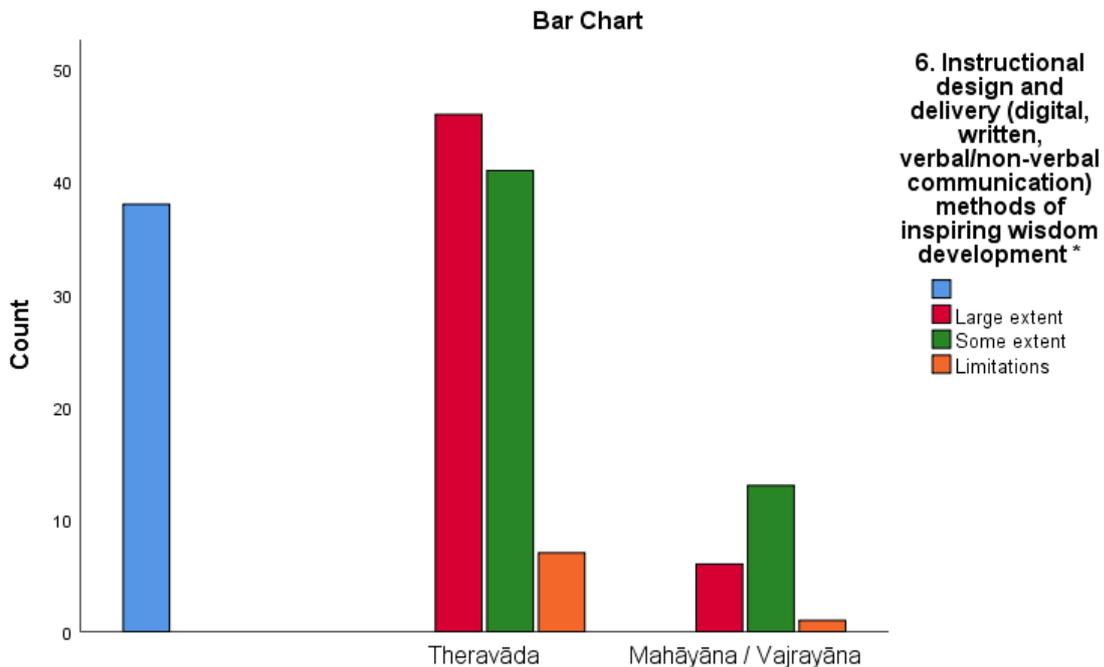


### 6. Instructional design and delivery (digital, written, verbal/non-verbal communication) methods of inspiring wisdom development

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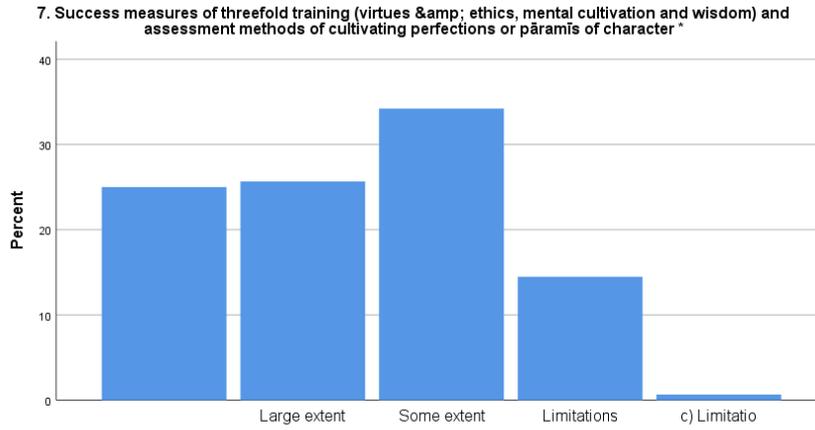


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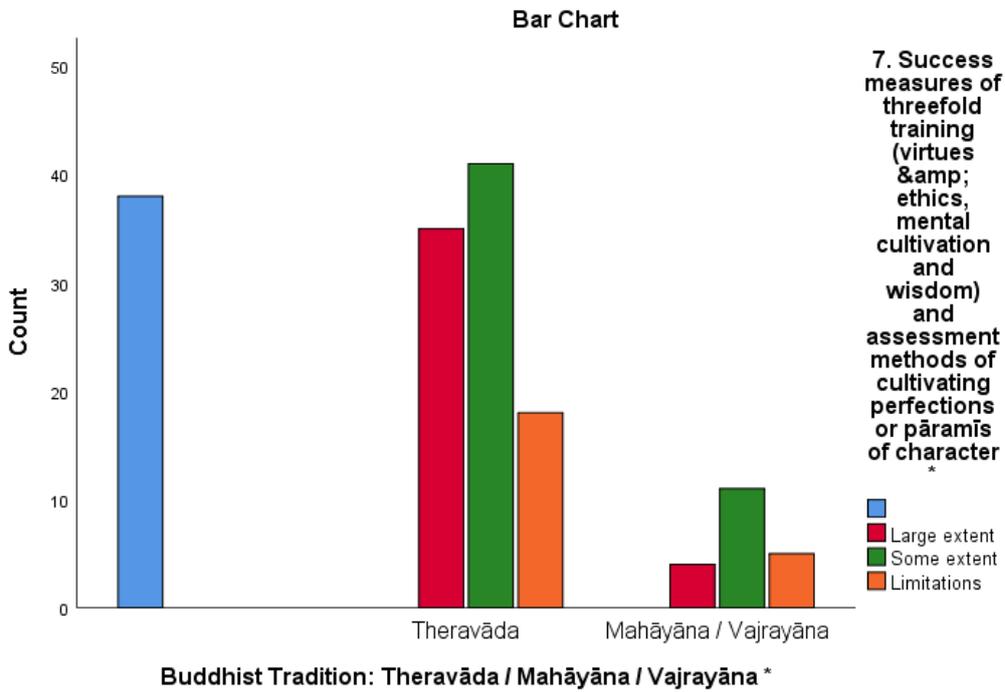


Buddhist Tradition: Theravāda / Mahāyāna / Vajrayāna \*

**7. Success measures of threefold training (virtues & ethics, mental cultivation and wisdom) and assessment methods of cultivating perfections or pāramī of character \***



7. Success measures of threefold training (virtues & ethics, mental cultivation and wisdom) and assessment methods of cultivating perfections or pāramīs of character \*



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