

“Personal and social transformation are indivisible” Do you agree?

Yes!

1. If you transform the self, you transform those around you and your practice will have an impact on how you want to live. Engagement with others is the root of transforming the self. Your outer and inner world are not separate!
2. I think that the social transformation is part of the spiritual way or path, is something together is don't possible for myself to work or to study the Dharma and no to think in the world, in the Children In Africa with many problems at any time, or In India where is people from my sangha working with childrens. In my life is together, for this i am working with International Amnesty and with World's Doctors. When I was in Manchester I ask to many times where I could go for to meet people like you but, I don't get you there in England. Now I am in Spain working for The BC in Valencia.
3. I think it is very important that being a buddhist impacts on my social contacts
4. If you change your personal circumstances it is inevitable that your social circumstances will change etc.
5. If change is genuine, the inner should mirror the outer
6. I think that everything is interconnected and that the personal is part of the social and vice versa. I think that the personal and social are really the same thing. I also think that our personal actions have wider social consequences.
7. As you allow yourself to be transformed, that transformation automatically includes a growing awareness of the difficulties of others, as your sense of connection increases and your sense of separation decreases. I think!
8. www.jaibhim.hu www.ambedkar.eu www.dalit.hu our activities focus on Gypsy communities
9. If I change myself, say, become more aware of others needs, then this has to effect the society I live in.
10. Social changes are results of personal improvements...a good ,kind hearted person can inspire many others...and that's the beginning of social transformation
11. Everything effects everything else. Ones values manifest in action in the world. The values surrounding one change oneself.
12. How one is, impacts on ones environment.
13. Interconnectedness is a fundamental truth in Buddhism
14. I believe in the Bodhisattva ideal - enlightenment is for the sake of all, not just oneself. I believe in the indivisible nature of self and other - the distinctions are fabrications. Unless

we're all happy and connected then its hard for any one "separate" being to be happy. And if people are in conditions where its hard to be happy - its hard for them to be happy - and that matters.

15. Ultimately, the Bodhisattva ideal is about social transformation arising from personal transformation. More locally, personal transformation impacts on those around us.
16. theoretically, the statement reflects the interconnectedness of beings...experientially, am aware , as personal practice & commitment to living according to the precepts deepens, of a real (tangible if not scientifically measurable) positive impact on others...eg responding more openly, authentically & generously tends to be met in a similar fashion
17. If I take the idea of metta seriously, then I want the general conditions of society to be as conducive to true happiness as possible.
18. i think that change in one person does change our world - and we can embody the change we want to see in the world
19. society is a reflection of the person
20. The individual lives as part of a society, if he/she changes, that will have an effect on those around, and vice versa.
21. Interconnection of all things and beings means that these things are connected.
22. If you wish to transform or change Society, you must begin by changing your own self first.
23. Individuals within a society transform the society when they themselves are transformed.
24. we are social animals we affect each other continually change begins within the minds of individuals
25. Because social conditions and environment affects ones personal life
26. All our actions influence people and world around us, albeit in a small way. Therefore you could say all our actions influence society at large as well.
27. When you look at the interconnection between self and other the apparently neat divisions break down. I cannot work on 'my' 'personal' transformation without reference to the context I function in, the effect I have on others. At the same time I can't address 'social' issues without seeing 'my' part within them.
28. I guess I'm saying yes to this, on the basis that society is made up of many individuals, and any individual transformation inevitably effects society even if the changes are hard to track e.g. individual decisions to not eat meat, or to simply be kinder & more generous - they all still have an effect on the whole and I believe vice versa
29. It is not possible to gain Enlightenment merely for oneself

30. The individual is part of society so if individuals transform themselves the changes they make will impact on those around them whose behaviour should in turn begin to change.
31. Since personal transformation is from mind, and social is made from personal, they are indivisible.
32. each person goes into making up society, social transformation starts at a personal level and personal transformation can't help but be social
33. Transformation within one's own experience - starts with the self and with those in our direct contact and then with the global needs of mankind. I kind of got stuck with projects in my direct sphere of influence in the UK. I keep the worldwide community in my metta meditations and remember the interconnectedness of what we do. My direct action is local
34. Even if the cause and effect of "personal" and "social" are not always seen in this very moment or this place - I wholeheartedly believe that whatever transformation is done within a person/individual will have influence on the context/social - and vice versa. The more awareness we grow of the interaction - the more we would probably live with care of our actions...
35. Personal and social transformation are interdependent. one leads to other forming a complete circle. In absence of the one, another is not possible or incomplete. If you are committed to work on either, you will work on and for the other.
36. People do not exist separate from the social situation they're in - so each affects the other. It's more difficult to participate in positive community if one's own 'internal community' is in discord, and more difficult to cultivate harmony in that 'internal community' if the external community one is part of is in discord.
37. The Buddhist practices enables a person to make himself pure and also creates a wide window to practice social transformation through his purity.
38. Since there's such a total interdependence between self and other, self and society. it makes no sense whatsoever to imagine one could be kind and gentle and intelligent in one's actions for society at large unless one had already, to some extent at least, developed such qualities within oneself.
39. Me and the others are not different. Happiness tends to spread happiness which can only be found within, Once found within, it could be spread.
40. We are all interconnected in infinite ways
41. I believe in the connection that exists between all people, so I cannot transform myself without considering, or influencing, the transformation of others. Also, I cannot see how a person who is in a state of social degradation, e.g. the Dalits of India, can attempt to transform themselves personally while they and their society remain in a state of social degradation. They would need to feel a sense of self-worth, and that will only come when they are socially worth something. We are not isolated beings, we are social beings, if we transform our society must transform as well.

42. The teaching of non-duality says we are not two so whilst we see personal and social as two different things they are not. Whatever we transform personally will feed into the social transformation and vice versa.
43. I think, THERE IS NO SOCIAL TRANSFORMATION WITHOUT PERSONAL TRANSFORMATION
44. I think it is important for me to work on my own development so that I am able to help others. I am connected to others not separate from them so I want to be in an informed position to pass on the Dharma.
45. I am sure from the evidence of my own eyes (especially in India, where I am at the moment) that personal growth and development has a huge effect on the positive influence of people, on those around them, and on their individual confidence in putting change into effect.
46. I am living with the people and in the society and if I am practicing of the Buddhist principle that effect positively on the people around me. I am also the part of the society where my practices work on others mind. So I am sure that the personal and social transformation are indivisible.
47. Inspired in this view by Sangharakshita and Ambedkar, particularly the former's exposition of the Sutra of Golden Light.
48. Neither animality nor rationality, taken separately, is humanity. Therefore, precisely as essence, it is indivisible 1. Every personal action of body speech and mind affects those I have contact with. 2. The actions of those I am in contact with affects me. 3. A society is created by the actions of body speech and mind of the individuals within it. If the actions of those individuals are skillful then a society more aligned with the Dharma is manifest. Each individual is a drop in the ocean, but as Mother Theresa said, 'The ocean is made of drops.'
49. One needs experience of self transformation to be able to communicate genuinely with others to help them effect their personal and social development
50. As a practioner within the FWBO I am well aware of the work of Dr Ambedkar amongst the Dalits of India, thanks to Sangharakshita's involvement with this movement during his time in India we have deep links there. Ambedkars deep investigation into the nature of caste revealed the importance of changing views to proceed real social change. As such I would say that real social change can not come about without a change in the mind, best achieved through personal transformation. On the other side i believe that the process of deepening awareness that is central to personal transformation will inevitably lead to a greater awareness of the suffering in the surrounding world and the only responses can be shutting down (stunting personal transformation) or some kind of response which would then necessitate some form of social transformation.
51. Ultimately yes.
52. if we change ourselves we change society and vice versa. We are all interconnected.

53. You need both. Just as the right hand washes the left and the left hand washes the right so both may be clean.
54. When you changed thanks to the Buddhist Dharma you start relating to yourself and others in a kinder, more open and compassionate way. Buddhist practice also gives you strength and wisdom to act towards happiness of all sentient beings. Just one example: I became vegan in the process of my Buddhist practice.
55. We ARE social beings. Being human means having some kind of relationship with others and the world around us. We are relational. Change ourselves and we impact society.
56. It becomes increasingly pointless to sort oneself out, if others still suffer
57. it is through right education and spreading of Dharma to individuals, confirming a safe code of ethics and trust, that we can, as Buddhists, influence society in a very positive way.
58. I believe it is important, from a Buddhist point of view, to transform one's consciousness and how one views issues such as; suffering, poverty, social justice, education 'before' embarking on social work projects.
59. a society is made of individuals, and the way we act and interact has to be transformed if we want to transform a society we need to work on an individual basis
60. Because of the interconnectedness of all things, and because actions have consequences, what I do as a person affects the world.
61. this is what has always inspired me both about buddhism and about sangharakshita's particular take on the dharma and the foundation of his movement
62. I would think that you can't change yourself without changing your world around you. I don't really think in terms of changing the world over night, or have a clear vision to work towards in the future, but I do have the sense that when my practice is going well, my actions can and do brighten up the world around me and encourage awareness and metta. I also think these effects can spread surprising far - 'do not underestimate the good...' - Dhammapada.
63. some scholars claim thought is sufficient (eg bodhicitta) - but without action there is not enough thought
64. Yes, I agree, though perhaps I would never have arrived at such a strong statement as to say that it is 'indivisible'. However, I agree that in my experience, no outer change has occurred without the equal amount going on a personal level. The same can be said when I've sought about bringing change within myself; the effects seem to be felt in my immediate social environment.
65. When we change ourselves we change the world we are part of. If we seek to make changes in the world but do not address the greed and hatred and anger and confusion in our own minds our efforts can be self undermining.

66. It is only through individuals transforming themselves that societies can be transformed.
What is a society, after all, but a collective of individuals?
67. The relationship between each self and other is more than the self or the other. We care for and work on the relationships because that is what essentially is lasting.
68. The motivational basis of my practice is that it is for the benefit of all beings. This is a rational basis only in so far as all beings are connected in a web of mutual causality. Therefore, I cannot separate my wellbeing/transformation from that of society nor from the natural world within which society is embedded.
69. I believe social transformation can only happen with personal transformation.
70. social transformation is not achievable without individual attitudinal change
71. Each side of an individual is that individual, regardless of whether you are being different, you are still the same person.
72. Please refer to the teaching of interconnectedness
73. Personal transformation is not an isolated event, just as living is not an isolated event - both happen in the context of, in relationship with, others. Indeed one could say that we are nothing but the sum total of our relationships, as we are in relationship to something all the time, even if that is our thoughts, feelings, and so on. The attempt to become wiser and more compassionate has only been possible, in my experience, with the help of others, others who have become exemplars, guides, inspirers, or who have 'simply' grown the food that has filled my stomach, built the walls of the house in which I type, and who have made the bed in which I rest. Personal transformation is nothing more than recognising these relationships. This means that to cultivate wisdom and compassion is simply to live so that all are benefited from one's actions, and in particular, to be more effectively able to create conditions in which others can prosper, just as oneself has prospered. This means social transformation. I've personally benefited most when living from this perspective, and believe you me, it's not easy, it can go against the grain. I can be very self-centred! In our complex, richly intertwined modern world, this can mean engaging with the individuals and institutions of society as a means to bringing this about, or it may mean creating new institutions in which individuals can benefit in new ways. In reality it means both. In brief, transformation is personal and social, otherwise it is not transformation. If you are not more inclined to help others, then you are not transformed.
74. Most or all of the suffering in the world begins in the greed, hatred and ignorance of the human heart. Personal spiritual practice therefore must have some impact on the society around us, however small - as well as any more specific social change it might lead us to take part in.
75. I have witnessed how my own personal transformation following the Spiritual path of The Buddha has a social impact through my thoughts, speech and actions. Each human interaction occurs on a social plane and the subtle manner of communication creates opportunities for enhancing my spiritual practice.

76. Without personal transformation, social transformation is meaningless. Without social transformation we cannot develop.
77. It is very difficult to live with one and not the other.
78. Helping others is a way to be less concerned with self
79. The more one becomes aware of oneself and begins the great task of doing this, the more this will affect our relationship with others. If we focus on being more aware and mettful to others the more we will transform our own hearts
80. How I am propels what I do so if who I am changes what I do will change. It is not always dramatic -so for example I've stopped finding 'stuff' like sugary foods attractive and stopped buying it
81. In India caste is a mjour issue, and it all related with mind, to traform caste systems we have to transorm minds, in this way Buddhisum is a way to come out from this frame work as tool of social & individual transformation.
82. You cannot transform yourself without at least wanting to aid those around you
83. Personal and social transformation are interlinked.
84. Our interconnectedness makes it difficult to seperate the two. If I see suffering in myself then I cannot but be aware of the suffering around me
85. you have to express your desire for transformation somewhere and your practice of ehtics somewhere and this is usually in relationship to other people. In this sense how i change myself also changes the world around me. this is my experience anyway
86. By working on our own minds, we affect others and society.
87. As we are social animals, the personal always affects the group. When we change as individuals, our relationships change around us. This results in change within the community
88. i absolutely believe this, honeys. my `moment of vision` was a kind of fusion of personal aspiration and an ideal of social transformation aka "the new society". Conversely, i moved away from marxist ideals (in my late teens) cos there didnt seem any room for the `personal`. Bit sad about that as my mum and dad had met in the Communist Party!
89. to transform oneself is to transform society and to transform society is to transform oneself
90. Co-creation, because we are all connected transformative individual action can impact on the social world. Karma.
91. Altruism must look to help all sentient beings
92. each of us has far more effect on other people, our culture, current awareness of issues, our environment, than we realise. Every time we speak we transform society, to a tiny degree. Every time we buy something, go to work, vote, etc. we are consciously or unconsciously taking part of a change in the world that has impact on society

93. Personal experience has taught me that in my interactions with the external world, my meditative insights help me to take a more balanced view.
94. You can only hope to transform the world once you have transformed yourself, but at the same time, you can only transform yourself if you engage in transforming the world.
95. impossible to ignore or be apathetic to the suffering of the world...and the challenge is to encounter and work to transform that suffering, with compassion and acceptance. to pursue personal transformation in isolation is to retreat in to pity, the near enemy of compassion, or ignorance.
96. If the self has no separate or absolute existence it follows that all individual problems are in some sense shared problems. These days I'm an environmentalist first and a Buddhist second.
97. Personal transformation is meaningless if it doesn't transform the way the person interacts with other people. Similarly social transformation is pretty pointless unless it changes the way individuals think and behave - or, indeed, just how they are.
98. The only person one can achieve a change or improvement with, first of all, is oneself. Only when this is achieved and the practice of Buddhist principles / dhamma permeates to others can one expect a transformation in society. Buddhism leads by example and never has it attempted to convert anyone either by enticement or coercion. It has always been, and will always be a voluntary adoption based on study, practice and conviction.
99. Pratityasamutpada - interdependent transformation
100. they are depending on each other; interdependent.
101. Sustainable social change seems to rely on the people involved in any context developing more and deeper understanding of their own and their community's needs. If the situation is seen as 'solvable' by adjusting conditions without changes in individuals' attitudes, I can see that institutions form and begin to meet social need to some extent but the interactions between the beneficiaries and workers, the management structures and the sense of wider responsibility show flaws eventually. These attitudinal shifts are difficult to encourage but mean that changes run deeper and find their own momentum.
102. If a person changes then how they relate to the external world also changes, so real transformation can not happen on one side without the other also being changed.
103. A collective is made up of individuals. Those individuals have to be responsible for their ethical actions and mental states because these actions and mental states condition the society.
104. I would say personal and social transformation are essential. The primary focus of one's practice maybe personal but it will have effects in the social, as in what one eats, how one earns and spends one's money. If one's focus is on social transformation one should also be looking at the spirit in which one engages with social work.

105. Contributing to the world will both, I hope, make the world a slightly better place, and test me in my understanding/compassion so far.
106. What we do is important, this is the meaning of Karma - our actions have consequences, for good or for ill and often a mix of the two.
107. Only by changing ourselves can we transform society.
108. Each of us is conditioned by the society in which we live, and together with other 'persons' we make society. If I cultivate mindfulness and compassion they will manifest in my interactions with others. If my wellbeing is not supported by my society, my potential is likely to be limited. If those I know or have contact with are experiencing injustice, it affects my wellbeing. And, as we become aware of the network of cause and effect that links us to people we do not know, whose lives are very different to ours, we can see ourselves as members of a 'society' that embraces all of life.
109. When an individual transforms, then that has an effect on their community. But community pressures can hold back individuals or, alternatively, empower them. Therefore you cannot separate the two.
110. Yes in the sense of bringing about deep and lasting positive change in society. I feel that societal change probably goes best when well rooted in personal growth. The transformation is then the expression of positive values such as compassion and understanding - rather than, say, a reaction to the old, or an egoistic wish to impose change. Also it seems that really positive and creative social transformation often seems to spring from an inspired individual or group putting something into practice in their own lives.
111. I believe that an altruistic dimension to our practice is essential to 'going beyond self', essential to breaking down the dualism between self and other. Social transformation is a necessary to create good conditions for practice. The Buddhist vision is one of interconnectedness, that when we transform ourselves we help others and when we help others we transform ourselves, they are indivisible.
112. As we are all interconnected, any personal transformation will automatically affect the world around us; also we are likely to make different choices of action in the social sphere for good or ill, depending on the type and nature of the transformation.
113. there is no alternative outside of human society.
114. I came to politics long before I came to Buddhism and struggled with the link between activism and meditation. Having meditated for more than 10 years now, I see clearly that the dharma has helped me with social issues and that the two are indivisible.
115. Through my practice I have gained a deeper understanding and experience of interconnectedness, so that it has become impossible for me not to engage with issues in the world.
116. Well, even if I sat in a cave meditating for years meeting nobody, I would change and like, the universal vibe would change, like, man.