第二届青年佛教论坛

2ND BUDDHIST YOUTH forum

Understanding and Practising the Threefold Training in the context of Humanistic Buddhism

人间佛教 戒定慧 理解与诠释青年论坛

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论 文 集
SYMPOSIUM PAPERS

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三学增上 福慧圆满

景天星

摘要：
本文分别从人间佛教的戒定慧之相互关系、内在理路和星云大师的语言风格等三个方面对大师的《人间佛教的戒定慧》进行诠释，以期解读星云大师关于人间佛教戒定慧的“三学等持”和“行解并重”思想以及建立在此基础上的“人格完成”和“觉悟人生”，并对星云大师“字字舍利，句句般若”的语言风格进行分析，以期每一个人都如星云大师祈愿的那样“三学增上”、“福慧圆满”。

关键词：
星云大师；人间佛教的戒定慧；三学等持；行解并重；字字舍利；句句般若

近年来，星云大师关于佛光山发展以及人间佛教的理论建构和实践模式备受海峡两岸政教学三界的普遍关注。在政界，2014年2月18日，星云大师与国民党荣誉主席连战访问北京时，中共中央总书记习近平和星云大师说：“大师送我的书，我全都读完了”；在佛教界，星云大师极力推进人间佛教的革新，积极推动并参与国际国内佛教文化交流活动；在学术界，关于星云大师的研究论著更是层出不穷，既有我国学者邓子美、学愚、李利安等教授的论著[1]，还有美国哈佛大学Stuart Chandler博士的研究成果[2]。近年来，不少硕博论文的出现更是凸显了青年学子对星云大师的关注[3]。

以上所列举的评价、革新及论著，仅仅是九牛一毛。其实，关于星云大师的各种事例及观点不胜枚举，有诸多学人从不同的角度对星云大师领导的佛光山及其人间佛教展开了系统研究、全面分析和独到评价。其中关注最多的，便是其人间佛教思想与实践。而在星云大师的人间佛教模式中，戒定慧是核心与精髓。

关于人间佛教的戒定慧，2006年星云大师有专论。当年的12月8-10日，星云大师在香港红磡体育馆主讲《人间佛教的戒定慧》。其内容后来刊于《普门学报》第37期、38期和39期，后又收于《人间佛教论文集》。在三天的时间中，星云大师分别开讲了《人间佛教的戒学》、《人间佛教的定学》和《人间佛教的慧学》。讲完以后，星云大师祈愿人人“三学增上”、“福慧圆满”。在十年后的今天，作为一名青年学子，在阅读这些文字之时，虽未臻至福慧圆

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满之境地，却依然能在心灵中感受到戒、定、慧之“三学增上”。

一、三学等持，人格完成

关于戒定慧之相互关系，星云大师说：“戒学居首”，同时“慧是定的用，定是慧的体”[4]。其中的定、慧之关系，他说：“慧是定的用，定是慧的体”。这一观点源于六祖惠能，在《坛经》中，六祖惠能说：“善知识，我此法门，以定慧为本。大众勿迷，言定慧别。定慧一体，不是二。定是慧体，慧是定用。即慧之时定在慧，即定之时慧在定。若识此义，即是定慧等学。诸学道人，莫言先定发慧、先慧发定各别。”[5]可见，星云大师直接继承了六祖大师关于“定慧一体，不是二。定是慧体，慧是定用”的理论。这让人想起2013年11月7日87岁的星云大师在广东南华寺曹溪讲坛开讲的《六祖惠能与人间佛教》，南华禅寺方丈传正法师称本次讲座是“星光照世界，云公演法音”。在讲座中，星云大师说：“六祖的人间佛法推广到1300年后的今天，仍然在社会大众中普遍传播。”足见他对六祖大师的推崇。

其实，在星云大师的修学体系中，戒定慧三学是同等重要的。他虽说 “戒学居首”，同时又说“但其实彼此互有密切的关连”，而且“戒定慧是学佛不可缺少的资粮”[6]。

1 参邓子美、毛勤勇：《星云八十：学者看大师》，台中：太平慈光寺，2007；学愚：《人间佛教——星云大师如是说、如是行》，香港：中华书局，2011；李利安：《佛光山人间佛教的新气象》，http://www.china2551.org/Article/fjdt/t/201505/15410.html，2015年5月30日。

2 Stuart Chandler（斯图亚特·钱德勒）：《Establishing a Pure land on Earth: the Foguang Buddhist Perspective on Modernization and Globalization》（《建设人间净土：关于现代化与全球化的佛光山佛教视角》）,Ann Arbor, Mich. : UMI, 2000.

3 如北京大学张华的博士论文《太虚大师和星云大师的人间佛教与中国佛教的现代化》（1991）；南京大学殷玮的博士论文《星云人间佛教思想研究》（2012）；云南大学王婧的硕士论文《星云大师的人间佛教思想在大陆传播状况分析——以宜兴大觉寺的复兴为例》（2012）。

4 星云：《人间佛教的戒定慧》（上），《普门学报》第37期，2007年1月，第3页。

5 （元）宗宝编：《六祖大师法宝坛经》卷1，《大正藏》第48册，第352页下。

6 星云：《人间佛教的戒定慧》（上），《普门学报》第37期，2007年1月，第3页。

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因此，在六祖大师“定慧一体”思想的基础上，星云大师的文字暗含了“三学等持”的思想，认为戒定慧三学不可偏废。清代德基在其所辑《毗尼关要》中解释“有智勤护戒，戒净有智慧”时说“所谓因智慧故而戒净，因戒净故而生定，因定故而发慧。三学等持，更相由藉。”这种“三学等持”的思想是对“定慧等学”思想的进一步发挥，认为戒学、定学和慧学同等重要，不可偏废。在讲座快结束时，星云大师不仅引用《杂阿含经》、《大方等大集经》、《海慧菩萨所问净印法门经》等经典中对戒定慧三学重要性的论述，而且引述了道安法师和鸠摩罗什法师的观点，道安法师曾说：“戒者断三恶之干将也，禅者绝分散之利器也，慧者齐药病之妙医也。”鸠摩罗什法师曾说：“持戒能折伏烦恼，令其势微；禅定能遮烦恼，如石山断流；智慧能灭烦恼，毕竟无余”。

在此基础上，星云大师将戒定慧三学的重要性归纳为五点：一是适合人类特性，二是息灭贪嗔痴，三是经律论所诠，四是涵摄八正道，五是符合六度行。从这五点出发，星云大师进一步论证了戒定慧三学的同等重要性。如在对治三毒方面，应以戒治贪、以定治嗔、以慧治痴。

只有三学等持，才能完成圆满的人格。在讲座中，“人格完成”虽只是“人间佛教的戒学”中提出的一个重要目标，但实际上，在星云法师的理念中，这一目标是通于“三学”的，“三学”中，只有同时修持戒定慧，即戒之时有定慧，即定之时涵戒慧，即慧之时摄戒定，才能最终提升人格素质，完成人格。

二、行解并重，觉悟人生

对于戒定慧三学，一般学人认为戒学和定学侧重于实践，而慧学侧重于理论。但星云大师与此不同，他在讲座中对戒定慧各讲了四部分内容。每一部分既有理论指导，又有实践运用，还有特定的目标，是一套非常完整的学修体系，其中有自己独到的内在理路。对此，星云大师说：“戒定慧三学是福慧双修、行解并重的根本功夫”，真是一语中的。在中国传统文化中，“功夫”一词本身即涵理论与实践两个层面，同时“行解并重”就是实践与理论并重。可见，在星云大师的思想体系中，戒学、定学和慧学都是同时既有明确的理论指导又有切实可行的实践法门。

在人间佛教的戒学中，大师讲了戒的制定、戒的精神、戒的实践和戒的终极，其中戒的制定主要是讲戒的来源和佛光山的组织章程；戒的精神主讲止恶行善和饶益有情，涉及理论层面；戒的实践

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主讲服务奉献、自他两利，涉及实践层面；戒的终极主讲人格完成，菩提圆满，涉及戒的目标。大师通过对戒的来源、理论和实践的勾勒，最终指出了人间佛教的戒学的目标，这本身即是一套完整的修学体系，有助于境界的提升。

在人间佛教的定学中，大师讲了定的目标、定的修持、定的妙用和定的利益，其中定的妙用主讲不随境转和自我提升，定的利益主讲灭除妄想和安忍身心，此二者都是偏重于定的理论的；定的修持主讲清素生活和止息观心，讲的是定的实践；而定的目标主讲不求成佛，只求开悟，实际是在说定的目标。同样，星云大师所阐释的人间佛教的定学也是一套涵盖了理论、实践与目标的完整的修学体系。

在人间佛教的慧学中，大师讲了慧的根本、慧的开发、慧的应用和慧的圆满。其中慧的根本主讲般若缘起和人间慧本，侧重的是理论；慧的开发主讲知识巧思和人间慧解，慧的应用主讲生活行仪和人间慧用，侧重的都是实践；而慧的圆满主讲同体共生和人间慧圆，讲得是目标。与人间佛教的戒学和定学一样，其慧学也是自成体系。

三套体系，三套功夫，有其内在理路，侧重的都是行解并重；其目标，虽然表述有所不同，但都指向了觉悟人生、奉献人生。在戒学中，讲到了服务奉献；在定学中，讲到了只求开悟；在慧学中，讲到了同体共生，其实都是希望能够开悟并有所奉献。星云大师对觉悟的开示集中于“不求成佛，只求开悟”这一章节，读来令人心开悟解，如“悟是亲证的体会，悟是明确的观念。悟是透视的能力，悟是自性的觉醒，悟是明白的领会”，又如“悟，是观念的改变，智慧的体现”，再如“悟是水到渠成，悟是一针见血”。

7 （清）德基：《毗尼关要》卷16，《卍新续藏》第40册，第639页中。
8 （宋）道诚集《释氏要览》卷1，《大正藏》第54册，第264页中-下。
9 （宋）道诚集《释氏要览》卷1，《大正藏》第54册，第264页中。
10 星云：《人间佛教的戒定慧》（下），《普门学报》第39期，2007年5月，第40页。
11 星云：《人间佛教的戒定慧》（中），《普门学报》第38期，2007年3月，第8页。
12 星云：《人间佛教的戒定慧》（中），《普门学报》第38期，2007年3月，第9页。

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三、字字舍利，句句般若

在讲座中，不论是在探讨戒定慧三者之间相互关系的时候，还是在呈现戒定慧各自的内在理路之时，星云大师不仅讲得系统圆满，而且句句入心，读来犹如醍醐灌顶，让人心明眼亮，真可谓是字字舍利，句句般若。

这和星云大师的语言风格不无关系。大师的语言风格如他的思想一样给人欢喜、给人自在、给人方便、给人力量，常能令人如沐春风、心开意解。以至于大学教授也常在讲课中随口说一句星云大师那朗朗上口的、一语中的舍利般的文字，这些文字，都能给人以智慧的启迪。比如社会上现今流行的“三好运动”：做好事、说好话、存好心。2012年12月22日，香港佛光缘美术馆在举行活动时，还将此发展成为

“人人行三好，好心会放光”。又如众所周知的“有佛法就有办法”、“我是佛”、“把欢喜布满人间”等。

细细研读《人间佛教的戒定慧》，会发现，这些舍利般的文字散落在文中的各个部位，组成一句又一句的般若宝塔，散发出智慧的光芒。如在《人间佛教的戒学》中，有很大一部分内容介绍《人间佛教现代律仪》，其中僧信共尊的有八类八十条，包括“社会律仪十事”、“居家律仪十事”、“ 人事律仪十事”、“ 生活律仪十事”、“自然律仪十事”、“国际律仪十事”、“教育律仪十事”、“信仰律仪十事”，涵盖自然、社会、家庭等方方面面，是当代人为人处世的基本准则和信条。此外，还有“人生二十最”、“密行百事”、

“人间佛教社会运动”、“佛光会员四句偈”、“七灭诤法”、“国际佛光会创会宗旨与精神内涵”、“人生百事”等，这些语言言简意赅、内蕴深刻，非常合适诵读与实践。

又如在《人间佛教的定学》中，指出参禅的十二种障碍：心门不开、心结不解、心担不放、心妄不除、心忧不喜、心暗不明、心狭不宽、心恶不善、心邪不正、心贪不舍、心迷不信和心有不空，这是极为经典的概括与总结。

再如在《人间佛教的慧学》中，大师对“六和敬”进行了全新独到的解释。见和同解，就是思想上建立共识；戒和同修，就是法治上人人平等；利和同均，就是经济上均衡分配；意和同悦，就是精神上志同道合；口和无诤，就是言语上和谐无诤；身和同住，就

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是行为上不侵犯人。同时大师还对“普贤十大愿”进行了非常现代化、人间化的解释，不仅容易理解，而且欢喜奉行。为了让大众能更加深入理解，他还多次运用譬喻，如在提到皈依三宝时，他说，皈依佛就是为自己建了一座电力公司；归依法，就是为自己营造了一座自来水厂；皈依僧，就是为自己开发了一亩良田土地[13]，这种譬喻性解释，常能让人茅塞顿开。

这种风格，其实是星云大师开创的佛光山的宗风之体现。在近期的《贫僧有话要说回响》中，西北大学佛教研究所所长李利安教授的《佛光山人间佛教的新气象》因准确概括了佛光山的宗风特色而备受关注。他指出，“从内在形态来看，佛光山在佛学理论、修道风格、精神气象等三个方面都有自己的特色”；“从外在形态来看，佛光山在场所、活动以及信众组织等三个方面也有自己的特色”，而且星云大师的佛学思想具有“理性化、生活化、阳光化、通俗化”，佛光山佛教群体也“呈现出包容、平等、民主、独立、开放等特色”[14]。

总之，星云大师在《人间佛教的戒定慧》中用舍利般的文字、涵有般若的语言勾勒出了戒定慧的基

本框架，将戒定慧放在同等重要之地位；同时也分别建构了戒学、定学与慧学的集理论和实践于一体的完整的学修体系。细细研读，念念体会，便可体会到星云大师的慈悲祝福与智慧鼓励，让人感觉犹如大师祈愿的那样——“三学增上”、“福慧圆满”。这既是大师的祝福，同时也是我们每一个人的追求，只有这样，我们才能一步步达到人心和善、家庭和睦、人际和顺、社会和谐、人间和美、世界和平。

13 星云：《人间佛教的戒定慧》（下），《普门学报》第39期，2007年6月，第28页。
14 李利安：《佛光山人间佛教的新气象》，http://www.china2551.org/Article/fjdt/t/201505/15410.html，2015年5月30日。

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人间佛教的人本道德与康德“绝对命令”的对比浅析

马继东

摘要：
人间佛教把关注重点，从传统佛教的“鬼神”、“生死”，转移到“人间”、“人生”，这使得人间佛教人本道德显得更加明显。人间佛教为适应现代人的根性，也着重对人乘法的实践，确立人间佛教的人本特征，在佛教道德弘扬上，也先从人本道德开始，进而再到自他两利的菩萨道德的弘扬与实践。康德在《道德形而上学》中，指出每一事物都是按照规律起作用的，人的活动也应该遵从其固有的规律即“绝对命令”，这一规律不止是对自身行为的要求，更是自身行为道德与否的考察。将两者之间进行对比研究，能促进人间佛教伦理的发展，也促进佛教与西方文化间的交流对话，对佛教的弘扬发展有重大意义。

关键词：
人间佛教；人本；道德；绝对命令

一、星云法师人间佛教的人本道德

道德是人类社会应有的修养，人之所以异于禽兽，正是因为人有道德的观念。星云法师讲过，“凡是心动念，对社会大众有利益的，就是道德；反之，对别人有所侵犯，甚至危害到社会安全的，就是不道德。佛教是以人为本的宗教，佛教的道德标准涵盖世间的理法纲常。”15从中我们不难发现，星云法师强调了佛教的以人为本精神，对道德的判定是从动机与效果两个角度来谈的，但重点在内心的信念和动机，这也成为他道德判断的总则。道德与否的判断，要从内心出发点来考虑，这一点与康德所提出的道德义务论相近似，特别强调“慈悲”、“善良”这样的道德原则。

在确定基本道德准则之后，星云法师又从太虚法师那里继承过来，根据大乘佛教之源“人乘法”，提倡以五戒十善作为人本的道德，倡导“诸恶莫作，众善奉行”，以五戒十善来使佛法深入民间，而以改良社会、政治、风俗。五戒，就是不杀生、不偷盗、不邪淫、不妄语、不饮酒，为所有佛教徒所必须遵守。

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星云法师也对五戒有更进一步的现代诠释：

“不杀生，就是对别人的生命不侵犯；不杀生而护生，自然长寿。
不偷盗，就是对别人的财产不侵犯；不偷盗而布施，自然富贵。
不邪淫，就是对别人的名节不侵犯；不邪淫而尊重，自然和谐。
不妄语，就是对别人的信誉不侵犯；不妄语而守信，自然誉好。
不饮酒，就是对自己的理智不伤害；不饮酒而正常，自然健康。”[16]

在他看来，受持五戒现世就可以免除苦恼、恐怖，获得身心的自由、平安、和谐、快乐；未来可以免除三途恶道，得人天果报，以至成佛。他认为，受持五戒，如同在福田里播种，纵使不求，自然有许多利益加身，享有无尽的功德善果。相对五戒来说，十善则是五戒的扩大，去掉不饮酒再增六条戒而成，它比起五戒来显然更全面。星云法师认为，十善是内心净化、人格升华的“增上道德”，十善从思想、语言和行为三个方面明确规定了不应当说什么、做什么、想什么。比方说，身业修持不杀生、不偷盗、不邪淫；口业修持不妄言、不两舌、不绮语、不恶口；意业修持不贪、不嗔、不邪见，有了邪见，思想错误，自害害人，一生都痛苦不堪。十善与五戒相比较，两者的基本精神和目的是一致的，其中四个戒规也是相同的。同时也各有特点，而五戒主要偏重于身业，十善着重于口业和意业。

我们看到，佛教的戒律，一方面很严格，连思想和意念都在规范之列，但如星云法师所说，其实“戒”是“自由”的意思，不守法、不守戒会失去自由，守法、守戒的人，则自在多了。星云法师指出，佛教的戒律，其根本精神是不侵犯；不侵犯而尊重别人，便能自由。所以，他指出，其实能够受持五戒、真实认识五戒的人才能享有真正的自由。为此，他强调：“所谓人间化的戒律，一方面固然消极的规范身心，止恶息罪；一方面更应积极广修善行，广作善事，发挥菩萨戒服务奉献的精神，以期自利利他。”[17]

二、康德“绝对命令”及证明

“绝对命令”是《道德形而上学原理》中的一个基础概念，康德认为，在自然界中，每一事物都是按照规律起作用的，唯独有理性的东西是按照客观规律的概念，也就是按照原则而行动的。或者说，具有意志这些客观原则的概念，就其对意志具有强制性来说，称之为理性命令。对命令的形式表述称为命令式。

康德将命令分为假言命令和定言命令。“一切命令形式，或者假言的，或者定言的。假言命令把一个可能行为实践必然性看作是达到

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人之所愿望，至少是可能愿望的另一个目的的手段。定言命令，即绝对

[15] 星云大师：《在入世与出世之间》，上海人民出版社2010年版，第559页。
[16] 星云大师：《人间与实践》，上海辞书出版社2008年版，第111页。
[17] 星云大师：《在入世与出世之间》，上海人民出版社2010年版，第14页。

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命令则把行为本身看作是自为的、客观必然性的，和另外目的无关。”[18]康德的这段话，就是说在假言命令下，我们要达到自己的目标，就必须借助于一种手段。例如：追求财富，我们得通过努力工作来获得。所以假言命令告诉我们：如果追求一个特殊的目标，就必须使用达到那个目标的手段，他的行为就是手段。康德认为人不仅具有理性，而且具有某些个人的喜好和欲望，在这些喜好和欲望下，假言命令便得到了很好的证明。而定言命令就是，我们因为行为本身而为之行动，而不只作为一种目标的手段。例如，“人应当讲诚信”，人讲诚信并不是为了更高的目标或人的意愿、意图而讲诚信，因为诚信本身就是目的，是人们最基本的意图、意愿、目的，在它之上没有更高的目标。在这种意义上说，它不是特殊的、具体的目的，而是普通的目的，是人人都具有的目的。如果说假言命令是出自人的感性部分，或者说它是人们为追求现实生活中的享乐、避开痛苦而作的一个命令，那么定言命令则直接出自于人的理性部分，它的行为与后果毫无关系。

在这里，定言命令就是康德的“绝对命令”。所谓“绝对”，就是无条件的，不受任何经验、感性欲望、利害关系等条件的制约，“命令”是指“应当如此”。我们不能把“绝对命令”建立在经验上，不管生活中有多少实例，却不能成立一个普遍、必然的“绝对命令”。从经验的角度，我们可以看到许多的所谓的道德行为，许许多多的善举或善行，但如果仅仅根据其结果，我们仍然不能对道德有所了解，因为那些事例只能告诉我们人们曾经做过什么，而不能说明我们应该做些什么，而“绝对命令”正是说明我们应该要做什么。

同时还要注意那表面看起来是定言的命令式，很可能是假言的命令。康德举例予以说明：“你不应该言而无信。”表面上看，这是个定言命令式，但是如果抱着“你不应该不兑现的诺言，只是以免在谎言被揭穿之后而失掉信用”这种想法的话，那么“你不应该言而无信”在这里就是个假言命令了。因此人们无法准确无误地通过例证证明，究竟哪些是单纯规定意志的定言命令式，哪些是夹着其他动机的、表面看似定言命令的假言命令。既然不能从经验中来说明“绝对命令”的合理性，“所以，对定言命令的合理性我们要完全先天地加以研究。”[19]康德这样证明定言命令的合理性：“在我设想一个定言命令的时候，我立刻就知道他的内容是什么。因为命令式除了规律之外，还必然包含着与规律相符合的准则。”[20] 这段话我们可以这样去理解：我们只从“绝对命令”的概念就能马上知道他所蕴含的意思，然后行动，并且他的行为是和“绝对命令”的内容相符合的，这些内容是普遍的。所以，康德的“绝对命令”用公式可以如此表示：“要

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只按照你同时认为能成为普遍规律的准则去行动。”[21] 康德这句话的意思明白地说，就是所谓“以身作则”或者“推己及人”。当我们想要做出某种想法时，只要问一问这个想法是否能够得到大家的承认，如果能，则可以看作绝对命令；如果不能，就不能算。康德提出了四个例子来说明责任的普遍命令。其中，第一个例子是一个人由于生命中的不幸事件,想要结束自己的生命,他应该问自己缩短生命能否成为一个普遍的原则,还是只是将之看成对自己有利的东西而难以普遍化。第二个例子，一个人能否因为自己处于困难的境地就做出不负责任的诺言，同样只要问做不负责任的诺言是否能成为普遍规律，如果不能，该行为就不能称作出于责任的。

三、两者之间的对比分析

星云法师人间佛教的人本道德与康德的道德绝对命令有很多想通之处，如两者在对行为道德评判时，更加注重主体内心的动机来进行判定，是否出于善行，是否心怀恶念，是否只是出于对自利的追求，是否使“应然”的行为等。同时我们也应该看的，星云法师对人本道德的规范解释更加全面和丰富，从五戒的基本要求，上升到“三业”十善的具体规范，都是对人本道德准则的不断丰富和完善。而康德的“定言命令”则用哲学的方法，通过细致分析行为的内行与效果，来判定道德的评定准则应如何确立。

随着时代的新步，全球化的趋势越来越明显，以包融著称的人间佛教，与西方文化的交流也更加频繁，人本、道德、伦理则是一个很好的话题切入点。五戒、十善等人本伦理概念需要更多的解释，也应该变得更加人间化为更多人所接受，康德的“定言命令”则为人间佛教伦理思想的发展提供帮助，个人可以按照“定言命令”的“应然”判定方法，依据人间佛教五戒十善的准则去判定自己的行为，使得善念善行更为广阔传播，而恶念恶行也能得到很大程度上制止。

18 康德：《道德形而上学原理》，苗力田译，上海人民出版社，2005版，第32页。
19 康德：《道德形而上学原理》，苗力田译，上海人民出版社，2005版，第32页。
20 康德：《道德形而上学原理》，苗力田译，上海人民出版社，2005版，第39页。
21 康德：《道德形而上学原理》，苗力田译，上海人民出版社，2005版，第39页。

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《人格、人心、人性——从戒定慧的实践到身心灵的圆满》

李心苑

摘要：

戒、定、慧三学是佛教传统的修行体系，星云大师抓住现代社会的特征，结合佛教传统的修行法门，建立起适应现代人持戒入定、开悟解脱的戒、定、慧理论体系。本文提炼人间佛教的戒、定、慧三学为现代人在娑婆世界修行的三种级别，即人格修行、人心修行和人性修行。这三个等级层层相扣，级级递进，缺一不可。现代社会快速发展带来了诸多人性问题，这些问题都可以通过对人间佛教戒、定、慧的理论实践而得到解决。人间佛教的戒、定、慧符合现代人理性、自信的性格，它淡化了人们对神力的功利主义信仰形式，强调在世俗社会中自我修行般若法门的积极意义。本文从以上角度探析了人间佛教戒、定、慧的特点，认为修行人间佛教的戒、定、慧可以得到解脱与幸福，并最终实现身、心、灵的圆满。

佛教理论体系中，戒、定、慧三学是最核心的观念，《大明三藏法数》第九卷中曰："如来立教，其法有三：一曰戒律，二曰禅定，三曰智慧。然非戒无以生定，非定无以生慧，三法相资，不可缺一。"22它可以高度概括佛教所有理论体系，是佛教传承、发展的重要概念。古语云："戒者防身之恶，定者静心之散乱，慧者去惑证理也。"

星云大师在《人间佛教的戒定慧》一书中，把戒定慧与时代相结合，用戒规范现代宗教生活的方方面面，用定学应对世俗生活中的烦恼痛苦，用慧学启发每个人探寻自己心中的佛性这三学统一，充分引导现代人以自在的心境修行和生活。星云大师在 《人间佛教的思想》一文中提出人间佛教的种种特点，即人间性、生活性、利他性、喜乐性、时代性、普及性。人间佛教的戒定慧，以人间生活为基础，以利他、喜乐为基调，与时代相结合，把佛法用最明了的戒定慧三学普及到现代人的生活当中。

星云大师用人间佛教的理论，巧妙的把戒、定、慧三学阐述为现代人在娑婆世界修行的三种级别，即人格修行、人心修行和人性修行。这三个等级层层相扣，级级递进，缺一不可。

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戒，乃以自发之心遵守一切规律，是发愿自主约束自己的行为。星云大师认为，人间佛教的戒最重要的是止恶行善23，即“诸恶莫作，诸善奉行”。他以此总涉，详细阐述出《人间佛教现代律仪》、《密行百事》、《人生百事》等适合现代人做人、处世、修行的现代佛教戒律24。与传统戒律只涵盖僧众生活的一小部分不同，人间佛教的戒学包括了社会、居家、人事，生活，自然、教育、国际、僧众、社交等种种复杂关系网，能清晰地引导现代佛教徒在生活与信仰中找寻出正确的处世方法。戒的最终极目标是人格的圆满，“佛教认为把人做好，修身完成，才能进一步开发内心的光明智慧，悟证最高的真理。”25戒就是要人像一个真正的人一样生活。人之所以为人，就是要有伦理，有道德，有规定，有准则。而只有成为人，方可拥有佛性，有了佛性才具备了修行的基础，才可以最终完成入定并得到解脱智慧。

定，乃心专于一处而获正定也。《大智度论》中讲“禅定明摄诸乱心”。禅就是面对世间情欲生死而不动心，定则是外界污染而内心清净。禅定是中国佛学的重要的组成部分，达到禅定的状态也是中国人所追求的精神目标。现代世俗生活中被各种愤怒、烦恼、贪欲、痛苦所冲蚀，现代人在拥有丰富的物质生活，但精神生活很空虚，很难得到真正的满足。星云大师看到了现代人的生活方式，所以总结人间佛教的定学为“不求成佛、只求开悟”26。开悟，就是快乐的生活，这种快乐“不是五欲六尘带来的感官快乐，而是入定之后获得的禅法之喜悦”27。这种快乐是内在的，是长久的，是最真实的。无论现代生活多污浊，内心世界依旧不随境转，安静平和。定是人心的修行，星云大师认为修习定学就是“作‘心理建设’、‘精神武装’”28，内心定力的强大才能抵制世俗世界对内心的冲击，才能转“差别”为“平等”，转“动乱”为“寂静”，转“垢秽”为“清净”，转“苦恼”为“安乐”，转“缺陷”为“圆满”，从而达到了“人能转境，不为境转”的快乐境界。

《楞严经》云：“摄心为戒，因戒生定，因定发慧”29。通过戒、定的修行，自然可以开始慧的萌生。慧，指佛法的般若智慧，就是通过学习佛教的理论最终建立出自己的世界观和人生观。人间佛教的慧学就是把佛教的理论应用到实践中，其中最重要的就是要挖掘人的本性、看清人性的本质。慧就是明心见性，即人人都具有的佛性。星云大师说：“唯有自己开发般若智慧，找回般若自性，才能活的自在”[30]。在现代世俗社会的污浊与痛苦中，用佛法智慧寻找出人性的本来面目，用般若自性看破世间的苦难、无偿、因缘果

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报，明了万法之缘起性空，从而得到佛教的涅盘境地，超脱生死，得到最终的幸福，这就是人间佛教对大众的生命启迪。星云大师认为，人间佛教的慧学，应该与现代各学科领域相结合，广泛涉猎哲学、科学、文学、艺术等多领域，运用知识与般若的共同力量，解决现代人类世俗生活的种种问题，即“佛法为体，世学为用”[31]。慧学的圆满境界是慈悲包容地面向全人类，明白全人类是同体共生，因为“诸法都是因缘和合所，世间上的万物都不能单独存在”[32]。人间慧学的般若情怀就是对全人类怀有慈悲心、喜舍心，以人我如一、法界圆融为核心，爱护全人类，用人间佛教的思想建设出人间的佛国净土，

22 [明] 一如奉敕：《大明三藏法数》卷九，《大正藏补编》第22册。
23 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第17页。
24 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第29-71页。
25 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第48-49页。
26 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第81页。
27 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第115页。
28 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第112页。
29 [唐] 般刺密谛译《楞严经》卷6，《大正藏》19册，第105页。
30 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第146页。
31 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第181页。
32 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第211页。

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完成人性的修行，最终达到慧学的圆满，关照全人类的解脱。

人间佛教的戒就在于圆满人格，定就在于安住人心，慧就在于成就人性。今天中国社会，面临着诸多社会问题。人间佛教戒、定、慧的理论可以被巧妙应用在现代生活中。社会发展的总趋势很难改变，那么面临的问题该怎么破解？身为个人，在当下这个时代该怎么确立自己的生命的价值呢？

今天中国社会不断发展，快速的经济增长使传统社会道德面临巨大的挑战，人们不断追求物质而牺牲伦理。以经济建设为中心的发展战略，使人们不断忙碌的向“钱”看，人们的物欲累积到了历史最高点。经济的腾飞直接破坏了地球环境，地震、海啸、风灾、污染层出不穷。一味追求GDP的快速发展，促使城镇化的需求不断提升，对物质利益的要求不断加强，对升官发财的希望越来越强烈。人们在欲望中苟且挣扎，活的没有尊严。物质生活的极度丰富与精神世界极度空虚，激发社会矛盾，震荡社会秩序，人类社会急需精神的净化。星云大师用人间佛教的戒、定、慧，告诫世人应稳住伦理底线，控制无限的欲望，安住内心，为灵魂找到家园。民族崛起应该首先做到安顿信仰，让物质生活与道德素质相结合，找到精神寄托，给精神一种新气象。如果没有精神积淀，民族崛起是很难实现的。人间佛教就是要把人们内心对外界的种种追求之心，转变成人们追求自己内心的净化，反思自身对外在物质世界的欲望。让人们明了智慧的生活，拥有精神的富足，得到心灵的净化，从而是达到内心的平静。

经过几万年的发展，人类社会已经达到了前所未有的顶峰时期。传统的宗教信仰通过一种对神力的期盼，满足现世需求或实现来世愿望。当今社会是一个理性的社会，每一个人在世界立足，是依赖神力的护佑，还是应该相信自己，自己为自己负责，理性的实现幸福呢？现代宗教急需转型，与以往传统宗教信仰不同，现代宗教信仰在需要神力信仰的同时，还需培养现代信仰者的自性觉醒，满足人类发展的理性需求。传统佛教尤其突出烧香拜佛，祈求从宗教行为中得到神力，找寻他力解脱自己。星云大师看到了宗教必须变革，他在传统佛教的基础上，淡化传统佛教功利主义的信仰形式，把佛教与现代生活相结合，提出人间佛教，追求在现世中的得到解脱。人间佛教提倡人类应该自信、理性，淡化人们的解脱必须依仗他力的救拔，提出人应该通过理性的自觉，体验宗教信仰给人带来的解脱乐趣。这种思想与现在社会中强调的自信的价值观一致，从而更符合当今社会的现代人群。人间佛教淡化了“世间是苦

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难”一说，强调“不要老是把‘苦’挂到嘴边”[33]，以欢喜的力量去接纳这些烦恼，以般若的智慧去解决那些苦难，从自身出发探寻对治的方法，做到持戒完整人格，再以静观的禅定功夫修炼人心，使心不随境转，发觉出每个人心中的佛性，从而转境污浊为清净，转境苦难为喜悦，转境娑婆世界为人间净土。

人间佛教的戒、定、慧是新时代的信众的方便法门。三学准确地把握住现代人类的苦恼源泉，为众生指明了现世得解脱的重要途径，是“人间佛教行者根本的勤修目标”[34]。戒、定、慧解决了西方心理学身、心、灵的问题，戒是行为准则，完整了身体，禅定的功力降服散乱的内心，慧让众生明了人性，清净灵魂。戒、定、慧三学是震慑人类贪、嗔、痴三毒良药。持戒灭贪，完整人格；禅定灭嗔，修炼人心；增慧灭痴，发觉人性，进而降服苦恼，得到解脱。戒、定、慧三学完美诠释了佛教的经、律、论三藏，修习三学就可以在思想和生活上实践佛法理论。同时，三学修行容易操作，适合现代人类的生活方式，有助于古老的佛法穿越千年而指导当下的生活与修行。戒、定、慧的修行，可以修炼清净与自信，自静与自性，让每一个人都获得心灵的净化，社会达到“心境则国土净”[35]的美好状态。戒、定、慧使人格得到提升，人心得到净化，人性得到显现，身、心、灵统一共生，有助于社会良性发展，人类和谐共生,最终达到的人间净土。

[33] 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第147页。
[34] 星云大师：《人间佛教的戒定慧》，北京。东方出版社，2013年版，第1页。
[35] [姚秦]鸠摩罗什译《维摩诘所说经》卷一，《大正藏》14册，第537页。

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星云大师教育理念之实践
—以菲律宾佛光山教育弘法为主之初探

释有弘

摘要

佛光山开山宗长星云大师矢志弘扬人间佛教，陆续兴办各弘法事业。菲律宾佛光山于菲国弘法25年来，亦秉持着佛光山「以文化弘扬佛法、以教育培养人才」的宗旨，陆续开办各式教育事业，期将人间佛教种子遍洒菲国。

本文将首先揭示星云大师之教育理念，再谈菲律宾佛光山于菲国教育弘法之事业发展，最后分析菲律宾佛光山的人间佛教教育理念之落实度及困境。

希望此篇论文，能让大众看到菲律宾佛光山在教育上的努力；再则自我检视教育方针是否符合人间佛教理念；并可和佛光山分布在全世界的其他数百间国外道场，互相借镜、学习弘法经验。

关键字：

星云大师、教育、菲律宾、佛光山、人间佛教、戒定慧

前言

佛光山开山宗长星云大师矢志弘扬人间佛教，一生致力于兴办文化教育等事业，从寿山佛学院、东方佛教学院、佛光山丛林学院到西来、佛光、光明等五所大学。菲律宾佛光山于菲国弘法25年来，秉持着佛光山「以文化弘扬佛法、以教育培养人才」的宗旨，陆续开办「菲律宾佛光山人间学院」、「菲律宾佛学院」、「光明大学」、「宿务艺术学院」等教育事业，期将人间佛教种子遍洒菲国。

菲律宾九成以上人民信仰天主教，外来宗教之传播、人间佛教理念之宣扬实属不易，但历年派驻于菲国的法师仍努力传播佛法。本文以佛光山派下的菲律宾四个别分院所行之教育事业做分析主体，审视于菲国实行星云大师教育理念的落实度及成果。

本文撰写上有三大限制，一为出版文献的不足，佛光山于菲律宾25年的弘法以来，几乎没有出版正式

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文献，以致在论证上力道不足。二为此文将以于菲律宾弘法之佛光山派下四所别分院为限，即马尼拉万年寺、宿务慈恩寺、苗戈律圆通寺、怡朗佛光缘。三为菲律宾佛光山于菲国之教育弘法事业多元化，但本文限定探讨「菲律宾佛光山人间学院」、「菲律宾佛学院」、「光明大学」、「宿务艺术学院」四大教育事业为限。

本文采用之研究方法为，文献分析法、参与观察法、访谈调查法。结构上，首先揭示星云大师之教育理念，再谈菲律宾佛光山于菲国教育弘法之事业，最后分析菲律宾佛光山的人间佛教教育理念之落实度及困境。

一、星云大师所揭示之教育理念

「教育」为佛光山弘法四大宗旨之一--「以教育培养人才」，星云大师西元1964年，在高雄寿山寺创办了寿山佛学院，开启了佛光山教育之先河；1990年在美国成立西来大学，接着陆续在台湾、澳洲、菲律宾创办佛光大学、南华大学、南天大学及光明大学。大师率众办学达四十余载，佛光山已于全世界兴办了十六所佛学院、四所社会大学、多所中小学、幼稚园等。足可见星云大师对教育之重视，对办学之积极。

大师亦常于著作中，论述其教育理念，末学大略汇整及引用如下：

(一)星云大师戒学之教育理念：

星云大师《人间佛教的戒定慧》中阐示到：「所谓人间化的戒律，一方面固然消极的规范身心，止恶息罪；一方面更应积极广修善行， 广作善事，发挥菩萨戒服务奉献的精神，以期自利利他。」又说到：「持戒是修行一切善法的基础，也是一切修行的根本。戒不是用来『读诵』的，而是要去实践『奉行』。平时日常生活里，若能时时『做好事、说好话、存好心』， 就是净化三业，就是在实践『七佛通戒』的『诸恶莫作，众善奉行，自净其意』了。甚至『待人好』，处处为人设想，凡事都能了解『因缘果报』的真理，这就是持戒。」

更甚而，星云大师进一步由戒阐明到自觉的重要性，他于《星云法语•教育的意义》中说到：「教育是在开发人们与生具有的潜能，是在培养良好平和的性情，进而完成健全的人格。教育能够加强是非善恶的判断，提高廉耻忠孝的情操，最重要的，要达到自我启发、自我教育、自觉教育的目标。」

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(二)星云大师定学之教育理念：

星云大师于《人间佛教的戒定慧》中定义其「人间佛教的定学」：

「一、定的目标——不求成佛，只求开悟

二、定的修持——清素生活，止息观心

三、定的妙用——不随境转，自我提升

四、定的利益——灭除妄想，安忍身心」

下文会继续提到，菲律宾佛光山于菲律宾的教育事业中，如何运用定学教导学生，使学生受益。

(三)星云大师慧学之教育理念：

于《人间佛教的戒定慧》中，可看到星云大师对「人间佛教的慧学」的四点看法：

「一、慧的根本——般若缘起，人间慧本

二、慧的开发——知识巧思，人间慧解

三、慧的应用——生活行仪，人间慧用

四、慧的圆满——同体共生，人间慧圆」

星云大师亦在此书中提到，智慧即是有「正见」，正确的观念，如大师在《人间万事•教育》中所提到的：「一般人以为教育就是学多少字、读多少书、知道多少常识。其实，教育最重要的是正确的价值观与生活态度，例如：吃饭要有感恩的心情，穿衣要有物力维艰的了解，一切都是得来不易的。」由此可见星云大师于其教育体现中，极其重视学生良好品格的养成。

二、菲律宾佛光山于菲国教育弘法之情形

佛光山于菲律宾弘法25年之间，致力于以教育弘法于菲国播洒佛教种子，陆续开办「菲律宾佛光山人间学院」、「菲律宾佛学院」、「光明大学」、「宿务艺术学院」等教育事业，本节将着重简介此四大教育区块。

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(一) 菲律宾佛光山人间学院

以四个月为一期，以网路招生及口耳相传为主要招生方式，对象为十八到三十五岁世界各地未婚青年，全程英文教学，以佛门生活、佛学入门、出坡作务、心灵开发和学习中文为课程安排。至今已举办十届，共招收135个学生，约8成为欧美人士，非佛教徒，但对佛教有兴趣者。课程行解并重，除佛学、才艺、中文课程外，学生并需参与出坡作务，五堂功课随僧团作息进行。

(二) 菲律宾佛学院

为佛光山派下16所佛学院之一，至今已有五届的学生，历届总共有学生160人。学制为一年，对象为16至20岁的菲籍未婚男女青年。传授基本的佛门教育，如早晚课诵、寺务、实用华语、公益活动；并培养其职业技能，如素食烹饪、房屋管理及服务台接待等；另有才艺课程，如舞蹈、合唱团、绘画、写作等课程。学生亦需出坡作务，五堂功课随僧团作息。

(三) 光明大学

光明大学于2014年6月份经菲国教育部正式允可，招生开学，成为佛光山全球大学体系的第五所大学。该学院初期设立佛教学院和艺术学院(剧场表演系、舞蹈系)，是菲律宾天主教国家首次设立佛学系的高等学府。在菲律宾弘法 25 年的岁月，星云大师深刻感受到菲律宾人在音乐、舞蹈、戏剧等艺术创作和表演的天份，故特以「光明」为名，创设「佛教与艺术合一」的大学。该校目前座落于马尼拉万年寺，学生随僧团作息，各科系学生接受佛学教育，尤其重视生活教育。

(四) 宿务艺术学院

2006年，菲律宾佛光山发愿依据星云大师的《释迦牟尼佛传》创作同名的英文版音乐剧，其宗旨是通过音乐剧的形式向菲律宾社会宣扬佛教。从星云大师的诗歌以及人间音缘作曲比赛的旋律曲调中，创作一部音乐剧来讲述佛陀的一生。于是集合了一群爱好好音乐、舞蹈的青年，授以专业舞蹈、歌唱课程，编排了著名的《悉达多太子》音乐剧。2007年，在菲律宾宿雾进行第一次公演，至2015年7月，已至台湾、美国、菲律宾等地巡回演出60场。该学院现置于光明大学之下，除舞蹈、音乐课程外，另授与基础佛学、禅修等课程。

三、菲律宾佛光山人间佛教教育理念之落实

此章节将以「菲律宾佛光山人间学院」、「菲律宾佛学院」、

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「宿务艺术学院」、「光明大学」四大教育事业的学生访谈为主体，再于第四节结论处，论述菲律宾佛光山的四大佛教教育事业是否符合星云大师的教育理念。

(一)星云大师戒学思想之回应

末学以为星云大师的戒学，运用在教育上，即是传授学生止恶、行善的观念，最终达到自觉。菲律宾佛光山的教育体系，非常注重学生五堂功课的正常，学生于随僧团作息中，自然而然地实践戒律生活，并从中受益。

来自西班牙的第十期人间学院学员Rafael Sanchez Lopez表示：「以前不懂得轮回，也不懂得爱护生命，现在知道持不杀生戒，及素食的重要性。这不只是为了个人，更是为了保护环境及所有生命。」

于《悉达多太子》音乐剧中扮演悉达多的主角Benjie Layos说：「从一开始，我就参与《悉达多太子》音乐剧的演出，佛法已成为我生命的一部份。扮演悉达多塑造了我的演技，提升了我的艺术才华，也让我的生命层次提升。它开启了我通往觉悟的道路，我永远感谢演出悉达多的机会。」此为自觉的体现。

(二)星云大师定学思想之回应

禅坐的运用，使学员们能静虑思惟，洞悉自己的心念，并达到升华，故菲律宾佛光山的教育方式，每日固定安排学生静坐修持，以下是学员们的回应。

19岁菲律宾籍的Josieriel C. Cuizon 是第三届菲律宾佛学院的学生，她说：「以前遇到不顺心的事总是哭，或是固执自己的想法，现在能觉察自己的情绪，并掌握它。」

光明大学第一届学生Ronelyn说：「我时刻记得这句话，『我不可以控制别人的情绪，但可以控制自己的情绪。』这句话让我意识到，我在说和做的时候，不得不想得更加周全，这样我才不会伤害到其他人。」以上是修持定学对学员们的影响。

(三)星云大师慧学思想之回应

以下学员们的回应，可显示出，透由佛法的教导，引发学员们的智慧，并养成学员们的正确观念。

来自瑞典的第十期人间学院学员Kenneth Swedlund表示：「人间学院的学员来自各个国家、成长背景，

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加入这个学院后，彼此之间也因这些差异性发生摩擦，但现在懂得从不同文化、国籍的同学们身上学习，并了解他们，解决问题，建立团体共识。」

饰演耶苏陀罗的宿务艺术学院的学生Ivy Melody M. Gallur表示：「我体会到无常的真理，我学会接受世间的变化。如果要快乐地生活，最好的方法就是接受变化，同时抱着乐观的态度生活，相信一切变化皆有因缘。」

四、结论

佛光山教育院院长暨菲律宾佛光山总住持永光法师表示：「星云大师在菲律宾办学，给予菲青年翻转人生的机会，唯有教育才能改变人心。」菲律宾佛光山紧跟着星云大师的脚步，兴办各式教育事业，希望教育能翻转菲律宾人的未来。

以下分三点叙述，菲律宾佛光山四个教育事业，于菲国实行星云大师教育理念的落实度。

(一)受各界肯定之处

菲律宾佛光山于2007年开办「宿务艺术学院」，2010年「菲律宾佛光山人间学院」，2011年「菲律宾佛学院」，2014年成立「光明大学」。除此外，更陆续兴办「三好儿童华语班」、「信众佛学班」、「人间佛教学术研讨会」、「菲华青少年台湾三好参学团」、「三好教师营」等各式教育课程，其教育之成果，受各界肯定。

宿务艺术学院于美国加州公演《悉达多太子》音乐剧时，获众议员、参议员及市府颁赠美国佛光山西来寺与宿务艺术学院表扬状，祝贺西来寺建寺25周年及表彰培养青年艺术家、推广艺文之努力。

而光明大学之成立，更是因菲律宾佛光山在菲国耕耘25来年，与教育界、学术界结下的善因缘累积而来。2013年，菲律宾教育部次长Hon. Yolanda Quijano女士前往高雄佛光山拜会星云大师，向大师表示，希望佛光山于菲律宾设立大学。大师欣然应允。

由上列所述之访谈中，更可见得，受菲律宾佛光山教育的学员们，于戒定慧三学中，皆实践了星云大师的教育理念，学员们纷纷表示，毕业后，仍会将所学的人间佛教思想用于生活中。但碍于篇幅所限，只能列举一小部份学员之回响。

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(二)仍待解决之困境

或碍于语言的限制，或因寺院的中国文化气息浓厚，或因菲国数百年来根深蒂固的天主教教义渗透，菲国人民虽不排斥佛教思想，且各教育事业于招生上皆无报名人数不足之困扰，但菲籍学员于受完教育后，虽赞叹、认同并实践佛教思想，但实际上愿转变信仰，受三皈五戒成为真正佛教徒的菲国人民毕竟是极少数。导致寺院在弘法上，仍以华裔信众为多数，于真正的菲籍人民上的信仰传达，仍以初步的遍洒佛法种子为主。此为日后，仍需长时间经营，以突破之困境。

(三)后续研究建议

因篇幅所限，只是以单纯之访谈方式进行。末学将会继续此研究课题，设计问卷调查表，细项调查学员们受教育后的转变是哪方面，及他们对所受教育之建议，以此详细分析学员们的所得，并能提供相关单位改进的方向。

末学希望以此篇论文，结集菲律宾佛光山的教育资料，向大众报告历年所办的教育事业、成果，让大家看到菲律宾佛光山在教育上的努力；再则自我检视教育方针是否符合人间佛教理念；并可和佛光山分布在全世界的其他数百间国外道场，互相借镜、学习弘法经验。

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人间佛教的缘起及星云大师对人间佛教的主要贡献

吴小丽

摘要：

佛教自印度传入中国的历史进程中，既有魏晋、隋唐等时期的繁荣兴盛，也有历经“三武一宗”不同时期大规模毁灭性的灭佛运动，及至明清已是日渐衰败不堪。为了应对这种佛教日渐衰弱的气象，近现代自太虚大师“人生佛教”的提出，再到大陆赵朴初以及台湾星云法师等佛门法将几十年的努力，提出建设“人间佛教”，使得佛教在近现代有了更广阔的发展，并展现出一派新气象。本文主要从人间佛教产生的背景、历史状况、实践与调试；以及在近现代社会背景下，星云大师在教育、戒律、维护世界和平等等方面对人间佛教发展所做的突出贡献做一下论述。

关键词：

人间佛教 调适 星云大师 贡献

中国佛教（主要指汉传佛教）自汉代传入中国以来，经过长期的经典传译、讲习、融化，与中国传统文化相结合，形成了具有民族特点的各种学派和宗派。中国佛教到晚明已经出现衰败，至清末已是衰落不堪，不仅僧团窳败、义学凋敝，而且蛊惑迷信，逃禅避世，愈来愈背离社会主流和中心。这种状况遭致了有识阶层的鄙视与抨击，后来又在全国范围内兴起了“庙产兴学”的风潮，本已岌岌可危的中华佛教更是风雨飘摇。基督教咄咄逼人的扩张，更有新文化运动“以科学代宗教”、“以美育代宗教”、“以哲学代宗教”的呼声一浪高于一浪，使佛教的生存状况异常严峻，佛教革新图存的问题由此尖锐地凸显出来。

一 近现代佛教的改革与调适

（一）佛法观念的调适

面对时势挑战，不少佛门先进和关心佛教的有识之士，逐渐认识到振兴佛教、适应社会的历史必然性和紧迫性。不仅要在教制、教产等方面进行改革，更重要的是要针对时代潮流和社会现状，对佛法

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观念进行自觉调适，以求契理契机地重构佛教新形象，谋求佛教的新发展。佛教界人士主动地作了多种回应，“表现出发扬传统、学习外求、返本归源、改革鼎新四种趋势，在守旧与革新的相互牵制中，实现着从传统佛教向近现代佛教的转型”[36]。

中国佛教在近代随着佛教教会社团的组建、佛教文教事业的开拓、佛教社会基础的调整、佛教社会功能的转型等开始了在改革中回应，从厄难中复兴的道路。此时的中国佛教，按照美籍学者陈荣捷的观点，已经开始形成了“实践——从净土信仰的形式主义到虔诚主义；法仪——从持律、默想的一派到密

[36] 陈兵、邓子美著：《20世纪中国佛教》，民族出版社2000年版，第23页。

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教；佛典——从汉文佛典到巴利文、藏文佛典；姿态——从仪式性执行到宗教性的表明；指导力——从佛教僧侣到在家的信仰者；前途——从来世观念到现世观念”[37]等特点。

（二）近现代佛法的具体实践

具体到实践上，经由太虚大师等佛门龙象的积极倡导和深刻改革，提出了中国佛教应该走人间佛教的道路，倡导“佛法在世间，不离世间觉”的菩萨行精神。在“人间佛教”理论的指导下，中国佛教尤其是汉传佛教得到了很大的发展，它以更加积极入世的姿态走进世俗生活。太虚大师之后，经过印顺、赵朴初等人努力，人间佛教理论更为成熟，已经成为汉传佛教发展的主流趋势。

印顺、赵朴初之后，台湾的星云、证严、圣严和惟觉等人可视为人间佛教第三期发展的代表人物。佛光山发展尤为注重“以教育培养人才、以文化弘扬佛法、以慈善福利社会、以共修净化人心”的发展宗旨，形成了具有“传统与现代融合、僧众与信众共有、行持与慧解并重、佛教与艺文合一”特点的“星云模式”。

证严法师创办的慈济功德会以“‘为佛教、为众生’为宗旨，以‘净化人心、祥和社会、世界无灾难’为弘愿”，在推动慈善、医疗、教育、文化四大志业方面，取得了引人注目的成就。

圣严法师为首的法鼓山则以“‘提升人的品质，建设人间净土’的理念，发扬‘奉献我们自己，成就社会大众’的精神，提倡全面教育，落实整体关怀”。而惟觉法师建立的中台禅寺则以“弘扬禅宗心法为宗旨，并积极推动僧众教育、社会教育和学校教育”。

台湾的四大佛教教团都有各自的发展模式和道路，但都是对人间佛教发展的实际探索，可谓“殊途而同归”。总括台湾佛教现有的组织和发展方式来看，“其突出的特点主要是：以‘共修’方式代替传统的个人信仰实践方式，从而使佛教走出了寺庙，佛教徒及其信仰呈现出社团化的聚合形态”[38]。

除此之外，他们还积极投身学术研究，在高校和科研机构设立奖学金和科研基金等，不仅可以发展佛学研究，还可以吸引和培养年轻学人。因此，台湾人间佛教的发展模式吸引了学术界众多专家学者，从哲学、宗教学、经济学、社会学、人类学、心理学、政治学等等多个学科对其展开深入的研究，成果颇丰。

由于受到特定的社会历史环境制约，与台湾人间佛教蓬勃发展相

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比，大陆的人间佛教发展与台湾有一定的差距。改革开放以后，我国实行积极引导宗教与社会主义相适应的政策，宗教政策得到真正的贯彻，佛教才真正迎来发展的春天。在原佛协会长赵朴初居士的带领下，中国佛教发展迅速，不仅表现很多地方恢复了原来的佛教寺院，佛教界还以更积极的姿态投身到社会慈善救助、心理辅导和帮助地方经济发展等社会事业上来，僧人和信众的佛学素养与明清相比，有了很大的提高。

二 星云法师人间佛教的主要贡献

星云法师，（1927年——），祖籍是在我国江苏的江都，是佛教临济宗第四十八代传人，台湾佛光山的首任宗长。主要的著作有《释迦摩尼传》和《星云大师讲演集》等。1939年在南京出家为僧，1945年在栖霞律学院修学佛法。1949年到了台湾，继续弘扬佛法，1967年在台湾的高雄创建佛光寺。

（一）重视教育

截止到目前为止，星云法师在世界各地共创建200余所佛教道场，并开办了数十所佛教丛林学院，其佛教教育体制涵盖了大学、中学和小学等层次，组织科学，管理现代化。法师曾经担任过《今日佛教》和《觉世》等佛教期刊的主编，内容新颖，使佛教思想紧跟时代的步伐。在全球共有一千多人的出家弟子，有成千上万的信众。德高望重，有着广泛的国际影响，法师的恩泽遍及世界各地，在世界各地共有不少于180个国家级或地区级佛教协会，迄今为止被誉为全球华人最大的社团，在1991年成立的国际佛光会中，被推选为世界总会会长，可以说是声名远播，名扬四海。主要获得的荣誉有：在1978年，荣膺美国东方大学荣誉博士学位；在1995年，获全印度佛教大会颁发佛宝奖；

（二）呼吁和平

星云法师不仅仅潜心研习佛法，而且心系世界的和平事业，有着宽广的国际视野，不辞劳苦地为世界的和平与发展而呼吁奔走。曾与南传佛教、藏传佛教等各教领袖交换意见，追求各宗教之间的和谐相处，提倡相互尊重，和平发展，例如，在1997年与天主教教宗若望保禄二世晤谈，探讨宗

37 陈荣捷著：《现代中国的宗教趋势》，台湾文殊出版社1987年版，目录。
38 高虹著：《佛教信仰在当代社会的实践方式》，上海大学博士学位论文2010年，第1页。

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发展；在实践上，以出世的精神做入世的事业，以虔诚的信仰、坚定的意志和积极的行动，积极投入弘法事业，努力创建人间净土，致力于生活佛法化、佛法生活化，教育和影响广大信徒坚持正信，扩大佛教的积极影响。

星云法师的理论和实践无不关切着人间佛教的发展，并推动着佛教的复兴，他以艰苦的修行匡正佛教正信，以慈悲仁和宣传佛法理念，以血书丹心恢复佛教道场，通过种种努力达到人间净土的目的。这正是现代社会所需要的，也是人间佛教的必然趋势。另一方面，中国处于全球化包围的浪潮中，与此相适应的却是多元文化并存的现实，随之而起的是宗教热的大潮流。在人们有多种信仰选择的情况下，曾经是外来文化但成功中国化并对中国产生深远影响的佛教，在当今社会环境下，自身的生存发展以及如何调整自我以适应社会现实都是佛教发展面临的课题。

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和平对话视野下星云大师人间佛教思想的价值

张倩

摘要：

近现代的中国，风云变化，历史的车轮裹挟着一路风尘滚滚向前，要么被历史埋没，要么以变化求生存成为各个文化形态的出路选择。所以，改革创新是近代国人的使命，同样也是近代佛教的使命。为了应付鸦片战争之后资本主义对中国市场的要求，中国在方方面面被迫改革，进行了许多尝试。为了兴办新式教育，张之洞提出庙产兴学，直接威胁到了佛教的利益，加上佛教内部不振，中国大地上的佛教处于风雨飘摇之中，代表着清末以后佛教发展的新思潮的人间佛教思想，由太虚大师明确提出，在全世界华人范围内都有着广泛的影响，一个又一个人间佛教的继承者在度化和影响着现代人，星云大师便是其间的代表，他将人间佛教的理念应用到现实社会，并在实践中进一步完善人间佛教的理论体系，为人间佛教的发展与完善做出了卓越的贡献。

关键词：

人间佛教；佛教教育

近现代的中国，传统文化的历史命运可谓风雨飘摇。作为中国传统文化三大组成部分之一的佛教要想继续承继传统，安顿人心，必须审时度势的处理时代的境遇和机遇，契机契理的主动革新和进退得当的服务社会，是其不二选择。“因为传统文化在近代中国百年的耻辱中成为众矢之的而已然千疮百孔，经过“五四”反传统潮流的冲击更是体无完肤，再经过“文革”的清洗实在是命若游丝气存一息。也就是说，中国传统文化在实现现代化转换融入现代化之前，已然为已经巨变的社会母体所疏离、排拒乃至抛弃。西方文明挟科技、军事、经济硬实力的优势席卷而来，更使中国传统文化雪上加霜。传统文化在当代中国确实存在断裂的事实。这种断裂从“五四”时期便已经开始，延及至今并未得到根本好转，相反断裂在扩大加深。”[40]

代表着清末以后佛教发展的新思潮的人间佛教思想，自1913年2月太虚大师提出“教理革命、教制革命、教产革命”的佛教“三大革命”口号以来，人间佛教运动已经历了百年风云。“人间佛教”最

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初是佛教界的有识之士为使佛教适应中国社会变迁、维系自身的生存与发展而提出的革命性主张，如今，以积极入世、关注人生为主要特征的“人间佛教”已成为海峡两岸当代中国佛教的主导理念和实践潮流。在海内外众多的人间佛教理念的推动者和实践者中，台湾佛光山的星云大师是较为突出的一位代表人物，他“把人间佛教的思想和理论付诸实践，甚而推向全世界，使人间佛教发展到一个新的阶段”[41]。

一、融合共生，开启宗教对话新思维

融合观念是星云大师在人间佛教中的另一重要创新。在苏黎世联邦理工大学做讲座时星云大师曾明确解释过“融合之道”。“融合之道”是立场互换、忍让无挣、无缘大慈、同体共生、学习忍让、不起嗔恨、尊重他人，明白忍得意义和层次。在“人间佛教的基本思想”的演讲中，星云大师曾说过“不论是小乘的、大乘的、南传的、西藏的、中国的、外国的佛教，今日提出的人间佛教，就是要把最原始的佛陀时代与现代的佛教融合起来，统摄起来。[42]因为人间佛教是“人要的”，不光是”佛说的”。加强与其它宗教的交流联系，在此基础上吧最原始的佛陀时代到现代的佛教融合起来统摄起来。现代化人间佛教不会将学习的眼光只局限在佛教上，他要在吸收佛教内部各家各派精华的基础上，借鉴世界上其它宗教的发展模式。[43]

超越佛教宗派以及宗教之间差异，倡导融和与共荣，是星云人间佛教思想的又一大特色。他指出：“佛教发展至今，成为世界性的宗教，已不容许各宗各派自高自大，应该融合尊重，才能更成其大”。[44]“对于世界和平的促进，宗教应该身先表率，彼此相互尊重包容，把“有容乃大”的胸襟，从宗教之间推展开来，进而影响社会各个团体，这是宗教界的责任，也是对现代社会应该提供的贡献。”[45]笔者为中央民族大学比较经学与宗教间对话创新引智基地成员，连续参加了七次的宗教对话会议，作为本组佛教

40 叶青春：《文化软实力形成的内在机制——从当代中国的视域审视》[J].延边大学学报(社会科学版),2009年第5期，第42-47页。

41 赖永海，《人间佛教是当代佛教的主流》，《普门学报》，第2期，高雄；佛光山文教基金会，2001年。

42 王永会著,《八十年代以来的人间佛教》，宗教学研究，2000. 02:53

43 王婧，星云大师的人间佛教思想在大陆传播状况分析

44 《人间佛教论文集(下)·佛教的前途在哪里(第一讲)》，第706 页。

45 《人间佛教语录》(下)，第313页。

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研究学者的代表，深深知道“人间佛教”语境的重要性，因为同组其它成员都是其它宗教背景的同仁，比如伊斯兰教、基督教、天主教、道教等研究者或者有教徒身份的研究者，他们对佛教不是太熟悉，每次我选文本的时候都尽量选大众化的文本，用当代的语言诠释，基于彼此尊重的前提，各大宗教能深入的对话，于我而言，这是“人间佛教”思想的实践历程。

中央民族大学比较经学与宗教间对话创新引智基地的学术理念就是“基地将对各大宗教或文明的经典文本进行互释互读，对它们的经学传统进行比较研究，以期在理论上贡献于当代宗教对话，在实践上有助于推动当代中国宗教间和谐关系的发展。比较经学尊重与“未知者”的相遇。当不同宗教的经典文本被放在一起阅读，我们不仅尊其他宗教的文本为未知者，而且自己熟悉的宗教文本，也因置于一个新的对照系之下，而被陌生化为未知者。进而，这样的交互阅读还是一个读者不断地与终极“未知者”相遇的过程。比较经学尊重不同宗教之间的差异。通过对彼此权威经典的互读互释，人们得以“提升彼此间差异的品质”。它使人们从根本处知道差异到底在哪里，知道差异的由来，知道差异的走向。比较经学尊重在跨越边界中的深度学习。当今世界，多样性对任何一个宗教或文化是一个挑战，更是一个机遇。它使每一种宗教都能更深地了解对方、学习对方。比较经学尊重宗教或文化上的多样性，通过对经典的互读互释，读别人的经典，丰富自己的传统，是一种“跨越边界的深度学习”。作为一种学术活动，比较经学希望能有助于人们在生活中形成反思性的身份意识。将它运用于人际关系之中，就是人们能够尊重彼此的身份抉择，从而促进人群之间的平等、和谐与共荣，建设“美美与共”、因异而和的社会。”[46]

二、同体慈悲，开启人我对话新视野

人间佛教的精神实质就是以出世的精神从事入世的事业。出世的精神就是要打破狭隘执著和自我藩篱，入世的事业就是在世间普遍地利乐众生。佛教讲“无缘大慈，同体大悲”，并非人人都能容易做得到。星云大师呼吁佛光人要发挥国际性格，胸怀法界，不分地域、种族、国界、宗教，在世界的每一个角落，透过文化、教育，来净化人心、福利群生。47“由于佛教提倡生权的平等，自然跨越国界的藩篱，而能天下一家；泥除同异的分歧，而能人我一如。”[48]

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星云大师用现代语言重新丨全释的佛教“六和主义”[49]:

1. 见和同解，亦即思想的统一，大家必须在和平上具有共识。
2. 利和同均，亦即经济的均衡，大家必须在经济上互相扶持。
3. 戒和同解，亦即法制的平等，大家必须奉行法制，人人平等。
4. 意和同悦，亦即心意的开展，大家必须开拓心胸，诚意沟通。
5. 口和无诤，亦即语言的亲切，大家必须出言委婉，话语恳切。
6. 身和同住，亦即相处的和乐，大家必须彼此尊重，互相包容。

星云法师的人间佛教思想提出的慈悲无我、同体共生的精神，以及一多不异、众生平等的理念，力促佛教宗派之间以及世界宗教之间的尊重包容与融和共荣，共同发挥宗教净化人心、服务社会的功能，对于当今举世各界都在关注的和平论题提供了一个解行并重的参考范例。总的来说，星云人间佛教理念和实践体现出的融合会通的精神与全球化的视野，是依循契理契机的原则，融合传统佛教思想与现代社会思潮的结果，一方面倡扬了慈悲无我、自他一如的传统佛教的精神特质，另一方面迎合了当代重视和平与发展的时代需求。[50]

三、情义盎然，开启不二对话新路径

一般都说出家人四大皆空、少情少欲，可星云大师却把自己的生平定位为“情义盘然的一生”，[51]用它来诠释广结善缘、有情有义的人间情怀。依他所言，那些认为出家人就是无情无义之人，就应该居于

深山斗室，不管人间因缘、断除人间情义的看法，是小乘之见；出家人不是绝情断义，而是去开发清净的情义，发展有情有义的生命，并助天下的情义圆满，而要过有情有义的生活，靠的是广结善缘，使众

46 http://ics.muc.edu.cn/index.php?m=content&c=index&a=lists&catid=24
47 殷炜，星云人间佛教思想研究。
48 《人间佛教论文集(下)·人间佛教的蓝图》，第443页。
49 《规矩的修行》，pp. 159–160。
50 殷炜，星云人间佛教思想研究。
51 《浩瀚星云》，第382页。

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生能在佛法中充满欢喜与慰藉。[52]

人际关系就是一种因缘法，佛经上说；“未成佛道，先结人缘。”所谓结缘，就是和他人建立融洽的关系和良好的沟通。对于在家众，星云大师教示结缘可以改变命运，人生就是广结善缘，不断改善因缘，改造自己的生命，也改造其他人的生命；对于出家众，星云大师强调“一佛出世，万佛护持”，要懂得去培植善缘，甘为众生做牛马，报众生恩，以服务众生为修行，佛教事业也才会拥有来自众生的护持。“若人识得因缘法，秋霜冬雪皆是春。”星云大师说人生触目皆缘，个人的生命要依靠六根的配合聚会，才能生活愉快；社会要靠群体的结合营运，才能发挥功能效用，世间的得失都有前因，人生的苦乐皆有所缘，懂得因缘的人，不会愚痴，不会怨天尤人，知道一切都是缘生缘灭。生活的要务就是要把握因缘、创造因缘、随顺因缘，只要不种恶因，自然没有恶果，想要幸福快乐，便要培养善缘，让个人、社会、自然界都朝好的方向进化，共创人间净土。经过与中国传统文化中的伦理观念相融互摄的过程之后，结缘不仅指的是结佛缘，也泛指结人缘。然而，佛门的结缘与世俗的拓展人脉有别，尽管有些外在形式或许相同，但二者的根本差异在于前者建立在缘起性空的基础上，不以自利为目的，是无偿的给予，具有超越功利的精神。[53]星云大师在《往事百语》中说：四十年来，我努力传授三皈五戒，让大家有三皈五戒的“因缘”；我在世界各道场发起短期出家修道会，让大家有短期出家的“因缘”…直到今日，我的理念是应以大学“因缘”得度者，即办大学而度化之；应以佛光会“因缘”得度者，即设佛光会而度之；应以寺院庵堂“因缘”得度者，即建寺院庵堂而度之；应以佛学院“因缘”得度者，即办佛学院而度之；应以美术馆“因缘”得度者，即建美术馆而度之；应以青年团“因缘”得度者，即办青年团而度之；应以学生会“因缘”得度者，即办学生会而度之…[54]。人都是有情众生，大部分的出家人都说要排拒感情、远离感情，我并不赞成这种观点，因为佛教讲慈悲，慈悲的基础就是感情，爱一切众生、度一切众生就是把感情扩大和升华，感情就好像水火一样，水火会伤人，但如果能善用水火，水火也是人间最重要的元素。[55]

情义盎然的一生，出世入世不二法门，星云大师的人间佛教思想与实践是佛教现代化转型中的一股强劲力量。以出世之大情怀，做入世之大情义之事业，成就了适应时代潮流的佛教大发展。

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结语：

和平对话是时代发展的要求，也是佛教随顺时代发展的路径选择，更是解决当代国家乃至国际问题的必由之路，星云法师继往开来的人间佛教思想立足现实，以鲜活的生命为本；超越现实，避免繁琐高深的玄理。其理念符合中国佛教的根本特色，肯定主体的主宰力，从正面去肯定人生的意义，重视德性价值，在佛教现代化转换中具有深远的价值。

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52 《安住我身·愿助天下情义圆满》，上海；上海人民出版社，2010，第184页。

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人间佛教的戒学论文

陈奕侥

总结：

“熄灭贪嗔痴，勤修戒定慧”体现了“戒定慧”三学在佛教修行的重要性。它是调伏人生最大的敌人”贪嗔痴”三毒最好的良药。戒定慧三学是来自经律论三藏。经藏诠释定学，律藏诠释戒学，论藏诠释慧学。所以修习戒定慧也就是在思想及生活中实践佛陀的教法。

而戒定慧三学的修行，有其一定的顺序。所谓由戒生定，“由定发慧，由慧趣入解脱”。举一个比较租略的说法解释。譬如说一个人想要照镜子。首先要确保镜子的干净度，所以先要把镜子擦干净。这个举动可以形容是“戒”。也即是通过持戒时时保持内心的清净。当镜子干净之后，就要固定在镜子前，专心观察自己的情况。这个举动可以形容是“定”。也即是通过禅修关照自己的内心。通过修行禅定以达到不轻易受外界影响。内心能够时时安定的境界。以借此关照及了解自己的本来真如。而最后就会从镜子中看到自己，高矮肥瘦一目了然。从而了解自己的本来面目。这个现象可以形容是“慧”。也即是藉由禅定的修行，了解自身的“般若自性”，“本来面目”。从而伸展至慧的开发。当了解到自身的般若本性，就不会被外境的变化而受影响，就能够随境而安，离苦得乐。

“人间佛教”的渊源于人间佛陀的开示，所以戒定慧三学也自然是人间佛教行者勤修的目标。虽然时代不断在进步及变化，可是人间佛教也要以传统的佛法为根本。以佛教的“三皈五戒”为例子，人间佛教跟着就提出”三好、七诫”。人间佛教藉由古今融合，希望当代研究人间佛教的佛子们，能够更加容易了解根本佛教的戒定慧。并以此做为修行目标，发扬戒定慧的精神。

由于弟子学习佛法的时间尚浅，对于“定”与“慧”的诠释了解还不够全面。所以会专注在“戒”的研究及探讨。希望借此难得的机会，渐渐深入并了解人间佛教。以期日后为宣扬佛法供献一分微薄的力量。

人间佛教的戒学

佛教在佛陀涅盘之后已经传承了近两千五百多年。它之所以能流传至今，其中最重要的原因就是佛陀在弘法时期制定了戒律，并

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在临入涅盘时嘱咐弟子要“以戒为师”。从而达到“制戒摄僧”的效果，也即是所谓的“戒住则僧住，僧住则法住”。佛陀制戒的本意，虽是专为摄僧而令正法久住，但是在家众也应该修持。因为戒是维持一切善法的根本及世间一切道德行为的总归。受戒就如学生遵守校规，人民遵守法律一般。以下就打一个比方来大略说明。假若人民都不遵守交通规则，胡乱驾驶或过马路。那么司机在路上行驶就会时常担心发生交通意外，而行人穿越马路时也会担心被交通工具撞伤，甚至可能导致塞车，连环车祸等严重事故。大家都会因此在使用公路时感到惶恐不安，觉得生命没有保障，甚至会因交通意外而被剥夺。不守规矩反而使得大家困扰与拘束，不能获得真正的自由。曾经看到过一则小故事，故事内容是说有一位游客到某个欧洲国家旅行，并聘请当地导游开车带他游览一些著名的旅游景点。当车子开行了一段时间，那位游客发觉到一件很奇怪的现象。当路口的交通灯显示红灯时，路上的车辆都照常行走，丝毫没有停下来的情形。反而是交通灯显示绿灯时，所有的车都不约而同地停下来。于是好奇的游客便去寻问导游为何会出现这种现象。导游便说到：“其实这是因为我们国家有很多驾驶者不遵守交通规则，常常闯红灯，所以我们导致红灯时车辆行走的现象。可是也因为如此，大家都担心与另外一边的车辆相撞发生意外，所以只好绿灯停了”。从这则故事中我们可以发觉到”受戒”对日常生活来说不可或缺的。因为这样的话彼此才能不受伤害，自由行动。否则只会落得”红灯走，绿灯停”的笑话。

戒的制订–因时制宜，时开时遮

佛教的戒律，依在家、出家、男女之别而有所不同。在家优婆塞、优婆夷受持的五戒、八关斋戒、十善戒；出家沙弥、沙弥尼受持的十戒，式叉摩那受持的六法戒以及比丘二百五十戒、比丘尼三百四十八戒的具足戒等。

佛教的戒根据《四分律》记载，佛陀是在成道后的第十二年才开始制订第一条戒法，那是因为当时的须提那比丘犯了淫泆之行，佛陀因此制订“不淫戒”。而在佛陀成道的十二年期间则是以七佛通戒“诸恶莫作，众善奉行，自净其意。是诸佛教”为戒行之原则。佛教由以上事件中，我们可以了解佛陀制戒是“随犯随制”。在《摄大乘论释》卷十一说“如来制戒有二种意：一为声闻自度故制戒；二为菩萨自度度他故制戒”。由此可见佛教的“戒律”，一方面是为了“防非止恶”，另一方面更有积极“利益众生”之意。

佛教所谓“戒律”，有一种说法是指“戒”是以自发之心持守规

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律；“律”则含有他律规范之意义，即是“随犯随罚”。这是因为佛教教团的确立是仰赖僧伽秩序的建立上，所以有分别制成的规律条文，以及违反时的罚则，凡此都称为律；如果是由内心自发遵守一切律文，则称为戒。也有说法是指“戒”原是佛陀住世时，举外道所作之非行来教诫佛教徒者，适用于僧、信二众。而持戒者是由自发之努力为基础，犯戒时不伴以处罚的规定。

佛在《四分律》卷二十二中有记载，制戒有十种利益：一、摄取于僧，二、令僧欢喜，三、令僧安乐，四、未信者令信，五、已信令增长，六、难调者调顺，七、惭愧者安乐，八、断现在有漏，九、断未来有漏，十、正法久住。以上前九种“以法摄僧”是确保僧团清净和乐的方便，最后的“正法久住”才是佛陀制律的最究竟目的。从以上说明可以了解到，佛教戒律的制订是偏向宗教的使命感与如来利生的慈悲。

而佛教之所以制订多种戒条，是为了让在家及出家众能依不同情况修持。就好象学生读书，有小学、中学、大学等不同进阶的课程。而在众多戒条中，五戒是做人的根本，菩萨戒是实践“上弘下化”的菩萨道，八关斋戒则是让在家信众体验出家生活的一种方便……。而在佛教的所制订的戒当中，若本质上是罪恶的行为，就称为“性戒”。而其中五戒中的前四戒：不杀生、不偷盗、不邪淫、不妄语在性戒中是属于最严重的，所以这四根本大戒又称为“四重禁戒”。而若本质并非是罪恶的，只是容易产生讥嫌，或诱发其他本质上的行为，则称为“遮戒”。就好象五戒中的最后一戒“不饮酒”为例。饮酒本身虽然不是罪恶，但是它会引发饮用者失去理智，转而犯下杀、盗、淫、妄等恶行。所以它被列在四根本戒之后。遮戒简称“讥嫌戒”，它是属于佛制的轻罪制，目的在于制止世间人对佛教无谓的诽谤，一般泛指“四重禁戒”以外的戒。它也是佛陀因事、地所制戒。

从“性、遮”这两种戒，可以看出佛陀制戒所考虑的层面十分广泛及圆融。尤其佛教的戒律并非只有消极的“遮止”，另外还有“开许”的一面。举例一个曾听过的故事，故事类似发生在一个战乱的国家。当时兵荒马乱，敌我双方难分而导致军方将领开杀戒。而就有一天，一位到处弘法的得道高僧很不幸的遇见了一位军方将领。而这位将领因为战争的环境而诸多怀疑，尤其认为对方是外来奸细就会开杀戒。于是直接就地盘脚打坐，随即圆寂。其实自杀在佛教中也是犯了杀戒。可是这位高僧慈悲，为了不忍此将领造作无间罪业，死后受无尽苦报，因此以慈愍心断己性命，选择“开

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杀戒”自我了断。

佛法与世法虽然在性质上有些许的相似，可是在精神、意义上仍有很大的差异。例如在法律上，犯意不一定有罪，犯刑才会定罪；可是在佛门则只要有了犯意，就属于犯戒。而即使犯的是同一条戒，也会因为动机、方法、结果等的不同，导致犯罪的轻重与忏悔的方式也有所不同。另一方面，有些行为从世俗法来看是恶事，可是从佛法上推敲却是善事，譬如佛陀在因地修行时便曾“杀一救百”，为了救生而杀生，这就是菩萨的慈悲方便权智。这种本着大乘佛教慈悲愿行，以及活用戒法的精神而“时或开许，时或遮止”，正是大乘戒律的特征，也是人间佛教所强调的持戒的意义。而佛陀这种有“开”有“遮”的制戒精神，可以证明戒律是可以因时、地、人而有所不同的。而唐代禅宗高僧“百丈禅师”避开戒律，另订丛林清规”的教规改革，也为当时的禅宗发展扫清障碍，而使得禅宗能够继续在中国传承下去。这样的智慧及创新精神是令人钦佩的。

而佛光山在开山之初，在开山宗师星云大师的带领下，根据六和敬、戒律和丛林清规，订定各项组织章程及各种制度。那是因为大师从年轻时就意识到当时的佛教缺乏严密的制度，象一盘散沙，各自为政。而若设立道场却缺乏完善的制度，寺产可能会流为私有，甚至佛门净财也会为他所有，为弘法利生的事业带来不良的影响。

制度就好比阶梯一样，让我们能够循序渐进，也唯有健全制度才能使僧团健全，才能带动佛教的复兴与发展。但是制度也必须“因时、因地、因人”而订。随着时代的改变而有所设定，不能迂腐及守旧。但这个设定是要建立在佛法真理(即根本戒)的基础上。这是因为从印度传来中国的佛法戒律已有两千五百年的历史，而有些显然已经不适应现代的社会需求。所以虽然说根本戒可以保存，但对于一些“小小戒”，应该可以就时代需要，或其他因素如风俗、地域等加以弹性调整。我们只要多从积极面了解佛法戒律，就能够体会且不辜负佛陀制戒的圆融与随机方便的精神了。

戒的精神 一 止恶行善，饶益有情

一般世人提到佛教，总认为其中的受戒有诸多限制，看似不自由。其实戒律本身的根本精神是不侵犯，即是尊重别人，从而获得真正的自由。就以五戒为例，不杀生即是不侵犯他人生命；不偷盗即是不侵犯他人财物；不妄语即是不侵犯他人名誉；不饮酒即是避免自己失去理智，进而不去侵犯他人。不侵犯别人，进而尊重别人，则自己

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及他人都能自由。反之，则会因触犯法律而身陷牢狱之苦而失去自由。若深入探究其中原因，就会发现是当事人触犯五戒的缘故。譬如杀人、伤害等是犯杀戒；贪污、侵占等是犯偷盗戒；强奸、拐骗等是犯了邪淫戒；毁谤、背信等是犯了妄语戒；蓄酒、吸毒、运毒等是犯了饮酒戒。由于可知受戒不是增加束缚，而能够受持及真实认识五戒，才能享有真正的自由。因为戒是一切善法的根本，如《大智度论》中有说“大恶病中，戒为良药；大恐怖中，戒为守护；死暗冥中，戒为明灯；于恶道中，戒为桥梁；死海水中，戒为大船”。能够受持清净戒，自有大力量及功德。

关于“戒”，有几个观念是必须要说明。第一样便是“破戒与破见”：“破戒”是违犯戒法，是个人行为上的过失，可以忏悔纠正。其实在佛教理，一个人破戒并非可耻，只要至诚忏悔，就能减轻罪业，仍有重生的机会。而“破见”是谬解真理，是根本思想上的错误。一个破见的人，在见解上无法再接受佛法真理，就永远与佛道无缘。因此破戒可以忏悔，但破见不通忏悔。举一个例子说明，有些人会认为受戒诸多限制，不受戒就不用担忧犯戒的事，也不会受到犯戒的果报。事实上，受戒后即使犯戒，只要知惭愧，懂忏悔，罪过会减轻；反观不受戒，犯了戒不知忏悔及改过。自然罪过会加重。所以受戒不可怕，因为受戒能培养正知正见。而因为懂得自我约束，行为也会因此有了依循的标准。纵有所犯，也能时时自我反省，忏悔改过。因此持戒才能让内心和平、安全及有保障。

而接下来要提到的是“止持与作持”。在七佛通戒偈中的“诸恶莫作”就是止持戒。也就是不去做违反戎律或法纪的坏事，那就是持戒：反之即是犯戒。而“所持”就是七佛通戒偈中所指的“诸善奉行”。也就是发心去做有利于人的善事，那就是持戒；反之若逃避而不为之，就是犯戒。由此可以知道，佛教的戒律不仅只有消极止恶的七众别及声闻戒之外，还有积极行善的菩萨三聚净戒。

三聚净戒是大乘菩萨的代表，其中就包括摄律仪戒、摄善法戒以及摄众生戒。“摄律仪戒”，即遵守佛教制订之各种戒律。“摄善法戒”，即誓愿实践一切善法，以修习诸善为戒。”摄众生戒”，即发心教化众生，使众生得利益。从以上“三聚净戒”可以看出，佛教的戒律不仅注重净化自己，更要利益他人。这是实践菩萨道的行者应该把握戒的真正精神。就如中国大乘佛教的“三坛大戒”，就很有人间佛教利济众生的精神。而其中的意义就包括：初坛沙弥戒要守好“摄律仪戒”，二坛比丘戒要具备“摄善法戒”，三坛菩萨戒要有“饶益有情”的精神。因为“三聚净戒”具足，因

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此大乘佛教才得以展开。这也就是人间佛教戒律的特色。

其实清净的戒行可以净化我们的身心，增加我们的道德，发掘我们的佛性能源，让我们具足修行功德，成为我们生活的指标。由此可见持戒对于我们而言是很重要的。 。

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人间佛教在净化改善人心与解决当代种种社会问题的意义及作用与当地文化的关联性研究：学校教育研究

林美霞

中国古谚语有所谓："三岁定八十，七岁定终身"，幼儿学前的教育占了一个人的人格培养和扎根教育的最关键时期。孩子是一个国家社会未来的主人翁，一个国家的未来与希望就需要靠现在的我们如何细心教导、灌输正确的人生价值观、和建设良好的生活习惯，这都需要从小开始扎根培养。

秉持着佛光山开山宗长-星云大师的的宏愿：以教育培养人材。新加坡佛光山的慈爱三好学校于2011年1月1日开始投入幼教服务，这是新加坡佛光山在本地开设的第一所幼儿托管中心。慈爱三好学校的宗旨和目标是实践星云大师的三好教育，既：做好事、说好话、存好心的　理念教导孩子积极的学习态度、正确的道德价值观和良好的生活习惯、培养孩子从小学习独立及懂得给予他人帮助。慈爱三好学校提供基本的中英双语教育系统外，其他的课程也包括语言的教导、艺术文化、健康生活、休闲生活和社会责任等。希望藉着学习开拓孩子的视野、丰富孩子的生活体验，并提升孩子的身、心、灵的发展。

所谓："国有国法，家有家规"，每一个国家，每一个社会或每一个家都有所定制的法则和条规，每一个人都必须遵守，无人可例外。"戒"就如这一些国法和家规，都是保障我们和得到自由。慈爱三好学校也实行这道德教育来教导孩子们，譬如佛教中的五戒有不杀生，就是不侵犯别人的生命，尊重人人平等，教导孩子要互相关爱；不偷盗，就是不侵犯别人财产，教导孩子需要得到别人的同意，才可以取用，孩子需要学习这个基本的礼貌；不邪淫　，就是不侵犯别人的身体，教导孩子要学习保护自己的身体，同时也要爱护其他的同伴。不妄语，就是不侵犯别人的名誉，教导孩子说好话和爱语，常常学习赞叹和鼓励同伴。不饮酒，不伤害自己的理智及不侵犯别人，教导孩子多喝健康的白开水和不贪图糖份高和不营养的汽水。从小，孩子就需要培养懂得分辨善与恶，自我的检讨，与同伴们相处和谐，这才能享受真正的自由。所以戒是离不开我们的生活，两者是息息相关，只要了解戒或条规是给予我们方便和尊重，那么就能欢喜接受和

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实践在日常生活中。

除此之外，慈爱三好学校的老师也每时每刻提倡和灌输三好运动：做好事、说好话、存好心给孩子们。有鉴于现代的价值观念的偏差与不同，功力主义正在盛行，导致产生国家社会种种不利的事故发生，故提倡三好运动来转变因缘，每个人的身、口、意的转变，能使整个国家社会跟着好转。

这个三好运动其实都离不开我们的生活，例如做好事，就是培养孩子的慈悲心和有奉献的意愿。例如孩子能自己提书包，不劳烦父母或佣人；爱护周围植物和动物，不摘采和不欺负；愿意伸出援手，当老师和同伴寻求帮助等。。。因为很多现代的孩子一切都以自己为中心，自己一定要最好的和自己的利益为优先，不再懂得热心给予帮助和冷漠对待周围的发生。所以，需要培养孩子大爱的精神，奉献自己，享受被他人利用的价值。

说好话，就是培养孩子会主动向每一位法师、老师和同伴打招呼。老师常常鼓励孩子说正面的话，与及同伴有健康的言语交流。同时，老师也会举一些例子让孩子了解和明白说好话的重要性。孩子们的语言学习能力很快，听到好的或不好的言语，孩子很快就能复述一遍，所以老师和家长都需要注意自己的言行举止。有些孩子学习以后，会与父母和家人分享，这个小小的善苗就会开始播种发芽。孩子学习待人谦虚有礼，尊重异己，才能与同伴共生和谐。让孩子明白一句赞美的言语，能带给每个人无穷的欢乐和信心。

存好心，就是培养孩子心怀好的念头和学习利人的态度。老师常常鼓励孩子要学习分享与分担，及懂得关爱。很多现代的孩子都是独子独女，已经习惯了一个人的生活和玩乐，当与其他同伴同在一个屋檐下上课学习，会需要时间适应环境，及与同伴的相处方式。所以，要鼓励孩子学习吃亏，利益他人，而不是处处以自己为中心,学习“人人为我，我为人人”的精神，让孩子明白分享与分担的重要性，让大家都有和谐心和欢喜心。除此之外，一个善的念头，孩子会懂得礼貌，有正见的想法和精进的学习态度；一个恶的念头，可以使孩子变的无理取闹、使用暴力和有自残的倾向。所以，需要灌输孩子正面的人生方向和正确的道德人格观念。

在于定的部分，慈爱三好学校的老师也教导孩子禅定静坐的课程。从坐禅中，孩子的散乱烦躁的心能慢慢平静下来，学习专注力和清晰的思惟。上课的时候，孩子会比较能全神贯注的上课，聆听老师的指示和完成任务。而且禅修也能帮助一个人提升记忆力，有助于

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提高学习的能力，及能够调和一个人的情绪及涵养，使孩子们更自在，更欢喜。

老师也培养孩子有自动自发的态度和能自理的习惯。例如每一天的日常作息活动，慈爱三好学校的孩子都会自己整理书包、盥洗、收拾餐具和书写文具等。。。这都是基本的生活技能，也是孩子应该有责任感和态度“自己的事，自己做”，不假手于他人。慈爱三好学校也提倡环保，就是孩子们各自带环保碗来学校。用餐的时候，用自己的环保碗和餐具。用餐完毕后，孩子学习清理干净和带回家，这是要培养孩子的自理的性格和责任感。老师也常教导孩子用餐的时候，要怀有感恩的心来饮食和珍惜这辛苦得来的食物，不得浪费和挑食。

因为现代的孩子从小都是低头族，沉迷于电动游戏或节目，忽视周遭一切的发生，不闻不问，这是一个现代非常严重的文明问题。现代孩子的依赖性和堕慢性非常的强，因为父母亲都常常在外努力工作打拼，赚钱提供物质上的享受和聘用佣人来照顾孩子和家庭，而忽略了孩子的家庭教育和生活起居，孩子的一切都是佣人替孩子处理和完成。而且孩子都是父母亲的掌上明珠，呵护有加和溺爱，孩子渐渐成为一个饭来张口，水来张嘴的人。所以，现代孩子懂得自己处理生活的事项和照顾自己是一项非常具有挑战的任务。一个自律的孩子，才能承担于重任，值得被人相信和尊重。

孩子学习了正确的教育系统、向上向善的道德人格和生活的技能，希望孩子能善用知识与般若智慧在这虚妄不实的世界里，巧妙的解决问题和勇敢面对挑战，能够超越一切人我、是非、有无、好坏的对待。人类是群体生活的动物，每个人都离不开群众而独具居，在这一个社会里，大家要有同体共生的理念，不分彼此，互相关爱和扶持。所谓：“在家靠父母，在外靠朋友”，让孩子明白彼此需要互相支持和帮助，一个人的力量是有限的和无力的；众人团结一致，能给于无限的力量与光芒。所以老师都会举办一些团体的活动，以培养孩子的默契和沟通技巧，让孩子们主导各自的组别，学习和训练领导的本领，达成共识，以分工合作的模式完成任务。虽然在过程中，孩子有争执，有投诉，有不合群，但是这都是孩子的学习过程，孩子需要这一些过程来磨合彼此的习气和态度，才能自我提升和能从学习中得到快乐。

除了孩子需要被教育，老师和家长也要常常自我提升和自我检讨，多出席教育讲座或阅读教育儿童书籍，运用般若智慧教育孩

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子。过去的以打骂及贬损的教育方式已经不被现今的社会所接受，随着时代的改变，孩子的教育方针也需要作出调整，培养孩子的处事待人的态度，建立对自己内涵的肯定和有反思的能力及勇敢的转变，而且怀着感恩的心及回馈于国家社会。老师与家长应该要以身示教，树立一个好的榜样，让孩子视为偶像，互相学习，成为彼此的善知识，人人具足般若智慧。

在此，希望孩子能学习以慈悲人格为学习目标，以诸佛菩萨为效法榜样，以戒定慧 为求道根本，以智仁勇为做人方针，心中要建设健康向善的观念，期望孩子成为今后国家社会未来有成就的栋梁，及未来可预见的和平领袖。孩子常常运用三好运动于生活中，和体现四给的精神：给人信心、给人欢喜、给人希望、给人方便，建设一个真善美和有品德的国家社会，每个人都可免除苦恼，获得身心灵的自由和平安，呈现人间祥和的净土。

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以星云大师人间佛教受五戒的思想探讨
如何让青年从受五戒中受益

阙志高

摘要

“一个国家，一个团体有没有前途，就看他对年轻人是否重视。一个人要想有所作为，年轻的时候就要将基础打好。”这是佛光山开山宗长星云大师针对“佛教对[青少年教育]的看法”所作的引言。大师一生非常重视青年，并一再强调佛教不是老人的宗教而是属于青年的。例如：佛教教主释迦摩尼佛青年成道，玄奘大师二十六岁到印度求法，禅宗六祖慧能大师二十四岁到黄梅五祖那里求法并同年开悟。青年是社会进步的动力，也是国家未来的希望，然而当今的青少年的问题越来越复杂，如诈骗，自残，吸毒等。这些现象都是受到一些元素，如缺乏家庭温暖，家庭暴力，交到损友等，所造成的。站在佛教的立场，对于青少年偏差的行为，建立起正面的观念比如“受五戒，明是非，知人我，知罪福”，远胜过事情发生后的辅导。清净的戒行可以净化我们的身心，增进我们的道德，升化我们的人格，发起我们的佛性能源，保持我们的道念不失，让我们具足修行功德，成为我们生活的指标。本文是主要以星云大师受持五戒的思想，进一步探讨五戒如何塑造青年的未来并带给社会的益处。笔者认为许多青年由于不太了解五戒，所以一谈到要受戒就会忧心忡忡，所以笔者想借此因缘研究五戒的根本让青年了解受戒的目的。

关键字：

星云，大师，青年，五戒，自由

第一章. 五戒的定义

在佛教里，五戒是根本大戒，佛教的戒律虽然有出家和在家的区别，但是一切戒律都是依据五戒为根本。五戒的杀盗淫妄酒就是不杀生，不偷盗，不邪淫，不妄语，不饮酒。五戒与儒家的五常有相同之处就是不杀曰仁，不盗曰义，不淫曰礼，不妄曰信，不酒曰智。受持五戒的人都会受到无限的利益。《灌顶经》卷三说：受持五戒，必感得二十五名善神的护佑。五戒不是拿走人生的自由，而是对人生自由的保护和保证。有了戒，人才有自由，同时也能尊重他人的自由。

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星云大师说："戒不是束缚，戒是一切善法的根本，也是世间一切道德行为的终归。戒的根本精神，就是防非止恶，对人不侵犯。所为不侵犯，就是不能为了自己的自由而妨碍他人的自由，所以不侵犯，才是真正的自由。"

第二章. 青年受五戒的意义

虽然有些青年知道受五戒的收益不浅，但由于缺乏信心，担心自己受戒后去犯戒，觉得很不自由。有些青年甚至觉得不受戒就不会有犯罪的担忧。我们如果翻一翻报纸看新闻报道时，往往看到那些被判入狱或是招警方逮捕的人都是因为触犯了五戒所以失去自由。所为"人非圣贤，孰能无过"。受五戒，是自律，提高我们的警惕心，若然犯了戒，我们会有惭愧心而忏悔，因而减低日后再犯的机会。反倒是那些没有受戒的人不知忏悔，罪过加重，因此沉沦三涂恶道。所以，宁可受戒而犯戒悔过，也不要不受戒而犯戒，因为受戒才有得度的机会，不受戒就永无成佛的可能。青年若能年轻受持五戒，让自己正派正当，就如被人称为"正人君子"。就如星云大师所说的：做人"宁可正而不足，不能斜而有余"。然而，五戒不是一日一夜受持而已，是永恒的受持，它可以全部受持，也可以随分受持。由此可知，青年可以依据自己的情况，选择自己容易受持的一戒，二戒，乃至三戒，四戒，精进受持，渐渐达到五戒圆满。甚至还可以进一步受持八关斋戒，菩萨戒等。

第一节，不杀生

譬如：杀人，伤害，毁容

不杀生就是不侵犯别人的生命，以仁慈对待生命，让生命不受威胁。将心比心，上天有好生之道，我们都必须要知道生命宝贵，即使是植物，物品也都有生命，只是与心灵生命不同，若不好好爱惜，它的使用时间也会因此而缩短。此外，若依广义而言，浪费自己或其他人的时间也是杀生，因为生命是时间的累积，浪费他人的时间也是杀生。如果青年从年轻时开始吃素，即可培养他们的慈悲心，从心灵的净化来减少嗔怒，达到内心的安然与祥和，还有不忍心杀害鸡鸭等动物的生命的思想。但是，青年若没办法吃素，还是可以买现成的来吃，最主要是自己不要杀生。其次，青年受了不杀戒后，也会在时间管理方面上加于谨慎，比如跟人约了时间，一定会准时到，因为即使迟了一分钟，也算是杀了对方生命里的那一分钟。

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第二节，不偷盗
譬如：贪污，侵占，盗窃，勒索，抢劫，绑票

不偷盗就是不侵犯他人的财产，是五戒当中最难持的，因为凡将无主以外的东西，私自独为己有，即便犯了盗劫。从星云大师以父亲从公司拿笔给小孩使用，花园顺手摘花为例子。这些行为虽然不是犯了根本戒，但还是要负起因果责任的。

第三节，不邪淫
譬如：强奸，嫖妓，拐骗，重婚

所谓邪淫是指合法夫妻关系以外的男女爱欲行为。即使心中恋慕某人，但没有行动，虽然没有犯下根本戒，但是心中不清净，烦恼妄想不断的动，而持戒的目的就是身心清净。星云大师有句话说："世界上爱人的方法很多种，君子爱人以德，保护，尊重，让他幸福，快乐，不受伤害。"呼吁人们不伤害他人身体名节的自由。

第四节，不妄语
譬如：毁谤，背信，伪证，恐吓

不妄语就是尊重他人名誉的自由，星云大师以信徒开布店为例，若要卖到一等的价钱就得交出一等的货，推荐的质量最好不褪色的面料，大师指出，做生意要讲真实话，要讲究诚信不要欺骗顾客，生意才可持续下去。此戒也不可说虚妄不实的话，包括挑拨离间的两舌，恶毒伤人的恶口，欺瞒不实的妄言。依其性质，妄语可分为三种：大妄语，小妄语以及方便妄语。趁年轻时培养不妄语的习惯，说话句句真实，不虚伪，不说谎。如此，青年无论在工作上，家庭里，感情等等都会受到信任。

第五节，不饮酒
譬如：贩毒，吸毒，运毒，吸食烟酒等

"酒"能刺激神经，使人丧失理智，"毒"如大麻，鸦片，安非他命等，都是不饮酒戒想戒掉的。五戒中的前四戒所禁戒的行为本质就是罪恶，因此称为性戒。此戒在佛教的五戒中非常独特，因为它的本质属于非罪恶。但是饮酒容易使人诽谤，然而犯下其他四个性戒，因此称为遮戒。《大毘婆裟论》卷百二十三说："印度有位优婆舍，由于饮酒，于是盗取邻居的鸡，犯了偷盗戒；杀了鸡做

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为酒菜，犯了杀戒；邻妇问起时，他妄言说他没看见，犯了妄语戒；此时又见邻妇貌美，非礼她，犯了淫欲戒。”喝酒使人无惭无愧，丧失理智，还造下杀，盗，淫，妄四重罪，所以应该解除喝酒。唯有戒酒，才能使神智清楚，以达到佛教所重视的般若智慧的宗教目的。另外到毒品，佛陀虽没有指定不吸毒戒，但是依现代角度诠释，不饮酒就是不吸毒，因为吸毒和饮酒一样都是刺激性及会覆盖清明神智的物品，所以吸毒也是犯五戒中的饮酒戒。

第三章. 青年受五戒给社会带来的影响

青年若能受持淫欲戒，他们的婚姻会因此能够白头偕老。因为感情就像我们的眼睛，容不下一粒沙子的存在；感情像个火车，必须遵行轨道，才能确保行旅平安；感情更不是金钱，它无法和人家借货流通。即使手上的戒指，也未必保证夫妻能够白头偕老。最重要的是受持心灵清净的戒法，令双方守信，不悔当年的盟约，才能够护持婚姻。当夫妻和睦时，才能防止家庭分裂等问题，以便给予下一代的教导，成为有品德的人。

我们的社会有一种现象就是看到一名出类拔萃的优秀者如那些年轻的政治人物时，不但不能给予鼓励，反而因为嫉妒他人拥有很高的成就，排斥甚至造谣不真实的话去破坏他。如果希望我们的社会会更好，更进步，青年能够以五戒的不妄语戒去受持不去排斥他，并且抛弃嫉妒的心理，然而去赞叹那名优秀者。自然的那名优秀者因为有了支持增加自信，他会更努力地为经济或在政治方面做出贡献，也因此利益到众人。

受持五戒的青年们，可以免除许多苦恼，恐怖，从而身心获得自由，平安，快乐。不仅如此，当青年们守五戒，提醒自己不要去犯法律上的条规，也不会被关进牢狱，失去自由。其次，当一个人受持此规范的行为的“戒法”时，一旦身心领受“戒体”，发而成为“戒行”，护持了身口意三业，使之清净不违法。这样一来，青年从而借有持戒功德，自然的得到威仪庄严，举止如法，而流露出美德光显的“戒相”。此时，青年能够以“菩萨心，青年力”把佛法传下去。如果可以传至一个团体乃至整个国家的人都能受持五戒，那么许多社会问题都能解决。

第五章. 引用文献

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The Introduction of Epistemology in Humanistic Buddhism

Tey Wah Yen

Abstract

This paper elucidated the necessity of introducing the theory of knowledge as an independent subject to be studied in humanistic Buddhism, due to the convoluted and sometimes contending epistemological issues existed in Buddhism. The development of epistemology, such as skeptics in interpretation of Buddhism and the methodology to develop Sutra's philosophical system, is the deterrent to the dogmatic and authoritative Buddhism interpretation. This will provide a pathway for a more progressive humanistic Buddhism, to be integrated seamlessly into the society. Skeptics in Buddhism interpretation and three examples of epistemological controversies are discussed. The idea of perceiving Buddhism ideas as a whole, methodology of developing Sutras' philosophical system and logical examination between the developed systems, are proposed.

1.0 Introduction

The entrenchment of humanistic Buddhism can be perceived as a religious revolution sparked by Master Tai Xu and Master Hsing Yun [1] to deter the pervasion of posthumous and heavenly Buddhism cultural practice. Sighting from the core virtues of Buddhism, the revolution is reinstating the raison detre of the emergence of Buddhism teachings founded by Siddhartha Gautama, commonly known as Buddha (the awakened one) sometime between the middle of the 6th and 4th centuries BCE [2]. Moreover the drastic progress in terms of political, economy and social fabric have altered the change of world scenarios which request the rise of an "updated" Buddhism philosophical outlook and practice to be mingled with.

Apart from the threat of posthumous and theist or deist conviction in Buddhism, the wealth of Buddhism edifice is greatly undermined by several factors. They could include the creeping of atheism, over-confidence on science and technology, lack of systematic and omnipresent Buddhism education, precipitous emergence of deviated Buddhism teachings, and the society's acute competitiveness that piles financial and spiritual burdens on the human nowadays. Master Hsing Yun championed four ways of modernization of Buddhism such that [1,3]:

1. The modernity of language
2. The utilizing of modern facilities of Buddhist propagation
3. The modernity of practice in life
4. The establishment of modern Buddhist schools

Venerable Master Hsing Yun contributed notably to the development of Humanistic Buddhism and it is in accordance with the historical request. However, the current revolution of Humanistic Buddhism is stagnated in the cursory modernization while the thorough revolution to the depth of philosophical discourse and development is still in its infancy. Despite valiant and concerted efforts to resurrect humanistic Buddhism, much has to be done to realize its ideas.

It can be deduced that, most of the predicaments faced by Buddhism nowadays would

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lead to alienation by the public over the actual philosophical thoughts and practices of Buddhism, resulting in the descent of the quality of Buddhists. This phenomenon is in tandem with the warnings of the Buddha in the Sutra of Ananda's Seven Dreams written as [4]:

Your sixth dream tells that, the fallacious teachings will permeate and impair the enlightenment, while sagas will conceal themselves. Your seventh dreams projects that the Buddhists will be the one who mar the teachings of Buddhism, and internal rotting will be the seminal factor of the fall of Buddhism.

The misinterpretation and hijacking of Buddhist phrases and sutras, coupled with the sprawling of different interpretations of Sutras would definitely stump the public from rightfully comprehending and preaching Buddhism. The issues that may come across include: what is the Truth, what are the strengths and limits of reasoning, what are the ways to reach the Truth, and how reliable is the source of knowledge? The interwoven and perplexing edifice of those Buddhist interpretations needs to be revised or reconstructed, in order to restore the core virtues of Buddhism and keep it abreast with current developments. In this regard, the introduction of epistemology (the theory of knowledge) is a crucial cornerstone in the development of Humanistic Buddhism.

2.0 The origins of humanistic Buddhism

The rise of Buddhism (enlightenment) perhaps connotes the culmination of the love for wisdom and well-being of living kinds. The preaching of Buddhism can therefore be defined as a human attempt to systematically achieve a unified understanding of the Truth of the entire universal phenomenon. The universe contains a petrified intelligence that demands the awakening of human consciousness to be unfolded. The full conciliation between the universe intelligence and human consciousness is called "awakening and liberation". The universe is the database and source for awakening, while the Buddha's teachings facilitate humans to seek the Truth, and even the Buddha's intelligence is derived from the universal and social phenomenon. Therefore, Buddhism itself already implies the concept of "humanism". This concept is also advocated by Ven. Master Hsing Yun that [5]:

...The teachings of dharma are characterized with Humanistic Buddhism. The concept of Humanistic Buddhism is not the patent of Venerable Tai Xu but the essential concern of the Buddha himself. It was introduced not as something to attract attention by novelty, but to rediscover the original teachings of the Buddha. As followers of the Buddha, we should establish Humanistic Buddhism in society with the aim to propagating and glorifying it.

Nonetheless, in order to purify Buddhism from various unsound and spoiling adulterations, "Humanistic Buddhism" is coined. The usage of "humanism" is reminiscent of the Renaissance age, in which the concept was conceived. The definition and denotation of Humanistic Buddhism is consequential as "humanism" in the Buddhist context contains distinctions from the evolvement of Renaissance humanism.

Both Renaissance humanism and Buddhism humanism shares a similar purpose: humanism is inherently flexible and adaptable to be improvised and evolved to meet new challenges and assumed distinct forms in different groups and regions [6]. Furthermore the movement opens the doorway for re-discovery of ancient wisdom (concomitant to the restoration of the Buddha's teaching based on Sutras [7]) and the continuous revision on the encrusted understanding of the world [8].

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However, Renaissance humanism is too human-centric, entailing the fall of morality despite the advances in technology and opulence in wealth. According to Hankins [9], humane studies embellished life, brought pleasure, and nourished piety, and the humanities did not save souls, but living a good life would bring men favor in the eyes of God and strengthen piety, or at least not damage it. Renaissance humanism stressed on seamless integration of humans into nations and civilizations, yet the allegiance of human beings in nature constitutes as its pillar as well [9].

The definition of "humanism" was streamlined in the 2002 Humanist Amsterdam Declaration, in which the declaration outlined seven attributes [10]:
Humanism is ethical; Humanism is rational; Humanism supports democracy and human rights; Humanism insists the combination between liberty and social responsibility; Humanism is a response to the widespread demand for an alternative to dogmatic religion; Humanism values artistic creativity and imagination and recognizes the transforming power of art; Humanism is a life stance aiming at the maximum possible fulfillment through the cultivation of ethical and creative living and offers an ethical and rational means of addressing the challenges of our time.

As a result, Humanistic Buddhism today can be defined as "the preaching of Buddhism which embraces the harmony between individual spiritual growth and social development". Humanistic Buddhism can be practiced and studied by all members of society regardless of their religion, creed, nationality and educational background, as long as it conforms to the needs of people. It shall pave the way to establish a harmonious, proactive and conducive society for the spiritual growth of both individuals and communities [1].

The philosophy of Humanistic Buddhism can be divided into fundamental Buddhism and derived Buddhism. Fundamental Buddhism is the original teachings of the Buddha recorded during Buddhist Councils, or documented in the Buddhist canons such as *the Long Tripitaka*, *the Taisho Tripitaka* and *the Foguang Tripitaka*. It expounds the fundamentals of Buddhist teachings, which has become the basis to be developed into a complete philosophy of its own. Upon integrating the teachings with current social developments, derived Buddhism transpires to fit the demands of the public whilst complying with the core virtues of its philosophy. For instance the ten precepts extracted from the *Sutra of Ten Virtues* [11] is fundamental Buddhism, while the "Three Upstanding Daily Practice" (act, speak and think ethically) [12] is derived Buddhism based on *the Sutra of Ten Virtues*.

The development of Humanistic Buddhism would involve both fundamental and derived Buddhism, and in the light of averting the rise of hijacked Buddhism, all the philosophy and practice of Buddhism shall be originated from the Buddhist canons. The philosophy archived from Buddhist canons is the root of sprouting of Humanistic Buddhism.

From the origins, the establishment of structure and philosophy of fundamental Buddhism and the development of derived Buddhism are ponderous, yet it is an exciting process of the realization of Humanistic Buddhism. The plethora and complexities of Buddhist wisdom and volatile social developments are the inescapable challenges that Humanistic Buddhism should take on. To oil the wheels for the development of Humanistic Buddhism, the theory of knowledge should receive keen attention and be studied as an independent branch of Humanistic Buddhism.

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3.0 Skepticism in reconstruction of Buddhist interpretation

Due to the intricate, convoluted and sometimes even contradicting versions of Buddhist interpretation nowadays, we need to instill the spirit of questioning and develop a systematic and effective methodology to continuously accede, refute or revise the existing cobweb of Buddhist construal. Authoritarian, unchallengeable and domineering attitude in interpreting Buddhist teachings will surreptitiously turn the learning culture into another way of superstition and lead to potential ideological conflicts and squabbles. This will impede the vibrant development of Buddhism. The attitude of continuous revision is named as "scepticism".

According to the elucidation from the Dictionary of Philosophy [13], "skepticism" can be explained as:
... is a proposition about a method of obtaining knowledge: that every hypothesis should be subjected to continual testing; that the only or the best or a reliable method of obtaining knowledge of one or more of the above kinds is to doubt until something indubitable or as nearly indubitable as possible is found; that wherever evidence is indecisive, judgment should be suspended... is a method of intellectual caution, systematic suspense of judgment on the basis of some criteria of certainty or truth, criticism, particularly in absence of conclusive evidence; questioning or doubting as a means to gaining absolute or relative certainty...

The construction of philosophical structures from Buddhist Sutras, the development of derived Buddhism and the emergence of any interpretation of Buddhism shall be continuously and skeptically studied, and practiced in order to reach a relatively reliable and rational conclusion. At this point, the development of standards of acceptance of facts and logical questionings are the spotlights for further attention. The Buddha in the Kalama Sutta had delineated ten fallacies that one shall avoid in the practicing of skepticism: believe knowledge as truthful based on oral history, tradition, news sources, scriptures, suppositional reasoning, philosophical dogmatism, common sense, personal opinions, experts and authorities [14]. The ten fallacies should be studied epistemologically to develop a thorough and pervasive understanding, in order to restore the quality of Buddhist preachers in general.

However, skepticism shall not be misused as a tool to assert personal agenda and prescribe radical skeptics [15], and if so, Buddhists shall keep questioning in order to nip them in the bud. Greed, hatred and delusion shall be constrained to avoid the descent of a receptive discourse into ideological skirmishes. The instruction of the Kalamas (Kalama Sutta) is justly famous for its encouragement of free inquiry; the spirit of the sutta signifies a teaching that is exempt from fanaticism, bigotry, dogmatism, and intolerance [16].

Renaissance thinkers and western philosophers such as Francis Bacon, Rene Decartes, Thomas Hobbes, John Locke and David Hume had developed their own theory of knowledge and skepticism philosophy, which can be referenced when developing the epistemology in Buddhism and scepticism in its interpretation. Besides that Buddhist canons possess the source to be developed into skepticism, including Diamond Sutra and Vimalakirti Sutra. Above all, the Kalama Sutta can be perceived as the basis to develop the school of skepticism philosophy in the development of Buddhist epistemology. The combination of specialized learning (in western skepticism, or in Buddhist sutras) and cross-disciplinary

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research is essential to construct a more reliable and comprehensive edifice of skepticism and epistemology. This is great room for future Buddhism research and development.

4.0 Discourse on Buddhism epistemological controversies

Of course there are many contending points in the way of interpreting Buddhism. To illustrate the necessity to develop skepticism and epistemology, three contending issues existing in the process of capturing Buddhist teachings, would be discussed: the controversy between pyramidal and deep-rooting epistemological methodology, the controversy between empiricism and rationalism in Buddhism, and the controversy between wisdom-based and compassion-based learning styles.

4.1 The controversy between pyramidal and deep-rooting epistemological methodology

In the epistemology of Buddhist interpretation, there is one school of thought which suggests that we have to understand the whole structure of Buddhist teaching before specialization. This is quite similar to today's perennial education system that in the early days where we learnt various subjects such as science, language, economy and arts, before we decide to specialize on the topics of our interest. This methodology is named "pyramidal epistemological methodology". It holds pros and cons. The advantage of this methodology is that it forms a broader and more thorough understanding of Buddhism, and this in return will help us to define the location we are at before continuing the pursuit in Buddhism. Nevertheless this would call for higher academic ability and is time consuming, which may not be suitable for all sorts of Buddhists or Buddhist learners.

In contrast, there is another contradicting school of thought which prescribes that we have to specialize from the beginning to establish firm and deep-rooted faith before continuing the voyage for scholarships. This methodology is named as "deep-rooting epistemological methodology". It is based on the fundamental practice of threefold training without wider exposure to various philosophies in Buddhism in order to expedite the consolidation of adhicitta-sikkha (higher mind). However, it entails likelihood to mould the imperious attitude and form a delusion of methodological superiority over the others, which is contradictory with values of being objective and humble.

4.2 The controversy between the empiricism and rationalism in Buddhism

According to *Stanford Encyclopedia of Philosophy* [17], the Empiricism Thesis states: "we have no source of knowledge in S or for the concepts we use in S other than sense experience". John Locke explained that an idea is anything that is the immediate object of perception, thought or understanding [8]. This concept is practiced by some Buddhists, whether consciously or not, in the process of seeking enlightenment. Volunteering works, the sincere obeying of Buddhist rules and the nurturing of good habits in daily life, are examples of experiences that one encounters in the sensible world. Empiricism-based learners believe that wisdom and horizon are gained from the collection of those experiences. Although this method would provide a more sensible basis on the formation of knowledge and wisdom, yet the exploration are limited by our senses. The existence of Amitabha Pure Land, the wisdoms of dialectical unity and the transmigration of sixth realms are the examples that transcend our senses. As cited from *the Diamond Sutra*:

If one tries to pursue the truth through the senses such as shapes and sounds, it is a deviated method and an improbable mission [18].

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Rationalism stands to be another prominent school of thought and according to Stanford Encyclopedia of Philosophy, the Innate Knowledge Thesis states: "we have knowledge of some truths in a particular subject area, S, as part of our rational nature" [17]. In other words, reason or concept comes first before experience and action. In the practice of Buddhism, rationalists conceptualize the intuition and mission first before implementation. For instance, "Human Pure Land" concept precedes the formulation of disseminating efforts, while the composition of vision to liberate tormented souls antecedes solemn Buddhist practices. Rationalism will inevitably stumble upon its limitation especially in the conciliation between the concept and the real world. This can be substantiated when Ananda was rejected from joining the First Buddhist Council because he was not enlightened yet although possessing an abundance of Buddhist knowledge.

4.3 The controversy between wisdom-based and compassion-based learning style

The wisdom-based learners are driven by the love for wisdom and the pursuit of thorough understanding of life and the universe. They demonstrate the tendency to set their expedition as seeking the ultimate truth, and all actions followed are playing auxiliary roles to facilitate their philosophical task. In contrast, compassion-based learners apprehend the happiness of all life in the universe as their intuitive destiny to struggle for. Wisdom is the by-product during their missionary salvation of lives. Both have their own characteristics and distinguishing epistemological features. The Cheng Weishi Lun (Discourse on the Perfection of Consciousness) put forward regarding this. This controversy can be a potential topic to be investigated to deepen our understanding in epistemology.

5.0 Philosophical recommendations

The entangled controversial complex calls for a systematic way to effectively restructure, re-examine and revise previous or current thoughts. There are two instrumental concepts proposed here as the methodological rudiment for future research and development in Buddhist epistemology: (1) the construction and understanding of Buddhist philosophical system as a whole based on the Sutra, or with closely related Sutra(s); (2) the logical examination to determine relationships between blogs of philosophical system.

5.1 The construction and understanding of Buddhist philosophical system as a whole based on the Sutra, or with closely related Sutra(s)

To prevent quoting out of context, learners shall study the Sutra or with closely related Sutras as a whole, and construct them to be a complete philosophical system on its own. Sutra shall be perceived as a lecture given by the Buddha, with its opulent educational values. The attributes to be concerned include:

1. The targeted audience/reader/learner of the lecture. One of the methods to determine the suitable groups to read the Sutra is through identifying the audiences attending the Buddha's lecture. This is a checkpoint to examine a person's suitability for the lecture.
2. The background of the lecture. The background of the lecture is equivalent to the problem statement(s) and objective(s) in the research methodology. This will enable learners to clarify their major and minor intentions to raise the lecture, in accordance with the principle of interdependent co-arising.
3. The core idea and subordinate ideas of the lecture. The core idea is developed after

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the background introduction, with the supporting ideas that bolster the main idea. All the subordinate ideas shall be in coherence with the core idea, and all this will form the major part of the Sutra's philosophical body.

4. The examples developed form core idea and subordinate ideas (if applicable). The examples documented in the Sutra will act as the fortification and realization of the core idea and subordinate ideas.
5. The conclusive remarks of the lecture. This is the final advice of the Buddha during the lecture, concluding the core idea of the whole Sutra.

Quoting the context with selective ignorance is a revulsive and unbecoming attitude in the scholarship of Buddhism. Perceiving all the ideas as a whole with systematic re-arrangement of concepts would ensure a coherent understanding of the philosophical system. Upon this stage, the construction of fundamental Buddhism is accomplished.

Further development to derived Buddhism, in which the expansion and application of philosophical systems into society is studied. If derived Buddhism faces hindrances, or is found not viable, revision on the deriving process or construction details of fundamental Buddhism is required. The process of development of both fundamental and derived Buddhism is a repetitive route to clarify the ideas of the Buddha. The methodological flowchart is illustrated in Figure 1.

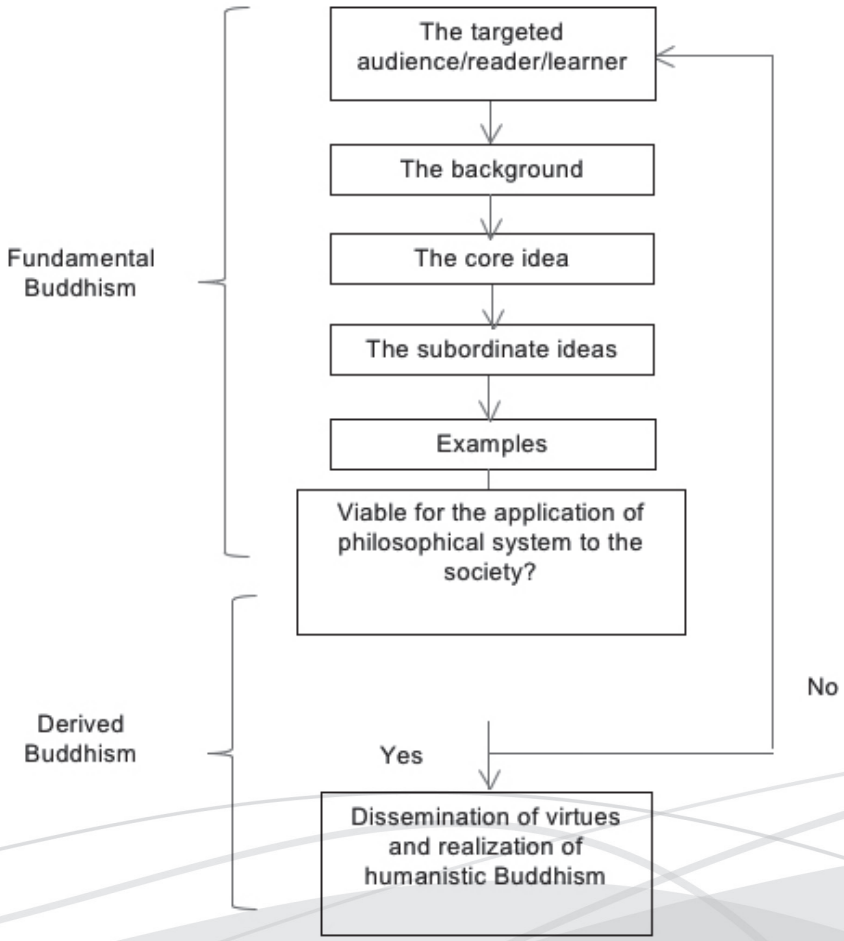

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Figure 1. The methodological flowchart in the development of Fundamental Buddhism (philosophical system) and Derived Buddhism (applied theory of Buddhism).

The application of such methodology exonerates scholars from being over-dependent on previous interpretation, undermines the dogmatic interpretation of Buddhism, enables relatively more rational interpretation of Buddhist Sutras and lays the ground for a more vibrant and energetic development of Humanistic Buddhism.

5.2 The logical examination to determine the relationship between blogs of philosophical system

Apart from constructing the philosophical system and applied theory of Buddhism, the relationship and interaction between blogs of philosophical system are issues that cannot be taken lightly. Discrepancies and similarities could exist between the blogs of philosophical system based on different interpretations of similar Sutra(s), or between different philosophical complexes of different Sutras. The possible relationships that may exist are:

1. Opposite, but not contradictory.
2. Opposite and contradictory.
3. Not opposite, but not coherent.
4. Not opposite, coherent and inter-supporting
5. Unity of contradiction or opposition.

Logical examination of the relationship between blogs of thoughts is a more scientific and cerebral way of interacting between Buddhists preachers and scholars. It prevents scholars from jumping into conclusion, being self-centric and denigrating each other. It helps to reach an objective understanding between each other, and precipitate a more conducive and open-minded culture of learning Buddhism.

Conclusion

In a nutshell, the development of Humanistic Buddhism needs to be invigorated through the introduction of Buddhist epistemology, which should be studied independently as a subject. It contributes to a more conducive, receptive, rational and progressive culture of learning and preaching. Revolution to the depth of philosophical changes is required for the far-reaching success of Humanistic Buddhism. The research of skepticism, with investigation on various ways to gain wisdom, shall lay the ground for more robust development of Humanistic Buddhism in the future.

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Application of Fo Guang Model in Buddhism Propagation Works at Fo Guang Shan Malaysia (FGSM)

Leong Chew Moi

Abstract

Fo Guang Shan Malaysia (FGSM) had gone through 20 years of history in Malaysia, it has developed through 3 periods of time as follows: infancy period in years 50-60, foundation period in years 70-80 and stable period in years 90 until now with the missions: "To Propagate Dharma Through Cultural Undertakings, To Nurture Talents Through Education, To Benefit Society Through Charity, To Purify Human Minds Through Group Cultivation". The branch of FGS was established in Malaysia in the early 1980s as compared to other Asian countries, MFGS has played an important role in propagating the "Humanistic Buddhism" which was founded by Master Hsing Yun. FGSM with the four missions of FGS: Culture, Education, Charity and Buddhist Practices, has applied these four elements in Buddhism Propagation Works.

Keywords: Fo Guang Shan Malaysia (FGSM), Culture, Education, Charity, Buddhist Practices

1.0 Introduction

With the motto of Fo Guang Shan (FGS), "May the Buddha's Light shine upon the ten directions. May the Dharma stream continuously flow towards the five great continents", Venerable Master Hsing Yun was formulated the four objectives of FGS: 1.To propagate Buddhist teachings through cultural activities, 2. To foster talent through education, 3. To benefit society through charitable programs, 4. To purify human hearts and minds through Buddhist practices. For this, Venerable Master Hsing Yun mentioned that: "These four objectives are complementary, especially the thoughts and ideas of Humanistic Buddhism that I practiced specifically. For example: Buddhist place emphasis on this life, so that we can live happily in this life but not hope in the next life. Because of this concept, FGS provided free medical clinic with mobile units that serve remote villages, an annual winter relief program organized to distribute warm clothing and food supplies to the needy, a children's and seniors' home, wildlife conservation areas to protect living creatures, and a cemetery for the care of the deceased. It has provided for devotees from birth to the end of their life, this is the charity works of FGS. However, education is more important, I feel that we must convey the teachings of Buddha as the teachings can purify the mind of human beings, it is the fundamental of Buddhism. In recent years, FGS has set up centers abroad with the purpose to propagate the teachings of Buddha. We needed talents for Dharma propagation, so I founded the Shoushan Buddhist College in the early years to develop talents through education. Beside of this, I also establish the Foguang University in the context for develop the talents through education as well as the Fo Guang University. Besides education, FGS also focus on culture; we need cultural works to go deeply into the social education. To meet needs of devotees, we also conducted Dharma talks, meditation etc. We focus on all Buddhism works regarding the Buddha teachings (FGS Religious Affairs Board 1997, pg. 1-2).

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The diverse way of Venerable Master Hsing Yun through culture, education, charity, Buddhist practices has led FGS throughout the world. Nowadays, it has over 200 FGS centers worldwide and has implemented the motto of FGS: "May the Buddha's Light shine upon the ten directions. May the Dharma stream continuously flow towards the five great continents".

1.1 Development in Cultural Activities

Venerable Master Hsing Yun has propagated the dharma through culture in the beginning of his dharma propagation life. In year 1949, he was in the predicament of being displaced, but he would write and earned money through writing. The first book "Wushengxi De Geshang" was published in year 1953 and besides that, he was invited by Master Dongchu to be the editor of "Rensheng" magazine. In year 1952, he was invited to Yilan to preach the Dharma. He established Buddhism's first choir team for the purpose of attracting youth to Buddhism. During this period at Yilan, Venerable Master Hsing Yun published the "Biography of Sakyamuni Buddha" in year 1955, and the "Ten Disciples" in year 1959. Both books received great response from the community because it was easy to understand the teachings of Buddha. It gave the Venerable Master Hsing Yun the chance to establish his position.

"To propagate Buddhist teachings through cultural activities" was the focus of Venerable Master Hsing Yun to develop FGS. After FGS was founded in 1967, it had seven libraries in FGS monastery, Kaohsiung. This showed how much he encourages reading. In year 1958, he promoted sutra printing every month by adding punctuation marks in order to reduce difficulties in reading the sutra. In year 1957, "Jueshi" magazine was published and it was published until year 2000 before being replaced by the daily newspaper, "RenjianFubao". This is the founder in the Buddhist community for publishing a daily newspaper. The magazine "Pumen" was founded in year 1979 and Malaysia took over in year 2000 with reader distribution in Europe and America, Southeast Asia, China, New Zealand, Australia and South Africa. Fo Guang Publication as an extension of the function of "Buddhist Cultural Services Department (1953)" had 30 years of history. Fo Guang Bookshop (established in year 1978) existed in more than twenty units in Taipei, Kaohsiung, Hong Kong, Los Angeles and Vancouver. It transformed into "Fo Guang Art Gallery" and "Water Drop" successfully in recent years.

"Fo Guang Tripitaka Editing Committee" was founded in the year 1977 to compile the modern Buddhist sutra. In year 1987, "Fo Guang Shan Foundation" was established to support the academic section of the Buddhist community and post-graduate study scholarship, sponsored the publication of the Buddhist magazine and donated books to libraries, prisons and schools. In year 1995, set up the "FGS Electronic Tripitaka" dedicated units, going the advance electronic way in publishing Buddhist books. In year 1997, established the "Fo Guang TV Station", utilizing visual to propagate dharma. "FazhangWenku" published in 2001, is divided into "Academic of the Chinese Buddhist Sutra" and "Collection of Chinese Buddhist Academic ", which are the collection of scholars in Buddhism research. "Fo Guang Art Gallery Headquarters" established in year 2002 with the purpose of using art to promote Buddhism. The electronic Tripitaka's websites were set up in year 2004 to provide online searching. In the same year, also organised "The Sound of Humanistic Buddhism" international composers competition, to compose music based on Venerable Master Hsing Yun's words around the world.

Looking back these past 40 years, Venerable Master Hsing Yun has covered the objective

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of: "To propagate Buddhist teachings through cultural activities" from books, newspapers, magazines, compiled possession, Buddhism journal and Buddhism publication in the range of print media. He has also set up a "TV Station" to utilize visual to promote Buddhism. Additionally, by setting up "Fo Guang Art Gallery" it covers art and culture, conveying to the community truth, goodness and beauty. Venerable Master Hsing Yun provides full coverage of the needs at all levels to advocate the teachings of Buddha.

When Venerable Master Hsing Yun came preaching in Sarawak, Malaysia on November 18, year 1989, he said: "Since I left Los Angeles on the 8th of this month and pass through Hawaii, Sydney, Brisbane and other places, I have not seen the "Pumen Magazine" and "Jueshi Magazine". Now, I feel warm when I get the "Jueshi Magazine" (Vol 1144) from Bro. XuFengjia. FGS started from culture and education. Compared to charity works, it is harder to get recognition, but this is the way to propagate the dharma, I hope that the devotees are aware of this concept. Venerable Master Hsing Yun emphasized propagating dharma in culture as he knew that culture can cultivate truth, kindness and beauty. Although it is difficult and unrewarded works, he is determined to propagate the dharma to everyone in different ways.

Fo Guang GSM is promoting the culture works positively. It has a few categories in the culture works:

Culture Works	Function
Fo Guang Publications Sdn.Bhd.	Publish Magazine and Books.
Fo Guang Yuan Art Gallery	Arts and Culture
Special Events	Exhibitions

Table 1.1: Culture Works

In 1992, FGSM established the Malaysia Fo Guang Culture and Education Foundation which published children's Buddhist booklets, CDs and Buddhist books. On 8 March 1999, Fo Guang Publications was officially registered with the Registration of Company and assumed its present name. FGSM began the mission to publish the monthly Pumen magazine in Malaysia. In Jan 2000, the monthly Buddhist Magazine, Pumen (Malaysia Version), was officially launched. It was the first publication in simplified Chinese. When the Pumen (Taiwan Version) ceased operations and converted to the Merit Times (daily newspaper) in 2000, the Malaysian Pumen assumed its role. (FGSM 2006,pg.64). We conclude that FGS applied localization in Malaysia by using simplified Chinese in Malaysia. Pumen Magazine started to organize activities in May 2004 which complement the monthly theme of the magazine. The activities, be it talks, movie appreciation, music sharing sessions or multimedia presentation are for the benefits of the readers. FGSM took over the important role of publishing the magazine from FGS, Pumen is a magazine which distributed towards to centers of FGS around the world nowadays. With the same objective and model, FGSM is still functioning well. Besides of Pumen Magazine, Fo Guang Publications also published books, most of the books are authored by Venerable Master Hsing Yun. But it will be published in simplified Chinese because of localization in Malaysia.

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It has always been the aspiration of Venerable Master Hsing Yun to set up Fo Guang Yuan art gallery at FGS temples. "My ideal is to build Buddhist arts and cultural galleries to serve the purpose of education, exhibition and collection of valuable Buddhist heritage items." Based on this ideal, FGS temples are built to demonstrate the beauty of Buddhist arts and cultures. The building of Fo Guang Yuan Art Gallery was established in 1999. It is divided into 2 halls, the exhibition hall and the heritage hall (FGSM 2006,pg76). To propagate dharma in different ways, Venerable Master Hsing Yun adopts not only the traditional way. Arts can convey truth and beauty and it is the first time that dharma in arts is propagated in Malaysia. It is the "Fo Guang Model" in dharma propagation.

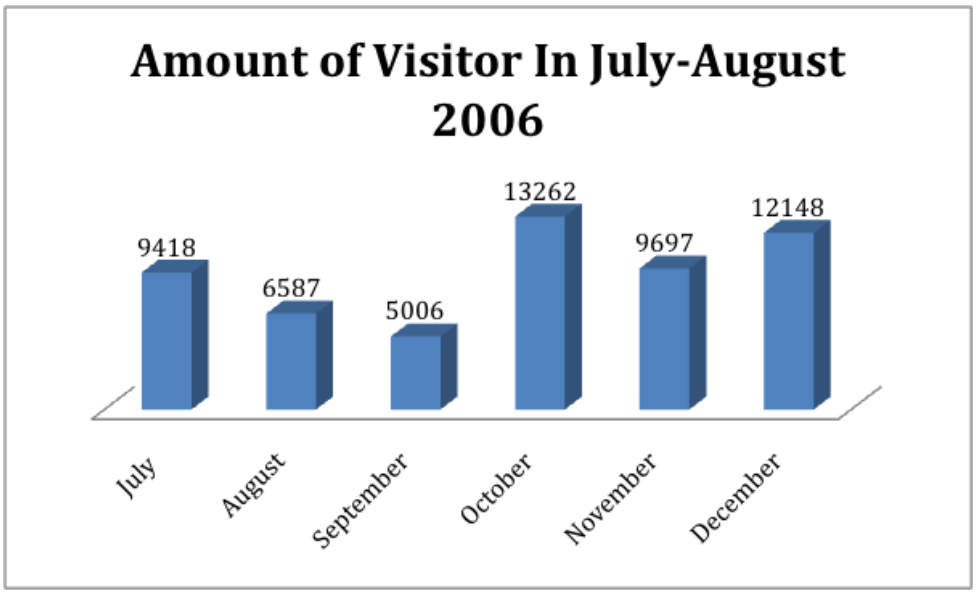

Figure 1.1: Amount of Visitor In July-December 2006

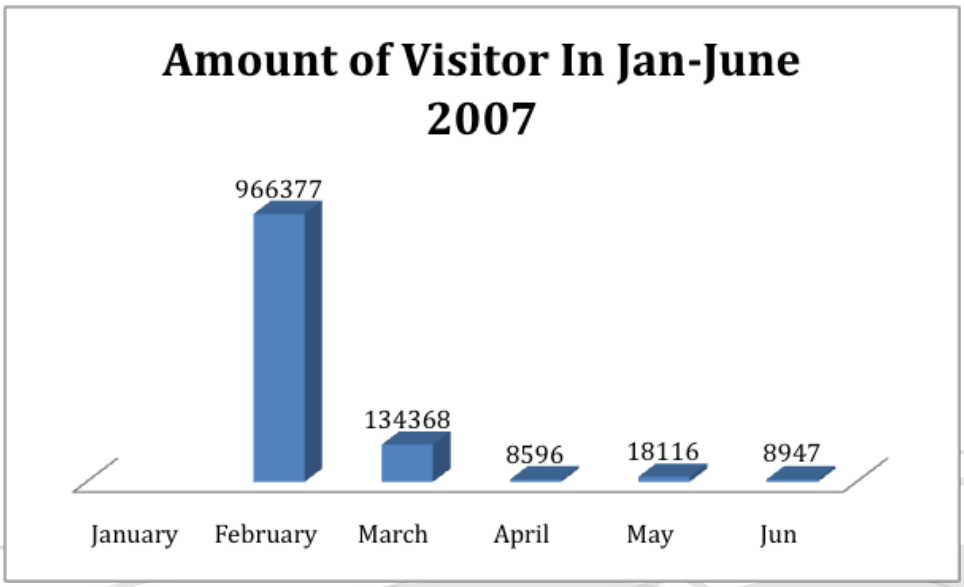

Figure 1.2: Amount of Visitor In Jan-June 2007

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FGSM has created many special events in Malaysia and such events have not been organized in Malaysian Buddhism previously. One of the annual events is "Fo Guang Dong Zen Temple CNY Lantern and Flora Festival". It has attracted almost 1 million people every year. FGS Dong Zen Temple has been organizing the Lantern Festival since 2004 and had successfully combined cultures, celebration and Dharma into one. Sin Chew Daily, the major Chinese newspaper in Malaysia, remarked that, "The success of FGS Dong Zen Temple lies in the fact that it has preserved the Chinese traditional culture and has strategically planned, executed and publicized various kinds of programs and activities to suit all ages and all kinds of people. Therefore, its success is to be expected."(FGSM 2006,pg.110).

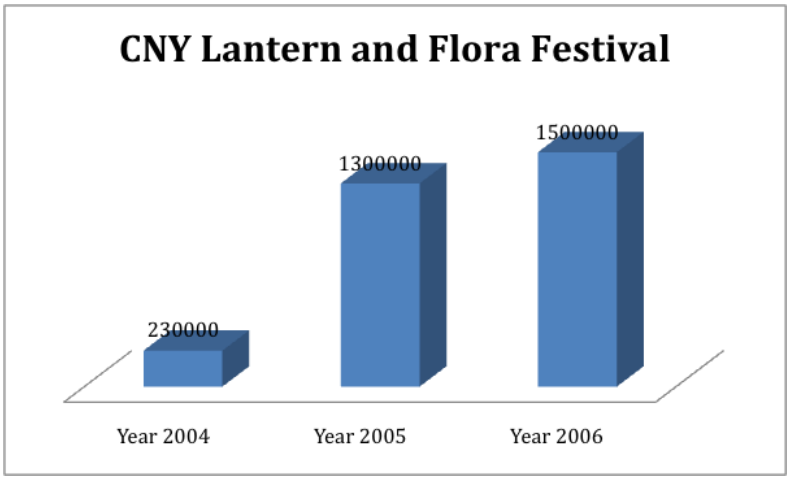

Figure 1.3: CNY Lantern and Flora Festival

Temple Dong Zen is a tourist attraction which is recognized by the Selangor state government. FGSM has the ability to organize big events like above which have not been organized by any other Buddhism Associations in Malaysia. The concept of the events is based on the concept of Venerable Master Hsing Yun, which is to provide different ways to propagate the Dharma.

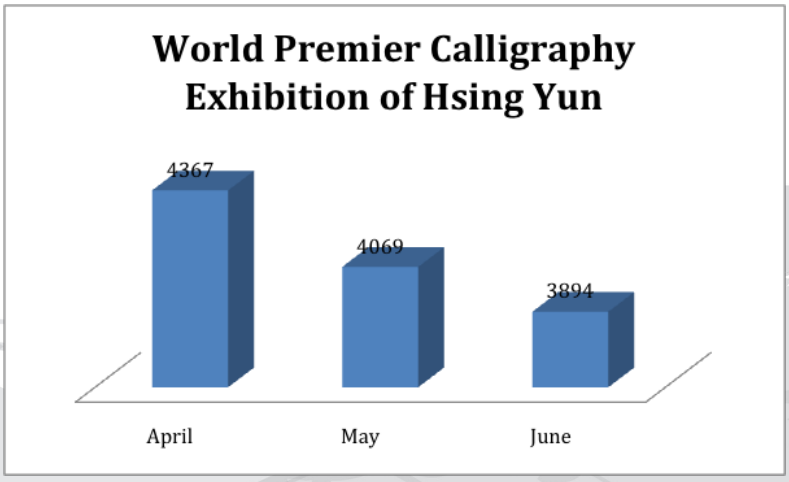

Figure 1.4: The World Premier Calligraphy Exhibition of MasterHsingyun

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The World Premier Calligraphy Exhibition of Venerable Master Hsing Yun entitled "To Enlighten Sentient Beings" was held at the National Art Gallery on 9 April 2005 for 72 days. It had received high compliments from 12330 audiences of different religions, races and nationalities. This is another way to propagate the dharma to the public, not only to Buddhists. The vision of Venerable Master Hsing Yun is wide, he mentioned that we can apply various ways to deliver the Buddha teachings. The theme of the calligraphy is to bring the message of truth, of kindness and of beauty to the world, which applies not only to Buddhists but to everyone.

Since 2003, FGSM and BLIA Malaysia Chapter had co-organized "Sound of the Human World" Buddhism Hymn Composing Presentation. The event successfully gained its reputation among the composers and musicians as one of the local original music composition events of international standard. The organizer also published Commemorative Albums for the outstanding compositions and received overwhelming responses from the public. In 2005, Malaysia was proudly recognized at a presentation at Istana Budaya. The local musicians also viewed the activity as a great opportunity to share their compositions or music production with the world when they represented Malaysia to perform at the international arena (FGSM 2006,pg.129). The message of Buddha's teachings can be delivered through the music composed from words written by Venerable Master Hsing Yun and presented in different forms such as jazz, pop, rock. This is the way to attract the younger generation to learn the teachings.

The development of culture in Malaysia is based on the model of FGS, with some of them localized in Malaysia such as all the publications published in Simplified Chinese.

1.2 Development in Education Affairs

FGSM with the Fo Guang Model, nurtures talents who contribute to the Buddhist career of FGS. The Sangha, made up of Malaysians, contributed a lot in cultivating FGS Buddhism. Most of them played an important role in the early years in propagating the dharma globally.

Venerable Master Hsing Yun has always attached great importance to the cultivation of talents. In year 1964, Shoushan Temple was established, then followed by the establishment of Shoushan Buddhist College and Pumen kindergarten. From the beginning to focus on education, he had faced numerous difficulties, with some people advising him to give up because education needs more effort and takes a long time to see results. Nevertheless, Venerable Master Hsing Yun was determined to cultivate education. He believed that only education can cultivate talents for dharma propagation. Venerable Master Hsing Yun said: "Without education, even if we have doctrine and sutra, who is going to study? It is necessary to promote education, we must cultivate the Sangha, the believers, even the children and the women."

The establishment of FGS is mainly to provide education. Since a long time ago, it is the ideal of Venerable Master Hsing Yun to have a modern temple which combines education, culture and preaching features. FGS Buddhist Institute presently has 16 Buddhist Colleges located around the world. From the earliest Shoushan Buddhist College which was simple and lack facilities, today's colleges are complete and consistent with the whole education system, including Sangha education and social education. Nowadays, FGS has 16 Buddhist

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colleges, 4 universities, 2 secondary schools, 1 primary school and even education for believers, community colleges and others. FGS experienced many difficulties to build up these education works.

FGS has 40 years of experience in training the sangha and lay people in two aspects: sangha education and social education. For the Sangha education, it has expanded the religious institutes and improved the quality of the Sangha. In social education, FGS covers kindergarten, primary, secondary, university and community education. In recent years, FGS expanded education through television by establishing Buddhist College, utilizing visual to promote Buddhism. In year 2004, the Internet Buddhist Institute was established where learners can enroll for Buddhism courses through the network. In this aspect, FGS's education can be said to be "comprehensive" education, in line with the needs of all people.

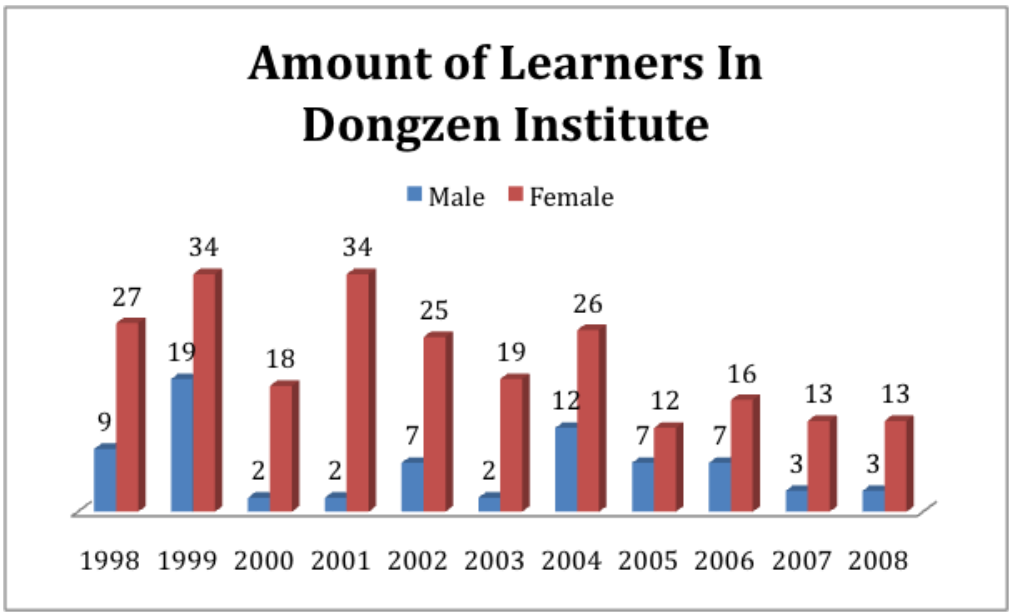

Figure 1.5: Amount of Learners In Dongzen Institute

Venerable Master Hsing Yun has always praised Malaysia as a "talent warehouse" in providing the talents to contribute to the FGS career world. Compared to other countries, Sangha of FGS originating from Malaysia is the most after Taiwan, which means Malaysia contributes a lot of students to FGS Buddhist College. Dong Zen Institute of Buddhist Studies ("DZI") was established on 1 March 1996 by Venerable Master Hsing Yun. It aims to nurture talents in Dharma propagation for Malaysia and neighboring countries. Throughout the years, DZI had trained and provided many talents for respective FGS centers in the world (FGSM 2006, pg.58).

Besides Sangha education, FGSM also place emphasis on community education such as children Sunday dharma class, humanistic Buddhist Reading Association, Malaysia Fo Guang Scout and senior citizen dharma classes.

With the Fo Guang Model, it has a standard syllabus for the Buddhist College. After their study, the students have a choice to become a monk or a nun or they can also contribute

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in other ways in the organization. With the standard syllabus applied in all FGS Buddhist Colleges in the world, students learn in the same way although in different countries.

1.3 Development in Charity Activities

The earliest of FGS's charity works started in 1967 when FGS took over the "Yilan Old Folk House". Because of operating difficulties faced by the founder, Venerable Master Hsing Yun took over its running and later, Fo Guang Shan continued with the charity. FGS charities can be categorized into hardware devices, such as establishing nursery schools, nursing homes, clinics and Wanshou Park. In addition, FGS is actively involved in charity work, such as the establishment of emergency assistance, the environmental movement, blood donation campaign, prison education and so on. On top of that, it provides care for overseas aid, like the 911 terrorist attacks in the United States, South Asia tsunami and the Sichuan earthquake. FGS's charity can be said to cover all stages of life, "birth, old age, sickness and death".

FGS charity became more active internationally after the establishment of "Buddha's Light International" in 1991. That is beyond race, beyond color, beyond international boundaries, the Buddhist compassion spill over to every corner of the world in need.

Ven. Chirong said: "FGS's charity and welfare are not just in material assistance, It includes Buddhist enlightenment to let people understand the cause and effect in Buddhism and to purify people's mind. It also conveyed the message: "the help of outsiders is limited, only by being on their own to help themselves and even facing death, beyond the suffering and inspire new awareness, to rebuild their life force." Obviously, FGS hope people can benefit and understand Buddhism during the process of doing charity.

With the concept of "saving the urgent than poor", FGSM and BLIA Malaysia Chapter played an important role in disasters such as Tsunami in year 2004, flood at South Malaysia in year 2006, Sichuan earthquake in year 2008, disaster in Bangkok and earthquake in Japan in year 2011. FGSM took the initiative to gather devotees of Fo Guang to give a helping hand in both financial and mental support.

Equation 1.1 Rev. Xing Ding dedicated the alms for the victim s of flood in year 2007

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Equation 1.2 Helping to Japan earthquakes victim in year 2011

1.4 Development in Buddhist Practice Affairs

In addition to emphasis on cultural, educational and charitable activities, FGS also holds regular retreat activities. It included meditation, dharma talk and retreats where believers can study Buddhism in their respective ways. Besides routine activities, training courses such as: short-term monk monastery, eight precepts retreats etc. are regularly organized to let believers experience a variety of practices leading to mind purification and to reduce the pressure of life.

Venerable Master Hsing Yun advocates "Humanistic Buddhism" in his whole life and has always advised his disciples: "Buddhist practices refers not only to meditation, it includes Buddhist lectures, study groups, seminars, dharma discussion, and even a variety of activities. In the past Buddhism which only emphasized worshipping has lost many followers. "Humanistic Buddhism" emphasized a variety of ways to learn the teachings of Buddha. The president of Council Temple Management Ven. Huichuan said that, FGS activities in recent years have more models and standardization, including Meditation time on every Saturday in order to make it easy for believers worldwide adopt the management of FGS."

Since the founding of FGS, it has followed the four main objectives: "To propagate Buddhist teachings through cultural activities, To foster talent through education, To benefit society through charitable programs and To purify human hearts and minds through Buddhist practice". The achievement of FGS in these 40 years is obvious to all. With nearly 200 temples worldwide, Venerable Master Hsing Yun believed that with the four main objectives, the teachings of Buddha will spread globally.

FGSM conducted a lot of Buddhist Practice activities such as short term monastic retreat, meditation retreat, eight precepts retreat, dharma talks, dharma study groups and so on. Buddhist practices are important for a Buddhist, it will cultivate the religious sentiment for a Buddhist. FGS standardized the sutra practices on every Saturday night worldwide because the devotees are familiar with the operating mode of FGS. The implementation of Buddhist practices can create a true, kind and beautiful world.

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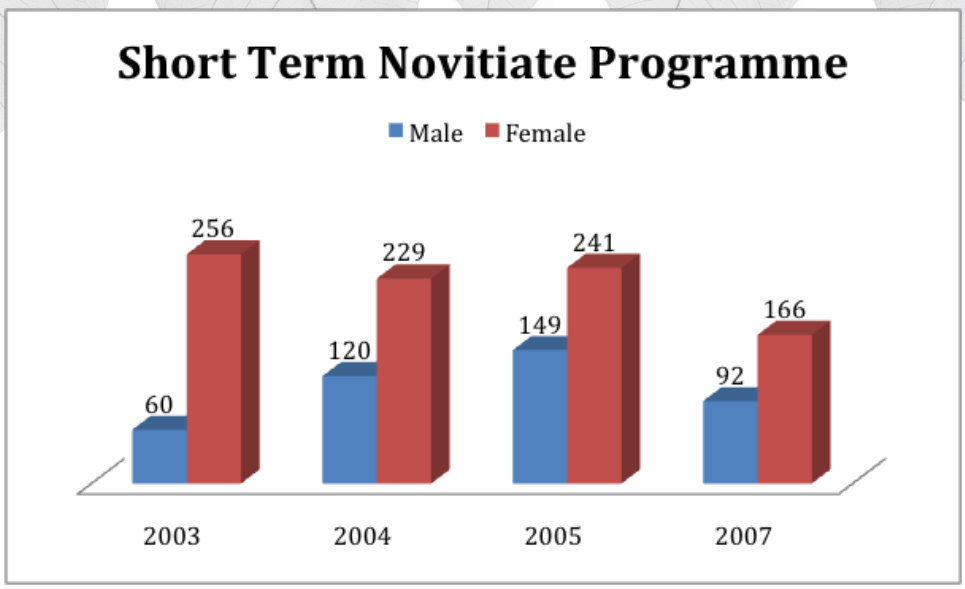

Figure 1.6: Short Term Novitiate Programme 2003-2007

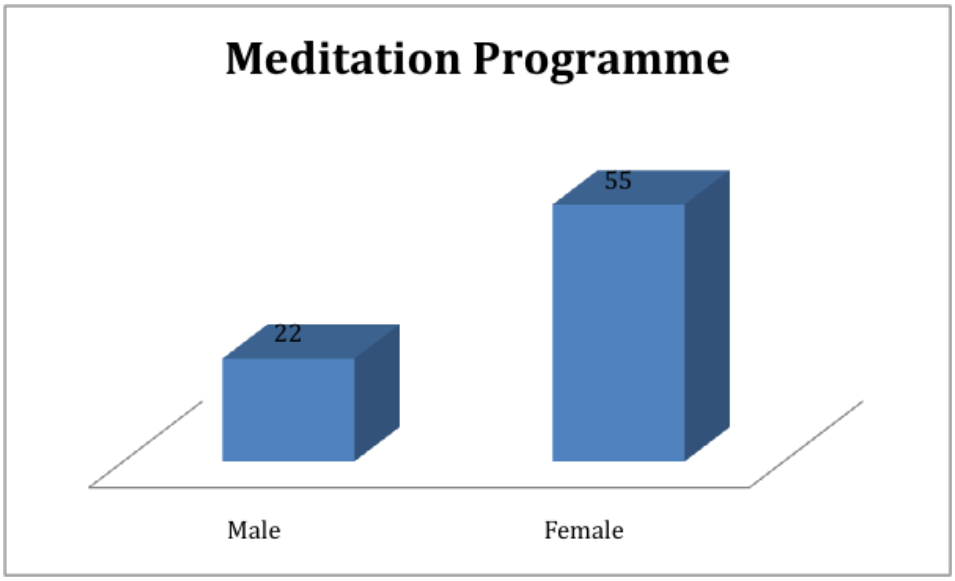

Figure 1.7: Meditation Programme

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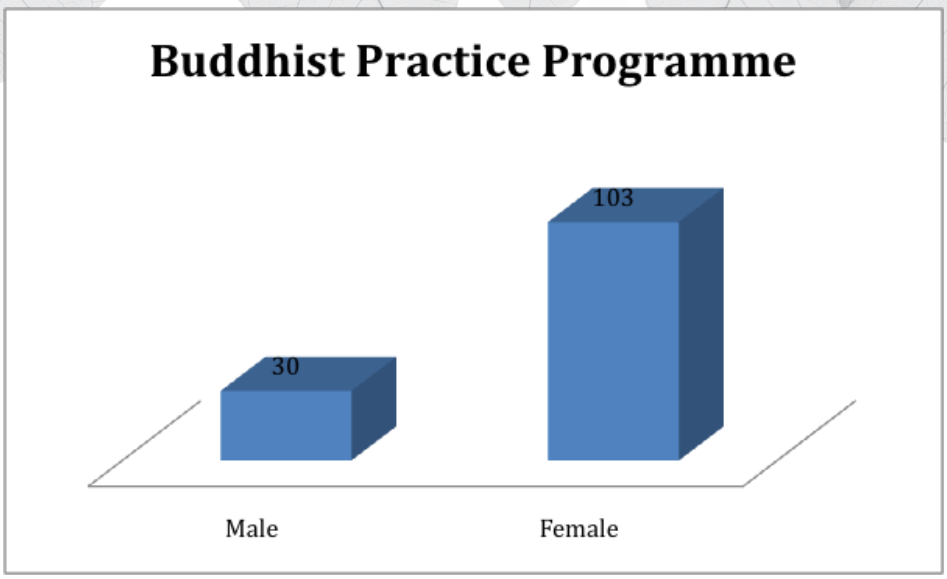

Figure 1.8: Buddhist Practice Programme

Based on the chart above, FGSM conducted a lot of Buddhist practice programs to give opportunity to devotees to choose their own way of practice.

1.5 Conclusion

With the four objectives, FGSM succeeded in applying the Fo Guang Model in Malaysia. FGSM's involvement includes publications, arts gallery and special cultural events to propagate dharma through culture; as a "talents warehouse" of FGS, FGSM nurtures talents in the same way as FGS; with the concept "save the urgent than poor", FGSM played the leading role in charity work such as aid during Tsunami, Sichuan earthquake with the co-operation of the media. With the implementation of Buddhist practices, we can create a true, kind and beautiful world.

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Parallels of Threefold Training and 21st Century Competencies: Singapore's School Education from the Perspective of Humanistic Buddhism

Lio Zong Long Ivan

Introduction

Buddhism is not only a religion, but also an education. Since Gautama Buddha attained Enlightenment, he travelled widely and delivered his teachings for 49 years. Being an advocate for equality of all sentient beings, his students came from diverse backgrounds, ranging from nobilities to slaves. This inclusiveness of Buddhism as an education serves as a vision for many education systems around the world.

Humanistic Buddhism is a modern Buddhist philosophy that emphasises the integration of the Buddha's teachings into our daily lives, regardless of the school of thoughts in the various branches of Buddhism. Ultimately, Humanistic Buddhism envisions the creation of a Pure Land on earth, bringing peace and happiness to our society sought by everyone. According to Venerable Master Hsing Yun (herein referred as Venerable Master), Humanistic Buddhism is what the Buddha taught and what everyone desires, it is also purifying and beautifying. In the context of modern education today, one of the important outcomes is the nurturing of students into citizens who are civic-minded, compassionate and rooted with integrity. This aligns to what Humanistic Buddhism is trying to achieve.

Threefold training (sikkhā) is fundamental to the Buddha's teaching. Consisting of morality (sīla), concentration (samādhi) and wisdom (paññā), the threefold training is, according to the Buddha, a remedy for the three poisons, the root causes of suffering. Morality counters attachment (greed or desire), concentration treats aversion (anger or aggression), whereas wisdom alleviates ignorance (delusion or confusion). Incidentally, the threefold training coincides with the Noble Eightfold Path (will be elaborated later). According to the fourth century Buddhist master Dao'an, the threefold training is key to the path of nirvana, a state of ultimate liberation of suffering. Therefore, these three practices lay a firm foundation for one to cultivate the Way and a basic approach to explore the vastness of Buddhism.

This paper explores Singapore's school education from the perspective of Humanistic Buddhism, especially in terms of the strengths and achievements of our system. Twenty-first Century Competencies (21CC), which form the backbone of the Desired Outcomes of Education, will be discussed in parallel with the threefold training of Buddhism. The framework for 21st century skills used by the Singapore's Ministry of Education (MOE) shares many similarities with the Threefold Training. We will examine how both of them align in the context of Humanistic Buddhism, and discuss how Humanistic Buddhism share these ideals in the intended outcomes of educating the next generation of Singapore.

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21CC as a framework for Desired Outcomes of Education in Singapore

In the face of rapid transitions in our modern society, many factors shape the evolution of the global landscape. Technological advancements, globalisation, demographic dynamics, skewing of economic powers are some of the key factors that influence the development of current trends in the 21st century. Singapore is one of the countries that acknowledges the need for our future generation to stay competent and relevant in the fast-changing ecosystem. Since the 1990s, the government introduced many reforms to the nation's education to rejuvenate teaching and learning in schools. Educators began to emphasise critical thinking, problem solving, collaboration and innovation in the classrooms. These enhancements to the education policies led to the successful introduction of the 21CC framework in 2010 by the MOE.

The 21CC are attributes and skills that have been identified by the MOE to help our students remain competitive and adaptable in the dynamic world. The competencies are portrayed in a framework (Fig.1) that consists of three rings, classifying them by the stages of transitions of students' journey in our education system. These competencies also set the foundation for schools to provide a holistic education for our students. This framework assists schools and educators to identify the necessary attributes that students need to possess and enhance, better equipping them for challenges in the future.

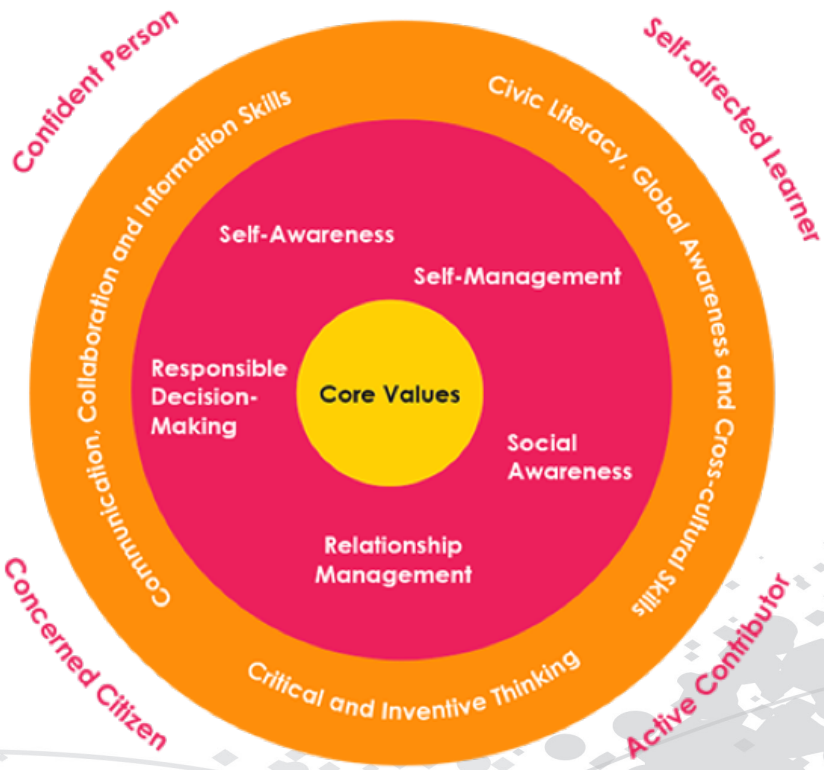

Fig. 1 Twenty-first century competencies (21CC) and desired student outcomes
(Source: MOE, http://www.moe.gov.sg/education/21cc/)

The inner ring of the 21CC framework signifies core values. Our education explicitly recognises core values as of utmost importance to the development of our students as

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learners. Because values shape one's character, they influence the beliefs, perspectives and behaviour of a person. Therefore, the acquisition of knowledge and skills is highly driven by values. The six values at the core of the 21CC are respect, responsibility, integrity, care, resilience and harmony.

The middle ring represents the social and emotional competencies. They are skills that students need to learn for managing and facing various challenges in their daily lives. They are namely, self-awareness, self-management, social awareness, relationship management and responsible decision-making. All of these social and emotional competencies are directly guided and strongly influenced by one's core values. Hence, establishing the core values of students is key to enhancing competencies of higher order.

The outer ring of the 21CC framework summarises the emerging competencies that are essential for students to function in the 21st century. They are namely civic literacy, global awareness and cross-cultural skills; critical and inventive thinking; and communication, collaboration and information skills. As Singapore becomes more globalised, these emerging competencies are necessary for students to keep up with the time. More people are walking out of their comfort zones, travelling abroad to further their studies or develop their careers. They will need to understand, appreciate and communicate across cultures and interact with people from different backgrounds, ideals and perspectives. This necessitates our future generation to be able to react critically, weigh options and make informed decisions. They will also need to be motivated, inquisitive, innovative and resilient. In addition, by capitalising on information and technology, students will learn novel ways to effectively and responsibly communicate and collaborate with peers to fulfill shared targets.

Building and enhancing 21CC in our students will empower them to exemplify the Desired Outcomes of Education. Our education system aspires to inculcate these traits in every Singaporean when they complete their formal education. Educators put in their best effort to nurture every student to ensure that he is a confident person who is morally oriented, a self-directed learner who takes ownership of his learning, an active contributor who is highly motivated and initiated and a concerned citizen who has a strong sense of belonging to Singapore and plays an active role in contributing to the society.

Morality and the Core Values of the 21CC

Core values are the foundations of the 21CC and training in morality can shape these values in an individual. In Buddhism, the cultivation of morality is closely guided by precepts. As mentioned in the Culavedalla Sutta: The Shorter Set of Questions-and-Answers (MN44), Bhikkhuni Dhammadinna likened morality training to Right Speech, Right Action and Right Livelihood of the Noble Eightfold Path. Indeed, the observation of precepts will bring about positive influences to the things we say, the ways in which we behave and the activities that we engage in. Therefore, upholding Buddhist precepts can be fundamental in defining one's core values and these values, in turn, can influence the way we observe the precepts. This suggests the interdependent relationship between morality and core values.

The construct of Buddhist precepts is very similar to school rules. During the Buddha's times, the Buddha formulated precepts for his disciples so that no one violates another person

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in the order. With similar objectives, Venerable Master also developed a set of monastic rules for the maintenance of harmony within the monastics in Fo Guang Shan (FGS) Monastery. Similar to precepts, rules and regulations in schools are in place to create a safe, orderly and conducive learning environment for every student. A school community is analogous to a monastic order, where individuals engage in close working interactions. A disregard for precepts and rules will cause a breakdown in the harmony of the rules.

As such, it is essential for students to understand the rationale of school rules, just like the importance of monastics to be aware of the spirit behind Buddhist precepts. When students understand why school rules are present, they can truly appreciate that they provide a form of freedom and protection for themselves both in and outside school, and not causing unwanted restrictions or unnecessary binding. For example, students must be punctual when reporting to school for classes. Teachers should explain to the students the importance of punctuality and the implications of being late for school. This may include causing disruption to classes and failure of teachers to account of the latecomer's presence and their safety in school. When a student understands the rationale of being punctual is to prevent inconvenience to their teachers and schoolmates, instead of a mere avoidance of penalty, they gradually develop a sense of consideration and respect of others. This is the initial stage in training of morality, leading to the inculcation of desired core values in students.

True integration of Buddhist precepts with our daily life is one of the ultimate goals of training in morality. According to the Four Part Vinaya, observing precepts can bring ten benefits, including joy, peace, harmony, faith, and long-lasting authentic Dharma. This is also true for school rules. Students should not only just understand and appreciate the motivation and intention behind school rules; they should assimilate and apply them outside schools, for instance, at home and in the society. This does not only apply to school rules, but also ground rules used by teachers in the classroom. Rules in classrooms and schools can be a valuable guide for students to be informed about behaviours that prevent or minimise violation to others. For example, students learn work in teams in a classroom in a harmonious manner when certain boundaries are observed. They can extrapolate these social etiquettes at home appropriately when managing issues with family members or at workplace with colleagues. Here, we see how training in morality can develop one's core values such as respect, responsibility and integrity.

Besides being a foundation for Buddhism, morality can be said to be an invariant aspect of Humanistic Buddhism. Training in morality is undoubtedly crucial to build a peaceful and harmonious society. Many campaigns initiated and run by FGS are deeply rooted to morality training; for instance, the Seven Admonitions campaign and the Three Benevolent Acts campaign. First, they encourage positive changes in behaviours through a natural integration of Buddhist precepts within our daily activities. Second, they reinforce desirable behaviours through positive changes in the perspectives and attitudes of an individual. Such a two-pronged approach contributes to the nurturing of core values more effectively. For example, the Three Benevolent Acts campaign, which promotes kind speech, good deeds and good intentions, aims to bring a positive impact to the society by initiating simple changes at the individual level. As mentioned by Venerable Master, this kind of campaign purifies our karma and leads us the way to Buddhahood in small measurable steps.

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Similar campaigns can be implemented in schools where students are actively encouraged to engage in kind speech and good deeds, and harbour good thoughts. These simple yet impactful campaigns promote and reinforce desirable core values in students. Many schools have been organising community service projects, offering volunteering opportunities and launching internal campaigns that have training in morality as an underlying intention. By participating in school projects that involve training in morality, students can learn the value and importance of respect, responsibility, integrity, resilience, care and harmony. Here, we see how morality training in Humanistic Buddhism can complement the development of core values for 21CC.

Training in Concentration: Mindfulness in Social and Emotional Competencies

Mindfulness follows morality training in the threefold training. Training of a "higher mind" (adhicitta-sikkhā) or concentration involves the total control of the mind to be unperturbed by external conditions and achieve one's goals. From the Noble Eightfold Path, Right Effort, Right Mindfulness and Right Concentration summarise the essence of concentration training. From the perspective of Humanistic Buddhism, the main objective of concentration training is not the blind chase of becoming a Buddha, but to seek enlightenment. This is in line with the social and emotional competencies that we aspire students to acquire. Similar to the fact that morality training precedes concentration training, the development of social and emotional competencies is not possible without the firm foundation of the core values.

In the prescribed book "For All Living Beings: A Guide to Buddhist Practice", Venerable Master emphasised on meditative concentration when it comes to the training of mindfulness. He mentioned that the practice of Chan (□) enables us to be free of our troubles and cleanse our mind so that we can embark on the path towards enlightenment. Meditation is a common way of training concentration, but not the only way. Many methods of meditation are concisely covered in the book and this paper will align one of the practices of Chan, the Five Contemplations, with the development of social and emotional competencies of the 21CC.

The Five Contemplations can guide an individual to develop self-awareness, self-management and responsible decision-making. The Contemplation of Impurity curbs desire and greed, helping students to develop intrinsic motivations and self-discipline. The Contemplation of Compassion helps one to control their anger and hatred through alleviating suffering of others and providing happiness to others. This approach is very helpful for students to learn to understand and manage their own emotions and weaknesses, while tapping on their strengths to build and maintain fulfilling relationships with people. The Contemplation of Causes and Conditions allows students to perceive issues with the Twelve Links of Dependent Origination. By understanding the cause-and-effect cycle, they can recognise that everything shows interconnectedness and interdependency. This helps students to gain social awareness from a broader perspective and develop more competent decision-making skills. The Contemplation of Breath Counting can assist students to stay focus with the issue on hand and analyse problems calmly. The Contemplation of the Buddha gives student a benchmark for developing social and emotional competencies, by prompting them to question themselves: "What will I do if I were the Buddha?" Buddha's teachings, achievements, appearance and personality serve as a guide and motivation for students to grow and mature. Here, we see how training in concentration can contribute to the emotional and social development of students,

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by helping them to be more mindful about themselves and their surroundings.

The practice of meditative concentration in the context of Humanistic Buddhism translates to the incorporation of meditation into our daily lives. According to Venerable Master, great compassion is an important aspect of a Chan practitioner. It is essential for us to share the bliss of meditative concentration with other living beings and share the joy of Dharma with them. One way of doing so is the Bodhisattva's Four Means of Embracing – giving material things, fearlessness and the Dharma; kind words, empathy and altruism. In schools, the training of concentration in Humanistic Buddhism is also sufficiently addressed. Students are encouraged to be actively involved in community donation drives, befriending programmes, peer tutoring, experience sharing etc. These efforts give students ample opportunities to be directly involved in alleviating the problems of others and providing emotional help to others through kind words, thus promoting a spirit of compassion and empathy. Therefore, students in Singapore schools are able to exercise the Four Means of Embracing through their active participation in various school activities.

In addition, students in Singapore are also involved in after-lesson co-curricular activities (CCAs), such as uniformed groups, sports groups, performing groups, clubs and societies. These CCAs provide a real-life platform for students to practise mindfulness in their social and emotional competencies. The training of concentration can come in various forms for the students, such as interacting with others in a team, organising events, communicating with people from different backgrounds, taking up leadership roles, displaying sportsmanship, etc. Students can apply various methods of practicing meditative concentration when managing issues and facing challenges. Like what Venerable Master said, when we have meditative concentration's wisdom of awakening and contemplation, we can transform our ordinary world into a sagely world, resulting in a state of equality, tranquility, purity, perfection, happiness and Nirvana. Returning to the context of school education, when students apply concentration training as much as possible, their social and emotional competencies will mature more effectively.

Current Trends of Humanistic Buddhism and Emerging Competencies for the 21st Century

With firm foundation in training of morality and concentration, the door of wisdom will open naturally. For the 21CC framework, educators aspire that students fulfill the desired outcomes of education. Considering the dimensions of current trends and future advancements, emerging competencies for the 21st century become increasingly important for students to face the challenges of the 21st century. Similarly for the promotion of Humanistic Buddhism, emerging competencies weigh in to determine the success of helping and saving more people and increasing the awareness and understanding of Buddhism in more laymen. In this chapter, we briefly discuss how FGS Monastery and the Buddha Light International Association (BLIA) play similar roles as Singapore schools in terms of developing emerging competencies in people.

First, increasing globalisation necessitates civic literacy global awareness and cross-cultural skills in our people. Venerable Master had also see the need for globalising the FGS Buddhist order, hence he initiated the founding of the BLIA, with many chapters all

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over the world, including the Americas, Oceanias, Asia, Africa and Europe. Each association has their own Young Adult Division (YAD) to mobilise and develop youths. To broaden the global perspectives of these youths, the BLIA organises numerous international and regional seminars and meetings, exposing youths to different trending ideas and to diverse cultural backgrounds. By interacting with YAD members from different continents and engaging in cultural and religious exchange, the youths gain first-hand experience in communicating across cultures and nations. Similarly in many schools, students embark on cultural and educational exchange programmes to institutions in other countries. They immerse themselves in the countries' and the partner schools' cultures, experiencing a different education system with classmates of different nationalities. In some schools, students have the opportunities to participate in various international competitions, be it academic- or co-curricular activities-related. Therefore, we see how current trends in Humanistic Buddhism and schools nurture global and cross-cultural skills in people.

Second, to prepare our youths for the future, critical and innovative thinking skills are crucial for effective problem-solving and sound decision-making in the 21st century. Members of the BLIA and their YAD run many projects and events. They have many opportunities to organise, plan, prepare and run outreach events, community service projects, overseas visits, overseas service learning, etc. The process of planning and executing these projects and events trains the youths to think critically, brainstorm inventively, weigh options, assess outcomes and react to spontaneous incidents. More importantly, these opportunities provide an authentic platform for people of different backgrounds to collaborate in a team and achieve a common goal. On the other hand, in school setting, critical and inventive thinking have been incorporated into our school curricula. Examples include problem-based and inquiry-based learning. The training and application of these cognitive skills are also strongly infused into the schools' co-curricular activities and projects that students participate. Here, we see the parallels of FGS organisations and Singapore schools in tapping on current trends to cultivate critical and inventive thinking in the members and students respectively.

Third, with the technology boom of the 21st century, information and communication skills determine the ease of disseminating and retrieving current information and knowledge. Besides being able to tap on the latest information technology (IT) in a safe, relevant and mature manner, people of the 21st century should be able to communicate their ideas to different people from diverse background in a clear and efficient way. Venerable Master recognises the potential of IT in spreading Humanistic Buddhism. Through the initiative and support of FGS Monastery and the BLIA, Buddhist resources, such as literature, videos and audio books, are readily available online. An open university platform is also built for both monastics and laymen to enroll online Buddhist courses. E-learning is highly encouraged for interested parties who are busy with work during the day. Additionally, Venerable Master also started the Beautiful Life Television to make Humanistic Buddhism accessible to every household. Besides enhancing the academic aspect of Humanistic Buddhism, the FGS Monastery also constructed the FGS Buddha Memorial Centre. It caters to the wider public to be acquainted with Buddhism and to gain more awareness about Humanistic Buddhism and the FGS organisation. The centre highly utilises modern IT to bring the dissemination of Buddhism to a higher level, such as screening of 4D Buddhist movies and lively Buddhist exhibitions. Similarly, in Singapore schools, information and communication technology (ICT) is incorporated into our curricula and pedagogies, tapping on the latest IT resources to deliver lessons and engage students in the classroom. Even outside classrooms, e-learning

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platforms keep students and parents connected to teachers and schools in a convenient manner.

Emerging competencies of the 21st century is undoubtedly essential and gaining more significance in our era, regardless of the spreading of Buddhism or education of our future generation. Besides acknowledging the need for these emerging competencies, we must not forget the training of morality and our core values as a backbone for a holistic development of our character and spiritual well-being.

Desired Outcomes of Education and the Training in Insight and Wisdom

In the context of Buddhism, training in insight or wisdom opens the door to Prajna, a form of wisdom that Buddhists ultimately aspire to achieve. Through the thorough understanding of Four Noble Truths, dependent origination and emptiness, one can gain true wisdom and understanding of true nature of all things. In the Noble Eightfold Path, this is associated with Right View and Right Intention. Training in wisdom is highly dependent on training in concentration; however to some extent, the level of his insight influences the degree of concentration that one can master.

In terms of the 21CC framework used by Singapore's education system, training in insight is similar to the Desired Outcomes of Education. However, they are not entirely equivalent. From the perspective of the stage of progression, both training in insight and the Desired Outcomes of Education are the final step in the threefold training and the development of 21CC respectively. From the religious point of view, training in insight encompasses the intuitive understanding of the true nature of all phenomena, not merely intellectual understanding that is used in academic context. This intellectual understanding is what the Desired Outcomes of Education comprises, but not Prajna.

Insight training in the context of Humanistic Buddhism involves integration of Prajna into our daily lives. The relevant application of wisdom, acquired from the true understanding of Buddha's teachings, to our formal education complements the roles played by 21CC. First, when students possess wisdom, students can differentiate right from wrong, guided by the core values that they possess with training in morality. Besides, through a true understanding of themselves and the people around them, a student can become a confident individual who is adaptable, resilient and mature. He is also able to think critically and communicate effectively. Second, training in insight can enhance training of concentration in students, making them more motivated and disciplined with learning. Thus with more perseverance, they are very likely to take ownership of their education. Third, students who understand the interconnectedness and interdependency of phenomena will appreciate the importance of effective teamwork and be an initiated and active contributor. Last but not least, students who practise training in insight are able to display more compassion and civic responsibility, actively contributing to the society and improving the lives of others.

To conclude the training in insight, Venerable Master emphasised the importance of interdependency for the harmony of our society. This interdependency comprises the virtue of equality, tolerance, compassion and integration. Every single individual is part of a larger community. When we treat one another with fairness, sincerity and compassion, our society will transform to a Pure Land where everyone is a Buddha. This is what Humanistic

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Buddhism is aspiring to achieve in our world that is currently filled with wars, chaos and natural disasters. Therefore, our future generation of the 21st century should be adequately insightful with the importance of interdependency and it is the current educators' job to convey this crucial message to them.

Conclusion

As summarised by Venerable Master, the Threefold Training is highly adapted for human beings to cultivate ourselves. With clear parallels to the 21CC framework utilised by Singapore's education system, this paper shows the relevance and applicability of Humanistic Buddhism in our future generation's formal education (Fig. 2). The universality of Buddhism as a religion makes its fundamental teachings easy to integrate into a secular education system like Singapore's. Humanistic Buddhism definitely has immense potential in promoting 21CC in the youths in Singapore, alongside with the schools.

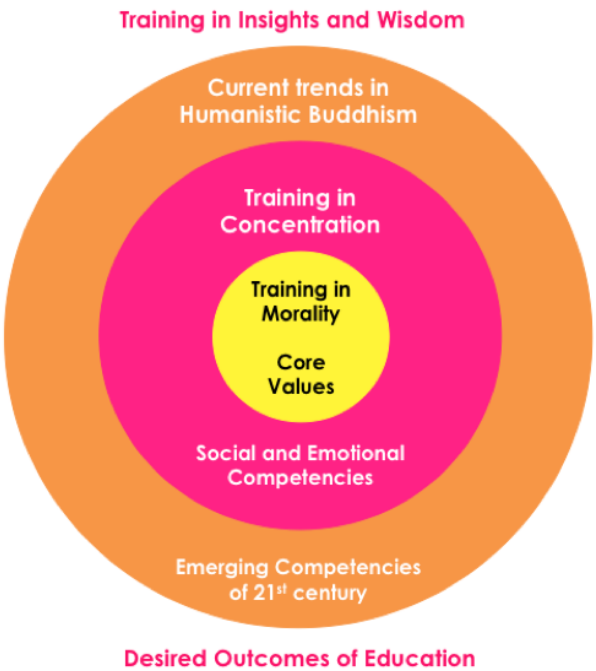

Fig. 2 Portrayal of the parallels between twenty-first century competencies (21CC) and desired student outcomes of Singapore's education system, with the threefold training of Buddhism and the current trends in Humanistic Buddhism
(Modified from Fig. 1; Disclaimer: Fig. 2 does not replace the 21CC framework that is copyrighted by Ministry of Education, Singapore. The modification is solely for the ease of visualisation and not a misuse or misinterpretation of the 21CC framework.)

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Three Goods: *an alternative approach to cultivate and protect values for harmonious living*

Ven Andhra Analayo

ABSTRACT

The Three Goods (3G) is one of the basic foundations of Humanistic Buddhism (HB) that is taught and promoted by the Most Venerable Master Hsing Yun (MVMHY). He maintains utter simplicity in promoting its application for easy adoption and practice.

The 3G is not different from Early Buddhism (EB) but it is an alternative approach to show the middle path to humanity to cultivate and protect values to promote and establish harmony in the society.

Harmony is one of the basic values that is required to establish peace in individual, family and society or the world. One of the root causes of conflict in any human institution is disharmony. We can dissolve most of the conflicts by transforming the negative quality of disharmony to wholesome quality of harmony.

In this paper, we deal with:

1. How the 3G is subsumed in the basic teachings of early Buddhism?
2. How can we attain harmony by practicing or applying 3G to our day to day lives?

Keywords: Three Goods, Humanistic Buddhism, Harmony, Harmonious Living

ABBREVIATIONS

AN. - Anguttaranikāya
DN. - Dīghanikāya
MN. - Majjhimanikāya
SN. - Samyuttanikāya
Sn - Suttanipāta
Dh - Dhammapada
EB - Early Buddhism
HB - Humanistic Buddhism
3G - Three Goods
PTS - Pali Text Society

INTRODUCTION

The entire cosmos is occupied by countless categories of sentient species. Humans are one of them. They are neither higher than any species nor have they control over any species. But humans have great ability to be aware of their intentions and the strength of their willpower and intellect is much higher than any species that they can achieve the highest universal goal of Buddhahood or even destroy the planets and cosmos.

If a human being can divert a certain minimum degree of his intention, intellect and willpower to cultivate wholesome qualities, he can attain some harmony within, then that

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harmony within can help to establish harmony in the family and the society.

In order to attain the harmony within we need to start an inward journey. That is what the middle path teaches us and that is what Venerable Master Hsing Yun promotes through HB as a means for humanity to attain harmony within.

In this paper, we focus on how the Buddhist path of EB can be applied through the means of HB and its importance in promoting universal humanistic values which are the values to be cultivated by humanity to solve any contemporary issues.

Our assumptions about cause and effect phenomena of the world of experience provide the very ground for our sense of coherence— that is, the ways we find the world intelligible and the ways we posit our relationship to it.

The essence of the Buddhist philosophy of life has been explained with great force and clarity by Thomas à Kempis, in his Imitation of Christ, What is known as 'Buddhism' is a part of the common human heritage of wisdom, by which men have succeeded in overcoming this world, and in gaining (Conze, 1957, p. 11) the everlasting peace and happiness in hereafter.

The teachings of the Buddha begin with exploring the true nature of human life that the Buddha well explained in the Four Noble Truths.

"Now this, Bhikkhus, is the noble truth of suffering:

- *birth is suffering*
- *aging is suffering*
- *illness is suffering*
- *death is suffering*
- *union with what is displeasing is suffering*
- *separation from what is pleasing is suffering*
- *not to get what one wants is suffering*
- *in brief the five aggregates subject to clinging is suffering."*[56]
  (The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya, 2000, p. 1844)

In this way the conditioned nature of human being is well explored in the First Noble Truth. Every human being on this planet is subjected to the conditions which the First Noble Truth reveals.

Bhikkhus, whether Tathagatās appear or not, there persists that law of Dhamma, that stableness of the Dhamma, the fixed course of the Dhamma. 'All conditioned phenomena are impermanent.' A Tathagata awakens to this and breaks through to it, and there he explains it, teaches it, proclaims it, establishes it, discloses it, analyzes it, and elucidates it thus: 'All conditioned phenomena are impermanent.'[57]
(The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya, 2012, pp. 363-364)

Every sentient being is conditioned and is subjected to impermanence. Happiness and unhappiness, pleasure and pain are also momentary and subjected to change. Due to this conditioned nature, sentient beings are full of unsatisfactoriness and thereof full of suffering.

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The Second Noble Truth explores the origin of unsatisfactoriness.

"Now this, Bhikkhus, is the noble truth of the origin of suffering: It is this craving which leads to renewed existence, accompanied by delight and lust, seeing delight here and there; that is, craving for sensual pleasures, craving for existence, craving for non-existence."[58] (The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya, 2000, p. 1844)

The root cause of unsatisfactoriness is craving. Sentient beings always try their best to satisfy their craving to attain pleasures and happiness. They satisfy their craving by satisfying their senses by offering the corresponding objects to them. In this way they indulge in sensual pleasures. So, they keep on changing the corresponding objects of senses. The objects can be any worldly objects, like men, women, money, power, properties, cars, etc.

56 PTS:SN.v.421
57 PTS: AN.i.286
58 PTS:AN.i.421

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They think they can attain satisfaction in that way, but they are blind and they are in ignorance and darkness as they cannot understand that the happiness derived from worldly objects offer is momentary and conditioned.

So, they continue in the ignorance and they continue with the practice of self-indulgence in sensual pleasures. But, some beings practice the practice of indulgence in sensual pleasures at the expense of values. Those values can be any values, like moral values, environmental values, social values, etc. So, the worldly beings neglect the value of mutual care.

> *"Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill. Just as a mother would protect her only child with her life even so let one cultivate a boundless love towards all beings."*[59]
> (Translated from the Pali by Piyadassi Thera) ("accesstoinsight," 2015)

When they eradicate the craving within, all human beings can cultivate mutual care to such a high degree that this mutual care is endowed with lovingkindness, compassion, appreciative joy and equanimity, when they eradicate the craving within. The craving within can be uprooted and eliminated as explained in the Third Noble Truth.

> *"Now this, Bhikkhus, is the noble truth of cessation of suffering: it is the remainders fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it."*[60]
> (The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya, 2000, p. 1844)

The cessation of craving can be achieved by practicing the Noble Eightfold Path which is explained in the Fourth Noble Truth.

"Now this, Bhikkhus, is the noble truth of the path leading to the cessation of suffering: it is this Noble Eightfold Path; that is,

- Right View
- Right Intention
- Right Speech
- Right Action
- Right Livelihood
- Right Effort
- Right Mindfulness
- Right Concentration."[61]

(The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya, 2000, p. 1844)

The Noble Eightfold Path is the Middle Path as it avoids both the extremes of self-indulgence in sensual pleasures and self-torture or destruction that are based on the wrong views of non-religious materialism and religious eternalism.

> *"…….the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment……"62*

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(The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya, 2000, p. 1844) The Buddha himself was born a prince, and so had been showered with luxury since childhood. However, he soon realized that true happiness was not to be found in luxury and so went to practice or experiment with the practices of self-mortification as a forest dwelling ascetic. He spent six years in search of discovering a path to attain the

[59] PTS: Sn. 143-152
[60] PTS.SN.v. 421
[61] PTS:SN.v. 421-422
[62] PTS:SN.v.421

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everlasting peace and happiness. However, during his six years as an ascetic, he found those practices, too, to be empty of true happiness. While he practiced these, he knew that both of these approaches were too extreme. He realized that self-indulgence was material extremism and self-mortification was spiritual extremism. By being equally aloof from both of these extremes, the Buddha discovered the middle path. The Noble Eightfold Path has been traditionally divided into the three groups of training or the three ways of practice and they are morality, concentration and wisdom. The eight steps of the path are divided into these three ways of practice as follows:

The Noble Eightfold Path	
1. Right View	Paññā (Wisdom)
2. Right Intention	
3. Right Speech	Sīla (Virtue/Morality)
4. Right Action	
5. Right Livelihood	
6. Right Effort	
7. Right Mindfulness	Samādhi (Concentration)
8. Right Concentration	

The threefold training focuses equally on cultivating merit and wisdom, and emphasizes both practice and understanding. It is only by diligently cultivating morality, meditative concentration, and wisdom that we can eliminate greed, anger and delusion, and secure perfect blessings for our life. (Venerable Master Hsing Yun, 2009, p. 161)

All the issues that the present world is facing are due to the practices of sensual pleasures and mortification or destruction. The root cause of these extremist practices is craving and its resultant defilements of greed, hatred and delusion. These three defilements are the root causes of unwholesome actions.

There are three roots of the unwholesome: greed, hatred, and delusion: and there are three roots of the wholesome: non-greed, non-hatred and non-delusion.[63]
(The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya, 1995, p. 513)

A fuller view of the various forms that the unwholesome and wholesome roots assume may be gained from a list of their synonyms, partly taken from the Dhammasaṅgaṇī, the first book of the Abhidhamma Pīṭaka.

- **Greed** — liking, wishing, longing, fondness, affection, attachment, lust, cupidity, craving, passion, selfindulgence, possessiveness, avarice; desire for the five sense objects; desire for wealth, offspring, fame, etc.
- **Hatred** — dislike, disgust, revulsion, resentment, grudge, ill-humour, vexation, irritability, antagonism, aversion, anger, wrath, vengefulness
- **Delusion** — stupidity, dullness, confusion, ignorance of essentials (e.g. of the Four Noble Truths), prejudice, ideological dogmatism, fanaticism, wrong views, conceit.

[63] PTS.DN.iii.275

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- **Non-greed** — unselfishness, liberality, generosity; thoughts and actions of sacrifice and sharing; renunciation, dispassion.
- **Non-hatred** — loving-kindness, compassion, sympathy, friendliness, forgiveness, forbearance.
- **Non-delusion** — wisdom, insight, knowledge, understanding, intelligence, sagacity, discrimination, impartiality, equanimity.
  (V. N. Thera, 1999, pp. 21-22)

When one is excited and overcome by defilements, with mind obsessed with them, intent for his own affliction, for the affliction of others, or for the affliction of both, he experiences mental suffering and dejection. When greed, hatred and delusion are abandoned, one neither aims at one's own harm, nor at the harm of others, nor at the harm of both, and one will not suffer pain and grief in one's mind. (The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya, 2012, p. 159) Unwholesome roots cause to generate unwholesome Kamma that is unrighteous conduct and wholesome roots cause to generate wholesome kamma that is righteous conduct through body, speech and mind.

Buddhism adopts samsaric prospective to explore the range, depth and intensity of these defilements; that means Buddhism not only consider the present life but also the samsara. In the course of our wanderings in saṃsāra—to speak in conventional terms—we gather various experiences, receive manifold impressions, and acquire diverse characteristics. Our every thought, word, or deed is indelibly recorded in the palimpsest-like mind. The different natures we thus acquire in the course of such successive births whether as men, devas, animals or petas, lie dormant within us, and as long as we are worldlings these undestroyed natures may, at unexpected moments, rise to the surface "in disconcerting strength" and reveal our latent kammic tendencies. (Jayatilleke, 1975, p. 241) (N. r. M. Thera, 1988, p. 273) These latent kammic tendencies cause to generate various mental imperfections. Defilements and mental imperfections help each other to intensify and strengthen one another. And, consequently the human keeps on wandering in the samsara and suffer.

So, the Buddhist teachings offer the path of complete purification of mind from its grass-hood levels. The essence of the practice of the path of the Dhamma is summed up in a stanza in the book of the Dhammapada:

Sabbapāpassa akaraṇaṃ kusalassa upasampadā
Sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ. [64]

To avoid all evil, to cultivate good, and to cleanse one's mind—this is the teachings of the Buddhas.
(The Dhammapada: The Buddha's Path of Wisdom, 1985, p. 51)

Now someone may raise the question as to how we can be without doing what is called 'evil' and cultivate what is called the 'good' unless human beings have the freedom to do so. (Jayatilleke, 1975, p. 241) From the point of view of the philosophy of religion, Buddhism deserves a special interest because it makes dubious Kant's assertion that belief in God, in the immortality of the soul, and in the freedom of the will are the three great essential parts of the dogmatics of every religion of a higher order. Of course, the Buddha was a partisan of the kiriyavāda (belief in the moral efficacy of action) and a strong opponent of teachers who like Gosāla Makkhaliputta said, "There is no such thing as exertion or labour or power or energy or human strength; all things are unalterably fixed." (Glasenapp, 2008, p. 3)

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Buddhism does not see humans as a special creation by 'God', or as having been given either 'dominion' or 'stewardship' over animals etc. Like all other sentient beings, they wander in the limited, conditioned realm of saṁsāra, the round of rebirths. Nevertheless, a human rebirth is seen as a very rare and fortunate one. (Harvey, 2000, p. 150)The relatively special place of humans in the Buddhist cosmos means that they can be seen as at a 'higher level' of existence than animals. This, however, is not seen as a justification for domineering and

[64] PTS:Dhp.27

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exploiting animals. Humans are 'superior' primarily in terms of their capacities for moral action and spiritual development. (Harvey, 2000, pp. 150-151) A special emphasis is placed in Buddhism on the worth and dignity of human existence in view of the opportunities and potentialities that man possesses for self-development. (Jyatilleke, 2006, p. 4) Buddhism believes in man's potentialities which help him to attain the Buddhahood. All people are endowed with the same capabilities, whereby they can get transcendental powers. To achieve it or not, it depends on man's choice. (D. B. D. Thera, 2000, p. 39) This is the free will of man and it is connected to human action and its result. According to Buddhist teachings, volition action generates kamma.

> *It is volition, bhikkus, that I call Kamma. For having willed, one acts by body, speech, or mind.*[65]
> *(The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya, 2012, p. 963)*

Kamma is neither fatalism nor a doctrine of predetermination. The past influences the present but does not dominate it, for Kamma is past as well as present. The past and present influence the future. The past is a background against which life goes on from moment to moment. The future is yet to be. Only present moment exists and the responsibility of using the present moment for good or for ill lies with each individual.

> *'These beings who engaged in misconduct of body, speech, and mind, who reviled the noble ones, held wrong view, and undertook actions based on wrong view, with the breakup of the body, after death, have been reborn in a state of misery, in a bad destination nation, in the nether world, in hell; but these beings who engaged in good conduct of body, speech, and mind, who did not revile the noble ones, who held right view, and undertook action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world'.*[66] (The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya, 2012, p. 615)

Ambalaṭṭhika Rāhulovāda Sutta[67] of MN explains the free will of human being to avoid evil, to cultivate good:

"Rahula, when you wish to do an action with the body/while you are doing an action with the body/after you have done an action with the body, you should reflect upon that same bodily action thus:

- Would this action that I wish to do with the body lead to my own affliction, or to the affliction of others, or to the affliction of both?
- Is it an unwholesome bodily action with painful consequences, with painful results? When you reflect, if you know: This action that I wish to do with the body would lead:

i. to my own affliction, or
ii. to the affliction of others, or
iii. to the affliction of both

If it is an unwholesome bodily action with painful consequences, with painful results,' then you definitely should not do such an action with the body.

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But when you reflect, if you know: This action that I wish to do with the body would not lead:

i. to my own affliction, or
ii. to the affliction of others, or
iii. to the affliction of both;

If It is a wholesome bodily action with pleasant consequences, with pleasant results,' then you may do such an action with the body." (The Middle Lenght Discourses of the Buddha: A New Translation of the Majjhima Nikāya, 1995, pp. 524-526)

Buddhism is a religion that advocates equality. Buddhism it is said that everyone can become a Buddha. In fact, we should not disrespect anyone, for they too will one day become a Buddha. It is by observing the precepts that this unique quality is created and refined, until we reach the goal of respecting human rights

[65] PTS:AN.iii.415
[66] PTS:SN.ii.122-123
[67] PTS:MN.i.415-419

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and the right to life. We must reach this goal to truly elevate the moral character of all human beings.(Yun, 2009, pp. 44-45)

The true meaning of equality is that there is no difference between the one and the many. Most people wish they had more and dislike having less, and this creates a lot of confusion and unwholesome karma through comparing things and making calculations. This is also why the world is embroiled in such endless turmoil. From a Buddhist perspective, one is actually the many, and the many are one. Since all phenomena coexist in oneness every single thing has a breakable connection to the whole. The world can only have peace when there is equality, and there can only be equality when the great respect the small, when those who have more respect those who have less, and when the strong respect the weak (Yun, 2009, p. 153)

One essence of the instructions given by the Buddha is equality. There are various arguments in the Buddhist teachings to show oneness of humanity. One of the basic consideration and common sense is that all beings equally respond to happiness and unhappiness. Every being tries its best to attain happiness and tries to avoid unhappiness. In this regard we all are equal.

If everyone follows the instructions given to Rahula by the Buddha to do action which brings welfare and happiness to oneself and others then there will be no conflicts and disharmony in the society. The basic principles underlying the instruction given by the Buddha are to cultivate certain wholesome qualities, not only non-greed, non-hatred and non-delusion, but also qualities which establish harmony between human beings such as:

- mutual care
- mutual understanding
- mutual respect
- mutual appreciation
- and even the highest universal qualities of lovingkindness, compassion, appreciative-joy and equanimity.

The middle path with threefold training guides us not only to attain Nirvana or Nibbana but also the basic human values that are essential for harmonious coexisting.

Utilizing the precious human quality of free will to avoid evil and to cultivate wholesome qualities in order to purify one's own mind to attain the highest happiness is important. The Buddhist Path of Liberation is divided into Morality which consists different degrees of precepts and disciplinary rules, Concentration that consists of divert levels of the states of mental absorptions and Wisdom that enables human beings to see things as they really are. So, the very foundation of the Buddhist path is basic precepts that are:

- refraining from killing
- refraining from taking what is not given
- refraining from sexual misconduct
- refraining from telling lies
- refraining from taking intoxicants

The true meaning of the Buddhist precepts lies in integrating them into our lives so that in all matters and interactions with other people we can overcome our selfishness, return to propriety, and cultivate ourselves. We should follow the Buddhist teachings and precepts in every deed, so that we avoid violating each other, and treat one another with tolerance and respect. (Master Hsing Yun, 2009, p. 35)

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This is the way Venerable Master Hsing Yun presents the Basic Teachings of Buddhism in a way that not only help humanity to progress in spiritual path but also establishes harmonious coexistence of beings in the planet.

One of the basic teachings of Venerable Master Hsing Yun is Three Goods:

- Think Good
- Speak Good
- Do Good

This is the essence of the basic teachings of early Buddhism as well as Venerable Master Hsing Yun's teachings of HB.

Compassion is the spirit of the Buddhist precepts. We can see the importance of compassion by looking at the Buddha himself. (Master HsingYun, 2009, p. 38)

Compassion is the spirit of the Buddhist precepts which are the very foundation of the Buddhist path as well as Three Goods. What is important in the teachings of Three Goods is to divert one's own power of free will and volition to cultivate wholesome qualities.

By practicing the three fold training one can attain enlightenment. But, total and complete enlightenment is not attained easily. (Yun, 2009, p. 58)

One must develop small moments of insight and understanding each day. These small, daily bits of enlightenment accumulate over time, until they culminate in a sudden flash of great enlightenment. (Yun, 2009, p. 58)

Enlightenment requires the right causes and conditions to occur, for only when things fall perfectly into place can one develop understanding. (Yun, 2009, p. 58)

The Three Goods which is the essence of the teachings of Venerable Master's Humanistic Buddhism help us to cultivate the causes and conditions to attain the final perfect enlightenment.

Buddhism was, from the beginning, characterized by a missionary orientation. Hence it was compelled to harp on the miseries of the world in order to make the people come to its fold. (Varma, 1973, p. 134) Its ultimate goal is to bring welfare and happiness to humanity. The Buddha instructed the Bhikkhus to wander and to guide the humanity to welfare and happiness.

Wander abroad, monks, for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans. Do not go two together, monks, but teach the Dhamma that is lovely in its beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit, and display the holy life fully complete and perfect.[68]
(The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya, 1995, p. 217)

According to the instruction of the Buddha, it is our responsibility to promote HB for the happiness and welfare of many. The Buddha taught a purely humanistic religion, whose sole concern was the liberation of the suffering man. Man's only religious obligation is to free himself from the bonds of worldly suffering by following the noble eightfold path. (Tiwari, 1983, p. 47) He himself is responsible for his own affliction as well as purity. The

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Buddha's approach to show the path to overcome the human predicament is purely humanistic which can adopted by any human being to cultivate all the wholesome qualities on his own within his own mind and heart by using his own mind and body.

Kiccho manussapaṭilābho kicchaṃ macchāna jīvitaṃ
Kicchaṃ saddhammasavanaṃ kiccho buddhānaṃ uppādo.[69]

[68] PTS: DN. ii. 45-46
[69] PTS:Dhp.27

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Hard is it to be born a human; hard is the life of mortals. Hard is it to gain the opportunity of hearing the Dhamma, and hard to encounter is the arising of the Buddhas.
(The Dhammapada: The Buddha's Path of Wisdom, 1985, p. 51)

Let us cultivate the human values of mutual care and respect endowed with lovingkindness, compassion, appreciative-joy and equanimity through the practice of Three Goods that is endowed threefold training and oneness and equality of humanity.

CONCLUSION

Whichever religion you belong to or whatever spiritual path you practice; what is important is whether your observances and practices make your life more blissful and happy. The main objective of 3G is to make your present journey of life from happiness to the highest happiness.

3G is a smart teaching that guides humanity to become smart to make best use of the present life and one's own mind and body to attain your wholesome objectives.

"Live and let others live with harmony"
"Be happy and let others be happy"
"May all beings be well, peaceful and happy"

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The Application Of Buddhist Principles In The Economic Development

Phan Thi Bao Tram

These days, economy has played a significant role in society as well as the development of every country. As a result, ethics in business, which are core values of prosperous companies, are more and more important. In addition, it is an undeniable fact that the practices of Buddhism have been seen as a primary foundation that drives activities in economy. The Buddha recognizes that there are many interdependent spheres of human activity. These cannot be subjected to any simplistic reduction, but must be seen as interrelated and mutually efficacious. The Buddha took note of the importance of economics in human life and he held that for people to be capable of personal and spiritual progress, the economic foundation has to be secure. Therefore, in this essay, I will discuss the application of Buddhist ideology to maintain and develop the economy.

According to Buddhist ideology, to survive in this constantly changing world, human beings should be honest. In Buddhist mythology, it is said that, in his many lifetimes of training, the Buddha-to-be never lied. While there are stories in which he transgressed other ethical precepts, his dedication to truthfulness was unwavering.

One of the primary characteristics of psychologically or spiritually mature people is that they never lie to themselves. Being honest with oneself is a prerequisite to personal growth and a genuine liberation of the heart. This is so important that we can safely say, as an absolute truth in Buddhist practice, that deceiving oneself is never acceptable. Serious practitioners strive to be impeccably honest to themselves. Truth brings inner peace by overcoming the conflicts and turmoil we carry within our own minds. Truth can also bring an inner security that frees us from neurotically defending, apologizing for, hating, or hiding ourselves from ourselves. Furthermore, truth can also help overcome conflict between people. A variety of forces come together to give truth its power. One is the force of inner purity and calm that can only be found in truth and honesty. Another is the confidence that comes with knowing what is true. Yet another is the strength of the good intentions that stand behind speaking the truth. Still another is the way that truth makes reconciliation and forgiveness possible. And finally there is the impact of the many beautiful qualities of heart released when truth helps liberate us from fear, hatred, or greed. This principle relating to honesty is also appropriate in economy. Instead of looking to keep business secrets in a smoky, dark back-room with a bunch of fat guys in black suits, the trend we are now seeing is a literal renaissance of doing business in an honest and transparent way that is truly built to last. With consumers, investors and employees increasingly interested in companies' social and environmental performance, transparency is becoming a corporate necessity. Honesty and trust combine, in turn, to support sustainable growth. By putting credible social, environmental and ethical data in people's hands, they can make more informed – and therefore better – decisions. That is good for sustainable companies. Moreover, honest business practices inspire staff and customers with respect for your mission. Honest business practices build foundations of trust with colleagues, competitors, staff, customers and every other individual and entity. When employers deal honestly with their staff, employees are motivated to drive the business forward. Creditors and investors express confidence by funding company development and consumer confidence is positive.

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One good example for this is the way McDonalds communicates with its customers. It was not long ago that fast food chains were scared to death to tell consumers what was in their food. And they certainly did not want consumers seeing stats like calories, fat grams, etc., even though the government started requiring them to show this nutritional information somewhere in the restaurant—albeit in a hidden corner where no one bothered to look. But today, companies like McDonalds are holding nothing back. Not only are they creating incredible educational and transparent campaigns like "Our Food. Your Answers."—but they are also the first major fast food chain to post the number of calories next to all the food and drink items on their main menu. They are embracing transparency like it has never been done before in the fast-food industry, and the positive PR they are getting is exceptional. As a result, consumers believed in McDonalds' products and simultaneously, the value of its brand goes higher and higher. This way of communication also makes it easier for the company to overcome any potential boycott that might happen in the future.

Business owners can apply honesty in every situation. When they report to investors, file taxes, and market their products and services, the owners have the choice to provide honest accounting in every case. A business can commit to quality control and assurance. It can truthfully report earnings and deal with customers with integrity by backing up its work and products. Treating employees, partners, investors and customers in the ways the business owners would want themselves to be treated them creates an environment of trust and support. Owners can resist the short-term gratification at the expense of long-term commitment to the web of relationships in which their business is involved. They can avoid the blinding trap that crops up when dishonesty clouds prevail.

In addition, from the point of view of Buddhism, everybody would face difficult circumstances throughout their lives. Therefore, it is necessary for individuals to be kind and willing to help each other. One of particularly good example for this is that companies that care for society and hold a lot of social activities will build up a positive image and attract attention from dwellers. As a result, the companies will convince their customers of being responsible companies. This will definitely lead the companies to sustainable development.

Loving-kindness is a meditation practice taught by the Buddha over 2500 years ago to develop a mental habit of selfless and altruistic love –kindness. It is a meditation practice, which brings about positive attitudinal changes as it systematically develops the quality of 'loving-acceptance'. It acts, as it were, as a form of self-psychotherapy, a way of healing the troubled mind to free it from its pain and confusion. Of all Buddhist meditations, lovingkindness has the immediate benefit of sweetening and changing old habitual negative patterns of mind.

The practice, leading as it does to the realization of compassion, is central to Buddhism, to the extent that the Dalai Lama has said "My religion is kindness." While this statement may appear almost platitudinous, it is actually indicative of something profound about spiritual practice. Much of our unhappiness comes from the desire to be happy at the expense of others. It is really very ironic that in grasping after happiness in this way, we end up causing ourselves pain. It is like sticking your hand into what you think is a cool stream in order to find relief on a hot day, only to discover that the water is boiling.

Buddhist theory teaches, and practice demonstrates, that happiness comes from empathizing with others and from seeing their wellbeing and their suffering as being

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important as our own. It is not that we set aside our own needs entirely and become martyrs in the popular sense of the word, but that we recognize that one of our needs is to help others meet their own needs. In meeting our need to help others meet their needs we find that we become happier: a layer of self-induced (and selfishness-induced) suffering starts to dissolve. Realizing this and working it out in our lives through the practice of kindness is a major part of Buddhist practice. In fact we could say, as the Dalai Lama implies, that developing a sense of connectedness with others and overcoming selfishness is the essence of the spiritual path. It is unsuspicious that organizations in general and companies in particular are vanguards on the road applying this practice into reality. Economics named this practice "Social responsibility". According to Wikipedia, "Social responsibility" is an ethical framework which suggests that an entity, be it an organization or individual, has an obligation to act for the benefit of society at large. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and the ecosystems. Corporate social responsibility is a key issue for any organization aiming for long term sustainability. Whilst it is a mostly voluntary concept, there is increasing pressure on organizations to make a positive contribution to society, or at the least, reduce their negative impact. Internationally, governments are also moving towards the enforcement of certain elements of corporate social responsibility, particularly in regards to the protection of the environment. The idea says that companies should embrace its social responsibilities and not be solely focused on maximizing profits. Social responsibility entails developing businesses with a positive relationship to the society which they operate in. It is said that this relationship to the society and environment in which they operate is a critical factor in their ability to continue to operate effectively. In addition, it is also increasingly being used as a measure of their overall performance. Responsible businesses may not necessarily be able to measure the positive impact their behavior has on their performance, however, irresponsible businesses are likely to notice the negative impact their decisions have on their bottom line. Business sustainability now and in the future depends on organizations taking into account the social and environmental consequences of their decisions and actions. In the past, many businesses and managers were primarily concerned with increasing shareholders' value. Shareholders are the people who own part of a business and share in its profits. For a small business, this may be a single business owner. In a large corporation, this could include thousands of people who hold shares in the company and receive dividends.

Traditionally, managers were focused on short to medium term profits and driving the share prices up. However, there has been a developing trend that goes away from simply increasing the return for shareholders and instead focuses on increasing the value of the business in terms of the stakeholders. Stakeholders are the people who are affected by the actions and performance of the business, and include both internal and external parties. Business stakeholders include people such as consumers, shareholders, associates, employees and business owners. Businesses that are socially responsible aim to make decisions that are in the best interests of their various stakeholders. The economic activity should play the role of means to a good and noble life. Production, consumption and other economic activities are means, and which they must lead to the development of well-being within the individual, within society and within the environment as well. Profit is one of the necessary factors for the survival of a business and the basis of assessment of the ability to maintain business operations of enterprises. However, when earning profits and forgetting the interests of consumers, the business will suffer the consequences. Companies that care for society and hold a lot of social activities will build up a positive image and attract attentions from dwellers. As a result, the companies will convince their customers of being responsible companies. This will definitely lead the companies to sustainable development. Otherwise, they will face lot of barriers

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and difficulties when raising their company profile and positioning as a well-known and responsible company. One of the particularly good example for this is Starbucks. As a company that relies on agricultural products, Starbucks has long been aware that the planet is its most important business partner. The company's comprehensive approach to reducing its environmental impact means looking at all aspects of their business, how they intersect and how the company can integrate new solutions to create meaningful and sustained change. Starbucks is working to bring all of its stores to LEED building standards and ensure that its approach to designing, building, and maintaining its stores is inclusive of a range of environmental goals. In addition, it is also working to shrink its environmental footprint and meet the expectations of customers by increasing recycling, promoting reusable cups and reducing the waste associated with Starbucks' cups and other packaging. And finally, by conserving the energy and water the company use and purchasing renewable energy credits, the company is pushing itself to reduce the environmental footprint of its operations and help ensure access to clean water in coffee-growing communities. Thanks to these endeavors, Starbucks is now in the vanguard of sustainable development. And it is also interesting to note that Starbucks is also the most well-known and successful in the beverage industry.

Last but not least, Buddhist ideology points out that people should take responsibilities for what they have done. This means that they should make efforts to correct their mistakes and commit that these mistakes would not occur in the future. In reality we cannot make progress without making mistakes. If we adjust our lives such that we will not make many mistakes then we greatly hinder our chances and opportunities to peel away the layers of karma to reveal the perfect jewel of enlightenment. When we make mistakes, we often develop a sense of rigidity about ourselves. We either come down hard on ourselves or hard on others. We start blaming an amorphous "they" who ruin everything all the time. This is not helpful. When we refuse to accept imperfection then we set ourselves up for disappointment and suffering. On the contrary when we accept that things do not have to be perfect to be good or beneficial then we can stop worrying so much and enjoy being perfect in our imperfections. Over time, mistakes fade and people mature. Because we all have made mistakes, we all know that at some point we must forgive those of others. If we genuinely acknowledge our errors and work to produce positive actions, people will pick up on that. No one remembers the historical Buddha as someone who made mistakes; they only remember his incredible kindness and wisdom. Even though we make mistakes today, if we endeavor to learn from them, then we, too, will be remembered in the same light. Moreover, if we can look at our role in our mistakes, we can honestly see how to avoid them in the future. We can apply a gentle attitude to our exploration and suspending judgement. We can develop warmth and have some sympathy for ourselves. Then we can acknowledge what we did and resolve not to do it again.

Furthermore, we can offset the negative actions we have done in the past by producing positive ones now. In fact, it may not be related to our mistake at all. However, we can use the knowledge that we have caused some form of harm as fuel for trying to cause some good in this world. This idea is also applied into activities in companies. It is easy to conclude that these days we have seen a vast number of companies facing risks and dealing with crisis. A crisis is a sudden and unexpected event that threatens to disrupt an organization's operations and poses both a financial and a reputational threat. Crisis can harm stakeholders physically, emotionally and financially. A wide array of stakeholders is adversely affected by a crisis including community members, employees, customers,

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suppliers and stockholders. Crisis threatens to damage reputation because a crisis gives people reasons to think badly of the organization. Again, the news media and the internet play a critical role. Most stakeholders will learn about a crisis from news reports. In a smaller number of crisis, stakeholders learn about crises through online social media. The exceptions would be victims or potential victims who are more likely to experience the crisis or to be informed directly by the organization about the crisis. If a reputation shifts from favorable to unfavorable, stakeholders can change how they interact with an organization. Clearly, the benefits of a favorable reputation noted earlier may be lost. Furthermore, stakeholders may sever ties to the organization and/or spread negative word of mouth about the organization. Therefore, even a small mistake of employees could lead company to the verge of bankruptcy.

However, the difference between successful companies and unsuccessful ones is the courage to take responsibilities and admit their mistakes. Lots of corporate apologies try to get around the truth that they are sorry for some incidents. For example, in 2014, chief executive of Honda Moto apologized for the company's failure to report to U.S. authority. They said that more than 1,700 incidents that involved deaths or injuries over the last decade, meaning there had been "multiple mishandlings." Honda said in a statement that it had used a too narrow interpretation of what it needed to report to the National Highway Traffic Safety Administration under the Tread Act. It also said that data entry and component coding errors had contributed to the underreporting of claims. Under the act, auto makers are required to notify NHTSA of all deaths and injuries involving their vehicles as "early warning reports" or face a fine of up to $35 million for failing to do so in a timely manner. Honda provided NHTSA with its findings about problems in its internal tracking system for death and injury claims. No one could imagine how Honda's crisis could get worse if they have not apologized but there is no doubt that Honda's reputation would be negatively affected.

To draw a conclusion, I once again reaffirm my position that Buddhism has a vital role to play in economy. As engaged Buddhists, we have a responsibility to examine current economic trends carefully in the light of Buddhist teachings. I am convinced that such an examination will engender in us a desire to actively oppose the trend toward a global economy, and to help promote ways of life consistent with more Buddhist economics. Having adequate understanding of Buddhism (relating to honesty, kindness and responsibilities) and applying it flexibly into economy are the primary things for any company to pursue on the way operating and developing.

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The Effect Of Humanistic Buddhism On Environmental Protection And Preservation

Tran Thi Ngoe Phuong

I) Introduction

Look around. Does the summer seem hotter than it was last year? Does it seem like the monsoon has given up on a schedule and does just as it pleases? Does it seem weird that there are freak storms and floods? Do you see the green cover rapidly shrinking on Planet Earth and the pollution levels rising? You aren't the only one who's witnessing all this. It's happening the world over. Alarming climatic changes, deforestation, destruction of habitat, and extinction of species as well as rising pollution levels are only some of the current environmental issues that we are faced with.

Global warming is one of the major issues that we are being faced with today. The term signifies an increase in the atmospheric temperature near the earth's surface, which is caused due to various reasons. Scientists are of the opinion that a rise in the carbon dioxide levels will further aggravate the situation. The greenhouse effect causes the earth's heat to be trapped in the atmosphere, which results in the increase in temperatures. Global warming has thus caused a change in the climate of the earth, causing temperatures to rise. This, in turn, has an effect on various species dependent on the basic laws of nature. A change in the same makes survival a difficult issue. A warmer earth also causes changes in the rainfall patterns and thus affects humans, plants and animals as well.

Pollution is something that we face on an everyday basis. It is probably a problem that we may have become immune to, given our fast-paced lives and the fact that it is being treated as a hackneyed issue, where a lot is spoken about but nothing concrete is ever done.

Air pollution occurs with the addition of harmful chemicals into the earth's atmosphere. The main pollutants of air are carbon monoxide, CFCs (Chlorofluorocarbons), nitrogen oxides and sulfur dioxide. Water pollution is caused when wastes are released into the water and contaminates it. Soil pollution takes place when the soil is contaminated due to various industrial activities. Noise pollution occurs when the noise levels (honking, loud speakers, etc.) crosses the normal decibel level. This can have a harmful effect on one's hearing and lead to more severe after-effects, both physical and psychological (fatigue, irritation, stress, etc.). With the alarming rate of increase in population, the loss of natural resources has become one of the major concerns. Issues like deforestation, animal extinction, shortage of water, lack of space and food are only some of the concerns brought on by the lack of resources. There are many reasons that lead to the loss of natural resources (increasing demands brought on by population explosion, disregard for nature, human greed). This, in turn, affects the varied ecosystems.

The external environment is seriously polluted because the internal environment in the mind is seriously damaged. Greed, Hatred and Ignorance are the poisons that force Human to do harm to environment. Men have seen themselves as the smartest species of all beings. They have misused and abused their power and selfishly destroyed these species of animals, those forests and mountains, natural resources… and finally reaping the results of destroyed living environment of their own. The bottomless greed has pushed mankind

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to satisfy excessive and unnecessary demands, and take them into endless competitions, leading to self-destruction and environmental damage. Excessive greed to possess everything for themselves, or for their own group, has made men become blind, that lead to ignorance, people cannot see the truth about life, and they become caught in the flames of desire, anger and cannot see the future effect of action that destroy environment.

II) Environment

1. What is environment? The role of nature to human

Environment is the aggregate of surrounding things. The surrounding things may be air, water, minerals, organism etc. It includes social and cultural forces that shape the life of a person or entire population.[70] The environment plays a crucial role in people's physical, mental and social well-being. Mankind has to depend on nature for his food, medicine, shelter, clothing and other necessities to be able to survive. Human well-being depends on the benefits that nature provides for free, every day and everywhere. Humans depend on ecosystems such as forests and coral reefs for clean water, fertile soils, food, fuel, storm protection, minerals and flood control. A honey bee busy over a flower. A forest standing silent guard over a river. These everyday sights of nature bring us joy, wonder, and comfort. Such as fresh water: there is no physical substance humans require more than fresh water: without water we can only survive a few hellish days. Pollination: imagine trying to pollinate every apple blossom in an orchard: this is what nature does for us. Insects, birds, and even some mammals, pollinate the world's plants, including much of human agriculture. Medicine: nature is our greatest medicine cabinet: to date it has provided humankind with a multitude of life-saving medicines from quinine to aspirin, and from morphine to numerous cancer and HIV-fighting drugs. Spiritual: while some of what nature provides us is measurable, most of what nature gives us is simply beyond measure. But one need not be religious to understand the importance of nature to the human spirit: one only need spend time alone in a shadowy forest, sit on a forgotten beach, touch the spine of a living frog, or watch the quarter moon swing behind mountain silhouettes.

2. Buddha and Nature

Nature appear in Buddha's life from the moment he was born until the time he passed into nirvana. Buddha was born under the tree at Lumbini garden. Mahamaya Devi gave birth to Siddhartha only after holding a branch of tree. The forest there was filled with flowers and singing birds. Peacocks fanned their splendid tails in the morning light. Admiring an ashok tree in full bloom. Siddhartha at 35 year's old attained enlightenment under a tree which became popular in the name of Bodhi tree (tree of enlightenment). After getting enlightenment he became so grateful to the Bodhi tree that he with profound gratitude gazed at the Bodhi tree with motionless eyes for one whole week. "He smiled, and looked up at a pippala leaf imprinted against the blue sky, its tail blowing back and forth as if calling him. Looking deeply at the leaf, he saw clearly the presence of the sun and star - without the sun, without light and warmth, the leaf could not exist. This was like this, because that was like that. He also saw in the leaf the presence of clouds—without clouds there could be no rain, and without rain the leaf could not be. He saw the earth, time, space, and mind - all were present in the leaf. In fact, at that very moment, the entire universe existed in that leaf. The reality of the leaf was a wondrous miracle."[71]

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Similarly he delivered his first sermon to five hermits under the tree and took last respiration between two Sal trees of Kushinaga. In this way several events of Buddha to have taken place under the tree. It shows there is near relation between Buddha and trees in Buddha's life.

"The Buddha looked up at the trees and said, "Ananda, look! It is not yet spring, but the sal trees are covered with red blossoms. Do you see the petals falling on the Tathagata's robes and the robes of all the bhikkhus? This forest is truly beautiful. Do you see the western horizon all aglow from the setting sun? Do you hear the gentle breeze rustling in the Sal branches? The Tathagata finds all these things lovely and touching."[72]

In the course of 45 years discourse Buddha had given several teachings on the need of environment protection.

70 Random House Webster's Dictionary, (New York: Random House, 1991), P 447]
71 Old Path, White Cloud - Walking in the footstep of the Buddha by Thich Nhat Hanh (1991)
72 Old Path, White Cloud - Walking in the footstep of the Buddha by Thich Nhat Hanh (1991)

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Buddha not only inspired people to preserve environment, he himself had shown the activities for preserving it. Buddha emphasized not only to abate physical pollution which is cause due to destruction of physical environment, he emphasized also to protect social psychological and moral environment.

III Cause and Effect Law and The Cause of Suffering

1. The Cause: What Human are doing with Environment

An increase in population makes excessive demands on natural resources, and increases the demand on agriculture and livestock. There are many negative impacts associated with population explosion. People use chemical fertilizers, insecticides and herbicides to increase production but actually pollutes the air, soil and water with toxic chemicals. Fertilizer run-offs cause toxic algal blooms that kill aquatic animals. Removing trees and other plants to increase areas of cultivation causes habitat loss and threatens the survival of numerous species of animals and plants. Monoculture keeps cost of production low, but it reduces biodiversity and negatively impacts the soil. Large scale farming of animals increases their susceptibility to diseases such as Mad-cow disease and avian flu, for example. Waste generated in the farms and meat processing plants can affect the water quality in the area. Soil pollution: pesticides, herbicides, large landfills, waste from food processing industries, and nuclear waste generated from nuclear reactors and weapons deplete our soil of its nutrients and make it virtually lifeless. Water pollution: effluence from industries, fertilizer run off, and oils spills all damage fragile ecosystems. Air pollution: burning of fossil fuels and toxic gases produced in factories cause pollution. Air pollution infects the environment and threatens the health of all who inhabit the earth.

2. Effect: What Environment are reacting to Human

It is evident to see the direct consequence people are suffering from pollution they are making. According to the Water Project: nearly a billion people do not have access to clean and safe water in our world. Worldwatch Institute says: The 450 million kilograms of pesticides U.S. farmers use every year have now contaminated almost all of the nation's streams and rivers, and the fish living in them, with chemicals that cause cancer and birth defects. According to the United Nations: the estimations we have now tell us there are 3.5 million premature deaths every year caused by household air pollution, and 3.3 million deaths every year caused by outdoor air pollution.

However, it not easy for people to see that natural disaster that occurs every day around the world is almost the reason of human activity. Millions of people are affected by natural disasters every year, and the impact can be calamitous. From the destruction of buildings to the spread of disease, natural disasters can devastate entire countries overnight. Tsunamis, earthquakes and typhoons do not just wreak havoc on land; they also disrupt people's lives, especially for those living in remote regions. One of the most immediate effects of natural disasters is population displacement. When countries are ravaged by earthquakes and other powerful forces of nature, many people have to abandon their homes and seek shelter in other regions. A large influx of refugees can disrupt everything from accessibility of health care and education to ood supplies and basic hygiene. Large-scale evacuations are common in light of the power of tsunamis and other natural disasters, and those fortunate enough to survive face a range of challenges following widespread destruction.

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Aside from the obvious danger that natural disasters present, the secondary effects can be just as damaging. Typhoons, hurricanes and tsunamis often cause severe flooding, which can result in the spread of waterborne bacteria and malaria. After natural disasters, food can become scarce. Thousands of people around the world go hungry as a result of destroyed crops and a loss of agricultural supplies. The impacts of hunger following an earthquake, typhoon or hurricane can be tremendous.

3. The Cause of Suffering: Three Poison of Human Being

The world we live in, due to our greed and ignorance, is becoming a place that brings restlessness and fear to many living beings. Man, due to his greed, is creating things that will destroy even his own life. Our early grandparents lived in the moment, but today's people try to live in the next coming hundred years before they even know what will happen in the coming second. Man, due to his greed, can be inconsistent; destroying his own home while thinking he is creating a good place for his future child.

It is easier to destroy something than to replace it, and the future child we think will live in a paradise will only find himself in a hell. The trees we destroy today will take away the good fresh air of the future child we plan to have tomorrow. The tree we feel is beautiful today will only be history for the grandchild who will soon have to live on this very land we are destroying. We think we love our future relatives, but the question is how they will survive in this world that will be lacking what they will need to survive.

The world is becoming hotter and hotter, giving other living beings a lesser chance of survival. The machines we create produce heat, yet we complain about the ever increasing heat of the world. Everyone wants a fast way of doing things; at the same time, we are looking for a better living environment, forgetting what the effects are of our own actions. The oceans will become bigger as the ice melts, leaving the ever-increasing population less space to hang itself.

The same food he knows will eat in his next coming day, he poisons while thinking he is improving the quality of the food. Due to his greed and ignorance, man has destroyed the ecosystem. He consumes a certain plant or kills a certain animal for his benefit or to beautify his surroundings, forgetting that the same plant or animal is needed for the survival of others, which in turn, will affect his life. Due to his actions, the balance of living beings has been upset as some species become overpopulated due to the lack of others that feed on them. This leads to the extermination of some species, as they do not have the meals necessary to survive.

One cannot survive without using natural things, but it all depends on one's mind as one uses them. The once lovely, beautiful home of many beings is now becoming a cemetery, as they cannot survive. Yesterday it was a forest but tomorrow it will be a place for building weapons. Our fathers had shade long ago, but those who felt they were wise turned it into a means for killing others. Due to our greed to become famous or rich, we have turned the once pure flowing rivers into dirty dumping places for the waste that gives us money. We tend to look for money more than we think about keeping our future safe. The Dalai Lama, in one of his essays on environmental approaches, wrote, "Concern with one's personal health leads inevitably to a concern with environmental health. How healthy is the food you eat, the water you drink, or the air you breathe? The answer, in large measure, depends on how healthy the environment is." If one only thinks of the good of others, how will he cause

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suffering to other beings? By taking the life of plants without reason, only to satisfy one's desire, will only bring harm to the self, as our life is in constant connection with the world. It might be a simple plant to us, but within that simple plant numerous beings find happiness.

We tend to forget our connection with the world but we are like a family, and the death of one of us should bring tears to the rest of us for the remaining part of our life. We fail to see things how they are but try to express them to suit our needs. If we could take ourselves to be part of the world, how could we end the life of others? If we could see the interdependence of things, it would be easy for us to see the beauty within everything we contact. The death of a brother creates an unbalanced family, just as the killing of a rabbit or cutting down of a mango tree will cause an unbalanced world.

IV) Apply and Practice Buddhist Teaching on Environmental Protection and Preservation

1. Understand and Practice the Threefold training to eliminate Three Poison

• **Precept:** The first Precept of Five basis of Buddhist morality - To refrain from killing Animals and birds are given equal importance in the Buddhist literature. Buddha had taken several births as animals and birds and had performed several welfare activities for their community. Five Precepts which are basic teachings of Buddha prohibit killing and slaughtering the animals. The Right Livelihood of Eight Fold Noble Path prohibits to do trade of animals, meat etc. The Buddhist monk has to abide by an even stricter code of ethics than the layman. He has to abstain from practices which would involve even unintentional injury to living creatures. For instance, the Buddha promulgated the rule against going on a journey during the rainy season because of possible injury to worms and insects that come to the surface in wet weather. The same concern for non-violence prevents a monk from digging the ground. Once a monk who was a potter prior to ordination built for himself a clay hut and set it on fire to give it a fine finish. The Buddha strongly objected to this as so many living creatures would have been burnt in the process. The hut was broken down on the Buddha's instructions to prevent it from creating a bad precedent for later generations. The scrupulous nonviolent attitude towards even the smallest living creatures prevents the monks from drinking unstrained water. It is no doubt a sound hygienic habit, but what is noteworthy is the reason which prompts the practice, namely sympathy for living creatures.

• **Meditation concentration:** to eliminate Greed and Hatred poison and cultivate loving-kindness and compassion to sentient beings Contrasting to the unwholesome and greedy mind is the spirit of simple living and contentment by those who practice the Buddha's teaching. On that basis, those who understand the Buddha's teaching will limit their selfishness, to live in harmony with nature, without harming the environment. Mankind uses oxygen partly discharged by trees, and live by their shadows, and in return, mankind has to look after the trees. They will see what should be explored and to what level, what should be protected for future use by the next generations and other beings. The Buddha manifested complete loving-kindness, compassion and is respectfully seen as the compassionate protector of all beings. He taught that those who wish to follow his Path should practice lovingkindness, not to harm the life of all beings - not only to protect mankind, but also to protect animals and vegetation.

Buddhism also prescribes the practice of metta, "loving-kindness" towards all creatures of

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all quarters without restriction. The Karaniyametta Sutta enjoins the cultivation of loving-kindness towards all creatures timid and steady, long and short, big and small, minute and great, visible and invisible, near and far, born and awaiting birth. All quarters are to be suffused with this loving attitude. Just as one's own life is precious to oneself, so is the life of the other precious to himself. Therefore a reverential attitude must be cultivated towards all forms of life.

- **Wisdom**

Last but the most important, Buddhist teaching for Human - attain the wisdom to understand that all beings in the universe were equal in nature, and in this phenomenal world, lives of all human and animals were inter-related, mutually developing, and inseparable. People were caught in endless suffering because of their erroneous perceptions: they believed that which is impermanent is permanent, that which is without self contains self, that which has no birth and death has birth and death, and they divided that which is inseparable into parts.

The Law of Dependence Origination is a realistic way of understanding the universe and is the Buddhist equivalent of Einstein's Theory of Relativity. The fact that everything is nothing more than a set of relations is consistent with the modern scientific view of the material world. Since everything is conditioned, relative, and interdependent, there is nothing in this world which could be regarded as a permanent entity, variously regarded as an ego or an eternal soul, which many people believe in.

The phenomenal world is built on a set of relations, but is this the way we would normally understand the world to be? We create fictions of its permanency in our minds because of our desires. It is almost natural for human beings to cling to what they consider as beautiful or desirable, and to reject what is ugly or undesirable. Being subjected to the forces of greed and hatred, they are misled by delusion, clouded by the illusion of the permanency of the object they cling to or reject.

Therefore, it is hard for us to realize that the world is like a bubble or mirage, and is not the kind of reality we believe it to be. We do not realize that it is unreal in actuality. It is like a ball of fire, which when whirled around rapidly, can for a time, create the illusion of a circle.

We human beings have always singled ourselves out from the rest of the natural world. We classify other animals and living beings as "Nature", a thing apart from us, and act as if we're somehow separate from it. Then we ask, "How should we deal with Nature?" We should deal with Nature the same way we should deal with ourselves: nonviolently. Human beings and Nature are inseparable. Just as we should not harm ourselves, we should not harm Nature.

2. Right Real Action can be applied to protect Environment

- **Live in the harmony with Nature**

For thousand years, the Buddhist forest monasteries have manifested a harmonious living with nature, being established in the mountains, in the forests. A quiet and balanced life in the forest has helped Buddhist practitioners to improve their inner mind, and at the same time, they also worked for the protection of animals living in the area. With loving and tolerant heart, the Buddhists live with natural vegetation, wild animals in the forest in harmony and for the sake of mutual survival. Nature plays a very important role in our lives and we can't live without the contact with nature and the earth. Earth and

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nature not only can take away our stress, fatigue, but can also restore our happiness. Most of the humans once in a while love to go out into nature to relax, breathe new fresh air and to clear our heads from the daily stress we suffer due to our work, family situation or the stressful surroundings in which we live.

In Buddhism and mindfulness there's a great simple exercise to obtain a perfect moment of contact with nature and the earth. When you feel restless or lack confidence in yourself, or when you feel angry or unhappy, you can kneel down and touch the Earth deeply with your hand. Touch the Earth as if it were your favorite thing or your best friend.

The Earth has been there for a long time. She is mother to all of us and knows everything because many generations of mankind have lived with her. The Buddha asked the Earth to be his witness by touching her with his hand when he had some doubt and fear before his awakening. The Earth appeared to him as a beautiful mother. Earth carries flowers, fruits, birds and butterflies, and many different animals, and offers them all to us. After touching earth in this way Buddha's doubts and fears instantly disappeared. This can also happen to us without even being an enlightened being like Buddha or being spiritual or religious.

Whenever you feel unhappy, come to the Earth and ask for her help. It may sound strange or weird to you and many people in the Western world laugh about people who touch the Earth or trees like this, but it truly works. Touch Earth deeply, the way the Buddha did. Suddenly, you too, will see the Earth with all her flowers and fruit, trees and birds, animals, and all the living beings that she has produced. All these things Earth offers to you.

- **Be a vegetarian**

As the world's appetite for meat increases, countries across the globe are bulldozing huge swaths of land to make more room for animals as well as crops to feed them. From tropical rain forests in Brazil to ancient pine forests in China, entire ecosystems are being destroyed to fuel human's addiction to meat.

Carbon dioxide, methane, and nitrous oxide together cause the vast majority of global warming. Producing a little more than 2 pounds of beef causes more greenhouse-gas emissions than driving a car for three hours and uses up more energy than leaving your house lights on for the same period of time. According to the United Nations, a global shift toward a vegan diet is one of the steps necessary to combat the worst effects of climate change.

The one trillion pounds of waste produced by factory-farmed animals each year are usually used to fertilize crops, and they subsequently end up running off into waterways—along with the drugs and bacteria that they contain. Many tons of waste end up in giant pits in the ground or on crops, polluting the air and groundwater. According to the EPA, agricultural runoff is the number one source of pollution in our waterways.

In addition to polluting the environment, factory farming strives to produce the most meat, milk, and eggs as quickly and cheaply as possible and in the smallest amount of space possible, resulting in abusive conditions for animals. Cows, calves, pigs, chickens, turkeys, ducks, geese, rabbits, and other animals are kept in small cages or stalls, where they are often unable to turn around. They are deprived of exercise so that all their energy goes toward producing flesh, eggs, or milk for human consumption. They are fed drugs that fatten them more quickly, and they are genetically manipulated to grow faster or produce

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much more milk or eggs than they would naturally.

Conclusion

In the modern age man has become alienated from himself and nature. When science started opening new vistas of knowledge revealing the secrets of nature one by one, man gradually lost faith in theistic religions. Consequently, he developed scanty respect for moral and spiritual values as well. With the advent of the Industrial Revolution and the acquisition of wealth by mechanical exploitation of natural resources, man has become more and more materialistic in his attitudes and values. The pursuit of sense pleasures and the acquisition of possessions have become ends in themselves. Man's sense faculties dominate him to an unrelenting degree and man has become a slave to his insatiable passions. Thus man has become alienated from himself as he abandoned himself to the influence of sense pleasures and acquisitive instincts.

In his greed for more and more possessions he has adopted a violent and aggressive attitude towards nature. Forgetting that he is a part and parcel of nature, he exploits it with unrestrained greed, thus alienating himself from nature as well. The net result is the deterioration of man's physical and mental health on the one hand, and the rapid depletion of non-replenishable natural resources and environmental pollution on the other. These results remind us of the Buddhist teachings in the suttas discussed above, which maintain that the moral degeneration of man leads to the decrease of his life-span and the depletion of natural resources.

In the present ecocrisis man has to look for radical solutions. Pollution cannot be dealt with in the long term on a remedial or cosmetic basis or by tackling symptoms: all measures should deal with basic causes. These are determined largely by our values, priorities, and choices. Man must reappraise his value system. The materialism that has guided his lifestyle has landed him in very severe problems. Buddhism teaches that mind is the forerunner of all things, mind is supreme. If one acts with an impure mind, i.e. a mind sullied with greed, hatred and delusion, suffering is the inevitable result. If one acts with a pure mind, i.e. with the opposite qualities of contentment, compassion, and wisdom, happiness will follow like a shadow. Man has to understand that pollution in the environment has been caused because there has been psychological pollution within himself. If he wants a clean environment he has to adopt a lifestyle that springs from a moral and spiritual dimension.

Buddhism offers man a simple moderate lifestyle eschewing both extremes of self-deprivation and selfindulgence. Satisfaction of basic human necessities, reduction of wants to the minimum, frugality, and contentment are its important characteristics. Each man has to order his life on normal principles, exercise selfcontrol in the enjoyment of the senses, discharge his duties in his various social roles, and conduct himself with wisdom and self-awareness in all activities. It is only when each man adopts a simple moderate lifestyle that mankind as a whole will stop polluting the environment. This seems to be the only way of overcoming the present ecocrisis and the problem of alienation. With such a lifestyle, man will adopt a non-exploitative, non-aggressive, gentle attitude towards nature. He can then live in harmony with nature, utilizing its resources for the satisfaction of his basic needs. The Buddhist admonition is to utilize nature in the same way as a bee collects pollen from the flower, neither polluting its beauty nor depleting its fragrance. Just as the bee manufactures honey out of pollen, so man should be able to find happiness and fulfillment in life without harming the natural world in which he lives.

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Domestic Abuse - Way Out From Buddhist Perspectives

Le Mai Ngoc Quyen

I. Introduction:

In 2015, it has been fifteen years since the beginning of the new decade. Apart from the things Vietnamese have done to contribute tothe positive change of the society, there is one thing which is still the head - breaking problem for the Vietnamese governor: *Domestic Abuse.*

"Abuse" describes a"particular type of relationship between two things. An abusive relationship is one where one thing mistreats or misuses another thing", "only human beings are capable of being abusive" (Partricelli, 2005).

As the United States Department of Justice pointed out, "Domestic abuse"is" a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another intimate partner.". There are many forms of this kind of abuse and we will divide it into catergories: Physical , Emotional, Sexual and Economic abuse.

"Father hurts his child, throw her into the well", "Naked hand broke wife's heart", "Cry-for-help letter of the abused wife" are some of the heart breaking news titles when we type the words "Vietnam with abuse" on Google. In most of the cases, abuse happens to vulnerable ones like children and woman.

As estimated, Domestic abuse in Vietnam is at an alarming point, 58% women are the victims of Abuse, and this number is nearly 75% with Vietnamese children. Most of them are from the rural areas where women and children still blame on themselves for being abused.The problem is: this is just the number of cases reported, the anonymous cases surely make these figures even higher.

Fortunately, despite the fact that these battering still exist and still very high in the numbers, there are some positive changes and an undeniable contribution is from the affection of the perceptions of Buddhism. Thus, what can Buddhism do? That is the affection in the root of every thought and behavior of human, what we are going to analyse in this paper.

II. Body:

Buddhism is one of the most common religions in the world with more than 300 million practitioners worldwide. There must be a reason why this enormous number of people chose Buddhism as their official belief, since the origin of this religion was 2,500 years ago.

Siddhartha Gautama (Buddha) who was himself enlightened at the age of 35 brought the world a religion of love, care and awakening. Buddhism is divide into two part: Mahayana Buddhism and Theravada Buddhism. The word "*budhi*" means "*to awaken*", and Buddhism's goal is to put an end to suffering and the cycle of rebirth. The main purpose of Buddhism is to emphasize the humanity part in every single person. There is no such thing as fixed or permanent, everything can change and have to change. What we can learn from Buddhism is the morality, wisdom and purity that people, in some aspect, lack to

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fulfill their life and the skills to "*be the change that you wish to see in the world*" (Mahatma Gandhi) .

So how do Buddhism relate to the change people wish to see in Domestic abuse anyway. Apart from teaching us about the moral standard, Buddhism point out the reason and the consequence of everything which is known as Karma

a. What is Karma?

"Either this inequality of mankind has a cause, or it is purely accidental, no sensible person would think of attributing this unevenness, this inequality, and this diversity to blind chance or pure accident.

In this world nothing happens to a person that he does not for some reason or other deserve. Usually, men of ordinary intellect cannot comprehend the actual reason or reasons. The definite invisible cause or causes of the visible effect is not necessarily confined to the present life, they may be traced to a proximate or remote past birth." (Shayadaw)

We ourselves are responsible for our happiness and misery. "*We create our Heaven. We create our Hell. We are the architect of our fate*" (Shayadaw)

Karma literally means actions or doing. However, Karma includes any kind of intentional actions: mental verbal, physical even "thought, word and deed" are considered karma.

So who does the Karma? and who will experience the effects?

We can say it is yourself who did the Karma, and yourself is the reaper of the fruit of the actions. In pure mental states (suddhadhamma) "there is no-one to sow and no-one to reap" (Shayadaw)

Karma is classified into four kinds: *reproductive, supportive, obstructive (counteractive) and destructive karma*.

They can come immediately, subsequently, indefinitely, or ineffectively. So people usually have this question: Why do people who are so good but bad things always happen to them? Karma may not come right after you do something, Karma can be a process or it will come in the most unconscious time.

Also, Karma is not only in one generation, it can pass from generation to generation as in Buddha.net once say: " *the Karma of children is generally determined by the Karma of their parents"*. This may counter the scientific clues, but we can understand this kind of Karma in this way: take two seeds from the same stock. A child's Karma can be compared to that seed: the physical disposition of the mother is the soil and father is the moisturizer which fertilizes the soil. The seed (the child) is responsible for ***10%***, the soil (mother) is ***60%*** and the moisturizer (father) is about ***30%*** of the successful growth of the plant. It is the physical, and mental (emotional) characteristics of the parents that can be passed to their offspring. Powerful as Karma is, but it cannot overshadow the initial power of the child, so that the evil Karma from the parents may affect their children but those innocence creatures can choose the way to live and win the Karma.

Karma points out that everything happens for a reason, so where is the root of the problem we are talking about: Domestic violence. We consider *10 Evil Deeds*: (1) killing, (2) stealing,

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(3) sexual misconduct, (4) lying, (5) slander, (6) coarse language, (7) empty chatter, (8) covetousness, (9) angry speaking, (10) wrong view. Each of the deed is the early and starting point, the evil root of Abuse, especially in Domestic abuse.

b. Domestic Abuse from views:

In order to consider things in most reasonable way, we put ourselves in the context to see the problem from different views. From the position of the abusers, the abused ones and the outsiders.

What is Domestic Abuse?

Domestic violence and emotional abuse are behaviors used by one person in a relationship to control the other. Partners may be married or not married; heterosexual, gay, or lesbian; living together, separated or dating.

The question "Who are the abusers?" has multiple answers. They maybe people with mental health issue or disorders. For example, people with anger management problem, or using alcohol or drug have tendency to easily get out of control during argument. This can lead to verbal and physical strike-out at their partners.

Still people have an empathy deficit because they are suffering some sort of brain damage or they were abused as a child and never develop properly. They may have an anti-social or personality disorder. "Such people may abuse because of the benefits they receive from doing so, for instance, sexual or financial gratification, or the simple allure of power over other people's lives" (Partricelli, 2005)

The film Break the Silence (2010) of VTV Vietnam the co-operation of Hiep Van film production, Center for Studies and Applied Sciences in Gender – Family – Women and Adolescent (CSAGA), US embassy and Swiss Development and Corporation agency is a good example. Happen with Na, a girl from the rural area and an obsessed husband who wants her to bear a son after having 5 daughters and Net, Na's sister who is suffering from a physical abuse of the husband family, the film emphasizes the abuse coming from the obsession, sexual inequality and stress problem. The thing is it is the woman to suffers no matter if they are from the countryside or the downtown area.

How do the abuse happen? They are divided into: Physical abuse, Emotional abuse, Sexual abuse and Financial Abuse.

a) From the view of the abusers:

i. Physical abuse:

Physical abuse is the most common kind of abuse. It is "the use of physical force against someone in a way that injures or endangers that person. Physical assault or battering is a crime, whether it occurs inside or outside of the family." (helpguide)

You can tell a person who is abused from bruises on their body, burn or scalds, bite marks, fracture or broken bones... Because when a person physically abuse another, they tend to use physical force or violence including: assault, battery and inappropriate restrain.

The idea of this kind of abuse can come from the thought in the past that: The parent

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own their children and husbands own their wives. Nowadays in Vietnam it is not too hard to see such news titles as: "Step mother tied husband's son by iron chain", "*Jealous husband use bat to hit his wife*". The vulnerable ones who should be cared for now become the victim of the anger and jealousy.

ii. Emotional abuse:

Emotional abuse is defined as: "*any act including confinement, isolation, verbal assault, humiliation, intimidation, infantilization, or any other treatment which may diminish the sense of identity, dignity, and self-worth"* ((Tracy)

Signs of emotional abuse are: (1) yelling or swearing, (2) name calling or insults, (3) threat and intimidation, (4) Ignoring or excluding, (5) isolating, (6) humiliating, (7) Denial of the abuse and blaming the victim. Emotional abuse process is a cycle like another abusing types.

Emotional abuse can damage a human's self-confidence and self-esteem. In some of the cases, even the abuser or the victim is fully aware of what is happening. Emotional abuse can happen in relationships between: parent and child, husband and wife, in friendship…

Emotional abuse can happen when the abuser has the wounds in childhood which make them feel insecure or even perhaps being abused themselves. " *They didn't learn healthy coping mechanisms or how to have positive, healthy relationships. Instead, they feel angry, hurt, fearful and powerless."* (Davenport)

iii. Sexual abuse:

Considered as the kind of abuse which brings the worst consequence to the victim. Sexual abuse according to American Psychological Association is: "*unwanted sexual activity, with perpetrators using force, making threats or taking advantage of victims not able to give consent*"

This can include sexual touching, forced to have sex, or looking at sexual pictures, being made to do something sexual

Sexual abuse takes place not only in real life but also online. When people expose themselves to you.

iv. Financial abuse:

Financial abuse is defined as: " *one form of control used by domestic violence perpetrators in order to gain power over their partner, and is the most direct way in which domestic violence and financial issues relate to each other.* " by Women's Aid organization.

You can tell Financial abuse from these signs: (1) Possession disappeared, (2) unexplained withdraw of money from bank account, (3) Not being allowed to discuss about financial or legal matter, (3) not having enough money for basic needs…

Financial abuse can happen when people lack the ability to control their money and possessions. The abusers can be someone you are familiar with: family members or care givers. This usually happen especially to elder people.

To sum up, abusers they are divided into two different kinds: natural abuser affected by the greed. They practice the abuse actions with or without intention. Abuse and Domestic abuse

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in specific is a taboo topic. If you are an abuser and do not care then there is not much we can do, but if you do not realize that what you are doing is wrong and want to put a stop to this, please find a specialist to help you with this.

b) From the view of the victims:

Victim choose to be silent with abusing:

In most of the cases of Domestic Abuse, the victims are the *children, women,* and the *elderly*. They are vulnerable ones, and because they are vulnerable, they can easily be used to do what abusers want. They also tend to be scared and do not tell anyone about this. This is because they often blame on themselves. They think it is because of their weaknesses or their faults and they deserve it.

After being abused, victims often develop mental health problems, medical disorder and bad memories.

In some cases which especially happen to women, they tend to stay in abuse relationship. Because they financially or mentally depend on the abusers or if it is against what they are taught in school or in religious lessons.

c) From the view of the Third party:

When you are the outsiders, witness or aware someone who has been abused, you are often not sure what to do and choose the option of ignorance. You are the helping the abusers to continue their bad actions.

c. Way out of Domestic abuse from Buddhism perspectives:

a) *Abusers* and *Five precepts*:

In Buddhism, there is Five precepts(so called: Bodhisattva precepts applying to monastics and lay people in both genders, they are:

1, To refrain from killing

2, To refrain from stealing

3, To refrain from sexual misconduct

4, To refrain from lying and false speech

5, To refrain from consuming intoxicants.

These precepts are for "*liberating ourselves and other living being from suffering*" (Yun, For all Living Beings) , they can "*liberate victims from suffering*" - Domestic Abuse.

a. ***Physical Abuse*** and Refraining from consuming intoxicants:

Physical violence happens in a cycle: ***Abuser- Victim- Abuser.*** In which the abusers tend to have mental problems or addiction problems which lead them to do violent actions.

Addiction problem is one of the most serious reasons leading human to do violence "*Alcohol reduces our ability to think straight*" (McMurran) according to Professor McMurran, anxiety actually protects us by telling us to avoid or escape certain situations.

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"When we're drunk, this warning system doesn't work and this can put us in dangerous or confrontational situations."

Fully understand the harmful effect of intoxicant as the Five Precept points out "*I undertake to observe the precept to abstain from intoxicating drinks and drugs causing heedlessness*." Intoxicant can cause quarrels, disputes, no question, family violence.

"The individual should also be taught to cultivate a sympathetic attitude toward his own body and mind. They are his instruments of action and it is his own responsibility, and in his own interest, to keep them healthy and efficient." (Silva) Whenever you use alcohols or drugs, you feel like you are not yourself but someone else is talking for you or doing for you. During this time the "evil" inside you have the opportunity to appear.

ALCOHOL => ABUSE=>CHILD of ABUSE FAMILY=> ABUSE

For example, a husband is the sole breadwinner of the house. He went to work all day and was stressed by money, colleague problem or manager who said bad words to him. He cannot tell anyone but drinks to reduce the stress. Coming home, he sees his wife who is a housewife and his children. Now, stress is even higher when he thinks about the cost to raise the family. He cannot restrain himself from letting alcohol "talks". Physical abuse comes from here. His son grows up and become a worker, also the sole breadwinner of his own home. And the cycle of Physical abuse keep on and on.

Buddhism from the early stage, sees all of this cycle. By its wisdom, it stops this from the very beginning.

Refrain from consuming intoxicants: no alcohol intake means no regretful violence leading to happy family in which children develop successfully their mental and physical abilities.

b. ***Emotional abuse*** and *Refrain from lying and false speech*

Buddhism teachs us what you give will become what you take in the future. You grow tree you will receive its fruit just like what you said, the other may not siad to you but you will receive the same in the future. Good or bad depends on your intention.

Emotional abuse comes from speeches or actions that lead people to feel bad about themselves. This can come from anger or envy.

Buddha once said:" You will not be punished for your anger, you will be punished by your anger" When you are angry you have a tension to say things you are not supposed to say. That leads to serious consequences: Make people feel unconfident, lose their self-esteem or even suicidal.

If you can slow yourself down, listen to your inside self and practice the precept of *Refrain from false speech*, you will not hurt others' feelings. "*Never infect others with your own sadness*" (18 rules of Spiritual Cultivation)

Lying is when you tell false information about something. Lying makes people believe in something which is not true. Emotional abuse also happens when you let somebody down or lie to them for your own purposes.

Refrain from lying, false speech, you must be really careful with everything that comes

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out from your mouth because it can lead to really bad result. Also, you have to pay special attention to children because they are developing, emotional abuse can make such a huge stain on their memory and create a mental scar when they grow up.

Meditation is also a choice to reduce the emotional abuse problem. You use *Meditation* as a channel to have the peace in mind, forgetting the angry, envious and greedy world. Feel the world with your senses "*as long as your mind remains unchanged by the external circumstances, you will be fine*" (Yun, For all Living Beings).

"*It is difficult to change the world to be the way you want. Changing yourself is the best approach*" (Yun, For all Living Beings) Diligence can go a long way if you have patience

c. ***Sexual abuse*** and *Refrain from sexual misconduct:*

Human is an intelligent animal and as an animal we had the greed. But sometimes that greed is unconventional. The role of rules and moral standard lead you to the right way to live. Sexual abuse is the worst among four kinds of abuse which can follow a series of bad influences.

Buddha teaches us that every creature in the world must be respected. Human body should be appreciated and not be violated. Incest or rape are two forms of sexual abuse and they are becoming more and more widespread not only with women and children but now with men.

One of the most potential victims of sexual abuse is women which is against what Buddhism teaches us. According to books of Buddhism, women and men have equal rights. No one belongs to anyone and no one can hurt anyone. *Refrain from sexual misconduct* leads people to a modern society where men and women are equal.

Children are also the victims of sexual abuse. The small children whom Buddhism is calling to protect are being harmed by those paedophile. Unfortunately, it can be their father, mother or anyone in the family. *Refrain from sexual misconduct* can partly stop the problem children are being used for the adult's greed for sex. Therefore they will see children as an individual to be protected.

Nowadays, there is a problem that homosexuals (A person who is *sexually* attracted to people of their own sex defined by Oxford Online Dictionary) are being abused sexually by their family members. Homosexual are perceived to be strange and are discriminated by others. Buddhism teaches us to love everyone and not to discriminate anyone. *Refrain from sexual misconduct* deters those misleading people from harming these innocent ones and give them a better care and love.

Refrain from sexual misconduct enable people to have a better way to control their sexual instinct. Never use violence to make your family members have sex with you. It is against human rights and Buddha's teachings.

d. ***Financial abuse*** *and Refrain from stealing:*

Financial abuse, people use the lack of ability of others to make profit.

Refrain from stealing, Buddha once said, "What is ours will always be ours but what is not, never be ours. Lying to people to cheat their money, sooner or later that money and you

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will be parted. Moreover, moral standard will never allow you to do such things.

Karma will catch up with anyone who steals from others. If today you steal something from others, one day it will go away in the same amount or even more

From understanding the precept Refrain from stealing , people will understand the Law of Cause and Effect and "*Do not violate the right of others for your own benefit*"(Thirteen tasks for Dealing with others)

In conclusion, the Five Percepts give us wisdom to differentiate between what is right and wrong. Moreover it has "*the ability to reform society by teaching us to be compassionate, respect life, support all living beings and be discipline as well as the importance of the Law of Cause and Effect and then the power of repentance*" (Yun, Mission of Human Buddhism)

b) ***Victims*** and *Four Immeasurable*:

a. What is Four Immeasurable:

Four immeasurable are paraphrase in this beautiful prayer:

May all sentient beings have happiness and its causes,
May all sentient beings be free of suffering and its causes,
May all sentient beings never be separated from bliss without suffering,
May all sentient beings be in equanimity, free of bias, attachment and anger.

Four immeasurable are: Love, Compassion, Sympathetic Joy,and Equanimity.

b. ***Victims*** and *Love*:

Love in Four Immeasurable is wants others to feel happy which requires a lot of courage and acceptance. So as victims of Domestic Abuse, they have suffered a lot physical and mental damages. With the love they receive from family, it can conquer all the difficulties in forgiving, hatred or anger.

In the little book of Buddhism, the Dalai Lama wrote: "*If there is love, there is hope that one may have real families, real brotherhood, real equanimity, real peace. If the love within your mind is lost and you see other beings as enemies, then no matter how much knowledge or education or material comfort you have, only suffering and confusion will ensue*"

Giving love equals to give the abuser another chance. Although do it much harder than talk, "*forgiveness of the abuser is not an essential part of the healing process although it tends to be the one most recommended*" as written in the book Courage to heal (1994)

However, you have to distinguish between Love and Attachment. "*With attachment, we go up and down like a yo-yo, depending on how the other person treats us*." (Buddhism) Love but not blind love. Do not make the abuser sees your weakness and have the chance to abuse you again.

c. ***Victims*** and *Compassion*

Compassion is when you want them- the abuser to be free from suffering. On one hand

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you forgive the abuser and release yourself, on the other hand you help the others who are being abused or potentially be abused.

Compassion is "the wish to liberate **all** sentient beings from the sufferings of cyclic existence and to become a fully enlightened Buddha oneself in order to act as the perfect guide for them. Actually, this could well be the most honorable and idealistic motivation possible." (Buddhism)

You forgive and you help others by giving them guidance but not feeling *Pity* for them. This reduces your selfishness and also give you a chance to liberate youself from suffering and have a more meaningful life.

d. ***Victims*** and *Sympathetic Joy:*

Sympathetic joy is when you are happy with others' happiness and tolerant of others' suffering. You yourself can enjoy the positive karma.

You should never be envious if the others do not have to suffer but you have to, be happy because they do not have to surpass what you are surpassing. That makes you step one step closer to the world of wisdom, purity and enlightenment.

e. ***Victims*** and *Equanimity:*

Equanimity in Buddhism means to have a clear-minded tranquil state of mind - not being overpowered by delusions, mental dullness or agitation.

"If one tries to befriend an enemy for a moment, he becomes your friend.

The same thing occurs when one treats a friend as an enemy.

Therefore, by understanding the impermanence of temporal relations,

Wise ones are never attached to food, clothing or reputation, nor to friends or enemies.

The father becomes the son in another life,

Mother becomes the wife,

Enemy becomes friend;

It always changes.

Therefore there is nothing definite in samsara."

The Buddha

You do not blame the abuser because you try to understand them and they come to the state of full forgiveness. That state is "*completely even, like the ocean, taking in equally the joys and sorrows of all people, friends, loved ones, relatives, and those never met*" (Buddhism). Everything is never stable, they can change but it does not mean you become "not caring" or indifferent. It means you should find the harmony in a storm and transfer it

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into calming ocean wave.

c) ***Outsiders*** and *Ignorance:*

You was the witness, you can help but you chose the option to ignore because you afraid something bad will happen. Four NOs: No see, No hear, No talk, No aware. You absolutely can do that, but your moral instinct will it allow you to do that?

"*The greatest sadness in life is ignorance*" (The Twenty Greatest things of life). We are living in the universe of coexistence, everyone should have compassion. You cannot know if the same thing will happen to you in the future and you must be staving to have someone standing in for you when you are in this situation. Do not just be the moon and start to hide behind the storm cloud.

Nowadays, there are many non-profit organizations (NGO) standing up for the rights of Victim of abuse all around the world. In my country, Vietnam, one of the hottest places affected by Domestic abuse, we have the friends CSAGA(*Center for Study and Applied Science in Gender, Family, Women, Adolescents*) with their own Hotline: *+84 (04)5775 9339*

"*A jug fills drop by drop*" (Buddha). We believe ignorance will not be the problem of the society anymore. We have the right to believe and hope for a better future for the victims of abuse.

d) ***Buddhism, Youth*** versus *Domestic Abuse*:

Youth is the young, enthusiastic and creative force in the war against Domestic Abuse.

Living in the society of change and development of technology. Youth are becoming the major force of Buddhism.

Networking and create the cementing relationship between Youth and especially Buddhist youth is necessity for creating and developing strength against social problems and Domestic abuse in specific.

Together we can build a network of enthusiasts, practicing the precepts, love and comparison. The most important thing is together we find the wisdom and put it into practice.

"*If you want to go fast, go alone. If you want to go far, go together*"(African quotation) the companionship from friends all over the world is the motivation for us to keep on believing , hoping and building a better Vietnam and further a better world where people live in harmony.

By believing, I believe why can and will create a solid foundation and become the basis for later generation, aiming to Truth, Goodness, and Beauty.

III. Conclusion:

To recap, Domestic abuse is action of abuse happening within the family. It is divided into: Physical Abuse, Emotional Abuse, Sexual Abuse and Financial Abuse.

According to Cause and Effect, there are reasons of Domestic Abuse: intended and unintended. However, no matter if the abuser intends to abuse or not we have to stop the abusing behavior from the root (the main reason) of the matter.

Famous for wisdom, Buddhism provides us with the tools to handle the problem. By

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understanding Karma, and *Law of Causes And Effects*, we understand almost all of the problem from reason to effect and the solution. By knowing Five Precepts we know why we should get away from evil things: stealing, sexual misconduct, lying, saying false things and consuming intoxicants. That is from the view of the abuser, from the view of the victims we practice Four Immeasurable to know how to love, understand, care and live in calmness and harmony.

For the part of the outsiders, we know why we should not just walk away but to become a drop to create an ocean and stand up for the rights of the people in the "*cycle of abuse*."

Finally, from the position of the youth who have the strongest fountain of energy, we should stand shoulder by shoulder, no matter who we are: Asian, American, African. what skin color we have: black, white, yellow… As long as we have the enthusiasm to make the world "A better place", you are a part of the team to create value, love and harmony. "*There could be miracle, when you believe*" (Schwartz, 1998)

One by one, hand in hand Domestic abuse will be diminished, we will live in an ideal, equal, peaceful and no suffering place where Buddha, always want to create.

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Family Education

Huynh Minh Hai

For centuries, Religion is an important part of our life. Without religion and belief, human beings would live in sorrow and hopelessness. Religion guides us to do the right thing. Venerable Master Hsing Yun said "The Buddhist precepts are special because they are mostly concerned with the cultivation of morality". The Buddhist precepts affect deeply on Family Education.

To understand how the Buddhist precepts impact Family Education, we should know how important family education affect on us. We were fed our mother's warm milk so we could grow up strong and healthy. After several months, we took the first step, our parents were there to support us and to hold our hands. Family taught us how to survive, how to love and be kind to others. For all these reason, "we should be grateful for the kindness offered to us by our parents and our family" said by Master Hsing Yun in "For all Living Being". In the Buddhist precepts we should respect and love our parents. We should know that to raise us to be strong and healthy, our parents have to work hard and pray for us. If a person respect and love his family, he will also know how to love and be kind to others. He will be tolerant, gentle and mindful.

Have you ever walked on the street and seen an accident where someone needed help but you kept walking away? This is not something hard to explain. It is not because you are heartless or selfish. In reality, you may think someone will help her so you continue walking. This issue can change if you know and understand the Buddhist precept. You can learn from your family or books. Just imagine everybody helping each other. There are no selfishness and heartlessness. It could be a great world to live.

As you know Family is the first school we go to. All the things that we have learnt will lead us to our actions and our thoughts. To quote the words of Venerable Master Hsing Yun: "The Buddhist precepts are so admirable" and "encouraging all to undertake and practice them is the ultimate goal of Humanistic Buddhist morality".

Family is a social institution with a major role in organizing human life. In a lifetime, people were deeply influenced by it in shaping personality. In the deciding factor of forming individual personality, family has always been considered the first educational institution that helps children prepare for life. Family create environment fully to develop children's potential and play a useful role in society through adolescence. In a traditional family, family takes the role to teach the younger generation. Today, society takes a part of this job but family still takes an important major part in education.

To know a person and his character, you should see through his actions and his thoughts.

Talking about personality, most of you may have heard about Erik Erikson, a great psychologist. Erik Erikson was an ego psychologists who developed one of the most popular and influential theories of development. His theory describes the impact of social experience across the whole lifespan. There are 8 stages:

Trust versus mistrust

Autonomy versus shame and doubt

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Initiative versus guilt

Industry versus inferiority

Identity versus confusion

Intimacy versus isolation

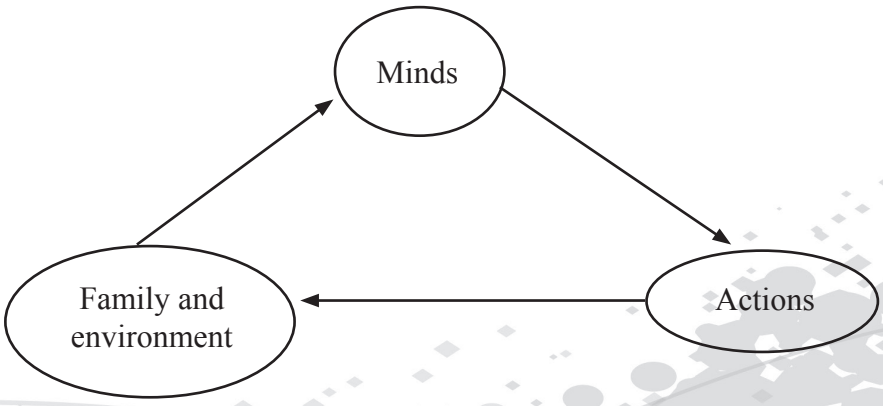
Generativity versus stagnation

Integrity versus despair.

In each stage, Erikson believes people experience a conflict that serves as a turning point in development. Which means a human life is in conflict, a child can grow up safe and sound depends on his family. A child learns to trust when he was still little. His mother holds him in her arms with kindness and love and he believes that when he is hungry, he will be fed. So what happens if a child is not loved by his family, he will doubt every thing.

"A Lost Child" is a story about a child was abused by his mother who was an alcoholic. Every day, she would get drunk and start to hit him. She even stabbed him with a knife and kept him in the basement. He did not know why she hits him like this? What can he do? He had to learn to live in fear, to take care of himself after being hurt by his mother. His father did not do much. He stared and walked pass him when he heard his son cry. When the nurse and his teacher found out, he was taken away. They took him to orphanage. Living without love and kindness, from a boy always smiles, he became silent and unfriendly. He did not trust anyone. He was scared and had the same nightmare every night that his mother is coming to hurt him. So you see, a child's personality development can be impacted by his family.

Our thoughts will lead us to our actions. The family, the environment (such as school, neighbors, friends) influence us and we response.



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This is a circle of our life. When a child is born, if he is taken care of with love by his mother, he will be kind and respect his family. But if he lives in an unhappy family where his parents fought all the time, he will become aggressive. Personality cannot suddenly appear or change in a short time. It is a long path to develop, encompass and become who we are now.

Back to family definition, a family could be seen as a small society and has its own issues. There are many issues but in this topic, we will only discuss 4 issues: Divorce, Remarriage, Single Mother and Domestic Violence (especially women).

Divorce is a global phenomenon as divorce rate is increasing. The sociological surveys showed one in every 100 couples:

19 couples will divorce before the 5th anniversary

14 couples will divorce before the 10th anniversary

7 couples will divorce before the 15th anniversary

7 couples will divorce before the 25th anniversary

3 couples will divorce before the 50th anniversary

The general trend shows that the divorce to occurx when people marry at a young age or when the woman is pregnant.

Divorce has a huge influence on children and they may be in the crisis due to the loss of loved ones. Children develop an inferiority complex with their friends because they feel that they were abandoned by their parents. When parents quarrel, children feel pain as they feel angry at their parents. Sometimes they blame themselves for the situation that happened. Growing up, children were afraid to repeat the failure of parents. They doubt the love and the sincerity of the lover. Many people avoided getting married. As the number of divorces is increasing and people divorcing at a relatively young age, the number of people marrying many times is normal. Remarriage could cause disturbance in the child's family life because of a new father (a new mother). While living with her father (mother) alone, the child may enjoy a close. On the other hand, when the step children of two people live together, it will require more adaptation.

Single Mother, this is a new kind of family. After the divorce, some people did not want to be married anymore. In the US, 30% of children are born without a father, an increase of 5.5% compared with 30 years ago. This is a global phenomenon. In Vietnam, the society no longer criticized woman who have children but are not married. Moreover, many women may have a child with a man but is not in love with. Children live with Single Mother, without love and guidance of the father, would affect the child's character formation.

Violence is a common problem for all nations where women also beat their husbands and children beat their parents, but here we are talking about violence against women. Each year in the world there are 4 million of women who are beaten: In America, violence occurred in 67% of marriages. In Chile, 80% of women are in family violence. Every six minutes, a man rape in America. In South Africa, every 90 seconds a person is raped. In South Korea, 17% of women are victims of rape whether successful or unsuccessful. Because of honor, cases of family violence are rarely reported so actual figures are much higher. In Vietnam, 66% of the divorce relate to violence. 5% of women questioned admitted being beaten regularly by

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their husbands. Violence against women affects health and their minds. However, this also affects family members, especially children. The children who witnessed their father or mother's violence tend to grow up with such violence.

In society, many youths are children from family in disarray, parents who have little interest in their children, discord in the family, infidelity and divorce. Family education is diverse and multidimensional. It can affect individual to individual and collective influence can link each individual in the family together through lifestyle, harmony, family room, ... Family education plays not only an important role for children but also have long-term comprehensive effects on each individual during their lifetime.

Look further, you will see that when family issues increase, society issues also increase. Children living in unhappy family will become aggressive. They can beat people and some will steal or drink alcohol.

So how to decrease family issues, how to stop violence and crime. Many people can come up with many useful ideas such as: use the laws, hold many talk shows, presentation… The answer is very simple: family education needs to be changed. We have to change from the inside to the outside which means changing from the family to society, from individual to group and from mind to action. Parents should follow the teachings of Buddha. Each person should avoid doing bad things which can lead to other bad things, we call it Karma (Karma is the Buddhist concept of cause and effect). So the Buddhist precept is to understand how. "More than twenty five hundred years ago, the Buddha entered final nirvana after teaching the Dharma for forty-nine years. Before he passed away the Buddha instructed his disciples to take the code of monastic conduct which he had built over the course of his life, the Buddhist precepts, and look to them as their teacher in his absence" (In "For all Living Beings" by Venerable Master Hsing Yun). There are many precepts to follow: the Bodhisattva Precepts, the five precepts, the eight precepts… The precepts are the basics for all good deeds. Buddhist precepts make our future brighter. After so many years, the precepts are still applicable for human beings. "The Humanistic Buddhism is Buddhism that is timeless, joyful, altruistic and life affirming" (In "For all Living Beings" by Venerable Master Hsing Yun). The Buddhist precepts lead us to the right path and enlighten our minds.

Buddhist researchers have shown the formation and development of the human personality which take place with regularity in each age group, starting from conception to adulthood. Thus, education has always been directed at specific people with personal psychological characteristics of age, sex ... and the unique characteristics of the personality. Therefore, education must stem from psychological and physical characteristics of the object to set the content in an appropriate way. Buddhism namely education policy starts from the fetus until birth to growing up and getting mature and each educational content and educational method are appropriate to each stage of a child's development.

When we are still in the womb, parents should know how to love\ live with a sincere love. The cozy family will protect and nourish the fetus formed from the seeds of love and understanding in the future. Practical experience of the spiritual life when a pregnant woman often burn incense to pray Buddha-Bodhisattva, chanting, contemplation Bhagavan, the merit accumulated for the fetus begin to interconnect with world peace. In order to fit in the birth mother's lullaby and the affectionate embrace of his parents, children learn to integrate into their new surroundings. The development of infants mainly in terms of the

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body is reflected in the progress in the activities of the senses and movement through sight, hearing, smell, taste, rolling, sitting, crawling, standing type, lying, holding ... development dimension of the senses and physical activity during this period also indicate the nature and degree of development of intelligence and spirit of the child.

From 1 year old to 3 year old, depending on the care of parents and the behavior of adults in the family, the child records the impression resulting in the formation of habits of behavior. Approaching the world through images and objects in the direction of goodness will enable the child to grow up and will behave properly with the surrounding world. Everything depends on the able savvy parent's teachings and doctrine application to instruct the young which is imitated and stamping from the Dharma from the childhood.

From 6 years old to 11 years old, children now begin to grow quickly in comparison with the previous period. Children begin to participate in social activities in order to gain knowledge. Parents need to pay attention to learning and shaping of the child's personality. Therefore, parents need to teach their children how to behave politely and respect adults in school curriculum. Now parents have to engage the person didactic models as a means of education. In addition to the education of the family and the school, parents must stay close to the cultivation of monks in temples. This outreach will leave a good impression through prostration, listening to the teachings of the monks, tales of Buddhist doctrine of respect for the truth, to obey his parents, to love his neighbor. In the story of Rahula who often lie to texts about education of Rahula. Or the simple brief verses in Dhammapada etc ... During this time, parents should pay attention to the child's behavior in school, psychology, teaching him self-confidence, love family, teachers ... while guiding participation in nature activities that collective family joined. Visiting Buddhist temple with his parents, doing volunteering work at the temple such as sweeping or participating in cultural festivals in Buddhism….generally involved in useful activities.

And from 11 years old to 15 years old, this stage is the stage of child development and psychological and physical changes which are complex and have a relatively strong impact on shaping personality. Gender defines personality, perception and expression to the outside world through the different behavior between boys and girls. Now children appear to be developing these rather special psychological transformations: the child starts to show signs of response to the teaching of teachers, parents or arguing with friends. They begin to know to be ashamed, to be arrogant, to know beauty and like to satisfy their desires such as going out, watching television, playing games ... If the children are not satisfied or if their needs are not fulfilled by their parents, they are prone to misbehave. Their emotions can be very complex… and the mother is now closer than ever. Attention must be given to the psychological development of the child by monitoring puberty and avoiding anxiety when the body changes physiologically for girls, including boys, and teaching children about sex knowledge as well as the correct way to behave with regard to relationships and contact with the opposite sex.

Children at this age start to dream, have desires and want to be pampered. So parents must skillfully balance love and pampering with also being strict. Parents have their child's best interests at heart and will create the best learning conditions and healthy entertainment for the child. Exposure of children to knowledge is now quite extensive so Buddhist parents should spend more time caring for their personality development and being family-oriented. Parents should communicate regularly with teachers to monitor learning and get to know their friends to understand the situation in external activities. When families share their meals or celebrate

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birthday parties, they should speak clearly and inspire meaningful celebration of love and to share the joy with others. This age is when parents combine ingenious teachings from the monks about faith and reason for living. The teaching of good and evil, right and wrong and also believing in oneself.

In short, children are subjects of concern more than ever. This is the kernel component connecting family love through spouses, brothers, grandparents, parents, relatives, near and far relatives as well as external neighbors. They had also inherited and shouldered the family responsibilities and in society are masters in building the country later. As Buddhists, they are upholding the dharma, even becoming ordained and practicing their religious education which will benefit them with a bright daily life. Therefore, the responsibility for the education of children is not only in the family, schools, pagodas…Life today has gradually shifted towards prosperity and our people live in more luxury but attention to children should still be the focus. The state and community, including Buddhism, have implemented focused teaching for school children and law enforcement measures are in place for personality formation as Buddhists. Social issues such as stealing, abusing, killing… can be reduced by education. It is so important that a child lives in a happy family and is taught to do right deeds so that he can grow up to be a good person. When that happens, he will bring all his strength and mind to make our society better. So you see, social issues can be solved. Currently, there are many young people who are good examples in following the word of the Buddha, who can overcome difficulties and helping others.

Developing society leads to the creation of many social problems. However, each of us is an important component to try to solve these problems and the best way is to create a good environment for the education of our children.

"Humanistic Buddhism is Buddhism that is timeless, joyful, altruistic, and life - affirming" Venerable Master Hsing Yun said. It is truth that Buddhism is for human beings. Buddhism teaches us that we should respect our parents and be kind to everyone. Buddhism changes individuals, families and societies and decrease social issues, making the world a better place. On the other hand, we can see that Buddhism and Family education have strong connection in our life. We all need to understand the precept and follow it, educate our children so that they can become good person.

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Uplifting the Filipino Youth and Society through Life Education and the Three Acts of Goodness

Terrie Ann Martinez

Abstract

Life education and the Three Acts of Goodness are two main conceptions of Venerable Master Hsing Yun to bring the Dharma closer to the people. Both are grounded on the Law of Dependent Origination, the Law of Cause, Condition and Effect, the Noble Eightfold Path and on the truth of Emptiness, yet are presented in a refreshing way that enables human beings to see its relevance in contemporary setting. As a response to the modern social predicament, Life education and the Three Acts of Goodness present a perspective where human beings shall realize the true nature, significance and value of life, understand the mutual interdependence of beings and phenomena, and provide a path where everyone can live in harmony and be able to create and recreate destinies and the society. In the Philippines, the Filipinos, especially the youth are provided with the opportunity to uplift themselves and create value and meaning in their lives through the Three Acts of Goodness School Tour and the Philippines Buddhist College, among others. A Filipino youth with strong character, as well as a compassionate and pure mind shall lead the holistic development of the Philippines.

Introduction

In society, there are people living in poverty, on the other hand, people having all the luxuries in life but their desires cannot be satisfied. There are people enduring inhumane systems and on the other hand, the perpetrators of such systems. There are people who are vulnerable to the harsh effects of environmental degradation and natural calamities, on the other hand, there are those who continue to abuse the environment for monetary gains. All these are suffering. The Buddha realized this truth and told one of his first disciples, Ajanata Kaundinya, "…there is suffering, which is oppressive (Hsing Yun, 2013)." These phenomena have brought anxiety to the human minds. However, this is only the First Noble Truth which the Buddha taught and the realization should not end here.

Despite the given conditions of human lives, Buddhism shows that the present situation is a result of the people's own doings. Irresponsibility, negligence and pointing fingers on other people cultivate anger and hatred to the privileged. On the other hand, apathy and insatiable desires bring forth tough conditions to the underprivileged. Instead of bridging the gap between social classes, the actions of people have led to the widening of the gap. It is the speech, actions and thoughts of individuals that have led them to where they are. This is very evident in the Filipino society.

Filipinos find it easy to relate to characters who are oppressed, who are victims. What is wrong with having this kind of mentality? It could be one of the main reasons why Filipinos as a society fail to reach their full potential.

According to author Morty Lefkoe, victim mentality stems from the feeling of powerlessness, "...and because we don't like feeling that we are powerless, we tend to blame

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someone or something for causing that feeling," she said. "So we feel that we are a victim of circumstances or other people's actions and that we can't do anything about it. Being a victim is experiencing yourself at the effect of something outside yourself." (2010)

Filipinos express having this kind of mentality in many different ways:

- When they complain about the ills of society to the government without trying to take action.
- When they feel helpless or trapped with their current life situations.
- When they leave their fates to authority figures and supernatural forces.
- When they feel inferior to people from other countries.

The main problem with having this kind of mentality, according to Lefkoe, is that it can be so debilitating. "(Victim mentality) your ability to do anything about your situation," she explains. "If you feel powerless to affect your circumstances -- you are likely to feel that the world is "doing it" to you and that there is nothing you can do about it." (2010)

According to Lefkoe, the source of having a victim mentality can be traced to the individual's beliefs. "Get rid of the beliefs that cause the problem, and the feeling of victimization will disappear for good," she says. (2010) Life education, with its emphasis on the nature and relationship of beings and phenomena and the practice of the Three Acts of Goodness, can help change the limiting beliefs of Filipinos and replace them with beliefs that are uplifting and would lead to success rather than failure.

Getting caught up in the idea of suffering does not solve suffering, more importantly, having wrong views about suffering, for example putting the blame on external factors or on other people, shall lead to a vicious cycle of suffering. Acknowledging the Truth of suffering, the Buddha continued to teach his disciples that "…there is the cause of suffering, which beckons; there is the cessation of suffering, which is attainable; and there is the path, which can be practiced (Hsing Yun, 2013)."

The Buddha, being the great teacher of all humanity, has presented his realizations when he became enlightened under the Bodhi tree. The Buddha also lived in a society with injustice and other social ills. However, the Buddha did not allow these conditions to limit his potentials. Instead, he faced these with an investigative mind and only entertained thoughts and practices which led to his ultimate goal, the cessation of suffering of all beings.

As speech, actions and thoughts shape people's lives and their realities, it is recognized that education plays a crucial part in the development of humans and the society they live in.

Through education, the hearts and minds of people are shaped. Also, education is not just about the curriculum but how it is carried out, the educators and staff interacting with the students, and the environment where learning is held are all vital components that mold the students. Most importantly, the education philosophy and pedagogy where all components spring from forms the basis of what kind of human beings people may expect to graduate from an institution..

Education can truly shape a person's character. When it comes to education, a common perception is that it is a way to build one's career and prepare for a future. In the Philippines, the education received by an individual greatly defines his future work occupation and

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status in life. This is not seen only in the Philippines but all around the world. People get caught up in a metaphorical rat race. In modern society, all the efforts exerted by a person since the beginning of his formative years have always been geared towards creating a good career and happy and prosperous life in the future.

In society, most people study, work, get married and have children and then aspire so their children can go through the same cycle. This cycle has been deeply embedded in people's minds that they think it's the main purpose of their lives.

While there are people who are fortunate enough to understand that surviving in the rat race is not their goal in life but rather to see that all experiences and learning gained are just means to benefit others, there are still parents who raise academically-educated individuals who use their knowledge for the sole purpose of advancing themselves instead of seeing that the value of life is much more than what has been presented to them since childhood.

The challenge is for each and every individual to develop awareness and the wisdom that the Buddha has offered in his teachings. Venerable Master Hsing Yun (2006) emphasized that through the diligent study of Buddhism, one may be able to "learn to turn pain and suffering into valuable experiences that lead to wisdom and an expanded and elevated consciousness." The challenge is to investigate one's self, beliefs, speech and actions, and ways of thinking. As Buddhism is not yet widely accepted in the Filipino culture, it is not an easy task to study the Truth laid out by the Buddha. Many people still do not understand these truths, keeping the people ignorant and unenlightened, thus people suffer pain and affliction (Hsing Yun, 2006).

Buddhist education, according to Venerable Master Hsing Yun (2010), follows four stages: belief, understanding, practice and realization. These stages illustrate the learning process starting with an inner treasure found in every human being that is coupled with the right understanding of the nature of beings and phenomena, followed by a diligent practice of the wisdom gained, after which, "one can realize the truth. The world after enlightenment is like drinking water; only those who have drunk it can experience it."

The Value of Education in the Modern Society

"The one continuing purpose of education, since ancient times, has been to bring people to as full a realization as possible of what it is to be a human being (Foshay, 1991)."

In the West, the unfolding of the intricacies of a modern society has led philosophers of education from the ancient times to develop pedagogies that would respond to such circumstances. These pedagogies are continuously examined in pursuit of building better individuals.

In an ideal society, Plato, the ancient Greek philosopher, believed that all must receive education for the society to survive and protect it from all harmful innovations. He presented an educational system and curriculum aimed for the total and holistic development of man that will enable him to reach his full potential by providing guidelines on general and supplementary education.

For Plato, education was a vital part of human existence. In his Allegory of the Cave, Plato gives a metaphor on the state of human knowledge and how education can illuminate and move a person out of the cave.

"Education is not what the professions of certain men assert it to be. They presumably

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assert that they put into the soul knowledge that isn't in it, as though they were putting sight into blind eyes…but the present argument, on the other hand…indicates that this power is in the soul of each and that the instrument with which each learns--just as an eye is not able to turn toward the light from the dark without the whole body--must be turned around from that which is coming into being together with the whole soul until it is able to endure looking at that which is and the brightest part of that which is (Plato, The Republic, 518c).

John Locke was an English philosopher and politician who lived from 1632 to 1704. He made significant contribution in the field of education through his works, particularly the essay Some Thoughts on Education. He is credited for modernizing the meaning and method of education that eventually became the founding principles of the modern American education system.

Locke believes that the purpose of education is "to produce virtuous and useful men and women, whatever their station in life" and not just mere scholars. (Grant and Hertzberg) He also believes that education should be practical and that it should be modified depending on the needs of the student. For Locke, moral education is more important than other kinds of education. The main objective of education for him is to instill what he calls the Principle of Virtue or the ability to subvert immediate appetites and desires to the dictates of reason, producing, ultimately, an individual who obeys reason and not passion.

Locke also made curricular recommendations that represent a break from scholastic humanism and signals the emergence of a new kind of education, one that emphasizes practical professional training and not just scholarly subjects.

One of the progressive thoughts in education is from Rudolf Steiner which formed the foundation of the Waldorf Schools. Waldorf education looks at the different aspects of a human such as its physical, emotional, intellectual, moral and spiritual aspects. It also gives emphasis on the educators being more engaged with each and every individual student thereby developing the students' enthusiasm and motivation in learning.

"The real teacher, the real educator, is not one who has studied educational theory as a science of the management of children, but one in whom the pedagogue has been awakened by awareness of human nature (Steiner, 1919)."

Life Education

Life education, conceptualized by Venerable Master Hsing Yun, is an educational philosophy which focuses on the nature and relationship of beings and phenomena.

Fundamentally, the Life education pedagogy explicates the nature, significance, and value of life, at the same time asks the following questions: "How can we live in such a way that our lives are marked by significance, value and dignity? What is the true characteristic of life? (Hsing Yun, 2006)"

Life education is grounded on core Buddhist teachings such as the Law of Dependent Origination, the Noble Eightfold Path, and the truth of Emptiness among others. The law of Dependent Origination expounds on where life comes from. It sees life not created by a single all-powerful God but as a result of various causes and conditions and exists on the basis of mutual interdependence. The law of Emptiness illustrates that life is empty of inherent nature and arises only when the right conditions are present. The Noble Eightfold

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Path presents an exact path which humans can tread on. These teachings from the Buddha enable human beings to see and understand the true nature of life, its value and significance, thus it leads to the realization of the full human potential.

For Venerable Master Hsing Yun (2006), "the most important aspect of life education should be to teach students to respect life, to teach them how to live in such a way that they manifest dignity of life itself, and to teach them how to create value and significance within their own lives." Understanding this notion of life, human beings shall realize that this life is not to be lived for one's own satisfaction but for the benefit of humanity.

Life education, through the understanding of Buddhist teachings, will help an individual to develop patience. When the wisdom of how life arises and ceases is learned, an individual may then be equipped with the strength and endurance to face the realities of life. Venerable Master Hsing Yun (2009) expounds on the three levels of patience. First, the patience for life, it "is a form of patience acknowledges that conditions are part of life." Second, the patience for phenomena means "recognizing that all phenomena arise and cease." Lastly, the patience for non-arising of phenomena is "the highest level of patience" because "there is really nothing to be patient or impatient about, since everything is simply just as it is."

The Three Acts of Goodness

The numerous afflictions of society these days spring from incorrect values and beliefs. The Carrot and Stick approach not just in education but in society is simply a temporary solution to the countless problems that people face today. Praise and commendation for good acts and punishment for bad acts are like taking action on the surface level of an issue. The real cure can only be found when mankind looks inward to study the actions that caused problems in the world. Understanding the law or the concept of cause and effect can shed light on how things have come about and how they can be changed for the better.

"Karma is a Sanskrit word that means 'action' or 'deed'. It is a universal Law of Cause and Effect concerned with intentional deeds. The Law of Karma tells us that all intentional deeds produce results that will be felt by the doer of the deed. Good deeds produce good karmic effects and bad deeds produce bad karmic effects." (Hsing Yun, 2009)

The origin of Three Acts of Goodness can be traced to the concept of Karma. Karma is the action produced by one's body, speech and mind thus karma is often separated into three kinds of karma – Physical, Verbal and Mental Karma.

The Noble Eightfold Path that was taught by the Buddha as a way leading to the cessation of suffering constitutes Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. This can be summed up in three aspects: Right Action, Right Speech and Right Thought. Venerable Master Hsing Yun, founder of Fo Guang Shan, further simplified it into the Three Acts of Goodness – Do Good Deeds, Speak Good Words and Think Good Thoughts.

The movement of The Three Acts of Goodness was introduced in 1998 by Venerable Master Hsing Yun who believes that by doing good deeds, one can resolve to serve the public; by speaking good words, one can compliment others with compassion; and by thinking good thoughts, one can always take others into consideration.

Venerable Master believes that by following the Three Acts of Goodness, there is bound to be a bright future for the world which is why there are numerous Fo Guang programs and

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activities in culture and education that support this campaign.

The Three Acts of Goodness aims to purify and improve the morality of society. If a person practices the Three Acts of Goodness, peace and freedom will follow and spread like a ripple in the water.

FGS Philippines adopts Life Education and the Three Acts of Goodness

A. The Philippines Buddhist College

Established in 2011, the Fo Guang Shan Philippines Buddhist College, also known as the Budhi Learning Institute (Budhi) is a ten-month education program for high school graduates who want to continue with higher education but are financially-incapable to do so. It provides these underprivileged individuals with the opportunity to be equipped with vocational skills, to develop their characters and fulfill their dreams.

With Life Education as its education philosophy and pedagogy, the program provides the students with the tools to uplift themselves and to practice the Three Acts of Goodness. The classes under the program include Buddhist Studies (theory and practice), vocational courses such as Food and Beverage Services (accredited by the Technical Education and Skills Development Authority or TESDA) and other life skills training, Tai-Chi, Yoga, language proficiency classes, performing arts and teambuilding seminars.

The Budhi curriculum's aim is to develop the students' minds and hearts, build their characters, and embed life skills so they may be ready to face the next stage of their lives with compassion and wisdom. The program is also a vehicle for the students to learn more about Buddhism. It includes the Buddhist core theories and principles and its application to everyday life, the historical development and its relevance to the Filipino society. Buddhist etiquette, practice, and cultivation are also embraced for the students to experience and understand better the concepts they learn in the classroom.

For the first three years, the Budhi program was held at the FGS Mabuhay Temple in Manila. In 2014, the program was moved to the FGS Yuan Thong Temple in Bacolod City. So far, the program has produced more than 50 graduates.

B. The Three Acts of Goodness Program for Teachers

To further educate the Filipino youth on the concept of the Three Acts of Goodness and how they can benefit the society through the practice, Fo Guang Shan Philippines initiated the Three Acts of Goodness School Tour in different educational institutions within the country. The school tour was envisioned to maximize the potential of the youth by encouraging them to Do Good Deeds, Speak Good Words and Think Good Thoughts. It consists of activities that aim to facilitate the holistic development of young individuals and give them an opportunity to understand themselves better and prepare for the responsibilities of adulthood. Depending on the needs of a particular school, the tour can focus on different topics including leadership, personality and character building and career development. The program currently offers a Three Acts of Goodness workshop for high school students.

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In line with the school tour, FGS Philippines also offered a training program for teachers that centered on the Three Acts of Goodness and how it can be practiced in their institutions and be fully integrated into their curriculum. The Three Acts of Goodness Teachers' Camp was designed to somehow ensure the sustainability of the program in the schools so that the teachers themselves can initiate the practice of the Three Acts of Goodness in their own classrooms.

FGS Philippines has organized several Three Acts of Goodness workshops for local educators. The first is for the Department of Education in 2013 where more than 40 teachers participated. Recently, a workshop was held for the teachers and administrators of the Gelacio I. Yason Foundation Family Farm School in Mindoro. A total of twelve participants comprised of the director, principal, administrators and teachers were invited to FGS Mabuhay Temple for an intensive four-day seminar and workshop. The camp aimed to help them refocus their lenses on how they can foster their students' talents through the Three Acts of Goodness and, using the concept, implement regulations, classroom protocols, organizational management guidelines, student activities and routines in their institution.

Sustainability of Programs

Skillful means and strategic implementation are required for these programs to prosper and have a greater impact on the lives of the Filipinos. More so, both the Three Acts of Goodness program and Philippines Buddhist College necessitate time to let it develop and allow the participants to fully understand the teachings.

Currently, the Three Acts of Goodness program in schools is implemented in various phases which include workshops and trainings, building and distribution of resource materials, and the granting of the "Three Acts of Goodness School" recognition to qualified schools. On the first phase, the Three Acts of Goodness is introduced through an introductory workshop or training. However, due to the current condition of the Filipino culture, most of the schools invited to be presented with the Three Acts of Goodness training program were hesitant and have declined to have the program in their schools. This scenario calls for the full attention and dedication of both monastics and lay volunteers to be steadfast in the face of rejection.

When an opportunity arises, teachers and facilitators are to be skillful to ensure that the teachings presented are intact. This may require teachers and facilitators, especially the lay, to undergo training and let go of personal beliefs to safeguard the teachings. This is an important area of sustainability. Although most, if not all, of the participants may be coming from a different religious background, this shall not, at any point, be a hindrance for the foundations of the Three Acts of Goodness to be fully presented to the participants.

The Three Acts of Goodness is not a matter of labelling an action as either good or bad. It does not posit concrete judgement, rather, the emphasis is on its relational value. It looks at a deed as a cause that may have beneficial or harmful effect to the self, others, and the world.

The action itself does not have an inherent nature, it is neither good nor bad but it may arise due to an external phenomena and one's own volition, and may either have a positive or negative effect. It is not the same as the concept of sin. An unwholesome act is avoided not in fear of a punishing God and a wholesome act is practiced not for a reward in heaven.

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The Three Acts of Goodness program or any program of the temple is not driven to convert the Filipino Catholics; however, the Sangha is responsible for presenting and preserving the Right Understanding. This shall also avoid confusion and will allow the participants to assess the teachings on their own. Similarities between the Buddha's teachings and the belief of the Filipino majority may be a starting point of connection; however, differences between the two shall also not be overlooked and shall be acknowledged. Venerable Master Hsing Yun said in his speech at the International Association of Religious Freedom Conference in 2006, "Although each religion has its founder, followers of other religions should still respect each other without getting confused with one another. Each religion's doctrine also has its own objective and should be allowed to develop accordingly…What I mean by this is that the founder of each religion cannot be mixed up, Jesus is Jesus, and Buddha is Buddha, nor can the doctrines be confused with one another, because literature is literature, science is science, and medicine is medicine, they cannot become each other."

The Philippines Buddhist College also had to withstand the misconceptions of locals for it to be able to recruit students into the program. The program is put to test as it is also time bound, with only ten months to affect change in an individual's character. Furthermore, the students accepted in the program are underprivileged in both financial capacity, and intellectual and emotional strength. Most of these students have experienced the harsh realities of life at such a young age and all of these baggages would have to be processed through life education and the Three Acts of Goodness. Then, they may be able to develop their self-esteem and build their characters and dreams.

Graduates of the program may choose among the following: continue with year 2 and get another technical program diploma, apply for further study in FGS Taiwan or start working to earn a living for themselves and their families. For ten months, students stay within the temple premises and the moment they leave, they experience the pressure of the society outside. They feel it is more difficult to practice because of the behavior and characters of the people around them. This is one factor which the program may look into and possibly develop a supplementary program for the graduates to continue their study and practice of Buddhism.

Conclusion

Perhaps the biggest challenge that the Philippines is currently facing is that the traditional educational system can only provide its students with a certain skill set that simply furthers them as career-seekers and success-driven individuals. The prevailing educational system cannot foster compassionate human beings with the ability to appreciate life, give back to the community, and value all things and all sentient beings because it lacks the holistic approach to learning.

This is where Life Education comes in. It will equip humankind with the ability to understand life and its value so as to cultivate favorable conditions which is "...essential for an individual's happiness and for the welfare of the public in general (Hsing Yun, 2005)."

Being mostly Catholics, Filipinos are also believers in the concept of destiny and that all good things and even challenges in life come from God. Solutions to many issues, whether domestic or social, are believed to have come from a higher being, removing man's ability to take responsibility for his actions.

Contrary to pre-determinism, "Buddhism, however, believes that destiny is within our

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control. Nobody, not even gods, can dictate our destinies" (Hsing Yun, 2005). If a person can change his individual destiny, more so can Filipinos change and recreate their society.

As Venerable Master Hsing Yun puts it, "Ultimately, only a full understanding of such truths as emptiness, rebirth, and the Law of Cause and Condition allows us to truly appreciate the empowering approach towards life and destiny that Buddhism advocates. This is because, regardless of whether we find ourselves defeated by our circumstances or celebrating a blissful life, Buddhism teaches that we should not be passive and simply accept our destiny as something we cannot control. We should instead build and nurture positive causes and conditions so that our lives offer maximum benefit to ourselves and others (2005)."

Incorporating Life Education and the Three Acts of Goodness in the Filipino school curriculum can help children realize certain truths at an early stage in life. It can help them upgrade their value for life, understand that to control their destiny or their future is to control their mind and that the solution to all problems in society can come from a great change in their perspective and mindset.

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对人间佛教戒定慧的理解与诠释

摘要:

各人认为佛法虽然很深邃，不易理解，但不代表佛法高不可攀。佛法对我而言好像生命的真相真理。一个大家只要有心，有意愿想知，都能一点一滴去体会去理解的真相。可能无法一时短时间内把佛法里所有的精髓与内涵都百分之百的理解，学习完毕并且通通都能信受和马上运用在生活上，但佛法妙不可言的是，只要您有心想学习，您愿意听闻，思维，理解，信受，您就会找到适合自己的下脚处。身体立行的去验证佛法所讲的一切。可前提是先要找到一位好老师，善知识。过后确定我们将学的法是很完整，无误地从佛陀传下来的,否则不只得不到究竟的快乐，还会越走越远！

该找怎样的善知识呢？如经庄严论里所列出的善知识的十德相。依这个为准则您肯定能找到一位非常圆满的善知识。而且这位善知识铁定会对您生命能不能改变提升，对您能不能醒觉自心，对您能不能走上无上圆满正等正觉菩提之道存有着十分密切关心，非常感兴趣的人。这就是您要找的老师。找到了好老师之后，我们的下一步是开始学习。学习一定要有方法，要有完整的次第，还有正确无误的经律论。例如由宗喀巴大师著成的菩提道次第广论。菩提道次第广论详细说明从凡夫到成佛的方法和次第。菩提道次第广论法脉的传承，根源清净。有兴趣者请阅菩提道次第师师相承传，这里不多阐述。

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Buddhism and Environmentalism: The Role of Buddhism to Help Sustain the Planet

Abstract:

As environmental concerns become the biggest crisis of humanity, Buddhism has to play its part to apply wisdom and compassion to help save our world.

The philosophical foundation of the Four Noble Truths can be applied to the environment and becomes the Four Knowledge of Environmentalism. They are: i) we are living unsustainably, ii) cause of climate change can be traced back to the three poisons in our mind, iii) to have a sustainable planet, iv) green eightfold path, namely green vew, green thought, green speech, green action, green livelihood, green effort, green mindfulness and green meditation.

Some examples of what Kong Meng San Phor Kark See Monastery had done are: recycling and reuse project, thrift shop, education exhibition and meditation during earth hour. To propagate Buddhism, we need a habitable earth; to be truly green is to practise Buddhism.

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Milestones – Environment of Spirit and Love

Abstract:

With my knowledge about Buddhist theories and the desire to apply them in real life, I wish to create an environment arising from the value of spirit with the name Milestones. Milestones will work together with temples to organize retreats for young people to experience traditional cultures. The monks will help youth to discover themselves, balance spirit through practicing meditation and apply Buddhist teachings to modern life. In addition to acting as a spiritual guide to youth, Milestones will organize retreats specifically for older people as well. It will organize tours in harmony with nature to provide real experiences about forests, animals, and the environment. Encouraging participants to take responsibility in preserving Mother Earth will be an underlying theme. Returning from each tour, young people will be more mature, more confident and they will better understand both how to protect nature and face challenges in life.

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ENGAGED BUDDHIST TEACHINGS FOR YOUNG PEOPLE

Abstract:

The fact that we are lost in a time when Google Maps is always ready might sound a bit cliché and ridiculous. Yet it is exists, it is true in terms of psychological and spiritual.

Being young and wild, we believe that everything is possible under the touch of our hands, we believe that we have plenty of time left so why not 'yolo'. We spend valuable time on hanging out with friends, dating with many guys at the same time, wasting energies on nights of beers, loud music and full of smoke from cigarettes. As we think that 'everything can be undone', we play as hard as we can and when we look back, we wish someone have warned us in advance the high costs for the spring time falling through our hands.

In the world of development, we inherit the legacy of knowledge that mankind gives us and get lost in its maze. A day of a college student in my school can be described with the popular use of technology and social network. A girl probably spends an hour and a half to make up and pick the trendy fashionable clothes to put on just to create a hastag #ootd on Instagram or share it on Facebook. Studying time is more about taking photos and counting 'likes' or commenting on their statuses on social network. Day after day, the influence of high technology invisibly traps us into its network. Until one day, I put down the iPhone to enjoy the morning dews staying on the leaves and then realize that I've been spending so much time in the virtual world that I do not know I am losing my real time in the real world.

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Good living without stress

Outline:

A. How does stress affect people's lives?
   The both side of stress

B. What is th e relation between stress and three toxication?
   1. Craving, Anger, Ignorance are cause for stress
   2. The true nature of self is the roof of stress

C. How to overcome stress easier?
   1. Take it as it comes
   2. Actions and Thoughts for people
   3. Develop compassion

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Save and conserve the animals!

Outline:

I. Introduction:
   1. Buddhism in the world and Vietnam
   2. Topic

II. The actual state of animal welfare in the world:
   1. Killing animals
   2. Stealing some products of animals
   3. Foster
   4. Equality

III. Buddhism effects to animal welfare:
   1. Five Precepts
   2. Samsara

IV. Veterinarian: “special” case!
   1. What does they do?
   2. What does they expect?
   3. The impact of Buddhism

V. Conclusion

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The Effect of Humanistic Buddhism on Environmental Protection and Preservation

Abstract:

Look around. Does the summer seem hotter than it was last year? Does it seem like the monsoon has given up on a schedule and does just as it pleases? Does it seem weird that there are freak storms and floods? Do you see the green cover rapidly shrinking on Planet Earth and the pollution levels rising? You aren't the only one who's witnessing all this. It's happening the world over. Alarming climatic changes, deforestation, destruction of habitat, and extinction of species as well as rising pollution levels are only some of the current environmental issues that we are faced with.

Global warming is one of the major issues that we are being faced with today. The term signifies an increase in the atmospheric temperature near the earth's surface, which is caused due to various reasons. Scientists are of the opinion that a rise in the carbon dioxide levels will further aggravate the situation.

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The effects of Karma on School Education – a case study in Vietnam Context

Abstract:

There are so many religions in this world which make human's life more beautiful and joyful. Buddhism still keeps the upper hand over other religions because Buddhism is not something far and new in life but it is everything surrounding us with interesting lessons which helps human live in the right way, avoid doing wrong things as well as enjoy their beautiful life. There is a school of thought, which says that all religions are essentially the same, there are no significant differences. However, we can point out the special and unique aspects of Buddhism which are different from others and one of them is Karma. Karma is a basic lesson which exists in the past, present and future. Besides, Karma can help us explain many things that scientists cannot prove. Recognized the interests of this theory, this study pays more attention on Karma and some lessons about Karma to solve some problems in Vietnam context. Then, the benefits of applying Karma in School Education in Vietnam are set out and some implications are given. Moreover, further research can use this one as sources in researching and it can be applied in some similar contexts.

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