

**Taiwan's Experience of Buddhist Education :**  
**Basic Education, Core Education and Continuing Education**

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[Abstract]

This paper advocates that Buddhist education is derived from the core of Buddhism which is people-oriented, responsive to social responsibility and the needs of others. The Buddha who left home began the quest for the release of the suffering and confusion of human beings, and enhanced the teachings of the Dharma to respond to the universal needs of the world. This paper considers that basic education, core education and continuing education form a vertical axis and comprehensively contain four interrelated elements: (a) the locus of education, (b) training teachers, (c) organizing Buddhist community, and (d) economic base. It emphasizes that Buddhism should respond to the changes in society over time, and that Bhiksunis in particular should not avoid engagement in society. This paper concludes with remarks about four aspects of training excellent Buddhist personnel.

### 1. Introduction

“Buddhist Education” is an innovative concept in modern<sup>1</sup> Chinese Buddhism, or in East Asian Buddhism. “Buddhist Education” reveals that Buddhism is more than faith, knowledge of philosophy, or religious life. Standing on the stage of the 21st century, Buddhism is expected to represent itself with "education." “Let Buddhism return to its educational task”<sup>2</sup> also has been the direction of Wu-Yin’s effort in the past four decades. “Life is both finite and infinite” is an understanding always worth exploring, and which needs to be constantly studied.

### 2. The nature of education

From the late 19th century into the 20th century, Chinese Buddhism progressed away from a provincial expression of Buddhism—Buddhism as practiced in mountain areas, which emphasized ritual and funereal services—toward reform. The need for a reformation of Buddhism is in response to the people, and to the times. One exemplar of the call for reformation is the famous Buddhist scholar, Yang, Wen-Hui (1837-1912), who is considered one of the important pioneers of modern Chinese Buddhism in the late Qing Dynasty.<sup>3</sup> In his time, "the studying of Buddhist doctrine was not popular," and he

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<sup>1</sup> “Modern” generally indicates the current historical era. Modern and contemporary combined are also known as modern, as when Liang, Qic-Hao designated “from late Qian-long Dynasty to now” as the “Modern History.”

<sup>2</sup> Shi, Wu-Yin, 1992, *Xiang Guang — Xiang-Guang-Ni-Seng-Tuan-Chen- Li- Shi- Er- Zhou-Nian-Te-Kan* (The 12th Anniversary Special Issue on Founding Luminary Bhiksuni Sangha, 《香光—香光尼僧團成立十二週年特刊》), p. 127.

<sup>3</sup> Chiang, Tsan-Teng, "Tai-Wan-Jin-Dai-Fo-Jiao-Jiao-Yu-Yan-Gi," (The History of Modern Buddhist Education), in *Taiwan-Jing-Dai-Fo-Jiao-De-Bian-Quian-Yu-Fan-Si* (Modern Buddhism in Taiwan Change and Reflection), (Taipei: Dong-da Library Co., 2003.10), p. 5.

also understood that Buddhist studies need to be "in accordance with the sutras." So together with various friends, Mr. Yang founded the *Jin-ling-Yin-Jing-Hui* (金陵印經會) (1866-1915), which was engaged in correcting and widely circulating Buddhist texts.

Another advocate of the movement to reform Buddhism, Master Tai-Xu (1890-1947) was born in war-torn times.<sup>4</sup> The experience of the suffering during several wars in modern China, and the pressure from national and international political situations, resulted in much chaos in the various schools of thought inside China. Master Tai-Xu pointed out that Chinese Buddhism was using "words from Mahayana Buddhism, while behaving like the actions of Theravada Buddhism,"<sup>5</sup>. His emphasis was on *Ren-Sheng-Fo-Jio* (Life Buddhism, 人生佛教), drawing the attention of people to the relationship between Buddhism and life. Master Yin-Shun (1906-2005), a great Buddhist thinker in this generation, wrote a large number of Buddhist works in response to his time. Master Yin-Shun, in reflecting on the essence of Buddhism, criticized that expression of Chinese Buddhism which resides in mountains and believes in spirits. With the view that "the presence of the Buddha is in the human realm, and Buddhahood will not be attained in heaven," he led Buddhists and academia back to people-oriented Buddhism, which is the original intention of the Buddha.

The modern Chinese reformation has insisted on clarifying the essence of the teachings of the Buddha, and thus closely relating itself with the nature of life, rather than restricting itself to the practices of worship. Buddhist texts are no longer owned by just a few people, and hidden in the deep mountains. Since almost everyone has easy access to Buddhist doctrine and can learn how to dialogue with the Buddhist Dharma, those people who are learning Buddhism have become more visible than before.

Already during the 20<sup>th</sup> century, society moved from the industrial age into the information age. The late 20<sup>th</sup> century scenario appeared in these ways: people are fully surrounded by information; the other person often seems as far away as in the "cloud"; the roundness of the Earth has become horizontal; the global village is flat, crowded, and overheated; and yet, there is more apathy and alienation. Global financial volatility, environmental disasters, global warming and other fundamental environment changes, etc., are waking people up to think about the inter-dependency of relationships. The individual in relationship to others, the self and sociality, humans and nature, the individual and the environment, are some of these relationships. In addition, there are still incurable diseases even in the 21<sup>st</sup> century, such as cancer, AIDS, and so on. Advances in biotechnology, nutrition, and medicine can extend human life, but not necessarily provide for a good quality of life. In this context, it has become a pervasive reality that people have become more fearful about life, keen to search for ultimate concern, and demonstrate a need for interregional interaction. It is now apparent that the Buddhist teaching of Dependant Origination provides a useful interpretation for today's realities.

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<sup>4</sup> During Master Tai's lifetime (1890-1947) China was engaged in the Sino-Japanese War, the Eight Allied Powers Forces war of aggression against China, Sun Yat-sen revolution in the Late Qing Dynasty which founded the Republic of China, the European War (World War I), the Northern Warlords, the Chinese Civil War and the eight years war with Japan.

<sup>5</sup> Master Yin-Shun, *Wu-Zheng-Zhi-Bian (No Argument in Debate)*, (Hsinchu: Fu Yan monastery, reprinted in January 1976), p. 178.

### 3. The Plan of Buddhist Education

The approach to planning Buddhist education includes visions, goals and a curriculum rooted in the contemporary world. It looks forward to the future of Buddhism and starts from the needs of people.

The vision of Buddhist education aims to inspire self-awakening and other-awakening; that is, to see the Buddha as a role model – to learn what the Buddha has learned, to act as the Buddha has acted, and to become an “awakening one,” which means to practice compassion, wisdom, actualization and determination, and to apply oneself with loving-kindness, joyfulness, and equanimity.

Educational goals need to have two objectives: one for ordained people and one for laypeople. Because they have different identities and needs, the goals of teaching should be different. The theme of the educational goal for lay people is to beautify and enhance the quality of life by way of Buddhist Dharma, and to establish a basis for harmonious interpersonal relationships. However, for ordained people, the goal is to cultivate monastic discipline and practice Buddhist doctrines in order to become the teachers of people. This requires realization of the truth of suffering and to comprehend how to distinguish suffering. A Buddhist monastic must learn how to devote oneself to others and to become a guide to others. Therefore, there is a difference in the mission and roles of these two types of Buddhist education.

According to the educational principles mentioned above, the content or curriculum of Buddhist education should follow a progressive sequence:

(1) Basic Education: establishing the basic knowledge of Buddhism and wholesome quality

Content may include: understanding the Buddha’s life, the basic teachings of the Buddha, the five precepts, the ten wholesome deeds; the Three-Jewels of the Buddha, Dharma and Sangha, the Three Learnings of *sīla-samādhī-prāṇā* and the Four Noble Truths of suffering-causation-cessation-the path. Education for lay people can be from beginner to advanced: from refuge to the Three Jewels, from building up right faith toward religion in order to beautify one’s life. The basic education for Buddhist Sangha members should go one step further to include original Buddhism, the divisions of Buddhism, Mahayana Buddhism, and so on, to understand their development and doctrines. In addition, an ordained person should learn how to sincerely practice the precepts of Buddhist monasticism: living in community, observing discipline, engaging in monastic life, in order to follow in the formation of an ordained person.

(2) Core education: the differences between Buddhism and other religions as a way of life for a person. The core of Buddhist education is the theory and practice of the Four Noble Truths. In comparison with secular education, the significance of Buddhism is held in the life skills of the Eightfold Path. In addition, a monastic should relate to world disasters, earthquakes, floods, hurricanes, with empathy and considering how to relieve suffering. Buddhist should respect other races and ethnics, cultures, various beliefs, concepts, or rituals. In discussing Buddhist theory or practice, one cannot deviate from this foundation.

(3) Continuing Education: to understand and embody what has been learned from basic and core education and apply it in daily life. This is the holistic foundation for life-long learning, to apply the Five Precepts and experiences on the path of awakening (bodhi).

Buddhist education in Taiwan has developed in multiple forms. Examples include: (1) Distance Learning: content is delivered by way of TV, DVD (CD-ROM), internet, radio broadcasting Buddhist preaching courses. (2) Monastery Education: as a residential disciple in a temple, or to participate in the temple for meditation, to perform Buddhist ritual, fasting, or to regulate everyday behavior in the setting of the Buddhist monastic rule. (3) Buddhist College-style lectures, groups to study Buddhist texts, meditation classes. (4) Encouraging vocation by assembling spiritual friends, for example: support of dying persons by reciting the name of the Buddha, preaching Buddhism on campus (primary and secondary schools), or in reform schools (behavior), Buddhist chanting, Buddhist dance and arts, etc. (5) Enhancement programs such as study groups, or workshops for reduction of stress. All of these are much diversified.

The system of Buddhist teachings, philosophy, practice and attainment, including doctrine and the doctrines, can be generally introduced to popular audiences, who are not engaged as professionals. More clarification is especially needed concerning the doctrinal differences between Theravada and Mahayana, and the Four *Siddhāntāh* (Xitan), in order to avoid confusion regarding content. Therefore, it is necessary to construct a progression from "basic education" to "core education" to "continuing education." Basic education is the foundation for continuing education, which includes diverse courses.

#### 4. Several Elements to Promote Buddhist Education

The practice of the Buddha aims to solve the common problems of human beings: the fact that “the world is unsatisfactory.” In the 21st century world there is much more diversity and complexity, and people understand more clearly that no one is independent, autonomic and permanent. The pressure from the disquiet that people endure is far more severe now than in any age, any event, ever before. Thus, to learn and practice the teachings of the Buddha proves to have greater value and meaning. There are four necessary elements in the interaction between “teaching” and “learning”: (a) the locus of education, (b) teacher training, (c) organizing Buddhist community, and (d) economic base.

(1) The locus of education: starts from the need of "people"

Master Han-Shang Deqing in the late Ming said: “*Pu-ti-suo-yuan, yuan-ku-zhong-sheng*, The objects of awakening mind are the suffering in sentient beings, “ 菩提所緣，緣苦眾生; no sentient beings, no Buddha.” This is the “*Zhen-bang-yiang*, true example,” of the Buddha.<sup>6</sup> Wei-Mo-Jie-Jing (*Vimalakirti*) said: “certain types of sentient beings are like the land of

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<sup>6</sup> *Han-Shan-Lao-Ren-Meng-Iu-Ji* (Hanshan Elder Dream Journey Collection, 《憨山老人夢遊集》), Uan-Xu-Zang, Vol. 73, p.493.

Bodhisatva and Buddhas (*Zhog-sheng-zhi-lei-shi-pu-sa-fo-tu*, 眾生之類是菩薩佛土),”<sup>7</sup> which counsels that when one practices the eight kinds of duties for serving all sentient beings then one can achieve establishing the Pure Land.<sup>8</sup> These eight kinds of practices, such as “Deng-Xin-Zhong-sheng, respond with equal heart to all beings, 等心眾生,” “*Shi-zhi-ru-fo*, see all beings as Buddhas, 視之如佛” “*Deng-Xin*, keep one’s mind with equanimity, 等心” means that all need to be treated with respect, with equal opportunity. However, the world is full of racial inequality, discrimination among different social classes, the gap between the rich and the poor. Therefore, according to the difference between ages, Buddhist education shall provide equal education appropriate to age, such as elders, youth and children; and with respect for gender differences between men and women.

In 1984, I was not concerned with the limitation of my own capacity when I started to establish “Buddhist Study Classes” in Taiwan, which were intended to respond to the general population needs. I still vividly remembered that when I was endowed with the position of the director of the Buddhist Center at Chia-Yi City in 1982, a lay lady asked: “What is the difference between the Bodhisattva and the Local Diety, such as Princes and Matsu?” I in turn asked her why this is of concern to her. She replied she converted to Buddhism, but only knew how to worship and pray, and that she did not understand the teachings of Buddhism, and felt quite ashamed in regard to this situation. “Master, you founded the Buddhist Institute to train ordained people. We hope that you will teach us ordinary people, please let us have the opportunity to learn!”

Witness lay people having such an ardent thirst for understanding of Buddhism! In 1980 I established the Luminary Buddhist Institute in order to foster nuns, but education for lay people was neglected. In Asia, most people believe in Buddhism, however, the disciples of the Buddha often do not understand the truth of Buddhism. To share that truth is the responsibility of the Buddhist priests. So at that moment, I vowed that “Let those who learn Buddhism understand the meaning of Buddhism,” and from that time I started to initiate the preparation of teaching materials, planning to start-up a “Buddhist Study Class” for Buddhist believers in the city to study Buddhism by telling the story of the Buddha, the fundamental teachings of Buddhism and so on.<sup>9</sup> The graduated ordained students took the responsibility of teaching and learning. In this way, the Buddhist Study Class became the location of reciprocal teaching and learning for both students and graduated students of Luminary Buddhist Institute, which then evolved into the curriculum of Buddhist teacher training. This kind of setting provided an opportunity for Buddhist priests to propagate the teachings of Buddhism.

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<sup>7</sup> At *Wei-Mo-Jie-Jing (Vimalakirti Sutra*, 《維摩詰所說經》), Taisho.14, p. 538.

<sup>8</sup> *Ibid.* p. 553.

<sup>9</sup> The establishment of "Buddhist Study Classes" so far demonstrates the increasing demands from society, and started with 100 people in two classes. Now there is an annual average of 2,500 people from different levels of society nation-wide. There are six Buddhist Institutes providing "Buddhist Study Classes" in northern, central and southern Taiwan for people to study Buddhist doctrine. Most of the students who have graduated from the three-year-class can understand the basic teachings of the Buddha, such as: the Buddha's life, the theory of Dependent Origination and Karma, and the basic doctrine of the Three Dharma Seals.

Studying Buddhism is not limited to monastics. It is also possible to inspire people in the communities to be interested in studying Buddhism, including how to apply Buddhism at home, in the relationships between parents and children, marital relations, interpersonal relations, and the establishment of the Eightfold Path as the value of life. Buddhism can be brought to the workplace to testify to the meaning of “Dependent Origination,” and actively create the conditions for genuine results, which will bring positive effects to the enterprise or workplace.

## (2) Training Buddhist teachers

The training for ordained people is the foundation of developing Buddhist education. Buddhist teacher education is accomplished by the development of ordained people.

The first step in developing ordained people is to accept young people who want to become what is known as a "left home" person, that is, committed to life in a Buddhist religious community. In Taiwan since 1980 it has been common that those to be ordained are graduated from high school and have a college degree. In the Luminary Bhiksunis Sangha, one who intends to be ordained starts as a "postulant" for at least six months to one year under observation, then she needs to pass a session called *Ru-Tzuen-Zuo-Tiang-Huei* (Join Sangha Admission Meeting, 入眾座談會)<sup>10</sup>, which includes receiving ordination, taking the *Samaneri* vows (ten precepts for female novice), and then becoming fully ordained. Careful observation of novices is designed to enhance the growth of the Sangha members. After it has been determined that the candidate is suitable, teacher-training begins for the novice.

Because true education takes a hundred years to accomplish, therefore, the earlier it begins the better. Cultivation of an ordained person doesn't take just three to five years. Buddhist education is grounded in experience, which needs to accumulate. To develop the Buddhist Sangha, there needs to be a progression in stages from “basic education” by way of “core education” into “continuing education.” The aims of education by the Buddhist Institute are to establish the foundation of the Sangha, to cultivate exemplary personality, and to impart basic knowledge of Buddhism and true doctrine. Upon graduation from the Buddhist Institute, life-long continuing education begins. In this phase, the monastic returns to the temple or Sangha to live in community and to dedicate herself to service to the lay people and society, which is both a path of reflection as well as action. After some experiences in teaching others, she may discover that the demands on her service require her to pursue further studies or obtain more training. This is sometimes called “*Fa-men-wu-liang-shi-yun-xiue*, vow to practice immeasurable Dharmas, 法門無量誓願學” or “*Cong-wu-ming-zhong-xue*, from fivefold knowledge one learns, 從五明中學.”

In the development of Buddhist education, there are two noteworthy societal trends:

A. Investment in education by expenditures on the national level: whether education funding is sufficient or not is the focus of social concern. In 2000, the National Government announced "Formulation for Funding and Management for Education," which clearly specified sources of

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<sup>10</sup> *Ru-Zhong-Zho-Tan-Huiis* formed by several senior numbers on behalf of the Sangha interviewing the person, applying to join this community. “Accepted through the meeting” means approved by the entire Sangha.

funding for education and distribution, to protect education funding.<sup>11</sup> How much a government invests in education indicates the level of commitment to it (Cohn & Geske, 1990). The same is true for Buddhist communities.

Before the 1960s, the level of education of most of Taiwan's residents was not higher than elementary school. Because civil education was not popular, those who entered Buddhist temples were not highly educated. At that time, Buddhism was somewhat isolated from society: it was considered appropriate for the elderly, especially older women, and for the dead, since most monastics engaged in ritual funeral performances. The senior leaders within Buddhism and the leaders of society suggested that Buddhism needed to improve itself. This was a reflection of that time.

In 1969, the National Government of Taiwan promoted "national education" and extended compulsory education to nine years. Gradually national education standards upgraded to a junior high school level. One effect was that the education level of Buddhist monastics also improved. After the end of martial law, Taiwan's society became even more liberal, modernized, and diverse. In September 2011, the Executive Yuan of the Taiwan national government approved the extension of mandatory education to twelve years, to be implemented in 2013. Thus a new milestone for national education was created.

Buddhism cannot exist outside society. As education progresses in today's society, the quality of education in Buddhist Sangha must also improve.

B. The second trend is gender equality in educational opportunities. Women are half the world's population. Women's movements accomplished equal rights for women in the last century.<sup>12</sup> As women who are ordained, who are engaged in and devoted to Buddhism, how can Bhikshunis not have the heart to be concerned about this reality? The Buddha promised his female disciples the rights of ordination, the establishment and practice of the female Sangha, so that Buddhism can be declared to all sentient beings. This was a ground-breaking declaration in the India of 2,500 years ago, and even today, in the world of the religious, it still is.

On March 22, 1997, his holiness the Dalai Lama of Tibet visited Taiwan for the first time. His main theme was "the system of Bhiksuni." At that time, Chinese Buddhism still upheld the Bhiksuni tradition. Other Buddhist divisions, such as Tibetan, and Theravada Buddhism as practiced in Thailand and Sri Lanka, had already experienced breaks in the Bhiksuni tradition. Even though Japanese Buddhism was transmitted from Korea, there has been a gradual decline in female monasticism in Japan. The system of Bhiksuni is still active only in China and Taiwan.

Ten years later, the Central News Agency released an interview with the headline: "Venerable Wu-Yin: Taiwan Bhiksuni can carry out social work." Inside of that report, the author advocated that "Bhiksunis should be able to serve Buddhism, and the society. . . . With an open heart, we are

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<sup>11</sup> Zhan Sheng-Ru, *Tai-Wan-Jiao-Yu-Jing-Fei* (The Current Status of Expense for Education).

<sup>12</sup> For example in Taiwan, there was *Women's Day* in March 2010, which celebrated the centennial of the women's movement.

able to promote education for nuns, and also be actively engaged in educating excellent personnel to serve the community.”

The pages of the history of women’s development are worth reviewing, learning, and can be re-interpreted. It is possible to outline a vision of the future Buddhism and Buddhist education. Buddhism’s future is the common responsibility of all the four types of Buddha’s disciples. In all the various traditional expressions of Buddhism: Chinese, Tibetan, Theravada, even European and American, attention must be paid to gender equality.

From the Buddhist consideration on recruitment, training, and use of human resources, we propose the following: before full ordination, monks and nuns need a basic secular education as a reference point. Compulsory free education in Taiwan is headed toward twelve years, either senior high school or vocational school, by 2014. The process of qualifying for full ordination includes the traditional requirements of personal self-examination according to “the thirteen Main-obstacles” and “the 16 minor Stumbling-blocks”; there should be an additional requirement that candidates are graduates from a college of Buddhism and above the basic level of civil education, i.e., senior high school. This has been the standard in South Korea, Vietnam, and other places for many years. Only Chinese Buddhism lacks this requirement. This deficiency deserves immediate attention.

### (3) Sangha Organization, “Work-and-Pull-Together”

The life of an individual is limited; however, the life of groups is infinite. In affirming unlimited life, it is obvious that we need to organize teams, and pool the wisdom and efforts of everyone. The recent fad of "Linsanity"<sup>13</sup> suggests that Buddhist education needs to work as a "basketball team." Someone takes the vanguard, someone takes care of rear guard, and point guards assist. The close interaction between the parts, or individuals, will increase points for the group. No one person has all the skills, but everyone has his strengths; through organization and division of labor, to apply knowledge to achieve professional results. This is reminiscent of the axiom of Buddhism — *Shao-long-fo-Zhong, Guang-fo-Huie-Ming* , “Continue the genius of the Buddha, extend the life of the wisdom of the Buddha “, 紹隆佛種・光佛慧命」)”

An important task of a leader in a group is to properly place a person into the most appropriate position. At the Luminary Bhiksuni Sangha, for example, each year the abbot places personnel by assigning tasks to each monastic. In this way Buddhist education and cultural vocations work together.

After a Bhiksu or Bhiksuni receives full ordination, it is expected that s/he relies on the Sangha, participates in the Sangha, and can organize a Sangha. This is especially important for female monastics living in Bhiksuni community in order to practice, study, and work together.

### (4) Economic base: a secure economic foundation is essential support for operating Buddhist

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<sup>13</sup> New York Knicks basketball team point guard Jeremy Lin captured the world's attention and media coverage with so many scoring "assists" that a new word was created called "Linsanity."



schools

In early Buddhism, the Buddha taught Bhiksus and Bhiksunis to “beg” for a living. “Begging” has the appearance of being humble; however, there is a purpose behind it. The Buddha told a farmer, “I also farm and eat.”<sup>14</sup> Begging from others is like blessing the farmland; the giver offers his possessions, and in this way, Bhiksus and Bhiksunis are farming the hearts of themselves and others. In this manner the merit is shared with others; i.e. there is no discrimination between giving money and giving Dharma. At the same time, begging is a way to build a bridge of contact with other beings.

The financing of Buddhism in Taiwan relies mostly on donations from society. As part of liberalization and democratization, the National Government created separation between religion and the state. Therefore all religious groups obtain resources by their own efforts. This is not the same situation as in other Buddhist countries in South Asia, such as Thailand, Myanmar, and Sri Lanka. China is also different. It is a characteristic of the “left-home” person to obtain resources from society and apply them in the interests of society. Of course, this also manifests some of the disparities between big temples and small temples.

It is close to a rule of Buddhists to beg from all sectors of a city, and not to engage in profit-making. However, it is still true that in much of Chinese Buddhism, in mainland China and other Chinese communities, people are still keen to donate money to build a large temple. But few people inquire about Buddhist education. This is a situation that needs a breakthrough in order to further develop Buddhist education.

One fundamental need for development of Buddhist education is a continuous flow of funding without interruption.

The above four elements include the three dynamics of society: economic (the economic base represented by teacher training); political (organization) and cultural (educational knowledge and experience). These elements interact with each other, as in Dependent Origination. If there were no sentient beings, then there would be no “Dharma”, no “Sangha”, no “Buddhist.” Sentient beings are nourished by the Dharma which inspires the willingness to donate. This is the economic foundation for the Sangha.

The four elements of Buddhist education intensify throughout the progression from basic to life-long education. This connects educators, learners, learning institutions, the significance of learning, and well as the giving and receiving in the two-way interaction of teaching and learning. This is the concept of the Dependent Origination of Buddhist education.

## 5. Conclusions

Human resources are needed in all walks of life. Every country around the world measures human talent as an index to represent its strength. In Buddhism, it is said that it is the people who exalt the

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<sup>14</sup> *Bie-Yi-Za-A-Han-Jing* (Chinese version of *Samyuktagama*), No. 264, (CBETA, T02, no. 100, p. 466, b18-c11).

Dharma, not the other way around. Buddhist education depends on the intentions of the Buddhists. In summary, the principles for development of Buddhist education are:

(1) "Attainment of Buddha-hood from human beings" is holistic human development. This is Buddhist education based on the human being, which begins by pursuing the sense subjectivity of a person and moves toward the development of holistic personality by actualizing self-awareness, —*Quan Ren* (holistic education, 全人) .

(2) "Lifelong learning sustained by Bodhicitta." Learning itself is a lifelong process, not to mention learning Buddhism. The process is one of turning self-interest into altruism. It is said that "using only books for studies, one regrets." While in altruism, one shares what one knows, teaching reveals what one lacks, and thus inspires new motivation to learn. The person is thus encouraged to adopt a holistic quality of life as one's mission, until the latter is accomplished. —*cheng-ren* (adult education / fulfillment education, 成人) .

(3) "Four *Siddhāntāh* (*xitan*, 悉檀)" means to engender respect and sharing. Four ways of delivering the Dharma are used to cultivate attitudes of willingness to share the Dharma (*catvārah siddhāntāh*)— In these times, the Buddhist community finds itself riding the current of globalization. Monastics need to apply the four *siddhāntāh* to engage themselves in society, to work with people, and to devote themselves to all sentient beings. First of all, we should be open-minded toward divisive phenomena in the world. Understand that each individual is unique and each society and culture is unique. Respecting individual differences is called "the common way."

One must also understand the principle of Dependent Origination (*pratītyasamutpāda*) in the world. This is called "the way of the Ultimate Truth." As for the "individualistic way" and "the antidotal way," these are either adopted to suit the special needs of particular individuals or times, or to counter "illnesses" of individuals. These four ways to deliver the Dharma are crucial for Buddhist education in the future.

(4) "Action in accordance with the *Vinaya*" is to sustain the heritage through the organization of Sangha. Society has entered an era of cooperative organization. In a large society there are many organizations, such as farmers' association, trade unions, chambers of commerce, medical groups. These all are ways to adapt to the times. Buddhism should follow the Buddha in establishing Bhiksu and Bhiksuni communities. All the tasks are accomplished through organization.

Buddhist education is not one-dimensional; instead, it brings together greater benefit for the self and also for the other person, like passing a stick from one to another in a relay race. Rather than regard education from an isolated perspective, Buddhist education should consider its part in sustaining the heritage and the mission to inherit the Dharma.