

SHARING AND RESTRAINT IN SUSTAINABLE ECONOMY

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Buddha Dharma Solves All Problems

Natural resources are limited, but human resources are unlimited.

Buddha dharma unearths the unlimited human resources through precepts, concentration and wisdom as well as compassion.

What and how would the Buddha say today?

- Time-space is different, problems are different.
- Solutions depend on problems.
- Result depends on solutions.
- New traditions keep emerging.

Old Buddha Dharmas Dealt Little With Ecology



Buddha's teachings dealt little with green energy, sustainable economic development, and ecological balance. Rather, he focused on the elimination of human mental afflictions in order to achieve the eternal peace in mind.

Insight Of The Buddha Dharma

Interdependent
arising

Four noble
truths

Eight noble
paths

Prajñā

Śūnyatā

Buddhahood

Nirvāṇa: Ending of All Problems

The complete ending of not only the psychological problems but also the physical, family, interpersonal, social, world, and even the universal problems.

Mind: The Big Brother

You should well observe and contemplate on your mind which is polluted by various desire, hatred, and ignorance just like in long evening. When the mind is afflicted, the sentient beings are afflicted. When the mind is purified, the sentient beings are purified. *Samyukta-agama Sūtra*



Mind → Land

If a Bodhisattva wants to obtain pure land, he should purify his mind. Because of his mind being purified, the Buddha-land is purified.

Vimalakīrti-nirdeśa-sūtra



Mind: The Creator



straight mind → compassionate deeds → profound mind →
subduing mind → do what is said → dedicate merits → skillful
means → accomplish sentient beings → purify Buddha-land →
purify the teaching of dharma → purify wisdom → purify mind
→ purify merits.

Neither Good Nor Bad

Wealth is neutral in nature, neither good nor bad. All depend on people's mind. A good mind can make wealth become a tool to live happily for oneself and others while a bad mind can make wealth become a killer to destroy happiness for oneself and others.

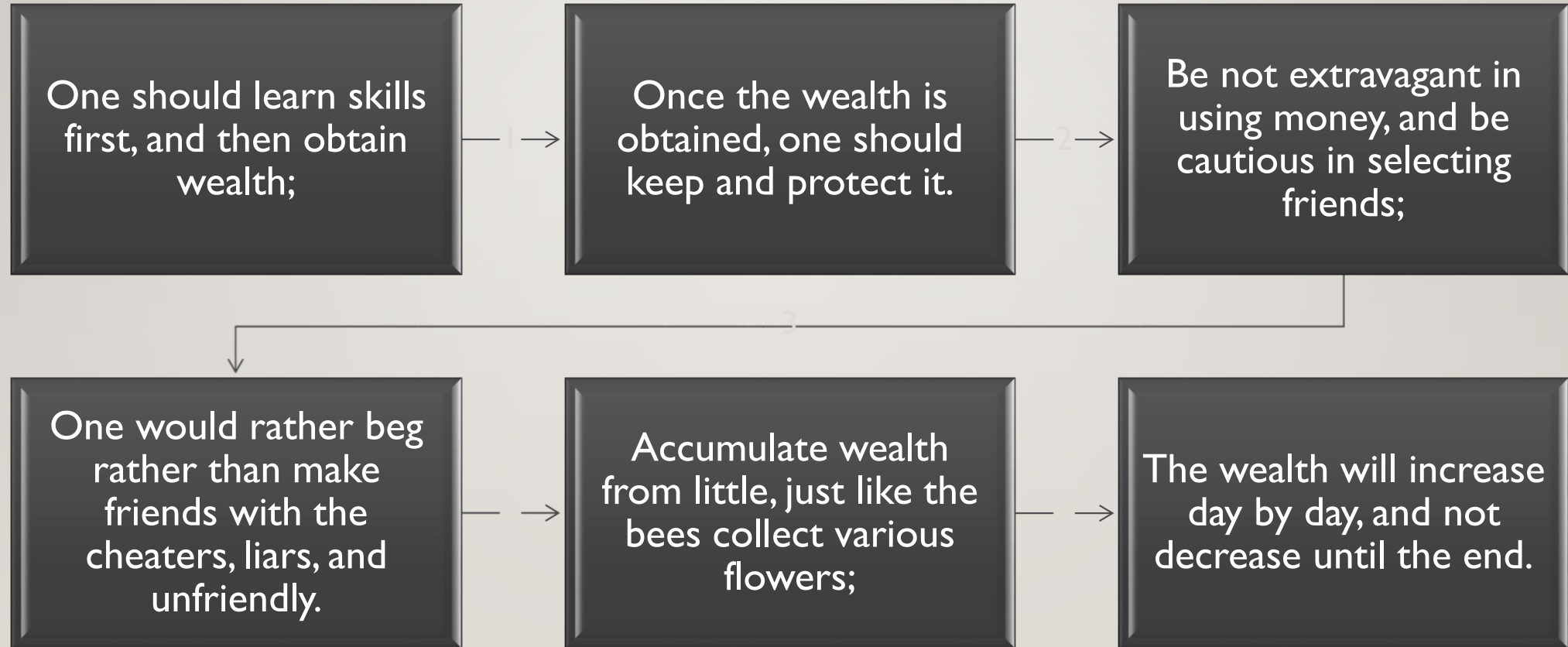
Bodhisattvas: Knowledge for Wealth

If the Bodhisattvas seek for the knowledge of worldly technology, they aim to accumulate precious wealth with little labor, to benefit other sentient beings, to generate sentient beings' very unique thoughts, and to help numberless sentient beings with equal giving out of skillful wisdom. *Yogācāra –Bhūmi-Śāstra*

Wealth: The Mighty Power

Bodhisattvas should learn all kinds of professional skills which are not only the necessary guarantee of existence but also the helpful strength to benefit sentient beings. If one works hard, and abides by the law, no matter whatever one does, one will have the opportunity to get rich and to benefit the sentient beings.

Buddha Told Sigala



Six Ways to Get Wealth

Firstly, understand
to stop and feel
satisfactory in
eating.

Secondly, do one's
work not lazily.

Thirdly, save and
accumulate money
to protect against
lacking.

Fourthly, do
farming, business,
fishery, or raising
livestock.

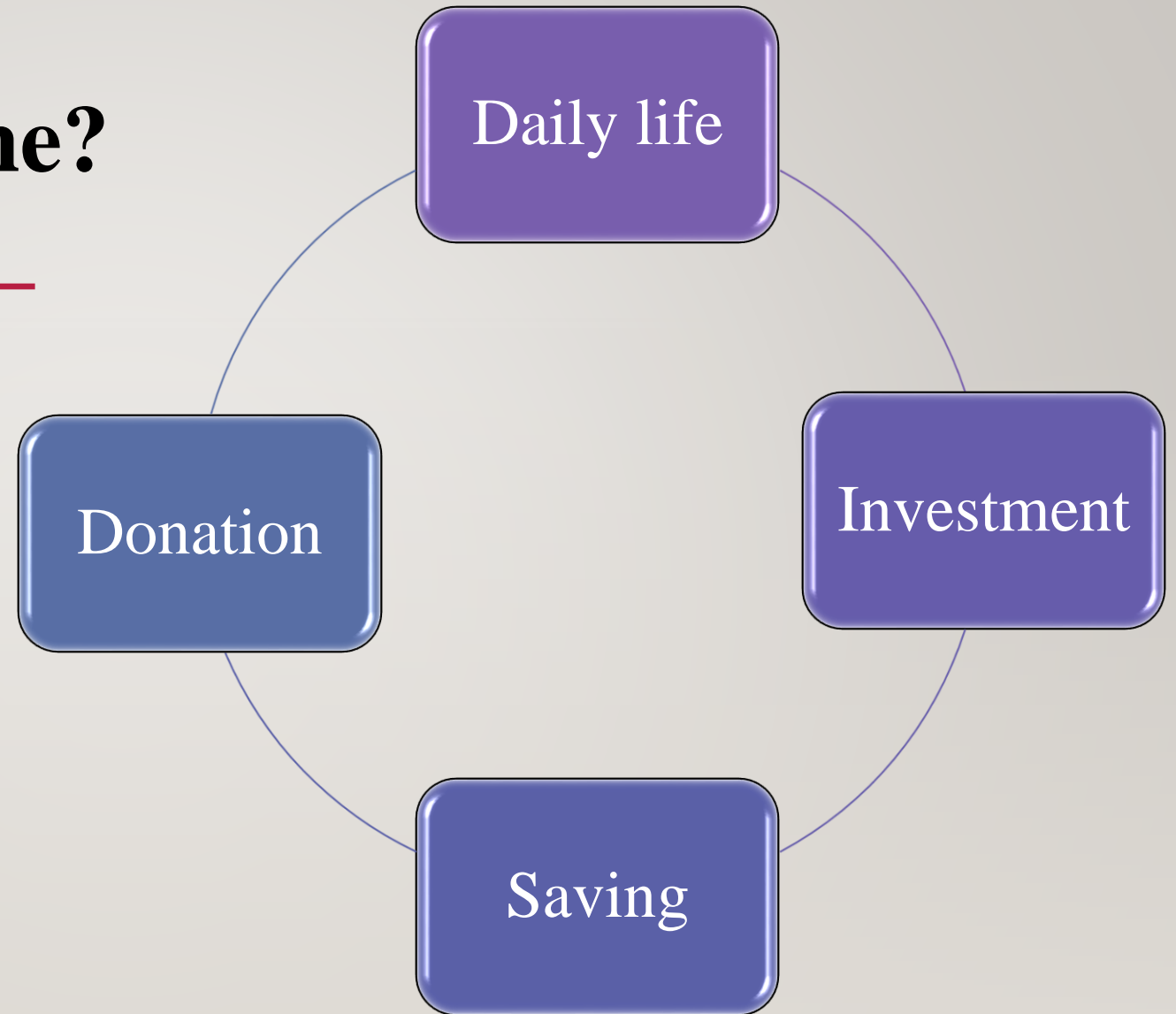
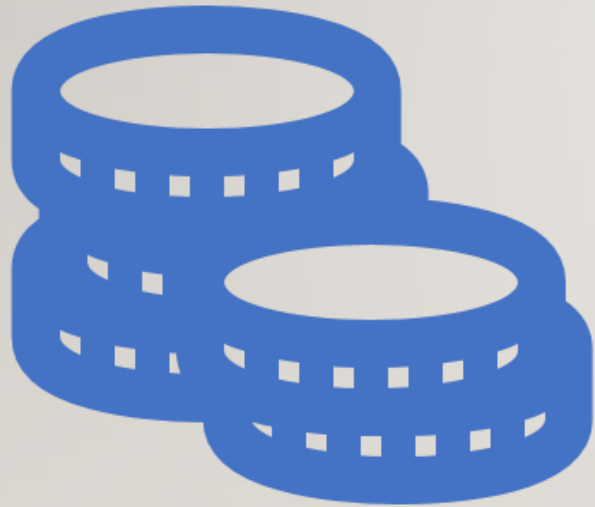
Fifthly, establish
stūpas and
temples.

Sixthly, build
monastic houses.
.... *Sigala Sūtra*

Six Channels to Dissipate Wealth

1. Indulgence in intoxicants
2. Indulgence in gambling
3. Being undisciplined
4. Frequenting theatrical shows
5. Association with evil companions, and
6. The habit of laziness and idleness. *Sigala Sūtra*

How to Use the Income?



Need vs Want

They don't know what is the real need, what is the greedy want, what is the deserved "can want", and what is the responsible "should want." Because most people don't distinguish these four mentalities of need, want, "can want", and "should want", they just follow the fashion, and say what others say. What others have, I also want to have. Modern people always "want to have too many things while they actually need not many things." Worse more, they also want what they should not want, and also want what they cannot want. As a result, they cannot get what they want; people's mind becomes unstable, and many social problems happen. Master Sheng Yan ((1931-2009)

Bhikkhu Buddhadasa: Dharmic Socialism

Socialism ("putting society first") should be grounded in Dhamma if it is to be moral, peaceful, and successful.

To be Dhammic is to be non-violent, unselfish, compassionate, mindful, and cool. Bhikkhu Buddhadasa summarized it in two words "peaceful" and "useful."

True Dhamma does not concoct dualities like "personal-social" or "worldly-spiritual."

Buddha Path

Dhammic Socialism is not slavish conformism, for it respects and nurtures individuals. However, the individual's purpose in life is not merely its own pleasure or success. In Dhammic Socialism, the individual's purpose and meaning is found beyond its little "self" in society, nature, and Dhamma.

Holistic Buddhist Economics View



Middle Way in Theory: Totality in Ideology

1. interdependent arising
2. śūnyatā

Middle Way in Practice: Totality in Relations

1. Eight noble paths
2. Inter-being and inter-penetrating

Non-duality

The view of permanence is one side, and the view of impermanence is another. Permanence yet impermanence is the middle, no color and no form, no clarity and no knowing. This is called the view of middle way, the truth of all dharmas. The view of I is one side, and the view of no I is another. I yet no I is the middle, no color and no form, no clarity and no knowing. This is called the view of middle way, the truth of all dharmas.

Ratnakūṭa-sūtra

Neither sensual indulgence nor self-mortification, neither materialism nor spiritualism, neither individualism nor collectivism, being neither selfish nor non-selfish etc. Its ultimate goal is to attain nirvāṇa or everlasting peace and happiness by means of compassionate sharing and wholesome restraint. In some ways, it is the attainment of personal Buddhahood and Blissful Land (Land of Suhāmatī, sukhāvatī, sukhāmatī, or sudhāmatī).

Buddhist Economics



Compassion



Compassion is the door of Buddha path, and the thoughts of all Buddhas. *Mahā-paranirvāṇa-sūtra* says: “Loving-kindness is the very root of all virtues of all śrāvaka (P. śāvaka), pratyeka-buddha (P. pacceka-buddha) , bodhisattva (P. bodhisatta), and Buddha.”

“The heart of all Buddhas is great compassion. They generate the unconditional loving-kindness to benefit the sentient beings.”

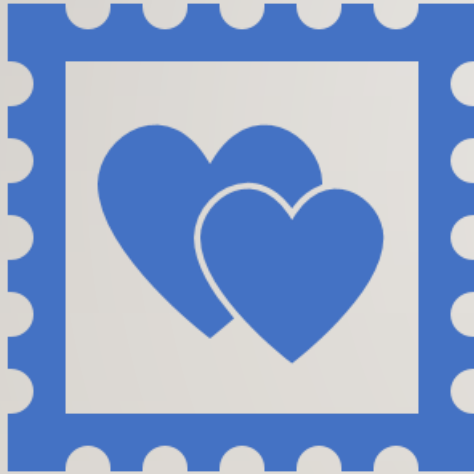
Mahā-paranirvāṇa-sūtra f. 15, T12, No. 0374, p.0456b.

Compassion Is the Root of Buddha Path.



Why? Seeing the sentient beings' sufferings of birth, old age, sickness, and death, physical suffering, mental suffering, suffering of this life, suffering of future lives, etc., the bodhisattvas generate great compassion to end such sufferings, and then generate the mind to seek for the unparalleled concentration and enlightenment. Also because of the power of great compassion, their minds don't fall into the trap of renunciation and loss in numberless rounds of birth and death; because of the power of great compassion, they don't attain nirvāṇa even though they could do it long time ago. *Mahā-prajñāpāramita-śāstra*

Three Categories of Compassion



1. Compassion conditioned by the feeling of sentient beings
2. Compassion conditioned by the understanding of reality
3. Compassion of no condition

Dāna Pāramitā

- Dāna pāramitā (perfection of giving or charity) is practiced out of the compassion of no condition. It is considered as one of the six thoughts a Buddhist should dwell on, and the first of the six or ten perfections a Bodhisattva should practice.

Three Kinds Of Dāna



1. Giving of property
2. Giving of fearlessness
3. Giving of knowledge or wisdom.

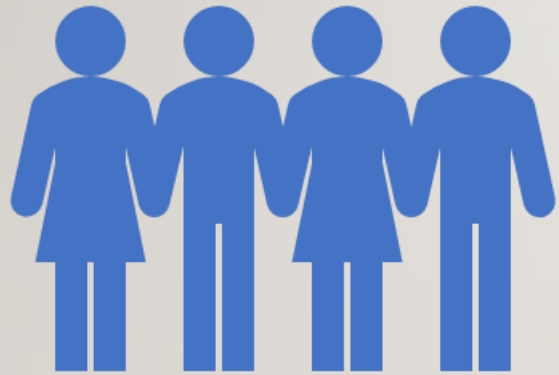
Dāna pāramitā means the perfect giving or the giving with transcendental wisdom, i.e. the giving with no single thought of giver, receiver and the things given.

Six Harmonies

Monastic community is a group of practitioners who follow the six points of reverent harmony or unity: bodily harmony in form of practice, oral harmony in speech, mental harmony in joy, moral harmony in observing the precepts, doctrinal harmony in views, and profit harmony in usage of goods, deeds, studies, or charity.



Compassionate Sharing



The compassionate sharing can shorten the gap of the rich and the poor, and lessen people's greed, hatred, and ignorance, helping to build a peaceful world and sustainable economy.

Right Livelihood

Abstains from any of the five forbidden modes of living: trading in animals for slaughter, dealing in weapons, dealing in slaves, dealing in poison and dealing in intoxicants.

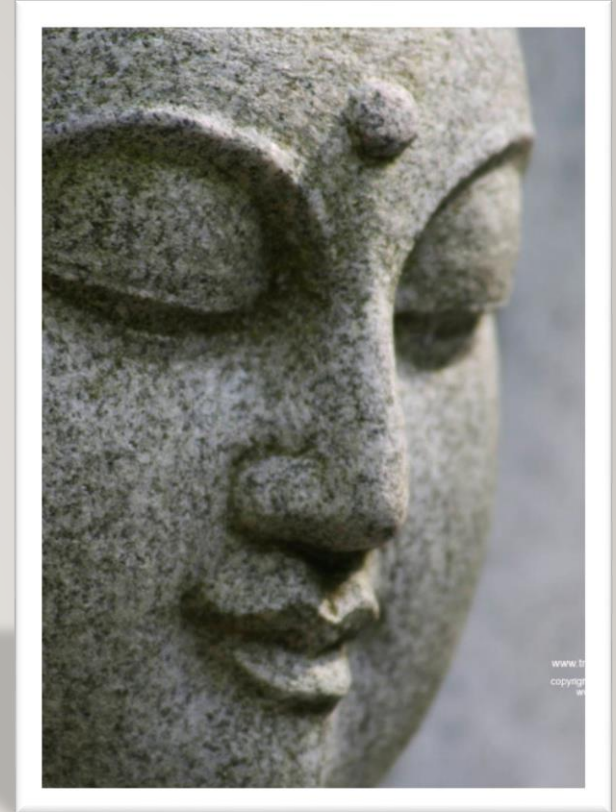


Buddha Told Kaśyap: Dhūta

..... *Sūtra on the Twelve Disciplines*

The bhikshus of quiet place should detach from two kinds of attachment, be pure in body and mind, and practice the pure livelihood (S. dhūta, P. dhuta) which consists of twelve things:

- | | |
|--------------------------------|-----------------------------|
| 1. Live in quiet place | 7. Wear cast-off rags |
| 2. Always beg for alms | 8. Wear only three garments |
| 3. Beg for alms orderly | 9. Dwell among tombs |
| 4. Take one meal a day | 10. Dwell under a tree |
| 5. Take limited amount of food | 11. Dwell in open place |
| 6. No drinking after noontime | 12. Sit and no lying. |



Dhūta: Recycling

The practice of dhūta implies recycling which can reduce large amount of waste and burden to the earth. If people can live simple life in clothing, food, accommodation, transportation and other daily necessities, our planet would not be exploited and devastated as today. Thus, we can enjoy everlasting peace, and comfortable life.



Middle Way of Living

In Buddhism, both material life and spiritual life are emphasized equally. A Buddhist should not pursue spiritual liberation at the cost of material comfort. The Buddha attained enlightenment through neither sensual indulgence nor self-mortification, but middle way. The balanced body and mind via simple life are necessary for the practice of śīla, samādhi, and prajñā. This is the best guarantee of sustainable economy.



Seven Kinds of Spiritual Wealth

A Buddhist is encouraged to pursue, besides the material wealth, seven kinds of spiritual wealth: faith, precept, shamefulness, guilty feeling, listening to dharma talk, and wisdom. The material wealth can sustain one's bodily life, and the spiritual wealth can lead one to everlasting peace and happiness, i.e. nirvāṇa.



Spiritual Wealth

In Mahāyāna sūtras, the spiritual wealth is always considered as superior to the material wealth. For example, in the *Diamond Sūtra*, the Buddha said that the merit one obtain from accepting, observing, explaining, propagating or disseminating the sūtra or even its one verse is much greater than giving the seven kinds of treasure which can fill the numberless trilocosm.



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