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**Challenges of Buddhism in this Era of Disruptions: The
Dharma Drum Institute of Liberal Arts (DILA) and its focus
on „Mind-Life and Environment” (心靈環保)**

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Abstract

No Ordinary Disruption: The Four Forces Breaking All the Trends (2015, McKinsey Global Institute) is an analysis of how we need to **reset our intuition** as a result of four forces (emerging markets; technology; aging world; and flows of trade, capital, people, and data) colliding and transforming the global economy. Amel et al (2017, *Science*) observed: “The ecological systems upon which humans rely for life support are in crisis, and human behavior is the root cause. These problems are thus not environmental, but rather related to how humans meet their needs and wants in ecologically disruptive ways.”

Therefore, we suggest that “**cultivating good habits (śīla) and resetting the mindset (śamatha, vipaśyanā)**” can help us to face this era of disruptions and the “environmental problem” raised by Amel et al (2017, *Science*).

These ideas come from Buddhist thought and practice: “**Skillful good habits** [...] lead step-by-step (joy → rapture → tranquility → pleasure → concentration → the knowledge and vision of things as they really are → disenchantment and dispassion → the knowledge and vision of liberation) to the consummation of arahantship” (*AN 11.1; MA 42* etc.). These sequences can be considered to be core teachings or practices of Buddhism.

In the *Śravakabhūmi*, the above sequences are classified into four types of

universal meditative object. Of these four kinds of meditative object, the meditative object in a fruitional stage (that is, **āśraya; i.e., the basis of personal existence) is transmuted.** This is also known as the **purification of the mind-life (āśraya-pariśuddhi) and environment (ālabhana-pariśuddhi).** These sequences were adapted as a curriculum of the Mind-Life and Environment Forum (2015–2017, at the Dharma Drum Institute of Liberal Arts, Taiwan). We also introduce “**community-based social marketing**” (or “**CBSM,**” McKenzie-Mohr 2012), a five-step community-level approach that provides appropriate tools to make those contributions in new contexts.

Second, according to the Quality of Death (QOD) Index of Hospice Care, hospice care in Taiwan is ranked number 6 out of 80 countries, the highest ranking in Asia. In this social context, we introduce the “Buddhist Chaplain Training Program” led by the National Taiwan University Hospital and Dharma Drum Institute of the Liberal Arts. This training program explained the Buddhist perspectives (care of mindfulness: body, feeling, mind, and Dharma) on the hospices’ care. Finally, “**Natural Burial**” in the Memorial Garden of Dharma Drum Mountain is introduced as a case that might reflect caring for the environment, and allow future generations to enjoy a sustainable environment.

Keywords: good habits, Quality of Death, Buddhist Chaplain Training Program, Natural Burial.

Challenges of Buddhism in this Era of Disruptions: The Dharma Drum Institute of Liberal Arts DILA and its focus on „Mind-Life and Environment” (心靈環保)

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1. Introduction: The Era of Disruptions

The ongoing encounter between Buddhism and contemporary global societies has already made a lasting mark on both parties, as happens in any open dialogue. For example, Buddhism has often been described as a kind of philosophy and lifestyle. Indeed, there is now a widespread phenomenon known as “Secular Buddhism.”¹ This is a relatively recent development that is gaining momentum in contemporary culture as a viable way to practice. Buddhist voices have joined discussions of secular values, Buddhist-inspired mindfulness practices are penetrating medical fields, and Buddhist communities have gained followers attracted to what they see as a more rational and “less religious” religion. Yet the diverse systems of Buddhism are themselves in the process of vast internal changes in response to new social realities.

With regard to contemporary challenges worldwide, the McKinsey Global Institute has come to a conclusion in its recent publication talking of *No Ordinary Disruption: The Four Forces Breaking All the Trends* (2015). According to this study, the big jump to our newly transformed global economy was at least ten times faster and three hundred times larger than the industrial revolution of the late eighteenth century. This book is a timely and important analysis of how we need to **reset our intuition** (or basic mindset) as a result of four forces colliding and transforming the global economy: (1) the rise of emerging markets; (2) the accelerating impact of technology on the natural forces of market competition; (3) an aging world population; and (4) accelerating flows of trade, capital, people, and data. Although these forces are estimated to have brought approximately 1 billion people out of poverty, the authors speculate on some long-term trends that may become the “new normal” — shifts that break the assumptions and experiences on which the past was based.

¹ <http://secularbuddhism.org/about/guiding-principles/> The following explanation was given by Ven. Bhikkhu Bodhi (in an email replying to my question, August 2, 2018): “Secular Buddhism” has become a widespread phenomenon with many different interpretations; the unifying factor behind them is that they reject those traditional teachings or reinterpret them to make them compatible with a modern worldview based on naturalistic science. “Immanent Buddhism” is a term I coined to refer to those Buddhists who take up Buddhist teachings for their immediate benefits, psychological and spiritual, but who do not pay attention to the traditional doctrinal background of Buddhist practice. Unlike the Secular Buddhists, they do not necessarily reject those teachings because they are not in agreement with science, but they are simply not interested in them. They are not the reason they take up Buddhist practice.”

Calling into question the basis which people's acting is traditionally dependent from, another recent publication by Amel et al (2017, *Science* 356) brings into discussion to go "Beyond the roots of human inaction: Fostering collective effort toward ecosystem conservation". It explains: "The ecological systems upon which humans rely for life support are in crisis, and human behavior is the root cause. Thus, these problems are not environmental, but rather related to how humans meet their needs and wants in ecologically disruptive ways." It goes on to warn that behavior occurs within a powerful context comprising cultural worldviews, social networks, status inequalities, policies, scripts, roles, and rules. Situations are such potent determinants of behavior that behavior-change campaigns focused solely on values, emotions or knowledge are destined to fail, if such change is not facilitated by an individual's social milieu as well as the surrounding infrastructure.² Against this background, the following article is going to demonstrate how Buddhist thought and practice has been inspiring for the Dharma Drum Institute of Liberal Arts DILA (法鼓文理學院) to construct links in the educational field between individual and social action according to contemporary social needs (Part 1). Further, it shows how the Dharma Drum Mountain also implemented highly needed educational (training) methods in the field of new religious services (Part 2).

2. The Curriculum at the Dharma Drum Institute of Liberal Arts DILA and its Focus on "Mind-Life and Environment" (心靈環保)

When we are asked "What can Buddhist thought and practice contribute to today's world?", one up-to-date answer has been given in the field of education by the efforts of the DILA in Taipei. Being newly founded in the year 2014, the DILA actually has been established as a fusion of the Dharma Drum Mountain's renowned "Chung-Hwa Institute of Buddhist Studies" CHIBS (中華佛學研究所) with its long history since 1981, now called "Department of Buddhist Studies" (佛教學系), and the former "Dharma Drum College of Humanities and Social Science" (法鼓人文社會學院), originally being founded in 1993 and now called "Graduate School of Humanities and Social Sciences" (文社學群). Following the North American tradition of liberal arts education, the DILA hosts a few hundred students enrolled in

² Amel et al., *Science* 356, 275–279 (2017) 21 April 2017.

its various programs. It is able to offer residential accommodation and small classrooms, fostering a strong sense of community and creating an autonomous and holistic learning environment conducive to the growth of future leaders and the cultivation of an interdisciplinary outlook, a caring for life and a dedication to serving society.

The Graduate School offers the following four innovative programs: a) Life Education, b) Community Empowerment, c) Social Enterprise and Innovation, d) Environment and Development. All the secular studies are inspired by the main credo of the Dharma Drum Mountain's founder master Sheng-yen 聖嚴 (1930-2009) who started in 1992 to introduce the concept of "Protecting the Spiritual Environment"³(心靈環保, it is expressed as Mind-Life & Environment in DILA). Being linked to diverse Buddhist sutras which encourage an individual's cultivation in order to experience a Pure Land in present life, it is appealing universal mankind to take over active responsibility for their environment. Therefore, the DILA also runs think tank called "Mind-Life & Environment Research Center" (心靈環保研究中心).⁴

In the following discussion, two examples offer a deeper insight to understand how Buddhist thought and practice can be regarded as compatible with contemporary social needs in the field of education as mentioned in the introduction.

2.1 Habits for Lifelong Learning and Health

One very concrete example how ideas from Buddhist thought and practice can serve as a modern guideline for combining lifelong learning with the implementation of active changings on an individual as well as a collective level is the concept of "skillful good habits" (Chin. 戒, Sanskr. *śīla*).

The following sequences, as being already mentioned in the early Buddhist writings, can be considered to be core teachings or practices of Buddhism: "**Skillful**

³ In 1989, master Sheng-yen establishes Dharma Drum Mountain, and in 1992 he proposes Protecting the Spiritual Environment as the core DDM vision.

http://ebooks.dila.edu.tw/read/DDM_en_9-14;

<http://chancenter.org/cmc/2013/06/13/protecting-the-spiritual-environment-gdd-48-master-sheng-yen/>

⁴ See the homepage at: <http://mindlife.dila.edu.tw/> (accessed 31.05.2019).

good habits have freedom from remorse as their purpose, and freedom from remorse as their reward. In this way, they lead step-by-step (joy→ rapture→ tranquility→ pleasure→ concentration→ the knowledge and vision of things as they really are→ disenchantment and dispassion→ the knowledge and vision of liberation) to the consummation of arahantship” (*AN 11.1; MA 42* etc.)⁵.

What has been meant by “skillful good habits” in former times can be subject to revision or adaptation to make innovative contributions in contemporary contexts.

For instance, as an innovative integration into the DILA’s concept of practice-oriented education, and in order to cope with the aging process, the following two modern sets of five good habits for “learning” and “health” – in the sense of an adaptation to the traditional five Buddhist *śīla* (五戒) – have become a fruitful and pragmatic guideline for the students:

- (1) “five good habits” for life-long learning — for updating knowledge (meditative object, *ālambana*, environment):
 - a) read; b) take notes; c) study; d) publish and share; e) practice or meditate.
- (2) “five good habits” for mental and physical health — for maintaining the mind-body (*āśraya*):
 - a) smile; b) brush your teeth after every meal; c) exercise; d) eat correctly; e) sleep well.

On the one side, this twofold approach appears in line with the WHO’s recommendations for a well-balanced personal lifestyle.⁶ On the other side, according to the Dharma Drum Mountain’s credo it reflects the skillful interaction and purification not only of the own “Mind-Life” in the sense of *āśraya-pariśuddhi*, but also of the “Environment” in the sense of *ālambana-pariśuddhi*.⁷

⁵ “Thus in this way, Ananda, skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward. Freedom from remorse has joy as its purpose, joy as its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has serenity as its purpose, serenity as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration as its reward. Concentration has knowledge and vision of things as they actually are as its purpose, knowledge and vision of things as they actually are as its reward. Knowledge and vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge and vision of release as its purpose, knowledge and vision of release as its reward. “In this way, Ananda, skillful virtues lead step-by-step to the consummation of arahantship.”

⁶ Background information about the WHO’s cross-national study of health behavior from 35 countries... findings from 2001-2002.

⁷ In the *Śravakabhūmi* (the stage of distinguished disciples of the Buddha, the thirteenth stage

2.2 “Wave-like Circumferential Radiated” Path: Mindset, Life, Community, Society and Environment

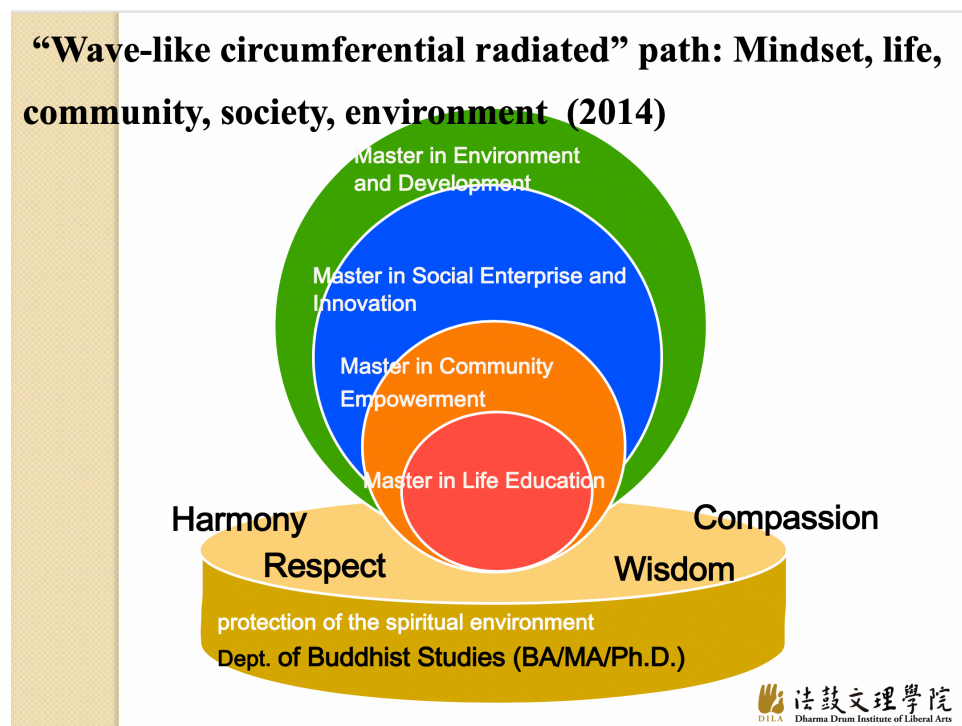
On a higher structural level, the DILA has made use of the “**community-based social marketing**” (or “CBSM”) by McKenzie-Mohr (2012), a five-step community-level approach that matches appropriate tools of change with the exact barriers, both physical and psychological, that inhibit a specific sustainable action. As McKenzie-Mohr says: “The emergence of community-based social marketing can be traced to a growing understanding that programs that rely heavily or exclusively on media or informational advertising can be effective in creating public awareness and understanding of issues related to sustainability, but are limited in their ability to foster behavior change.” In contrast to that, CBSM has been used to address sustainable behavior in communities around the world and remains a promising strategy for individual change. Yet, given the scale and pace of continued environmental destruction, psychologists need to move beyond targeting individuals’ private-sphere choices and focus on how to foster collective action. Individual actions have the greatest effect when they influence broader systems: from private and personal spheres to social networks, organizational, public and

in the *Yogācārabhūmi*, the encyclopedic text of the Yogācāra school of Buddhism), the above sequences are classified into four types of universal meditative object.(vyāpy ālambana) : (1) the image attended with predication (savikalpa-pratibimba); (2) the image devoid of predication (nirvikalpa-pratibimba); (3) the limits of the entity (vastuparyantatā), of two sorts-the phenomenal limit of the entity (yāvadbhāvikatā-vastuparyantatā); and the noumenal limit of the entity (yathāyadbhāvikatā-vastuparyantatā); (4) the fulfillment of the requirement (kārya-pariṇiṣpatti). Of these four kinds of meditative object, at the meditative object in a fruitional stage, the meditator is freed from badness/defilement, and the **basis-of-personal-existence (āśraya; i.e., the body, or body-and-mind) is transmuted** at the time of attaining four contemplations and the four concentrations on the formless realms, see (T30, no. 1579, p. 427, c8-19; ŚrBh 196, 12ff.; Tp 92a1ff.; Td 76a7ff.), (Sh-ST p. 356, 15~358, 07). In the *Śravakabhūmi*, this serves the same purpose, “liberation (vimukti),” as the fourth key aspect, “he abides independent, not clinging to anything in the world” of the refrain section in the *Satipaṭṭhāna sutta*, see Anālayo (2003) Chapter V. THE SATIPAṬṬHĀNA “REFRAIN”, numbers (1)–(4), also Anālayo (2014: 85).

cultural spheres.⁸ This could also be one of the strategies to permit Buddhist communities to learn to protect core teachings while responding to rapidly changing technological, social, and material conditions.

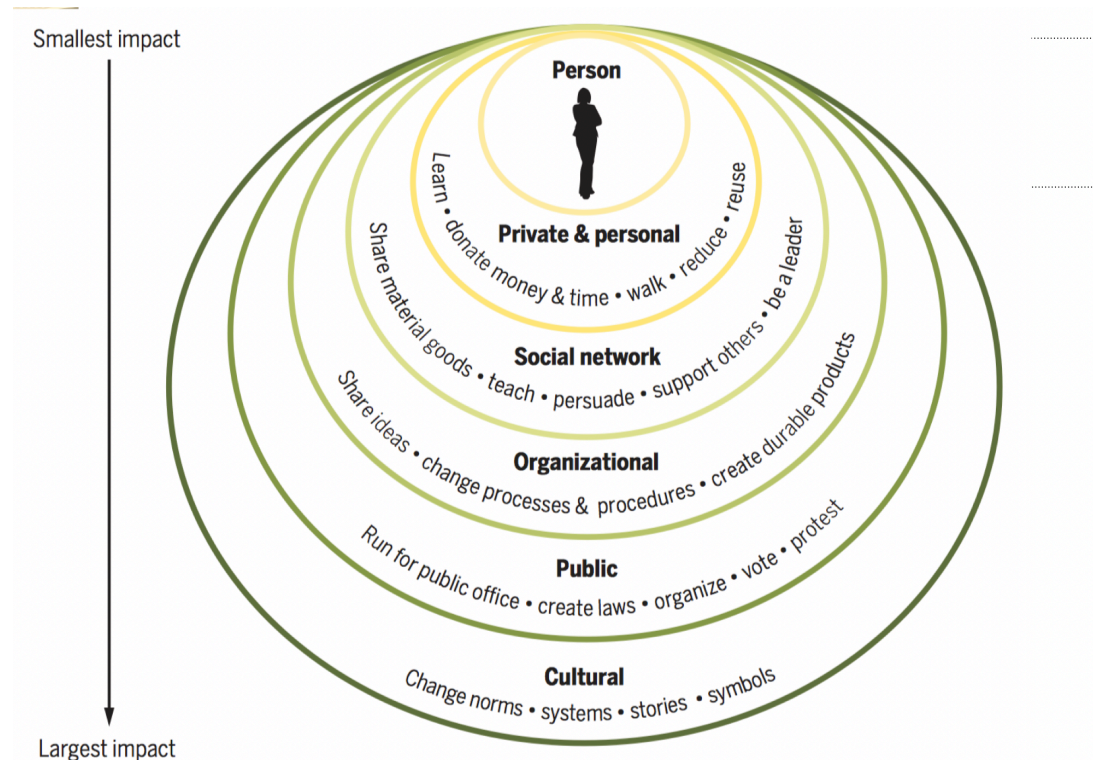
Similar to that idea, the DILA has introduced the so-called “Wave-like circumferential radiated” path: Based on the “Mind-Life and Environment Forum” (MLEF) as a general platform,⁹ the whole educational system is aligned to capture the four levels of “Mindset” > “Life” > “Community” > “Society” > “Environment”. This also reminds of the structure by Amel et al (see introduction) who emphasize the interconnection between individual and collective spheres.

See the following pictures– a comparison of the DILA’s “wave-like circumferential radiated” path and Amel et al:



⁸ Amel et al (2017, Science 356. p. 2, Fig. 1)

⁹ The curriculum of the Mind-Life (āśraya) and Environment (ālambana) Forum at the Dharma Drum Institute of Liberal Arts (<http://www.cbsm.com/pages/guide/preface/>)



Amel et al (2017, Science 356)

Fig. 1. An individual's spheres of influence. Individual actions have the greatest effect when they influence broader systems.

By merging the expertise of secular and Buddhist studies within the DILA, there have been identified the following four course objectives of the MLEF in order to serve as a common guideline:

1. Learning the core concepts, research methods and best practices related to Buddhist Studies, humanities, and social sciences in conjunction with spiritual environmentalism.
2. Providing a cross-disciplinary learning platform for Buddhist Studies, humanities, and social sciences.
3. Assisting new students to plan spiritual environmentalism-related study and research projects during school.
4. Developing an erudite (life-long learning) and exquisite (physical and mental health) lifestyle and campus culture.

As can be seen in the following list, the curriculum of MLEF of the years 2015–2017 demonstrates the close relationship between theoretical and practical issues which are directed at an intensive interaction between the students and their

surrounding community:¹⁰

[2015 Academic Year's MLEF]

- 1.1. Overview of Buddhist Studies and Protecting the Spiritual Environment
- 1.2. Overview of Environmental Learning Park Planning
2. The Theory of Mind and View of Life in Indian Buddhism
3. The Epistemology of Tibetan Buddhism
- 4.1. The Dharma Drum Lineage of Chinese Chan Buddhism
- 4.2. The Economics of Protecting the Spiritual Environment
- 5.1. Buddhist Informatics and Protecting the Spiritual Environment
- 5.2. Digitizing Buddhist Resources and Protecting the Spiritual Environment
6. Live Out Our Spaces
7. The Introspective Essence of Construction
- 8.1. Life Sciences and Protecting the Spiritual Environment
- 8.2. Briefing on Environmental Learning in Practice
9. Developing Civil Society and Protecting the Spiritual Environment
10. Environment and Symbiotic Development

[Practice Teams]

1. Environmental Management: Campus Ecological Restoration:

Repopulating Fireflies as an Indicator

2. Environmental Education: The Campus of Dharma Drum Institute of Liberal Arts as a PSE (Protecting the Spiritual Environment)¹¹ Campus: Action Research in Environmental Education Implementation

3. Environmental Protection: Venerable · Pure · Serene

4. Environmental Facilities: The Environment and Equipment of the Dharma Drum Institute of Liberal Arts for PSE

[2016 Academic Year's MLEF]

1. Mind and View of Life in Buddhism
2. Orthodox Chinese Buddhism and Protecting the Spiritual Environment
3. Mapping the Mind and Protecting the Spiritual Environment
4. Developing Ecological Communities: Obstacles to Shaping the New Urban-

¹⁰ http://mindlife.dila.edu.tw/?page_id=1681&lang=en

¹¹ “Protecting the Spiritual Environment (PSE): In the world today, everyone talks about environmental protection. But stressing the protection of natural environment, material resources, and ecological balance alone will not suffice.....”
<http://mindlife.dila.edu.tw/?lang=en>

Rural Connectivity Movements

5. Retrieving the Relationship between Mankind and Land: Through Ecotourism and Environmental Education to Initiation

6. Our Dreams of Frogs and Butterflies: Establishment of an Ecological Town at Puli

7. Life Aesthetics

8. Paradigm Shift of Agriculture: from Inertia to Organic

9. Biological, Ecological, and Sustainable

[Practice Teams]

1. Learning from Jinshan Old Street

2. From Dependent Origination Viewpoint to construct a quality living environment integrating “production” , “life” and “eco-friendliness” and Future Progression of HuangQing Roadsides

3. Support HuangGang (fishing port) to Regain its Glamor

[2017 Academic Year’s MLEF]

1. Formation of Buddhist Ethics and Ideal Society

2. Theory of Mind in Buddhism

3. Mapping the Mind and Protecting the Spiritual Environment

4. The International Education Research and Development of Chinese Buddhism based on Dhyāna-Pāramitā: Lessons from the Singaporean, European, and American Experience

5. Impact of Community Empowerment on Societies in Taiwan

6. The Core Concepts, Facilitating Framework, and Case Studies of the Satoyama Initiative

7. Development of Sustainable Communities and Rural Regeneration: Notion, Utility, and Practice

8. Collective Buying: The Cooperative Economics of Product Consumption

9. “Table in the Paddy” Project

[Practice Teams]

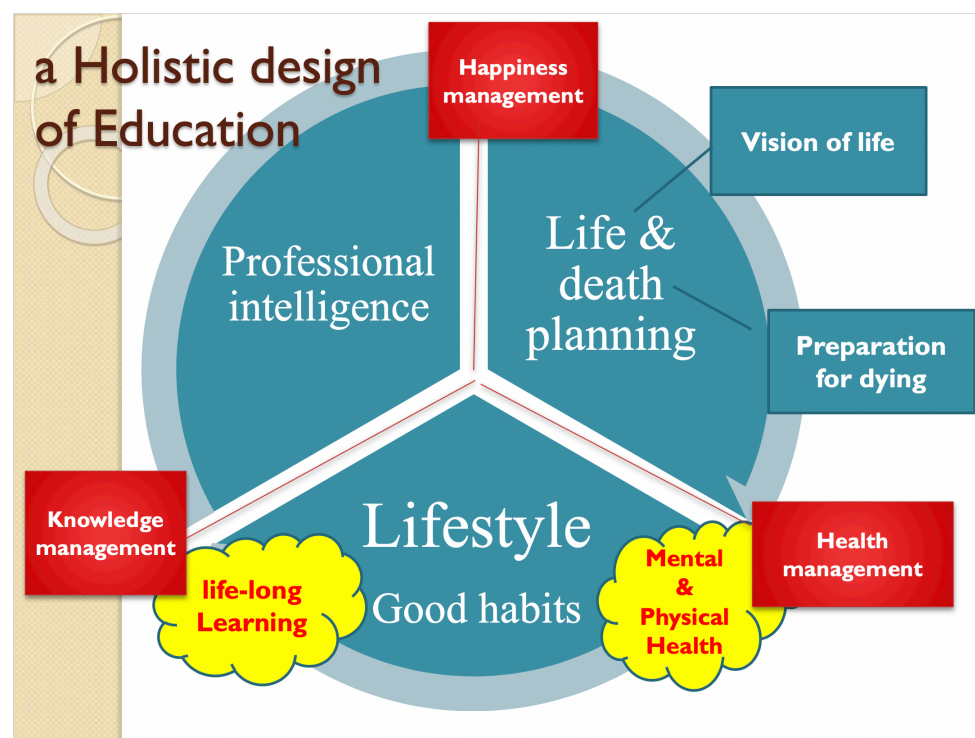
1. To Meet the Heartfelt Dawn of ZhongHe Village

2. Developing a Conception of Jinshan Ecological Community: SanJie Village as an Example)

3. Step by Step Procedure of FengYu Village to Attain Pure Land

These 3 years' educational experience indicates several factors that must be in place, before individuals enter into more public collective efforts on behalf of the environment. Alignment with social identity is critical, and the deeper the identification, the greater the individual's commitment to the success of the team or group. In addition to grassroots initiatives, efforts within pre-existing social groups can also drive change.

To summarize the DILA's approach, one can speak of a holistic design of education: Far from focusing only on "knowledge management" with regard to accumulating "professional intelligence", it also emphasizes the "happiness management" and the "health management" in order to promote different aspects of "lifestyle", including "life-long learning" as well as "mental and physical health". Moreover, it even pays attention to "life and death planning" by encouraging not only for a "vision of life", but also for a "preparation for dying", as can be seen in the following picture:



This, again, reveals to a certain degree a Buddhist contribution to the DILA's educational system. Further, it leads to the second example which will discuss the role of modern education within the Buddhist community itself.

3. The Quality of Death (QOD) Index of Hospice Care in

Taiwan and its Challenges for Buddhist Education

Hospice palliative care aims at providing all-encompassing services for patients with terminal diseases suffering from physical, mental, social, and spiritual symptoms and pain. As governments across the world work to improve life for their citizens, they must also consider how to help them die well. In 2015, The Economist Intelligence Unit assessed the availability, affordability, and quality of palliative care available to adults across 80 countries. Countries were scored out of 100 on 20 indicators in five categories:

- (1) Palliative and healthcare environment (20% weighting), covering the general palliative and healthcare framework.
- (2) Human resources (20% weighting), measuring the availability and training of medical care professionals and support staff.
- (3) Affordability of care (20% weighting), assessing the availability of public funding for palliative care and the financial burden to patients.
- (4) Quality of care (30% weighting), evaluating the presence of monitoring guidelines, the availability of opioids and the extent to which healthcare professionals and patients are partners in care.
- (5) Community engagement (10% weighting), measuring the availability of volunteers and public awareness of palliative care.

In the 2015 QOD Index of Hospice Care, Taiwan was ranked number 6 out of 80 countries, the highest ranking in Asia.¹² Because Taiwanese palliative care is widely available, affordable and comprehensive, Taiwan is home to one of the most transparent and efficient palliative care delivery systems. Top-notch facilities are adequately staffed with trained professionals who provide free comprehensive care for patients and their families.

In 1995, the Department of Health (DOH) of the Republic of China (Taiwan) organized a taskforce to develop hospice palliative care. In 1996, the DOH declared that providing palliative care, including DNR (Do Not Resuscitate), in terminal care is appropriate and legally justified. In 1996, the National Health Insurance (NHI) scheme started to include hospice home care in the funding program. In 2000, the NHI scheme subsidized hospice in-patient care, with a per capita and per diem program. Taiwan was the first country in Asia and one of the first in the world to

¹² In the 2010 QOD Index of Hospice Care, Taiwan was ranked number 14 out of 40 countries, the highest ranking in Asia.

institute a robust palliative care framework through the Hospice Palliative Care Act, passed in 2000 (also known as the Natural Death Act).

Guidelines and policies have since been updated. The government pays for extensive research programs to inform its policymaking process. This includes the “Good Death” index to track progress in palliative care provision in Taiwan and South-East Asia. Specialized manpower could be strengthened, but is adequate for existing needs. Training opportunities are widely available. Over 600 physicians and 300 nurses have passed the rigorous national accreditation system. Government subsidies ensure that services are entirely free; all costs relating to inpatient and outpatient care are covered. Authorities continually monitor quality standards. Medical teams are comprised of social workers and psychologists and tend to the spiritual needs of patients and families. Bereavement care is included. DNR is firmly established in the legal system.

A lingering reluctance to disclose clinical information to patients has been the target of widespread training courses. Cultural mores are slowly being replaced by more open and transparent communication. Satisfaction surveys are frequently used, and health providers take complaints seriously. The government is using creative social media strategies to promote palliative care. Volunteers are numerous, trained, and support a wide range of essential services.

In May 2003, the Cancer Control Act was promulgated. In this law, the “availability of hospice services for terminal cancer patients” is listed as one of the five tasks of cancer control. In 2004, the DOH started a pilot study in providing hospice combined care, and in 2005, it published the “National Cancer Control Project 2005–2009.” In this project, the provision of quality hospice palliative care was included as a part of integrated cancer control and care. The aim was to increase the palliative care coverage rate to 50% of cancer deaths. Since earlier this year, hospice combined care has been subsidized. In 2010, there were 44 hospital-based in-patient palliative care units, 66 hospice home care teams, and 73 hospital consultation/shared care teams.

3.1 Theoretical and Educational Foundations for the Buddhist Chaplain Training Program at National Taiwan University Hospital and Dharma Drum Institute of Liberal Arts¹³

In 1974, a group from St. Christopher's Hospice in London traveled to the United States to found the country's first hospice. Taiwan's first hospice was founded at the Mackay Hospital in Tamsui in 1990. Today, the movement has developed throughout the world, and the term hospice is used in medical institutions everywhere as a general term for facilities providing care for terminally ill patients.

Most religions maintain that "apart" from body and mind, there is a spirit that exists independent from the body and mind. Because the hospice movement originated in Christian organizations, members are particularly open to accepting ideas and attitudes based on the trinity of body, mind and spirit. For example, when the Mackay Hospital, a Christian organization, established Taiwan's first hospice, it based its work on these Christian ideas of body, mind and spirit, and it had the benefit of certain experiences and results in other countries.

In 1998, the Buddhist Lotus Terminal Care Foundation funded a project entitled "A Study of Spiritual Care Models in Terminal Cancer Patients," and in 2000, the Foundation started the "Buddhist Chaplain Training Program," led by Professor Ching-Yu Chen of National Taiwan University Hospital (NTUH) and myself (Dharma Drum Institute of the Liberal Arts, DILA). This has triggered a comprehensive research concerning the question, on which theoretical assumptions and by which educational measures Buddhists may contribute to contemporary social needs in the field of hospice care.

3.1.1 How to Choose the Right Term for Buddhist "Spiritual Care" Models for Hospices? "Care of Mindfulness": Body, Feeling, Mind, and Dharma

A basic tenet of Buddhism is that the self has no true existence (anattā).¹⁴ Instead, there are five aggregations that create a sense of self: body, feeling,

¹³ The materials in this part are based on Bhikshu Huimin (2012) The Role of Mindfulness in Hospice & Palliative Care in Taiwan. *Taiwan Journal of Hospice Palliative Care* 17(2). pp. 200–209.

¹⁴ Rahula, Walpola. *What the Buddha Taught*. New York: Grove Press, 1958; 37–47 (Chapter 6, The doctrine of no soul: Anatta)

recognition, mental formations, and consciousness. If these are analyzed separately, no independent, unchanging self can be found to exist.

The most important Buddhist scripture based on the observation of these five aggregations is called the *Satipaṭṭhāna Sutta*, “The Establishment of Mindfulness.”¹⁵ This sutra teaches us to understand our own body, feeling, and mind (including recognition, mental formations, and consciousness), and Dharma, in order to develop and settle one’s awareness and mindfulness; this is known as “setting up” or “establishment”. This method can not only lead to appreciation of truth (Dharma) in daily life, but also monastics frequently recite this sutra at the bedside of a dying person, because it is useful for purifying the terminally ill patient’s final thoughts.¹⁶ This may be called “Mindfulness Care”.

The method is practiced as follows: First, “Mindfulness of the Body” is established by making the patient aware of the way that inhaling and exhaling, slowly and quickly, affects the body. This develops concentration of mindfulness. The next step promotes “Mindfulness of Feeling”, through noting the body and mind’s feelings and the beginnings, changes, and disappearance of shifts in misery and happiness. Through training, “my feelings” and “a feeling” are differentiated so that one can handle inappropriate emotions. In the third step, establishing “Mindfulness of the Mind”, attention is paid to the appearance and disappearance of one’s various good and bad moods; one also learns to differentiate between “my moods” and “a mood.” Examining truth (law, duties) in the sense of a “Mindfulness of Dharma” becomes habitual in the fourth step, so that the patient may eliminate incorrect views and become liberated from the vexations of life and death.

3.1.2 A Comparison of “Spiritual Care” and “Care of Mindfulness”: Body, Mind, and Spirit vs. Body, Feeling, Mind, and Dharma

The hospice movement began in Christian organizations. When Christians speak of caring for the whole person, they are referring to complete care for the body, mind and spirit. This has brought about concepts and work in “spiritual” care. Against the concept of Materialism or Mechanism, this perspective may lead to therapies designed solely to prolong life, or to euthanasia for terminally ill patients.

¹⁵ Satipaṭṭhāna-sutta, (Dīgha-nikāya No. 22, Majjhima-nikāya No. 10).

¹⁶ Rahula, Walpola. *What the Buddha Taught*. New York: Grove Press, 1958; 48–54 (Chapter 7, Meditation of mental culture: Bhāvanā.)

This is due to the belief in a spirit outside the body which is independent from body and mind.

However, both concepts— including the spirit as part of the body or believing in a true spirit independent from the body—are at odds with the Buddhist teachings of non-self and conditioned genesis (*pratītya-samutpāda*). The essence of life is neither within nor outside the body. Therefore, the truth of life is neither transient nor eternal. According to this Middle Way thinking, there is no “spirit” apart from the body: the highest object of mindfulness is the Dharma of truth, law and duties.

Furthermore, because “mind” is caused by “feeling,” special attention is paid to feeling (appearance, disappearance, and changes in misery and happiness); this accords with the traditional hospice emphasis on pain control and relieving discomfort. This is why it is vital to learn to recognize one’s own body, feeling, mind and Dharma, so that mindfulness is keen and settled (established). Practice of this mindfulness care may be used to purify the patient’s thoughts, which has long been a basic training of Buddhism.

3.1.3 Another Comparison of “Spiritual Care” and “Care of Mindfulness”: Body, Mind, and Spirit vs. Body, Mind, and Wisdom

In the Pali scripture *Sangiti Sutta*, *Dīgha-nikāya*,¹⁷ the three studies of higher moral discipline, higher concentration, and higher wisdom are arranged as number 47; the three eyes of “physical eye”, “heavenly eye”, and “wisdom eye”, as number 46; and the three developments in cultivation of the body (*kāya-bhāvanā*), mind (*citta-bhāvanā*), and wisdom (*paññā-bhāvanā*), as number 48. Yang Yuwin (2002) holds that these passages put in correlation seem to imply the following teachings:¹⁸

(1) In daily life, we should use our “physical eyes” to carefully examine our own speech and behavior, ensuring that we follow the “Ten Wholesome Precepts”, the first seven of which relate to physical conduct: no killing, no stealing, no sexual misconduct, no lying, no malicious speech, no harsh speech, and no idle chatter. This is the “Cultivation of the Body” (conduct).

¹⁷ *Dīgha-nikāya* (DN iii p. 219), Relevant subjects are also found in the *Āgama sūtras* of the Northern tradition, such as *Dīrghāgama* (《長阿含經》) vol. 8 (T.1, no. 1, p. 50, b20–21). *Daji famen jing* (《大集法門經》, *Sangiti Sutta*) vol. 1 (T. 1, no. 12, p. 228, b1–9).

¹⁸ Yang, Yuwen (2002), “The Seven Awakenings in Life” The Fourth Chung Hwa International Conference on Buddhism: The Role of Buddhism in the 21st Century. Taipei: The Chung-Hwa Institute of Buddhist Studies.

(2) In religious life and practice, we should use our “heavenly eye” (our extraordinary mental power), as well as the higher training in concentration, to focus our attention on all mind-constructed reflections and subdue the Five Hindrances.¹⁹ This is the “Cultivation of Concentration” (mind).

(3) The cultivation of conduct and mind leads to the growth and power of the “Four Roots” (faculties): faith, effort, mindfulness, and concentration. The “Faith Root” and its power pertain to the four objects of unfailing purity; the “Effort Root” and its power, to the four courses of right effort; the “Mindfulness Root” and its power, to the four establishments of mindfulness; the “Concentration Root” and its power, to the “Four Dhyānas” or four kinds of supernatural power.²⁰

These teachings help build up the root and power of wisdom, and hence generate the “wisdom eye”. From then on, at the moment of “enlightened and liberated living,” we may use the “wisdom eye” as well as the training in higher wisdom to fulfill the “Thirty-Seven Factors of Enlightenment” through the exertion of the seven factors. The “Wisdom Root” will be nurtured in the wisdom ground, and the two together complete the essence of wisdom. The “Wisdom Root” consists of the approach of “Five Aggregates”, the approach of “Six Interior” and “Exterior Sense Bases”, the approach of “Six Realms”, the approach of the “Four Noble Truths”, and the approach of the “Twelve Branches of Dependent Origination”. The “wisdom ground” refers to the purity of precepts and the purity of mind. The “wisdom essence” embodies the purity of views, the rid of doubts, nondiscrimination between path and non-path, nondiscrimination of the practice of the path, and nondiscrimination between practice and attainment of the path.²¹ This is the “Cultivation of Wisdom” and thus the accomplishment of enlightenment and liberation, and finally the attainment of Buddhahood.

The abovementioned guidelines for the three developments in body, concentration and wisdom are cited from early Buddhism. While Western hospice care, based on the life structure of body, mind and spirit/soul as conceived of in Christianity focuses on the spiritual care of the patients, Buddhists concentrate on care of awareness, namely the four establishments of mindfulness on the body, feelings, states of mind, and truth (Dharma), based on the life structure of body,

¹⁹ Five kinds of affliction which block off the true mind: desire, anger, dullness, agitation, and doubt.

²⁰ *Samyukta-āgama* (n. 646) T. 2, p182b; *Samyukta-āgama* (n. 675) T. 2, p. 185c.

²¹ Yang, Yuwen(1993), *Āgama-saṅkhepa* (《阿含要略》) Taipei: Dong Chu Publisher. pp.265–266, pp.362–365.

mind, and wisdom according to the Buddha's teaching.

These examples show how Buddhist thinking has been adapted to modern religious services and how the DILA serves as an important Think Tank for developing a theoretical and educational framework.

3.2 Natural Burial in the Memorial Garden of Dharma Drum

Mountain

Since beginning the Protecting the Social Environment movement in 1994, Dharma Drum Mountain has advocated joint funerals in the Buddhist spirit of simplicity and solemnity by avoiding extravagance and loudness marked in traditional Chinese funerals. Master Sheng Yen believed that a so-called natural burial reflects caring for the environment, and allows future generations to enjoy a wonderful, sustainable environment.²²

This idea comes from the will of Venerable Master Dong Chu (1907–1977), which stated that Master Sheng Yen wished his ashes to be scattered in the ocean, thereby continuing his affinity with all living things. However, the wish was not realized due to legal restrictions and public reluctance to accept such an idea. After more than a dozen years of effort, the Memorial Garden was opened for use on November 24, 2007. The New Taipei City government runs the site that was donated, planned, and is administrated by Dharma Drum Mountain. Master Sheng Yen (1930–2009) eventually chose to have his ashes buried in this Memorial Garden, which he ardently promoted.²³

The Memorial Garden symbolizes care for the environment through frugal and clean burial, as well as life education in its fuller sense. There are no tombstones or name plaques. Ashes are buried in separation to break the conventional concept of “occupying a hole for remembrance (據洞為親).”

²² Sheng Yen (1999). The Direction of Dharma Drum Mountain 《法鼓山的方向》. *The Complete Collection of Dharma Drum Part. 8 Vol. 6.* (p. 0113; p. 0131) Taipei: Dharma Drum Culture Center. <http://ddc.shengyen.org/pc.htm>

²³ Sheng Yen (2010). My Vows Are Eternal: Master Sheng Yen's Dharma Talks in His Late Years 《我願無窮：美好的晚年開示集》. *The Continuance of The Complete Collection of Dharma Drum* (p. 0348). Taipei: Dharma Drum Culture Center. Lin, Qixian (2016). Master Sheng Yen's Chronicle in Four Volumes 《聖嚴法師年譜》 (p. 1904; p. 2313). Taipei: Dharma Drum Culture Center. <http://ddc.shengyen.org/pc.htm>

Cremains are allowed to merge with the soil, representing the eternal circle of life and the unity of all beings. This enables people to have an all-embracing mind, forsaking the fear of death.

4. Conclusion

No Ordinary Disruption: The Four Forces Breaking All the Trends (2015) is a timely and important analysis of how we would benefit from resetting our intuition as a result of four forces colliding and transforming the global economy, and shifting towards a “new normal” by breaking the assumptions and experiences on which the past was based.

In addition, Amel et al (2017, *Science* 356) observed: “The ecological systems upon which humans rely for life support are in crisis, and human behavior is the root cause. These problems are thus not environmental, but rather related to how humans meet their needs and wants in ecologically disruptive ways.”

A Buddhist answer to the social needs in our contemporary world can build on its rich tradition, but the discussion above has also shown how Buddhists are challenged to match with the current changes. In the modern field of institutional and secular education, Buddhism can nevertheless contribute to a holistic worldview that fits with the needs for a better interaction between individual and collective mobilization. It can serve a theoretical framework as well as practical guidelines to improve one’s “Mind-Life” on the one side while keeping in harmony with the “Environment” on the other side. This is including not only a “vision of life”, but also a “preparation for dying”.

Since all the above examples reflect caring for human mankind as well as for the environment, it allows the next generations to enjoy a sustainable future. This brings the Buddhist meaning of life education to today’s world.

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