



Ethical Guidelines of the Yun Hwa Sangha Europe - European Buddhism of the Yun Hwa Denomination of World Social Buddhism

Ji Kwang Dae Poep Sa Nim is the founder and Supreme Matriarch of the Yun Hwa Denomination of World Social Buddhism. Teaching a pure Buddhism with direct lineage to Shakyamuni Buddha (Siddhartha Gautama), free of any specific country's tradition and seeing the whole world as one family, Ji Kwang Dae Poep Sa Nim's teaching is able to fit into any culture.

Social Buddhism means to always live together with others with quietude, meditation, wisdom and practice. Therefore, even in our busy social life, the mind is like a quiet and deep mountain. All actions are very clear and meticulous and thus command credit and trust from others. Being clear means that one's own six senses follow the correct direction and stay on the correct path, which is the path of truth. Then, our six senses function correctly, which means that one sees colors correctly, hears sounds correctly, smells correctly, tastes correctly, touches correctly, and one has a correct mind.

Practicing means to always keep one's mind correctly and to use it correctly. At the same time, practicing means not to become tainted or impure, and not to become caught by anything. Practicing means to keep one's mind clear. It means to change the mind of always wishing and yearning for something from others, to that of giving your mind to others.

All sentient beings have **Buddha-nature** and are able to give love and compassion, and have the capacity to take care of others. This way, they actually take care of themselves well and thus enjoy many benefits and happiness.

As practice grows deeper, the **mind of appreciation** always appears, which does not want to make any harmful and destructive actions towards others. The reason is that such kinds of negative thinking and actions become the cause of suffering for ourselves. We then deeply regret the negative feelings conveyed and for our ignorance.

All who understand and realize the Law of the Universe, which is the **law of cause and effect**, will never hurt and harm, or be frightened and wary of each other. They automatically believe and have faith in each other. That is why they can always have a peaceful life.

This means for us:

- We recognize the Buddha in all others. Accordingly we deal with others, and make no distinctions between people of different origin, age or sex.

- We want to facilitate and support beneficial, nurturing human relationships and structures. The

goal of our practice is to reach individuals and society from the inside and to strengthen everyone's self-responsibility. We are happy for others when they are doing well and when they develop positively. We want to make others happy. So, we contribute to a harmonious, peaceful society.

- Nature is our life base and our body is nature itself, consisting of the four elements. Therefore, we want to treat nature and world carefully and want to adorn them with beauty. In this world we can live very well and in prosperity. The seed for this is set by the Buddha - we want to develop it.

Our Ethical Guidelines thus follow the framework of the Buddha's Five Precepts, our Vows, which are known throughout the Buddhist world.

This means for us:

- The Five Precepts can be applied to all areas of human behavior.

- In particular, they are guidelines for all Students and Disciples, Abbots, and Meditation- and Dharma teachers of the Yun Hwa Sangha.

- The meaning of keeping the precepts correctly is to eliminate the three poisons. Obviously, our vows cannot be kept as long as we are controlled by these three poisons of anger, jealousy and desire. It is thus clear, that when we eliminate them, our suffering too will be dispelled. Our face is serene, devoid of any rage or anger, and we gradually engage in great offerings for others.

1: We vow to abstain from taking life

This means for us:

- We do not want to kill, harm or injure living beings, but to protect and improve the life and the quality of life of other living beings.

- The first precept of not killing changes into the mind that wants to make others healthy and alive.

In order to keep this precept of not killing and harming others, one must think of the life and pain of others as one's own life and pain. If one can thoroughly and deeply realize this to the bone, one will not make such ignorant karma of hurting and killing others, which is in the law of cause and effect. But until that karma disappears, it will always follow, life after life, with suffering following one like a tail.

The heaviest and most severe karma arises from harming and hurting others. That is why the first of the Five Precepts tells us to not to kill. Of course, it is not difficult to keep the Five Precepts. It is simple if others are regarded in the same way as one does of oneself. The seriousness of the suffering of others will then be realized better and nothing will be done to hurt and harm others, but rather endeavour to live a most truthful life for others.

2: We vow to abstain from taking things not given

This means for us:

- We respect the possessions of others and do not take what is not ours.

- Instead, the Bodhisattva vow means for us to give to others, to support them, and to help them. The second precept, not to steal, changes into the Bodhisattva action mind of offering to others.

- Especially, we handle donations to our sangha responsibly and in the spirit of our charitable purpose. We do not take advantage of people's willingness to donate by persuading them to give.

There is thus an old saying, "The mind of wanting something is called the beggar mind. The mind to give is called the bodhisattva mind."

As we make bodhisattva actions for others, all the negative situations begin to fade away. We can then have great gains for ourselves. Therefore, often when people had difficulties while they were young, and they met the Dharma, then they learned how to refine and purify their minds, and also begin to think and respect others like themselves. When we realize how precious others are, then we can automatically have the correct manners and actions such that our illusions and delusions disappear, and we do not make actions to hurt others. We only then create much virtue for ourselves.

3: We vow to abstain from misconduct done in lust

This means for us:

- We will respect the social bonds of others and will not violate them.

- We will not harm anyone through sexuality and will not abuse the trust of others for selfish sexual purposes.

- Instead, we encourage people to build and maintain beneficial and healthy relationships.

- The precept not to commit adultery should be transformed into a truly loving and caring attitude.

It is said in the Sutras that, among the five desires, the desire for sex actually obscures our own eyes. At the same time, the body and mind become weak, which means to become unclear and enter the darkness. Because of this, life can be lived following the wrong path, and also be ruined simultaneously.

So, practitioners should be aware of their love life. They must always be vigilant about what is correct and what is not in order to be respected by society.

4: We vow to abstain from lying

This means for us:

- We practice correct speech that does not hurt or belittle others. We communicate truthfully and honestly, avoiding any falsehood.

- We practice being sincere and maintaining confidentiality in social relationships and especially in teacher-student relationships.

- Thus, the precept not to lie means that whatever speech or words are spoken must give comfort to people.

The lie is to protect one's own benefit and so such a lie can hurt, harm and make others suffer. When one cheats others and is untruthful to others, one is actually cheating oneself and being untruthful to oneself. That is why one loses one's credit and the respect of others, making oneself ignorant. The more one is truthful to oneself and others, the closer one will be to the Buddha. Even though such a person lives in the sentient beings' world, he lives his life correctly, bringing much virtue to himself.

To blame and hold others responsible for one's own mistakes, creates the heaviest karma possible. In doing so, personal wrongdoings are not acknowledged and the innocent are made victims; and in fact, it is oneself that is making oneself into a victim. That is why the fourth of the Five Precepts states not to lie. No matter what, hurting and harming others for self-benefit return directly to oneself. The more the brain is used to conceal mistakes, the greater is the suffering to be endured with the karma becoming larger. Hence, only honesty will save oneself.

In spite of lying while hurting and making others into victims, the truth will appear someday. The truth is that, as time goes by, all situations of life appear clearly. This is why it is crucial to acknowledge any mistake made and repent seriously. Then, suffering is transcended soon and others will not become victims.

5: We vow to abstain from intoxicants, taken to induce heedlessness.

This means for us:

- We practice keeping our minds clear and pure, and therefore not obscuring them with intoxicants or influences that cause confusion and addiction. An intoxicated mind leads to reckless, harmful thoughts and actions.

- A clear and pure mind dwells in a healthy body, which requires beneficial and correct nutrition. The fifth precept, not to take intoxicants to cause heedlessness, must therefore be complemented by eating and drinking well and healthily.

When we are close to those who take intoxicants heedlessly, we learn to do so as well. All of these are what we call bad actions, resulting in bad karma. Thus, when we wish to make friends, we should take these examples as cautions, always reflecting much on what kind of persons we want to be close to, or connect with.

When one takes too much liquor and makes ignorant speech and action, which bothers others and brings suffering to oneself, that is breaking the precept. That is why Shakyamuni Buddha made this last precept, so that we do not go off the correct path. Usually, when one drinks too much liquor, one loses the precious time of "moment-to-moment". In that moment, if one does make a mistake, that mistake will last a long time; sometimes it can even last into one's next life. One can ruin oneself.

The path to clarity, to our Buddha nature, goes through our Buddhist practice. We take refuge in Buddha, Dharma and Sangha, the Three Jewels, our Greatest Treasure. We take Five and Ten Vows and live accordingly. We practice every day with various forms of silent meditation, our Mantra, and

movement exercises. In our Dharma Sah Meditation Centers and Meditation Retreats we have the opportunity to train us in our practice together and with our Master Ji Kwang Dae Poep Sa Nim.

When we follow the precepts diligently, we benefit others and are automatically respected by them, in turn. As we get more sagacious, then no matter what, the precepts are never broken. At the same time, the importance of the precepts is realized, and this awareness actually brings many gains and protection for ourselves, and ultimately, enables us to attain Buddhahood.

Note 1:

The text of the Ethical Guidelines mainly quotes directly from the Teachings "Daily Fragrance Of The Lotus Flower By Ji Kwang Dae Poep Sa Nim," which have been published daily since July 1992.

Note 2:

The Yun Hwa Sangha Europe e.V. is the umbrella organization for all European national organizations of the Yun Hwa Sangha. These ethical guidelines therefore apply equally directly to the latter.

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