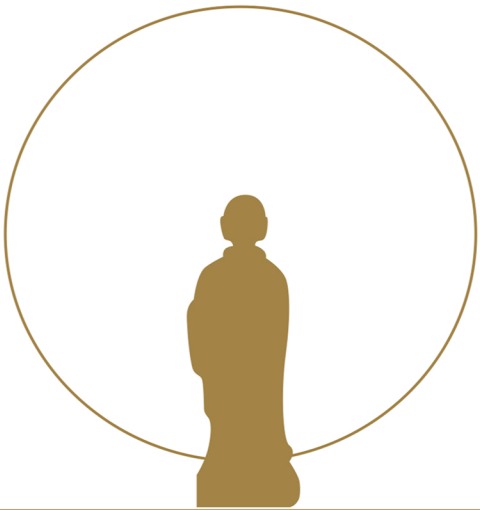
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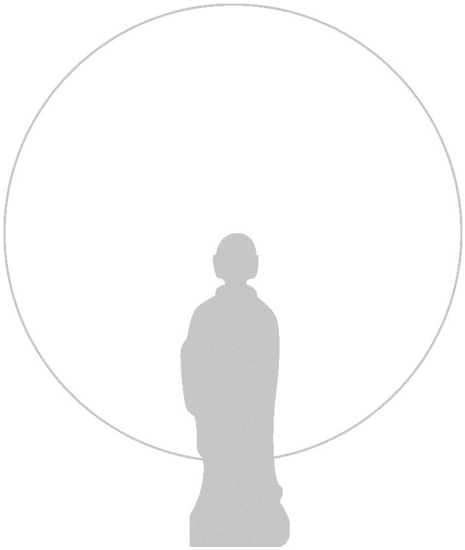
慈善，是慈悲心的修行

Transforming Charity into a True Practice of Compassion



济群法师
Master Jiqun
著

大千出版社



【静心学堂丛书】

文化篇

人生篇

社会篇

信仰篇

实践篇



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2014年讲于复旦大学心理系
“让爱心更有力量”慈善论坛

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很高兴来复旦参加这个以公益慈善为主题的论坛。今天我们要探讨的内容是，如何“让爱心更有力量”。

在座有不少是长期从事公益的爱心人士，非常随喜大家。做一件好事容易，但要坚持做下去，并且做得欢喜，做得有力量，绝非易事。事实上，不少人在行善过程中经历了各种挫折和困扰，身心俱疲者有之，委屈无奈者有之，内忧外患者有之。更多的，则是觉得前途迷惘，后继乏力。为什么会这样？难道公益就是一种单纯的付出，终有一天会耗尽心力，难以为继？怎样使之成为不断增上的良性循环？

爱心，佛教中对应的概念就是慈悲，进一步深化，

就是大慈大悲。这不是一种狭隘的爱，不是对某个人的爱，也不是基于血缘或感情的爱，而是面向一切众生的博大之爱。如何让爱心更有力量？就需要把慈善公益的行为，变成爱心的修行，慈悲心的修行。只有这样，心和行才能相互促进，就像播种、收获，再播种、再收获那样，不仅可持续发展，还能增长广大。

同时，我们要了解心理的运作规律。每个人都有各种心理，其中，爱心和慈悲心是代表生命内在正向、高尚的心理。如果我们在从事慈善公益时不断重复这些心理，它们就能因此得到强化。所以，爱心的成长，是来自对爱心的重复和强化。当爱心成为内在的主导力量及生命品质的重要组成部分，心灵就会不断提升，人格就会随之健全。慈悲心同样如此。

如果不是本着爱心和慈悲心，哪怕从事同样的公益事业，并在客观上对受助人有所帮助，但对转变自身心行是没有任何作用的。这就必须明确：慈善的本质是什么？它的核心价值又是什么？如果对这两点认识不清，慈善就可能变成伪善，公益就可能变成利益。即使事情本身的性质没变，也可能因为处理不当，使

参与者的心行受到伤害。

慈善的本质是什么？在我们通常的概念中，慈善无非是一种捐献、施舍，或帮助他人的行为。但如果没有爱心和慈悲为基础，这些行为还能不能算是慈善？古人不受嗟来之食，为什么？就是因为这种施舍带有蔑视。在佛教中，善具有善良、道德的内涵，换言之，慈善就是立足于慈悲心的道德行为，否则就只能算是行善而非慈善，至少是要打折扣的。

至于慈善的核心价值，现代人受唯物论影响，对慈善的认识偏于唯物，甚至有一定的功利色彩，觉得慈善是身份和社会地位的象征，以此塑造公众形象，赢得大众信任。事实上，这些只是慈善的副产品，并不是它真正的意义所在。

佛教认为，每种行为都有内外两种结果，慈善也不例外。所谓外在结果，即事情本身产生的效果，比如因为你的帮助，使对方解决困难，从中受益；或是通过慈善，为自己培植福报，得到社会的尊重认可。所谓内在结果，即通过这一行为培养的能力，更深一层，则是心灵得到的提升，人格得到的成长。

今天，将从佛教的角度，为大家提供对这两个问题的认识。

一、慈善的本质

真正的慈善必须立足于博爱或慈悲
只有传承这些高尚精神
才能超越狭隘的自我
并让自他双方在慈善行为中共同受益
而不仅仅是一种单向的付出
更不是一种以慈善为名的“索取”

慈善的本质就是慈悲大爱。只有来自慈悲心的善行，才是名副其实的慈善。如果只是为了沽名钓誉去捐献，算是慈善吗？如果只是迫于压力去助人，算是慈善吗？从严格意义上说，如果不是来自爱心和慈悲心，仅仅是一种捐献或助人的善行，是不能称为慈善的。

东西方的宗教和哲学中，普遍将慈悲大爱视为人类的重要德行，并以此作为慈善的重要心理基础。中国儒家强调仁，所谓“仁者爱人，仁者无敌”。它所推崇的慈善，就是立足于仁爱精神的善行。我们最熟悉的，就是“老吾老以及人之老，幼吾幼以及人之幼”的古训。西方基督教提倡博爱，即爱人如己，认为这

是神的德行，也是每个基督徒应该奉行的。这个“人”不仅包括亲人，也包括陌生人，甚至仇人。所以，基督教是立足于博爱来建立慈善行为。但这种博爱对人类和动物是有分别的，对教徒和异教徒也是有分别的。上帝爱他的信徒，却对异教徒充满敌意；上帝爱他的子民，却把很多动物作为人类的食物。所以这种博爱还是相对的，在平等和广泛两方面，达不到佛教所说的大慈大悲。

那么，大慈大悲究竟有多大？就是要超越一切国家、种族、文化、宗教的界限，甚至超越人类和动物的界限。它的对象是所有众生，包括人类，也包括飞鸟走兽，蚍蜉蝼蚁。而且这种修行是有标准的，只有对一切众生具足平等无别的慈悲，才称得上大慈大悲。如果还有一个众生是你不愿慈悲的，或是在慈悲程度上有所区别，就说明慈悲的修行尚未圆满。

所谓慈悲，即与乐拔苦之意。慈是给予快乐，众生需要快乐，我们就想方设法帮助他们获得快乐；悲是拔除痛苦，众生不愿痛苦，我们就不遗余力地使他们从痛苦中解脱出来，获得无苦之乐。

在佛教中，慈悲是菩萨的重要修行。说到菩萨，很多人以为是高高在上的神仙，或是殿堂中供人礼拜的塑像。其实，佛教认为每个人都具有和佛菩萨同样的潜质。当然，从潜质到成就并不是水到渠成的，还需要通过漫长的修行，需要在不断利益众生的过程中去成就。这种修行是从树立崇高愿望开始的，要发愿从迷惑走向觉醒，并帮助更多众生从迷惑走向觉醒。这是菩萨的基本愿望，也是菩萨尽未来际的奋斗目标。

所以，真正的慈善必须立足于博爱或慈悲。只有传承这些高尚精神，才能超越狭隘的自我，拥有博大的胸怀，并让自他双方在慈善行为中共同受益，而不仅仅是一种单向的付出，更不是一种以慈善为名的“索取”。

二、佛教中慈善的修行

我们从微小的慈悲到广大的慈悲
从染污的慈悲到纯正的慈悲
从萌芽中的慈悲到坚不可摧的慈悲
这个过程必须不断努力
不仅是今生的努力
也包括生生世世的努力

佛教修行有三条道路，一是人天乘，受持三皈五戒，遵循道德和法律，成为世间的好人；二是解脱道，让生命从迷惑走向觉醒，成为解脱的圣者；三是菩萨道，不仅自己希求解脱，同时要帮助更多的人从迷惑走向觉醒，成为觉行圆满的菩萨行者。以下，我们重点介绍人天乘和菩萨乘的慈善行。

1.人天乘的慈善行

人天乘是佛法修行的起点。从这个起点开始，佛陀就鼓励我们广修善行，所谓“人天路上，修福为先”。一个人想在世间生活无忧，事事顺利，离不开

福报。此外，修行同样需要福报。有些人也想学佛，但为生计所迫，没有时间；或是病魔缠身，没有精力；或是家人阻挠，没有顺缘。诸如此类的障碍，都是因为缺乏福报。

那么，福报来自哪里？就像收获来自耕耘，我们也需要培植福田，才能获得福报，为生活和修行积累储备，提供支持。

福田有三种。第一是悲田，以慈悲心对待贫苦大众及需要帮助的人。世上有千千万万的人生活在痛苦中，其中有物质层面的痛苦，还有精神层面的痛苦。当我们对这些痛苦感同身受时，自然希望为他们做些什么，令他们减轻痛苦，获得无苦之乐。

第二是恩田，对有恩于己的一切心怀感恩，包括我们的父母、兄弟、姐妹、亲友，也包括国家、民族、社会大众，甚至日月星辰、山川草木。总之，对世间的一切都要知恩报恩。没有他们的付出，我们根本无法在世间正常生活。

第三是敬田，恭敬那些有德行的人，包括佛法僧三宝，也包括其他宗教的宗教师，及社会上那些德高

望重者。当一个人虔诚而恭敬时，内心会因此得到净化，令生命清净庄严。现代人崇尚自我，蔑视权威，以为这就是个性解放。事实上，被解放的往往是我慢，是贪嗔痴，结果就是肆无忌惮，为所欲为，让心灵充满垃圾。

这三种田是来自三种心，即慈悲心、感恩心和恭敬心。当我们以这样的心面对一切时，就会因为慈悲而与众生心心相连，因为感恩而与一切广结善缘，因为恭敬而对圣者见贤思齐，从而源源不断地产生福报。所以，我们要培养这三种心，耕耘这三种福田。

2.菩萨道的慈善行

从菩萨道而言，更是将慈善作为两大修行项目之一。菩萨所做的一切，必须以众生的利益为中心，以众生的快乐为中心，正如《普贤行愿品》所说的那样："一切众生而为树根，诸佛菩萨而为花果，以大悲水饶益众生，则能成就诸佛菩萨智慧花果。"

如果把诸佛菩萨比作花果，那么众生就像树根。

我们想要成佛，必须不断利益众生。只有在利他过程中弱化我执，打开心量，才能成就慈悲，圆满佛果。因为成佛就是高尚品质的成就，是大智慧和大慈悲的成就，两者都离不开慈善实践。

第一，树立利他主义愿望

如何修习慈悲？首先要发菩提心，树立崇高的利他主义的愿望，以利益众生，帮助众生离苦得乐，从迷惑走向觉醒，作为自己尽未来际的目标。正是这个愿望，决定了我们能否成为大乘行人，同时也标志着我们开始成为菩萨。否则，不论做了多少利他善行，也只是一个善良的人，一个乐善好施的人，一个助人为乐的人，无法成为大乘佛子。

第二，以慈悲心为基础

平常人更多是关注自己的感觉，关注自己的痛苦和幸福。而慈悲心的修行，需要对这一关注点加以改变。佛教有部重要论典叫《入菩萨行论》，其中特别讲到“自他相换”的修法，就是把对自己的关注转

向对众生的关注。从处处想着自己，转为处处想着他人；从关注自己的痛苦，转为关注众生的痛苦。你能关注多少人，也决定了你的心打开多少，最终成就多大的慈悲。如果你只能关注一部分人，那这种慈悲是有限的，属于凡夫的慈悲；如果你能关注一切众生，才能成就无限的慈悲，才是佛菩萨的慈悲。

慈悲心的修行，是从关注他人的痛苦开始。当我们发自内心地关注他人痛苦，并对这些痛苦生起深深的悲悯，慈悲心才会随之生起。所以，佛陀告诫我们要把一切众生视为自己的独生爱子，只有这样，才会与他们心心相印，感同身受。

佛教所说的慈悲，是“无缘大慈，同体大悲”。所谓无缘，即没有任何条件，和对方也没有血缘亲情，更不图丝毫回报，仅仅是因为不忍心他们遭受痛苦，就发愿帮助对方。所谓同体，是把众生和自己视为一体，对众生的痛苦感同身受。就像你现在脚痛了，手立刻会去抚摸，以缓解它的痛苦，完全是一种不假思索的自然反应，不会考虑能否得到回报。同样，如果我们真正将众生和自己视为一体，看到他们遭受痛苦，

自然会尽己所能，施以援手。

虽然无缘大慈和同体大悲都不是凡夫的境界，需要通过修行来成就，但孟子也说过，人皆有恻隐之心。只要让这一心行不断扩大，乃至无限，就能成就佛菩萨那样的慈悲。其中，又包含广度、纯度和力度三个标准。

所谓广度，是从对几个人的慈悲，到对很多人的慈悲，乃至对一切有情的慈悲。每一个众生，不论贫富贵贱，亲疏远近，也不论虎狼还是蝼蚁，更不论他对你是什么态度，能给你带来什么回报，无一不是你慈悲的对象。

所谓纯度，是将夹杂在慈悲心中的我执、贪婪、骄慢、好恶等不良心行全部剔除。凡夫的慈悲是不平等的，总是带着或多或少的分别。所以我们在修习慈悲的过程中，往往同时在修我执，修好恶。这样的“慈悲”，自然会让人患得患失，觉得自己做了很多好事，为什么得不到理解，为什么不是善有善报？其实就是因为纯度不够，所谓“因地不真，果遭迂曲”。这就需要不断考量发心是否正确，行为是否如法，才

能对现有的“慈悲”加以提纯，从凡夫有所得的慈悲，升华为佛菩萨无所得的慈悲。

所谓力度，是让这种慈悲具有力量，即使遇到违缘，也能保有初心，坚持不懈。有道是，做一件好事容易，做一辈子好事不容易。慈悲也是同样，发起一念慈悲容易，但如何才能使之念念相续，无有间断？就需要不断思维慈悲的意义，不断提醒、重复和强化，让这念心行得到法雨滋润，得到成长空间，才会逐步具有强大的力量。

这种力量也离不开广度和纯度。如果一念慈悲生起时，我们还想着，那个人很讨厌，或是做这些有什么回报，就会引发很多抵触心理，从而消解慈悲的力量。所以，必须从广度、纯度和力度三方面同时努力，才能真正“让爱心更有力量”。

我们从微小的慈悲到广大的慈悲；从染污的慈悲到纯正的慈悲；从萌芽中的慈悲到坚不可摧的慈悲，这个过程必须不断努力。不仅是今生的努力，也包括生生世世的努力。为什么有些人生来就宅心仁厚，悲天悯人？正是来自过去生的积累。如果觉得自己缺乏

慈悲心，不必气馁，这并不是因为我们与慈悲无缘，而是说明一直以来都做得不够，更需要加倍努力。

佛菩萨的生命品质，就是无限的智慧和慈悲，无论从广度、纯度还是力度，都是圆满无缺的。对以佛菩萨为榜样的大乘行人来说，虽然我们的慈悲还远远不够，既不广大，也不纯粹，更缺力度，但哪怕它再少，也是从事慈善的必要基础。如果没有这念慈悲，就不是真正的慈善行为。

第三，依六度修习慈善

有了慈悲心的基础之后，还需要落实到行动中。其中包含六个项目，又称六度。

（1）布施：有财布施和法布施之分。财布施属于物质慈善，法布施属于心灵慈善。佛教认为，后者的意义更为重大。因为物质慈善只能解决暂时的生活困难，而心灵慈善才能让人彻底解除烦恼痛苦，解除生命的痛苦之因。否则，即使物质困难解决了，却没有良好的心态，一样会制造种种问题。事实上，确实有人在接受捐助后产生依赖心理，进而引发懒惰、贪婪、

不诚实，甚至故意欺诈等不良习气。所以说，在基本生活得到保障后，心态健康才是最究竟的。

（2）持戒：即从事慈善过程中必须遵循的三个原则。一是止恶的原则，不能夹杂任何不良心理或不法行为；二是行善的原则，善行必须立足于慈悲心，而不是为了沽名钓誉；三是饶益众生的原则，确定自己所做的事可以为众生带来利益，而不是一厢情愿地让对方接受自己“帮助”。

（3）忍辱：在从事慈善的过程中，我们会面对各种处境，包括对方的不理解、不接受，或是在社会上遭遇诋毁，被人说风凉话，甚至自己的家庭和事业也因此受到影响，等等。忍辱是告诉我们，不论面对什么处境都能安然接纳，最关键的，是不因此心生嗔恨，不陷入委屈、愤怒等负面情绪中。

（4）精进：和世间任何事情一样，从事慈善也会遇到各种困难和挫折，如果没有勇猛强大的发心，没有百折不挠的毅力，很可能在一段时间后就心生退意。这就需要真正认识到慈善的意义，以此作为精进的动力，遇到困难就解决困难，遇到挫折就加倍努力，才

能发长远心。

（5）禅定：是让心安住在慈悲的状态中，并始终保持稳定，而不是被各种境界带着跑。且不说世间五欲尘劳的诱惑，即使在慈善领域中，同样存在各种包装过的名利陷阱。如果没有相应的定力，就会被这些境界左右，与慈悲的初心渐行渐远。

（6）智慧：就是在般若智慧的指导下从事慈善。《金刚经》中，佛陀特别针对菩萨如何修习布施加以指导，让人们在布施过程中，不要落入我相、人相、众生相、寿者相。既不陷入我执，也不陷入对众生的执著，而是本着平等慈悲之心，根据对方的需要，以无限、平等、无所得的心去利益众生。这么做的时候，才能像《金刚经》所说的那样："菩萨于法，应无所住行于布施，所谓不住色布施，不住声香味触法布施。须菩提！菩萨应如是布施，不住于相。何以故？若菩萨不住相布施，其福德不可思量。"反过来说，如果内心充满我执，无论布施了多少钱财，所获福德都是有限的，更无助于自身心行的成长。

三、慈善的意义

慈善是圆满慈悲心的修行
慈善可以破除悭贪
慈善可以消除对立
慈善是福报的源泉

或许有人会觉得，以上提出的标准实在太高了。能做一点慈善就不错了，还提什么广度、纯度和力度呢？如果在做的过程中遇到困难，放下不做就是了，又不会对生活产生什么影响，何必还要忍辱、精进呢？不是在自讨苦吃吗？不是在为难自己吗？世人为了生存，可以吃苦耐劳，在所不惜，那是因为别无选择。为什么做慈善还要如此坚持？这就需要知道，慈善的意义是什么。只有明确其中内涵，知道这么做对自己的帮助，我们才能欢喜承担，才会把每一次的慈善行为，视为众生给我们提供的机会；才会把每一次遇到的困难挫折，视为增进慈悲的善缘。

关于慈善的意义，主要可以归纳为以下几点：

第一，慈善是圆满慈悲心的修行

慈善和慈悲是相辅相成的。带着慈悲心去从事慈善，在做的过程中，就能使慈悲心得到成长。而在慈悲心具足力量之后，又能为我们提供新的动力，推动我们进一步从事慈善，利益众生。反过来说，如果我们不是带着慈悲心从事慈善，而是带着我执、贪著的心去做，即使做得再多，也很难感受到帮助他人带来的快乐，反而会增加我执烦恼，甚至人我是非。事实上，这样的例子并不少见。

第二，慈善可以破除悭贪

佛教认为，我们的心本来像虚空一样，只是因为狭隘的自我设定，才变得如此渺小。而在慈悲利他的过程中，我们更容易跳出自我设定，消除自他对立，进而与众生融为一体，让心恢复虚空那样的本质。从另一方面来说，贪著是一切烦恼产生的根源，而在从事慈善的过程中，可以通过舍弃财物来克服悭贪。当我们舍弃一分财物，也就克服了一分悭贪；当我们舍

弃所有财物，也就克服了对财物的悭贪。此外，愿意用自己的时间、技术、能力来帮助他人，也是在舍弃对时间、技术、能力的贪著。总之，不论我们给予对方什么，都是在帮助自己破除悭贪，学会舍弃。

第三，慈善可以消除对立

佛教有句话，叫作“慈悲没有敌人，智慧不起烦恼”。今天这个世界，科技已经逐渐打破地域界限，让彼此交流有了前所未有的便捷，但人与人之间依然充满冷漠、隔阂、对立和仇恨。尤其是冷漠，远比以往任何时代更甚。为什么会这样？就是因为我们只在乎自己的感觉，不在乎大众的感觉。在从事慈善的过程中，我们有机会直接感受到众生的存在，体会到众生的苦乐。这样做的时候，内心就会从冷漠、隔阂的状态中走出来，对大众生起同情、包容和接纳。所以说，慈悲可以消除一切对立，也是建立和谐社会的基础。当我们和这个世界没有冷漠、隔阂、对立和仇恨时，人间就是和乐的净土了。

第四，慈善是福报的源泉

经常有人说，当你身体健康时，财富、事业、名誉、感情才是有意义的。其实，仅仅身体健康是不够的。那些被抑郁症折磨的人，那些被负面情绪困扰的人，即使有健康的身体，也无法享受人生乐趣。所以说，外在的一切利益，离不开心灵的提升和改善。在从事慈善的过程中，可以通过这一行为调动正向心理。当内心充满爱，充满慈悲，充满各种正向心理时，就能有效克服负面情绪，成为福报产生的源泉。在福报的基础上，再去修习智慧，证得空性，就能具备佛菩萨那样的无量功德。

四、结束语

只要立足于慈悲心来从事公益
不论我们有多少能力
也不论我们做些什么
或结果怎样
我们首先会成为这一行为的受益者

总之，慈善的本质就是慈悲。只要立足于慈悲心来从事公益，不论我们有多少能力，也不论我们做些什么，或结果怎样，我们首先会成为这一行为的受益者。因为慈悲心的修行有助于人格健全，生命提升。当我们自身发生这些改变时，外在结果又算得了什么呢？他人理解赞叹，固然是皆大欢喜；结果不尽如人意，也只是因缘使然，既然因上已经努力了，果上大可随缘。这样就不会有力不从心的无奈，也不会有“到底为了什么”的茫然。所以，公益不仅是让他人受益，也是让自己受益。

除了个人受益，慈善还有助于社会和谐，世界安乐。就像星星之火可以燎原那样，每一念善心的传递，都是一粒火种，假以时日，必将增长广大，照亮世间。



慈善的精神

The Spirit of Charity

——《胡润百富》专访

【采访缘起】

在慈善榜的这期杂志写这样一篇稿的初衷有三：

首先，佛教慈善本就是慈善机构的源头。南北朝时期，佛教就有了这种慈善性质的金融机构，专门用以救济贫穷等。养病坊、疫病坊等留寺医疗的方式，流传到了日本，是成熟的慈善医院形态。佛教有大量针对生态环境保护的善举，护生戒杀和功德林（即佛教徒的义务植树活动）的种植。因此，既然要调查走访慈善机构的现状，佛教慈善如今的发展和影响当然是不可回避的话题。

第二个原因，则是一个非常个人化的思考所带来的机缘。我喜欢冬天的时候去普陀山，虽然我从不敢说自己是一个虔诚的信徒，但每次坐在轮船上，听着汽笛声响，看着暮色中渐渐远离的外滩，霓虹闪烁，渐行渐远，当一切陷入黑暗之后，听着水的声音入眠，一觉醒来，是那样一个安静的所在。这个过程本身就已经可以让我一次一次体会“渡”的含义。

到了岛上，只有班车，随时可以招呼停下，大部分时候我愿意选择散步，时间可以放慢，脚步可以从容，冬天的普陀山因为寒冷，人相对总是比较少。就是那样一个冬天，我拿着已买好的返程船票，站在南海观音塑像的广场上，一个人闲来无事边走边看那些刻在石头上的捐赠居士姓名。突然发现，有很多捐款数额巨大的，从落款署名看往往是家族企业，根据地区划分，这些家族企业又多是江浙一带，或者福建、广东等地。其实在此之前，我一直有个困惑。为什么这些相对富裕的地区更多善男信女？或者说为什么这些善男信女多出自这些富

裕地区？他们是因为信了佛所以更容易被观世音保佑吗？佛教难道是这样谁信我我就让他们更容易发财吗？或者谁供奉我我就让谁家庭更兴旺，做生意更回避凶险吗？这样的佛教肯定是我们俗人想象中的势利。况且这个道理即使是真的被善男信女无条件地相信，在逻辑上也无法说服我。

但是在那一瞬间，我萌生了另一个辩证的思路，让我重新体会“商道”，是否有这样一个可能，当一个人因为信仰宗教，因此更守规矩，更讲诚信，遇事更懂退让，宁可少赚一分也要心里安稳等行为使他们广结善缘，所以才越来越富有呢？生意场上固然充满凶险，可是如果你因为信佛，相信世间万物自有因果，因此能在追逐中有一点看破，可能反而不会铤而走险，也因此可以转危为安呢？也就是说，其实我们常抱怨的无商不奸，无奸不商，成就的只能是小商小贩，而处处唯利是图，充满敌意地做人，到最后只会让自己身心俱损，哪里还能生意兴隆呢？

当时海风冷得有些刺骨，从那天起，我骨子里那份重“学”轻“商”的思想似乎开始有了转变。

接下来，由于工作原因得以拜访那些上榜企业家的时候，我的思考逐渐得到了越来越明晰的答案。与我们想象的“奸商”相反，绝大部分资产已经可以上榜的企业家，他们身上所传递出来的沉稳、平和、诚信等特质，让你在和他们接触的时候感受到的不是焦躁和狂妄。虽然他们每天运筹大量资金，身陷无数公务，但是，他们只要花时间和你坐下来谈话，身上总有一种善的定力让你愿意与之亲近。这是红尘中的佛缘吗？

社会上那么多企业家开始做慈善，绝对不是偶然，我希望找到精神上的答案。

最后的一个原因，是关于对慈善理解的一些困惑。慈善的核心是慈与善，可是什么是慈，又什么是善？整个世界可以通过捐赠的数字去为慈善排榜，因此我们知道在美国有比尔·盖茨，在中国有余彭年，他们给我们做出了慈善的表率。但是慈善同时也招来非议，经常听到人抱怨某些慈善机构因为监督管理不力，善款不能善用，也有企业家做慈善时被误解为炒作宣传，更有的受助者渐渐不思进取养

成惰性，所以总听到人心不古的感叹，这些与“善”渐行渐远的事情又是怎么产生的呢？

带着这样的困惑，我们寻访了很多线索，希望能找到一位高僧接受我们的采访。可是，我们的佛学基础有限，在几乎一筹莫展的前提下，幸亏得到一位朋友在休假期间的帮助，他向我推荐了济群法师，寥寥数语“他是汉传佛教的几大长老之一，极少数还坚持修学和度人为佛法修行根本的僧人”。之后，我们顺利地找到了济群法师，因此有了下面的对话。

一、慈善最核心的精神是什么

真正的慈悲是要帮助人们
究竟解决生命的痛苦
这不仅指物质问题
还包括心灵困扰
不仅指现实问题
还包括生死大事

《胡润百富》:在您眼中慈善最核心的精神是什么?

济群法师：是慈悲。慈善的行为，应该出于纯粹的慈悲心而非其他。其实每个人都有或多或少的悲悯之心，但这种悲心往往是狭隘而有条件的，比如与我有关或有好感的人，即便无关，至少也是不反感的，总是离不开个人好恶。但佛教提倡的慈悲却有着更为深远的内涵，那就是“无缘大慈，同体大悲”。所谓无缘大慈，是不分亲疏、平等给予快乐。所谓同体大悲，是没有自他之别，对众生所有苦痛皆能感同身受。唯有这样，才能成就圆满的慈悲。

佛教还认为，真正的慈悲是要帮助人们究竟解决

生命的痛苦，这不仅指物质问题，还包括心灵困扰；不仅指现实问题，还包括生死大事。从佛法观点来看，心才是一切问题的根源所在。只有解除人类生命中的永恒困惑及心灵内在的无明烦恼，才能从根本上铲除痛苦之源，获得究竟安乐。

《胡润百富》：现代社会，在商业文化和社会功利主义盛行的当下，因为生存压力大，很多人在得与失的问题上找不到平衡点，患得患失，予取予求，包括对待慈善事业也是一样。慈善在很多情况下不具有力量，被怀疑、污蔑甚至以怨报德，面对这样的情况，如何修得您所说的慈悲心？如何推进“民心向善”？

济群法师：要平衡得失，首先需要对因果有正确理解。因果有二，一是外在因果，即由言行导致的客观结果；二是内在因果，即由言行逐步造就的生命品质。很多人做慈善或宣扬慈善时，只是将之作为社会大众推崇的道德行为。如果定位于这种外在因果，往往会在付出后希求社会或受助方认同，以此作为回报，

这就难免掺杂功利心，甚至演化为一种变相贸易，或是因为看不到行善的及时回报而失去动力。事实上，慈善应该是由慈悲心发出的自觉行为，并在实践过程中使慈悲心得到增长，人格得到完善，生命品质得到提升，这才是行善的最大回报。而不在于外界如何看待，也不在于受助者是感恩或误解。如果我们认识到这一点，认识到慈善对生命改善的意义，就会有源源不断的动力，就像人们认识到事业、财富重要时会不懈追求那样。

至于推进“民心向善”，应该从两方面着手。首先，帮助民众正确认识慈善行为对于自身生命改善的意义，也就是当下利益（令内心调柔安乐）和长远利益（令生命品质得以提升）。其次，需要大力弘扬传统文化中的高尚道德理念，如儒家提倡的仁义，墨子呼吁的兼爱，大乘佛教倡导的慈悲济世精神，这些思想都是铸造慈悲品质不可或缺的基础。

二、心理呵护重于单纯物质帮助

经济救济固然重要
但它所能解决的问题是暂时的
如果不从根本上着手
人们就会不停地寻求外在帮助
甚至因受助而滋生
懒惰、依赖等不良心理

《胡润百富》：寺院目前主要从事哪些类别的慈善活动，每个活动的核心又分别是什么？

济群法师：寺院的慈善活动主要有两类，一是侧重于精神，通过讲座、共修、禅修及印赠书刊等方式，帮助人们树立正确的人生观念，建立健康的生活方式，从而在各种顺逆境界中拥有良好心态，拥有直面问题的勇气和解决问题的智慧。二是侧重于物质，通过扶贫济困、助学救孤、义诊施药、环保护生等方式，使遭遇困难者得到具体帮助。

《胡润百富》：在您所提及的慈善行为中，经济救

济和心理安抚是一种什么关系？目前，获得心理帮助的是什么样的人群？

济群法师：经济救济和心理安抚有着共同的目标，就是帮助我们建立幸福人生。因为经济基础和良好心态正是构成幸福指数的两个重点，其中又以心态更为重要。没有好的心态，即使身家亿万，锦衣玉食，也只能带来一些暂时满足，无法从中获得长久稳定的幸福。我们在生活中可以看到，同样的物质条件和生活环境，有些人能知足常乐，有些人却怨声载道，烦恼重重，原因何在？正是不同心态使然。

所以说，经济救济固然重要，但它所能解决的问题是暂时、局部的。如果不从根本上着手，人们就会不停地寻求外在帮助，甚至因受助而滋生懒惰、依赖等不良心理。因此，在解决物质问题的同时，还要帮助大众建立积极健康的心态，解除产生痛苦的心理基础。佛教所说的普度众生，就是要从物质和精神两方面使之获得安乐。

在通常的观念中，需要心理帮助的只是那些心理

疾病患者。而从佛教的角度来说，除了佛菩萨这些究竟解除烦恼的圣者以外，凡夫都是需要心理帮助或引导的。人类的一切问题，归根到底是因为对生命自身的无知而产生，即佛教所说的无明。因为看不清生命真相，就会产生错误的人生观念，由此形成各种恶性需求。许多人一生都在这些错误观念及混乱情绪中奔忙，实在辛苦！佛教所说的解脱，便是要引导人们走出心灵的误区。

三、善款如何善用

作为慈善事业的参与者
必须有济世的悲心
并深信因果
在此基础上
再以规范的财务制度作为保障

《胡润百富》：教界目前是通过什么渠道与需要帮助者建立联系？目前，就您所了解的，有多少机构和个体建立了帮扶关系，有多少人得到了佛教慈善的帮助，而这些人里，进入空门的弟子有多少？

济群法师：渠道大致有三类，一是弱势群体自行找上门来，二是由信徒或相关机构介绍而来，三是通过义工社区走访等方式找到帮扶对象。此外，寺院弘法部、慈善会等机构，多与社会上的孤儿院、养老院、福利院、救助站及民间互助组织等有互动关系，并参与各地突发灾难的救助，但我不清楚究竟有多少人得到佛教的慈善帮扶。

佛教界的物质救济，不会以要求受助者产生信仰为附加条件。当然，他们在接受救济的过程中，或多或少会受到佛法教化。确实也有不少人因为这一机缘接触到佛法理念，身心两方面都有受益，从而走入佛门。

《胡润百富》：佛教慈善在善款的募集、使用及管理上是如何分配的？如何最有效地使用这些善款，保障这些善款用到最需要的人身上？或者有效地向民间大众传播善念？

济群法师：佛教慈善善款来源主要有三，其一，来自信徒的专项捐赠；其二，来自寺院的功德金或其他收入；其三，来自会员缴纳的会费。

善款的使用原则是根据施主意愿专款专用，若捐款者没有明确意向时，则可进行统筹安排。在佛教团体中，对资金的管理主要从设立制度、严格管理和加强因果观念两方面着手。作为慈善事业的参与者，必须有济世的悲心并深信因果。在此基础上，再以规范

的财务制度作为保障。

在使用方面，除落实在扶贫帮困、助学救孤、义诊施药、环保护生等传统慈善项目外，主要用于大型救灾及刊印弘法书籍。在具体落实过程中，主要通过事先走访、专项落实、事后跟踪等操作流程，使善款得到有效使用。

至于向大众传播善念，我认为，关键还是在于对善的正确认识。社会上对善行的宣传也很多，但除了让大家感动一番以外，未必能令人见贤思齐。原因何在？正是因为没能深刻揭示出慈善行为的内在价值，及对生命改善的意义，这就必须从观念上进行调整。然后，通过政府重视和媒体力量等有效途径，将这种理念传达出去。

《胡润百富》：目前，参与慈善的人越来越多，很多企业家和社会名流都积极加入到慈善活动中来，您如何看待这个问题？

济群法师：这是一个好现象，代表他们物质水平

和人生追求的提高，开始有更多的社会责任感。

从佛教来说，对某个行为的评判，关键是看动机，也就是“发心”。就慈善来说，同样存在不同的发心，有些可能是出于慈悲，也有些可能带有功利色彩，甚至将造势摆在首位。佛教认为，只有以慈悲心来做，才是真正的慈善行为。否则的话，即使在客观上起到扶贫帮困的作用，但这些行为本身是会打折扣的，也难以对提升生命品质起到多少作用。

《胡润百富》：最近随着国学热的兴起，有很多事业有成、经济稳固的人成为居士，您能否向我们解释一下什么是居士？成为居士有哪些要求？

济群法师：居士，原指富裕且有德有道的居家之士，现指皈依三宝、修学佛法的在家信众。

成为居士的条件很简单，只要信赖佛法僧三宝并通过如法的皈依仪式来确定这种信赖即可。当然，皈依还蕴含着极为丰富的内涵，不是用短短的篇幅可以完整介绍的。皈依之外，居士还应受持戒律，遵守相

应德行。不少人虽然对佛教有好感，但对成为居士却心存畏惧，其中一个重要原因，就是怕被佛教的清规戒律所束缚。其实，佛教对在家居士的基本要求只是不杀生、不偷盗、不邪淫、不妄语、不饮酒五点，这也是成为一个好公民应该遵守的行为规范，并非超乎寻常的要求。即使暂时不能全部做到，也可以分受，能做哪一条就受持哪一条。其实，受戒和慈善一样，关键是认识到这一行为对自身生命改善的意义。

现代人普遍活得很累，主要原因，一是因为欲望太多且执著难舍，一是为了满足欲望而不择手段，从而使生命陷入不良惯性中。持戒，正是帮助我们摆脱这种不良惯性的有效手段，是身心健康发展的交通规则。

《胡润百富》：对普通人来说，如果想了解一些佛学知识，又希望能够获得心灵上的帮助，有什么渠道？

济群法师：建议先看一些“人生佛教”的书籍，这是以佛法智慧对现实人生种种问题所作的解读，适

合尚无信仰基础而有心了解佛法的人士。西园寺弘法部长期致力于佛法弘扬，以网络、音像、书刊杂志等多种方式向民众普及正信佛法，“人生佛教”系列也是其中的重点之一。近期，又以“佛学和心理学”作为面向社会弘法的方向，出版有“佛学与心理学专刊”等。

此外，西园寺弘法部还开办有“青年佛学进修班”，并于每周、每月定期举行各类共修活动（看着我困惑的样子，法师补充说，类似做礼拜，我立刻会意，同时惭愧）。除立足于寺院的定期活动外，我们也和各地高校、企业有较多互动，或是应邀前去举办讲座，或是接待各地学子的参访，如北大、复旦、清华、南大等。

我所理解的佛法，就是心性之学，是究竟解决人生问题的大智慧。





Transforming Charity into a True Practice of Compassion

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I'm delighted to join this charity forum at Fudan University. Today, I'd like to talk about how to "Make a Loving Heart More Powerful."

Many of you here today have long been devoted to charity work, and I sincerely rejoice in your efforts. It is easy to do a good deed once, but not at all easy to keep doing it with lasting joy and strength. In fact, many face setbacks and struggles along the way. Some feel physically and mentally exhausted. Some feel misunderstood or helpless. Some face both inner struggles and external pressures.

And many more find themselves lost on the road ahead, lacking the strength to carry on. Why does this happen? Is charity merely a form of giving that eventually drains our inner strength and becomes unsustainable? How can we turn it into a positive cycle that keeps strengthening itself?

In Buddhism, a loving heart refers to compassion, and when deepened, it becomes great loving-kindness and great compassion. This is not a narrow love. It is not just love for one person, nor is it based on family ties or personal affections. Rather, it is a boundless love that embraces all sentient beings. So how can we make a loving heart more powerful? By transforming charity into a practice of loving kindness and compassion. Only in this way can the mind and actions strengthen each other, just like the cycle of sowing and reaping—constantly renewing and growing.

At the same time, we need to understand how the mind works. We all experience many states of mind, but a loving

heart and compassion represent the positive and noble qualities within us. When we keep cultivating these qualities through charity, they naturally grow stronger. So a loving heart grows as it is continually nurtured. When it becomes our inner guiding force and an important part of our life qualities, we naturally uplift ourselves and develop a more well-rounded character. The same is true for compassion.

If our charity does not come from a loving heart or compassion, then even if we engage in the same charity work and genuinely help others, it will not help transform our own mindsets. That's why we must ask: What is the true nature of charity? What is its core value? If we don't clearly understand these two aspects, charity can turn into hypocrisy, and serving the public can become self-serving. Even if the nature of charity remains unchanged, improper handling can even harm the mindset of those involved.

What is the true nature of charity? We often think that charity is nothing more than donating, giving alms, or

helping others. But if these actions are not based on a loving heart or compassion, can they still be called charity? Why did people in ancient times refuse food that was given with contempt? Because such giving came with a sense of disrespect. In Buddhism, virtue embodies both kindness and moral integrity. In other words, true charity is a moral act grounded in compassion. Without that, it is just a good deed, not true charity. And at the very least, its value is diminished.

As for the core value of charity, many people today, influenced by materialism, tend to view it from a materialistic or even utilitarian lens. They see charity as a symbol of social identity and status, a way to shape public image or a means to gain public trust. In fact, these are merely byproducts of charity, not its true meaning.

Buddhism teaches that every action brings both external and internal results, and charity is no exception. External results refer to the visible outcomes. For example, when you help others overcome their difficulties, they benefit

from your help; or through charity, you cultivate blessings and gain the respect and recognition of others. As for the internal result, it refers to the abilities cultivated through charity. On a deeper level, charity uplifts the mind and helps shape the character.

Today, I'd like to share some insights on these two issues from a Buddhist perspective.

I

The Essence of Charity

The essence of charity is compassion and universal love. Only acts of kindness that arise from compassion are true charity. If someone donates just to gain fame, can that truly be regarded as charity? If someone helps others simply out of social pressure or obligation, can that truly be considered charity? Strictly speaking, if donating or helping others is not based on a loving heart or compassion, it does not qualify as true charity.

In both Eastern and Western religions and philosophies, compassion and universal love are widely regarded as essential virtues of humanity, and serve as the important

mental basis for charity. For example, Confucianism emphasizes *ren* (benevolence), as the saying goes, "The benevolent care for others and have no enemies." The charity Confucianism advocates is rooted in the spirit of benevolence. One of its best-known teachings is: "Care for the elderly as we care for our own parents; love the young as we love our own children."

Western Christianity teaches universal love, expressed in the commandment, "Love others as you love yourself." This is both a divine virtue that every Christian is expected to follow. Here, "others" includes not only family, but also strangers and even enemies. Thus, Christianity establishes charity based on universal love. However, this love varies when it comes to humans versus animals, and believers versus non-believers. God loves His believers, but not non-believers; he loves His people, but treats many animals simply as food. So this love remains limited. It still falls short of the great compassion taught in Buddhism, especially in two key aspects: equality and universality.

So how vast is great compassion in Buddhism? It transcends all boundaries: nation, race, culture, and religion. It even extends beyond the distinction between humans and animals. It embraces all sentient beings, including not only humans, but also animals like birds, and even the tiniest creatures such as ants and insects. This kind of practice also has a clear standard: only when we show equal and unconditional compassion to all beings can it truly be called "great compassion." If there is even one being you are unwilling to care for, or if your compassion varies from one to another, then your practice is still incomplete.

Actually, compassion is a shorthand for "loving-kindness and compassion," meaning to bring joy and alleviate suffering. Loving-kindness means giving joy to others; when sentient beings seek happiness, we find ways to help them attain it. Compassion means removing their suffering; when sentient beings want to avoid pain, we do all we can to help them, so they can experience joy without suffering.

In Buddhism, compassion is a key practice for a bodhisattva. When people think of bodhisattvas, they often see them as divine beings or temple statues venerated by devotees. However, Buddhism teaches that every person has the same potential as buddhas and bodhisattvas. Of course, realizing this potential doesn't happen naturally. It is realized through the ongoing effort to benefit all beings. This practice begins with setting a noble aspiration: to move from delusion to awakening, and to help others do the same. This is the fundamental vow of a bodhisattva, guiding them through lifetime after lifetime.

Therefore, true charity must be rooted in universal love or compassion. Only by carrying forward these noble virtues can we transcend narrow self-interest, and cultivate a broad and open heart. In this way, both the giver and the receiver benefit. So charity is not merely a one-sided act of giving, nor a form of taking disguised as giving.

II

How to Practice Charity in Buddhism

Buddhist practice follows three paths. The first is the Human and Heavenly Vehicle. It involves taking refuge in the Three Jewels (the Buddha, the Dharma, and the Sangha), receiving the Five Precepts, and adhering to ethics and laws. This path helps us become virtuous individuals in the world. The second is the Path of Liberation. It means leading us from delusion to awakening, ultimately becoming liberated sages. The third is the Bodhisattva Path. Here, we not only seek personal liberation, but also aspire to help others move from delusion to awakening. This path helps us become a bodhisattva perfected in

both wisdom and compassion. In the following, we will focus on how charity is practiced in both the Human and Heavenly Vehicle and the Bodhisattva Path.

1. The Practice of Charity in the Human and Heavenly Vehicle

The Human and Heavenly Vehicle is the starting point of Buddhist practice. From this, the Buddha encourages us to cultivate kindness extensively. As the saying goes, "On the path to Human and Heavenly Vehicle, cultivating blessings comes first." If we wish to live a carefree life in the world, and hope that everything goes smoothly, we must rely on blessings. Even practice itself requires blessings. Some people want to study Buddhism but have no time because they have to make a living. Others are stricken by illness and lack strength. Still others can't practice because their family doesn't support them. All these obstacles arise from a lack of blessings.

So, where do blessings come from? Just as a harvest comes

from cultivation, we must sow fields of blessings to receive them, supporting both our life and practice.

There are three fields of blessings. The first is the field of compassion. It means treating those who are poor or in need with a compassionate mind. Countless people in this world are living in suffering—some materially, some mentally. When we truly feel their suffering, we naturally wish to alleviate their suffering and help them attain the joy free from suffering.

The second is the field of gratitude. It means being grateful to those who have supported us, including our parents, siblings, relatives, and friends, as well as the public and our country. This sense of gratitude even extends to the sun, moon, stars, mountains, grasses, and forests. In short, we must recognize and repay the kindness of everything that supports our life in the world. Without their support, we could not live in this world as we do.

The third is the field of respect. It means respecting the

virtuous ones, including the Three Jewels. It also extends to spiritual teachers from other faiths, as well as those who are morally upright and highly respected. When people are sincere and respectful, their minds are purified, and their lives become dignified. However, in today's world, many people often value individualism and reject authority, mistaking it for personal freedom. But what often gets "freed" is arrogance, greed, anger, and ignorance. This leads to unrestrained behavior: doing whatever one pleases, and filling the mind with garbage.

These three fields of blessings come from three mindsets: compassion, gratitude, and respect. When we approach the world with these mindsets, they bring many benefits. Compassion helps us connect deeply with all beings, gratitude helps us build broad and wholesome connections, and respect inspires us to learn from the virtues of the sages. All these mindsets generate an endless stream of blessings. That's why we should nurture these mindsets and cultivate the three fields of blessings.

2. The Practice of Charity in the Bodhisattva Path

On the Bodhisattva Path, charity is one of the two major practices. Everything a bodhisattva does must be centered on the well-being and happiness of all sentient beings. As the *Practices and Vows of Samantabhadra* states, "All sentient beings are like the roots; the buddhas and bodhisattvas are like the flowers and fruits. By nourishing all beings with the water of great compassion, the buddhas and bodhisattvas perfect their wisdom—just like flowers and fruits grow from the roots."

In other words, if the buddhas and bodhisattvas are likened to flowers and fruits, then sentient beings are like the roots of a tree. To attain Buddhahood, we must continuously benefit sentient beings. Only through benefiting others can we weaken our self-attachment, open our hearts, and cultivate compassion, ultimately perfecting the fruit of Buddhahood. After all, attaining Buddhahood means realizing noble qualities: great wisdom and great compassion, both of which are inseparable from the

practice of charity.

1) Establish the Aspiration of Altruism

How do we cultivate compassion? It begins with generating bodhicitta—the noble aspiration to benefit all sentient beings. This means helping others break free from suffering, attain happiness, and move from delusion to awakening. We take this as our ultimate goal for endless future lives. This aspiration is what defines us as Mahayana practitioners and marks the beginning of our journey as bodhisattvas. Without this, no matter how many good deeds we do for others, we may be kind-hearted, generous, and helpful, but we cannot become true Mahayana practitioners.

2) Practice with Compassion

Ordinary people care more about their own feelings—their own suffering and happiness. But to cultivate compassion, we must shift this focus. A key Buddhist treatise,

the *Bodhicaryavatara* (the *Way of the Bodhisattva*), teaches a method called "exchanging self and others." This means turning our focus from ourselves to all sentient beings. It involves shifting from constantly caring for ourselves to caring for others, from focusing on our own suffering to recognizing the suffering of all beings. The number of people you care for determines how open your mind is, and how great your compassion ultimately becomes. If you care only for a small group of people, your compassion is limited. This is the compassion of an ordinary being. However, if you care for all sentient beings, your compassion becomes boundless. This is the compassion of buddhas and bodhisattvas.

In fact, the practice of compassion begins with caring about the suffering of others. When we sincerely care about their suffering and feel deep empathy for their suffering, compassion naturally arises. That is why the Buddha taught us to regard all sentient beings as our only beloved child. Only in this way can we connect with them heart to heart and truly feel what they feel.

In Buddhism, compassion is defined as "great unconditional loving-kindness and great compassion of oneness." "Unconditional" means we help others with no prerequisites, no familial ties, and no expectation of anything in return. We simply vow to help others because we cannot bear to see them suffer. "Oneness" means seeing all beings and ourselves as one, feeling their suffering as if it were our own. Just as when your foot is in pain, your hand instinctively reaches out to soothe it. This response is immediate and natural, without any thought of reward. In the same way, when we truly see all beings as one with ourselves, we will naturally do everything we can to help them when they are in suffering.

Although great unconditional loving-kindness and great compassion of oneness are not the qualities of ordinary beings, they can be realized through diligent practice. As Mencius said, everyone has a heart of empathy. If we keep expanding it, even to an infinite extent, we can eventually realize the same compassion as the buddhas and bodhisattvas. This compassion is measured by three qualities:

breadth, purity, and intensity.

"Breadth" means extending compassion from a few individuals to many, and ultimately to all sentient beings. Every being, whether rich or poor, noble or humble, close or distant, familiar or unfamiliar, is the focus of your compassion. This also includes animals, whether fierce like tigers and wolves or tiny like ants. No matter how they treat you, or what they can offer in return, they are all embraced by your compassion.

"Purity" means removing all negative mental states such as self-attachment, greed, arrogance, likes and dislikes when cultivating compassion. For ordinary beings, their compassion is unequal, as it is often tainted with a discriminative mind. As a result, while cultivating compassion, we may unknowingly reinforce our self-attachment, likes and dislikes. Such "compassion" inevitably leads to anxiety over gains and losses. We may feel, "I've done so many good deeds, why am I not understood? Why don't good deeds always yield good results?" This is due to a lack of

purity, as the saying goes, "If the cause is not sincere, the result will not be fulfilling." That's why we must constantly assess whether our aspirations are proper and whether our actions align with the Dharma. Only by doing so can we purify our compassion. In this way, we can transform its purity—whereas ordinary beings may remain attached to the act of compassion, buddhas and bodhisattvas are free from such attachment.

"Intensity" means giving compassion the strength, so that even when faced with obstacles, we can stay true to our original aspiration and keep cultivating it. As the saying goes, "It is easy to do a good deed once, but hard to do good deeds for a lifetime." The same is true for compassion: it's easy to give rise to a single thought of compassion, but how do we sustain it, thought after thought without even an instant of ceasing? This requires us to keep contemplating the meaning of compassion—constantly reminding ourselves, repeating it, and reinforcing it. When we nourish it with the rain of the Dharma, it can grow and gradually gain great strength.

This strength is also inseparable from breadth and purity. When a thought of compassion arises, we still think, "This person is annoying" or "What will I get in return?" These thoughts create inner resistance and weaken the power of our compassion. That's why we must cultivate all three—breadth, purity, and intensity, so that our compassion gains true strength.

We can progress from small acts of compassion to boundless compassion; from impure compassion to pure compassion; from emerging compassion to unbreakable compassion. This process requires consistent effort—not only in this lifetime, but also across countless lifetimes. Why are some people born with a kind heart and a natural empathy for the suffering of others? It is the result of their accumulated efforts in past lives. So if you feel that you lack compassion, do not be discouraged. It doesn't mean you are disconnected from it. It simply means you haven't cultivated it enough yet, and it is time to put in even greater effort.

After all, the buddhas and bodhisattvas embody infinite wisdom and compassion—perfect and complete in their breadth, purity, and intensity. For Mahayana practitioners, we must take them as our models, even though our compassion still falls far short. It is neither vast, nor pure, nor strong. Yet no matter how limited it may be, it is still the foundation for engaging in charity. Without this sense of compassion, such acts cannot truly be called charity.

3) Practice Charity Through the Six Perfections

Once compassion arises in the mind, we must take it a step further and put it into practice. This involves six key practices, also known as the Six Perfections.

(a) Giving. In Buddhism, there are two types of giving: giving material help and giving the Dharma. The first is a form of material charity, while the second is a form of spiritual charity. Buddhism holds that spiritual charity is more important, because material charity can only

address temporary difficulties, whereas spiritual guidance can free people from their afflictions, suffering, and the causes of suffering. Without this spiritual guidance, even if material difficulties are resolved, an unhealthy mindset can still lead to many problems. In fact, some people, after receiving donations, may begin to rely on them. Over time, this reliance can lead to laziness, greed, dishonesty, or even deliberate fraud. That's why, once basic material needs are secured, cultivating a healthy state of mind is what truly matters.

(b) Observing precepts. When engaging in charity, we must uphold three key principles: First, refrain from evil. Our charity should not involve negative intentions or unlawful actions. Second, perform good deeds. Our good deeds must be rooted in compassion, rather than driven by a desire for fame. Third, benefit all beings. We should bring real benefit to others, instead of imposing our idea of "help" on them according to our own preferences.

(c) Practicing forbearance[1]. When engaging in charity, we may face many challenges. The people we try to help may misunderstand or reject us. Others may slander us or make cynical remarks. Sometimes, even our own family or career may even be affected. Cultivating forbearance means calmly accepting whatever arises. Most importantly, it means refraining from harboring hatred or falling into negative emotions like grievance or anger.

(d) Applying diligence[2]. Just like any worldly endeavor, engaging in charity comes with various difficulties and setbacks. Without a strong and courageous aspiration, and without unwavering perseverance, our diligence may fade over time. That's why it is crucial to truly understand the significance of charity, as this understanding becomes the driving force behind our consistent efforts. When

1. Forbearance means remaining steady in one's practice in the face of difficulty and temptation, especially bearing insult and distress without resentment. It is the third of the Six Perfections.

2. Diligence means continuously cultivating good deeds and eliminating evil. It is the fourth of the Six Perfections in Mahayana Buddhism.

difficulties arise, resolve them. When setbacks occur, double our efforts. Only then can we cultivate a lasting and unwavering aspiration.

(e) Practicing meditative concentration. This means keeping the mind constantly settled in compassion, without being led astray by external conditions. It's not just the worldly desires that distract or tempt us. Even in the field of charity, there are subtle traps of fame and fortune, often disguised in appealing forms. Without meditative concentration, we may be swayed by these appealing forms, and gradually lose sight of our original compassionate aspiration.

(f) Cultivating wisdom. This means engaging in charity under the guidance of the Prajna wisdom. In the *Diamond Sutra*, the Buddha teaches bodhisattvas how to practice giving: do not cling to the concepts of self, others, living beings, or longevity[3]. This implies that we should neither

3. Longevity means the continual flow of afflictions in life.

cling to ourselves, nor become attached to others. Instead, we should benefit others according to their needs, with a mind that is equal, compassionate, boundless, and free from attachment. By doing so, we can practice giving as taught in the *Diamond Sutra*: "A bodhisattva should practice giving without abiding in anything. They should not abide in forms when giving, nor in sounds, smells, tastes, tangible objects, or dharmas. Subhuti, a bodhisattva should give in this way: without abiding in any form. Why? Because if a bodhisattva gives without abiding in forms, the merit they gain is immeasurable." Conversely, if our mind is filled with self-attachment, no matter how much we give, the merit remains limited, and it will not support the growth of our own spiritual practice.

III

The Meaning of Charity

Some may feel that these standards are too high. Isn't it already good enough to do a bit of charity? Why talk about breadth, purity, and intensity? If we run into difficulties, we just stop. After all, it doesn't really affect our lives. So why keep practicing forbearance and diligence? Isn't it just making life harder for ourselves? Isn't it just asking for suffering?

But consider this: people are willing to endure hardship and struggle just to make a living because they have no other choice. But when it comes to charity, why should we persist so firmly? That's why it's important to understand

the true meaning of charity. Only when we clearly grasp its meaning and realize how it benefits us can we undertake it with genuine joy. Then, each act of charity becomes an opportunity offered by others and every setback becomes a chance to deepen our compassion.

The meaning of charity can be summarized in the following four points:

First, Charity Is the Practice of Perfecting Compassion

Charity and compassion go hand in hand. When we engage in charity with a compassionate mind, our compassion grows through the process. And when our compassion becomes stronger, it further motivates us to keep doing charity work and benefiting others. By contrast, if we do charity work with self-attachment and craving instead of compassion, then no matter how much we do, it is difficult to feel the joy of helping others. It may even increase our self-attachment, stir up more afflictions, and lead to conflicts with others. In fact, such examples are

quite common.

Second, Charity Can Eliminate Stinginess and Greed

Buddhism teaches that our original mind is as vast as the void, but it has become small due to our narrow sense of self. Through cultivating compassion and benefiting others, we can easily break free from this self-centered mindset, dissolve the division between self and others, and reconnect with all beings as one. In doing so, our mind returns to its original nature of emptiness.

On another level, attachment is the root of all afflictions. Engaging in charity helps us lessen stinginess and greed by letting go of material possessions. When we give up some of our wealth, we lessen some of our stinginess and greed. When we completely let go of our attachment to wealth, regardless of how much we possess, we free ourselves from the grip of stinginess and greed entirely. Similarly, when we offer our time, skills, or abilities to help others, we are also letting go of our clinging to these things. In short,

whatever we give helps us lessen stinginess and greed, and cultivate the practice of generosity.

Third, Charity Can Eliminate Opposition

As a Buddhist saying goes: "Compassion has no enemies, and wisdom brings no afflictions." In today's world, technology has gradually broken down geographical boundaries, making communication more convenient than ever before. However, people are still filled with indifference, separation, opposition, and even hatred towards one another. Among them, indifference, in particular, is more widespread than at any time in history. Why is this the case? It's because we only care about how we feel, but neglect how others feel.

Through doing charity work, we gain the opportunity to connect directly with others and better understand their joys and sorrows. By doing so, we dissolve indifference and separation, and grow in empathy, tolerance, and understanding toward others. Thus, compassion can dissolve all

forms of opposition and is the foundation for a harmonious society. When we live in a world without indifference, barriers, opposition, or hatred, then this world becomes a peaceful and joyful pure land.

Fourth, Charity Is the Source of Blessings

It is often said that wealth, career, fame, and relationships are only meaningful when you are physically healthy. However, a healthy body alone is not enough. Those suffering from depression or negative emotions, may have a healthy body, but they still cannot truly enjoy life. That's why all external benefits depend on the improvement of the mind. Engaging in charity can help awaken positive mental states. When we cultivate love, compassion, and positive mindsets, they help us overcome negative emotions, and become a source of blessings. With these blessings as a foundation, if we further cultivate wisdom and realize emptiness, we can attain the boundless virtues like those of the buddhas and bodhisattvas.

IV

Conclusion

In summary, the essence of charity is compassion. As long as we carry out charity work with a compassionate mind, no matter what our abilities are, what we do, or what the result is, we are the first to benefit. That's because cultivating compassion helps build a well-rounded character and elevate the quality of our life. When we change from within, does the external result really matter that much? If others understand and praise us, that's wonderful—everyone feels happy. If the result is not what we expected, it simply means the conditions weren't yet ripe. As long as we've done our best, we can let go and accept whatever happens. With this mindset, we won't feel helpless or

wonder, "What was the point of this?" So charity benefits not only others, but also ourselves.

While bringing personal benefits, charity also fosters social harmony and contributes to a more peaceful and joyful world. Just as a single spark can ignite a blazing fire, a single thought of kindness is a seed of light. Given time, it will grow, spread, and eventually illuminate the world.

Appendix

The Spirit of Charity

Exclusive Interview with Master Jiqun by the *Hurun Report*

The Story Behind the Interview

I wrote this article for the charity column of the magazine for the three reasons:

First, Buddhist charity has long served as the foundation for many charitable organizations. As early as the Northern and Southern Dynasties, Buddhism had established charitable financial institutions dedicated to helping the poor. Later, some forms of monastic medical care, such as *Yangbing Fang*[1] and epidemic

1. The Yangbing Fang was a social relief institution first established by the government of the Tang dynasty and managed by Buddhist monks. Its primary role was to provide shelter for beggars and people with disabilities.

wards were passed on to Japan and then developed into charitable hospitals. Furthermore, Buddhism has also contributed significantly to environmental protection, such as safeguarding life, abstaining from killing, and planting trees known as the "Merit Forest," a voluntary initiative by Buddhists. Therefore, when researching the current state of charitable organizations, we cannot overlook the development and influence of Buddhist charity.

The second reason was inspired by my visits to Mount Putuo, especially in the winter. I never dare to call myself a devout Buddhist. However, every time I sit on the ferry, I listen to the sound of the whistle, and watch the shoreline gradually fade into the twilight, with the neon lights flickering and slowly disappearing. After everything sinks into darkness, I fall asleep to the sound of the waves. When I wake up, I find myself in utter stillness. These visits allow me to experience, time and again, the true meaning of "crossing over to the other shore."

Once on the island, there are only shuttle buses available. They stop whenever they are hailed, but most of the time, I prefer to walk. It slows down time, and my steps become more relaxed. In the cold of winter, Mount Putuo is much quieter, with fewer visitors. One winter, with a return ticket in hand, I stood in front of the South Sea Guanyin statue. With nothing else to do, I walked around while reading the names of donors engraved on the stones. I suddenly noticed that many of the major donors were from family-run businesses, mostly based in Jiangsu, Zhejiang, Fujian, and Guangdong. In fact, I had always wondered: why do these relatively wealthy regions have more devout followers? Or rather, why do more devout followers come from these wealthy regions? Is it because they believe in Buddhism that they are more easily blessed by Guanyin? Is Buddhism really about making believers richer, blessing them with thriving families, or protecting their businesses from misfortune? If so, Buddhism would just be shaped by worldly self-interest. Even if the devout truly believed in this logic without

question, it still wouldn't convince me.

But at that moment, another thought came to me, making me reflect on the true meaning of the "Way of business." Could it be that religious faith actually helps a person succeed in business? For example, when someone has religious faith, they may become more disciplined, more honest, and more willing to step back when necessary? They may even choose to earn a little less in exchange for peace of mind. In doing so, they build good karmic connections with others, which, over time, may be exactly why they become wealthier. Of course, the business world is indeed full of risks. But if someone believes in Buddhism, and follows the law of cause and effect, they may become detached while pursuing business success. In this way, they may not take excessive risks, thereby turning misfortune into fortune? As the saying goes, "There's no business without deceit, and no deceit without business." This may only apply to petty traders. If someone is driven solely by profit,

and treats others with hostility, they will eventually harm both their body and mind. In this case, how can their business ever truly thrive?

The sea breeze that day was biting. From that moment on, my long-held belief that Academic achievement is more important than business success began to change. Later, through work, I had the opportunity to visit entrepreneurs featured in the *Hurun Report*. And I gradually began to find clearer answers. We often imagine these business people as dishonest, but most of them are calm, steady and honest. When you talk with them, you sense neither arrogance nor restlessness. Actually, they manage large sums of money and handle countless business affairs every day. But whenever they take the time to sit down and talk with you, they radiate a steady kindness that naturally draws you in. Is this a kind of Buddhist affinity within worldly life?

It's no coincidence that so many entrepreneurs are engaging in charity. I hope to find the spiritual reasons

behind this trend.

The final reason comes from my own confusion about what charity truly means. The word "charity" in Chinese is made up of two characters: *ci*, meaning loving-kindness, and *shan*, meaning goodness. Together, they reveal the core spirit of charity. But what exactly is loving-kindness, and what is goodness?

Around the world, charity is often ranked by donation amounts. We know role models like Bill Gates in the United States and Yu Pengnian in China, who have set great examples. However, charity also draws criticism. We often hear complaints: some charitable organizations, due to poor supervision, fail to manage donations properly; some entrepreneurs are accused of using charity as a means of self-promotion; and some beneficiaries, over time, lose motivation and become lazy. As a result, people often sigh over the decline of moral values. But this raises a deeper question: if these actions are so far from the true spirit of goodness, how

did they come about?

With these questions in mind, we followed many clues, hoping to find a venerable monk who may agree to an interview. However, with our limited understanding of Buddhism, we don't know where to start. Fortunately, a friend of mine recommended Master Jiqun with just a few words: "He is one of the most respected senior monks in Chinese Buddhism, and one of the few who still dedicate themselves to studying the Dharma and guiding others toward awakening." Thanks to his recommendation, we were able to connect with Master Jiqun and have the following conversation.

I

What Is the Core Spirit of Charity

Hurun Report: In your opinion, what is the most essential spirit of charity?

Jiqun: It is compassion. True acts of charity should come from pure compassion, not from any other intentions. In fact, everyone has some degree of compassion, but it is often narrow and conditional. For example, we care only for those we like or feel connected to. Even if we are not directly connected with them, at the very least, they are not those we dislike. Such compassion is still shaped by personal likes and dislikes. However, the compassion that

Buddhism advocates has a much deeper meaning. It is what we call "great unconditional loving-kindness, and great compassion of oneness." "Great unconditional loving-kindness" means giving joy to all beings equally, regardless of closeness or distance. "Great compassion of oneness" means feeling the suffering of all beings as our own, without the distinction between self and others. Only in this way can we achieve perfect compassion.

Buddhism also teaches that true compassion means helping people ultimately resolve the suffering in their lives. This refers not only to material hardships, but also to spiritual afflictions; not only present challenges, but also the fundamental matter of life and death. From the Buddhist perspective, the mind is the root of all problems. Only by dispelling the eternal confusion, inner ignorance and afflictions can we eradicate the source of suffering and attain ultimate peace and happiness.

Hurun Report: In today's society, where commercial culture and utilitarian thinking are everywhere, many

people struggle to find a balance between gain and loss due to the pressure of survival. As a result, they often become anxious about gains and losses, and develop an attitude of taking whatever they please, even when it comes to charity. Charity, in many cases, lacks strength, as it is met with doubt, slander, or repaid with resentment. In the face of these challenges, how can we cultivate the compassion you speak of? And how can we encourage the public to embrace kindness?

Jiqun: To balance gains and losses, we must first understand the law of causality. There are two types of causality: external and internal. External causality refers to the objective results that come from our words and actions, while internal causality refers to how our words and actions gradually shape the quality of our life.

Many people engage in charity or promote it because it is seen as a moral act praised by the public. If we focus only on external causality, we may start expecting recognition from the public or from the beneficiaries as a form of

return. This can easily lead to a utilitarian mindset, turning charity into a kind of transaction. And when we don't see immediate results, we may lose motivation.

In fact, charity should be a self-motivated act arising from compassion. Through this practice, our compassion deepens, our character grows, and the quality of our life improves. This is the greatest reward of doing good. It does not depend on how others perceive it, nor on whether the beneficiary is grateful or misunderstands us. If we truly understand how charity transforms our lives, we will find a steady and lasting source of motivation. This is just like people who tirelessly pursue career success and wealth once they see the value.

As for promoting more kindness in society, we can begin with two key approaches. First, we should help people understand how charitable actions benefit their own lives both in the short and long term. In the short term, charity brings calm, inner peace and happiness; in the long term, it helps improve the quality of life. Second, we should

actively promote the noble moral values in traditional culture. For example, Confucianism advocates benevolence and righteousness, Mozi calls for universal love, and Buddhism teaches the Mahayana spirit of compassion and altruistic service. All these teachings are essential in cultivating a compassionate character.

II

Mental Care Matters More Than Material Help

Hurun Report: What kinds of charity does the monastery focus on, and what is the core purpose of each?

Jiqun: The monastery's charity has two types. The first focuses on the spiritual aspect. Through lectures, group practice, meditation, and the printing and distribution of books, we help people establish a proper outlook on life and develop a healthy lifestyle. This enables them to maintain a healthy mindset in both favorable and adverse conditions, face challenges with courage, and solve problems with wisdom. The second focuses on material support,

offering direct help to those in need through initiatives, such as poverty relief, educational support, aid for orphans, free medical services, and environmental protection.

Hurun Report: In the charity you mentioned, what is the relationship between economic relief and mental health care? Currently, what kind of people are receiving mental health care?

Jiqun: Economic relief and mental health care share a common goal: to help people build a happy life. A good material condition and a positive mindset are essential to happiness—yet mindset is even more important. Without a positive mindset, even immense wealth can bring only temporary satisfaction, not lasting happiness. In everyday life, we often see people with the same material conditions and living environments: some are content and happy, while others are full of complaints and worries. What is the reason behind this? It's all about mindset.

Although economic relief is undoubtedly important, it

addresses only temporary and limited problems. If we don't address the root causes, we may keep seeking external help, and even foster negative mindsets such as reliance and laziness. That's why, while addressing material needs, we can also help people develop a positive and healthy mindset, and remove the mental roots of suffering. In Buddhism, liberating all beings means bringing them peace and happiness both materially and spiritually.

It's commonly believed that only people with mental illnesses need mental health care. However, Buddhism believes that all ordinary beings need mental help or guidance, except enlightened beings such as buddhas and bodhisattvas, who have completely eradicated afflictions. All human problems ultimately stem from ignorance about the nature of life. Because we can't see clearly the truth of life, we develop wrong views which give rise to unhealthy desires. Many people spend their entire lives struggling within these wrong views and emotional turmoil—it is truly exhausting! What Buddhism calls

liberation is about guiding people out of these mental afflictions.

III

How to Make Good Use of Charitable Funds

Hurun Report: What channels does the Buddhist community use to connect with those in need? As far as you know, how many institutions and individuals have established supportive connections? How many people have benefited from Buddhist charity? Among them, how many have become followers of Buddhism?

Jiqun: There are generally three channels. First, some disadvantaged people come to us directly. Second, they may be referred to by lay believers or related organizations. Third, volunteers identify those in need through

community visits. Additionally, the monastery's Dharma Propagation Department and Charity Department often work with orphanages, nursing homes, welfare centers, rescue stations, and grassroots mutual aid groups. They also participate in disaster relief across regions. But I'm not sure about the exact number of people supported by Buddhist charity.

The Buddhist community never requires faith as a condition for receiving material help. However, when receiving help, they may naturally come into contact with Buddhist teachings to some extent. In fact, many gain access to these teachings through such opportunities, benefit in both mind and body, and eventually choose to follow the Buddhist path.

Hurun Report: How are the funds for Buddhist charity raised, allocated, and managed? How can we ensure that these funds are used most effectively to support those who need them most? Or how can the spirit of charity be more effectively shared with the public?

Jiqun: Funds for Buddhist charity primarily come from three sources: first, designated donations from believers; second, merit offerings and other forms of income from the monastery; third, membership fees contributed by supporting members.

Charitable funds are used strictly in accordance with the donor's wishes. If no specific wishes are stated, the funds can be allocated based on overall planning. In Buddhist organizations, fund management focuses on two key aspects: establishing a clear system with strict oversight, and strengthening the awareness of karmic cause and effect. Those involved in charity work must be motivated by compassion to help others, and firmly believe in causality. On this foundation, a standardized financial system serves as a safeguard.

In addition to traditional charitable projects, such as poverty alleviation, education support, orphan care, free medical services, environmental protection and life preservation, the funds are mainly used for large-scale

disaster relief and the printing of Dharma books. To ensure the funds are used effectively, we carry out preliminary visits, make targeted plans, and conduct follow-up checks throughout the entire process.

As for spreading the idea of kindness to the public, I believe the key lies in having a correct understanding of what kindness truly means. While people often promote good deeds, such efforts touch their hearts only briefly, without truly inspiring others to follow the example. Why is that? Because they fail to deeply reveal the inner value of charitable actions and their significance in improving lives. To change this, we must begin by reshaping our mindset. Once this understanding is in place, it can be effectively conveyed to the public through channels such as government support and the influence of the media.

Hurun Report: Nowadays, more and more people are actively engaged in charity, including many entrepreneurs and public figures. How do you see this trend?

Jiqun: This is a positive trend. It reflects an improvement in both people's material conditions and their spiritual pursuit, inspiring a growing sense of social responsibility.

In Buddhism, the key to evaluating an action lies in its motivation, which is also called intention. This applies to charity as well. Yet, intentions may vary: some may give out of compassion, while others may be driven by personal gain or even a desire for publicity. However, Buddhism teaches that only actions rooted in compassion qualify as true charity. Otherwise, even if such actions do help the poor or those in need, they do little to improve the quality of life.

Hurun Report: In recent years, with the rising popularity of traditional Chinese culture, many successful and wealthy people have become lay Buddhists. Could you explain what it means to be a lay Buddhist, and what it takes to become one?

Jiqun: A lay Buddhist originally referred to a wealthy

and virtuous person who lived at home and followed the Dharma. Now, it refers to lay followers who have taken refuge in the Three Jewels and study the Dharma at home.

Becoming a lay Buddhist is quite simple. It begins with having faith in the Three Jewels, and affirming that faith through a proper refuge-taking ceremony. Of course, taking refuge carries profound meaning, far beyond what can be fully explained in just a few words. Beyond taking refuge, lay Buddhists are also encouraged to observe precepts and live by the corresponding virtues. Many people have a positive impression of Buddhism, but hesitate to formally become lay Buddhists, largely because they fear being constrained by its precepts.

In fact, there are just five basic precepts for lay practitioners: no killing, no stealing, no sexual misconduct, no false speech, no drinking alcohol. These are not extraordinary demands; they are basic ethical standards that any good citizen should follow. Even if someone cannot

observe all five at once, they can follow the precepts gradually—starting with whichever one they feel ready to uphold. Like charity, the key to observing precepts lies in understanding how such practices can help improve the quality of their own life.

Now, many people live exhausting lives. There are two main reasons for this. First, they have too many desires and cling to them obsessively. Second, in order to satisfy these desires, they do whatever it takes, falling into harmful habits. However, observing precepts is an effective way to break free from these negative habits. Like traffic rules for life, they serve as guiding principles that support the healthy development of both body and mind.

Hurun Report: For ordinary people, if they want to learn Buddhist teachings and seek spiritual support, what channels are available?

Jiqun: I recommend starting with books on "Buddhism of Human Life," which apply Buddhist wisdom to

real-life issues. These books are suitable for those who may not yet have a religious faith but are interested in learning about Buddhism. The Dharma Propagation Department at Suzhou West Garden Monastery has long been dedicated to sharing Buddhist teachings with the public through various platforms, such as the internet, audio-visual media, books, and magazines. The "Buddhism of Human Life" series has been one of its key focuses. In recent years, we have also explored the integration of Buddhism and Psychology as a way of sharing the Dharma with the public, publishing works such as the "Buddhism and Psychology Special Issue."

Additionally, the Dharma Propagation Department at Suzhou West Garden Monastery offers an "Advanced Youth Buddhist Studies Program" and regularly holds various group practice activities on a weekly and monthly basis. Seeing the puzzled look on my face, the Master added, "It's like going to a worship service." I instantly got the idea.

In addition to these regular activities, we also frequently interact with universities and enterprises across China. Sometimes we're invited to give lectures; other times we host student visits from top institutions such as Peking University, Fudan University, Tsinghua University, Nanjing University, and others.

As I understand Buddhism, it is about studying the nature of the mind, offering great wisdom to solve the ultimate problems of life.

国际静心协会、静心学堂简介

国际静心协会（简称 MPI）是 2021 年成立于瑞士苏黎世的非盈利组织，旨在向全球传播佛法智慧和禅意生活。

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Mindful Peace International (MPI), established in 2021 in Zurich, Switzerland, is a non-profit organization dedicated to spreading Buddhist wisdom and promoting a Chan-inspired life globally.

The Mindful Peace Academy serves as the core public welfare brand under Mindful Peace International. We are dedicated to passing on education about life awakening and offering modern individuals ways towards physical and mental well-being, thereby helping them ground themselves and discover their life's mission. The curriculum we promote at the Mindful Peace Academy has been authenticated by Master Jiqun, an eminent elder of Han Buddhism, through forty years of study and practice. It represents an exploration of contemporary Buddhist education, encompassing teachings on the Chan-inspired Life, the Wisdom for Living, and the Path to Awakening. Moreover, we are committed to creating Chan-inspired spaces and fostering mutually enriching environments worldwide to safeguard the public's learning journey.

The Mindful Peace Academy Collection showcases a selection of courses on the Chan-inspired Life and the Wisdom for Living. We sincerely hope that through these courses, more individuals will engage with life awakening education and share in the blessings that Eastern wisdom brings to humanity.

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