

## Humanistic Buddhism: Noble Eightfold Path and Eight Pagodas



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**ABSTRACT:** Master Hsing Yun advocated Humanistic Buddhism in the hope that people can apply Buddhist teachings and practice methods in real life to solve various problems in real life. The concepts of Humanistic Buddhism are embodied in the Eight Paths Pagoda of the Buddha Memorial Hall in Taiwan. The eight pagodas of the Buddha Memorial Hall in Fo Guang Shan, Taiwan are named: (1) One Teaching, (2) Two Assemblies, (3) Three Goodness, (4) Four Givings, (5) Five Harmonies, (6) Six Perfections, (7) Seven Admonishment, and (8) Eightfold Path. However, the Eight Towers in Mahaparinirvana Temple, India have different meanings. Firstly, the Tower of Birth symbolizes the birth of the Buddha. Secondly, the Bodhi Tower represents the time when the Buddha became enlightened. Thirdly, the Tower of the Wheel of Dharma indicates the time when the Buddha taught the Dharma. Fourthly, the tower of Sangha Vini stands for the time when the Buddha taught the Dharma. Fifthly, the Tower of Relics signifies the Nirvana of the Buddha. Sixthly, the Tower of Turning the Wheel of Dharma symbolizes the time when the Buddha turned the wheel of Dharma for the first time. Seventhly, the tower of the second turning of the Dharma wheel denotes the time when the Buddha turned the Dharma wheel for the second time. Finally, Tower of Nirvana symbolizes the time of Buddha's Nirvana.

**KEYWORDS:** Humanistic Buddhism, Master Hsing Yun, Noble Eightfold Path, Eight Pagodas, Mahaparinirvana Temple, Buddha Memorial Hall

### I. INTRODUCTION

Master Hsing Yun advocated Humanistic Buddhism in the hope that people can apply Buddhist teachings and practice methods in real life to solve various problems in real life. He believes that Buddhism should not be just a belief, but a way of life that can guide people to practice mindfulness, compassion and wisdom to improve people's lives and society. The core of Buddhism is "Avalokitesvara Bodhisattva", which means that everyone can become Avalokitesvara, realize their potential, become a force to solve problems and help others. The purpose of Humanistic Buddhism is to enable people to become stronger, wiser, and more compassionate people through Buddhist teachings and practice methods in their daily lives, thereby improving their lives and society. Master Hsing Yun's concept of Humanistic Buddhism is embodied in the Eight Paths Pagoda of the Buddha Memorial Hall in Taiwan.

The Buddha Memorial in India is located in the ancient Indian city of Kushinagar (Kushinagar), an ancient city in northern India, located in Uttar Pradesh, India. Located in the center of the city, the Mahaparinirvana Temple is a temple enshrining the relics of the Buddha and one of the important destinations for Buddhist pilgrims. According to legend, in 543 BC, the Buddha died in Kushinagar and reached Nirvana. Later, Kushinagar became one of the holy places for Buddhists, and many Buddhist temples and monuments were built here to commemorate the development of Buddha and Buddhism. The architectural style of the Buddha Memorial Hall (Mahaparinirvana Temple) adopts the traditional Indian architectural style. The construction of the Hall began in the 2nd century AD, when it was granted by the Indian king. Over the ensuing centuries, the Hall was gradually expanded and remodeled to become a magnificent complex, which contains many important Buddhist artifacts and works of art. Until the early 20th century, due to the investment of the Indian government, the Buddha Memorial Hall was able to undergo large-scale repairs and reconstructions. It was completed in the 2,500th year of Buddha's Nirvana (1956), and it is a Buddhist pilgrimage site.

Each of the eight towers of the Mahaparinirvana Temple represents an important moment in the life of the Buddha. The following are the representative meanings of these eight towers. Firstly, the Tower of Birth: The Buddha was born in the copper and iron city of India (now Sunanti). This tower symbolizes the birth of the Buddha. Secondly, the Bodhi Tower: The Buddha became enlightened under the Bodhi tree and became a Buddha. This tower symbolizes the time when the Buddha became enlightened. Thirdly, the Tower of the Wheel of Dharma: The Buddha turned the wheel of the Dharma in Sarnath and

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taught the Four Noble Truths. This tower symbolizes the time when the Buddha taught the Dharma. Fourthly, the Tower of Sangha Vini: The Buddha taught the Sangha Vini Sutra to Sangha Vini. This tower symbolizes the time when the Buddha taught the Dharma. Fifthly, the Tower of Relics: After the Buddha Nirvana, he was cremated into relics. This tower symbolizes the Nirvana of the Buddha. Sixthly, the Tower of Turning the Wheel of Dharma: The Buddha turned the wheel of Dharma again in Sarnath and taught the Diamond Sutra. This tower symbolizes the time when the Buddha turned the wheel of Dharma for the first time. Seventhly, the Tower of the second turning of the Dharma wheel: The Buddha turned the Dharma wheel for the second time in Savatthi City and taught the Nirvana Sutra. This tower symbolizes the time when the Buddha turned the Dharma wheel for the second time. Finally, Tower of Nirvana: After the Buddha passed away, he passed away and passed away in Lingshan. This tower symbolizes the time of Buddha's Nirvana. These eight pagodas symbolize important moments in the Buddha's life and represent the core values and teachings of Buddhism (Gupta and Zin, 2016).

The Buddha Memorial Hall in Fo Guang Shan, Kaohsiung is a museum displaying Buddhist cultural relics and artworks, located in Dashu District, Kaohsiung City. The memorial was completed in 2011. The Buddha Memorial Hall practices the core values of "Three Goods and Four Givings" and takes "literary, film, human, and international" as its development goals. The architectural style is a fusion of Eastern and Western cultures. The large dome is the main body, implying the wisdom of Buddhism. It is extensive and profound, and there is a mural of "Avalokitesvara Bodhisattva with Thousand Hands and Thousand Eyes", which is one of the largest indoor murals in the world. The Buddha Memorial Hall displays Buddhist cultural relics, calligraphy and paintings, sculptures, textiles and other artworks from all over the world, showing the artistic style of Buddhism in different regions and times. The Buddha Memorial Hall also provides a number of Buddhist cultural experience activities, such as the applied teaching of Fo Guang Shan Buddhist chant, meditation experience, scripture writing, and so on. Therefore, visitors can have a deeper understanding of Buddhist culture and wisdom. The eight pagodas of the Buddha Memorial Hall are named: (1) One Teaching, (2) Two Assemblies, (3) Three Goodness, (4) Four Givings, (5) Five Harmonies, (6) Six Perfections, (7) Seven Admonishment, and (8) Eightfold Path.

## II. ONE TEACHING PAGODA

Humanistic Buddhism believes that purifying the mind can get rid of afflictions, because the generation of afflictions is related to the habits and attachments of the mind. When the mind is affected by habits and attachments, it is easy to produce greed, hatred, ignorance and other troubles, which in turn affect personal emotions and behaviors. People's troubles are caused by attachment to material things, emotions and ideas. These attachments will hinder people's true knowledge and understanding of things, produce distorted concepts and behaviors, and then lead to troubles. Therefore, Buddhism emphasizes the purification of the mind. Through introspection, meditation and doing good deeds, people can gradually get rid of the shackles of attachment and habits, achieve peace of mind and freedom, thereby reducing troubles. At the same time, purifying the mind can also help improve people's emotional stability and psychological resilience, allowing people to better cope with challenges and difficulties in life. This is one of the reasons why Humanistic Buddhism emphasizes the purification of the mind. Humanistic Buddhism emphasizes the cultivation of body and mind and doing good deeds because these practices help to improve the quality of life of the individual and achieve personal happiness and inner peace. Firstly, cultivating the body and mind can help people improve their physical and mental health, thereby reducing the incidence of disease and suffering. Humanistic Buddhism emphasizes methods such as Vipassana and meditation, which can help people regulate their emotions, reduce stress, and improve their physical and mental health. Secondly, doing good deeds can help people establish good interpersonal relationships and increase the sense of joy and happiness in life. Doing good deeds includes caring for others, respecting others, and helping others. These behaviors can not only help others solve their difficulties and pains, but also enhance their social skills and emotional connections, so as to achieve interpersonal harmony and social harmony.

Cultivating body and mind and doing good deeds also help to improve one's wisdom and state. Humanistic Buddhism believes that through cultivating the body and mind and doing good deeds, people can deeply understand themselves and the world, transcending themselves and limitations, and thus achieve inner peace and wisdom. Humanistic Buddhism emphasizes the cultivation of body and mind and doing good deeds, because these practices help to improve the quality of life of individuals, achieve inner peace and happiness, increase interpersonal harmony and social harmony, and enhance personal wisdom and realm. Humanistic Buddhism and Buddhist teachings share the common goal of helping people purify their minds, improve their quality of life, and achieve inner well-being and compassion for others. Their relationship is complementary and can help people understand and practice Buddhist teachings from different perspectives. Both Humanistic Buddhism and Mahayana Buddhism are people-oriented, focusing on the happiness and harmony of individuals and society. This is also one of the core values of Buddhism, embodying the spirit of Buddhist wisdom and compassion (Master Hsing Yun, 2005a).

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### III. TWO ASSEMBLIES' PAGODA

Traditional Buddhist monks and believers have different roles and responsibilities in promoting the Dharma. As Buddhist monks, monks usually receive special training and precepts, the purpose of which is to better understand and practice Buddhism, and to be able to pass on Buddhism to believers. Monks play an important role in propagating the Dharma. They teach the Dharma through lectures, lectures, meditation, etc., and demonstrate the practice of Dharma by setting an example, becoming a role model for believers. Devotees, on the other hand, are followers and learners of Buddhism. They usually learn Buddhism through meditation, reading classics, listening to French, etc., and integrate the spirit of Buddhism into their lives to enhance their wisdom and compassion. The role of believers in promoting Buddhism is to actively learn and practice Buddhism, and to demonstrate the value and spirit of Buddhism through their words and deeds.

The reason why Humanistic Buddhism emphasizes the equality between monks and believers can be found in the core teachings of Buddhism. Buddhism maintains that all sentient beings have Buddha nature, that is, everyone has the potential to become a Buddha, regardless of differences in origin, social status, wealth, gender, etc. In Buddhism, monks and lay people are fellow practitioners who seek to become a Buddha in practice. Monks are not a privileged class, but a way of life that chooses to put aside secular life and devotes itself to practice. In this way of life, monks need to obey the precepts, practice, and explore the spiritual practice of Buddhism, and they can also provide Buddhist teachings, support and help for lay people. On the other hand, Humanistic Buddhism emphasizes the spirit of "compassion and equality" and encourages people to show compassion and equality to all sentient beings, regardless of whether they have beliefs or not, different religious beliefs, different races, cultures and nationalities, etc. wait. Therefore, Buddhism emphasizes the equality of monks and lay people, and the relationship between monks and lay people is a relationship of mutual support, mutual learning and mutual achievement. This relationship of equality and mutual respect also reflects the spirit of "selflessness", "dependent origination" and "middle way" emphasized in Buddhist teachings, and embodies the core values of Buddhism.

Fo Guang Shan and International Fo Guang Association are two independent organizations, but there is a close connection and relationship between them. Founded by Master Hsing Yun in 1967, Fo Guang Shan is based on meditation, precepts, and Bodhisattva behavior, emphasizing the practice of Buddhism, exerting wisdom, and integrating the concepts of modern society and Humanistic Buddhism. International Buddhist Light Association is a religious organization established by Master Hsing Yun in Taiwan in 1991, with the aim of promoting Buddhist education and culture, and promoting the spirit of compassion, wisdom and equality. Buddha's Light International has various activities and institutions aimed at integrating Humanistic Buddhist thought and practice into modern society. Although Fo Guang Shan and the International Fo Guang Association are independent organizations, there is a close relationship between the two. The headquarters of the International Buddha Light Association is located near Fo Guang Shan, and the monks of Fo Guang Shan and the followers of the International Buddha Light Association also participate in various activities and affairs. In addition, Fo Guang Shan's religious and cultural activities are often supported and assisted by the International Fo Guang Association. Fo Guang Shan and Fo Guang International are committed to promoting Buddhist education and culture, promoting the wisdom of Buddhism, and integrating the spirit of Buddhism into modern society.

Fo Guang Shan and Fo Guang International have jointly adopted a variety of methods to promote Buddhism and promote Buddhism, mainly including the following points. Firstly, Goodwill exchanges: Carry out goodwill exchange activities around the world to promote dialogue and understanding among different religions and cultures. These activities include the Fo Guang Shan Open Day, the World Fo Guang Conference, etc., aiming to enhance the cooperation and friendship among Buddhist groups from all over the world, and jointly promote Buddhism. Secondly, Sangha training: Provide professional training and guidance for monks to help them better understand and practice Buddhism, and be able to pass on Buddhism to more people. Thirdly, Youth education: pay attention to youth education, carry out various Buddhist knowledge competitions, camps and summer camps and other activities to help young people understand the wisdom of Buddhism and how to practice the spirit of Buddhism in modern society. Fourthly, Charity and public welfare: Through various charitable public welfare activities, such as donating funds and materials, providing assistance to people in disaster areas, opening hospitals and orphanages, etc., to help people in need, and to demonstrate the spirit of Buddhist compassion through practical actions. Fifthly, Buddhist cultural exchange: Carry out various Buddhist cultural exchange activities, such as Fo Guang Shan cultural lectures, Buddhist art exhibitions, etc., to promote Buddhist culture and enhance public knowledge and understanding of Buddhism.

Sisthly, Classic translation and publishing: Committed to classic translation and publishing, and promoting correct Buddhist thoughts. The Fo Guang Shan Classical Archives Museum has a rich collection, and its published Tripitaka is one of the most complete Buddhist classics in the world. Seventhly, Charity and public welfare: a lot of work has been done in charity and public welfare, such as donating money to disaster-stricken areas, donating disaster relief materials, opening Fo Guangshan Hospital, etc., helping people in need with a compassionate heart. Finally, Religious activities: Organize various religious

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activities, such as Fa conferences, chanting, etc., and let monks and believers participate in them to purify the soul, cultivate compassion and wisdom, improve the achievements of practice, and then promote Buddhism (Master Hsing Yun, 2005b).

### **IV. THREE GOODNESS PAGODA**

"Do good things with your body, speak good words with your mouth, and have good thoughts in your heart" is a life attitude and value concept, which embodies the concern and sense of responsibility for oneself, others and society, and is also a practice method advocated in Buddhism. Specifically, "doing good deeds by oneself" refers to doing good deeds for others in actual actions, helping those in need, and continuously accumulating merit. "Speaking kind words" refers to expressing love and respect for others in words, not saying hurtful words, and bringing positive energy to others with words. "Having good thoughts in your heart" refers to maintaining a kind, compassionate and peaceful heart, staying away from negative emotions, cultivating mindfulness, and helping yourself and others to achieve peace of mind and harmony. The practice of "doing good deeds, speaking good words, and thinking good thoughts" can make people gradually get rid of self-centeredness, and pay more attention to others and society, so as to establish a kind, compassionate, tolerant values and life attitude, and promote personal growth and social progress. The main purpose of Master Hsing Yun's implementation of the Three Good Movement is to promote people's spiritual peace and harmony and establish a harmonious , A better society. The idea of the Three Good Movement comes from the compassionate spirit of Buddhism and the practice of Humanistic Buddhism, which embodies the core values of Buddhism and caring for human beings. In modern society, people are faced with various pressures and challenges, and are often busy pursuing material satisfaction while ignoring spiritual needs. Master Hsing Yun hopes that through the Three Good Movement, people will refocus on their inner needs, so as to cultivate a compassionate, kind, and tolerant heart, and establish harmonious and positive values and attitudes towards life.

The Three Good Movement is also a way for Master Hsing Yun to promote the popularization and promotion of Buddhism. Through the Three Good Movement, Master Hsing Yun hopes to let more people understand the spirit and values of Buddhism, and then guide people to practice and practice. Since Master Hsing Yun proposed the Three Good Movement in 1991, this movement has been carried out all over the world, including practice and promotion in Taiwan, Mainland China, Hong Kong, Macau, Singapore, Malaysia, Canada, and the United States.

In the process of carrying out the Three Good Movement, many achievements have been made. First of all, through the advocacy of the Three Good Movement, the positive value concept and life attitude of "doing good deeds, speaking good words, and having good thoughts" have been conveyed to more people, stimulating people's inner needs and social awareness. The focus on responsibility promotes people's spiritual growth and social progress. Secondly, the Three Good Movement also contributed to the popularization and promotion of Buddhism. Through the Three Good Movement, many people came into contact with the spirit and values of Buddhism, understood Buddhist thoughts and practice methods, and then had the opportunity to receive Buddhist education and practice. In addition, the Three Good Movement also promoted social progress and harmony to a certain extent. By promoting the life attitude and values of "doing good deeds, speaking good words, and thinking well", let more people pay attention to others and society, respect others, care for the environment, and abide by laws and disciplines, and build a harmonious and beautiful society fashion. Generally speaking, the promotion and practice of the Three Good Movement has made some achievements, and brought some positive influences and inspirations to the society and people (Master Hsing Yun, 2005c).

### **V. FOUR GIVINGS PAGODA**

The "Four Givings" promoted by Master Hsing Yun gradually developed during the establishment of Fo Guang Shan, and now it has become one of the core concepts of Fo Guang Shan. "Giving people confidence, joy, hope, and convenience" is an important compassionate wish in Buddhism, and it is also one of the goals of Buddhist practice. The meaning of these four aspects is as follows. Firstly, Giving people confidence: refers to stimulating others' confidence in Buddhism and life through their own righteous thoughts, actions, and views, and helping them get out of confusion and confusion. Secondly, Giving people joy: refers to helping others overcome difficulties and troubles through one's own compassion and kindness, and feel the beauty and joy of life, so as to achieve inner peace and tranquility. Thirdly, Giving people hope: refers to helping others see solutions to difficulties and problems through their own wisdom and compassion, encouraging them to have hope and confidence in the future, and to face life with a positive attitude. Finally, Convenience for others: refers to providing convenience and help to others through one's own compassion and wisdom, reducing their burden and troubles, so that they can more easily achieve their goals and realize their dreams.

The purpose of Master Hsing Yun's implementation of the "Four Givings" is to enable people to feel the power of compassion through this vow, so as to change their thinking and behavior, and establish a good life value and outlook on life. By

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giving others confidence, joy, hope, and convenience, you can help yourself establish a positive outlook on life and values, and improve your personal practice and realm. Giving care and help to others can cultivate one's own compassion and wisdom, and then establish a mutually beneficial relationship with others. Through the practice of "four giving", negative values and behavior patterns in society can be changed, and social progress and change can be promoted. Through the practice of "four giving", we can build a caring and harmonious society where people respect each other, help each other and love each other (Master Hsing Yun, 2005d).

### **VI. FIVE HARMONIES PAGODA**

The "Five Harmonies" include inner harmony, family harmony, self-harmony, social harmony, and world peace. This is one of the core concepts of Fo Guang Shan. It refers to the inner and outer harmony of the following five levels. Firstly, Self-harmony: the inner harmony of the individual, including the harmony of body, speech and mind. Master Hsing Yun believes that a harmonious society can only be established if the heart is filled with peace, kindness, love and tolerance. It refers to the individual's peace of mind, happiness, satisfaction, and the ability to experience inner peace and joy. Secondly, Family Harmony: That is, harmonious coexistence among family members, smooth communication, mutual care and support, and creating a warm and harmonious family environment. The family is a warm haven for people. Master Hsing Yun emphasizes that mutual help, respect, and care among family members are crucial to building a harmonious society. Thirdly, Self-respect and respect: Mutual respect, care, understanding and tolerance between individuals, to establish a harmonious interpersonal relationship and reduce conflicts and contradictions. Fourthly, Social harmony: refers to mutual respect, mutual assistance and cooperation among people from all walks of life to establish a fair, equal, harmonious, stable social environment and harmonious coexistence among community members. The community is the place where people live. To establish a harmonious community requires everyone to work together, respect, care, and help each other to create a better community. Finally, World peace: refers to the principles of peaceful coexistence, mutual respect, and equal consultation among countries around the world to jointly maintain world peace, stability, and prosperity.

Master Hsing Yun emphasized that countries around the world need to work together to build a harmonious, stable and prosperous world based on the principles of peaceful coexistence, mutual respect, and equal consultation. Through the harmony of these five levels, people can establish positive values and lifestyles, achieve personal and social progress and development, and promote the realization of global peace. Fo Guang Shan actively participates in various social welfare activities and contributes to social harmony. For example, Fo Guang Shan cooperates with the local government to organize various environmental protection and charity activities to promote the harmonious development of the community. Fo Guang Shan has held many international Buddhist cultural activities, promoting cultural exchanges and friendship between different countries and regions. Through diversified cultural exchanges and artistic activities, Fo Guang Shan has raised the society's attention and attention to harmonious development, and promoted the development of a harmonious society (Master Hsing Yun, 2005e).

### **VII. SIX PERFECTIONS PAGODA**

The "six perfections" of Buddhism, also known as "six paramitas", refer to the six kinds of good deeds or merits that practitioners need to practice in order to achieve Nirvana. Each of these good deeds is to benefit all living beings and eliminate the suffering of all living beings. The six virtues are as follows. Firstly, Generosity Paramita: Refers to generosity, not only donating money and things, but also giving time, care, comfort, etc. The purpose is to make others feel happy and reduce their hardships and pains. Secondly, Observing the Precepts Paramita: Refers to observing the precepts, maintaining a pure body and mind, and refraining from actions that harm oneself or others. Thirdly, the paramita of patience and humiliation: refers to not slacking off, not being persistent, not retaliating, but persevering, humbly and forbearing when being treated unfairly, suffering or difficult. Fourthly, Diligent Paramita: Refers to practicing hard, concentrating and diligently, regardless of day and night, not slacking off, not being lazy, and exerting the greatest effort. Fifthly, Meditation Paramita: It refers to bringing the mind into a state of peace, tranquility, purity and stability through meditation. Sixthly, Wisdom Paramita: It refers to realizing the true nature of all dharmas through observation, analysis, and understanding of the truth, and applying this understanding to eliminate the suffering of oneself and others. These six virtues are interrelated and mutually reinforcing, and together they lead to inner peace, wisdom, enlightenment, and ultimately the attainment of Nibbana. These six virtues are also the basic guidelines that Buddhists should practice in their daily lives, and are considered to be the basic conditions for meeting the teaching requirements. In Buddhism, "samsara" is a very important concept, meaning "samsara of life and death", that is, the constant repetition of the cycle of human life. Buddhism believes that the cycle of human life is endless. Everyone will experience the process of birth, aging, illness, and death, and then repeat the process of birth, growth, aging, and death. This cycle continues to

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happen until the practitioner attains Nirvana through practice, and can be freed from the shackles of the cycle of life and death. Buddhism believes that the cause of reincarnation is greed, hatred, ignorance and other undesirable psychological factors. These factors will make us indulge in worldly material enjoyment and illusory delusions, unable to recognize the real self and the world, so we will continue to reincarnate. Reincarnated in the cycle of life and death. Through the practice of Buddhism, you can gradually eliminate the troubles and attachments in your heart, and finally reach the state of Nirvana, get rid of the shackles of reincarnation, and obtain eternal peace and happiness (Master Hsing Yun, 2005f).

### **VIII. SEVEN ADMONISHMENT PAGODA**

The precepts of Buddhists refer to the norms with ethical and moral significance formulated by the Buddha, also known as precepts or precepts. Buddhists restrain their words and deeds according to the precepts, and then cultivate the merits of purifying the mind and liberating life and death. Buddhist precepts can be roughly divided into three parts. Firstly, Vinaya Precepts (Bhikkhuni Precepts, Bhikkhuni Precepts): It is the most important and basic precept in Buddhism. It is designed for monks (Bhikshu, Bhikkhuni). There are a total of 227 regulations, including precepts, practice, and dojos Regulations, and so on. Secondly, Bodhisattva Precepts: It is a precept set up for Bodhisattva practitioners, which mainly emphasizes the benefit of all beings, involving behavior, mentality and speech. Finally, Precepts for all sentient beings: It is a precept set up for lay believers, and it is also formulated by bhikkhus and nuns for lay people. It is mainly to restrain the words and deeds of lay people.

The precepts of Buddhism stipulate the basic principles and codes of conduct that Buddhists should follow in life, including respecting life, not killing, not lying, not stealing, not committing adultery, not delusional, not greedy, not jealous, etc. These precepts can not only help People maintain morality, which is also an important basis for spiritual achievement. "Precepts for all sentient beings" refers to the Ten Virtuous Precepts and Bodhisattva Precepts that Buddhists abide by, including no killing, no stealing, no sexual misconduct, no lying, no double tongue, no foul language, no false thinking, no anger, no greed, no wrong views, etc. Precepts, as well as respecting Buddha, Dharma, Sangha, respecting teachers, etc., are aimed at protecting oneself, benefiting others, benefiting all beings, enhancing one's own practice merits, and ultimately realizing self-liberation and helping all beings to be liberated. Observing the precepts is an important part of Buddhist practice, which can help them purify their minds, increase their wisdom, and improve their spiritual realm. In Buddhism, the Bodhisattva precepts and all sentient beings precepts are part of the precepts, among which the Bodhisattva precepts belong to the precepts of Mahayana Buddhism, while the precepts of all sentient beings are the precepts of Theravada Buddhism. Bodhisattva precepts refer to the precepts practiced by Bodhisattvas, which include abstaining from killing, stealing, adultery, lying, drinking, blaspheming Buddha, destroying monks and other unvirtuous karma, and those who want to hold Bodhisattva precepts must have the desire to benefit all living beings and will benefit others and self. Put compassion first, and benefit all beings as the highest goal.

Precepts for all sentient beings are the basic precepts in Buddhism, which is the general term for the five precepts or eight precepts that ordinary Buddhists should abide by. Among them, the five precepts refer to no killing, no stealing, no sexual misconduct, no lying, and no drinking alcohol; the eight precepts are based on the five precepts, adding no lunch, no listening to music, no wearing fancy clothes, and no sitting tall and comfortable. beds etc. The purpose of keeping all sentient beings precepts is to restrain one's greed, anger, ignorance and other afflictions, cultivate a pure mind, and benefit oneself and others' practice and blessings. The main difference between Bodhisattva precepts and all sentient beings precepts lies in the purpose and object of practice. Bodhisattva precepts are the precepts in Mahayana Buddhism that emphasize altruism and altruism, while all sentient beings precepts are the basic precepts that ordinary Buddhists in Theravada Buddhism should abide by. Master Hsing Yun put forward the Seven Commandments of "Abstinence from Smoking, Drugs, Pornography, Violence, Gambling, Stealing, Alcoholism, and Swearing" in order to remind people to abide by basic ethics and avoid harming themselves and others by pursuing short-term happiness. And then promote social harmony and progress. The problems involved in these precepts are not only personal problems, but also social problems, so everyone needs to work together to implement them. In addition, Master Hsing Yun emphasized that these precepts are not to restrict people's freedom, but to make people more free and full of vitality, to achieve balance and harmony of body, mind and soul, and to make life more meaningful.

The "Seven Admonishment" advocated by Master Hsing Yun and the "Five Precepts" of Buddhism both teach people to abide by moral norms, but there are differences in the details. Firstly, the "Seven Commandments" are more specific and detailed than the "Five Commandments". For example, the "Seven Commandments" include the prohibition of smoking, drugs, pornography, violence, gambling, theft, alcoholism, and harsh speech, while the "Five Precepts" mainly prohibit killing, stealing, lust, lying, and drinking. Secondly, the behavioral taboos in the "Seven Commandments" are closer to the life and culture of modern society, and are easier to be accepted and understood by people. The "Five Precepts" are moral norms widely used in the Buddhist tradition, which emphasize more on personal practice and realm, and may not be specific enough for the practical problems of modern society. Finally, there are differences in how the "Seven Commandments" and "Five Commandments" are

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practiced. In Buddhism, keeping the precepts is a method of practice, through the observance of the precepts to cultivate merit and purify the mind. The "Seven Commandments" advocated by Master Hsing Yun puts more emphasis on the implementation of social responsibility and moral norms, requiring people to be responsible for their own behavior, the society and others. This is a more practical application (Master Hsing Yun, 2005g).

### IX. EIGHTFOLD PATH PAGODA

The "Eightfold Path" of Buddhism refers to the path that practitioners should follow, which can help people get rid of troubles and reach the state of liberation. The meaning of the Noble Eightfold Path is as follows. Firstly, Right view: Correct cognition and understanding of things, eliminating confusion and delusions. Secondly, Right thinking: Consciously eliminate troubles and focus on correct thinking about things. Thirdly, Right Speech: Use language carefully, based on the principle of not hurting others, not lying, not spreading rumors, and not abusing words. Fourthly, Righteous work: Earn a livelihood through legal and beneficial means, and avoid engaging in activities that harm life and society. Fifthly, Right Diligence: Practice hard, never slack off, and persevere. Sixthly, Mindfulness: Keep a clear mind and correct thinking, and don't let worries and greed affect your thinking. Seventhly, Zhengding: through meditation, keep the inner peace, free from external interference. Finally, Positive Liberation: Reaching the true understanding, thereby getting rid of troubles and confusion, and reaching the state of Nirvana.

People can gain real freedom and happiness, and achieve what Buddhism calls liberation by practicing of the Noble Eightfold Path. We need to understand the concepts of "four truths" and "selflessness" in Buddhist teachings to achieve the "right view" in the "eightfold path". The "Four Noble Truths" are Buddhism's true views on life and the world, including the truth of suffering, the truth of collection, the truth of extinction, and the truth of Tao. The concept of "no self" means that all things are impermanent, selfless, joyless, and pure. Through proper study and understanding, we can develop correct insights and perspectives and avoid paranoia and confusion. In addition, it is necessary to continue to practice and practice, including meditation, observing one's own mind and reflecting on one's own thoughts and actions. The most important thing is to keep an open mind, keep learning and exploring, so as to constantly revise your own views, and then achieve true right views.

In Buddhism's Noble Eightfold Path, Right Thought is often translated as "right mindfulness" or "right thought." The core concept of mindfulness is to focus on the present moment, observe one's own body and mind, and face one's own experience with an objective and detached attitude. Sit in a quiet and stable place, concentrate, take a deep breath, focus on the current experience, do not judge or judge, and only accept the current feelings, thoughts and feelings. An important aspect of mindfulness is observing the body, such as breathing, the state of muscles, body sensations and energies, etc. Pay attention to these changes in feeling and keep coming back to how you feel in the present moment. Another key to mindfulness is observing thoughts and emotions. Instead of being ruled by emotions, watch emotions and thoughts come and go, feel and watch those emotions, thoughts, ideas change. The basic principle of mindfulness is to accept the experience of the moment, whether it is good or bad. By not resisting, not judging, and accepting the experience in the moment, pain and anxiety can be reduced and inner peace and tranquility can be increased. Mindfulness also involves developing compassion and compassion. Compassion is a kind of selfless care and love, which can help us reduce suffering and increase happiness. By practicing compassion, we can increase our own and the happiness of others. The practice of mindfulness requires continuous effort and cultivation, and it needs to start with the small things in everyday life. By focusing attention, observing the experience of the moment, accepting the experience of the moment, practicing compassion, and so on. People can cultivate mindfulness and achieve spiritual peace and freedom.

In the Eightfold Path of Buddhism, Right Speech refers to speaking truthful, kind, and beneficial words, no lying, no puns, no slander, no suspicion, no provocation, no abuse, no gossip, using words to promote peace, kindness and happiness. Before speaking, reflect on whether your words are in line with the right way and whether they are beneficial to others. Choose words carefully, and don't talk nonsense or be overly emotional. Often chant Buddha, chant scriptures, read scriptures, and so on, so that your oral karma can be washed and corrected. Respect the opinions and feelings of others, and do not easily accuse or slander others. Treat others with kindness and friendship, give positive support and encouragement, and do not compare, envy, or picky. Learn to express your thoughts and feelings effectively without using overly emotional or offensive words. Right speech is an important way to lead to inner peace and promote harmony. It needs to start from oneself and cultivate kind speech habits and self-cultivation. In Buddhism, Right Action refers to righteous, virtuous, and beneficial actions performed both physically and verbally. Choose the right job and not do immoral or criminal work. Treating others with kindness and compassion, and do not deceive, bully or hurt others. Try to do useful things for yourself and others, such as helping others, supporting public welfare undertakings, and so on. Abide by the precepts and moral codes in Buddhism, such as not killing, not stealing, not lying, and so on. Cultivate mindfulness, being aware of your own actions and impacts, so that you can more easily abide by the code of ethics. Maintain a humble and cautious attitude, not acting overly confident or rash. Do not pursue personal interests, and give priority to social well-being. Finally, cultivate compassion and treat others with sympathy, love and

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tolerance. The above methods can help us achieve the "right work" in the "eightfold path", promote inner peace and moral improvement.

In Buddhism, "Right Effort" usually refers to the pursuit of goals and the achievement of goals through hard work, concentration and willpower. Identify what you want to achieve and write them down. Make sure the goals are realistic and aligned with your values. Make specific plans that will help you reach your goals. Consider breaking your goal down into smaller steps, each of which is achievable. In the process of achieving your goals, you may encounter many challenges and difficulties. In the face of these challenges, you need to maintain perseverance and endurance, and don't give up easily. Focus on your goals and focus all your energy on the task you are trying to achieve. Exchange experiences and suggestions with others, and constantly improve your own methods through learning and reflection. Seek support and encouragement from friends, family or colleagues who can provide you with positive feedback and support. Motivate yourself through some methods, such as setting a small goal for yourself and achieving it, rewarding yourself, and so on. Through the above methods, you can better realize the "Right Effort" in the "Eightfold Path" and keep moving towards a higher goal. In Buddhism, developing mindfulness is an important practice. Focus on what is happening at the moment, such as breathing, walking, eating, etc., to avoid wandering thoughts. Observe things around you, including your own emotions and feelings, without evaluating or commenting, just observe and recognize. Do not reject, avoid or evaluate any experience, including negative emotions and feelings, but face it with an attitude of acceptance and observation. Do not comment or criticize yourself or others, just accept the experience of the moment. Observe the change and impermanence of things without being attached to any experience or feeling. Have compassion and empathy for yourself and others, understanding that all sentient beings are suffering. Maintain balance and moderation in life, and don't be overly attached or indulgent. Through the above methods, you can cultivate mindfulness, make yourself more aware in your daily life, and be able to face various challenges in life with correct attitudes and actions.

"Right Concentration" in the Noble Eightfold Path, usually interpreted as correct meditation and concentration, refers to calming the mind through concentration meditation to achieve a state of inner peace and tranquility. Make meditation a part of your life by establishing a daily meditation practice plan, and spend a few minutes or more in meditation each day. Choose a quiet and comfortable place to meditate and make sure you won't be distracted. Sit in a stable position and use a cushion or seat cushion to help keep you comfortable. Focus on your breath. Make your breath your focus, paying attention to how each breath feels. When your thoughts start wandering, slowly bring them back to your breath. Turn your attention to the physical sensations. Begin with the feet and gradually move to the rest of the body, noticing how each part feels and feels. This will help reduce stress and tension and enhance your body's perceptions. Practice mindfulness to stay focused and aware of the present moment. Don't get obsessed with thoughts about the past or the future, but focus on the feelings and experiences of the present moment. Practicing loving kindness and compassion, which develops caring and compassion for yourself and others, helps to dispel negative emotions and emotions and enhance inner peace. The above are some suggestions for achieving "right concentration", but it should be noted that everyone's experience and feelings are different, so constant practice and adjustment are required. Through practice and self-reflection, you can gradually develop and strengthen right concentration.

In the Noble Eightfold Path, Right Liberation refers to liberation from suffering and afflictions, reaching a state beyond birth and death and samsara. Achieving true liberation requires long-term practice and inner awareness. Learning Buddhism can help us understand the nature of suffering and the true meaning of life and understand the purpose and meaning of life. Buddhism also provides a complete set of practice methods, which can help us realize the right liberation. Contemplating the Three Dharma Seals means observing impermanence, selflessness and suffering, and realizing that everything in life is transient and impermanent, there is no eternal self-existence, and pain is the normal state of life. Through a deep understanding of the Three Dharma Seals, it can help us transcend our attachment and stubbornness to life and achieve positive liberation. Meditation is a practice method of concentration, which can help us observe our inner thoughts and feelings and realize them. Meditation helps to calm the mind, making it easier for us to enter the depths of our hearts and realize the nature of our hearts. Abandonment refers to abandoning the attachment and love for the external world, so as to focus more on inner cultivation and improvement. By letting go of our attachment to material things, we can more easily focus our minds and achieve positive liberation. Achieving true liberation requires continuous practice and hard work, as well as learning and comprehending the Dharma, so that one can finally experience inner peace and freedom (Master Hsing Yun, 2005h).

## X. CONCLUSIONS

One Teaching Pagoda is "Humanistic Buddhism", which is "the teaching method taught by the Buddha, what people want, purifying, good and beautiful, and conducive to the promotion of a happy life." Master Hsing Yun promoted "Humanistic Buddhism" throughout his life, which is to demonstrate the Buddha's original intention of entering the world through actions. The Buddha was born, practiced, became enlightened, and preached in the human world. Humanistic Buddhism and Buddha are inseparable. Two Assemblies Pagoda refers to monks and believers. The monks and believers are like the wings of a bird, and they are indispensable in the flight of Dharma. Only when the two are equal can communication and peace be established.



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Under the system of Humanistic Buddhism, Fo Guang Shan and the International Fo Guang Association not only develop equally for men and women, but also for monks and believers to live in harmony and to promote Buddhism together.

Three Goodness Pagoda refers to doing good deeds, speaking good words, and having good thoughts in the heart, which represent the practice and purification of the three karmas of body, speech and mind. I believe that if everyone can do the three good things, the world will surely be a better place. Four Givings Pagoda: "Four Giving" is the creed of Fo Guang people's work, "giving people confidence, giving people joy, giving people hope, and giving people convenience". Giving is the paramita of generosity, which can achieve Bodhi and complete the Buddha way. Five Harmonies Pagoda are peace of mind, harmony of family, harmony and respect among others, harmony of society and world peace. If everyone can start from themselves, not be enslaved by greed, not be a slave to emotions, not be deceived by delusions, be good at regulating their own minds, live in a proper way at home, relatives and relatives can get along with each other harmoniously, and respect and reverence Living in public can naturally achieve social harmony and world peace. Six Perfections Pagoda is the practice of six Bodhisattvas, namely, giving, keeping precepts, patience, diligence, meditation, and prajna, and integrates all Buddhist teachings into it. Giving can overcome "stinginess" and benefit others; keeping precepts can overcome "destruction" is the way of peace; patience can overcome "anger" and conduct oneself in the world with inconceivable merit; diligence can overcome "slack" and life is diligent It will surely be successful; meditation can save "scattering" and can cause movement and stillness to be the same; Nature is wonderful. Seven Admonishment Pagoda refers to Sensing the current social problems, the master put forward the "Seven Commandments" against smoking, drugs, pornography, violence, gambling, stealing, alcoholism and harsh speech, and made "Song of the Seven Commandments" to let the public Easy to understand.

Eightfold Path Pagoda is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. If you can practice according to the eight righteous ways, such as correct views, pure thoughts, pure and good words, proper work, reasonable economy, positive spirit, truth belief, and meditative life, you will be able to get rid of all afflictions and sufferings. The "Eightfold Path" emphasizes the correct direction of practice, mainly including eight aspects of right view, right thought, right speech, right action, right effort, right mindfulness, right concentration, and right liberation. Through these practice methods, we can reduce our greed, hatred, and ignorance, to cultivate our wisdom and compassion, so that we can attain Nirvana. Whether it is practicing the "six perfections" or the "eightfold path", it can help us realize Nirvana. The eight pagodas symbolize the Eightfold Path of Humanistic Buddhism.

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