# Young People and Buddhist Ethics: Tradition and Commonsense

By **Munisha,** Education Officer, The Clear Vision Trust, UK www.clear-vision.org



*Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumour; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are good; these things are not blameable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them.*

Kalama Sutta (A 3.65)

## Introduction

My presentation to the IABU conference on Buddhism and Ethics (13-15 September 2008) used video to show how Buddhist ethics may be taught in schools in England and Wales using audio visual media. This paper is a more detailed look at the same topic, in three sections:

1. I will describe the response to Buddhist ethics in English and Welsh[i] primary and secondary schools.
2. I will give an idea of the way Buddhism and Buddhist ethics are presented in English and Welsh schools, particularly through audio-visual media.
3. I will suggest that the way Buddhism is being presented in English and Welsh schools may provide a key to a fresh and effective presentation of Dharmic values for teenagers of Buddhist background, in Britain and in traditionally Buddhist countries.

I speak from ten years' experience as education officer at The Clear Vision Trust,[ii] a small charity established in the early 1990s to "promote Buddhism through the audio-visual media". Clear Vision is run by members of the Western Buddhist Order (WBO), a new Buddhist order founded in London in 1968 by the Venerable Urgyen Sangharakshita,[iii] previously a Theravadin bhikkhu. There are now 1,500 members of the Order worldwide; the much larger group surrounding the Order is known as the Friends of the Western Buddhist Order (FWBO).[iv] This is not the place for a lengthy description of the FWBO; I will simply say that though founded on the principles of early

Buddhism, it draws on teachings of all three Yanas and is characterised by an attempt to find new ways of living by Buddhist teachings in the modern world. As a Dharmacharini, a female member of the Order itself, my ordination has the same status as that of my Dharma brothers; we are neither monastic nor lay.

Clear Vision was founded to record the teaching and activities of the FWBO. However, in the early 1990s, changes in the teaching of Religious Education (RE) in English and Welsh schools meant that Buddhism was now one of six major faiths which could be studied. This was excellent news, but there were no suitable teaching materials and teachers trained to teach theistic faiths had no idea where to start with Buddhism. To meet this need, Clear Vision's film makers were joined by two Buddhist primary school teachers, Padmasri and Adiccabandhu. Their first video, *Buddhism for KS2*[v], was for 8 - 11 year-olds and released in 1994. It won an award[vi] and is still one of our top-selling DVDs. We now sell seven Buddhist DVD packs for 4-18 year-olds to schools across Britain.

In addition to making these DVDs for schools, we provide RE teachers with training in presenting Buddhism in the classroom, and consultancy to government departments and other publishers of Dharma materials for children. We also run the highly successful school visits service for the Manchester Buddhist Centre,[vii] in which we have our offices. Since the late 1990s, we have welcomed one or two thousand schoolchildren a year and I have taught at least half of these.

In all this work, we seek to represent not just the belief and practice of our own tradition, but to convey that which is common to most Buddhist traditions and something of the diversity of the Buddhist world. Our ability to do this has grown as we have become better connected and more knowledgeable, in particular through active membership of the Network of Buddhist Organisations (UK).[viii] Where we do not show diversity, as in our DVD about the Manchester Buddhist Centre, *Buddhist Centre in the City,*[ix] we make it clear we are exploring one among many very different expressions of Buddhism.

Clear Vision's are not the sole classroom materials for Buddhism in Britain. There are others, most of which have been created by non-Buddhists such as the BBC, RE teachers or commercial producers of teaching materials for all aspects of the curriculum. Some are sound and some display little or no understanding whatever. (Did you know, for example, that all Buddhists shave their heads and carry a needle and thread in their pockets to mend their clothes because they don't like

shopping for new ones?) Our materials are among the most popular, much recommended by government advisers. It is very reassuring to note that many Buddhists like our materials as much as RE teachers do; although we are far better known among teachers than among Buddhists, such is the diverse and fragmented nature of the British Buddhist scene.

**The response to Buddhist ethics in English and Welsh schools**

Over the last decade, Buddhism has become very popular in English and Welsh schools, both with teachers and students. Most school pupils will encounter Buddhism with no previous experience of it, or, indeed with any other religion; in the overall UK population of 60.5 million people there are fewer than 200,000 Buddhists. In a country in which white people have largely abandoned religion, Buddhism has a very positive reputation as a peaceful path. The Anglican Church remains the established religion.

In particular, teenagers love Buddhism for its God-free ethics. They often think it just makes sense. Though not Buddhist, many of them demonstrate a strong ethical idealism which they find mirrored in Buddhism. Animal rights, fair trade and care for the environment are among the issues they care about. In the teachings of non-harming, karma and the Five Precepts many find what they consider clear, common-sense and valuable guidance: principles and guidelines, but not rules. In their words, Buddhism is "cool". At the Manchester Buddhist Centre we are starting to find people in their twenties attending introductory Dharma and meditation classes for adults because of what they learned at school in their teens.

Whether or not they agree with it, many English and Welsh teenagers find Buddhism gripping and challenging philosophically. Over the age of 14, when RE ceases to be mandatory, they are most likely to learn about Buddhism if they have chosen to take a GCSE or A level course in Religious Studies; courses publicly examined at age 16 or 18 respectively. At a recent A Level conference on Buddhism, a group of 17 year-old girls disrupted the talks with good questions, rudely expressed. Afterwards their teacher explained that they were completely fascinated by what they'd heard and had gone back to school, arguing and discussing with great animation. All of them were Muslims, wearing the hijab.

However, it has to be said that teachers are often confused about Buddhism. On one hand our non-

theism is easily mistaken for humanism; on the other it may be overlooked or disbelieved. Mention Bodhisattvas or archetypal Buddhas outside time and space and teachers see God the Father and creator. I've heard the profound significance of the teaching of conditionality or dependent origination swept away with the cheery assertion: "Yes, but it's obvious everything depends on other things. God made it like that. What's distinctively Buddhist about that?"

Though they may find it difficult to teach, all teachers have one particular reason to love Buddhism: every teacher is desperate for their pupils to learn that actions have consequences! Our DVD for 4-7 year-olds, *The Monkey King and other Tales,*[x] uses Jataka tales and other stories, such as that of Siddhartha and the Swan, to teach ethical values through story. It sells remarkably well to Catholic primary schools.

**The presentation of Buddhist ethics in English and Welsh schools**

As I've said, there are many teaching materials available for the teaching of Buddhism in British schools. The worst of them present Buddhism superficially, as a list of rules and facile generalisations: eg Buddhists are not allowed to lie...; Buddhists have to shave their heads...; Buddhists believe that if they steal something they will come back as a frog in their next life..." One could perhaps characterise this as the school of doing certain things in order to get something; "being good in order to get to Nirvana". (I did once come across a Buddhist-run web site which claimed it was easy to get to Nirvana; all you had to do was "be good". There followed an explanation of the Five Precepts.) This seems to me a crude and selfish version of the Buddhadharma. It's also an unattractive teaching method in schools.

In my view, the best materials present Buddhism, and ethics in particular, as a set of principles and guidelines enabling us to become far more than we are; principles variously interpreted and lived out in diverse practices, leading to deepening awareness and the gradual transformation of heart and mind for the sake of all beings. They give a sense of the diversity among Buddhists, each of whom is responsible for the consequences of their actions. Instead of using subjective terms like "good" and "bad", they define skilful behaviour in ways easily recognisable to young people: kindness, generosity, etc.

Of course this is an ideal. The very best Buddhist teaching materials for schools do not yet exist!

Having described my own approach, I will look now at the way Clear Vision materials represent Buddhist ethics, starting with the educational context in which this happens.

There are differences in the style of provision of RE in England, Wales, Scotland and Northern Ireland. Clear Vision's materials are primarily designed for the syllabuses in England and Wales.[xi] Here, RE teaching must allow pupils to do two things:

1. To learn *about* faiths: for example, developing knowledge and understanding of the life of the Buddha, his teachings and Buddhist practices and lifestyles

2. To learn *from* the faiths they study: for example to ask themselves, If *I* were practising Right Speech, what difference would it make?

The best teaching enables pupils to develop the capacity for reasoned argument, respectful consideration of different views, and imaginative engagement with the teachings of a given faith.

Clear Vision DVDs teach *about* Buddhism using video in various ways to explain the teachings, show holy sites in Asia or Britain, tell illustrated stories, interview Buddhists and show Buddhists living their beliefs at work, at home and at worship. In our DVD pack for 12-14 year-olds, *Living Buddhism for KS3,*[xii] for example, the **Five Precepts** are explained by five Buddhists who work at windhorse:evolution,[xiii] a large Buddhist business in England, importing ethically-traded gifts from Asia and selling them in Europe to generate profits to support Buddhist projects.

Each DVD pack includes a handbook with background information sheets for the teacher and for the pupils, as well as discussion topics and activities to help the pupils learn *from* what they have seen in each video section. The teacher is free to use, adapt and add to the materials in any way s/he wants, but most of the materials follow a particular pattern: 1) discussion of existing views; 2) watching video; 3) further discussion and questions; 4) activities extending pupils' thinking and understanding.

Let us see how this is applied to teaching the **Five Precepts.** The materials suggest starting by asking the pupils to consider and then discuss any rules they live by. These may be formal rules, or the pupils may become aware of unspoken rules affecting their conduct. Where did they learn these rules? What are the consequences when they break them? After showing the video itself, the teacher

will invite questions and discussion. To develop the pupils' understanding, the suggested activities include drawing up five guidelines pupils would like to see their school or community live by. Or they could try living by one of the Five Precepts for a week, keeping a record and reporting back in the next lesson on how it went: ethical dilemmas; how it felt; impact on relationships with others.

(I should say at this point that RE has to allow pupils the right of distance from the material being studied: we may not assume pupils assent to the teachings of any religion, neither may we require them to participate in religious observances. However, we can certainly encourage exploration of universal values such as generosity, compassion or awareness.)

We concentrate on this particular set of precepts because they are common to the widest range of Buddhists worldwide. Teaching Buddhism to those more accustomed to theism, we find it important to emphasise a distinction between theistic commandments and the precepts as ethical undertakings to be practised more and more deeply as awareness and commitment deepen, as far as circumstances allow. To paraphrase the Buddha's teaching to the Kalamas,[xiv] cited above, we practise the precepts not because we have been told to, or because they are traditional, but because we have found that they work; living by them, we find that we become wiser, kinder people. As I often ask in my own teaching with young people, in a world in which nobody is ultimately in charge, what kinds of behaviour bring about the greatest well-being for all? If your teachers failed to turn up to school one day, what kinds of behaviour would help you to help each other to be as safe and content as possible? Here we could bring in the novel, *Lord of the Flies,*[xv] which tells the story of a school group marooned on an island without their teachers or sound ethics, and the terrible consequences.

In our DVD *Buddhist Pilgrimage: An Indian Spiritual Journey,*[xvi] the featured pilgrims visit the Diksha Bhumi, or Conversion Ground, at Nagpur. This is a modern pilgrimage site relating to India's new (Dalit) Buddhists, the first of whom converted to Buddhism here in 1956, taking the Three Refuges and Five Precepts after their leader Dr BR Ambedkar. The accompanying study materials emphasise the precepts as the outward expression of a Buddhist identity; of Taking Refuge in the Buddha, Dharma and Sangha.

We also pair the precepts, phrased in the negative, with virtues to be cultivated;[xvii] eg, instead of simply considering the necessity of avoiding taking the not-given, pupils are encouraged to consider the effect of cultivating generosity. This happens to fit with modern school practice of replacing

traditional school rules (eg, “Do not run in the corridors”) with undertakings encouraging positive behaviour (eg, “We will line up quietly when the bell goes.”). Good psychology; sound Dharma.

Obviously, no study of Buddhist ethics makes sense without some exploration of **karma** and **conditionality,** appropriate to the age group. With small children our materials encourage a simple awareness of the way one thing leads to another, this becomes more sophisticated with older pupils. *Buddhism Today*[xviii] is our DVD for over-14s and looks at key ethical issues with the help of Buddhists from six traditions in Britain. Here, karma and conditionality are explained through a video visit to Holy Island, off the west coast of Scotland. The island has been developed as an environmental project[xix] under the direction of Lama Yeshe Losal Rinpoche, a Tibetan Buddhist master in the Kagyu tradition.

We need to address the ethical issues facing teenagers today, which are also required by the syllabus. Thus, *Buddhism Today* also looks at the teaching of **ahimsa** through the stories of a Buddhist gynaecologist performing a sterilisation and a 15 year-old expecting her first baby.[xx] A variety of Buddhists give their views on the ethics of abortion. There is no “Buddhist line” but we present the teachings which would influence any Buddhist in making a personal decision.

Elsewhere, we deal with the topic of **Right Livelihood.**[xxi] The video example here is a vegan cafe run by Buddhists in Manchester. The staff at Earth Cafe[xxii] are paid according to individual need rather than qualifications or responsibility. We ask the students to consider how they would feel if someone else were paid more than they were for the same work. Suggested classroom activities include collecting newspaper job advertisements and considering how far they might be considered Right Livelihood. Could nursing be a wrong livelihood if done in a persistently unskilful state of mind? Is butchering Right (or better) Livelihood if the cows are treated kindly first? The precepts are not presented in black and white; we encourage an engagement with them as the progressive expression of a Buddhist's deepening understanding of the teachings of *ahimsa* and *karma* and a desire to change.

Let us come now to the subject of **meditation**. All teachers would like their pupils to cultivate stillness and contentment, as much to develop pupils' concentration spans as for a bit of peace and quiet! Nearly all Buddhist traditions teach meditation, at least to monastics. Though the Threefold Way (ethics, meditation, wisdom) lists meditation after ethics, most westerners have come to Buddhism via meditation. I teach pupils, also, that meditation is about developing awareness, and

awareness is vital in the practice of ethics. Without awareness we will not notice opportunities for ethical behaviour; with greater awareness we can make better ethical choices, with corresponding results.

There is a slight difficulty here, though. Though in the west meditation divorced from Buddhist practice is very popular in its own right, it could be viewed as a religious practice, which is not allowed in an RE lesson, at least up to age 14, where pupils may choose to move on from mandatory RE to optional Religious Studies (RS). So the standard term for an educational, non-religious meditative exercise is a "stilling exercise". Our DVD pack handbooks include written stilling exercises which teachers can use in the classroom. Our CD, *Stilling Exercises for Young People,*[xxiii]is also very popular. However, there really is nothing like the experience of sitting on mats and cushions in a Buddhist meditation hall, with a real Buddhist meditator to lead you. On group visits to the Manchester Buddhist Centre, teachers are repeatedly amazed by the unexpected stillness of even difficult classes.

So what is the difference between a stilling exercise and a meditation? Our stilling exercises vary in length and content, but typically involve some element of awareness of sounds, emotional states, body and breath and cultivation of a kindly attitude to oneself and others. For the over-14s, there is the option of doing a more formal practice of Mindfulness of Breathing *(anapanasati)* or Loving Kindness meditation *(metta bhavana).* Whichever we are doing, it is important to tell the pupils they are free to take part or just listen; if they are sitting quietly and respectfully nobody will know which they have chosen anyway.

A defining quality of ethics is compassion. Our materials mention the figure of the Bodhisattva as an archetype of the ideal human being; one motivated by perfect compassion. *Living Buddhism*[xxiv] tells the story of Avalokiteshvara and links this to the humble and much-loved figure of Dhardo Rimpoche (1917-1990),[xxv] a Gelug and Nyingma teacher considered by many to be a living Bodhisattva, who for many years ran a school for Tibetan refugee children in Kalimpong, northern India. The suggested activities include pupils making up a poem or song describing their response to the world's suffering and what they might do about it.

As I have said, English and Welsh teenagers often love their encounter with Buddhism. However, they (and other westerners) do also find it offensive sometimes, particularly when they hear Buddhists who teach that everything which happens to us is the result of our own previous actions

(karma); and that, for example, if people died in the tsunami, it was their karma to do so. In the west at least, this teaching is found particularly among Buddhists of Tibetan schools. Westerners hear this teaching as heartless and blaming; ie, if you have cancer, it's your own fault. Perhaps because of the Christian teaching of Original Sin, they do not hear it as a simple statement of the nature of Reality, affecting everyone alike.

My own tradition looks to the Buddha's statements in the Pali Canon that the view that all our experience is a result of our past actions is a wrong view; [xxvi] and to Buddhaghosha's description of the Five Niyamas of causation,[xxvii] of which just one is karma. Clear Vision's older teaching materials simply state that there are several types of causation; however since I have become more aware of the teaching referred to above, (though I consider it false) I do mention that there is a diversity of views. I do this as much for the sake of fairness as to help those confused by varying teachings.

Schools are encouraged to meet members of the faiths they study; however, there is a shortage of Buddhists available to speak personally to pupils in schools. Our latest initiative at Clear Vision is a free online video service called *Ask a Buddhist!*[xxviii] Here, a variety of Buddhists give short answers to pupils' frequently asked questions about all aspects of Buddhism, such as “Are Buddhists allowed to eat meat?” and “Are Buddhists allowed to have sex without marriage?” It's attracted a lot of interest, as much from Buddhists as from schools. Ideally all our products would be free, but there is virtually no charitable funding available for such work: in Britain most secular charities do not fund religious projects; most religious charities fund only their own religion's work; and most Buddhist funds support only the work of their own Buddhist tradition. Western Buddhist convert sanghas do not have the centuries-old culture of Dharmadana which we see in Buddhist Asia. Thus Clear Vision relies almost entirely on the sales of its materials for schools. Anyone who feels moved to offer dana for our work is most welcome.

Why do we do this work? Certainly not for the money; Clear Vision staff are paid enough money for a dignified but simple life, according to need. Neither do we intend to make converts. In a secular school system, Buddhist materials must seek to inform and stimulate enquiry, not faith. My mission is to inspire young people of all faiths and none to ask questions about meaning, purpose and ethics. The answers are up to them, of course.

**Does the teaching of Buddhism in English and Welsh schools offer a model for Dharma teaching with teenagers in the traditionally Buddhist world?**

I will now move on to my final topic: the exploration of the Dharma with young people of Buddhist background, at home or in places of worship.

It has become clear to me recently that, ironically, most teaching of Buddhism for young people in Britain is being done by and for non-Buddhists. Indeed, some of the *best* teaching of Buddhism for young people in Britain is being done by and for non-Buddhists.

A government grant[xxix] has enabled Clear Vision's current project: a free online interactive video with notes and activities, linking Buddhist teachings to matters of citizenship and social cohesion, roughly based on the Four Sangrahavastus (Sangahavatthus), variously translated as the Bases of Sympathy or Means of Unification of the Sangha.[xxx] This resource is not for schools but for young people of Buddhist background, or individual young people pursuing an interest in Buddhism. Made to the same standards as our materials for schools, it will take a similar approach.

When Clear Vision applied for this grant, we said we believed there were no teaching materials for young Buddhists, who were generally underserved. In making the DVD and meeting young people in several very different Buddhist traditions, I have learned just how true this is.

Many UK Buddhist groups have no activities for young people. If they do, they tend to be once or twice-yearly national gatherings. Some have activities for children, but none for teenagers. Some of their activities are fun and engaging, but I suspect that most, if any, formal Dharma teaching is old-fashioned and didactic; nothing like the kind of teaching those young people may be getting at school. The only teaching materials may be home-made, or given away as Dharmadana by generous Buddhists in traditionally Buddhist countries. These tend to focus on Jataka tales and other stories, excellent for children but of little interest to teenagers.

The London Buddhist Vihara (Sri Lankan Theravada)[xxxi] runs what is probably the UK's oldest and largest Sunday School, with young people ranging in age from about three to 18. Some of the teenagers there – boys and girls - are articulate and passionate about the Dharma. There is a group preparing for Sri Lankan public examinations in Dhamma, which require study of selected Pali texts including the Abhidhamma. Beyond this, they are trying to establish a discussion group. However,

they have no study materials apart from photocopied pages from the Pali scriptures and some free story books which are far too young for them and do not address their lives as urban young people in Britain. As one of their mothers said of these books, “These aren't appropriate for our teenagers. They may have Sri Lankan parents, but they are also westerners.”

I have met British teenagers, both white and Asian-heritage, who hold strongly to Buddhist values, whether or not they identify formally as Buddhists. I've also met teenagers who consider Buddhism a quaint superstition for grandmothers, or who demonstrate a strong Asian Buddhist cultural identity but know very little of what Buddhism actually teaches. An interesting variation on this is a young Vietnamese British man I encountered last year, skilfully navigating the space between Buddhism east and west. His Vietnamese temple offered tradition, ritual and community, he said, but no Dharma teaching, so he also attended beginners' classes at a nearby Buddhist Centre popular with western converts. He described finding his mother praying to the Buddha for good luck in his school examinations. “Mum!” he said, “that's not Buddhism!”

In 2007, working for Bhutan's Ministry of Education on its new framework for Values Education, I met a number of Bhutanese Buddhist teenagers. Questioning them on their values, I was very surprised to hear talk of asking “God” for forgiveness; not something commonly associated with Buddhism! I also met Bhutanese educationalists very concerned that their younger generation, now devoted users of mobile phones, iPods and cable TV, were losing touch with their values and traditional culture. (I gathered very few monks were teaching laypeople, let alone young laypeople. The one school Dharma class I observed involved chanting and then sitting in silence while a monk spoke for half an hour. Several of the educationalists mentioned Dharma books they were reading, all written by teachers in the west.)

I would argue that loss of traditional values and culture is happening as much among British Asian Buddhist teenagers as among their Himalayan contemporaries. Indeed, it is the condition of the modern world. Tradition is ceasing to be a compelling force. Young people will not visit the temple or turn prayerwheels as their grandparents did, out of a sense of their place in the age-old “natural” order of things. To the extent that tradition maintains positive values which hold societies together this is a tremendous loss. However, as the Buddha makes clear in his teaching to the Kalamas, tradition is useful but not enough. Where traditional identification with Buddhism is habitual and unthinking it may be be an instance of the Third Fetter,[xxxii] preventing a more informed and thoughtful engagement with the Dharma. In this case, some loss of tradition may be a

gain.

As I have said, in a secular school system, Buddhist materials must seek to educate *about* Buddhism and stimulate enquiry, not faith. If non-Buddhist British pupils find Buddhism interesting and attractive, it is not because it is traditional, but because it makes sense and addresses their very human longing for meaning. I would argue that, as tradition loses its influence, this same approach is needed in historically Buddhist communities too. To enable young people to make the Dharma their own, we need to appeal to their intelligence, not to their sense of duty. We need to teach Dharma in a spirit of enquiry and practical exploration, relating it to contemporary household and global issues and allowing experimentation and the freedom to disagree.

*"If my children learn only one thing, let it be that actions have consequences."* Dhardo Rimpoche[xxxiii]

Email: munisha@clear-vision.org

**4800 words approx.**

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i The United Kingdom comprises England, Wales and Scotland (Great Britain) and Northern Ireland. England and Wales share an education system, while Scotland and Northern Ireland have one each. Buddhism is taught in Scottish schools, as part of Religious and Moral Education (RME). In Northern Ireland, Religious Education still places most emphasis on Christianity.

ii See www.clear-vision.org

iii See www.sangharakshita.org

iv See www.fwbo.org

v See *Buddhism for Key Stage 2,* (DVD pack for 8-12 year-olds), The Clear Vision Trust, 1994

vi Highly commended, Sandford St Martin Religious Education Awards 1997

vii See www.manchesterbuddhistcentre.org.uk

viii See www.nbo.org.uk

ix *Buddhist Centre in the City: A Tour of the Manchester Buddhist Centre* (DVD pack for 8-14 year-olds), The Clear Vision Trust, 2002

x *The Monkey King and other Tales* (DVD pack for 4-7 year-olds), The Clear Vision Trust, 1997

xi While the ethos for RE in England and Wales is set out nationally in such documents as the non-statutory National Framework for Religious Education (2004), the detail of what is to be taught in each school is set out in Locally Agreed Syllabuses, drawn up by Local Education Authorities in consultation with local faith representatives. To

view the Framework, go to www.qca.org.uk/qca_7886.aspx

xii *Living Buddhism* (DVD pack for 12-14 year-olds), The Clear Vision Trust, 1996

xiii See www.windhorse.biz

xiv The teaching to the Kalamas (A 3.65) Quoted at the start of this paper.

xv *Lord of the Flies*, William Golding, London, Faber & Faber, 1954

xvi *Buddhist Pilgrimage: An Indian Spiritual Journey* (DVD pack for 8-14 year-olds), The Clear Vision Trust, 2006

xvii The Five Virtues: *maitri/metta* (lovingkindness); *dana* (generosity); *samthusti/santutthi* (contentment); *satya/sacca* (truthfulness) and *smrti/sati* (mindfulness). I have not been able to find a scriptural instance where all five are listed together; however, there are instances where the Buddha indicates that it is necessary not only to practise abstention from negative behaviour but also to cultivate its positive counterpart; eg D 1:4: "Laying aside the stick and the sword, he dwells compassionate and kind to all living creatures."

xviii *Buddhism Today* (DVD pack for 14-18 year-olds), The Clear Vision Trust, 2000.

xix See www.holyisland.org

xx British teenage pregnancy rates are “among the highest in Western Europe”. Fifth Annual Report, Independent Advisory Group on Teenage Pregnancy, July 2008. The section of *Buddhism Today* described here is entitled 'Matters of Life and Death: The Sanctity of Life' and was highly commended in the Sandford St Martin Religious Education Awards 2001.

xxi *Buddhist Centre in the City,* op cit.

xxii See www.earthcafe.co.uk

xxiii *Stilling Exercises for Young People* (audio CD for 8-18 year-olds), The Clear Vision Trust, 2007

xxiv *Living Buddhism,* op cit.

xxv *The Wheel and the Diamond: The Life of Dhardo Tulku,* Suvajra, Glasgow, Windhorse Publications 1996

xxvi M 2:214; A I:173

xxvii *Atthasalini*, 854

xxviii See www.clear-vision.org/Students/AskaBud.aspx

xxix The Faith Communities Capacity Building Fund supported religious projects promoting social cohesion in England and Wales. See www.cdf.org.uk/POOLED/articles/bf_techart/view.asp?Q=bf_techart_212417

xxx The Four Sanghavatthus/Sangrahavastus are taught by the Buddha to Hatthaka, a young follower who is alone and wishes to draw others to the Dharma. (A 8.24) They are *dana* (generosity); *peyavacca/priyavadita* (kindly speech); *atthacariya/arthacarya* (beneficial activity)*;* and *samanattata/samanarthata* (same-goaledness/treating others as oneself/exemplification). In the Mahayana they are the means by which Bodhisattvas attract beings to the good, the “four expedients by which sentient beings feel themselves attracted by us”; Ch. 10; *Jewel Ornament of Liberation,* Gampopa, trs. H.V. Guenther, London, Rider, 1971

xxxi See www.londonbuddhistvihara.org

xxxii S*ilabbata paramasa/silavrata paramasa*

xxxiii *Source not found.*

For clips from from the DVDs referred to here see www.clear-vision.org/teachers.

For the free Ask A Buddhist! video pages, see www.clear-vision.org/students.