

佛教在童軍運動中的角色與實踐
Buddhism in the Scouting Movement

覺多法師

Venerable Jue-duo

Good morning/afternoon/evening to all our dear scout leaders and our fellow scouts, I would like to give a very warm welcome to you all!

My name is Venerable Jue Duo. I come from Taiwan where I am the Buddhist monastic and for many years, a dedicated advisor within the scouting education.

Being here today has been a great honor and joy to join our fellow friends from all around the world to share how Buddhism can enrich meaningfully towards the scouting movement.

This gathering is more than a dialogue between religious tradition and scouting, it is a meaningful meeting of spirituality and education.

Since the beginning, there has always been an inseparable relationship between scouting and religion.

As we all know, Sir Robert Baden-Powell, the founder of the scouting movement once said: "There is a higher power and it is the basis of Scouting."

Besides this, he also emphasized that "There is a power in the world that transcends human beings" , forming the very principle within the heart of the scouting spirit.

Fundamentally, the Scouting movement serves its purpose to guide young people towards their journey to achieve higher spiritual values.

With the strong connection between scouting and religion, they can complement and enrich one another. There is an embodiment of commitment within scouts to faith, to others, and to oneself that resonate deeply with the Buddhist path of cultivation that reveals the vision of moral and spiritual growth.

Further, the Buddhist practice holds roots within the Three Acts of Goodness, Four Givings and the Five Harmonies.

Venerable Master Hsing Yun, the founder of Fo Guang Shan proposed the core practice of faith as The Three Acts of Goodness, Four Givings and Five Harmonies.

- The Three Acts of Goodness stand for: Do good deeds, speak good words and think good thoughts, aligning with a scouts' 'Duty to self' through mindful self-development.
- Four Givings represent the effort of giving others confidence, joy, hope and convenience, reflecting the duty of scouts to others through compassionate actions.
- Lastly, the five harmonies represent harmony within oneself, harmony within family, harmony between individuals, harmony in society and harmony in the world. These fulfill the duty of scouts to God, that honor the spiritual interconnectedness within all life.

These three major principles by Venerable Master Hsing Yun resonate deeply with the three duties of scouts: 'Duty to god' , 'duty to others' and 'duty to self' . These interconnected responsibilities create the path to connect individuals, community, society and the entire universe. These become practical guides for our daily lives; while walking, standing, sitting or lying down, we can cultivate a compassionate mindset for a better self that benefits towards all.

The Meaning of Religious Scouting ultimately is from Spiritual Education to Global Peace

In our rapidly changing, multicultural world, young people need not only practical skills, but inner stability and direction. Faith based scouting can provide our youth with the ideal environment to cultivate these qualities for spiritual development.

Religion does more than instruct us on 'how to do something' , it fundamentally guides us to understand 'why we do it' . The Buddhist spirit of 'selflessness and altruism' inspires scouts to expand their compassion and care for society and nature, embodying the daily practice of 'one good deed a day' .

Through international exchanges, religious scouting can build bridges for the understanding of other cultures and for a peaceful coexistence.

This enables our youth to diverse beliefs and to discover shared values and common purpose.

Faith Becomes a Source of Strength through Personal Reflections

As both a monastic and Scout advisor, I have personally witnessed firsthand how the Three Acts of Goodness education has transformed the lives of many young people.

Some have learnt to communicate with their family members, restoring harmony at home. Others have discovered the power of Buddhism during temple programs, regaining their self-confidence with the support of Buddhist teachings.

After suffering a stroke, Venerable Master Hsing Yun' s first words were, "Give everyone steamed buns. I hope everyone eats well." His compassion and concern for others embodies the very spirit of spiritual cultivation we hope Scouts can learn and practice in their lives.

Finally, at the end, faith Makes Scouting More Complete.

Religion should not be a boundary that divides people, but rather a path to help us discover the shared light within one another. Buddhism does not seek to 'religionize' scouting, but to provide a clearer direction, deeper compassion and a stronger passion to serve society.

Moving forward, we can expand upon religious badge programs, strengthen partnerships between temples and scout groups and facilitate global scouting exchanges among Buddhist scouts to enable their discovery on the strength of faith and the meaning of life through scouting.

We are all in one family.

May we continue to collaborate, communicate, and grow together through Scouting efforts across the world, bringing peace and hope to the future.

Amitabha NAMASTE. Thank you all!

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尊敬的各位童軍團長、童軍夥伴們，大家好！

我來自台灣，是一位佛教的宗教師，也是一名投入多年童軍教育的輔導法師。今天能在這裡，與來自世界各地的夥伴分享佛教如何在童軍運動中發揮力量，實在非常榮幸。這不僅是一場「宗教」與「童軍」的對話，更是一場「靈性」與「教育」的相遇。

一、童軍與宗教：從起源就密不可分

大家都知道，童軍運動的創始人羅伯特·貝登堡爵士曾說：「宗教信仰不是被引進的，它本來就在那裡。」他也指出：「世界上存在著一種超越人類的力量」，這就是童軍精神的根基。

童軍運動的宗旨，正是幫助青少年超越物質、追求更高的精神價值。宗教與童軍精神是不可分割、相互融合的；童軍的原則與諾言中，處處展現對信仰、對他人、對自我的承擔，而這些正與佛教的修行理念高度契合。

二、佛教的實踐：從三好、四給、五和出發

佛光山開山祖師星雲大師提出「三好、四給、五和」作為信仰實踐的核心。

- 三好：「說好話、做好事、存好心」，呼應童軍對自己的承諾 (Duty to Self) 。
- 四給：「給人信心、給人歡喜、給人希望、給人方便」，展現對他人的責任 (Duty to Others) 。
- 五和：「自心和悅、家庭和順、人我和敬、社會和諧、世界和平」，體現對上蒼及世界的責任 (Duty to God) 。

三好、四給、五和，正如童軍運動中的「對上蒼盡本份」 (Duty to God)、「對他人盡本份」 (Duty to Others)、「對自己盡本份」 (Duty to Self)，這三大責任彼此呼應，並連結自我、他人、社會與宇宙。這些精神都是我們日常行住坐臥中可實踐的，培養我們成為良善、負責任的公民。

三、宗教童軍的意義：從心靈教育到世界和平

在這個多元文化、快速變遷的時代，青少年不只需要技能，更需要內在的穩定與方向。宗教童軍正是一個培養心靈的理想場域。

宗教不只是告訴我們「怎麼做」，更重要的是引導我們思考「為什麼而做」。佛教的「無我、利他」精神，鼓勵童軍從自我出發，進而服務社會、關懷自然，實踐「日一善」的生活理念。

透過國際交流，宗教童軍團也成為促進文化理解、和平共處的重要橋梁，讓不同信仰背景的青少年找到共同語言與價值觀。

四、個人經驗：信仰如何成為力量

作為一位出家法師與童軍輔導，我親眼見證許多孩子因三好教育學會和家人溝通，創造家庭和諧；也有童軍在寺院活動中感受佛法力量，從自卑中重新找回自信。

星雲大師中風後說的第一句話是：「給大家吃包子，希望每個人都吃飽。」這份慈悲與關懷，正是我們希望童軍從信仰中學會、並實踐的精神。

五、結語：信仰讓童軍更完整

宗教並不是劃分人群的界線，而是幫助我們發現彼此共同的光明本性。佛教不是要讓童軍「宗教化」，而是讓童軍更有方向、更具慈悲心、更有服務社會的熱情。

未來，我們可以推動更多宗教徽章制度、促進寺院與童軍團合作、佛教童軍跨國交流聯誼，讓更多青少年透過童軍運動找到信仰與生命的力量。

願我們在各國的童軍工作中，持續合作、對話、成長，為世界帶來更多和平與希望。阿彌陀佛，謝謝大家！