INFORMATION FOR TEACHERS

DIDACTIC REFERENCES – SECONDARY LEVEL II

OBJECTIVES

Students will be able to . . .

1. understand different interpretations of the ethical term "good".
2. develop a personal interpretation of "good action".
3. reflect on the ten beneficial and ten harmful actions from Buddhist teachings.
4. understand that the implementation of the beneficial actions requires a process of change of inner attitude and practice.

INTRODUCTION

The students are confronted with fictitious quotations in **Worksheet 1**, which use the ethical concept of a "good" action in different ways and stand in the context of a value concept. The students are asked to work individually to grasp and formulate this abstract statement. In this context, they should then also explore the concept of "good" for themselves and illustrate it with their own example.

EXERCISE 1

This problem-oriented approach reveals several possible interpretations. These raise the fundamental question, "When is an action good?"
This research question should be discussed in the group, whereby it becomes apparent that agreement is not possible without contradictions. Nevertheless, in plenary a tentative definition is established, which is noted on the board. The **Answers to WS 1** give possible solutions.

EXERCISE 2

Worksheet 2 introduces the Buddhist ethics of the ten beneficial and harmful actions. The students work out a basic understanding in group discussions, also with regard to the division into body, speech and mind. The category of mental action is explored in depth. Likewise, the effects of positive and negative actions are thought through and illustrated with one example each. **(Answers to WS 2)**

APPLICATION

The tasks on **Worksheet 3** encourage you to deepen what you have just learned about Buddhist ethics. It is important to realize that intellectual knowledge alone is not enough to simply change one's actions (e.g., what do you resolve to do on New Year's Eve for the coming year?). Change is a process that requires reflection; one should be clear about how one's actions are motivated and what consequences they may entail. Awareness and repeated practice result in mind training, which is deepened in meditation. The changed inner attitude sets in motion effects that ultimately lead to happiness-creating behavior. Quotes from Buddhist masters illustrate this process. The **Answers to WS 3** offer suggestions.

SECURING KNOWLEDGE

In this last step, the arc to the beginning of the lesson is once again drawn in the plenum. The question of investigation, e.g. "When is an action good?" can now be answered in a knowledgeable and differentiated way and formulated in the Buddhist sense, e.g.: "Always act in such a way that it benefits as many sentient beings as possible for as long as possible." It should also have become clear and evident that motivation, mindfulness and training are necessary for the implementation of useful action in life. That is why in Buddhism, among others, one also meditates, because one can almost never get at habitual tendencies via reason and knowledge.

NOTES

To deepen the ten beneficial and harmful actions, the topic **Karma - Cause and Effect** is suitable. There, among other things, the consequences of one's actions are explained, but also how to remove negative impressions from the mind.