and doubt is captured well in the following passage from the Mahabharata:

"people were asking questions about their duties and responsibilities. The Buddha himself, in his own way, showed the way. The Buddha himself did not put an end to suffering but showed the way to end suffering."

P. Wickrama

Asceic Withdrawal or Social Engagement

37
in the Philippine Constitution and the administration of justice in the country. The report of the Philippine Bar Association on the issue of the administration of justice was presented to the Senate of the Philippines. The report pointed out that the administration of justice in the Philippines was marred by corruption and inefficiency. The association recommended the creation of a National Judicial Commission to oversee the administration of justice and to ensure its independence from political influence.

In the context of the administration of justice in the Philippines, the report highlighted the need for reforms to address the existing problems. The association noted that the judiciary was underfunded and understaffed, which hindered its ability to deliver justice efficiently. The report also criticized the lack of public trust in the judiciary, which was attributed to the historical lack of transparency and accountability in the administration of justice.

The report recommended several measures to improve the administration of justice, including the provision of adequate funding, the hiring of qualified personnel, and the implementation of measures to enhance transparency and accountability. The association emphasized the importance of public participation in the administration of justice, suggesting the establishment of mechanisms for public input and feedback.

In conclusion, the Philippine Bar Association's report highlighted the critical issues facing the administration of justice in the Philippines. The recommendations put forward by the association are essential to address these challenges and to ensure that the judiciary can fulfill its role as a guardian of justice. The report serves as a call to action for the government and other stakeholders to take concrete steps towards improving the administration of justice in the country.
Defense of Democracy: Argument and Compromise

The essence of democracy is the process of argument and deliberation where the passions of the people are expressed and the will of the people is determined. This process is not always easy, but it is necessary for a healthy society.

Withdrawing Engagement

339
When the world is thus affixed and surrounded on all sides, when speaks
The son reports.

science. The master, you may never the force and seek to become as
sensible. The master, you may never the force and seek to become as
sensible. The master, you may never the force and seek to become as

science. The master, you may never the force and seek to become as
sensible. The master, you may never the force and seek to become as
sensible. The master, you may never the force and seek to become as

science. The master, you may never the force and seek to become as
sensible. The master, you may never the force and seek to become as
sensible. The master, you may never the force and seek to become as

science. The master, you may never the force and seek to become as
sensible.
The world is a stage, and all the men and women merely players; they have their exits and entrances; and one man in his time plays many parts. He's in the world, or out of it; in the house, or out of the house; he plays the fool, or he plays the sage; he does this, or he does that; he serves God in the office, or goes about the world to make his mark. He's in the temple, or he's in the street; he is a page, he is a duke, he is a king; he's in the house, he's out of the house; he's in the council, he's in the kitchen; he's a servant, he's a master; he's a slave, he's a lord; he's in the street, he's in the house; he's in the world, he's out of the world.

But all this is done by his power, not by his own. And when he's gone, who's left to care? The world will turn to dust, and all the stage will fade.

So, let us make the most of our time, and Live the life we've been given.
The Bodhisattva Vows are directed to the salvation of sentient beings and to the attainment of ultimate buddhahood. This vow is made not only by the bodhisattvas themselves but also by all beings, including the sentiments of the world. The vow is based on the principle of interdependence, where the well-being of one is dependent on the well-being of all. This vow is made in the context of the bodhisattva's commitment to the path of enlightenment, which includes the development of wisdom and compassion.

In practice, the bodhisattva vow involves making a commitment to help others and to strive for the enlightenment of all sentient beings. This vow is made not only in the context of one's own practice but also in the context of the practice of others. The vow is made not only in the individual's lifetime but also in the context of the practice of others.

The vow is made in the context of the bodhisattva's commitment to the path of enlightenment, which includes the development of wisdom and compassion. In practice, the bodhisattva vow involves making a commitment to help others and to strive for the enlightenment of all sentient beings. This vow is made not only in the individual's lifetime but also in the context of the practice of others.