

Humanistic Buddhists and Social Liberation (I)

**Humanistic Buddhists
and Social Liberation (I)**

By David W. Chappell

*Professor of Comparative Religion
Soka University
Aliso Viejo, California*

**人間佛教行者
與社會解放 (上)**

大衛·查培爾

美國加州創價大學
比較宗教學系教授

心倫 譯

ABSTRACT

Humanistic Buddhism has arisen in modern times with the goal of liberating humans and society. However, many of the conditions that led to the rise of Humanistic Buddhism are part of modern secular reforms and have also helped to liberate Buddhism from some forms of political and cultural captivity. In particular, this article explores the role of five factors as necessary conditions for Humanistic Buddhism — an independent judiciary providing some protection from the state, a humanistic enlightenment movement that encourages independent intellectual inquiry, a modern communication systems to support individual developments, relative peace, and a global economy. These have enabled new models, networks, and groups of Buddhists to emerge and to become socially engaged in new ways. Hu-

提要

當代崛起的人間佛教原本旨在使人類和社會得到解脫。但導致人間佛教出現的許多因素中，有一部分與現代世間的改革有關，它們促使佛教擺脫某些政治和文化方面的桎梏。本文探討人間佛教的五項重要因素：獨立的司法制度使免於政府的干涉；人文主義的啟蒙運動以促進獨立思考；現代化的通信系統以協助個體的發展；相對的全球和平局面；以及全球經濟。這些因素促使佛教不斷出現新的典範模式、新的網狀組織、新的佛教團體，

Universal Gate Buddhist Journal, Issue 24

manistic Buddhism may be working to liberate society, but a byproduct has been a transformation and liberation of Buddhism as well as the improvement of society. In this way, it is perhaps a new illustration of the maxim that "benefiting others benefits oneself."

並以新的形式參與社會活動。人間佛教以解放社會、濟世度眾為目標，不意卻促使佛教本身的轉型與解放，一方面也改善了社會。或許這就是「自利利他」此一格言的最新詮釋了。

Introduction

Buddhism began as an individual quest for liberation and peace, but quickly became a social movement. The social forms of Buddhism changed each time it moved into a new culture, but also experienced significant changes within cultures, such as the rise of Mahayana and Vajrayana in India to form the "three vehicles" (*triyana*), or the Kamakura reformation of Japanese Buddhism. Today "humanistic Buddhism" has been adopted as a label by several modern Buddhist groups (such as Fo Guang Shan and Soka Gakkai), as a commitment to apply Buddhism in society as a prime responsibility. However, the most widely used label for this humanistic Buddhism of today is "socially engaged" Buddhism.

前言

佛教的起源最初是為了尋求個人的解脫與內在的和平，但不久即形成一種社會運動。每當佛教注入一個新的文化時，不但佛教的社會型態隨之改變，佛教本身也會在不同的文化中歷經重要的調整改變。例如：在印度崛起的大乘佛教與金剛乘形成所謂的「三乘」(譯按：三乘的另一說法是聲聞乘、緣覺乘、菩薩乘。)；日本鎌倉時代的佛教改革等。雖然今天「人間佛教」(Humanistic Bhddhism)的標幟為一些致力於佛化社會的現代化教團所採用(如佛光山及創价學會等)，但目前(在西方佛教界)最常見到的用詞是

Humanistic Buddhists and Social Liberation (I)

「入世佛教」("socially engaged Buddhism") (譯按：這是翻譯所造成的差異，實則內涵相同)。

Buddhism has never existed in isolation, and often internal changes are connected to social changes outside of the sangha. While socially engaged Buddhism suggests that Buddhists are socially active and applying Buddhism to "liberate society," in many ways these leaders are instruments for helping the sangha to catch up to secular society and to "liberate Buddhism." Being socially engaged is hardly new, but the way that Buddhist leaders are engaging each other and are being engaged is new and deserves clarification.

As a community that draws its members and support from society, Buddhism has always been humanistic. Of course, many individuals join Buddhism to free themselves from society in retreat and contemplation. Paradoxically, these forest recluses and mountain meditators have often won fame and admiration from society, partially in recognition of their capacity to transcend the social stresses that drive and divide ordinary life. Dale Cannon in his book *Six Ways of Being Religious* has clearly established that there are a variety of ways to be reli-

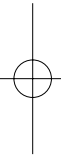
佛教從未遺世獨存，其內部之改革往往與僧團外部的社會變遷息息相關。入世佛教主張佛教徒應積極走入世間，以佛法來「解放社會」，而在這個同時，佛教也因入世佛教的倡導者運用各種方式敦促僧團與社會，並進而導致「佛教的解放」。人間佛教不是今天才有的，但教界領袖彼此影響、參與世務的作法卻頗具新意，值得闡發。

由於教團的成員及資源均來自社會，所以佛教一直都具有人間的性格。當然，也有不少人投皈佛教是想藉著靜修冥想來達到一己之解脫。弔詭的是，這些林棲索居的行者卻往往博得社會人士的稱道，部分的原因是由於他們能夠超越世間逼迫與分裂的壓力。Dale Cannon 曾在其著作 *Six Ways of Being Religious* 中清楚論



Universal Gate Buddhist Journal, Issue 24

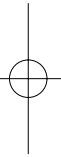
gious in every major tradition — devotional, socially active, meditative, intellectual, ritualistic, and shamanistic. Being humanistic and socially engaged is one way, whereas being a recluse is another. Neither way is uniquely Buddhist nor non-Buddhist.



What is new is that those Buddhists who are socially concerned are adopting many new methods and styles: they are being more international in scope, more educated in their training, more democratic and gender inclusive in their organizations, more aware of ecological destruction, more innovative institutionally and technologically, and more concerned than ever before to move society toward nonviolence, justice, truthfulness, and peace. Certainly these new activities and values constitute a radical departure from some earlier forms of Buddhist practice, but are they different Buddhist values or just different applications. Since this new humanistic Buddhism is becoming more pervasive, it is perhaps worth taking stock of its content and significance.

證：世界上各大宗教都具有祈禱、入世、冥想、理性、儀式、秘行等各種內容。擁抱人間，走入社會是其中的一個面向，遯世避俗、隱居獨修則是另一個面向。任何一項均非獨屬於佛教，也不是任何其他宗教專有。

所謂的新意，係指那些關懷社會的佛教徒們運用各種新的方式與新的型態，例如：在規模上更具國際化、在培訓上更強調教育的重要、在組織上更重視民主與兩性兼容、在環保議題上更具敏感意識、在制度與技術上更加創新，在如何讓社會更趨向非暴力及公平正義方面也抱持更關懷的態度。的確，這些新的活動與新的價值觀與過去傳統佛教的一些修持方式可謂截然不同，然而究竟只是不同的佛教價值觀使然，抑或只是在運用方式上有所差異呢？值此人間佛教日漸普及之際，其內容與意義均值得我們深究。



Humanistic Buddhists and Social Liberation (I)

The New Humanistic Buddhism

In order to be specific about this New Buddhism, it is useful to look at leaders who exemplify many of its patterns. Certainly Ven. Hsing-yun, founder of Fo Guang Shan, is a major leader of international Buddhism who embodies humanistic Buddhism. Others who also embody these new values include the Vietnamese monk Thich Nhat Hanh, the Buddhist political leader of Tibet, the Dalai Lama, the Chinese nun Ven. Cheng-yen, the Thai social activist Arjun Sulak Sivaraksa, the American Tibetan nun Ven. Karma Lekshe Tsomo, the Japanese sect leader Daisaku Ikeda, and the Sinhalese layman A.T. Ariyaratne.

The fact that the Dalai Lama and Thich Nhat Hanh are living as exiles and unable to return to their homelands without imprisonment, and the frequent arrest of Sulak in his native country, make them powerful embodiments of social injustice in the modern world. As a result of struggling with the burdens of their own people, however, they have also become models of how to give enlightened and compassionate responses to the conflicts of modern society. In addition, they and Shih Hsing-yun, Shih Cheng-yen, Karma Lekshe Tsomo, Daisaku Ikeda, and A.T. Ariyaratne have all devised new institutional forms to implement Bud-

新人間佛教

想要瞭解此種新型態的佛教，我們首須認識可資作為典範的領導人物。創建佛光山的星雲大師具體落實人間佛教，無疑是國際佛教界最重要的領導人物。其他還有：越南的一行禪師、西藏的精神領袖達賴喇嘛、中國比丘尼證嚴法師、泰國社會運動健將素拉·司瓦拉差、美國藏傳比丘尼慧空法師、日本佛教宗師池田大作，及錫蘭的在家居士 A. T. 阿里耶拉涅。

達賴喇嘛及一行禪師為免於囚禁，目前仍流亡域外，無法返回故里；素拉·司瓦拉差則在他的國家幾經逮捕入獄，凡此事實讓他們成為呈顯現代社會不公義現象最具代表性的人物。由於他們與國人一起奮鬥，並以啟迪人心而又不失慈悲的方式回應當代社會的衝突，使他們成為人們心目中的楷模。此外，他們與星雲大師、證嚴尼師、慧空尼

Universal Gate Buddhist Journal, Issue 24

dhist ideals of compassion, reform, and gender inclusiveness. As a group these leaders are models of a new way to be Buddhist by being active internationally, by being socially engaged, and by participating in interreligious activities.

I would propose that these Buddhist leaders represent a new kind of Buddhism because, unlike the past, these leaders are honored not just for their leadership within and for Buddhism, but as spiritual and social leaders for the world. In particular, they are popular in non-Buddhist cultures because they represent the hope for new approaches to global problems by showing new ways of relating to the world and each other, not by leaving the world, but within it. As the Dalai Lama said recently: "We need a new concept, a **lay spirituality**.... It could lead us to set up what we are all looking for, a **secular morality**." (*Tricycle*, Fall 1995 39a) As a result, the Dalai Lama was awarded the Nobel Peace Prize, but others have been nominated (Cheng-yen, Ariyaratne, and Sulak).

師、池田大作、A.T.阿里耶拉涅等人皆以新施設、新制度來實現佛教的慈悲思想、改革理念及兩性兼容等主張。這些佛教領袖因為活躍於國際舞台，積極地融入世間、參與宗教互動，而得以成為現代佛教徒的新典範。

我將這些佛教領袖列為新佛教的代表，是因為他們之所以被大家敬重不只是由於他們在教界占有龍頭地位，在國際上，他們也是精神領袖與社會領袖，這一點與往昔大不相同。尤其，他們指引大家如何與世間萬物交流互動，這一點促使他們即使在非佛教的文化圈裡也廣受歡迎，這種入世而非棄世的態度使他們儼然成為解決全球問題的希望所在。正如達賴喇嘛所說：「我們需要的是一個新的觀念——『教友靈修』……它引領我們找到過去人們不斷尋覓的世間道德。」(*Tricycle*, Fall 1995 39a)達賴喇嘛後來獲得諾貝爾和平獎，而其他人如證嚴尼師、阿里耶拉涅、素拉等則曾被

Humanistic Buddhists and Social Liberation (I)

提名。

What is socially engaged Buddhism? It is true that 2500 years ago Gautama, the Buddha, left home and never again returned to take up his former responsibilities as husband, father, and ruler. Also, his new community, the monastic sangha, offered an alternative to conventional society. Nevertheless, it is important to remember that in its early history the sangha was not set up against society, or in isolation from society, and that the Buddha spent forty-five years after his enlightenment in constant service to society. In his role of teacher, he **never abandoned society**.

(1) Even though he recognized that his understanding "went against the stream" of conventional life, he realized that there were many people who saw the limitations and failings of ordinary life who needed and were ready for his teaching, so that after his enlightenment, he began to teach **others**.

(2) After teaching others, he also **sent them out** "for the profit and happiness of the many, out of compassion for the world, for the profit, gain and happiness of gods and humans."

(3) Within the first two years of his enlightenment, the Buddha visited the kings of the two largest Kingdoms in northeast India, Magadha and Kośalā, that controlled

何謂「入世佛教」？二千五百年前的悉達多太子為出家而割愛辭親、放棄王位，其所創立的僧團為世俗社會提供另一種新的選擇。然而，值得注意的是，初期的教團既不與社會對立，也不遠離社會。佛陀本身在證悟之後的四十五年期間，服務世人，利生不輟，有教無類，不曾離棄世間。

(1) 佛陀瞭解雖然他所證悟的真理「逆世間之流」，但世間上已有許多人看出生命的缺陷，且根機成熟，亟須佛法的指引，因此他在證悟之後便開始教化眾生。

(2) 「為眾人的利益及安樂，為憐愍世人，為人天的利益及安樂」，他派遣弟子到各地遊化。

(3) 佛陀開悟後的最初兩年，曾走訪北印度坐擁方圓五百公里領土的兩大強邦——摩揭陀國與

Universal Gate Buddhist Journal, Issue 24

a region over 500 miles wide and he successfully **won their political support**.

Based on the example of the Buddha, the Mahayana reform movement later outlined three ethical principles as foundational to Buddhism: to avoid all evil, to cultivate good, and to **save all beings**. Accordingly, when the Dalai Lama is asked what his goals are, he replies by quoting the *Bodhicaryāvatāra* of Śāntideva:

*For as long as space endures, and
for as long as living beings remain
until then may I, too, abide to dis-
pel the misery of the world.*

(*Tricycle*, Fall 1991: 20)

From this traditional point of view, Buddhists have always had a **global responsibility to relieve suffering**, but how this is done today has some new features which need to be mentioned.

1. Humanistic Buddhist leaders have a strong commitment to ACTION IN SOCIETY and physical relief as well as spiritual

僑薩羅國——之國主，並贏得政治方面的支持。

以佛陀為先例，大乘佛教改革運動隨之興起，揭櫫佛教的三大倫理原則：斷一切惡，修一切善，度一切眾生。有鑑於此，當達賴喇嘛被問及他的目標時，他引用寂天在《入菩提行論》中的話：

乃至有虛空
以及眾生住
願吾住世間
盡除眾生苦

(*Tricycle*, Fall 1991: 20)

秉此理念，自古以來，佛教徒們均將拔除眾生苦難視為「對世間無可旁貸的責任」，今天亦然，只是在做法上有幾點創新的特色，值得一提：

1. 人間佛教的領袖們均致力於「落實世間」，拔除眾苦，並以

Humanistic Buddhists and Social Liberation (I)

teachings. Reliance on meditation alone is rejected as inadequate. For example, the Dalai Lama observed that "the sole reliance on prayer had created a 'religious sentiment' that became an obstacle to human efforts to save Tibet." (*Tricycle*, Fall 1995:5b) Unlike the old Buddhism, the new international Buddhism finds that meditation without action in society is not enough. However, the new Buddhism does not abandon meditation, but emphasizes "mindfulness in action." In contrast to the reforms of the 1960s that had activism but no mindfulness, the creativity of this new Buddhism is based on inward calmness, mindfulness, and compassion that is (1) aware of the interdependence of self, others, and the environment, and (2) based on the impermanence of self and others, has compassion for others that is free from ego.

2. This New Buddhism has a NEW MORALITY. For example, the "Fourteen Precepts of the Order of Interbeing" established by Thich Nhat Hanh are designed not primarily around monasticism, but nonviolence and interdependence in the world. All Buddhist morality is based upon "right view," namely, the quest for enlightenment. Even though others may not wish to seek enlightenment, the concern of the Dalai

啟迪人心為己志。獨自禪修的方式已不合時宜，舉例而言，達賴喇嘛即曾說過：「西藏問題應該靠人自身的努力來解決，一味仰賴祈福祝禱所生起的『宗教情操』已然對西藏問題造成阻礙。」(*Tricycle*, Fall 1995:5b)新型的國際化佛教雖然與傳統佛教不同，他們不認同傳統佛教只重修禪，而無具體行動；但他們並非放棄禪修，而是強調「動中禪」的功夫。與六〇年代徒有行動而無禪定的改革相形之下，這種新佛教的創造力，乃源於對(1)自他一體，物我不二；及對(2)諸法無常，利他無我之體悟，而從內心自然湧現詳和、定力與慈悲。

2. 此種新型態的佛教建立了新的「倫理觀」。如一行禪師提出「十四戒互即互入原則」，其本意主要不是為僧團修道生活所設立的，而是希望世人都能戒除暴力，彼此互助。所有佛教的戒律都植基於「正見」，亦即解脫之追求。或許有些人不想追求解脫，

Universal Gate Buddhist Journal, Issue 24

Lama is to build a "secular morality" that persuades all people that for our common survival, all humans need to: (1) restore a more balanced ecology, (2) establish a more just economy, (3) ensure more balanced relationships between the sexes, (4) avoid absolutizing any ideology or doctrine, but be open to all ideas, and (5) be open to change based on consensus for the common.

3. This New Buddhism also has a NEW COMMUNITY that is diffused and cuts across religious boundaries. New networking organizations support the leaders of the New Buddhism dedicated to social justice, ecology, and human rights that exercise influence through the popular media and new interactive information technology. The influence of these international leaders is spread through various media such as retreats, videos, the internet, international conferences, and magazines, such as *Tricycle*, *Seeds of Peace*, *Turning Wheel*, *Sakyadhita*, *Living Buddhism*, and the *World Tribune*. Although the *Sakyadhita* mailing list is only a few thousand, the largest quarterly magazine, *Tricycle*, and weekly newspaper, *World Tribune*, each have a circulation of about 40,000 subscribers. Although Daisaku Ikeda's SGI organization is in 164 countries, it would be a mistake to

因此達賴喇嘛提倡透過「世間倫理」的建立來達到共存共榮的目標，他勸導世人：(1)恢復平衡的生態環境，(2)建立公平的經濟體系，(3)確保兩性關係的平衡，(4)展開心胸，接納所有觀點，避免僵固的意識形態及義理的教條化，(5)在達成共識下坦然面對改變。

3. 這種新型態的佛教亦擁有分布廣泛且超越宗教藩籬的「新社群」。新型態佛教的領導人運用網路化組織，藉由大眾傳播媒體與互動的資訊科技，發揮一己之影響力，致力於社會公義、生態保護與人權提倡。這些國際級的領袖們透過各種媒介傳播他們的影響力，諸如：修道會、影音設施、網際網路、國際會議及 *Tricycle*, *Seeds of Peace*, *Turning Wheel*, *Sakyadhita*, *Living Buddhism*，及 *World Tribune* 雜誌等各種媒介傳播他們的影響力。雖然 *Sakyadhita* 的郵寄名單僅有數千名讀者，但發行量最大的 *Tricycle* 季

Humanistic Buddhists and Social Liberation (I)

limit the influence of these leaders only to temple membership.

刊及 *World Tribune* 週報都各有四萬份的訂戶；而池田大作的創價學會則在 164 個國家中均有分支機構，因此，我們不要以為這些領袖的影響力只侷限於寺廟徒眾的圈子裡面。

4. This New Buddhism is INTERRELIGIOUS. Many Western Christians also should be counted as part of the "community of concern" represented by the New Buddhism. An increasing number of activities and books involve these New Buddhist leaders with other religions. Daisaku Ikeda is presently completing a book called *Choose Dialogue* that he is writing with an Iranian Muslim, Majid Tehranian. Thich Nhat Hanh's book *Living Buddha, Living Christ* is a bestseller, as is the Dalai Lama's book and video, *The Good Heart*, that consists of his comments on Christian scriptures.

4. 新型態的佛教是「跨宗教」的。許多西方的基督教人士也應該列入新佛教的「相關社群」。新型態佛教的領袖參與其他宗教活動的次數增加，有關其他宗教的著述也不斷問世。例如：池田大作的近作 *Choose Dialogue* 是與伊朗回教徒特拉尼安博士合著的；一行禪師撰寫的 *Living Buddha, Living Christ* 暢銷風行；達賴喇嘛的有聲書 *The Good Heart* 則是述說他對基督教聖經的看法。

5. The New Buddhism reverts MOTHER EARTH. Understanding the interconnectedness of all life, and the destructive history of humankind on this planet, this New Buddhism: involves a sense of shame about past human arrogance, it respects the regular patterns of life and death, it tries to restore the balance of nature both within and

5. 新型態佛教回歸「大地之母」。新佛教人士瞭解世間萬有互為緣起的真理，深深感嘆地球人類曾被毀滅的歷史，對人類過去的我慢心感到慚愧。他們以尊重的態度來看待生死循環，以愛敬

Universal Gate Buddhist Journal, Issue 24

around ourselves, and it engenders affection and respect for the wild.

6. The New Buddhism involves the search for a more just and sustainable NEW ECONOMICS. Although the world is increasingly unified under a global market system, social groups are increasingly being separated from each other based on the division of the rich and the poor, and nature is becoming increasingly damaged. Since this economic system is increasingly divisive, the new Buddhists are committed to finding ways to make it more just and sustainable by developing more consumer activist groups, minimal standards of safety for workers and the environment, plus fair pay for all employees regardless of gender or position. At present, the CEOs of the 365 biggest companies in America make 326 times the amount earned by the average factory worker, and thousands of times more than the workers in third world countries who are sub-contracted to produce many goods for American companies. These figures contrast dramatically with CEOs in the 1940s who made only 12 times the wage of an entry level employee. The economic institutions are drastically different today and so are our responsibilities for reform.

之心擁抱自然，並試圖恢復內心與外境的平衡，

6. 新型態佛教意味著尋求更為公平與永續的「新經濟」體系。雖然在全球市場系統的操作下，世界各地日趨一體，但貧富差距導致社群之間的疏離日深，自然生態的持續破壞也有迭增現象。目睹經濟系統中的分歧日趨嚴重，新佛教透過設立更多的消費團體、推動勞工與環境最低基準法、提倡所有員工不分男女、職位一律享有公平待遇等，以力求經濟更加公平正義，更能永續發展。現今美國排行前365名大企業的執行長收入是工廠工人平均所得的326倍，更是為美國做代工的第三世界國家工人所得的千倍以上。這個統計數字和1940年代企業執行長的薪資是普通職業的12倍相比較，可謂天壤之別，於此可見今天的經濟制度與往昔大不相同，因此力謀改革是我們無可旁貸的責任。

Humanistic Buddhists and Social Liberation (I)

7. This New Buddhism is GENDER INCLUSIVE, so that all social power and decisions should be shared and balanced among the sexes. As a result of Venerable Grand Master Hsing Yun's yearlong effort, in February 1998 at Bodhgaya the nun's lineage was restored to Sri Lanka and Burma after centuries of absence, and was hence begun for the first time in Tibet, Thailand, Cambodia, and Laos. Still ahead is the need to change the eight vinaya rules that place monks above nuns. Equal gender participation is more important than cultural traditions.

Enhancing all of these features are two elements that are entirely new. One is the new science and information technology that enables Buddhists to understand much better what is involved with saving all beings locally and in other countries of the world. The other major element that is new is the proliferation of institutions, some destructive and others that enhance life, that radically changes the work of Buddhists. The task of reforming individuals is joined with the responsibility to improve institutional structures (laws, education, governments, hospitals, and business) as crucial instruments for "saving beings."

7. 新型態佛教主張「兩性兼容」，認為所有的社會權力與社會決策都應該注重兩性的互惠平衡。在星雲大師長年不懈的努力下，1998年2月於菩提迦耶將印度、斯里蘭卡、緬甸消失百年的比丘尼傳承終於恢復起來，西藏、泰國、柬埔寨及寮國的比丘尼制度也相繼開展。接下來還需要把比丘地位置於比丘尼之上的「八敬法」予以修定，因為兩性能夠擁有平等的參與權比默守文化傳統更為重要。

促進這些特色更為顯著的是兩個全新的要素：其一，隨著科學發展的一日千里與資訊技術的突飛猛進，佛教徒更能瞭解應如何度化本地與海外的眾生；其二，日趨繁複的制度，無論是帶來了負面的影響或改進了生活的品質，在在促使佛教徒的事業產生丕變。改革者將自身的工作與革新制度結構（法律、教育、政府、醫院、企業）的使命感結合而

These two elements provide a radically different setting for practicing Buddhism today in contrast to traditional Buddhism.

Kamakura Married and Engaged Buddhists

New Buddhist movements in the Kamakura period (1185-1333) liberated Buddhist practice from government control and aristocratic ownership in Japan. This "reformation" consisted of the spread of Buddhist teachings among ordinary people that transformed religious practice. While this popularization of Buddhism was a benefit to many, the new religious structures of Kamakura Buddhism also adopted organizational styles that contrast sharply with our age of democracy, equality, and information. Whereas elite Japanese Buddhism was socially married to the power structures of the government and nobility, the Kamakura reform movements of liberation and popularization built opposing forms of Buddhism that suited their times, and which may also contradict contemporary leadership trends. To illustrate how different periods require different methods, a brief comparison will be made between the innovations of the pioneer of Kamakura reforms, Honen Genku (1133-1212), and the patterns of the New Buddhism of today.

成為「度眾」的利器。由於這兩項因素使然，今天的佛教在實踐方面與傳統佛教的施設迥然不同。

鎌倉時期的入世佛教

日本鎌倉時期的新佛教運動（1185-1333）將佛教的修行方式從政府操控與貴族把持的勢態中解放出來。這樣的「改革」轉變了佛教的修持方式，也促進了佛法的普及社會。雖然同樣是因佛法的普及而讓大家得以同霑法益，但鎌倉佛教的新結構與現今民主、平等、資訊時代所採行的方式大不相同。有鑑於過去日本的精英佛教與皇室、貴族等強權結合所形成的種種弊端，鎌倉佛教為因應時需，一反往昔的型態，轉而以追求解脫與普及大眾為特色。為了闡明佛教在不同時期所運用的不同方式，以下將對鎌倉時代法然源空（1133-1212）的改革方式與今天新佛教的型態作一簡單之比較。

Humanistic Buddhists and Social Liberation (I)

Certainly Honen is notable for challenging the limits of the traditional Buddhist institutions by bringing Buddhism out of the monastery and into the street, and he was attacked by the monastic elites for attracting commoners and disreputable people, the humble and the outcaste. In this way, Honen was like the reformers of today by practicing a "socially engaged" Buddhism. However, in other ways he was quite different:

1. Honen's greatest work, *Senchakushu*, begins by quoting the Chinese Pure Land thinker, Daocho (562-645), who divided all Buddhism into two kinds, the way of the sages and the way of Pure Land devotionism. Honen argued that for this age of *mappō* (when Buddhism was in decline), only exclusive devotion to Amida Buddha and rebirth in his Pure Land would save us. In this way, Honen was **reductionistic and exclusive**. In contrast, the New Buddhism affirms our interdependence and works to be as inclusive of all spiritual resources of our human heritage, including interfaith dialogue.

2. Honen rejected hope for salvation in this world and undermined confidence in any human activity, placing total reliance on the saving compassion of Amida Buddha and **otherworldly salvation** through rebirth in

法然突破格局，挑戰傳統，讓佛教走出寺院，深入民間，固然聲譽鵲起，但也因為吸收了庶民、混混、穢多、非人，而遭到精英佛教僧侶的排擠抨擊。就此而言，法然和今日實踐「人間佛教」的行者相仿，但在其他方面，二者卻大為迥異：

1. 法然在其主要著作《選擇本願念佛集》中，首先引述中國淨土宗祖師道綽（562-645）的主張，將佛教分成二類——聖道門與淨土門，認為在這個「末法時期」（佛教衰退時期），唯有投皈彌陀，往生極樂，才能得到解脫。這種方式讓法然達到了「化約與排他」的效果。今天的新型態佛教則認為世間萬法相輔相成，大家應該為保有人類共同的精神遺產而攜手努力，包括宗教對話在內。

2. 法然認為在人間無法獲得解脫，對於人類的任何努力也不存信心，主張唯有仰仗阿彌陀佛的慈悲拯濟，「來世」往生淨土，

his Pure Land. By contrast, all the leaders of the New Buddhism of today are committed to working in **this world** to seek relief of suffering through compassion and enlightenment here-and-now. Modern Chinese Buddhist leaders such as Cheng-yen, Hsing-yun, and Sheng-yen, were inspired by the Chinese reformer and internationalist, Tai-xu (1889-1947), who was committed to education and building the Pure Land here on earth. Similarly, the leaders of the New Buddhism are working to save beings in this world here-and-now, both spiritually and physically, as much as possible.

3. Whereas Honen was impressed by the **karmic debt** that humans had incurred based on beginningless karma that totally obstructed salvation by their own efforts (*jiriki*), the present Buddhist reformers affirm the inherent goodness of the human heart (Dalai Lama) and seek to empower ordinary people by emphasizing their **Buddha nature**, dignity, and inherent worth here and now.

4. Honen had a **pessimistic view** of human history, believing that he was living in the age of the decline of the dharma (*mappō*) when all human effort was fruitless and the only hope was in another rebirth in another land, the Western Pure Land

才能「得救」。相比之下，當今的新佛教領袖則在「現世人間」努力行道，主張透過每個當下的悲心與覺醒來解除倒懸。太虛大師（1889-1947）是國際知名的改革大師，他終身致力於教育事業，主張在人間建設淨土。當代中國佛教領袖，如證嚴尼師、星雲大師、聖嚴法師等莫不受其啟發，其他新佛教的領導人也正盡其所能在人間此世，從身心兩方面雙管齊下，度脫眾生。

3. 法然深感凡夫無始以來「罪業」深重，雖勵自力也無法得救；而現今的佛教改革者則深信人性本善，主張應在每一個當下找回人人本具的「佛性」，自尊自重，自力自度。

4. 法然對人類歷史抱持「悲觀的態度」，認為生於末法時期，僅憑自力，徒勞無功。唯有來世往生阿彌陀佛的極樂淨土才是唯一得救的希望。相較之下，今天

Humanistic Buddhists and Social Liberation (I)

of Amida. By contrast, contemporary leaders of the New Buddhism work with a profound sense both of individual evil tendencies and institutional structural violence here-and-now, while also being buoyed up by faith that the dharma can be effective in this world when we remove ego and work collaboratively. The many examples of the improvement of knowledge, institutions, and technology provide **encouragement** to believe that the combination of mindfulness and work can reap some positive decrease in suffering. Also, awareness of the unpredictability of life and the transformations brought by recent inventions suggest that even when there is no rational hope of improvement, one should still try.

5. Honen went outside the monastery into the streets, but today's Buddhists are finding the streets are not as effective as the information highway. Honen's society was **institutionally impoverished** by having very few options — basically there was only the government and the monastery — so he advocated freedom and hope by rejecting the elitist institutions and emphasizing individual empowerment with the single tool of *nembutsu* for salvation. However, today's Buddhist leaders can seek to reform their institutions by collaborating with more di-

新佛教的領導人雖然對於目前人心趨惡及制度上的結構暴力憂心忡忡，但他們仍奮起飛揚，因為他們深信如果大家都能去除我執，攜手合作，佛法在人間必能發揮功效。知識的不斷更新、制度的不斷改善、科技的不斷進步，這許許多多的實例在在帶來「鼓舞」，讓我們足以相信：將念力與實踐的結合起來便能在積極面上減少人類的痛苦。既然生命的發展無法預期，而晚近以來的設施也帶來諸多改變，即使對於未來的改善無法抱以理性的期待，我們也應該設法去嘗試。

5. 法然走出寺院，到十字街頭弘法。但在今天的佛教徒看來，走入十字街頭還比不上搭建資訊高速公路來得更有效率。這是因為在法然所處的社會裡，「公共設施極為缺乏」，選擇性很少，充其量只有政府和寺院，因此他反對當時的精英佛教，強調唯有藉著「念佛」以求解脫才能得度。而當代佛教的領袖們則藉著與教

verse and inclusive institutions, such as education, democracy, and the internet to ensure diversification, maximum participation, and fulfillment of all one's potential.

6. Honen had total confidence in the absolute **authority of the Buddhist scriptures**. However, today's leaders are returning to the skepticism of Gautama Buddha who pointed up the relativity of all words and concepts (*Sutta-nipāta VIII*). Today we live in the age of spin doctors who can artfully twist any words or concepts to their advantage. Accordingly, education has led to skepticism about any single book or point of view or institution, while technology has offered a host of **alternative sources** of information. Honen was brilliant but limited to his tradition and in awe of the written word, whereas today's leaders have a wealth of information from various media (TV, telephone, internet, and so on) with the postmodern awareness that no single source is adequate or authoritative.

7. Honen and Daocho never realized that the reason their Chinese or Japanese contemporaries found it difficult to under-

育、民主、網路等「多樣綜合的機制」聯手同心，不斷求新求變，以確保多元化的發展，並促使大家盡己所能，參與其中，發揮潛力。

6. 法然對「佛經的權威性」完全信服。而現今的佛教領袖則回歸佛陀的懷疑精神，主張所有的語言、概念都是相對的（《經集》八）。尤其處於現今這個「媒體造勢專家」的時代，一些人為了自身的利益，無所不用其極，乃至不惜扭曲文字概念。教育讓我們懂得無論對於哪一本書、哪一個理念、哪一種施設都必須具有問題意識；科技也提供我們「各種來源」湧入的大量資訊。法然雖然出類拔粹，卻受限於傳統觀念，對經文抱持敬畏態度。反之，今天的領導人坐擁各種媒體（電視、電信、網路等）帶來的豐沛資料，他們以後現代的思惟方式，認清這些來源沒有一個具有權威性。

7. 法然和道綽從未明白同時代的中國人或日本人之所以覺得

Humanistic Buddhists and Social Liberation (I)

stand Buddhist scriptures was not just because of the decline of the dharma (*mappō*), but because of cultural differences between India and China, or India and Japan. Today's leaders recognize these cultural differences not as barriers or failures, but as sources of diversity and enrichment. Rather than hoping to copy another culture and its mode of enlightenment, that led to Daocho and Honen's despair of duplicating Indian Buddhism, today's leaders accept the differences and work interactively for mutual enhancement as a source to stimulate new creativity.

In the Kamakura period, common people were freed from the control of the aristocratic establishment through a method of empowerment that was otherworldly, exclusivistic, pessimistic about this world and human abilities, authoritative, reductionistic, and monocultural. Today in order to check the destructive power of the economic elite, new coalitions are needed to protect and build on the diversity of cultures, religions, ecosystems, and communities. While recognizing that each form of life has its own integrity and value — whether biological or human — no person or group is all sufficient, no matter how

佛經深奧難懂，並不只是因為末法時期的來臨，而是因為中、印或日、印之間的文化差異所致。今日的佛教領袖並不將文化差異視為阻礙，反而認為這是導致多元豐富的泉源。道綽和法然以為他方文化及證悟模式可以複製，因而將印度佛教的經驗直接移植到中土，結果當然是大失所望。現今的領導人不同於此，他們接納差異，勤於互動，因而促進了彼此的提昇，成為創新突破的原動力。

鎌昌佛教藉由提倡來世解脫的彼岸思想、宣揚現世悲苦與自力乏效的消極觀念、崇尚揚己排他的獨尊風氣、強調簡約單一的修持方式，賦予庶民百姓擺脫貴族掌控的希望與力量。今天為遏阻精英經濟的破壞力量，保護文化、宗教、生態、社群之多元差異，而在此一基礎上設立聯盟之舉措遂成為勢在必行。我們唯有體認每種生命形式皆有其自身的

Universal Gate Buddhist Journal, Issue 24

powerful. Because of our interdependence, everyone is partial and cannot long survive without collaboration and renewal from others, while each individual is precious and needed to balance and improve the whole. Whereas the liberating documents of the Kamakura period were isolated selections from the Buddhist scriptures, today all of religious scriptures need to be balanced by each other and interpreted in the light of the Declaration of Human Rights and the Earth Charter. Each being may be married to a particular form and practice to live, but will become narrow and destructive without engagement with a wider diversity of life.

完整性及價值觀——無論是生物或人類，方能明白沒有一個人或一個團體可以自給自足，無論他是多麼地有權有勢。因為世間萬物是互為緣起的，每個人只是整體的一部分，無法自外於他人的協助而能生存於世。每一個體不但彌足珍貴，而且也是促使全體平衡與進步的要素。有鑑於鎌倉時期有關解脫的文字僅選自佛經之中，今日的宗教典籍應該力求彼此之平衡，並依照人權宣言與全球憲章來加以詮釋。為了生存，每個人都可能會與某種形式結合並體現在生活當中，但如果對於生命的各個層面缺乏瞭解，勢必會導致心胸狹窄，日趨腐化。

【Bibliography】

1. Cannon, Dale. *Six Ways of Being Religious: A Framework for Comparative Studies of Religion* (Belmont, California: Wadsworth, 1996)
2. Eppsteiner, Fred, ed. *The Path of Compassion: Writings on Socially*

【參考書目】

1. Cannon, Dale. *Six Ways of Being Religious: A Framework for Comparative Studies of Religion* (Belmont, California: Wadsworth, 1996)
2. Eppsteiner, Fred, ed. *The Path of Compassion: Writings on Socially*


Humanistic Buddhists and Social Liberation (I)

- | | |
|---|---|
| <p><i>Engaged Buddhism</i> (Berkeley: Parallax Press, 1988)</p> | <p><i>Engaged Buddhism</i> (Berkeley: Parallax Press, 1988)</p> |
| 3. Hirakawa, Takatoshi et al. <i>Honen's Senchakushu</i> (Honolulu: University of Hawaii Press, 1998) | 3. Hirakawa, Takatoshi et al. <i>Honen's Senchakushu</i> (Honolulu: University of Hawaii Press, 1998) |
| 4. Kotler, Arnold, ed. <i>Engaged Buddhist Reader</i> (Berkeley: Parallax Press, 1996) | 4. Kotler, Arnold, ed. <i>Engaged Buddhist Reader</i> (Berkeley: Parallax Press, 1996) |
| 5. Machida, Soho. <i>Honen: Beyond Death and Imagination</i> (Berkeley: University of California Press, 2000) | 5. Machida, Soho. <i>Honen: Beyond Death and Imagination</i> (Berkeley: University of California Press, 2000) |
| 6. Obeyesekere, Gananath, with Richard Gombrich. <i>Buddhism Transformed: Religious Change in Sri Lanka</i> (Princeton: Princeton University Press, 1988) | 6. Obeyesekere, Gananath, with Richard Gombrich. <i>Buddhism Transformed: Religious Change in Sri Lanka</i> (Princeton: Princeton University Press, 1988) |
| 7. Queen, Christopher and Sallie King. eds. <i>Engaged Buddhism: Buddhist Liberation Movements in Asia</i> (Albany, New York: SUNY Press, 1996) | 7. Queen, Christopher and Sallie King. eds. <i>Engaged Buddhism: Buddhist Liberation Movements in Asia</i> (Albany, New York: SUNY Press, 1996) |
| 8. Queen, Christopher, ed. <i>Socially Engaged Buddhism in the West</i> (Boston: Wisdom, 2000) | 8. Queen, Christopher, ed. <i>Socially Engaged Buddhism in the West</i> (Boston: Wisdom, 2000) |