

*Report on the Seventh International
Conference on Humanistic Buddhism*

【Academic Report】

**Report on the Seventh
International Conference
on Humanistic Buddhism**

**Humanistic Buddhism and Sus-
tainable Economic Development
January 16-20, 2006**

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The Seventh International Conference on Humanistic Buddhism, organized by the International Academy of Buddhism of the University of the West, was held in January 16-20, 2006. This Conference is a meeting of minds in the west on a subject that is close to the heart of founder Venerable Master Hsing Yun, the promoter of a religion that knows no boundaries. Each year, the Conference selects a theme that shows that Humanistic Buddhism is for the here and now; the seventh theme was "Humanistic Buddhism and Sustainable Economic Development."

This year, the Conference had a total of

【學術報導】

**「第七屆人間佛教
學術研討會——人
間佛教與經濟的永
續發展」會議報導**

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西來大學校長助理

心化 譯

西來大學世界佛學研究院於1月16日至20日期間舉行「第七屆人間佛教國際學術研討會」。「人間佛教國際學術研討會」乃秉持西來大學創辦人星雲大師「宗教無國界」之理念，於每年擇定不同之主題，以彰顯人間佛教的應時應機特性。本屆人間佛教國際學術研討會之主題為「人間佛教與經濟的永續發展」。

今年的研討會共有27篇論文

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27 paper presentations. In the inauguration address, Venerable Hui Chi, abbot of Hsi Lai Temple, referred to the Buddha who had praised those who discussed treatises. Venerable Abbot believed that this annual conference would provide an excellent opportunity for scholars to raise academic standards and encourage the practice of the Bodhisattva path, as they discussed the balance of supply and demand in the area of Economics. Venerable Abbot believed that the papers would show deep influence of Humanistic Buddhism on societal issues.

The presentations could be divided into several categories, including papers with direct relationship with Humanistic Buddhism and economics, papers that discussed both Buddhism and economics, papers that dealt with both the roles of modern and historical Buddhism in economics, and papers studying the subject from diverse backgrounds. The variety of papers and innovativeness of topics show the all-encompassing nature of Humanistic Buddhism. In the interest of space, this report will only summarize some papers in the Conference.

Among the papers presented, two dealt directly with Humanistic Buddhism and economics. Dr. Wang Zhong-yao's paper on "Humanistic Buddhism and Economic Progress - Economic Growth in 20th and 21st Century in the Yangzi River Delta in China"

發表。西來寺住持慧濟法師於開幕典禮中致詞時表示，佛世時佛陀鼓勵弟子們集會論議，西來大學每年舉辦的人間佛教學術研討盛會，不僅能提昇學術水準，而且對於菩薩道的實踐也有促進之功，尤其這次的主題探討經濟供需平衡，每篇論文都足以說明人間佛教對社會的深刻影響。

發表的論文可分為數類，包括：直接與人間佛教和經濟相關的論文、兼論佛教與經濟學的論著、論述佛教從過去到現在在經濟上扮演的角色、以及從不同學術背景的研究論述。從內容的多元性與主題的創新性可以看出人間佛教的深廣縱橫，無所不包。因為篇幅的關係，本報導僅摘錄研討會的部分論文。

所發表的論文中，有兩篇與人間佛教和經濟學直接相關。王仲堯博士於其論文「人間佛教與經濟發展——20、21世紀中國長江三角洲的經濟成長」中，論述自宋

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presented the economic development and social diseases that had taken place in the Yangzi River delta since the Song dynasty. As Humanistic Buddhism could be the indispensable cultural foundation for modern economic development through the purification of oneself and benefit society, the prosperous could benefit from the teachings of Humanistic Buddhism. The author concluded that Humanistic Buddhism and the development of society and economy complemented, promoted and advanced each other.

In "Buddhism and Economic Progress - Case Study of Taiwan," Venerable Dr. Yung Dong traced economic forces from the sutras to modern Fo Guang Shan. The sutras showed the presence of economic interests, such as loans, trading, earning interest, wealth, money, borrowing, gold, managing, liabilities, debt and credit, from ancient times. Chinese monastic Buddhism differed from its Indian origins by becoming more economically active and independent. In recent times, Master Taixu promoted the integration of monastery economics and Chan. In Taiwan, Venerable Master Hsing Yun piloted a new model of monastery management, with both traditional and modern fund-raising activities. The scope covers restaurants, traveling, culture and education other than spiritual practice skillfully. Meanwhile these issues help layperson creat

代以來長江三角洲的經濟發展及其所帶來的社會問題，人間佛教提倡淨化個人，利益社會，是現代經濟發展不可或缺的文化基礎，有助於社會之繁榮。作者在最後結論中表示，人間佛教與社會經濟發展可以相輔相成、彼此促進。

在「佛教與經濟發展——台灣個案研究」論文中，永東法師引經據典，並以當代佛光山教團為例說明經濟的影響力。文中論述在古老的佛教藏經裡就有許多與經濟相關的內容，例如貸款、貿易、利潤、財富、金錢、借貸、黃金、經營、舉債務與賒帳等。佛教從印度傳入中土之後，在寺院經濟方面更加活躍，也更為獨立。及至近代，太虛大師致力於寺院經濟與禪的結合。而在台灣，星雲大師首開先河，結合傳統與現代寺院經濟，其範圍除靈修之外，還涵括旅館、觀光、文

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and maintain relevant business such as monastic shoe-making, monastic robe making, vegetarian food production and retailing, vegetarian restaurant, architectural construction, builder, Buddha image making and Buddhist cultural objects (incense, beads...) etc. Thus, the Fo Guang Shan community has applied a variety of approaches in economics development in order to help the lay bodhisattva fully engage in the world, but in a non-attached way.

A number of interesting papers presented alternative views of looking at Buddhist contribution to economic progress. For example, Dr. Colin Ash's "Happiness and Economic Progress: A Buddhist Perspective" used the Buddhist dependent origination cycle to diagnose how cognitive errors caused us to make foolish choices. Recent statistics from Layard 2003 showed that GDP per head increase in USA has not resulted in increase in happiness. This could be due to diminishing marginal return between happiness and income per head due to rivalry. Surveys has indicated that the factors affecting happiness are family relationships, financial situation, work, community and friends, health, personal freedom and personal values. Such happiness could be brought about by discouraging self-defeating work, limiting advertising, spending more on mental health, strengthening trusting relationships and mind-training.

化、教育等等事業，從而帶動在家信眾經營相關之事業，諸如僧鞋、僧衣、素食業、素菜館、建築、佛像製造、佛像法物（香、念珠……）等等。佛光教團以各種方式促進經濟發展，協助在家菩薩以出世的精神做入世的事業。

此外，還有數篇饒富意趣的論文就佛教對經濟發展的貢獻提出不同觀點。例如，Colin Ash博士在「以佛教觀點來看快樂與經濟發展之間的關係」中用佛教的緣起觀來說明，認知錯誤如何造成愚昧的抉擇，並指出，2003年Layard根據統計發現，在美國，平均國民生產毛額（GDP）的成長並不代表人們覺得更加快樂，究其原因，或許是因為競爭而導致快樂與所得之間呈現邊際報酬遞減效應。研究中指出，影響快樂的因素有家庭關係、財務狀況、工作情形、社交活動、健康狀態、個人自由與個人價值。快樂可以來自：克服工作上的困境、

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Economic maximization seemed to be not as good as "just-enough." Morality could help to simplify choices. Finally, nirvana was about well-being of the individual as pursuit of sensual happiness ceases.

In another paper, Dr. Colin Ash asked about "Economics of Sangha: Are Bhikkhus and Bhikkhunis Good for Business?" The common beliefs of monastics being economic parasites and the sangha having a negative impact on economic growth were questioned. Dr. Ash argued that monastics teaching moderation in consumption would lead to higher savings, and teaching trust would lower costs of doing business. As social efficiency increased, that would lead to economic success. Also, Dr. Ash pointed out that good monks could lead to economic progress because the nobler the sangha, the higher the field of merit and the more effective the act of dana. This validated the rule that generosity could lead to prosperity.

Dr. Ananda W.P. Guruge wrote a comprehensive paper on "Buddhist Economics - Myth and Reality." This was a study on 40

少量的廣告、重視心靈健康、加強彼此信任關係與正念訓練等等，因此，經濟的最大化不一定比「恰恰足夠」來得更好，道德與紀律可以幫助我們簡化選擇，而佛教的涅槃寂靜則是停止追求欲樂時的祥和狀態。

Colin Ash 博士在另一篇論文中，提出「僧伽與經濟：比丘和比丘尼對商業發展是否有益？」的疑問。一般人覺得，寺院是社會的寄生蟲，僧侶不利於經濟成長。Ash 博士對此看法有所質疑。他認為，佛教主張適度消費，有助於提高儲蓄；教人要有誠信，可以降低企業成本，凡此導致社會效率的提高，自然就能夠帶動經濟的富裕。此外，Ash 博士指出，高僧大德有助於經濟成長，因為有道高僧是大福田，對其布施供養有莫大功德。這證實了布施得福的道理。

Ananda W.P. Guruge 博士所發表的綜合性論述——「佛教經濟—

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years of Buddhist economics development worldwide. It started with Schumacher's famous book, "Small Is Beautiful," with Dr. Guruge presenting that slogans should not be used to limit human potential. Dr. Guruge then traced the success of the Bhutan government in measuring financial success with Gross National Happiness (GNH). Since then, GNH had replaced "Small is Beautiful." The latest was Thailand's experiment on Sufficiency Economics. In conclusion, Dr. Guruge highlighted that an exclusive system of economics was unimplementable. The basic needs of human beings had to be met so that there would be no hunger, discrimination or exploitation. Furthermore, the Buddha himself did not think or act small.

Through "Buddhism and Economic Progress: A Sufficiency Economy for Thailand," Dr. Colin Ash gave a more detailed presentation on the Sufficiency Economy experiment in Thailand's agriculture sector. After the 1997 economic crisis, the Thai King put forward the Sufficiency Economy in the belief that there should be enough for everyone to live on, but rapid expansion would be unstable. The three components of moderation, reasonableness

—迷思與實相」，是一篇針對全球40年來的佛教經濟發展所作的研究，他首先提出 Schumacher 的名著《小就是美》。Guruge 博士表示我們不應用口號來限制人類的潛能。接著，Guruge 博士描述不丹政府以國民幸福總值(GNH)衡量財政績效的作法頗具成效，促使GNH的觀念取代了「小就是美」。論文最後談到泰國的「自足經濟」實驗。在結論中，Guruge 博士強調，經濟是一個無底洞，但人類的基本需求應該給予滿足，如此才能夠免於飢餓、免於歧視，免於剝削。於此，佛陀的高瞻遠矚可見一斑。

在「佛教與經濟發展——泰國的『自足經濟』」這篇論文中，Colin Ash 博士對泰國農業部的「自足經濟」實驗有更詳細的敘述。泰王在1997年經濟危機之後，提出「自足經濟」的理念，主張應該讓每個人足以維生，並認為經濟的快速擴張將導致不穩定，唯有穩定、適度、以及對內外環境的變

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and self-immunity from shocks of internal and external changes was a holistic concept of moderation and contentment. While there were questions about this expansionary movement's sustainability beyond agriculture, Dr. Ash hoped that this movement will succeed.

There were several papers that drew on the wisdom of the Pali canon. The Sigalovada Suttanta was highly quoted as the source of teachings for the prevention of loss of wealth and property, as well as moral acts and social relations that brought about economic uplift. Dr. Neelima Sinha, in "Ethics of Wealth and Poverty: Examination of Buddhist Viewpoint in Present Millennium" proposed the Middle Path that proposed non-attachment as the means to promote ethics in the acquisition of wealth. Societies that placed emphasis on education, health, nutrition, irrigation, power and transport, hard work and national pride had greater social growth. Through "Reflections of Economic Well-Being in the Pali Tipitaka," Dr. Baidyanath Labh contended that Buddhism was in tune with the fact that human beings required a materialistic or economic base for daily worldly life. And society could progress when individuals were provided adequate chances to prosper economically. Similarly, Dr. Kottegoda Warnasuriya concluded that the Buddha was not against the laity deriving happiness from

化衝擊具有免疫力等三項要素才是中庸之道。儘管有人質疑，除了農業以外，其他的經濟活動還在持續擴張中，但 Ash 博士仍對這項實驗寄予厚望。

此外，有數篇論文援引巴利佛典中的智慧法語。其中，《善生經》裡有關預防損財及培德結緣能夠致富的經文最常被用來作為例證。Neelima Sinha 博士在「以近千年來佛教觀點來檢視貧富之倫理」一文中認為，中道思想主張去除執著，可以用來推廣取財有道的精神，而凡是提倡教育、健康、營養、灌溉、電力、運輸、勤奮工作、國家榮譽的社會都成長得比較快。Baidyanath Labh 在「巴利大藏經中對經濟福祉的省思」一文中認為，世俗生活必須以物質 / 經濟作為基礎，這些與佛法並不相違；當個人獲得經濟成功的良機時，社會亦將隨之發展。Kottegoda Warnasuriya 博士在其論文「巴利聖典中對佛教與經濟管理的闡述」中也有類似的結論，他認為，佛陀

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material success but that the wealth should be obtained through ethical means in his paper, "Buddhism and Economic Management As Depicted in the Pali Canon."

Dr. Otto Chang pointed out that beyond knowledge-based economy, the natural progression would be towards the wisdom-based economy. "The Buddhist Approach to Economic Development: The Path to A Wisdom-Based Economy" demonstrated an increasing emphasis on ethics and morality in the area of business economics. In another paper, "Buddhism and Globalization of Business," Dr. Richard Phan attempted to integrate Buddhism with the existing scheme of economics through the Middle Way (win-win strategy) of production and the concepts of interdependence and impermanence.

Very often, economics has been blamed for problems of the environment. Suriyawewe Wimala Thero quoted the Suttas as being filled with examples where both material and spiritual progress could proceed hand-in-hand with the knowledge of proper limits of consumption in his paper, "Human Centered Eco-friendly Economy: A Buddhist Perspective." Taking from his studies of ecology, Dr. Richard Payne in "Consuming Addictions: Ecology, Economics and the Power of Metaphor," cautioned that explaining addiction or repetitive be-

不但不反對在家人從物質成就中得到快樂，而且主張君子愛財，取之有道。

Otto Chang 博士在「佛教的經濟觀：邁向智慧型經濟之路」論文中說，繼知識經濟之後，自然會朝向智慧經濟發展，同時也指出，企業界越來越重視道德與紀律。Richard Phan 博士在「佛教與商業全球化」中嘗試藉由生產「中道」觀（雙贏策略）以及緣起、無常的觀念，將佛教與現行的經濟架構整合起來。

經濟往往被指責為造成環境問題的罪魁禍首。Suriyawewe Wimala 長老在其論文「佛教觀點下的環保經濟」中博引經文，主張只要具有適度消費的認知，便能夠達到物質層面與精神層面二者攜手並進的效果。Richard Payne 博士根據他在生態學上的研究，於「消費狂之生態學、經濟學與隱喻力量」中提醒大家，消費上癮乃

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havior through karma and volition might result in one abnegating responsibility and feeding into a cyclic pattern of repeated failures.

The range of papers presented was very diverse, including Chinese Buddhism and Korean Buddhism. For example, Dr. Xianzhao Long presented his fifteen years' study of "Stele Records of Buddhist Monasteries in Ba-Shu (Sichuan province)" and Dr. Darui Long spoke on the "Management of Woodblock Engraving of Buddhist Canon in China." Venerable Dr. Chanju Mun gave a detailed presentation on "Japan's Control of Korean Buddhist Temples and Properties during its Occupation Period (1910-45)." Dr. Irma Piovano traced the 150 years of indological studies in the International Institute for Advanced Asian Studies, Italy. There were also papers that covered psychological, linguistic, Marxist, scientific (physics) and literary studies.

The penultimate paper presented by Dr. Lewis Lancaster, "Buddhism and the Study of Philosophical Approaches to Economics," gave the audience a different viewpoint into economics. Tracing back to history, Dr.

積習業風所致，若以種種藉口一味辯解，將養成推諉塞責的毛病，並陷入一再重蹈覆轍的惡性循環中。

這次研討會所發表的論文來自各個不同的領域，囊括了中國佛教和韓國佛教。例如，龍顯昭博士發表其15年來的研究，「巴蜀（四川省）佛寺碑記」；以及 Darui Long 博士敘述「中國佛經木雕版的管理（經營）」；Chanju Mun 法師詳細的呈現「日領時期（1910~1945）日本對韓國佛寺與寺產的管控」。Irma Piovano 博士敘述義大利的 International Institute for Advanced Asian Studies 近150年來的印度學研究情況，同時指出該機構也發表了涵蓋心理學、語言學、馬克思主義、科學（醫藥）、文學等各科領域的研究論文。

最後第二位論文發表者是 Lewis Lancaster 博士，在其論文「佛教與研究經濟的哲學方法」中為大家帶來一個與眾不同的經濟

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Lancaster showed that the symbiosis of economics and religion existed since the Silk Route and rituals were used to bring about economic progress. From a Buddhist perspective, economics was not just the production of wealth and capital but applied to the family or a group to which one had an obligation. In that light, Venerable Master Hsing Yun's offer of practical advice for life management also was crucial to economic development. At a philosophical level, Dr. Lancaster quoted from Pierce's abductive logic to put forward a hypothesis that the driving force in successful and productive human life and economics was not greed but loving-kindness. Right choices were made immediately based on intuition, and loving-kindness was built into the brain process. The popularity of OpenSoft today showed that there were people who wanted to make software available freely because they wished to learn and develop new skills, and share knowledge and skills. Hence, Pierce cautioned that greed or any self-serving motivations could not be more lasting than loving-kindness, and Dr. Lancaster contended that we should be more aware of the first feeling we have.

觀。他先從絲路地區的宗教儀式帶動經濟發展的史實，說明宗教與經濟是可以共存共榮的；既而從佛教的觀點，闡述經濟學不僅是財富與資本的產物，同時也可以為家庭或社會成員所運用，以善盡其責。就此看來，星雲大師所開示的生命管理之實踐方法，對經濟發展顯得至關重要。在哲學的層面上，Lancaster 博士引用 Charles Pierce 的溯因邏輯所提出的假說，即成功人生與經濟繁榮的驅動力不在於貪欲而是慈悲，正確的抉擇來自當下的直覺，慈悲乃人人本具的良知良能。從 OpenSoft 軟體受到歡迎這件事裡面，可以得知許多人需要的是一個能夠隨心所欲，自由操作的軟體，因為大家想要學習新的方法乃至進一步去突破發展，並與他人一起分享。因此，Pierce 提醒我們，貪欲或任何自私的動機都無法比慈悲更能行之久遠。Lancaster 博士建議我們應該多觀照當下的直覺。

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During the closing ceremony, the audience witnessed the signing of a cooperative agreement between the University of Jammu and University of the West. For the first time, two IAB honorees were named this year, one from the west and one from the east. They were Dr. Oscar Botto of CESMEO, Italy and Dr. Li Chenggui of Nanjing University, China.

In the coming year, the theme would be "Humanistic Buddhism and Science," and the organizers once again look forward to a diverse spectrum of contributions from around the world.

於閉幕典禮中，Jammu 大學與西來大學簽署合作同意書。西來大學世界佛學研究中心的研究獎項也首次出爐，兩位得主分別來自西方國家與東方國家，他們是義大利CESMEO的Oscar Botto博士與中國南京大學的李承貴博士。

明年的人間佛教研討會的主題為「人間佛教與科技」，主辦單位期待來自全球不同領域的專家學者們都能前來參與盛會，發表高論。