

Humanistic Buddhism for Social Well-being (III)

An Overview of Grand Master Hsing Yun's Interpretation in Theory and Practice

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Chapter VII -- Humanistic Buddhism in a Changing World

I. A Buddhist Systems Approach

In this chapter we direct our attention to Grand Master Hsing Yun's vision of the world today. In the same message we had so far analyzed, he says,

The world is changing quickly. To grasp these changes and use them for our good, we must fully comprehend the inter-workings of societies, science, economics, governments and the environment. If Buddhism is to develop as a viable religion in the world, it must adapt itself to the conditions which are present in this world. Every choice we make of the future of Buddhism should be founded on clear reasoning and good intentions. The path of the Arhant has its Four Directions and Four Fruits, while the Bodhisattva Way of Mahayana is divided into fifty-two detailed stages. These details and divisions show the importance that Buddhism places on clarity of vision and good planning.

Sakyamuni Buddha's success when he was alive and the ever-expanding success of Buddhism ever since is heavily dependent on the systems approach which he adopted. **Systems approach** is a modern, technical term applied in management and operations research. It is based on the view that every system -- from the universe to the smallest human activity -- consists of interdependent and interacting sub-systems or components. No activity, however minute, can be planned, organized, directed or controlled until and unless (i) the relationships among the components are understood, and (ii) the effect which changes in one component have on each of the others is carefully evaluated.

The Grand Master advocates such a systems approach and identifies the following as the

important components of the modern world: societies (under which are subsumed such elements of society as social organization and conditions, family values, gender issues, and culture), economics, governments, the environment and science. From his vantage position as the head of a world-wide congregation supported by a most impressive religious and educational infrastructure, he is conscious of the fundamental importance of adaptation to prevailing conditions and of making choices in the process. He also knows from experience that compliance to conditions is no virtue. In the same message he says,

Buddhists were too often content to 'follow conditions' and not create them themselves. Without a vision of our future, Buddhism will continue to languish in its cocoon, and by doing that, fundamentally contradict some of its most basic principles.

If the Grand Master suggests that one swims against the current, he also adds the caveat that reaching the further shore must be the uncompromising objective.

II. The Buddha's Views on Societies, Government, Economics and Environment Equality of Human Beings

Sakyamuni Buddha had something to say on every aspect of human life. He reacted to social inequalities of his day and preached that moral conduct alone and not birth or wealth would make one human being "more equal than" another. He confronted prominent Brahmins and convinced them of the futility of their claims of superiority. As we had already seen, the Buddha was not merely a man of words. He was a man of action. The Sangha is founded on the ideals of social, economic and inter-personal equality that he sought for the whole world. The untouchable scavenger and the despised prostitute had a place in it. The humble barber was accorded precedence over his one-time royal masters. Arrogance and vanity had to give way to serenity and compassion.

The underlying doctrine of the equality of all human beings is sorely needed today to counteract prevailing social evils of intolerance, bigotry, exploitation and ever-worsening conditions of the poor, the disadvantaged and the under-privileged. The problems which are grappled with are more complex. So, as the Grand Master envisages in his concept of Humanistic Buddhism, the teachings of the Buddha have to be reinterpreted to apply to our times.

For example, the Buddha analyzed the causes of anarchy and violence in *Kūṭadantasutta (D. 5)* and identified poverty as the foremost underlying cause. Therefore he argued against law-enforcement and punishment as effective solutions:

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Perchance his majesty might think, "I will soon put a stop to these scoundrels' game by degradation and punishment, and fines and imprisonment and execution" But the criminal actions of bandits who pillage villages and towns and make roads unsafe cannot be satisfactorily put a stop to. The criminals left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder: to those who keep cattle and cultivate farms, let the king give fodder and seed-corn. To those who trade, let the king give capital. To those in government service, let the king give wages and food. Then these people, following each one's own business, will no longer harass the realm. The king's revenue will go up and the realm will be quiet and at peace. The populace, pleased with one another and happy, dancing their children in their arms, will dwell with open doors (D. 5)

Government subsidies to the private sector and adequate salaries to service personnel so as to ensure an economically viable society are the preferred answers to the problem of economic instability and resulting violence. These are valid measures even today, as crime has its origin in poverty and ignorance.

Similarly, issues pertaining to gender conflict find in Buddhism a basis on which re-thinking to suit modern times could be embarked on. The Buddha's advice on the equality of women has a perennial validity; he told the king Pasenadi of Kosalā:

*A woman child, O lord of men, may prove
Even a better offspring than a male.
For she may grow up wise and virtuous,
Her husband's mother reverencing, true wife.
The boy she may bear may do great deeds,
And rule great realms, yea, such a son
Of noble wife becomes his country's guide. (Saṃyuttanikāya. III, 2, 6)*

In his list of seven factors which contributed to the security and development of a nation, the fourth was that women and girls should be assured protection from harassment. (D. 16).

After repeated refusal by the Buddha to ordain his step-mother, Āanda asked the compelling question, "Are the women folk capable of going forth from home to homelessness in the Dhamma as preached by the Buddha and attaining the status of a Stream-Enterer, Once-Returner, Non-Returner or Arahant?" The answer of the Buddha was a categorical "Yes." Not only did he say so, but created the Order of Nuns to accommodate women, even though he set additional rules for

them (*Cullavagga*. X,1). Of course, the first of the eight rules which makes the most senior nun junior to the just ordained monk has not been convincingly explained. Yet the step-mother as a nun was declared the chief of those with the longest experience (*Āṅguttaranikāya*. I, 25). In a non-Canonical work, *Manorathapūraṇī*, the spirit of the Buddhist attitude occurs as "Not on all occasions are men wise. Women, too, are wise and intelligent on various occasions." (*Itthī'pi paṇḍitā honti tattha tattha vicakkhaṇā*) (Vol. I, p.205).

How the Grand Master concurs with the foregoing appraisal of women by the Buddha is demonstrated by the role which nuns play in the hierarchy of the Fo Guang Shan Buddhists Order. There is no activity in which their superior talents are not amply utilized in serving the welfare of people.

The position of woman as **wife and mother** finds special mention in the Pali Canon. In several texts the mother is called the *pubbācariyā* or first teacher. Tending father and mother as well as wife and children are viewed as a blessing in the *Mahāmaṅgalasutta* (*Suttanipāta*, II, 16). A monk is not only permitted to share the food obtained by begging with one's parents but doing so is commended as an act praised by the wise (*paṇḍitāidh'eva naṃ pasamsanti*). (*Mātuposakasutta*, *Saṃyuttanikāya*, VII, 2, 9)

"The wife is one's best friend" (*bhāriyā ca paramā sakhā*) is a dictum of the Buddha (*Ibid.* 6, 4). In an insightful analysis of the role and behavior of a wife in a marriage, he identifies as many as seven different kinds of wives. Three kinds he condemns as harsh and devoid of virtue and love: namely,

torturing wife (vadhakabhāriyā),
stealing wife (coribhāriyā) and
domineering wife (ayyabhāriyā).

Four others whom he praises are

mother-wife (mātubhāriyā), who is protective and tends a husband as a mother does a son,
sister-wife (bhāginibhāriyā) who is modest and respectful to the husband,
friend-wife (sakhībhāriyā), who is noble and chaste, and rejoices at the sight of the husband,
and
slave-wife (dāsībhāriyā), who is free from anger and with a pure heart waits on the husband.
 (*Āṅguttaranikāya*, VII, 59)

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With such a knowledge and understanding of the relationship between husband and wife, the Buddha spelled out their mutual duties and obligations:

*The **husband** fulfilled his duties toward the wife by respecting her, by not humiliating her, by being faithful, by handing over authority, and by presenting jewelry.*

The last of the duties coincides with an analysis elsewhere in the Buddhist literature of "the insatiable desires of a woman" as sexual satisfaction, birth of children, and ornaments and jewelry.

*The **wife** in turn performs her duties well, extends hospitality to relatives all around (i. e. to hers as well as her husband's), is faithful to her husband, protects what is earned and acquired, and is proficient and industrious in all duties. (Sigalovādasutta D. 31)*

Similarly duties and obligations of parents and children were analyzed as follow:

*The **parents** are required to prevent the child from evil, inculcate good qualities, have the child taught an art (i.e. given an education leading to a livelihood), contract a marriage with a suitable partner, and hand over the inheritance in time. The **child** in return has to nourish them in their old age, perform his or her duties toward them, preserve the family and clan (that is, by procreation), protect the heritage, and make offerings when they are dead and gone. (Ibid)*

Taking together the duties between parents and children and between husband and wife, the picture that emerges as the Buddha's ideal of family values and relations confirms deep concern in the stability of the home as the primary unit of society.

Government

The Buddha had views on government, too. He was equally close to practically all the kings who ruled various kingdoms in the region in which he was active. Though there is no evidence of his having played any direct role in statecraft, he was conscious of separating matters of state from those of religion. For example, no one was permitted to become a monk if he was under obligation to perform any royal duties (*Mahāvagga*, I, 4, 40). When the rising power of Magadha threatened the independence of the tiny Republic of the Vajjis, the Buddha assured them that no harm would

come to them as long as they adhered to seven principles. With interpretations within parenthesis relevant to modern times, these principles demonstrate another instance of the Buddha's concern with human welfare:

- 1. Meet frequently in harmony, discuss in harmony and disperse in harmony (That is, participate fully in public life and affairs, observe the democratic principles of consultation, and preserve harmony in spite of differences.)*
- 2. Introduce no revolutionary laws, do not break the established law, and abide by the old-time norm (That is, to make a balance between the tradition and the modern, and make changes slowly and cautiously and not drastically.)*
- 3. Honor, reverence, esteem and worship the elders and deem them worthy of listening to. (That is, recognize the value and relevance of trans-generational wisdom.)*
- 4. Safeguard the women-folk from force, abduction and harassment. (That is, recognize the importance of women and their need for protection.)*
- 5. Honor, revere, esteem and worship both inner and outer shrines (That is, protect the cultural and spiritual heritage.)*
- 6. Perform without neglecting the customary offerings. (That is, safeguard the practice of religion.) and*
- 7. So assure that saints have access to one's territory and having entered dwell there pleasantly (That is, be open to all religions and spiritual influences in a spirit of tolerance).*

In later Buddhist literature in Pali occurs frequently a list of ten traditional duties of a ruler (Dasa-rāja-dhamma). They are i. giving alms, ii. virtuous life or morality, iii. liberality iv. straightness or honesty, v. gentleness, vi. self-control (lit. asceticism), vii. non-anger or pleasant temperament, viii. nonviolence, ix. forbearance, x. non-opposition (*Jātaka*, I, 260, 399; II, 400). A list of three things to be avoided by a ruler consists of falsehood, anger and derisive laughter (Ibid. V, 120). The democratic norms which the Buddha adopted for decision-making and conflict-resolution within the Sangha, as discussed earlier, highlight his faith in government by compromise and consensus.

Economics

The Buddha was mindful of the place of economics in lay life. His advice to Sigāla as regards the **handling of money** is worthy of attention. Not only is he counseled to accumulate wealth for the benefit of the family as a bee collects pollen (i. e. without oppression to the producer of such wealth) but also to see wisely that the wealth grows high like an anthill. Such wealth has to be utilized as

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follows:

*Divide the income into four,
Binding one's self to friends,
With one part may you enjoy (consume):
Invest two parts in your business.
Save the fourth, so that
It is there in times of distress. (D. 31)*

Having money and being wealthy are not decried in the teachings of the Buddha, even though "wanting the least" (appicchata) is highly recommended and contentment is commended as the highest wealth: Santuṭṭhī paramaṃ dhanam (Dp. 204). Of course, there are the accounts of Sudinna and Raṭṭhapāla whose parents tried to tempt them with wealth to abandon monkhood. Their reply was that the parents should put all their wealth into bags, transport them in carts, and drop them into river Gangā where it was the deepest (Suttavibhaṅga. I, 5 and M. 82). Poverty, thus, is appreciated when chosen by monastics. **Acquiring wealth** in the youth, nevertheless, is declared in the *Dhammapada* as an alternative to life as a monastic:

Those, who have not led the holy life [or] not acquired wealth in youth, pine away like old herons at a dry pond without fish or lie like worn-out bows, sighing after the past. (Dp. 155-156)

Prosperity in this life is regarded as a reward for good Kamma (Sanskrit Karma) in previous lives as well as the present. In one listing, the **possession of wealth** is said to generate four kinds of happiness for the laity; namely,

- * happiness of having (atthi-sukha),
- * happiness of consuming (bhoga-sukha),
- * happiness of being free from debt (anaṇasukha), and
- * happiness of blameless conduct (anavajjasukha). (Aṅguttara-nikāya. II, 62)

In *Vyagghapajjasutta*, Dīghajānu asks the Buddha for advice for people like him who were encumbered with wives and children, used to luxuries like imported perfume, handled silver and gold and decked themselves with garlands, perfumes and unguents. The Buddha's response was to

list four achievements each to ensure happiness in this life and hereafter. As regards this life, he enumerated the following:

1. *persistent effort (uṭṭhāna-sampadā)*
2. *security and wariness (ārakkha-sampadā)*
3. *good friendship (kalyāṇa-mittatā) and*
4. *balanced livelihood (samajivi-katā)*

The explanation of items 1, 2, and 4 elaborates the Buddha's views on wealth:

Persistent effort: "By whatever activity a person earns his livelihood, whether by cultivation, animal husbandry, archery (=military service), ministering to kings or any other craft, one is skillful and not lazy, reasons out to ways and means of accomplishing the tasks and is efficient and capable."

Security and wariness: "Whatever wealth a person has justly acquired by dint of effort, strength of arms, the sweat of the brow, or any other right means, one protects it by guarding and watching that kings would not seize it, thieves would not steal it, fire would not burn it, water would not carry it off or ill-disposed heirs would not take it away."

Balanced livelihood: "Knowing his income and expenditure, one leads a balanced life without being either too extravagant or too niggardly, thinking, "My income can be in excess of my expenditure but not my expenditure in excess of income.' Just as a goldsmith or his apprentice knows by holding up a balance that by so much it has dipped down and by so much it has tilted up, one knows his income and expenditure and leads a balanced livelihood."

These principles tally with the definition of Right Livelihood (*sammā ājīva*) as one of the elements of the Noble Eightfold Path. The kinds of livelihood which are declared wrong as they bring harm to others include trading in arms, living beings, intoxicants and poison; slaughtering animals and fishing; soldiering, deceit, treachery, soothsaying, trickery, and usury. (Nyanatiloka: Buddhist Dictionary s.v. Magga)

As important as these statements in the Pali Canon on the Buddha's position regarding money and wealth are the accounts of very close friendships that he maintained with rich and generous donors like Anāthapiṇḍika and Visākhā. No further proof is needed to dispel the notion that either the Buddha or Buddhism scorned wealth or the wealthy.

The Buddha did, of course, advocate simplicity of life. While disapproving stinginess and miserliness, he praised generosity and thriftiness with equal emphasis. The story of the Buddha's

personal physician, Jīvaka, includes an episode where a wealthy client orders her servant to save from the floor a drop of oil. She explains that it could be put to some useful purpose and, therefore should not be wasted. With equal emphasis on the importance of not wasting resources, another Buddhist story explains how a robe donated to the Buddha or the Sangha was diligently recycled until the shredded rag was mixed with mortar to repair a wall of a monastic building.

The Buddhist point of view about wealth and consumption is best summarized by Emperor Asoka. In *Rock Edict III*, he says,

Commendable is to spend little (apavyayatā) and possess few things (apabhaḍatā). (Guruge, 1993, p. 556)

Related to economics is the treatment meted out to employees. Again in the Sigālovādasutta (*D. 31*) is the set of duties and obligations of employers and servants. Though restricted to household servants at the time of the Buddha, the obligations of each party are valid for employer-employee relations in general as will be shown by comments in parenthesis. The **employer** has to

- * *assign work according to strength or capacity (no king-size jobs for man-size employees, as the popular saying goes)*
- * *provide food and salary (no enforced or unpaid labor)*
- * *ensure health care (a specific obligation of the employer)*
- * *share special delicacies (both as a demonstration of human concern and as recognition of good work: e. g. bonuses, perquisites and rewards), and*
- * *grant leave at times (i. e. periods of rest as earned leave).*

The **employee** in return wakes up earlier and sleeps later than the employer, is content with the wages and rewards given, does his or her work well and diligently, praises the employer and spreads his or her fame (i. e. subscribes to good public relations). How the Buddha's view persisted and had an impact nearly three centuries later is once again revealed by Emperor Asoka's edicts:

- * *"Good behavior towards slaves and servants" as a rite of Dharma (Rock Edict IX)*
- * *"Proper treatment of slaves and servants" as the first of four items in his code of ethics (Rock Edict XI)*
- * *"Good conduct and firm devotion to ... slaves and servants" as a quality which the Emperor*

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appreciated in virtuous people (Rock Edict XIII) (Guruge, 1993, pp. 565, 566, 568)

Ecology and Environment

Ecology and environment is another concern deeply engrained in Grand Master Hsing Yun's concept of Humanistic Buddhism. His year-long campaign in 1998 to raise the awareness of Buddhists of nature and life began with the keynote address to the BLIA 7th General Conference in Canada. In it he said, "The natural world is our great body. We are it and it is us ... the nature is truth, nature is the Buddhadharmā, nature is the inherent goodness that lies within all of us, nature is the fullness and the culmination of the being of all things ... We have based ourselves on the laws of nature as they were explained by Śākyamuni Buddha." ("Nature and Life", *BLIA*, LA Chapter, Hacienda Heights, CA, 1998, pp. 23-24)

The Buddha was a lover of nature. He spent long periods in forests, in caves and under trees and encouraged his monastics to do so. The rules of discipline for monastics deal with measures for the conservation of nature. Strict prohibitions exist as regards polluting water resources with human waste; cutting down trees and branches thereof; and wandering around in seasons when wild life is likely to be trampled. Monastics are forbidden to use objects like needleboxes made of bone, ivory or horn. The admonitions on killing are specific:

All beings fear violence (daṇḍā)

For life is precious to all

Comparing your own self

Do not kill; do not get others to kill (Dp. 129 & 130, See also Saṃyuttanikāya XIX, 1459)

Monastics are warned to be careful even when drinking water which may have insects and tiny creatures. Forest dwelling monks who were harmed by wild life or lived in fear of them were taught a special meditation to wish them well:

Creatures without feet have my love,

And likewise those that have two feet,

And those that have four feet I love,

And those, too, that have many feet.

May those without feet harm me not,

And those with two feet cause no hurt;

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*May those with four feet harm me not,
Nor those who many feet possess.
Let creatures all, all things that live,
All beings of whatever kind,
See nothing that will bode them ill!
May naught of evil come to them! (Cullavagga, V. 6)*

On the positive side, the Buddha encouraged people to plant trees, protect forests and provide an environment beneficial to humans and beasts:

Those who grow trees in forests and gardens which yield flowers and fruits, and bushes, build bridges, water houses, wells, and shelters as public services, they are worth earning merits, prosper at all times, are perfected with morality and righteousness and will finally go to heaven. (Saṃyuttanikāya, XV, 146)

Mention was already made of what Emperor Asoka had recorded as his public services in *Rock Edict II* and *Pillar Edict VII*. That they are in pursuit of the Buddha's own instructions is quite clear.

More in line of protecting the environment is Asoka's most impressive decree granting sanctuary to endangered species and setting guidelines on related subjects. His *Pillar Edict V* prohibits killing 21 named species as well as "bulls set at liberty, household pets and all quadrupeds who are neither utilized nor eaten." It also contains such provisions as the following:

- 1. She-goats, ewes and sows that are either pregnant or suckling the young are not to be killed; nor should their offspring upto six months.*
- 2. Cocks are not to be caaponized.*
- 3. Husks with living creatures should not be burnt.*
- 4. Forests should not be burnt without a purpose or to harm.*
- 5. The living should not be nourished with the living.*

Besides, the killing of all living creatures, including fish, is forbidden on prescribed holy days. So are castrating of bulls, goats or rams and branding horses and bulls (Guruge, 1993, p. 578). Repeated in every major *Rock Edict* is the injunction or information:

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- * *One should take pity on living creatures (Minor Rock Edict II -- both versions)*
 - * *The king abstains from killing animals and all men including the king's huntsmen and fishermen have stopped hunting and fishing (Minor Rock Edict IV in Greek and Aramaic)*
 - * *Commendable is abstention from killing living beings (Rock Edict III, See also RE IX, XI)*
 - * *Due to the king's admonitions have increased the abstention from slaughter of living creatures, and non-violence to beings (Rock Edict III)*
 - * *Various favors up to the granting of life have been done by me for quadrupeds, birds and aquatic animals. (Pillar Edict II)*
- (Guruge, 1993, pp. 549, 550, 552, 556, 557, 565, 566, 574)

Indicative of a continuing commitment to biodiversity on the part of Buddhists is the decree of Āmaṇḍagāgmiṇi (19-29 CE) who declared the whole island of Sri Lanka a non-killing zone (Māghāta).

Emphasized in some of the discourses of Early Buddhism is the concept that the environment became unfavorable and unsatisfactory as a result of the moral deterioration of the human being. (Cf. Aggaññasutta of Dīghanikāya D. 127 and Brāhmaṇadhammikāsutta of Khuddakanikāya: *Suttanipāta* II, 19). Similarly was developed the concept that a righteous or unrighteous ruler could have a good or bad impact on environment. Quoted by Donald K. Swearer is a passage from the thirteenth century Thai classic, *Traibhūmikathā* by King Lithai of Su-khodaya, to illustrate how a ruling monarch subscribed to the tradition:

The grain, the water, fish and food, gems and precious ornaments, the seven gems and nine gems, silver and gold as well as silk and satin will be plentiful. The devatā will make the rain fall in the right season and the right amount, not too much nor too little. The grain in the fields and the fish in the water will not suffer from lack of rain. The days, nights, months and years will be clearly defined. The devatā who are the guardians of homes and of the city will take good care since they respect and honour rulers who are righteous. When there are rulers who are not righteous the rain and water will go wrong. The plowing will be ruined from lack of rain. The fruits and plants which grow from the earth will lose their nutritive essence and delicious taste. The tree trunks that grow will lose their healthy look. The sun, wind, the moon and stars will not regulate the seasons in the normal way. This is because the rulers do not follow the Dhamma. (Frank E. & Mai B. Reynolds (Ed./Tr.), 1982, p. 75)

III. Science and Buddhism

It has already been observed that Buddhism is science-friendly. The Buddha's line of inquiry conforms to the scientific method of investigation, evidence, proof, and conclusion. The very process of developing a form of Humanistic Buddhism, applicable across many cultures in the modern world, results from the encouragement of the Buddha to develop new approaches, methods and modalities.

It is equally true that science has become Buddhism-friendly. Three recent developments need to be discussed. The first is on the concept of rebirth which is intrinsic to the Buddhist ethical system based on Karma, and skillful and unskillful action. The ability to recall one's own as well as others' previous lives has been recorded as one of the attainments in the process of enlightenment. There are occasionally rare persons who at various stages of their lives -- mostly while they are still uninhibited children -- recall events and experiences of their previous lives. Some speak languages they had never learnt or even heard of in this life. Others recite long texts in foreign languages at a very tender age. What is extremely significant is that such people come from all parts of the world and belong to cultures where the concept of rebirth or reincarnation is not a part of their belief system.

Ian Stevenson of Duke University (USA) collected information on nearly 2000 such cases. He subjected each case to stringent scrutiny, looking for the slightest evidence to connect proffered information with a possible source: e.g. a story heard or read, a traveler's tale, a book or a newspaper article; a radio or television broadcast or even a fertile imagination. He was so stringent in his criteria that he succeeded in rejecting all but twenty cases on the basis of his unyielding scientific criteria. The accepted cases came from India (7 cases), Sri Lanka (3), Brazil (2), Alaska (7) and Lebanon (1). His super-critical objectivity has enabled these to be presented as "Twenty Cases Suggestive of Reincarnation" (Ian Stevenson, 1974). That rebirth is a dogma to be taken on faith has never been the Buddhist position. But to have the support of a scientifically conducted inquiry is no doubt an advantage.

Similarly illustrative of science being Buddhism-friendly is the evidence which scientific investigations have brought forth with regard to benefits of meditation and the relevance of Buddhist psychology in psychotherapy. After a systematic study of recent and on-going research on these two aspects, Padmal de Silva has the following to say:

In present-day psychotherapy, mindfulness meditation has also been successfully used for the dermatological condition of psoriasis which is known to have a psychological contribution (e.g. Kabat-Zinn, Wheeler, Light, Skillings, Scharf, Cropley, Hosmer & Bernhard, 1998). It has also been used, in a well-controlled clinical trial, for anxiety (Kabat-Zinn, Massion, Kristeller, Peterson, Fletcher, Pbert, Linderkin & Santorelli, 1992). Even more important is a very recent

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development, involving well-established clinical psychologists in three centres -- Cambridge in England, Bangor in Wales, and Toronto in Canada. The researchers, Teasdale, Williams and Segal, have been conducting a trial of mindfulness meditation to see whether this intervention will reduce the chances of relapse in patients who have recovered from depression. Those who recover from depression with treatment have a high probability of suffering further episodes of clinical depression, so reducing relapse rates is a challenge to the clinician. These researchers have compared a group of recovered depressives engaging in mindfulness practice, with a second group with no such intervention but receiving the usual psychiatric and medical follow-up. Up to now, data from 145 subjects has shown that mindfulness meditation does indeed lead to a reduction in relapse. This is a major finding in the content of present day psychiatry and psychology. A theoretical discussion of the rationale behind this work is provided by Teasdale (1999).

The point here is that the nature of the meditational endeavour, and its results as part of a Buddhist's self-development, suggest a useful role for it in the remediation for certain psychological disorders, especially stress-related ones, and also for the psychological aspects of certain physical conditions. The available clinical literature provides favourable evidence. (Padmal de Silva, 2000, pp. 174-175)

Buddhist psychology is relevant to mental health in today's world in two obvious ways. First, it has techniques and strategies which can be used for the remediation, or therapy, of disordered or maladaptive behaviour and emotions. In other words, it has much to offer for the treatment of psychological problems. Second, it has techniques, as well as an overall stance, that can help in the prophylaxis -- i.e. prevention -- of psychological disorders. Prevention of psychological disorders is acknowledged as a legitimate aim of psychotherapy. In the sense that preventive work does not deal with existing aberrations, but enables a person to become less vulnerable to such aberrations and disorders, this can be seen as a higher-order aim of psychotherapy. (Ibid, p. 170)

To this may also be added the mounting medical evidence in favor of the role of prayer, positive thinking and meditation by others on critically sick persons. Remarkable results are recorded even when the sick person is not aware that others were making fervent wishes for his or her recovery. Early Buddhism has reference to a practice recommended by the Buddha himself. It is called *Saccakiriya*, meaning "truth-action" and involves wishes or resolutions phrased as: "By the power of this truth, may the following happen." Usually a discourse of the Buddha is recited and its truth is invoked for somebody's health or success. This is the basis for the chanting of Paritta (Book of

Protection) in Southern Buddhism. Scientific inquiry has begun to establish the efficacy of such practices, which had hitherto been belief-based.

To this one may also add that quantum mechanics and the uncertainty principle are posited by scientists as confirmation of the Buddhist doctrines of impermanence and no-self. How science contributes to the understanding of Buddhism is a continuing research theme among scholars.

Chapter VIII -- Comprehending Inter-working

I. A Renewed Wine in a Redesigned Bottle

When the Grand Master Hsing Yun urges us to comprehend the inter-workings of societies, science, economics, and the environment, he sees the relevance and usefulness of two intertwined processes:

- (i) Using the insights in the Buddha's teachings to formulate the Buddhist standards, norms and positions on current issues and to contribute with conviction to the growing concepts of social justice, equity and human rights and universal ethics; and*
- (ii) Utilizing the scientific support to Buddhist beliefs and practices to strengthen the intellectual and popular acceptance of the Buddha's teachings as relevant to modern life.*

On the whole, Buddhism has an advantage which no other religion has. It begins with "thing as they really are". The term used in Pali is "yathābhūtañāna" -- the knowledge of things as they are. As changes take place in society, our knowledge of society, too, changes. Solutions once applicable to a given problem cannot be equally efficacious at all times. Therefore no rule can be valid forever. A very interesting example of the Buddha's understanding of this phenomenon comes from the rules of discipline for the monastics. When the Sangha was founded, he did not begin by laying down rules and regulations for everything. In fact, there were no formal rules during the first twenty years of his mission.

Rules were formulated in response to situations. Each rule was made when an incident demanding regulation took place. It is also the reason why many aspects of monastic life are not covered by rules of discipline. The same is true of social norms. No straight-forward answers are to be found in Buddhist literature in general for such present-day issues as abortion, euthanasia, suicide, genetic engineering etc. within the scope of bioethics. This could be a weakness in any religious system but not in Buddhism.

The Buddha sought and taught principles which applied to problem-solving in general. He trusted in the human being's capacity to think and to think critically. He identified intention or volition

(cetanā as the morally significant prelude to every thought, word or deed. Ethical significance or morality was judged as skillful or unskillful (akusala or kusala) in relation to assuring or denying the good of the many and the happiness of the many (bahujanahitāya, bahujanasukhāya). Each generation could, therefore, address the issues of the time with these broad principles. As a result Buddhism grew and expanded. It met the needs of different cultures. It has remained one but yet become many.

The growth of Buddhism into diverse traditions, schools or sects is a sign of its flexibility and ever-renewing relevance to life. New thoughts are explored. Refreshingly cogent conclusions are drawn. Neither metaphors of new wine in old bottles or old wine in new bottles would apply to this process. The Buddhists in general give equal emphasis to the newness of both the contents and the package. A renewed wine in a redesigned bottle would be a more appropriate metaphor.

II. A Flexibility Leading to Timelessness

Two examples could be cited from Mahāyāna scriptures pertaining to a lay man and a lay woman. In *Vimalakīrtinirdesasūtra*, the Buddha is said to explain what a Buddha-field of a Bodhisattva is. He says that it is related to the Bodhisattva's involvement in "the development of living beings", "the discipline of the living beings", "increasing their holy spiritual faculties", and "aims of living beings."

In what follows are given as many as seventeen definitions of the Buddha-field and each opens up a new vista of action relevant to the world of the living:

- * *A field of positive thought, where living beings **free of hypocrisy and deceit** will be born.*
- * *A field of high resolve, where living beings who have harvested **the two stores and have planted the roots of virtue** will be born.*
- * *The magnificence of the conception of the spirit of enlightenment, where living beings who are actually **participating in the Mahāyāna** will be born.*
- * *A field of generosity, where living beings who **give away all their possessions** will be born.*
- * *A field of morality, where living beings who follow **the path of the ten virtues with positive thoughts** will be born.*
- * *A field of tolerance, where living beings with **the transcendences of tolerance, discipline, and the superior trance** will be born.*
- * *A field of effort, where living beings who devote **efforts to virtue** will be born.*
- * *A field of meditation, where living beings who are **evenly balanced through mindfulness and awareness** will be born.*
- * *A field of wisdom, where living beings who are **destined for the ultimate** will be born.*

- * *A field of the four immeasurables, where living beings who **live by love, compassion, joy, and impartiality** will be born.*
- * *A field of the four unifications, where living beings who are **held together by all the liberations** will be born.*
- * *A field of skill in liberative technique of enlightenment, where living beings **skilled in all liberative techniques and activities** will be born.*
- * *A field consisting of the thirty-seven aids to enlightenment where living beings who devote their efforts to **the four foci of mindfulness, the four right efforts, the four bases of magical power, the five spiritual faculties, the five strengths, the seven factors of enlightenment, and the eight branches of the holy path** will be born.*
- * *A Bodhisattva's mind of total dedication, where **the ornaments of all virtues** will appear.*
- * *The doctrine that eradicates the eight adversities, so that **the three bad migrations will cease, and there will be no such thing as the eight adversities.***
- * *A field consisting of **personal observance of the basic precepts and restraints in blaming others for their transgressions**, where even the word 'crime' will never be mentioned.*
- * *The purity of the path of the ten virtues, in which living beings **who are secure in long life, great in wealth, chaste in conduct, enhanced by true speech, soft-spoken, free of divisive intrigues and adroit in reconciling factions, enlightening in their conversations, free of envy, free of malice, and endowed with perfect views** will be born.*

(Robert A. F. Thurman (Tr.), 1976, pp. 16-18)

As the words emphasized show, what this list highlights through this special form of presentation are the basic Buddhist ethical values. In *Śrīmālāsīṃhanādasūtra* are listed the following ten vows which, in a similar manner, stress thoughts, words and action which one has to avoid.

- (1) *I shall not permit any **thought of violating morality.***
- (2) *I shall not allow any **thought of disrespect toward the teachers (guru).***
- (3) *I shall not allow any **thought of anger and ill will toward sentient beings.***
- (4) *I shall not allow any **thought of jealousy toward the glory of others and the perfections of others.***
- (5) *I shall not allow any **thought of covetousness, no matter how meager the donated food.***
- (6) *I shall not **accumulate wealth for my own use, but shall deal with it to assist the poor and friendless.***
- (7) *With the four articles of conversion, I shall benefit the sentient beings and **not convert them for my own sake; indeed, I shall seek to convert the sentient beings with my mind***

unoccupied with material things, ever unsatisfied, and not retreating.

- (8) *When in the future, I observe sentient beings who are friendless, trapped and bound, diseased, troubled, poor and miserable, I shall **not forsake them for a single moment until they are restored.** I shall liberate them from each of those sufferings; having conferred goods upon them, I shall leave them.*
- (9) *When I see persons with **sinful occupations such as dealing in pigs, and those who violate the Doctrine and Discipline proclaimed by the Tathagata, I shall not take it lightly;** and wherever my residence in towns, villages, cities, districts, and capitals, I shall destroy what should be destroyed and shall foster what should be fostered.*
- (10) *Having embraced the Illustrious Doctrine, I shall **not forget it even in a single thought.***
- (Alex Wayman and Hideko Wayman (Tr.), 1990, pp. 64-66)

Both these are excellent regroupings of the many teachings of the Buddha. They are presented in conformity with the growing concepts of Mahāyāna Buddhism. Authenticity of the contents is beyond question. It is the selection and presentation which contribute to its relevance to the target audience.

Such instances of re-emphasis found in the vast Buddhist literature in Pali, Sanskrit, Chinese, Tibetan and many other Asian national languages illustrate how a similar process could make Buddhism relevant to a given time or situation, by comprehending the inter-working of all interacting subsystems of the social system. This is how Buddhism has grown and assumed a great measure of "Timelessness" (akālika). Having no dogma to defend or conform to, scholars and writers have exercised their many-sided creativity in this process.

Chapter IX -- Clarity of Vision and Good Planning

I. The Path of the Arahant and the Bodhisattva Way

The Grand Master's overarching plea is that Buddhism should be developed into a viable religion by adapting it to today's conditions. The process he suggests for this is to make choices just as we had seen in the Srimālā's ten vows and Vimalakīrti's definitions of the Buddha-field. He advises us to make such choices on "clear reasoning and good intentions." He takes as examples the two major traditions of Buddhism for the importance that has to be placed on "clarity of vision and good planning": namely,

- * The Path of the Arahant with its Four Directions (or Paths = Pali Magga) and Four Fruits (Pali Phala); and
- * The Bodhisattva Way of Mahāyāna, divided into fifty-two detailed stages.

Our discussions so far have amply demonstrated that methodical reasoning based on clear-cut intentions has been the hall-mark of Buddhism. There has been nothing haphazard in the Buddha's teachings nor in their adaptations by different traditions, schools and sects.

One has only to examine the structure and the flow of a Nikāya or Āgama discourse to see how the intentions evolved into a clear vision and the presentation emerged from good planning. For example, the very first discourse, *Dhammacakkappavattanasutta* is organized on a strictly pedagogical plan. The vision of the Buddha was to save humanity from suffering. After six years of study, experimentation and reflection, he had found the Way to the End of Suffering. Addressing the five one-time companions in meditation, who left him when he abandoned the course of self-mortification, the Buddha addressed the first point of discord between him and his audience. "There are two extremes to be avoided by one who aspires for higher spiritual attainments." Having had their attention with that opening statement, he proceeded to his attention-retaining method of enumerating what was to follow: "There are four Noble Truths" and "The Path consists of eight factors or strands." Each truth was concisely defined. The definition of Dukkha as comprising eight empirically testable situations is a remarkable exercise in logical sequencing. What had to be done with each Noble Truth was lucidly stated: The first has to be understood; the second abandoned; the third attained and the fourth followed. At the end of the session, however only one out of five fulfilled the objective of the discourse.

As a conscientious and determined teacher, the Buddha must have reviewed his lesson plan thoroughly. The proof of such a revision comes out of the structure of the second discourse: *Anattalakkhaṇasutta*. This time he began with Anicca (Sanskrit Anitya) or impermanence resulting from constant and unpredictable change as the starting point of the presentation. How very systematically he argued that impermanence led to unsatisfactoriness and misery and the two characteristics together should convince anyone that there was no permanent, unchanging entity to be identified as, "This is mine. This is I. This is my Self?" No doubt, the second lesson plan was more successful. The other four in the audience also attained enlightenment and resulting liberation.

Another striking example of a carefully structured discourse is *Mahāsatipaṭṭhānasutta* (D. 22, M.10) on the Four Foundations of Mindfulness. Its attention-catching statement is "This is **the sole way** leading to purification of beings, to passing far beyond grief and lamentation, to the eradication of suffering and misery, to the attainment of the right method, and to the realization of Nirvāṇa." (Ekāyano ayam maggo). Again, each section begins by giving the number of factors or elements to be immediately discussed. Each factor or element is then presented for review and reinforcement. Here the Buddha's method of revision was not a mechanical repetition. Instead, he would ask the learners to apply what was taught in three situations:

- (i) as applied to one's own self (ajjhatta);

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(ii) as applied to others (bahi-ddha); and

(iii) as applied to both oneself and others (ajjhatta-bahiddha).

As the Grand Master Hsing Yun points out, the Path leading to the End of Suffering, as described by the Buddha, does exemplify clarity of vision and good planning. The process of self-improvement and mental cultivation begins with coming to know the message of the Buddha and deciding to seek deliverance from suffering. One would choose the life of a monastic as more convenient for one's spiritual purpose and renounce the comforts and pleasures of lay life. As one proceeds there are Five Obstacles to overcome. Meditating on specified subjects, one represses on an interim basis (vikkhambhanapahāna) lust, malice, sloth and torpor, restlessness and worry, and skepticism or doubt. With further meditation and concentration of the mind, one reaches the point of entering the Path of Sotāpatti [1] (Stream-entry). The effort at this stage is to eradicate three basic defilements or fetters: namely,

1. Self-view (sakkāyadiṭṭhi), i.e. the illusory view that one's self is permanent and unchanging and, therefore, one is justified in being self-important, self-centered and selfish.
2. Reliance on mere ritual (sīlabbataparāmāsa), i.e. the wrong belief that rites and ritual would lead one to liberation. (Eradicating this belief leads one to the realization that one has to work diligently for one's liberation through Right Thought, Right Motive, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration of the Mind).
3. Perplexity (vicikicchā) arising out of doubts on the efficacy of the Path.

Once these three defilements or fetters are removed, one is established in the Fruit of Stream-entry (Sotāpattiphala). When this stage was reached, one would attain liberation within seven rebirths.

One proceeded from here to the Path of Once-Returner (sakadāgāmi) to suppress

4. Lust for sensual pleasures (kāmarāga).
5. Malice (vyāpāda) which includes anger, aversion, animosity, hatred and illwill.

With the suppression of these defilements or fetters was reached the Fruit of Once-Returner, after which one returned only once to human existence to be liberated.

The next effort is to eradicate the same two fetters through the Path of Non-Returner (Anāgāmi). Once this was achieved, one attained the Fruit of Non-Returner and would be liberated from one of the Brahma-worlds without returning to human state.

Hence entering the Path of Arahant, one proceeds to eradicate the remaining five defilements or fetters:

6. Desire for Corporeal or Fine-Material existence (Rūparāga) (i.e. in a Brahma-world with

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form)

7.Desire for Non-Material existence (i.e. in a Brahma-world without form)

8.Conceit (Māna)

9.Restlessness (Uddhacca)

10.Ignorance or non-knowledge (Avijjā)

Once these are eradicated, the process to the ending of suffering begins as spelled out in the twelve links of the Dependent Origination (Paṭiccasamuppāda, Sanskrit Pratītyasamutpāda):

Without Ignorance (Avijjā), Mental Formulations or Volitional Activities cease.

Without Mental Formulations or Volitional Activities (Sankhārā), Consciousness ceases.

Without Consciousness (Viññāna), Mental and Physical Phenomena cease.

Without Mental and Physical Phenomena (Nāma-rūpa), Six Sense organs (i.e., including mind) cease.

Without Six Sense organs (Saḷāyatana), Contact with the External World ceases.

Without Contact with the External World (Phassa), Feeling ceases.

Without Feeling (Vedanā), Craving ceases.

Without Craving (Taṇhā), Clinging ceases.

Without Clinging (Upādāna), the Process of Becoming ceases.

Without The Process of Becoming (Bhava), Birth (or Rebirth) ceases.

Without Birth (or Rebirth) (Jāti), Old Age and Death and all forms of suffering (Jarā-Maraṇa) cease.

With the ceasing of Bhava (the process of Becoming), the process of rebirth stops and one reaches Nibbāna, the End of Suffering.

As the Grand Master Hsing Yun explains, this is the Path of the Arahant. That it is a planned process of self-perfection is quite clear. It is a path of ethical development and Sarvapalli Radhakrishnan, an eminent exponent of Indian philosophy, was impressed by its success:

The elevated morality taught by Buddha, that only the pure in heart shall attain salvation, sums up the Law and the Prophets. Buddha justified the practice of the good even to those who did not believe in a personal God. No other independent ethics ever thundered into our ears the majesty of the good. It is the flaming ideal of righteousness that helped Buddhism to succeed as a religion ... Buddhism succeeded so well because it was a religion of love, giving voice to all the

inarticulate forces which were working against the established order and ceremonial religion, addressing itself to the poor, the lowly and the disinherited. (Radhakrishnan, 1966, p. 63)

The Mahāyāna Bodhisattva Way is another plan for self-perfection with the dual objectives of saving others and achieving liberation. One has only to read Śāntideva's Bodhicaryāvatāra (sometimes called Bodhisattvacaryāvatāra) to experience the sheer depth of fervent dedication of a Bodhisattva to serving others:

*May I be the doctor and medicine
And may I be the nurse
For all sick beings in the world
Until everyone is healed (III, 8)*

*May a rain of food and drink descend
To clear away the pain of thirst and hunger
And during the aeon of famine
May I myself change into food and drink (9)*

*May I become an inexhaustible treasure
For those who are poor and destitute;
May I turn into all things they could need
And may these be placed beside them (10)*

*May all who say bad things to me
Or cause me any other harm
And those who mock and insult me
Have the fortune to fully awaken (17)*

*May I be an island to those who seek one
And a lamp for those desiring light
May I be a bed for all who wish to rest
And a slave for all who want a slave (19)*

(Steven Batchelor (Tr.), 1979, pp. 23 & 25)

The division of the Bodhisattva Way into fifty-two detailed stages[2] is cited by the Grand Master as another example of clarity of vision and good planning. They are described first in terms of groups and are enumerated as follows:

- 52. *Marvelous enlightenment = Buddhahood*
- 51. *Equal enlightenment = enlightenment equal to a Buddha but yet a Bodhistva*
- 41-50 *Ten Stages (Daśabhūmi), namely, Joy (pramuditā), freedom from defilement (vimalā), emission of light (prabhākārī), glowing wisdom (arcismati), overcoming the difficult (sudurjaya), manifestation of reality (abhimukhi), far-reaching (dūrangamā), immovable (acalā), wondrous wisdom (sādhumatī) and Dharma-cloud (Dharmamegha).*
- 31-40 *Ten Dedications of Merit, namely, dedication to saving all beings without any mental image of sentient beings, indestructible dedication, dedication equal to all Buddhas, dedication reaching all places, dedication of inexhaustible treasuries of merit, dedication causing all roots of goodness to endure, dedication equally adapting all sentient beings, dedication with the character of thusness, unbound liberated dedication, and boundless dedication equal to the cosmos.*
- 21-30 *The Ten Practices, namely, giving joy, beneficial practice, non-opposition, in dominance (= unsurpassed energy), non-confusion, skillful manifestation, non-attachment, practice of what is difficult to attain, good teachings, and truth.*
- 11-20 *Ten Abidings, namely, awakening operation, nurturing, practice, producing virtues, expedient means, correct mind, no back-sliding, true chīd (i.e. deluded views do not arise and awakening does not cease), Dharma-prince (i.e. being assured of becoming a future Buddha), and anointment (sprinkling water on the head).*
- 1-10 *Ten Faiths, namely, faith, mindfulness, endeavor, mental stability, wisdom of understanding emptiness, pure self-restraint, returning of merit, maintaining Dharma within oneself, detachment and, aspiration.*

(Charles Muller, *Dictionary of East Asian Buddhist Terms*

<http://www.human.toyogakuen-u.ac.jp>)

Even without definitions of each of the terms listed, it is clear that the fifty-two stages of the Bodhisattva Way represent a progressive course of spiritual development. It starts with faith and culminates in the attainment of the Buddhahood. Each stage reflects essential Buddhist virtues which are upheld by all traditions.

Both the Path of the Arahant and the Bodhisattva Way are characteristic of the systematic approach to spiritual progress. In both the vision of enlightenment and the pursuit of a planned process are clearly defined and the Grand Master is justified in upholding them as examples of the Buddhist clarity of vision and good planning.

II. Universal Buddhism for Social Well-being

Humanistic Buddhism as conceived by the Grand Master Hsing Yun is a form of Universal Buddhism. His pragmatic approach to evolving a set of values, insights and moral standards for people to "live fully, virtuously and compassionately in this world" is based on two courses of action:

- (i) Scan the entirety of spiritual and ethical values and insights of all Buddhist traditions, schools and sects and choose and synthesize in the form of Humanistic Buddhism those which are relevant to modern life; and
- (ii) Place equal emphasis on divergent Buddhist practices ranging from the repetition of a formula or chanting of scriptures to intensive meditation in isolation but with the determination that service to others must go hand-in-hand with self-cultivation.

When it comes to the rich and varied heritage of World Buddhism, the Grand Master excludes nothing, ignores nothing and does not glorify or degrade anything. His tolerance of Buddhist practices of diverse types is remarkable.

In those who mechanically turn a prayer-wheel or a prayer-drum the Grand Master recognizes the depth of piety. In the repetition of such formulas as "Namu amida-budsu", "Namo amito fo" "Namu myo-horenge-kyo" or "Om maṇi padme huṃ, " he sees the value of a focused mind concentrating on the Buddha and his teachings. In chanting of every tradition, he sees the virtue of congregational participation in worship and the spiritual dimensions of such experience. In Five Precept Retreats and similar exercises in spiritual development, he sees the zenith of commitment. In the life of a monastic he sees ultimate fulfillment.

He upholds virtue or morality (sīla), concentration of the mind (samādhi) and wisdom (paññā, Sanskrit Prajñā) as the triple training for spiritual perfection. In his latest book, *Lotus in the Stream*, he says,

Buddhist practice must start with who we are and what we do. First we learn to control the negative impulses of our bodies. This is morality. Then we learn to control our minds. This is meditation. Then we learn to understand the deep truths of life. This is wisdom. Each stage depends on the one before it... Meditation is an essential part of Buddhist practice, but no one

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should think that meditation is all that there is to Buddhism... Meditation is a door; what goes through the door is our compassion for others.

The biggest single reason that people leave Buddhism or fail to gain very much from their practice of it is that they have not learned how to foster in themselves a proper balance between their experience of the Buddha's teachings and their understanding of those teachings... The purpose of chanting and meditating is to show us that the insights of Shakyamuni Buddha are real. When we experience them in meditation, or when we are inspired by them in chanting, we renew ourselves and empower ourselves to continue the long process of introspection and moral growth that is the path to enlightenment. (pp. 14-15)

Further, he says in the same book,

Humanistic Buddhism is not a new kind of Buddhism; it is simply a name used to emphasize the core teachings of the Buddha. The Buddha taught wisdom and compassion. These teachings always lead us back to the lives of other sentient beings. To not understand the unity of human nature and Buddha nature is to not understand the teachings of the Buddha. Humanistic Buddhism encourages us to participate in the world and to be a source of energy that is beneficial to others. Our enlightenment depends on others, just as their enlightenment depends on us... The oneness of all life and the unity of all life inspire us to participate in life. All of us must recognize that we are needed by others. By serving others we serve ourselves. By recognizing the Buddha in others, we learn to find him in ourselves.

I could say many things about humanistic Buddhism, but it would probably be best for me to sum it up by discussing the principle virtues of the bodhisattva path: the six paramitas. The six paramitas are the perfect guide to humanistic Buddhism, as they are to all Buddhist practice. They teach us how to fulfill our humanity as we discover the Buddha within. The six paramitas teach us how to discover the truth by balancing our thoughts and our actions, our wisdom and our compassion, our transcendental awareness and our awareness of the relative truths of the phenomenal universe. (p.154)

So very comprehensive and all-embracing is the Grand Master's concept and interpretation of Humanistic Buddhism. Social well-being is its primary goal.

Chapter X -- Conclusion

The foregoing chapters have been organized and written as an explanatory commentary on Grand Master Hsing Yun's inspiring and informative message to the First International Conference on Humanistic Buddhism. To the extent permitted by time and space are analyzed the salient features of Buddhism -- with special reference to the teachings of Sakyamuni Buddha, as reflected in the Southern Buddhist Canon in Pali and corresponding *Āgama Sūtras* in Chinese.

The more we examine what the Grand Master presents as his concept and interpretation of Humanistic Buddhism in the light of traditional teachings, the more we are convinced that

- * Buddhism, as it is practiced worldwide, is an enormously rich and varied spiritual, religious and philosophical heritage of humanity;
- * the Grand Master Hsing Yun has blazed a new trail in underscoring the importance of benefiting from the diversity of Buddhist traditions; and
- * in doing so, he has become an illustrious symbol of unity for all Buddhist traditions.

As the Grand Master has himself clarified on several occasions, Humanistic Buddhism is not a new form of Buddhism. It is neither a schism nor a new church. Nor is it a gimmick; nor a play on words. Sakyamuni Buddha was himself human and most of his teachings were addressed to real human beings -- the people of the street. The Grand Master has been inspired by the humanistic overtones and considerations in the Buddha's teachings.

As a teen-ager he was impressed by the enthusiasm of a senior Buddhist activist of China, namely Master Tai Xu, whose cry was to bring Buddhism, literally and metaphorically, from the mountains to the city and the village. With well-defined study, research, reflection, consultation and discussion, Grand Master Hsing Yun has identified the most significant mission of Buddhism in the modern world. His vision of this mission is that Buddhism has to serve humanity as a whole. A practicing Buddhist has to give equal attention to serving others as to perfecting oneself for eventual liberation.

What emerges from his many writings and speeches is a simple but yet profound definition of Humanistic Buddhism. That is, whatever be the tradition of Buddhism, it becomes Humanistic Buddhism when it is conceived and practiced with the main purpose of ensuring social well-being. To tie this definition with the title of this paper, one may say "Buddhism for Social Well-being or Socially Engaged Buddhism is Humanistic Buddhism."

The many citations from relevant scriptures of both Southern and Northern Buddhism establish the authenticity of the Grand Master's line of an argument. Even the most puritanical partisan to a particular tradition, school or sect would recognize that the Grand Master has succeeded in

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- * convincing us of the universality of Buddhism and the intrinsic unity which underlies the apparent diversity; and
- * persuading us to join hands in a common, concerted effort to overcome prejudice, bigotry and intolerance.

The goal of Universal Buddhism is most likely to be achieved through Humanistic Buddhism.

The Grand Master expresses -- especially in action -- his appreciation of Sakyamuni Buddha's pragmatism. Hence does he confine his efforts to the knowable and the do-able. Under his directions, such organs of implementation of Humanistic Buddhism, as the Fo Guang Shan Buddhist Order, Buddha's Light International Association, temples, universities, colleges, schools and media enterprises, are not only guided by clear goals of service to humanity but also action-oriented. The efficiency and effectiveness of these organs stem from the practical orientation, which is an essential element of Humanistic Buddhism, as interpreted by Grand Master Hsing Yun.

One would also see from the foregoing analysis that the Grand Master's basic concern is in re-ordering the priority that people tend to assign in their spiritual or religious life. If he down-plays self-cultivation in preference to altruistic service, his intention is to highlight what appears to be more important for a religious person today. The Grand Master sees a world in which seventy percent of the human population lives in poverty, illiteracy and ignorance, with hunger and malnutrition, disease and morbidity, social inequalities and exploitation dangerously on the rise. He is conscious that the greed for immediate gains and pleasures has over-exploited and abused the environment to a degree that the very survival of the humankind as well as life in all its forms is threatened. His concept of compassion and wisdom is that saving those in the human realm is the most urgent and appropriate way to translate into action these two Buddhist ideals.

No one can disagree with him when he shows that every single one of the six Pāramitās in the Mahāyāna tradition (and certainly the ten Pāramitās of Southern Buddhism) can and should be fulfilled in this very life. The fundamental crux of Humanistic Buddhism is that the social well-being of all and sundry is the foundation for all Buddhist practices which include the mastery of sacred scriptures, ritualistic chanting, living a virtuous life, retreats, development of mindfulness, meditation, and realization of wisdom.

One more conclusion emerges from our study of the Grand Master's interpretation of Humanistic Buddhism. That is, his primary concern is not with theory but with purposeful, well-directed action. He is a man of action, a planner, a strategist and an organization man par excellence. He is a visionary but yet not a dreamer. So to him Humanistic Buddhism is not another textbook version of Buddhism. Instead he sees it as a process in which the conscientization of Buddhists and friends of Buddhism is the first step. What is meant by conscientization is more or less the same process that

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the famous Brazilian adult educator, Paulo Friere, advocated for the oppressed sections of society to assume responsibility for their destiny. The Grand Master urges Buddhists not to be passive, inactive slaves to their current lot. They must create the conditions leading to their destiny rather than succumb to prevailing conditions, he says emphatically. Once this awareness is generated, a sea change is bound to result.

The Grand Master also has a vision of the agents who would initiate and manage this change. His confidence in the Sangha as the foremost among change-agents is significant. The Sangha has proved its mettle by twenty-six centuries of survival, expansion, and active service. It is also the most fundamental Buddhist institution which, in its rules, procedures, values and structures, has remained cohesive and uniform irrespective of doctrinal, ritualistic, and observational diversity. With equal emphasis the Grand Master spells out the role of the laity, the scholar and the student. The laity have progressively become an intellectual force in the promotion of Buddhism, besides continuing the traditional role of material supporters. They are increasingly seeking spiritual direction and guidance from the Sangha and the need for closer cooperation between them is vital.

More eloquent than all exhortations are the steps which the Grand Master has taken to prepare all these change-agents for the tasks ahead. Humanistic Buddhism is about people. His concrete actions for the advancement and benefit of people through education and social services speak louder than his words. If the efficacy of Humanistic Buddhism is borne out by selective doctrines immediately relevant to social well-being, its effectiveness is demonstrated by the most impressive religious and educational infrastructure which spans every continent of the world.

It is with an incomparable spectrum of on-hand experiences, ranging from scholarship and education to motivating millions to accept his leadership, that Grand Master Hsing Yun underscores the adoption by Buddhists of two very important management principles: namely,

- * A systems approach to the solution of social problems, which, in his own words, is based on "comprehending the interworkings of societies, science, economics and the environment", and
- * Clarity of vision and good planning.

His is the language of the doer, who sets for himself objectives and raises and mobilizes resources to accomplish them. The Grand Master is convinced that the teachings of the Buddha lend support to the management style which he had perfected all on his own as a by-product of every little incident in his life. His entire life, as episodes that he had chosen to illustrate his values and insights show, is a case study on ever-renewing and ever-expanding management leadership.

An adherent to Humanistic Buddhism has to be an effective manager -- a person with a vision and a mission and significantly dedicated to achieving realistic objectives. As his plea in the name of Humanistic Buddhism reaches a wider audience in the world, Buddhists of all traditions, schools

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and sects as well as ever-increasing friends of Buddhism would turn to projects and activities for the benefit of people. Planning and implementational skills are, therefore, indispensable to them as much as the comprehension of the essential teachings of the Buddha.

The last but not the least conclusion which results from our analysis is that Grand Master Hsing Yun's lasting appeal is for all Buddhists in the world. He desires all to strive harmoniously for the benefit and the good of the many within the framework of Humanistic Buddhism. Though he is the recognized 48th Patriarch of the Lin Ji Ch'an tradition, the founder-leader of the Fo Guang Shan Buddhist Order and, thereby, a leading light of Mahāyāna Buddhism, he has risen above all parochial and sectarian considerations. He treats all traditions fairly. He questions the validity or authenticity of none. He has no hesitation in seeking wisdom wherever it is found and acknowledges his readiness to quote from all traditions. The comprehensiveness of the literary sources which he relies on is by itself a laudable example.

I have on a previous occasion compared the Grand Master's Humanistic Buddhism to an umbrella under which all sects, schools and traditions of Buddhism could unite, act together, and serve humanity. This study has only redoubled my appreciation of the unifying role of Humanistic Buddhism. It is my hope and my fervent wish that the message of the Grand Master reaches the spiritual and religious leadership in the world so that the unique potential of the teachings of the Buddha to bring about the well-being of every sentient being is fully mobilized. May the Buddha's wish that every man, woman and child thinks, speaks and acts for the good of the many be fulfilled through Humanistic Buddhism, as conceived and interpreted by Venerable Grand Master Dr. Hsing Yun.

Notes

- [1] The four Paths and Fruits are frequently mentioned in Mahāyāna Sūtras. Some translators prefer to retain the Sanskrit terminology as Śrotāpatti or Śotāpanna, Sakṛdāgāmin, Anāgāmin and Arhant.
- [2] The Japanese *Bosatsu Yoraku Hongo Sutra* and the Tien-t'ai text *Hokke Gengi* describe these fifty-two stages: *Dictionnaire du Bouddhisme*, Editions Rocher, Paris 1991, pp. 84-85

ABBREVIATIONS

- A.** Aṅguttaranikāya
- Cv.** Cullavagga
- D.** Dīghanikāya
- Dp.** Dhammapada

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- It.** Itivuttaka
- M.** Majjhimanikāya
- Mt.** Majjhimanikāya Commentary
- Mv.** Mahāvagga
- Pac.** Pācittiya in Suttavibhaṅga
- S.** Saṃyuttanikāya
- Sn.** Suttanipāta
- Sv.** Suttavibhaṅga
- U.** Udāna

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人間佛教對社會福利的貢獻（三之三）

——綜觀星雲大師在解行上的詮釋

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覺慧 譯

第七章 佛教如何面對瞬息萬變的世界

一、佛教的系統方法

這一章我們要探討星雲大師的現代世界觀。他曾說：

這個世界瞬息萬變，為了因應這些變化，並善加運用，我們必需充分理解社會、科學、經濟、政治、和環境之間的互動。如果佛教想要長存於世，它就得順應現實的環境。我們對佛教的未來所作的每一個選擇，都必須立基於清楚的思考與善意上。阿羅漢的四向四果、菩薩道的五十二階位，說明了佛教對於清楚願景及良好規畫的重視。

佛世時佛法能夠廣為弘揚，與佛滅後佛法仍能廣泛流行，大部分要歸功於佛陀採用的系統性方法。**系統性方法**是管理學和作業研究所用的現代術語。它的主要概念是把每一個系統——大至整個宇宙，小至人類最微細的活動——都視為由許多互相緣起、互動的分子所組成。即使再微小的活動，在「1.瞭解各組成分子的彼此關係，及 2.審慎評估其中每一組成分子的改變，對其他組成分子造成的影響」之前，我們無法作很好的規畫、組織、執行、和控制。

星雲大師提倡這種系統性方法，並指出現代世界的重要組成分子包括：社會（包括社會組織、社會現況、家庭的價值觀、兩性關係問題及文化等）、經濟、政府、環境、科學等。他所領導的國際性組織由最具宗教性和教育性的基層結構所支持。身居要位的他，意識到適應普遍存在的形勢，以及在適應過程中作的抉擇是很重要的。他也從經驗中學到「屈服於環境」並不是一種美德。他曾在同一篇文章中提到：

過去的佛教徒大多滿足現狀，墨守成規。如果沒有未來觀，佛教將作繭自縛，自我凋萎。這與佛法的基本原則也是相悖的。

星雲大師認為人應該逆流而上，這無非也是在警示我們：抵達未來的彼岸是一個毫不妥協的目標。

二、佛陀對社會、政府、經濟、和環境的看法

（一）人類平等

釋迦佛對於人生的每個層面都有開示。他對當時印度的社會階級不平等發表評論，提倡唯有道德的行為才能使人類平等，而非出身或財富。他與著名的婆羅門辯論，使他們相信自稱優越是徒勞無益的。如吾人所知，佛陀不只「坐而言」，而且還「起而行」。僧團就是植基於社會、經濟、和人際間的平等上，這也是他希望全世界都能做到的。在僧團裡，拾破爛的賤民與被鄙視的淫女都有機會加入僧團；卑微的理髮匠（譯者按：指優婆離）竟比過去皇室主子地位要高。傲慢與虛榮在平靜和慈悲之前必須低頭。

當今的社會，偏狹、頑固、剝削與罪惡日益泛濫，窮人與被剝削者的境況日益惡化，人類平等的教義更顯得格外重要。由於各種問題互相糾結，更形複雜，佛法也必須與時俱進，這正是星雲大師所構思的人間佛教。

例如佛陀在《究羅檀頭經》（《長部》5）指出貧窮是社會亂相和暴力產生的主因，所以他反對用嚴刑峻法來處罰人民：

也許皇上會想：「我用流放、刑罰、罰金、下獄、和死刑，就可制止這些無賴的把戲。」但這些強盜掠奪村鎮的結果，使道路擾攘不寧，且無法有效制止，逍遙法外的亡命之徒仍然繼續危及國土。只有一個方法可以使動亂完全停止，即對那些還老實放牧、耕作的百姓，請皇上給他們飼料和玉米種子；對那些勤勞販賣的人，請皇上給他們資金；對那些政府公僕，請皇上給他們薪糧。這些人就會奉公守法，不再為非作歹。國王的收入日增，國家太平。老百姓也歡欣鼓舞，夜不閉戶！

（《長部》5）

為確保經濟的正常運作，政府給私人部門補助津貼，給勞苦大眾適當的薪資，以妥善解決經濟不穩定及其所引起的動亂，這種措施即使在現代社會仍然有效，因為貧窮和無知是犯罪的根源。

同樣地，有關兩性衝突的問題也可以在佛教中找到一個立足點來重新思考，以適應現代的社會。佛陀對於女性平權的主張是放諸四海而皆準的。他對憍薩羅國的波斯匿王說道：

啊，一國之君！一個女嬰也許證明

她比男嬰還要優秀呢！

因為她長大後也許既聰明又嫻淑。

她的婆婆要讚賞她是一個真正的妻子！

她所孕育的小男孩可能立下豐功偉業，統領廣大的疆土。

啊！這位高貴妻子所生的男孩將會成為國家的導航者。

（《相應部》III, 2, 6）

佛陀認為一個國家的安全和發展有七個關鍵因素，其中第四個因素就是使婦女受到保護，免於騷擾。（《長部》16）

佛陀數次拒絕他的繼母出家，阿難提出一個緊迫釘人的問題：「婦女捨俗出家以後是否能如佛陀所說，證得初果、二果、三果或四果？」佛陀明確地回答：「是的。」他不但如是說，而且還為婦女創立比丘尼僧團，儘管他也為她們增設戒律（《小品》X, 1）。誠然，八敬法的第一條：「即使戒臘最高的比丘尼，其地位都要低於剛出家的比丘」，並沒有解釋得讓人完全信服。儘管如此，佛陀曾宣稱其繼母為「經驗第一比丘尼」（《增支部》I, 25）。在一部沒有入藏的經典《滿足希求論》中，有一句話表達了佛教的態度：「男性並非在每個場合都表現得很睿智，女性也能在許多情況下發揮她們的聰明才智。」（Vol. I, p.205）

星雲大師與上述佛陀的女性觀是一致的，這由佛光山僧團中比丘尼佔有舉足輕重的地位可以得知。她們在各種利生活動中充分發揮長才。

巴利藏對於女性扮演**妻子和母親**的角色特別提出來說明。有些經典把母親稱為 *pubbācariyā*，意即第一個老師。照料父母與妻子在《大吉祥經》（《經集》II, 16）被視為是

一種福份。比丘可以向父母托鉢乞食，而且為智者所讚許。（《扶養母親經》，《相應部》VII, 2, 9）

佛陀聲言：「妻子是一個人的最佳朋友。」（《扶養母親經》，《相應部》VII, 6, 4）他深入分析妻子的角色和行為時，把妻子分為七類。前三種是惡妻：

怨家婦

賊婦

跋扈婦

後四種是良妻：

母婦——愛念夫主，如母愛子。

妹婦——承事夫婿，盡其誠敬。

知識婦——進退如儀，精修婦節，承事夫婿，謙遜順命。

婢婦——性常和睦，貞良純一。

（《增支部》VII, 59）

佛陀解釋夫妻間的各種關係後，再說明夫妻之間共同責任和義務：

夫當以五事之教正養正安其婦：何謂五？正心教之，不恨其意，不有他情，委付家內，時與寶飾。

最後一項責任（時與寶飾），與佛典裡「女子欲壑難滿」的說法一致。所謂欲壑，包括性事、生育、飾品、珠寶等。

婦事夫當一心恭孝姑嫜夫主，不得有淫心於外夫，看視家務莫令漏失，修治家事善持作務。（《善生經》，《長部》31）

佛經裡也有與上述類似的親子責任關係：

父母視子有五事，一者當念令去惡就善；二者當教計書疏，三者當教持經戒，四者當早與娶婦，五者家中所有，當給與之。夫為人子，當敬順父母，供養父母使無乏，善盡子女責任，繁衍家族（即生兒育女），不斷父母所為正業，父母死後當為祭祀。

（《善生經》31）

上述對親子與夫妻之間的責任說明，可看出佛陀理想中的家庭觀和家人關係，也證實了佛陀深切地關心家庭此一社會雛形的穩定性。

（二）政府

佛陀對政府也有獨特的看法。他與當時弘法範圍之內的所有國王都平等的來往。雖然並無證據顯示他曾直接參與治理國事，但他的確注意應將政治事務與宗教事務分開。例如還負有國民義務者不能出家（《大品》，I, 4）。當日益強大的摩竭陀國威脅到小共和國跋耆的獨立時，佛陀說只要他們遵循七項原則，國家就能長治久安，不受侵損。我們用括弧裡的說明解釋這七項原則與現代社會的關聯性，大家就可以看出佛陀對人類福祉的關懷了。

1. 在和諧的氣氛下經常集會討論（意即充分參與公共事務，協商時遵守民主的原則，縱使意見不同亦應保持和諧的氣氛）。
2. 不引進革命性的法律或破壞既有的法律，不違舊時的禮度（意即在傳統與現代之間取得平衡，改革要緩慢、審慎，不能激烈）。
3. 省事敬順長者，傾聽意見（意即肯定跨代智慧的意義及其關聯性）。
4. 保護婦女，使其免於武力侵犯、綁架、和騷擾（意即肯定婦女的重要，和她們需要保護的事實）。

5. 恭於宗祠，禮敬寺廟（意即保護文化和精神遺產）。
6. 宗事沙門，瞻視供養（意即保護宗教的修行）。
7. 接引賢者安居域內（意即以包容的態度，敞開胸襟接受各種宗教和精神方面的影響力）。

巴利藏の後期文獻中經常提到國王的十項傳統責任（十王法）：1.喜捨布施，2.持戒守德，3.寬宏大量，4.誠實正直，5.和藹親切，6.自我克制（原文意為「禁欲」），7.從容無瞋，8.不暴不怒，9.忍耐包容，10.和睦無諍（《本生經》I, 260, 399；II, 400）。統制者要避免的三件事為：虛假、憤怒、嘲笑（《本生經》V, 120）。如前所述，佛陀為僧團所制定的決議及滅諍之民主模式，顯示出他對政府的信心是基於協調和共識上。

（三）經濟

佛陀非常注意經濟在世間生活中所扮演的角色。他教導善生的理財方法值得重視。當有人問他如何求取財物時，他說應當如「蜂集眾味」（即不傷及財物的生產者），且應「點慧以求財，猶如蟻積堆」。財產應作如是運用：

得彼財物已，當應作四分，
一分自食用（消費），
二分營生業（投資），
餘一分密藏（儲蓄），
以擬於貧乞。（《長部》31）

雖然佛陀提倡少欲知足，並說知足第一富，但他並不詆毀財富。佛經裡曾敘述：須提那和賴吒和羅的父母想用財富誘使兒子罷道還俗，兒子卻請父母將財富裝入袋子裡，用車子運到恒河邊，沉入河底（《經分別》I, 5及《中部》82）。儘管僧侶選擇過清貧生活往往被讚許，但《法句經》中卻鼓勵不走出家之路的人應趁年輕時**積聚財富**：

不修梵行，
又不富財，

老如白鷺，
守伺空池；
既不守戒，
又不積財，
老如舊槳，
思故何逮。（《法句經》 155-156）

今世的錦衣玉食是往世今生善業的果報。**擁有財富**據稱可為在家人帶來四種快樂，即：

- 1.擁有的快樂
- 2.消費的快樂
- 3.免於借貸的快樂
- 4.行為無失的快樂（《增支部》，II, 62）

在《虎徑經》中，長膝問佛陀，像他這樣坐擁妻子，享受奢華，常以香花嚴飾塗身，應該怎麼做才好？佛陀列舉下列四法，告訴他若能奉行不渝，則今世、後世二皆安穩：

- 1.精進不懈
- 2.慎於防備
- 3.廣結善緣
- 4.生計平衡

其中第 1.2.4.項的解釋，顯示出佛陀的財富觀：

精進不懈：「不管從事何種行業，如農耕、畜牧、弓術（軍人）、政府官員等，都必須勤奮努力，熟練善巧，研究方法，具有效率。」

慎於防備：「對於取之有道的財富，不論是雙手勞力或辛勤汗水換來的，都要慎防被王、盜、火、水、不肖子孫掠奪。」

生計平衡：「量入為出，自然就能生計平衡，既不會任意揮霍也不會吝嗇成習。就像金匠或他的學徒只要知道秤子的升降傾斜程度，便知道如何保持平衡一般。」

這些原則符合八正道中「正命」的意義。邪命指傷害他人的生計，包括貿易軍火、殺生、賣酒、販毒、屠宰、捕魚；假裝認真工作、欺罔、叛國、占卜、詐騙、放高利貸。（三界智，《佛教辭典》，「Magga」條）

此外，在巴利藏中記載佛陀與給孤獨長者、毘舍佉等樂善好施的大富檀那來往密切，使得佛陀「重貧輕富的說法」不攻自破。

誠然，佛陀提倡簡約的生活，但他將喜捨與節儉視為同等重要。為佛陀治病的醫生耆婆有一段軼事，他的一位女病患雖十分富有，卻連落在地上的一滴油，都命僕人保存起來作為其他用途，以免浪費。信徒布施的僧袍在僧團中也是不斷回收使用，直到變成破爛不堪的碎布時，才摻著灰泥來修補寺院的牆壁。

阿育王的第三號石敕為佛教的經濟觀作出最佳結論，即：

「花費少，擁有少」是值得讚賞的生活方式。（Guruge, 1993, p.556）

與經濟相關的是雇屬的待遇問題，在《善生經》（《長部》31）中也提到勞資雙方的責任和義務，雖然在佛世時只局限於家中的僕人，但從下列括弧的說明中，可知仍適用於一般的勞資關係，即**雇主**必須：

- 隨能使役（如諺語所說：「不要將巨人的工作量交給普通人」）
- 飲食隨時（不強迫工作或不給薪水）
- 病與醫藥（雇主應盡的義務）
- 賜勞隨時（以紅利、獎金和報酬等方式，表示人道關懷及對優異表現的肯定，例如紅利、獎金和報酬）
- 縱其休假（亦即在領薪期間給予固定的休假）

相對的，員工必須比雇主早起晚睡，而且滿足待遇，作務勤奮，稱揚主名（建立良好公關）。從阿育王的石敕我們再一次看出佛陀的觀念後來影響印度長達三百年之久：

- 以「善待奴僕」為法則（《石敕》IX）
- 四項道德法則的第一項：「適當對待奴隸和僕人」（《石敕》XI）
- 國王欣賞有道德者的一項品德：「對奴隸和僕人……有良好的行為和堅定的信心」（《石敕》XIII）

（Guruge, 1993, pp.565, 566, 568）

（四）生態與環境

生態與環境是星雲大師人間佛教理念中重要的一環。他於一九九八年中以「自然與生命」為主題演說，此後以長達一年的時間，喚起佛教徒對此課題之重視。在加拿大舉行的第七屆國際佛光會世界大會中，他曾經說：「大自然即是我們的身體。我們就是自然，自然就是我們。……自然就是真理、佛法、每個人內在的善心，也是所有事物的圓滿和極致。……如釋迦佛所說，人類也是根據自然的法則而生活。」（*Nature and Life*, BLIA, LA Chapter, Hacienda Heights, CA, 1998, pp.23-24）

佛陀是一位熱愛自然的人。他長期處在森林、巖穴和樹下，並且也鼓勵僧團的弟子如此做。戒律中提到關於保護自然的方法，例如嚴禁隨地便溺污染水源、砍伐樹木、在雨季時四處雲遊（為免小動物被踏死）、使用骨製、象牙製或角製的器皿（例如針線盒）。其中最嚴格禁止殺生，他曾說：

有生皆畏死，生命皆可貴。

以己度他情，勿殺或教殺。（《法句經》129 & 130，《相應部》XIX, 1459）

僧侶即使在喝水時也要檢視水中有沒有昆蟲和細微生物。林間比丘若被動物傷害，或心懷恐懼，佛陀則教以禪觀來祝福這些動物：

我熱愛無足、二足、四足、多足的動物，
希望無足、二足、四足、多足的動物不要加害於我。
願所有生命，不管是那一種，都不為疾病所苦。
願所有惡兆遠離牠們！（《小品》V,6）

佛陀從積極面來鼓勵人們植樹、護林，提供有益人畜的環境：

種植園果故，
林樹蔭清涼；
橋船以濟度，
造作福德舍；
穿井供渴乏，
客舍給行旅。
如此之功德，
日夜常增長；
如法戒具足，
緣斯得生天。（《相應部》XV, 146）

阿育王《石敕》II 和 VII 柱敕上都提到有公共設施的記載，這些很明顯地都是遵循佛陀的教導。

最令人印象深刻的是阿育王為瀕臨絕種的動物設立保護區，並訂出規範。第五號石敕提到「禁止獵殺二十一種動物、放生的牛、家庭寵物，以及所有非食用及役用的四足動物。」其他禁止獵殺的對象包括：

- 1.不可宰殺在懷孕期間或正在哺育幼雛的母山羊、牝羊、牝豬。小動物若未滿六個月亦同。
- 2.不可閹割公雞。

- 3.不可燒掉外皮有昆蟲的果實。
- 4.不可無故或蓄意縱火焚林。
- 5.動物不得以其他動物餵養。

此外，在國訂的神聖節日中也不能殺生，包括魚在內。也不能闖割牛、羊，或在牛、馬的身上打下烙印（Guruge, 1993, p.578）。每片重要的石敕皆一再重覆下列禁令及訊息：

- 對眾生應心存慈悲。（《小石敕》II，兩種版本皆有這一項）
- 國王不殺動物，所有人（包括皇室的獵人和漁夫）也不再打獵和捕魚。（《小石敕》IV，分別以希臘文和亞拉姆文記載）
- 不殺生的行為值得讚賞（《石敕》III，及《石敕》IX、XI）。
- 由於國王的告誡，不殺生、不暴力的現象日增。（《石敕》III）
- 我已施惠於四足動物、鳥類、和水族動物，乃至放生、護生。（《柱敕》II）

（Guruge, 1993, pp.549, 550, 552, 556, 557, 565, 566, 574）

Āmaṇḍagāmiṇi（西元一九～二九年）敕頒法令，宣佈整個錫蘭島為禁止殺生區，由此可看出有佛教徒的地方仍致力於護生。

原始佛教某些經典也強調環境逐漸惡化的原因，都是由於人類道德腐敗的結果。（參閱《長部》中的《起世因本經》（《長部》127）及《小部》之《婆羅門法經》：《小經集》II, 19）國君的有道無道，將影響環境品質的好壞。Donald K Swearer 曾引用十三世紀泰國素可泰王朝（Sukhodaya）的國王利太（Lithai）所作的古典名著《三界論》，來說明國君如何遵循傳統：

由於國君有道，天神擁戴，守護家國城池，因此穀米魚族、金銀寶物、綾羅綢緞將不虞匱乏。而且，風調雨順，不遭缺水；四季運行，不失時節。若國君無道，則雨水失調，耕作停擺；作物不再豐盛，花果喪失美味；日月星宿，變化失時。這是因為國君不再奉行佛法的緣故。

（Frank E. & Mai B. Reynolds(ed./tr.), 1982, p.75）

三、科學與佛教

眾所周知，佛法是十分科學的。佛陀探究問題的方式從調查蒐證、證明到下結論，都非常符合科學的程序。將人間佛教應用到現代多元化的世間，也是受到佛陀革新作風的鼓勵。

同樣地，科學也越來越支持佛法了。近來有三種發展值得一提。首先是根據於業感法則及善惡行為發展出來的佛教倫理觀所發展出來的輪迴論。能夠回憶個人及他人前生行為的能力（譯者按：宿命通），是開悟過程中的現象之一，但偶而也有少數人在人生不同的階段，大多是在毫無禁忌的童年時期，能夠記得前生的事情與經歷。例如有的人能夠講出這一生從沒聽過也沒學過的外語，有的人在稚齡時即能以外語背誦長篇文章。最重要的是這些人來自全球各地，而且他們的文化、信仰中沒有輪迴的觀念。

美國杜克大學（Duke University）的 Ian Stevenson 蒐集了近兩千個類似的案例。他對每個案例作巨細靡遺的審查，尋找最微細的證據來對現有的資訊提出可能產生的原因。例如：曾經聽過或讀過一個故事、一個旅人的故事、一本書或報紙的文章、收音機或電視節目、甚至源自豐富的想像力。他的篩選標準嚴格到兩千個案例中，只有二十個完全通過考驗。其中，有七個來自印度，三個來自錫蘭，巴西有二個，阿拉斯加七個，黎巴嫩一個。這些案例由於他的高度客觀性，而被視為「二十個顯示輪迴事實的案例」（Iran Stevenson, 1974年）。佛教從未把輪迴當成必須信仰的教條，但是能有科學方法調查的結果來正式支持佛教的理論，無疑是一大助緣。

科學研究證實了禪坐的確有益身心，以及佛教心理學在精神療法中的重要性，這也是科學支持佛法的另一項明證。Padmal de Silva 在最近一項持續而有系統的研究中指出：

在現代的精神療法中，禪坐已成功地運用在治療乾癬皮膚症，因為禪坐對心理治療很有貢獻（研究者包括 Kabat-Zinn, Wheeler, Light, Skillings, Scharf, Copley, Hosmer & Bernhard, 1998）。在控制良好的臨床試驗下，它也用來對治焦慮（研究者包括 Kabat-Zinn, Massion, Kristeller, Peterson, Fletcher, Pbert, Linderkin & Santorelli, 1992）。更重要的是最近已成立三個臨床心理學中心，一個在英國劍橋，一個在英國威爾斯的 Bangor，一個在加拿大的多倫多。Teasdale, Williams, 和 Segal 等研究者正進行一項禪坐的試驗，以測知病人從沮喪中復原後，禪坐是否會降低病人再度復發的機率。通常病人康復後再度復發的機率很高，因此如何降低復發率是臨床心理學家的一大挑戰。研究者將病人分成兩組，一組是對復原者施予禪坐訓練；另一組則只接受一般的精神和藥物治療。

至今為止，從145個案例中可發現禪坐確實能有效地降低復發率。這對目前的精神醫學和心理學來說，是一個重大發現。Teasdale於1999年還發表這項實驗在理論上的探討。

此處重點在於禪坐雖然是佛教徒自我開發的一種方法，但其性質和結果都顯示出它也能有效地幫助某些心理失調的復原，特別是跟壓力有關的心理疾病，並且也能幫助某些由心理因素造成的生理疾病。目前的臨床文獻都能提供相當有利的證據。

（Padmal de Silva, 2000, p.174-175）

當代社會中，佛教心理學在兩方面與心理健康非常有關。首先是它的技術和策略能用來復原或治療失調的情緒或行為。換句話說，它對心理問題的治療有很多用處。其次是它的技術和整體立足點可以幫助預防心理的失調。「心理失調的預防」被視為精神醫療的正當目標。由於預防工作無法對治現存的精神錯亂，只是讓患者較少受到精神錯亂和失調的痛苦，因此這種方法可視為精神治療的較高層次的目標。（同上，p.170）

關於這點，其他研究者所作的實驗，也提供了日增的醫療證據顯示：「祈禱、正面思考和禪坐」對於重病患者助益很大。即使患者本身並不自覺其他人正在為他的復原而熱心禱告，這種方式仍然有顯著的效果。原始佛教文獻記載佛陀曾建議一種修行方法叫作 Saccakiriya，意為「真理行動」，即祈禱：「藉由真理的力量，願下列事情圓滿完成」等辭句。我們往往誦持佛陀的教義，並藉以祈求某人健康或成功，此即南傳佛教朗誦《明護經》的理論基礎。目前科學家已開始研究出，此種基於信仰的修持方式有其效力。

我們還可以加上科學家所提到的量子力學及不確定原則，這些都證實了佛教無常、無我的教義。科學如何幫助大家瞭解佛法，將是今後學者們持續研究的主題。

第八章 理解社會各層面的互動

一、「新酒裝在重新設計的舊瓶裡」

星雲大師鼓勵我們理解社會、科學、經濟、和環境之間的互動關係，因為他看出互動過程中的關聯性和有效性：

1. 運用佛法的智慧，針對現今的熱門話題，提出佛教的準則與立場，並發起諸如社會正義、平等、人權等放諸四海皆準的道德後，使成為一種堅定的信念。
2. 利用「能證實佛教信仰和修持的科學新發現」，來促使知識分子和一般大眾相信佛法與現代生活密切相關。

整體而言，佛教有一種優勢是其他宗教所沒有的，它從「實相」出發，此即巴利文所謂的 *yathābhūtañāna*，意為「如實智」。當社會不斷改變時，我們所擁有的社會知識也隨之而變。以往曾經適用的解決方法不再永遠有效，因此法無定法。僧團的制戒方式是一個有趣的例子，從中可以看出佛陀對於這種現象的瞭解。當僧團初建時，佛陀並未制戒，事實上在他弘法的最初二十年間，毫無正式的戒律。

戒律的產生是依事而制，亦即每一條戒規都因為某件事發生而制定，以軌範大眾。這也是為何僧團生活有許多地方並沒有戒律來規範的原因。同樣情形也適用於社會的模式。生物倫理範疇中的現代社會問題，如墮胎、安樂死、自殺、基因工程等，在佛教文獻中無法找到單一直接答案。這可能是每個宗教都可能有的弱點，但佛教不會有。

佛陀相信人類有能力深思熟慮，因此他所教導的是解決問題的大原則。他指出「行」是發出身口意業的重要前提。道德標準的好壞，是依其是否能對大眾有益或幸福，而被評判為「善」或「不善」。每一世代的人都可以將這些放諸四海皆準的大原則，運用在當代問題上。由於佛教能適應不同文化的需要，所以能不斷茁壯、發展。也因此佛教雖然只有一個，卻有各種不同的傳承。

佛教發展出各種傳承、部派、宗派，即代表它順應生活而不斷更新的特性。由於它不斷深入新觀念，故能與時俱進。不管是「舊瓶裝新酒」或「新瓶裝舊酒」的比喻都無法適用這種情況。大多數的佛教徒都能夠把包裝和內容都同時更新，因此不如說是「更新的酒裝在重新設計的瓶子裡」。

二、通往無限的適應性

我們可以引用二則有關在家優婆塞與優婆夷的大乘經文作為說明。在《維摩詰所說經》中，佛陀解釋菩薩所成就的佛國，與菩薩對「成熟、調伏眾生、提昇眾生精神境界及眾生的目標」有關。

以下列舉佛國的十七種定義，每個定義都為有情所處的世界打開一個行動的新紀元：

- 直心是菩薩淨土，菩薩成佛時，**不諂**眾生來生其國。
- 深心是菩薩淨土，菩薩成佛時，**具足功德**眾生來生其國。
- 菩提心是菩薩淨土，菩薩成佛時，**大乘**眾生來生其國。
- 布施是菩薩淨土，菩薩成佛時，**一切能捨**眾生來生其國。
- 持戒是菩薩淨土，菩薩成佛時，**行十善道滿願**眾生來生其國。
- 忍辱是菩薩淨土，菩薩成佛時，**三十二相莊嚴**眾生來生其國。
- 精進是菩薩淨土，菩薩成佛時，**勤修一切功德**眾生來生其國。
- 禪定是菩薩淨土，菩薩成佛時，**攝心不亂**眾生來生其國。
- 智慧是菩薩淨土，菩薩成佛時，**正定**眾生來生其國。
- 四無量心是菩薩淨土，菩薩成佛時，**成就慈悲喜捨**眾生來生其國。
- 四攝法是菩薩淨土，菩薩成佛時，**解脫所攝**眾生來生其國。
- 方便是菩薩淨土，菩薩成佛時，**於一切法方便無礙**眾生來生其國。
- 三十七道品是菩薩淨土，菩薩成佛時，**念處、正勤、神足、根、力、覺、道**眾生來生其國。
- 迴向心是菩薩淨土，菩薩成佛時，**得一切具足功德**國土。
- 說除八難是菩薩淨土，菩薩成佛時，**國土無有三惡八難**。
- 自守淨戒，不譏彼闕是菩薩淨土，菩薩成佛時，**國土無有犯禁之名**。
- 十善是菩薩淨土，菩薩成佛時，**命不中天，大富、梵行，所言誠諦，常以軟語，眷屬不離，善和諍訟，言必饒益，不嫉不恚，正見**眾生來生其國。

(Robert A. F. Thurman(tr.), 1976, pp.16-18)

從上面的粗體字可發現，佛國淨土的內容透過這種特殊的表現手法，顯示出佛教的基本道德觀。以下《勝鬘師子吼一乘大方便方廣經》所列的十大願，也強調了身、口、意上應避免的事項：

- 1.於所受戒不起犯心
- 2.於諸尊長不起慢心

- 3.於諸眾生不起恚心
- 4.於他身色及外眾具不起嫉心
- 5.於內外法不起慳心
- 6.不自為己受畜財物，凡有所受，悉為成熟貧苦眾生。
- 7.不自為己行四攝法，為一切眾生故，以不愛染心、無厭足心、無罣礙心，攝受眾生。
- 8.若見孤獨、幽繫、疾病、種種厄難困苦眾生，終不暫捨。必欲安隱，以義饒益，令脫眾苦，然後乃捨。
- 9.若見捕養、眾惡律儀、及諸犯戒，終不棄捨。我得力時，於彼彼處見此眾生，應折伏者而折伏之，應攝受者而攝受之。
- 10.攝受正法，終不忘失。

(Alex Wayman and Hideko Wayman(tr.), 1990年, pp.64-66)

這兩部經把佛陀的教法予以重新整理，以便適應日漸興盛的大乘佛教觀念。它是經過選擇而呈現出有益於當機聽眾的內容，故其真實性是無庸置疑的。

類似這種再次強調的例子，在梵、巴、漢、藏等亞洲多國語文的佛典中都可以看到。這顯示出只要能理解社會各個層面的互動關係，類似的過程能使佛法適應時需。這也是佛教不斷茁壯，並能保持「無限」特性的方式。由於不需護衛或順應任何僵硬的教條，許多學者、作家都在這個過程當中發揮了多樣化的創作力。

第九章 清楚的願景和良好的規畫

一、阿羅漢道與菩薩道

星雲大師主張佛教應該與時俱進，才能不斷發展，立足世間。他所建議的發展就像勝鬘夫人的十大願，和維摩詰居士對佛國淨土的定義是一致的。他建議我們要有「清楚的願景和良好的規畫」，並以兩個佛教傳統的修行方法為例，說明其重要性：

- 阿羅漢道的四向四果
- 菩薩道的五十二階位

前述討論已充分顯示：根據清楚的意願作方法性的思考，一直是佛教的鮮明標記。無論是佛法的內容，或是佛教爲了適應不同時空而形成各種傳統、教派，從來都不是隨興而至的。

只要檢查南傳的尼柯耶或是北傳的阿含經，就可發現意願是如何地發展成清楚的願景，以及良好的規畫如何運作。例如佛陀《轉法輪經》便具有嚴謹的教授法架構。佛陀的願景是要使眾生免於痛苦，經過六年的修持與觀照，他發現了滅苦之道，便立即向一度共同修禪，後來卻因他放棄苦行而背離他的五位同道宣說：「如來最正覺得眼得慧，從兩邊度自致泥洹。」引起他們的興趣後，佛陀指出四聖諦與八正道，並且予以清楚的闡示。他將苦分爲八種情境，是很了不起的邏輯排列。對於每一聖諦所要做的事他都有清楚的說明：「苦應知，集應斷，滅應證，道應修。」儘管如此，但是他講完後，五人之中只有一人立刻證得阿羅漢果。

佛陀是一個慎謀能斷的老師，不斷地重新檢視他的教學計畫。從他第二次的開示《無我相經》內容可以得到明證。他以「諸法無常」開始，然後有系統地證明：「無常故苦，苦與無常這兩項真理說明了世間上沒有永久不變的實體，因此不能宣稱『這是我，這是我的，這是我自己』」。第二次的宣法的確更爲成功，其他四個人都證得了阿羅漢果。

《大念住經》（《長部》22,《中部》10）也是一部組織嚴謹的經典。其中提到：「這是唯一能引導眾生淨化自己，遠離悲傷和悔恨，根絕痛苦和不幸，使用正確方法證得涅槃之路。」此經的每一段一開始都提出要討論的項目，並予以闡揚、強調，在此處，佛陀並不是用機械式的方法反覆修正，而是要學生將所學的應用在三處：

- 1.應用在自己身上
- 2.應用在別人身上
- 3.同時應用在自己和別人身上

如星雲大師所指出，佛陀指出的解脫之道的確是「清晰的願景和良好規畫」的典範。自我改進和心靈耕耘的過程是始於聽聞佛法，並決心解脫倒懸開始。僧侶生活捨棄了世俗欲樂，的確較便於修持，因爲接著要去五蓋——貪欲蓋、瞋恚蓋、昏眠蓋、掉舉蓋、疑悔蓋，必須以特定目標爲禪定的所緣境來制伏。進一步的禪定，制心一處，可進入須陀洹向（預流向）[註1]，這個階段根除了三種基本煩惱：

- 1.身見：以爲「自己是永久、不變」的幻覺，因此理所當然的以自我爲中心、自私、覺得自我最重要。

2.戒禁取見：誤以為「只要遵循儀式能夠導向解脫」。去除這個見解後，就能發現唯有勤修八正道，即正見、正思、正語、正業、正命、正勤、正念、正定，才能解脫。

3.疑：對於道諦產生懷疑而生起的。

這三種煩惱完全根絕後，就能進入須陀洹果（預流果），此後只要再經七次輪迴，就能解脫。

由此繼續修到斯陀含向（一來向），可制伏兩種煩惱：

4.對五欲的貪愛

5.怨恨——包括忿、恨、惱、嫉、和害

制伏這兩種煩惱時即證得二果，此後只要再往返於人間一次即可解脫。

接下來就是斷除這兩種煩惱而進入阿那含（不還向），此時在梵天（四禪）的其中一層天裡就可得到解脫，不須要回到人間。

一旦進入阿羅漢向，就可以繼續伏滅剩餘的五種煩惱：

6.對色界天的貪愛(意即在有質礙的梵天當中)

7.對無色界天的貪愛(意即在沒有質礙的梵天當中)

8.慢心

9.掉舉

10.無明

當這些煩惱根除時，滅苦的過程就開始了，如十二因緣所說：

無明滅，則行滅

行滅，則識滅

識滅，則名色滅

名色滅，則六入滅
六入滅，則觸滅
觸滅，則受滅
受滅，則愛滅
愛滅，則取滅
取滅，則有滅
有滅，則生滅
生滅，則老死及一切痛苦皆滅。

由於「生」滅，輪迴的過程也停止了，從而滅苦證真。

如星雲大師所解釋，此即修證阿羅漢之方法。從中可清楚發現它是經過規畫的一種自我圓滿的過程，它也是發展道德的過程。傑出的印度哲學專家 Sarvapalli Radhakrishnan 曾對此過程的成功感到印象深刻：

佛陀所教導的道德提昇的方法，以淨化心靈為唯一解脫之道，總結所有法則。佛陀所提供的修行方法，即使不相信上帝唯一的人也能適用。（他所建立的道德體系是唯一讓我們對善行的莊嚴神聖感到如雷貫耳。）其觀念之正確，強烈分明，促使佛教發展成為一種信仰。佛教如此成功的原因，是因為它是一個愛的宗教，能為反對教團及儀式化宗教的人，清楚地表達他們的心聲，並向窮人及被剝奪繼承權的人傳播教法。

（Radhakrishnan, 1996, p.63）

大乘菩薩道的修行方法則是另一種自我圓滿的規畫，具有自度度他的雙重目標。只要讀寂天的《入菩提行論》（有時稱為《入菩薩行論》），就可體會菩薩誠心利他的高度奉獻精神：

願我化為醫生和藥草，
願我化身為護士，
照顧世間所有的病人，

直到每個人都痊癒為止。（Ⅲ,8）

願食物和飲水如飲水般降落人間，
掃除饑渴的痛苦。

在無量劫的饑荒中，
願我化身為食物和飲水。（9）

願我成為無盡藏，
獻給貧困的人；
願我化為他們所需的一切，
讓他們俯拾即得。（10）

願所有誣謗我的人，
願所有傷害我的人，
願所有嘲笑我的人，
願所有侮辱我的人，
都有福氣得到究竟的開悟。（17）

願我化為一座小島，
送給需要依靠的人。
願我化為一盞明燈，
遞給需要光明的人。
願我化為一張床，
獻給想要休息的人。
願我化為一個奴隸，
服侍所有需要幫助的人。（19）

（Steven Batchelor, 1979, pp.23-25）

菩薩道劃分為五十二階位^[註 2]，星雲大師把它視為另一個「清楚願景、良好規畫」的範例。這些階位分為下列幾類：

- | | |
|------------|--|
| 第 52 階位 | 妙覺（究竟的開悟）＝佛果 |
| 第 51 階位 | 等覺＝悟境相當於佛，但尚是菩薩 |
| 第 41-50 階位 | 十地——亦即歡喜地、離垢地、發光地、焰慧地、難勝地、現前地、遠行地、不動地、善慧地、法雲地 |
| 第 31-40 階位 | 十迴向——亦即救護眾生離眾生相、不壞、等一切諸佛、至一切處、無盡功德藏、入一切平等善根、等隨順一切眾生、真如相、無縛無著解脫、入法界無量 |
| 第 21-30 階位 | 十行——歡喜、饒益、無違逆、無屈撓、無癡亂、善現、無著、難得、善法、真實 |
| 第 11-20 階位 | 十住——發心住、治地、修行、生貴、具足方便、正心、不退、童真、法王子、灌頂 |
| 第 1-10 階位 | 十信——亦即信、念、精進、慧、定、不退、迴向、護法、戒、願 |

（Charles Muller, *Dictionary of East Asian Buddhist Terms* <http://www.human.toyogakuen-u.ac.jp>）

即使沒有列出每個名相的定義，仍然可以清楚看出菩薩的五十二階位代表循序開發心靈的過程。從信心開始直到成就佛果為止，每個階段都反映出佛教的基本道德，各個傳承的說法都是一樣的。

阿羅漢道與菩薩道在心靈淨化方面皆有系統性的方法，顯示出佛教重視清楚的願景和良好的規畫，星雲大師以這兩道為例，實在非常恰當。

二、遍行世界的佛教對社會福利的貢獻

星雲大師視人間佛教為屬於遍行世界的佛教。為了使人們都能活得充實且富有道德慈悲，他發展出一套價值理念、道德標準，這種重視實際的作法植基於下列兩個分向：

1. 審視所有佛教傳承、部派、宗派的精神、道德觀與理念，然後揀擇與現代生活相關的部分，綜合成人間佛教的形式

2.等視不同的法門，從持咒、誦經，到獨自禪修，都給予重視，但堅決表示「利他」必須與自修同時並進。

面對世界上繁複多元的佛教傳承，星雲大師均採取不拒不排除、不褒不貶的態度。他對不同法門的包容實在令人驚嘆。

對於轉經輪的法門，他認為是虔誠篤信表現；對於稱誦「南無阿彌陀佛」、「南無妙法蓮華經」或「唵嘛呢叭彌吽」，他視為是專一心志、觀佛觀法的修持；從不同傳承的梵唄唱誦中，他看到了共修集會，砥勵修持，培養尊重美德，提昇心靈層次的功能；從傳授五戒等活動中，他看到了承諾行善的極致；從出家的生涯中，他看到了究竟的實踐法門。

他標舉戒、定、慧三增上學為圓滿人格的訓練。他在一本新書 *Lotus in the Stream* 中提到：

佛教的修行必須從認識自身及瞭解自己的行為開始。首先，我們要透過戒學來控制身體的負面衝動。其次，我們要透過定學來控制內心。最後，我們要透過慧學瞭解生命的深層真理。每一個階段都依賴前一階段的實踐結果。……雖然禪定是佛教的重要修行之一，但並不是佛法的全部。禪定是一扇門，唯有對他人慈悲，才能使我們通過這扇門。

有些人之所以離開佛門或無法從修行中得到利益，最大而且唯一的原因是他們不知道如何在對佛法的「知」與「行」中，找到一個適當的平衡點……。梵唄與禪坐的目的是要讓我們體悟釋迦佛的智慧是真實不虛的。當我們在禪坐中體會到這一點，或是在梵唄的唱誦中得到啟發時，我們的心靈便得到重生，並且更有力量來內觀心念、增進道德，以便達到開悟。……

(pp.14-15)

他又說：

人間佛教並不是佛教的一個新支派，而是藉著這個名稱來強調佛陀的本懷。佛陀所教誨的慈悲、智慧，引領我們回過頭來關懷其他的眾生。若不能瞭解人性與佛性一如，就不能瞭解佛法。人間佛教鼓勵我們參與世間，成為利益他人的泉源。我們的開悟有賴於他人，如同他人的開悟也有賴於我們一般。……瞭解到同體共生的真義，就能促

使我們在生活中主動參與。所有人必須體認到別人需要我們。我們是以利他的方式來利益自己。只有找到眾生內在的佛性，我們才能找到自心的佛性。

雖然人間佛教有許多層面，但在此我以菩薩道的主要美德——六波羅蜜來作為總結。六波羅蜜是人間佛教的最佳指南，也是所有法門的最佳指標。它教導我們在啟發佛性時，圓滿人格。它也教我們在「思想與行為、智慧與慈悲、世俗諦與勝義諦」之間找到平衡點，從而找到真理。

(p. 154)

星雲大師對人間佛教的觀念及闡釋涵容廣泛，巨細靡遺，可說它的主要目標就是福利社會。

第十章 結論

前述章節採用解釋性的評論，來說明星雲大師在第一次人間佛教國際學術會議中所作的開示，極具啟發性及教育性。前面業已在時間和空間的允許下，參照南傳巴利藏集有關漢傳《阿含經》中釋迦佛的教法，分析了佛教的顯著特徵。

星雲大師對人間佛教的理念和闡釋，我們越深入的用傳統教義來檢視，就越加相信——

- 從遍行於全世界的佛教中，可以發現它是富含精神、宗教、哲學多層面的人類遺產。
- 星雲大師在強調「從各種佛教傳承中得到受益」的重要性上，作了開路先鋒。
- 他的領航作風使他成為融和各個佛教傳承的耀眼象徵。

如同星雲大師在一些場合所作的解釋中可知：人間佛教並不是佛教的一個新形式。它既不是分支，也不是新教派；更不是標新立異，譁眾取寵。釋迦佛本身就是人類，而他的大部分教法也是針對一般人所開示的。星雲大師就是從佛法的「人間特性」中得到啟發。

他在青少年時就被太虛大師的宗教熱忱所深深感動，太虛大師倡導佛教應該走出山林，走向城鄉，而星雲大師則經過研究、深思、探討之後認為：服務全人類是佛教在當今的首要之務，因為佛教行者必須自他兼濟，才能達到最終的解脫。

星雲大師在許多著作與演講中對「人間佛教」均有深入淺出地闡釋。他認為不管是那一種佛教傳承，只要是以造福社會為主要目標者，就是人間佛教。為了符合此說，本論文的標題命名為「人間佛教對社會福利的貢獻」或「參與社會的佛教即是人間佛教」。

從南傳與北傳佛教的相關經典的引文中，可以證實星雲大師的論點真實不虛。即使是某些傳承、宗派中持身最嚴謹的人，都會瞭解星雲大師已成功地做到：

- 讓世人瞭解佛教在表象中，隱含著本具的統一性。
- 致力於克服偏見、頑固、及偏狹心態，讓大家攜手合作。

透過人間佛教才能完成佛教普及化的目標。

星雲大師特別以行動來表達他對釋迦牟尼佛實用主義的歡喜信受，因此他集中自己的努力在可知的和可行的事物上。在他的指導下，所有實踐人間佛教的組織，諸如佛光山僧團、國際佛光會、寺院、大學、佛學院、初高中、小學和傳播媒體事業等，不只服膺他利濟人群的清清楚楚目標，而且是落實於行動上，從而收效宏大。正如星雲大師所說，落實性是人間佛教的基本要素。

我們也可從前述分析得知，星雲大師的基本構想是要讓人們重新評估靈修或宗教生活的優先次序。星雲大師之所以貶抑自利而推崇利他的價值，也是為了要指陳今日宗教行者的當務之急。他目睹世界上有百分之七十的人口是生活在貧窮、文盲、無知當中，伴隨著饑餓、營養不良、疾病與恐懼、社會不平等及剝削。他意識到由於人類貪求速成的利益和享受，過度的開採和濫用環境資源的結果，已使得人類乃至各種生物的生存都受到威脅。他將悲心與智慧化為行動，在人間力挽狂瀾，以此來詮釋佛教悲智雙運的理念。

無人能否定星雲大師所說的「大乘佛教的六波羅蜜（南傳則為十波羅蜜）應在這一生中實踐完成」。人間佛教的基本關鍵是，福利社會是佛教一切修行（包括通達經典、梵唄唱誦、過著道德的生活、隱居修行、學習禪定、和體悟智慧）的基礎。

在我們研究星雲大師如何詮釋人間佛教時，還發現有目標、有方向的行動也是他主要的關懷層面之一。他是一個最卓越的行動者、規畫者、策略者、組織者。他雖有夢想，但並非空想。因此對他而言，人間佛教並非佛法的另一個版本，而是行動的過程，並且是以喚起佛教徒和佛教之友的良心為首務。所謂喚起良心，有點類似巴西著名的成人教育家 Paulo Friere 所呼籲的過程：「社會中被壓迫的階層應對自身的命運負起責任。」星雲大師鼓勵佛教徒不要屈服於現有環境，成為一個消極、無為的奴隸。他強調佛教徒應該創造環境來改變命運，而非屈服於普遍的現況。一但產生這種意識，必能有廣大的轉機。

星雲大師對能引起並主導這種改變的媒介，也有其獨特的看法。他視僧團為最主要的改變媒介。佛教的僧團組織不但綿延了二千六百年，而且不斷發展進步，從事積極的服務，它的奮發熱誠於焉得到明證。僧團也是佛教最根本的組織，儘管其教法、儀式和持守的律儀有別，但法規程序、觀點、結構上則保持凝聚力和一致性。星雲大師也同樣重視在家信徒、教授、學生的角色。在家信徒除了物質供養的傳統角色以外，在弘法方面逐漸形成一股知性的力量。他們越來越重視從僧團中尋找精神上的指引，因此兩者之間更密切的合作是很重要的。

比所有教誡更具說服力的是，星雲大師為了促成改變的因緣，所採取的步驟。人間佛教是關於人類的，因此他以實際行動，透過教育及社會服務來增進人類的福祉，比之言教更為有力量。如果說經篩選過，且與社會福祉有關的教義，是用來支持人間佛教的正確性；遍及五大洲令人印象深刻的佛教事業，則展現了人間佛教的效果。

從學術、教育，到促使百萬群眾接受他的領導，星雲大師以其恢弘的體驗，所採取的是兩項重要的管理原則：

- 系統性的方法來解決社會問題。用他自己的話來說，就是「理解社會、科學、經濟和環境的互動方式」；
- 清楚的願景和良好的規畫

星雲大師是行動主義者，立下種種目標後，即發動各種資源來實現。他相信佛陀的教法提供了管理模式，這些管理模式經大師躬身實踐後，都成為生活中每件小事的副產品。正如星雲大師的軼聞故事足以顯示其觀點與睿智，他的整個人生，值得大家作為研究領導階層不斷更新，不斷發展的案例。

奉行人間佛教的人本身得是一個有效的管理者——他們具有願景與使命感，並且積極奉獻自我，完成實際目標。他以人間佛教為號召所作的呼籲，讓世界上越來越多的人深受感動，傳承、宗派的佛教徒、日益增多的佛教之友，也都支持他的計畫和行動，積極造福人類。因此規畫和實踐的善巧，與理解佛陀的基本教法一樣重要，都是不可或缺的元素。

最後的結論是，星雲大師的訴求是針對全世界所有的佛教徒。他希望所有人都能在人間佛教之下，為大眾的福祉而和諧共存，攜手奮鬥。雖然星雲大師是臨濟宗第四十八世傳人、佛光山僧團的開山祖師，並因此被視為大乘佛教的領導人物，但他卻超越所有地方性和宗派性的範疇。他等視所有教派，但並不在意是否具有權威性。他毫不猶豫地從各種教派中尋求智慧加以引用。他所憑藉的文獻，範圍之廣泛，值得我們效法。

我曾把星雲大師的人間佛教比喻成一把大傘，在它下面的各個佛教傳承派別皆能團結合作，服務人類。本論文之研究，僅將我對人間佛教所扮演的統一角色提出響應。我至誠希望

星雲大師的理想能夠傳達給全世界的宗教及精神領袖，讓潛存於佛陀教法中「福利社會」的殊勝教義能夠普遍流傳。透過星雲大師所構想、詮釋的人間佛教，能達到佛陀所期望的，即男女老少所思、所言、所行都能為大眾福祉著想。

【註釋】

[註 1] 大乘經典中常常提到「四向四果」，有些譯者喜歡保留梵文的名相，亦即須陀洹(Śrotāpatti 或 Śrotāpanna)，斯陀含(Sakṛdāgamin)，阿那含(Anāgāmin) 及阿羅漢(Arhanṭ)。

[註 2] 日文的《菩薩瓔珞本業經》及天台的《法華玄義》詳述這五十二階位的內容。參見 *Dictionnaire du Bouddhisme*, Editions Rocher, paris, 1991, pp.84-85。

【縮寫對照表】

A.	<i>Aṅguttaranikāya</i>	《增支部》
Cv.	<i>Cullavagga</i>	《小品》
D.	<i>Dīghanikāya</i>	《長部》
Dp.	<i>Dhammapada</i>	《法句經》
It.	<i>Itivuttaka</i>	《如是語經》
M.	<i>Majjhimanikāya</i>	《中部》
Mt.	<i>Majjhimanikāya Commentary</i>	《中部論》
Mv.	<i>Mahāvagga</i>	《大品》
Pac.	<i>Pācittiya in suttavibhaṅga</i>	《經分別·波逸提》
S.	<i>Saṃyuttanikāya</i>	《相應部》
Sn.	<i>Suttanipāta</i>	《經集》
Sv.	<i>Suttavibhaṅga</i>	《經分別》
U.	<i>Udāna</i>	《自說經》

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