女，則被認爲是「壞」份子。可是，這種的判別是不正當的。自然法則是，一切人類都是平等的，因此，能給予婦女以和男性一樣平等的投票權的制度，才是眞正公平的制度。所以，反對不平等投票制度的人，才是眞的好人。

這業的定律，或稱因果律，的力量是無遠弗屆的。宇宙間的一切事物，佛教說，除了已成正覺的人外，沒有不受它的統制的。但在成正覺時，這因果律卽失去其作用，就像生死輪廻於成正覺時停止流轉一樣。

明白了生死輪廻和業之後，也許你會樂意聽到佛教中的一句話：「得人身是成佛最好的機緣。」我要是說：「做地獄衆生、做餓鬼、做畜生，要想修行成佛，其機會比做人要少。」想來要容易懂些。但是，天衆的地位，應該比人類爲高，爲什麼也不易成佛呢？答案是：天上的生活太富裕了，欲樂之事太多了，天衆只忙於享樂，那裏還顧到修行。只有做人因爲有腦力接受教誨，有時間實踐教誨，又吃過苦頭，經過憂患，知道警惕振作，去尋求離苦的途徑，尤爲重要的是，有機會聽聞佛法，所以擁有能力解脫自己而成佛。

（下期續完）

容、性格、財富、壽數、健康、命運方面，有着這麼大的差別？更值得注意的是，一個人生下來時的環境，對他或她一生命運的影響。他生在那一種族、那一國家、他的膚色如何、父母如何，這些因素關係莫大。究竟是誰決定這些選擇？如果說某人前生曾發生過某些事情，因而有這樣的結果，比起說這些純粹是偶然的或說這是上帝的旨意，是否更合理些呢？如果嬰孩沒有過去生，那麼上帝憑什麼判定它應當受獎懲，而使他或她出生在判若霄壤的環境中呢？根據佛教，這不是意外，也不是上帝的旨意。決定個人命運的是個人自己的行爲。佛教主張有過去、現在和未來的生命。過去的行爲——包括一切過去生中一切的行爲——對於個人現在和未來的生命，有直接的影響。我必須指出，我所說的過去的行爲，也包括了現在的行爲，因爲現在只是一個不能停留的瞬間。我們剛說完「這是現在」，它已成爲過去。

「個人的行爲決定個人的命運」這一定律，就叫做業。在「藍頓字典」中，業的定義是：「**行爲之能在今生或來生中爲個人帶來不可避免的或善或惡的結果者**」。我要引申其義說：「業是一個衆生或一羣衆生的一項行爲或一組行爲之能產生效果者」。這些效果或善、或惡、或爲中性，即決定該一衆生或該羣衆生的未來。善業得善果，惡業得惡果。這些善、惡業所產生的善、惡果，純粹是受自然法則所統制的自然現象，能自動的作出絕對公正的裁判，不是由像上帝一樣的出世間的權威所作的判決。此外，此處所謂的善或惡，不是以人爲的法律來定其界說的，除非這些法律所遵循乃是自然的法則。舉個例說，在民主政治創始之初，婦女並沒有投票權。在當時，甘心接受這種地位的婦女被認爲是「好」婦人，而和這情勢抗衡的婦

顯現而已。

我必須强調：我說每一個人類的意思，就是指在座各位中間的每一個人，都能够成佛。這是佛教的一條基本教義。換一句話說，每一個人都有獲得圓滿智慧和圓滿悲心的勢能。

在開始解釋人怎樣能成佛之前，我先要向各位說明佛教中的兩項基本觀念：輪廻和業。這兩個名詞，源出古印度的梵文。輪廻是宇宙現象的一面，而非人類肉眼所能察覺的。它是衆生生了又死，死了又生，在生死中輪轉的現象。佛教說：一個衆生在此生中的生與死，只是那衆生無數生死之鏈中的一個環節。衆生的死絕非一切的終結。

佛教又說衆生受生，可有五種形態，謂之五趣。這五趣是天（上帝屬之）、人、畜生、餓鬼、和地獄。人死後一定要到某一趣受生。他或她可以再生爲人，也可以再生爲天、畜生、餓鬼、或生地獄。因此，人確實有到天上再生爲神明的機會。申而論之，地獄衆生也可以再生爲畜生、人等等，而天衆也會死亡而再生爲人、地獄衆生……之類。這種生存的變化延續無盡，須到生死之鏈斷了，才告終結。而這生死之鏈須到某一衆生覺得這生死的觀念全無意義的時候才會斷絕。根據佛教，這情形須到此衆生得到正覺的時候才會發生。那時，生死的觀念已不再適用。這種無生無死的體認，就叫做涅槃——又一個很常見的梵文。到達涅槃境界的人，已將輪廻之鏈迸斷，不再在五趣之中受生。可是，這並不意味斷滅。不但釋迦牟尼佛到達了涅槃，他的許多弟子也都證得涅槃。

下一個問題是，誰或是什麼造成生死輪廻？誰或是什麼決定一個人的來生應升天堂或下地獄，或生世間爲人？也可以這樣問：是誰，或是什麼決定世間的人，雖然同爲人類，却在形

得到正覺後的佛陀，體悟到宇宙是無限的，其間有無數和地球一樣的世界；有無數的神明，都和在他那時代受人崇拜的全能上帝一樣。

現在請注意一項事實：雖然佛陀發現宇宙間有着無數的上帝，他却從未貶抑他那時代人民所崇拜的上帝的重要性。他只是簡簡單單地說明宇宙的實情而已。這一實情並不影響某一位上帝對某一羣崇拜他的人的重要性，只因那上帝對那羣人具有最直接最密切的影響力之故。

這跟中國人發現世間尙有許多統治者一樣。但它並無損於中國政府對中國人民的重要性。宇宙間尙有無數太陽的事實，也同樣無損於此一太陽對地球的重要性——是地球居民的光、熱，從而至於生命的來源。

這就是我想和諸位說明的第一點：實情是世間有著無數的上帝，但這實情並無損於此一教會所崇拜的上帝的重要性。事實上，眞正懂得佛教的佛教徒，應當尊重人類所崇奉的一切神明。這一態度說明了歷史上佛教徒與異教徒之間從未發生戰爭的原因。佛教是沒有宗教的「領土主權」的，佛不是上帝。

我想說明的第二點是：根據佛的教導，神比起人來，威勢要大得多，可是他們不能免於煩惱而且也會生氣。上帝的壽命可以很長。許多宗教以爲上帝是永生的，就是這個緣故。但是根據佛說，古代印度人所崇拜的全能之神仍不能免於死亡和再生。因此，上帝並不能被稱爲佛；佛在得到正覺的時候，便已脫離生死輪廻了。

第三點，也是最令人振奮的一點，是：佛在開悟的時候，發現每一個人類都可以成爲一個覺者（佛）。佛發現每一個人都具有他所具有的智慧，只是那智慧被無明所闇蔽，不易自行

意的，就是：雖然他們有了這樣一種認識，在他們的心目中，他們自己政府領袖的重要性，却並未因此而稍減。直到今天，他們自己的領袖仍是他們生活中最重要和最具影響力的人物。

另外一件事：在幾百年前，每一個人都還以爲太陽是宇宙的中心。可是，今天的天文學家說，我們所知道的太陽系，包括太陽、地球，和其他行星只是銀河邊緣上的一小撮天體而已。而銀河裡像太陽那樣大的恒星已不止一萬億顆了。此外，銀河又不過是宇宙間數百億個星河中間的中等大小的一員而已。由此可見，太陽的數目是數不清的。因此，說世間只有一顆太陽，或說地球上的太陽就是宇宙的中心，都是不正確的。可是，對此一事實的認識，並不減少太陽對我們的重要性。知識越進步，太陽——人類生命和能的來源——對我們的關係比起過去，也越來越密切，越來越重要。它對我們的生活，有最直接的影響。

大多數偉大的宗教，包括基督教在內，都是一神教。有的宗教甚至宣稱只有他們的上帝是眞神，其他宗教所崇奉的都是僞神。佛教不是如此。我先跟各位談：佛教的歷史背景。

兩千五百多年前，在喜馬拉亞山之麓，今日稱爲尼泊爾的國度裏，有一位名叫喬答摩悉達多的人間王子。在他三十歲的那年，他體會到人間的痛苦，離開了王宮，放棄了奢侈的生活，修習了六年各種的苦行，以尋求拯救人類脫離苦海的途徑。最後，他運用他自己的止觀方法，得到了正覺。之後，大家都叫他做釋迦牟尼佛。「佛」是一個得到圓滿正覺的人的尊稱。所謂圓滿正覺就是圓滿的智慧和圓滿的悲心。後來，他在印度本土許多地方旅行，教導門徒和羣衆，遊化達四十五年之久，到八十高齡方才示寂。

佛學鳥瞰

沈家楨講於美國一基督教會

顧法嚴譯

願以今天所講的一切，供奉人類所崇奉的諸位天帝天神。

親愛的朋友們：

各位大概都知道支那是亞洲的一個國家。你們中間有多少人知道這支那的漢字是那兩個？是中國。從字面上來講，「中」就是中央或中心，「國」就是國家或帝國。因此，中國便是中心的國家。數千年來，中國人一直認定他們的國家是世界的中心；他們尊稱他們的皇帝爲上天之子，是世間的最高權威，所以中國人認爲住在中國以外地域上的民族是劣等民族，他們的統治者是隸屬於中國的皇帝的。在那個時代裡，如果有人敢說世間還有許多皇帝，有的甚至比天子更有權勢，他的頭很可能就要被砍掉了。

一直到十八世紀初葉，西方文明到達中國之時，中國人才開始明白世間還有許多國家，還有許多有權勢的統治者。中國人不再住在「象牙之塔」裡；他們的視野拓展了；他們和其他的國家分擔了國際事務的責任。可是，有一點很重要而必須注

This law of karma, or cause and effect, is so powerful that it governs everything in the universe except, according to Buddhism, the one who is enlightened. Upon enlightenment, this cause and effect loses its significance, just as saṁsāra ceases with enlightenment.

With the knowledge of saṁsāra and karma, you may be interested to learn from Buddhism that you, as a human being, actually have the best chance to become a buddha. It may be easier to understand this if I say that the hell-dweller, the ghost, and the animal have less chance to cultivate themselves and become a buddha. But why not the heaven-dweller, who is supposedly at a higher level than a human being? The answer is that life in heaven is too rich with too many pleasures. A heaven-dweller, so busy just enjoying life, has no inclination toward further cultivation. Only a human being, who has the brain capacity to receive the teachings, who has the time to practice teachings, who has suffered hardships and sorrows that serve as alarms to stimulate one to search for a way to be rid of those sufferings and, above all, who has the opportunity to hear Buddha's teachings, possesses the ability to liberate himself and become a buddha.

(To be continued)

bringing upon oneself inevitable results, good or bad, either in this life or in a reincarnation". I wish to expand this definition by saying that karma is an action or combination of action by a being or a group of beings which produces effects. Those effects, which can be good, bad, or neutral, determine the future of that being or group of beings. Good karma produces good effects, bad karma produces bad effects. Here, the good or bad effect produced by good or bad karma is purely and simply a natural phenomenon governed by the natural laws that act automatically with complete justice, and is not a judgement made by a supramundane authority such as God. Furthermore, the good or bad referred to here is not defined by any code or law created by human beings, unless such code or law follows the natural laws. For example, when democracy was first devised, women did not have the right to vote. At that time, women who complied with that status were considered "good" and those who fought against it were considered "bad". That judgement was incorrect, however. The natural law is that human beings are all equal, and thus, the system which gives women equal voting rights with men is the truly just one. Therefore, those who opposed the unequal voting system were actually the good ones.

is even more interesting to note how much the circumstances in which a person is born can influence his or her destiny. Which race, which nation, what skin color, what kind of parents - all these factors make a great difference. Now, who or what determines these choices? Would it not be more logical to say that something happened before one's birth that caused all these effects, than to say that they are purely accidental, or that they are God's will? If a baby has no past life, then on what grounds does God judge whether to reward or punish that baby by causing him or her to be born under such tremendously different circumstances? According to Buddhism, it is not accidental, nor is it God's will. It is one's own actions that determine one's own destiny. Since Buddhism teaches past, present and future lives, the actions of the past, which include all actions taken in all past lives have a direct effect on one's present and future lives. It should be pointed out that when I say actions of the past, it includes the actions of the present because the present is merely an instant which does not remain. As soon as we say "This is the present", it is already the past.

This law, that one's own actions determine one's own destiny, is called karma. In the Random House dictionary, karma is defined as "actions, seen as

reborn as a human being or, perhaps, a heaven-dweller, animal, ghost, or hell-dweller. Therefore, a human being does have the opportunity to be reborn as a god in heaven. By extension, a hell-dweller can also be reborn as an animal, a human being, etc., and a heaven-dweller can also die and be reborn as a human being, hell-dweller, and so forth. This change of existences goes on indefinitely unless and until the chain breaks, which occurs when this concept of birth and death becomes meaningless to a being. According to Buddhism, this happens when one is enlightened. Then the concept of birth and death is no longer applicable. This realization of having no birth and death is called nirvāna, another popular word in Sanskrit. One who achieves the status of nirvāṇa breaks the chain of saṁsāra and eliminates rebirth in any of the five existences. Yet, this does not mean extinction. Not only did Buddha Shākyamuni reach nirvāna, many of his disciples did as well.

The next question is who or what causes saṁsāra? Who or what determines that the next life of a being will be in heaven or hell, or will take the form of a human being? A similar question can also be asked: Who or what determines that the people on earth, although all human beings, vary so much in appearance, character, wealth, life span, health, fate, etc.? It

human being can become a buddha. Buddha discovered that every human being possesses the same wisdom that he himself possesses, but that that wisdom is clouded by ignorance and can not easily reveal itself.

It should be emphasized that when I say every human being, I do mean that each and every one of you here can become a buddha. This is a fundamental teaching of Buddhism. To put it another way, everyone does have the potential to achieve complete wisdom and complete compassion.

Now, before explaining how one can become a buddha, let me present to you two fundamental concepts in Buddhism. One is saṁsāra and the other is karma. Both words are Sanskrit, an ancient language used in India. Saṁsāra is an aspect of the universe which cannot be detected by human eyes. It is the cycle of birth and death of a being. Buddhism teaches that the birth and death in the present lifetime of a being is only one segment in a chain of infinite lives of that being. The death of a being is by no means the end.

Buddhism further teaches that there are five kinds of life forms or existences into which a being can be reborn. The five kinds of existences are heaven-dwellers to which Gods belong, human beings, animals, ghosts, and hell-dwellers. After death, a human being is reborn into another existence. He or she can be

to the Chinese. Nor does the fact that there are numerous suns in the universe diminish the importance of the earth's sun as a source of light, heat, and therefore, life itself to the earth's inhabitants.

This is the first point I wish to communicate to you: The truth is that there are numerous Gods in the universe, but that truth by no means diminishes the importance of the God worshipped by this church. In fact, a Buddhist who truly understands Buddha's teaching should respect all the gods worshipped by mankind. This explains the historical fact that no war was ever fought between believers of Buddhism and followers of other faiths. Buddhism does not have a "religious sovereignty". Buddha is not a God.

The second point I wish to make is that according to Buddha's teaching, gods can be very powerful compared to human beings, but nevertheless they are not free from affliction and can be angry. The life of a God may be very long. This explains the concept held by many religions that God is eternal. But according to Buddha the almighty God worshipped by the ancient Indians is still subject to death and rebirth. So, a God cannot be called buddha, who frees himself from that cycle upon enlightenment.

The third and most challenging point discovered by Buddha during his enlightenment is that every

all kinds of ascetic methods in search of a way to save human beings from suffering. Finally, by applying his own method of insight contemplation, he was enlightened. He was then called Buddha Shākyamuni. "Buddha" is a title given to one who achieves complete enlightenment; that is, one who achieves perfect wisdom and perfect compassion. He then travelled to many places on the Indian continent and taught his disciples and the public for over 45 years before he passed away at the age of 80.

Upon enlightenment, he realized that the universe is infinite; that there are numerous worlds like the earth; that there are numerous gods comparable to the almighty God worshipped by the people of his time.

Your attention is invited to the fact that although Buddha discovered the presence of numerous Gods throughout the universe, he never tried to diminish the importance of the God worshipped by the people of his time. He simply told the truth. And that truth does not affect the importance of one specific God to a specific group of people who worship that God, simply because that God is still the most direct and intimate influence on that group of people.

This is the same as the discovery by the Chinese of the existence of many rulers in the world. It does not diminish the importance of the Chinese government

earth and her sister planets, is merely a small group of celestial bodies at the edge of a galaxy called the Milky Way, which consists of more than 100,000 million stars like the sun. Furthermore, the Milky Way is only one modest member out of thousands of millions of galaxies in the universe. So we see there are countless suns. It is therefore incorrect to say that there is only one sun, or that the earth's sun is the center of the universe. However, the recognition of this fact does not diminish the importance of the earth's sun to us. With the improvement of knowledge, the sun - the source of life and energy to mankind - has become even more important and intimate than in the past. It has a most direct influence on our lives.

Most of the great religions, including Christianity, teach that there is only one God. Some religions even claim that their God is the true God and that the Gods worshipped by other religions are false. In Buddhism, the teaching is different. Let me present you with some historical background:

More than 2500 years ago in the land known today as Nepal, at the foot of the Himalaya mountains, there lived a prince - a human being whose name was Siddhārtha Gautama. At the age of 30, because of his realization of human suffering, he left his palace, gave up his life of luxury and for six years practiced

emperor, whom they usually referred to as the Son of Heaven, to be the highest authority on earth. So it was that the Chinese believed that all people inhabiting areas other than the central kingdom were inferior and that their rulers were subordinate to the emperor of China. If, during that period, someone had proclaimed that there were many emperors on earth, some even more powerful than the Son of Heaven, his head would very likely have been chopped off.

It was not until the beginning of the eighteenth century, when Western civilization reached China, that the Chinese began to realize that there were many nations on earth with many powerful rulers. The Chinese were no longer in an "ivory tower"; their perspective was broadened; they shared with other nations the responsibilities of the world. It is, however, important to note that regardless of that recognition, the importance of their own head of government was in no way diminished in the minds of the Chinese. To this day, their own leader is still the most important and influential person in their lives.

On another note, just a few hundred years ago everyone thought that the sun was the center of the universe. Today, however, astronomers tell us that the solar system, as we know it, with the sun, the

中英文摘
Bilingual Buddhist Digest

SOME KNOWLEDGE ABOUT BUDDHISM

Delivered by
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at Christ Church Parish

Translated into Chinese by
Fayen S.K. Koo

May I offer what I say today to all the gods worshipped by mankind.

Dear Friends,

You probably all know that China is a nation in Asia. How many of you know the Chinese character for the word China? It is Chun Kuo (中國). Literally, "Chun" means middle or center, and "Kuo" means country or kingdom. Chun Kuo is, therefore, the central kingdom. For thousands of years, the Chinese believed their country to be the center of the world and their