們政治上的領袖不再是頻婆沙羅王，也不是阿闍世王。現代亞洲的總統、國王、君主沒有足夠的時間去聆聽、閱讀佛陀的教誨。即使他們有足夠的時間去薰習佛法，他們也很難瞭解以佛法治理國家的具體方法。經中所描述的方法與現代世界差距太大了。

那麼，佛教的未來工作是什麼呢？他們應該做些什麼？又能做些什麼呢？

我願意指出我們目前所面臨的三項最重要問題：

1. 佛教必須在亞洲實現平等，特別是印度不同階級間的平等。作爲釋迦牟尼精神的後代，印度還有這麼多的不同階級，可說是它的汚點。

同樣地，亞洲佛教徒必須致力于實現亞洲不同國家間的平等。

2. 然而，在達成這個目標的過程中，我們務須使方法嚴格配合目標，此即所謂的「方便善巧」。這就是甘地總是戒愼戒懼的原因，即使在獨立戰爭中，他也不允許徒衆發生流血事件。
3. 最後，我們佛教徒必須經常虔誠地向佛菩薩祈禱，從禱告中，我們的心靈得以不死。

在這同時，不論如何，我們也必須透過我們的心靈和意志去獲取活潑而具體的知識。如果我們能具備這些，才稱得上是一個佛教徒，而這也是佛教普及于整個亞洲國家的時候。

柬甫塞石砌佛面
Stone Buddha's Face (Cambodia)

爪哇供佛浮雕
Relief of offering to the Buddha (Indonesia)

做出禪的味道
吃出慈悲心懷

電視素食名廚
—余昭德素食烹飪班招生

宗旨：本班爲提高道德水準，改善社會風氣、戒除殺業，維護國民健康，進而培養慈悲心懷而成立素食烹飪課程，傳授各界如何從青菜、豆腐、五穀類攝取足夠之營養，如何利用天然蔬菜作出美味可口之佳餚。

教學內容班別：
素食烹飪班：①家常菜②宴席菜③綜合菜循環班④廣式、中式素點班⑤西點班⑥專業廚師訓練

報名方法：欲索招生簡章報名上課請洽台北市長安西路三四〇—一號三F（塔城街口、北門）

※余昭德老師精心製作素食食譜已出售，十六開豪華平裝本四十幾道名菜，皆有圖式，歡迎索取劃撥〇七七八一〇三—二余炳棠帳戶每本定價二〇〇元優待價一六〇元

此，簡單地說，佛對人類行爲的基本態度是「進步向上的宿命論」。

人類必須像「業力」這個字所顯示的，瞭解自己的立場，但另一方面，也必須像這個字同時所蘊含的，盡力工作。佛教徒不會永遠執著於物質，同樣也不會輕言放棄，除非他已盡了全力。

因此，佛教獻給亞洲人民無價之寶，促使人們奮發向上，知足常樂。

我們亞洲人很能欣賞這種德性，特別是在美學的領域中。印度回教美術的對稱美，大量的印度藝術，日本美術鮮艷而簡捷的美，有關這些不同型態的亞洲藝術，我們無法用一個字表達其特質，但很明顯地，它們和西方的美截然不同。

東方人經由他們的宗教——主要根植于佛教——而在美術的領域中獲得豐碩的果實。直到現在，我們仍然深受佛教的影響。

三

我所尊崇的朋友Yusho Migasaka 博士，有一天跟我說，最感到遺憾的是，我們看不出佛教能夠契合這個時代，我完全同意他的看法。換句話說，佛教仍然只是在工業革命之前才蓬勃發展。

那麼，亞洲的佛教國家無法成爲一個現代化國家嗎？它們難道不能同時是工業又是非工業的國家？

有些佛教國家可以成爲工業國家，而有些則否。總之，佛教和工業之間的關係仍然曖昧不清。

我們唯一能指出的是，佛教既非現代工業的敵人，亦非友人。

這兒我所要陳述的是，大略說來，大乘主張眞諦和俗諦一體不二，俗世的工作並不該被宗教的工作所輕視。相反的，小乘總是認爲僧衆比在家衆尊貴。我可以澄清南北亞洲國家差異產生的原因。無論如何，二者之間的差異，一定具有某種間接但基本的關係。

四

同樣地，佛教和政治之間的關係也不很清楚。但關于這個問題，我們可以在佛經中獲得更多的證據。我們擁有許多護國的經論。其中最重要的觀念是王法必須符合佛法。

舉個最古老的例子，就是佛和轉輪聖王同樣具備三十二種相好。

後來，第五世紀的世親，完成了他的主要著作——阿毘達摩論，討論到國王的產生及其對人民的義務。他說，國王被人民選舉出來，最先是爲了保護人民的安全與利益；而人民則捐出收入的六分之一給國王作爲報償。因此，國王即稱爲衆許王；他的工作和義務則稱爲轉輪聖王的工作。他必須依佛制執行日常工作。

到了大乘時代，產生了大量的護國經，如：妙法蓮華經、金光明經、仁王護國般若波羅密經，在日本被稱爲三大護國經。這三部經所主張的只有一件事，就是國家的法律必須與佛法一致，才能使人民永久興盛。

接下去的密宗時代，也產生了大量的護國經，它們教導信徒向佛菩薩祈禱以求得現世和精神的興盛。護國陀羅尼經就是這方面的代表經典。

目前我們所面臨的最重要一件事，就是如何將古代的王法應用到現代世界。我

佛教對亞洲文化發展的貢獻

（講於世界佛教青年友誼會一九八五年研討會上）

Shuyu Kanaoka 著

葉 萬 音 譯

一

爲了瞭解佛教對亞洲文化發展的貢獻，我們必須先明白佛教的基本教義。根據許多大小乘經典，佛的基本教導是「三法印」，即 1. 諸行無常，2. 諸法無我，3. 涅槃寂靜。這三個項目實際上和一個名詞是同義的，就是「緣起」。

根據這個思想，不同宗派的佛教徒彼此鬪諍，指責對方是不正確的，因爲你的思想不符合佛教的基本觀念——緣起。

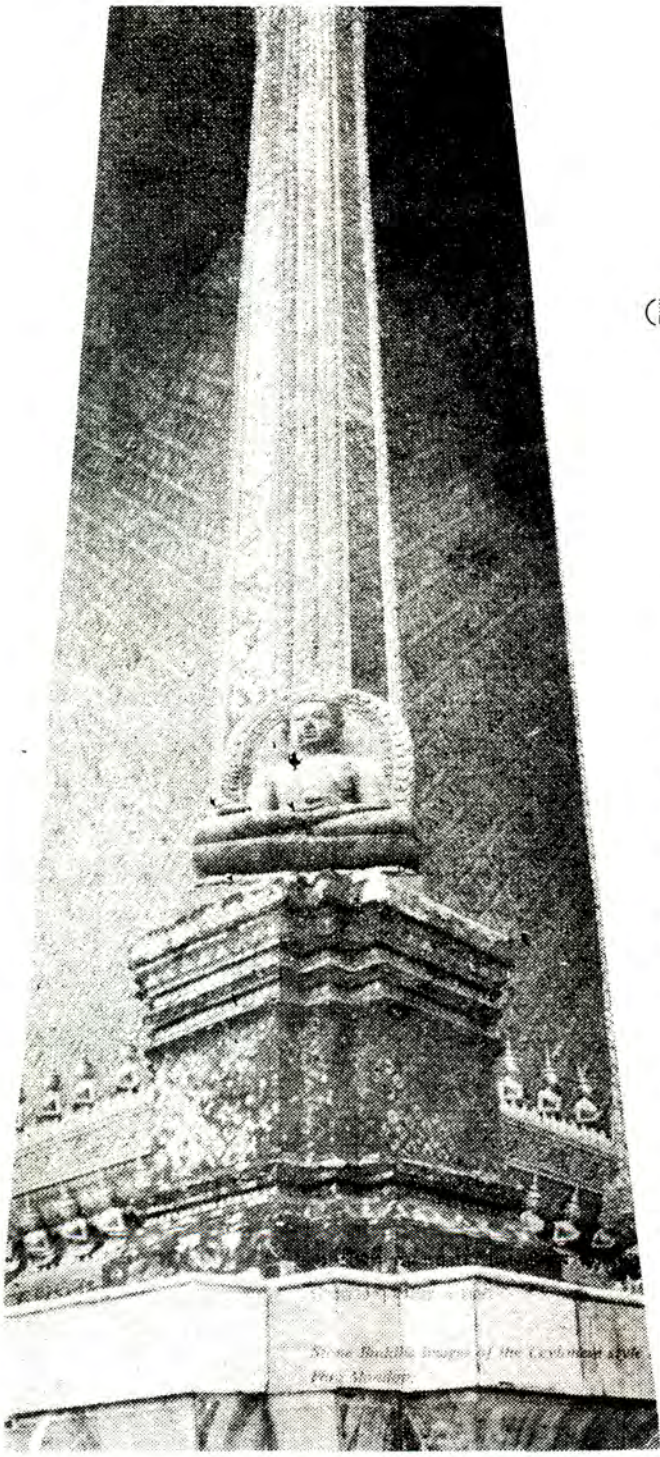
因此，我們可以明瞭，緣起的定律，是佛教中最基本最普遍的思想。

二

基于這個理念，佛教徒成就了許多極具特色的文化及文明。簡而言之，他們並不憂慮未來，他們只勤奮于眼前的工作，他們被稱爲勤奮的人。

法句經記載，佛在初轉法輪時說：「我是業力論者，我是勤奮論者。」

根據這個偈子，佛陀初轉法輪時，完全是針對人的作爲而說法，鼓勵人們勤奮工作，同時卻也指示人們須順從命運。因



泰國佛寺前的石佛像

Stone Buddha Images at Phra Mondop (Thai land)

field.

The most important thing we must do is how can ancient king law or rājadharma be interpreted in modern world. Our political leaders are no more Bimbisāra nor Ajatasatru. The presidents, king, Emperor in Asia have no sufficent time in listening or reading the Buddha's sermon. Even when they have enough time to do so, it must be very difficult for them to understand the concrete way of governing the state in the ways of Buddhism. The ways of description in the sūtras are too much different from that of the modern world.

Then what is the Buddhism's future task? What should they do?And, what can

韓國海印寺的八萬大藏經木刻板

Tripitaka (Woodcarving, Korea)

they do?

I want to point out three most important problems we are coming across now.

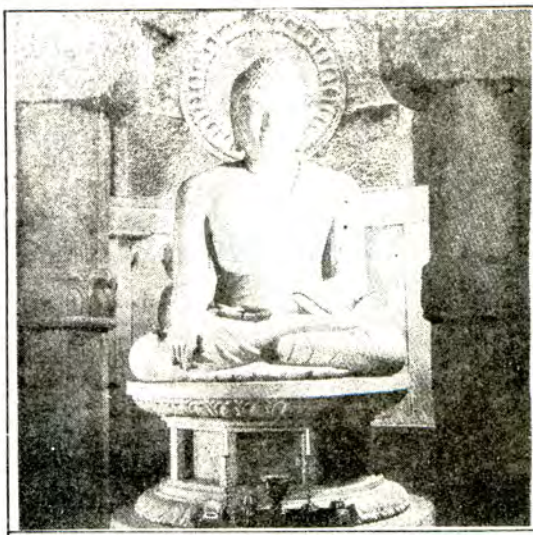
1. Buddhism must realize equality in Asia, especially equality among different castes in India. A huge amount of the existence of castes can be said as India's dark point as the descendants of Sākyamuni's spirit.

Samely all Buddhists in Asia must endeavour the realization of equality among different countries in Asia.

2. But we must always be careful in realizing the purpose. The method and the aim must coincide strictly. That is called the "Prajñā-upāya-advaita" or "Upāyakausalya." That is why Mahātma Gandhi was always careful. Even in the case of independence fighting, he did not allow his pious followers to make a blood event in any cases.

3. Last, we Buddhists must always be pious in praying Buddhas and Bodhisattvas. Due to this praying we can get immortal law in our mind.

At the same time, however, we must always endeavour to get a vivid and concrete knowledge through our mind, heart and will. If we could have these points on our side, we will be a Buddhist. That is the time when Buddhism prevail all over Asian countries.



韓國慶州的釋迦如來坐像

Sitting Statue of Sakyamuni Buddha (Korea)

日本佛畫——越嶺阿彌陀圖

Amitabha Buddha (painting, Japan)

relations.

IV

Samely, the relation between Buddhism and politics is not very clear. But we could get much more evidences of Buddhist scriptures with regard to this problem. We have so many state-protection (dvīpa-pāla) sūtras and sāstras. The most important thought mentioned in these caucus is king's way must coincide with Buddha's way.

As an oldest example, we can mention the fact that the 32 aspects can be found both in Buddha and Cakravartin Ārya-rāja.

Later, in the 5th century Vasubandhu published his masterpiece entitled abhidharmakoia-sāstra, in which he discussed the origin and obligation of king against people. He stated that king was first selected by people in order to protect people's safety and benefit. As a reward for his work, people donated one sixth of their income to him. Thus the king was called as the Mahā-saumata Rāja or the People Recognized King. The work and obligation of king is defined as cakiavartin's work. He must convey his daily work in course of Buddha's one.

In the Mahāyana age, a great deal of "Dvipa pāla sūtra" were produced by

藏於日本奈良藥師寺的銅鑄藥師如來

Tathagata of the Great physician (Bronze, Japan)

Mahāyana people. Take for example, The Saddharmapuṇḍarika sūtra, Suvarṇaprabhāsa-uttama-rāja sūtra, Cakravartin-dvīpa-pāla prajnā-pāramitā sūtra were called the three main State-protection sūtras in Japan. The tenets of these three sūtras were one. They suggest us that the coincidance between the state law and Buddhas law is the inevitable way for the eternal prosperity of the people.

Later on, the esoteric Buddhist also produced a huge amount of state protection sūtras. They, however, indicate the followers to pray Buddhas and Bodhisattvas in order to get prosperity both secular and sacred. The Ksetrapāladharanī sūtra is the representative one in such

佛足跡（四世紀・印度）

Buddha's footsteps (4th A.D. India)

man to be obedient to his destiny. So, shortly speaking, Buddha's fundamental attitude toward human behavior is "progressive fatalism.

Man must realize his position as the word "Karma" shows him, but on the other hand he must work best as the word shows samely. Buddhist does not attach one matter forever. Samely, he does not give up anything until he has done all he must try.

Thus Buddhism gives a precious treasure to all people in Asia, which prevails human behviours both in diligence and simpleness.

We Asian people can appreciate these tendencies, particularly in the field of Aesthetics. Symmetrical beauty in Indian Islam fine art, huge piles of Hindu art, brilliant but simple beauty of Japanese fine art, these various types of Asian Art can not be said of their characteristics in one word. But it is quite evident that all of them are completely different from Western beauty.

Oriental people got a successful fruit in the feild of fine art through their religions, mainly stemmed from Buddhism. We are, still now, in the powerful influences of Buddhism.

III

My respecting friend Dr. Yūshō Migasaka, one day, told me that regretful enough we have no evidence of Buddhism knows modern age. I completely agree with him. In other word, Buddhism are still active only in the period before industrial revolution.

Then the Buddhist countries in Asia couldn't be a modern state? Couldn't they be industrial and no at the same time?

Some of the Buddhist countries could be industrial countries, and the others would not. Conclusively speaking, the relation between Buddhism and industries is not clear.

The only thing we can point out is that Buddhism is not an enemy nor mere friend of modern industries.

Here I ought to point out the fact that roughly speaking in mahāyana the secular work is not looked down by sacred work, saying that parama-ārtha and samvrtthi-artha are the same. Contrarily, in Theravāda the monks are always looked to be higher than laymen. I can make it clear the reason why the differences among nothęrn and southern Asian countries come. However, the differences of Buddhism between these two parts of Asia must have some indirect but fundamental

The Contribution of Buddhism Toward Cultural Development in Asia

(Delivered at the W.F.B.Y. World Buddhist Youth Seminar 1985 at Fo Kuang Shan, R.O.C.)

by Shuyu Kanaoka

Translated into Chinese by Yeh Wan-Yin

I

In order to make clear the contribution of Buddhism toward cultural development in Asia, we must know what is the fundamental tenet of Buddhism. According to a big amount of mahāyanistic and theravādistic scriptures, the Buddha's fundamental teaching is tri-dharma-mudra, i.e.

1) Every thing is impermanent.
2) Everything has no its substance.
3) Extinction brings silence.

These three items will be synonimous of one term, i.e.

co-existent-origination or a-pratitya-sammut-sāda.

According to this thought, Buddhist in various schools fought each other, saying that you are not right, because your thought did not agree to the Buddha's fundamental idea, i.e. co-existent-origination thought.

Thus we can know that the law of co-existent-origination is the most fundamental and universal thought among all Buddhist.

II

Due to this idea, Buddhist achieved so many characteristic cultures and civilizations. Briefly speaking, they do not worry about future. They are diligent only present task. They are to be said man of endeavour.

In the Dhamma-chakkha-upavatta-sutta, it is said as follows as the first sermon of Gotama Buddha.

"I am a kamma-vadin.
I am a viriya-vadin."

According to this gāthā, Buddha's first sermon is a word about human deeds, which encourages man to work hard and hard, but at the same time, it suggests