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達賴喇嘛、佛使尊者等著
鄭振煌譯

A TASTE OF DHARMA

by H. H. Dalai Lama XIV, Ven. Buddhadasa Bhaddhi and others

Translated into Chinese by Cheng Chen-liang



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譯 序

這本書所蒐集의二十篇文章，都曾經在《慧炬通訊》上刊登過，可以歸納爲四大類，性質雖不盡相同，卻完全脗合慧炬佛教文化事業的一向宗旨：現代化、生活化、學術化、國際化。

佛法必須扣緊現代時空，落實於日常生活，才能顯示其契合衆生的普遍應用性。佛法的高深義蘊與實際修持，則非學術性論著無以彰顯其秘要與導引於正途。同時，國際佛教界也亟須溝通，他山之石可以爲錯，敞開胸懷認識對方，才能異中求同共謀發展。

譯者於譯介的過程中，深嗜佛法的醍醐勝味，故敢野人獻曝，供諸同道，尙祈方家對譯文有所教正。

中華民國八十年七月四日 鄭振煌謹識

FOREWORD

The twenty articles collected in this anthology had been republished in "Torch of Wisdom News Weekly". They can be classified into four categories. Although their nature is not identical, yet they fully coincide with the objectives of the cultural work of Torch of Wisdom: To make Buddha dharma become modernized, to apply Buddha dharma in daily life, to study Buddha dharma from the viewpoint of academy and to promote the international exchange of Buddha dharma.

Buddha dharma must match with modern time and individual circumstance as well as be realized in practical life. Only this can manifest its universality to fit the needs of sentient beings. The profound meaning and actual practice of Buddha dharma must be carried out through intellectual efforts. Only academic investigation can clarify its essence and guide it to the right way. Meanwhile, the international Buddhist community should step up dialogue. We can adopt another's good quality to remedy our own defects. Only with open-mindedness and mutual understanding we may find the sameness among differences and plan together for future development.

The translator really enjoyed the unique taste of Buddha dharma while introducing these articles and translating them into Chinese. Therefore, I dare to offer my trivial contribution in doing this job. Any comment on the Chinese rendition will be much obliged.

Cheng. Chen-huang
July 4, 1991

目錄

譯序	
有關教理的探討	1
佛教是宗教嗎？	3
佛教的原理	8
西藏佛教徒眼中的死亡	15
佛法在日常生活中的修習	25
坐禪問答	57
有關社會與文化	67
宗教價值與人類社會	69
參隆·斯里曼——廣受爭議的曼谷市長	81
衆生的活宗教	95
佛教對宗教間對話的貢獻	102
新的俗衆和新的僧衆	124
佛畫中的宗教和生活	138
有關科學	143
佛法與科學	145
佛教與科學——兩者在比較上的某些限制	152
宗教超越科學	167
有關自然保育	191
佛教與自然保育	193
環保的倫理觀	200
佛教如何協助保護自然	204
以佛教拯救生態災難	225
「佛教的自然觀」計畫	236
今日的環境情況：明日的需要	243

CONTENTS

Foreword

On Buddhist Doctrine

Is Buddhism a Religion?	1
Principles of Buddhism	5
Death in the Eyes of Tibetan Buddhists	11
The Practice of Dhamma in Daily Life	19
A Chat With a Great Meditator: Gen Lamrimpa	39
	61

On Society and Culture

Religious Values and Human Society	67
Chamlong Srimuang — Bangkok's Controversial Governor	74
A Living Religion for All	87
Buddhist Contribution to Inter-religious Dialogue	98
The New Layperson and the New Monk	111
Religion and Life in Buddhist Painting	130
	140

On Natural Science

Buddhism and Science	143
Buddhism and Science: Some Limits of the Comparison	148
Religion is Beyond Science	158
	176

On Natural Conservation

Buddhism and Nature Conservation	191
An Ethical Approach to Environmental Protection	196
How Buddhism Can Help Protect Nature	202
Using Buddhism to Avert Ecological Disaster	214
The Buddhist Perception of Nature Project	230
The State of the Environment Today: The Needs for Tomorrow	239
	252

有關教理的探討

On Buddhist Doctrine

佛 教 是 宗 教 嗎 ？

梅達難陀法師

（譯自《和平之光》第一卷第六期，1989年10月出版）

大約二年前，我有機會訪問位於英國湖區的著名西藏佛教中心——文殊學院。職事的虔誠，讓我深受感動，幾年前這裏還是一座非常老舊的房子，目前已經變成推廣西藏佛教的現代學院。

身為出家比丘，我受到該院大多數人十分熱忱的歡迎。我們一行應邀在大齋堂裏，跟其他香客和常住共進午齋。每一個人都和藹可親，大公無私地服務別人，此情此景，著實終生難忘。我私忖這一定是英國境內最大的佛教中心，到底是什麼因素讓這個學院的宏法活動如此成功呢？

飯後，我應邀繞行該院，並向年長的西藏喇嘛致敬。我來到一條狹長甬道的末端，上了二樓的佛堂。

這是我第一次參訪西藏佛寺。佛堂寬敞，可容納一千多人，四周牆上盡是亮麗的壁畫，香煙繚繞滿室氤氳。後邊有三尊佛像，中間是本師釋迦牟尼佛。佛前是兩位最偉大的大乘菩薩：智慧第一的文殊菩薩，手持烈火熊熊的寶劍；另一位是慈悲第一的千手觀世音菩薩。

禮佛之後，我們就走出佛堂。這時，一位高大、五十幾歲模樣的英

國比丘尼闊步進來，笑容可掬地看我們。我回頭看她以西藏大禮拜的方式拜佛：全身匍匐在地。如果跟泰國傳統的禮佛方式比較起來，西藏大禮拜顯然需要花費較多的體力，也比較難懂。我很欽佩她的虔誠，就在她走出佛堂時自我介紹。從談話中獲知，她來自利物浦，加入文殊學院已經好幾年了。由於對大乘佛法的信心就發願出家了。我問她對佛教有什麼看法，她信心十足地給了我出人意表的答案：

「佛教確實不是宗教，它只是一種生活方法，與基督教相處得很融洽。在我的房間內，我有自己的佛龕。佛龕上面有一個十字架，懷抱基督的聖母像就站在旁邊。佛龕內有佛陀的舍利，我禮拜時，就一體皆拜了。」

佛教一向就是最有彈性的宗教，不管到那裏，都能適應信徒的文化背景。旁觀者也許會認為，佛教只不過是回應世界的行為模式，因為佛教徒普遍持守戒律和修持禪定。學術界也許會認為，佛教只不過是一種哲學，因為他們所接受的分析訓練，讓他們發現佛經條理分明。不過，佛教的精義，出自甚深禪定：這種經驗超越佛教到底是一種生活方式或是一種哲學的諍論，讓我們認識兩者都只是階梯，藉以脫離生死輪迴。

當我們經驗到禪定功深的結果時，就可以看一看我們自己的佛教，並且分辨什麼能帶來永恆的快樂，什麼只能給予短暫的樂趣。讀者必須以他最高的禪定經驗，觀察自己的一生，尋求和經驗生命中最良善的東西。如果他的經驗還不是很高，就必須坐禪，以期獲得美好的人生展望。「佛教是不是宗教」這個問題，還有待辯論，但我們可以肯定地說，佛教是一種可以修行的道，其終極目標是：幫助一切學佛人如何過最快樂的生活，最後則永遠解脫煩惱。

IS BUDDHISM A RELIGION?

by Mettānando Bhikku

(Reprinted from 'THE LIGHT OF PEACE'
Vol.1 Issue 6 October, 1989)

About two years ago I had an opportunity to visit the famous Tibetan Buddhist center, the Manjushri Institute, in the English Lake District. I was very much inspired by the devotion of the staff who had, in previous years, converted a very old decrepit mansion into a modernised institute for the promotion of Tibetan Buddhism.

As a Buddhist monk I received a very cordial welcome from most of the people there. Our group was invited to have lunch together with the other guests and residents in a large dining hall. The friendly manner of each participant and the selfless service which of them displayed towards one another in the hall were very touching for me. Considering that this must be the largest Buddhist Centre in England, I started to wonder what it was about this Buddhist community that had made it so successful in spreading Buddhism.

After lunch I was invited to walk round the building and to pay respect to the senior Tibetan Lamas. During the tour, I went upstairs to the shrine room which was on the second floor of the Institute,

at the end of the narrow corridor.

It was my first visit to a Tibetan sanctuary. This holy place could contain no less than a hundred people a time, coloured all around with bright orange mural paintings and perfumed with incense. On the rear end were the statues of three Buddha images. The central one was of the Sakyamuni Gautama Buddha. In front of them were statues of the two greatest Mahayana Bodhisattvas: Manjushri, the Lord of Wisdom with a flaming sword in His hand and Avalokitesvara, the thousand-handed Lord of Compassion.

After paying homage to them all, we went out of the room. As we were stepping out, a stout English Buddhist nun in her early fifties strode into the hall, smiling gracefully at us. I looked back to see her pay respect to the Buddha images in Tibetan style: bowing from a standing position to prostrate flat to the floor. Compared to the Thai tradition of bowing to pay homage, the Tibetan style does, undoubtedly, demanded much more energy and understanding to complete. Being very impressed by her devotion, I introduced myself as soon as she came out of the shrine room.

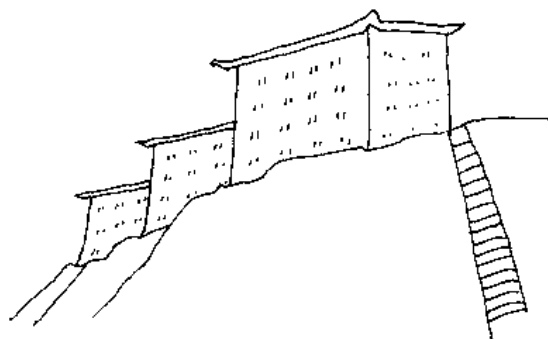
I learned from her that she came from Liverpool and had joined the Manjushri Institute quite a few years ago. Through her faith in the Mahayana tradition, she had taken up the vows of a Buddhist nun. Being asked about her opinion on Buddhism, with confidence she gave me an amazing answer:

“Surely Buddhism is not a religion. It is just a way of life. It goes very well with Christianity. I have my own private shrine in my room. On top of the shrine is a cross. A statue of Mary the Virgin holding the infant Jesus stands beside it. Inside the shrine are the relics of Buddha and I worship them all together at one time!”

Buddhism has always been one of the most flexible of religions, adapting itself to the cultural context of the faithful, wherever they are to be found. The outsider may see Buddhism as nothing more than a way of behaving towards the world, because the system of discipline and commitment to meditation is so widely practised by

Buddhists. The academic may see Buddhism as nothing more than a philosophy, because his analytic training leads him to respond in this way to the well organised lists of categories found in Buddhist texts. However, the real essence of Buddhism springs from success in deep meditation: the experience that goes beyond the debate of whether Buddhism is a lifestyle or a philosophy by allowing us to recognise that both these things are only the stairways which allow the practitioner to reach beyond: beyond the realm of mortals.

When we experience the results of successful meditation, we can take a look at this Buddhist religion of ours and distinguish those things that bring lasting happiness from the things that give only fleeting pleasure. The reader must look at his own life in the light of the very highest of his meditation experience, seeking out and cultivating the most wholesome things possible in his life. If his experience is not yet very high, then he should meditate to give himself a better perspective on his life. The question of whether Buddhism is a religion or not is open to debate, but it can be said with certainty that Buddhism is a Path which can be followed to fulfil a purpose: helping all-comers to make their own informed decisions about conducting the happiest life that will lead them to eternal freedom from all troubles.



佛 教 的 原 理

韓福瑞

自救是每一個人的當務之急。如果有人被毒箭射傷了，他應該毫不遲疑地把箭拔出，不必急著問射箭的是誰？箭有多長？箭的質地是什麼？在修行的過程中，對於佛法的領會，自然水到渠成，越來越深入。同時，從此刻起，要如實地面對生命，以直接和個人的經驗來學習。

「存在」的第一個事實是無常。凡是存在的東西，從鼯鼠到高山，從一念到帝國，都要經過生住異滅的輪迴。生命本身是連續的，一直在尋找表現自我的新形式。「生命是一座橋，因此不要在上面蓋房子。」生命是遷流的過程，執着任何形式（不管多麼壯觀）的人，都將因為抗拒遷流而受苦。

無常的法則，同樣可以適用在「靈魂」上。任何個人都不可能永恆不變。唯有「無名」——最高的本體，才可以超越變化；一切生命，包括人類在內，都是這個「本體」的顯現。在每個人體內流動的生命，都只不過是像讓電燈泡發光的電流。

宇宙是法則的表現。果必有因，人類的靈魂或性格，總合了過去의思想和行爲。業的意思是行動及其反應，主宰着一切存在；只有人自己

才能創造他的環境、他對環境的反應、他的未來狀況、他的最終命運。他可以藉着正確의思想和行動，慢慢清淨他的本性，並因而以自我體現及時解脫輪迴。這個過程需要很長的時間，包括一生又一生，但最終每個生命都將開悟。

一直在變化中的生命形式，雖然無量無盡，也是會毀滅的，但生命的主體卻只有一個，而且是不可以分割的。就真諦而言，雖然每個生命形式都會死，卻沒有死亡可言。了解生命的本體是一不二以後，就可以生起慈悲心，與其他的生命形式產生同體感。慈悲被稱為「法則的法則——永恒的和諧」，任何人只要打破這種生命的和諧，痛苦就會隨之而至，延誤開悟。

生命的主體既然只有一個，個體的利益就應該是全體的利益。人由於被無明所蒙蔽，就認為可以成功地掙得自己的利益，這種自私心的能力誤導，會產生痛苦。他可以從痛苦之中，學習如何減低和根除痛苦的原因。佛陀宣說的四聖諦是：(一)苦諦——諸受是苦；(二)集諦——苦的原因，也就是導向錯誤的欲望；(三)滅諦——苦的治療，也就是苦因的根除；(四)道諦——八正道，也就是導至滅苦的修行法門。

八正道是正見、正思惟、正語、正業、正命、正精進、正念和正定。因為佛教不只是生命的理論而已，還是一種生活的方式，所以修八正道就是解脫的要件。「諸惡莫作，眾善奉行，自淨其意，是諸佛教。」

本體是不落言詮的，具有種種特徵的上帝並非最終的本體。但佛陀是一個人，一個覺者悟者，生命的目的便是證得正等正覺。破除自我的限制，就是涅槃的境界，這是在地球上證得的。一切人類和一切其他的生命形式，都含有覺悟的潛能，因此，證涅槃也就是恢復眾生的本來面目，「往內看：你就是佛」。

從潛能到實際的開悟，必須靠中道、「從欲望到和平」的八正道，這是一種在「兩極」之間自我發展的過程，必須避免一切極端。佛陀走這條路到達目的地，學佛只需要一個理性的信仰：導師所走過的路，值得我們去走。「路」必須以整個人去走，而不只是以人的最好那一部份去走，情感和理智必須平等發展。佛是大慈大悲的人，也是大覺大悟的人。

佛教很重視內心的專注和禪定，否則無法發展內心的精神本能、主

體的生命和日常生活一樣重要，定期的內心寧靜，是生命平衡的要件。佛教徒必須時時刻刻「了了分明，泰然自若」，不要對「過眼雲烟」起心理上和情感上的執著。這種對環境越來越清醒的態度，了然一切都是自己的造作，可以幫助他控制自己對環境的反應。

佛陀說：「精進求自己的解脫。」佛教認為除了自己的本性以外，沒有誰可以壟斷真理，悟道完全要靠自己。每一個人都要為自己的行為受苦，就在幫助別人解脫的過程中，也可以學習；向佛陀或任何上帝祈禱，都不能夠阻止因不結成果。佛教僧侶是老師和典範，絕非本體與個體間的媒介。對一切其他宗教和哲學，必須高度寬容，因為人沒有權利干涉他人邁向「目標」。

佛教既非悲觀主義者，也不是「逃避主義者」，而且不否認上帝或靈魂的存在，雖然它對這些名詞有自己的詮釋。相反的，它是一種思想系統、一種宗教、一種精神科學和一種生活方式，理智、實際而含融一切。二千多年來，它滿足了將近三分之一人類的精神需要。因為它沒有教條，滿足理性和情感，強調自我解脫和容忍其他人的觀點，涵蓋科學、宗教、心理學、倫理和藝術，指出只有人類才是這一生的創造者和自己命運的設計者，所以能深受西方人的歡迎，

