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佛教在二十一世紀的社會功能及 其修行觀念 ——第四屆中華國際佛學會議開幕典禮主題演說

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一、前言

自從 1990 年元月 12~15 日，我們中華佛學研究所假臺北國家圖書館，舉辦了第一屆中華國際佛學會議以來，已歷十二個年頭，當時擬定的永久主題是「佛教傳統與現代社會」。在此原則下，以前三屆也各選定了一個主題，分別是：「佛教倫理與現代社會」、「傳統戒律與現代世界」、「人間淨土與現代社會」，每一屆都有很多傑出的學者們，發表了高水準的論文。這回是第四屆，我們依舊要沿著永久主題的原則，來討論「佛教與二十一世紀」。我們邀請到了來自中華民國、中國大陸、泰國、英國、美國、印度、加拿大、日本、俄國、德國、南韓等十一個國家地區，當今世界的優秀佛教學者共四十多人，發表三十多篇相關的精彩論文。我首先要在這裏向諸位學者們致敬和致謝，因為你們諸位，將為二十一世紀全人類的福祉，提供卓越的研究成果及高明的建言。

這回的大會，有三個子題，分成三個領域，那就是：一、佛教與修行，二、佛教與社會，三、佛教與資訊。每一個領域都將有好多篇專業的論文發表。我的這篇主題演說，僅就佛教與修行、佛教與社會的二個項目，依據《阿含經》的觀點，作回顧與前瞻的探討，用來向諸位善知識請教。至於第三個項目，則由路易士·藍卡斯特博士來給我們作另外一篇主題演說。

二、佛教本來就重視社會關懷

宗教是社會現象的一環，佛教也不例外，雖在佛滅後已經過二千五百多年，佛教依舊在人類社會中，擔負著極其重要的任務。甚至可說，現代乃至未來的世界，愈來愈需要佛教的智慧和方法，來解決人類的社會問題。接下來，我將試舉五項社會議題，從《阿含經》的觀點，說明佛教的立場及其可能提供的解決方法。

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(一)人權平等

現代的社會必須建立在人權平等的基本要求上。此在古印度稱為「四種姓」的四大階級社會中，是不被承認的，但於佛說的《阿含經》中，早已主張四姓平等，例如《中阿含經》卷 39〈梵志品〉，佛與梵志論說四姓平等；[1]《中阿含經》卷 59〈例品〉的〈一切智經〉，佛與波斯匿王論說四姓問題，由王說出四姓應平等的結論；[2]《雜阿含經》卷 44 有偈云：

汝莫問所生，但當問所行。刻木為鑽燧，亦能生於火。下賤種姓中，生堅固牟尼。[3]

這是說下賤的階級中，也有聖人出生。《增一阿含經》卷 37 有云：

我法中有四種姓，於我法中作沙門，不錄前名，更作餘字，猶如彼四大江河，皆投於海而同一味，更無餘名。[4]

《長阿含經》卷 6〈小緣經〉記述佛云：

若有人問汝誰種姓？當答彼言，我是沙門釋種子也。[5]

意思是說，種族階級的信仰，是不合理的，應該以素行的道德和智慧的高低深淺，論其成就，不當以出生的家族或種族的背景，論其貴賤。所以凡在佛陀的團體中出了家的，便可捨卻原有的種族階級，一律稱為「沙門釋子」；縱然依舊在家學佛，也不以出身的種族階級，論其高下，而一律皆以所行的善法程度，來作衡量。這就是打破不平等的階級制度，將各種族群的人，都置於同等的社會地位了。此在當時的印度社會，應算是一種革命性的人權運動。

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(二)政教分離

政治與宗教分離是新時代的必然趨勢。否則的話，由於政治體制與宗教結構的掛鉤，會為政治人物帶來操縱宗教群眾的弊端，也會為宗教團體帶來腐敗及俗

化的危機。往往會因了政治人物的私利而驅使宗教的群眾，發動宗教戰爭。正統的佛教徒，是不會被捲入政治漩渦的。

例如《增一阿含經》卷 42〈結禁品〉中，規定比丘不得親近國王，否則可能會有十種負面的問題發生，對比丘不利，也於佛教的團體有害。^[6]《中阿含經》卷 49〈大空經〉中，規定沙門不應「論王、論賊、論鬥諍」等。^[7]《增一阿含經》卷 43〈善惡品〉中，佛對比丘們說：「汝等莫稱譏王治國界，亦莫論王有勝劣。」^[8]因為佛教是無國界的，不得黨同伐異的、不得參與政治鬥諍的。

不過，佛教徒也不是不關心政治的良窳治亂，若遇賢王良相，亦當適時給予建言，例如《中阿含經》卷 35 的〈雨勢經〉、^[9]《長阿含經》卷 2 的〈遊行經〉、^[10]《增一阿含經》卷 34 的〈七日品〉，^[11]均舉出治國的七法。大致是主張王臣勤政愛民、以和合心議國事、人民彼此團結、上下和順、尊重耆宿意見、不違禮度、法律清明、崇信宗教、恭奉供養。以宗教來福國祐民，安定社會人心，由政治來治國保民，護持宗教。出家的佛教徒在任何國家，都是愛國的，關心政治的，但不左右政治；至於在家佛教徒，不僅關心政治，也應參與政治，唯不可利用教團的群眾，作為政治的工具。

(三)宗教寬容

文化多元與宗教的包容，已是新文明的必然趨勢。今日美國的強大，起源於英國清教徒不容於保守的英國，而移民到了美洲新大陸，美國立國精神之一便是人民有宗教信仰的自由，保障了宗教的包容性與多樣性。事實上，此在佛陀時代，就已處處告誡弟子們，應當平等恭敬供養一切宗教的沙門婆羅門，例如《長阿含經》卷 2 的〈遊行經〉，建議國王治國，當恭於宗廟、致敬鬼神，而與孝事父母敬順師長並列。^[12]在《增一阿含經》

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卷 34 的〈七日品〉中，鼓勵拔祇國人，供養沙門、婆羅門、承事禮敬梵行人。^[13]也就是說，人人均應有宗教信仰和所供養承事的宗教師及修行者，但不一定非得信仰佛教不可。

另於《中阿含經》卷 32 的〈優婆離經〉中，特別敘述一則動人的故事，^[14]說有一位原本供奉尼犍外道的居士，接受了佛陀的教化之後，準備不再讓尼犍外道師進他家門，也不打算供養原先的外道師了。佛陀知道了，卻勉勵他，仍應如往常一樣地供養，並且開示說：

居士！我不如是說：當施與我，莫施與他，施與我弟子，莫施與他弟子。

居士！施與一切，隨心歡喜。

居士！彼尼犍等，汝家長夜所共尊敬，若其來者，汝當隨力供養於彼。[15]

佛教主張，只要是不違背人天善法的一切宗教，均應受到保護及尊重，只是一定要告訴大家，佛教雖也是以人天善法為基礎，卻不以人天善法為究竟，在這之上，尚有出離生死的解脫道、自覺覺他的菩薩道、成等正覺的無上菩提。

佛教是「求同存異」的宗教，所以能夠包容異文化甚至運用異文化的優點來幫助佛法的推廣，不像是若干一元論二分法的宗教，把異民族異文化的其他教派，一律視為魔鬼，而認為必須予以殲滅，因此造成宗教與種族的世仇大敵，怨怨相報，殺伐不已！新世紀的地球村中，類似從 1996 年起，統治阿富汗的神學士政權，像那樣極端的回教一元論者，勢必會被時代潮流孤立而失去生存的空間，否則，人類社會的命運，就要非常的悲慘了。

(四)社會福利

入世濟世的菩薩精神，已是時代宗教的必走之路。事實上，自從佛陀成道之後，除了每年三個月的雨季，是安居不外出之外，幾乎每天都會率領弟子們，到人間遊化說法，關懷人間大眾的疾苦，宣說脫苦之道，勸勉人間大眾都應發心利益眾生。除了在《增一阿含經》卷 11 中，有定光佛說了「菩薩所行法」，[16] 同經卷 19 中，有彌勒菩薩請示六波羅蜜法；[17] 《雜阿含經》卷 26 的 667 經及 669 經，明載有四攝法。

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[18]六度與四攝，一向被認為是大乘的菩薩法門，卻在《阿含經》中已見到了。六度中的布施行是利他門，持戒行看似自利門，可是五戒被稱為五大施，持戒行也含攝了菩薩的三聚淨戒，那便也是利他門了。四攝法的布施、愛語、利行、同事，則全屬於利他行的方便法。

在《阿含經》中處處鼓勵佛弟子們當行布施，這是佛教的社會福祉觀，因為人類的知能和福報，是不會相等的；生產的能力和經營的能力，是不會相同的，尤其是各人的機遇，也不會一樣。自然而然地就會形成貧富的差距。若用什麼制度來將財物平均分配，那是不公平的，也是不理智的，如果硬性規定下去，可能不是平均的富有，而是平均的貧窮了！解決貧富懸殊的社會現象，除了合理的經濟制度，其最好的辦法，便是鼓勵人人都樂意布施。

布施那些項目呢？《增一阿含經》卷 27 的〈邪聚品〉有云：

復有五施，令得大福，云何為五？一者造作園觀，二者造作林樹，三者造作橋樑，四者造作大船，五者與當來、過去（的人）造作房舍住處。[19]

這五個項目，都是社會大眾的公共設施，包括了造作公園及其建築物、森林、橋樑、大船、旅舍。這些在現代社會中，多半已由政府負責建造了，但是尚有政府做不到的公益福利，均可比照著由民間大眾布施，例如對流離失所的災民、難民，貧病交迫、饑寒相煎的窮人、病患，均應伸出援手，施衣食、給醫藥。教他們謀生的方法和技巧，乃至例如於《中阿含經》卷 47 的〈瞿曇彌經〉[20]、《雜阿含經》卷 48 的 1284 經[21]所見，也教奴婢及貧窮的人們，發起布施的歡喜心，解除了心靈的貧窮，就能面對物質的貧窮而不以為苦。

布施又名造福業，《增一阿含經》卷 12 的〈三寶品〉，說有三種福業：[22]第一種布施福業，便是對沙門、婆羅門、極貧窮者、病瘦者、孤獨無所依靠者，應施與衣被、床具、飲食、醫藥、止宿處等。在大乘經中，又稱布施為種福田，例如《優婆塞戒經》所說，以供養三寶為敬田，以孝養父母為恩田，以布施貧苦為悲田。[23]

不過，布施的項目，可分三等：那就是，一、一般人只能以財物和勞力布施，

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二、知解佛法的人可用離苦得樂的觀念和方法布施，三、菩薩則能以大無畏的精神布施。財物和勞力的布施，可救一時的急難困苦；離苦得樂的觀念及方法，乃是一勞永逸、而標本兼治的教育和訓練。因此，《增一阿含經》卷 7 的〈有無品〉要說：

施中之上者，不過法施。

業中之上者，不過法業。

恩中之上者，所謂不過法恩也。[24]

此即是說，諸布施中，法布施最上；諸供養中，法供養最好；一切恩惠中，法的恩惠最可貴。若以通俗的說法，即是布施物力資源和人力資源，當然很好，若能以教育來訓練大眾，能使大眾獲得自力謀生的觀念和技巧，那就更好了。

(五)臨終關懷

對於病患的看護以及臨終的關懷，已是現代宗教重要的服務項目。現代人病重時，便可能住進醫院的病房，接受專業的醫護照料，但在病危彌留之際，病患者本人以及病患者的親屬，都會陷入恐慌、焦急、悲苦、無奈的情景中。此時極需要給予宗教信仰和宗教精神的照顧，所以從二十世紀末期即於西方社會中，有人設置安寧病房，以照顧臨終的病患。我們臺灣佛教界也普遍地推出了臨終助念的風氣，直到目前為止，法鼓山推廣的臨終關懷及佛化奠祭，已經是很受社會大眾歡迎的了。

其實，此在釋迦世尊時代，就已實施了的，例如《增一阿含經》卷 5 〈入道品〉之四，佛告諸比丘：

其有瞻視病者，則為瞻視我已；有看病者，則為看我已；所以然者，我今躬欲看視疾病。[25]

這是說，比丘們當為病比丘作看護，就等於為佛陀作看護；照顧了病人，就如同照顧了佛陀，而佛陀自己也要親身看顧病人。故在《僧祇律》卷 28 中，就有佛陀親自替病比丘洗衣的記載。[26]在《雜阿含經》卷 37 的 1025 經記載，有一位客來比丘，在客僧房中病得很重，無人照顧，佛陀便去探看他。病比丘見佛陀來探視，便扶床欲起，

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佛陀說：「息臥勿起。」並問他：「苦患寧可忍否？」病比丘回說：「我年幼稚，出家未久，於過人法勝妙知見，未有所得，我作是念：命終之時，知生何處？故生變悔。」接著佛陀為他說六根、六塵、六識的緣生之理。佛陀走開之後，病比丘便死了。弟子問佛：「如是比丘當生何處？」佛答：「聞我說法，分明解了，於法無畏得涅槃。」一個出家未久的年輕比丘，本來還在擔心他尚未得到解脫道的勝妙法，不知死後將生何處而生起不安之心，由於佛陀為他臨終說法，他便得涅槃證聖果了。[27]以此可知，為臨終者說法，以及欲臨終者應當聞法的重要性了。

也有病重比丘，由於佛陀的探視，聞佛說法而病好了的，例如《雜阿含經》卷 37 的 1024 經，佛為病重的阿濕波誓（Assaji）尊者說五蘊非我，便使他心得解脫，歡喜踴悅，身病立除。[28] 在《雜阿含經》卷 37 中，尚有不少佛及聖弟子們探病說法的例子。[29]

在《增一阿含經》卷 49 的〈非常品〉中，有一則舍利弗與阿難共去探視邠邠長者病的記載，向此長者勸修念佛、念法、念比丘僧，說色、聲、香、味、觸，離於識，說五蘊熾盛苦，說十二因緣法。長者聞法，感動悲泣，命終之後，即生於三十三天。[30]

依據《雜阿含經》卷 47 的 1244 經記載，佛說若有男子女人，臨壽終時，身遭苦患，眾苦觸身，只要心中憶念，先前所修的善法功德，即於此時攀緣善法，則當生於善趣，不墮惡趣。[31]但亦最好能有善知識從旁勸勉提醒，使得臨命終人，保持正念。

由上所舉經證可知，佛教非常重視探看病人，尤其對於病重病危的病人，應該為他說法。或可由於聞法心開而病就好了，或可由於聞法解了而命終解脫，至少也可由於聞法往生善趣不墮惡趣。

中國的淨土念佛法門，確實是好，不僅能夠做臨終時的助念關懷，也能夠做死亡後的誦念超度，較之於《阿含經》的臨終關懷，更多一項方便。誦經說法與念佛說法，是異曲同工的。

三、二十一世紀修行觀念

佛教的修行觀，主要是以解脫道為著眼的，也就是從認知四聖諦的苦、苦集、苦滅、

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而修滅苦之道，這是佛法的根本思想和基本功能。修滅苦之道，便是解脫道，若以修行解脫道而為自己完成滅苦的目的，稱為自利行，若以解脫道協助他人也都完成滅苦的目的，稱為利他行。近代的日本學者宇井伯壽博士的《佛教泛論》，也基於這個觀點，以小乘諸派為自利教，大乘諸宗為利他教。

我一向以為：關懷人間的種種社會問題，是屬於人天善法；自求出離的四諦法門，稱為解脫道；以六度及四攝等法門，來利人利己的，稱為菩薩道。如果不以解脫道為終極目標，僅修人天善法，從事社會關懷，便成隨順世俗的福利事業，不合佛法救世的宗旨；如果只顧修行四聖諦法而自求解脫，便成缺少慈悲心的自了漢，不合佛陀說法化世的本懷。必須將出離生死之苦、證得涅槃之樂的解脫法門，結合了人天善法的社會關懷，落實於人間，分享給大眾，才是正確的修行觀念。

大乘佛教，貶斥小乘，正因為小乘偏於自求解脫，不合佛陀的本懷，如果佛陀也偏於自求解脫，世間就不會有佛教，我們也不會聽聞到佛法了。小乘人僅注意到，佛陀所說的四聖諦、十二因緣、八正道品、三十七道品等修持解脫道的道品次第及其果位次第，卻忽略了佛陀是為關懷人間大眾的種種苦難、疏解人間大眾的種種苦難，而修道、成道、弘道的。此由佛陀的一生事蹟可以看出，佛陀本人，便是最具體的大乘精神的親身示範者。所以在《阿含經》中，就處處呈現了人間性的大乘佛法。何況，大乘佛法的六度及四攝，早在《增一阿含經》及《雜阿含經》中，就已見到了。

大乘菩薩的利他行，不論六度或四攝，皆以布施為首要，解脫道的道品次第，雖是以戒定慧的三無漏學為綱要，但是佛陀隨時隨處，鼓勵財布施及法布施，在家居士通常以財物布施，出家沙門即以自己所學所修的佛法布施，這就是將人天善法的社會關懷，提昇到與解脫道結合的菩薩道的層次了。這也正是《增一阿含經》之所以要強調，法施與財施的兩種布施，「施中之上者，不過法施」了。

布施而有親疏厚薄、或有目標企圖者，稱為有相布施，仍屬於人天善法；布施而無親疏厚薄、亦無目標企圖者，稱為無相布施，便是與解脫道相應的菩薩行了。故在《增一阿含經》卷 4〈護心品〉第 5 經的記載，有一位阿那邠持長者，常作平等布施，不檢對象，佛陀便稱讚他說：「善哉！善哉！長者！汝乃以菩薩心，專精一意而廣惠施。」又說：「菩薩之（學）處，恆以平等心而以惠施。」^[32]《增一阿含經》卷 45 中，亦有佛陀讚嘆師子長者

是「菩薩所施，心恆平等」的記載。[\[33\]](#)於此可知，菩薩行的布施與人天善行的布施，看來相似，其實全異。一般的慈善救濟，仍為世俗法，若有解脫道的無相或平等心為導向的慈悲救苦，便是菩薩行了。

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因此，新世紀的修行觀，必須回歸到佛陀的本懷，那就是契合社會大眾的需求，提昇布施的精神層次，落實於解脫道及菩薩道的普遍推廣。如果是沒有解脫道的菩薩行，其實只是世俗化的人天善法；如果脫離了人天善法而光修解脫之道，那就背離了佛陀應化人間的宗旨。

至於什麼才是菩薩道的修行法門？在《雜阿含經》卷 20 第 550 經，記載有摩訶迦旃延尊者，向諸比丘所說的五句話：

（如來）說一乘道，淨諸眾生，離諸惱苦，憂悲悉滅，得真如法。[\[34\]](#)

這雖出於一向被認為是小乘經典的《雜阿含經》，確實就是大乘菩薩道的根本。此處的一乘道，可以說即是《法華經》的「唯一佛乘」，[\[35\]](#)是和《增一阿含經》卷 24 等處所見的「三乘之道」相對而說的。[\[36\]](#)一乘道是助一切眾生，脫離一切的惱、苦、憂、悲，並且實證真如的如實法性，也就是用一乘的佛法，濟度一切眾生，淨化心地，實證真如。三乘之道，是指聲聞、緣覺、佛的聖道次第。

至於如何修證？必須如法修行四聖諦、十二因緣、三十七道品。四聖諦的道聖諦，即是八正道，它的基本內容是正見、正行、正定、正智慧，也就是以佛陀本懷的正知見，作為實踐戒、定、慧三無漏學的指導方針，來清淨身、語、意的三業行為；持戒安身、修定攝心、依空慧而得解脫。

《阿含經》中的解脫，有兩種人，一者定慧俱解脫，二則慧解脫。中國禪宗第六祖慧能大師的《壇經》之中，則主張「定慧一體，不是二，定是慧體，慧是定用。」[\[37\]](#)又說：「外離相為禪，內不亂為定。」[\[38\]](#)若能於日常生活中，但得心不染著、不起惱亂者，便

是自在解脫之人。如何能夠做到？一般人還是得從布施、持戒、習定方面多下功夫，方能 ̃ 開業消，而證真如法性。

四、我們正在朝向新世紀的佛教努力

二十一世紀的佛教，必須落實於社會問題的關懷，如果光是藏身於自我封閉的修道生活，佛教將會遭受被時代社會淘汰而招致滅亡的命運。但是，關懷社會，是為社會大眾減輕痛苦、增加幸福、提昇品質，而不是隨波逐流、被世俗同化。

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我們法鼓山，是在救人首要安心的原則下，依據《維摩經》所說「隨其心淨則國土淨」[39]的教示，提倡心靈環保，用禪修的觀念和方法來提昇人的品質，以期普遍推廣而來完成建設人間淨土的理念，我們以教育工作來完成關懷的任務，又以關懷工作達成教育的目的。

我們法鼓山正在做的、將要做的，就是為了回歸佛陀的本懷。我們自從中華佛學研究所召開的第一屆國際佛學會議以來，已經集思廣益，得到了許多學者們提供的偉論高見，對法鼓山有用，對全球的佛教有用，對全人類的離苦得樂有用。

不過，法鼓山的團體很小，力量有限，想做的很多，有能力做到、做好的不多，可是，我們應該有信心，二十一世紀的佛教徒們，都會共同響應、共同努力的。

為大會的成功祝福！

為佛教對人間社會的關懷祝福！

為一切眾生能因佛法的救濟而離苦得樂祝福！

（2002年1月18日講於中央研究院學術活動中心）

Buddhism in the 21st Century:

Its Social Function and View of Practice -- Keynote Address for the Opening Ceremony of the Fourth Chung-Hwa International Conference on Buddhism

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I. Introduction

It had already been twelve years since the Chung-Hwa Institute of Buddhist Studies held its first international conference on Buddhism at the National Central Library in Taipei from January 12 to 15, 1990. At that time we determined a permanent theme: "The Buddhist Tradition and Modern Society." Accordingly, the topics chosen for discussion at the first three conferences were "Buddhist Ethics and Modern Society," "Traditional Buddhist Precepts and the Modern World," and "The Earthly Pure Land and Contemporary Society." At each, many outstanding scholars presented papers of high quality. Now at this fourth conference, we will keep to our permanent theme and discuss "The Role of Buddhism in the 21st Century." We have invited more than forty outstanding contemporary scholars of Buddhism from eleven countries and regions including the Republic of China, Mainland China, Thailand, the United Kingdom, the United States, India, Canada, Japan, Russia, Germany and South Korea to present more than thirty splendid papers. I would like to express my respect and gratitude first to all the scholars gathered here for the fruits of research and wise counsel you are going to present for the well-being of humanity in the 21st century.

This conference will have three subtopics comprising three spheres. These are: "Buddhism in Daily Life," "Buddhism in Society," and "Buddhism in the Information Age." In each sphere, many specialized papers will be presented. This keynote address of mine will engage in a retrospective and prospective discussion based on the Āgamas (A-han

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jing) from only two approaches -- Buddhism in Daily Life and Buddhism in Society. I offer this in the hope of stimulating instructive comments from all of you here today. As for the third subtopic, Professor Lewis Lancaster will deliver a separate keynote address for us.

II. Buddhism is Fundamentally a Religion that Emphasizes Social Concern

Religion is a social phenomenon and Buddhism is no exception. Although it has been over two thousand five hundred years since the passing away of the Buddha, as of old Buddhism still has an extremely important mission in human society. One may even say that the world today and in the future will need the wisdom and methods of Buddhism more and more to solve the social problems of humanity. In the following, I will discuss five social issues from the perspective of the Āgamas, explaining the Buddhist stance and the solutions Buddhism may offer:

1. Equal human rights

Modern society must be established on the foundation of equal human rights. In ancient Indian society, which was comprised of four varna or castes, this idea was not accepted. However, in the Āgamas preached by the Buddha, he was already advocating the equality of the castes. For instance, in the Zhong-ahan jing (Madhyamāgama), fascicle 39, Fanzhi chapter, the Buddha discourses to a brahmin on the equality of the four castes.[1] And the Yiqie zhi jing of the Zhong ahan jing, fascicle 59, Li chapter, in which the Buddha discourses to King Prasenajit on the problem of caste, also ends with the King concluding that the castes should be equal. [2] In the Za ahan jing (Saṃyuktāgama), fascicle 44, there is a verse that says:

Do not ask of someone's birth but of his actions. Fire may be produced by the friction of boring wood. A muni with steadfast character may be

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produced from among the low castes. [3]

This is to say that a sage may be born in the low castes. In the Zengyi ahan jing (Ekottarikāgama), fascicle 37, it says:

In my teaching, when people from the four castes become Śramaṇas, their former names are not recorded, still less any other terms. It is like the sea: though all four great rivers empty into it, it tastes of a single flavor without any other name. [4]

The Xiao yuan jing of the Chang ahan jing (Dīrghāgama), fascicle 6, records that the Buddha said:

If people ask you "what caste are you," you should reply "I am a Śramaṇa, the son of the Śākya clan. [5]

This means that the belief in a class or caste system is not reasonable. To appraise a person's accomplishment and nobility, one should examine the morality in the person's conduct and the level of the person's wisdom rather than examining his or her family or caste background. So all those renunciants in the Buddha's community could give up their original caste status and be known together as "cramana, sons of Śākya." Even householders who follow the Buddha's path were no longer judged

higher or lower based on their caste status, but were all measured by the virtuous deeds they had done. This plainly broke with the unequal class system and placed people of every caste and ethnic group on equal social footing. For Indian society of the time, this was nothing less than a revolutionary human rights movement.

2. Church-state separation

The separation of church and state is an inevitable trend of the new

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era. If not, the linkage between the political system and religious organizations may lead political figures to manipulate the believing masses and give rise to a crisis of corruption and secularization for religious communities. Moreover, politicians will often incite the religious masses to launch a religious war for their own personal interests. So orthodox Buddhists will never be drawn into the whirlpool of politics.

For instance, in the Zengyi ahan jing, fascicle 42, Jie jin chapter, there is a rule that bhiksus may not become close to kings lest there occur ten problems, disadvantageous to the bhiksu and harmful to the Buddhist community. [6] The Da kong jing of the Zhong ahan jing, fascicle 49, says that cramanas should not "discuss kings, rebels, strife," and so on. [7] In the Zengyi ahan jing, fascicle 43, Shan e chapter, the Buddha says to the bhiksus, "do not praise or disparage a king's governance of his realm, and do not discuss which king is superior or inferior". [8] This is because Buddhism is borderless, nonpartisan, and disapproves of involvement in political conflict.

However, it is not that Buddhism does not care whether the country is governed well or poorly. If one meets a virtuous king or prime minister, one should give him timely advice. For instance, three separate sutras -- the Yushi jing of the Zhong ahan jing, fascicle 35; [9] the Youxing jing of the Chang ahan jing, fascicle 2; [10] and the Qi ri chapter of the Zengyi ahan jing, fascicle 34 [11] -- all lay forth the seven teachings for governing a nation. Basically, these teachings exhort diligent governance and love of the people and discussion of national affairs with a mind of harmony by kings and ministers. Further, they exhort solidarity of the people, peaceful interaction between those of

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high and low status, respect for the opinions of the elderly, observance of etiquette or established customs, upright implementation of the law, reverence for religion, and respectful making of offerings. So we should employ religion to bless the nation and people and to settle people's minds, and employ politics to govern the country, to protect the people, and to uphold religion. Buddhist monastics in any nation are patriotic; they care about politics, but do not seek to manipulate it. As to lay Buddhists, they not only care about politics but should also participate. They must not, however, use the religious community as a political tool.

3. Religious tolerance

Cultural diversity and religious tolerance are already an inevitable trend of the new civilization. America's contemporary might originates in the emigration to the New World of the Puritans, whom the conservative 17th-century England could not tolerate. Hence, part of the founding spirit of America is the people's freedom of religion, which guarantees religious tolerance and diversity. Actually, the Buddha, in his time, already frequently admonished his disciples to respectfully make offerings equally to cramanas and brahmins of all religions. For example, in the Chang ahan jing, fascicle 2, Youxing jing, he suggests that a king, in ruling his country, should pay homage to temples and give respect to the spirits and deities just as he would filially serve his parents and respectfully obey his teachers and elders. [12] In the Zengyi ahan jing, fascicle 34, Qi ri chapter, he encourages the people of Vrji to make offerings to cramanas and brahmins and to politely serve and pay respect to all brahma-carins. [13] That is to say that everyone should have religious faith and serve and make offerings to religious teachers and practitioners, but needn't necessarily believe in Buddhism.

Also in the Zhong ahan jing, fascicle 32, Youpoli jing, a moving story

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is told. [14] A lay person who had originally followed the outer path of Nirgrantha-jñātaputra (P. Nigaṇṭha-putta) accepted the Buddha's teaching. Afterwards he intended to stop allowing the teachers of this outer path into his home and to stop making offerings to them. The Buddha found out, and yet he encouraged the lay person to continue making offerings as before, saying:

Householder, this I did not say, 'give to me and not to him; give to my disciples and not to his'

Householder, give to all at your heart's pleasure.

Householder, as for Nirgrantha-jbatiputra, whom your family have revered so long, if he comes, make such offerings to him as you are able to". [15]

Buddhism holds that every religion should receive protection and respect as long as they do not contradict the virtuous teachings of the human and heavenly vehicles. But I must tell you, although Buddhism holds the virtuous teachings of the human and heavenly vehicles to be fundamental, it does not hold them to be ultimate. Above them, there is still the path of liberation from birth and death, the bodhisattva path of awakening oneself and others, and the unexcelled enlightenment of anuttara-samyak-sambodhi.

Buddhism is a religion that supports "seeking common ground while preserving differences," so it is able to accept other cultures and even use their good points to spread Buddhism. It is not like exclusivist, dichotomous religions that view the religions of other peoples and cultures as demonic faiths that must be destroyed. This view has created great religious and racial feuds and enmity, cycles of revenge, and endless mutual slaughter! In the global village of the new century, groups like the Taliban, the radical Islamic exclusivists who ruled Afghanistan since 1996 until recently, will inevitably be isolated

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by the tide of history and lose their space for survival. If not, the fate of human society will be a great tragedy.

4. Social welfare

The bodhisattva spirit of entering the world to save it has become the inevitable road that contemporary religions must take. Actually, after the Buddha attained enlightenment, with the exception of the three months of the yearly rainy season retreat, the Buddha led his disciples out almost every day to travel amongst the people preaching the Dharma, caring for their sufferings, spreading the word of the path to liberation from suffering, and encouraging them to resolve to work for the benefit of sentient beings. In the Zengyi ahan jing, fascicle 11, Dīpaṅkara Buddha speaks on "the practices of a bodhisattva", [16] and in the nineteenth fascicle of the same sutra Maitreya Bodhisattva requests a teaching on the six pāramitās. [17] Moreover, sutras 667 and 669 of the Za ahan jing, fascicle 26, clearly mention the four methods of inducement. [18] The six perfections and four methods of inducement are usually thought of as belonging to the Mahāyāna Dharma-gate of the bodhisattva, yet they can already be seen in the Āgamas. Among the six perfections, giving benefits others and keeping precepts seems to benefit only oneself. Yet the five precepts are also called the five great acts of giving, and the precepts to keep include the bodhisattva's three sets of pure precepts, so keeping precepts also benefits others. The four inducements are giving, speaking lovingly, acting beneficially, and intermingling, which are all expedient means for benefiting others.

Throughout the Āgamas, the Buddha's disciples are encouraged to practice giving. This is the Buddhist view of social welfare. Because people's intelligence and karmic blessings are not the same, their productive and management abilities are not the same, and especially

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their opportunities are not the same. Thus a gap between rich and poor opens naturally. If we resort to some institutional means to evenly distribute property, that would be unfair and irrational. If we lay down hard rules, perhaps everyone will be equally poor rather than equally rich. Besides a rational economic system, the best method of solving the social problem of large economic disparity is to encourage people to give willingly and readily.

And what shall one give? The Zengyi ahan jing, fascicle 27, Xie ju chapter, says:

Again, there are five acts of giving that lead to great blessings. What are the five? The first is to create a park, the second a grove, the third a bridge, the fourth a vessel, and the fifth a dwelling for those who pass by in the future". [19]

These five -- parks, forests, bridges, ships, and hostels -- are all public facilities for the use of all. In today's society, they are now mostly the undertakings of the government, but there are still some welfare that the government fails to provide, but

can be provided through the people's private giving. For instance, everyone should extend a helping hand to displaced, homeless disaster victims and refugees as well as those stricken by poverty, sickness, cold, and hunger by providing them with food, clothing and medicine, and by teaching them methods and techniques to make a living. We should even, as can be seen in the Zhong ahan jing, fascicle 47, Jutanmi jing, [20] and sutra 1284 of the Za ahan jing, fascicle 48, [21] teach the enslaved and the poor to give rise to the joyous mind of giving. When one eliminates spiritual poverty, one can face material poverty without being distressed.

Giving is also called an activity which creates blessings. In the Zengyi ahan jing, fascicle 12, San bao chapter, it says that there are

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three kinds of activities which create blessings. [22] The first is giving, which is providing clothing, bedding, food, medicine, and lodging to cramanas, brahmins, the destitute, the sick and emaciated, and those who are helpless and alone. In the Mahāyāna sutras, giving is also called sowing the fields of merit. For instance, the Youposai jie jing says making offerings to the Three Jewels is sowing the merit field of reverence, filially caring for one's parents is sowing the merit field of gratitude, and giving to those suffering poverty and hardship is sowing the merit field of compassion. [23]

Giving may be divided into three levels: most can only give property and labor, those with an understanding of the Dharma can give the views and methods for leaving suffering and attaining happiness, and a bodhisattva can give others the spirit of fearlessness. Gifts of material goods and labor can save one from temporary emergencies and hardships, while the views and methods for leaving suffering and gaining happiness is a form of education and training which may solve the problem once and for all. Thus in the Zengyi ahan jing, fascicle 7, You wu chapter, it says:

Among the higher forms of giving, none surpasses giving the Dharma

Among the higher forms of deeds, none surpasses deeds of the Dharma.

Among the higher forms of beneficence, none surpasses the beneficence of the Dharma. [24]

This is to say, among all forms of giving, the gift of the Dharma is supreme; among all forms of offering, the offering of the Dharma is best; among all forms of favors, the favor of giving the Dharma is most precious. To put it colloquially, of course gifts of material and human

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resources are good, but if you can teach people ideas and methods to support themselves, that's even better.

5. End-of-life care

Nursing the sick and providing care for the dying are now important services of a modern religion. When people these days become seriously ill, they may be hospitalized to receive professional medical care. But on their deathbed, the patients themselves and their family members often fall into a state of panic, apprehension, sorrow, and helplessness. Religious and spiritual care is urgently needed at such times. Therefore, starting in the second half of the 20th century, people in Western societies have been establishing hospice wards to care for the dying. In Taiwan, we in Buddhist circles have also popularized the custom of deathbed chanting assistance, and today, the end-of-life care and Buddhist-style funeral services promoted by Dharma Drum Mountain Buddhist Association have become very popular with the public.

Actually, similar things were already done in the time of Śākyamuni Buddha. For instance, in the Zengyi ahan jing, fascicle 5, Rudao chapter, section 4, the Buddha tells his bhiksus:

Whoever visits the sick has visited me; whoever takes care of the sick has taken care of me. Why is this so? Because I myself want to care for the sick. [25]

This means when the bhiksus nurse a sick companion, it is equivalent to nursing the Buddha. That is, caring for the sick is the same as caring for the Buddha, as the Buddha himself also wished to personally look after the sick. Therefore, in the Mahāsamghika-vinaya, fascicle 28, it is recorded that the Buddha once washed clothes for a sick bhikṣu. [26] And the Za ahan jing, fascicle 37, sutra 1025, records that a visiting

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bhikṣu staying in the guest room was struck by a serious illness, and he had no one to care for him. So the Buddha went to visit him, and when the sick bhikṣu saw the Buddha, he tried to push himself up from his bed. But the Buddha told him, "Continue lying down and resting, do not rise," and asked him, "Are you able to endure the suffering?" The sick bhikṣu responded, "I am still young and have not been a monk for long. I still have not achieved wondrous and transcendent insight. I ponder, Where will I be reborn after death? And I feel remorse." Then the Buddha gave him a discourse on the conditioned arising of the six sense organs, six sense objects, and six consciousnesses. After the Buddha left, the bhikṣu died. The Buddha's disciples asked him, "Where will that bhikṣu be reborn?" The Buddha answered, "When he listened to my discourse, he achieved keen understanding, gained unshakable confidence in the Dharma, and entered parinirvana." Because the Buddha gave him a Dharma talk on his deathbed, a young bhikṣu who had only recently left home, and who was originally worried because he had not achieved the supreme insight of the path of liberation, and didn't know where he would be reborn after death, instantly achieved the noble fruit of nirvana. [27] From this, we can see the importance of preaching the Dharma to those approaching death, and the importance for those about to die to listen to the Dharma.

There are also cases of sick bhiksus who, because of the Buddha's visit, recovered from their illnesses. For example, in the Za ahan jing, fascicle 37, sutra 1024, the Buddha gives a discourse on "five aggregates are not self" to the Venerable Acvajit (P. Assaji), which leads the Venerable to liberation of mind, great joy, and the instant

disappearance of his illness. [28] Furthermore, in other places in the Za ahan jing, fascicle 37, there are many instances of the Buddha and his noble disciples visiting the sick and preaching the Dharma to them. [29]

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The Zengyi ahan jing, fascicle 49, Feichang chapter, gives an account of Cariputra and Ananda visiting the sick Elder Anāthpiṇḍada (P. Anathapindika). [30] They advised the elder to contemplate the Buddha, the Dharma, and the Sangha of bhiksus, and they discoursed on detaching consciousness from visual, auditory, olfactory, gustatory, and tactile sensations; on the suffering of the five burning aggregates; and on the twelve links of conditioned arising. As the elder heard the discourse he was moved to weep, and after dying he was reborn in the Heaven of the Thirty-three.

According to the Za ahan jing, fascicle 47, sutra 1244, the Buddha tells that if there is any man or woman who, while facing death, experiences all kinds of physical agony, they need only recollect the meritorious practices they have cultivated in life. Then their minds will hold on to good thoughts, and they will be reborn in a happy destiny. [31] But still it is best if the dying are accompanied by a spiritual friend who can remind them to maintain right mindfulness.

From the sutras cited above, we see that Buddhism places much importance on visiting and caring for the sick, emphasizing especially that we should preach the Dharma to the critically ill. By listening to the Dharma, some can be cured, others die but can gain insight and be liberated from samsara, and others are at least able to be reborn in a happy destiny and avoid falling into the miserable ones.

The Chinese Pure Land practice of reciting Amitābha Buddha's name is certainly a good method. It can be used not only to care for the dying and help maintain their right mindfulness, but also to help the deceased be reborn in a good realm of existence -- thus, beyond the end-of-life care application, it has an additional function. These two Dharma-preaching practices -- chanting sutras and reciting Amitābha Buddha's name -- though they differ in method, actually have the same function.

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III. Buddhist View of Practice in the 21st Century

The Buddhist view of practice focuses primarily on the path of liberation, which means first to understand the Noble Truths of suffering, the origin of suffering, and the cessation of suffering, and then to cultivate the path leading to the cessation of suffering. These comprise the fundamental philosophy and function of Buddhism. Cultivating the way leading to the cessation of suffering is the path of liberation. If one cultivates the path of liberation solely to end suffering for oneself, this is called the self-benefiting practice. If, on the other hand, one follows the path of liberation to help others also achieve the cessation of suffering, this is called the altruistic practice. The modern Japanese scholar Dr. Ui Hakuju in his book *Bukkyō Hanron* (An Outline of Buddhism) takes this perspective and regards the various Hīnayāna schools as the

"self-benefiting teachings" and the various Mahāyāna schools as the "altruistic teachings."

I have always held this view: caring for the various social problems of humanity is a virtuous practice of the human and heavenly vehicles; seeking to leave behind suffering for oneself through the Four Noble Truths is the path of liberation; and helping others and oneself through the six perfections and four methods of inducement is the bodhisattva path. If we do not take liberation as the ultimate goal, and merely practice the teachings of the human and heavenly vehicles by caring for society, then such practice is no different from secular welfare work, inconsistent with the Buddhist aim to liberate sentient beings from samsara. If we just practice the Four Noble Truths and seek personal liberation, then we become self-serving people lacking in kindness and compassion, which is counter to the Buddha's original intention of transforming the world by spreading the Dharma. So we must combine the path of liberation, which leads us out of samsara to attain the bliss of nirvana, with the loving concern for society expressed in the teachings of the human and heavenly vehicles. We must then carry out the teachings in the world and share the benefits we gain with

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others: this is the truly correct approach to practice.

Mahāyāna Buddhism criticizes Hīnayāna because they one-sidedly seek personal liberation, which does not conform to the Buddha's original intention. If the Buddha had also been seeking primarily personal liberation, then we would not have Buddhism in this world, and we would not hear the Buddhadharma. Hīnayāna only pay attention to the Four Noble Truths, twelve links of conditioned arising, Eightfold Noble Path, thirty-seven aids to enlightenment as preached by the Buddha, and to the order of these graduated practices and fruits of attainment on the liberation path. Yet they neglect that the Buddha practiced, attained enlightenment, and preached the Dharma because he felt concern for all people, and because he wanted to alleviate all their sufferings. We can see from the Buddha's life that the Buddha himself was a most clear exemplar of the Mahāyāna spirit. Which is why the Āgamas are full of humanistic, Mahāyāna Buddhadharma. For example, the Mahāyāna teachings of the six perfections and four methods of inducement can already be seen in both the Zengyi ahan jing and Za ahan jing.

The altruistic practice of Mahāyāna bodhisattvas -- whether it be the six perfections or the four methods of inducement -- begins with the principal practice of giving. And although the graduated system of practices of the liberation path has the three undefiled practices of precepts, concentration, and wisdom at its heart, the Buddha nevertheless frequently encouraged people to give both possessions and Dharma teachings. Laypeople usually gave property, whereas monastics would give the Buddhadharma they had learned and practiced. This giving of the Dharma exemplifies raising the social concern of the human and heavenly vehicles to the level of the bodhisattva path through integration with the path of liberation. This is exactly why the Zengyi ahan jing, in discussing these two types of giving, emphasizes that "Among the higher forms of giving, none surpasses the giving of the Dharma."

Giving in which the giver varies the amount given according to his

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relationship with the recipient, or in which the giver harbors some ulterior motives, is called conditioned giving, which still falls within the scope of the human and heavenly vehicles. When such discrimination and motives are not present, giving is called unconditioned, and becomes a bodhisattva practice that is in concordance with the path of liberation. So the Zengyi ahan jing, fascicle 4, Huxin chapter, sutra 5, recounts how the Elder Anathpindada practiced impartial giving, without discriminating the recipients. The Buddha praised him saying:

Well-done, well-done, elder! With the mind of a bodhisattva, you practice extensive giving single-mindedly.

He also said that,

The place of learning for a bodhisattva is to be always impartial in practicing giving. [32]

And in the Zengyi ahan jing, fascicle 45, the Buddha commends the Elder Simha for his views, saying:

When a bodhisattva gives, he always gives impartially. [33]

From this we can see that giving of the bodhisattva vehicle and giving of the human and heavenly vehicles appear similar but are in fact entirely different. Ordinary charity work is still a mundane practice, whereas compassionate suffering relief efforts guided by marklessness and impartiality of the liberation path is a bodhisattva practice.

Therefore, our approach to practice in the new century must return to the Buddha's original intention, that is, to meet the needs of people in society, to elevate the spiritual quality of our giving, and to extensively promote the liberation and bodhisattva paths. Bodhisattva practices without the goal of liberation are merely practices of the worldly, human and heavenly vehicles. But if we depart from the

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teachings of the human and heavenly vehicles and merely cultivate the path to liberation, then we deviate from the Buddha's purpose in manifesting in the world to save sentient beings.

Then what exactly are the practices of the bodhisattva path? The Za ahan jing, fascicle 20, sutra 550, records the Venerable Mahākātyāyana (P. Mahākaccāna) speaking the following words to the bhiksus:

The one vehicle path is preached [by the Tathāgata] to purify sentient beings, and to help them leave behind all afflictions, eliminate all worries and sorrows, and attain the Dharma of suchness. [34]

Although this passage appears in the *Za ahan jing*, which has always been considered a Hīnayāna sutra, it is nevertheless the very root of the bodhisattva path of the Mahāyāna. The "one vehicle path" mentioned here can be identified with the "one Buddha vehicle" in the Lotus Sūtra, [35] and this path is presented in contrast to the "paths of the three vehicles" referred to in the *Zengyi ahan jing*, fascicle 24, [36] as well as in other places. This one vehicle path is to help all sentient beings leave behind all afflictions, sufferings, worries and sorrows, and realize suchness, the true nature of dharmas. In other words, it is to use the one vehicle Buddhadharma to deliver all sentient beings, purify their minds, and help them realize suchness. The paths of the three vehicles refer to the noble paths of the Śrāvaka, Pratyeka-buddha, and Buddha.

And how should one practice to attain realization? One must practice in accordance with the teachings of the Four Noble Truths, twelve links of dependent arising, and thirty-seven aids to enlightenment. The fourth of the Four Noble Truths is the Eightfold Noble Path, whose basic content is right view, right action, right concentration, and right wisdom. This means one takes the knowledge

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and insight achieved by the Buddha for guidance in practicing the three undefiled practices of precepts, concentration, and wisdom, so as to purify actions of the body, speech and mind. Keeping precepts pacifies the body, practicing concentration collects the mind, and relying on the wisdom of emptiness leads to liberation.

In the Āgamas, two kinds of liberated practitioners are mentioned: those liberated through both concentration and wisdom, and those liberated through wisdom alone. In the Platform Sutra, however, Master Huineng, the sixth patriarch of the Chan school, claims that "concentration and wisdom are one, not two. Concentration is the substance of wisdom, and wisdom is the function of concentration". [37] He further says that "to be detached from outward marks is Chan; to be free from inward disturbance is concentration". [38] If in daily life you can keep your mind free of defilements and vexations, then you are a free and liberated person. How can this be achieved? Well, ordinary people still need to make more efforts in such aspects as giving, keeping precepts and cultivating concentration, so that they can one day open their minds, eliminate karma, and thereby realize suchness.

IV. We Are Striving Toward a Buddhism of the New Century

Buddhism in the 21st century must root itself in concern for social problems -- if Buddhists only shut themselves away in the cloister, Buddhism will be eliminated by contemporary society and eventually meet extinction. But Buddhists' care for society should be aimed at helping everyone reduce suffering, increase happiness, and uplift their character -- it surely does not mean drifting with the tide and becoming assimilated by worldly ways.

On the principle that, in helping people, we must first bring them peace of mind -- and in accordance with the *Vimalakīrti Sūtra's*

teaching that "when the mind is pure, the land will be pure" [39] -- we at Dharma Drum Mountain have been advocating spiritual environmentalism, using the concepts and methods of Chan practice to uplift the character of humanity. We do this with an eye to popularizing and carrying out our vision to build a pure land on earth. We complete our mission of social concern through education, and achieve our goal of education through social concern.

What we at Dharma Drum Mountain are doing and will do is all to return to the Buddha's original intention. Since the Chung-Hwa Institute of Buddhist Studies held the first International Conference on Buddhism, through the pooling of all participants' ideas, we have gained many valuable thoughts from distinguished scholars. These ideas are useful for Dharma Drum Mountain, useful for Buddhism worldwide, and useful for all humanity to leave behind suffering and attain true happiness.

However, the Dharma Drum Mountain community is small, and our resources limited -- we want to do so much, yet the number of things we can truly accomplish is small. But we should have confidence, that Buddhists in the 21st century will all respond in unison and work together.

May the conference be a success!

May Buddhism's care for human society be realized!

May all sentient beings be delivered through the Buddhadharma, leave behind suffering, and attain true happiness!

January 18, 2002, Auditorium of Academic Activity Center, Academia Sinica

[1] 《大正藏》冊 1，頁 648 上。

[2] 《大正藏》冊 1，頁 792 下。

[3] 《大正藏》冊 2，頁 320 下。

[4] 《大正藏》冊 2，頁 753 上。

[5] 《大正藏》冊 1，頁 37 上~中。

- [6] 《大正藏》冊 2，頁 775 下。
- [7] 《大正藏》冊 1，頁 739 上。
- [8] 《大正藏》冊 2，頁 782 下。
- [9] 《大正藏》冊 1，頁 648 上。
- [10] 《大正藏》冊 1，頁 11 上。
- [11] 《大正藏》冊 2，頁 735 中。
- [12] 《大正藏》冊 1，頁 11 上。
- [13] 《大正藏》冊 2，頁 735 中。
- [14] 《大正藏》冊 1，頁 628 上。
- [15] 《大正藏》冊 1，頁 630 中。
- [16] 《大正藏》冊 2，頁 599 上。
- [17] 《大正藏》冊 2，頁 645 中。
- [18] 《大正藏》冊 2，頁 184 下~185 上。
- [19] 《大正藏》冊 2，頁 699 上。
- [20] 《大正藏》冊 1，頁 721 下。
- [21] 《大正藏》冊 2，頁 353 中。
- [22] 《大正藏》冊 2，頁 601 下。
- [23] 《大正藏》冊 24，頁 1034。
- [24] 《大正藏》冊 2，頁 577 中。
- [25] 《大正藏》冊 2，頁 569 下。
- [26] 《大正藏》冊 22，頁 452 上。
- [27] 《大正藏》冊 2，頁 267 下。
- [28] 《大正藏》冊 2，頁 267 中。
- [29] 《大正藏》冊 2，頁 266 下。

- [30] 《大正藏》冊 2，頁 814 上。
- [31] 《大正藏》冊 2，頁 341 上。
- [32] 《大正藏》冊 2，頁 565 上。
- [33] 《大正藏》冊 2，頁 792 下。
- [34] 《大正藏》冊 2，頁 143 中。
- [35] 《大正藏》冊 9，頁 7 下。
- [36] 《大正藏》冊 2，頁 674 上。
- [37] 《大正藏》冊 48，頁 352 下。
- [38] 《大正藏》冊 48，頁 353 中。
- [39] 《大正藏》冊 14，頁 538 下。

[1] T 1.648a.

[2] T 1.792c.

[3] T 2.320c5-7.

[4] T 2.753a23-26.

[5] T 1.37a29~b1.

[6] T 2.775c.

[7] T 1.739a26-27.

[8] T 2.782c5.

[9] T 1.648a.

[10] T 1.11a.

[11] T 2.735b.

[12] T 1.11a.

[13] T 2.735b.

[14] T 1.628a18.

- [15] T 1.630b.
- [16] T 2.599a23.
- [17] T 2.645b1.
- [18] T 2.184c~185a.
- [19] T 2.699a16-19.
- [20] T 1.721c22.
- [21] T 2.353b25.
- [22] T 2.601c.
- [23] T 24.1034.
- [24] T 2.577b17-29.
- [25] T 2.569c1-3.
- [26] T 22.452a.
- [27] T 2.267c.
- [28] T 2.267b.
- [29] T 2.266c.
- [30] T 2.814a.
- [31] T 2.341a.
- [32] T 2.565a.
- [33] T 2.792c18.
- [34] T 2.143b22-23.
- [35] T 9.7c9.
- [36] T 2.674a7.
- [37] T 48.352c14-15.
- [38] T 48.353b21.
- [39] T 14.538c6.