

二十一世紀

在家菩薩的角色與修持

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◆ 鄭振煌

前 言

佛教經過二千五百多年的發展，早已經是名副其實的世界性宗教，融入世界各地文化之中，形成多元化的禮拜儀式、思想內涵和修持方法。如何順應時空環境，做契合各地民眾需要的調整，實是佛教生存與發展的關鍵所在。

自佛陀開始轉法輪之後，佛弟子就包含出家、在家二眾。在家弟子除聽聞受持佛法之外，更扮演護法、宏法的角色，其重要性不容小覷。少了在家弟子，出家僧眾不僅得不到衣食住藥四資具，更連說法也沒有對象。

大乘佛法更是為在家弟子而施設，以別於出家眾的專修解脫道。

在家菩薩的角色

一、社會大眾的輔導者：在出家眾不適合進入的地區或團體，在家眾可以提供資源，舉辦各類藝文團康活動，方便接引大眾學佛。

二、知識佛教的提倡者：在家眾攻讀各類世間學，可以融合世間法與佛法，接引高級知識分子學佛。

三、國際佛教的溝通者：在家眾廣泛接觸各國人士，從事各種行業，掌握各種語文，可以邀請各國佛教高僧大德弘法，並出版、編譯各種傳承的經論。

四、家庭、社會的典範：在家眾息滅貪瞋癡，勤修戒定慧，是家庭、社會、國家、世界的典範。自格物、致知、正心、誠意、修身、齊家、治國而平天下。

五、入世佛教的推動者：「佛法在世間，不離世間覺。離世覓菩提，恰如求兔角。」以在家身分推動入世佛教，促進文明發展、世界和平。

六、佛教淨人的扮演者：在家眾可以成立財團法人、社團法人等社會慈善公益團體，接受善心人士的捐助，以供養三寶，弘法利生。

七、出家僧團的護持者：在家眾護持僧團，僧寶住持正法，在家眾則為僧寶的外護，可以維護僧團的社會形象。

八、轉輪聖王的候選人：出家眾不宜從政，但在家眾可以從政，擔任轉輪聖王，或為金輪聖王，或為銀輪聖王，或為銅輪聖王，或為鐵輪聖王，本於菩薩道精神，既可以護持佛教，又可以廣積福慧資糧。

九、各行各業的清流與防腐劑：在家眾從事各行各業，士農工商都有，只要身體力行八正道，就可成為社會各界的標竿。

十、出家僧眾的父母：出家僧眾發心世世常行菩薩道，在家眾組織佛化家庭，生兒育女，可做出家眾的轉世所依和養育者。

十一、宏法利生的主持者：在家眾既可深入經藏，又擅長世間法，故可宏法，又能因勢利導利濟群生。

十二、佛教界的對外發言人：在家眾掌握時代脈動，可以代表佛教界關懷社會各

項問題。

在家菩薩的使命

李炳南教授曰：「白衣學佛不離世法，必須敦倫盡分；處世不忘菩提，要在行解相應。」並以「四爲三不」勉勵弟子。

四爲：

- 一、爲求學問
- 二、爲求解脫
- 三、爲轉移污俗
- 四、爲宏護正法

三不：

- 一、不以佛法受人利用
- 二、不昧佛法同流合污
- 三、不藉佛法貪名圖利

在家菩薩的修持

六祖惠能曰：「佛法在世間，不離世間覺。離世覓菩提，恰如求兔角。」禪宗的人間性和大地性，維摩詰居士的不思議法門和不二法門，大乘佛教的性空唯名、法相唯識、真常唯心三系思想，均是在家菩薩的修持法要。

- 一、五戒、十善、菩薩戒
- 二、八正道：正見、正思維、正語、正業、正命、正精進、正定、正念
- 三、四攝法：布施、利行、同事、愛語
- 四、十波羅蜜：布施、持戒、忍辱、精進、禪定、般若、方便、願、力、智

李炳南教授所說的行菩薩道標準

- 一、嚴守戒律，充實內德，具足威儀，莊嚴外表。
- 二、定有日課，按時精修。
- 三、勤研經典及一切文藝，使世出世法通達豐富。
- 四、上弘下化的心，剎那不斷；名聞利養的心，抑制使滅。
- 五、有毅力，善巧方便，百折不回。
- 六、口齒流利，具有辯才。
- 七、心力、身力、物力均樂犧牲。
- 八、柔和忍辱，包涵一切。
- 九、認識環境，言語契機，隨時注意選拔人才，加強佛教力量。
- 十、身體磨鍊健強，使能負擔辛苦。

結語

若要佛法興，必須僧俗和敬，各以所長貢獻社會，勿輕在家，勿離人間，抉擇佛法之適用時代者，勇敢自我批判，審慎創新前進，既可以解脫道淨除世間煩惱，又能以菩薩道推動世間發展。佛法不是爲佛教而存在的，如果不能深入人間，就形同烏托邦的玄學，無有用處。

The Role and Practice of Mahayana Laity in 21st Century
(Presented at the “First World Forum on Laity Buddhism” sponsored by Kucking Buddhist Society, Malaysia from Dec.18-19, 2004)

By Cheng Chen-huang

Introduction

After its development for more than 25 centuries, Buddhism has become a down-to-earth inter-nationalized religion. It was absorbed into the different local cultures, and had formed multifaceted rituals, philosophy and practices. How to accommodate with the changing circumstances and to make necessary adjustment according to the needs of local peoples are really the determinants of the existence and future development of Buddhism.

Since Sakyamuni Buddha started to turn the wheel of dharma, the Buddhist followers consisted of monks and laity. Besides listening to, receiving and observing the Buddha dharma, the laity also played the roles of supporting and expounding Buddha dharma. The importance cannot be neglected. Without laity, the monks get not only no donation of four necessities, i.e. clothes, foods, shelter and medicine, but also no objects of teaching dharma.

Mahayana Buddhism was designed especially for laity. It is a different way of practice from that of the liberation path practiced exclusively by monks.

The roles of Mahayana laity

1. The guiders of general public: In the areas or groups which monks are unfit to enter, the laity can provide resources to sponsor various cultural or recreational activities as a skillful means to introduce Buddha dharma to the public.
2. The promoters of intellectual Buddhism: By majoring in various worldly knowledge, the laity can integrate the worldly knowledge and the Buddha dharma in order to introduce Buddha dharma to the intelligentsia.
3. The communicators of international Buddhism: The laity make friends with different nationals, engage in different professions, and are versed in various languages so that they can invite foreign monks and lay scholars to promote Buddha dharma, and to publish, compile and translate Buddhist scriptures of different traditions.
4. The models of family and society: The laity make effort to eliminate greed, hatred and delusion, and to practice precepts, meditation and wisdom. They are the models of family, society, nation and world. They proceed from analyzing things, obtaining knowledge, establishing right mentality, maintaining mindfulness, speaking right

speech and doing right actions, building harmonious family, ruling the nation, to preserving world peace.

5. The activators of engaged Buddhism: “The Buddha dharma lies in worldly things and is not away from the awakening of worldly things. Seeking enlightenment not from worldly things is just like seeking for the horns of rabbit.” The laity can activate engaged Buddhism to promote civilization and world peace

6. Attendant of the monks:

The laity can set up non-profit organizations or charity groups to receive the donations from good-hearted people so that they can support the Triple Gem, propagate Buddha dharma and benefit the sentient beings.

7. The supporters of monastic orders: The monks hold the lineage of Buddha dharma while the laity support the monastic orders and protect the social image of the former.

8. The candidates of righteous politicians: Unlike the monks, the laity can base on the bodhisattva spirit to engage in political activities. Thus, they both support Buddhism and accumulate the merits and wisdom.

9. The clear stream and antiseptics of various professions: The laity can apply the Eightfold Noble Paths to become the guideposts of various professions.

10. The parents of monks: The monks make vow to practice bodhisattva path life after life while the laity can form Buddhist family to bear and educate children. In this way, the laity can become the parents and educators of future monks.

11. The sponsors of dharma and charity activities: The laity can have thorough understanding of both Buddha dharma and worldly things to sponsor dharma and charity activities.

12. The spokesmen of Buddhist community: The laity can grasp the pulse of the contemporary world, and thus represent the Buddhist community to care about various social problems.

The missions of Mahayana laity

Prof. Lee Ping-nan said, “The laity should not stand aloof from worldly things.

They should observe the ethics and perform their responsibilities. Being engaged in the world, the laity should not forget the Buddha dharma. The key point is to put understanding into actions.” He also admonished his students with “4 dos and 3 nots” .

Four dos:

1. To seek for knowledge.
2. To seek for liberation.
3. To transform impure social customs.
4. To promote and protect right Buddha dharma.

Three nots:

1. Not to be taken advantage of in name of Buddha dharma.
2. Not to follow the bad examples of others because of not understanding Buddha dharma.
3. Not to long for fame and wealth by means of Buddha dharma.

The practice of Mahayana laity

Master Hui Neng, the sixth patriarch of Chinese Ch'an School, said, "The Buddha dharma lies in the worldly things and is not away from the awakening of worldly things. Seeking enlightenment not from worldly things is just like seeking for the horns of rabbit." The essence of the practice of Mahayana laity comes from the worldliness and earthliness of Ch'an School, the unthinkable dharma and the non-duality dharma of Upasaka Vimalakirti, as well as the philosophy of the three major Mahayana schools: Everything is emptiness in nature and name only; Everything is only the projection of consciousness; Everything is the product of the permanent Buddha-hood.

1. Five precepts, ten virtues, bodhisattva vows.
2. Eightfold noble paths: right view, right thought, right speech, right action, right livelihood, right effort, right meditation, right mindfulness.
3. Four methods of winning people: generosity, beneficial action, physically working together with people, kind words.
4. Ten paramitas: generosity, precept, tolerance, effort, meditation, transcendental wisdom, skillful means, vow, strength, power.

The criteria of the practice of bodhisattva path by Prof. Lee Ping-nan

To observe precepts strictly, to enrich one's morality, to behave in good manners, and to be serene in appearance.

1. To have regular practice everyday, and to practice intensively as scheduled.
2. To study Buddhist scriptures and all liberal arts diligently in order to understand thoroughly and to enrich worldly and out-worldly things.
3. Never discontinue the vow to promote Buddha dharma and to save sentient beings; Suppress and extinguish the desire of fame and wealth.
4. To be perseverant, skillful and indomitable.
5. To be eloquent.
6. Willing to contribute intelligence, physical power and property.
7. To be gentle and tolerant; to accept all conditions.
8. To understand the circumstance, to speak words according to the capacity of audience, to pick up talents at all times, and to enforce the strength of Buddhism.
9. To do physical exercise so as to shoulder all hardships.

Conclusion

The prosperity of Buddha dharma relies on the harmony and mutual respect of monks and laity. Everybody should contribute what he/she can for the betterment of the society. Don't think little of the laity. Don't leave the world. Choose the Buddha dharma which suits the times. Be brave to criticize oneself. Be cautious to create and to move forward. In this way, on one hand we can use the liberation path to eradicate worldly vexation, on the other hand we can use the bodhisattva path to promote worldly development. Buddha dharma doesn't exist for Buddhism. If Buddha dharma cannot be applied in human world, it will become useless utopian philosophy.

