章程即使再多，也不能產生眞正的自由——除非勤勉而小心地依照佛陀所說的方法修習禪定。

在爭取婦女地位方面，佛陀可算是第一位婦女的解放者，也是第一位民主生活方式的提倡者。婦女不被歧視，而且在尋求智慧和涅槃的精神奮鬪上，婦女也被賦予與男人平等的地位，這些都將是佛法不可磨滅的貢獻。

（全文完）

「中國哲學之精髓與創化」徵求助印附印

由台大哲學系楊政河老師撰寫的「中國哲學之精髓與創化」一書，將於五月出版。楊老師研究哲學，講述佛學，精研易學，接續去年出版的「華嚴經教與哲學研究」之後，再將其鑽研心得彙集出版，內容包括六篇專論：一、中國人文思想的精髓——天人合一說。二、易學與宇宙人生。三、魏晉南北朝佛學思想玄學化研究。四、佛學在中國文化中的地位。五、禪宗與中國文化。六、中國哲學的現代意義與歷史使命。書中寓哲思、佛學、文學於文化精蘊的探討，對於提升人類心靈境界，有莫大助益。本書透過易學瞭解宇宙人生，掌握儒道文化天人合一的精髓，並論及佛學落實於中國文化的前因後果，以及中國哲學在當前的意義，提示現代青年應負的使命。全書凡約四百頁，二十餘萬字。每部定價新台幣一百五十元，助印或附印每部一百元，五月底截止，請利用郵撥五三二四二一號楊政河帳戶。

組織運動，其宗旨都是在爲婦女爭取平等的教育機會、平等的政治權力和經濟平等。在西方，由於工業革命、人文主義運動和婦女平等運動的影響，婦女地位大爲提高。在亞洲及其他工業不發達的國家，婦女地位的改變，則由具有堅強宗教背景的改革者所帶動。

在最近的五、六十年裏，增加婦女在自己國家內經濟、社會和政治生活的參與，已經獲得穩定的進展。婦女在二十世紀所獲得的成功，只可以說是非凡的。許多婦女在她們的工作崗位上都嶄露頭角——不論是社會科學、工商業、經濟或政治各方面。有些國家的婦女，甚至榮登首相的政治領導寶座，雖然，夠諷刺的是，某些國家的婦女仍然在爭取投票權。

提高婦女地位的國際行動，萌芽於第一次世界大戰的國際聯盟。隨後，聯合國憲章更進一步賦給所有婦女以平等自由的原則。聯合國的一個機構——婦女地位委員會，專門探討性別歧視的問題，同時研究有關婦女政治權力、同工同酬、婦女在民法上的地位，已婚婦女的國籍、婦女的教育經濟機會、技術協助和婦女參與等問題。

雖然，在婦女參政權運動和聯合國等國際組織的努力下，婦女在社會、經濟和政治各方面的參與已大爲增加，但我們仍應該注意，爭取婦女眞正自由的問題還有待達成。

所謂眞正的自由，就是免於各種束縛的自由。只有透過適當的精神發展和心理淨化——洗鍊和消除貪、瞋、痴種種污點，才能夠達成眞正的自由。公開辯論、遊行和世界性的

不過，准許婦女出家，在當時是太前進的一步，因而不久就消失了。每當一種創新或改進超越了某個時代人們的思想和發展，人們就無法適應那種改進的情況，而趨向退回他們所習以爲常的舊社會。他們無法主宰那種情況。婆羅門發現他們的種性制度逐漸崩潰了，特權也喪失了，因此到處作惡意的宣傳，這也是比丘尼團式微的因素。

在錫蘭，比丘尼團一直興盛到西元一〇一七年瑪興達五世王的統治時代。此後就消失了，也不再恢復過。但比丘尼團由辛哈利的比丘尼介紹到中國來，一直到今天，還存在於中國和日本等國家。不過，在大乘的傳統裏，她們僅佔有附屬的地位，無論如何是不能與比丘平等的。

邁向平等和自由

隨着十九、二十世紀現代時代的來臨，佛陀時候的遠古呼聲——婦女的解放和追求自由平等，已經達成巨大的腳步，尤其是在西方。這是現代思潮和婦女接受現代高等教育的結果。

在蘇珊安東尼的領導下，美國的先驅於一八四八年撐開婦女平等的旗幟——這僅是一百三十多年前的事罷了。從那時候開始，婦女運動和奮鬪，懷着更廣泛的目標，在許多能幹和主要先驅婦女及婦女組織的卓越領導下，風起雲湧於世界各地。她們相信，婦女在透過建立更美好的社會和國家而建立更美好的世界方面，其貢獻絕不亞於男人。

自從一八四八年以來，全世界出現過不少勢力龐大的有

去了二個兒子、丈夫、父母和兄弟。她傷心得發狂，在街道上到處亂跑。佛陀碰到她時，安慰地說：

「兒子不能保護妳，父親或親戚也不能保護被死亡所征服的人。親戚之間是不能找到保護的。

明白了這個事實，就讓善良聰明的人迅速地打開通往涅槃的大路。」

聽完佛陀安慰的話，又了解生命的性質之後，她證得第一階段的聖位，出家爲尼。

女人的眞正宗教自由

在佛陀宏法的第五年，比丘尼團建立了，這件事確實爲佛陀時代女人的全面宗教自由舖了一條路。它是一項輝煌的成功。許多著名的比丘尼從此產生了，她們在佛法的研究和修行上光芒四射。從世界的眼光看，佛教已經提昇到一個相當高的水平。姊妹頌包含七十七首個別比丘尼所寫的詩歌，是佛教文學傑作之一。

對於比丘尼在佛法的教導和傳佈上，佛陀並不加以任何限制。比丘尼團產生了相當多成就輝煌的宏法龍象，如蘇哈、巴達卡拉、凱瑪、達摩汀娜、摩訶波闍波提（佛陀的養母）等。佛教從來沒有婆羅門教兒子關係着父親升天的那種觀念。女兒變成和兒子一樣好，婚姻也不再是強迫性的必須了。佛教之下的婦女，有自由過着獨立的生活，也可以從事自己的事業。佛陀准許婦女積極享有宗教生活，也有助於提高她們在世俗生活中的地位。

她的思想，製造一幅少女的景像，站在她面前。凱瑪王后正在欣羨她的美貌時，佛陀就把這幅假像從少年轉爲中年、老年，最後仆倒在地上，牙齒脫落、頭髮雪白、滿臉皺紋。這種變化使得凱瑪王后了解到外在美的虛幻，並欣賞生命轉瞬即逝的性質。她思索着：「如此一位少女也會變得那麽憔悴？我也不例外。」一想到這裏，她霍然開悟。她最後證了阿羅漢果，在頻婆娑羅王的同意下，她出家爲比丘尼。

佛陀對多愁善感的女人之忠告

對於那些多愁善感和因爲喜愛的人去世而痛不欲生的女人，佛陀則提到凡人必有死的道理，正如四諦所說明的，佛陀也引用各種寓言來切入主題。

毗舍佉是一位多愁善感和深情的祖母，她的孫女去世了，佛陀安慰她說：

「由情愛產生悲傷，
由情愛產生恐懼，
完全從情愛解脫的人，
不會再有悲傷和恐懼。」

在另外一個場合裏，有一位失去獨生兒的女人名叫基娑姑達咪，來到佛陀面前，請求佛陀救活她的兒子，佛陀叫她到沒有死人的家裏帶些芥菜子。這位母親可以找到芥菜子，卻找不到從來沒有死過人的家；於是，她頓然體會到死不只是折磨她的兒子，而且是所有生命的共同現象。

巴達卡拉是另外一個悲劇。在非常悲慘的情況下，她失

婦女在佛教中的地位

師利達摩難陀　著作
鄭　振　煌　譯中

本文係紀念一九八〇年三月九日舉行於馬來西亞可倫坡佛教寺的「婦女在宗教領域內的角色」首次婦女研討會而作。

佛陀對愛慕虛榮的女人之忠告

對於那些愛慕虛榮和漂亮的女人，佛陀則提出了無常的開示。頻婆娑羅王的美麗王后凱瑪，最初並不想見到佛陀，因爲她聽說佛陀常用輕蔑的語句來形容外在美。有一天她不經意地走進一間寺廟，只爲了欣賞那兒的美景。漸漸地她被吸引到大廳去，佛陀正巧在裏面說法。佛陀藉着神通，讀出

en's suffragettes and international organisations such as those sponsored by the United Nations in relation to greater women's participation in the social, economic and political fields, it is pertinent to observe that the question of real freedom for women had yet to be achieved.

Real freedom is the freedom that is free from all forms of bondage. It can be achieved only through the proper spiritual development and purification of one's own mind – purging and cleansing oneself from all taints of greed, hatred and delusion. No amount of public debates, demonstrations and universal charters could bring true freedom – except through one's own diligence and heedfulness by the regular practice of meditation as taught by the Buddha.

For promoting the cause of women, the Buddha can be considered as the first emancipator of women and promoter of a democratic way of life. It is to the eternal credit of the Buddha-Dhamma that women were not despised and looked down but were given equal status with men in their spiritual endeavour on the way to gain wisdom and Nibbana.

[End]

reformers with a strong religious background.

During the last fifty to sixty years, the steady process of increasing women's participation in the economic, social as well as the political life of their countries had been forging ahead steadily. The success achieved by women in the twentieth century can only be described as phenomenal. Many women had achieved success in their various fields of endeavour – in social science, in business, in economics and in the political field. In some countries, women had even succeeded in capturing the top most political appointments – as Prime Ministers of their land – although ironically enough, in certain countries, women have yet to be given the franchise – the right to vote!

International action to raise the status of women began in a small way with the defunct League of Nations, after the first World War. Subsequently the United Nations Charter went further to grant the principles of equality and freedom to all women. An organ of the United Nations, the Commission on the status of women, probed the question of discrimination based on sex and deliberated on questions touching on the political rights of women, equal pay for equal work, the status of women in common law, the nationality of married women, educational and economic opportunities for women, technical assistance and participation by women.

Though much had been accomplished through wom-

TOWARDS EQUALITY AND FREEDOM

With the advent of the modern era in the 19th and 20th century, a far cry from the days of the Buddha, women's emancipation and quest for freedom and equality had achieved tremendous strides, particularly in the West. This was the result of modern trends and modern education for women in all seats of higher learning.

Lead by Susan B. Anthony, the American pioneer unfurled the flag of equality for women in the year 1848 – just slightly over 130 years ago. Since then, the movement and struggle, with wider objectives, had forged ahead all over the world under the inspired leadership of many capable and leading pioneer women and women's organisations. They believed that women had a role to play in patriotic fellowship with their menfolk in contributing to the building of a better world through building a better society and country.

Since 1848, the world has witnessed innumerable popular organised movements for equal educational opportunities, equal political rights and economic equality for women. In the West, the status of women was enhanced by the conditions generated by the industrial revolution, humanitarian movements and women's movement for equality. In Asia and other countries which were not so industrially advanced, the change was brought about by

(the foster mother of the Buddha). Buddhism never shared the Brahmin's view that a son was essential for the father's passage to heaven. Daughters became quite as good as sons and marriage was no longer a compulsory necessity. Women under Buddhism had the liberty to lead an independent life and go about their own business. The Buddha by granting women an active share in the religious life, also helped to raise their status in secular life as well.

However the admission of women into the Order was a step too advanced for the period and became short-lived. Whenever an innovation or improvement was in advance of the thinking and development of a people during a particular era, the people were unable to adapt themselves to the improved conditions and tended to regress back to the society that they were used to. They failed to master the situation. Hostile propaganda by the Brahmins who found their caste system undermined and priviledges giving way was also a factor that caused the decline of the Order.

In Sri Lanka, the Order of Nuns flourished till 1017 A. C. in the reign of King Mahinda IV. It then disappeared and was not revived again. But the Order of Nuns was introduced into China by Sinhalese nuns, and still exists there as well as in Japan today. However in the Mahayana tradition they occupy a subordinate place, and are by no means on par with the monks.

"There are no sons for one's protection, neither father nor even kinsmen for one who is overcome by death. No protection is to be found among kinsmen.
Realising this fact, let the virtuous and wise person swiftly clear the way that leads to Nibbana."

Hearing the Buddha's consoling words, and appreciating the nature of life, she attained the first stage of sainthood and entered the Order of Nuns.

REAL RELIGIOUS FREEDOM FOR WOMEN

The establishment of the Bhikkhuni Sangha–the Order of Nuns, in the 5th year of the Buddha's ministry, really paved the wav for full religious freedom for women in the days of the Buddha. It was a splendid success. There arose many eminent nuns who shone brilliantly in the study and practice of the Dhamma. In the eyes of the world, Buddhism was raised to a very high level. The Psalms of the Sisters(Therigatha) containing 77 verses by individual nuns is one of the prides of Buddhist literature.

The Buddha did not place any restrictions on the nuns in the matter of teaching and preaching of the Dhamma. The Bhikkhuni Order produced a remarkable number of brilliant preachers and exponents of the Dhamma e.g. Sukha, Patacara, Khema, Dhammadinna and Maha Pajapati

striken on the loss of their beloved ones, the Buddha spoke on the inevitability of death, as enunciated in the Four Noble Truths, and quoted various parables to drive in the point.

To Visakha, a deeply emotional and affectionate grandmother who lost her grand-daughter, the Buddha consoled her as following:—

"From affection springs grief,
from affection springs fear,
for one who is wholly free from affection,
there is no grief, much less fear."

On another occasion, when Kisagotami who had lost her only infant son, approached the Buddha to bring back her son to life, she was requested to bring some mustard seed from a home where no death had taken place. The lady could find the mustard seed but she could not find a family where death had not previously occurred; hence realisation came to her that death did not afflict her child alone but was a common phenomena to all living beings.

Patacara was another tragic case. She has lost her two children, her husband, her parents and her brother under very tragic circumstances. She was mad with grief and was running about in the streets. Upon meeting the Buddha, she was consoled as follows:—

ADVICE TO BEAUTY CONSCIOUS WOMEN

For the vain and beauty conscious, the Buddha had taught the lesson of impermanence. Khema, the beautiful consort of King Bimbisara, was at first reluctant to see the Buddha as she had heard that the Buddha used to refer to external beauty in rather disparaging terms. One day she paid a casual visit to the monastery merely to enjoy the scenery of the place. Gradually she was attracted to the hall where the Buddha was preaching. The Buddha, through his psychi powers, read her thoughts, and created a vision of a young lady, standing in front of her. Khema was admiring her beauty when the Buddha transformed the created image from youth to middle age and subsequently to old age, till it finally fell on the ground with broken teeth, grey hair and wrinkled skin. This transformation caused Khema to realise the vanity of external beauty and to appreciate the fleeting nature of life. She pondered: "Has such a body come to be wrecked like that? Then so will my body also." With this, realisation dawned upon her. She subsequently attained Arahatship, and with the King's consent, she entered the Order of Bhikkhuni.

ADVICE TO EMOTIONAL WOMEN

To women who were unduly emotional and grief-

STATUS OF WOMEN IN BUDDHISM

by K. Sri Dhammananda

Translated into Chinese
by Chen-huang Cheng

THIS BOOKLET IS PUBLISHED
TO COMMEMORATE
THE FIRST LADIES' SEMINAR
on "The Role of Women in Religious Field"
on the 9th March, 1980 at Buddhist Temple,
Kuala Lumpur, Malaysia