都必須予以掃除，這不僅是爲了自己本身，也是爲了一切有情衆生。佛教徒不能夠只求自己的利益，而罔顧其他人的利益；他的利益，與全世界的利益息息相關。因此，佛陀訓誡大家：善人要深切關心和積極謀求人類及一切衆生的幸福和利益。

悲智二德

佛教不管傳到那個地方，都提倡以容忍、謙遜、同情和瞭解爲特色的文明和文化，這也就是佛教教義的二大支柱——悲和智。

（未完待續）

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戶。」「世界依賴於二個基礎：開源和節流。因此，你要在正義的範圍內，努力不懈於開源和節流。」

佛教與人類

由上述可知，佛教非常關心這個世界和人類生活。它絕不是逃避現實的宗教。佛陀稱他的教義最關心這一個世界和這一世。即使是涅槃極樂也要在這一世追求。佛教最強調把握一閃即逝的現在，如此方能控制未來求得幸福。過去是一去不回的，只有現在才能掌握得住，未來仍未來到，我們要如何利用，完全決定於自己。

佛教徒並不把這個世界看成是必須逃避它才能進入涅槃的監獄。相反地，他要在這個世界上建立起天堂。他不是一個物質主義者，也不斥責物質文明的優點。他的問題，不是在感官和精神之間取捨的問題，而是要選擇以精神作主宰。佛教徒的理想，是要透過自私心的克服，從外在和內在之間取得平衡，從自然和吾人四周世界的客體，以及精神開展之間求得平衡。對他來說，生命就是一種大冒險，而且常常是一種險象叢生的冒險。人生的主要課題，便是如何把這些冒險引導至快樂的終點。

圓滿

佛教徒的理想是證羅漢果位，也就是圓滿，身心皆得圓滿幸福。爲了達成這個目標，所有妨碍此種幸福的因素

特徵；對於當日盛行於印度的種姓制度，也就引起了革命，爲了表現天下一家的觀念，他交往的對象，不僅有王侯、資本家和貴婦，也有赤貧、乞丐、清道夫、強盜和娼妓。

社會各階層的人，不分男女，不分出身貴賤，都可以參加他所創立的僧團。他救濟病人、窮人，安慰可憐的人，而且把快樂帶給不幸的人。有人說，歷史上的第一所醫院，就是由他指示成立的。他在悟道之後，並未從這個世界退隱，反而在塵世過了四十五年，不斷地發掘他所能幫助的人。

民主觀念

他相當重視個人的自由、思想和言論的自由、及民主的理想。信仰佛教並不與開放性相矛盾，僧團制度被公認爲世界上最古老的民主機構，他是在家人組織（包括政治團體）的典範。佛教所描繪的理想國家是民主政體，謀求百姓的物質和精神福利，保證政治、宗教和個人的自由，提供充分就業的經濟安全。

經濟福利

佛陀明確地強調，經濟福利的策劃，是君王或國家的一部份功能。經上說：「經濟計劃做得好的話，每一國民都能人盡其才，國家太平，稅收增加，安和樂利，夜不閉

Saddha 最好譯爲信心、信賴或信念，而非信仰；因爲信仰有些關念是 saddha 所沒有的。

衆生的幸福

佛陀所教的生命之道，並非全爲出家人而設的。不錯，悟證涅槃所需的不執著的精神性，僧侶比在家人還容易獲取。但，如果說只有僧侶才能獲得完全的解脫，而過着家庭生活的在家居士則不能了脫生死，那就大錯特錯了。佛陀圓寂後，長老大會所搜集和印行的佛語，主要是對僧侶所說的訓誡，因爲佛陀身邊的聽衆大部份是僧侶。但，也有很多佛語是對在家人而說的，有時候甚至是對個人而說法。

佛陀在初轉法輪，宣說八正道時，就「出於對世界的慈悲」，發展出有關衆生福利和幸福的概念，毫無任何歧視。就我們所知，這是人類歷史上首次出現衆生平等的觀念，影響的不只是一般人，而且是全世界人類，甚至全宇宙的衆生。它也是一種現世報和放諸任何時地而皆準的教理。

人類的統一

佛陀說，爲了人類的幸福，不僅需要做個人的內心革命，而且需要做社會生活的外在革命。因此，他就鼓吹人類的基本統一和整合，而不論膚色、種族或其它生理上的

一個人都有充分的自由可以作選擇，毫無限制可言。事實上，有不少例子說，當其他外道的信徒，摒斥他們的老師，想來皈依佛陀時，佛陀就勸他們再三考慮。當他們堅持下去時，佛陀就要他們答應繼續尊敬從前的老師，否則不肯接受他們的皈依。

羯臘摩經（本文經常引用）中的那一段著名經文，便是這種選擇自由的最好證明。它分別指出不能夠因爲傳統的理由、老師的權威性、或多數人（不論顯赫與否）的觀點，而接受某一件事物。任何事物都必須以自己的信念加以衡量、考察和判斷。如果認爲是錯誤的，也不可立刻就予以拒絕，應該留待進一步的考慮。懷疑不但不被認爲是十惡不赦的大罪，而且也受到相當地鼓勵。

正見與邪見

正見與邪見，跟佛教徒的身份並沒有多大的關係。它們指的是本身是正或邪的見解，而不論持這種見解的人是否爲佛教徒。沒有那一種見解是被認爲神聖不可侵犯而毫無疑問的。思想的自由，關乎人類的尊嚴。即使是佛本人的話，也可以質疑。佛陀說除了他本人的經驗以外，他的教理並沒有什麼權威性。眞正的權威，是眞理本身所擁有的權威，是本身可以自我驗證的眞理。此種眞理具有大威力，甚至可以產生奇蹟，如同許多本生經故事所顯示的，而本生經已成爲佛教文化傳統的一部份。因此，梵文的

在供奉這些神的各種寺廟裏，信徒供着鮮果香花作爲禮敬的象徵，他們也念經讚頌或向神祈求。但他們却不用牲畜作祭品。這種禮拜的方式，受到神教儀式的影響很大。佛陀說人們在焦慮或憂傷的時刻，什麼地方都會去尋求保護，這句話是很對的。但他們所祈禱的，無非是俗事。所有佛教徒都相信，天神不管威力多大，拜神並不能導致精神上的發展。

信心

很多人常常問起信心在佛教中到底佔有什麼樣的地位。在這兒值得一提的是，巴利文的原始經典中，並沒有相等於「佛教徒」一詞的字。人們依他們精神發展的程度，被分成幾種類別。因此，我們可以分成普通人、好人、聖人和完人。巴利文原典也提到皈依佛、法、僧的人們。在佛教中，並沒有正式的行爲或「受洗」的儀式，雖然佛教國家的佛教徒也用某種固定的儀式，來表達這種「皈依」的行爲；不過，佛教徒的皈依，只是說信徒接受佛爲他的老師和導師，接受法爲他的哲學和生活方式，接受僧爲他的生活方式之楷模。

佛教徒的「信」，意謂着相信和承認佛法僧是值得我們接受的對象。其中並無「盲信」，也絕對不是「信我得永生，不信我則下地獄」。佛陀贊成有各種教師和他們所宣揚的生活方式，以及這些教師的信徒和其生活方式。每

盡時，他們就從天界消失了，轉生到其它地方去。很多神，雖然不是大部份的神，都是佛的信徒，他們也都了解佛的善行。他們不像人類那麼幸運，因爲在人的世界裏，行善的機會多於天界。人可以把他們因善行所獲得的功德「轉」到天人。

功德的移轉

「功德的移轉」是佛法理論的一部份。行善的人可以發願把他的功德廻向給「某某」，如此就完成了功德的移轉。接受功德的對象，只要知道該善行並且生歡喜心，功德的移轉就確實會產生效力。即使不知道做善行的人是誰，也可以生歡喜心。這是因爲當一個人對別人的善行生歡喜心，不管他認識與否，他的心已經被洗刷乾淨了，這就會產生功德的效果。這種歡喜心可以是一個人有意而刻意去做的行爲。「功德的移轉」本身就是一種善行，所以會增加已做善行的「功德」。「移轉者」自己並不損失什麼，反而能夠增加他的功德庫。

有一些具備大威力的特殊天人或神，被認爲是佛教的護法神。每一個佛教國家都有它自己的神，他們的影響力大都只限於當地，雖然有些神在任何地方都可以啓請得到。很多的地方神，都是借用自其他信仰的信徒，在小乘國家，主要是借自印度教。譬如緬甸的佛教徒，就求助於統治衆神的納特。另一方面，日本人則啓請各種菩薩。

佛教和現代的難題

（一）

馬拉拉舍克拉博士著

鄭振煌譯

佛教認爲得救或涅槃完全是在人的控制範圍之內。不過，得救並非是來自外界的禮物，而是要靠贏得的。沒有一個人能夠因爲向外求而治療他與最高價值的疏離感。換句話說，佛教不認爲有什麼救世主可以承擔別人的罪惡和替他們贖罪。

天人

佛教承認有各種類別的神，稱爲天人。不過，這些天人無一是永恒不滅的。天人存在於各種層界，有的壽命長，有的壽命短。雖然，天人都不是萬能的，但某些天人卻有神通，他們的恩寵可以贏得，但不是靠祈禱或祭品。

他們的出生於天界，以及他們在天界的壽命長短，完全決定於他們在前世所做的善行；當他們的「功德庫」用

blem is not that of a choice between the senses and the spirit but a choice between the domination of the spirit. The Buddhist ideal is to establish an equilibrium between the outside and the inside, between the externalities of nature and the world around us and the spiritual progress through the conquest of the selfishness. To him, Life is a great adventure, often a dangerous advanture. The main problem is how this greatest of all adventures could be directed to a happy ending.

PERFECTION

The Buddhist ideal is that of arahantship, i.e. perfection, where there is perfect well-being of both body and mind. To achieve this ideal, all those factors that militate against such well-being must be removed, not only for oneself but also for all things that have life. The Buddhist cannot seek his personal welfare, regardless of others; his welfare is inextricably bound up with the welfare of the whole world. Hence the Buddha's injunction that the good man must be sabba-panabhutahitanukampi, deeply concerned with and actively working for the happiness and welfare not only of human beings but of all living creatures.

TWIN VIRTUES

Whenever Buddhism found its way, it encouraged the growth of a civilisation and a culture marked by tolerance, humanity, sympathy and understanding, the twin virtues of karuna (compassion) and panna (wisdom) which form the two main planks of the Buddhist doctrine.

(to be continue)

is properly done, says the Buddha, the inhabitants, following each his own mission, will no longer harass the realm, the state revenue will increase, the country will be quiet and at peace and the populace, please with one another and happy, dancing their children in their arms, will dwell with open doors." A Buddhist text, the Mahavastu, says, "The world rests on two foundations: the acquisition of wealth not acquired and the conservation of what is gained. Therefore, to acquire wealth and conserve what you have gained, make firm efforts,within the bounds of righteousness."

BUDDHISM & MANKIND

From what has been said already, it will be seen that Buddhism is very much concerned with this world and the life of mankind therein. It is by no means a world-denying religion. The Buddha described his teaching as being Sanditthika, primarily concerned with this world, with this life. Even the highest happiness, that of Nibbana, is to be striven for in this very life. It lays the greatest stress on the absolute need for making the best of the ever-fleeting present, so as to ensure that the future is controlled for our well-being. The past is gone beyond recall. Only the present is available to us for the good life. The future is yet to come and what we make of it depends entirely on us.

The Buddhist does not regard the world as a prison from which man must escape to enter heaven. Rather, he seeks to build heaven here. He is not a materialist, nor does he scorn the advantages of a material civilization. His pro-

moved not only with kings and capitalists and aristocratic ladies, but also with the poorest of the poor, with beggars and scavengers, robbers and courtesans.

He admitted into the Order (the Sangha) which he founded men and women from all grades of society, regardless of their birth or origin. He ministered to the sick and the destitute, consoled the stricken and brought happiness to the miserable. It is said that the first hospitals in history were organised under his direction. He did not retire from the world after his Enlightenment but lived for forty five years in the community, constantly seeking out those whom he could help.

DEMOCRACY

He valued greatly the liberty of the individual, freedom of thought and expression and the ideals of democracy. A commitment to Buddhism is not contradictory to openness. The Order of the Sangha is considered the oldest democratic institution in the world and it was set up as a model for lay organisations, including political institutions. The ideal state envisaged in Buddhism is a democracy, working for the material and spiritual welfare of the people, guaranteeing political, religious and personal freedom as well as economic security with full employment.

ECONOMIC WELFARE

Planning for economic welfare is clearly emphasized as part of the functions of the king or the state. "When that

a family life. The Buddha's discourses, as collected and edited by the Council of Elders which met after the Buddha's passing away, consist largely of sermons addressed to monks because it was they who mainly formed his immediate audiences. But, there are numerous discourses addressed to laymen as well. Sometimes to a single individual.

In his very first sermon, called Establishment of the Rule of Righteousness, he developed the conception of the welfare and happiness of all beings, without any discrimination whatsoever, 'out of compassion for the world'. It was the first time in human history, as we know, that the idea of a general good or a common good is envisaged, affecting not only the common man but also the people of the world and even more the inhabitants of the universe. It was also described as a teaching which gives results in this life, without delay, meant for all time, verifiable and inviting investigation.

UNITY OF MANKIND

The Buddha taught not only the necessity of an inner revolution of the individual for human happiness but also the need for an outer revolution in the life of Society. Thus, for instance, he preached the fundamental oneness and unity of mankind, irrespective of colour or race or other physiological characteristics – as in the case of animals – and created a revolution for the abolition of the caste system which was prevalent in India in his day. In order to demonstrate his concept of the oneness of mankind, he

sidered a heinous sin; it is positively encouraged.

RIGHT VIEWS & WRONG VIEWS

The terms sammaditthi (right views) and micchaditthi (wrong views) have nothing specifically Buddhist about them. They refer to views which are intrinsically right or wrong whether held by Buddhists or others. No view is to be considered sacrosanct and beyond question. Freedom of thought is a matter of human dignity. Even the validity of the Buddha's own statements could be questioned. The Buddha claims no authority for his doctrine except his own personal experience. Real authority is the authority which truth itself possesses, the truth which authenticates itself. Such truth has great power, the power even of performing miracles (saccakiriya), as shown in so many Jataka stories, which are part of the Buddhist cultural heritage. Saddha should, therefore, be better translated as confidence, trust or conviction, rather than faith, because faith has involvements not found in the concept of Saddha.

HAPPINESS OF ALL BEINGS

The Way of Life taught by the Buddha is not, as sometimes suggested, meant specifically for those who live the monastic life. It is true that the spirituality of non-attachment which should be developed to attain Nibbana could be achieved more quickly by the monk rather than by the layman. But, it is quite wrong to say that full liberation can be achieved only by the monk and not be the layman living

Doctrine as his philosophy and his Way of Life and the Sangha (the Community of Monks) as the exemplars of this Way of Life.

The Buddhist quality of Saddha means this acceptance in the belief and knowledge that these Refuges are worthy of such acceptance. There is no 'blind faith' involved, no case at all of 'believe or be damned'. The Buddha agreed that there were many teachers and many Ways of Life prached by them and many followers of such teachers and their Ways of Life. Everyone is left completely free to make his choice; there is no restriction at all on the individual's autonomy in this respect. In fact, there are instances of when followers of other teachers repudiated them and wished to transfer their allegiance to the Buddha he discouraged them and asked them to give the matter further thought. When they further persisted, he made them promise that they would continue their benefactions to their earlier teachers.

The well-known passage in the Kalama Sutta, which is so often quoted in this context, is undisputed evidence of this freedom of choice. It states quite categorically that nothing should be accepted merely on the ground of tradition or the authority of the teacher, or because it is the view of a large number of people, distinguished or otherwise. Everything should be weighed, examined and judged whether it is true or false in the light on one's convictions. If considered wrong, they should not be rejected outright but left for further consideration. Not only is doubt not con-

There are various shrines dedicated to these deities, where devotees make offerings of fruits and flowers as a token of homage, their praises sung or chanted and requests made for their favours. No animal is ever sacrificed. This form of worship has been greatly influenced by the practices of the theistic religions. The Buddha was quite right when he declared that in times of distress or anxiety, people are prepared to go anywhere to seek protection. But the favours asked for are concerned with mundane affairs. No Buddhist believe that the worship of devas, however powerful they are, would lead to spiritual development.

FAITH

The question is often asked as to what place Faith (Pali, Saddha) occupies in Buddhism. It may be useful in this connection to recall that in the original Pali canonical texts, there is no word equivalent to the term 'Buddhist'. People are divided into various categories according to the degree of their spiritual development. We thus have that ordinary man, one of the 'many folk' (puthujjana), the good man (kalyana-puthujjana), the noble man (ariya), and the perfect man (arahaht). The texts do speak of people who go to the Buddha, his Teaching the Dhamma, and his Noble Disciples (the Sangha) for 'refuge' (sarana). In Buddhism, there is no formal act or 'baptism' though there is a stereotyped formula used by Buddhists in Buddhist lands to express this act of 'taking refuge' which merely means that the devotee accepts the Buddha as his Teacher and Guide, the

TRANSFERENCE OF MERIT

The doctrine of 'transference of merit' is part of the Buddha's teaching. Such transference is made by the doer of the good deed resolving that 'so and so' may partake of the 'merit' of his good deed. The transference becomes really effective when the intended recipient becomes aware of the good deed and rejoices therein. This is called anumodana (rejoicing therein). The anumodana can be done even without the knowledge of the doer of the deed. The rationalisation behind it is that when one finds joy in another's good deed, with or without the knowledge of the latter, one's own mind is cleansed and purified and this produces its own meritorious effects. The anumodana can be done by anyone as a conscious, deliberate act. The 'transference of merit' is itself a good deed and, therefore, adds to the 'merit' of the good deed already done. The 'transferor' loses nothing thereby but adds to his store of merit.

There are special devas or deities of great power, who are considered protectors of Buddhism. Each Buddhist country has its own pantheon whose sphere of influence is largely local, though there are a few who could be invoked anywhere. Many of the local deities have been borrowed or adopted from the followers of other faiths, chiefly from Hinduism in the case of Theravada lands. In Burma, for instance, the Buddhists seek the favour of the Nats, who preside over the destinies of Burmans. In Japan, on the other hand, various Bodhisattvas (Buddha Aspirants) are invoked.

Buddhism puts salvation or Nibbana completely within the control of man. It does not, however, come to him as a gift from outside himself; it has to be won. There is no one who seeks him out and cures his alienation from ultimate values. In other words, Buddhism has no place for a Saviour who takes upon himself the sins of others and obtains for them redemption therefrom

DEVAS

Buddhism admits the existence of many categories of gods, who are called devas or radiant ones. None of these devas, however, is permanent and eternal. They are to be found in various planes of existence; some of them have longer life-spans than others. Though none of them is almighty, some of them are credited with superhuman powers and their favours could be won, though not by prayers or sacrifices.

Their birth in the deva world and the length of their life there depend on the good deeds they had done in previous lives and when their 'store of merit' is exhausted, they disappear from their celestial abodes and are born elsewhere. Many, if not most of them, are followers of the Buddha whose goodness they know. They are not as fortunate as human beings because in the human world there are more opportunities for good deeds than in the realm of the devas. Humans can 'transfer' to devas the merit which they attain by their good acts.

Buddhism and Problems of the Modern Age

by Dr.G.P. Malalasekera

Translated into Chinese

by Cheng Chen-huang

(1)