



# 都是難民

## —佛教徒對無家可歸的反思

### We Are All Refugees

#### —Buddhist Reflections on Radical Homelessness

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編註：本文是作者在2004年世界宗教會議上提出的，因篇幅關係，下文為原稿之摘錄。

本文從佛教徒的角度討論身體與心靈上的難民問題。為使這個地球上所有的眾生得到和平，我們需要更深一步的認識到，我們本質上都無家可歸，同是心靈上的難民。

**Editor's note:** This essay was presented in 2004 Parliament of World's Religions. Because of space limitations, the following essay has been condensed from the original version. This essay contributes a Buddhist's point of view to the discussion of both physical and spiritual refugees. To realize a peaceful existence for all beings on the planet, we need a deeper understanding of our radical homelessness and our fundamental kinship as spiritual refugees.

所謂本質上都無家可歸，我是說在世界上沒有安全的避難所。我們的身體，包括地球這個大身體都注定會老病死。無人能逃脫一死，根本上我們都是難民。

現在這個世界變成了難民的世界。約有一千三、四百萬的人在大遷移，或逃迫害、戰爭、饑荒，或避水、火、風災和地震，或如外地人、外國人、陌生人、逃亡人等，受諸歧視，有流浪生活的憂苦。

難民離開故土，有的是因為難以忍受的壓迫；還有的是因為追求高尚的理念：如自由、機會、平等、創造，和民主。

只要流轉娑婆，處生死域，拖著日衰月老的危脆之軀輪迴，那就可稱之為「難民」，求歸家而不可得。是故佛將處世間的經歷名之為「受苦」，百般逼迫，千不如意。我們忍受各式各樣的苦；首先是老、病、死等切身之痛苦；其次是行苦，遷流不息；三者屬壞苦，衰敗義。前兩種，普遍且無可逃避。第三種，則可以激勵我們去修涅槃之道。一旦認清了苦因，看到它在欲望與執著中產生，我們就能轉化它。第三種苦，以心中微細的生滅為因。當

By radical homelessness, I mean that there is no safe refuge here in the world; our bodies, including the bigger body that is planet earth, are prone to aging, sickness, and death. Nobody escapes death—ultimately we are all refugees.

Our world has become a world of refugees. Somewhere between 13 and 14 million people are currently adrift, pushed from their homes by oppressive governments, war, famine, and disasters of floods, fires, hurricanes, or earthquakes. Refugees also suffer the emotional distress of a wandering lifestyle, being seen as an alien, an exile, a foreigner, a stranger.

Many refugees are forced from their native lands by intolerable oppressive conditions, and still others are drawn from their homes by noble ideals: freedom, opportunity, equality, creativity, democracy.

As long as we wander through Samsara, the realm of birth and death, being reborn in fragile bodies that are subject to decay, we are all refugees, seeking a home we cannot return to. The Buddha named the experience of life in our world as an encounter with dukkha, with dissatisfaction and distress. We endure various forms of dukkha: first, the acute suffering of old age, sickness and death; second, the distress of transience; and third, the distress of decay. The first two forms of dukkha are universal, inescapable. The third is a catalyst for cultivation of the path to Nirvana; once we recognize the cause of dukkha and see its arising in desires and clinging, we can transform suffering. The third form of dukkha is based on subtle fluctuations of mind that



依法修行，心純淨後，就可以解脫痛苦。

苦使生活不如意，並不是沒有快樂，而是不能持久。有了主要的老病死苦，人們處處經歷了求不得、愛別離、怨憎會的不如意境界和我們性格元素的遷流不息。娑婆世界是我們做難民的異國他鄉。

涅槃，生死遷徙之止息，乃是佛所勸之歸依處，這是教我們於自身當處，找回歸家之路，找回安隱處，找回真本體。覺悟苦性，如實看清它，是回涅槃家的最初，也是最後一步。這必須要覺悟到苦的微細與普遍性。當如實看清苦時，苦就了脫了。佛教徒修行回家之路，必須從正式歸依三寶開始。佛為心靈上的導師，激發我們去追求覺悟。法是智慧的原理，修行之路。僧是慈悲與諸上善友的結合。

去年，在法國舉行一個三皈依儀式之後，一大群朋友和我探討個人、安全、和群體的問題。提出的問題有：我是誰？甚麼能持久？我屬於甚麼？

一位年輕的法籍越南婦女，用帶法國口音的英文口語問我，要我講講佛教修行能幫助她甚麼。她一頭金色染髮，穿著像吧女，卻充滿探索、不滿現狀又與周遭格格不入。

我回答說：「不一定是佛教，任何宗教修持，都可以在我們最需要之處幫助我們找回自己真實的個體，使生活有意義。正是因為缺乏宗教修持，我們才會越走越遠，遇到麻煩。是不是這樣？」

二十五年前，她是名越南難民，乘船逃到馬來西亞的難民營，後來又定居法國。身為亞洲人，她難以認同法國文化；因為年輕，其價值觀又與父母不同；既不想回到陌生的越南，又無法完全入鄉隨俗；法國有她舒適的生活，心靈卻未紮根，總不踏實。

我問她，哪裡是家鄉，哪有安全感，哪有生根感？

她說：「我是難民，沒有避難所。像一社會邊緣人，從未像主人。理想中的避難所，應讓我充滿生命活力；並能與一大家庭相聯繫。

arise and decay. When one trains the mind with Dharma to purity and stillness, one can realize liberation from suffering.

Dukkha makes life unsatisfying. It's not that pleasure doesn't occur, but it doesn't stay. Along with the primary distress of aging, disease and death, humans everywhere experience the unsatisfying states of seeking and not getting, being apart from what we love, being near to what we hate, and the ceaseless flux of the elements of our personalities. Samsara is the foreign country where we are exiled as refugees.

Nirvana, the cessation of migration through birth and death, is the refuge the Buddha recommended. The Buddha taught that the means are within us for finding our way home to a safe refuge and to a fundamental identity. Waking up to the nature of dukkha, seeing it for what it is, is the first and the last step on the road back home to the refuge of Nirvana. But one must awaken to its subtle and pervasive nature. When one sees dukkha, as it really is, dukkha is resolved. The road back home for the practicing Buddhist begins with a formal ceremony of taking refuge in Three Treasures. The Buddha, the spiritual guide, is the inspiration to awakening; the Dharma, or principles of wisdom, provide the method, the path to walk; and the Sangha embodies compassion and provides identity with a larger community of spiritual friends.

After conducting a Three Refuges ceremony in France last year, a large group of friends and I sought insights to existential question of identity, security, and community. The questions were: Who am I? What lasts? Where do I belong?

A young Vietnamese-French woman challenged me, in accented French and English slang, to explain how Buddhist practices could help her life. With dyed copper hair, dressed like a bar girl, she was searching, unsatisfied, and alienated.

I answered, "Any religious practice, it need not be Buddhist, can help us where we need help most, in finding our true identity, and making meaning in our lives. It's precisely the lack of religious practice that led us so far from home and into trouble, don't you agree?"

Twenty-five years ago, the woman had been a refugee from Vietnam, a boat person who had escaped to a camp in Malaysia and had settled in France. She was Asian, so she found it hard to identify with French culture; she was young so her values were different than her parents'. She didn't want to return to a Vietnam that she had never known, but she was not fully empowered in her adopted land. Her life was comfortable in France, but her mind was uprooted and not settled.

I asked her where she felt a sense of belonging; where did she feel secure, safe, and grounded?

She said, "I'm a refugee, I have no refuge. I live in the margins, I'm never in the center. My ideal refuge would be a place where I feel



有家就有安全感。我被迫離開越南，在法國，我只好在周圍的人中成立家庭。」

她繼續說道：「我常想：我是誰？我不是我的職業，在職業中沒有安全感…朋友大多用毒品或聚會來麻醉自己。有人賭博或用看錄影帶、購物來迴避孤獨感。現在我和網路緣最深，對電子郵件名單與網友比身邊有血有肉的人還親切。」

苦，在數語之間給她道盡了！苦也正是娑婆世界人類的基本狀況。除非我們和宗教或心靈掛鉤，我們，從根本上，都是無家可歸的難民。

佛教出家眾也沒有家。當人發現娑婆世界絕無安全之處時，這一震撼，足以使他發心尋求安全歸依之處。僧尼努力出三個家：第一是「世間家」，有眷屬、責任與財產等諸累。第二是「煩惱家」，麻煩之家。第三是「三界家」：欲界、色界，與無色界。僧尼依次出這三個家，他們最終脫離了娑婆無盡的苦；成功之後，就達到了涅槃，止息生死的境地。

僧尼但以法界為歸宿，以覺悟、智慧、慈悲為宗旨的心靈歸宿。他們靠在家人飲食、衣、藥、臥具的供養，來維持禪觀、獨身的生活。這樣，因幫助出家眾求解脫的生活而種「福田」。

施主使僧人的生活得以維持，二者之間的緣是至關重要的生命之緣。僧人給在家人法施，使其覺悟，發菩提心。善心的布施，使施主及受者雙方受益，獲得善果。

比較一下乞士解脫、高尚簡樸的生活，與無家可歸的難民之食宿缺乏，且安全受到威脅的生活。如果我們能用供養僧人的善心，對難民發慈悲，那麼生活安定的人，可視難民為自己修布施行善的機緣。對路人、陌生人，或團體中的新人，我們的關切，或一句善語，往往和物質上的幫助一樣有價值。

說到難民切身的苦痛之後，我們談談另一種苦：在身心和人際關係等諸遷流不息

empowered, and connected to a larger family. There's security in family. I was pushed out of Vietnam. Here in France I have to create my own family out of the people I'm with."

She continued, "I often wonder who I am. I'm not my job, there's no security in my profession...my friends mostly dull their insecurity with drugs or with partying. Some of them gamble, or they take the edge off their loneliness with videos or shopping. The place I feel most connected these days is online. I find more kinship with my email list and my blog than I do with flesh and blood folks."

The woman had given an eloquent description of dukkha, the fundamental human condition in Samsara. Unless we have a religious or spiritual connection, we all are at root, homeless refugees.

Buddhist monastics are also without homes. When somebody wakes up to the utter lack of security anywhere in Samsara, that shock can be sufficient cause to set the heart on a determined search for a safe refuge. Monks and nuns endeavor to leave three homes: first, the worldly home of family, duties, and property; second, the home of afflictions and troubles; and third, the home of the "threefold realm" of desire, form, and formlessness. By sequentially leaving these three homes, monks and nuns travel on a path that ultimately transcends Samsara, with its suffering of endless becoming. When the search is successful, it leads to Nirvana, where wandering and rebirth end.

Buddhist monastics' only refuge is the Dharma Realm, a spiritual refuge in the principles of awakening, wisdom, and compassion. They rely on the generosity of lay persons who make possible the Sangha's contemplative, celibate lifestyle by offering the necessities of clothes, food, medicine, and bedding. In this way, the monks and nuns offer an opportunity for the laity to plant a "field of blessings" by supporting the holy life of the renunciate.

Because the gifts to the Sangha are life supports, the tie between donor and mendicant is vital and life-giving. The Sangha gives the laity the gift of Dharma, a gift of the spirit, which awakens wisdom and sparks the resolve to seek enlightenment. Both donor and receiver gain benefits and mutually harvest the fruits that arise from giving for the sake of goodness.

Compare the liberating and graceful simplicity of mendicants to the suffering experienced by homeless refugees who lack food, shelter, and security and whose very physical existence is in jeopardy. If we can offer kindness to refugees in the spirit that lay persons offer alms to Buddhist monastics, then the status of refugee gives people who live under a roof an opportunity to practice generosity and a chance to foster goodness. It is also helpful to recall that for people who wander the roads, for strangers or newcomers in the community, an attentive human contact or a kind word is often as valuable as material sustenance.

Once we address the acute distress of the refugee, we can focus atten-





變化之逼迫。對未找到心靈歸宿的人而言，這種逼迫是普遍而苦惱的。這位年輕婦女所講的苦，點明了三種挫折：個人、安全，與社團。因為生在異國，不能歸故鄉，她飽嚙被視為外人之苦。在新的條件下，重塑個體，促使她尋求安全的避難所，並對傳統的歸屬觀念發生質疑。

全球通訊的出現，使我們對社區與歸依的追求，不再局限於一塊土地。

在科技化的世界中，統計資料顯示：每天我們與父母、子女接觸的時間，只有幾分鐘；而與電腦、電視、手機屏幕，和電玩等作伴時間，卻有數小時。可是對於心靈中更深層聯繫、清淨、意義、理解，與轉化的追求，科技幾乎幫不上忙。

按照方興未艾宗教聯合運動的觀念，我為這位巴黎婦女指出了另一種個體的觀念：宗教之聯合，用一種新途徑，將人們團結在一起；追求靈性的人，得以超越以往衝突線、價值觀，教區的界限，以智慧為基礎，和對因果及所有眾生息息相關的認識，與對消除彼此之間無明、仇恨與衝突的追求，聯合宗教的法界公民塑造出一全新的個體。

從問：「我是誰」的第一個個體問題；從「我的第一念是甚麼」去邁出覺悟的第一步；從問「多少是需要，多少是貪」，去求平衡；以此，我們超越了傳統的界限，進入了較高一層的觀照境地。

tion on another kind of dukkha—the chronic distress of transience, or ceaseless change in our bodies, in our relationships. This distress is universal, and afflicts all people who have yet to find their spiritual home. The young woman's description of dukkha centered on three frustrations: identity, security, and community. Because she was born somewhere else and could not return home, she had tasted the bitter flavor of being marginalized as a stranger in her new land. That dissatisfaction of having to create an identity from her new conditions, challenged her to seek for secure refuge and to question conventional notions of belonging.

With the advent of global communications, a piece of ground no longer defines our search for community and for refuge.

In the technologically enabled world, surveys show that we spend only minutes each day with our parents or children but hours with our computer monitors, televisions, digital assistants, cell-phone displays, and game consoles. But technological progress provides little sustenance to satisfy the spirit's longing for deeper connection, for purity, meaning, understanding, and transformation.

I offered to the young woman in Paris an alternative vision of identity, based on the evolving, robust Interfaith movement. Interfaith offers a new way of bringing people together, people of spirit in community across the old battle lines, and beyond the traditional limits of denomination and parish. Citizens of the Interfaith Dharma Realm find a new identity based on wisdom, based on understanding cause and effect, based on a substantive connection with all creatures and a need to change the status quo of mutual ignorance, hostility, and conflict.

By asking the first question of identity, "who am I?" by taking the first step towards awareness, "what was my first thought?" by seeking balance "how much is need, how much is greed?" we move beyond traditional boundaries and into a shared higher ground of investigation.

