

孝道和修行的關係

Filial Respect and Buddhist Meditation

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In North America, filial respect is rarely thought of as having any connection to Buddhist meditation. Revisiting the biographies of Buddhist teachers in India and China, however, reveals the paradigm of repaying parents' kindness as a pattern of filial regard running from the Buddha's time to the present.

At one time, the World-Honored One [the Buddha] was at Vulture Peak. Using his faculty of the Heavenly Eye, he could see his father at a distance, lying sick in bed, emaciated, gaunt and haggard. His father's life was about to come to an end. Thereupon the Buddha told Nanda that his father was bedridden with a serious illness and that they should go to visit him. Nanda agreed, since it was fitting that they go before him to show their gratitude for his kindness in raising them. Then Ananda and Rahula joined in the visit. When the king saw the Buddha approach, all his pain vanished. . . . Thereupon the Buddha reached out his hand and caressed his father's forehead. At that moment, impermanence arrived. . . . The three monks requested the Buddha's permission to serve as pallbearers for the King.

At that time, being mindful of how people in the future would be cruel and belligerent, and unable to repay their parents' kindness in raising them, and because he wished to establish a model of the proper rules of conduct for people in times to come, the Thus Come One himself took his place among the pallbearers holding the coffin of his father, the King. At that time, the large, threefold, thousand-world system shook in six ways. All the towering and lofty mountains temporarily became submerged, like boats in the water.

Here I have translated for the first time a portion of the *Sutra on the Parinirvana of the Pure Rice King* (T. 512). As the Buddha taught it, the road to samadhi and wisdom starts through filial respect—honoring and setting straight our primary relationships with our parents and siblings. Filial respect was an important reason for the Buddha's enlightenment and remained a recurrent theme in his teaching. The practice of filial respect helps us awaken to our spiritual potential and serves as a principle that speaks to Western society with healing power.

Filial respect is a term rarely found in the vocabulary of Americans these days, regardless of generational affiliation. For Baby Boomers as well as post-Generation-Xers, the principle of repaying parents' kindness is a novelty. If filial respect seems a radical concept (radical in the sense of the Latin *radix*,

在北美洲，鮮少有人會將孝道與佛教的修行聯想在一起。然而在印度及中國歷代祖師的生平中，都能發現「事親報恩」的事蹟；同時從佛陀時代迄今，這些事蹟已在佛教裏塑立成為典範。

有一回世尊在靈鷲山，以天眼觀察到他的父親病臥在床，羸困憔悴，命欲將盡。於是他將父親病重的消息告訴難陀，並且認為他們應該去探望父王（淨飯王）；難陀答應了，並且希望藉此能當面感激父親對他們的養育之恩。當時，阿難和羅睺羅也請求能一同前往。當淨飯王見到佛陀來時，他的痛苦完全都消失了。……佛陀隨即伸手撫摸父王的前額；然而此刻，無常終歸到來。……三位比丘（難陀、阿難、羅睺羅）請求世尊讓他們擔淨飯王的棺柩，而世尊憫念後世兇暴剛強、不報父母育養之恩的眾生，於是亦親自抬棺，希望立下後世眾生依循的典範。頓時，三千大千世界六種震動，眾山涌沒猶如漂浮水上的小船。

這是我第一次試著翻譯《佛說淨飯王般涅槃經》的部分內容（大正新脩大藏經第十四冊 No. 512）。正如佛陀的示誨，禪定和智慧的修行始於孝道——首重尊敬父母以及與手足間的關係。「孝順」不僅是佛陀開悟的一個重要因素，同時也是他開悟後度化眾生不可或缺的教法。孝道的實踐不僅能幫助我們啟發內在的覺性，同時也是開啟與西方社會對話的一道良策。

無論身處哪一個世代，美國人的字

or root), it presents a compelling challenge to our understanding of the foundation of a spiritual path and the deep relatedness implied in Great Compassion. When you walk the path of humanity to its end, Buddhahood accomplishes itself. (Traditional Buddhist saying) “Walking the path of humanity to its end,” as Confucius said, explains that one’s personhood is the sum total of relationships. In Chinese Buddhist monasteries, aspiring meditators are told that if they want to savor the fruits of dhyana, Chan concentration, they must repair their broken relationships with their parents. The collection of Buddhist writings on filiality, *Shimen Zhenxiao Lu (Records of True Filial Respect in Buddhism)*, contains stories of meditation masters throughout history who, upon reaching a state of enlightened wisdom, immediately set off to look for their parents in order to repay their kindness in raising them to maturity.

This teaching says that if we wish the Dao to come forth—the Dao being “how things are in reality before words and thoughts”—then we must attend to our relationships with parents and siblings. The Chinese character for filial respect, *xiao* 孝, tells this story. It depicts the element for age, *lao* 老, on top of the element for child, *zi* 子, and illustrates the traditional Dao’s mapping for the correct relationship of youth to age. The child supports the aged person, and a vertical axis is established.

The word for fraternity/sorority, *ti* 悌, is illustrated by a picture of a heart, *xin* 心, alongside the element for brother, *di* 弟, depicting the relatedness that establishes a horizontal axis of relationship among brothers and sisters. A person who is raised to honor and respect these root relationships is tied into a net of kinship and affection, both vertically and horizontally. This person is profoundly not alienated, not searching for identity, not a stranger. It is much harder for a child who knows his family both above and beside him to turn a gun on them and



典裏很少見到「孝順」這個詞；對戰後嬰兒潮出生的人，乃至之後的X世代而言，「報答父母」更是一種新奇的觀念。如果孝順應該是個「基本radical」的概念（“radical”該字起源於拉丁語“radix”或“root”，「根」的意思），那麼這正說明它是修行的「根」本，也引伸出它與大悲心之間深厚的關聯。佛門諺語「人道盡，佛道成」，以及孔子所說的「仁至」，皆道出個人的成就像建構在與眾生關係的總和之上。中國叢林裏，教導修行人若欲證得禪定果位，必須先善盡人子之道。《釋門真孝錄》便是一本集結諸經論中孝親公案的書，其中收錄許多歷代禪師開悟之後，隨即尋親以報育養之恩的故事。

《論語》上說：「君子務本，本立而道生。孝悌也者，其為人之本歟？」¹ 這意思是說，如果我們希望「道」生——道係指不可心思言議的事物真相——那麼必須先注重與父母和兄弟姐妹之間的關係；中國字的「孝」字，就描繪出這個含意。看看「孝」這個字——「老」字在上，「子」字在下，清楚地說出「道」的傳統觀念，乃表現在合禮的尊卑關係之中，孩子支持著老人，形成這個垂直的縱軸。

而「悌」這個字，一邊是個豎心旁（忄），另一邊是個兄弟的「弟」字，這是說明水平橫軸的建立，乃源於兄弟姊妹之間的關係。因此從小被灌輸要尊重這些倫常關係的孩子，會緊緊在這幅縱橫交錯的親情網絡中；而這種環境下長大的孩子，不會孤僻、不合群，不會刻意標榜個人主義，也不會是家裏的一個陌生人，更不會拿槍對著家人，然後扣上扳機。

父母親在我們無助時給予幫助，提供我們衣食無缺的避風港，並且教育、栽培我們。

自1992年，上人發起敬老懷少節起，萬佛聖城每年秋天季節，邀請鎮上的長者共度這溫馨的節日。2008年，學生表演舞獅以娛佳賓。

The Venerable Master initiated Honoring Elders Day and Cherishing Youth Day in 1992. Each autumn the City invites local senior citizens to a heartwarming celebration of Honorig Elders Day. Here the students are performing the Lion Dance on 2008.

pull the trigger.

Our parents help us when we are helpless and provide us with our shelter, food, clothes, education and training. When someone attains peace of mind, happiness, compassion and wisdom, these flowers and fruits of humanity result directly from the work done invisibly by the parents.

As we see from this passage from the “Samantabhadra Bodhisattva’s Practices and Vows Chapter” of the *Flower Adornment Scripture*:

It is like a great king of trees growing amid the rocks and sand of a barren wilderness. When the roots get water, the branches and leaves flourish, the flowers and fruits are abundant. The regal Bodhi tree growing in the wilderness of birth and death is the same: all living beings are its roots, all Buddhas and Bodhisattvas are its flowers and fruits. By benefiting all living beings with the water of Great Compassion, one can realize the flowers and fruits of the Buddhas’ and Bodhisattvas’ wisdom.²

When we send down roots to reach the wellspring of our cultural and familial being, we can realize Great Compassion, or our larger spiritual identity. This understanding is part of a universal Asian understanding of the human psyche. Let us focus on filial respect in China.

Filial Respect in Chinese Education

Chinese moral teaching holds that morality is rooted in the virtue of filiality. China’s teachings on filial respect have been systematized and have molded the values of the Chinese for twenty centuries. The ancient texts that transmitted Confucian explanations of filial respect are *The Classic of Filial Respect (Xiao Jing)*, *The Three-Character Classic (San Zi Jing)*, *Standards for Students (Di Zi Gui)*, *The Four Books (Si Shu)*, and *The Twenty-four Paragons of Filial Respect (Er Shi Si Xiao)*. These texts, memorized and learned by millions of children, have set the attitudes for schoolchildren in China, Korea, Japan, Vietnam and wherever the Chinese diaspora carries Confucian virtues education.

The Classic of Filial Respect has been committed to memory by primary school students in China since the Han dynasty (200 B.C. to second century B.C.E.). It introduces young people to the notion that a parent’s sacrifices made on their behalf entails a need to repay that debt of kindness.

The *Classic* teaches the principles of filiality not in the abstract but as rules for daily human conduct.

The Three-Character Classic is a collection of proverbs that exhort devotion and humility towards one’s parents and elders. Written as three-word lessons, each proverb bears a practical moral lesson, tells a story from history, teaches an attitude, or praises a model of exemplary conduct from the past.

Little Xiang at nine years old / Warmed the bed for his father.

Filial deeds for our parents / Are what we all should do.

因此當我們的心靈獲得平安快樂、慈悲智慧時，這些果實應該歸功於父母默默中的培育灌溉。就像《華嚴經普賢菩薩行願品》裏說的：「譬如曠野沙磧之中有大樹王，若根得水，枝葉華果悉皆繁茂。生死曠野菩提樹王亦復如是。一切眾生而為樹根，諸佛菩薩而為華果。以大悲水饒益眾生，則能成就諸佛菩薩智慧華果。」²

當將人際關係根植於家庭和人我眾生之間，我們才能證得大悲心，乃至更高層次的自我。這種觀念可視為亞洲社會對人類靈性理解的一部分。現在就讓我們來討論中國的孝道。

中國的孝道教育

中國的道德教育認為，「孝」是眾德之本。二千多年來，中國發展出一套非常有系統的孝道思想教育，並且深深影響中國人的價值觀。

《孝經》、《三字經》、《弟子規》、《四書》，以及《二十四孝》這些儒家闡述孝道的典籍，在中國、韓國、日本、越南，以及海外致力推廣儒家德育的華人團體裏，是成千上萬學子熟讀默記的教材，也因此奠定了他們良好的人格基礎。

《孝經》自漢朝（西元前200年至西元第二世紀）起，規定為小學生必背的讀物。這部書教孩子明白父母的犧牲辛勞，因此必須懂得反哺報親，並且落實孝道於日常生活中，不是口頭上的理論而已。另一部啟蒙讀物《三字經》，則教導孩子對於自己父母以及尊長應有的態度禮儀。三字一句編成的韻文，涵蓋了道德教育、歷史故事、處世態度以及讚頌模範人物，例如：

香九齡，能溫席，孝於親，所當執。

融四歲，能讓梨，弟於長，宜先知。³

《弟子規》，是擷取古來聖訓以及嘉言錄所編撰而成的，裏面的規範守則都是樹立孩童的高尚品德。例如，

身有傷，貽親憂。德有傷，貽親羞。

親愛我，孝何難。親憎我，孝方賢。⁴

除了《孝經》，閱讀《二十四孝》可以拓展孩子對孝行的認識。《二十四孝》裏的主角都是在困厄的環境之下，仍能堅持孝親的美德。這些年幼的主角多數生在不正常的問題家庭裏，但卻從來沒有因為環境的關係，而怠

圖：第一屆敬老節 The first times for Honoring Elders Day



慢孝事雙親的義務，甚至冒著生命危險也不在乎。

然而從另一個角度來看，當贊同民族文化裏某個根深蒂固的觀念時，應該抱持一個謹慎的態度。中國人已經發現在某些情況下，孝道被政客利用作為附和統治階級，甚至壓迫青年人的工具。孝順是眾德之本，然而恐嚇式的說教卻是令人討厭的，即使說教人的用意是好的。因此，若想讓年輕的一代能從自性裏發出孝敬之心，最好的方法就是「身教」——教育者以身作則，躬行實踐。

☞待續

Rong was only four / But could still give up the pears. / Respecting older brothers / Is the younger person's job.³

Standards for Students is a collection of village sayings and folk wisdom containing guidelines for molding character along the path of virtue.

Whenever you injure your body, / Your parents feel grief and alarm. / Whenever you damage your virtue, / Your family's good name comes to harm. / When parents love their children, / Obeying them's not hard. / To obey when parents are hateful / Takes a noble heart's resolve.⁴

To supplement *The Classic of Filial Respect*, children expanded their knowledge of filial conduct by reading *The Twenty-four Paragons of Filial Respect*. The book contains biographies of youth or motifs through history that illustrate the practice of filial respect under difficult circumstances. The families that created the exemplars were often what we might call dysfunctional, but the children typically didn't lose their fundamental respect even when to do so risked personal danger or harm.

One must be cautious in endorsing uncritically a principle that has set down such deep historical roots in the culture of China. Chinese people have seen the principle of filiality distorted into an excuse to demand political conformity and as justification to oppress young people. Filial respect is a moral virtue, and finger-shaking moralizing is tiresome, even when the teacher has the best of intentions. What works best in bringing out filial respect in the nature of young people is to model the virtue and to practice what one preaches.

☞To be continued