

孝道和修行的關係〈二〉

Filial Respect and Buddhist Meditation (II)

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The Life of the Buddha

Enlightened sages, beginning with the Buddha, upon their awakening think first of their roots and source. Mahayana Buddhist teaching says that upon realizing enlightenment and while still seated beneath the Bodhi tree, the Buddha began to teach the Bodhisattva Precepts. By explaining the precepts, the fundamental steps to the path to enlightenment, the Buddha left a road map to the Ultimate Dao that he had just successfully walked to its end.

“At that time, as Shakyamuni Buddha first sat beneath the Bodhi tree, after realizing Supreme Enlightenment, he set forth the Bodhisattva Precepts out of filial accord with his parents, his masters among the Sangha, and the Triple Jewel. Filial respect is a Dharma of the Ultimate Way. Filiality is called precepts and is also called restraint and stopping.” With the precepts, the Buddha provided cultivators with the means to repay parents’ kindness. This was a gift of the highest compassion and the start of his teaching career.

“All male beings have been a father to me in past lives, and all females have been my mother. There is not a single being who has not given birth to me during my previous lives; hence all beings of the six destinies are my parents.” By taking the next step into wisdom and seeing all beings as relatives, the Bodhisattva’s opportunity to repay filial kindness expands. This creates the potential blessing of Ultimate Filiality, the most sublime expression of filial regard.

At the end of the Buddha’s teaching career, he went to the Trayastrimsha Heaven to praise Ksitigarbha, “Earth Store” Bodhisattva, who is foremost in filial respect among Mahayana Bodhisattvas. Earth Store Bodhisattva’s filial devotion and vows include all creatures. His two hallmark vows promise: “I vow that until the hells are emptied I will not realize Buddhahood. I vow that only after all living beings have been taken across to Buddhahood will I myself accomplish Bodhi.”⁷⁷ The Buddha spoke the *Sutra of Earth Store Bodhisattva’s Past Vows* in order to repay the kindness of his mother, Lady Maya, who died

佛陀的一生

從佛陀開始的每一位覺悟者，當他們開悟之後，最先想到就是自性本源。按照大乘佛教的說法，佛陀在菩提樹下成道之後，不起於座，在定中教授菩薩戒，因為戒是修行般若智慧的第一步。透過菩薩戒的傳授，佛陀留下一幅清楚的地圖，指示眾生如何踏上他已經證得的解脫之路。

「爾時釋迦牟尼佛，初坐菩提樹下，成無上正覺已，初結菩薩波羅提木叉。孝順父母師僧三寶，孝順至道之法，孝名為戒，亦名制止。」嚴持戒律，是佛陀教導修行人報答親恩的方法。戒律是最高層次的慈悲表現，也是佛陀教法的開端。

「一切男子是我父，一切女人是我母。我生生無不從之受生，故六道眾生皆是我父母。」當菩薩修行更深入智慧，並且視一切眾生為自己的眷屬時，他報親的機會就擴大了。這就是實踐「至孝」，也就是孝道最極致的表現。

當世尊化緣將盡、即入涅槃前，他上昇至忉利天宮稱揚地藏菩薩——這位在大乘佛教裏以「盡孝」聞名的菩薩。地藏菩薩盡孝的對象和願力是遍及所有眾生的，他的誓願是：「地獄不空，誓不成佛。眾生度盡，方證菩提。」佛陀的母親摩耶夫人，在生下

while giving birth to him and who was then reborn in that heaven. The Buddha's visit to the Heaven of the Thirty-three near the end of his life represents Ultimate Filiality, a culmination of his successful quest for self-knowledge. Having accomplished Buddhahood, he ascended to the heavens to repay his mother for the sacrifice she had made while bringing him into the world. Ultimate Filiality occurs when somebody leaves the security of the householder's life, accomplishes Buddhahood, and then returns, vowing to take across all living beings who are suffering.

With his first teaching the Buddha modeled filial respect via the Bodhisattva Precepts. At the end of his life, the Buddha returned to his roots and culminated the lessons of filial respect he had taught throughout his forty-nine years of speaking Dharma. By performing filial duties for one's own parents, one observes classical filiality. By expanding one's family identity to include kinship with all living creatures, one reaches Ultimate Filiality and the perfection of this model of virtue.

A striking pattern of filial devotion also appears in the behavior of Buddhist teachers in India and China. Master Xuyun, a Chan and Pure Land Master who lived to be 120 years old, conducted a three-year, 3,000-mile bowing pilgrimage across China, taking one bow every three steps. He did this to repay the kindness of his mother, who, like the Buddha's mother, had died in childbirth. At the completion of his pilgrimage he had a vision of traveling to see his mother, who had been peacefully reborn, free of suffering, in a celestial realm.

Chan Master Hsuan Hua, Ven. Xuyun's Dharma heir, sat for three years by his mother's graveside to repay his debt of kindness to her before he left the householder's life to become a monk. Ven. Hsuan Hua's Refuge Teacher and his Preceptor, Ven. Chang Zhi and Ven. Chang Ren, were also known as "filial sons." Ven. Chang Zhi observed three years by his parents' graves; Ven. Chang Ren, six years.

Given the above testimonies, one could make the case that Buddhist history is a series of stories about children whose awakening was tied up with the process of healing their primary relationships. Some might object that writings on filial respect were obligatory, that filial respect was, by definition, part of the persona of a learned Buddhist monk. Perhaps it was Chinese culture that required acknowledgement of filiality as a source of virtue. On the other hand, reading the heartfelt words of enlightened monks who dedicate their merit to their parents, one senses more than lip service to ancient formulas. The feelings expressed seem genuine; the principles are timeless.

America in the Twenty-first Century

Will the lessons of filial respect connect with North Americans in the twenty-first century? In America, families have been stressed to the point of breaking down. The average child spends more time sitting in

佛陀之後就去世了，然後轉生到忉利天。因此佛陀為了報母恩，上昇忉利講了這部《地藏菩薩本願經》。佛陀於入涅槃前，升到三十三天（忉利天）為母說法，正是「至孝」的表現——最極致圓滿的自覺。佛陀成道之後，升到天上，為了報答摩耶夫人當年為了生他所作的犧牲。因此如何實踐「至孝」，就是捨俗出家，修行成道，然後發願救度所有受苦的有情眾生。

世尊剛成道後，就在菩薩戒裏樹立孝順的訓誡；之後入涅槃前又親自現身說法，上昇忉利為母講《地藏經》，可說是將他四十九年內關於孝道的言教推展至極致。傳統的盡孝，事親於庭闈；至孝的表現，就是對待一切眾生猶如自己的家人，這是最究竟圓滿的盡孝。

現在看看印度和中國的祖師，在他們的行誼中也能發現行孝的事蹟。身兼禪宗及淨土宗祖師的虛雲老和尚，世壽一百廿歲，他曾經花費三年的時間，三步一拜經過三千哩的路程，足跡遍佈中國，目的就是為了報答母親的恩德。老和尚的母親也像佛陀的母親一樣，在他出生之後就過世了，因此當他圓滿三步一拜的路程後，見到了超生天界的母親。

虛雲老和尚的嗣法人宣化禪師，出家前守孝三年於母墓旁，以報母恩。宣化上人的依止師常智大師、授戒師常仁大師，都是眾所皆知的孝子。常智大師守孝三年，常仁大師則是六年。

基於上述的例子，有人認為佛教歷史上個人的開悟和父母是息息相關的。但也有人反對總是在故事裏加入孝順的情節，或是將孝順定義是成為高僧的要素。這或許是因為中國文化將「孝」視為眾德之本的關係；但另一方面來說，讀歷代祖師為報親恩，而將功德迴向給雙親的事蹟時，給人的感動遠遠超過喊口號式地讚頌孝道。那份感覺是那麼地真實，為後世留下的典範更是永恆不朽的。

廿一世紀的美國

在二十一世紀，孝道的觀念能契合北美洲的文化嗎？在美國很多家庭已經瀕臨破碎，孩

front of a television than he does with any adult. Children have even murdered their classmates and teachers. American children have as much or more need to connect with adults than ever before. How does the traditional value of filial respect connect with contemporary Buddhists, people who must balance living in the fast lane with their search for spiritual insight?

The staff of the Institute for World Religions discussed filial respect with the members of our Vipassana meditation group and asked them to talk about their spiritual lives in terms of their relationships with their parents. The Vipassana group meets each week and is made of roughly eighty individuals from the San Francisco Bay Area. They are predominantly white Jews or Catholics aged thirty-five and older.

One psychotherapist who had been meditating for seven years said that her relationship with her mother had been broken off for nearly a decade. She had been driven away by her mother's relentless nagging. Leaving seemed hardly a rational or adult choice, but it was better than the infantilization she felt around her mother. After hearing a discussion at the Berkeley Buddhist Monastery about filial respect, she called her mother on impulse. Hearing her daughter's voice, her mother immediately began her familiar tirade. This time, however, the daughter's meditation seemed to provide a slight edge of dispassion. She could listen without needing to lash back in anger or in self-defense. "I'm coming right over," she told her mother. "I stepped inside the door, gave my astonished mother a hug, and didn't let go of her for eight hours. We talked all night, and I decided the next morning to move back in with her. Mother knows that somehow the changes in me are connected to my Buddhist practice, but she doesn't really care. She's cranky as ever, she may never change, but I want to reconnect with my feminine roots while I have the chance."

This therapist reported that the subtle part of the process happened a week later. "After meditating for a week in my mother's house, I realized that my entire chest was warm. My energy circulated as if I had turned on a tap, melted a block of ice that I held in my heart. Somehow finding my way back to my mother has deepened my meditation in an unexpected dimension. Who would have thought that I had cut off my roots when I left my relationship with my mother in an unresolved state of anger?"

Others in the group were less positive. They spoke of our culture's rampant evils surrounding the parental-child bond: child abuse, incest and misuse of parental authority. When I speak about filial respect to Westerners, I often hear stories of intense pain and paralyzing grief. Even people who respect the principle of filiality shake their heads and say something like, "But you don't know my old man. He's a real jerk. My resolve wouldn't last a minute if I tried to repay his kindness. The anger runs too deep."

Our emotion surrounding filial respect emphasizes the need to

子坐在電視機前的時間遠超過和大人相處的時間，有些甚至還謀殺學校的同學或老師。跟過去的任何年代比較起來，今日美國的孩子更需要與成年人相處。而中國傳統的孝道又該如何融入現代佛教徒的修行，以便在變化快速的時代裏，兼顧性靈層次的觀照？

法界宗教研究院成員曾與內觀禪修 (Vipassana) 的學員研討孝道，其中包括每個人就自己與父母相處的情形，談談對個人精神生活的影響。我們每週聚會一次，約有八十位來自三藩市灣區的人士所組成，多數是三十五歲以上的猶太人或者天主教徒。

一位已有七年禪修經驗的心理治療學師說，她與母親的關係已經破裂將近十年，因為她母親總是喋喋不休地挑剔她。離家出走似乎不是成年人應有的理性決擇，但總比待在母親身邊被當做小嬰兒對待好。自從在柏克萊寺（法界宗教研究院）聽到孝道的討論之後，她立刻撥了電話給母親。當聽到女兒的聲音時，她的母親又開始像以前一樣地挑剔她。不過這一次，內觀的功夫似乎讓她比較冷靜、不為所動；她靜靜地聽完，不做任何憤怒的反擊或辯解，且告訴母親她馬上回來。「當我一踏進家門時，立刻給驚訝的母親一個熱烈的擁抱，而且前後跟著她八個小時。我們徹夜促膝長談，第二天早上我就決定搬回來陪她住。母親知道我的改變與我學佛有關，但是她不在乎。她還是像以前那麼古怪，而且可能永遠不會改變。但是我希望趁著還有機會，能彌補與母親的關係。」

這個治療師接著說，經過一週後，一件很奇妙的事發生了。「當我在母親家打坐一個禮拜後，我感覺胸口很溫暖，而且體內的氣流好像被打開似的，把壓在心頭上的一塊寒冰融化了。這可以說，修復和母親的關係出乎意料地幫我更深入內觀的修行。誰會認為我當初憤而離去、脫離母女關係，正是在扼殺自己的自性呢？」

當然，有些學員對於孝道的觀點並不那麼正面。他們提到西方文化中，親子關係間所存在的一些猖獗惡事，例如虐待兒童、亂倫，和濫用父母的權力等。當我跟西方人談到孝道時，經常聽到各種強烈痛苦和令人驚愕的悲慘故事。即使是認同孝道的人也要搖頭，並且說：「可是你不知道我老爸，他真

heal the relationship and start it anew. The fact that it bothers us so much is a signal that the parent-child relationship is of primary importance and stands squarely on the path to our spiritual evolution. The pain surrounding our relationships tells us that we have to deal with them. Our meditation stands to benefit when we can say, "No matter how much hurt I have received from my parents, no matter how frustrated I've been in my attempts to open up communication with them, let this wound heal and let it begin to heal with me."

Reflecting on our thoughts in meditation teaches us that in our heart of hearts, we care deeply about the people who brought us into the world. We can't leave those ties, and even when we try hard to cut them out of our lives, parents are central to our search for identity. For better or worse, we will meet those people again and again until we turn around and heal the debts we owe. Filial respect, if taught in our nation's schools, could be a powerful antidote to alienation and loneliness. As an example of a healing parent-child relationship that touches on the spiritual, I offer the following story.

While on a pilgrimage along the coast of California, I met a young couple who had made the difficult choice to take care of the wife's aging father. Times were hard; they had two young children, no jobs, and no house. "Buddhists talk about being good to family, but in this case, family was good to us," said the woman. "As soon as we brought Papa Joe here after his stroke, it seemed as if he brought blessings to us. The only house available for months showed up on the market, and we got it. In a place where jobs were unavailable, two jobs came our way. We never believed so many blessings could come from doing what's right and taking care of my ailing father."

People sometimes ask why monks and nuns who profess filial regard leave home and abandon their parents. On the surface, it seems like hypocrisy. The answer is, if you don't have a filial heart, you can't leave home. It's only because we have been given a good start in life that a person can confidently leave home with the wish to repay not only their own parents' kindness, but the kindness of all parents. It's not that you cut the roots; you strengthen the roots and connect back to the source of happiness in a deeper way. The filiality of monks and nuns leads to a repayment of goodness in a higher octave. You become, in an unexpected and wonderful way, more authentically filial than you could if you were only focused on repaying your own biological family. You connect not to just your own physical parents but to the roots that nurture goodness in all beings.

的是個蠢蛋！若說要去報答他的恩德，我連一分鐘的決心都堅持不了，因為對他的憤怒實在太深了！」

孝事父母時所誘發出的情感，表示修護這份關係並且重新開始的必要性。這份感情之所以令人牽腸掛肚，正是向我們透露一個訊息：親子關係是最最重要的，它不偏不倚地豎立在個人心靈昇華的路上。不圓滿的親子關係所帶來的痛苦，告訴我們必須面對它、處理它。當我們能夠說：「不論過去受到多少傷害，或者嘗試與他們溝通時會如何地氣餒，請讓這個傷口癒合，並且重新開始吧！」若能這樣，我們的修行必能從中獲益。

打坐時迴光返照自己的心念，幫助我們瞭解在內心最深處，是多麼在乎孕育我們生命的人。這份關係是切割不斷的，即使是努力地要將它從生命中去掉，父母永遠是我們修行返本還原的核心。不管怎樣，我們會生生世世不斷地和這些人相遇，直到有一天我們改變，並且還清這筆債。這個國家如果能在學校裏教導學生孝道，將會是照顧社會上矜寡孤獨者最好、最徹底的方法。現在就讓我跟大家分享一個善盡人子之道的故事。

當我沿著加利福尼亞沿岸三步一拜時，遇見一對年輕夫婦，他們做了一個很難得的選擇，就是決定照顧妻子年老的父親。當時他們家境很困難，夫妻倆要照顧兩個幼子，又沒有工作，也沒有房子。太太說：「佛教總是說要對家人好，但我們的情況是，家人對我們很好。」「爸爸中風後，我們才剛剛接他來跟我們住，他似乎順便也把好運帶給了我們！唯一符合我們經濟能力的房子，尋找了數個月後突然出現在房地產市場，並且被我們找到了。在沒有任何工作機會的地方，兩個徵才的機會卻被我們碰上了！我們從來沒想到，做一件該做的事——照顧處境困難的父親，竟會帶給我這麼多的福報！」

有時候人家會問：為什麼出家人說是為了盡孝而出家，卻遺棄他們的父母呢？表面上看來，這好像是偽善。其實真正的答案是：如果你沒有孝心，你是不能出家的。因為在生命裏，我們已被賜予了一個好的開始，所以現在可以很有自信地出家，發願不僅報答自己的父母，而且是生生世世所有的父母。這不是切斷我們的根本，反而是令這個根更為堅固，並且以更究竟的方式返回自性的本源。出家人是將世間盡孝的方式導向更高層次，這時你會變得比僅僅孝順自己血親父母時，更能體會孝道的真義。因為你不僅是和自己生身父母，而且是和一切眾生本具的佛性本源合而為一了。