

Forum on Ethics and Technology Series #2- Looking at Hitech through the Lens of the Five Moral Precepts

「科技與倫理」系列座談會之二—

透過五戒看高科技

Excerpts from Ron Epstein's Talk
at "Ethics and Technology" Forum
on September 15, 2015

Chinese Translation by Fan Yi

易果容2015年9月15日「科技與倫理」講座談話摘錄
易凡 中譯



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易果容博士為宣公上人的老弟子，法界佛教大學創校校長暨終身榮譽教授，舊金山州大終身榮譽講師。

Technology in itself is neither good nor evil; it has no inherent nature. It is ultimately empty. In one of the Greek myths, the titan Prometheus is punished for bestowing upon humans the gift of technology (craft, skill, art, applied science) without the civic wisdom needed to use it correctly and without harm. Technological mastery, without civic wisdom, spells disaster. This has since become clear in the current ecological crisis.

Here is the story of someone who saved life on the planet. His story is now the subject of a major picture, which was released last year. Peter Anthony's documentary film tells the story of September 26, 1983, when the Soviet Union's satellite warning systems reported that the United States was commencing a nuclear attack. Computer readouts suggested that several missiles had been launched.

The protocol for the Soviet military would have been to retaliate with a nuclear attack of its own. But duty officer Lieutenant Colonel Stanislav Petrov - whose job was to register apparent enemy missile

科技本身無所謂善惡，它沒有本具的自性，最終畢竟是一場空。希臘神話故事中，巨人普羅米修斯受罰，因為他賜予人類技術（工藝、技術、藝術、應用科學），卻未賦予人類正確使用這些技術而不受其害的智慧。擁有主宰技術的能力，卻沒有智慧，終將釀成災難。這在現代的生態危機中，已表露無遺。

有一個人救了全世界的生命，他的故事現在已拍成電影。2014年推出的紀錄劇情片「拯救世界的人」，導演彼得·安東尼在影片中敘述蘇聯衛星警報系統在1983年9月26日所犯的錯誤。當時這套衛星系統顯示美國正展開核武攻擊，數枚飛彈已經發射。

按照蘇聯軍方的規定，必須以核武立即報復。但值班的蘇聯中校史丹尼斯拉夫·佩特羅夫很勇敢地將其當作錯誤的警報而放過，並決定不要報告上司。他的決定雖然違反職守，因為安全的做法應是向上呈報，將責任交給上級；但他當時的決定很可能挽救了這個世界。而他挽救全世界所獲的回報是：因未服從規定而受責，並被調職到西伯利亞。

張經霖教授在上一場講座中，提到鍋裏青蛙的比喻。如果將可互相毀滅對方的動武，比喻為把青蛙丟進滾水中；那麼水溫慢慢上升的鍋裏青蛙，就可喻為人類逐漸失去同理心（為人設想之心），以及人與人之間逐漸失去能夠慈悲相待的能力，主因來自社群網站。

佛教教導我們：我們的個人問題以及全球的問題，透過大慈悲心能夠獲得最好的解決。慈悲是解決人類痛苦的最佳方式。發展大慈悲心的前提，是具備高度的同理心，或可說一旦沒有了同理心，菩薩也就消失無踪。

密西根大學安娜堡分校的莎拉·孔芮德教授，於2015年八月在「人格與社會心理學評論」期刊網路版上發表的研究報告顯示：1980年至今，大學生自我評估同理心已下降，尤其過去10年間下降最多。加州州立大學聖地牙哥分校的心理學家琴·特文姬所作研究則顯示，同一時期，大學生的自戀卻創下新高。

莎拉·孔芮德認為，同理心下降的主要因素是人們在日常生活中，個人科技與媒體的使用佔有的地位越來越吃重；當大家習慣在網路上



launches – decided not to report them to his superiors, and instead dismissed them as a false alarm. This was a breach of his instructions, a dereliction of duty. The safe thing to do would have been to pass the responsibility on to his supervisors. But his decision may have saved the world. His reward for saving the world was a reprimand for not following orders and a reposting to Siberia.

Professor Henry Chang in his previous lecture in this series mentioned the parable of the boiling frog. The parable can also be employed to contrast the danger of nuclear war to the dangers of a decrease in empathy among people. If the big bang of mutual assured destruction is the equivalent of throwing a frog into already boiling water, then letting it sit in water coming to a boil slowly is like the slow decrease of empathy and our ability to relate compassionately to one another due to social media.

Buddhism teaches that our personal problems and the problems of the world are best solved through the application of great compassion. It is our most powerful tool for ending human suffering. A high level of empathy is a prerequisite for the development of great compassion. Or to put it another way, without empathy the Bodhisattva vanishes.

A research lead by Sara H. Konrath of the University of Michigan at Ann Arbor and published online in August in *Personality and Social Psychology Review*, found that college students' self-reported empathy has declined since 1980, with an especially steep drop in the past 10 years. To make matters worse, during this same period students' self-reported narcissism has reached new heights, according to research by Jean M. Twenge, a psychologist at San Diego State University.

Dr. Sara H. Konrath has commented that one likely contributor to

交友時，這些交友技巧，並不能順利運用到現實生活裏的社交關係。

使用科技而缺乏文明智慧的最基本問題在於：道德並非來自科學，很多科學家具備高道德標準，因為他們擁有文明智慧。但高道德標準與智慧並非來自科學知識，而是來自生活中的其他部分。因此科學家除了受科學教育之外，也須具備文明智慧。這應是高等教育的重要目標。

佛教在對治科技造成有情眾生痛苦的過程中，能發揮什麼作用？

通往大智慧與同體大悲之路，須經由五戒。若不守五戒，我們就不能開發出大智慧與大慈悲，為什麼呢？因為不守戒的行為，將遮蔽、扭曲、限制我們心靈的潛能。

殺戒

在高科技社會，不僅有大規模的殺人武器，造成痛苦與死亡；還有毒性環境污染物，例如車諾比核爆、福島核災、印度博帕爾毒氣外洩事件等。這些意外事件的死傷人數都已確定，但我們如何



declining empathy is the rising prominence of personal technology and media use in everyday life. Clearly, these changes have fundamentally affected the lives of everyone who has access to them. For example, perhaps it is easier to establish friends and relationships online, but these skills might not translate into smooth social relations in real life.

In the crisis of the use of technology without civic wisdom, a fundamental problem is that morality does not come from science. There are many scientists who have highly developed ethical standards as a result of possessing civic wisdom, but those standards and that civic wisdom are not based on scientific knowledge. They come from some other part of their lives. Thus, making sure that scientists, in addition to their scientific education, are

衡量基因工程、合成生物學、奈米科技、機器人、電玩、以及各種社群網站所帶來的身心與精神上的傷害？我們如何評估這些科技的正面效益，與對有情眾生的傷害與殺害？

一個經常被忽略的重點是：心裏犯戒與身體犯戒之間的關聯，這是經常被否認或被故意忽略的。我們都知道殺人是錯的，但我們有多少人認真看待鼓勵小孩殺人的電玩遊戲？法國僧人馬修·李卡德最近提到：2008年全球最暢銷的電玩「俠盜獵車手IV」，暴力得令人難以置信。電玩裏的行動是由玩遊戲的人所控制，玩家對暴力角色的認同，比看電視或電影裏的暴力影像，要強烈得多。

盜戒

在佛陀時代，有小偷、戰利品等；如今我們有網路上的組織化犯罪、巧取豪奪原住民與動物的棲息地。很多人的謀生方式被搶走了，不僅因為他們的工作在科技上已經落伍，也因為國際大公司的遊說，造成不公平的經濟政策、法律、稅務等。大公司對一般老百姓的「偷竊」，快速地摧毀後者，而科技在这一切問題上扮演重要角色。

2008年的經濟大衰退，讓老百姓見識到華爾街白領組織化犯罪的程度，大部分這類犯罪集中於網上投資詐欺，很多是精心設計、極端複雜，投資的因果關係被故意模糊了。當一個大公司實際上偷竊了第三世界國家許多民眾的錢財（無論合法與否或定義的廣狹），我們如果參與這家大公司，那麼多少程度的參與是可允許的？這是大部分人都很難回答的問題。

initiated into civic wisdom should be a major goal of higher education.

What is the Buddhist antidote for the suffering of sentient beings in relation to its technological causes?

The road to great wisdom and universal compassion is through the five precepts. Without following the five precepts we cannot develop that wisdom and compassion. Why? Non-precepted behavior clouds, distorts and limits the potentials of our minds.

No killing or harming of sentient life/respect for life

In our high-tech society we must deal with many technological developments that are connected with suffering and death: not only weapons of mass destruction, but also toxic environmental pollution, accidents such as Chernobyl, Fukushima, and Bhopal. In those instances the deaths and harm are clear to us. But how do we gauge the physical, mental, and spiritual harm connected with genetic engineering, synthetic biology, nanotechnology, robots, video games, and the various social media? How do we assess not only their positive benefits but also the fact that they can significantly contribute to the killing and harming of sentient beings.

One important but overlooked aspect of this is the all-too-often denial or willful ignorance of the relation between mentally breaking the precepts and physically breaking the precepts. We all know that killing other human is wrong, yet how many of us take seriously computer games that encourage kids to kill? The French Buddhist monk Matthieu Ricard recently commented: “The video games that sold the most in the whole world in 2008, Grand Theft Auto IV, is incredibly violent...since actions in video games are controlled by the player himself, his identification with the character who performs the violence is potentially stronger than when passively watching violent images on a TV or film screen.

Not taking what is not given

In the Buddha's time there was petty theft, war booty, and so on. But now we have organized crime on the internet and the theft of habitat of both native people and animals. People are robbed of the potential for livelihood not only because



邪淫戒

在許多已開發國家，婚姻制度大部分已瓦解，因此一男一女長期同居生子而不結婚，早已廣為接受。離婚如此普遍，以至於婚姻的意義何在，成為一個嚴肅的問題。甚至生養小孩，也正快速抽離現代的婚姻觀念。這些趨勢的發生，有賴不同的科技；社群網站大力加強這些社會風氣的改變。

我們知道邪淫會帶來許多負面的後果，不僅是當事人，整個社會同樣得承擔負面後果。但邪淫在現代社會已成常態，並不認為會有什麼後果，因而極少受到限制或非難。無論電影、視訊、網路，邪淫都已成常態，卻不提及其危險，包括懷孕、染病、社會崩壞、以及個人承受的極大痛苦。從佛教徒的觀點而言，我們還可加上「愚癡造成在六道輪迴裏不斷流轉」的後果。

their jobs become technologically obsolete, but also through the lobbying of the great international corporations which leads to unfair economic policies, laws, taxes, etc. Corporate theft of the commons is rapidly destroying the latter. In all this technology plays major roles.

The great recession of 2008 let citizens know about the extent of white collar organized crime on Wall Street, much of it centered on computer-based investment scams, many involving extremely complicated derivative schemes, in which the causal chains of the investments were deliberately obscured. If a large corporation is effectively stealing, in either its broad or narrow sense, whether legally or illegally, from large numbers of people in some third world country on the other side of the world, what degree of involvement with that corporation is permissible? That is not an easy question from most of us to answer.

No Sexual Misconduct

In many societies of the developed world, the institution of marriage has largely broken down so that serial monogamy outside of marriage has become widely acceptable, as has childbirth outside of marriage. Divorce has become so common as to call into serious question the meaning of marriage itself. Even having and raising children is getting progressively separated from contemporary notions of marriage. All these trends are made possible by various technologies. And these changes in social attitude are strongly reinforced by the social media.

We may know that sexual misconduct leads to serious negative consequences not only for those involved but also for society as a whole, but very few contemporary societies restrict or censure its being portrayed as the norm and as being without consequences. In film, on video, and on the Internet, the norm has become portrayal of casual sex without mention of its dangers---including pregnancy, disease, social disruption and deep personal suffering. And from a Buddhist perspective, we can add the dissatisfaction of continued rebirth based on ignorance.

No Wrong or Harmful Speech

Given recent technological developments, all sorts of deceptions have run rampant. Documents, photographs, and videos can now be easily altered in ways that are extremely difficult if not impossible to detect. People are routinely deceived and harmed by people using false identities and misrepresentations on the internet. And identity theft is becoming widespread.

The contemporary international internet economy runs on advertising, which is based on the artificial creation of needs for products, that is, exacerbating beyond their natural state desires for objects. In that service, wrong and harmful speech, including the blatant falsehoods commonplace in deceptive advertising, plays an important role. In very effective ways, Facebook and other social media also encourage the distortion or misrepresentation of ourselves and our self-images. Internet social media also provides a venue for vicious attacks on others and for the destruction of personal privacy.

No taking of intoxicants

Thanks to the high tech pharmaceutical industry and to its dark side, illegal drug

妄語戒

由於晚近科技的發展，各式各樣的欺騙極為猖獗。文件、照片、影音都極容易被篡改而很難被發現。人們總是被網路上假冒身份的人所欺騙、傷害；身份盜竊更是非常普遍。

當代國際網路經濟須靠廣告支撐，而廣告則有賴炒作出來的產品需求。在這方面，妄言與惡口（包括在欺騙型式廣告中，公然犯錯）扮演了重要的角色。臉書和其他社群網站也鼓勵這種自我形象的扭曲，網路社群網站也為網路惡意攻擊提供了管道，並侵犯個人的隱私。

酒戒

由於現代製藥業也走高科技路線，特製藥品與處方藥都很容易在網路上購買。想要買禁藥的人，更容易上網購買。其結果就是：成癮問題與精神疾病大增。

從佛教徒的道德角度來看，當代社會的一大缺陷就是：廣告業主無孔不入地操縱我們的欲望，而且是從幼兒開始。電視、網路、社群網站對我們展開疲勞轟炸，讓我們相信任何的身心不適，都應該靠吃藥解決，無論這藥合法與否。電視裏的處方藥廣告，可說是無所不在。

根據醫學上並不合理的處方，現代人上網購買服用止痛藥、鎮靜劑成性，社會上對使用大麻與酒精消除痛苦也很能接受。很少有人認識到佛教的看法，那就是：這些逃避痛苦的方法，只不過掩蓋了真正的問題，導致更多的痛苦。唯有透過自省、懺悔、改變造成痛苦的身心習性，才能確認並找出根本的原因。

結論

一、萬法唯心造，五戒是清淨自心的指南。大多數人不願意直視內心，因為不想處理心裏的那些垃圾。但

laboratories, designer drugs and prescription drugs are both widely available online. The Dark Net provides a convenient venue for those who wish to purchase illegal drugs. The consequence: a large increase in addiction and mental illness.

From a Buddhist ethical perspective, one of the major flaws of contemporary society is advertisers' pervasive manipulation of people's desires from early childhood. In the case of the moral precept forbidding the taking of intoxicants, television and internet advertising and the social media inundate us with the message that any personal physical or mental unpleasantness should be alleviated by popping a pill, that is, taking a drug, whether legal or illegal. Prescription drug advertising on television is ubiquitous.

A large percentage of internet sales of prescription pain killers and tranquilizers that are taken by huge numbers of people are based on prescriptions that are not medically justified, and there is wide social acceptance of marijuana and alcohol as acceptable ways of drowning one's sorrows. There is little recognition of the Buddhist insight that these methods of avoiding pain and suffering just cover over the real problems, lead to more suffering, and do not get at the root causes. They can only be identified and addressed through introspection, repentance, and change of one's mental and physical habits that cause the suffering in the first place.

Conclusion

1) Everything is made from the mind alone. The Five Moral Precepts are guidelines for purifying the mind. Most people don't want to look directly at their minds because they don't want to deal with all the garbage they are filled with. If the mind is not pure, then we cannot connect with the inherent compassion and wisdom of our own Buddha nature.

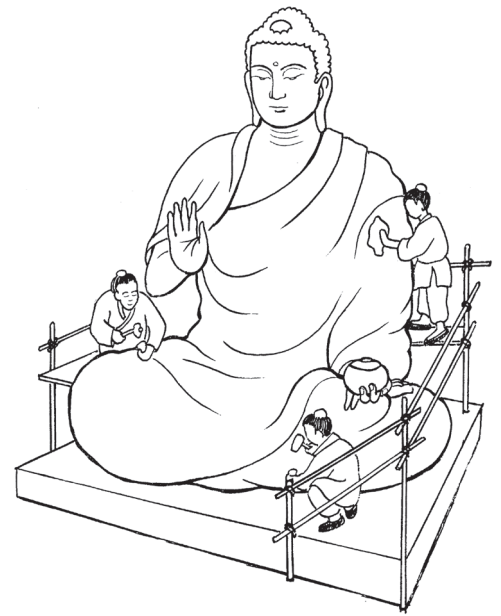
2) Much of technology can be understood as the development of tools for magnifying mental states. We need to take a careful look at what we are magnifying, garbage or purity.

3) The Four Unlimited Aspects of the Mind (altruistic non-emotional love, genuine compassion, rejoicing in the happiness of others, and impartiality) are also good yardsticks for the evaluation of technology in our lives.

4) The Six Principles of the City of Ten Thousand Buddhas are the guidelines that the Venerable Master left us for right living. We need to treat them with utmost seriousness. We can also apply them to our current topic: we can focus on the City of Ten Thousand Buddhasschools as models for the right use of technology, on the City of Ten Thousand Buddhasitself as a practice ground for using technology as a tool for compassionate living with others, and on using technology to examine the priorities of our individual lives.

Future Possibilities

We can continue the discussion of Buddhist ethics and technology. We might also want to consider both developing and setting up guidelines and pilot projects for wholesome use of technology in the service of Dharma and also try out various antidotes for the 'poisons' of Hitech. If there is sufficient interest we can start a working group under DRBU's umbrella, or even an Institute of Buddhist Ethics and Technology may be a possibility. ❀



是，心若不清淨，便無法契入自性本具的慈悲與智慧。

二、大部分的科技，可理解為擴展心量的工具開發。但需要注意的是，擴大的是我們心裏的垃圾，還是清淨。

三、四無量心（慈悲喜捨）也是很好的量尺，可以衡量科技在我們生活中的地位。

四、萬佛聖城六大宗旨是宣公上人留給我們的人生指南，我們必須以最認真的態度奉行之，並且運用於今日所面對的課題。萬佛聖城的中小學將塑立正確使用科技的典範，而在萬佛聖城這個地方，則提供我們一個實習的機會，練習將科技用於與他人慈悲共住，並以科技檢視個人生活的優先順序。

未來的可能

我們可以繼續討論佛教徒的倫理與科技，也不妨思考如何善用科技來弘揚佛法、發展制訂指導原則以及試行計劃；並嘗試解開高科技毒性的不同解藥。如果大家有足夠的興趣，我們可在法界佛教大學之下成立一個行動小組，乃至設立「佛教倫理與科技研究院」，都是可列入考慮的選項。❀



兒童讀經教育 (續)

(continued)

Children's Education Based on Classical Texts

王財貴教授講於2015年3月15日萬佛城大殿 | Spoken by Professor Cai Gui Wang in the Buddha Hall at CTTB on March 15, 2015
現場即席英譯 呂明賜 | Impromptu English Translation by Michael Lu



BODHI FIELD | 菩提田

Editor's Note: The opinion expressed in this article does not reflect educational policy at Instilling Goodness Elementary School and Developing Virtue Secondary School.

編按：本文所表達之意見，並不代表育良小學與培德中學之教育方針。

問：在您二十年的教學生涯中共培養了多少天才？

答：幾乎每一個讀經的孩子都變成天才，所以是無可限量，所以現在有幾千萬人都受過這種教育，得到這種教育的益處。但是呢，真正的按照剛才所說的，整個標準的規劃，就從胎兒開始還不多，因為我提倡胎兒的讀經教育只有大概五年到六年的歷史。我最先提倡的是比較屬於業餘的讀經，在家庭當中由家長來教，後來發現家長教自己的孩子比較不容易，所以，就鼓勵社區的讀經班，一個星期上課一次、兩次。就好像現在，在美國的中文學校的教育一樣，有些時候還推廣到學校，由學校的老師在上課的時間，多多少少教一點。到最近十

Q: How many prodigies or geniuses have you developed in your twenty years of teaching?

A: Almost all the children educated under the recitation of classical texts method have become talented people so their numbers are uncountable. I have been teaching for so many years, and tens of millions people have benefited. It was only five to six years ago that I started promoting the prenatal education method that I shared with everyone earlier. Initially, I promoted the recital of classical texts as an after school learning program with parents. Since it is not easy for parents to teach their own children, I began community-learning groups, which met once or twice every week. Finally, about 10 years

年以來，才有全天候的讀經班，就是所謂的「在家上學」。孩子不去上學，而去上全天讀經的學校，他這樣整天讀經，效果就比較大。而如果從胎兒開始做，那效果會更好。

我二十年的推廣讀經以來，已經有二十年前開始讀經的孩子，現在都已經將近三十歲了，以前雖然讀的時間很少，他們所能背誦的經典也不多，但是對於他們學校的功課都有很好的幫助，對他們的做人也有很好的效果，那些家長都非常高興。現在過年的時候，那些家長往往都還帶那些孩子，到現在已經二、三十歲了，他們都還來看我。因為我一個星期只教他們一個半小時，但這些家長和這些孩子都認為我是他們一輩子的老師，這就是讀經教育的功效。至於說培養多少天才，培養多少會通中西，融貫古今的人物，那可能要等二十年、三十年以後。

所以，我們今天最重要的是去思考這個道理是不是對，而不是看到有多少成果我們才相信，等到看到成果才相信，已經錯過二三十年了，又錯過一代人了。所以，要趕快開始做，尤其是任何時刻都可以考察，不必等到二、三十年，五、六十年才考察；也就是說，做了讀經教育之後有所進步，對於他的人格、對於他的學問有所進步，我們就可以安心去做讀經教育了，不一定每個人都要成天才，成聖賢。

我再稍微說明一下，如果今天還沒有講得非常清楚的，有一些網路上的資訊可以參考，有興趣的人可以看幾個視頻、文章，那些視頻都轉錄成文章。第一參考資料是《一場演講百年震撼》，因為它是對於一百年的中國教育有著深刻的反省，所以，聽到的人都感覺到心靈受到震撼，叫做「百年震撼」。第二視頻是《讀經教育的全程規劃》，全程的意思就是從胎兒開始一直規劃，剛才也稍微介紹這個歷程，但是在這一篇演講裏面講得比較清楚，它可以成一個規劃，然後規劃以後，照這個讀經教育將來可以培養什麼樣的人才，在這個演講裏面都有講到，叫做《讀經教育的全程規劃》；第三個資料是《讀經教育的基本原理》，就是很詳細的講教育的時機、教育的內容和教育的方法這幾個原則；第四個資料就是《讀經教育百問千答》，「百問」就是一百個問題，「千答」就是從一千個方面來回答，其實裏面提了一百三十三個問題，大概所有可以想到的問題都被提出來過，都有一番的解答，如果想要對讀經教育有深入了解的人，可以參考這四個資料。當然，我們以後還可以繼續從各方面互相地來往，我們還可以繼續討論，謝謝！ ❀

ago, there were home schooling groups in which the children would not attend regular school but would attend a school where they recite the classical texts every day. The results with these groups are much better simply because they recited the texts all day.

In the last 20 years or so, those children who began 20 years ago are now around 30 years old, and even though they didn't memorize as much as children now do, they have benefitted in terms of their studies and their character, and their parents are also very pleased. Every New Year, they still come to visit me. Even though I only taught them for about one and a half hours a week in the past, they believe I'm their teacher for their entire lives. I believe this is most important because as people who might change the world, why must we still wait another 20 years? We should not wait to see the results before we decide to act on it. We must act the moment we see the method is correct because if we wait for the result, we'll be waiting for another 20 or 30 years, and as a result, an entire generation of people are going to miss out. So don't wait for the results to prove the method is correct. We must do it right here and right now; so long as we see improvements in the short term, then we must do it for everyone.

So if there are people who are interested and want to learn more, if you have any questions not answered, then you can go online. There are certain essays and videos on the web that might help you. The titles of them are: *How One's Speech Changed A Hundred Years of History*; *The Complete Scheduling of Recitation of Classical Texts of A Child*; *The Basic Principals of The Education of Classical Texts*; and *Extensive Q and A of Reciting Classic Texts*. And if you are interested, you can visit and look at these videos. ❀



Dharma Realm Buddhist Association Participated in the 6th Parliament of the World's Religions (I)

法界佛教總會參加第六屆世界宗教大會（上）

Compiled by the Editorial Staff

編輯部彙整



DHARMA REALM NEWS | 法界音

(Continued from the front inner cover)

Viewed by some as “the Olympics of Interfaith,” the Parliament of the World's Religions is a coming together of the world's people from various parts of the globe with different backgrounds, different beliefs, different perspectives for the shared goal of solving the ills of what besets us in this time and age, in mutual respect and understanding, set in a space that encourages freedom of personal expression and diverse perspectives. The first Parliament of the World's Religions was held in 1893. This year's session attracted over 9,800 participants. DRBA participants gave presentations, held panel discussions and workshops. This report is the summary of the nine programs DRBA was involved in.

• Mindful Eating Across Traditions: the Desert Fathers and Chan Buddhism on Food, and Spiritual Practice

—A panel discussion with Dr. Thomas Cattoi, Bhikshu Heng Sure, and Bhikshu Ming Hai

Report by Connie Luong

Mindful eating is an integral part of practice in the tradition of the Desert Fathers, early Christian monastics who thought that vegetarianism and care for all living beings brought them closer to the original condition of humanity in the Garden of Eden. For Chinese Buddhists mindful eating was an important aspect of the pursuit of awakening.

DM Ming Hai recounted that in China, Emperor Wu of Liang was influential in getting the Sangha to be vegetarian. He pointed out that from a Buddhist perspective, “Animals could have been our parents.” In fact, during the Liang Dynasty, a Chan Master named Bao Zhi was able to see the past life connections between those in animal form and those in human form. In terms of sustainability, DM Ming Hai pointed out, “It takes a lot of water to feed the cows, to produce meat. To feed a single

(續封面內頁)

世界宗教大會，被譽為宗教交流的奧林匹克盛會。由來自全球各地不同背景、信仰、觀點的人，本著為解決當下時代困擾人類重要問題的共同目標，基於互相尊重和理解，而創建的一個個人言論自由和多元觀點的平台。第一屆世界宗教大會於1893年舉辦，2015年的世界宗教大會吸引了9,800參與者，本會受邀主持九場座談，以下是各場座談內容摘要。

• 不同文化中的正意受食：沙漠教父和佛教 禪修中的飲食與修行

—托馬斯卡托博士、比丘恒實法師、比丘明海法師的
對談

梁親誠 撰稿

正意受食，在早期基督教沙漠教父的修行中是不可缺少的一部分。他們認為素食以及對一切眾生的關愛，讓他們更接近伊甸園的人性初始狀態。在中國佛教裏，正意受食是修行開悟很重要的一環。

明海法師提到中國的梁武帝推行僧人吃齋的重要貢獻。他指出，佛教徒認為「動物可能是我們過去生的父母」，而梁朝的寶誌禪師能看到動物和人類的宿世關係。若從環保的角度來看，「為了供給人類肉食，必須消耗大量水資源去飼養牛隻。一名肉食者的食物來源，將消耗一名素食者的十四倍地球資源」。

恒實法師強調，箴言「簡樸飲食，成就別人

meat eater takes fourteen times of the amount of resources it takes to feed a non-meat eater.”

DM Sure noted that the maxim, “Eat simply so others can simply live,” is a reality now. He also explained the Five Contemplations verse that monks are mindful of during meals, which helps them foster a sense of gratitude and contentment. He pointed out, “What we’re putting in our bodies, we’re connecting with the universe.” We ought not to think that we need meat to survive, for many big animals don’t require meat. Human bodies need about thirteen percent protein, and too much leads to osteoporosis. DM Sure also shared how Master Hua saw people in his village starving, and chose to eat once a day to save his other two meals for others.

At the end, someone asked DM Sure what he would do if he was invited to a non-vegetarian meal. DM Sure answered that he would tell the host what he could not eat, and if they served meat anyway, he would choose something that was within the precepts. This panel highlighted ancient spiritual practices of vegetarianism and fasting, which are of great relevance for our world today.

• Chinese Chan and Western Zen: Buddhist Solutions to Global Problems in the 21st Century

—A panel discussion on October 16 with Bhikshu Heng Sure and Bhikshu Ming Hai

Report by Lan Huang

In this session, DM Sure shared with the audience the one most important teaching he has learned from his years of training under the Venerable Master Hua, namely, that virtue and character are the foundation for meditation. If you want to go deeper in your meditation practice, the Buddha’s formula is to perfect your character. In fact, who you are when you are not meditating has a lot to do with what happens when you sit on the mat.

He mentioned the Eight Virtues filial respect, fraternal respect, loyalty, trustworthiness, propriety, helpfulness, integrity, and righteousness, which give us guidance in our relationships with our parents, siblings, friends and the communities we are involved in. They are the foundation of being a person. Once DM Sure gave a homework assignment in a meditation class. He asked participants to call their parents after class. One woman called her mother whom she had not contacted for years. After the call, she had this warm feeling in her chest all that week when she meditated.

DM Sure mentioned that we are the fruits and flowers of our past generations, and filial respect is an important step in our practice, what the Venerable Master Hua called the cure for our nation. DM Ming Hai told the popular story of how Ven. Mahamaudgalyayana saved his mother as an example to show that filial respect is emphasized in Chinese Buddhism. DM Sure talked about being an authentic meditator, whose behavior on and off the mat is consistently virtuous – a point often overlooked in the

的基本生存」已經成為事實。法師並解釋比丘的食存五觀，能夠強化內心的感恩與滿足。他指出，「身體內的東西，聯繫個人與宇宙。」我們不應該認為須靠肉類維生，很多大型動物並不吃肉，人類身體需要大約30%的蛋白質，過多的蛋白質會導致骨質疏鬆症。實法師並分享宣公上人見村裏的人挨餓，而決定每日只吃一餐，將省下的兩餐分給其他人的故事。

結束時有人問實法師，如果有人請他吃葷，他會怎麼做。實法師回答，他會告訴對方他不能吃肉；如果他們仍然提供葷食，他會選擇戒律範圍內允許的食物。這場座談強調了素食和禁食等傳統的靈性修行，這些對當今社會依然有很大影響。

• 中國禪與西方禪：佛教對廿一世紀全球問題的對策

—恒實法師和明海法師的座談，十月十六日

黃藍 撰稿

恒實法師與聽眾分享自己多年在上人座下修行，學到最珍貴的一點就是「道德教育」，換言之，一個人的品格是禪修的基礎。如果修行人想要在禪修上進步，佛陀給的方法就是完善你的品格。離開禪墊後的行為，其實與禪墊上的功夫關係甚大。

實法師提到中國傳統文化中的八德孝悌忠信禮義廉恥，引導我們如何建構與父母、手足、朋友，乃至社會的關係，上人說這八德是做人的基礎。有一次實法師給禪坐班的學生一份家庭作業，請他們下課之後給父母親打一通電話。其中一位同學多年沒有跟自己的母親聯絡，與母親通完電話之後，那一整個禮拜打坐時都感覺胸中有股暖意。

實法師說，孩子是父母祖先的花果結實，因此修行很重要的一步就是孝順父母，而宣公上人更直言孝道是救國良藥。明海法師藉由中國有名的「目連救母」故事，說明孝道在中國佛教中的重要地位。講座中，實法師提到要做一個真正的禪修者，無論打坐、不打坐都應該充實德行，這一點在西方的禪修觀念中經常被忽略。

• 佛法在現代社會中的應用

Western idea of Zen.

• Applied Buddhism in the Modern World

—A Panel Discussion on October 16th with Bhikshu Jin He, Bhikshu Jin Chuan, James Nguyen, Fedde de Vries, Sandy Chiang, Angela A. Justice, Yuen-Lin Tan

Report by Lan Huang

The younger generation of DRBA shared their experiences and challenges of cultivation amidst day-to-day life in the modern society. Several of our panelists shared how Buddhism has helped them to be more mindful of their relationships with their parents and the positive changes they have experienced. One panelist mentioned that meditation has helped him to see his faults more clearly. DM Jin Chuan talked about how precepts help us to be grounded in a wholesome life. He likes to think of precepts as vows, taken of our own free will, giving a sense of solidity and consistency to our lives.

People also mentioned their relationship with their Dharma friends is a very different kind of relationship and they really benefit from a community of wholesome friends. The audience was impressed by these young people, and the panel inspired people to find out more about DRBA.

• Buddhist Liturgy: Ways to Connect with Our Inherent Wisdom and Compassion

—A Workshop led by DRBA Bhikshunis on October 17th

This workshop introduced ritual as a way to bring the community together, to connect us to the past and future communities who practice the same rituals, and to purify the body, mouth, and mind. It uses sound, color, smell, and movement, to focus the monkey mind and makes it easier to hold the precepts and to transform our negative habits and thoughts into positive ones.

DM Heng Liang explained that liturgy is traditionally taught orally, without written music, and it requires wholehearted attention to master. Once one has applied one's whole self, one gains a sense of self-mastery and fulfillment. Rituals have their own flow and order, and must be experienced to understand their function.

The nuns led everyone to sing the Guanyin praise in English and Chinese, recite Guanyin Bodhisattva's name, and practice the Dedication of Merit. One participant reflected, "By singing the Guanyin praise in Western music style, even if Guanyin Bodhisattva was new to some people, they could sense peace and compassion embodied in the song."

• Sisters on the Path: Choosing a Life of Simplicity and Compassion

—A Panel Discussion with DRBA Bhikshunis on October 17th

Report by Tam Huynh

—比丘近合、比丘近傳、阮親戒、杜親德、江明珊、簡親道、陳原霖聯合座談，十月十六日

黃藍 撰稿

法總的新生代與聽眾分享日常修行的體驗和所遇的挑戰。有幾位都特別提到，佛法幫助他們更加留心和改善與父母的關係；也有人提到，打坐讓他更清楚看見自己的錯處。近傳師講到戒律如何為健康的人生打下基礎，他個人喜歡把戒律視為發願，是自願的選擇，能在日常行為中發揮堅固穩定的力量。

大家也提到佛友之間是一種很不一樣的關係，在一個善知識團體的支持下，大家都得到很多益處。聽眾們對這群年輕人留下深刻的印象，結束後都想多瞭解我們的機構。

• 佛教儀式：與自性裏的智慧與慈悲連接

—法總尼眾僧團工作坊，十月十七日

主要是介紹宗教儀式，透過參與儀式可以將個人與團體凝聚起來。又由於與過去和未來的修行者投入相同的儀式，因此能穿越三世時空，產生心靈的交集。宗教儀式也可淨化修行者的身口意，運用聲音、顏色、味道、動作，收攝行者散亂的心，進而增進持戒，轉化負面的習氣和念頭。

良法師對聽眾解釋這些儀式自古口耳相傳，不是依靠樂譜傳承，它需要全心投入才能掌握；如果身心完全投入，就能獲得自在和滿足感。儀式有它自身的節奏和次第，必須親身體驗才能明白其功用。

法師們並帶領聽眾唱誦中英文的〈觀音讚〉、念誦觀音菩薩聖號，以及功德迴向。一位聽眾分享：「用西方的音樂唱誦〈觀音讚〉，即使對於觀音不熟悉的聽眾，觀音菩薩的寧靜和慈悲已被音樂完美地詮釋了。」

• 尼眾之路：選擇簡單與慈悲的生活

—法界佛教總會比丘尼眾座談，十月十七日

黃果心 撰稿

In this panel, ten Bhikshunis shared their personal stories on the spiritual Path. Dharma Master Liang started by introducing the history of the DRBA Sangha with a slide show, dovetailing her live narration with engaging pictures. She gave an overview of our organization including our work in the areas of translation, education, and our Sangha and Laity training programs, allowing the public a glimpse of the Ven. Master's vision to plant Buddhism firmly on Western soil.

The ten Dharma Masters come from different countries, different backgrounds with different life experiences but share one thing in common: a wish to find the true meaning of life beyond the superficial trappings of the modern material world and choose a life of simplicity and mindfulness, finding fulfillment in service to others. The Bhikshunis' personal journeys, sprinkled with humorous anecdotes, struck a chord with the audience.

The Dharma Masters each left home at different points in their lives: one Dharma Master at the impressionable age of thirteen, while other Dharma Masters at the primes of their lives, and still another Dharma Master at a later point in life having experienced all its ebbs and flows, yet their practice of the Dharma unites them as a collective group. Their countenances reflect the ageless inner life devoted wholeheartedly to upholding the Buddha's teachings. Two ladies behind me shared the same sentiment as one remarked to the other, "Everyone looks so much younger than their age." The contemplative life of the nuns, contented with few wants and needs, can serve as an model for us to emulate as we go about our lives. The audience was quite curious about monastic life and training, and asked over a dozen questions.

• Monastic Interreligious Dialogue: How it began. What it does. Why it matters.

—A panel discussion with DM Heng Sure and Father William Skudlarek on October 17th

Father William is Secretary General of Dialogue Interreligieux Monastique/Monastic Interreligious Dialogue (DIMMID). Since its founding shortly after the Second Vatican Council, DIMMID has been in the forefront of the Catholic Church's efforts to "recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values" found in other religions (Vatican II, Declaration on the Relation of the Church to Non-Christian Religions, Nostra Aetate, 3).

DM Sure shared how interfaith dialogue strengthens one's faith: "I leave these interfaith dialogues feeling I have confirmed and deepened my own practice, knowing I stayed true to myself among others." Of course, dialoguers may have very different views, harmony can be preserved with an attitude of respect and humility. As DM Sure notes, "sometimes you have to agree to disagree," and "As long as you don't have to be the right one in the room then it's good." ❀

(To be continued)

座談會中，十位比丘尼分享自己關於修行的心路歷程。良法師首先以投影片介紹法界佛教總會的僧團歷史，並概略介紹法界佛教總會，包括佛經翻譯、提倡教育、僧伽居士訓練的工作，使與會者認識上人將佛法深植西方的願景。

十位比丘尼分別來自不同國家，擁有不同的背景和生活經歷，但彼此的共同點就是：掙脫膚淺的現代物質生活枷鎖，尋求生命的真正意義，選擇一種簡單、正念和服務他人的生活方式。她們的個人經歷和幽默趣事給聽眾留下深刻的印象。

團員中的一位法師年僅十三歲就出家，有些則在二、三十歲出家，也有的是經歷生活的跌宕起伏之後，更晚一些出家；她們各自在生命的不同階段出家，修道使得她們聚集在一起。她們的臉上映射著全心受持佛陀的教導、不隨歲月變遷的內心世界。在我身後的兩位女士都發出同樣的感慨：「每位法師看起來都比實際年齡年輕很多。」這些出家人內觀和無欲無求的生活，足以供我們效法學習。聽眾們對寺院生活和訓練非常感興趣，並且問了很多問題。

• 僧侶的宗教對話：起源、內容和重要性

—恒實法師和威廉斯古拉教父的座談，十月十七日

威廉教父是僧侶宗教對話組織的秘書長，該組織自第二次梵蒂岡大公會議成立以來，在天主教以及其他宗教倡導「認識、保護和推進美好事物以及精神文明、道德文明與社會文化價值觀」的行動中起了顯著作用（第二次梵蒂岡大公會議，教會對非基督宗教態度宣言第三條）。

恒實法師提到宗教交流增強了人們的信仰，「每次的宗教交流，都讓我更堅定並且深入自己的修行，因為我知道在大眾中我忠於自己。」當然，有時交流者會有非常不同的觀點，尊重和謙卑可以保持和諧，就像實法師所講的，「有時候你需要接受不同意的觀點」，並且「你不需要成為那唯一正確的人」。❀

(待續)

好樂佛法行菩薩道—悼念近迦師

Admiring Buddhadharma and Walking on Bodhisattva Path —In Memory of Dharma Master Jin Jia



邱潔文/譯

Written and Translated by Jie Qiu



DHARMA REALM NEWS | 法界音

法界佛教總會比丘尼近迦師於2015年11月9日示寂，告別式於11月15日在萬佛聖城涅槃堂舉行，由方丈恒律法師擔任主法和尚。

近迦師於1953年出生於馬來西亞森美蘭州。年輕時喜愛服裝設計，婚前擔任過工廠經理，婚後則是全職家庭主婦。1983年起，在好友影響下，開始學習佛法。

1988年萬佛聖城開山祖師宣公上人赴馬來西亞弘法時，近迦師首度遇見上人，隨即報名參加三皈五戒，當時近迦師已是兩個孩子的母親。1991年，近迦師帶著兩個女兒到萬佛聖城常住。她耐心等待兩個女兒長大成人，直到長女1994年出家，2009年受具足戒，近迦師自己方於數月後剃度出家，並於2013年受具足戒。

比丘尼恒良法師在告別式中回顧近迦師的生平，「她工作努力勤奮，質樸謙虛，擇善固執；修行認真，持戒清淨；修菩薩道，迴向眾生。身為尼眾，她的一生足為典範。」

比丘尼恒信法師表示，近迦師出家前曾在

Bhikshuni Jin Jia, from the Dharma Realm Buddhist Association, passed away on November 9th 2015. The funeral service was held in the Nirvana Hall at City of Ten Thousand Buddhas (CTTB). Abbot Heng Lyu was the hosting Dharma Master.

Dharma Master Jin Jia was born in Negeri Sembilan, Malaysia. She studied fashion design with enthusiasm at a young age. Before getting married, she was a manager at a manufacturing factory. After getting married, she became a full-time housewife. She started studying Buddhism in 1983 under the influence of her good friend.

When Venerable Master Hsuan Hua, the founder of City of Ten Thousand Buddhas, visited Malaysia to propagate Buddhadharma there in 1988, she took refuge and five precepts. She was then a mother of two children. In 1991, she took two daughters along with her to stay in CTTB. She waited patiently for her daughters to grow up. Her older daughter left the home life in 1994 and was ordained in 2009. She left the home life herself a few months later in 2009 and was ordained in 2013.

Talking about Dharma Master Jin Jia's life at the funeral service, Bhikshuni Heng Liang Liang said "She worked hard and diligently. She was modest and humble, choosing what is good and sticking with it. She cultivated rigorously and upheld precepts purely. She walked on the Bodhisattva path and transferred merit and virtue to all beings. Her life as a

萬佛聖城福居樓服務多年，為老人家煮早餐、送中餐、開車陪同老人家上醫院、看醫生、拿藥，並協助老人家的清潔工作。有些老人家只會講廣東話或普通話，所幸近迦師國粵語都通，為住在福居樓的老人家提供了妥善的照顧。

近迦師的長女恒解法師則說，近迦師生前總是交代她要好好修行。對於沒出家的小女兒傅琪婷，近迦師則是勸她要多念佛，多誦經。傅琪婷指出，在母親往生後，她們找到一本母親的隨身記事簿，首頁是1991年所寫，只有三句話：「一、孩子要學好英文和中文；二、也要知道佛理；三、依教奉行。」

傅琪婷並說：「近迦師不僅是好母親，也是一位善知識，小時候母親常帶我們去道場參加法會，時常買佛教故事書給我們看。因為近迦師，我們有著不一樣的童年。」

近迦師的遺體於11月11日從沙加緬度返回萬佛聖城涅槃堂後，24小時的輪班助念持續到15日告別式為止。荼毗後得各種粉舍利花，數量甚多，難以計數。其色澤美麗晶瑩，正如她一生好樂佛法、清淨持戒的心。❀

nun is very exemplary.”

Bhikshuni Heng Syin said that Dharma Master Jin Jia worked at the Tower of Blessings for many years before leaving the home life. She cooked breakfast and delivered lunch for seniors. She took seniors to see doctors, take medicine, go to hospital, and did cleaning work for them. Some seniors only spoke Cantonese or Mandarin Chinese, and luckily, Dharma Master Jin Jia spoke both dialects and took good care of the seniors living at the Tower of Blessings.

Bhikshuni Heng Jie is the older daughter of Dharma Master Jin Jia. She said that Dharma Master Jin Jia always told her to cultivate with sincerity. As for the younger daughter, Cheelim Boh, Dharma Master Jin Jia told her to recite more Buddha names and sutras. Cheelim said that after her mother passed away, they found a small notebook that her mother carried around. There were three lines written in 1991 on the first page of that small notebook, which went: 1. My children should study English and Chinese seriously; 2. They should understand Buddhist principles; 3. They should follow instructions in accordance with Buddhadharma.

Cheelim said, “Jin Jia Shi was a great mother, but she was also our Good Knowing advisor. When we were young, Jin Jia Shi frequently brought us to Buddhist temples to attend ceremonies. She also bought us Buddhist storybooks. Our childhood was different because of her.”

Her body was sent back from Sacramento to CTTB on November 11. People recited Amitabha Buddha's name non-stop for Dharma Master Jin Jia until the day of funeral service. Numerous pink sharira crystals were found in her ashes after cremation. The colors of those sharira crystals are so beautiful just like her admiration for the Buddhadharma and are representative of her upholding the precepts purely. ❀

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2015 年萬佛聖城敬老節 Honoring Elders Day at CTTB

勞靜文/譯

Written and Translated by Jing Lao



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萬佛聖城於2015年11月14日舉行第24屆敬老節，今年由培德中學男校學生策劃，主題訂為「小小世界真奇妙」。

近兩百位耆老相繼抵達時，培德中學女校學生早已在五觀堂階梯前等候，一一將老人家攙扶進入有表演節目與可口素食的會場。當地英文報紙「瑜伽日報」形容這群老人家在萬佛聖城過敬老節，所獲得的是「皇室級的禮遇」。

負責報幕的同學，背上綁著空塑膠瓶做成的銀色「噴射包」，還繫上多個五顏六色的氣球（象徵各種不同的文化），帶領大家「環遊世界」，一起欣賞中國、印度、中東、非洲、還有美國迪士尼樂園等地的歌唱、舞蹈、音樂演奏等節目，並發現世界各地的人種其實有許多相似之處。

節目由樂器演奏開場，男女校學生各自推出拿手的表演節目，包括舞蹈、中樂演奏、舞龍、舞獅、十二節氣鼓等，以饗老人家。男女校學生並各自合唱「小小世界真奇妙」，男校學生還展示多面不同國家的國旗，意味著追求國際和平、世界大同。

報幕的同學之一指出，音樂沒有年齡、地域、宗教之分，音樂如同粘膠，將大家黏在一起，同時也像班上同學矯正牙齒所戴的牙套，將所有牙齒連結箍上，帶來更美好的成果。

男校並派出數位同學，分別自我介紹，顯示他們雖來自不同的文化背景，但都能在一起相處、學習、成長，並互相欣賞其他同學的文化背景。會場並有寫著「敬老節快樂」中英文的人形氣球，男校學生在不同角落充氣施放，為老人家帶來陣陣驚喜。

The City of Ten Thousand Buddhas (CTTB) held the 24th Honoring Elders Day on Nov. 14th 2015. The Boys Division of Developing Virtue Secondary School (DVSS) planned the program and the theme was “It’s a Small World”.

Girl students from DVSS were waiting at the stairs of the Five Contemplation Hall to help nearly 200 seniors enter the building to enjoy the Honoring Elders Day program and delicious vegetarian meals. The local newspaper, Ukiah Daily Journal, said that the seniors were treated like royalty.

The MCs carried “Jet Pack” made of used water bottles, painted in silver, on their backs. They also tied colorful balloons to represent various cultures on the “Jet Packs” as they pretended they were traveling the world. They acted as tour guides and played songs, dances, and music from China, India, Middle East, Africa and Disney Land to appreciate the similarities between people throughout the world.

The program started with music instrument performances. The boy and girl students all showed their best skills in performing Chinese orchestra and 12- season drumming and dancing the dragon dance and lion dance, etc. The boy students and girl students sang “It’s a Small World” in separate choirs. The boy students even displayed various national flags to emphasize international peace and commonwealth.

One of the MCs noted that everyone could relate to music, no matter what age, religion or place you come from. Music is like the glue that bonds everything together or like the braces on his classmate’s teeth. “Because it connects everything, it makes everything more beautiful.”

Several boy school students shared their experiences and said that although they came from their different cultural backgrounds, they were able to get along, study and grow together and appreciate each other’s culture. The boys put “Happy Honoring Elders Day” in English and Chinese on man- shaped balloons at different spots of the dining hall that amazed the elders.