

Returning the Light to Change the World

迴光一念，轉變世界

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Last weekend in Paris, 200 nations came to a formal agreement on tackling the issue of climate change. Their collective pledges of action are still insufficient to avoid very serious effects within this century, but it was a significant first step and a testament to the possibility of international cooperation. The United Nations process that was used requires the consensus of all parties—no small achievement. Much work remains to be done to protect the myriad living beings who share this planet.

Our world is facing major problems. It is believed that we are also in a period of mass extinction. The Living Planet Index measures global biodiversity based on trends in animal populations. According to Wikipedia, this index fell by 52% between 1970 and 2010, which suggests that “natural ecosystems are deteriorating at a rate unprecedented in human history.” Unlike previous mass extinctions which were caused by natural events such as asteroid impact, the current one is caused by human activity.

The above are examples of contention between humanity and nature. In addition, contention between human beings has also

上週末在巴黎，200個國家為了應對氣候變化問題聚集在一起進行正式協議。雖然他們集體共同的允諾，尚不足以規避在本世紀內將出現的嚴重影響，但畢竟是邁出了重大的一步，並證明國際間相互合作的可能性。聯合國在此次協議的每一個過程中，皆需取得各國間一致的共識-這並非小小的成就。開完這個會議後，百廢待舉，有很多事情等著要做，方才能夠保護這地球上所有的眾生。

我們的世界正面臨著重大的問題。很多人都認為我們正處於一個大規模的滅亡時代，地球生命力指數，以動物種群的發展趨勢，來衡量全球生物的多樣性。根據維基百科，該指數在1970年和2010年間下跌了52%。這表明了自然生態系統正以人類歷史上，前所未有的速度退化中。與以前由於自然天災所引發的生物大滅絕，不同的是我們現在面臨

increased. According to the Peace Research Institute Oslo, the number of armed conflicts multiplied by around a factor of 2 between 1946 and 2008. The majority of these were intrastate conflicts, such as what we see currently in the Middle East.

A major reason for my joining DRBU's MA program was to seek answers to the issue of suffering, which we see all around us. In my application essay, I wrote, "Eventually, I realized that the forces underlying these phenomena are massive and profound. If so, one wonders: How much can be achieved by merely working on symptoms? What is actually going on beneath the surface?" One semester into the DRBU program, it is clear that I have come to the right place to change myself and hopefully, to change the world. By its design, the program is laying a foundation not just for my own cultivation, but for deeply engaging the problems of the world. I will try to elaborate on this and share a few things I have learned over these past few months.

The principle of non-duality states that all dharmas are made by the mind, that is, all phenomena that we perceive are mental abstractions of true reality. They represent reality, but in an incomplete and often inaccurate way. Further, all of our actions originate from dharmas. In other words, our minds produce thoughts, feelings, and impulses. Thoughts, feelings, and impulses in turn shape what we do. Thus, if we wish to understand and change our actions, we must understand and transform the dharmas of our minds. To do so, we must get to know their true nature and the mind that they originate from.

Studying the *Sixth Patriarch Platform Sutra* has helped me to better understand the mind and human nature at their most basic level. Even though theoretical knowledge is only the finger pointing at the moon, it is helpful to see the finger clearly. Right views are the foundation of practice. I had an insight while exploring the meaning of 'recognizing the original mind' and 'seeing the essential nature.' This was that the non-duality of dharmas is the root that clarifies an entire chain of core principles taught by the Sixth Patriarch. If all dharmas are mind-made, it follows that they are empty of inherent, individual existence. They are like dreams, illusions, bubbles, shadows. This includes the constructed self and all internal and external objects.

From non-duality and emptiness, non-attachment logically follows: if all dharmas are illusory in that they are only limited representations of reality, what is there to attain? Without attachment, there is no affliction. Without affliction, the inherent wisdom and discernment of our essential nature (prajna) naturally functions. Using prajna, we are able to respond appropriately to all situations, and see dharmas for what they are: that they arise from the mind and are inherently empty. Through that, we can see the falseness of the conditioned mind (緣心) and thus recognize the existence of our original mind.

Through practice, we can then return to and embody the state of our original mind, which is the mind free from duality and attachment. The Patriarch's repeated emphasis is not on faraway attainments or special

的滅亡是由於人類的活動所引起的。

以上的說明皆是人類與大自然之間的衝突。除此之外，人類之間的競爭亦在不斷的在增加當中。根據奧斯陸和平研究所的統計，人類的武裝衝突在1946年和2008年間增加了2倍。大多數的衝突屬於內戰，例如目前看到在中東的戰爭。

我之所以來到法界佛教大學攻讀研究的主要原因，是在尋找解決痛苦的答案，這個痛苦也就是我們現今所看到的各種情況。在申請大學文裏，我寫到：「最終，我意識到，這些現象背後的力量是巨大而深遠的。」如果是這樣，人們不禁要問：「倘若只在表面的症狀去下工夫，我們真正能解決的問題有多少？在表面的症狀底下隱藏的又是什麼？」在法大讀完一學期後，我清楚地發現，我來對了地方，我要改變自己，並且冀望自己能夠改變這個世界。法界大學設計的學程，讓我不僅能夠為自己的修行奠定良好的基礎，而且能夠讓我與時事所呈現的問題有更深的接軌。以下我會盡量詳細說明這一點，並分享在過去幾個月學習到的一些東西。

不二法門的道理講到一切唯心造。也就是，看到的所有現象，皆是妄心在實相中造作出來的。這些現象看似顯示現實，實際上這些現象，都是以不完整乃至不正確的方式所呈現出來的。我們的行為也都源自於法。我們的心能夠產生思想、感情和一些衝動；而這些思想、感情和衝動塑造我們的所作所為。因此，如果想要去瞭解並且改變我們的所作所為，就應該去瞭解並改變我們的心法；要達到這個目的，我們必須要知道自己的佛性及心的起源處。

研習《六祖壇經》幫助我更能從最基礎的層面上瞭解人心和人性，儘管經典上的理論被譬喻為以手指月，但是能夠更清楚地看到指月的手指，也是有幫助的，因為具足正知正見是修行的基礎。當我讀到經文中「明自本心，見自本性」時，我領悟到——「一切法不二」的道理，是闡明六祖大師中心思想的基礎。若一切法唯心所現，那麼一切法的自性是空的；它們如夢幻泡影一樣。一切法包括我相，內心的塵相及外在的事物等。

states, but on moment-by-moment practice: “Previous thoughts clinging to sensory states are afflictions; and succeeding thoughts unattached to states is Bodhi”. It was exciting to see the power of non-duality. Through this process, I learned that the Dharma is not mysterious: it is open to examination and investigation, and by doing so, we can benefit greatly.

Complementing the basic study of the mind and dharmas, our study of Western philosophy sheds light on the level above, which is the link between dharmas and human activity. Thoughts are truly powerful and key ideas can influence the lives of many throughout time and space. For example, through the ideas of Edmund Husserl, we saw how the rise of one form of reasoning had vast effects on the world over the last few centuries. This form is called objectivism, which is the belief that phenomena exist outside of the mind.

Natural science—physics, chemistry, biology—is an example of an objectivist approach. With mathematics as its language, natural science has been an amazing tool for understanding and manipulating the material world. However, just as technological achievement and the human population exploded, the seeds of present ecological crises were sown. While in natural science, mankind had a powerful tool for controlling physical nature, it lacked a similar tool for understanding and regulating human nature. According to Husserl, the reason for this was the dominance of objectivism even within the humanities and social sciences: studying human experience by looking outside the mind.

Revealing the prevalence of looking outside the mind even today, humanity's efforts to solve global problems often focus on political, economic, and technological aspects. To alleviate climate change, we develop better cars and better energy sources. We write laws that try to regulate human behavior from the outside. What these methods have in common is that they look outside the mind for solutions. They are necessary, but are probably not sufficient, and are definitely not the most insightful approach to man-made problems. Attempts to increase the use of renewable energy are critical in the struggle against climate change, but will they be able to match the scale and complexity of the challenge?

The Islamic philosopher Seyyed Hossein Nasr wrote, “For humanity turned towards outwardness by the very process of modernization, it is not so easy to see

從「不二」和「空性」的道理去瞭解的話，下一步的邏輯就是不執著。如果一切法都是虛妄的，而這些法塵又只是實相有限的顯現，那修道時還有甚麼是可證的呢？若無所著，就無煩惱；若無煩惱，我們本有的智慧——般若，就會自然地顯現。用智慧，我們就可以在任任何的情況下很適當的應對自如，並看到諸法如如的樣子。也就是說，我們可以看到攀緣心是虛妄的，進而看到真心的存在。

透過修行，我們可以回歸到真心本來的狀態，真心是離開所有的對立法和一切的執著。六祖大師重複強調的，不是遙不可及或特別的境界，而是每一念每一念的修行：「前念著境即煩惱，後念離境即菩提」，這裏看到不二法門的威力很令人激動。透過這個過程，我了解到佛法並不神秘；反之，佛法是開放給大家研究和探討，而最後從中得到法益。

為了配合心和諸法的基礎修學，西方哲學課則從另一個層面來闡明諸法和人類活動之間的聯結。人的思想是很有力量的，主要的觀點和概念可以在時間和空間中影響許多人的生命。例如，在艾德蒙·胡塞爾的思想中，我們看到他的推理模式在過去幾個世紀中對這個世界有著廣大的影響，這種推理模式被稱為「客觀主義」。客觀主義主張，所有的現象（即是一切法）是在心的外面。

自然科學，例如物理學、生物學和化學等，都是客觀主義下的產物。以數學為語言，自然科學早已成為理解和操縱物質世界的驚人工具。然而就在科技成就及人口爆炸時，人類早在現今面臨的生態危機之前，就埋下了前因。在自然科學界中，人類擁有強大的工具來控制物理性，但卻缺乏類似的工具來理解和調節人性。按照胡塞爾的理論，造成這種現象的原因是由客觀主義主導的，即使人文學科和社會科學的領域，也是在心外進行人類經驗的研究。

揭示現今心外求法的普遍性，人類致力解決全球性問題往往集中在政治、經濟和技術的層面上。為了緩解氣候變化，我們發明更優良的汽車和能源。我們立法，試圖從外面來規範人類的行為。這些方法的共同點，都是在心外尋求解決方案，看似必要，但可能不夠充分，而且絕對不是以最有見地的方式來解決人為的問題。努力讓大家多使用可再生能源，來應對氣候變化的困境，雖是個重要的措施，但這個措施真的能夠應付這個挑戰的規模和複雜性嗎？

伊斯蘭哲學家賽義德·侯賽因·納斯爾寫道：「人類在現代化的過程中已轉向客觀性，此趨勢對環境所造成的負面影響並非易見，然而這些對環境的負面影響，事實上只是內在心靈貧脊具體化的一種顯現罷了，生態的危機最終歸咎於人類的行為。」（納斯爾，「人與大自然：現代人的心靈危機」，第3頁）。換句話說，人類的行為和生態問題，反映出人心的狀態；環境的健康與否，亦反映出人類心靈的健康。

that the blight wrought upon the environment is in reality an externalization of the destitution of the inner state of the soul of that humanity whose actions are responsible for the ecological crisis” (Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*, pp. 3). In other words, humanity’s actions and the ecological problems that have arisen reflect the state of the human mind. The health of the environment reflects the health of the human spirit.

What can be done about all this? As the Venerable Master urges us to do, the key is to return the light and reflect within. As the Dharma tells us, suffering has spiritual roots and ultimately, spiritual solutions. As Xún z ĭ said, “One who knows oneself does not blame others; one who knows his destiny does not blame the heavens.”

Combining the study of Buddhism, Western philosophy, and classical languages, the DRBU program gives us access to the spiritual jewels of humanity: the best resources we have for understanding the causes of suffering and thus, the path to liberation. In addition, we are honing skills that will be essential for expressing solutions in ways that are accessible to modern minds and the modern world. We are not helpless or starting from scratch. The sages and great thinkers throughout time have given us a legacy of wisdom with which we can start to heal the world.

Perhaps through all this, a new field of knowledge will arise that complements the natural sciences: one could call it a science of the human mind and human nature. It would describe people as people—our lives, our intentions, our actions and their results. Its principles and laws would describe the workings of the mind, the full potential of human nature, and the workings of causation. It would be specific, verifiable, and pragmatic. Its mission would be to alleviate suffering at its roots, and to nurture individuals and societies.

It would do this by helping people understand themselves and their experience, and guide them in making choices that result in less suffering for self and others. Not only people, but companies, governments, and international bodies would be able to use it in their decision-making in the same way they use natural scientific analysis today. The elements that would make up such a science of the mind and human nature are already right in front of us, in the Buddhadharmā and the other great spiritual traditions of the world. They arise from the inherent wisdom of people and can be formulated in a way that everyone can use.

I came to DRBU with questions, and I am gradually finding more and more answers. What we have here is special: the university and monastery side by side—one providing the spiritual core and anchor, the other investigating the specifics and applications of wisdom, and reaching out to engage the world. We are a team, and together I think we can really make a difference. On behalf of my fellow students at DRBU, I would like to express deep gratitude for everyone’s work in supporting us and making this a safe and bright place for us to pursue the most important questions of life. Amitabha! ❀

那我們該怎麼辦？如上人勸誡我們，最主要的是要「迴光返照」。佛法也告訴我們，諸苦之因源自於心。尋找解決方法，如荀子所說：「自知者不怨人，知命者不怨天。」

結合佛法的修習、西方哲學，和古典言文的研究，法大的學程給了我們人類心靈的寶珠、最上乘的資源，來理解人類痛苦的原因，並且從中得到解脫之道。除此之外，我們正磨練著學到的技能，因為這些技能，將是面對現代思想和現代世界傳達解決方案時，所不可或缺的。我們不是束手無策或從零開始，過去的聖人和偉大的思想家已給了我們智慧的遺產，讓我們可以開始著手療癒這個世界。

或許通過這一切，新的知識領域將浮現，以補足現有自然科學不足之處：人們可以把這門新領域稱為「人類心靈」和「人性科學」。它的敘述是把人類當人類，包括我們的生活、意念、行為及其所造成的結果。其道理和定律是敘述人心的運作，人性最圓滿的潛力，及因果關係的運作。這個方法是具體的、可證實的，並有實效的。它的使命是從根源上減輕痛苦，並培養人才和社會。

要做到這一點，我們得幫助人們了解自己和自己的經驗，並引導他們做出令自己和他人的少受點苦的選擇。不僅是個人，公司、政府和國際機構，也都能夠將這門新領域應用在他們的決策上，就如現在應用自然科學一樣。組成心靈科學和人性的內容成分，就在眼前的佛法和其他偉大的宗教中。這些內容源於人類本有的智慧，而這個智慧是以每個人可以受用的方式來表達。

剛來到法界大學時，我心中充滿疑問，但是現在逐漸找到越來越多的答案。我們大學所擁有的是很特殊的——大學就設在佛寺裏，一方面提供學生心靈糧食，另一方面讓學生細心地研究智慧以及如何運用智慧，好讓我們伸出雙手去幫助這個世界。我們就像一個團隊，如果共同努力的話，可以有所作為，具有影響力。在此，我謹代表法大的同學們深深感謝大眾的護持，讓我們有個安全、光明的地方來探討生命中最重要問題。阿彌陀佛！❀