

# 北加州耆那教徒參訪萬佛聖城

## Jains in Northern California Visit the City of Ten Thousand Buddhas

編輯部 文 / 呂明賜 英譯

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2018年7月14日，57位來自北加州耆那教中心的耆那教徒（尼犍子），專程參訪萬佛聖城，並聆聽法師開示。

當比丘恒順法師走進法界佛教大學舊教學大樓會議室時，只見這群耆那教徒全都恭敬站立，合掌當胸，高聲念誦「南無阿彌陀佛！」恒順法師微笑回禮，以梵文道：「納瑪思代！」（Namaste！致意、祝福）。

順法師首先為他們講解佛法中的四聖諦：苦、集、滅、道，並答覆他們佛教中關於輪迴、須彌山等字眼的涵義，近巖法師稍後也加入座談。

佛教和耆那教都起源於印度，興起與發展的時間相近。耆那教也主張素食，但不吃根類作物（包括紅蘿蔔、馬鈴薯、甜菜根、洋蔥、大蒜等）。來訪的耆那教徒對恒順法師和近巖法師解釋說，不吃長在地下的農產品，是為了避

On July 14, 2018, fifty-seven Jains from the Jain Center of Northern California came to visit the City of Ten Thousand Buddhas and to listen to the instructional talks of the Dharma Masters.

When Bhikshu Heng Shun walked into the conference room of the old main building of Dharma Realm Buddhist University, all the Jains rose respectfully, put their palms together before their chests, and chanted loudly, “Namo Amitabha!” Dharma Master Shun smiled and returned the greeting in Sanskrit, “Namaste!”

Dharma Master Shun first explained the Four Noble Truths in Buddhism: suffering, the aggregation of suffering, the cessation of suffering, and the Path. He then answered the Jain's questions regarding Buddhist terminology such as samsara and Mount Sumeru, at which point Dharma Master Jin Yan also joined the conversation.

Buddhism and Jainism both originated from India and began expanding their religious beliefs at around the same time. Jainism advocates vegetarianism, but its followers don't eat root vegetables (including carrots, potatoes, beetroot, onion, and garlic). The Jains explained to Dharma Master Shun and Dharma Master Yan that they don't eat plants that grow underground to avoid harming bugs and microorganisms, thus abiding by the core tenant of Jainism of “non-violence and no harm.” Ground nuts, such as peanuts, are an exception. Strict Jains also do not eat after sunset



免傷及小蟲與微生物，符合「非暴力、不傷害」的耆那教義，但是地下的帶殼堅果（例如花生）則例外。此外，嚴格的耆那教徒在日落後至日出前不進食。

順法師表示，佛教也主張出家人晚間不進食。一位耆那教徒問到佛教對於非人眾生的觀念，當順法師談到夜叉、羅刹、乾闥婆、迦樓羅、緊那羅、大鵬金翅鳥時，這群耆那教徒聽了頻頻點頭，表示這些名稱在耆那教中都有。順法師說：「我們（佛教和耆那教）有很多共通之處。我們是兄弟/姐妹教。」

儘管如此，順法師指出：「佛教和耆那教以及印度教最主要的差異在於佛教『無我』的教誨，這點不容易瞭解。耆那教和印度教相信輪迴中有個永恆的我，佛教不作此說。佛教認為，眾生因為無明與貪欲（貪求諸有及五欲之樂），使得涅槃（無為實相）生出輪迴的顛倒相。然而若能藉由般若智慧，究竟離開輪迴，就能體驗無為的涅槃實相。因此，涅槃才是實相，絕非在輪迴的顛倒相中有個永恆的我。」

證得涅槃，即能生死自由，不受後有，可以說是無生無滅；然而這種境界，是不可心思，不可言議。佛陀說涅槃的本質或者境界，是超出語言，究竟不可說不可說；佛陀所能教的，是通往涅槃之『道』，讓眾生親自去體悟、證得涅槃之樂。」

當天氣溫雖然高達華氏98度，這群耆那教徒依然興致勃勃前往祖師殿與佛殿，隨眾禮拜大悲懺15分鐘。這是他們首次安排行程到萬佛聖城參訪，對他們而言，誠為一趟增廣見聞的「交流學習之旅」。

until sunrise the next day.

Dharma Master Shun expressed that Buddhism also advocates not eating in the evenings for monastics. When a Jain asked about Buddhism's perspective on non-human beings, Dharma Master Shun discussed yakṣas, rakṣasas, gandharvas, kinnaras, and garudas (great golden-winged peng birds). The Jains nodded as they listened, as these beings also existed in Jainism. Dharma Master Shun said, "We share many things in common. We are brother/sister religions."

Nevertheless, Dharma Master Shun said, "Although our religions have a lot in common, there is one major difference between Buddhism and Jainism as well as Hinduism. That is the teaching of not-self (anatman). This teaching is rather nuanced (not easy to understand). Buddhism does not teach that there is an eternal 'atman' or self within Samsara like they believe. Rather Buddhism teaches that Samsara is a distortion of Nirvana (the true unconditioned reality) created by ignorance (avidya) and thirst (the thirst or selfish craving for existence and the thirst for pleasures of the five senses). Once our minds 'completely' turn away from Samsara (because of prajna-wisdom) we will experience the true reality of Nirvana (which is 'unconditioned')."

"We can say that Nirvana is what we truly are, but it is not an eternal atman that exists in Samsara and it is not something we can express in words or even conceive of in thought. It is free from birth and death, and rebirth. Thus, it is called the Unborn and the Deathless. The Buddha taught that there is no way to express the nature or experience of Nirvana: it is totally ineffable. Rather, the Buddha taught us the Path to Nirvana so that we can directly experience or realize it ourselves."

Although the temperature that day reached a high of 98 degrees Fahrenheit, the group of Jains enthusiastically went to the Buddha Hall and Patriarch Hall and bowed the Great Compassion Repentance for fifteen minutes. As their first planned trip to the City of Ten Thousand Buddhas, it was truly a trip of study and exchange, and broadening of horizons.