

# 校長赴日 在岐阜聖德學園 演講與交流

◎釋惠敏（校長）

接續2016年的邀請，惠敏校長再度應日本岐阜聖德學園大學之邀，2017年元月十六日於該校舉辦的「成人禮」儀式中，以「安寧療護臨床宗教師說法實例」為題，進行專題演講。之後與校長藤井德行，共同簽署學術交流合約，增進彼此的合作發展。

演講中，惠敏校長介紹台灣安寧療護、緩和醫療佛教法師養成計畫，以及播放一位肝癌末期病人與家人接受惠敏校長臨床協助的教學影片。影片中，病人向父母表示不捨及無法盡孝的遺憾，校長隨機提醒病人，對於每個人都需要面對的「生死旅途」，若能示範如

何安心走完這一段路程，是對父母盡最大的孝道，也是留給人間最好的禮物。

岐阜聖德學園大學是從幼稚園到大學之學園，在培養優良中小學老師、公務員與護理人員等人才都有知名度。該校是以日本聖德太子「以和為貴」之理念為核心價值，培養「平等、寬容、利他」的心智與行動作為教育目標，與本校有諸多相應點，因此，期待兩校未來除了在佛學交流之外，在佛教安寧療護、生命教育、社區發展、社會福祉、環境保護等領域也可以合作。



▲惠敏校長與藤井德行校長（前右）分別代表法鼓文理學院、岐阜聖德學園大學簽署學術交流合約，增進彼此的合作發展。（岐阜聖德學園大學提供）

## 承先啟後～法鼓學校校友會

◎賴玉梅（校友會執行長）

創辦人聖嚴師父說：「我們不辦教育，佛教就沒有明天。」聖嚴師父為宏揚漢傳佛教，於30餘年前即創辦中華佛學研究所，培養無數法門龍象。在96年法鼓佛教研修學院正式向教育部立案，開展新的里程碑。一路走來，到今日的法鼓文理學院，亦有不少優秀校友。為能結合校友們的心力，護持聖嚴師父的興學理念，在中華佛研所時代已經成立校友會，法鼓校友在101年也籌設校友聯誼會，但兩者皆未正式向內政部申請立案。

有鑑於校友是學校資源的重要一環，為能建構制度，永

續經營，護持母校與在校生。104年經多位熱心的中華與法鼓校友的努力，決定結合兩個校友會，申請立案，正式命名為「法鼓學校校友會」，以弘揚聖嚴師父「悲、智、和、敬」之教育理念為宗旨。並以如下事項為校友會任務：（一）校友之聯繫、服務、聯誼與急難救助。（二）辦理各項學術文化交流事項或其他有關文化教育、公益及學術性活動之舉辦。（三）協助母校辦理有關文化教育、公益及學術性活動。（四）協助母校發展並為母校籌款。（五）社會服務。

105年法鼓學校校友會，頒發在校生獎學金，辦理在校生無息助學貸款、校友急難救助、校友論文發表論壇、寺院參訪聯誼活動、校友心靈環保農耕講座，支援母校與中佛青合辦的「全國大專佛教青年領袖營」，並投入新校區景觀維護。於106年初與書畫社在金山老街合辦「拿春聯·過好年」活動，企能在金山地區打開學校知名度，同時敦親睦鄰。除了舉辦活動外，定期召開會員大會與理監事會討論會務計畫與發展。這一年雖是校友會的紀元第一年，但可謂成果豐碩。



▲校友齊聚，像個溫馨的大家庭！

## 三友健容來訪與佛學分享

◎陳陶（校園記者／佛教學系碩士班）



▲三友教授（中）自本校落成後首次來訪，由惠敏校長與果暉法師陪同接待與導覽。

本校佛教學系於3月5日，邀請日本立正大學名譽教授三友健容至法鼓山訪問，並於6、8、10日下午於本校發表三場演講，演講題目分別為：一、聖嚴法師與日本佛教；二、《天台四教儀》的問題點；三、原始佛教教團的失策與大乘——以《阿毗達磨燈論》為線索。三場演講均以日語發表，現場有中文口譯。三友教授是聖嚴師父的老朋友，在聖嚴師父留學立正大學之時，三友先生為該校助理，與聖嚴師父建立深厚的友誼，自聖嚴師父創辦中華佛學研究所以來，也與本校多有學術交流。

日本佛教極具特色，對戒律之持守似乎有過於寬容的態度，「以信代慧」之思想、「肉食妻帶」之制度為何及其如何在日本形成？是不少人好奇的問題，三友教授第一場演講「聖嚴法師與日本佛教」解答了這個疑惑。日本佛教的特色與末法思想在日本的流行有關。例如，日本傳教大師最澄所撰之《末法燈明記》，題名意為處於末法時期，即使是僅剃髮、穿袈裟的形式上的僧侶，都是黑暗時代中帶來光明且無可取代的燈光。在末法時代，國家不應當依據正法、像法時期僧尼應有的樣子，來約束末法時期「甚至連破戒都談不上的無戒僧尼」。第二場演講「《天台四教儀》的問題點」釐清《天台八教大意》的作者於《天台四教義》和《天台八教大意》的判教論等問題。三友教授的代表作為《阿毘達磨明燈論之研究》（《アビダルマディーパの研究》），第三場演講則以其為基礎，利用新發表之材料討論部派教團如何面對大乘經典對傳承佛教的批判。



# 韓國佛教之禮佛法門

東晉，中國佛教傳到朝鮮半島；唐朝，佛教各宗傳入朝鮮佛教，高句麗、百濟、新羅三國政權也派僧侶到中國求法，曾有多采多姿的發展。目前，韓國佛教是以華嚴思想與禪宗實踐為特色。最近，敝人有緣觀賞韓國佛教「朝暮課誦」儀軌的紀錄片，深受「禮佛」法門的感動，野人獻曝如下：

韓國佛教之禮佛儀軌，以唱誦《五分香偈》：「戒定慧解知見香，遍十

方刹常芬馥；願此香烟亦如是，熏現自他五分身」開始。因為，佛教將戒律的功德譬喻成如塗香、薰香等，能令人清涼、悅意。例如：《中阿含經》：「舍梨子！如是比丘、比丘尼以戒德為塗香。……便能捨惡，修習於善。」《雜阿含經》：「八方上下崇善士夫，無不稱歎言：某方某聚落善男子、善女子持戒清淨，成真實法，盡形壽不殺，乃至不飲酒。阿難！是名有香順風薰，逆風薰，順風逆風

薰。」

韓國佛教僧眾非常重視藉由身體禮敬、稱念觀想「至心歸命禮，十方三世帝網（重重無盡）海，常住佛、法、僧三寶」的三頂禮乃至佛菩薩、羅漢、祖師等七頂禮、八頂禮、十一頂禮儀軌。若能虔誠殷重，可以孕育「向善、離惡」的認知的形成，而引發愛敬、歡喜與悲

泣等情緒乃至「悲欣毛豎」，如此可以讓煩惱凡夫蛻變為菩薩的「長期記憶」。

禮佛法門也可產生「萬法平等一體」等感受，因為五體投地禮佛或許可以增進「由下往上」的注意系統，因為至誠懇切地伏地、從下仰望的姿勢可以平衡我們高高在上的習慣姿態。



▲ 張志堯老師（右三）帶領同學理論與實踐並行。

## 走出課室關懷人

### 104級社區再造學生實習成果發表

◎王琇玲（社區再造碩士學位學程）

修學佛法著重解行並重，研究學問貴於理論實務並行。由張志堯老師帶領「社區再造學程」學生第二階段的實習課程，於1月11日下午舉行成果呈現。六位同學分別針對自己的研究主題，參與至少108個小時的相關實習，從植栽療癒、樂齡課程、社區大學、視覺藝術、廣告行銷、動物陪伴等議題，走入不同社區、社群，展現「社區再造學程」強調關懷與實踐的多元特色。

隨著醫療科技進步與養生觀念盛行，台灣進入高齡化社會，長者生活也成為同學關注的議題。「因為自己也老了，必須開始學習老年生活。」擁有藝術背景的美香同學，以「創意老化」概念，探討藝術治療對於長者自我效能的影響，並選擇專門照顧失智者的「中山老人住宅日托中心」，以三階段藝術課程，有次第地與長者建立良好的互動關係，進而以「生命故事書」協助長者省視、統整生命的意義。同樣關注長者議題的常延法師，於「法鼓山安和分院」樂齡班開設八堂融入佛法八正道的共學安老課程，透過人際締結、活出意義、超越逆境、宗教寄託、明己心性等，協助長者正視生命意義，為共老而共學，落實健康老化的目標。參與社區

規劃師培訓的郁蘭同學，帶著自己的寵物狗進入翠柏新村安養中心，透過動物與人的交流互動，期許效法國外許多機構的成功經驗，在高齡化與少子化的趨勢下，以動物陪伴，讓孤獨老人的生命得以重拾笑顏與期盼。

另一位參與新北市社區規劃師培訓課程的呈峰同學，分享自己參與地景藝術與香草療癒課程的經驗，鼓勵同學對於自己有興趣的議題，多聞熏習、提昇專業知識與能力。從事廣告創意工作的琇玲同學，分享什麼樣的廣告吸引什麼樣的人，在網路科技、視覺溝通的時代，佛教社群如何透過廣告與Y世代進行有效溝通，進而幫助年輕族群將佛法善用於日常生活，維持身心的清淨與安定。敏翔同學參與法鼓社會大學金山校區相關課程與服務，包括3D列印、自然農法、吉他歡唱等，藉由自身學習與觀察，探討學員參與藝能課程的動機。

社區再造學程規劃實習課程，就是希望學生在課室學習之餘，也能走入社區社群，以實地的參與觀察，關注議題、關懷人，藉以培育理論與實務並行的人才，以自身小小的好成就社區大大的好，真正落實提昇人的品質、建設人間淨土的理念。

## 藏漢翻譯實作譯注成果發表

◎蕭智隆（語言與翻譯中心專案人員）

藏傳佛典漢譯與人才培育計畫自2016年9月起，為厚植本校藏漢翻譯人才能力，針對有志於參與藏漢翻譯工作的校友與學生於校內開辦藏漢翻譯實作班，經過廖本聖老師半年以來的指導，於2017年3月15日假佛教學系大樓102教室舉行翻譯實作成果發表會。校長惠敏法師、語言翻譯中心主任溫宗堃老師與欽哲基金會秘書游欣慈小姐，皆蒞臨現場指導。

發表會開始前，校長惠敏法師致詞時表示：「透過成果發表可以切磋，能夠與人一起分享。」並且勉勵本次參與發表的學員，未來將這些成果透過文字刊載於網路或期刊上，成就屬於自己的法身慧命。最後，校長分享了一個小撇步：「每天要養成要翻譯多少、讀多少文獻的習慣，這是一個基本功。」

會中共六位發表者分別就《聖普賢行願王會釋》、《心經廣註》、《佛隨念廣注》、《三學經譯注》、《三律儀次第譯注》、《聖臨終智大乘經疏》、《不淨觀次第》等七部譯注成果提出簡報。

隨後，游欣慈小姐代表欽哲基金會表示：「透過各位同學的介紹，令人非常想要繼續深入了解這些藏傳佛典的內涵。或許將來我們可以將這樣的發表向外公開，讓計畫之外的人也能參與，藉以達到推廣的目的。」未來，翻譯實作班仍會持續進行，我們祝福參與實作班的師生，持續精進共同為佛法付出心力。

### 2017年 生命美學研習營——心幹線

誠邀您來參與！

心幹線列車即將啟動，邀請您加入共乘行列，  
來場「探索生命」的豐富旅程！

此活動是法鼓文理學院與法鼓山青年會、謝許英文化藝術基金會合辦的高中營，以生命真諦與文化體驗之禪韻課程為主，發掘心靈內在的自信，找回淨化的心靈，使內心獲得祥和的喜悅！佛法寧靜身心、茶禪醞釀安定、書畫彩繪心靈意境，您一起敞開心房，列車行駛中交流彼此精彩的生命故事。

- 營隊日期：2017年7月4日至7月8日
- 營隊地點：法鼓文理學院
- 熱烈招募：15~19歲高中生（含國三升高一）
- 營隊費用：全免
- 同步招募：小隊輔（19歲以上）、營隊義工（年齡不拘）
- 連絡電話：02-2498-0707轉2372、2242
- 活動詳情：<http://www.dila.edu.tw/node/13431>
- 報名網頁：<http://www.dila.edu.tw/node/13422>



# 心靈拼圖

## 淨心淨土・發現校園之美

◎辜琮瑜（生命教育碩士學程主任）

自從本校校區整建完成，除了原先佛教學系大樓周邊建築，並以大願橋連結新校區。在開闊的30公頃校園裡，不僅有創辦人聖嚴師父對建築設計所期待的「本來面目」校舍，同時在諸多單位的用心規劃與經營下，呈現出生機盎然的景觀。此外，延續法鼓山世界佛教教育園區的整體「境教」精神，校園中處處有禪機。

生活其間的教職員生、來本校參訪的貴賓，也常忍不住隨手拍出種種風采。故此，校長發起攝影比賽的構想，希望將大家捕捉的點滴風華具體呈現，讓本校以心靈環保建校的精神融合獨特的景致得與更多人分享。

攝影比賽由心靈環保研究中心、圖書資訊館及大願・校史館共同執行，以三個主題徵稿：校園建築之美，體現「簡約質樸・本來面目」的設計理念；校園景觀之美，呈現「融合自然・清淨無礙」的樣貌；禪境之美則為展現「處處在在・靜觀自得」的境教。

每一個項目分別由專業評審評選出前三名及佳作若干，於4月8日校慶當日邀請方丈和尚與校長頒獎，同時於大願・校史館舉行特展，並同步於學校網頁推出數位攝影展。期望以心靈拼圖的概念，讓大家領略校園的風光，不僅從視覺，更能與心相應，徜徉其中。

### 校園景觀之美



▲ 第一名：驚豔／葛賢敏



▲ 第二名之一：Flame x Ocean／湯佳茵



▲ 第二名之二：尋找夢想之路／王焯樺

### 禪境之美



▲ 第一名：猜猜這是哪裡～／王焯樺



▲ 第二名：「悲智和敬，嚴土熟生」——法鼓文理學院在金山／吳佩蓉

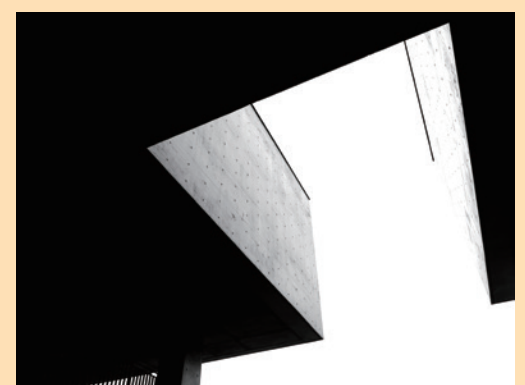


▲ 第三名：明暗因依／賴弈呈

### 校園建築之美



▲ 第一名：紅塵中的淨土／釋常鐸

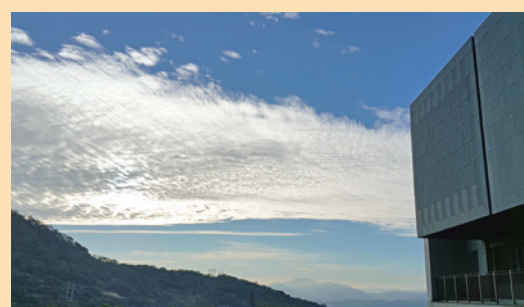


▲ 第二名：紅塵中的淨土／釋常鐸



▲ 第三名：大願橋——黃昏之美／葛賢敏

### 佳作隨選



▲ 揚光寂影，生幻照默／吳佩蓉



▲ 揚生館的天空／釋宗慧



# I Believe Chinese Buddhism Has Great Potential!

by Grzegorz Polak

Amituofo!

I was kindly invited to write a short article for DILA Newsletter, so I would like to use this opportunity to introduce myself a little bit to the readers. My name is Grzegorz Polak and I am staying at DILA as a visiting scholar. First of all, I want to say that I am very grateful for the opportunity to be at DILA: it is a great honor and a privilege

for me! Here I would like to thank those who have made my coming here possible – particularly Bhikkhunī Dhammadinnā and Prof. Weijen Teng for their help and their patience with me. Even before coming here, I had heard many good things about the hospitality of Taiwanese people, but it has even surpassed my expectations! I am very impressed by the spirit of friendliness of the people living here. I would therefore like to express my gratitude and thank the students and staff at DILA (as well as several other Taiwanese people) who have been helping me, an unexperienced foreigner, in various ways: introducing me to various aspects of life in Taiwan (including eating with chopsticks ☺), helping me with learning



◀ Grzegorz Polak at the terrace of DDM Grand Buddha Hall (overlooking Jinshan in background).

Chinese language, and deal with everyday practical issues. The warmth emanating from the people at DILA more than makes up for the almost constantly rainy and overcast weather!

I come from Poland, a medium sized country in Central-Eastern Europe, with a climate that is much colder than that of Taiwan. I work at the UMCS University (居禮夫人大學) in Lublin, where I teach courses connected with Religious Studies, Philosophy, and Buddhism in particular. In my research I focus on the fascinating issue of Early Buddhism, and in particular on the subject of early Buddhist jhāna meditation. I have written a book (based on my PhD thesis) and several papers on this subject and have taken part in many conferences devoted to it. I would like to say that for me this is not simply an academic, theoretical subject – it is my life's pursuit with great existential and practical significance for me. I want

to find out the truth about the Buddha's teaching to be able to implement it in my life! Early Buddhist research is now a very 'hot' academic topic, and many Buddhists themselves (including monastics) are researching it. It also has great practical implications, as its results are being implemented in everyday practice. While it is mostly Theravada Buddhists that are engaged in Early Buddhist studies, I would really like to invite and encourage Chan practitioners and sympathizers to become interested in it as well. As a result of my research, I have discovered some fascinating and important similarities between Early Buddhist and Chan teachings, particularly concerning early Buddhist jhāna and silent-illumination (默照) meditation, as taught by Master Sheng-Yen. The belief that the Chan tradition goes back to the Buddha himself, and his direct, non-verbal transmission on to Mahākāśyapa is a foundational story of the Chan Buddhists. I believe that comparative study of Early Buddhism and Chan may provide the key to understanding some enigmatic and difficult aspects of the Buddha's teaching. In my research I also rely on interdisciplinary approach, using the help of modern science and philosophy, trying to reach a deeper understanding

of the Buddhist doctrine. In this way it is also possible to give it a wider outreach and make it more accessible in the modern world, which is looking for a solution for its problems and I hope to be able to present some of the findings of my research during my series of lectures at DILA in May.

I also feel that the West is now in a state of deep crisis, and strongly believe that Chinese Buddhism has great potential but also shoulders great responsibility for the future of our world. I hope that the results of Early Buddhist research can help Buddhism reinvent itself, reform itself, better understand itself in order to face the challenges of modernity. In this way I personally want to contribute as much as I can towards the reaching of these goals. That is why I have decided to come here and devote much of my recent life to learning Chinese. While according to the official plan, I am supposed to stay at DILA until the end of September, I can already say that my stay here has been so fruitful and my impression so positive that I will do what I can to stay longer and continue my research, whether in Taiwan or Mainland China. Although it is very difficult to organize on the official level, I hope I will be able to realize my goal!

## My Experience of Studying Buddhism in a Monastic Environment

by Sebastian Nehrlich

My name is Sebastian Nehrlich and I am a student of Buddhist Studies at the University of Hamburg. I joined the bachelor program of the University of Hamburg in autumn 2012 and plan to finish my bachelor degree this summer. My future plans are to continue my studies by joining the master program of the University of Hamburg in autumn 2017. The focus of my work lies on reading buddhist primary sources, e.g. sources in Sanskrit, Chinese, Tibetan and Pāli. My main area of interest in this field is Buddhist philosophy, especially Indian Yogācāra/Vijñānavāda and the Chinese Weishi (唯識) school.

Before I joined the university I had already started practicing meditation in the Vipassana-tradition as taught by S.N. Goenka, which spiked my interest in Buddhism. After my first experience of meditation I decided to go on a long journey by bicycle from Europe to India in order to look for deeper spiritual experiences. After a longer period of meditation in India I finally decided to go back to Germany and start to study Buddhism as my major subject at a

German university.

When I first arrived at DILA, I was very pleasantly surprised by the calm and positive atmosphere of the campus. This is very different from the experience of studying in the west, where the universities are usually located in the busy and noisy centers of the cities, surrounded by a lot of distracting influences. The DILA on the other hand shows a very different concept. Here study and spiritual practice come together, as can be seen for example by the meditation classes that the students here are expected to join. Community life and study form a very close union here, since all the students live together on the same campus, share the meals together and engage together in extracurricular activities. The contact with the other students and the teachers is thus very positive. In western universities on the other hand the experience can be much more anonymous, as thousands of students are sharing the same facilities and the private life of the students and the life at the university are rather strictly separated.

Taking classes at DILA is also a very enjoyable experience. While at the University of Hamburg the critical work with primary sources is emphasized, in DILA the content of the material is discussed in much more detail. This of course reflects the fact that the students at DILA can access Chinese primary sources without having to go through the trouble of learning a new language, so the discussion of the content and doctrines of this material can start earlier than in Hamburg. Students at the University of Hamburg have to almost exclusively join language classes for the first three to four years of their studies. As a result I benefit greatly from the classes here, since I can acquire a lot of knowledge that is otherwise hard to come by. This of course also has its trade-offs, since the studies at the University of Hamburg are usually focused much more on working with primary sources in Indian languages, since Indo-European languages are easier for western students to learn. The speed of the classes dealing with Indian material is thus much greater. While in Hamburg there is sometimes a danger that the class



▲ Sebastian Nehrlich with the Statue of Founding Guanyin at DDM.

gets stuck in the endless discussion of philological details, at the DILA on the other hand the students at times appear to be more reluctant to ask critical questions about the source materials and their doctrinal

content. So both universities have their strengths and weaknesses, and I can consider myself fortunate that I can study at both places and take advantage of these different approaches.