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## 附錄(一) 聖嚴法師行誼簡介

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本所創辦人聖嚴法師是當今最富盛名的學問僧、宗教家、大禪師、教育家及社會運動的改革者，從來言不及私，更不肯言壽，今值法師七秩嵩慶，師生及校友們謹拂逆其素志，邀請法師的中外師、友、學生撰文成集，為法師頌壽。唯因 921 臺灣大地震，法師忙於賑災，更體恤災胞苦難，故謙辭壽文；但我們仍將法師〈行誼簡介〉附驥本期學報之後，藉與讀者分享法師之盛德、鴻業。

本人追隨法師二十多年，現在又忝為本所行政負責人，深以為榮。爰將法師生平與著述、思想與教育、弘法與利生，略述法師之悲願行誼與讀者分享；並向撰寫論文學者的高情、厚誼特申感激之忱。

### 一、生平與著述

#### (一)出家學佛

1930 年 12 月 5 日法師生於江蘇常熟縣，因體弱九歲進入私塾，取名「志德」，十二歲插入初小三年級，次年畢業。十四歲因家貧，往狼山廣教寺受蓮塘老人剃度出家，法名「常進」學習經懺、課誦。十八歲考入上海靜安寺佛學院，常在壁報中發表短文，次年以第一名畢業，法師的佛學基礎已在這裡奠下根基。

1948 年十九歲已感時局丕變，翌年 5 月隨軍來臺，易俗名為「採薇」，二十一歲至二十三歲任報務員，讀書、寫作自我鞭策極嚴，已成為軍中作家。1953 年，二十四歲，元月 27 日農曆新年與妙然、星雲、廣慈、煮雲諸青年法師到北投法藏寺拜訪閉關的東初老人。此時任文書士，得暇專研文學理論。二十五歲入通訊兵學校，畢業後任初級軍官，常為佛教雜誌撰稿。

1956年，二十七歲，撰〈評《駁佛教與基督教之比較》〉五萬言，為法師生平第一本著作。次年，以「醒世將軍」筆名為多家佛刊撰文。翌年，二十九歲發表〈文學與佛教文學〉

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與青松法師（後來的張曼濤居士）筆錄論交。1959年，三十歲胡適先生在演講中指摘佛教，法師撰〈關於胡適思想的宗教信仰〉一文。是年，奉准退役，軍人生涯十年又半。

## (二)閉關潛修

同年，隨依東初老人剃度，法名聖嚴，接「人生月刊」主編。1960年，卅一歲，請智光老法師授沙彌戒；又一年，在基隆海會寺受三壇大戒。1962年，三十三歲，於美濃朝元寺禁足，專心律藏，《聖嚴文集》三冊出版；次年，入瓔珞關房。1965年，三十六歲《正信佛教》、《戒律學綱要》出版。次年，因眼疾出關就醫，在鳳山蓮社講《四十二章經》為法師初次弘法；1967年旋在高雄星雲法師之「壽山佛學院」授「比較宗教學」、「印度哲學史」，並將《基督教之研究》、《聖者的故事》結集出版，1968年，三十九歲，《歸程》、《比較宗教學》出版。

次年，四十歲，《世界佛教通史》上冊出版。師自1959~1968年，九年間共有十種著述出版，這些書至今仍極為暢銷；迄後至今1999年更有九十餘種，不復委記。

## (三)學成歸國

1969年，4月申請到日本立正大學研究，1971年以《大乘止觀法門研究》獲得碩士學位；1975年，師四十六歲，以《明末中國佛教之研究》獲得博士學位，法師是中國有史以來第一位留學比丘獲得博士學位的人，隨受行政院邀，以歸國學人之榮銜參加「國家建設委員會議」。1976年，受聘為美國佛教會副會長及董事，接東初老人到美訪問，獲曹洞宗系傳承。次年，任紐約大覺寺住持，並首次指導禪七，12月東老人坐化，返臺料理後事並任中華佛教文化館館長，受聘文化大學中華學術院任佛學研究所所長，並接受臨濟宗靈源長老法脈。1979年，五十歲，在紐約成立「Chancentre」，中文稱「東初禪寺」。1981年，五十二歲，「東初出版社」成立，華岡佛學研究所招生，受文大「華岡教授」，名譽教授職，指導政大、文化博、碩士論文。次年，「人生月刊」復刊，在紐約成立「法鼓文化出版社」出版英文書籍。1985年，五十六歲，創「中華佛學研究所」，並獲教育部立案，應東吳大學哲學系聘為兼任教授。次年，完成中華佛教文化館重建工程。

## (四)法鼓創業

1989年，六十歲，創立「法鼓山」，次年，中華佛學研究所舉辦「第一屆中華國際佛學會議」，獲「好人好事獎」。又次年，六十三歲，「法鼓山文教基金

會」成立，舉辦「第二屆中華國際佛學會議」。1993年，六十四歲，獲「吳尊賢全國愛心獎」、

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「傑出社會運動領袖獎」、並以《學思歷程》一書獲國家「中山文藝獎」，6月傳臨濟正宗第五十八世法脈給英籍學者 John Crook 博士，《法鼓全集》出版，所請設立「法鼓人文社會學院」教育部准予備案。1994年，六十五歲，舉辦第一屆社會菁英禪修營，受「文化復興總會」委託承辦「佛教與中國文化國際佛學會議」。次年，獲年度推行社會教育有功人員，成立法鼓文化公司。1996年，六十七歲，獲「國際人傑獎」、「宗教教育獎」，法鼓山奠基典禮地宮落成。1998年，六十八歲，中華佛學研究所主辦「兩岸佛教文學與藝術學術研會」，「兩岸佛學教育交流研討會與博覽會」，與北京中國社會科學院世界宗教研究所共同主辦「佛教與東方文化學術會議」，以紀念佛教傳入中國二〇〇〇年。教育部核准成立「法鼓人文社會學院」，《天下雜誌》選為「影響四百年，飛越二千年臺灣現代人物」之一，5月，在紐約與達賴喇嘛公開作漢藏佛學大對談。1999年，七十歲，3月法鼓學院舉辦「兩岸人的素質研討會議」，10月中華佛學研究所主辦「淨土思想與實踐研討會」。

法師自幼好學，尤具文學天才，及長，會通三藏，更以散文技巧，鋪陳艱深的佛學教理，廣受各階層人士歡迎。無論上課、演講、談話均自然成章，勿庸修飾。文字般若已達化境。法師著作大成於1989至1999十年中，共計九十餘本，總計已逾百冊，叫好、叫座，出版家均爭相出版。分中、英、日三種語言出版，有的已譯成德、法、俄、西班牙、義大利、波蘭、捷克等多種語文，從內容分有宗教比較、佛教戒律、史學、傳記、遊記、考正、書評、序跋、社教、環保、雜記等，但以禪、淨宗義與實踐為主。其中部份為法師學術論文、以上著述多已編入《法鼓全集》有七十冊，正計劃每年繼續增編中。

## 二、思想與教育

### (一)思想淵源

法師的思想主要得自於他自己具有敏感的觸覺、細膩的思想及滿懷悲願。他生長在一個動亂的時代，一個貧窮的家庭，更激勵出慈悲濟世的願心。幼時在河岸觀鴨子划水，聽父親說：「大鴨子划出大路，小鴨子划出小路」心有所悟。在佛學院接觸佛陀教理，心中才有真正皈依感；即使為環境所迫投入軍中，最後仍然出家，不負初心。

1968年，法師決心東渡日本求學，當時佛教界長老及東初老人均持異議，法師為提昇佛教教育，必須自己先修得高學位；其實，這時法師已是知名的學問僧，學位對法師本人來說並不重要。但現實教育界，學位即是名器。是爭取社會、教育地位的工具，所以終於拂逆了長老們的意願；但長老們的顧慮，也並非毫無理由，因為當時到日本去深造的法師大多還俗；而且遠在民初江蘇如皋「菩提社」松橋和尚將他弟子送往北大、師大等學校深造，結果非但還俗，而

且回來霸佔寺產。然今試想法師若無文學博士的光環，

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今天恐怕對社會高層、學界菁英人士，就沒有如此的攝受力。

1960年11月在〈《成佛之道》讀後〉一文中即指出：「印老是承太虛大師『人間佛教』，發揚『人的佛教』」。在法師閉關期間研究《阿含經》，則曾受印老《佛教概論》啟發。法師的《正信佛教》也是在這個背景下撰出的。法師在1995年「慶祝印順導師九十誕辰座談會」上致詞說：「法鼓山的『提昇人的品質，建設人間淨土』的理念也是受到印老所影響的」。

1983年在〈佛教的孝道精神〉一文中說：「東初老人的『人生雜誌』就是承繼太虛大師的『人間佛教』」。甚至法師在法鼓山所創的一切事業，都是本著人間佛教，將抽象的理想，化作具體行動綱領。可說他是人間佛教的實踐家。法師撰有「與四眾佛子共勉語」、「我們的共識」，以及「中華佛學研究所所訓」等，作為法鼓人的箴言。在內部集會前後，行禮如儀，三復斯言。「法鼓」一名，源自《大法鼓經》之經名，在《法華經》裡，亦有明文要人讀、寫、傳《法華經》，擊大法鼓，吹大法螺。意思是教人努力宣揚佛法。尤其在他「我們的共識」中，直可代表法師之核心思想與悲願精神：

我們的理念：提昇人的品質，建設人間淨土；

我們的精神：奉獻我們自己，成就社會大眾；

我們的方針：回歸佛陀本懷，推動世界淨化；

我們的方法：提倡全面教育，落實整體關懷。

## (二)三大教育

依「我們的共識」為核心，法師更先後揭櫫出法鼓山三大教育目標。可見，法鼓山的弘法事業，是以「教育」為主軸的。

### (1)大學院教育：

#### A.中華佛學研究所

「中華佛學研究所」是法師創辦法鼓山以前，最早開辦的教育單位。他所頒的「所訓」是：

立足中華，放眼世界；專精佛學，護持正法；

解行互資，悲智雙運；實用為先，利他為重。

因此，本所分中國、西藏及印度佛學三個組，更特別注重古典佛教語文梵文、巴利文之教學。為了培植國際佛學人才，也重視日文、英文及德、法、俄等國語文的訓練。這是中國有史以來使佛教教育走向國際化的先導者。

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在出版方面：本所有《中華佛學學報》、《中華佛學研究》兩種刊物發行國內外；獎助各大學從事佛學研究之研究生的論文出版；特約學者專著，集為「佛學論叢」出版發行。

本所與美、日、泰及中國大陸等八所大學及所、系簽訂合作交流，定期舉辦「中華國際佛學會議」，也經常舉行不定期各種學術會議，鼓勵、獎助本所研究生到國外深造。本所研究生已遍佈在歐、美、日等地區留學。

本所以研究佛學為專業，肄業三年，除提供免費膳、宿外，每月還津貼新台幣五千元作獎助學金。本所現有師生七十五人，學生與老師為二比一。藏書四萬冊，宋、明佛學藏書，及大藏經版本收集最為完善。本所是國科會列為獎助的唯一佛學研究單位。本所網資室除了本所教學、研究、圖書上網而外，並將世界研究佛學學者及其論文、著作上網供學術界參考。此外，尚配合「中華電子佛典協會」製作數位化佛典。

本所所辦的是佛學教育，自然更著重對研究生道心的培養，諸如參加禪七訓練；必須參與所內清潔打掃與維護；由研究生自行舉辦各項小型學術活動。本所的一切教育、研究及學術活動，都是本著所訓的精神而呈現出來的。

## **B.法鼓人文社會學院**

法鼓人文社會學院是中華佛學研究所董事會於 1992 年決議成立籌備處，1998 年獲教育部核准，以「人文化成」為教育主旨：人文社會化，社會人文化。所系規劃以實用性、國際性、前瞻性為著眼。將來，校區清潔全由師生自己打掃維護，師生成為校園真正的圍了，以樹立勤儉樸實校風。本校已計劃將來成為四院、九所，十二個學系的精緻大學。預定 2003 年招生。

## **C.叢林學院**

法鼓山僧團本身亦成立有「三學研修院」，將來遷入法鼓山後即為「叢林學院」的僧伽大學。專以培植佛教的僧才。

## **(2)大普化教育**

大普化教育，就是法師推行的社會教育，十年來領導社會風氣的改革，累積而成現在的「心五四運動」：

其一、四安，包括：少欲知足的「安心」；勤勞、儉樸的「安身」；相愛、互助的「安家」；清淨、精進的「安業」。

其二、四福：時時「知福」；處處「情福」；常常「種福」；永遠「培福」。  
其三、四它，指「面對它」：正視困境的存在，不自欺欺人；「接受它」：接受困境，

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不怨天尤人；「處理它」：用智慧處理事情，以慈悲對待他人；「放下它」：盡心盡力就好，不計成敗得失。

其四、四要，包括：需要的不多，「需要」的才要；想要的太多，「想要」的不重要；「能要」、「該要」的才要，不能要、不該要的絕對不要。

其五、四感：「感恩」使我們有成長因緣；「感謝」使我們有成長的機會；用佛法「感化」自己；用行為「感動」他人。

### (3)大關懷教育

是從事社會急難救助、慰問，婚、喪、賀、弔等工作，法鼓山設有「甘露門」。「助念團」、「福田會」，專為災民、病家、念佛、祈福、消災、急難救援。「助念團」的臨終關懷，專為喪家往生親友助念，為生、死兩界求得平安。或為病家說皈依，俾家屬在信仰中減輕痛苦，獲得佛法的皈依與慰藉。更設「教育訓練室」及「活動室」專為終身教育提供各項成長營隊；並提倡、辦理集體婚、喪典禮慶生、成年禮及中元普渡、祈福大會，我為你祝福等大型社會活動。這些都是大關懷教育的一環。

## 三、弘法與利生

### (一)弘法海內外

法師一本大公無私的精神，取之於社會，用之於社會。他所創辦的事業，一律登記為「財團法人」，為社會所公有。計有「中華佛學研究所」、「法鼓山文教基金會」、「法鼓山佛教基金會」、「中華佛教文化館」、「法鼓人文社會學院」、「法鼓山獎助學基金會」「法鼓文化」等。其他如「農禪寺」、「齋明寺」、「信行寺」及美國「東初禪寺」、「象岡道場」。以上均屬法鼓山體系的護法、弘法的單位。

在臺灣各地均有分支道場二十餘處，都辦理定期弘法自不必多贅。法師本人一半時間分別在國內、外弘法：法鼓山自身設有錄音、錄影室、與各電視台、報社合作製作節目，從事文化、教育、社會活動之宣導。為擴大、深入影響，法師常邀專家、名人對話。所談的內容很廣泛，而且也很深入，從人類文化、和平問題；淺近到如何作好家庭環保、如何管教子女等，所以法師的信眾百萬，遍及社會各階層。

法師在國外大多對國際社團弘法，在各著名大學授課、演講共二百多場次，其行腳已遍及世界東西兩個半球。

法師每年主持大型法會三至四場。也經常在作學術演講。大型法會後，接受集體皈依；其次則是在主持禪七中接受弟子皈依；尤其是參加「菁英禪三、短期出家」的多屬社會中高層人士：政府官員、中央民代、大學校長、教授、大企業家等。

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## (二)建設人間淨土

法師亦積極使佛教向下紮根：訓練弘法人才，深入各地方基層弘揚佛法，使民間信徒能由感性轉向正信，分享佛法法味。

法鼓山對上班族，設有「佛法推廣教育」，在下班時間或例假日上課。法師也注重文化事業，「法鼓文化」除從事佛教文物出版外，更辦有「法鼓雜誌」、「人生」兩種月刊，以適應各社會階層人士閱讀。法師常說：「唯有以佛法感化了自己，才能感動別人」。法鼓山所作的事業是非營利事業，就是要感動別人；奉獻自己，成就社會；這樣才能提昇人的品質，在人間建設淨土。

佛教實行自我奉獻有三種「施捨法」：財施、法施、無畏施。法師在法鼓山則以法施為主，只有真正得到法施的才能做到慈悲、喜捨。只有修好人間淨土，才可能往生他方淨土解脫生死。這即是佛法的無畏施。法師的弘法利生的法施，是方法，最後目的則是希望人人都能得到無畏施。法鼓山雖然也辦理救濟、賑災各種工作；但法師看來，唯有提倡法施、無畏施，才是「提昇人的品質，建設人間淨土」的根本途徑。

## 四、結語

法師出生在困頓的家庭、困頓的社會、困頓的時代；由於他有天賦異稟、堅強的道心，困頓更能使他奮鬥、成長、成功。在成功中仍守住平凡，無論村夫村婦，無論大官、富賈，都能在法師臉上讀出他的謙躬、慈祥、與智慧。

法師思維細膩、敏捷，其有超人的記憶力。遍閱內、外諸典，旁通博引，觸處見道，之所以著述甚豐，談吐成章，良有以也。法師每天面對不同的信徒問難、求法。閱人無數；過目不忘，即使僅一面之緣，多年易地相逢，準會道出你是某居士，親切如忘年故交。

「孔子入太廟，每事問」，法師則經常見人每事問，處處可以見到他的謙遜與對人的關懷。法師雖身體單薄，但舉止神態自若，從容自足。行走有風，衣袍如帶，飄然猶仙。演講、說法均是慢條斯理，娓娓道來，有如行雲流水，聲聲入耳。雖是承接臨濟、曹洞兩家法脈，從法師修行生活上看，更具有曹洞家風：綿密、清淡，如空鳥行跡，從平淡處，見其高深。

法師之所以具有如此的攝受力，正是佛法感化了他自己，才能感動別人。如果要我們清楚地說出法師之願行，只能引用他自己的一句話：「回歸佛陀本懷，推動世界淨化」。佛教是眾生的宗教，佛法是自然的法爾。聖嚴法師的悲、智、願、行，亦與佛世同光；法師在這次 921 賑災中，所投注之人力、物力、經費、心血與關注，也在在都使人感念不已。

## **Appendix: A Short Introduction to the Life of Ven. Sheng-yen**

Lee Chih-fu  
Researcher and Director,  
Chung-Hwa Institute of Buddhist Studies

Ven. Sheng-yen, founder of Chung-Hwa Institute of Buddhist Studies, is the most renowned contemporary scholar monk, religionist, great meditation master, educationist, and reformist of social movement. He never concerned about his own personal matters, not to say his birthday celebration. Recently, the Venerable turned to be 70 years old. The faculty, students, and alumni of the Institute dare to defy his will to invite his teachers, friends, and students at home and abroad to write articles for publication in book form on this auspicious occasion. However, the Venerable humbly declines the birthday articles since he has been busy in relieving the victims, and, more importantly, sympathizes with the sufferings of the victims after the great earthquake hit Taiwan on September 21, 1999. Nevertheless, we still append this short introduction to this issue of Chung-Hwa Buddhist Journal in order to share with the readers the sublime virtues and great contributions of the venerable.

I have been working in the Institute for over 20 years. Now, I am also honored to be the Director of this Institute. I would like to share with the readers my appreciation of the Venerable's life and works, thought and education, activities of preaching the Dharma and benefiting sentient beings by briefly describing his life of compassion and vow. It also serves to show my deepest gratitude

to the scholars for their friendship and hospitality in writing the articles.

### **I. Life and Works**

#### **1. Taking Monkhood to Practise Buddha Dharma**

The Venerable was born in Chang-shou County of Jiang-su Province, China on Dec. 5, 1930. Because of physical weakness, he was only able to enter private school at the age of nine, and was given the name of Zhihde (lit. determined to virtue). At 12, he

entered the third grade of elementary school, and graduated in the following year. At 14, due to the poverty of the family, he was noviciated and given the name of Changjin (lit. always diligent) by the old monk Lian Tang of Guang Jiao Monastery in Mt. Lang Shan. In the monastery, he learned the ceremonial rituals and chanting. At 18, he took examination, and entered the Buddhist College of Jing An Monastery in Shanghai. He often published short articles in wall posters. In the following year, he graduated as the top student. The Venerable already laid his solid foundation of Buddhism here.

In 1948, at 19, he felt the great change of situation in China. In May, 1949, he followed the army to come to Taiwan, and used the secular name of Cai wei (lit. plucking osmunda regalis). From aged 21 to 23, he was a telegrapher. He self-educated very strictly by reading and writing, and already became a writer of the army. On January 27, 1953, the Chinese lunar new year, at 24, he and some young monks such as Miaoran, Xingyiien, Guangciu, and Zhuyiien visited the old monk Dongchu who took solitary retreat at Fazang Monastery in Peitou, Taipei. During this period, he was a clerk sergeant, and devoted to the study of literature theory at leisure time. At 25, he entered the communication military school. After graduation, he served as a low rank officer, and often wrote articles for Buddhist magazines.

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In 1956, at 27, he wrote his first book, the 50,000-charactered "A Commentary on A Refutation to the Comparison between Buddhism and Christianity." In the following year, he used the penname "General of Awakening the World" to write articles for several Buddhist magazines. In the following year, at 29, he published the article "Literature and Buddhist Literature," and made friends with Ven. Qingsong (the later disrobed Upasaka Chang Mantao) by means of writing. In 1959, Dr. Huhsih defamed Buddhism in his speech, the 30-year-old venerable wrote the article "On the Religious Faith of Hu Hsih's Thought." In the same year, he got the permission to retire from the ten and half years' career of soldier.

## **2. Solitary Retreat and Deep Practice**

In the same year, he was noviciated by Master Dongchu, and given the dharma name Sheng-yen (lit. noble elegance), and succeeded as the editor-in-chief of Humanity Monthly. In 1960, at 31, he received the sramaJera precepts from Master Zhiguang. In the following year, he received the Triple Platform Great Precepts at Haihui Monastery, Jilong. In 1962, at 33, he secluded himself at Chao-yuan Monastery, Meinong, and devoted to the study of vinaya pitaka, and published the 3-volumed Anthology of Sheng-yen. In the following year, he took solitary retreat. In 1965, at 36, he published Buddhism of Right Faith and Principles of Vinaya Studies. In the following year, because of eye illness, he ended retreat for medication, and gave his first dharma teaching on The Sutra of 42 Chapters at Feng Shan Lotus Society- In 1967, he taught "Comparative Religious Studies" and "History of Indian Philosophy" at Ven. Xingytien's "Shou Shan Buddhist College," Kaohsiung, and published A Study of Christianity and The Stories of the Holy. In 1968, at 39, he published Returning Journey and Comparative Religious Studies.

In the following year, at 40, he published the first volume of

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General History of World Buddhism. In the nine years between 1959 and 1968, he published ten books which are still the bestsellers today. Since then to 1999, he already published over 90 books, which are not to be listed here.

### **3. Study Abroad and Return to Taiwan**

In April 1969, he got the admission to study at Rissho University, Japan. In 1971, he won his M.A. degree with the thesis A Study of the Tranquility and Insight Meditation Techniques in Mahayana Buddhism. In 1975, at 46, he won the Ph.D. degree with the dissertation A Study of the Chinese Buddhism in Late Ming Dynasty. He is the first bhikku who went abroad to study and obtained Ph.D. degree in the history of China. Then, at the invitation of the Executive Yuan, he attended the "National Construction Committee Meeting" with the honorary title of returning scholar from abroad. In 1976, he was appointed as the Vice President and Director of the Buddhist Association of the United States. Then, he took Master Dongchu to visit the United States, and obtained the lineage of Cao Dong School of Chinese Ch'an Buddhism. In the following year, he assumed the abbacy of Enlightenment Monastery, New York, and conducted his first 7-day Ch'an meditation retreat. In December, Master Dongchu passed away. The Venerable returned to Taiwan to take care of the funeral service, and became the President of the Chung-Hwa Institute of Buddhist Culture. In the meantime, he was appointed as the Director of the Institute of Buddhist Studies of China Academy of Chinese Culture University. Besides, he inherited the lineage of Lin Ji School of Chinese Ch'an Buddhism from Master Ling Yuan. In 1979, at 50, he founded the Ch'an Meditation Center in New York. In 1981, at 52, he founded the Dongchu Publishing Company. The Hwa-Gang Institute of Buddhist Studies started to recruit students. He was appointed "Hwa-Gang Professor Emeritus," and guided the students of National Chengchih

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University and Chinese Culture University to write Ph.D. and M.A. theses. In the following year, he republished the Humanity Monthly, and founded the Dharma Drum Publications in New York to publish English books. In 1985, at 56, he founded the ChungHwa Institute of Buddhist Studies which was accredited by the Ministry of Education. He was also appointed as the part-time professor of the Department of Philosophy by Soochow University. In the following year, he completed the reconstruction work of Chung-Hwa Institute of Buddhist Culture.

### **4. Creation of Dharma Drum Mountain**

In 1989, at 60, the Venerable founded the "Dharma Drum Mountain." In the following year, Chung-Hwa Institute of Buddhist Studies held the First Chung-Hwa International Conference on Buddhism, and the Venerable won "the National Good Citizens and Good Deeds Award." In another following year, at 63, he founded the "Dharma Drum Cultural and Educational Foundation," and held the Second Chung-Hwa International Buddhist Conference. In 1993, at 64, he won "the Caring Heart

Award from Mr. Tsun Hsien Wu Cultural and Educational Foundation" and "the Peace and Leadership Award for Social Peace Movement from the Executive Cabinet." He also won the national "Chung Shan Literary and the Art Award" with his book *An Intellectual Autobiography of Master Sheng-yen*. In June of the same year, he passed down the 58th Dharma lineage of Lin Ji School of Chinese Ch'an Buddhism to British scholar Dr. John Crook. He published *The Whole Collection of Dharma Drum*. And, the Ministry of Education accepted the registration of "Dharma Drum College of Humanities and Social Science" which the Venerable applied for. In 1994, at 65, he conducted the first Social Elites Meditation Camp, and was entrusted by the National Council of Culture Construction to organize the "International Conference on Buddhism and Chinese Culture." In the following year, he won the award of contributor of

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social education, and founded the Dharma Drum Corp., a publishing house. In 1996, at 67, he won the "the Distinguished Citizen Award from the Distinguished Citizen International" and the "Award of Religious Education"; the foundation laying ceremony of Dharma Drum Mountain was held, and its underground vault completed. In 1998, he was 68, the Chung-Hwa Institute of Buddhist Studies held the "Cross-strait Symposium on Buddhist Literature and Arts" and the "Cross-strait Symposium and Exposition on Buddhist Education and Exchange," and co-held the "Conference on Buddhism and Oriental Culture" with the Institute of World Religions of the China Social Science Academy in Beijing to celebrate the 2,000th anniversary of Buddhism in China; the Ministry of Education granted the green light to the establishment of "Dharma Drum College of Humanities and Social Science"; the Venerable was chosen as one of "the 50 most Influential people in Taiwan in the past 400 years up to the year 2,000"; in May, the Venerable had a Chinese-Tibetan Buddhist dialogue with H.H. the 14th Dalai Lama in New York. In 1999, the Venerable turned 70, in March the Dharma Drum College held the "Cross-strait Symposium on the Character of Humankind"; in October, the Chung-Hwa Institute of Buddhist Studies held the "Symposium on the Thought and Practice of Pure Land."

Since childhood, the Venerable has been very fond of learning. He has, in particular, talent of literature. When he grew up, he managed to master the Tripitaka. He further used the prose skill to manifest the profound Buddhist teachings, and was thus widely welcomed by people of all ranks and classes. Whether in class, speech, or conversation, he could express eloquently in a natural way without any need of polishing. Most of the Venerable's works were finished in the ten years between 1989 and 1999, totaling over 90 titles. He has published over 100 titles which are best in both contents and selling. Publishers are eager to publish his books. His books have been published in Chinese, English, or Japanese.

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Some have been translated into German, French, Russian, Spanish, Italian, Polish, Czech and other languages. In the classification of contents, there are religious comparison, Buddhist vinaya, history, biography, travelogue, collating, book review, preface and postscript, social education, environmental protection, miscellaneous notes, and so on, but mainly the principles and practice of Ch'an and Pure Land

Schools. Among them, some are the Venerable's academic papers. The above-mentioned books have been mostly compiled in the Whole Collection of Dharma Drum amounting to 70 titles. There is a plan to continue to include more titles every year.

## II. Thought and Education

### 1. Origin of Thought

The Venerable's thought came mostly from his sensitive awareness, subtle thinking, and whole-hearted compassion. He was born in a turbulent epoch and into a poor family, thus inspiring his vow of kindness and compassion to relieve the sufferings of the world. While a child, he was at a river bank observing the ducks swimming. He heard his father saying, "Big ducks row out a big road. Small ducks row out a small road." He was somewhat enlightened. It is only after he got in touch with the Buddha's teachings at Buddhist college that he had the feeling of taking true refuge in his mind. Even if he was forced to enter the army, finally he still did not forget his initial vow, and re-entered the monkhood.

In 1968, the Venerable vowed to go to Japan for advanced studies. At that time, the Buddhist elder monks and Master Dongchu held different opinions. However, the Venerable believed that if he wanted to upgrade Buddhist education, he should first obtain higher degree himself. In fact, at that time, he was already a renowned scholar monk, and degree was actually not important to the Venerable. But, in the practical educational circle, degree

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means rank and equipage, and is the tool to strive for social and educational status. Therefore, the Venerable finally defied the elder monks' will. But, the elder monks' consideration is not groundless because at that time, most of the monks who went to Japan for advanced studies disrobed finally. Furthermore, in as far as the early years of the Republic of China, Master Songqiao of the Bodhi Society in Ru Gao, Jiangsu Province sent his disciples to Beijing University and Normal University for further studies. As a result, the disciples not only disrobed but also came back to usurp the properties of the monastery. However, suppose that today if the Venerable has no halo of Ph.D. degree, we wonder whether he can exert such influential power on the high-ranking people of the society and the elites of the academic circle.

In November 1960, he already pointed out in his article "After Reading the Book Path to Buddhahood," "Master Yinshun succeeds Master T'aixu's ideal of 'Humanistic Buddhism' and promotes 'Buddhism of Humankind'." While undertaking solitary retreat to study the Agama Siitras, the Venerable was already inspired by Master Yinshun's book Introduction of Buddhism. The Venerable's book Buddhism of Right Faith was also written under this background. In 1995, the Venerable said in the "Symposium in Celebration of Master Yinshun's 90th Birthday," "The vision of Dharma Drum Mountain, i.e. to uplift the character of humankind and build a pure land on earth, was also influenced by Master Yinshun."

In 1983, he said in his article "The Buddhist Spirit of Filial Piety," "Master Dongchu's 'Humanity Magazine' shoulders Master T'aixu's 'Humanistic Buddhism'." Even all the enterprises established by the Venerable are based on the Humanistic Buddhism to transform the abstract ideals into concrete outline of action. We can say that he is the practitioner of Humanistic Buddhism. The Venerable once wrote "Words of Mutual Encouragement with the Four Categories of Buddha's Followers,"

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"Our Common Outlook," and "Motto of the Chung-Hwa Institute of Buddhist Studies" as the admonitions of the followers of Dharma Drum Mountain. Before and after the internal meetings, we undergo the ceremony as requested by the rituals, the venerable would always repeat the admonitions. The name of "Dharma Drum" comes from the title of Siltra of Great Dharma Drum. In the Lotus Siltra, people are asked to read, write, and spread the Lotus Siltra, to beat the great Dharma Drum, and to blow the great Dharma conch. It means to teach people to promote Buddha dharma with effort. Especially, "Our Common Outlook" can represent the Venerable's core thought and compassionate spirit:

**Our vision:**To uplift the character of humankind and build a pure land on earth.

**Our spirit:**To contribute ourselves and benefit the public in society.

**Our direction:** To embrace the original intention of the Buddha and advance the purification of the world.

**Our method:** To promote all-embracing education and deepen the roots of kindness and compassion for all.

## **2. Three Forms of Education**

The Venerable based on "Our Common Outlook" to further uphold the three-fold educational goals of Dharma Drum Mountain. So, we can see that the Dharma promoting works of Dharma Drum Mountain are centered on "education."

### **(1) Buddhist Higher Education:**

#### **A. Chung-Hwa Institute of Buddhist Studies**

Chung-Hwa Institute of Buddhist Studies is the first educational unit founded by the Venerable before he established Dharma Drum Mountain. He laid down the motto of the Institute as follows:

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To set foot on Chung-Hwa (lit. China),

To set eyes on the world;

- To study Buddhism deeply,
- To support the right dharma;
- To use knowledge and practice to uphold each other,
- To apply compassion and wisdom simultaneously;
- To regard practical use as first,
- To emphasize on benefiting others.

Therefore, the Institute opens three programs: Chinese, Tibetan, and Indian Buddhism. It emphatically stresses on the teaching of classical Buddhist languages including Sanskrit and Pali. To educate the international Buddhist talents, the Institute also emphasizes on the training of Japanese, English, German, French, Russian and so on. This is the pioneer of the Buddhist education walking towards internationalization in the history of China.

As regards publication, the Institute publishes Chung-Hwa Buddhist Journal and Chung-Hwa Buddhist Studies, and circulates them at home and abroad. The Institute also grants scholarship to help the graduate students who study Buddhism in different universities publish their theses. Besides, the Institute invites scholars and specialists to write "serial books on Buddhism" for publication.

The Institute has signed agreement of cooperation and exchange with eight universities, graduate schools or departments in the United States, Japan, Thailand and China. It holds regularly "Chung-Hwa International Buddhist Conference." It also sponsored various academic symposiums on irregular basis. It assists its graduate students to go abroad for advanced studies. The graduate students of the Institute have already scattered in Europe, the United States, and Japan for study.

The students of the Institute are dedicated to studying Buddhism for three years. The Institute offers free board and

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lodging, and, in addition, NT\$5,000 every month as grant. For the moment, the Institute has 75 teachers and students in total. The ratio of students and teachers are 2 to 1. It has collected 40,000 copies of books. The collection of Buddhist books on Song and Ming Dynasties, and different versions of Tripitaka is the most complete. The Institute is the only Buddhist research unit listed as the receiver of grants by National Science Council. The Internet and Information Department of the Institute puts not only its teaching materials, research papers and library books but also name list of the Buddhist scholars of the world and their theses and books on the Internet for reference for the academic circle. Besides, the Institute also works with the China Buddhist Electronic Texts Association to produce digital Buddhist texts.

The Institute runs the Buddhist education. Therefore, naturally, it stresses on the development of the students' bodhicitta: the students should take part in the seven-day

Ch'an retreat, the cleaning and maintenance of the Institute, and the organizing of small-scaled academic activities. All the educational, research and scholarly activities of the Institute are undertaken with the spirit of the Institute's motto.

#### B. Dharma Drum College of Humanities and Social Science

The preparatory office of the Dharma Drum College of Humanities and Social Science was set up according to the resolution adopted by the meeting of the Board of Directors of the Chung-Hwa Institute of Buddhist Studies in 1992. In 1998, the Ministry of Education gave the license of its creation. The educational objective of the College is the acculturation of humanities: the socialization of humanities, and the humanization of the society. The planning of its graduate school and department is focused on practical use, internationalization, and future orientation. In future, the cleaning of the campus will be done by the teachers and students themselves who are the real gardeners of

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the campus. This is to create the school climate of diligence, thrift, simplicity, and actuality. The College plans to set up a fine university of four colleges, nine graduate schools, and twelve departments. It is expected to recruit the first lots of students in 2003.

#### C. Monastic College

The monastic community of Dharma Drum Mountain already set up the "Threefold Learning Institute" which will be moved to Dharma Drum Mountain and became the sangha university called "Monastic College" to educate the Buddhist sangha talents.

#### (2) Education Accessible to All

The Education Accessible to All is the social education propagated by the Venerable. For the past ten years, the Venerable has been calling for the reform of social climate, which culminates into the "Movement of Five Four-fold Attitudes and Actions" today:

#### \* Four tranquilities-the advocacy for uplifting human character

1. Making the mind tranquil
2. Making the body tranquil
3. Making the family tranquil
4. Making actions tranquil

#### \* Four pursuits-advocacy for stabilizing people's mind

1. Pursue only what we need
2. Do not pursue what we merely want, as it is not important
3. Pursue only what we can and should acquire
4. Do not pursue what we can't and shouldn't acquire

\* Four steps to handle a problem--the advocacy for weathering our difficulties

1. Face it
2. Accept it
3. Deal with it
4. Let go of it

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\* Four sincerities-the advocacy for benefiting others

1. Sincerely feel grateful
2. Sincerely feel thankful
3. Transform oneself through sincerity
4. Move others through sincerity

\* Four Blessings-Advocacy for Improving Well-being

1. Recognize blessings
2. Cherish blessings
3. Foster blessings
4. Sow the seeds of blessings

**(3) Education of Universal Concern**

It is to undertake the social emergency relief and assistance, and condolence, the wedding ceremony, the funeral service, the auspicious celebration, the mourning over the dead, and so on. Dharma Drum establishes "Door of Nectar," "Deathbed Chanting Group" and "Foundation of the Field of Blessings" to chant the Buddha's name, to pray for blessing, to subdue calamities, and to provide emergency relief for the victims of disasters and the family of the sick people. The Deathbed Chanting Group offers hospice care to recite the Buddha's name for the dead relatives of the bereaved family so as to provide peace for both the living and the dead people. It also leads the family of the sick people to take refuge in Three Jewels so that they can rely on faith to minimize their sufferings and to obtain the refuge and condolence of the Buddha-Dharma. Dharma Drum Mountain even sets up "Department of Educational Training" and "Department of Activities" to offer various camps of growth for life-long education. It further promotes and sponsors large-scaled social activities such as group wedding ceremony, funeral service, birthday celebration, adulthood ceremony, ullambana festival, prayer for blessing, and so on. These are examples of the Education of Universal Concern.

### **III. Preaching the Dharma and Benefiting the Living Beings**

#### **1. Preaching the Dharma at Home and Abroad**

Based on the spirit of total unselfishness and for the public, the Venerable uses for the society whatever donations he may receive from the society. All the enterprises he created are registered with the authorities as corporate body, and owned commonly by the society. There are Chung-Hwa Institute of Buddhist Studies, Dharma Drum Cultural and Educational Foundation, Dharma Drum Mountain Buddhist Foundation, Chung-Hwa Institute of Buddhist Culture, Dharma Drum College of Humanities and Social Science, Dharma Drum Scholarship Foundation, Dharma Drum Corp., Nung Ch'an Monastery, Chai Ming Monastery, Hsinhsing Monastery, and two monasteries in the United States: Ch'an Meditation Center, and Dharma Drum Retreat Center. All these are the units for upholding the Dharma or preaching the Dharma affiliated with the International Organization of Dharma Drum Mountain.

The Venerable establishes over 20 branches in Taiwan which runs regular Buddhist activities. There is no need to numerate here. The Venerable himself divides his time half in Taiwan and half in foreign countries to preach the Dharma. Dharma Drum Mountain has its own recording room, and film shooting room. It cooperates with other television stations and newspaper offices to produce cultural, educational and social activities programs. In order to broaden and deepen the influence, the Venerable always invites specialists and well-known people to discuss related matters. The contents of discussion vary from the deep problems such as culture and peace to the superficial problems such as how to do well family environmentalism, how to educate well the children and so on. The Venerable's followers exceed one million and scatter over all levels of the society.

In foreign countries, the Venerable mostly preaches the Dharma

at international organizations. different famous universities. He has given over 200 lectures in He has traveled the whole world including the east and the west hemispheres.

The Venerable conducts three to four large-scaled Buddhist rituals every year. He also gives academic speeches frequently. After the large-scaled Buddhist rituals, he receives the group refuge-taking. Next to it, he accepts the refuge-taking of the following when he conducts the seven-day Ch'an retreat. In particular, most of the participants in the "Three-day Meditation Retreat for Elites" and "Short Term Monkhood" are the middle and high ranking people of the society: government officials, parliamentarians, university presidents and professors, great entrepreneurs and so on.

## **2. To Build a Pure land on Earth**

The Venerable also tries very hard to build solid foundation for Buddhism: to train Dharma preachers, and to preach the Dharma to the grass roots so that the mass followers can change from the sentimental faith to the right faith and share the flavor of the Buddha - Dharma.

Dharma Drum Mountain opens "Dharma Drum Extension Education" for people who have to work so that they may attend the classes after office hours or on holidays. The Venerable also emphasizes on the cultural enterprises. The Dharma Drum Corp. publishes Buddhist books and articles, and also two periodicals: Dharma Drum Monthly, and Humanity Monthly in order to provide readable materials for different levels of the society. The Venerable always says, "One must use Buddha-Dharma to transform oneself first so that one can move others." The enterprises run by Dharma Drum Mountain are non-profit enterprises. The objective is to move others. The principle is to contribute oneself and to benefit the society. Only through this that we may uplift the character of humankind and build a pure land on earth.

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There are three kinds of giving to practice self contribution in Buddhism: the giving of property, the giving of the Dharma, and the giving of fearlessness. In Dharma Drum Mountain, the Venerable lays emphasis on the giving of the Dharma, believing that only those who have truly received the giving of the Dharma can achieve the four immeasurable minds: loving kindness, compassion, sympathetic joy, and equanimity. Only by developing well a pure land on earth can one be reborn into the pure lands in other worlds to liberate from the cycle of birth and death. This is the giving of fearlessness of the Buddha-Dharma. The Venerable's practice of the giving of the Dharma through preaching the Dharma and benefiting living beings is only the method. The final purpose is to hope that everybody can gain the giving of fearlessness. Although Dharma Drum Mountain also undertakes various charity and relief works, the Venerable opines that only the promotion of the giving of the Dharma and the giving of fearlessness is the fundamental way to "to uplift the character of humankind and build a pure land on earth. ?

## **IV. Conclusion**

The Venerable was born in a poor family, a destitute society, and a hard time. Since he has unequalled talent and strong vow of practising the Dharma, the poverty makes him strive, grow, and succeed better. In success he still keeps ordinariness. Everybody, no matter he or she is a country man or country woman, of a high ranking official or rich businessman, can read the humility, kindness and wisdom from the face of the Venerable.

The Venerable has subtle and quick thinking, and extraordinary memory. He reads widely the Buddhist and non-Buddhist books. He makes references to lots of resources. He can see the Dharma everywhere. This is why he can write so many books, and talk eloquently. Everyday, the Venerable encounters different followers to ask him problems and to seek for Dharma teaching.

He has seen numberless people. He never forgets whomever he sees. Even if he sees you once, he will tell you who you are when he meets you in different place several years later, and treat you kindly as an old friend of many years.

"When Confucius enters the national shrine, he asks about everything." The Venerable will ask everything when he meets anybody. Where he goes he shows his humility and concern towards people. Although the Venerable is very thin and weak, his behavior is always composed and carefree. He walks like wind. His robe is like flying ribbon. He is so graceful like the immortal. He makes speech and teaches the Dharma slowly and fluently like the flying clouds and flowing waters. Every voice comes into the ears of the listeners. Although he inherits the dharma lineage of both Lin Ji and Cao Dong Schools, if seen from the angle of his practice and daily life, he is more equipped with the flavor of the Cao Dong School: paying attention to all details, clear and calm. It is just like the traces of a flying bird in the sky. From the simplicity, his highness and profoundness are seen.

Why the Venerable is so powerful in influencing the people? It is because that Buddha-Dharma has transformed himself so that he can move others. If we want to point out clearly the vow and deeds of the Venerable, we can only quote his own words: "To embrace the original intention of the Buddha and advance the purification of the world." Buddhism is the religion of the sentient beings. The compassion, wisdom, vow and deeds of Ven. Sheng-yen are as shining as the Buddha's time. After the catastrophic earthquake hit Taiwan on Sept. 21, 1999, the Venerable contributes so much manpower, material, expenditure, concern and care that people will appreciate and remember his kindness forever.