



SECOND

CHUNG-HWA INTERNATIONAL CONFERENCE ON BUDDHISM

Organizer:

Chung-Hwa Institute of Buddhist Studies

Co-sponsors:

- (1) The Faculty of Buddhist Studies of Rissho University
- (2) Bukkyo University
- (3) The Dhammakaya Foundation
- (4) Dharma-drum Mountain Cultural & Educational Foundation
- (5) The Buddhist Studies Program at the University of Hawaii at Manoa
- (6) The Institute for the Study of Buddhist Literature of the University of Michigan

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GENERAL INFORMATION

INTRODUCTION

Precept is the starting point of Buddhist practice and also the basis of liberation and nirvana. Due to the change of time and space, whether the traditional precept can and how to adapt to modern world have become the major concerns of the Buddhist practitioners. This international conference invites the scholars and experts of sangha and laity from R.O.C. and abroad to investigate this theme. From different angles such as preceptual, historical, psychological, educational, political, cultural, social, administrative, technological, medical, etc., it is hoped that the penetrative examination through inter-discipline may find out the meeting point of traditional precept and modern world.

DISCUSSION THEMES

The theme of this conference is "Traditional Buddhist Precepts and the Modern World" with following related subjects:

1. The conflict between traditional Buddhist precepts and modern society as well as the former's adaptation to the latter
2. The characteristics of bodhisattva precepts and Chinese Buddhism
3. A historical perspective on Buddhist precepts
4. Buddhist precepts and women
5. Buddhist precepts and lay Buddhists
6. Other related subjects

TIME

July 18-21, 1992

PLACE

The Grand Hotel
1, Chung Shan N. Road Sec. 4, Taipei, Taiwan, R.O.C.

PARTICIPANTS

About 150 in number, including 31 scholars from abroad.

CONFERENCE REGULATIONS

Working Language	Chinese, Japanese and English
Time Limits	For each panel, every paper presentation is limited to 20 minutes, followed by a discussion of 40 minutes.
Admission	A conference identification badge must be presented for admission to any meeting. Participants are requested to wear the badge provided by the organizing committee for identification throughout the conference. This will enable participants to know each other better.
Conference Site	For maps of the conference site, please see p.26 of this brochure.

TRANSPORTATION

For local participants, please arrange your own transportation. Bus services are provided for overseas participants when attend the activities at Nung Ch'an Monastery, Dharma-Drum Mt. and National Palace Museum.

MEALS AND ACCOMMODATION

Three meals from 7/18 morning to 7/22 morning are available to paper presenters at the Grand Hotel except 7/18 and 7/20. *

* The dinner of 7/18 and 7/20 will be arranged at Nung Ch'an Monastery. The lunch of 7/21 will be at the Dharma-Drum Mt.

The lunch of all the participants (both overseas and local) is provided at the Grand Hotel on 7/19 and 7/20.

While dining at the Grand Hotel, please present your meal tickets, which are enclosed in your information bag.

Accommodation will be provided to overseas participants at the Grand Hotel during the period of conference.

CURRENCY

The New Taiwan Dollar (NT\$) is the national currency of the Republic of China. Bills are issued in denominations of \$1000, \$500, \$100 and \$50; coins in \$10, \$5 and \$1. The exchange rate (NT\$25=US\$1) is subject to fluctuation.

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PROGRAM

JULY 18, SATURDAY

13:00-15:00 Registration

Int.

Reception

Hall

15:00-15:50 Opening Ceremony

Int.

Reception

Hall

15:50-16:30 Welcoming Party

16:30-17:20 Keynote Speech

Int. Speaker : *Ven. Sheng-Yen*

Reception

Hall Speaker : *Kenyo Mitomo*

Speaker : *Luis O. Gomez*

17:20-21:00 Night of Nung Ch'an

Nung Ch'an

Monastery

JULY 19, SUNDAY Session I

9:00-10:30 Chairperson : *Chih-Fu Lee*

- Int. R. *Ven. Sheng-Yen*
Hall On the Adaptation to Time and Space of the
Section A Bodhisattva Precepts: From the Perspective
Chinese of "Three Cumulation Pure Precepts "
 Sze-bong Tso
 On the Decline of Buddhist Vinaya in China from a Historical
 and Cultural Perspective
- 9:00-10:30 Chairperson : *Koichi Shinohara*
Plum Room *Robert Buswell*
Section B Buddhist Reform Movements in Korea During
English the Japanese Colonial Period: Toward An
 Interpretation of the Precepts Appropriate for the Modern Age
 T. Griffith Foulk
 The Legacy of Vinaya in Modern Japanese Zen
- 10:30-10:50 GROUP PICTURE TAKING

JULY 19, SUNDAY Session II

- 10:50-11:40 Chairperson : *Charles Wei-hsun Fu*
Spring Room *Tatsugen Sato*
Section A Monk Tao Hsuan and Vinaya
Japanese
- 10:50-12:20 Chairperson : *Luis O. Gomez*
Plum Room *John H. Crook*

Section B Preceptual Truth and Western Psychology
English *Kenneth k. Inada*
 Buddhist Precepts and the Scientific Challenge

12:20-14:00 LUNCH

JULY 19, SUNDAY Session III

14:00-15:30 Chairperson : *Tatsugen Sato*
Spring Room *Kenyo Mitomo*
Section A On Preceptless Precept in Dharma-ending Age
Japanese *Shunei Tsuboi*
 On Precepts and Modern Thought

14:00-15:30 Chairperson : *John H. Crook*
Plum Room *Chaiyong Brahmawong*
Section B Application of Buddhist Principles to
English Administrative Arts
 Ven. Mettanando Bhikkhu
 Death:The Ultimate Challenge (Application of Buddhist Vinaya
 into the Practice of Modern Medicine)

15:30-15:50 INTERMISSION

JULY 19, SUNDAY Session IV

15:50-17:20 Chairperson : *Donald Lopez*
Spring Room *Charles Wei-hsun Fu*
Section A Mixed Precepts, Bodhisattva Precepts and

- English Preceptless Precepts: A Critical Comparison
of Chinese and Japanese Buddhist Views of Sila/Vinaya
Ven. Karma Lekshe Tsomo
Buddhist Ethics in Japan and Tibet: A Comparative Study of the
Adoption of Bodhisattva and Pratimoksa Precepts
- 15:50-17:20 Chairperson : *Phyllis Granoff*
Plum Room *Chatsumarn Kabilsingh*
Section B The Problem of Ordination: Women in Buddhism
English *Sandra A. Wawrytko*
Sexism in the Early Sangha: Its Social Basis and Philosophical
Resolution
- 17:20-18:30 DINNER
- 18:30-19:00 FREE TIME

<p>JULY 19, SUNDAY Group Discussion</p>
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- 19:00-21:30 Chairperson : *Tatsugen Sato*
Spring Room *Ven. Hui-Min*
Section A Topic To be decided
Chinese & Japanese
- 19:00-21:30 Chairperson : *Charles Wei-hsun Fu*
Plum Room *Daniel B. Stevenson*

Section B

English

Topic To be decided

JULY 20, MONDAY Session V

9:00-10:30

Chairperson : *Ven. Heng-Ching*

Int. R.

Ven. Hui-Min

Hall

Buddhist Precepts and Meditation

Section A

Ven. Huey Yen

Chinese

The Spirit of the Four Basic Major Precepts

9:00-10:30

Chairperson : *Kenneth K. Inada*

Plum Room

Luis O. Gomez

Section B

"Making Sense" of the "Vinaya-s"

English

Donald Lopez

A Tibetan Rite for the Restoration of Vows

10:30-10:50

INTERMISSION

JULY 20, MONDAY Session VI

10:50-11:40

Chairperson : *Ven. Huey Yen*

Spring Room

Nobuyuki Yamagiwa

Section A

The Importance of Vinaya Materials in the

Japanese

Study of Indian Buddhism

10:50-12:20 Chairperson : *Sandra A. Wawrytko*
 Plum Room *Daniel B. Stevenson*
 Section B The T'ien-T'ai Monastic System in Sung
 English Period China (960-1278)
 Koichi Shinohara
 Buddhist Precepts in Medieval Chinese Biographies of Monks

12:20-14:00 LUNCH

JULY 20, MONDAY Session VII

14:00-15:30 Chairperson : *Chaiyong Brahmawong*
 Spring Room *John C. Holt*
 Section A The Beginnings of Buddhist Discipline:
 English An Early Buddhist Theory of Action
 Roongraung Boonyoros
 Householders and the Five Precepts

14:00-15:30 Chairperson : *T. Griffith Foulk*
 Plum Room *Paul Groner*
 Section B The Re-establishment of an Order of Nuns
 English in Medieval Japan
 Charles Willemen
 Vinaya in Two Early Collections of Parables

15:30-15:50 INTERMISSION

JULY 20, MONDAY **Plenary Discussion
&
Closing Ceremony**

15:50-17:30 Chairperson : *Ven. Sheng-Yen*
Int. Co-Chairpersons : *Charles Wei-hsun Fu*
Reception *Luis O. Gomez*
Hall *Kenneth K. Inada*
 Chatsumarn Kabilsingh
 Kenyo Mitomo

Traditional Buddhist Precepts and the Modern World

17:30 Farewell Party
Nung Ch'an
Monastery

JULY 21, Tuesday

8:00-14:00 Visit to & Picnic at
Dharma-Drum *Dharma-Drum Mt.*
Mt.

14:00-17:00 Visit to National Palace Museum
National
Palace
Museum

OPENING CEREMONY

THE SECOND CHUNG-HWA INTERNATIONAL BUDDHIST STUDIES CONFERENCE

OPENING SPEECH by Ven. Sheng-yen, Ph.D., Litt.

Venerable abbots, Dharma masters, government representatives, honored scholars, all devout Dharma supporters. A valid system of belief that is defined by the term "religion" is characterized by three features:

1. A practice that functions as the vehicle for faith and devotion.
2. A body of teaching that provides a theoretical basis for that practice, and
3. Scholarly research.

Without devotional practice, a theoretical belief is not a religion but a doctrine in the field of ethics. In the absence of a profound theoretical framework as a guide, the practice of religion tends to regress to the level of regional folkloric beliefs, often fanatic, in spirits or deities. And if there is no scholarly research and study, we will be increasingly limited in our ability to respond sensitively and efficaciously to the multiple and various needs of society.

Buddhism originated in India more than 2500 years ago. As it spread and continued to be transmitted, Buddhism has reached the stature of one of the three major religions of the world - a position it has enjoyed for quite some time because Buddhism possesses all three features characterizing a great religion it lasts, flourishes and refreshes. We are fortunate to have encountered Buddha Dharma, to believe in it and thereby, to benefit from it.

In order to provide the world with a hope for a more peaceful, happier future

we need to intensify our efforts in the area of comprehensive research and study of the profound Buddhist teaching globally. This will hopefully produce an actual impact on individual's faith and a clearer concept of the teaching as a whole.

This is the second Chung-Hwa International Conference On Buddhism since 1990. We anticipate short range impact of this conference, which has multiple objectives, in three following areas here in Taiwan and abroad, namely:

1. To please and inform outstanding international scholars that the Buddhist community in Taiwan, being the exponent of Chinese Buddhist tradition, is set on the pursuit of scholarly research and study of Buddhism.
2. To motivate cultural and scholarly societies both in Taiwan and in those countries in contact with Chinese culture to recognize the universal profound importance of Buddhist studies.
3. To expose young Buddhist students in Taiwan to the refreshing current of recent scholarly Buddhist studies world - wide without having to travel, as well as provide incentive for intensified efforts on their part to swiftly attain the world standard level.

The decision regarding the choice of theme for the present conference is the result of suggestions submitted by the scholars who participated in the first conference in 1990. On the recommendation of the five assisting organizations abroad, more than 30 outstanding scholars well-versed in Buddhist precepts were invited to speak this year. Among them are Buddhist experts from more than 10 countries in Asia, America and Europe. Having "Traditional Precepts and the Modern World" as the theme, they have presented 28 excellent commentaries from various perspectives in Chinese, English and Japanese.

This conference would not be possible without the help of many people. First, I wish to thank the ministry of Education Council for Cultural Planning and Development, Chinese Cultural Renaissance Promotion Commission and Pacific Cultural Foun-

dation for their support; I would like to thank the Bukyo University, Rissho University in Japan, University of Hawaii and University of Michigan in the U.S.A., and Dhammakaya Foundation in Thailand for their assistance; I would further like to thank the National Palace Museum for their cooperation, and Dharma Drum Mountain for their devotion. I am most grateful to all the honored scholars and guests for their participation.

Thank you all, most appreciatively, and to all of you I wish the best. May the conference be successful.

**Congratulatory Message from
Pres. Lee, Teng-hui
of the Republic of China**

July 18, 1992

To: Participants of the Second Chung-Hwa
International Conference on Buddhism

I am so glad to know that the Second Chung-hwa International Conference on Buddhism is to be held in Taipei, the Republic of China with the theme on "Traditional Precepts and Modern World". Through the elucidation of Buddhist truth, the purification of human mind, the maintenance of social order and the promotion of world peace, the Conference will surely contribute a great deal to the exchange of international Buddhism. With my best wishes for a very successful conference.

Dr. Lee Teng-Hui
The President of
The Republic of China

KEYNOTE SPEECH

Traditional Buddhist Precepts and the Modern World

Key-note Address by Ven. Dr. Sheng-yen

(I)

Buddhist monastic codes fall into two main categories: (1) the *Śrāvakah* Precepts and (2) the *Bodhisattva* Precepts. The *Śrāvakah* Precepts are derived from what has been known as the *Śrāvakah Vinaya-pitaka* of Sectarian Buddhism, which is also, often referred to as precepts for the "Seven Groups" of Buddhists--both lay devotees and monastics--namely: the *Upāsakah*, the *Upāsikā*, the *Śrāmaṇerah*, the *Śrāmaṇerikā*, the *Śikṣāmanā*, the *Bhikṣuh*, and the *Bhikṣuṇī*. In terms of the various sets of rules of moral training followed by these seven groups, there are the Taking of Refuge in the Three Jewels, the five Precepts, the Eight Precepts, the Ten Precepts, the six Rules, the Two-Hundred-and-Fifty Precepts for *Bhikṣuh* and the Five-hundred Precepts for the *Bhikṣuṇī*. As listed above, the first sets of rules, including the Eight Precepts, are observed by householders or lay believers, whereas the monastic rules which come after the Ten Precepts are observed by monastics; but only the Precepts for the *Bhikṣuh* and those for the *Bhikṣuṇī* are called full Precepts, signifying the transmission of full ordination.

The Bodhisattva Precepts, on the other hand, refer to the various Bodhisattva-Vinaya Sutras compiled out of Mahāyāna texts which deal with the exemplary behavior of Bodhisattva. Except the *Bodhisattva-Upāsaka-Śīla-Sūtra* which is formulated only for householders, all the Bodhisattva precepts mentioned in any of these sūtras are designed for observance by monastics and householders alike. According to the Brahmajāla Bodhisattva-Vinaya-Sūtra, even those sentient beings who exist in the realms of animals, ghosts, and gods are allowed to receive the precepts as long as they can understand the teachings given by Dharma-masters. The number of rules to be observed by Bodhisattvas, however, varies with individual

sutras. The *Yogācāra-Bhūmi-Śāstra* and the *Bodhisattva-Bhūmi-Sūtra* both expound Four Heavy Offenses and "Forty-Three violations of Precepts. The *Brahmajāla Bodhisattva-Vinaya-Sūtra*, mentions Ten Heavy Offenses and Forty-Eight Light Offenses. The *Bodhisattva-upāsaka-Śīla-Sūtra* sets forth Six Heavy Offenses and Twenty-Eight violations of precepts. However, all these texts uphold the *Trividhāni Śīlāni* (Three Kinds of Precepts), as general guidelines for Bodhisattva code of behavior:

(1) *Samvara-śīla* (Whatever works that restrain oneself from immorality);

(2) *Kuśala-dharma-samgrāhaka-śīla* (Whatever works for goodness); and

(3) *sattvārtha-Kriyā-śīla* (Whatever works for the welfare or salvation of sentient beings.)

Under these three general guidelines, the exact number of precepts to be kept can vary more or less, but in fact the ground the *Trividhāni Śīlāni* covers is all encompassing, for the Precepts for the Seven groups of Buddhists in the *Śrāvaka Vinaya-pitaka* are actually contained in the *Samvara-śīla* of the Bodhisattva Precepts. Moreover, a Bodhisattva is also bound by vows to practise all Dharmas to acquire the good and wholesome, and to liberate all sentient beings from Samsara. It takes all three kinds of precepts to tread on the path of the Bodhisattva.

The above is a general outline of traditional Buddhist Monastic Code of Discipline.

(II)

Next, I would like to address a couple of related issues: What effects do these time-honored rules and precepts exert on Buddhists who live in the modern world? What difficulties do they present? What roles can they play, and what responsibilities can they share in contemporary society of mankind?

First of all, we must reaffirm this: Since the Dharma is beneficial to the world, the Buddhist precepts must also be worth preserving and promoting. After all, Buddhist precepts

and the Buddha's teachings are inseparable. The Buddha's teachings are concerned with the inculcation of ideas and doctrine, whereas the Buddhist precepts provide concrete disciplinary rules to regulate the devotee's daily life in accordance with the Buddha's teachings. Consequently, in the Buddhist canon the precepts are often referred to as the "Saddharma-vinaya," because they are the codes of monastic discipline formulated for the very purpose of putting the Buddha's teachings into practice.

However, with the passage of time and the change of environments, the monastic code of discipline which the Buddha designed to regulate his disciples' life in the Indian society of more than 2,500 years ago may not be totally applicable to all times, climates, and geographies. This is why, according to the *Mahāparinibbana Sūtra* in the *Dighagama*, when he was about to pass into Nirvana, the Buddha told Ananda that "starting from today, the Bhikṣuhs shall be allowed to make up their own mind as to what minute precepts to renounce." These are also referred to in *Vinaya-māṭṛkā-Sūtra*, Book II, as "trivial precepts." In the *Mahīśāsaka Vinaya*, book XXII, there is also this statement: "Whatever activity people elsewhere regard as unclean and unwholesome, they should eschew. Whatever task they feel duty-bound to perform, they should do their duty by performing." From all these it seems appropriate to draw the conclusion that the Buddha never intended to have his precepts followed to the letter and remain totally inflexible through the ages; actually the Buddha did make allowances for their applicability and adaptability to different circumstances.

(III)

the Bhikṣuhs of later generations, however, were very conservative and no one was bold enough to make any revisions on the *Śrāvaka* Precepts. Consequently, it was only natural that, when these precepts were introduced into China, serious clashes occurred between Confucian ethical values and the Buddhist practice of renouncing the home to join the monastic order. The absolute power of the emperors also clashed with the unsurpassed reverence for the Three Jewels. Moreover, the geography, climate, mores and customs of China also differ from those of the wide terrain through which the Ganges flow. For instance, such practices

as parents prostrating themselves in worship before their own children who have become members of a monastic order, or a *Śramaṇa* refusing to pay homage to the otherwise universally esteemed monarch--cases like these have all given rise to lasting debates and controversies in the history of Chinese Buddhism. Consider another case in point: In India, the *Śramaṇa* was not supposed to engage in either tilling the fields, or trading, or working as a laborer; to maintain his livelihood he completely depended upon holding out his begging bowl for food from door to door. In China, however, unless receiving regular subsidy from government offices, the monk had no choice but to violate the precepts by plowing his own field, cooking his own meals, eking out his own livelihood. The *Sangha* or Buddhist Order in India had no need for holding landed property, neither did individual members of the monastic order carry money. In China, however, the Buddhist monasteries had to own their own land in order to engage in agricultural activities; when travelling, the monk had to carry with him cash or silver to provide for his transportation, clothing, food and medical expenses. In the tropical climate of India, all the mendicant needed to pursue a religious life of spiritual cultivation was a set of three robes and a begging bowl. Anything else he owned would be regarded as a dispensable luxury which, according to precepts, he had to dispense to fellow members of the Order lest his own greed should be increased. In China, on the other hand, the three robes have been used only for ceremonial purposes; more supply of clothing for daily life has become a necessity.

Likewise, with regard to the conferment and reception of *Bhikṣuṇī* precepts, according to the original code, a minimum of ten *Bhikṣuhs* and ten *Bhikṣuṇīs* each had to be present among "The Two Orders" of monks and nuns serving as preceptors and witnesses. When a *Bhikṣuṇī* has committed an offence requiring suspension from the Order as well as a meeting of the *Sangha*, she should also undergo a penance in the presence of ten monks and ten nuns in accordance with the stipulations of the monastic code. Yet there has never been found any record, in the history of Chinese Buddhism, of *Bhikṣuṇī* precepts being conferred in the presence of "The two Orders" of monks and nuns assembled together. As a result, although some Southern Buddhist countries as well as Tibetan Buddhism, having lost the

transmission of *Bhikṣuṇī* ordination for a long time, and having entertained the idea of recovering the transmission of *Bhikṣuṇī* precepts from Taiwan or Mainland China, could never bring themselves to actually carry out their wishes because there is still some measure of suspicion lurking in their mind. As a matter of fact, weighing the pros and cons of this matter from a pragmatic point of view, we really should not keep the door shut for ever since there currently does exist a key to the door of allowing female Buddhists to become members of the monastic order.

(IV)

Regarding the spread of Buddhism in Japan, it was during the Nara period that Genjin hê-shang, the third-generation disciple of the Chinese Vinaya-master Tao-hsüan Lü-shih, travelled to Japan to set up a Śīla-platform Hall there, conferring Precepts of the "Five Groups of Monastics" as well as the *Bodhisattva* Precepts. Later on, Saicho travelled widely and studied in China; after his return to Japan, in order to oppose the control of the earlier Buddhist sects; he made a public announcement that he had renounced his *Bhikṣuh* precepts in favor of separately formulating a system of Precepts for Monastic-Bodhisattvas. But within the context of *Śrāvakah Vinaya*, there has never been such a term as a "Monastic Bodhisattva". Still later on, Shinran, who called himself "the Bald Fool," established the shingon Sect in his capacity as a householder, thereby giving rise to the tradition of lay buddhists assuming the leadership of the Sangha and officiating at various religious ceremonies, including the acceptance of refuge-taking from devotees at large. By the time Nichiren appeared on the scene, the trumpet of "On Preceptless Precept in Dharma-ending Age" was blown aloud in all directions. About one hundred years ago, the Movement of Meiji Renovation took drastic measures to eliminate Buddhism and encourage the cult of Shinto, thus giving rise to the campaign of "Practising *Shinto* and Buddhism Together," which compelled monks to reside in *Shinto* temples and encouraged them to take wives and eat meat, completely transforming Japanese Buddhism into an unprecedented phenomenon and entity, which has remained the same today: the householder who resides in a monastery carries out the duties that belonged to a Monastic-Śramana. Although this practice runs counter to the *Śrāvakah* Precepts, yet

there is no denying the fact that it has fulfilled the mission of preserving and promoting the Buddha's teachings in Japan. Take the Japanese Zen monks for instance: Although they are all householders with wives and children, yet when administering various religious ceremonies in monastery halls, they still wear the Kāsāya robes of Buddhist monks, known as "meritorious clothes". Though in violation of monastic codes, the fact remains that it has become a customary practice.

(V)

The introduction of Indian Buddhism to Tibet can be viewed in terms of two periods. Śānta-rakṣita and Padma-sambhava of the earlier period and Atisa of the later period were all masters who had come from India. Among these, Padma-sambhava is especially noteworthy for having been a tantric master accomplished in all kinds of *siddhis* or supernormal powers, a legendary figure who assumed various identities (sometimes as a monk, sometimes as a lay person) on various occasions. Later, Marpa, the root guru of Milarepa and a great translator of Buddhist Sutras and Tantras who travelled several times to India in search of the Dharma, was a householder with extraordinary spiritual accomplishments. Consequently, it is to be noted that although the fountainhead of Tibetan Buddhism lies in India, yet the lineage tree of the various Tibetan lamas has been very profuse in its foliage and abundant in its branches and twigs, with both monks and householders who come from various sects and lineages. More importantly, the magnetic center of *Vāiṛayāna* Buddhism or Esoteric Buddhism lies with the Guru as an accomplished tantric master, for it was only through the guidance and blessings of the Guru can the disciple hope to make any progress in his practice of Guru-yoga and Deity-yoga, etc. Consequently, whereas the sources of refuge for Buddhists are the Buddha, the Dharma, and the Sangha, collectively known as the Three Jewels as is stipulated in the *Śrāvakah* monastic codes, the primary source of refuge in the esoteric *Mantrayāna* is the Guru. Or, to put it in a different manner, there are at least four sources of refuge in Tibetan Buddhism: the Guru, the Buddha, the Dharma, and the Sangha. A Guru is not necessarily a *Bhikṣuh*. And each *Bhikṣuh*, out of dedication to Buddhist teachings, unreservedly and unconditionally takes refuge in his Guru, serves him, makes offerings to

him, and respects him as a living Buddha, no matter whether he is a Bhikṣuh or a householder. Moreover, some of the meditational teachings in *Vajrayāna* Buddhism, such as the meditation on *Mahapratibhāna*, are really incompatible with the injunction to abstain from desires in *Śrāvakah* Precepts. But after all, Tibetan Buddhism is one of the major branches of Mahāyāna Buddhism, and with the renovative efforts of Tsong Khapa, it again returned to the path of purity and simplicity, advocating *Śrāvakah* Precepts as the foundation of Bodhisattva Precepts in Mahāyāna Buddhism, and emphasizing also the *Śrāvakah* Precepts as codes of morality to be strictly observed along with the *Vajrayāna* Precepts. It may be concluded, therefore, that the codes of monastic discipline in Tibetan Buddhism have undergone changes with time, influential personalities, and circumstances. However, except in the case of a householder having been recognized by his lineage holder as a great reincarnated lama or an accomplished yogi, generally speaking it is the *Bhikṣuh* who is held in high esteem by the people at large.

(VI)

With regard to the Southern or Theravada School of Buddhism based on the Pali Canon which has flourished in such countries as Ceylon, Burma, Thailand, Laos and Cambodia, thanks to the fact that there had not existed any strong indigenous cultures, nor had there been any influences from foreign cultures, ever since its introduction to these countries and districts two thousand and two hundred years ago Buddhism has been able to maintain uninterruptedly a lifestyle not too far removed to the one adopted in the Buddha's own lifetime. However, recently, as a result of European and American cultural impacts, and partly due to rapid changes in social institutions and social structure, these countries have also begun to be confronted with problems and difficulties regarding monastic discipline. For instance, in accordance with the precepts the *Sramaṇa* should never carry gold, silver, or money in any form with him; but when a Bhikṣuh is making a long journey in today's world, he has no choice but to carry money with him unless he is able to bring an attendant managing his mundane affairs. Furthermore, according to monastic codes the Bhikṣuh must use his begging bowl to acquire food, but after the Burmese government adopted socialist policies,

lay devotees' offerings to the Three Jewles have sharply declined. Besides, when travelling in a non-Buddhist country, monks cannot but use money to purchase meals and drinks. The precepts also forbid the monk to touch a woman's skin or her garments, yet when travelling in Europe and America a monk would be very hard pressed to strictly observe this precept unless he keeps explaining to strangers at every turn: "I cannot shake hands with people of the opposite sex" and unless he can ride in a private means of transportation wherever he goes. Especially in an age when Women's Rights Movement has gained wide-spread support from all sides, the fact that Southern Buddhism does not allow the female sex to join the monastic order has become an increasingly pressing topic hotly debated among intellectuals in Buddhist circles the world over.

(VII)

The foundation of Buddhist Vinaya, or the fundamental ethical values of Buddhism, lies in taking refuge in the Three Jewels--the Buddha, the Dharma, and the Sangha. This is of course speaking from the perspective of religious faith. When seen from the perspective of actual implementation on a daily basis in social life, it can be summarized in the Five Precepts: abstention from killing, stealing, sexual misconduct, false speech, and intoxicants. When viewed in terms of the cultivation of the mind, it consist in rooting out the Three Poisons: Greed, Hatred, and Delusion. Put together, the overall Vinaya is seen to comprise the *Daśa Kusalāni*, or "Ten Kinds of Meritorious Paths of Action", which in turn fall into three categories: the physical, the verbal, and the mental actions, collectively known as the *Trīṇi Karmāni*. Once all the three categories of behavior have become pure and stainless, the goal of personal purification and social purification would also be achieved. A person who practises Pure Physical Behavior naturally abstains from bringing about the termination of life of beings, from taking things which the owner has not given, and from wrong behavior in regard to sex. A peson who practises Pure Verbal Behavior naturally abstains from false speech, from nonsensical speech, from backbiting and tale bearing, and from rough and harsh speech. A person who practises Pure Mental Behavior naturally abstains from coveting things belonging to others, from being vindictive and intending harm to others, and from wrong views

which are not in line with Dharma.

The "Ten Kinds of Meritorious Paths of Action" actually encompass four of the Five Percepts, omitting the fifth percept regarding the abstention from intoxicants, which may account for the story of Prince Jeta who chose to renounce the Five Precepts and accept instead the "Ten Kinds of Meritorious Paths of Action," as is told in the *Sutra of the Never-Having Occurrence*.

The last three items of the "Ten Kinds of Meritorious Paths of Action" are derived from the taking of refuge in the Three Jewels, which enables the practitioner to see that greed, hatred, and delusion are indeed the root source of all misery and suffering. It is thus clear that the benefits which Buddha's teachings can perennially bring to the world are really based upon instructing people as to how to cleanse their physical, verbal, and mental behavior in accordance with the Three Refuges, Five Precepts, and Ten Kinds of Meritorious Paths of Action, which create harmony and happiness for others and oneself as well.

(VIII)

Nevertheless, it is undeniable that, as we all know, the Buddhist precepts which are being practised in the world today have been confronted with many problems which, if not cleared up and straightened out, would definitely impede our efforts to promote Dharma all over the world. Let me cite three examples to make my point:

(1) With the increasingly frequent contacts among mankind, many people seem to attach great importance to "social drinking," and therefore have become rather critical of the precept against intoxicants. Consequently, some people have come to regard only hard liquor as an intoxicant, whereas beer, rice wine, and fruit win are all relegated to the category of ordinary beverages. But the question is: can we stretch the vinaya to this extent?

(2) Originally, the definition for "sexual misconduct" was having sexual relationships outside the marriage. Nowadays, though not legally married, single men and women fall in

love and live together as couples. They are actually living together as husbands and wives except in name. In such cases, are they guilty of sexual misconduct? These couples feel real affection for each other, and cause no harm to any family or society in general. So where does their guilt lie? But there is no commitment or restraint in such relationships; partners are free to separate at any time. As there is no guarantee to the future of these relationships, a sense of stability is generally lacking. However, in this modern world when divorce rates are skyrocketing, even perfectly legal marriages are no longer guarantee for stability, consequently why must we persist in regarding the cohabitation of unmarried couples as engaging in sexual misconduct?

(3) More and more lay Buddhist groups have come into being in all corners of the world. They don't seem to pay much heed to the unique status of the Sangha of Bhikshus. On the other hand, are we to recognize them as Buddhist Orders in accord with monastic discipline?

(IX)

In sum, I wish to point out that although the traditional Buddhist precepts are being confronted with a variety of problems and issues requiring our reflection and investigation, yet we must remain firm in the belief that we may try to adjustments, but never for a moment think of doing away with them. This is because the very purpose of the *Śrāvaka* Precepts lies in purifying our physical, verbal, and mental behavior. Through the abstention from greed and hatred and the cultivation of right views, both our physical and our verbal actions are cleansed. And with the precepts serving as regulating norms, the two actions of the physical and the verbal are safely guarded against all evil forces. Consequently, within the *Śrāvaka Vinaya-piṭaka* one can find such an enormous number of references to the Buddha's heartfelt high praise for people who "have few desires, know contentment, practice *Dhuta* (shaking off the lust for clothing, food, and abode), delight in learning precepts, and do penance." The precepts are effective means for ensuring purification and strenuous striving; codes of monastic discipline are efficient instruments for the creation of social harmony and

peace, Isn't this what each family and every society in our modern world is looking for? On a grander scale, there are the Mahāyāna Bodhisattva's "Three Kinds of Precepts": to restrain oneself from all forms of immorality, to practise all dharmas leading to goodness, and to strive for the liberation of all sentient beings. With stainless wisdom the bodhisattva eradicates all defilements of lust and hatred; embodying the pure precepts in his daily life, he sets an exemplary example for the society at large; with boundless compassion, he dispenses equitable benevolence to each and every sentient being. The Bodhisattva achieves *Bodhicitta* (the enlightened mind) among sentient beings, and he also helps sentient beings to engender *Bodhicitta* in themselves. In short, for the Buddha's teachings to effectively benefit mankind, the precepts are absolutely indispensable. As the Buddha himself has taught, only by "keeping vinaya purely and strictly, "can be hope to have " Dharma residing in the world".

On the other hand, if we go along with those who claim that Buddhists in today's world no longer need the restraint of vinays, we may perhaps succeed in creating the false image of "freedom and emancipation, "but we may also induce a real crisis for the survival and development of Buddhism. Some of you present at this conference may still recall what happened to the Japanese lineages of Buddhism in the United States in 1984-1985, when there seemed to be so many sexual scandals involving Zen masters. Several "Roshies" disappeared from the scene as a result; though a number of other "roshies" unabashedly held on to their positions, yet enormous harm was already done to Buddhism as a whole. Also, in 1990, the designated successor to a renowned Tibetan lama died of AIDS owing to homosexuality. As a result, a Buddhist order that had once boasted of 100-odd meditation centers in the United States fell to pieces in no time. All these examples serve to show the consequences of not paying heed to fundamental rules of monastic discipline. It would indeed behoove us to bear these lessons in mind.

"Talking about Precepts and Practicing Precepts"

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Summary of a paper to be read at the Second Chung-hwa International Conference on Buddhism, July 18 to 21, 1992, as "Key-note Address."

The following remarks are a summary of a longer paper in which I addressed some of the unspoken presuppositions and dilemmas of much modern and classical discourse on "the precepts." 1. The paper addressed what I believe to be I wrote those comments on the assumption that, in reflecting critically on "preceptual norms," we seek to engage both the meaning of the rules of monastic training and the broader issues of the foundation, the meaning, and the viability of Buddhist ethical ideas. 2. The reflections of my longer paper were directed at initiating a discussion that would look critically at the fundamental questions of articulating and clarifying the meaning of Buddhist ideals, but would also question those ideals and their future.

The central issues raised in my longer paper can be summarized as follows:

Buddhist ethical norms and ethical theories as they have been traditionally formulated have lost much of their persuasive power. What remains is the empty shell embodied in the shibboleth: 'practice' is the key--when you gain insight through 'practice', you know what to

do." This appeal to faith has a long history, but today it expresses mostly the ethical disorientation of our age. This crisis is theoretical (and rhetorical) as well as practical (and behavioral). It is not merely due to a weakening of moral resolve. The traditional foundations of ethics--the social, the metaphysical, and the religious--have been seriously undermined.

Any rethinking of Buddhist ideals of behavior has to be rooted in the past, and in traditional Buddhist discourse. The symbolic and historical connection with ancestors is part of both the foundation and the meaning of ethical behavior generally, and of religious ethics in particular. A sense of continuity and identity is perhaps more crucial than philosophical cogency.

At the same time, we have to break with the past. We need to rethink and transform, not simply "re-package" vinaya and pratimoksa, ching-kuei and formless precepts. The problem for us today is how to connect with a past, be it a quasi-historical past or a composite picture of an ideal past, while at the same time we seek boldly for new ways of constructing ethical meaning.

Meaning does not arise from "truth," or from the discovery or restoration of "the true, and original" values of Buddhism, or from values "free from the cultural baggage of generations." There can be no ethics apart from culture--the cultural baggage of past generations is what a religious tradition is all about. But the need to renew ancient rhetoric is only the obverse of another requirement of the new Vinayas: A modern ethics, and consequently, a modern code for lay persons and monastics, must take into account the present: the social present, of course, but the individual present as well.

The difficulty here is finding a way to adapt to changes in social circumstances and

cultural mores without losing all sense of continuity and stability, and without relinquishing the function of religion as a critic of society. An important challenge facing Buddhism in this sphere is the changing role of the laity, especially as it is defined by a rapidly evolving secular conception of the human being. The monastic vs. lay dilemma of our century is fundamentally different from the classical forms of the disjunction. For today the human being is defined as a biological entity, and its human identity is no longer constructed apart from the blind drives, the limitations, and the fragility of a living organism.

In the modern conception the human spirit is part of a biological entity, and part of an individual whose dignity and value are inherent, inborn, not altered by social or moral status. With this new conception of the individual come changes that I believe are already affecting Buddhist institutions even in Asia. Reflections on the Vinaya and reflections on Buddhist ethics generally must face squarely and critically the traditional position and open disparagement of women, to mention one of the most egregious failings. But it must face issues which were treated even more gingerly--such as war and peace (with or without the threat of nuclear annihilation), homosexuality (particularly in light of research in biology, anthropology, and psychology), social justice (in contrast to merely recommending kindness in the treatment of slaves and servants).

Religious discourse can serve to cover and preserve, or it can serve to uncover, discover, and challenge. Both functions are necessary, and must remain in precarious balance. Too much energy has gone into covenying and preserving, at all costs. In doing so, Buddhist discourse on ethics has failed to fulfill one of its purposes: to assist us in effectively adapting to and acting on the world. Buddhist ethical discourse should serve its purpose, and must serve it well, with a minimum of the mystification and pomp that often serves to hide the

painful issues. This includes a recognition of the circumstances that make the code necessary--the human realities that the code never quite manages to overcome. The realities giving rise to the code are interpersonal circumstances and human passions. And the new ethic must be constructed to the measure of the human being. The code must take into account the individual, as well as his or her social reality. It must be a code for each and every one.

This is a warning against two common fallacies of ethical discourse. In one case one reduces the problem to a perceived imperfection in the human person, in the other one reduces the problem to a putative imperfection in the rule. The language of morals has to be of such a nature that it balances both insufficiencies. Ethical statements must acknowledge, indeed make allowances, for individual circumstances and feelings, for individual perceptions, for individual passions. Yet they must serve as guidelines from beyond individual whim and preference. It is necessary then to separate the rule as a guideline, from the rule as a judgment, the rule of social behavior from the rule of inner feeling.

The new Vinaya will have to be based on ethical principles that spread out on a continuum. The moral principles governing the community will have to be grounded on the same goals or definitions of virtue for all members of the community. This process cannot be accomplished by monachizing the lay life (or, for that matter, by secularizing monastic life). But it will require a new concept of restraint, a concept that will take into account the modern willingness to accept the biological (or, why not call it with a less euphemistic term, the animal) nature of the human being.

These remarks have obvious implications. They are meant to be critical, and challenging. I do not wish to shy away from the implications of these statements. The urgency of the

problems I wish to raise does not allow for the delays often required by deference to authority and conventional politeness. The spirit of the formulations is benevolent and irenic, but there is really no way to soften the impact of the debate without distorting the issues. As a matter of fact, even as we speak, other human beings act on their own norms of behavior--conscious or unconscious, critical or uncritical, the presuppositions of human action always take second place to action itself.

キーノート・スピーチ

三友健容

本日、ここに第二回中華國際佛學會議のキーノート・スピーチの機会を與えられました光榮に、深く感謝申し上げますとともに、第二回國際會議をこのように盛大に開催されました聖嚴博士の偉大なる企劃力に大變感銘いたしております。

ところで、今回テーマとなっている戒律と現代社會との問題は、そもそも戒律とはなんであるのか、戒律を一字一句もたがえることなく、まもることが大事であるのか、あるいはその精神をいかすことが大事であるのかということを念頭におきながら、宗教學的に「聖」と「俗」、あるいは「淨」と「不淨」との問題も考慮にいれなければならないごありましょ。戒律も風俗習慣によって多分に異なります。宗教的タブーをまもることがその社會の規律であるという見方や、釋尊當時すでに存在した犬や牛のまねをすることが解脱への道であるという見方や、釋尊當時すでに存在した犬や牛のまねをすることが尊ばれ、それを實行できるひとが聖人として崇められるなどしております。これなどを「聖」と規定したとき、はたして一般社會人が日常生活を行なっていることが、すべて「俗」と片付けられるでありましょか。

立派なひとであるという場合、必ずしも高貴な生まれや持戒堅固である人をさしているわけではありません。まさに釋尊の言われるように、卑しい行ないをするならば卑しい人間であり、高貴な考えをもつならば、まさに高貴なひとと呼ばれるべきであろうと思ひます。

キリスト教でも、獨身主義の派と妻帯を許す派とがあり、佛教でも出家戒と在家戒を分ける根本的なものは、不姪か邪姪かありますが、哲學辭典によれば「宗教的感として聖は、人間の魂がこの世とはまったく別の存在（神）との關係を感じるときに、おのずからおこるものであるから、眞善美という三價值は聖のなかにつつまれているのであって、聖から分化したものである。聖はしたがって複合的な價值であって、いわば、あらゆる價值が分化してでてくる普遍的な母體である。だから、聖は宗教の源であって、この

認識により、宗教はゆらぐことのない客観的なものとなり、宗教の獨自性、自律性が基礎づけられるのである。」というオットーの見解を述べておりますが、眞善美を定義するだけで、哲學史が展開されるように、大變な難題であるとしても、「聖」乃至「淨」とは性的な關係から遠ざかることであるというのは、多分に原始宗教の殘滓とはいえないでありましょうか。専門的な知識の修得と實踐は、他に煩わされないことが肝心であり、そのためにはひとりでいることは確かに理想的なすがたといえましょうが、しかしながらそれ以外はすべて「俗」とみて低級なレベルとみるのも短絡的過ぎはしないでしょうか。確かに各宗教の開祖と呼ばれるひとの多くは獨身であり清淨な生活を営んではおりますが、その後の歴史は必ずしも初期の形態を維持してはおりません。これを墮落とみるのか、進展とみるのかは、勿論、議論のあるところですが、生物としての人間の営みや人間存在を否定したところに、宗教の價值があるともおもえません。

かつてインド佛教では、女性は蔑視され、男子として生まれる以外、成佛の可能性はないものとされてきました。またある宗教では、女性は汚れたものとして「淨域」に立ち入ることを禁じられていたり、生理中の女性や出産期の女性は特に血の汚れがあるとして、忌み嫌われております。これらはあきらかに時代の進歩とともに考え方を是正されなくてはならないでしょう。とくに一切衆生悉有佛性を提唱する大乘佛教においては、なおさらのことと思います。その宗教が普遍的であればあるほど、あらゆるひとびとに門戸を開放し、宗教のやすらぎを與えなければならないでありましょう。

醫學の進歩と教育の普及はいままで無知なるがゆえに、不淨とされてきたものや價值觀を大きく變えました。われわれは佛教を普遍的な宗教として風俗習慣の★を越え、人類だけではなく生類社會のよりよい調和とやすらぎのために、役立たせなくてはならないでありましょう。

今回の國際會議では、さまざまな觀點から戒律の意義、展開と現状などが、議論されることとおもいますが、實り多い會議となり、モラルの低下が叫ばれている現代社會と地球環境にも大きな指針を與えてくれるであろうことを強く期待しております。

ABSTRACTS OF THE PAPERS

On the Adaptation to Time and Space of the Bodhisattva Precepts — from the Perspective of "Three Cumulative Pure Precepts"

Ven. Dr. Sheng-Yen

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The Bodhisattva Precept is the Prātimokṣa precept beyond Śrāvakayāna Precept. It is stipulated for the bodhisattva in Mahayana Buddhism. The Śrāvakayāna Precept includes Three Refuges, Five Precepts, Eight Precepts, Ten precepts and Full Precepts. The lay Buddhists can receive only the former three kinds of precept while the sangha up to the fifth. The Bodhisattva Precept doesn't belong to Śrāvakayāna Precept. Accordingly, the laity can also receive the Bodhisattva Precept. The Bodhisattva precept can encompass the Śrāvakayāna Precept. So, the Mahayana Buddhist sangha should receive it.

The Bodhisattva Precept takes the meditation on emptiness as its focus, the purification of mind as its objective and the arousing of ultimate bodhi-citta as basis. Therefore, the Bodhisattva Precept can not only encompass all Buddha dharma but also control complicated matters with simple principles. The Three Cumulative Pure Precepts can be said having three phases: 1. The precept of regulating behaviour, 2. The precept of doing goodness, and 3. The precept of saving the sentient beings. In other words, the Three Cumulative Pure Precepts have three functions, i.e. not doing evil, doing goodness and benefiting the sentient beings.

Contents of the Three Cumulative Pure Precepts originated in the Agama Sutras. After the fermentation of several Mahayana sutras such as Prajñā Sutra, Mahāparinirvāṇa Sutra, Vātsīkā-mahā-vaipulīya Sutra, Vimalakīrti Sutra, etc., it was culminated in the Yogācārya Būmi Sāstra which mentions the code of light and heavy precepts as well as the rituals of

transmitting precepts and making repentance. Again through the propagation of the Strung Gems Sutra and the Brahman's Net Sutra, the Bodhisattva Precept has become very popular in China, Korea and Japan.

The requirement of the Three Cumulative Pure Precepts can be either simple or complex, either hard to receive and hard to observe or easy to receive and easy to observe. Its contents can be performed in either tight or loose way. Therefore, it can adapt to the needs of time and space and thus operate freely. If it is applied to laity, it will become laity precept. If it is applied to sangha, it will become sangha precept. If it can be observed at a higher level, it will become a precept of higher level. If it cannot be observed at a higher level, it will become a precept of lower level.

If we can hold the basic principles of the Three Cumulative Precepts such as the Three Refuges, the Five Precepts, the Ten Virtues, the Ten Heavy Prohibitive Precepts, etc., we may freely apply it in the long and vast time and space with great ease.

The Spirit of the Four Basic Major Precepts

Ven. Dr. Huey Yen

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In today's Taiwan, it is very popular for the Buddhists to receive the five precepts, the eight fasting precepts and the Bodhisattva precepts. In satisfying this need, the sangha order is also very glad to transmit these precepts. Therefore, there are several sessions of the transmission of such precepts each year. Needless to say, all these precepts take non-killing, non-stealing, non-adultery and non-lying as their basic items. They are the so-called basic major precepts in this paper.

If we observe the present Taiwan society, we will find that in Buddhist community there are always sutra-exposition, confessional service of Emperor Liang Wu Ti, dharma function of water-and-land confession, dharma function of ten-thousand lamps and Buddha recitation, and other large-scaled preaching activities. The effect has converted more and more new Buddhists. In principle, the more Buddhists a society has, the more healthy its ethics will become. However, when we examine the social and ethical order in present Taiwan, we may detect abundant diseases and the danger of contracting cancer. Although Buddhism can not be totally blamed for the formation of this phenomenon, it still deserves we Buddhists' close attention. After all, we should have a sense of responsibility for this social phenomenon.

If we can fully exert the doctrine of the four basic major precepts and the spirit of observation, we believe that it will help the purification of this society. This paper tries to recapture the spirit of the four basic major precepts from the angle of their true meaning as mentioned in the Agama sutras. Any comment from Buddhist colleagues are much welcome. I also hope that this issue may receive emphasis and promotion in order to facilitate the reconstruction of social and ethical order.

Buddhist Precepts and Meditation

Ven. Dr. Hui-min

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The record that Buddha founded Buddhist Precepts on ten reasons, can be traced to the Vinaya-piṭaka of all different sects. Among ten reasons, some are the reasons for the excellence and prosperity of whole Buddhism, and some are the reasons for personal improvement of the practice. The present article mainly uses the material of Āṇāpānāsādhī, and especially focuses on the subject of how the Buddhist Precepts improve the practice of Meditation.

In Āṇāpānāsādhī, the requisites of Meditation practice (samādhi sambhāra) include the restraint of morality and sense organs, knowing the amount of food, practice of staying awake in the beginning and end of the night, conduct with awareness and the adequacy of the ascetic. Besides the restraint of morality, (1) the restraint of sense organs, (2) knowing the amount of food, (3) practice of staying awake in the beginning and end of the night, (4) conduct with awareness are also related with Buddhist Precepts.

First of all, "The restraint of morality" is explained into six phrases according to the traditional instruction of Buddhist Precepts. Moreover these six phrases are analyzed by three characteristics and properties. And ointment or perfume and so on are used to admire the merit of Precepts as similes. Next, one's mind is guarded by mindfulness, keeping from the sinful, unvirtuous natures flowing into the mind by way of sense organs. This practice is called "the restraint of sense organs".

About "knowing the amount of food", the practitioner should considerate the purpose of taking food, not for indulgence or fun and so forth, but simply for maintenance, so he eats

moderate food not too much, and not too little. Then one purifies his mind from obscuring natures by means of walking and sitting during the day, during the beginning and end of the night, only sleeping in the middle of the night. This is called "practice of staying awake in the beginning and end of the night". At last, "the conduct with awareness" means one conducts himself with awareness while he does every action outdoors and indoors.

Therefore, we can say "mindfulness" and "awareness" are the key words of practice of Buddhist Precepts. And according to the theory of Yogacāra-school, this two points can also improve the practices of Meditation.

On the Deline of Buddhist Vinaya in China from Historical and Cultural Perspective

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Since different Vinayas were introduced into China, their rules were adopted by the Chinese Buddhist establishments of different areas for governing the conduct of monks and nuns from a long period of 3rd Century to 10th Century A.D. In this long period, eminent Buddhist monks or nuns who practised the Vinaya rules very faithfully are being recorded in the monastic histories. Unfortunately, Buddhist disciplinary tradition under the Vinaya was finally declined and being replaced by the Po-chang Ch'ing Kuei (百丈清規 or The Pure Rule by the Master of Po-chan Shan) of Ch'an Buddhism.

Why the Vinaya would have been declined in China? Except from the reasons given in the author's paper "The Conflict Between Vinaya and the Chinese Monastic Rule: The Dilemma of Disciplinarian Venerable Hung-i" that read in the last Conference, he should like to give some other reasons:

Firstly, the Chinese Clerics, whoever monks or nuns, recognizing that they are 'Mahāyānists', but the Vinaya rules are derived from different Hīnayāna Schools. Even though they were told to observe the Hīnayāna śīlas by the Chinese Monastic Order, they still felt contempt for the Vinaya in their minds. Therefore, some of the clerics used to say: "The infernal flames will not cremate a wise man, while the caldron containing boiled water in the hell is not prepared for cooking a person who had Prajñā (wisdom)". Or, they were condemned as "Some of them observing one single precept on adultery say that they are free from sin, and do not at all care for the study of the Vinaya rules ". Besides, the Chinese Buddhist hagiographies used to tell that the monk-saints who strayed from the Vinaya in one

hand, but performed their supernatural powers on the other hand. The above-mentioned examples indicating strongly the contemptuous attitude of the Chinese Mahāyānist clerics to the Vinaya.

Secondly, all the Vinaya rules are legislated in according to the Indian tropical environment, they are not so suitable for the monastic life of a nation in the Northern Temperate Zone like China. Besides, in the long period that mentioned above, most of the Chinese clerics, especially the disciplinarians, had never made their pilgrimage to India. In these circumstances, a Chinese disciplinarian would find it difficult to explain why a certain rule should have to observe and how to observe, when he sermonizing the disciplinary rules. For he did not really know the cultural and environmental background of the Vinaya. So, even a cleric who desired to observe the rules would also find his difficulty, as the instruction he received from the disciplinarian was not clear.

Thirdly, in the same period, all the Chinese clerics had already received a good Confucian education. In case one who wish to devote into monkhood or to lead a nun's career, the first question by the Monastic Order would be: "Have you ever received a Confucian education?" If the answer is negative, the Order taught that person with Confucian classics before the Buddhist scriptures. Therefore, each cleric had already influenced strongly by the Confucian tradition since entered the Order. In the imperial period, the Chinese seeing themselves as highest civilized people of a 'Celestial Dynasty'. They were taking an objective attitude towards the introduced foreign civilizations. Therefore, the Chinese Buddhist clerics were tolerant to lead a monastic life in Indian style. Moreover, as the author's former paper had already indicated, the Chinese Monastic Order adopted two sets of contradictory monastic rules--the Vinaya and the Chinese Monastic Rule at the same time to govern the conduct of their cleric members. This disciplinary policy would spiritually be encouraging the resistance of the monks and nuns to the Vinaya.

Fourthly, based on the above given Second and Third reasons, the Chinese clerics em-

ploying a random attitude when observing the Vinaya rules, regardless of the exact instruction of each rule. For instance, the Vinaya instructs that a transgressor who violated the rule of 'No trifling or Joking' only committed a pardonable sin of Pātāka and would be forgiven after having confessed in an assembly, but Venerable Ching-ai (靜藹, 534-578) expelled his monk-disciple for this transgression. Even the later begged for forgiveness. Again, in accordance with the Vinaya, one who kills vegetable lives committed Pātāka, and one who persuades the others to kill a living being also involved in the transgression of killing. Besides, one who eats leek committed only Duṣkṛta, a venial sin that would be forgiven after having confessed to another cleric only. And Venerable Ling-yü (靈裕, 519-605) persuades a landlord to destroy the latter's forty acre leek grove as a way of avoiding Duṣkṛta. After the numerous leeks in the grove lost their lives, Ling-yü's persuasion had already brought him to commit the grievous sin of Pātāka.

Fifthly, after having grasped the problem, Tripiṭaka Master I-ching (義淨, 635-713) made his pilgrimage to go to India and the Malay Archipelago in order to learn the Vinaya as well as to observe the daily life of the Monastic Order in the Tropical Zone. During he was staying in the foreign areas, I-ching returned home several times for recruiting Chinese disciplinarians to come with him to the West to learn. Besides, I-ching also records the foreign monastic daily life in his work Nan-hai Chi-kuei Nei-fa Chuan (南海寄歸內法傳, or 'Record of the Inner Law sent home from the Southern Sea', well known to the Western World as A Record of the Buddhist Religion as Practised in India and the Malay Archipelago) as a reference for guiding the Chinese clerics how to observe the monastic life in accordance with the Vinaya. Unfortunately, his work contributed to the decline of the Vinaya in China. For it helped the clerics to understand that most of the Vinaya rules could only be practised in the Tropical environment.

末法無戒論

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戒定慧の三學に表されるように、戒律は佛教徒としての證であると同時に、禪定を得、智慧を得るための基盤となるものである。しかしまた一方、戒律の受持は日々の生活態度を規制するものともいえる。第一結集の際、阿難が枝葉末節的な戒はこれを廢止しても構わないという佛陀の言葉を紹介し叱責を受けたことは有名な話しであるが、戒律を字句通りに嚴守することに反發した弟子たちの教團分裂は、戒律そのものの解釋というよりも戒律に對する見解の相違を物語る。

大乘佛教がどのように成立したかについて種々の議論があるが、初期大乘佛教の中心者が具足戒を受持していたものでなかったことは、ほぼ間違いない。『大智度論』はその中心人物である菩薩たちに在家菩薩と出家菩薩があることを述べている。出家菩薩が比丘であれば、伝統的な佛教教團の具足戒を受持しなければならないのであろうが、『般若經』は在家者の十善戒を説いており、多分に在家的性格を持っている。これがために大乘經典は出家比丘の集團と菩薩集團とを嚴密に分けている。

天台教學を提唱した日本の伝教大師最澄（767－822）は、法華一乘圓頓の妙旨に基づく圓頓戒壇を建立し、梵網戒をひろめた。この天台教學を受け継ぎ、『法華經』を布教した日蓮（1222-1282）は 末法の時代では具足戒を嚴密に履行するひとは稀であり、末法時代は持戒・破戒ではなく無戒の時代であり、『法華經』すなわち題目を受持することが戒を持つことであるといつて、形骸化した戒の受持よりも、民衆のなかでともに苦樂をわかち合う菩薩行の實踐を説いた。

現代日本では、新興宗教の發展はめざましいものがあり、その多くは日蓮の思想をもとに布教している。それらのなかにはいかがわしいものもあり、現世利益を説くあまり、宗教家としての威嚴さえ持たないものがあるし、經濟的利益を優先するあまり、ところが

貧しくなっているひとびとも多い。また快樂主義は、人間としての最低条件である十善戒すら守らない風潮を生み出している。また日本佛教の特色といえば、僧侶の妻帯であろう。1872年、日本政府より肉食妻帯を許可する法令が發布され、以後日本佛教はアジア諸國の出家佛教とは異なる様相を呈し批判もされてきた。これをどのように理解すべきであろうか。

今や個は、地球規模の個として捉えられなくてはならない重々無盡の緣起の世界にある。今こそ戒律とは具足戒を正確に守ることが大事であるのか、あるいはその本質を洞察した戒律の精神を現實生活に活かすべきかを伝統的な佛教の戒律規範とその變遷を通して考察し、正しい意味での戒律の考え方が示されなくてはならないであろう。

インド佛教研究における律資料の重要性

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インド佛教を研究するための方法は種々様々に存在するが、その中の一つとして律資料を用いた研究が挙げられる。特に、佛教教團史上の諸問題を解明するために、この資料は必要不可欠のものであると言えるが、残念ながら今日まで十分に研究されてきたとは言えず、多くの課題はがまだ残されている。

律資料としては、大きく分けて以下の四種類が考えられる。

- (a) 佛教僧の日常生活における禁止事項を集成して波羅提木叉
(Prātimokṣa/Pātimokkha)
- (b) 行儀作法を集成して羯磨本 ((Karmavācānā/Kammavācā)
- (c) いわゆる廣律 (Vinayaṭṭaka)
- (d) 律に關する註釋文獻

このうち、c) の廣律とは波羅提木叉に對する注釋である「經分別 (Sūtra-vibhaṅga/ Suttavibhaṅga) 」と、佛教僧が集團生活をする場合に守るべき行儀作法を定めた「建度部 (Skandhaka/Khandhaka) 」とを有するものである。

この廣律として現存する具體的な資料としては、

- (1) パーリ上座部の Vinayaṭṭaka
- (2) 法藏部の四分律
- (3) 化地部の五分律
- (4) 說一切有部の十誦律
- (5) 根本說一切有部の根本說一切有部律
- (6) 大衆部の摩訶僧祇律

の六種類がある。これらは、パーリ、サンスクリット、チベット譯、漢譯など様々

な形で現存しており、當時の佛教教團の在り方を我々に伝えてくれる貴重な資料である。

今回の発表では、これら六種類の律資料の具体的な内容について触れていくと共に、個々の資料が有する特異性や問題点、あるいは相互の関係について、特に現存する漢譯資料の特つ重要性を中心として言及していくことにする。

道宣と戒律要旨

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中國の出家沙門は、戒律の重要性は認めるが、それはすでに遠い過去にインドの習俗をと基盤として制定されたものであるから、これをそのまま中國に適用することに抵抗を感じ、中國的習俗をとり入れた寺誥、僧制を作り、戒律と二本立てで教團を運営した。道宣は『四分律行事鈔』を撰述して、四分分通大乘の戒觀を展開した。かれのいう大乘戒とは、律儀戒に護心の戒を加上し、三聚淨戒によって衆生を導き、佛法の久住をめざすものであった。

受戒でも後他受の場合は、『菩薩善戒經』が説く重樓四級次第説に従うのが一般的であったが、道宣は『梵網』、『瓔珞』、『占察經』の普及と、それらが肯定する自誓受戒方式を認めざるをえなかったし、罰則規定でも肯て特例を認めるなどして、大乘的會通を試みた。しかしそれは四分律宗という立場と、厳格な持律持戒を主張した道宣としては、苦しい弁明にすぎなかった。

戒と現代思想に関する諸問題

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日本の佛教諸宗派にて重視する戒法は『梵網菩薩戒經』に説く十重四十八輕戒です。このうち十重禁戒とは殺、盜、姪、妄、酤酒、説四衆過、自讃毀他、慳惜加毀、瞋心不受毀、謗三寶の十非業を禁止抑止するもので、出家在家を問わず、人間が社會生活をする上に是非とも守るべきものである。釋尊は四苦八苦の人間に空、無我、緣起の教えを説かれ、この教説は大きく展開して、佛教哲學を形成した。この空無我緣起の思想に立脚して、人間の我欲我執の行爲を抑止すべく説き示されたものが十重禁戒である。我欲我執の行爲は人間個人の苦惱だけでなく、家庭、社會、世界の平和秩序を亂すものである。經に「故殺」「故盜」「故姪」を禁止するは我欲による行爲を禁ずるもので、「自恣心快意殺生者是菩薩波羅夷罪」と説くは十重禁戒全てに通ずるものである。現代社會にこの十重禁戒の精神を再認識はすべきであらう。

Householders and the Five Precepts

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1. Buddhism, for the householder, may be regarded as a system of keeping harmonious relations with persons of different quarters (*sigālasūta*) while going along the path of spiritual advance towards the perfect state of bliss: from being simple worldly person (*puthujan*) through virtuous person (*kalyanajan*) to becoming noble person (*ariyajan*).

2. The Five Precepts or the Five Buddhist Rules of Morality serves to direct and keep a person's relations with others within the proper course so that he may not fail in his effort but move steadily along.

3. The Five Precepts aim at creating the state of harmlessness and at normalizing life situations at home, in office, in a community, etc. in order that peace and happiness prevail. And a person can consequently practise meditation with ease.

4. In order that keeping the precepts will effectively work in daily harmless living, a person needs to adhere to a fruitful Buddhist philosophy of life. That is, he should always take his life to be a continuing accumulation of merits (*śīlapāramita*) and a process of perfecting his intrinsic nature: the lustful- the hateful- the deluded-, the intelligent-natured , etc. (*carita*) The Five Precepts are refining tools for this purpose.

5. One should not look only at the negative side of the Five Precepts as merely a matter of prohibitions, but its positive side is more significant considering the purifying effects of each precept for the spiritual growth of a person. In other words, rules of morality are meant to foster the cultivation of ennobling five virtues. In this connection, a study of vinaya monastic rules of discipline can be of great help as good counsel.

6. Positively, practising the Five Precepts works to enlarge and ennoble one's total being: through keeping the precepts "I" become a greater "I". "I" does not mean "me" alone, but includes some other persons in "my" world of interests or concerns. This healthy attitude and feeling can eventually extend to include every fellow-being and then the Buddhist ideal of one world of brothers and sisters will be realized.

7. The art of being always happy is *śīlānussati*: keep recalling one's actual practice of the Precepts-several times a day; thus gaining a motivating force for further constant observing the precepts. And then everyday will be a day of joy forever.

Application of Buddhist Principles to Administrative Arts

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The success of administration depends on the ability of the administrator in applying administrative knowledge, skills, and the various sociological, psychological, anthropological, and communicative principles and theories to make the people around him understand, cooperate, and enthusiastically bring about the successful outcomes according to the missions, goals, and objectives. A good administrator is the one who makes all people involved share the happiness on the success and feel concerned to the failure of the organization; not to get the credit and the blame to only himself. Buddhist teaching provides a wide range of answers to the administrative success. There are quite a few sets of Buddhist principles that may be directly and indirectly applied to the administrative arts.

The purpose of this paper is three-fold: (1) to identify the weakness and problems in administration, (2) to explore the various sets of Buddhist principles relevant to administrative techniques, and (3) to propose which application of some selected sets of principles to the certain administrative situations.

The paper highlights the Buddhist principles which may be applied to help the administrator (1) make a careful analysis of the situation applying the systematic approach, (2) develop effective long term and short-term planning to ensure the success of the organization, (3) understand the individual differences of his superiors, his colleagues, his subordinates and the others in the community, (4) be able to communicate effectively, (5) have a good conduct as a modelling for his subordinates, (6) treat his subordinate rightly, and (7) be able to assess his administrative performances. Various sets of principles such as the *Four Brahma Vihara* are presented with application to the various situations.

Selected cases of success by administrators in applying Buddhist principles are also provided.

Preceptual Truth and Western Psychology

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The spread of Buddhist ideas has always been influenced by the narratives of self and world explanation maintained traditionally by recipient cultures. The reception of the Vinaya in the modern world will likewise inevitably experience a filtering through predominant Western conventions.

Main stream Western culture is now of worldwide extent and dominated by theories originating in humanistic modifications of an historically Christian basis. Most influential have been the critical schools of thought derived from Charles Darwin and Sigmund Freud. Marxism today has been pushed into a shadowy background but still retains a force that may await re-expression.

This paper examines current Western ideas about the bio-cultural evolution of human behaviour which provide basic texts for considerations of 20th century ethics. The mechanisms of cultural change depend upon social-psychological processes of personal and social identification yet rest on a biological basis. The social psychological processes are rooted in self concern and, unlike environmentally adapted biological mechanisms, can be shown to have "design faults" that can lead to social disfunctions and cultural maladaptations sometimes of a gross order. Such disfunctions, given the contemporary extent of contemporary mass communication and human power, could lead to maladapted social behaviours with a potential for producing the extinction of the human species.

Unlike most of Western thought, Buddhism focuses on the "emptiness" of self. All forms of personal and cultural identification are viewed with deep scepticism. Preceptual guidelines offer ways of personal understanding that go beyond self concern and which have therefore

the potential to correct the process of maladaptation. Buddhist preceptual thinking could contribute to a sustainable planetary culture opposing trends towards socially induced catastrophe.

Critical evolutionary thinking in the West provides the detailed examination of *Karma* to which the notion of *pratityasamutpada* points but which has never been fully explored within the Buddhist tradition. Whereas Buddhism explains *why* suffering is the prevalent human experience Western psychology unravels *how* this is so. It is here that the interaction between Western and Buddhist thought can provide invaluable new insights. In particular we may be able to highlight those preceptual guidelines that are of especial contemporary significance.

The Legacy of Vinaya in Modern Japanese Zen

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Few modern accounts of Japanese Zen, whether scholarly or popular, posit much of a connection between the Zen tradition and that of Vinaya study and practice. The reasons for this are fairly clear. For one thing, the traditional history of the Zen (Ch'an) school itself claims that beginning with the Ch'an master Pai-chang (749-814) followers of the school ceased dwelling in Vinaya Monasteries 律寺 and resided instead in independent Ch'an monasteries 禪寺 that were regulated by distinctive Ch'an monastic rules 清規. The sacred literature of Ch'an and Zen, in particular the "transmission of the flame" collections 傳燈錄 and "discourse records" 語錄 of individual patriarchs in the lineage, also gives the impression that the tradition ignores or makes light of the forms of monkish morality and discipline conveyed in Vinaya texts and commentaries. Evidence of this sort has led modern scholars to conclude that the Ch'an school in China broke sharply with conventional modes of Buddhist monasticism and religious discourse that had been inherited from India, creating a distinctive new form of Buddhism that was in turn transmitted to and preserved in Japan.

It is a striking fact, however, that among all the major denominations of Buddhism that have thrived in Japan since the Kamakura period, the Zen school appears to be the most conservative in its preservation of certain monastic forms and rituals that can be traced directly back through medieval Ch'an and Zen monastic rules to Indian Vinaya texts. This paper examines the nature of this legacy of Vinaya in modern Japanese Zen and explains its historical background. It shows that the conventional scenario of a radical split between the Zen and Vinaya traditions is based on a one-sided, myopic reading of the contemporary and historical evidence.

Mixed Precepts, Bodhisattva Precepts, and Preceptless Precepts: A Critical Comparison of the Chinese and Japanese Buddhist Views of śīla/ Vinaya

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It is commonly understood that Chinese Buddhism and its offshoot/ development in Japanese Buddhism, which originated in the former, are both essentially Mahāyānistic in doctrinal principles. However, Japanese Mahāyāna Buddhism is clearly distinguishable from Sinitic Mahāyāna Buddhism in terms of śīla/vinaya. Generally speaking, Sinitic Mahāyāna adopted a "mixed precepts" system at its formative stage and has retained this system since then with little change. In contrast, Japanese Mahāyāna in the Heian period underwent a radical transformation of the traditional śīla-vinaya imported from China, thus abandoning the mixed precepts system in favor of the "rounded (perfect) and subitaneous bodhisattva precepts" system initiated by Saicho, founder of Japanese Tendai. In the Kamakura period, the bodhisattva precepts system was further transformed into what may be called "preceptless precepts" (*mukai no kai*), Shinran's Shin Buddhism being a conspicuous example.

In Chinese Buddhist circles, we often hear severe criticisms of the preceptless state of Japanese Buddhism, though there are also quite a number of Chinese Buddhists who are eager to find a proper way of modernizing the traditional mixed precepts system. On the other hand, Japanese Buddhist scholars tend to point out the basic contradiction or inconsistency embedded in the śīla/vinaya system of Sinitic Mahāyāna tradition — that is, Mahāyāna in philosophical orientation but Hīnayāna in moral practice; interestingly, many of them are also deeply concerned about the potential moral crisis within the preceptless state of Japanese

Buddhism.

In this paper I shall first contrast the fundamental differences between Hīnayāna and Mahāyāna *śīla/vinaya*, and then investigate what constitutes the rationale or ground for the respective systems of mixed precepts, bodhisattva precepts, and preceptless precepts, as historically developed in China and Japan. I shall make my philosophical observation that, any proper resolution of the *śīla/vinaya* problems within these three systems must presuppose, first of all, the distinction between the *paramārtha* aspect and the *saṃvṛti* aspect of *śīla-vinaya*. As far as the *saṃvṛti* aspect is concerned, Buddhist *śīla/vinaya* must take into consideration particular differences (in terms of historical development, cultural manifestations, social customs, climate, political system, etc.), whereas the *paramārtha* aspect involves the deeper meaning and universal spirit of the bodhisattva way in Mahāyāna Buddhism. A critical comparison of the pros and cons of the Chinese and Japanese Buddhist views of *śīla/vinaya* will be attempted in the light of this distinction. In particular, I shall point out the Japanese Buddhist challenge to Sinitic Mahāyāna on the *paramārtha* level, arguing that a proper modernization of the Chinese Buddhist system of mixed precepts requires drastic reforms in terms of *karuṇā*-based and non-utilitarian socialization of Mahāyāna moral practice beyond the confines of individual observance of Buddhist precepts. In conclusion, I shall make some suggestions as to the urgent task and future prospect of Chinese Buddhist order and community.

"Making Sense" of the "Vinaya-s"

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The awkward typography in the title to this paper has been constructed advisedly to highlight the focus of the paper, namely: two unexamined assumptions of much discourse about Buddhism. The first is the assumption that the term Vinaya is univocal. The second is the common belief that a Vinaya code can be treated as an ethical code.

The paper examines the meanings of the terms *vinaya* and *prātimokṣa* and their usage as defined by the content of text regarded as Vinaya texts. Special attention is given to the shift in content and purport in Mahayana "vinaya" texts--among others, the *Bodhisattva prātimokṣa* [菩薩戒本 T 1500 & 1501] and a *Bodhisattva Piṭaka* [菩薩藏經 T. 1491--apparently unrelated to the *Bodhisattva Piṭaka* in the *Māharatnakūṭa*, T. 310(12) & 316].

The paper lastly explores the significance of differences between modern categorizations of ethical norms and the typology of Buddhist rules of conduct is proposed by Vasubandhu (*Kośa*) and Asanga (*Bodhisattvabhūmi*). These differences in semantic range raises important issues regarding the unspoken assumptions behind the way we use certain categories to make sense of Buddhist behavioral codes --i.e., implicit or explicit distinctions between norm, paradigm, ideal, and ritualized behaviors, between propriety, ethics and morality, among others.

The Re-establishment of an order of Nuns in Medieval Japan

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The *Vinaya* has often served as the focal point of movements to revive or reform Buddhism. However, at times conservative elements in Buddhist orders have used it to hinder changes. The tensions between returning to earlier patterns and encouraging needed change is particularly evident when efforts to revive or establish orders of nuns are surveyed. The status of Buddhist monastics is ambiguous in many Buddhist cultures. In places as disparate as Sri Lanka and Tibet, orders of properly ordained nuns (*bhikṣuni*) have either ceased to exist or never existed. Yet, pious women sometimes shaved their heads, wore robes, and led lives that followed at least some of the provisions for nuns in the *Vinaya* even though they were not recognized as full-fledged nuns (*bhikṣuni*) by male monastics. This situation arose because the *Vinaya* made no provision for establishing a new order of nuns when an order does not already exist. Thus, contemporary women interested in Buddhist practice have been frustrated in their attempts to establish orders if their tradition did not already have an order of *bhikṣuni*.

In this paper, I investigate a set of historical incidents in which a new order of *bhikṣuni* was established on the basis of the *Vinaya*. The events in question occurred around 1245 at Hokkeji (*Lotus sūtra nunnery*), a nunnery that had played a major role in the religious life of Japanese nuns during the Nara and early Heian periods, but that had fallen into disrepair during the tenth and eleventh centuries. Eison (1201-1290), a Risshū (*Vinaya School*) monk who had been part of a small group that had revived the precepts, played a leading role in these events, conducting initiations as novices and full ordinations as nuns.

In my paper, I neither advocate nor criticize the events surrounding the revival. Rather, I hope to elucidate a little known, but fascinating series of events in the history of Japanese Buddhism. I will begin by describing the historical events themselves. Next, several related issues will be examined, including the doctrinal rationale used in the revival, the social backgrounds of the participants, and the role of dreams and visions in legitimating the new ordinations. Finally, some of the available information about the later history of the Hokkeji nuns will be surveyed.

The Beginnings of Buddhist Discipline: An Early Buddhist Theory of Action

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The *Suttavibhanga* of the Pali Vinayapitaka is an extraordinarily rich and complex text. It is best known in Buddhist tradition for the 227 precepts of monastic discipline it has incorporated from the earlier *Patimokkha Sutta*, but it also contains a variety of other genres of early Buddhist literature. In addition to the formal proclamations and precise definitions which refine the meaning and intention of its prescribed rules of disciplined behavior, the *Suttavibhanga* also includes two other types of literary materials: (1) case histories illustrating how each particular precept has been adjudicated and interpreted for the purpose of establishing legal precedents; and (2) short accounts, or better, short stories about specific forms of behavior engaged in by the Buddha's early mendicant followers which made the promulgation of a monastic rule by the Buddha a seeming necessity. It is this second type of literature, the short stories which serve as prefaces to the formulation of disciplinary rules by the Buddha, which I examine within the context of this essay.

Every proclamation of Buddhist monastic law contained within the *Vinaya* is prefaced by at least one, and usually several, of these didactic short stories. This literature is not only the most aesthetically entertaining material within the entire *Vinaya* corpus, but it also reveals the moral and psychological principles, or the conceptual underpinnings, of what it means for a *bhikkhu* to act on the basis of an understanding of the *Dhamma*. In ferreting out the implications of these principles of behavior as they can be determined through an analysis of these short stories, the thesis of this essay is that the specific forms of behavior enjoined by the *Vinaya* are based upon a recurrent formula constituting the normative monastic early Buddhist theory of action. This formula, embedded within the dynamic narrative of t-

these short stories, takes a number of factors into account including: 1) the social context of action; 2) the psychological disposition and intention of the actor; 3) modes by which actions are expressed; 4) the importance of the laity; and 5) the authority of Buddha rooted in his understanding of *Dhamma*. An examination of these factors as they are illustrated in the narrative forms of *Suttavibhanga* literature forms, then, the basis of a concluding discussion regarding the nature and structure of disciplined action as it is articulated in the *Vinaya*.

Buddhist Precepts and the Scientific Challenge

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An overriding question confronting any religion today is, how well it is able to effectuate its precepts within the framework of an expanding scientific world. Buddhism is no exception. The question must be addressed seriously. By and large, science has left religion alone in pursuit of its investigation of matter. Yet we cannot be too secure nor remain indifferent. The tide of materialism is sweeping across mankind on a broad front in unsuspecting and deleterious ways. In consequence, we must take stock of things and observe carefully the conditions which we are in and the elements which impale us. As we understand these conditions and elements, we should be in a better position to appreciate the nature and power of Buddhist precepts at play.

The Problem of Ordination : Women in Buddhism

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This paper will examine the existing obstacles regarding the ordination of Buddhist women in certain Theravada countries, i.e. Thailand, Sri Lanka, Burma, etc. A historical study is needed to have a proper knowledge of the continuation of the existing ordination lineage. The study will trace back from the Buddha's time, to King Asoka's and the spread of bhikkhuni Sangha to China, Korea and Japan. The validity of the existing Chinese ordination lineage must be established and confirmed as a base to fulfil the need of Buddhist women who seek authentic ordination lineage.

The paper will also present the objections as posed by some monks in Theravada tradition. Necessary academic scrutiny is needed to overcome these objections so that the venue will be open to Buddhist women who seek for committed life in Buddhist sangha. Once the possibility is open to women, the society can look forward to a fuller participation of women in Buddhism and a picture of a better and more complete society can be expected.

Buddhist Ethics in Japan and Tibet: A Comparative Study of the Adoption of Bodhisattva and Pratimoksa Precepts

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The religious traditions of Japan and Tibet are complex and unique, yet a number of interesting parallels may be drawn concerning the introduction of Buddhism and its subsequent development in the two countries. Although two very different cultural environments greeted the arrival of the imported faith, we find striking similarities in their early Buddhist history. The period between the sixth and eighth centuries was one of intense interest in the Buddhist teachings in both countries, and in both, the Theravada, Mahayana, and Vajrayana transmissions all eventually gained acceptance. In both cases, acceptance came first from the upper classes, who were attracted to the philosophical tenets and the ritual, and later from the masses, who responded more to the recitational and devotional aspects. In both, liberal royal patronage contributed to the success of the new foreign religion and was responsible for the rapid construction of temples and monasteries. In both, efforts were made to establish an orthodox Bhiksu Sangha and equivalent efforts were not made to establish a Bhiksuni Sangha. Both countries received a wealth of cultural benefits, in such fields as art, language and medicine, along with the religion they imported. Comparisons may even be made between Kobo Daishi (Saicho), the widely-revered tantric master of Japan, and Guru Rinpoche (Padmasambhava), the widely-revered tantric master of Tibet, each of whom became legend.

With so many parallel developments in the two countries, it is interesting to compare the nature, interrelationship, and subsequent impact of the lineages of moral discipline that were introduced, namely, the lineages of pratimoksa precepts and bodhisattva precepts. The

critical question in both cases was whether or not the bodhisattva practitioner need to follow the pratimoksa precepts. The opinion of Saicho (767-822), who argued in the negative, held sway in Japan; the opinion of Atiśa (982-1054), who argued in the affirmative, predominated in Tibet. This paper explores the two religious scenarios and the ramifications of these choices for subsequent Buddhist history.

A Tibetan Rite for the Restoration of Vows

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The compatibility of the three vows (*prātimokṣa*, bodhisattva, and tantric) has been a topic of reflection among Buddhist thinkers in Tibet since at least the time of Atiśa in the eleventh century. The focus of this paper will be a short work by Tsong-kha-pa (1357-1419) entitled, *Procedure for Restoring the Two Higher Vows, Set Forth According to the Practice of the Foremost [Tsong-kha-pa]* (*sDom pa gōng ma gnyis kyi phyir bcos byed tshul rje'i phyag len bzhin bkod pa*) (Toh. 5279). In this work Tsong-kha-pa provides instructions for repairing infractions of the bodhisattva and tantric vows. In the course of the rite, the eighteen root infractions of the bodhisattva vows and the fourteen root infractions of the tantric vow are recited in verse form, and committed infractions are revealed to a visualized assembly of buddhas and bodhisattvas. The paper will begin with a general discussion of the role of the bodhisattva and tantric vows in Tsong-kha-pa's conception of the path and then go on to consider a variety of perspectives from which the vows may be analyzed. The paper will conclude with a discussion of some of the implications of the practice of restoring vows.

Death the Ultimate Challenge

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Death in Buddhism carries two meanings: One it is an unescapable natural phenomenon every life has to come across in its final state; the other, it is regarded as the greatest enemy of life, an embodiment and a representation of all forms of suffering. The existence of death creates the significance of Buddhism; without death, the message of the Buddha will have no validity. The approach to death in Buddhism is therefore very unique, as it is dealing with paradoxical logic. The article will examine the reaction of people who are diagnosed with life threatening illnesses, such as incurable malignancies, AIDS, etc, the conditions which the patients are still conscious of their surrounding, and also patients in coma. Cases reports, and essays written by a patient and his kin, together with citations from Pali canon and are also put into discussion for the application of Buddhist ethics into the practice of modern medicine.

Buddhist Precepts in Medieval Chinese Biographies of Monks

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A survey of references to precepts in Huijiao's "Biographies of Eminent Monks" (around 531), Daoxuan's "Further Biographies of Eminent Monks" (645/667?), and Zanning's "Song Collections of the Biographies of Eminent Monks" (988) may be conducted around such questions as the following: Who conferred the precepts? Who received them? What were the different kinds of precepts? What was the content of each of these types of precepts? Under what circumstances were they given? A comprehensive study we would collect all the passages where precepts are mentioned, examine them in the light of these questions, and attempt to draw generalizations about the evolution of the manner in which the use of precepts is represented through the three major collections of medieval Chinese monks' biographies. From such a study we may gain valuable insights into the development of Buddhist institutions and the place of Buddhism in medieval Chinese society.

As a preliminary contribution to this larger project I will in this paper examine two kinds of passages: (1) instances in which the precepts are conferred on laymen, and (2) on supernatural beings. References to precepts given to laymen, whose identities and positions are given in cases when they happened to be prominent figures, will provide us with some clues regarding the relationship between the monastic community and its lay supporters. References to precepts conferred on supernatural beings will throw light on the relationship between the Buddhist community and local cults. In a recent paper commenting on the relevance of Peter Brown's famous article on Byzantine "holy men", I speculated about the possibility that these stories might be closely connected with missionary activities of Buddhist monks and that a careful examination of these stories might enable us to investigate the manner in which "gentry Buddhism" in major cities penetrated local cults in surrounding areas. I will attempt to explore this connection in greater detail in the main body of this paper. A brief survey of relevant passages will be followed by a more focused discussion of a few representative examples.

Sexism in the Early Sangha: Its Social Basis and Philosophical Resolution

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Although Shakyamuni Buddha preached a way of liberation patterned after his own awakening, the budding sect of Buddhism was not completely able to liberate itself from the confines of its own social and cultural context. For example, certain accommodations had to be made for the sensibilities of the Indian audience in the design and structuring of the Sangha. These included restrictions on the practice of Buddhist women, mirroring the sexist climate of the times. Thus, the assumption that a woman needs to seek rebirth as a man in order to achieve awakening reflects the earlier Indian belief that birth as a woman was indicative of bad karma, a punishment for past misdeeds. Effectively excluded from direct access to enlightenment and enlightenmental practice, Buddhist women were forced into roles of dependency on males for religious development, as institutionalized in the maledominated Sangha system.

Clearly, however, sexism as the practice of gender-based discriminations is inconsistent with Buddhist principles, as are all forms of discrimination. A parallel can be drawn to the socially-sanctioned and culturally-ingrained prejudices of the caste system practiced at the time of the Buddha but explicitly repudiated by him. The sermons of the Buddha emphasize that the Four Noble Truths are accessible to all, without restrictions. Research has revealed that sexist remarks attributed to the Buddha are in fact later insertions, reflecting the misogyny of certain of his followers. Such comments do not reflect the views of the Buddha himself, but rather the failure of some monks to effectively deal with their own untamed lusts, thereby causing them to project their own weakness and lasciviousness onto woman as a species of dangerous temptresses.

This paper will begin with an exploration of the historical context of Buddhism's rise in India, with special emphasis on the evolution of the Vinaya. The reasons for the genderbased variations of the scope and content of the Vinaya also will be addressed. Subsequent modifications of the Vinaya in accordance with shifting cultural conditions will then be discussed, focusing on the evolution of Buddhist practice in China and Japan. The paper will conclude with a consideration of the evolution of the Sangha within western cultures, especially the United States.

The T'ien-t'ai Monastic System in Sung Period China (960-1278)

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From the time when Buddhism was first introduced to China, the Indian Vinaya (with certain minor changes) has always served as the bedrock of Chinese Buddhist monastic life. However, as the Buddhist tradition adapted to indigenous Chinese society and culture the institutional framework within which the renunciatory life was carried out itself changed substantially. A key watershed in this process seems to have come during the late T'ang and Sung period, when the concept of the large-scale, communally centralized monastery that we recognize as a hallmark of Chinese Buddhism today was first articulated and instituted.

The most renowned example of this development is the Ch'an or Zen monastic system, which according to legend was instituted by the T'ang master Pai-chang Huai-hai in order to provide a setting conducive to the particular aims of the Ch'an school. However, the T'ien-t'ai tradition also made a conscious effort to establish a uniform monastic structure during the early Sung period. Both schools produced a genre of monastic literature known as "pure rules" (*ch'ing-kuei*) which supplemented existing Vinaya codes with a host of regulations and procedures designed to organize monastic life according to this new communal model. The aim of this paper is to highlight some of the outstanding institutions and routines of T'ien-t'ai or, so-called, " teachings [*chiao*]" monasteries of the Sung period. In so doing I intend to illustrate various ways in which the ritual routines and "pure rules" (*ch'ing-kuei*) devised by T'ien-t'ai masters contributed to the development of a distinctive style of Chinese Buddhist monasticism.

My observations will be based on four T'ien-t'ai monastic treatises dating between the

eleventh and fourteenth centuries:

1. Tsun-shih (964-1032), *Pieh li chung-chih* (in 《 *T'ien-chu pieh-chi* 》 , HTC 101:309-312),
2. Shunjo (1166-1227), *Seishukishiki narabi nijurokukandoki* (in Ishida Jushi, ed., 《 *Shunjo risshi*, kamakura Bukkyo seiritsu no kenkyu 》 , Kyoto: Hozokan, 1972),
3. Yuan-ts'ui (13th c.), *Kuan-t'ang ch'ang-ch'i hsiu-ch'an kuei-shih* (*ibid.*, document 7), and
4. Tzu-ch'ing (dated 1347), *Tseng-hsiu chiao-yuan ch'ing-kuei* (HTC: 101:687-792).

Following a survey of the T'ien-t'ai monastic system and brief comparison with that of the Ch'an school (as set forth in contemporary Ch'an codes such as the twelfth century *Ch'an-yüan ch'ing-kuei*), aspects that are particularly representative of T'ien-t'ai monastic life will be discussed at length. Special attention will be given to the institution of the "four samadhis" (*ssu-chung san-mei*) — a form of intensive meditative retreat that is singled out in T'ien-t'ai sources as a mode of religious practice unique to T'ien-t'ai tradition.

Buddhist Reform Movements in Korea During the Japanese Colonial Period: Toward an Interpretation of the Precepts Appropriate for the Modern Age

*Dr. Robert E. Buswell, Jr.
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The decades bracketing the Japanese annexation of Korea in 1910 saw a burgeoning reform movement develop within Korean Buddhism. Japanese and Western imperialist pressures abruptly aroused Korea--and Korean Buddhists-- from their isolationist slumber during the latter two centuries of the Chosŏn dynasty and compelled them to begin a wrenching process of self-examination. If Korean Buddhism was to survive in the modern, secularized world, it would have to adapt--an application, the monks claimed, of the Buddhist doctrine of skill in means (*upāya*) to the changing circumstances of the contemporary scene.

Korean Buddhist reform movements during this period can be divided into two major types. First were more conservative movements, which sought to revitalize traditional forms of Korean Buddhist thought and practice. Second were more progressive movements, which sought to introduce innovations that would make the religion more responsive to the needs of modern life.

Of the two groups, it was the progressive reformers who advocated the most radical measures to restore Buddhist influence on Korean culture and society. Most prominent among these crucial figures was Han Yongun (1879-1944). In his 《 "Essay on the Ideologies of Buddhism" 》 (*Non Pulgyo chi chuŭi*) from his 《 *Chosŏn Pulgyo yusillon* 》 (*On the Reformation of Korean Buddhism*). Yongun explains that all the various teachings of Buddhism can be broadly divided into two categories: an egalitarian "ideology of equality" (*p'Yŏngdŭng chuŭi*), and a salvific "ideology of saving the world" (*Kuse chuŭi*). As long as Buddhist modernization was driven by these two principles, its religious life could accommodate such Western ideals as democratization while maintaining its basis in indigenous Korean culture.

VINAYA IN TWO EARLY COLLECTIONS OF PARABLES

Dr. Charles WILLEMEN
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Fa-chü (*Dhammapada*) P'i-yü (*Apadāna*) Ching, The Scriptural Text : Verses of the Doctrine, With Parables (T. IV 211) and Tsa-pao-tsang (*Kṣudrakapiṭake*), Ching, Storehouse of Sundry Valuables (T. IV 203), are two early texts containing popular stories, parables.

The first one was written by the śramaṇas Fa-li and Fa-chü around 300 A.D., i.e. the Western Chin. The second one was completed by T'an-yao and Kikkāya in 472 A.D., i.e. the Wei in Ta-t'ung.

Both texts were very popular in China. Any Dharmapada (Pāli : *Dhammapada*; Sanskrit : *Udānavarga*) was and is popular. The second text was written when the construction of the caves of Yün-kang was initiated. Both the caves and the text are the result of T'an-yao's efforts. The two texts give an idea about-among other things-the popular knowledge of monastic rules. The two texts belong to the śrāvakayāna, to the Sarvāstivāda school. The Chinese Fa-chü Ching cannot be attributed to just one school. The stories illustrate e.g. that the saṃgha is not open to those who do not dispose freely of their person; varṣā, the summer retreat, and the quinquennial, pañcavārṣika; pravāraṇā (relaxation); poṣadha six times a month for laymen; the eight precepts; pārājika offenses; the sthāvira, the karmadāna and the vihārasvāmin; a monk's garments and his attributes; etc.. One might say that the popular knowledge about the life and the behaviour of a monk (or a *bhikṣuṇī*) was certainly not smaller than popular knowledge of doctrinal matters.

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