



上人的僧團願景

The Sangha Legacy Left by Veneable Master Hua

比丘尼恒良發表於2012年6月23日「宣公上人來美弘法五十週年紀念會」
Bhikshuni Heng Liang spoke at the Commemoration of the 50th anniversary of Ven. Master Hua's Bringing the Dharma to the West on June 23, 2012

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Establishing a fully-ordained Sangha of both monks and nuns was one of the four great legacies—or missions—of the Venerable Master Hua. Before the Ven. Master entered Nirvana, these four were referred to as Missions. After his Nirvana, we refer to them as Legacies. That is: the responsibility for continuing to realize these Four Missions was passed on by the Ven. Master to his disciples upon the advent of his Nirvana. And so it has come to us to be the torch bearers of these four great lights so that they will never be diminished or extinguished, but carried on for the world into the future.

Most often, when the Four Legacies are named, the Sangha legacy is the first in the list, reflecting its importance. In coming to the US, it is clear to me that this mission was not only for the sake of teaching and transforming Americans and establishing Buddhism in the West. It was just as much for the sake of rescuing and preserving the Sangha Jewel for Buddhism itself. The Ven. Master lamented that a general greed for fame and benefit, looseness in maintaining the precepts, and lack of education among the Sangha all contributed to the decline and purge of Buddhism in China. And so his establishing a Sangha in the US was a way of reforming and reinvigorating the Sangha Jewel for the perpetuation of the Proper Dharma for the entire World.

The key word here is “the world,” for the Venerable Master’s Buddhism, although true to Chinese Mahayana Buddhism in form, was in spirit and in essence a universal Buddhism, transcending

建立一個比丘和比丘尼的僧團，是宣公上人的四大志業或稱願景之一。在上人涅槃以前，它們被稱為四大願景；上人入涅槃之後，我們稱之為「志業」，意指弟子們必須繼承上人的遺願，矢志完成這四項使命。因此我們成了聖火的接棒者，不僅不能讓這四把聖火的光明熄滅，甚至還要令其永久照明世間。

通常提到這四大願景，「建立僧團」總是最先被提及，這反映出它的重要性。對我而言，這代表的意義很清楚：佛法傳到美國的使命，不僅限於教化美國人與在西方弘揚佛法，同時也為了拯救與保護佛教中的僧寶。上人曾感嘆，出家人求名求利、不注重戒律，以及缺乏僧伽教育，是導致佛教在中國衰退與式微的原因。因此上人在美國成立僧團，是為了要改革和復興僧寶，使令正法能久駐於世。

這裡要注意，久駐於世的這個「世」字。上人所教導的佛法雖然形式上屬中國的大乘佛教，但其精神與本質卻是全世界性的，超越了國家、文化、種族、時間、性別，且更進一步涵蓋所有智慧的傳承。他經常稱「佛教」是「智慧教」，並勉勵提醒我們要遵循智慧，而不是個人魅力、信條、盲目的信仰，當然更不是迷信。

法總僧團歷屆
受具足戒年表



1969.12 · 臺灣

(最早跟隨上人出家的五位美籍弟子，前往臺灣基隆海會寺受具足戒，同時開創美國佛教史始有僧相之記錄)

1969.12 · Taiwan

(The first five American disciples, who entered the monastic life under Ven. Master Hua, were ordained with full-precepts at Haihui Monastery in Jilung, Taiwan. This is the first time in the U.S. history in which a Sangha community was established.)



1971.12 · 臺灣

(四位美籍弟子前往臺灣臺中慈善寺受具足戒)

1971.12 · Taiwan

(Another four American monastic disciples received the full-ordination precepts at Cishan Monastery in Taichung, Taiwan.)



1972.9 · 金山寺

(法總傳授第一戒壇大戒，同時開創在西方國家傳戒首例)

1972.9 · Gold Mountain Monastery

(This is the first time DRBA hosted the Threefold Ordination Ceremony; it is the same for the West.)

countries, cultures, races, time, gender, and further, it embraced all the wisdom traditions. He often called Buddhism the “study of wisdom,” and exhorted us always to follow wisdom—not charismatic personalities, creeds, blind faith, and certainly not superstition.

To prevent greed for fame and profit among his Sangha disciples, he established the Three Great Principles:

*Freezing to death, we do not scheme,
Starving to death we do not beg,
Dying of poverty, we ask for nothing.*

We adhere firmly to the Three Great Principles.

To counteract looseness in the precepts, he promoted strict adherence to the precepts, always wearing the precept sash, and eating only one meal a day at midday; and, to prevent a lack of education among Sanghans, he promoted DRBU and urged that all Sanghans obtain the highest college degree that they were capable of achieving.

Most American Buddhists nowadays refer to the Sangha as the entire four assemblies of monks and nuns, laymen and laywomen—in short, anyone who calls himself a Buddhist. But the Ven. Master was very clear, and repeated often, that his definition of Sangha was restricted to fully-ordained monks and nuns. The Ven. Master emphasized the essential need for a fully-ordained Sangha for the Proper Dharma to remain in the world.

When Shakyamuni Buddha was in the world, he declared that for his Dharma to survive, both monastic and lay adherents were required; lacking either of these, his Dharma could not remain in the World. That said, of the many people in the US today who proclaim themselves to be Buddhists, it would be interesting to determine what percentage of them are fully-ordained monks or nuns. It’s safe to say that the percentage is so miniscule as to amount to only a tiny fraction of 1%. From this we can see that the Buddha’s Dharma is hanging by a thread of a Sangha, and if this thread becomes so thin that it breaks, then the genuine Buddha Dharma will disappear. That is how important the Venerable Master’s First Great Mission, or legacy, is.

Important as it is, Americans especially find it very difficult to leave the home life, which is likely the reason for so few Sanghans in the US today. The Master used to say that teaching and transforming Americans to leave the home-life was the most difficult thing to do, and the fact that he was able to inspire so many American disciples shave their heads and renounce worldly pursuits was perhaps the strongest and clearest testament to his wisdom, his compassion, and his Bodhisattva spiritual skills. To obtain a human body, draw near to Buddhism, hear the Dharma, follow a Good and Wise Advisor, and vigorously cultivate the Way are all extremely difficult and rare. To further be able to leave the home life and become and remain a fully-ordained monk or nun and reliably hold precepts and cultivate is rarer still, and it becomes more and more difficult as the human race rushes toward its oblivion.

For all those reasons and more, the Venerable Master often praised the act of leaving the home life. I personally heard him say that he would support in every way anyone who had even a tiny impulse to leave the home life and practice the Way. For anyone to simply plant a seed to become a monastic in a future life made him visibly happy. And so, the Ven. Master accepted people of all ages to leave

為了革除出家人追名逐利的陋習，上人為座下的僧團設立以下的三大宗旨：

凍死不攀緣，
餓死不化緣，
窮死不求緣。

任何時刻，都要抱定這三大宗旨。

為了挽救僧人不注重戒律的頹風，上人強調嚴持戒律、衣不離體、日中一食的家風。為了改善僧伽教育不足的問題，上人創辦法界佛教大學，並且鼓勵每一位出家弟子依個人的能力，獲取所能達到的最高學歷。

現今大多數的美國佛教徒，提到「僧伽」指的常是比丘、比丘尼、優婆塞、優婆夷四眾弟子；簡言之，就是任何自稱為佛教徒者。但上人非常清楚且時常重複他對「僧伽」的定義，那就是僅限於受過具足戒的比丘與比丘尼。上人也強調，要令正法久住於世，秉受具足戒的僧團是絕對不可或缺的。

佛陀住世時曾說過，必須仰賴僧俗二眾才能不令佛法殞滅；缺少其中一項，佛法便無法流傳世間。因此，美國佛教裡許多自稱是佛教徒的人，其中有多少比例是受持具足戒律的出家人，成了耐人尋味的問題。可以肯定地說，這比例是微乎其微。由此我們理解到，佛法懸繫在僧團的這一條線上，如果這條懸絲太細了，甚至斷裂，那麼真實的佛法將會消失。這就說明上人的第一項願景（或者說是志業）是多麼重要。

儘管如此地重要，但對美國人而言，出家是非常困難的。這也可能是美國至今仍僅有少數西方僧人的原因。上人常說，度美國人出家是最艱難的一件事。上人之所以能啟發這麼多美國弟子剔除鬚髮、捨棄世間名利而出家，可以說是他不可思議的智慧、慈悲，以及善用菩薩神通權巧最好的證明。獲得人身、親近佛教、聽聞佛法、追隨善知識、精進修道，都是生生世世難遭難遇的事。又能更進一步出家，受具成為比丘、比丘尼持戒修行，倍加更難；尤其當人類加速走向毀滅之際，這些因緣就會變得越來越不易值遇。

基於以上種種乃至更多的原因，上人經常讚嘆出家的功德。我個人就曾親耳聽他說過，任何人只要有一絲出家修道的念頭，他都會盡全力支持他。只要是能令眾生種下將來出家的種子，上人都會顯得特別高興，所以上人接受任何年齡的人在他座下出家。儘管如此，上人還是鼓勵我們不要等到年老力衰才出家，把出家當作一種退休生活；而是要趁年輕、精力充沛的時候出家，因為嚴持戒律和精進辦道，都需要中壯年所具備的體力與耐力。

上人本身就是個很好的例子。他年輕時出家，投入清淨的僧侶生活，最後成為舉世景仰的高僧大德。他用他的色身來說法，對我們而言是很重要深切的教誨。

上人教導我們，出家人最重要的就是嚴持戒律、學法辦道、轉法輪，而在家居士的責任就是護持三寶，所以上人常稱在家的弟子為「護法」。

許多年來，上人善用種種的權巧方便，來幫助他的出家弟子瞭解自身的責任。其中有些計宜，至今已成為常規；上人在涅槃前，也不斷強調這些常規的重要，確定弟子完全領會他的用意與決心，以及躬行實踐這些原則的必要性。這些原則猶如金剛般的，不僅不能被摧滅，而且更是一個堅穩的基礎——是法總僧團修行與前進的指針。除了先前所提的「三大宗旨」，上人也訂下「六大條款」——

The list of years
when DRBA
monastics
received full
ordination



1976.8
第二屆三壇大戒
(首次於萬佛聖城舉行)

The 2nd Threefold
Ordination Ceremony
hosted by DRBA (The first
one held at CTTB)



1979.10
第三屆三壇大戒

The 3rd Threefold
Ordination Ceremony
hosted by DRBA



1982.10
第四屆三壇大戒

The 4th Threefold
Ordination Ceremony
hosted by DRBA



1989.9
第五屆三壇大戒

The 5th Threefold
Ordination Ceremony
hosted by DRBA



1991.7
第六屆三壇大戒

The 6th Threefold
Ordination Ceremony
hosted by DRBA



1992.9
第七屆三壇大戒
The 7th Threefold
Ordination Ceremony
hosted by DRBA



1995.9
第八屆三壇大戒
The 8th Threefold
Ordination Ceremony
hosted by DRBA



2000.8
第九屆三壇大戒
The 9th Threefold
Ordination Ceremony
hosted by DRBA



2002.8
第十屆三壇大戒
The 10th Threefold
Ordination Ceremony
hosted by DRBA



2005.8
第十一屆三壇大戒
The 11th Threefold
Ordination Ceremony
hosted by DRBA



2009.10
第十二屆三壇大戒
The 12th Threefold
Ordination Ceremony
hosted by DRBA

the home life. That said, he exhorted people not to wait until they are old and spent; not to think of leaving the home life as a type of retirement. But to leave the home life when one is still young and vigorous, because to strictly adhere to the precepts and vigorously cultivate the Way requires the energy and stamina of young adulthood to middle age.

And, we can see this from his own example: after all, he left home as a young man, chose the life of a virtuous monk, and became High Sanghan. He used his body to teach the Dharma. That in itself is an important and profound teaching to all of us.

He taught us that the Sangha's primary responsibility is to uphold the precepts, study the Dharma, cultivate the Way, and turn the Dharma Wheel; and the primary responsibility of the laity is to support and protect the Triple Jewel, often referring to his lay disciples as "Dharma Protectors".

Over the years, the Master established many expedients to exhort and provide conditions for the Sangha to realize their responsibility. Of these, several have remained permanent, and before entering Nirvana, he strongly and often emphasized these, to make sure that we all understood the seriousness and determination of this instruction and the importance of putting these principles into practice. Like *Vajra*, they cannot be eliminated and they provide a firm and solid foundation—a rudder for the DRBA Sangha to cultivate and steer by. Beside the Three Great Principles mentioned above, he also left us Six Great Principles:

*No fighting, no greed, no seeking,
no selfishness, no pursuing personal advantage, and no lying.*

eating one meal a day and always wearing the Precept Sash.

Since time is brief, it is not possible for me to go into anecdotes and stories of how the Ven. Master taught, transformed, and established a Sangha in the US. Suffice it to say that in teaching and transforming Sangha disciples, his standards were lofty; his guidance was impeccably, amazingly wise; his discipline strict; and his spirit sublimely kind and compassionate. He taught and transformed people to become Sanghans; he also taught people to become Dharma Protectors. His methods for each of these two groups was different, and further his methods for teaching and transforming each individual differed in accord with each one's capacity.

So, what was different about his teaching and transforming Sanghans as compared to Laity? Well, for one: he was much stricter with his left-home disciples. After all, leaving the home-life—at least initially—is a lifetime commitment, 24/7. And so, he knew that we were 100% on board. We wouldn't easily run away. He skillfully assessed each person's level, and nudged us to ascend a little higher. We were trained to be constantly reflecting on our thoughts, words and behavior, and whenever we were off—even in our thoughts—he would remind us!

One of the things we most missed when the Ven. Master entered Nirvana was being exhorted by him, which we fondly refer to as being "scolded." Let me be clear that this was never abusive and never out of anger—always out of the deepest and most concerned compassion. It seemed to me that the Master "scolded" his left-home disciples more than his lay disciples, perhaps because he knew that we were so invested in our lives as Sanghans and were thus more determined and receptive to his teaching. Also, we understood that he was helping us to see our faults, renew ourselves, be freed from afflictions, and move that much closer to liberation. The Master was quite selective in who he scolded—only those whose egos could take it. But we all recognized that it was the most promising

不爭、不貪、不求、
不自私、不自利、不妄語

以及日中一食、衣不離體的家風。

限於時間，無法詳舉上人在美國教化眾生以及建立僧團的事蹟。總的來說，他對出家弟子的要求標準是非常高的，他的指導令人驚嘆地深具智慧；他的訓練十分嚴格，而精神卻是令人感到無限的親切與慈悲。他教化眾生如何成為一位出家僧人，同時也指導人們如何做一名在家護法。他對這兩種人的教化方式是不同的；更精確的說，他是因材施教，按照每一個眾生不同的根機來施予教導。

因此，上人對出家和在家弟子的教化有什麼不同？第一，他對他的出家弟子很嚴厲。畢竟出家（至少當初發心時），是一項終生的承諾——一天廿四小時，一星期七天，沒有片刻的休假。所以他知道我們是百分百地就位，我們不會輕易地離開。上人會很巧妙地評估每個出家弟子的程度，然後在後面推我們一下，讓我們能更上一層樓。我們被訓練要時常迴光返照自己的身口意，只要有一絲的差錯——哪怕只是在念頭裡——上人都會提醒我們。

上人圓寂後，最令弟子們懷念的一件事，就是他的「耳提面命」，我們喜歡暱稱為「被挨罵」。讓我澄清一下，上人罵人絕對不是在侮辱弟子，也絕對不是出於憤怒；相反的，總是出於對弟子最深切的悲憫。在我看來，上人罵他的出家弟子多過於在家弟子。或許是因為他清楚我們已將身心奉獻給僧團，所以較能相信與接受他的教誨。此外，我們也知道上人是在幫助我們看清自己的錯誤，然後改過自新，斷除煩惱，漸漸趨向解脫之目標。上人罵人其實是看對象的，只對那些堪受責罵的人才有機會接受這樣的教化。我們都發現到，往往是那些最堪造就、最穩定的弟子被上人罵得最嚴厲與頻繁。

或許有人想知道，必須具備什麼條件才能成為法總的出家人？在法總，成為一名比丘和成為一名比丘尼的條件有些不同。由於我不能代表法總的比丘僧團發言，所以我也不打算在此詳細說明成為比丘尼的步驟。然而不論性別，想在法總出家的第一步，就是要先住在法總的道場，女眾規定至少兩年。

在這一段期間，必須參與佛殿每日的功課並且努力護持道場，同時也要拜懺消除業障，並開始培養出家人應有的態度與威儀。通過這一階段後，就可以申請面談。如果被評估符合出家的標準，申請者就

and stable disciples who got the strongest and most frequent scoldings!

Some of you might wonder how one can become a Sangha member in DRBA today.

Becoming a Bhikshu or becoming a Bhikshuni is slightly different in DRBA. As I do not have the authority to describe the method for becoming a Bhikshu in DRBA, I will also not attempt to describe here in detail the method for becoming a Bhikshuni. However, in general, for both genders, the first step is to live in a DRBA monastery for a period of time. For women, it is a minimum of two years.

During that period of time, the aspirant is expected to follow the daily schedule and work hard to help support the community, to bow in repentance in order to eradicate karmic obstructions, and to begin cultivating an attitude and behavior conducive to a monastic vocation. Those who pass this first stage may request an interview for leaving home. If they are deemed ready to leave the home life, they enter the novitiate and receive the novice precepts in a formal ceremony. If they are successful as novices [for women, this takes a minimum of three years], they may be nominated to enter the 108-day Full-ordination preparation training. During this period, novices intensively cultivate, memorize the Bhikshu or Bhiksuni precepts respectively, as well as the 10 major and 48 minor Bodhisattva precepts for Sanghans, and they bow a minimum of two full hours a day in order to further eradicate karmic obstructions and to purify their bodies and minds so that they may achieve the precept mark and be able to receive the Precept substance during final ordination.

The formal full-ordination ceremony in DRBA is also unique, in that the precepts are transmitted by High Sanghans who represent both the northern and southern—the Mahayana and Theravada—traditions. When the Venerable Master was a young monk, he traveled to Southeast Asia in order to study and learn more about Buddhism. While there, he studied and experienced the Theravada tradition and practices. He is known to have said that Northern Buddhism would be improved by moving further south, and Southern Buddhism would be improved by moving further north. By that he meant that Mahayana Buddhism could be stronger and stricter in the Precepts, and that the scope of Theravada Buddhism could be enlarged.

Observing that in the Theravada Tradition, the Precept Sash is worn at all times, and that in the Mahayana Tradition, the Precept Sash was only worn in the Buddhahall, the Ven. Master

reintroduced in DRBA the practice of Sanghans wearing the Precept Sash at all times. For this, he received no small amount of derision from other Mahayana Buddhist clergy. However, his intent—that Sanghans never forget even for an instant that they are holding precepts, with the sash as a constant reminder, and that always manifesting the appearance of a precept-holding monk or nun benefits countless beings—is so essential to the health of a vigorous Sangha, that the Master never relented, even when accused of “putting on a special style,” and he bequeathed the wearing of the sash at all times as a requirement that could never be compromised for all DRBA left-home disciples.

This also sheds light on the Ven. Master’s introduction of multi-denominational precept transmissions, during which both Mahayana and Theravada High Sanghans transmit the precepts. This might be becoming a new trend; the Ven. Master was the pioneer.

Receiving full ordination is just the beginning. For several years, newly ordained bhikshus and bhikshunis are expected to intensively practice and study the precepts they had memorized. The Ven. Master said that he hoped each Sangha member could do the work of 100, so that once the precepts become like second-nature to us, we may contribute to Buddhism in a variety of ways, while maintaining our fundamental responsibilities and practices.

Sanghans are the true and unrelenting full-time volunteers for DRBA. In that way, we provide stability to the formation and development of DRBA. Depending on our talents, education, and ability, we may choose from a wide variety of vocations appropriate for monastics, including education, translation, administration, publishing, interfaith, and so on, not to mention all the many tasks it takes to simply maintain the monastery.

Before his Nirvana, the Venerable Master established a Men’s Sangha Coordinating Committee and a Women’s Sangha Coordinating Committee made of some of his senior disciples for the purpose of carrying on his Sangha teachings, serving, organizing, and unifying the DRBA Sangha community. Now that the Venerable Master is no longer physically with us, it is up to the Sangha to mutually encourage each other to continue the DRBA Sangha Legacy, and it is up to the laity to support and protect DRBA’s Sangha Jewel. ❀

會在正式的儀式中接受「沙彌十戒」，成為一名沙彌（尼）。如果能順利通過沙彌（尼）的訓練（女眾至少三年），就有機會被提名參加108天具足戒的戒期訓練。

在這期間，戒子們必須認真修行，背誦比丘（尼）戒，以及十重四十八輕的出家菩薩戒。他們每天至少拜佛兩小時以上，目的是為了進一步消除業障，淨化身心，以期能夠順利登壇受具，最終獲得無上的清淨戒體。

法總主持的傳戒是非常獨特的，由北傳和南傳——也就是大乘、小乘——的諸山長老共同擔任戒師。上人年輕時曾到東南亞各地參學，因此體驗了南傳的教法與修行。他曾說過一段為人熟知的話，「北傳往南走一點，南傳往北走一點」，意思是藉著南北傳交流，北傳佛教能對持戒更為嚴謹，而南傳佛教的格局也會因此而擴大。

觀察南傳的出家人，時常都是袈裟著身，而北傳的出家人只有在佛殿時才搭上。因此上人特別提出「衣不離體」的家風，上人為此也遭受不少其他北傳出家人的譏諷。然而上人的用心，袈裟可以提醒出家人時刻不忘持戒，並且保持如法的僧相，利益無數的眾生。這是確保僧團素質健全最核心的要素。因此縱使被指控標新立異，上人也從不退讓。衣不離體，是上人遺留給他出家弟子一條不容妥協的家規。

同時這也揭示上人所開創的融合佛教不同支派、北傳南傳法師聯合傳戒的模式，或許將來在佛教裡會蔚為一股新趨勢；而上人正是推動此潮流的先驅者。

受具足戒，其實只是一個開始。新戒的比丘或比丘尼，在受完戒的幾年之內，應該認真地修行並且研究所背誦的戒律。上人說過，他希望每個出家人能將這份功課做到一百分；一旦我們與戒律合而為一，猶如我們的第二天性，這樣我們就能在各分面貢獻佛教，同時又能維持出家人的本分與修行。

出家人是法總忠實不懈的全職義工，在法總的形成與發展過程中扮演一股安定的力量。依據個人的天賦、教育背景與能力，出家人可以選擇從事合適自己的工作，包括：教育、翻譯、行政、出版、宗教交流等等，更不用提維持道場運作的各項基本工作。

入涅槃前上人指派他的資深出家弟子，組成「男眾僧伽協調委員會」和「女眾僧伽協調委員會」，目的就是希望延續他所提倡的僧伽教育，同時擔任照顧、組織並凝聚僧團的角色。今日上人的肉身不再，因此必須仰賴僧團互相鼓勵，以繼續實現法總的僧團願景，同時也需要在家居士合作，來護持法總的僧寶。❀