



首先，我要表達對新受戒的十二位比丘、十六位比丘尼誠摯的恭賀之意。對於他們圓滿具足戒，我們感到無比地歡喜。這是他們多年的磨練，輔以108天的戒期訓練所達到的頂峰；他們最終完成了出家的誓願，並且受了菩薩戒。通過辛勤的努力，他們奠定了平日道業的堅實基礎，同時養成了健全清淨的習慣。他們為了眾生而立志於無上正等正覺，因此今天確實讓魔王深感恐怖毛豎。

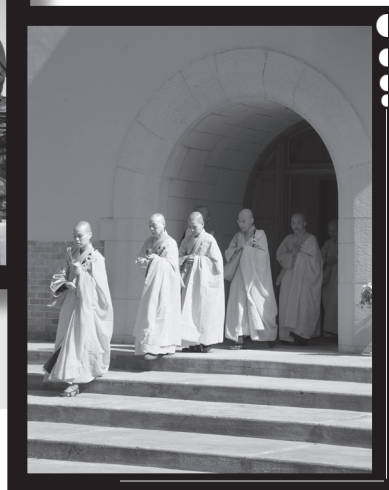
接下來的致辭內容，是要跟來賓們分享，特別是新戒法師們的親朋好友，因為有些人可能還不知道什麼是具足戒，以及它對於一個出家人的意義。假如你已經很瞭解了，請你多多忍耐。

易象乾教授2013年8月12日講於萬佛聖城
A Talk Given by Professor Ron Epstein at CTTB on August 12, 2013

談 具足戒的意義 與宣公上人的僧伽遺教

Remarks on **Monastic Ordination** and the Venerable Master Hsuan Hua's Sangha Legacy

First I would like to add my sincere and enthusiastic congratulations to our 12 new monks and 16 new nuns. We all rejoice in their full ordination as the culmination of their many years of training, followed by 108 days of ordination activities, and culminating in their taking their final monastic vows and the Bodhisattva Precepts. Through all their hard work, they have established firm foundations for their everyday practice on the Path; they have established wholesome and pure habits, and they have become deeply instilled with the intention to become fully enlightened for the sake of all sentient beings. Today fear has truly been struck in the heart of Mara.



Most of my remaining remarks today will be primarily directed to our honored guests, especially the friends and relatives of the new Sangha members, some of whom may not know a lot about the meaning of the ordination rituals and what it means to be a Buddhist monastic. So all of you who already know about it, I just ask you to be patient.

Sangha and the Monastic Precepts

Traditionally, the Sangha is considered the third of the Buddhist Three Jewels—Buddha, Dharma, and Sangha—which are the foundation of Buddhism. Sangha refers to the community of fully ordained monks (bhikshus) and nuns (bhikshunis) who devote their lives to the Buddhist Path. In both Northern or Mahayana Buddhism and Southern or Theravada Buddhism, the moral regulations governing the life of the Sangha community are practically identical. They insure a lifestyle that is pure, celibate, and free from worldly desires. In both Northern and Southern Buddhism, the great teachers and enlightened masters have come almost exclusively from the Sangha. There have been a few enlightened Buddhist laymen and laywomen in the past, but every single one of them has wholeheartedly supported the Sangha as the foundation of the larger Buddhist community.

Buddhist monks and nuns lead their lives based on guidelines for conduct that go back to the time of the historical Buddha. Those guidelines are codified in vows, which include the five moral precepts, the ten novice precepts, the 250 bhikshu precepts, and the 348 bhikshuni precepts, and also the 10 major and 48 minor bodhisattva precepts. The bhikshu and bhikshuni precepts could be said to be a purer elaboration of the five precepts, which in this context are respect for life and refraining from the killing of sentient beings, not taking of what is not given, celibacy, refraining from deceitful or harmful speech, and not taking intoxicants. The bhikshu and bhikshuni precepts also include guidelines concerning right speech, right action, right livelihood, food, clothing, lodging, and standards for maintaining a harmonious monastic community.

Vows to follow moral precepts are positive helpful aids rather than negative restrictions. They protect us. All the monastic regulations are guides for pure conduct: mental, verbal, and physical. When they are followed, the karma that one creates is wholesome and skillful, and bad karma is avoided. The moral precepts and other behavioral guidelines could also be likened to a description of the natural and unforced actions of an enlightened person. We could say that if you can act like you are enlightened in all your physical, verbal and mental activities, you are very close to becoming enlightened.

Sangha and Laity

Although the Buddha established both monastic and lay communities, there are not two Buddhisms, one for monastics and one for the laity. The obstacles to awakening are the same for both. The methods for overcoming

僧團和僧人的戒律

傳統上，僧團代表佛教三寶（佛、法、僧）之僧寶，而三寶正是佛教的基礎。僧團，是指由獻身佛道、秉受具足戒的比丘和比丘尼所組成的團體。北傳佛教和南傳佛教對僧團生活的道德規範，幾乎是相同的，目的是為了確保清淨、斷欲的獨身生活，並且遠離世間的慾望。因此，在北傳和南傳的傳統中，幾乎所有偉大的導師和證悟的聖者都是來自僧團。當然，也有少數的在家人修行有所證悟；但即使是這樣，他們也是全心全力支持僧團，因為僧團是整個佛教的核心。

出家人所過的生活方式，是遵循佛陀時代所制定的行為準則。這些準則形成了戒律，其中包括五戒、沙彌十戒、比丘兩百五十戒、比丘尼三百四十八戒，還有十重四十八輕菩薩戒。比丘、比丘尼的戒律，可以說是把五戒做更精密的闡述。五戒主要包括尊重生命、避免傷生和殺生，還有不予不取、戒淫、不妄語、不惡口，以及不使用麻醉品。而比丘、比丘尼的戒律，還包括了正語、正行、正業、衣食住方面的規範，以及維持僧團和合的標準。

持戒，不是消極的限制，而是具有積極的輔助意義，可以保護著我們。出家人的戒律，是為了使身口意得到清淨；假如能夠遵守戒律，我們所造的業就會殊勝而善巧，而且也避免去造惡業。戒律和種種的行為準則，可說是描述一個覺悟者自然而不造作的行為。因此，如果你所造的業能夠像一位開悟的聖人一樣，那你可以說距離開悟已經相去不遠了。

僧團和在家人

雖然，佛陀建立在家與出家二眾，但並不代表有兩個佛教：一個出家眾的佛教，一個在家眾的佛教，不是這樣子的。對出家、在家眾而言，通往覺悟的障礙是一樣的，那麼克服這些障礙的方法也是一樣的。很顯然的，在斷欲去愛以及克制其他欲望根源的功夫上面，出家人是比在家人投注更大的承諾。出家人能夠全心全意地修行，而大多數的在家居士是無法如此心無旁騖地投入。

那麼，僧團與居士之間應該維持怎樣的正確關係呢？在家人應該恭敬、支持以及擁護僧

those obstacles work in the same way for both. Clearly, most monastics have made a larger commitment to overcoming desire and the other root cravings than have most of the laity. Clearly monastics are practicing on the Path full time, whereas most lay Buddhists are part-timers.

What are the right relations between monastics and laity? Laymen and lay women should respect, support, and protect the Sangha. Lay people should have the Sangha-selecting eye to help them to draw near to outstanding monastics as their teachers and role models. Lay people should also be careful not to tempt monastics into practices that are not in accord with the Dharma, and the laity should also be careful not to commit karmic offenses by criticizing the behavior of monastics. The laity should be aware that the standards of pure practice that characterize the Sangha at the City of Ten Thousand Buddhas and in the Dharma Realm Buddhist Association are rare in the world, and that they have the potential to turn this Dharma-ending age back into the age of right Dharma.

The first obligation of a monastic is pure and vigorous practice for the sake of ending the suffering of all sentient beings. The second obligation is to strengthen the harmony of the monastic community and not cause dissention and mistrust. The third obligation is to bestow the gift of Dharma, whether spoken Dharma or unspoken Dharma. Unspoken Dharma includes being a role model in one's practice and influencing others through one's correct demeanor, focused mind, and inner Dharma joy, which is sublime and not dependent on externals. Unspoken Dharma also includes the invisible practices that influence sentient beings on a mind to mind basis, including the transference of merit. Spoken Dharma includes explaining the Sutras and giving Dharma talks. But we should also not forget that it is the obligation and responsibility of the laity to request Dharma, for it is from the requesting of Dharma that the Dharma is spoken. When requested, it is then the responsibility of the Sangha to teach Dharma that is both correct and timely and in accord with individual situations (*duiji*).

Thus the Sangha and the laity are interdependent. Because the Sangha is a field of merit, laypeople donate the monastic requisites: food, clothing, medicine, and so forth. In return, monastics donate the Dharma: they explain it, they model it, and they invisibly emanate it.

團；必須具有選擇出家人的智慧眼，才能夠親近優秀的出家人，以作為自己修行的導師與典範。在家人也應該很謹慎，不要引誘出家人做不如法的事情。同時我們也應該很小心，不可以造批評出家人的罪業。我們應該瞭解到，萬



CTTB 13th Tree-fold Platform Precept Transmission Commemoration

佛聖城以及法界佛教總會座下的僧團，他們的品德與清淨的梵行在這世界上是少有的；具有這樣的品德與梵行，才能挽回末世，令正法久住。

出家人的首務，就是為了拔除眾生的痛苦，清淨無染、精進地修行；其次，就是要增進僧團的和合，避免彼此的意見分歧和不信任。第三就是法布施，這包括了有言、無言的說法。無言說法，就是本身的修行足以為人模範，以高尚如法的威儀、攝心正念、以及內在開敷的法喜來攝化眾生。無言說法，還包括了無形的、以心傳心的方式，比如功德迴向。有言說的法布施，就包括講經說法。但是我們也不要忘記，請法是在家人的義務和責任，因為法是應請而說的。有人請法，出家眾就有責任來開示正確、對時、對機的法。

因此，僧團跟在家人的關係，是彼此相互依存的。出家人是福田，所以在家人應該如法供養出家人飲食、醫藥、衣服、臥具等生活必需品；出家人則回饋以法的布施，為眾生說法、行法，乃至無形的迴向有情。

Establishing a Buddhist Sangha in the West

The first five American monastic disciples of the Venerable Master traveled to Taiwan in 1969 to become fully ordained. Because of the increasing numbers of people who wished to leave the home-life to cultivate, and become monks and nuns under the Master's guidance, in 1972 the Master decided to hold at Gold Mountain Monastery the first formal, full ordination ceremonies for Buddhist monks and nuns to be held in the West. He was very critical of the drive-through, fast food approach to ordination that existed in some places in Asia, and so he was careful to observe the traditional, full ordination training period. Subsequent ordinations have been held at the Sagely City of Ten Thousand Buddhas, starting in 1976 and culminating with this current one. Hundreds of people from countries all over the world have been ordained by the Venerable Master, his senior monastic disciples, and invited senior Dharma masters of great virtue.

Among the monastic reforms that the Venerable Master instituted were the following: he reestablished the wearing of the precept sash (*kashaya*) as a sign of a monastic; he emphasized that the Buddha instructed that monks and nuns not eat after noon and encouraged his Sangha to follow the Buddha's practice, which he himself followed, of eating only one meal a day at noon. He also encouraged them to follow his example in the ascetic practice of not lying down at night, which was also recommended by the Buddha. The Venerable Master advocated most monastics living together in large public monasteries where their daily conduct would be open for all to see, and he cautioned that life in small private temples was rife with temptations that could be hard to overcome. He also praised those who took vows not to handle money. And in the early days he would not allow his monastic disciples to have personal bank accounts or credit cards.

One of the Master's more remarkable endeavors in the area of monastic reform was his attempt to heal the two thousand year old rift between Mahayana and Theravada monastic communities. He encouraged cordial relations between the Sanghas, invited distinguished Theravada monks to preside with him in monastic ordination ceremonies, and initiated talks aimed at resolving areas of difference.

Personal Reflections

In the brief time I have left, I would share you some of my remembrances of the time that the Venerable Master's American Sangha was first formed.

The United States was not a Buddhist country when I was growing up, and at that time, it was pretty much devoid of any Buddhism or Buddhist practice. My entry into the Buddhist world was characterized by experiences that made radical tears in the fabric of what I thought I knew and understood. These tears led to wondrous new understandings and opportunities for practice. The initial ones came from my early experiences of meditating with the Venerable

在西方建立佛教僧團

1969年，宣公上人有一位出家的弟子，從美國到臺灣去受具足戒；後來越來越多的弟子願意跟隨上人出家，修行成為比丘、比丘尼。因此1972年，上人決定在金山寺舉行西方第一次正式的三壇大戒。上人非常不贊同在亞洲的某些地方，那種像速食店或速成班的傳戒方式，所以他很嚴謹的遵循傳統的傳戒法式。隨後自1976年起，傳戒就都在萬佛聖城舉辦。迄至今日，已經有數百名來自世界各國的人，在上人、上人資深的出家弟子、以及禮請的高僧大德共同尊證下圓受具足戒。

而上人創建的僧團改革，包括以下內容：重建出家人衣不離體、示現僧相的規矩；強調佛陀教導出家人過午不食，所以他鼓勵弟子遵循佛制，而他自己也以身作則，日中一食；上人也鼓勵弟子，練習夜不倒單的頭陀行，這也是佛陀所倡導的；上人提倡出家人要住在大叢林，這樣一切的日常行為就是公開的，他告誡出家人，小道場充斥著難以抗拒的誘惑；上人也讚歎持銀錢戒的人。在早期，上人不允許他的出家弟子有個人銀行帳戶或信用卡。

上人還有一個卓越非凡的成就，就是他致力彌合兩千多年來，南北傳佛教之間的裂痕。他鼓勵南北傳的僧團建立友善的關係，邀請南傳的比丘共同主持傳戒，以及開啟南北傳之間的對話，旨在消弭彼此的分歧。

個人感言

剩下一點的時間，我想和各位分享我對上人座下美國僧團最初形成的回憶。

在我個人成長過程中，美國不是一個佛教國家，當時也幾乎沒有任何佛法或佛教相關的修行。帶領我進入佛門的，是在自以為已經清楚瞭解的世界裡面，遭遇到徹底撕裂的那些經驗。這些裂痕，引導我走入全新的認知與修行的機會。最初的是來自於1966年和上人一起打坐的經驗、早期禪七和其他法會時，和同參們一起打坐修

Master in 1966, from the experience of that early community of Dharma friends who meditated and practiced together and with the Venerable Master in the early Chan and other sessions, and from the fundamentally life-changing experience of the Shurangama Sutra summer session of 1968.

It is difficult for me to express my personal reaction to watching the first American going forth from the home life late in the summer of 1968. I saw a young guy, who had previously seemed to me to be relatively lazy and living a somewhat dissolute life, being purified and forged in the heat of intense practice to the point where his sense of identity was fundamentally altered, allowing him to enter a radically different and hitherto unknown life as a Buddhist novice. When I saw him making that commitment, which was understood to be for his entire lifetime, I felt a deep shifting of the ground under me. Since I was not an Asian and I was not Catholic, that lifestyle choice was totally alien to my experience, and I was in awe of the guts that it must have taken to make that commitment. It made the Buddhist path real for me in a way that it had not been before. It meant that any of us could join with the Venerable Master in a new, more complete way on this new-to-us Buddhist journey to self-awakening. It also meant entering into a life that was unknown to almost everyone in the West.

When the first five Americans went to Taiwan to get ordained in the winter of 1969, I had a sense of the incredible import of that event, that it was more than just establishing a branch of the Chinese Buddhist Sangha here in the West. Those who went to Taiwan wrote letters back which were read to the assembly, and then, when they returned, they reported on their experiences. What I focused on then in what I heard was the tension between two concepts of Sangha: one being the new, pure, Right Dharma Age Sangha that the Venerable Master was trying to establish in the West; and the other, an aged Dharma-Ending Age Sangha, which still possessed a vital core, but was deeply covered over with superstitions, expedient practices, and excuses for laxness of practice and for retreat from the letter of the monastic precepts. We all felt a stake in what these newly minted American monks and nuns were trying to do, and we rooted for them to succeed, for where they could go, there would be the promise that the rest of us would be capable of following, either in this life, or the next, or whenever.

However much my vision then of what was going on was accurate and how much it lacked nuance, due to my own ignorance and lack of perspective, I cannot say. I do hope that my reporting to you about what I saw and felt at the beginnings of the DRBA Sangha in the West will help you to understand a little more about the origins of the wondrous and vibrant Sangha that we are blessed with here today. Therefore, on this momentous occasion, we lay people should all draw near to the DRBA Sangha with the deepest respect; and cherish, support, and protect them; and always express our appreciation for their continuing the traditions of right monastic practice of Dharma as taught by our Venerable Master.



行的經驗，以及1968年夏天那個改變我一生的「楞嚴經講修班」。

我很難表達當我看到第一個美國人，在1968年夏天出家時我個人的反應。我見到的是一個原本懶惰、放蕩的年輕人，經過嚴格的修行，整個人被淨化、鍛練到徹底改變了性格，能投入一個截然不同、前所未有的生活方式，去做一個佛教的沙彌。當我看到他做出這個終生的承諾時，我深深地被震撼了，因為我不是一個亞洲人，也不是天主教徒，這種生活方式對我是全然陌生；而敢做這種承諾的膽量，更是讓我佩服。這也使我感受到佛教從未有過的真實，因為這意味著我們任何一個人，都可以在上人座下加入這個嶄新的、完整的開悟之旅，也意味去過一種幾乎每個西方人都不了解的生活。

1969年的冬天，第一批的五位美國出家人到台灣受戒，我感覺到這個事件有驚人的重要性，這不是在西方建立一個中國佛教的分支而已。那些去台灣的人寫回來的信，會被朗讀出來給大家聽；回來之後，他們也跟大家報告了自己的心得感想。從聽到的內容中，我發現兩個截然不同的僧團理念：一個是上人希望在西方建立的嶄新、清淨、正法時代的僧團；另一個是末法時代的僧團，雖然仍保有核心思想，但卻被迷信、方便法，以及因為懶惰、不守戒律而做的種種藉口所深深障覆著。我們都感覺到，這些新出爐的美國出家人身負重任。我們為他們的成功喝彩，因為他們可以做到的事，也是我們這些人有希望可以接踵而至的，不論是此生、來世或者多生之後。

礙於我的無知與有限的觀察力，我不知道自己對當時所發生事情的看法有多準確，或者漏掉了多少細節；但我真的希望，我對法總僧團在西方開端的這些所見所聞，能夠幫助各位更加了解這個出色有活力的僧團的起源，有他們在是我們的福報。因此，在這一重要時刻，身為在家人我們都應該以最虔敬的心情，親近法總僧團，珍惜、支持和保護他們，並深深地感激他們延續了上人所教導的正法。

