

蘇美度長老送給戒子的話

Luang Por Sumedho's Words to the Preceptees



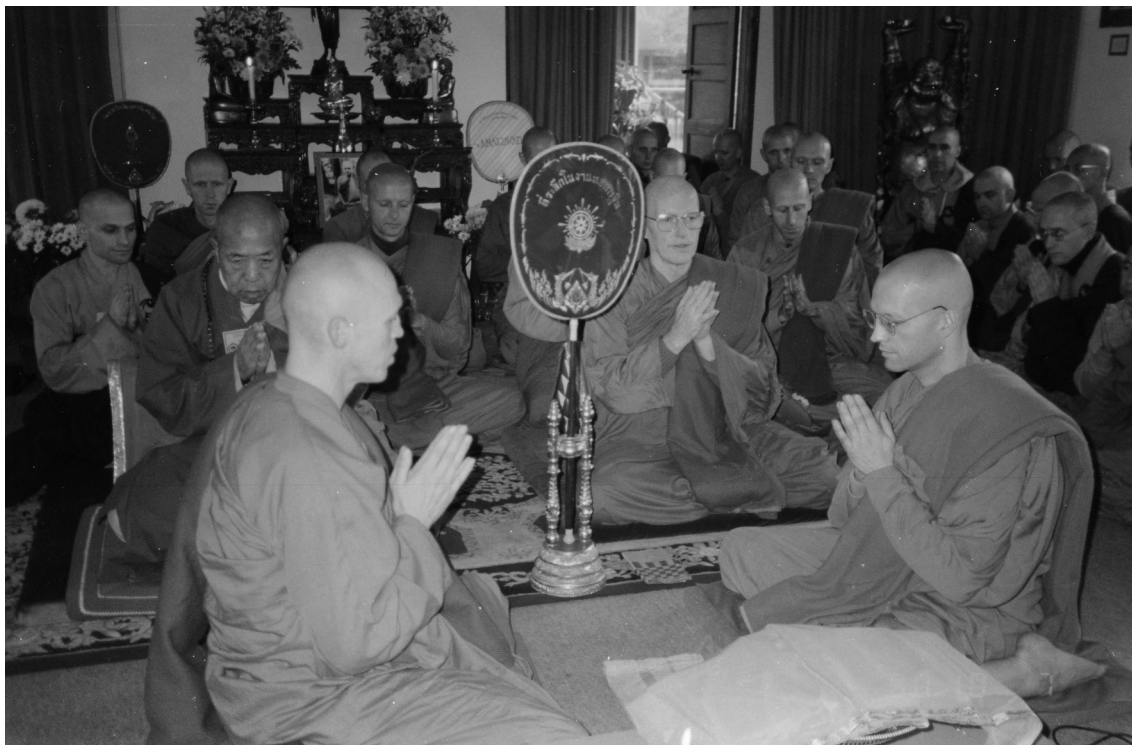
An Excerpt from Ajahn Sumedho's Question and Answer Session at the Buddha Hall in CTTB on July 20, 2017
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Luang Por Sumedho: For those “Going forth,” this is a very admirable event - to leave the worldly life for the life of a shramana or alms-mendicant. The whole aim is to, the whole purpose of ordination is to realize Dhamma, to awaken to reality, to realize, in Theravada terms, Nibbana, realize ultimate reality. The whole structure of monastic life, monastic training, is an aid to that realization, because it concentrates your mind and you have a form, a designated traditional form that was established by the Buddha himself before he passed away.

蘇美度長老：對於那些出家的戒子們，要出這個世俗的家，當一個沙門、托鉢者是非常值得佩服的事。出家的全部的目的所在——也就是受戒的全部目的——就是為了證到法、證到實相、涅槃；南傳的說法是涅槃，也就是證得最終的實相。出家修行的整個的架構和訓練就是為了幫助實證。因為這個形式，出家的相，還有整個傳統，都有助於心念專一。這個傳統的相，是在佛陀涅槃之前已經建立好的。



歷史上，在佛陀臨終涅槃之前，侍者阿難就問道：「佛陀走了以後，我們就沒有老師了。您入涅槃後，誰是我們的老師呢？」巴利文的經典中是這樣寫道，佛陀說：「我留給你們法，還有戒律。」

法是沒有形相的，它的實相，這種能意識到實相的覺醒，就在每個當下。這是語言無法表達的，但是可以通過修行「正念」去瞭解和實證。

This form, before the historical Buddha passed away, took final Nirvana, his attendant, Ananda, said, "What are we going to do without our teacher? When you die who will be our teacher?" In the Pali's scripture, it says this: "I leave you the Dhamma and the Vinaya."

Dhamma, or Dharma, in Sanskrit, doesn't have any form. Its reality, its awakened conscious reality is here and now. There are no words to describe it, but it can be recognized or realized through mindfulness.

Also the Buddha established the form; the Dhamma is formless and the Vinaya is about form and structure, and about precepts. It is based on moral behavior and etiquette on behaving properly. In this agreed structure of the Vinaya, we reduce a lot of the stress that one has in daily life because in terms of what we do, what we say, we live within that particular traditional form. In that sense it creates the Sangha, rather than a group of individuals each trying to get enlightened.

This tradition itself, the Vinaya tradition, is the very reason that you are going to ordain. Taking *Upasampada*, Ordination, occurs because the Buddha established the structure. It has managed to survive 2560 years and you can still see it here at the City of Ten Thousand Buddhas and at Abhayagiri. I have been visiting various monasteries in Europe and last year I went to branch monasteries in New Zealand and Australia. These are in countries which, historically, do not have a Buddhist tradition. Yet, suddenly, in the past 60 years, there has been this incredible interest in the teaching of Buddhism in those countries, just as there has been here in the United States. Before, nobody was really interested in Buddhism; it was dismissed as a religion for the

既然法是無相的，佛陀建立了這個形式，律藏關乎形相、結構與戒。所以戒律是建立在正行的基礎上。在大家一致認可的戒律結構下，我們就減少了很多日常生活上的煩惱和壓力；這些壓力來自於我們所言所行。所以我們就生活在這種特定的傳統形式中。這個傳統就產生了僧團，而不是只想各自證得開悟的一群人。

這個律藏傳統，正是你們所以要受具足戒的原因。受具足戒，是因為佛陀在當時建立了這個結構（戒乘），佛法才能傳承兩千五百六十年直到現在。在萬佛聖城、在無畏寺，我也去歐洲參訪了其他不同的道場（去年，我也去了新西蘭和澳大利亞的一些分支道場），都可以看到戒律。這些國家以前從來沒有佛教的傳統；在過去的六十年之間（比如說美國），突然興起一股學佛的熱潮。在這之前，沒有人真正對佛教有興趣。大家把它歸納為中國的一個宗教文化傳統，如此而已。大家聽說過佛教，但是沒人知道到底是怎麼回事。

當年我在軍中奉調日本服役期間，通過閱讀禪宗的書，對佛教有了初步的瞭解。這些是英文書籍，要知道當時英文版的佛經和佛書是很難找到的。我住在英國和美國的這一段時間，有很多人都想要改革佛教傳統。因為這個傳統和歐美的現

Chinese and that was it. One had heard of it, but one knew nothing about it.

My introduction to Buddhism really happened when I was serving in the military in Japan, through reading books on Zen Buddhism in English, which in those days, books or scriptures in English, were hard to find. So I have tried to encourage this tradition. There has been a lot of effort living in England and here in United States too, to modify the tradition because it doesn't always align itself with the ideals of modern life here in the United States or in Europe. This creates a sense of ancient traditions needing to be changed or modified to fit the ideals of the present time. But, from my own experience living with Luang Por Chah in Thailand for ten years, and then in the UK for thirty-four years (now I am living back in Thailand.) I have found that, even though as an American, in terms of modernizing it, making it more American or more British, fitting it better into the existing culture, I have never really wanted to do that.

Because when you reflect, this tradition has survived since ancient times. What tradition do we maintain in a country like England, which does have a strong cultural history? What was happening in England 2560 years ago? There's nothing that still exists, that has been able to survive from 2560 years ago. Politics is about ideals, modern ideals, which are beautiful, beautiful ideals, but the Buddha established his teaching not on ideals, about how things should be, but on the way things are. This is very important. We all know how things should be. There should be no corruption; there should be equality, freedom, and democracy, all the best that you can create in your mind, in your rational mind. We all want the United States to have equality, freedom, democracy, justice, morality and all the best. That's an ideal but right now it is like this.

We began to open to the way things are in the present which is the experience of dukkha or "unsatisfactoriness." Because an ideal doesn't change anything. You create an ideal, and after 2560 years it is still the same ideal. But to take something that is so ordinary, that is not an ideal (and this was after the Buddha's enlightenment), taking something so common, so banal, and experienced by every single human being and putting that in the category of the Noble Truths, this is work of genius. Because we can all relate to this, whether you are male or female, rich or poor, whether you're European or Asian, it's pretty much the same thing.

This is one reason why the idealistic structure of the west, where we're never satisfied with our ideals because we can't create an ideal society. Life is like this, just like you will find in monastic life. You have an ideal of what a monk should or should not be. This is a kind of like a guide, a guiding light, or a directional sign. But you also

代生活概念不是很符合。我個人跟隨查長老在泰國生活修行了十年，後來在英國住了三十四年，現在我又回去泰國。但我發現，身為美國人，我也有同樣的這種美國文化影響——但是我從來沒有真正想把傳統變得更現代化、更美國化、英國化，或者更融入現有的文化。

因為反思一下，佛陀的傳統其實是很古老而有生命力的。以英國來說，英國有很深厚的文化歷



史，但是英國在兩千五百六十年前是怎樣的呢？沒有任何的古英國傳統存活下來。所以現代化的政治理想雖然很美好，但是佛陀的教誨不是建立在理想上，而是建立在實相上——不是應然，而是實然，這點非常重要。我們都知道「應然」是怎樣的：世上應該沒有貪污、應該平等、自由、民主，這些都是可以在腦子裡建構的最佳理想，都是理性思維。我們都希望美國是擁有平等、自由、民主、正義、德行等等一切最美好的國家。這些都是理想，但「實然」就是現在的這個樣子。

這樣我們就可以開始接受當下，當下就是如

begin to realize we are not ideals. We are not marble statues. We have blood, nerve endings, eyes, ears, nose, tongue, and a body. We have emotions, we feel, this is a feeling realm that we're experiencing and that feeling realm is to be understood through mindfulness.

In this life, you have chosen to bear with despair, impatience, greed, anger, resentment, jealousy, and all the human emotions; you just don't wipe them out. But to encourage you, your relationship to them changes from attachment out of ignorance—just blindly reacting, attaching to what you are feeling, acting or speaking on those feelings—to observing, to the ability that every human being has to witness to what you're feeling is like. You notice this is a realm of feeling. It's not an ideal realm. You are not an ideal either. You are a living human being with your conditioned sense of self, separate self, your own cultural, social identity, your thinking habits and your memories; all these will appear in your consciousness. But the Buddha emphasized mindfulness, awareness, which is the “in” word these days.

Master Hsuan Hua tried to bring this tradition, recognized as Mahayana Buddhism to the West, but Mahayana and Theravada are both based on these Four Noble Truths. This was the first sermon that the Buddha gave after his enlightenment. In the Pali's scripture, the story goes that after the Buddha's enlightenment, the first thought that came to him was, “How can I teach enlightenment? There are no words, no language for it. It's here and now, it's timeless, it's deathless. How do I teach that? There is no possible description of Dhamma, or enlightenment that anyone would learn from.” At that time, according to the scripture in the Suttas, the god, Brahma Sahampati, came forth and said to the Buddha, “Teach those with a little dust in their eyes, teach for the welfare of those people.” I've always considered this a very important recognition that you are here because there is little dust in your eyes.

此，也就是通常來說的「苦」，或者「不滿」的一種感覺。因為理想改變不了任何事情，你可以創造一個理想，經過兩千五百六十年以後，這個理想還是一樣的。但是佛陀覺醒以後，就把最普通、最平凡、人人都經歷過的體驗當作聖諦，這就是佛陀的天才

之處。因為我們都可以理解這個經歷，不論男女貧富，不分歐洲人或亞洲人，這個經歷是一樣的。

所以這就是為什麼西方的理想建構從來都不能讓我們滿足，因為我們不可能建立一個理想社會。人生就是如此。就像出家生活中你也會發現，理想中的出家人應該怎樣或不該如何。出家人應該是一位導師，指引人的一道光明，或指點方向的路標。但是你會開始發現，我們並非理想的出家人，我們不是大理石雕像，我們有血肉神經、眼耳鼻舌身，還有各種情緒和感受。我們所住的是一個感受的界，我們可以通過正念來瞭解這個受界。

在人生中，你們已經選擇了要忍受你自己的無奈和不耐，忍受你的貪、瞋、怨恨、嫉妒等等所有人都有的種種情緒。你不用把這些情緒都抹煞掉，但是對待這些情緒的方法就要改變了。從原本因無知而導致的執著和盲目反應，或是執著於自己的情緒，然後依情緒來做事說話，轉變成去觀察這些情緒，這種觀察是所有人都有能力做到的。做一個自己情緒的目擊者。注意到這個界是一個感受的界，而非一個理想的界；要知道你自己也不是理想的人，而是一個活生生的人，對自我有條件的感受，有分別的「我相」，有自己的文化、社會背景和認同，有自己思維的習慣和記憶，這些都會在你的識田中顯現出來。但是佛陀的重點就是要求我們用正念、覺知來觀察。「正念」是當前非常流行的字眼。

宣公上人到西方就是要弘揚這個法——大乘佛教——其實不管是北傳（大乘佛教）或是南傳（小乘佛教），都是建立在四聖諦上，這是佛陀在覺悟以後的第一次轉法輪。巴利經文中關於佛陀覺悟的故事是這樣的：佛覺悟以後第一個想法就是：我要怎樣才能教導「覺」呢？



Why are you here at the City of Ten Thousand Buddhas, thinking of ordaining as bhikkhunis or bhikkhus? Why? Only you know why you are doing it. But the benefits go toward the selfless realization of Dhamma or ultimate reality.

This is my 51st year as a bhikkhu. Most of my life has been influenced by these Four Noble Truths. I've had the best opportunities anyone could expect to prove them, to investigate them. Over all these years as a Buddhist monk, I've really appreciated and have an incredible gratitude to the Lord Buddha himself for establishing such a wise teaching, a structure that's not to be grasped as a belief system. The Four Noble Truths are a directional sign; you don't grasp suffering and believe it. You recognize it. You open yourself to the sense of loneliness, fear, anxiety, or jealousy, greed, lustful thoughts, anger, and resentment. These are emotions all human beings have and our relationship to them is not trying to get rid of them, but to see them in terms of the Four Noble Truths. They arise and then they cease.

When we begin to have the patience, and the willingness to bear with the First Noble Truth, we begin to experience the deathless reality; it's Dhamma. It's not something that you have to get, it's just uncovering the obstructions, the obstacles that hide ultimate reality from our conscious awareness at this time. ❀

沒有語言文字可以形容，這就是當下，沒有時間性的，無生滅的，這要怎麼教呢？沒有任何的方式能夠描述法、描述「覺」。依據巴利文經典，當時有一位天神薩漢巴帝來到佛陀前說：「請教導那些眼中塵埃很少的眾生，為了這些人的利益來教導他們。」我認為這是非常重要的一點。要瞭解此刻你在這裡，是因為你眼中的塵埃很少；這也就是你為什麼在萬佛聖城，為什麼想要受比丘、比丘尼的具足戒。為什麼呢？你為什麼要來這裡要受具足戒呢？只有你知道是為什麼。但它實際的利益就在於能夠證到無我的法，又名實相。

今年是我身為比丘的第五十一年。我生命的絕大部分都受四聖諦所影響，我也有很多最佳的機會來證明和研究四聖諦。所以這些年來，身為佛教僧侶，我深深的感激佛陀，建立這樣有智慧的教法；他構建了這個修行的架構，而不是當作信仰系統。四聖諦其實是指路的路標，你不是抓住痛苦（這個概念）並去相信它。你看到它、認識它，通過四聖諦使你能夠接受、觀察到內心中的孤獨、害怕、焦慮、嫉妒、貪心、淫念，還有瞋、恨等等，人類的種種情緒。我們對待這些情緒不是把它們去除掉，而是從四聖諦的角度來認識、觀察它們的生滅。

當我們有耐力和意願來忍受第一個聖諦——苦諦的時候，我們就可以開始感受到無生的這種實相，這就是法。不是你要有所得，而是要如實呈現障礙，也就是讓我們當下無法覺知實相的障礙。❀

