



消除僧俗隔閡¹

Bridging the Gulf between Monastics and Laypeople¹

易象乾博士 文 BY RON EPSTEIN, PH.D

王青楠博士 中譯 CHINESE TRANSLATION BY DR. QINGNAN WANG

僧伽和居士，體性本空，非恆非實。如果人執有多深，癡惑便有多深；法執有多深——「我是修行的比丘尼，或修行優婆塞」，那癡惑也就有多深。但，那法執卻是離執之母，令人趨向究竟證悟。佛說：

「是故不應取法。不應取非法。以是義故。如來常說汝等比丘。知我說法如筏喻者。法尚應捨。何況非法。」²

抓住佛法的船筏，可免於沉淪內心煩惱大海。在我們未捨一切執著之前，我們須要以未開悟的角度來面對眼前的問題，此時對我們而言人我之別還非常重要。這就是佛為四眾之間的關係設立規範的原因。

要消除什麼隔閡呢？長部經說：

「居家如樊籠，受塵勞累；出家則自在如風。聖道生活，瑩潔如珠貝，居家則難以圓滿。」³

在家人來到廟上，必須時時努力防止將世俗的染污習氣帶進來。出家人到世間，也一定不要怕它不清淨。記住「心淨佛土淨」。要依慈悲心處事，不要怕心靈被染污，或不要自我真高。

在傳統寺廟中，往往還要消除文化的隔閡。比如我們都應覺察到沙文主義問題：大男人、大文化、大組織的主張。講究等級的中國傳統社會與佛世的印度社會，和講究平等的西方社會大不相

The monastic and the layperson are both individuals whose individuality is empty of essential, permanent reality. To the extent that they hold to individual identity, they are deluded. To the extent that they grasp dharmas, such as, 'I am a nun or laywoman on the Path,' they are also deluded, but that is an attachment that can lead to non-attachment, and ultimately to enlightenment. The Buddha said,

You should neither cling to Dharma nor cling to what is not Dharma. In light of this principle, the Thus Come One often says, "Bhikkhus, you should know that the Dharma I speak is like a raft. Even the Dharma must be relinquished, how much the more should that which is not Dharma be relinquished!"²

It is holding on to the raft of dharma that keeps us from drowning in the sea of the afflictions of our own minds. Until we finally let go of all of our attachments, we have to deal with the present topic from our unenlightened perspective, within which self and other are still important to us. That is why the Buddha established guidelines for relationships among the four assemblies.

What is the gulf to be bridged? *The Long Discourses of the Buddha* states:

The household life is close and dusty, the homeless life is free as air. It is not easy, living the household life, to live the fully-perfected holy life, purified and polished like a conch shell.³

When a layperson comes to a monastery, he or she must make a constant effort not to bring the polluting habits of the lay life along. When the monastic enters the lay world, he or she must not be afraid of its impurities. Remembering that "when the mind is purified the Buddhahood is purified," one can act out of compassion rather than out of fear of mental pollution or out of egoistic superiority.

When entering traditional monasteries, there are often also cultural gulfs to be bridged. For instance, we should be aware of the problem of chauvinisms: male, cultural, and organizational. Traditional Chinese



hierarchical society was very different from the original Indian society in which Buddhism was born and also very different from the egalitarian ideals of Western society. In ancient India, society placed the monk outside of the obligations of the social hierarchy. The monastic community in India may have been the oldest direct democracy in the world, yet it flourished in the midst of Indian caste feudalism. In China and most of East Asia, the hierarchical patterns of ancient Confucian society were imported into Buddhist monasteries, and much of the original democratic model disappeared. The Buddha's attempt at the spiritual liberation of women was also strongly opposed both in Indian and in Chinese societies.

As part of the successful transplantation of Buddhism to the West, it will be necessary to figure out which patterns of relationship in Buddhist communities are based on dharma and which are cultural. Because of the disjunction between democratic patterns of modern Western society and the authoritarian patterns of most traditional Asian societies, it is particularly important that the authoritarian patterns not be represented in the West as based on dharma. When leaving modern international culture and entering the realms of contemporary monastic life, we need to look carefully at what aspects of the gulf are dharma-based and what aspects are cultural. If one is somewhat dizzied by the difficulties of these prospects, one need only return to the roots of Buddhist teachings. They instruct us to leave behind our ego-attachments in our dealings with others, whether monastic or layperson. Respect for the Buddha nature within every one should be unconditional. If one can respect everyone on this level, no other consideration of respect should be necessary. If one is not yet at that level, then people should be respected for their commitments, their practice, and their good intentions and good qualities.

In addition, laypeople should remember that the Sangha, the community of fully ordained monks (*bhikkhus*) and nuns (*bhikkhunis*), is a field of merit. That is, supporting the Sangha with good deeds and donations is an important method of creating merit (i.e., blessings, good karma) for laypeople. The Buddha explained,

The Sangha of the Blessed One's disciples is practicing the true way, practicing the proper way...; this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.⁴

The Sangha as a field of merit refers to the *bhikkhus* and *bhikkhunis*, who have received and uphold the moral prohibitions and are learned and wise; they, like the wish-granting trees in the heavens, are able to succor living beings. Moreover, meeting the Sangha is like, when one is parched with thirst and in need of

同。在古印度，和尚置身於社會的等級約束之外。印度僧團或許是世界上最早的直接民主團體，但它在種姓封建制度的環境中蓬勃發展。在中國和東亞大多數國家中，古代儒家的等級觀念被帶入佛寺，早期的許多民主特徵都因此消失了。佛陀從心靈上解放女性的努力，在印度和中國都受到強烈的抵制。

要將佛教成功地移植到西方，有必要區別在佛教團體中，哪些人際關係是依佛法的，哪些是源於文化上的。現代西方的民主模式不同於大多數亞洲傳統社會的權威模式。正因為如此，佛法在西方慎勿用權威模式，此點至為重要。離開當前國際文化的環境，走入現代佛寺，我們要看清楚，哪些隔閡是因為法，哪些是由文化所造成的。如果有人對這些方面辨識不清，那他只須回歸到佛教之根本上，以佛法基本的教義為依歸。無論僧俗，佛法都教我們在待人接物時放下我執。尊重人人在本具的佛性應是無條件的。我們尊重別人，如果能做到這個層次上，那就無需考慮其他方面了。如果還做不到，就要依人們盡心的程度，修行，善意和美德的層面來尊重他。

此外在家人要記住，比丘、比丘尼僧團是福田。在家人用善行和布施來護持僧團，這是積功累德主要的方法。佛

說：「聖弟子僧修行真道，正道…；此聖弟子僧值得供養，招待，布施，禮敬，是世間無上福田。」⁴

「福田僧者。所謂苾芻苾芻尼等。受持禁戒多聞智慧猶如天上如意樹能蔭衆生。又如曠野沙磧中。渴乏須水。遇天甘雨霽然洪澍而應時充足。又如大海一切衆寶皆出其中。福田僧寶亦復如是。能與有情安隱快樂。又此僧寶清淨無染。能滅衆生貪瞋癡闇。如十五夜滿月光明。一切有情無不瞻仰。」⁵

消除僧俗的隔閡，在家人應該知道僧伽對世間、對社區，及對個人的益處。對全時間投身於自覺覺他的人，在家人應該願意供養護持。應該願意保護做爲出家生活基礎的團體，使其目標與生活方式可以光大。

消除僧俗的隔閡，出家人應該知道僧人和僧團的日用所需是靠在家人維持的。佛說：

「比丘，居士於汝等有大饒益。彼等供養衣物，飲食，住處和湯藥。汝等比丘亦有益於居士。汝等說法，初善，中善，後亦善。汝等爲其開示究竟圓滿、清淨的聖道生活之事理。聖道生活，如是相互依存，爲要度流，與止息苦惱。」⁶

因此相依互助，是消除僧俗二者隔閡的方法。相依的關係應該由雙方的慈悲來養育與強化。

water in the midst of a barren desert, encountering a vast down-pour of sweet rain from the heavens, that comes just in time and from which one drinks one's fill. Moreover, just as the ocean is the source of a multitude of treasures, so too can the Sangha as a field of merit bestow peace and happiness upon all sentient beings. Furthermore, this Sangha Jewel is pure and undefiled. It can dissipate the darkness of living beings' greed, anger, and foolishness, like the bright light on the evening of the full moon, upon which all sentient beings gaze...⁵

In order to bridge the gulf between laypeople and monastics, laypeople should be aware of the benefit of the Sangha to the world, to their communities, and to themselves. They should want to nourish and support those who have committed themselves full-time to the enlightenment of both themselves and others. They should want to protect the institutions that are the foundations of the monastic life, so that its aims and lifestyles can flourish.

In order to bridge the gulf between monastics and laypeople, monastics should realize that they and their communities are dependent on the lay community for the essentials of daily life. The Buddha instructed:

Monks, householders are very helpful to you, as they provide you with the requisites of robes, almsfood, lodgings, and medicine. And you, monks, are very helpful to householders, as you teach them the Dhamma admirable in the beginning, admirable in the middle, and admirable in the end, as you expound the holy life both in its particulars and in its essence, entirely complete, surpassingly pure. In this way the holy life is lived in mutual dependence, for the purpose of crossing over the flood, for making a right end to suffering and stress.⁵

Thus the bridge across the gulf between the two communities, lay and monastic, is the interdependency of mutual aid. And that interdependency should be cherished and strengthened by a flow of loving compassion in both directions.

¹ 本文是易教授根據 2002 年四月在萬佛城的演講所作

² 金剛經

³ 長部經, p.99.

⁴ 中部經, p.119.

⁵ 大乘理趣六波羅蜜多經, [T869a27-869b04].

⁶ Itivuttaka: 佛如是說, 107.

¹ This essay is based on a talk given at the City of Ten Thousand Buddhas in April, 2002.

² *Vajra (Diamond) Sutra*.

³ *The Long Discourses of the Buddha*, p. 99.

⁴ *The Middle Length Discourses of the Buddha*, p. 119.

⁵ *Six Pāramitās Sutra*, [T869a27-869b04].

⁶ *Itivuttaka: This Was Said by the Buddha*, 107.