

全泰國兩百萬比丘托鉢祝福

台灣法身寺禪修協會 釋善德（作者為泰國籍法師）

2012年間，一些佛教國家舉辦各種活動，慶祝佛陀成道紀念〈Buddha Jayanti〉，很多人不知道Buddha Jayanti。Buddha Jayanti指佛陀的勝利紀念日，即是佛陀自證成為正等正覺，至今已歷二千六百年，紀念佛陀一生重要的歷史事件。

印度曾經在佛曆2500年(西元1957)慶祝佛陀成道紀念日，大約20萬印度人皈依三寶，佛教徒在新德里(New Delhi) 建新公園來紀念佛陀。印度總理賈哈拉爾·尼赫魯(Jawaharlal Nehru)，邀請不同的佛教國家，在印度佛陀「聖地」，例如在菩提加耶，佛教發源地，建立各國佛教傳統的寺院。

緬甸在佛曆2500年慶祝佛陀成道紀念日，由緬甸政府吳努(U Nu)總理發起，舉行第六次聖典結集。由緬甸總理率領建造了「大石窟」(Mahāpāsāna guhā)，設計模仿印度第一結集的七葉窟(Cave of the Seven Leaves)；斯里蘭卡也擴大舉辦慶祝佛陀成道紀念法會。

2012年，泰國為慶祝佛陀成道二千六百年，也舉辦供養百萬位托鉢的僧侶，締造了無以倫比之盛舉。這是近幾世紀來難以殊見的盛況，增添泰國的歷史事蹟，體現出佛教文化之智慧與典範，使之能流傳千古，得到後世的讚嘆與隨喜。

近年來在泰國舉辦大規模的托鉢儀式，是由泰國法身寺住持法勝長老發起，首次大規模的托鉢儀式，於2008年1月15日，在春武里府(Chonburi Province)舉辦。此舉不但促進佛教徒團結一致，也讓佛教徒重視托鉢祝福的美好文化。從2008至2012年二月，每次都與各府僧團及社會機構協調，連續舉辦450屆，最後於2012年3月24日及25日在曼谷華人街(Yaowarat)共30,000位僧侶與在翁聞亞(Wongwian Yai) 共22,600位僧侶參與托鉢，如上圖所示之景象，實現百萬僧眾托鉢法會，圓滿慶祝佛陀吉祥成道。至今2013年，大型托鉢活動紛紛在泰國各地，陸續舉辦，讓全泰國77府兩百萬僧侶托鉢活動，祝福國泰民安。

2012年四月二日至六日，曼谷市政府、國際佛教協會、皇家警察委員會、世界佛教青年會、泰國國盟會、國私營企業等，聯合所有的佛教徒，共同在曼谷市區舉行六次大型的「比丘頭陀行托鉢活動」，沿途路線共1,500位出家眾一路從泰國巴吞他尼府(Pathum Thani Province)法身寺恭請帕蒙坤貼牟尼祖師金像出發，到曼谷北欖寺(Wat Paknam)，行腳的路程共59公里，歷經5天，參與托鉢的比丘，多達113,000人，所到之處萬人空巷，引發全泰國人及國際媒體的注意。

自從泰國法身寺住持法勝長老發起大規模的托鉢儀式後，近年來泰國所舉辦的比丘托鉢儀式是由地方政府、佛教及私營組織等分工合作，聯繫當地兩派僧團，即「大宗派」(Mahā-nikāya)與「法宗派」(Dhammayutika-nikāya)之合作與參與，邀請高僧長老當托鉢儀式之僧團主席，都獲得僧團慈悲讚許與支持，並獲得泰國高層的支持，於2013年10月19日，泰國總理盈拉·欽那瓦(Yingluck Shinawatra)與寮國總理通那·塔馬馮(Thongsing Thammavong)蒞臨廊開府(Nong Khai Province)坡猜寺(Wat Pho Chai)，這是有史以來第一次，兩國領導人於解雨安居日，在聯合盛鉢活動中當主席，由國家佛教辦事處與寮國人民民主共和國協力合辦。當天早晨人潮湧入，泰、寮共3,099僧侶行腳托鉢當福田，兩國



2012年3月24日於泰國華人城舉辦30,000僧侶托鉢祝福

人民受戒、皈依三寶，隨喜愉悅，增進兩國經濟、文化與友誼。托鉢祝福是上座部佛教傳承至今之傳統，顯現佛教悲憫、敬仰賢者之內涵，寶貴的畫面感動外國遊客及全球網友。於10月22日佛教辦事處主任宣布：「泰國總理盈拉選派國家佛教辦事處將宗教的領域促進東南亞國家協會國家(ASEAN)之間的合作，尤其是信仰上座部佛教的國家。從該活動反映出泰國與寮國的僧團有著根深蒂固的關係。」

這幾年來，泰南邊境286所寺院屢屢發生動亂，恐怖份子持續恐嚇與威脅，僧侶們以生命為賭注，保護歷代祖先，努力護持傳承之寺院，寧可忍受危險與磨難，如外出托鉢，村落必須有軍人隨身護衛僧人托鉢。如此險惡的情境，佛教善友怎能坐視不管，必須盡力援助。法身寺履行職責，以托鉢所得的米飯及乾果食物，運送至處於險境的寺院及村落。超過302輛大卡車運送超過3,624噸的食物，支援泰南寺院及當地的受難人民。藉此布施所得之善緣，佛教四眾弟子齊心來籌辦托鉢活動來贊助泰南邊境286所寺院。大型的托鉢儀式之意向顯示全國佛教四眾，呵護和關懷泰南寺院及險境中的人民。在危急時刻，佛教徒必須不放棄彼此，同心協力保護佛教、僧團及善友。如果佛教徒不為佛教存活，積極採取行動，千年佛教的歷代傳承，可能在泰國佛土瞬間消逝，如佛教歷史中，興盛蓬勃的佛教在印度聖地消滅，佛教的智慧文明，也因此毀滅埋於沙土中。此外，法身基金會以善信供養之托鉢食物，幫助泰國幾年來的水患災民，包裝和交付超過400,000食物包，到達三十多省的水災民戶。

大型托鉢的活動，證明泰國佛教四眾的團結力量，調和僧眾和合共處，挽回佛教徒對佛教信仰的忠誠，穩固原始佛教度眾的精神，以善巧的方法導入善道，傳承後代子女美好的生活典範，藉此回歸佛陀的本懷。願此無盡的福德，滋養佛法，久住世間，度脫饒益無量眾生。

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Global Concerns and Local Requirements in the Bhikkhū Ordination Controversy

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Any living Buddhist tradition should ideally be composed of four assemblies, consisting of monastics and laity, with both being represented by males and females. Yet, in the modern day situation this ideal composition has only survived in Far Eastern Mahāyāna countries. In Theravāda countries in South and Southeast Asia, an order of female monastics (Pāli bhikkhūnī, Sanskrit bhikṣuṇī) has become extinct, in the Himalayan countries such an order never came into existence.

Global concerns for female equality, the abolishing of gender discrimination, and the strengthening of the Buddhist tradition (in the present case through establishing the four assemblies of disciples) demand the existence of an order of bhikkhūnīs in the Theravāda traditions as well as in Tibetan Buddhism. Yet, such aspirations are beset with problems.

While the ordination lineage that reached Far Eastern Mahāyāna countries originates from Sri Lankan bhikkhūnīs, the legal code now followed in countries like China, Korea, Taiwan, and Vietnam is the Dharmaguptaka Vinaya. The rules for female monastics in the Dharmaguptaka Vinaya are not identical to those in the Theravāda and the Mūlasarvāstivāda traditions. From a traditional legalist viewpoint, it is therefore not possible for members of the

Dharmaguptaka tradition to perform legal actions that are valid for members of Theravāda or Mūlasarvāstivāda traditions. This is problematic in the present case in so far as the standard legal procedure for the ordination of a bhikkhūnī requires the presence of a group of bhikkhūnīs which, in cooperation with a group of male monastics (Pāli bhikkhu, Sanskrit bhikṣu), confers the higher ordination on the female aspirant.

The need to find a solution for this situation has become a focus of controversy in recent times. The vision of the founder of Buddhism of a fourfold Buddhist community, whose harmonious cooperation ensures the preservation and spread of his teaching, has already at the beginning of the last century inspired attempts at reviving the bhikkhūnī order in the Theravāda tradition (Kawanami 2007: 230–232). The Dalai Lama has for long been supportive of attempts to create such an order in Tibetan Buddhism, even inspiring the convening of an international conference in 2007 at the University of Hamburg to try to find the best way to proceed (<http://www.congress-on-buddhist-women.org/>). Yet, at the end of the conference he made it clear that “when it comes to re-establishing the bhikṣuṇī ordination, I cannot act alone. As an individual, I do not have the power to decide this issue. This question must be decided according to the Vinaya” (Dalai Lama 2010: 254).

The issue at stake is thus the need for higher ordination to be executed in accordance with the Vinaya prescriptions. In Theravāda countries the strict upholding of the injunctions in the Pāli Vinaya is in fact a key element in the Theravāda sense of identity. Similar to their Theravāda brethren, Tibetan monastics feel the need to ensure that ordination is done in full accordance with their Vinaya, the Mūlasarvāstivāda Vinaya. The rules in these Vinayas are believed by traditionalists to have been laid down by the Buddha himself. For Buddhist monastics the Buddha is the ultimate law giver, his regulations stand as long as his teachings endure; so tradition does not countenance the possibility of introducing new regulations or amendments to adjust to what present day situations may demand. So the 'local requirements' in both traditions clearly are that the legal code in their respective Vinaya is not violated. Any form of ordination will only stand the chance of being widely recognized as valid if it is done in full agreement with the requirements as laid down in the respective set of rules.

Earlier attempts to restore the bhikkhunī order in the Theravāda tradition have in fact not had widespread success, as female aspirants ordained by Dharmaguptaka monastics were perceived as not being truly Theravāda. The rejection the new bhikkhunīs experienced reflects the impact of these local concerns, of the need to guard what is perceived as the heritage of one's own Buddhist tradition.

A successful resolution of the tension between the universalizing and particularizing tendencies behind the bhikkhunī ordination controversy was found in 1998 in Bodhgayā. At an international ordination ceremony organized by Fo Guang Shan, a group of Theravāda aspirants received higher ordination from Chinese bhikkhunīs who were acting in cooperation with Theravāda bhikkhus. The candidates were allowed to wear Theravāda style robes at the ordination (de Silva 2004: 128). They also did not participate in the ceremonial taking of the bodhisattva vows that usually follows higher ordinations conducted in Far Eastern Mahāyāna countries (Li 2000: 172). Moreover, the newly ordained bhikkhunīs from Sri Lanka subsequently took another higher ordination that was only administered by Theravāda bhikkhus.

The combination of a dual ordination procedure - Chinese bhikkhunīs in cooperation with Theravāda bhikkhus - with a single ordination by Theravāda bhikkhus only has been able to provide a solution for the legal problem. By following the dual ordination procedure, the aspirants did their best to fulfill the legal requirements of the standard procedure for higher ordination. While this may satisfy some, others consider their higher ordination invalid, since the officiating Chinese bhikkhunīs follow a different legal code, the Dharmaguptaka Vinaya. In this situation, however, the ordination done subsequently by Theravāda monks only becomes valid. This validity rests on a regulation given according to the Theravāda Vinaya by the Buddha at a time when an order of bhikkhunīs had not yet come into existence. In such a situation, bhikkhus alone are to carry out the higher ordination of bhikkhunīs (Anālayo 2013). In this way, the combination of a dual ordination with a single ordination has been able to solve the dilemma and provide a basis for further ordinations carried out in Sri Lanka. It thus can be seen as a successful instance of glocalization, in the sense of taking into account both global and local requirements and bridging the gulf between universalizing and particularizing tendencies. Efforts are under way to find a similar solution for the Tibetan tradition.

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