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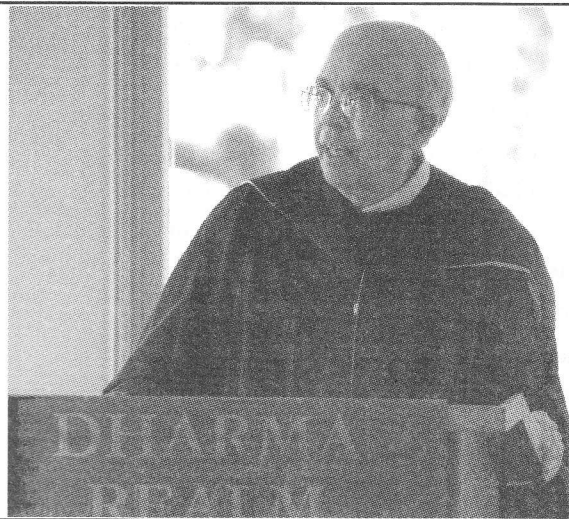
Item Type	Article
Authors	Epstein, Ron
Publisher	Dharma Realm Buddhist Association
Rights	With permission of the license/copyright holder
Download date	2026-09-25 15:29:54
Link to Item	http://hdl.handle.net/20.500.12424/202647

「革命」比丘尼

The "Revolutionary" Bhikshunis

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法界佛教大學畢業典禮致辭・2012年5月16日
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Key-note Address, DRBU Commencement, May 16, 2012
Chinese Translation by Yu-Chung Chang



BODHI FIELD | 菩提田

Congratulations to our new graduates! Traditionally when universities invite people to give commencement addresses, they invite famous people, wealthy people, or politicians. Or sometimes they let the students decide, and they usually choose movie stars or comedians. Since I don't have the redeeming characteristics of any of those categories of commencement speakers, I'll just try and make my remarks short and sweet.

When thinking about what I should say today, I wanted to suggest that our graduates today are all revolutionaries. But then I realized that they would probably understand this in its Chinese translation and think "*wo bushi chuang ge ming de!*" [我不是創革命的!]. And then I thought, "This talk is not going to translate very well into Chinese." The reason is that, if you think about the English word "revolution" and its Chinese translation "*ge ming* 革命," they don't really correspond. These kinds of cultural-translation issues are an important part of what we should be learning about and exploring at Dharma Realm Buddhist University.

I then found out that in Chinese *ge ming* is actually a modern term that the Chinese borrowed from the Japanese, who used those characters to translate the English word "revolution." Their etymological root meaning has to do with tearing off the hide of an animal, which is obviously not an approved Buddhist notion. Though modern, the term relates back to the ancient Chinese notion of the mandate of heaven (Chinese *tian ming* 天命); when a leader loses his "mandate of heaven," *ge ming* implies that he has his leadership powers stripped away like an animal is stripped of its hide. I want to make it clear that is **not** what I am talking about when I am

恭喜我們的畢業生！傳統上，當各大學邀請人士為畢業典禮致辭時，他們一般會邀請著名人士、富人或政治家。有時候他們會讓學生們決定，而學生通常選擇電影明星或喜劇演員。因為我沒有任何這些畢業典禮演說者的特點，我將盡量讓我的致辭簡短而親切。

當考慮今天應該說些什麼的時候，我想要說今天的畢業生都是「革命家」（revolutionaries）；但後來我意識到，他們可能會以中文的翻譯來理解這三個字，並且心想「我不是創革命的！」然後我就覺得這次演講的中譯要翻得好，勢必是不容易的，原因是“revolution”和它的中文翻譯「革命」，其實兩者並非完全對應。這些基於文化差異而引起翻譯上的種種問題，正是我們法界佛教大學應該要學習和探索的一個重要部份。

然後我發現，中文「革命」兩個字實際是從日文借來的一個現代語，日本人用它來翻譯英文“revolution”。日文用的這個詞，原始的意思與撕下動物的皮有關，這顯然不是個能被佛教徒認同的概念。雖然是現代語，但

talking about revolution in its Buddhist context.

In English, the word 'revolution' has to do with turning or revolving, often of a wheel, an image which clearly has more affinities with Buddhism than *ge ming*. Revolution is related to the word 'evolution,' the meaning of which is based on similar imagery. But revolution is intentional turning, whereas evolution is just something that you're stuck in, something that's happening to you. There is a fundamental kind of intentional turning—or revolution—which is essential to Buddhist practice, and that is the revolution of the basis.

In other words, we start out by operating out of the selfishness of the constructed self. Then, starting with our bringing forth the resolve for *bodhi*, the intention to become fully enlightened for the sake of all sentient beings, we experience a revolution in the foundation or basis of our practice. We change the basis of our thoughts, speech, and physical activities from selfish to unselfish, because they are then based on our *bodhi* mind. This revolution has both an internal component and an external component. And I would like to suggest to you that both components are essential to the mission of Dharma Realm Buddhist University and to today's esteemed Dharma Realm Buddhist University graduates.

As disciples of the Venerable Master Hsuan Hua, the founder of Dharma Realm Buddhist University, we are also all participating in a revolution in education. This is a revolution from notions of the Dharma-ending Age to notions of practicing according to the Right Dharma. This is turning the Dharma Wheel from a time of decay leading to a time of destruction and nothingness to a time of new beginnings. This is turning the Dharma Wheel with properly understood knowledge and wisdom to end both our own afflictions and those of others.

We all know that the principles of the Dharma are fundamentally very simple and straightforward, but their application, for the enlightenment of ourselves and for the enlightenment of others, very often requires very specific and technical knowledge both in the Dharma and in worldly categories of knowledge. In other words, we have to learn to apply the principles of the sutras not only to our own practice, but to the monastic community and to the world out there. For instance, every time we have a Buddhist holiday, we perform the wonderful ceremony of liberating living beings. Now some monasteries in other parts of the world are in big trouble and on the verge of not being allowed to perform this ceremony because of the incredible ecological damage that they have done by performing this ceremony in ignorant ways.

In addition to solving environmental problems connected with liberating living beings, we are daily confronted with a whole host of issues generated by the very complicated technological world in which we now all live. The Venerable Master Hsuan Hua urged us all to vote—sangha and laity alike—and to vote intelligently. We also need to know not only about our own personal economic situations, but also about the economics of the monastery, which interfaces with a very complicated world. And we are all inundated with new technologies, such as GMOs, nanoparticles, and

這個單詞可追溯到中國古代「天命」的觀念。當一個領導者失去他的「天命」，意味著他的領導權力將被剝奪，如同動物被剝去皮一樣。我想釐清的是，以上這些都不屬於我所要談的在佛教裡的革命。

“Revolution”一詞，在英語中有「轉動」或「旋轉」的意思，通常指一個車輪，這顯然比「革命」更符合佛法的概念。Revolution和evolution（演變、進化）有關，彼此有類似的概念，但是revolution是刻意的轉動，而evolution是因為不由自主、身陷其中，所以勢必會發生的結果。基本上，刻意的轉動轉變（或稱做革命）在修行上是必要的，那就是基礎的革命。

換句話說，一開始時我們凡事都是用自私心來處理；之後漸漸發了菩提心，為度脫一切眾生而決定修行開悟，如此我們經歷了一個修道基礎上的革命。因為發菩提心，我們將自己的身口意業，從自私轉變為不自私，所以這場革命，同時兼具內在和外在的成分。對法界佛教大學以及今天的各位畢業生而言，這兩個成分都是必要不可或缺的。

身為法界佛教大學創辦人宣化上人的弟子，我們同時也參與一場教育的革命，就是要將末法時代扭轉為正法時代。這是在轉法輪，將一個衰敗並且逐漸走向滅亡的時期，轉變成為一個嶄新的開始。這需要用正確的知識及智慧來轉法輪，才能解脫自己和眾生的煩惱與苦難。

我們都知道，佛法的道理非常簡單明了；但是佛法的應用，不論是為了自覺或覺他，往往都需要對佛法與世間法有具體以及專業的瞭解。換句話說，我們不僅需要學習將佛經的道理運用在個人的修持上，還要應用在道場內以及道場外的事務中。例如每逢重要的日子，聖城都會舉行放生儀式，然而在其他地方的一些寺廟，卻因為放生而惹上麻煩，甚至幾乎被遭取締。這是因為他們在無知的情況下放生，導致了出人意料的生態破壞。

除了與放生有關的環境問題以外，每天我們還面對科技發展所帶來種種複雜的問題。上人鼓勵我們都要去投票，僧眾和在家居士都一樣，而且要明智地投票。因為我們不

synthetic life forms, that are being developed much more quickly than our ability to understand them. Our job as Dharma Realm Buddhist University students and graduates and teachers is to apply fundamental Buddhist principles to analyzing, understanding, and ultimately meeting all of the challenges of our contemporary world.

Our job includes a revolution in Buddhist education. In the context of modern history of Buddhism in China, this means going from a mostly illiterate Sangha to an educated Sangha. And this is the path that our graduates today have taken. The Venerable Master said that a prerequisite for joining the Sangha of the Dharma Realm Buddhist Association should be a B.A. degree. That is the ideal that we are aiming for. Next month we are going to celebrate the 50th anniversary of the Master's coming to the West. The Master told us that if we really want to be effective in spreading the Right Dharma in the West, some Sangha members should obtain Ph.D.'s, because they will then have much more influence in this society.

In Dharma Realm Buddhist University, we also are participating in a revolution in the status of educated women in the Sangha. If you have been to China, then you know that there are very few places where bhikshunis (nuns) can get very much education at all compared to men. And so we are making great revolutionary strides in that area with our four bhikshuni graduates here today.

I said that I would make my remarks short and sweet, so I would just like to remind our graduates that education should be life-long. I hope that will be true for you as well as for Dharma Realm Buddhist University's administrators and teachers; they want to learn from you about your Dharma Realm Buddhist University experience, and how, through learning from you, we can improve the University. Then we can continue to participate with you in the Master's educational revolution as Dharma Realm Buddhist University develops and matures.

And finally, please remember that every time we enter the City of Ten Thousand Buddhas and look up at the front gate, we see 'Tathagata Monastery'—also representing Joyous Giving House convent—on one side and 'Dharma Realm Buddhist University,' on the other side. The gate inscriptions very graphically represent the twin pillars of the community life of the City of Ten Thousand Buddhas.

On the back of the gate, as you leave the City of Ten Thousand Buddhas, 'Dharma Realm Buddhist University' is paired with the phrase "Educating for Outstanding Abilities". And so my hope for today's graduates is that you will continue to make the convent and the university the twin pillars of your life: that the discipline and practice of your monastic life will be complemented by your continuing education, for which we hope that you will continue to draw upon the resources of Dharma Realm Buddhist University. May each one of you be successful in developing your own outstanding abilities and in perfecting your own inherent wisdom. Thank you. ❸

僅要明白自己個人的情況，還要瞭解關心道場的經濟狀況，這就與全球經濟複雜的局勢是息息相關的。我們生活周遭也充斥著各式新的科技，例如基因改造、奈米以及人造生命等等。這些科技的發展速度，已遠遠超過我們去瞭解的速度。而法界佛教大學的師生以及畢業生的工作，就是運用佛教的道理去分析理解現況，以因應現今世界的挑戰。

法大的工作還包括推動佛教教育的革命，從中國佛教現代史上來看，指的是提昇僧人的教育，而今天這四位畢業生已經踏上這條革命之路。上人說，在法界佛教總會出家，先決條件是要具備學士學位。而這正是我們目前朝向的理想與目標。下個月我們將慶祝上人傳法西方五十週年，上人告訴我們在西方弘揚正法，如果希望有比較好的成果，最好一些出家人能擁有博士學位，這樣可以在社會發揮較多的影響力。另外，法大還參與了尼眾教育的革命。如果你到過中國，就知道與男眾相比，只有極少地區的尼眾可以受教育。所以今天這四位比丘尼畢業生，是法大在這方面邁出一項偉大革命性的步伐。

我答應要讓今天致辭簡短而親切，因此我只想再提醒我們的畢業生，教育應該是終生的。對每一位法界佛教大學的教職員而言，這道理也是真實不虛的。透過瞭解你們在法大的學習經驗，我們才知道如何改善這所大學，才能在法大發展與成長的同時，和各位一起參與上人的教育革命。

最後請記得每次步入聖城時，抬頭望一望山門正上方的牌匾——一邊寫著「如來寺」，當然也包括喜捨院，另一邊寫著的是「法界佛教大學」。山門上的這一組題字，象徵著聖城內修行生活的兩大重心。

當準備離開聖城、步出山門時，「法界佛教大學」牌匾的背面正對著的是「教育英才」。因此我對每位畢業生的期望是，繼續將道場以及這所大學做為你們生命中的兩大支柱：道場裡的戒律與修行，以及法界佛教大學裡的繼續教育，兩者將相輔相成地幫助各位的道業更趨圓滿。祝福各位能成功地開啟卓越潛能與內在智慧。謝謝！ ❹