

## 現代中國佛教復興內的戒律／毘尼含義

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現代中國大陸的佛教正在復興中，尤其在戒律方面。「戒律」(vinaya) 指的主要是原始佛教已經規定的僧團規則，這些材料可見於《律藏》，也被認為是釋迦牟尼佛創立的戒律。

我的演講將分兩方面解釋這個問題：

一、20 世紀上、下半葉戒律的內涵；

二、戒律復興的意義。

(一) 19 世紀末和 20 世紀初，隨著西方開始對佛教感到興趣，出現了「泛亞佛教」的概念。按照這個概念，無論教義上和修行上有甚麼區別，佛教都被認為是一個整體的宗教。因此推動了不同佛教宗派之間的交流，但是也激發出革新和改造。在這樣的背景下，戒律（即佛法的基礎）是佛教裡的各方面最具一致性的因素。當然，此處指的是「小乘的戒律」，亦即原始佛教的「戒律」。我認為這樣的概念進入了中國，改革了中國佛教對戒律的看法。

(二) 在普遍的宗教復興背景下，當今跟二十世紀上半葉一樣，僧團領袖進行戒律復興的目的是為了再造僧團的權威。如此一來，僧團會方能受到具有關鍵角色的在家信眾的尊敬。同時，一位戒律精嚴的出家人擁有與政府對話的正當性及權威性。只有正規受戒並擁有強烈道德使命感的僧侶，才能承擔這些社會角色和政治功能。據此，文化大革命後的佛教界認為需要重建一個合理的戒律標準。

在我看來，為了更充分地理解當代中國佛教的內涵，戒律復興現象是無法忽視的課題。

## **Significance of Jielü (戒律) / Vinaya within the Buddhist Revivals in Modern China**

In modern and contemporary China and within the two Buddhist revivals, phenomena of resurgence of monastic discipline have also taken place. In these processes, contents from the Vinaya-piṭaka, which refer to an alleged “original” tradition, have been more central than others.

More precisely, my presentation will address the following issues:

1) The conception of jielü 戒律/vinaya emerged and developed during the first and second half of the 20th century.

2) The significance of the vinaya revival in the light of the more general contemporary Buddhist revival in Mainland China.

A) Between the end of the 19th century and the first part of the 20th century, in the wake of the emergence of an interest in Buddhism in the West, the idea of Pan-Asian Buddhism emerged. According to this perspective, Buddhism was to be understood as a unique religion that represented a unifying factor regardless of regional peculiarities and traditional discrepancies. This not only favoured the development of a dialogue between representatives of all forms of Buddhism spread throughout Asia, but it also inspired the introduction of reforms and innovations within each Buddhist tradition. Vinaya, which is traditionally considered as the very foundation of the Buddhist dharma, served more than any other feature of the Buddhist teachings as a unifying factor; obviously, it had to be understood in terms of “hīnayāna vinaya”, i.e. the common ground where all Buddhist traditions could identify themselves. It is my conviction that the spread of these new ideas determined a reassessment of the centrality of the Indian (i.e. “original”) conception of vinaya, at the expense of other more Chinese connotations.

B) In nowadays China – as was also the case during the first half of the twentieth century – a vinaya revival is carried on by the monastic establishment in order to regenerate the saṃgha, within the general context of a widespread religious revival. The regeneration of the monastic community from a disciplinary point of view serves to provide Buddhism with subjects displaying the adequate social credibility to become a guide for the increasingly

demanding laity, and at the same time having the necessary authority to act as interlocutors of political institutions. These social roles and political functions can be envisioned only for correctly ordained and morally irrepressible monastics; hence the need to re-establish an appropriate disciplinary standard.

It is my conviction that the analysis of the vinaya revival can offer a new perspective on Buddhist modernism.

## 主講人簡介：

黃曉星（Ester Bianchi），義大利佩魯賈大學（University of Perugia）哲學人文社會科學和教育學系副教授，獲得法國高等實踐研究院宗教學博士與威尼斯大學的印度與東亞文明博士學位（法義雙聯學制）。目前任教於佩魯賈大學，開設中國哲學宗教、社會文化與文學課程。同時參與法國國家研究中心的「社會·宗教·世俗」研究團隊。黃教授的研究專長為宗教學與漢學，特別是中國宗教、佛教與道教等。目前進行的研究有中國漢藏佛教以及中國佛教寺院生活和當代戒律復興。她本年獲得漢學研究中心「外籍學人來臺研究漢學獎助」，來臺灣研究主題為「當代中國的戒律復興研究」。