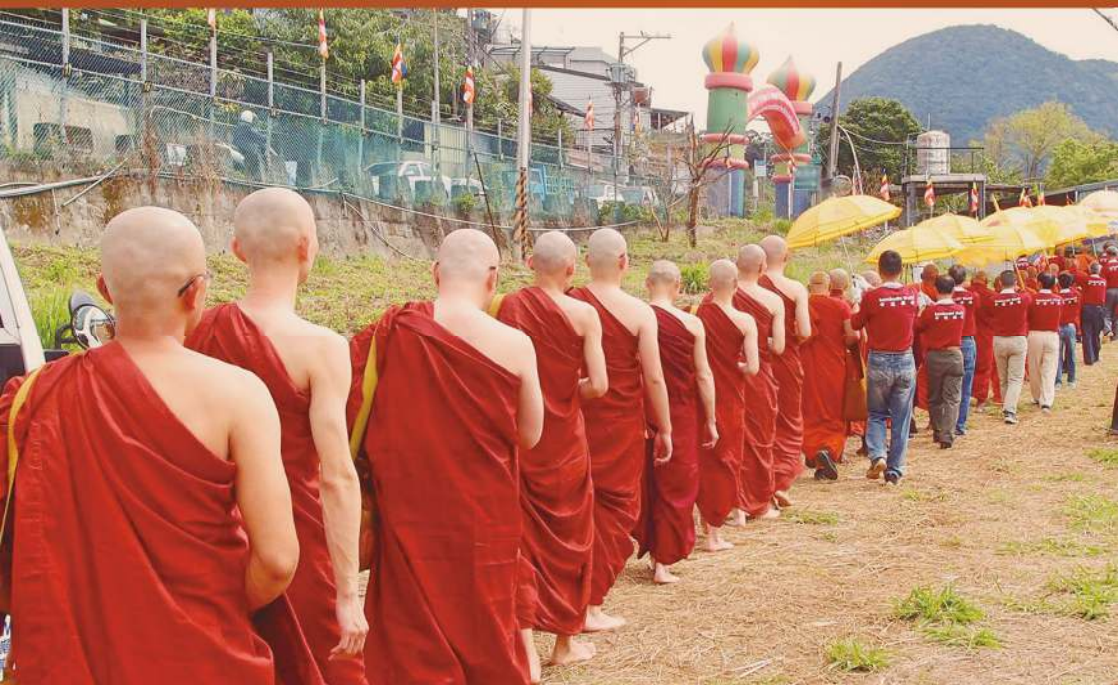




與佛同行 邁向光明

原始佛教 中道僧團 簡介

In Buddha's Path to Enlightenment
Original Buddhism Sambodhi Saṅgha





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VEN. DODAMPAALA DHAMACHARI MAHA KARISSA THERI
(Sri Lanka Amarapura Kalpawansa Sector)
Gethana Theroawaya, Kalpawansa,
Mulleriyoda - Nawa Tota.

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跟隨佛陀的人

有一群人
循著佛陀的足跡
踏尋隱沒於人性的路徑
回溯二千四百多年前
那人類心靈啓蒙的傳承

如洄游的魚
接續了失落於歷史潛流
通達人性的源泉

有一群人
立足於菩提樹下的光輝
滅苦的法音
藉著孺慕之情傳續
生命的真諦在實踐中深耕

在眾苦煎逼的事態中
有一群人
透過佛法的智慧濾淨人間的愛苦
僅以有限的生命化作堅實的種子
播撒那失落於人間
人性覺醒的奧秘

In the Path of the Buddha

*There is a group of people
Who follow the Buddha's path
It is a path that has been buried under the pretense of human nature
It is a lineage that is twenty four hundred years old
That wakens up human mind*

*Like fish who swim their way upstream
They have found the entrance to the fountain that had been
lost in historical undercurrent
To present a clear vision of human nature*

*There is a group of people
Standing beneath the halo of the Bodhi Tree
Preaching the dharma that ceases suffering
Through the affection that longs for truth
They cultivate and live up to the reality of life*

*Making their way through the pandemonium of daily life
This group of people helps us with the most perfect form of wisdom to purify the unfulfilled desires in the world
The limitations of life only inspire them more to transform themselves into strong seeds propagating the secret for
Awakening that is misunderstood in the world.*



中道僧團
Sambodhi Saṅgha



隨佛禪師簡介

隨佛禪師（Ven. Bhikkhu Vūpasama）為華人，出生於臺灣，修學佛法至今已四十餘年，在世界各地創辦「原始佛教會」，是還原、振興已經隱沒約有兩千二百餘年之原始佛教的法脈傳人。

禪師出家於緬甸銅鍮部僧團，剃度師是承續雷迪大師（Ven. Ledi Sayadaw C.E. 1846~1923）禪法及道場系統之 Bhaddanta Zagara Bhivamsa 長老。禪師現今擔任中華、美國、馬來西亞、澳洲、歐洲原始佛教會終生導師，兼臺灣、馬來西亞、紐約等地中道禪林的導師，相近共學為奉守原始佛法

的「中道僧團」。

隨佛禪師對於佛教教法的探究與修行，主要的研究是「從佛教傳承的最古老教義中，探尋佛教初始時期的教法，並致力於釋迦佛陀教法、禪法及菩提道次第原貌的探究、闡揚與實踐」。

隨佛禪師不僅傳承原始佛教法脈，也熟習漢傳佛教各宗宗義，印度菩薩道之「般若」、「瑜伽」與「如來藏」等三系思想，特別是對《般若經》、《中論》的思想與「禪宗」的禪法，有深入的體會與教學經驗。

2011 年，禪師在臺灣、馬來西亞、美國等地，延請南傳佛教各國長老與中道僧團共同舉辦《四聖諦佛教聯合宣言》，促進錫蘭、緬甸、泰國、寮國、柬埔寨、美國、馬來西亞、臺灣各地僧人的交流合作，提昇「四聖諦佛教」的社會影響力。





2014 年依原始佛教會為基礎，再創立「四聖諦佛教會」，團結仰信「四聖諦」的原始佛教及南傳佛教，提倡「原始佛教、南傳上座、漢傳顯教、藏傳密乘，四系一家，同利人間」。(見上圖)

2015 年，禪師依據《阿含經》、《佛說阿彌陀經》、《毘尼母經》的傳誦，著作《三階念佛彌陀禪》，提倡「持名念佛、定心念佛、實相念佛」的三階念佛，導歸「見因緣法之實相念佛」，正確為世人揭示「由末法向正法」的彌陀法門。

《三階念佛彌陀禪》指出：「彌陀行者終是原始佛教行者，原始佛教行者也是彌陀行者」，促進原始佛教、漢傳佛教是一家無爭、和諧共榮的新時代。

自 2013 年 起，禪師在中國各地寺院廣弘禪法，引導中國佛弟子學習經法、禪法，促進佛教文化的交流、學習。2015 年，隨佛禪師與日本曹洞宗東隆真禪師、錫蘭佛牙寺 Wendaruwe Sri Upali Anunayaka Thero，共同舉行聯合宣法，促進佛教各界的合作。

隨佛禪師已經完成阿難系漢譯《相應阿含》（現誤譯名《雜阿含》）及優波離系南傳《相應部》的比對研究，更進一步的根據漢譯《相應阿含》、南傳《相應部》之〈因緣相應〉、〈食相應〉、〈聖諦相應〉、〈界相應〉、〈五陰（蘊）相應〉、〈六處相應〉及〈四念處等道品相應〉等〈七事修多羅〉的共說，「依經證經」的還原 佛陀原說教法。

原始佛教的教義，不同於分別說部為主的南傳佛教。原始佛教最主要的內容有： 1.「六處分位」的「十二因緣法」； 2.「十二因緣觀」的九種禪法； 3.觀十二因緣、次第起七覺分，先斷無明、後斷貪欲的「禪法次第」； 4.依七覺分，次第究竟「四聖諦三轉、十二行」，成就正覺、離貪、慈悲喜捨、解脫、阿耨多羅三藐三菩提的「一乘道次第」。

隨佛禪師既不受取、不積蓄、不使用錢財，也無「為僧人管理金錢供養的淨人」，常年遊化宣法於世界各地，不定居一處。



A Brief Introduction to Venerable Bhikkhu Vūpasama

Venerable Bhikkhu Vūpasama Thera was born in Taiwan and is of Chinese heritage. He studied and practiced the Buddha's doctrines for over forty years and established Original Buddhism Society in several countries. He is the Dharma lineage successor who has restored and revitalized the original teachings of Buddha Sākyamuni which have been dormant for nearly 2200 years.

He was ordained by Ven. Bhaddanta Zagara Bhivamsa, a disciple of Ven. Ledi Sayadaw (C.E. 1846-1923) from a Burmese Theravada Saṅgha. Ven. Bhikkhu Vūpasama Thera is currently the chief mentor of the Original Buddhism Society in Taiwan, America, Malaysia, Australia, and Europe. He is also the mentor of the Sambodhi World in Taiwan, Malaysia, and New York. All of his disciples including the "Sambodhi Saṅgha" practice Original Buddhism.

Master Vūpasama's core research and practice of Buddhism teachings are in the area of revitalizing the original teachings of Buddha Sākyamuni from the most ancient scriptures collected by the First Buddhist Council, a council convened in the same year the Buddha passed away. His main effort is to spread the original teachings, the meditation techniques, and the path to enlightenment as taught by Buddha Sākyamuni.

Master Vūpasama has not only succeeded the Dharma lineage of Original Buddhism, he is also knowledgeable in all schools of Chinese Buddhism, and in the ideologies of the three Indian Bodhisattva Schools, namely Prajñā, Yogācāya, and Tathāgata-garba. In addition, he has profound practical and teaching experience in the ideologies of "Prajñā-Pāramitā Sūtras" and "Mādhyamikā commentary," as well as the meditation

methods of the Chinese Zen School.

In 2011, the Master invited many venerables of Theravada Saṅgha to organize "The Joint Declaration of Buddhism and the Four Noble Truths" in Taiwan, Malaysia, and the United States. These activities facilitated exchanges and cooperations among the Saṅgha members in Sri Lanka, Myanmar, Thailand, Laos, Cambodia, United States, Malaysia, and Taiwan, as well as promoted social influence of "Buddhism of the Four Noble Truths."



On August 6 of 2011 in United States, Ven. Bhikkhu Vūpasama invited many venerables from the Saṅgha of Theravada Buddhism to jointly organize "the Joint Declaration of Buddhism of the Four Noble Truths" with the Sambodhi Saṅgha.

In 2014, based on the mission of the Original Buddhism Society, the Master founded the Buddhist Society of the Four Noble Truths in order to unite disciples of Original Buddhism and those of Theravada Buddhism who believe in and practice the Four Noble Truths. He advocates the following four lineages: Original Buddhism, Theravada School, Chinese exoteric School, and Tibetan esoteric School to share the same mission to benefit all beings.



On September 25 of 2011 in Taiwan, Ven. Bhikkhu Vūpasama invited many venerables from the Saṅgha of Theravada Buddhism to jointly organize “the Joint Declaration of Buddhism of the Four Noble Truths” with the Sambodhi Saṅgha.



On December 11 of 2011 in Malaysia, Ven. Bhikkhu Vūpasama invited many venerables from the Saṅgha of Theravada Buddhism to jointly organize “the Joint Declaration of Buddhism of the Four Noble Truths” with the Sambodhi Saṅgha. All participating venerables of the Saṅgha of Buddhism of the Four Noble Truths from Sri Lanka, Burma, Thailand, Singapore, the United States, Mainland China and Taiwan displayed the “the Joint Declaration of Buddhism of the Four Noble Truths” banner together.

In 2015, the Master based on "Agama Sūtras," "Amitābha Sūtra," and "Vinaya-Mātika Sūtra" wrote "Three Stages of Mindfulness Recitation and Meditation of the Amitābha Buddha." He advocates the three stages of mindfulness of the Buddha: "chanting the name,"



2016年7月24日，隨佛禪師在錫蘭榮獲佛教特別貢獻獎。

On July 24 of 2016 in Sri Lanka, Ven. Bhikkhu Vūpasama received the Buddhist Special Contribution Award.

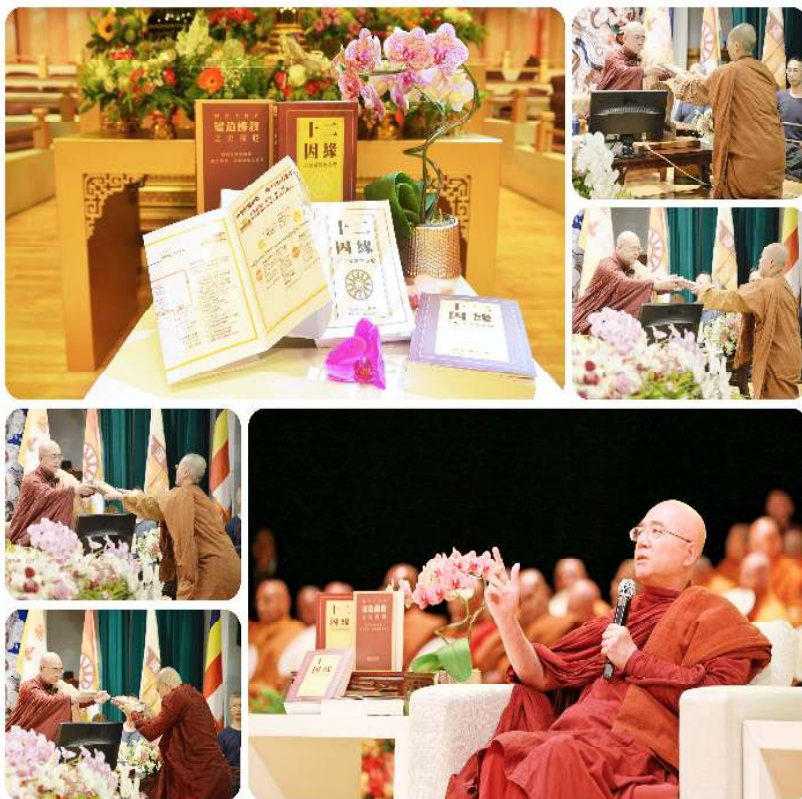
"concentrating," and "realizing the truths" by observing the principle of Relevant Influencing (Nidānas). The Master uses this method to redirect "Dharma-Ending Age" back to "the Age of the Right Dharma." This book points out an important message: "the practitioners of Amitābha school will actually become the practitioners of Original Buddhism; the practitioners of Original Buddhism are also the practitioners of Amitābha school." He promotes the idea that Original Buddhism and Chinese Buddhism are of the same family and will prosper in harmony in this new era.

Since 2013, the Master began teaching meditation in various temples in China. He guides Chinese Buddhists to study the Buddha's Original teachings and meditation methods, and also promotes the exchange and learning of various Buddhist cultures.

In 2015, Ven. Bhikkhu Vūpasama Thera gave Dharma talks together with Rev. Tenrai Ryushin Azuma Roshi of Japanese Soto Zen lineage, and later with Venerable Wendaruwe Sri Upali Anunayaka Thero from the Temple of the Sacred Tooth Relic in Sri Lanka, to promote cooperation among various Buddhism Schools.

Master Vūpasama has completed a comparative study on "Samyukta-Āgama" of the Ven. Anānda lineage and "Samyutta-

Nikāya" of the Ven. Upāli lineage. His study is based on the common doctrines, cross referencing with verification of suttas of the seven categories ("Relevant Influencing [Nidānas]," "nutriment," "noble truths," "realms," "five abstruseness [aggregates]," "six sense bases," and "Noble Paths [including



2018 年 4 月 8 日隨佛長老正式公開宣說十二因緣法，於此之後正式傳法於近學僧眾。

On April 8, 2018, Ven. Vūpasama Thero preached the Twelve Nidānas to the public, and then taught the Dharma to the Sambodhi Saṅgha formally.

Four Objects of Mindfulness]") of Samyukta-Āgama and Samyutta-Nikāya in order to restore the original teaching of the Buddha.

The doctrine of Original Buddhism is different from Theravada Buddhism, which is mainly based on the school of Vibhajjavāda. The main contents of Original Buddhism include:

1. Using six sense bases as the divider for "the Twelve Factors of Relevant Influencing (Paṭicca-samuppāda)";
2. Using nine methods of insight meditation to observe "the Twelve Factors of Relevant Influencing (Paṭicca-samuppāda)";
3. Using insight meditation to observe "the Twelve Factors of Relevant Influencing (Paṭicca-samuppāda)" in order to cultivate the Seven Factors of Enlightenment (Satta Bojjhaṅgā) to cease Ignorance (Avijjā) before the Cessation of Craving (Lobha);
4. Basing on the Seven Factors of Enlightenment (Satta Bojjhaṅgā) to practice in stages of the three rounds along with twelve aspects of the Four Noble Truths to accomplish awakening, detachment of craving, the Four Immeasurable Attitudes (viz. loving-kindness, compassion, joy, and equanimity), liberation (Mokkha),



原始佛教會與大法雨寺建立合作關係
Original Buddhism Society established a cooperative relationship with
Mahamevnawa Buddhist Monastery.

and Anuttara-samyak-sambodhi through "the Single Path of Awakening" (Ekāyana-magga).

Not only does Master Vūpasama not receive, use, nor accumulate money offered by devotees, but he also does not have a kappiya (layman) to manage money on his behalf. He travels around the world to spread the Buddha's original teachings and does not reside in one location permanently.



比丘僧團簡介

中道僧團（Sambodhi Saṅgha）是以南傳《相應部》與北傳《雜阿含》傳誦的『七事修多羅』為修證依止的僧團，『七事修多羅』是初始經典結集所集成的原始法藏。中道僧團修持，重視因緣法的正見與身心的覺觀，落實離貪的解脫。中道僧團與尼僧團以常年禪觀的方式修行，奉守終生不受取、不積蓄、不使用金錢，也沒有代為收受、管理金錢與供養的「淨人」。

中道僧團常年在臺灣及世界各地，宣揚 佛陀原說教法，傳授中道禪法：修七覺分，次第成就四聖諦三轉、十二行，讓佛法能夠實證與實用於現實人生，利益世人解決現實問題，開

展光明燦爛的人生。

佛正覺後 2450 年 1 月 14 ～ 15 日，公元 2018 年 3 月 1 ～ 2 日，中道僧團隨佛禪師迎請斯里蘭卡 Amarapura Nikāya 的大長老 Most Ven. Kammatthanacara Dodampahala Chandrasiri Maha Nayaka Thera 及 Siam Nikāya 的長老 Ven. Kirama Wimalajothi Maha Thera 等十位斯里蘭卡僧團大德，在臺北內覺禪林建立原始佛教根本戒場，並傳比丘戒。

自此，隨佛禪師領導中道僧團，自斯里蘭卡 Most Ven. Kammatthanacara Dodampahala Chandrasiri Maha Nayaka Thera 承續經兩千四百多年傳承的解脫僧團律脈，也建立原始佛教兩部僧團的傳承。





Sambodhi Saṅgha Bhikkhus

Sambodhi Saṅgha's practice and cultivation is based on the Seven Categories of Suttas common to the Southern lineage Theravada's Saṃyutta-Nikāya and the Northern lineage's Saṃyukta-Āgama. The Seven Categories of Suttas are the earliest recorded teachings of the Buddha from the first Buddhist council.

The practice of Sambodhi Saṅgha emphasizes the right view of “Relevant Influencing (Nidānas)” and the insight into the body and mind, in order to liberate from greed.

The monks and nuns of the Saṅgha practice insight meditation throughout the year. Not only the monks and nuns

do not accept, accumulate or use money, but also they do not have attendant to accept or manage money on their behalf.

Sambodhi Saṅgha propagates the Buddha's original teachings in Taiwan and other places around the world all year round, teaching the Middle-Path Practice, that is, practicing the Seven Factors of Enlightenment and hence, attaining in stages the three rounds and twelve aspects of the Four Noble Truths. By doing so, the Buddha's teachings are applied and testified in real lives to help solve problems and develop a bright and successful live.





原始佛教 根本戒場
Original Buddhism Sima Hall

In the 2450th year of Enlightenment of Buddha Era, on the 14th-15th days of first lunar month; (i.e. March 1st to 2nd, 2018 C.E.), Venerable Vūpasama Thero of Sambodhi Saṅgha invited the Most Ven. Kammatthanacara Dodampahala Chandrasiri Maha Nayaka Thero of Amarapura Nikāya, Ven. Kirama Wimalajothi Maha Thero of Siam Nikāya and 8 other Theros from Sri Lanka to Taiwan, established the Fundamental Sima of Original Buddhism, and performed an Upasampadā Ordination.

Hereafter, the Sambodhi Saṅgha led by Venerable Vūpasama Thero acceded this sacred lineage in Taiwan, a Buddhism lineage from Sri Lanka with a history of over 2400 years.



2018 年中道僧團重建原始佛教僧律法脈

In 2018, the Sambodhi Saṅgha reestablished the Vinaya Linage of Original Buddhism.



2018 在臺灣建立原始佛教根本戒場，並傳比丘戒。

In 2018, the Sambodhi Saṅgha established the Fundamental Sima of Original Buddhism and performed an Upasampadā Ordination in Taiwan.



比丘尼僧團簡介

史實中的 佛陀，未曾說女性須經由「女轉男身」才可以圓滿菩提（此為印度耆那教的思想），主張男女兩性皆可證得究竟解脫。因此，中道僧團是重視「緣生無我」的僧團，認為性別平權與僧團倫理應當平行尊重，不可偏執於一方。

世界主要國家的教育水準，已今非昔比，在家庭、社會、國家與世界的貢獻上，女性的成就是全世界有目共睹。佛教要提升社會的接受度與高度，堅立於亞洲，甚至走出亞洲的大門，朝向全球化發展，不僅要契合現代社會的脈動，更要接軌

國際通識，接受女性的合理地位與分量，兩性僧團共同擔綱起興隆佛法與僧團的大任，這是中道比丘尼僧團一直持續努力的方向。

佛正覺後 2447 年（公元 2015 年），中道尼僧團首座道一比丘尼，率先在華人佛教社會正式成立「原始佛教比丘尼僧團」，將原始佛教比丘尼僧團根植在華人世界，為華人女性佛教學人開啟進入原始佛教出家為僧的大門。

道一比丘尼、諦嚴比丘尼、明證比丘尼等三位比丘尼，皆是在斯里蘭卡依循《銅鑠律》、銅鑠部比丘、比丘尼僧團完成兩部僧團傳授比丘尼戒正授，奉行中道僧團還原的原始佛教，並開啟華人四聖諦佛教比丘尼的傳承。

2018 年起，原始佛教中道僧團既傳續隱沒兩千兩百多年的原始佛法，又自斯里蘭卡的僧律法脈，承續已有兩千四百年傳承的解脫僧團律脈。自此，中道僧團傳續原始佛法，也建立原始佛教兩部僧團的傳承。





Sambodhi Saṅgha Bhikkhunīs

In history, the Buddha never stated that full enlightenment could only be accomplished by a male (a Jainism belief), but instead supported that both man and women were capable of achieving the ultimate liberation. Hence, the Sambodhi Saṅgha believes that any conditioned existence is non-self, and Saṅgha ethics should be respected parallelly without partiality.

The educational level of the major countries has advanced tremendously over the previous years. Women achievements and contributions to families, societies and countries are clearly recognized. For Buddhism to be better received by societies, to heighten its recognition, with its root in Asia and prospering out of Asia in globalization, Buddhism needs to tune in the pulses of the modern societies.

Connecting with the international consensus to acknowledge and appreciate the status and the significance of women, the Bhikkhu Saṅgha and Bhikkhunī Saṅgha together have taken upon the responsibility of revitalizing Buddhism. This is the commitment of the Sambodhi Saṅgha Bhikkhunīs, with continuous endeavors.

In the year of 2015, the Chief Bhikkhunī of Sambodhi Saṅgha Bhikkhunīs, Venerable Bhikkhunī Tissarā, took the lead in establishing Original Buddhism Bhikkhunī Saṅgha in the Chinese Buddhist society. This has planted Original Buddhism Saṅgha Bhikkhunīs in the Chinese world and opened the door to Chinese female Buddhists to become Bhikkhunīs in Original Buddhism.

Venerable Bhikkhunī Tissarā, Venerable Bhikkhunī Ñānavatī, and Venerable Bhikkhunī Vimokha follow the Bud-



dha's original teaching. They all have appropriately and completely received the teaching of Bhikkhunī Precepts in Sri Lanka from Tāmraparṇīya Bhikkhu Saṅgha and Bhikkhunī Saṅgha according to the Vinaya of Tāmraparṇīya. This has started the Four Noble Truths Buddhism Bhikkhunīs continuation and inheritance among Chinese women.

Since 2018, Sambodhi Saṅgha has inherited the Buddha's original teaching as well as the Vinaya lineage from Sri Lanka which prevailed more than 2400 years. Thereafter, the Sambodhi Saṅgha has carried on Original Buddhism and established both the Bhikkhu and Bhikkhunī Saṅghas.



諦嚴法師與明證法師在錫蘭受比丘尼戒

Ven. Nānavati and Ven. Vimokha received Bhikkhunī Upasampadā Ordination in Sri Lanka.



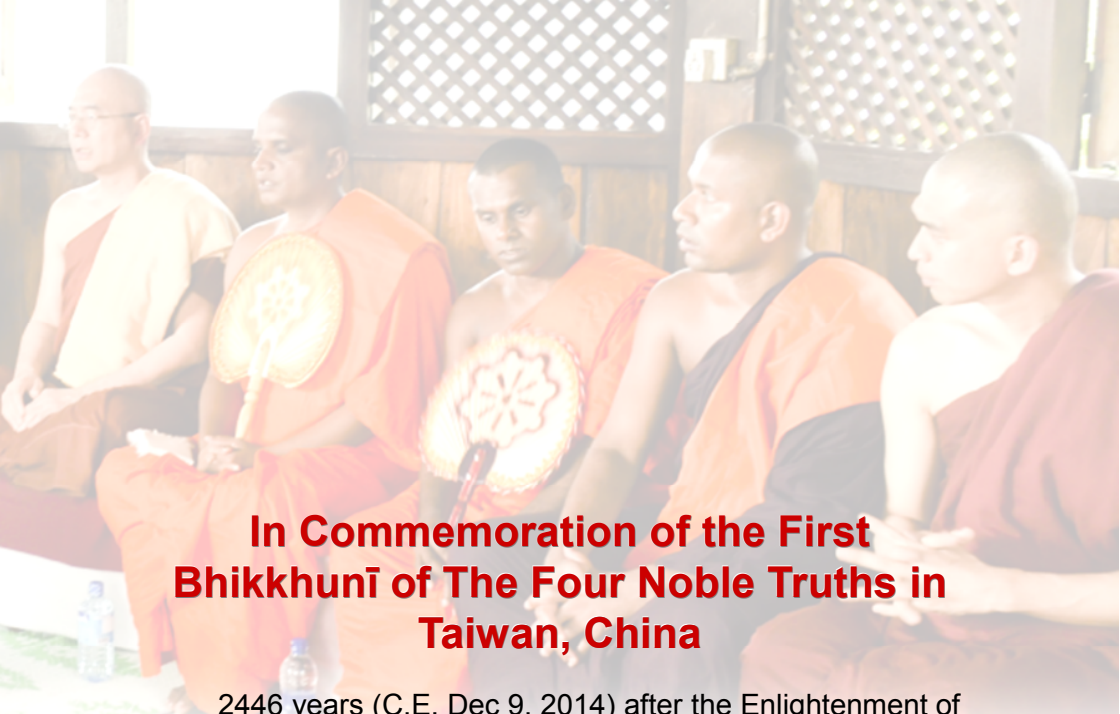


中華臺灣 第一位四聖諦佛教比丘尼

受戒紀念

釋迦佛陀正覺後 2446 年 (C.E. Dec 9, 2014)，臺灣第一位南傳佛教十戒女道一 Ven. Tissarā (Devasarā)，在出家精進守戒修行十七年後，於 Sakyadhita Training & Meditation Centre 戒場受比丘尼戒，由八位比丘、六位比丘尼依照銅鑠律授戒、尊證。

尊尼是(中華)臺灣的第一位四聖諦佛教比丘尼，尊尼依止的原始佛教中道僧團支持尼戒的傳續；此後，四聖諦佛教比丘尼傳承逐步確立於中華佛教。



In Commemoration of the First Bhikkhunī of The Four Noble Truths in Taiwan, China

2446 years (C.E. Dec 9, 2014) after the Enlightenment of Lord Buddha, the first ten-precept nun (Dasa Sil Mata), Ven. Tissarā (Devasarā) of Chinese Theravada Buddhism of Taiwan, China, received her higher ordination as a Bhikkhunī at Sakyadhita Training & Meditation Centre, after having diligently practiced the Dharma and observed the precepts for seventeen years. The ceremony was administered and witnessed by eight Bhikkhus and six Bhikkhunīs according to the Tambapanniya Vinaya.

Ven. Tissarā is the first Bhikkhunī of The Four Noble Truths Buddhism in Taiwan, China. The Sambodhi Saṅgha, where Ven. Tissarā is affiliated to, fully support the continuity of Bhikkhunī Vinaya. Hence, the Bhikkhunī lineage of The Four Noble Truths Buddhism will progressively be established in the Chinese communities.

支持建立華人比丘尼僧團的長老

The Theros who support to establish the
Bhikkhunī Saṅgha in the Chinese world



Ven. Inamaluwe Sri Sumangala
Maha Nayaka Thero



Ven. Kirama Wimalajothi
Maha Nayaka Thero



Ven. P. Seewalee Thero



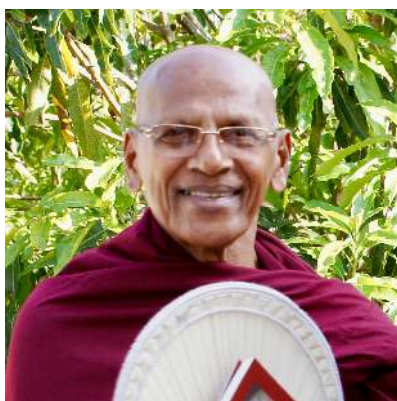
Ven. Dr. K. Siri Sumedha Thero

支持建立華人比丘尼僧團的長老

The Theros who support to establish the
Bhikkhunī Saṅgha in the Chinese world



Ven. Waskaduwe Mahindawansa
Maha Nayaka Thero



Ven. Talalle Mettananda
Anunayaka Maha Thero



Ven. Lalpe Dhammasiri Nayaka
Thero



Ven. Keppetiyagoda Gunawansa
Thero

支持建立華人比丘尼僧團的長老

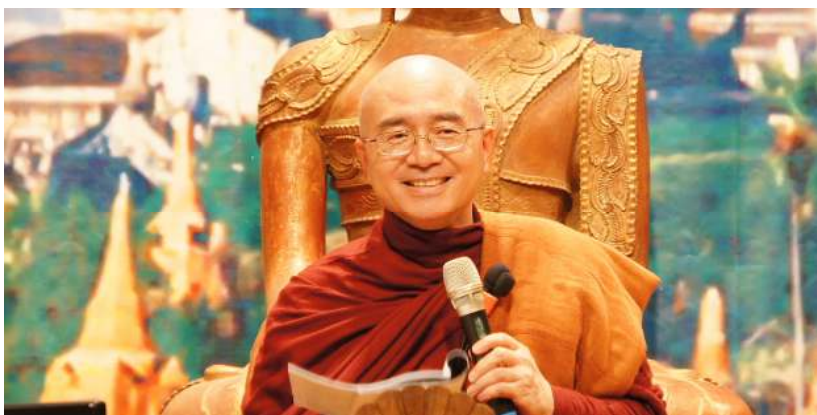
The Theros who support to establish the
Bhikkhunī Saṅgha in the Chinese world



Ven. Dr. Beligalle Dhammajoti
Thero



Ven. Kalupahana Piyaratana Thero



Ven. Vūpasama Maha Thero



2019.3.23 中道僧團法師受邀參加斯里蘭卡黃金寺住持 Ven. Inamaluwe Sri Sumangala Maha Nayaka Thero 主持的比丘尼大會

On March 23, 2019, Sambodhi Saṅgha were invited to attend the Bhikkhunī conference, hosted by Ven. Inamaluwe Sri Sumangala Maha Nayaka Thero, the abbot of Godden Temple of Dambulla, Sri Lanka.



2019.3.24 隨佛長老代表中道僧團與錫蘭三大派系簽署合作協定

On March 24, 2019, Ven. Vūpasama Thero, on behalf of Sambodhi Saṅgha, signed the cooperation agreement with the Theros from three Nikayas of Sri Lanka.

八戒行者



男八戒行者雨安居期間於緬甸短期出家受戒
The male eight precepts practitioners received short term ordination during the Vassa in Myanmar.

八戒行者

依止道一比丘尼，近學於中道僧團



Eight Precepts practitioners

practice the Buddha's teaching learned through Sambodhi Saṅgha under the guidance of Venerable Bhikkhunī Tissarā.



道一比丘尼與八戒行者輕鬆法談

Daily communication between Ven. Bhikkhunī Tissarā and eight precepts practitioners.



斯里蘭卡釋迦院住持 Bhikkhunī Vijithananda 長老尼巴利文教學

Pali language class taught by Ven. Bhikkhunī Vijithananda Thero, the Abbess of Sakyadhita Meditation Center of Sri Lanka.



原始佛教會

中道僧團（Sambodhi Saṅgha）奉守「第一次結集」的經法傳誦，以部派分裂以前的聖弟子僧團為根本依止，承續阿難系與優波離系的古老經法傳承，遵守南傳僧律傳承，復歸「依經依律」的僧團正統。

中道僧團為了宣揚、傳續 佛陀的真實教法，依因緣法、四聖諦之「原始佛法」，實現世間、出世間通達無礙的「人間佛教」（一乘菩提道），在臺灣、美國、澳洲、馬來西亞成立傳續原始佛法的「原始佛教會」Original Buddhism Society，致力引攝世人回歸佛陀之道。

原始佛教會以回歸 釋迦佛陀教導之原貌，確立奉守「原始佛法與律戒」之僧團，體現「依經依律、尊僧和俗、性別平權、政教分離」之原始佛教教團為宗旨。



四聖諦佛教會
Buddhist Society of Four Noble Truths



原始佛教會
Original Buddhism Society

A Brief Introduction to Original Buddhism Society

The Sambodhi Saṅgha adheres to the Suttas collected by the First Buddhist Council. It follows the fundamental practice of the Noble Saṅgha before the Buddhist schism, and continues transmitting the Suttas from the ancient tradition of Ānanda lineage and Upāli lineage. The Saṅgha abides by the Vinaya, and reinstates an orthodox Saṅgha that follows the Sutta and Vinaya.

The Saṅgha established Original Buddhism Societies in Taiwan, USA, Australia and Malaysia to guide the people to rediscover the Buddha's path. The societies promote and transmit the true teachings of the Buddha in accordance with Relevant Influencing and Four Noble Truths. It is Humanistic Buddhism that is applicable to both the mundane and supra-mundane worlds.

The objectives of Original Buddhism Society are to rediscover the Buddha's original teachings; to support a Saṅgha that abides by the Buddha's original teachings and Vinaya; to adhere to the Sutta and Vinaya; to respect the Saṅgha and unite lay devotees; to uphold equal rights in gender; and to segregate religion from politics.

「離欲」與不受取、積蓄、使用錢財

中道僧團的僧伽是以離欲解脫為道，生活諸事中以受用合度、少欲知足為念，如果不是生活中所必要的事物，佛陀教誡僧伽不應受取，如金錢、珠寶、古玩、藝品或過逾四事等。今日的社會是個分工極細的工商業社會，金錢是人力與物資活動的價值代替品，所以現代人是以金錢活動作為生活的活動媒介與工作重心。因此，現代的居家善士習慣以「金錢的供養」來代替飲食、衣服、臥具、醫藥、生活日用諸物等「實物的供養」，而絕大多數的僧伽也習慣以「接受金錢的供養」來替代「實物的受施」。這種習慣從佛陀滅後不久就已經存在於佛教內了，可說是歷史悠久，不僅居家善士們習以為常，連多數的僧伽也覺得「有何不可」，所以也就「積非成是」且「方便無礙」了。

然而，金錢的供養往往錢幣面值會超乎實際上的需要，再加上金錢能夠依照受持者的心理欲求而隨意的換現成實物或服務，不用受制於實物的不可變現性，並且金錢可以方便的積聚、移轉、變現與長期持有，不同於實物有著保存、管理、積聚、移轉與變現上的困難。相較之下，「受持金錢」

比起實物的供養更能滿足人們內心的欲求，再加上眾多的居家善士也習慣以金錢供養僧伽，所以古今的僧伽對於金錢的受取、積蓄多有爭議，有堅持不受取金錢者，也有以為可以受取金錢者。然而，金錢的隨欲變現性，事實上是有礙於離欲的修行，如佛陀就規範出家弟子受取飲食供養時，不可以揀擇食物，也不可以蓄積過逾的食物、衣物或日用，所以對於可以隨欲變現、方便長期積蓄的錢財，僧伽應當不受取、積蓄、使用，才有助於離欲的修行。如佛陀曾為摩尼珠聚落主說：「沙門釋子自為受畜金銀、寶物者，不清淨故。若自為己受畜金銀、寶物者，非沙門法，非釋種子法」（見大正藏《雜阿含》911 經；南傳大藏《相應部》聚落主相應 10 經）。

今以實踐原始佛法為本的中道僧團，篤實實踐於正覺、離欲之道，為了落實如法受用四事，不受過逾與無益的佈施、不隨欲而得，所以不論是金錢、珠寶、古玩、藝品，以及過逾的飲食、衣服、臥具、醫藥及日用諸物，還有為了滿足口腹之欲的消遣性飲食如檳榔、咖啡、茶、可樂、汽水、零食等，或是可以麻醉身心令成物癮而不得自製的麻醉藥品、香煙、酒等，中道僧團一律不受取。



Renunciation and Non-Acceptance of Money

The teaching of renunciation is essential for monks on the path to liberation. Happiness comes not from desire itself but from its subsiding. It follows that renunciation of sensual desires really opens up the path to lasting happiness. To live a rational life, a monk must develop a proper attitude towards his requisites to avoid unnecessary waste and to maintain a balanced, frugal life. The Buddha has emphasized rules about not accepting money, jewels, or arts and crafts. He did, however, state that necessary items such as “clothing, food,

shelter, and medical necessities” may be accepted so long as they are needed. While we live in a society in which currency has become necessary for daily survival, monks still cannot accept it. Instead, “monetary donations” are used by laymen for the maintenance of the monasteries in which the monks reside. Most monks generally accept that money is the most practical and convenient form of donation in our modern world, and do not consider it offensive or wrong for people to donate. This concept of not accepting money traces back to the Buddha’s time, and we are adamant in keeping this discipline. Other schools of Buddhism may not follow these same rules.

The value of money offered is usually higher than what is needed. In addition, the fact that money is so exchangeable would induct the monks in deciding what to buy with it. Unlike material items, cash possesses a convenience that would be too fluid for monks to manage. As an entity that people are easily attached with, money would not coincide with the purpose of the monks’ practice. This has become a topic of great dispute, one that has never quite been settled. There are several different interpretations of the rules regarding monetary donations. The fact is that the non-acceptance of money has

always been one of the fundamental observances of renunciation because, in short, “money” satisfies desires. Alms food is not to be taken based on favoritism. Extra food, clothing, or daily requisites are not to be hoarded. Similarly, money – a form of exchange that is easily saved and used for nearly level of material goods – should not be accepted for the purpose of renouncing all that is worldly.

As stated in the Maniculaka Sutta, the Buddha said to the headman Maniculaka, “Money is not allowed for the Sakyan-son sramana, the Sakyan-son contemplatives do not consent to money, the Sakyan-son contemplatives do not accept money, the Sakyan-son contemplatives have given up gold and jewelry, and have renounced money. Anyone for whom money is allowed, the five strings of sensuality are also allowed. Anyone for whom the five strings of sensuality are allowed, money is allowed. That is not the quality of a contemplative, not the quality of a Sakyan-son.” {See Samyukta-Āgama 911 sutta; Samyutta-Nikāya 42:10 sutta}

The practice of the Sambodhi Saṅgha is based on the Theravāda tradition. In order to achieve a genuine renunciation and inner realization, we do not accept extra offerings or any offering solely for the fulfillment of meaningless cravings.

As a result and as stated earlier, money, jewels, antique articles, entertainment assumptions, or extra food, clothing, bedding, medical supplies are not accepted by the Saṅgha. Of course, this rule applies to intoxicants like drug, cigarettes, and alcohol.



迎奉舍利



原始佛教中道僧團迎奉 釋迦佛陀真身舍利入臺永住。2018 年 4 月 5 日在臺灣圓山大飯店舉行抵臺記者會。

Original Buddhism Sambodhi Sangha welcome the Buddha's relics to reside in Taiwan permanently. On April 5, 2018, a press conference was held for the arrival of the Buddha's relics in the Grand Hotel.

Welcome the Buddha's Relics to Taiwan



2018年4月7日在臺灣臺北國父紀念館舉行迎奉大典。

On April 7, 2018, the ceremony of welcoming the Buddha's relics to Taiwan was held in Dr. Sun Yat-sen Memorial Hall in Taipei.



斯里蘭卡守護佛舍利協會代表人摩晒陀大長老、迎請人原始佛教會導師隨佛禪師、發現人威廉·克拉斯頓·佩沛家族代表盧克·佩沛（Luke Peppé）、德國的古印度考古和語言學家哈利·福克博士

Most Ven. Waskaduwe Mahindawansa Maha Nayaka Thero, the representative from Buddha Relics Protection Association of Sri Lanka, Ven. Vūpasama Thero, the welcome organizer and mentor of Original Buddhism Society, Mr. Luke Peppé, the family representative of William Claxton Peppé who discovered the Buddha's Relics, and Dr. Harry Falk from Germany, the ancient Indian linguist and archeologist.

傳承律脈 Inherit the Vinaya Lineage



原始佛教中道僧團自斯里蘭卡承續千年僧律法脈於華人世界

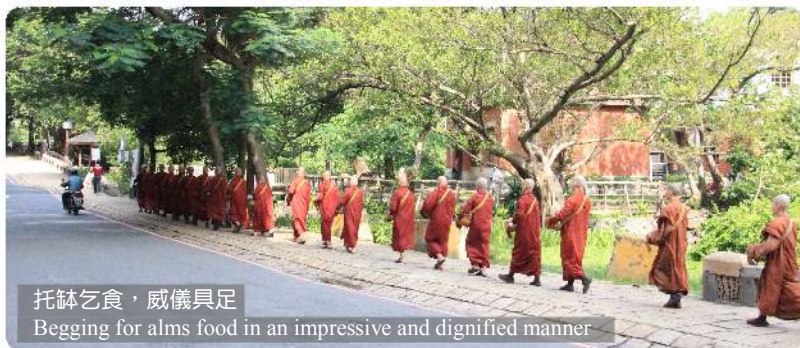
Original Buddhism Sambodhi Saṅgha has inherited the Vinaya lineage with a history over two thousand years from Sri Lanka to the Chinese World.



2018年3月2日斯里蘭卡 阿瑪羅普羅派（Amarapura Nikāya）首席戒師等十位長老，於臺灣原始佛教根本戒場，傳授比丘戒，確立僧律法脈傳承。

On March 2, 2018, the chief precept master of Amarapura Nikāya and the other nine Venerables from Sri Lanka, established the Original Buddhism Sima, passed on the Bhikkhu precepts, and set up the Vinaya lineage of the Sambodhi Saṅgha.

禪林修行 Practicing Dharma In the Monastery



各地弘法&活動



2018 年卡提那慶典，中道僧團與中華原始佛教會在家居士合照紀念。

In the Kathina celebration of 2018, the Sambodhi Saṅgha and the lay people took a group photo to commemorate the event.



2019 年 5 月，原始佛教會舉辦『衛塞節暨 佛陀真身舍利入臺周年紀念』。中道僧團與泰國、緬甸長老及法師們慈悲為前來瞻禮的大眾繫吉祥結。

In May 2019, Original Buddhism Society celebrated the Vesak Festival concurrently with anniversary of Buddha's Relics Arrival to Taiwan. Venerables from Sambodhi Saṅgha, Thai and Myanmar mercifully tied the auspicious rope for the Buddhist disciples

Promoting Dharma from Place to Place & Organizing Activities



2015 年 11 月 29 日，馬來西亞原始佛教會假吉隆坡大城堡樂聖華文小學舉辦一尼泊爾地震賑災義賣會。

On November 29, 2015, the Original Buddhism Society of Malaysia held a charity bazaar to fund raise for the Nepal earthquake in SJKC LA SALLE Kuala Lumpur.



2019 年 5 月 19 日馬來西亞檳城地區的「檳州全民慶衛塞」活動已邁入第六屆，馬來西亞原始佛教會在生諦法師的帶領下參與今年的花車遊行。

The sixth Vesak Festival celebration in Penang ,Malaysia, was held on May 19, 2019. Original Buddhism Society in Malaysia attended the float parade led by Ven. Bhikkhu Bodhidipa.

各地弘法&活動



2013~15 年間，隨佛長老應邀主法大陸各省佛寺之中道禪修營

From 2013 to 2015, Ven. Vūpasama Thero was invited to conduct meditation retreats in many provinces of the mainland China.

Promoting Dharma from Place to Place & Organizing activities

中道僧團於美國弘法 & 舉辦禪修

Sambodhi Saṅgha promoted Dharma and conducted meditation retreat in America



Promoting Dharma from Place to Place & Organizing activities

中道僧團於澳洲弘法 & 舉辦禪修

Sambodhi Saigha promoted Dharma and conducted meditation retreat in Australia



國際交流 International Exchange and Cooperation



2018 年 12 月 9~13 日，中道僧團隨佛長老，應瑞士蘇黎世 Rietberg 博物館邀請，前往參觀佛教歷史文物特展，展出印度比普羅瓦佛塔內阿育王供養佛陀真身舍利的珠寶飾物。

From December 9 to 13, 2018, Ven. Vūpasama Thero, the mentor of Sambodhi Saṅgha was invited to the Buddhism historical relic exhibition by the Zurich Rietberg Museum in Switzerland. Some jewelry ornaments originally offered by King Aśoka for the Buddha's relics in Indian Piprahwa Stupa were exhibited.



2018 年 11 月初，中道僧團應泰國奈榮寺住持卡拉科特長老之邀，參加卡提那慶典。慶典開始前，卡拉科特長老與隨佛禪師進行了親切的交流，並介紹認識其他受邀長老，大家相談甚歡。

In November 2018, the Sambodhi Saṅgha were invited to Thailand by Ven. Karaket Thero, the abbot of Nai Rong Temple, to participate in the Katina celebration. Before the celebration started, Ven. Karaket Thero had a cordial communion with Ven. Vūpasama Thero, and introduced the invited Bhantes to each other, and all had a pleasant conversation.

國際榮譽 International Awards



2019.2.19 中道僧團隨佛長老出席泰國皇室與佛教促進中心頒發佛教貢獻獎典禮，泰國王室公主 Soamsawali 的妹妹 Mom Luang Sarali Kitiyakara 代表泰國王室致送隨佛長老佛教貢獻獎。隨佛長老受獎前接受主辦單位訪問。

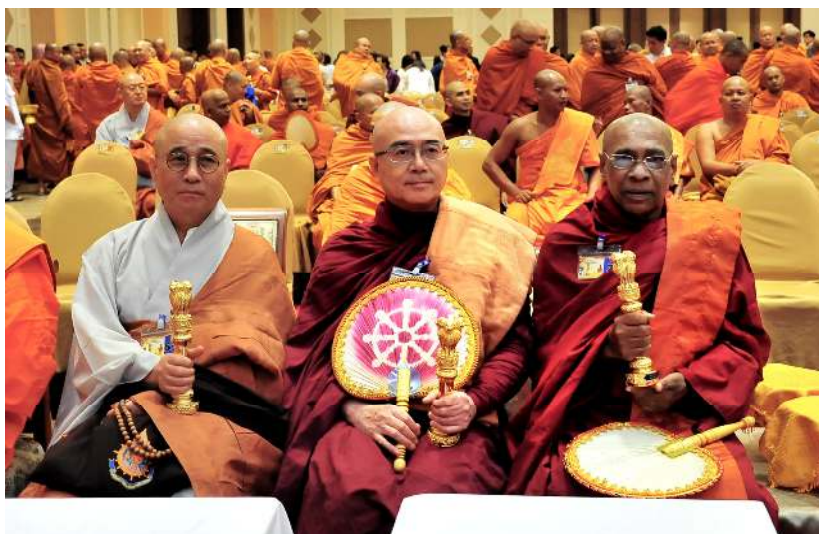
On Feb 19, 2019, Ven. Vūpasama Thero attended the Buddhist Contribution Award ceremony, organized by Thai Royal and Buddhism Promotion Center. Mom Luang Sarali Kitiyakara, sister of Princess Soamsawali, presented the Buddhist Contribution Award to Ven. Vūpasama Thero, on behalf of the Thai Royal family. Ven. Vūpasama Thero was interviewed by the organizers after the ceremony.

國際榮譽 International Awards



2019.4.28 泰國皇室顧問團所設《創意基金會》主席致送隨佛長老《年度傑出人物獎》。

The president of Creative Foundation established by the Thai Royal Advisory Group presented " The Annual Award of Outstanding Achievement "



國際論壇 International Conference



2019.1.30~1.31 隨佛長老帶領中道僧團、八戒行者、原始佛教會法工等，參加由印度摩訶菩提學會主辦全球佛教和女性解放大會論壇。席間隨佛長老及道一比丘尼各發表一篇中、英論文，備受享有國際知名譯經師-菩提比丘的讚許。

On Jan 30-31, 2019, Ven. Vūpasama Thero led the Sambodhi Saṅgha, eight precepts practitioners and Dharma friends of Original Buddhism Society, to attend the Global Conference on Buddhism and Women's liberation, organized by Maha Bodhi Society of India. In this conference, Ven. Vūpasama Thero and Ven. Bhikkhunī Tissarā presented their papers respectively in both Chinese and English versions, and obtained the commendation from the internationally famous sutta translator Ven. Bhikkhu Bodhi.



慈善關懷 Charity Care

中道僧團扶助緬甸孤兒持續至今已有二十幾年，2010 年美國原始佛教會申請「非營利扶助孤童組織— Compassion for Children」，發起街頭「一元濟貧」活動，援助緬甸孤童教育、飲食與醫療用品等所需。

The Sambodhi Saṅgha have supported the orphans of Myanmar for over twenty years. In 2010, Original Buddhism Society of America established a non-profit organization Compassion for Children, and sponsored a campaign "One Dollar Relief for Poverty" for the education, food and medical needs of the orphans in Myanmar.



2018 年 7 月緬甸勃固地區水患成災，適逢中道僧團及八戒行者身在緬甸，一行人前往探視災民，捐贈飲食及飲用水，做現前關懷。

In July 2018, a flood disaster occurred in Bago, Myanmar. The Sambodhi Saṅgha and the Eight Precepts practitioners were at location during that time. They visited the disaster area, donated and distributed food, drinking water and much needed care to those afflicted.

聯絡、護持我們 Contact and Support Us

(1) 臺灣地區 (Taiwan)

中華原始佛教會 Original Buddhism Society in Taiwan

www.arahant.org E-mail : arahant.tws@gmail.com

台北市北投區登山路 139-3 號

Tel : 886-2-2892-2505 Fax : 886-2-2896-2303

臺灣護持方式 (Taiwan)

銀行：臺灣銀行天母分行 BANK OF TAIWAN TIENMOU BRANCH

戶名：社團法人中華原始佛教會 ORIGINAL BUDDHISM SOCIETY IN TAIWAN

帳號：142001006634

SWIFT：BKTWTWTP142

佛陀舍利建塔專用帳戶 Special Account for Building the Buddha's Relics Stupa

銀行：華南銀行北投分行 HUA NAN COMMERCIAL BANK LTD.

戶名：社團法人中華原始佛教會 ORIGINAL BUDDHISM SOCIETY

帳號：178-10-002647-3

SWIFT CODE：HNBKTWTP178

(2) 美國地區 (U.S.A.)

原始佛教會 Original Buddhism Society (O.B.S.)

美國原始佛教會 Original Buddhism Society in America

30-20 Parsons Blvd, Flushing, NY 11354

Tel : 718-321-3380

美國護持方式 (U.S.A.)

原始佛教會 Original Buddhism Society, Inc.

美國花旗銀行帳號：Citibank savings account 9930260993

美國原始佛教會 Original Buddhism Society in America, Inc.

扶助孤童：Compassion For Children

美國花旗銀行帳號：Citibank savings account 9946841178

(3) 馬來西亞地區 (Malaysia)

馬來西亞原始佛教會 Original Buddhism Society in Malaysia

28, Jalan 16/5, 46350 Petaling Jaya, Selangor, Malaysia

Tel : 6-03-79318122

馬來西亞護持方式 (Malaysia)

馬來西亞原始佛教會 Original Buddhism Society in Malaysia

銀行帳戶：華僑銀行 OCBC BANK

Sambodhi World Berhad 707-1298-220

釋迦佛陀正覺於菩提伽耶
初轉法輪度五比丘於鹿野苑
佛教僧團傳承至今二千餘年
僧團堅固則佛法常住
僧團團結能興隆聖教

Sākyamuni Buddha Enlightened at Buddhagayā
Buddha's first sermon to five Bhikkhus at Sārnāth
Buddhist Saṅgha established over two thousand years
Saṅgha strengthened Dharma long lived
Saṅgha united Buddhism prospered



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中道僧團

原始佛法 人間佛教

原始佛教會

Original Buddhism Society

中道僧團是一群實踐「原始佛法」的僧伽，為世間宣說內在的覺悟與滅苦之道，同時也呼籲世人重視家庭倫理與社會責任。他們不傳佈宗教，只有關懷世人的苦惱。中道僧團不是一個宗教團體，只是一群實踐正覺、離欲而滅苦的人。如果您想要通達滅苦的境界，請循著 佛陀的足跡，向於苦滅。

Sambodhi Saṅgha are committed to practicing the original teaching of Buddha, and share the path that ends sufferings through inner enlightenment to the public.

Meanwhile, they also encourage a community that values family ethics and social responsibility. They do not preach religious doctrines, but only care for those who are sufferings.

Sambodhi Saṅgha are not a religious organization. They are a group of practitioners that practice the path to enlightenment and detachment of craving to end sufferings.

If you wish, please follow the Buddha's path towards the end of sufferings.