

第13屆西方僧侶會議於法界聖城舉行

The 13th Western Monastic Gathering Held at CDR

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西方佛教北傳以及藏傳僧侶於2007年四月九日舉行第十三屆西方佛教僧侶會議。此次聚會的地點在加州沙加緬度的法界聖城，與會人士來自泰國、緬甸、斯里蘭卡、西藏、中國、韓國和日本各宗派。這個聚會並不是一個做決策的組織，而是提供法友們一個相互支持的溝通媒介。

此次聚會主題為「健康與疾病的訓練」。各個修道團體的代表以及獨修僧在四天的聚會中提出講演。他們分享在生病、衰老和死亡時，減輕或反省痛苦的唱誦和禮拜，另有少數人分享他們面對慢性疾病的個人經驗。

在過去一百年中，若干國家的佛教支派，已在美國土地紮根。在僧團逐漸成熟時，也衍生出許多議題；尤其是僧團的持續存在，端賴信眾的支持。「健康與疾病的訓練」會議也討論到如何照料年長僧，健康保險問題，以及如何立「佛教式」的遺囑等。健康保險尤其困難，因為某些僧侶甚至不允許接觸金錢，更何況用錢。「佛教式」遺囑的議題，也牽引出於佛教徒身心有關的喪禮以及器官捐贈倫理等議題。

這些聚會提供獨修僧一個與其他不同傳統宗派人士接觸的機會，也讓在僧團修行的人分享他們的訓練方式等。佛教徒的修行，尤其是靜坐，已經很普遍化，但是受不同程度訓練與教育的僧侶，仍在少數。

Western Buddhist monks and nuns from Mahayana and Vajrayana lineages gathered on April 9, 2007 for the thirteenth annual Western Buddhist Monastic Gathering. The meeting took place at the City of the Dharma Realm in Sacramento, California and lineages with roots in Thailand, Burma, Sri Lanka, Tibet, China, Korea and Japan were represented. The gatherings are not a decision-making body but rather a vehicle for friends in the Dhamma to support each other.

The theme of this year's gathering was "Training with Health and Illness." Representatives of monastic communities and also monastics living alone gave presentations over a period of four days. They shared chants and liturgy for alleviating and/or reflecting upon sickness, aging and death, and a few shared their personal experiences with chronic illness.

In the last 100 years several lineages of Buddhism, from various countries, have taken root in American soil. This raises a number of issues as the diverse Sangha matures, particularly because its continued existence depends on the support of faithful lay people. "Training with Health and Illness" led to discussions about caring for elderly monastics, health insurance issues and how to create a "Buddhist" will. Health insurance is particularly difficult because some of the monastics aren't even allowed to touch money, let alone use it. The topic of a "Buddhist" will led to issues of funerals and the ethics of organ donation in light of the Buddhist view of body and mind.

These gatherings provide a context for monastics who live alone to meet with people from other traditions, and for those living in monastic communities to share their ways of training. Buddhist practices, particularly meditation, are becoming quite

第一次西方佛教僧侶會議是在一九九四年舉行，也可能是自那爛陀大學（西元450年）時代以來第一次聚會；有許多不同宗派代表都來和睦相聚並交換意見。第一次聚會時只有少數僧人參加，在第二次聚會時，其他修道傳統也逐漸加入。今天的聚會已經成長到來自十幾個不同傳統的四十位僧侶參與。

popular but the monastics are always a minority, with different levels of training and education.

The first Western Buddhist Monastic Gathering in 1994 was possibly the first time since the days of Nalanda University (450 c. E.) that so many lineages came together to meet in harmony and exchanged ideas. The first gathering consisted of just a handful of monastics. By the second gathering, other traditions were getting involved. Today the gathering has grown to include forty monastics from over ten different monastic traditions.

