



# 2007 年歐洲弘法及參訪紀實

## Report on the 2007 Dharma Delegation to Germany, Poland, France, and Italy



### 法總參加第一屆尼僧受戒國際會議

比丘尼恆音文 / 仁德中譯

此次歐洲訪問團在團長恆實法師帶領下，於2007年7月16日從舊金山啟程動身，前往德國參加第一屆國際會議「女眾在佛教僧團中的角色：比丘尼戒律及受戒」於七月十八日至二十日，在德國漢堡大學舉行。隨行的有比丘近永師及良法師、貴法師、是法師、讓法師、音法師、哲法師、慎法師、近德師、近藏師、近柔師等十位比丘尼及七位居士，一行共有十九位。

此次會議是應達賴喇嘛的要求而召開，討論藏傳及南傳佛教傳比丘尼戒的可能性。大會結束前雖未能如預期希望的有任何決定，但為未來藏傳四眾的發展奠定了重要的基礎。

自1960年代以來達賴喇嘛即要求檢討目前西藏佛教不傳比丘尼戒的作法。2005年達賴喇嘛訪問瑞士時表示：「雖然之前已討論過傳比丘尼戒的問題，然而並無結論。我們必須盡早作個決定，但西藏人無法單獨作決定，必須全世界的佛教徒同心協力一起來作決定……。」

### DRBA ATTENDS FIRST INTERNATIONAL CONGRESS ON BHIKSHUNI ORDINATION

BY BHIKSHUNI HENG YIN / CHINESE TRANSLATED BY REN DE

Led by Dharma Master Sure, the delegation of the Dharma Realm Buddhist Association (DRBA) to Europe departed from San Francisco on July 16, 2007 and attended the First International Congress on Buddhist Women's Role in the Sangha: Bhikshuni Vinaya and Ordination Lineages at the University of Hamburg, Germany, from July 18-20, 2007. The delegation of nineteen included one other Bhikshu, DM Jin Yong, ten Bhikshunis, DM Liang, DM Gwei, DM Shr, DM Rang, DM Yin, DM Je, DM Shen, DM Jin De, DM Jin Rou and DM Jin Cang, and seven laypeople.

The International Congress was convened at the Dalai Lama's request to examine the possibility of Bhikshuni ordination in Tibetan and Theravada traditions as well. Although no definite decision was reached by the end of the congress, as many had hoped for, the congress did lay an important foundation for the future development of the Sangha.

Since the 1960s, the Dalai Lama had asked for an examination of the current Tibetan practice of non-ordination of nuns. During the Dalai Lama's visit to Zurich in 2005 he mentioned: "Although there has previously been discussion regarding the Bhikshuni ordination, no decision has been reached. However we need to bring this to a conclusion. We Tibetans alone can't decide this. Rather, it should be decided in collaboration with Buddhists from all over the world..."

This unprecedented conference was attended by some 400 monastic and lay participants from nineteen countries, the majority of which were women. Presentations were given by sixty-five senior Sangha members and scholars from the major Buddhist traditions (Theravada including



出席這個史無前例的會議有將近400位出家在家眾，來自19個國家，其中又以女性居多。65位長老與學者（南傳有錫蘭、緬甸、泰國、孟加拉，北傳有中、越、韓與藏傳）與學者針對比丘尼的創立與歷史、受比丘尼戒、律藏的傳承歷史、傳統與現代需要的正反面以及二部僧復興與戒律訓練的範例等多項題目提出報告，顯示出女眾在各傳統中所得不同程度的出家訓練與戒律學習。

法總報告的題目是「北美佛教僧伽的興盛：宣化上人對尼僧編制與落實的卓見」。恆實法師介紹法總報告時表示，以比丘而言，佛教女眾的興盛和授尼眾權力對他有利益。法總僧團的編制給予尼眾完全參與靈修與廟務執掌的範例由恆良法師以影片介紹，良法師介紹上人在北美建立的比丘尼僧團的細節，包括法總的組織、僧伽居士訓練班的課程、108天戒期的課程、比丘尼僧團在傳戒過程扮演的角色、及尼眾在法總擔任的職責等。報告全文請詳法總網站 [www.drba.org/download/papers](http://www.drba.org/download/papers)。法總等團體代表強調傳戒之前後給予尼眾全面的培育訓練之重要。

身為代表團一員，我很高興見到、聽到並面會來自德、澳、臺、越、泰、斯里蘭卡，以及特別是西藏的尼眾。

大會結束的前一晚問答時間，與會者

Sri Lanka, Myanmar, Thailand, Bangladesh and Mahayana including China, Vietnam, Korea, and Tibet), focusing on the foundation and history of the Bhikshuni order, Bhikshuni ordination, history of the Vinaya lineages, polarity between tradition and requirements of modern times, and examples for the revival of the dual ordination and Vinaya training. It became apparent that nuns in different traditions have access to varying levels of monastic training and Vinaya study.

DRBA's presentation was titled "The Flourishing of the Buddhist Sangha in North America: Master Hsuan Hua's Vision for Bhikshuni Sangha Organization and Implementation." DM Sure introduced the presentation by declaring that the flourishing of Buddhist women and the empowering of nuns reflected his own interests as a Bhikshu. DM Liang then presented a slideshow sharing how the organization of DRBA Sangha allows women to participate fully in spiritual practice and monastic responsibilities. Her talk described how the Venerable Master established a Bhikshuni Sangha in North America, including the organizational structure of DRBA, the Sangha and Laity Training Programs, the the 108-day ordination training period, the role of the Bhikshuni Sangha in the ordination process, and Bhikshunis' responsibilities in DRBA. Those interested in reading the full paper may download it at [www.drba.org/download/papers](http://www.drba.org/download/papers). The speakers from DRBA and several other traditions emphasized the importance of a comprehensive system of nurturing and training nuns both before and after ordination.

As a member of the delegation, I was delighted to be able to see, hear, and meet Buddhist nuns from Germany, Australia, Taiwan, Vietnam, Korea, Thailand, Sri Lanka, and especially Tibet.

On the evening before the close of the congress, when participants were invited to suggest possible resolutions, a Tibetan nun from Nepal spoke up. With the audience's support and encouragement, four or five other Tibetan nuns also shared their feelings. Two themes





應邀集思廣益共商良策，一位來自尼泊爾的藏傳沙彌尼首先發言，立刻引起大眾的支持與鼓勵，四、五位藏尼跟進，她們的心聲顯示文化差距與菩薩利生精神的二特性：一）她們根本不明白做比丘尼與相關之事，所以驚訝見聞為甚麼有這麼多西方僧眾與學者談論男女不平等與藏傳尼眾沒有地位。因為西藏從來也沒有比丘尼，她們沙彌尼不覺得被歧視，只希望能受大戒，進修取得格西（出家人最高的學位）。她們感激西方國家的支持，但關鍵不在爭取地位或權利平等。二）她們珍視佛法，認為修行是最重要的；希望有比丘尼僧制是為使佛法住世，廣度眾生。

此會議的主要議題 - - 建立藏傳比丘尼制 - - 獲得佛教界各派全面性的支持。會議結束前，達賴喇嘛發表一份正式聲明，全力支持藏傳成立比丘尼僧「藏傳佛教若能引進比丘尼受戒制度，佛教比丘、比丘尼、優婆塞、優婆夷四眾便得以圓滿…女眾足以達成

emerged: 1) they were unaware of the issues surrounding being a Bhikshuni and were astonished to hear so many Western monastics and scholars discussing the gender inequality and the Tibetan nuns' lack of status. Since Tibet never had a Bhikshuni lineage, these novice nuns did not feel discriminated against. They only wanted to be able to receive higher ordination so that they could complete their studies for the Geshe degree (an academic degree in Buddhist philosophy). They truly appreciate the support shown by Western countries, but their focus is not on seeking status or equal rights. 2) They value the Dharma and consider spiritual practice to be most important, and they wish to see the Bhikshuni order established to keep Buddha Dharma in the world and rescue all living beings.

All Buddhist traditions expressed overwhelming support for the primary focus of the Congress, namely, the establishment of the Bhikshuni order in the Tibetan tradition. At the close of the congress, the Dalai Lama issued a formal statement affirming that, "The four-fold Buddhist community (of Bhikshus, Bhikshunis, Upasakas, and Upasikas) is incomplete in the Tibetan tradition. If we can introduce the Bhikshuni ordination within the Tibetan tradition, that would be excellent in order to have the fourfold Buddhist community complete... Given that women are fully capable of achieving the ultimate goal of the Buddha's teachings, in harmony with the spirit





佛陀教化的究竟目標，又符合現代的精神，達成這目標的方式與機會應該完全敞開……。」達賴喇嘛最後表示鼓勵藏傳僧眾內部應再多研究討論。他也希望從明年起受過曇無德四分比丘尼戒的藏傳尼眾可先開始共修三種儀規——半月布薩（懺悔罪過與誦戒）、結夏安居與僧自恣——作為未來成立比丘尼僧制的預備，並歡迎把這三種儀規翻譯成藏文，將來在印度達蘭薩拉舉行。

在7月21日上午臨時增加的後續會議中，達賴喇嘛提出準備傳比丘尼戒的詳細計劃。其中一項為今年冬天在印度召開藏傳資深比丘與世界其他宗派僧眾的會議，以供彼此交換意見，並可望在傳比丘尼戒上能達到共識。

### 【波蘭之旅】

比丘尼近柔文 / 謝清豔中譯

從漢堡到華沙，坐了一整夜的火車，黎明時分，看到了熱望中的波蘭。窗外一片平原，毫不單調。這是一片獨特的麥田，間雜著一行行紫色的捲心菜、甜菜根，和馬鈴薯，一直延伸到遠方的森林。散落在田野中的一個個質樸的農家小院，磚土房屋有著醒目的紅色房頂和白石灰牆，後院裏長滿了金黃的向日葵。各種野花沿著鐵軌，追隨著我們。

車輪不停轉動前進，我想起了看過的二次世界大戰電影：納粹火車載著滿車廂的猶太人從華沙送往毒氣室。那時的車輪也發出相同的響聲，但他們沒有我們所享有的清洗漿燙過的被褥和熱騰騰的飯菜，他們像牛一樣的被塞滿車廂，睡在冰冷的硬地板上，只有麵包可吃。面對兇險莫測的未來，他們唯一的安慰就是與自己有相同命運的身邊人。許多人在途中死去，被像灰塵一樣掃出車廂，他們的遺骨孤獨地隱沒在野花叢中。

因果主宰了我們生活的這個世界。如果我們浪費福報而不修功德，即使有財富，我們也會在這一生中失去它。如果一個人堅持不爭，不貪，不求，不自私，不自利，不妄語的六大

of the modern age, the means and opportunity to achieve this goal should be completely accessible to them...”

The Dalai Lama encouraged the Tibetan Sangha to do more research and have more discussion among themselves regarding Bhikshuni ordination. His Holiness also hoped that starting next year, the Bhikshunis who practice in the Tibetan tradition and were ordained in the Dharmaguptaka tradition could perform three monastic ceremonies together, namely the *posadha* (the bimonthly confession and recitation of precepts), the *varsā* (the rains retreat) and the *pravaraṇa* (the rains retreat's concluding ceremony) as preparation for the establishment of a Bhikshuni Sangha in the near future. He welcomed them to translate these rites into Tibetan and to conduct them in Dharamsala, India.

During a follow-up meeting held on the morning of July 21, the Dalai Lama provided further details of the road ahead towards establishing full ordination for women. Among those was a conference to take place next winter in India where senior Tibetan monks can meet with senior members of the other Buddhist monastic orders worldwide. It will provide a forum where community-wide discussions can be conducted, and a consensus on ordination practices may be reached.

### DELEGATION TO POLAND

BY BHIKSHUNI JIN ROU / CHINESE TRANSLATED BY QINGYAN XIE

Overnight train from Hamburg to Warsaw, Poland: At the break of dawn, anxious to see Poland, I clambered down from the top berth of the sleeper where four of us nuns had slept that night, and rushed to the window. I saw a land of flat plains, yet far from monotonous. Picturesque fields of wheat striped with rows of purple cabbage, beetroots, and potatoes stretched into the distant woods. Scattered among the fields were pristine farm houses with high-pitched red roofs and white-washed walls made of mud-brick. Bright yellow sunflowers grew in every backyard, and wild flowers followed us along the railroad tracks.

Suddenly, I was aware of the sound of the wheels singing along the tracks and had a flashback of the movies I had seen of World War II. The sound was the same as that of the Nazi trains that carried carloads of Jewish people from Warsaw to the gas chambers. But these passengers did not have whistle-clean sheets and steaming hot meals that were provided for us. They were packed in like cattle, left to sleep on the hard floor in the freezing cold, with only bread to eat. Facing the unknown, they had nothing more than the comfort of others sharing the same fate. Many died along the way and were swept out the doors like dust, leaving their bones to be buried alone amid the wild flowers.

