



法總參加2005年西方僧伽會議

DRBA Attends 2005 Western Buddhist Monastic Conference at Shasta Abbey

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九月廿六日至卅日，西方佛教僧伽會議在夏斯塔寺舉行，討論的主題是修行。來自不同傳統的卅位僧人，各自以不同的修行方式與經驗互相見習。恆實、恆良、恆教法師代表法界佛教總會出席。

夏斯塔寺在離聖城二百哩北、五十哩東的夏斯塔山上，位於海拔一萬呎的松樹林中。該寺佔地十八畝，由一旅館改建而成，現有廿五位獨身出家眾居住。他們利用拆除舊屋的木料蓋建有頂的迴廊，甚至把舊彎釘弄直再使用，這都是他們修行儉樸之一個例子。他們習慣把所有物品用後都歸回原處，保持環境

From September 26th to 30th the Shasta Abbey hosted the annual Western Buddhist Monastic Conference. The theme of this conference was "Practice." 30 celibate monastics gathered together and shared their different practices. DM Heng Sure, DM Heng Liang and DM Heng Jiao represented DRBA.

Located at Mt. Shasta, about 200 miles north and 50 miles east of CTB, Shasta Abbey is in a pine forest at an altitude of 10,000 feet. The monastery is 18 acres renovated from a motel and has 25 celibate monastics living there. They built a cloister with used wood salvaged from houses that were torn





整齊清潔，在這個廟上令人覺得很安寧。

夏斯塔寺的住持介紹他們每日行事表，包括打坐。他還詳述該寺僧眾如何由出家做沙彌到受具足戒的經歷。在這段期間，沙彌需住在禪堂裡，在禪椅上，每個人只有3 x 4 x 6的起居空間。此外禪椅後面有個櫃子，放著私人所有物，包括衣鉢臥具，這些都是他們隨身攜帶的。這六年內，因為生活完全公開，每日又有例行檢查，所以六年後，他們變成透明化了。

住眾守廟上規矩；他們彼此互相尊重，不論在哪裡遇到哪一個同修，他們會停下、合掌、然後問訊。這種修行使大家都舉止從容，也使人專注並充滿平和之氣。在接待室的公告欄上貼著財務報表，人人可閱覽。信眾捐獻的功德金是放在無蓋的碗內而不是功德箱，散置各處；人人可見，彼此信任。

像我們一樣，他們在禪堂內，面牆而坐，也有早晚課。打坐時，不時會敲磬，警醒散心和昏沉者。有一晚，我們參加「楞嚴法會」，不是誦咒文而是念誦咒語的英文翻譯。

在會議中，恆實法師也介紹了《華嚴經》的入法界品，另外有一位藏傳女眾介紹他們的修行忍辱與寬恕的儀式：先觀想和你有緣的人，不只是親友，也包含恨你傷你的，把福德智慧?向他們，如此可提昇自己的心靈。聽來這與梁皇寶懺很相似。

經過這五天的交流，恆良師表示：「上人教我們要有宗教會議和交流，他說我們應該截長補短。我覺得這次是個好機會！」



down; they even straightened nails out and reused them. This is one of the examples how they practice thrift. In general, they live very simply. Everything is very neat and tidy. Everything is returned to its original place after being used. It makes you feel very peaceful in this environment.

The Abbot of Mt. Shasta talked about their daily routine, including meditation. He also talked about the life of monastic from the time of leaving home through being a novice until finally becoming fully ordained. During these six years, a novice lives in the Chan Hall in a space of 3 x 4 x 6 ft on the Chan bench. Behind the Chan bench, there is a cabinet for their personal things, including robes, their bowl, and their sitting cloth which go with them wherever they go. During the six-year period, they receive lots of criticism, because they are totally exposed and subject to daily inspection. What happens to them after living this way for six years is that they become very transparent. They also cultivate mutual respect. Wherever they encounter another fellow cultivator, they stop, put their palms together and make a half bow. This slows everybody down. It helps them to be mindful in every moment and it builds an atmosphere of mutual trust. Everybody is good at holding the rules of the monastery.

When we stayed in their guest house, I saw that their financial report was posted for everybody to see. There are open bowls for donations at different places. Everybody trusts everybody.

In their Chan Hall, they sit facing the wall, like we do. They also have morning and evening recitation. When they sit in meditation, periodically, there are series of bells. The sound of the bell brings you back if your mind is wandering or you're falling asleep. One evening, we did a Shurangama Mantra ceremony, reciting the Shurangama Mantra in its English translation.

Rev. Heng Sure, one of the speakers, spoke on the Entering the Dharma Realm Chapter of the Avatamsaka Sutra. A Tibetan nun spoke about the practice of tolerance and forgiveness. You think about all the people you have conditions with, not only your friends or relatives, but those who hate you and harm you. To those people you make transferences of blessings and wisdom. This transforms your own mind. It sounded very much like the Emperor Liang Repentance Ceremony.

When the Venerable Master instructed us to be involved with interreligious conferences and discussions, he always told us that we should learn from other religions about their good points and improve ourselves. I felt this was a very good opportunity.

