



2006年西方佛教僧伽會議記

2006 Western Buddhist Monastic Conference Report

比丘尼恆音 文 GIRLS' CAMP BY BHIKSHUNI HENG YIN

仁德 中譯 CHINESE TRANSLATED BY REN DE

西方佛教僧伽會議，歷年年會均舉辦於美國西岸；第十二屆年會，於2006年六月卅日首次在美國東岸舉行。僧眾自美國各地來此，做為期五天的靜修與聯絡。

主辦單位是位於西維吉尼亞高景區的「巴瓦那會社」，這是個南傳森林寺院與禪休中心。此中心以擁有雅緻的禪堂、圖書室、齋堂和僧堂為其特色，它座落於森林裏，有林間的個人用棚帳，又有蜿蜒小徑可散步，以聆聽奔馳的溪流、沙沙的樹葉和蛙鳴的唱和。

今年的主題是「保持古老的傳統」，由來自斯里蘭卡、戒臘59年的「巴瓦那會社」方丈古訥拉塔拿法師，拉開序幕。屬於日本禪寺的「夏思塔寺」大信亞龍法師，談論獨身的意義及利益；他解說為何日本禪不是獨身的體系，而在西方，佛教冥想派的規則，已決定以獨身為必要條件。

恆良法師述說「法界佛教總會」和「萬佛聖城」的歷史，並說明宣公上人如何為弟子樹立行事準則；因此在他涅槃後，法總仍能繼續運作。她的報告引發大眾進一步討論：如何編制大的寺廟體系，並如何在創辦人涅槃後進行交接。良法師也將上人在西方建立持守佛制的本土僧團任務，以及他教化僧團的三大宗旨、六大條款分享與會者。

有一晚談到托鉢，各派僧侶都把個人的經驗分享大眾。「夏思塔寺」僧眾以南傳「無畏寺」所贈的巨鉢，已開始在定期托鉢。烏干達

On June 30th, 2006, the 12th Western Buddhist Monastic Conference was held on the east coast after many years of meeting annually on the west coast. Monastics came from all over the country and beyond for five days of retreat and fellowship.

We were hosted by The Bhavana Society in High View, West Virginia, a Theravada Forest Monastery and Meditation Center. Set in a forest with *kutis* (individual cabins) spaced out among the trees, with winding paths for walking to the sound of the rushing creek, rustling leaves and the croaks of frogs, the Center featured a graceful meditation hall, a Buddhist library, a dining hall, and a Sangha hall.

This year's theme was "Holding the Ancient Traditions." Bhante Gunaratana, a Bhikkhu from Sri Lanka who has been ordained for 59 years and the Abbot of Bhavana, opened the conference. Rev. Daishin Yalon from Shasta Abbey, a Soto Zen Monastery, spoke on the meaning and benefits of celibacy. He explained how Soto Zen in Japan was not a celibate order, but that in the West, the Order of Buddhist Contemplatives decided to make celibacy a requirement.

Dharma Master Heng Liang spoke on the history of Dharma Realm Buddhist Association (DRBA) and the City of Ten Thousand Buddhas, and explained how the Venerable Master Hua set things up so DRBA could continue operating after his passing. This inspired discussion on how to organize a large order and how to make the transition after the Founder passes on. Heng Liang Shr also imparted the Venerable Master Hua's mission of establishing an indigenous Sangha in the West that faithfully upholds the Buddha's instructions, and the Three Guidelines and Six Principles that he left as an inspiration and standard for the Sangha.

In an evening discussion on *pindapata* (the Pali word for alms round), monastics from various traditions shared personal stories. The Shasta Abbey monastics have begun doing regular alms rounds



的布達拉科塔法師談他首次在非洲托鉢的經驗，非洲人若非以為他的鉢是炸彈，而落荒而逃；便是誤以為是鼓，而開始敲打。古訥拉塔拿法師則回憶當他還是個斯里蘭卡的年輕和尚時，每天要負責托鉢，供應全部常住的飲食；單單一個早上，他就得走遍本村所有的60家民宅。「無畏寺」的阿瑪若法師細述：一個遊民曾供養他僅有的一分錢，但當法師告訴他不接受錢時，這個人回答：「棒透了！」並答應下次供養食物。

次日，大家都有機會去真正體驗托鉢，有些人開車到附近的溫徹斯特市；其他的則在森林區裏做距離不等的行腳（79歲的古訥拉塔拿法師率領一組行腳二小時），受供於當地檀越。當你隨著緩慢的步伐，對一切眾生散發出慈悲時，這是強有力的一次修念經驗。

一位藏傳噶舉派比丘尼肯摩·尼瑪·多爾瑪法師，報告她在佛蒙特開辦藏傳尼寺的成果。她論及藏教師父要他們的美籍弟子辦訓練中心，立定受戒與僧伽生活的嚴格準則。她也提出西方人在受戒時，所關切的健康醫療事宜；過高的醫療費和保險，似乎對乞士很不利。另外，對藏教的修密，也有生動的、資料豐富的討論。

南傳比丘暨巴利文經典翻譯家菩提法師，描述當前佛教裡一種現象：許多居士教人打坐，做為對治之方，以克服由現代社會引起的對自我、他人與自然的疏離，而非佛法「了生脫死」的傳統大用。跟著的討論，與會者同意，強調僧人身為佛教傳燈者之需要，以及出家生活之目的在得究竟解脫。由於在西方建立佛教，須要有興盛的本土僧眾，在西方有專心致志的出家眾為良好表率，是很重要的，那才能激發更多人出家。

另一位藏傳覺囊派（黃教）比丘尼涂布藤·秋莊法師，報告引進傳授比丘尼戒的努力狀況，因藏教過去還不曾有過比丘尼法脈。在達賴喇嘛的鼓勵之下，現在已有些進展。一個包括中國北傳等不同傳承的博學比丘尼委員會，已經與西藏戒律法師會面，來鑽研

with a gift of large alms bowls from the Theravada Abhayagiri Monastery. Bhante Buddharakkhita of Uganda reported that when he first started doing alms rounds in Africa, people either thought his large bowl was a bomb and ran away in fear, or they mistook it for a drum and started beating on it. Bhante Gunaratana recalled that as a young monk in Sri Lanka, he was responsible for doing the daily alms round to feed everyone in the temple, and he had to visit all sixty households in the local village in a single morning. Ajahn Amaro of Abhayagiri Monastery recounted how a homeless man once offered him a nickel, the only thing he had, but when told that monastics did not accept money, he responded, “Cool!” and promised to give food next time.

The next morning everyone had an opportunity to actually experience *pindapata*. Some were driven into the nearest city, Winchester. Others did alms rounds of various lengths in the forest (the 79 year old Bhante Gunaratana led a two hour walk), receiving offerings from local donors. It was a powerful experience of mindfulness, as one walks slowly and spreads thoughts of loving-kindness (*metta*) to all beings.

Ven. Khenmo Nyima Drolma, a Bhikshuni from the Kagyu Tibetan tradition, described her efforts to start Tibetan nunnery in Vermont. She commented that Tibetan teachers are telling their American disciples to set up training centers and strict guidelines for ordination and monastic life. She brought up the issue of health care, a concern for Westerners seeking to ordain. The exorbitant costs of health care and insurance seem to be at odds with the life of a mendicant. There was also a lively and informative discussion on Tibetan esoteric practice.

Bhante Bodhi, a Theravada Bhikkhu and translator of many Pali scriptures, described a current phenomenon in Buddhism. Many lay Buddhist teachers teach mindfulness meditation as a therapeutic technique for overcoming alienation from self, others, and nature caused by modern society, but the Dharma's greater purpose as a liberation tradition from samsara. In ensuing discussions, the group agreed on the need to emphasize the role of the Sangha as the torchbearer of the Buddha's teachings, and the purpose of monastic life in the quest for ultimate liberation. Since the establishment of Buddhism in the West requires a flourishing indigenous Sangha, it is important to have nourishing examples of committed monastics in the West that will inspire more people to leave the home life.

Venerable Thubten Chodron, a Bhikshuni from the Gelugpa Tibetan tradition, reported on the status of the effort to initiate Bhikshuni ordinations in Tibetan Buddhism, which never had a Bhikshuni lineage. With the encouragement of the Dalai Lama, some progress has been made. A committee of learned Bhikshunis from





律藏和比丘尼傳戒的歷史。本會的與會者都希望這份努力能有收穫，因為佛明顯地預期是有比丘尼。

古訥拉塔拿法師總結時，摘要各項發表，並評論僧伽在西方的困難性。他說了個故事：巴瓦那的一位和尚在機場時，照例發出慈悲念；當他經過安全檢查時，一條聞毒品的狗搖著尾巴友善的走過來。不幸地，安檢員卻因此認定這個和尚走私毒品，並查問毒品在哪裡。這故事的主旨是：人固然應無條件的修習慈悲，卻不該在機場裡的偵毒犬之前修習！

整體說來，41位與會者分別代表大約十派的南、北、藏傳佛教，戒臘由五十九到半年。佛法研習的豐富，和本團僧尼生活的體驗，對過出家生活是種鼓勵，特別為年輕與會者所激賞。

明年的會議，將於六月在沙加緬度的法界聖城舉行。

various traditions, including Chinese Mahayana, have met with Tibetan Vinaya Masters to investigate the Vinaya and the history of Bhikshuni transmissions. Participants at the Monastic Conference were hopeful that the effort will be successful as the Buddha obviously intended for there to be Bhikshunis.

Bhante Gunaratana closed the session by summarizing the presentations and commenting on the difficulty of monastic life in the West. He told a story of how one of Bhavana's monks was at the airport, sending out thoughts of metta as usual. As he passed through security, a drug-sniffing dog came up to him in a friendly way and wagged its tail. Unfortunately, security officers were convinced that the monk was smuggling drugs and demanded to know where the drugs were. The moral of the story was that while *metta* is supposed to be practiced unconditionally, one should not practice it in the presence of drug-sniffing dogs at the airport!

All in all, the forty-one participants represented approximately ten Theravada, Mahayana and Vajrayana traditions. The fully ordained monastics ranged in Dharma age from 59 years to six months. The richness of Dharma study and monastic living experience of this group was an encouragement of living the Left Home Life especially appreciated by the younger participants.

Next year's Conference will be held in June at the City of the Dharma Realm in Sacramento.

