

PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE

MESSAGE TO BUDDHISTS

FOR THE FEAST OF VESAKH/HANAMATSURI 2009

Christians and Buddhists: Witnessing to a Spirit of Poverty

天主教宗教間對話委員會

二〇〇九年浴佛節給佛教徒的祝詞

基督徒與佛教徒：見證「精神貧困」

親愛的佛教朋友：

即將到來的衛塞節(佛陀誕生日)慶典，給予我們一個表達歡迎的機會；在此謹代表天主教宗教委員會，致上我們最虔誠的賀意和懇切的希望：願這個慶典，再度給世界上所有佛教徒的心中帶來喜悅和寧靜。這個年度慶典提供天主教徒一個機會，來和我們教徒朋友和鄰居交換祝賀；經此加強我們之間的友誼關係，也創造新的友誼。這種和睦的關係，讓我們可以彼此分享喜悅、希望和精神寶藏。

在這個重溫與您們佛教徒更加親近的時期，這個信念也越來越清晰；我們在一起，不但可以藉由忠誠於各自精神信仰的傳統，來為我們自己社區的福祉做貢獻，還可為全世界人類福祉做貢獻。明察到我們眼前所面對的挑戰，一方面是越來越氾濫的各種貧困現象；另一方面，是對物欲的無止盡追求，以及消費主義廣泛的陰影。

就如崇敬的教宗班狄克十四世在最近(2009年元旦的佈道)所談到的，「貧困」可以有兩種不同的形式：一種是「可選擇的貧困」，另一種是「要對抗的貧困」。對一個基督徒而言，「可選擇的貧困」會讓一個人去追隨耶穌基督的腳步。如此做，一個基督徒變得傾向於接受基督的恩典——基督是富有的，為了我們才變成貧困；由於祂的貧困，我們才可能變得富有(〈哥林多書〉第二章第八及九節)。我們了解，這種貧困，最重要的是代表一種對自我的放空；但是我們也認知，這是對天生自然的我們——我們的天賦和侷限——的接受。這種可選擇的貧困，讓我們內心產生一種意願，去聆聽神的旨意，並對我們的兄弟姐妹開敞我們的胸懷，尊敬他們是個獨立的個體。我們珍惜每一個成果，包括人類工作的成就；但是我們是在自己的意願、感激、關懷與尊敬下被引導去做，並享有不受制約的精神，允許我們使用這世間的一切物品——雖然我們在這世

Dear Buddhist friends,

The forthcoming feast of Vesakh/Hanamatsuri offers a welcome occasion to send you, on behalf of the Pontifical Council for Interreligious Dialogue, our sincere congratulations and cordial best wishes: may this feast once again bring joy and serenity to the hearts of all Buddhists throughout the world. This annual celebration offers Catholics an opportunity to exchange greetings with our Buddhist friends and neighbors, and in this way to strengthen the existing bonds of friendship and to create new ones. These ties of cordiality allow us to share with each other our joys, hopes and spiritual treasures.

While renewing our sense of closeness to you, Buddhists, in this period, it becomes clearer and clearer that together we are able not only to contribute, in fidelity to our respective spiritual traditions, to the well-being of our own communities, but also to the human community of the world. We keenly feel the challenge before us all represented, on the one hand, by the ever more extensive phenomenon of poverty in its various forms and, on the other hand, by the unbridled pursuit of material possessions and the pervasive shadow of consumerism.

As recently stated by His Holiness Pope Benedict XVI, poverty can be of two very different types, namely, a poverty "to be chosen" and a poverty "to be fought" (Homily, 1st January 2009). For a Christian, the poverty to be chosen is that which allows one to tread in the footsteps of Jesus Christ. By doing so a Christian becomes disposed to receive the graces of Christ, who for our sake became poor although he was rich, so that by his poverty we might become rich (Cf. 2 Corinthians 8, 9). We understand this poverty to mean above all an emptying of self, but we also see it as an acceptance of ourselves as we are, with our talents and our limitations. Such poverty creates in us a willingness to listen to God and to our brothers and sisters, being open to them, and respecting them as individuals. We value all creation, including the accomplishment of human work, but we are directed to do so in freedom and with gratitude, care and respect, enjoining a spirit of detachment which allows us to use the

上本來就沒有擁有任何東西，但卻同時又擁有一切(哥林多書第二章第六及十節)。

同時，教宗班狄克十四世說到：「有一種貧困是一種剝奪，這是神所不要的，應該要去對抗；這一種貧困讓人們和其家庭無法有尊嚴的生活，這一種貧困污辱了正義和平等，也因此而威脅到和平共存。再進一步說，在極為富有的社會裏，有「邊緣化」以及感情、道德和精神貧困的證據；顯示人們的內心生活迷失方向，儘管有繁榮的經濟，但是內心卻經歷各種抑鬱。」(二〇〇九年世界和平日的訊息)

雖然做為天主教徒，我們在「貧困」的意義上以如此的方式來反映；親愛的佛教徒朋友，我們也注意到您們精神層次的經歷。我們要感謝您們對「不執著」和「知足」有力的見證。比丘、比丘尼和居士們奉行「可選擇的貧困」，在精神上滋養人類的心，用對存在之意義所具有的甚深洞察力，以及對全人類社區提升善意的承諾，來豐富地充實生命。再次讓我們表達我們衷心的祝福，並祝您們有一個快樂的衛塞節慶典。

總裁

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秘書

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goods of this world as though we had nothing and yet possessed all things (Cf. 2 Corinthians 6,10).

At the same time, as Pope Benedict noted, “there is a poverty, a deprivation, which God does not desire and which should be fought; a poverty that prevents people and families from living as befits their dignity; a poverty that offends justice and equality and that, as such, threatens peaceful co-existence (I.C.).” Furthermore, “in advanced wealthy societies, there is evidence of marginalization, as well as affective, moral, and spiritual poverty, seen in people whose interior lives are disoriented and who experience various forms of malaise despite their economic prosperity” (Message for World Day of Peace 2009,n,2).

Whereas we as Catholics reflect in this way on the meaning of poverty, we are also attentive to your spiritual experience, dear Buddhist friends. We wish to thank you for your inspiring witness of non-attachment and contentment. Monks, nuns, and many lay devotees among you embrace a poverty “to be chosen” that spiritually nourishes the human heart, substantially enriching life with a deeper insight into the meaning of existence, and sustaining commitment to promoting the goodwill of the whole human community. Once again allow us to express our heartfelt greetings and to wish all of you a Happy Feast of Vesakh/Hanamatsuri.

Jean-Louis Cardinal Tauran

President

Archbishop Pier Luigi Celata

Secretary