

CTTB Hosts 15th Western Buddhist Monastic Gathering



第15屆西方佛教僧伽會議——寺院與生態環境報導

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During the week of October 5-9, 2009, 38 Buddhist monks and nuns from different traditions gathered at the City of Ten Thousand Buddhas for the 15th annual Western Buddhist Monastic Gathering. This gathering is an opportunity for Western monastics to come together to share experiences and challenges, and to support and learn from one another. It is a fruitful cross-fertilization among Buddhist traditions from different parts of Asia which have now met in the West.

The theme of this year's conference was "Monasticism and the Environment: Non-Greed, Gratitude, and Simplicity." It featured Six Councils, each beginning with a half hour presentation followed by an hour of discussion. Three environmental films were also shown to educate the Sangha on pressing contemporary issues and what other religious groups are doing about them. In addition to a tour of CTTB, participants also visited the nearby Abhayagiri Monastery, of the Thai Theravada forest tradition, to learn about their green practices. We were impressed to discover that through solar panels and micro hydro power, they produce more electricity than they can use.

於2009年10月5日至9日，38位來自不同教派的出家眾聚集在萬佛城參加第15屆西方佛教僧伽會議。這個聚會，是一個讓西方僧眾一起來分享或甚且挑戰彼此的經驗，並互相支持與學習的機會。在來自亞洲不同地區，而今卻會遇於西方的佛教教派中，收穫是互惠的。

今年會議的主題是「寺院與環境：無貪、感謝和簡樸」，共六場報告；每場先有半小時的介紹，再接著討論一個小時。又播放三部有關當代環境緊迫問題影片來教育僧眾，以及介紹其他宗教團體如何因應這些問題。除了遊覽萬佛聖城外，參加者也到附近屬於泰國南傳森林教派的無畏寺參觀，以學習他們的綠化實施。我們很欣慰發現經由太陽能板和小型的水力發電，他們生產的電力超過其使用量。

The Three E's – Economy, Energy, Environment

One of the films we watched was “The Crash Course” by Chris Martenson. Martenson predicts that the next twenty years are going to be completely unlike the last twenty years, and that it is critical for everyone to understand the massive change that is upon us.

The nature of this change relates to the three E's – the Economy, Energy, and the Environment. The key factor is that of exponential growth: “Oil consumption, the US money supply, world population, worldwide water use, species extinction, and other critical areas all follow an exponential curve in their growth, and all have turned or will soon turn that critical corner.”

Looking at the big picture, “we see that a bursting housing bubble is already happening just as the first wave of boomers enters retirement. At the same time, peak oil demand will outstrip supply, forcing an enormously expensive adjustment even as unknowable costs associated with resource depletion and a shifting climate lurk in the not-too-distant future. And sitting over all of this, limiting our options, will be our national failure to save and invest, and historically unprecedented levels of debt. This timeline, stretching from now to 2020, reveals a truly massive set of challenges, converging on an exceptionally short window of time.”

“The Crash Course” gives a clear and urgent introduction to the risks we face, urging us to reassess our lifestyles and world views, and, in my opinion, making the monastic lifestyle and mindset very relevant to the present time.

We also viewed the movie “Renewal”, which relates stories of the emerging movement of religious environmentalism across the United States. One such story exposed the practice of “mountaintop removal mining” where the tops of mountains are blasted off in order to extract coal for electricity. An evangelical group in the eastern US called it the “rape of mother Earth” and became a voice for Nature and for the poverty-stricken residents affected by this invasive form of coal-mining.

Alternative Technologies

Ajahn Sona of Birken Forest Monastery in BC, Canada, gave the first presentation on Alternative Technologies. His monastery is completely off the grid and runs entirely on renewable energy – especially solar, and he gave many practical tips about how to “green” the monastery.

He shared the concept of the Negawatt, which means to focus on reducing consumption or increasing efficiency at the same time that one transitions to renewable energy. Most appliances are built to waste electricity so it's important to use the most energy-efficient ones. When you rely entirely on solar power, you become very mindful of how much power you use with each

三E's-經濟(Economy)、能源(Energy)、環境(Environment)

我們所看的一部影片是克里斯·莫滕松的「速成班」。莫滕松預言未來二十年將與過去二十年會截然不同，瞭解巨大的變動已降臨我們身上，這對每個人都是很重要的。

這變動的本質與三E's ——經濟、能量和環境——有關。關鍵是在它循指數攀升的增長率：「石油消耗、美國貨幣量、世界人口、全世界水的使用、物類絕種和其他危急的方面，它們的增長率全部都遵循一條指數的曲線，並且它們都已經或很快就會轉到危急點。」

從大局面來看，「第一波嬰兒潮出生的人邁入退休時，我們看見一個瀕臨破產的住屋泡沫化已經發生。同時，高峰石油的需求將超過供應量，這迫使實施一筆代價極高的調整；甚至如同資源耗盡和氣候的轉移所導致的不可知費用一樣，在不太遠之未來潛伏著。基於這一切因素令我們的選擇受限，這將使我們全國的儲蓄和投資疲軟，以及債務達到史無前例的程度。這時間表，從現在起延伸到2020年，一個真正的巨型挑戰，集中在一個格外短的時限內。」

「速成班」清楚和迫切地介紹我們所面對的風險，敦促我們再評價我們的生活方式和世界觀；並且，筆者認為，使寺院生活方式和觀點與當前的時代息息相關。

我們也觀看了電影「更新」，它敘述宗教環境論者橫跨美國的傑出行動故事。這樣一個故事展現了「終伐山頂採礦」的行動，這些山頂為了要煉取煤炭來產電而被炸掉。在美國東部的一個福音小組稱之為「強姦大地」；他們成了自然和遭受煤礦侵犯行為所影響的貧困居民的呼聲。

可替代的技術

加拿大溫哥華柏肯森林寺的深那法師，首先登場介紹可替代的技術。他的寺廟完全不用電力網而全部依可再生的能源——特別是太陽能——運轉；關於怎樣「綠化」寺院，他提出許多實用訣竅。

他分享了Negawatt的概念，它的意思是在集中於減少消耗量或增加效率的同時，轉變為可再生能源。大多數電器被製為浪費電，因此使用最省能源之產品是重要的。當您完全依靠太陽能時，每開關一次電源，您會變得非常留心使用多少的電量。在監測能源使用後，您能用更多高效率電

flick of the switch. After monitoring energy use, you can replace energy-draining appliances with much more efficient ones.

Eliminating flush toilets, or changing to low-flush or dual-flush toilets can also reduce electrical bill (since electricity is used to pump water). He showed a beautiful cedar compost toilet which is odorless and easy to use. A compost toilet is basically a toilet seat with a box or pit under it, and sawdust or other natural materials are sprinkled in with the excrement, and after a year, it all turns into very fertile soil.

He talked about the “Triple S Club” – Simplicity, Sufficiency, and Sustainability – and defined sustainability as not stealing from the next generation, not consuming more than our rightful share. He cited Freiburg, Germany, as the city of the future. Freiburg is full of pedestrian (car-free) zones, bike routes and public transit systems, and most homes are solar-powered.

How does this concern monks and monasteries? To solve the energy and environmental crisis, people need to change their lifestyles drastically, and the monastic lifestyle of renunciation and simplicity offers a genuine model and inspiration.

Education in Sustainable Living

Heng Yin gave the second presentation, which focused on education as related to monasticism and the environment. Education can play a crucial role in inspiring more people to adopt a more sustainable lifestyle which is needed to save the planet. Such an education can best be provided by a school within a community that upholds the values of non-greed, gratitude, and simplicity – that is, a school within a monastery. Living and studying in a monastery truly allows people to experience an alternative lifestyle and to then change their own habits and world views.

As part of the Bodhisattva Path, the Venerable Master Hua created schools in an environment where young people can transform their lives, supported and surrounded by monastic and lay cultivators who serve as role models. As part of the presentation, an 11th grader from Developing Virtue Secondary School shared her personal experience being a boarding student and how that has affected her views and values. DM Sure explained the Ven. Master's mission in establishing schools to teach filiality and service to the greater community.

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器品替換那些耗電的電器。

淘汰抽水馬桶，或者改用低水量沖洗或雙按鈕沖洗的馬桶，也可減少電費(因為抽取水要用電力)。他展示了一個美麗的杉木天然堆肥馬桶，它並無臭味並容易使用。基本上它是一個馬桶蓋下面有箱子或坑，屎尿混入了鋸木屑或其他天然材料，一年後全都轉為非常肥沃的有機肥土。

他談到「三S俱樂部」——簡樸、充分和永續性——並定義永續性為不竊取下一代，不消耗超過我們當用的份量。他褒揚德國弗萊堡為未來之城。弗萊堡盡是步行(無汽車)區域、自行車路線和公共交通系統，並且多數家庭是太陽能供電。

這和僧侶和寺院有何相關？要解決能源和環境危機，人們需要徹底地改變生活的方式；而行捨與簡樸的寺院生活方式，可提供真正的模式和啟發人們。

可持續生存的教育

第二場，由恆音法師主持，著眼於與寺院生活和環境有關的教育。教育能扮演一個關鍵的角色，啟發更多人採用一種比較永續的生活方式——救護地球需要它。但除了這一個在社區之內的學校，沒有哪一種教育能謹守無貪、感恩和簡樸的價值——這就是一所寺院裏的佛教學校。居住與學習在佛寺裏，真的使人體驗另外一種生活方式，然後改變他們自己的習性和世界觀。

做為行菩薩道的一部分，宣公上人一個被出家和在家修行眾所支持、環繞的寺院環境裏創辦了學校，使青年人能轉變他們的人生。在

介紹中，培德中學一位11年級學生分享了她的個人經驗，住宿於學校，如何影響了她的看法和價值。實法師解釋上人創辦學校的本懷，乃在教導孝道和服務廣大的社會。

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生態心理學與生態憂慮

第三場，由藏傳沙彌尼恬生·裘琦介紹：「懷抱憂慮而工作和對未來世代的威脅」。她談到在當代有許多人由於環境危機而不知所措，由憂慮生態而癱瘓。生態心理學是目前開發出來的一個新領域，在星球和個人健康之間有協力關係；其中一者的需要與另一個是相關的。

憂慮生態源於對環境上緩慢、慢性變化的一個反應；與自然隔絕；與社區隔絕(因為人們花更多的時間坐在電腦和電視前面)；一個外在的操控，這導致「我做什麼都無關緊要」的念頭；混亂的想法和憂慮(焦慮的人認為憂慮有幫助)；加上傳播媒體的超載(負面新聞)。

傾向於佛教方式的傳統生態療法，鼓勵生態憂慮的受害者：和自然保持聯繫——記住互相依存，並了解我們所行所做，確能產生不同，因為小行動可以導致大結果(因果法則)；注意您的感覺——轉憂慮成正向行動；接受您能控制的極限；採取大與小的各種行動；並參與團體，以獲得支持。 待續

Ecopsychology and Eco-Anxiety

The third presentation on “Working with Anxiety and the Threat to Future Generations” was given by Tenzin Chogyi, a Tibetan nun. She talked about how many people in this age are overwhelmed by the environmental crises and paralyzed by eco-anxiety. A new field called ecopsychology has developed, based on the idea that there is a synergistic relation between planetary and personal well being; that the needs of the one are relevant to the other.

Eco-anxiety stems from a response to slow, chronic changes in the environment; disconnection from nature; disconnection from community (as people spend more time sitting in front of computer and TV); an external locus of control, which leads to the idea that “nothing I do matters”; disordered thoughts and worry (anxious people think worry helps); and media overload (negative news).

Conventional ecotherapy, with a Buddhist slant, encourages victims of eco-anxiety to: get in touch with nature – be mindful of interdependence, and know that what we do *does* make a difference for small actions can lead to big results (law of cause and effect); be mindful of your feelings and transform anxiety into positive action; accept limits of what you can control; take actions, large and small; and get involved with a group of people for support. To be continued

