

Dharma Realm Buddhist Association Participated in the 6th Parliament of the World's Religions (I)

法界佛教總會參加第六屆世界宗教大會 (上)

Compiled by the Editorial Staff

編輯部彙整



DHARMA REALM NEWS | 法界音

(Continued from the front inner cover)

Viewed by some as “the Olympics of Interfaith,” the Parliament of the World's Religions is a coming together of the world's people from various parts of the globe with different backgrounds, different beliefs, different perspectives for the shared goal of solving the ills of what besets us in this time and age, in mutual respect and understanding, set in a space that encourages freedom of personal expression and diverse perspectives. The first Parliament of the World's Religions was held in 1893. This year's session attracted over 9,800 participants. DRBA participants gave presentations, held panel discussions and workshops. This report is the summary of the nine programs DRBA was involved in.

• Mindful Eating Across Traditions: the Desert Fathers and Chan Buddhism on Food, and Spiritual Practice

—A panel discussion with Dr. Thomas Cattoi, Bhikshu Heng Sure, and Bhikshu Ming Hai

Report by Connie Luong

Mindful eating is an integral part of practice in the tradition of the Desert Fathers, early Christian monastics who thought that vegetarianism and care for all living beings brought them closer to the original condition of humanity in the Garden of Eden. For Chinese Buddhists mindful eating was an important aspect of the pursuit of awakening.

DM Ming Hai recounted that in China, Emperor Wu of Liang was influential in getting the Sangha to be vegetarian. He pointed out that from a Buddhist perspective, “Animals could have been our parents.” In fact, during the Liang Dynasty, a Chan Master named Bao Zhi was able to see the past life connections between those in animal form and those in human form. In terms of sustainability, DM Ming Hai pointed out, “It takes a lot of water to feed the cows, to produce meat. To feed a single

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世界宗教大會，被譽為宗教交流的奧林匹克盛會。由來自全球各地不同背景、信仰、觀點的人，本著為解決當下時代困擾人類重要問題的共同目標，基於互相尊重和理解，而創建的一個個人言論自由和多元觀點的平台。第一屆世界宗教大會於1893年舉辦，2015年的世界宗教大會吸引了9,800參與者，本會受邀主持九場座談，以下是各場座談內容摘要。

• 不同文化中的正意受食：沙漠教父和佛教 禪修中的飲食與修行

—托馬斯卡托博士、比丘恆實法師、比丘明海法師的
對談

梁親誠 撰稿

正意受食，在早期基督教沙漠教父的修行中是不可缺少的一部分。他們認為素食以及對一切眾生的關愛，讓他們更接近伊甸園的人性初始狀態。在中國佛教裏，正意受食是修行開悟很重要的一環。

明海法師提到中國的梁武帝推行僧人吃齋的重要貢獻。他指出，佛教徒認為「動物可能是我們過去生的父母」，而梁朝的寶誌禪師能看到動物和人類的宿世關係。若從環保的角度來看，「為了供給人類肉食，必須消耗大量水資源去飼養牛隻。一名肉食者的食物來源，將消耗一名素食者的十四倍地球資源」。

恆實法師強調，箴言「簡樸飲食，成就別人

meat eater takes fourteen times of the amount of resources it takes to feed a non-meat eater.”

DM Sure noted that the maxim, “Eat simply so others can simply live,” is a reality now. He also explained the Five Contemplations verse that monks are mindful of during meals, which helps them foster a sense of gratitude and contentment. He pointed out, “What we’re putting in our bodies, we’re connecting with the universe.” We ought not to think that we need meat to survive, for many big animals don’t require meat. Human bodies need about thirteen percent protein, and too much leads to osteoporosis. DM Sure also shared how Master Hua saw people in his village starving, and chose to eat once a day to save his other two meals for others.

At the end, someone asked DM Sure what he would do if he was invited to a non-vegetarian meal. DM Sure answered that he would tell the host what he could not eat, and if they served meat anyway, he would choose something that was within the precepts. This panel highlighted ancient spiritual practices of vegetarianism and fasting, which are of great relevance for our world today.

• Chinese Chan and Western Zen: Buddhist Solutions to Global Problems in the 21st Century

—A panel discussion on October 16 with Bhikshu Heng Sure and Bhikshu Ming Hai

Report by Lan Huang

In this session, DM Sure shared with the audience the one most important teaching he has learned from his years of training under the Venerable Master Hua, namely, that virtue and character are the foundation for meditation. If you want to go deeper in your meditation practice, the Buddha’s formula is to perfect your character. In fact, who you are when you are not meditating has a lot to do with what happens when you sit on the mat.

He mentioned the Eight Virtues filial respect, fraternal respect, loyalty, trustworthiness, propriety, helpfulness, integrity, and righteousness, which give us guidance in our relationships with our parents, siblings, friends and the communities we are involved in. They are the foundation of being a person. Once DM Sure gave a homework assignment in a meditation class. He asked participants to call their parents after class. One woman called her mother whom she had not contacted for years. After the call, she had this warm feeling in her chest all that week when she meditated.

DM Sure mentioned that we are the fruits and flowers of our past generations, and filial respect is an important step in our practice, what the Venerable Master Hua called the cure for our nation. DM Ming Hai told the popular story of how Ven. Mahamaudgalyayana saved his mother as an example to show that filial respect is emphasized in Chinese Buddhism. DM Sure talked about being an authentic meditator, whose behavior on and off the mat is consistently virtuous – a point often overlooked in the

的基本生存」已經成為事實。法師並解釋比丘的食存五觀，能夠強化內心的感恩與滿足。他指出，「身體內的東西，聯繫個人與宇宙。」我們不應該認為須靠肉類維生，很多大型動物並不吃肉，人類身體需要大約30%的蛋白質，過多的蛋白質會導致骨質疏鬆症。實法師並分享宣公上人見村裏的人挨餓，而決定每日只吃一餐，將省下的兩餐分給其他人的故事。

結束時有人問實法師，如果有人請他吃葷，他會怎麼做。實法師回答，他會告訴對方他不能吃肉；如果他們仍然提供葷食，他會選擇戒律範圍內允許的食物。這場座談強調了素食和禁食等傳統的靈性修行，這些對當今社會依然有很大影響。

• 中國禪與西方禪：佛教對廿一世紀全球問題的對策

—恒實法師和明海法師的座談，十月十六日

黃藍 撰稿

恒實法師與聽眾分享自己多年在上人座下修行，學到最珍貴的一點就是「道德教育」，換言之，一個人的品格是禪修的基礎。如果修行人想要在禪修上進步，佛陀給的方法就是完善你的品格。離開禪墊後的行為，其實與禪墊上的功夫關係甚大。

實法師提到中國傳統文化中的八德孝悌忠信禮義廉恥，引導我們如何建構與父母、手足、朋友，乃至社會的關係，上人說這八德是做人的基礎。有一次實法師給禪坐班的學生一份家庭作業，請他們下課之後給父母親打一通電話。其中一位同學多年沒有跟自己的母親聯絡，與母親通完電話之後，那一整個禮拜打坐時都感覺胸中有股暖意。

實法師說，孩子是父母祖先的花果結實，因此修行很重要的一步就是孝順父母，而宣公上人更直言孝道是救國良藥。明海法師藉由中國有名的「目連救母」故事，說明孝道在中國佛教中的重要地位。講座中，實法師提到要做一個真正的禪修者，無論打坐、不打坐都應該充實德行，這一點在西方的禪修觀念中經常被忽略。

• 佛法在現代社會中的應用

Western idea of Zen.

• Applied Buddhism in the Modern World

—A Panel Discussion on October 16th with Bhikshu Jin He, Bhikshu Jin Chuan, James Nguyen, Fedde de Vries, Sandy Chiang, Angela A. Justice, Yuen-Lin Tan

Report by Lan Huang

The younger generation of DRBA shared their experiences and challenges of cultivation amidst day-to-day life in the modern society. Several of our panelists shared how Buddhism has helped them to be more mindful of their relationships with their parents and the positive changes they have experienced. One panelist mentioned that meditation has helped him to see his faults more clearly. DM Jin Chuan talked about how precepts help us to be grounded in a wholesome life. He likes to think of precepts as vows, taken of our own free will, giving a sense of solidity and consistency to our lives.

People also mentioned their relationship with their Dharma friends is a very different kind of relationship and they really benefit from a community of wholesome friends. The audience was impressed by these young people, and the panel inspired people to find out more about DRBA.

• Buddhist Liturgy: Ways to Connect with Our Inherent Wisdom and Compassion

—A Workshop led by DRBA Bhikshunis on October 17th

This workshop introduced ritual as a way to bring the community together, to connect us to the past and future communities who practice the same rituals, and to purify the body, mouth, and mind. It uses sound, color, smell, and movement, to focus the monkey mind and makes it easier to hold the precepts and to transform our negative habits and thoughts into positive ones.

DM Heng Liang explained that liturgy is traditionally taught orally, without written music, and it requires wholehearted attention to master. Once one has applied one's whole self, one gains a sense of self-mastery and fulfillment. Rituals have their own flow and order, and must be experienced to understand their function.

The nuns led everyone to sing the Guanyin praise in English and Chinese, recite Guanyin Bodhisattva's name, and practice the Dedication of Merit. One participant reflected, "By singing the Guanyin praise in Western music style, even if Guanyin Bodhisattva was new to some people, they could sense peace and compassion embodied in the song."

• Sisters on the Path: Choosing a Life of Simplicity and Compassion

—A Panel Discussion with DRBA Bhikshunis on October 17th

Report by Tam Huynh

—比丘近合、比丘近傳、阮親戒、杜親德、江明珊、簡親道、陳原霖聯合座談，十月十六日

黃藍 撰稿

法總的新生代與聽眾分享日常修行的體驗和所遇的挑戰。有幾位都特別提到，佛法幫助他們更加留心和改善與父母的關係；也有人提到，打坐讓他更清楚看見自己的錯處。近傳師講到戒律如何為健康的人生打下基礎，他個人喜歡把戒律視為發願，是自願的選擇，能在日常行為中發揮堅固穩定的力量。

大家也提到佛友之間是一種很不一樣的關係，在一個善知識團體的支持下，大家都得到很多益處。聽眾們對這群年輕人留下深刻的印象，結束後都想多瞭解我們的機構。

• 佛教儀式：與自性裏的智慧與慈悲連接

—法總尼眾僧團工作坊，十月十七日

主要是介紹宗教儀式，透過參與儀式可以將個人與團體凝聚起來。又由於與過去和未來的修行者投入相同的儀式，因此能穿越三世時空，產生心靈的交集。宗教儀式也可淨化修行者的身口意，運用聲音、顏色、味道、動作，收攝行者散亂的心，進而增進持戒，轉化負面的習氣和念頭。

良法師對聽眾解釋這些儀式自古口耳相傳，不是依靠樂譜傳承，它需要全心投入才能掌握；如果身心完全投入，就能獲得自在和滿足感。儀式有它自身的節奏和次第，必須親身體驗才能明白其功用。

法師們並帶領聽眾唱誦中英文的〈觀音讚〉、念誦觀音菩薩聖號，以及功德迴向。一位聽眾分享：「用西方的音樂唱誦〈觀音讚〉，即使對於觀音不熟悉的聽眾，觀音菩薩的寧靜和慈悲已被音樂完美地詮釋了。」

• 尼眾之路：選擇簡單與慈悲的生活

—法界佛教總會比丘尼眾座談，十月十七日

黃果心 撰稿

In this panel, ten Bhikshunis shared their personal stories on the spiritual Path. Dharma Master Liang started by introducing the history of the DRBA Sangha with a slide show, dovetailing her live narration with engaging pictures. She gave an overview of our organization including our work in the areas of translation, education, and our Sangha and Laity training programs, allowing the public a glimpse of the Ven. Master's vision to plant Buddhism firmly on Western soil.

The ten Dharma Masters come from different countries, different backgrounds with different life experiences but share one thing in common: a wish to find the true meaning of life beyond the superficial trappings of the modern material world and choose a life of simplicity and mindfulness, finding fulfillment in service to others. The Bhikshunis' personal journeys, sprinkled with humorous anecdotes, struck a chord with the audience.

The Dharma Masters each left home at different points in their lives: one Dharma Master at the impressionable age of thirteen, while other Dharma Masters at the primes of their lives, and still another Dharma Master at a later point in life having experienced all its ebbs and flows, yet their practice of the Dharma unites them as a collective group. Their countenances reflect the ageless inner life devoted wholeheartedly to upholding the Buddha's teachings. Two ladies behind me shared the same sentiment as one remarked to the other, "Everyone looks so much younger than their age." The contemplative life of the nuns, contented with few wants and needs, can serve as an model for us to emulate as we go about our lives. The audience was quite curious about monastic life and training, and asked over a dozen questions.

• Monastic Interreligious Dialogue: How it began. What it does. Why it matters.

—A panel discussion with DM Heng Sure and Father William Skudlarek on October 17th

Father William is Secretary General of Dialogue Interreligieux Monastique/Monastic Interreligious Dialogue (DIMMID). Since its founding shortly after the Second Vatican Council, DIMMID has been in the forefront of the Catholic Church's efforts to "recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values" found in other religions (Vatican II, Declaration on the Relation of the Church to Non-Christian Religions, *Nostra Aetate*, 3).

DM Sure shared how interfaith dialogue strengthens one's faith: "I leave these interfaith dialogues feeling I have confirmed and deepened my own practice, knowing I stayed true to myself among others." Of course, dialoguers may have very different views, harmony can be preserved with an attitude of respect and humility. As DM Sure notes, "sometimes you have to agree to disagree," and "As long as you don't have to be the right one in the room then it's good." ❀

(To be continued)

座談會中，十位比丘尼分享自己關於修行的心路歷程。良法師首先以投影片介紹法界佛教總會的僧團歷史，並概略介紹法界佛教總會，包括佛經翻譯、提倡教育、僧伽居士訓練的工作，使與會者認識上人將佛法深植西方的願景。

十位比丘尼分別來自不同國家，擁有不同的背景和生活經歷，但彼此的共同點就是：掙脫膚淺的現代物質生活枷鎖，尋求生命的真正意義，選擇一種簡單、正念和服務他人的生活方式。她們的個人經歷和幽默趣事給聽眾留下深刻的印象。

團員中的一位法師年僅十三歲就出家，有些則在二、三十歲出家，也有的是經歷生活的跌宕起伏之後，更晚一些出家；她們各自在生命不同階段出家，修道使得她們聚集在一起。她們的臉上映射著全心受持佛陀的教導、不隨歲月變遷的內心世界。在我身後的兩位女士都發出同樣的感慨：「每位法師看起來都比實際年齡年輕很多。」這些出家人內觀和無欲無求的生活，足以供我們效法學習。聽眾們對寺院生活和訓練非常感興趣，並且問了很多問題。

• 僧侶的宗教對話：起源、內容和重要性

—恒實法師和威廉斯古拉教父的座談，十月十七日

威廉教父是僧侶宗教對話組織的秘書長，該組織自第二次梵蒂岡大公會議成立以來，在天主教以及其他宗教倡導「認識、保護和推進美好事物以及精神文明、道德文明與社會文化價值觀」的行動中起了顯著作用（第二次梵蒂岡大公會議，教會對非基督宗教態度宣言第三條）。

恒實法師提到宗教交流增強了人們的信仰，「每次的宗教交流，都讓我更堅定並且深入自己的修行，因為我知道在大眾中我忠於自己。」當然，有時交流者會有非常不同的觀點，尊重和謙卑可以保持和諧，就像實法師所講的，「有時候你需要接受不同意的觀點」，並且「你不需要成為那唯一正確的人」。❀

(待續)