



## 融合宗教世界平

Promoting harmony among religions brings peace to the world

佛教本是宗大同 種族國界各團融

The basic principle of Buddhism is great unity.

All races and countries can live together in harmony.



三位阿姜查和蘇美度老法師座下的南傳女眾——英國 Amaravati 寺的阿難菩提法師及靜心法師以及加州無畏寺的淨人 Santussika 於 2008 年 1 月 21 日世界宗教日(萬佛城三周禪七的圓滿日)前來參訪。

阿難菩提法師於 1968 年於英國出生，她在學校時因學到四聖諦而發心學佛，她受過飲食業方面的訓練並曾邊做環保工作邊尋求信仰。1990 年訪問 Amaravati 時，她有種彷彿是「回家了」的感覺，1992 年決定留下來共修，1995 年受戒。法師今年榮獲由一著名國際佛教僧眾及在家學者所組的委員會頒發的「佛教傑出女性獎」，鑒於她的禪定修行及她推行僧團和合的工作，她被選為佛教傑出女性。

靜心法師於 1958 年生於奧地利，畢業於旅館管理後，她在維也納大學學習文化人類學，並在目前仍相當熱門的先鋒派劇院演出及設計服飾。1988 年遇到了她的第一位導師——Buddhadasa 法師，而在泰國逗留至 1992 年。到了 Amaravati 後，於 1998 年蘇美度法師授與十戒，她目前是知客、學校參訪時的介紹者及禪修導師。

因為尼眾們的導師與宣公上人的因緣深厚，她們來朝拜聖城，尼眾們到聖城一訪最感人的一幕應是當她們進入無言堂時。令人震撼的寧靜及磁場，每個人不自主地就跪拜，禮拜的幾分鐘似乎跨過了永恆。

接著在溫馨的交談中，她們直率地分享了她們的經歷、掙扎及收穫，以及如何促

## 南傳尼眾參訪萬佛城

### Western Theravadan Nuns Visit CTTB

雲慕文 / 譯 WRITTEN AND TRANSLATED BY YUMOU

World Religions Day, January 21, 2008. (last day of the 21-day meditation) Three Theravadan nuns in the lineage of Ajahn Chah and Ajahn Sumedho—Ajahn Anandabodhi, Ajahn Santacitta from Amaravati in England, and Sister Santussika of Abhyagiri visited the City of 10,000 Buddhas (CTTB).

Ajahn Anandabodhi was born in Wales in 1968. She first came across the Four Noble Truths while still at school, at which point a confidence in the Buddha's teaching was sparked in her heart. She trained in catering and also worked in environmental conservation, all the while looking for spiritual direction. Visiting Amaravati in 1990, she experienced a sense of 'coming home' and in 1992 she joined the community, taking ordination in 1995. She was recently given the Outstanding Women in Buddhism Award, selected by a distinguished committee of international Buddhist clergy and lay Buddhist scholars as an Outstanding Woman in Buddhism for her meditative practice and promotion of harmony in the Buddhist Sanghas.

Ajahn Santacitta was born in Austria in 1958. After graduated in hotel management she studied cultural anthropology at Vienna University and worked in avant-garde dance theatre as a performer and costume designer. In 1988 she met her first teacher, Ajahn Buddhadasa, and spent several years in Thailand before coming to Amaravati in 1992. In 1998 she received *Sīladhāra* ordination with Ajahn Sumedho as her preceptor. Currently she is the prefect, and watches over after-school visits as well as teaching meditation classes and retreats.

萬佛聖城是全世界宗教徒的皈依處。無論是佛教、天主教、基督教、回教、猶太教等，來者不拒，去者不追。萬佛聖城的山門，永遠開著。



The City of Ten Thousand Buddhas is a sanctuary for the followers of all the world's religions. Buddhists, Hindus, Christians, Muslims, Jews and others are all welcome. Everybody is free to come and free to leave as he or she pleases; the doors of the City are always open.

進僧團的和合。曾是神學院學員的一位提到她在前往 Amaravati 前曾參訪各道場，發覺女眾似乎無法和平共處；然而，她在 Amaravati 的尼眾中找到了歸宿。

一個多元化的團體，Amaravati 的尼眾每隔兩、三個禮拜便會舉辦她們所謂的「心靈會議」，於會上彼此交流問題、失望及感恩之處。有時甚至有外來的長老前來協調，會議上能直言、開放但又被信任的。尼眾會發心參與個人或團體上的心理治療，以此方式幫助修行人剝開每個人從嬰兒時便揹著的層層習氣，這種方便法能預防無言的緊張狀態逐日擴張。

接著與三十多位聖城女居士及數位比丘尼坐談，南傳尼眾們表示除了傳統的小乘數息法之外，她們也從蘇美度老法師那兒學到了一種不全屬於南傳傳統的聞靜塵之法。年輕時，蘇美度老法師在街上聽到一種高頻率的聲音，對他而言，這是要他深入探討此「音聲」的訊息。當有機緣接觸到虛雲老和尚的禪七開示參「誰在念佛？」後，他更是多加參考而依此修行。這種修法在南傳中，大多算是方便法。

座談會結束後，南傳尼眾們表示樂意再次參訪。身為尼眾及佛教徒，南北傳皆應互相交流，因此今日參訪，雙方皆受益良多。

Since the connections between the nuns' teacher and Venerable Master Hua run deep, the sisters came to pay their respects. One of the most touching moments during the nuns' CTTB visit was when they stepped into the Wordless Hall. Vibrating silence and magnetic energy brought everyone to their knees. What seemed like an eternity went by as everyone knelt in silence, letting the power present in the room wash over them.

A heart-warming chat followed as the nuns shared their experiences, struggles and rewards and how they promote harmony in the Sanghas. One mentioned that before Amaravati, she had visited various places and learned that "it seemed impossible for women to live harmoniously in community." However, she found a home with the women at Amaravati.

One of several members in the diverse group of sisters at Amaravati and occasionally an elder outsider facilitate what they call "Heart Meetings" to communicate any problems, disappointments, appreciations and regrets—directly, openly and confidentially. The nuns may volunteer for individual Buddhist psychotherapy and group therapy as a way for these cultivators to peel back the layers of conditioning that everyone carries since childhood. These existing expedient means are helpful in preventing unspoken tension from building up.

The exchange with approximately thirty-something laywomen and a number of nuns was full of earnest inquiries. The sisters revealed that besides meditating on the breath as a topic, they learned from Ajahn Sumedho a practice not particularly Theravadan. Luang Por Sumedho came to investigate the sound of silence after he heard this high frequency "sound" while walking down the street one day. To him, this was a message to investigate further. Coupled with having read Elder Master Hsu Yun's talks on "Who is mindful of the Buddha?" he came to investigate this practice that is more of an expedient practice in the typical Theravadan tradition.

At the end of the question and answer session with the laity, the nuns exchanged hopes of visiting one another again. Both those of the northern and southern traditions offered continual support of one another as nuns and Buddhists in the community. Everyone felt enriched by the day's visit.