

追尋與學習

(續 Continued)

Searching and Learning

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Tina Yang: What was the difference between the forest tradition, where you go to the mountains or forest to immerse yourself, and the monastic lifestyle here in the City?

DM Shun: Gold Mountain Monastery was originally a converted mattress factory right in the heart of the Mission District in San Francisco, with the hustle and bustle of city life. When you walked into the monastery, it was like you were totally isolated from the outside world. Even though the monastery was in the midst of the city, within that environment of the monastery, you were actually living in seclusion from the city life. Personally, I don't see a tremendous difference between that kind of setup and a forest monastery that has a location that is separate from the world.

For example, when I was in Bangkok, I lived in a monastery right next to the Sunday market (Wat Mahatat), and that monastery seemed quite caught up in the world. However, in all the branch monasteries established by Shifu that I've resided in, especially, the old Gold Mountain Monastery, you really felt that you were in another world, an environment for pure cultivation. So I don't feel that there is a difference from that situation and being in a forest apart from the world.

The City of Ten Thousand Buddhas is very much like a forest monastery. This is a pretty rural environment, compared to San Francisco. But again even in Thailand itself, there are exceptions. The monastery I trained in was very similar to the City of Ten Thousand Buddhas; it had very extensive monastic grounds, with ponds, turtles, and trees, all those in the heart of Bangkok. So when you walked into the monastery, Wat Bovornives, you really felt

婷娜：傳統的森林中獨修，與都市的修行，有何差異？

順法師：金山寺在Mission區中心，原是一個改裝的舊床墊工廠，位處在城市喧囂的生活中；然而當你一踏入寺門，在寺院的环境與外界是完全隔離的，鬧中有靜。在此對我個人來說，我看不出離世的森林道場與市區的寺院，有什麼太大的差別。

但是像我在曼谷時的寺院，緊鄰一個星期天市場，每到週日寺院就陷入世俗的環境了。這和師父的道場就不同，至少在我所有住過的分支道場，尤其是老的金山寺，覺得像是在另外一個世界裏，是一個純修行的環境。所以我並不覺得在那樣的狀況下，在寺院裏和在離世的森林道場有什麼不同。

萬佛聖城與舊金山市相比，很像一個森林道場，是在一個美麗的郊區環境。當然，泰國也有些例外的，像我當年受訓的道場就很像萬佛聖城，雖在曼谷市區內，但是卻有很寬敞的場地，有池塘，烏龜，樹等。所以當走進芭坡尼府寺院時，覺得像是處身在另外一個世界。在泰國，在城市中的寺院生活與森林道場有所不同；這不是指外在的物質環境，而是在於僧人專注在研究或禪修，我想這是最大的分野。在泰國，如果將佛教出家生活分類，是有些僧

that you were in another world. In Thailand, there is a difference between the monastic life in the city and the life in the forest. However, this difference is not so much the physical environment, but whether the monks are focused on study or meditation. I think that's the major division. In Thailand, there are those monks who focus on studying and those who focus on meditation. Usually a person who's doing meditation has already gone through a period of study — usually several years of study. And it does tend to be an urban environment for studying, and a forest environment for meditation. But it doesn't necessarily have to be one or the other; there are exceptions to this.

Tina: Why is it necessary to be in a monastery to cultivate instead of at home?

DM Shun: When I was in Chicago and started studying Buddhism, I read translations by Khantipalo Bhikkhu from England and I ended up studying in Bangkok. He had several 60 to 80 page booklets on what the monastic life was like (*With Robes and Bowl & The Buddhist Monk's Discipline*), the life that he was living in Thailand and how it was the way of life followed by the Buddha. In many Buddhist texts, the Buddha said that if you really want to live the religious life, the Buddha's way of life in its fullness and completeness, with as much purity as possible, the monastic lifestyle is the way to do it.

The Buddha says in sutra after sutra, that a person who wants to make significant spiritual progress ought to offer their entire life to the Buddhist path. If I had a family— let's say I was married and had children — my duty to them would come first. I could not neglect my responsibility to them. Being a monk, I don't have these concerns, so I can focus on cultivation. Let me give an example. The Buddha said that whenever a monk or nun is about to get angry or get caught up in anger, he or she should always think of the Parable of the Saw. In this parable, the Buddha said that if a person were to use a double-edged saw to cut off the limbs of a monastic (each limb being cut off in succession), the monk cannot even have a thought of anger. If you have a thought of anger, you've gone against the Buddha's teaching. The criteria for a monk or a nun is that one cannot even get angry at or hurt somebody who does something like that to you. That's the ideal.

Now, what if a thief or murderer attacks me? What am I going to do in that situation? If I'm a Buddhist monk and that's my *karma-vipaka* (karmic retribution), then I just have to accept that it's going to happen. If not, that's fine as well. However, if I am a householder and have a wife and children, then I have to take action to protect them. The Buddha said very clearly that you have two separate kinds of happiness. You cannot get involved in or be attached to the happiness of the world and attain the happiness of the monastic life.



人專注在研究，有些僧人專注在禪修。通常要禪修的行者，必須先有數年時間的研修；通常研修都是在都市環境裏，禪修則是到森林道場。但並非所有都是這樣，有時候也有些例外的。

婷娜：為什麼修行必須要到道場而不是在家？

順法師：當我在芝加哥開始研讀佛學時，讀到英國比丘坎提葩羅的譯著，所以我到曼谷修習佛法。他有幾冊大約六十到八十頁的書說明修行生活的方式——敘述他在泰國的生活情形，和如何遵循佛陀教導的生活方式。在許多佛教經典中，佛陀說如果真正要過一個宗教生活，充分和完整的佛陀生活方式，儘可能純淨的生活，道場修行乃是應行之道。

佛陀在經典中不斷的說，一個人要在精神領域有顯著的進展，必須將此生奉獻給三寶。如果我有家庭，也有小孩，對他們負責是我的第一責任，我無法忽視對他們的責任。做一個僧人，就沒有這些問題，可以專心修道。我舉個例說，佛陀說過不論什麼時候當一位男眾或女眾僧人要生氣或發脾氣前，應該常常想到「鋸子的格言」。在這個格言裏，佛陀說如果

So to the degree that you are involved in worldly pleasures, that's going to be a hindrance. It is *dhyana* meditation that is the happiness of the monastic, which by nature means being separate from the pleasures of the five senses. To enter *dhyana samadhi* concentration, these states of meditation, you have to first get rid of your desire for the pleasures of the five senses. However, the ultimate goal of Buddhism is not to just attain meditative happiness. If you become attached to the happiness of *dhyana*, it becomes a hindrance, and then you cannot attain true liberation. The ultimate goal of cultivation is to see the true nature of *samsara* (the cycle of birth, death, and rebirth). That is to see that all things in *samsara* have the three characteristics of impermanence, *duhkha* (usually translated as suffering, but meaning "unsatisfactoriness" or "imperfection"), and not-self. When you see these three characteristics on a very profound level, with *prajna* wisdom supported by true meditative skill and moral virtue, then you realize the unconditioned reality of Nirvana.

The reality that we experience, which is called *samsara* and includes all the many heavens and hells, all the phenomena of the universe, within all these different planes of existence—is ultimately a misexperience of Nirvana. The true, ultimate reality is Nirvana, which has no appearance, no beginning, no end, no space, no time, and is unformed, unborn, indestructible, etc. Because of ignorance, we misexperience Nirvana as *samsara*. This ignorance is not seeing the true nature of *Samsara* (the three characteristics of *samsara* mentioned above). So the purpose of Buddhism is just to remove that ignorance and then to realize the unconditioned reality of Nirvana.

It's important to keep in mind that for all of us monastics, the ultimate goal is to realize Nirvana. In the Mahayana we also want to help living beings. But Shifu has said many times that if a Bodhisattva himself hasn't realized or experienced some degree of enlightenment (which means realizing Nirvana)—hasn't really developed genuine *prajna* wisdom, then how can he truly save other living beings or other people? We're like clay Bodhisattvas, who jump into the water to help somebody who's drowning; because we're made of clay we just melt or disappear because we don't have any real ability to save anyone. Therefore, Shifu said that until you attain some genuine level of enlightenment, you really can't teach the true Dharma. We have to have the experience of Nirvana. That's a really big distinction from mere intellectual understanding, which is what I have.

☞ To be continued

一個人要用鋸子鋸僧人的手腳(每一個手腳依次鋸去)，這個僧人是不會起瞋心的；如果有瞋心，就是違背佛陀的教誨。做一個僧人的條件，是不對人起瞋心，即使對方對你起瞋意，對你有傷害，這才是理想的修行。

如果現在有小偷或強盜來攻擊？在這種情況下我要如何處置？我是一個佛教僧人，我明白那是我的業，如果一定要發生，那就發生吧！如果不是，那也可以！但是如果我有家庭，就必須採取行動來保護家人。佛陀很清楚的說過，你無法貪著於世間的喜悅，又同時得到出家生活的喜悅。浸染於世間的快樂，將會障礙修行的。禪定就是出家的喜悅，從本質來說也就是脫離五欲的快樂。要進入禪定三昧，禪的境界，首先必須放棄追求五種感官的快樂。然而，佛教的究竟目標不只是禪定的喜悅；因為如果執著於禪定的喜悅，那將成為一個障礙，而無法得到真正解脫。修行要看到輪迴的本質，看出所有輪迴的事具有三種特性：無常、苦(或是可以是苦惱)及無我。當以般若智慧、禪修為支柱，徹底看到這三個特性時，才能真正了解涅槃絕對的實性。

我們所經歷現實的種種，或稱為輪迴，包括天堂和地獄，所有宇宙的現象，所有的現存不同的地方，最終都是涅槃的「非」經驗。真實，涅槃的最終實性，是無相，無始，無終，無空間，無時間，無形，不生，不滅等。因為無明，我們將涅槃誤為輪迴；所以佛教的目的是要除去無明，了解涅槃絕對的實性。所有的出家人，要記得我們最終目標是要達到涅槃。

在大乘佛教，我們同時也要幫助眾生。但是師父說過多次，一個菩薩如果他還沒有經歷或實現自覺(意指達到涅槃)——真正發展出真實的般若智慧——他又如何去解救他人或眾生呢？我們如泥菩薩過江，是泥做的，入水即化，因為我們沒有真正的能力去救助他人。所以師父說只有得到某種程度的真正覺悟，才能教授真實的佛法。我們必須要有涅槃的經驗，這和我從學識上瞭解佛法是很不同的。

☞ 待續