

追尋與學習

(續 Continued)

Searching and Learning

恒順法師 口述 SPOKEN BY BHIKSHU HENG SHUN

林常青博士 中譯 TRANSLATED INTO CHINESE BY LING CHANG CHING, PH.D.

Tina Yang: Is this what he said to you?

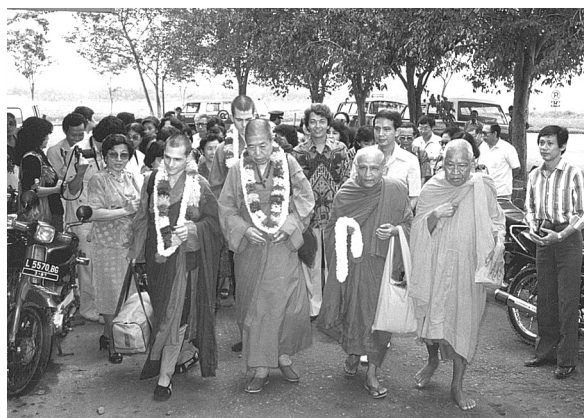
DM Shun: He said it to me and he said it to the public. You know I had the incredible good fortune of being Shifu's assistant and personal attendant for over ten years. And so, I got to hear Shifu lecture several thousand times, the Sutra lectures, and other lectures at Gold Mountain Monastery when Shifu started lecturing here at the City. He moved the Sutra lectures on the *Flower Adornment Sutra* [the *Avatamsaka Sutra*] to the City in late 1977. After that, he was still lecturing at Gold Mountain on the *Lives of the Buddhist Patriarchs* and the biographical sketches in *Reflections in the Water-Mirror*. So, I got to personally hear several thousand lectures by him. As Shifu's attendant, I traveled with him, seeing him interact in different ways with people in America and other countries. When I got to go with Shifu to Hong Kong, Indonesia, Europe, Taiwan, Thailand, I got to see how Shifu was with all kinds of different people in different cultures. This is something you can't read in books. In Shifu's daily life in America, everything Shifu did was a kind of teaching. So I'm very fortunate to have an incredible storehouse of memories of all those experiences.

Tina Yang: Shifu was a constant source of inspiration for those of us, who were so young at that time.

DM Shun: The point that Shifu would always emphasize, and it's not just Shifu, it's part of the tradition of the Buddha's teachings, is that you really have to work on having true realization and experience. So what's cool about Buddhism is that the Buddha said: "Don't just believe what I said. You must experience the truth for yourself. Determine for yourself whether it is true through your own experience." For example, let's take reincarnation or past lives. I believe in past lives. Do I have the ability to remember my past lives? No, I don't. To really know this would require that I have that ability. The Buddha said we all have this potential to verify what is true or false through our own experience. So that faith will not just be blind faith. Faith will become

婷娜: 這是師父對您說的嗎?

順法師: 他對我說，也對眾人說。妳知道我很幸運作為師父的助理和私人侍者有十五年之久。師父從一九七七年開始將原來在金山寺講的「華嚴經」搬到聖城去講。過後他也在金山寺講演「祖師傳」、「水鏡回天錄」等，所以我基本上是聽他講演數千次以上。我作師父的侍者，陪他旅行，親眼目睹他與美國和其他國家人士不同的互動關係。我隨師父去香港、印尼，歐洲、台灣和泰國，看到師父與各種不同文化中不同的人在一起，這是無法由書本上讀到。師父在美國的每日生活，所做的都是一種教導，所以我由這些經歷累積出許多不可思議的回憶。



婷娜: 當年師父的教誨，對現在很年輕的我們來說，是一個不斷激勵我們學習佛法的湧泉。

knowledge through actual experience.

It's very difficult even for a monk or a nun to truly attain genuine levels of enlightenment. At the first level, one is called a Stream Enterer, a *Shrotapanna* in Sanskrit. How many people attain that? Whenever Shifu talked about it, he said that it is an exceptional attainment that very few people can realize. If it is so difficult for a monk or nun to realize, how much more difficult is it for a layperson, a householder to realize? Just think how difficult it is for householders who can buy anything they want, who eat and drink whatever and whenever they please, and who have the responsibilities of a family. They have to go to work, make money, worry about health insurance, etc. They have to worry about all these things that they are involved with, that they themselves have chosen to do, because they want to enjoy the various pleasures of the world.

Now the Buddha made it very clear that if you live a householder's life and follow the moral precepts, that's a genuine, valid form of happiness. The Buddha didn't say that it's bad or evil. He said there is this other happiness of the monastics. How much more difficult for a person who is involved in that kind of householder's lifestyle through his own choosing, to attain genuine levels of enlightenment, which by nature, means that he's eliminated the desires for the pleasures of the world and the five senses. So the monastic life is certainly much more suited to realizing the goals of Buddhism.

Tina Yang: Are there daily struggles in following the monastic life?

DM Shun: I have been a monk for over 25 years and what I have found in my experience is that in the early stages, maybe the first five years, that might have been the case. It might be different for others, but for me, for many years, that hasn't been an issue. This doesn't mean to say that there aren't any struggles. I'm not enlightened by any means, and I have daily internal struggles in developing myself, which I actually find really good. That is, when I become aware of my faults—let's say if I get angry and lose my patience with my students, which doesn't happen a lot but it does happen—I'm really grateful that I'm aware of that. I still have a ways to go and need to make much more progress. As a monk per se, for me, the daily self-reflection is not really an issue. It's not like I ask myself, "Should I be a monk?" or something like that. It's a given that I am and will remain a monk for the rest of my life, so I don't think about it. But in terms of development in our personal lives, getting rid of our faults, basically that's something monastics are always engaged in.

Tina Yang: Does a monk, who has left the home-life, need to cultivate in the monastery?

DM Shun: In my experience, it's important to live in a monastery. For example, when I was at Harvard University for six weeks in 2000 and attended the "World Religions in America" seminar for high school teachers sponsored by the National Endowment for the Humanities, I lived in an environment that actually was very nice. It was across the

順法師: 師父總是會強調，這不是師父的，而是佛陀傳統教導的一部份，自己必須努力去經歷和實踐。佛說：「不要只相信我所說的，你必須去親身體驗和實踐真理。由自身的經驗，來決定這是否真實？」例如，我們相信有前生，但是有能力記得前生嗎？沒有，我沒有這種能力。要真正知道這個，我必須具有這樣能力。佛陀說我們都具有這樣的潛能，藉由自身的經驗來驗證其是真是偽。所以信心不是盲目的信心，信心要經由實際的經歷而成為知識。

對一位僧人來說，要達到真正的覺悟是很困難的。在初果，稱之「入流」或是梵文的「須陀洹」。每次師父說這是一個很特殊的果位，很少數人可以達到這樣的果位。如果連一位僧人來說都是很困難達到，那麼一個居士或在家人又是如何困難呢？在家人可以隨時購買他要的東西，隨其高興吃喝他喜歡的食物；但是他們對家庭有責任，必須工作賺錢，擔心醫療保險等問題。必須去操心所有由自己選擇的相關事務，因為他們要享受世間的快樂。

佛陀說的很清楚，如果過在家人的生活，遵守道德戒律，那才是真正真實的快樂方式。佛陀並沒有說這是不好或是邪惡，但說還有另一種是出家的喜悅。經由自己選擇在家這樣的生活方式，而想達到真正覺悟的層次是很困難，因為真正覺悟的本質，是要你已經去除對世間和五種感官的欲樂。因此，出家的生活是更可以確定符合達到佛教的目標。

婷娜: 您每天要過出家生活，為此有沒有掙扎過？

順法師: 我已經出家為僧超過二十五年了，依個人的經驗，或許在早期的時候，大約最開始五年，或許是有的。對我而言，或許與其他人不同，在許多年裏這根本不會是個問題；但並不是表示這其中完全沒有掙扎。我尚未開悟，所以在學習如何自覺時，每天都有內心掙扎，但是這是好的。當我很明白自己的缺點時，例如要發脾氣，對我的學生失去耐性時，這雖然不常發生，但是也曾發生。真正感激有所警覺(自覺)，我仍有許



street from the Harvard Divinity School in the Institute for the Study of Religion, where visiting professors lived. For that campus, it was a rather protected environment. However, I could see that not doing all the daily rituals, all the activities in the monastic environment—although I did do them to a limited extent on my own—was quite different than being in a community with other monks and nuns. From this experience, I could see that if I continued to be outside the monastery for a long time, maybe for a year or two years, my spiritual practice would become weaker and weaker. I was slowly but surely being impacted by the external, worldly environment. So for me, that verified that I still have a ways to go and need to work harder on my practice. The world now is quite different than it was at the time of the Buddha. There are so many things out in the world that pull the individual away from the spiritual path. I can see that for the vast majority of people, it's still necessary to have the pure environment of the monastery to make constant and significant progress in one's practice of the spiritual path.

(The End)

多地方需要改進。對做一個僧人來說，每天自我反省，基本上不是個問題，但不是自問：「我應該為僧嗎？」或是類似的問題。我是個出家人，我的餘生也會是個僧人，所以根本不會去想這個問題。從自覺的角度來說，改掉缺點，基本上是出家人經常要做的事。

婷娜：出家修行一定要在道場嗎？

順法師：在我個人的經驗，過出家生活是很重要的。譬如，在兩千年我在哈佛大學六週的時候，參加一個為高中教師舉辦，由國家人道基金會資助的「世界宗教在美國」的研討會。當時我是生活在很舒適的環境，所有來訪的學者都住在位於哈佛大學宗教研究所神學院的對街住所，那個地方是相當受到保護的環境。在那裏每天沒有固定的宗教儀式（註：早晚課），雖然我自己會盡量做一些，但是這是和在有僧人的道場是很不相同的。由此體驗到：如果離開道場一段很長時間，或許一年或兩年，我的修行實踐會變得越來越弱。會逐漸，而且確定會受到外在世間環境的影響。對我而言，這是證明我還有一段路要走，還需要努力。現今的世界是與佛陀住世時非常不同，世間上有許多事務將人們引向各個不同方向，而不是精神上的道路。我相信對大多數人來說，仍然需要一個像道場這樣的清修環境，讓人可以在精神的道路上持續不斷的精進用功。

(全文完)



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