



# 感恩回顧 精進前瞻

萬佛聖城開光三十週年法會

## Bhikshu Heng Sure:

This morning, we are blessed to have our Dharma friends from Abhayagiri Forest Monastery. Originally we should say guests but it is pretty hard to introduce them as guests, because they are very much like family. We have regular connections with Abhayagiri Forest Monastery, wearing different sashes and yet having a single mind. And when we visit their monastery at Abhayagiri, we always feel like we blend together, as Buddha said, like milk and water, not discriminating ourselves from each other. So, at the same time, because many of you are in fact, fresh to the City of Ten Thousand Buddhas, it is important that we introduce the guests.

So let me introduce to you today, the monks from Abhayagiri Forest Monastery, including today the two co-abbots, Venerable Ajahn Amaro and Venerable Ajahn Pasanno respectively. This morning, we get to hear from Venerable Ajahn Amaro. Then at lunch, we will hear from Venerable Ajahn Pasanno.

Ajahn Amaro is British, originally from Kent, and he studied psychology and physiology during his university years. He traveled

## The 30th Anniversary of the City of Ten Thousand Buddhas:



2009年7月4-5日於萬佛城

The City of Ten Thousand Buddhas, July 4 - July 5, 2009

編輯部 彙編 Compiled by Editorial Staff

### 比丘恒實：

今天早上，我們非常榮幸邀請到無畏寺的朋友。本來應該說是貴賓，可是蠻難把他們當作是客人，因為我們彼此就像家人一樣。我們常常跟無畏寺有互動，我們穿的袈裟不一樣，可是心卻是一個的。當我們去無畏寺時，就像佛所說的水乳交融、不分別彼此。不過因為你們許多人是第一次來萬佛聖城，所以還是要先介紹你們認識他們。

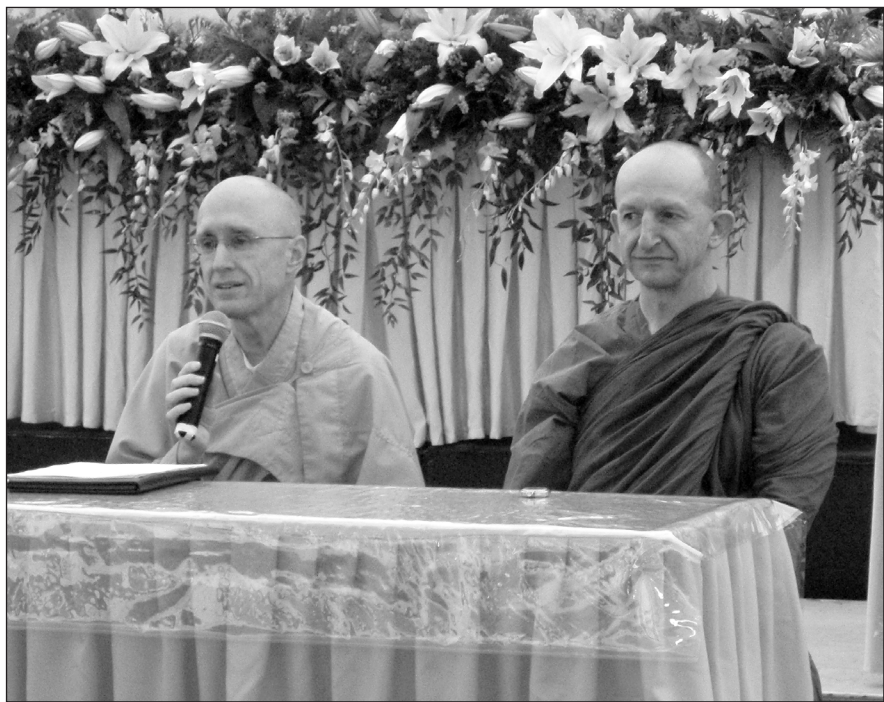
今天無畏寺來的法師們，包括目前的二位住持，就是阿姜阿莫若和阿姜帕莎諾。早上先是阿莫若法師跟我們講講話，午齋時我們將聽到帕莎諾法師的講演。

阿姜阿莫若法師來自英國的肯特郡（Kent），在大學時學心理學和生理學。他到亞洲旅行，最後到了泰國東北部，因為有人建議他，如果你想找到「法」，你應該去泰國東北部。他聽人家說，泰國的Wat Pah Nanachat是一處為西方人設的國際道場，可以修行及打坐，於是就來到了Wat Pah Nanachat。到了之後，感覺像回到家似地，一見如故，便決定留下來接受訓練。之後也出家成為沙彌，並於1979年在阿姜查長老的座下受具足戒，成為比丘。

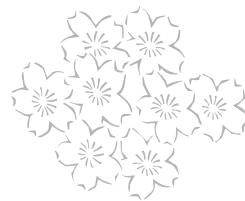


to Asia and finally reached northeast Thailand, because people told him: if you want to find the Dharma, you can go to the northeast Thailand. He heard people mention that Wat Pah Nanachat is an international way place for westerners, for cultivation and meditation. So he went there. When Ajahn Amaro arrived at Wat Pah Nanachat, he instantly liked the monks, and felt at home. So he decided to stay, became an anagarika (a trainee), and sramanera (a left home novice), and then received the full precepts from Venerable Ajahn Chah, becoming a Bhikshu in 1979.

He stayed in Thailand for two years, then went back to England and joined Ajahn Sumedho at Chithurst Forest Monastery. We first visited Chithurst Forest Monastery in 1983 and made several visits again after that. I first saw his book called Tudong: The Long Road North in 1984 or 85. He was the first in England to carry on the Thai tradition of Tudong. Tudong is the [Thai] pronunciation of dhutanga. Dhutanga, as



## Reflecting with Gratitude And Renewing with Vigor



他在泰國住了兩年，然後回到英國，住在阿姜蘇美度法師的Chithurst Forest Monastery。那個道場，我們1983年曾去過一次，也是我們第一次的造訪，之後又去了幾次。我自己是在1984或1985年，第一次讀到他的書《Tudong——漫漫北上的旅程》。他是英國第一位修行泰國Tudong傳統的人。Tudong是Tudangkha的音譯，就是我們說的苦行，在泰國佛教傳統裡指的就是「行腳」。他和他的同參用行腳的方式直貫英格蘭，靠著路人的供養維生。當時的人看到他們身上穿的僧袍，根本也不認識這是什麼。所以阿莫若法師可以說是在歐洲開創修行Tudong這種行腳苦行的首創者。他們行腳的足跡遍及芬蘭、波羅的海國家已及波蘭。所以這種行腳的頭陀行，已經成為當今歐洲和東歐國家佛教徒的傳統。

1996年，他被邀請到無畏寺常住，和帕莎諾法師，一起擔任加州無畏寺的住持，並且帶領

眾生修行。他們是我們在北邊紅木谷的鄰居，離這兒約有二十英哩的距離。他今天講演的主題，如果我理解正確的話，是關於南傳和北傳佛教之間的關係，以及宣化上人和蘇美度法師如何相遇，以及之後產生的影響。我聽說他們過去生就彼此認識了。

阿姜·阿莫若法師：

讓我開始前，先皈依三寶。（以巴利文誦念三遍皈依佛、皈依法、皈依僧）

個人非常高興，也非常榮幸，能被邀請在萬佛聖城開光三十週年、這個吉祥隆重的日子，跟大家說說話。各位可能從恆實法師給我光榮、但言過其實的介紹中注意到，今年也是我出家的三十週年。我是1979年受具足戒，所以在聖城開放給世人的同一年，我也開始了個人比丘的生涯。

然而在我開始之前，或許應該先更正恆實法師幾點的介紹。事實上在我之前，已經有幾位比丘在英國修行短程的Tudong。他們的路程大約費時一、兩週，證明了這法門是可行的；而受到他們的激勵，我決定自己也嘗試一下。因



we know, is ascetic practice. And in a Thai version of that, it is a pilgrimage. He and a companion walked the length of England, on tudong, depending on people to make offerings; and this is the time when many people would look at this robe, and not identify what this was at all. So, Ajahn Amaro was responsible for blazing that trail of tudong ascetic pilgrimages through Europe. They went to the Baltic Sea Countries - Finland, Latvia and Poland, and did a tudong in Poland, so now it is a custom in Europe and eastern Europe for Buddhist religious to go on walking pilgrimage.

In 1996, he was invited to take up residence and establish the Abhayagiri Forest Monastery, together with Ajahn Pasanno, in the neighboring Redwood Valley, which is 20 miles north of here. His topic today, as I understand it, though he will tell us in detail, is about the ongoing relationship between Mahayana and Theravada, and all the ways that Venerable Master Hsuan Hua and Ajahn Sumedho found their connection and what resulted from that connection. And I was told that their connection extended to past lives, that they knew each other in lives in the past.

#### Ajahn Amaro:

I will begin by reciting homage to Buddha, Dharma, and Sangha. [He recites in Pali.]

I am very happy and honored to be invited to speak on

this auspicious occasion, the 30th anniversary of the opening of the City of Ten Thousand Buddhas. And as you might have noticed from the very glorious, hyperbolic introduction that Reverend Heng Sure gave me, this also is my 30th anniversary as a monk. 1979 was the year of my full ordination, so this is also a parallel in my life that I opened my Bhikshu life the same year that Wan Fo Cheng opened its door to the world.

Also, maybe just before I begin, I should also maybe correct a couple of Rev. Heng Sure's remarks. There were actually a couple of other monks who had gone on shorter tudong walks in England before I did. They both walked for a week or two, and seeing that it could be done, I was inspired and asked for the opportunity to do that myself. But because I tend to be a bit of an extremist, I decided to walk across the entire length of England – a three month walk. And I always seem to be happy to talk about myself, so I wrote a book about it; while the other more humble monks restrained themselves.

The connections between our two communities, the community of Ajahn Sumedho, the Forest Meditation Tradition from Thailand, and this particular community, began at least in this lifetime in 1981 when Ajahn Sumedho was visiting California. He was regularly invited to this country. He was an American by birth, and he was also invited to come and teach here by Jack Kornfield, who'd been a monk with him in Thailand and also established a teaching center here.

And during that visit in 1981, a woman, who had been a student of his and who was a professor at UC Berkeley, came

為我個性有點走極端的傾向，既然他們走了一、兩週，我決定直貫英國，步行三個月。又因為我總喜歡炫耀自己，所以我寫了本關於這三個月旅程的書，而不是像其他謙虛的比丘那樣內斂。

我們兩個道場的互動聯繫，也就是稟承泰國叢林禪修傳統、蘇美度法師的道場，跟宣化上人的道場，至少在這一生，是從1981年蘇美度法師到加州訪問時開始的。法師經常受邀到美國來，他本身出生於美國，他的朋友Jack Kornfield經常邀請他回來講法。Jack Kornfield曾和蘇美度一起在泰國出家修行，後來在加州設立教授中心。

1981年那個時候，一位蘇美度法師的女學生，也是加州大學柏克萊分校的教授，有天對蘇美度長老說：「喔，舊金山這裡有一位出家人，你必須要見一面。這很重要喔！他是我們灣區最好的一位和尚。如果不見他，我可不讓你離開加州。」

那時候，蘇美度法師還有許多要忙的事，而且他想：「哎喲，又要參訪一位長老啊！」這他可

是有過經驗了。五〇年代晚期到六〇年代早期，當他在柏克萊讀書時，為了要找位佛教老師，他去了日本廟，也到過中國廟。可是都被當作外國人一樣，根本不受歡迎。而且沒人講英語，也沒人對打坐有絲毫的興趣。所以他想：「又要被拖去這些格格不入的寺院了，最後都是對牛彈琴、互不了解，唉！」

但是那位女教授非常堅持，所以他也只能投降了。於是蘇美度法師到了當時位於Mission District的金山寺，那裏原本是間床墊工廠。他說當他一進門見到宣化上人，一股感激之情油然而生，而且有一種很深很深的緣份，一種對法的親近感，這令他非常震驚。

蘇美度法師回到英國、到了Chithurst Monastery後，就很高興跟我們分享他認識宣化上人的經驗，這令我們印象非常深刻，而且很驚訝。他說：「我以為這輩子再也不會遇見像阿姜查長老這樣的高僧了，沒想到竟然讓我遇見了。」他說在上人的面前，你會覺得有很大的啟發作用。而且令他最感動的，就是上人不但有大智慧，而且對人非常地友善而且尊敬。



to him one day and said, "There's a monk you've got to meet in San Francisco, and it's really, really important. He's the best monk in the whole Bay Area, and I can't let you leave California without having seen him."

At this point, Ajahn Sumedho had far more things that he really needed to do in his schedule already, and he also thought "Ah! Visiting another senior monk..." He had experiences when he was in the University in Berkeley in the 1950s and the early 60s, trying to find a Buddhist teacher. He had gone to Japanese temples and Chinese temples, and he had never really been welcomed there as a foreigner; they couldn't speak any English, and no one seemed to be remotely interested in meditation, and so he thought, "Nuh-huh, I'm not going to be dragged to these awful temples where we won't be able to understand each other and then, oh well!"

But this woman was insistent and so he thought, "Ok, I'll submit." Then she took him to the original Gold Mountain Monastery in the San Francisco Mission District, the former mattress factory, and he said that as soon as he and Master Hsuan Hua met, he had an immediate sense of gratitude that he been brought there and a tremendous feeling of affinity, a closeness in Dharma that really astonished him.

When Ajahn Sumedho came back to England and rejoined the rest of us at Chithurst Monastery in Sussex, he told us about this visit. He said something very impressive to us, something that was quite surprising. He said, "All my life, I thought I would never meet another monk like Ajahn Chah,

and I just did." There was a kind of uniqueness and greatness in the presence of Master Hsuan Hua that was really inspiring and gladdening to him, and also he was so touched, not just that Shrfu was so wise, but also he was incredibly friendly and respectful.

In later years, Master Hsuan Hua spoke about that first meeting and he said: "You know, all my life, I wanted to try and bring the northern and southern traditions together and I never thought I was going to be able to do it, until I met Sumedho." That was the kind of impactful moment there in old Gold Mountain Monastery when these two traditions flowed together.

And, as Reverend Heng Sure just said, here at City of Ten Thousand Buddhas, on one or two occasions when Ajahn Sumedho was visiting, Master Hua mentioned that he and Ajahn Sumedho had practiced together in past lives and that this was one of the reasons for the profound affinities between them.

Also, from that occasion, Ajahn Sumedho brought back a lot of the publications of DRBA. As we're aware, Shrfu vowed to translate the Buddhist sutras into English and to propagate them throughout the world. Those of us in the monastery in England hungrily devoured many of those Dharma books and became very inspired with Shrfu's teachings. Like wolves and tigers, we gobbled all that Dharma-knowledge down.

✪ To be continued



在往後的歲月裡，宣化上人也曾提到這一次的會面。他說：「我一輩子就有一個願力，就是必定要把南傳、北傳匯合起來。可是我並不覺得這輩子會有這個機會，直到我認識蘇美度之後，我知道有這個可能性了。」所以當年二人在金山寺的會面，儼然成了南北傳佛教融合的重要時刻。

就像恆實法師之前說的，在聖城這兒有一、兩次的機會，蘇美度法師來訪時，上人說過他與蘇美度法師在過去生，曾有好幾世是一塊兒修行的。這也是為什麼他們之間，會感到如此有緣的原因。

那次蘇美度法師也帶回許多書籍，正如大家所知道的，上人發願要將佛經翻譯成英文，並且流通到世界各地去，所以蘇美度法師帶回許多法寶。於是當時在英國的我們就狼吞虎嚥地，爭相閱讀這些英文書籍，同時深深受到上人的啟發。

✪ 待續



一九九〇年於英國融合南北傳  
Integrating the northern and southern traditions in England in 1990.