

# 西方佛教的基石

## The Bedrocks of Buddhism in the West

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Chinese Translation by Disciples of Triple Jewels



BODHI FIELD | 菩提田

Last week was the date that the Venerable Master actually came to America 50 years ago [Editor's Note: The Venerable Master arrived in Honolulu on March 17, 1962]. Although I didn't see Master when he first arrived, it is interesting for us to go back and look at the early history of when he came over.

He came with very little; only a few people sponsored him. He lived in a little apartment in San Francisco and gave lectures in Waverly Place over in Chinatown until he moved to Gold Mountain Monastery. At Gold Mountain Monastery, he spoke every night, and often in the afternoons, seven days a week. All of the sessions that are held up here at CTTB were initiated: the Guan Yin sessions, the Chan sessions, and all the different sessions that are done at the City, with a few additional ones.

I'm reminded of Gold Mountain in those days, that was December '73, there were eight people in total living in Gold Mountain Monastery on 15th Street. The Guan Yin sessions had maybe 10 or 12 people. Even when we moved to the City of Ten Thousand Buddhas, I remember being in this Buddha Hall during the Guan Yin session where I was the only person here. During some of the actual walking and sittings, there might be one or two people in the whole hall. I remember bringing Master to look at the City of Ten Thousand Buddhas for the first time. When we finally purchased the City of Ten Thousand Buddhas, there was, I think, three of us living in the firehouse. The whole City had three people living in it.

I am just bringing back a little history. I am not sure that everybody realizes how quickly the City of Ten Thousand Buddhas is growing. It might look to people that it's moving slowly. But from the perspective of larger time, it's moving very quickly. Everybody works really hard to maintain this place, keep it going, and to develop Master's Way place. I think everybody can begin to see that the people in the world are really

上星期是上人來到美國50週年（編按：上人於1962年3月17日抵達檀香山）。雖然上人初來時我沒能遇見他，不過還是很值得回顧他早期來到美國的那段歷史。

上人剛到美國的時候只有很少數的信眾供養，在搬去金山寺之前，上人住在三藩市的一間小公寓，並在中國城 Waverly Place 講法。在金山寺，上人每晚都講法，經常是連下午也在講法。現在萬佛城所舉辦的觀音法會、禪七及各種法會，都是從金山寺那時候開始的。

回想在十五街金山寺的日子，記得在1973年12月，共住了8個人，如果舉辦觀音法會也許有10到12個人參加；甚至當我們搬去萬佛聖城，記得有一次舉行觀音法會，大殿只有我一個人，繞念或坐念時，整個大殿也只要一、兩個人而已。我記得第一次帶上人來勘看萬佛城的情景，後來買下萬佛城，我們3個人住進消防站。整個聖城這麼大的地方，只有我們3個人住在裡面！

這是一些早期的歷史片段。我不確定大家是否感覺萬佛城的快速發展，也許有些人覺得進步得很慢，但整體看來，其實萬佛城這些年的成長是非常迅速。這裡的每一個人都盡心盡力照顧、經營與發展上人的道場。我認為每個人都開始領會到，在這個紛亂的時代裡，萬佛城在世人眼中是一個平安地、修道場，是指引世界和平的一盞明燈。因為大家的努力、佛菩薩

looking to the City of Ten Thousand Buddhas as a safe place to be, as a place to cultivate, as a beacon of peacefulness in the world that is increasingly chaotic. Because of every one's work, working with the Buddhas and Bodhisattvas, the Master's spirit and energy, and the dreams that the Master has, we are on the brink of growing in many many ways.

The Master left all these Way places and the City to all of us and left all these resources to support them. The thing that he left for us to do that's difficult is—we all have to work together to bring all of the different elements of what his master plan was. Everybody has a different role to play; everybody has a different talent; everybody has a different knowledge; and everybody has a different approach. He left all these here but he left one little small problem to work out—we can do anything we want, we can build anything we want, we just have to all work together to do it and trust each other. Basically, the Master was saying that if you work together in my energy and spirit, and the energy and spirit that I bring from the Buddhas and Bodhisattva, you can save the whole world. By not working together, it's really difficult to do anything.

He has several elements to his overall master plan. The first of course, the bedrock, is the Sangha, and obviously Buddhism in the West or the modern world. Although the Master came to the West to bring Buddhism to the West, we have to all realize that he was actually bringing Buddhism to the modern world. Everyone in the world pretty much has the same viewpoint, has fairly similar values, especially people under 30 years old. He brought his Dharma to the West and realized that it was important that the Sangha be developed and was the bedrock of Buddhism in the West. It is really heartening to see the new Sangha—the growing Sangha.

The second major part of his plan was to have education from kindergarten through graduate school. The Master saw that without education, there would be no way to work with people in the world, to train people in the world, and to bring Buddhism to people in the world. We have to be as educated as everyone in the world in order to explain the Buddhadharmā within the terms and contexts of how the world thinks. So the K-12 schools are to be developed, not only the basic knowledge but also the fundamental virtue. Students have to embody virtue and not just memorize or understand it. As for the colleges and the graduate schools, he was actually very serious when he said he wanted them to be like MIT, as good as MIT or Harvard. Obviously we have ways to go before we are a Harvard or a MIT. The point that he was trying to make was that if Buddhism was going to get a real hearing in terms of its mechanism, the understanding of the Buddhist way of looking at human beings and the world around us, it would require that Buddhism be able to explain its principles and concepts right up next to physics, biology, the humanities, and the social sciences, and provide



的加被、上人的精神與願力，萬佛城在許多方面都不斷地成長。

上人留給我們萬佛聖城和所有的分支道場，同時也留下護持的資源，他留給我們的任務也是困難的，我們必須共同努力，把他的總體規畫的各個方面結合起來。每個人扮演的角色不同，具備的知識才能與作法也不同。大家可以隨心所欲地發揮，但必須互相合作和彼此信任。上人曾說：「如果你們遵循佛菩薩和我的精神共同努力，那就可以拯救這個世界；但如果你們不能合作，就會一事無成。」

在上人的遠景藍圖裡，有許多不同的計畫。第一個，也是最基本的，就是僧團。雖然上人把佛法帶到西方，但他其實是將佛法帶入現代的社會中，因為無論哪個國家的人，基本上都有相類似的看法和價值觀，特別是30歲以下的年輕人。因此當上人攜法西來時，他意識到發展僧團的重要，這是攸關西方佛教的關鍵基礎。現在法總僧團增加許多新血輪，真的是令人非常高興的一件事。

上人藍圖裡的第二個計畫，是興辦涵蓋幼稚園到研究所的教育。上人看到，如果沒有教育，就沒有辦法與世間的人合作，就沒有辦法培養世間的人，也沒有辦法給世間的人帶來佛法。為了善用世間人思維的詞彙和內容來解釋佛法，我們必須具備相當的教育程度。因此從幼稚園到十二年級的課程裡，不僅教導學生一般的學問知識，也培養他們的基本道德；這些道理不只要明白，而且還要去實踐。至於大學及研究所，上人的確希望能辦得像麻省理工學院及哈佛一樣優秀。當然要達成這個目標，我們還有好長一段路要走。不過上人的用意是，如果真正希望世人去關心瞭解佛法的道理，也就是佛教徒面對人類與世界問題的態度，佛法

an alternative. He was in no way afraid whatsoever that Buddhism would not hold its own against those other subjects.

The way the Sangha's training and the University fit together, if you notice, was during the first 10 or 20 years, the disciples were all sent out to get graduate degrees at various universities around the country. The problem with that is you are sending the Sangha out into all these worldly universities. If you have a world class university here, then all those Sangha members who wanted to or needed to get a higher-level of education, could actually go to school within the City of Ten Thousand Buddhas—at its own university.

The third area that Master wants us to work on was to translate all the Buddha's Sutras into the world's languages. And right now, the Buddhist Text Translation Society is doing a great deal of that. That also works in conjunction with the University by having language trainings so Buddhism can be translated into all languages.

The fourth is the interreligious dialogue. Both can come through many conferences at the City which we've had over the years, but also have our Sangha members interrelate with other religious Sangha members. He'd set up the Institute for World Religions as the place where that interreligious dialogue could be organized.

The major function of the City of Ten Thousand Buddhas and the Way places is to have Dharma assemblies and so forth. This way, all the people throughout the world, who need to come to practice and study and a place of refuge can at least come for some period of time. We can see that in this role, the City of Ten Thousand Buddhas has gained a huge number of people. If you look at the pictures of the early sessions, there were very few people, and now, at almost every session, you can hardly find a place to bow.

So, on this 50th anniversary of Master actually coming to the U.S., you can see that we have a long way to go. There is a lot more that need to be developed. Looking at the historical time, it is very heartening to see Master's Dharma alive and well, and everyone having the opportunity to cultivate and participate at the City of Ten Thousand Buddhas.

There is still a little time left. So let me say a couple more words. People who are living here now weren't around when the Master was at the City. You never knew what Master was going to do on any given day. I remember one time, we were at Tahagatha Monastery doing a Chan retreat in the summer. We were sitting there then we took a break and the bell hit. Master drove up in his little cart. He pulled out about six cases of Coca-Cola and told everybody, "Start drinking Coke."

One of the things that many people miss about the Master is his incredible sense of humor. The main thing that people who were around him remember is he constantly had an incredible sense of humor. And you never knew when this humor was going to come out. I think he spent about at least from what I can see, 90 percent smiling and 10 percent frowning. ❀

就必須能夠如同物理、生物、人類學及社會科學般地去解釋其理論和內容，而成為眾多可行方案中的一項選擇。而上人堅信，佛法與其他學科相比是經得起考驗的。

如果有人注意到，僧伽訓練與大學教育結合是在最初的一、二十年中，許多弟子被送到外面的研究所裡讀書，這種方法變成送出家人去讀世間的大學。因此如果聖城有一所世界級的大學，那麼想要或者需要進修的出家眾就可以在自己的大學裡完成學業。

第三個工作，上人希望我們將所有的佛經翻譯成多種語言。佛經翻譯委員會正積極地在做這件事，同時法界佛教大學也開設不同的語言訓練課程，使佛法得以各種語言傳播。

第四個工作是宗教交流。這一點可以通過大量的會議來完成，正如我們多年來在聖城所舉辦的會議，也可以通過我們的僧伽成員與其他宗教的成員相互交流而完成。上人當年創立的「世界宗教研究院」，正是推動此類宗教對話的重要機構。

萬佛聖城和各分支道場的一個重要功能，就是舉辦各種法會，接引有緣。任何人只要想學習佛法和修行，這裡都可以是他們的歸依處。聖城早年的照片裡，可以看見參加法會的人很少；而現在幾乎每個法會，你想要找一個拜佛的位置都很困難！

紀念上人來到西方50年的同時，我們也看見將來還有很長的路要走，更多地方需要改進和發展。在今天這個歷史性的時刻回顧，令人興奮的是我們依然保持著上人的精神與家風，每個人都有機會在萬佛聖城修行。

還剩一點時間，我再多說一些。沒有和上人在萬佛城相處過的人，有一件事情就是——你永遠猜不到上人哪一天要做什麼事！我記得有一年夏天在如來寺打禪七，有一次中間休息，上人開著他的小車子過來，然後從車上搬下六箱的可口可樂，然後對著我們大家說：「來，喝可樂！」

上人令人懷念的其中一個地方，就是他的幽默感。常在他身邊的人都難以忘懷他絕妙的幽默感，而且你從不知道它什麼時候會出現。上人百分之九十的時間都是微笑的，皺眉頭的時間大概只有百分之十。❀