

A Conversation of the Heart

心靈的對話

Spoken by Rev. Canon Charles Gibbs at Avatamsaka Vihara, Maryland, on June 17, 2014

Chinese Translation by Lianlian Wu and Jessica Hu

Charles Gibbs 牧師 2014年6月17日講於馬里蘭州華嚴精舍
吳蓮蓮、胡庭綺 中譯



恒實法師和Charles Gibbs牧師，2014年6月17日在馬里蘭州波多馬克區的華嚴精舍（www.avatamsakavihara.org）展開一場心靈的對話。本文係兩位講者與其他出席人員的訪談摘錄。

The following is an edited transcription of a conversation between Dharma Master Heng Sure and Rev. Canon Charles Gibbs and others at Avatamsaka Vihara (www.avatamsakavihara.org) in Bethesda, Maryland on 17 June 2014.

DM Sure: Rev. Canon Charles Gibbs is a priest of the Episcopal (Anglican) church. Charles was happily a parish priest in the San Francisco Bay Area when he told the Bishop of California, who had the vision to create something new, a global interfaith organization, that he'd like to help. For three years Charles supported this work as a volunteer, while continuing to work fulltime as a parish priest. When it became clear this new venture required more than volunteer time, Charles and the bishop agreed that he would go to his community and say to them, "I believe I'm being called by God to step out of my job as the dharma master here in the parish and to lead a larger global organization, will you let me go? Can I do it?" What did they say? Were there conditions?

Rev. Gibbs: It was July 2006 and I had been on sabbatical from my parish for almost 6 months planning and helping to lead URI's first, small global summit at the Fairmont Hotel in San Francisco. The leaders of my congregation were really ready for me to return. But I felt something else was being asked of

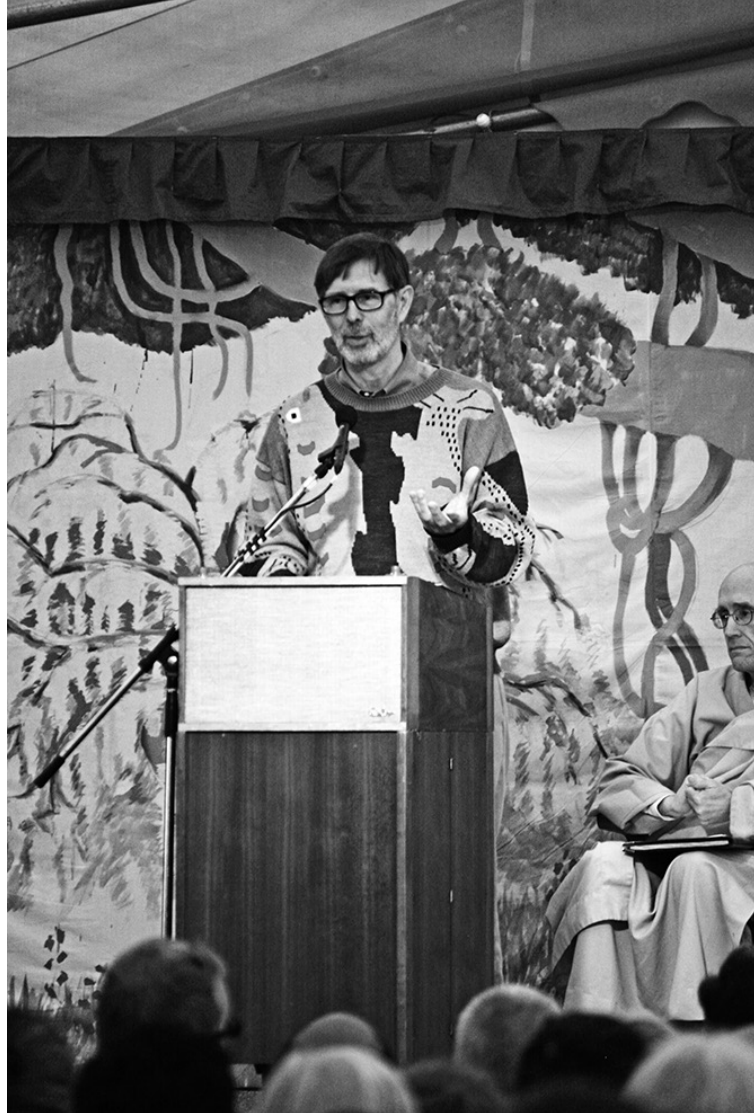
恒實法師：Charles Gibbs是新教聖公會
在加州舊金山灣區的一位牧師。當加州
主教構思要創辦一個嶄新富有國際觀的
聯合宗教團體時，Charles提出願意幫忙的
意願。他以義工的身分，花了三年的時
間幫忙創建這個團體，期間仍持續擔任
自己教區的全職牧師。當大家意識到這
個團體明顯需要投注更多心力，無法只
利用工作之餘的時間來幫忙時，Charles
和主教都認為他應該告訴教區的教友
們：「我相信上帝召喚我並給我一個更
大的使命，希望我踏出這一步並領導另
一個更大的全球性團體。你們同意讓我
去嗎？我可以離開嗎？」他們怎麼回答
的？有什麼要求嗎？

Gibbs牧師：那時是2006年的7月。當時
我已經離開教區，放了六個月的公假，
並且策劃「宗教團結協進會（U.R.I.）」
即將在舊金山費爾蒙旅館舉行的首次小
型全球高峰會。聖公會的領導人員都期

me. I contacted the leader of the parish governing council and explained that I wanted to explore returning to the parish part time because I believed I was being called to help create this new global organization. So, I met with the governing council of the congregation. Understandably, some of them were a little angry with me. As we talked they were able to express their anger, which is always a good thing with anger instead of letting it sit inside and ticking like a time bomb.

Once the anger was expressed, they were interested in what I was thinking about doing. After we talked for several hours, they said they needed to deliberate about this possibility and would meet again the next day and let me know. This was Friday evening. On Saturday, about noon, I received a call saying they had voted unanimously to accept my resignation. They didn't believe it was a good thing for the parish or for me or for this new venture - the United Religions Initiative - for me to try to do both part-time. They knew I wanted to honor my commitment to them, and they also noted that I had been very honest in saying that when I had fulfilled my commitment, I would leave the parish to devote fulltime to URI. They said, We free you from your commitment to the parish. You go with our blessing because we believe, as you do, that this is why you're here on earth right now.

DM Sure: That was how Charles' life changed. He became the founding executive director of what was known as the United Religions Initiative (URI), whose goal was to create the United Religions. A year later, June 1997, was when he and I first met. Very quickly, just so people get



待著我的歸隊，但我卻覺得有一件事情在召喚我。因此我聯繫了教區委員會的領導，並提出以半職的身份回歸教區的希望，因為我相信上帝要我去幫忙建立這個全球性的團體。於是我和教區委員會的人見了面，當然有幾位對我感到很生氣；雖然如此，隨著深入的討論，他們也慢慢釋放了心中的憤怒。能把憤怒釋放出來總是好的，不然像定時炸彈一樣總有一天會爆發的。

等到他們都不生氣了，就開始好奇我到底要做什麼。我們談了好幾個小時，接下來他們告訴我，他們需要認真考慮一下，然後會在隔天告訴我他們的決定，那時是週五晚上。週六中午，我接到他們的電話，他們投票一致接受我的請辭。他們覺得，如果無法全心投入，不管是對我也好，對教區也好，還是對URI這個新事業也好，都不是最好的安排。他們明白我想恪守對他們的承諾，也注意到我的誠懇正直，因為我清楚地告訴他們，即使我履行了對他們的承諾，我還是會離開教區，全職投入URI的工作。他們說：「不用擔心對我們的承諾，你是帶著我們的祝福而離開的。因為就像你一樣，我們也相信這份工作正是你的使命。」

恆實法師：所以Charles的生活發生了很大的變化，他成



a sense the magnitude of what Charles did – in 1993, the Bishop of California, Rt. Rev. William Swing, was contacted by the United Nations about its 50th anniversary in 1995. (By the way, did all of you here today know that the United Nations began in San Francisco in 1945 and then subsequently found its home in New York?) The UN representative asked

if, as part of a week celebrating this anniversary, the bishop would host an interfaith service at Grace Cathedral in San Francisco (the big tall stone church on top of the hill). She said, “We’re going to bring the world’s nations, would you bring the world’s religions?”

URI’s famous founding story was that, after this call, the bishop had a sleepless night and tossed back and forth and talked to his wife. You know, how funny, he said, the United Nations includes countries that are still at war with each other and yet they can send a representative to New York to sit peacefully around the table and talk about the possibility of peace. How ironic that religions, which are so often part of the problem, which often share some of the responsibility for the conflict, don’t even have a table to sit at, much less do we talk to each other. That’s not our best effort. Let’s create a United Nations of religions. That was the original founding story.

In 1993, when he first heard the bishop talk about this invitation, Charles went up and said he’d like to help. He would go on to become URI’s founding executive director. In 1996, at a small global summit at the Fairmont Hotel in San Francisco, work to create a charter for a United Religions began. In 1997, after a year of intensive groundwork, URI’s first large global summit was held at Stanford University. That was when I asked DRBA’s monks and nuns and the board of directors if the Buddhists – actually Paul Andrews invited me through the Interfaith Center at the Presidio – if I shouldn’t take part. I was supposed to go there and lead everybody in an exercise (ba duan jin) and, if there was time, some meditation. Charles learned it very well and does it to this day.

I went very nervously to Stanford University because I was

為URI的創始執行董事。一年以後，1997年的6月，我們第一次見面。就是很快地介紹一下，讓你們大概清楚Charles所做的事情。1993年，為了1995年聯合國成立五十週年的事情，聯合國聯繫了加州主教William Swing 牧師。（在座有人知道聯合國最早是1945年在舊金山發起，然後才遷到紐約的嗎？）聯合國人員說，為了紀念聯合國成立五十週年，我們將舉辦為期一週的慶祝活動，其中有一項宗教交流的活動要在舊金山的恩典座堂（山頂那座石頭建造的大教堂）舉行。她問主教是否有意願主持這項活動，並說：「我們打算讓世界各個國家聚會在一起，您可以把世界各個宗教也聚在一起嗎？」

那通電話之後，主教輾轉反側，夜不能寐，最後他跟他夫人說：「你知道多有趣的事嗎？聯合國的會員國，包括還在互相交戰的敵對國家，他們都要派代表到紐約，然後坐在一起討論和平的可能性。而諷刺的是，造成這些國家衝突的原因經常都是基於宗教問題，而我們卻沒有機會坐在一起，更沒有機會彼此好好聊一聊。所以我們做得還不夠好，應該要建立一個宗教的聯合國。」而這就是URI的由來。

1993年，當Charles第一次聽到教區主教提到這個邀請時，立即表達願意幫忙，最後成了URI的創始執行董事。1996年，在費爾蒙旅館舉行的小型全球高峰會制訂了URI的憲章。歷經一年密集的基礎工作後，URI於1997年在史丹佛大學舉行第一次大型的全球高峰會。當時我諮詢萬佛城的僧眾和董事會成員，究竟身為佛教徒，我應不應該參加這個會議；事實上，是Paul Andrews透過位於Presidio的宗教中心邀請我去。按理說，我是要去那兒帶大家練習八段錦，時間充裕的話，再帶大家一起打坐。Charles學





此頁背景照片陳姍姍提供

Background Photo courtesy of Xan Schmickel

going to be living outside the monastery for 3 or 4 nights in the dormitory. I didn't know if it was monk friendly. Monks don't hug. We don't dance. Food was going to be an issue. I thought, I don't know if this is a good idea. I had the sense after having heard Master Hsuan Hua talk about inviting Paul Cardinal Yu Pin to be the chancellor of our world religion center at the City of Ten Thousand Buddhas, how he encouraged Cardinal Yu Pin to be the Catholic among the Buddhists and Master Hsuan Hua would be the Buddhist amongst the Catholics and that way there would be no wars between religions. So I thought, go ahead and do it. You really should step up, if you don't, who will represent Buddhism here? Maha Ghosananda was the other Bhikshu there.

So I went and my life changed. I met Charles and I met other men and women who I am so humbled and proud to say remain my friends to this day, after all of these years. And the United Religions Initiative has gone on to become a global force for good with over 600 Cooperation Circles, which are the founding units of the URI, around the world, bring religions together in harmony to make a better world.

Charles, after working for seventeen years to help found the URI, has at last retired. His wife Debbie is the head of the

得很快，直到今天練得還不錯。

當時我非常地緊張，因為如果應邀前往，我就得在道場外過夜。我不知道主辦單位是否會考慮到出家人的一些習慣：出家人不跟人擁抱，也不能跳舞，吃的東西也可能是個問題，我真的不知道這到底是不是個好主意？後來聽了上人邀請于斌樞機主教來萬佛城世界宗教中心擔任主席，以及上人如何鼓勵于斌主教成為佛教徒中的天主教徒，他自己成為天主教徒中的佛教徒，這樣兩個宗教就不會互相衝突的對話之後，我告訴自己：「去吧！做就對了。你應該走出去，不然誰來代表佛教呢？」Maha Ghosananda比丘也參加了那次的高峰會。

所以我還是去參加了高峰會，生活也因此發生轉變。在那兒我遇到Charles還有其他一些人，儘管經過這麼多年，我依然覺得能認識他們是一種榮幸。直到今日，我們依舊維持著彼此的友誼，而URI現在全世界擁有600多個同盟圈，每個都是URI的創始單位，在各個角落促進宗教融合，為這個世界帶來一股善的力量。

Charles從URI創始至今，於奉獻17年後選擇退休。他的夫人



Lowell School, a pre-K to 8th grade school, in northwest Washington, DC. After thirty years in the San Francisco Bay Area, Charles has moved here to be fulltime with his wife again. They are now the grandparents of twins, Abby and Henry, children of their son Ben and his wife Megan, who live in Houston, Texas. Their daughter Naomi is living in New York City. Along with being a family man, a grandpa, and in between great ideas, we're seeing how long he can stay retired. We hope he will stay retired. But I have a sense Charles will be snapped up by groups needing a dynamic and visionary leader.

Now he is writing poetry and is here to say hello this afternoon and get to know Avatamsaka Vihara. All of our friends at URI in California are trying our best not to call on Charles too soon. On one hand, we'll tell Dharma Master Heng Je to keep Charles' number in the rolodex, but don't call him too soon. Give him a chance to actually retire for a while. It is my pleasure to introduce him to all of you, our sturdy lay community and the nuns who are here. Just to know we have a good dharma friend here.

I have so many stories about Charles Gibbs as a peacemaker among religions that we could go until the moon rises. I have seen Charles walk into a room in a country – he traveled over a million-and-a-half miles on airplanes in the last 17 years... So he goes to places where religions often shoot at each other, where religions do not talk to each other, don't walk into each others homes, don't let their children intermarry and he has gone into

Debbie是華盛頓特區西北部Lowell學校的校長，該校是一所從幼稚園到八年級的學校。在舊金山灣區生活工作了30年，Charles現在搬到這兒和他太太團聚。他們有一對雙胞胎孫子Abby和Henry，Charles的兒子Ben和兒媳Megan帶著這對孫子住在德州休士頓，Charles的女兒Naomi則住在紐約市。身兼人夫、人父、祖父的Charles，又是常出好主意的智多星，他究竟會安於退休到何時？讓我們拭目以待。希望他能一直維持退休的狀態，但是我總覺得他很快就會「重出江湖」，帶領一個需要有魄力、有遠見領導者的團體組織。

目前他正從事詩歌創作，也為了更認識華嚴精舍，所以今天下午來到這兒跟大家聊聊。在加州所有URI的朋友，這段時間都盡量不找Charles的麻煩；另一方面，我們請恒哲法師留下Charles的電話號碼，但是也不要太快就打電話給他，應該給他一個機會好好享受全然退休的生活。因此，今天很榮幸向在座的法師以及忠實的護法居士，介紹我們在東岸的這一位好法友。

關於Charles Gibbs這位宗教和平使者的故事，我知道的很多，如果一一講來，可以講到今晚月亮出來。過去17年中，他飛行150萬英里，去的都是那些宗教之間互相廝殺、互相冷戰的地方，教徒誓死不踏上對方領土一步，也禁止他們的子女與異教通婚。Charles去到那兒，讓那些人破天荒地共聚一室，圍桌而坐。短短一天的時間，大家開始交談、互動、分享；Charles用殷情善意

those rooms, had people sit at tables in the same room, which is unprecedented and within a day of conversation, of exercises and of sharing, he has made hospitality, he has these these former religious rivals and adversaries become neighbors. Not just once, not just for the prayer breakfast but lasting – daily and enduring interfaith cooperation. Quite a miracle worker, where formerly there were only misunderstanding, suspicion, hostility and sometimes even violence.

Now we'll let Charles say a few words about whatever he would care to share with us, about Buddhists and interfaith or about the future, of how important it is for religions to talk to each other and to share hospitality - whatever you care to say.

Rev. Gibbs: I would like to thank Dharma Master Heng Sure for that very generous introduction. I know he is a master storyteller. It would take me a lifetime to live into that introduction, but I will keep trying.

It's a great joy to be here. I've had the pleasure and privilege to be at Berkeley Buddhist Monastery and the City of Ten Thousand Buddhas and always felt so warmly welcomed and so completely at home. It has been one of the great gifts in my life in the last 20 years, to find myself feeling welcomed



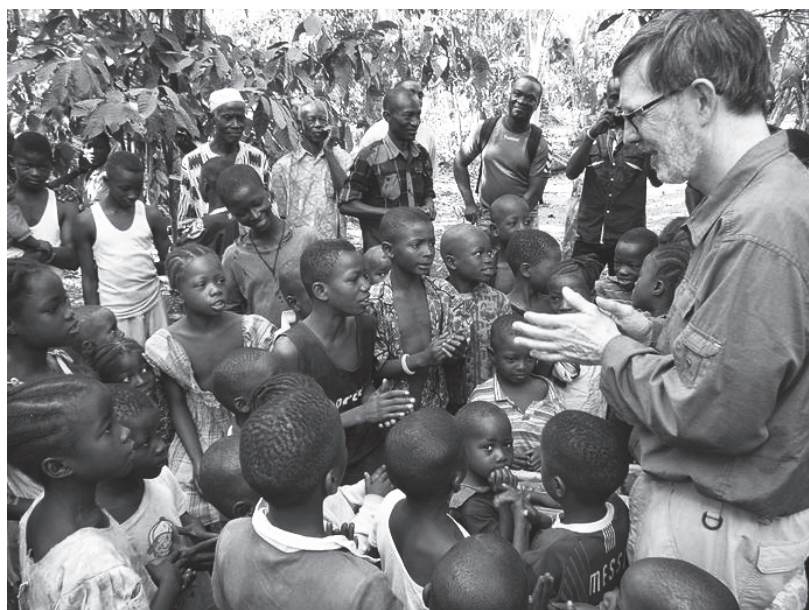
BOB FIELD 攝

融化彼此的敵意，昔日的宗教仇敵變成了好鄰居。而且不單只是那一次的聚會，也不僅是短暫的早餐祈禱，這樣宗教共和的關係是每天持續維繫著，無論彼此曾有過多深的誤解、懷疑、仇視，有時甚至是暴力衝突。這簡直就是奇蹟。

現在就請Charles跟我們聊一聊，任何他願意與我們分享的——或者關於佛教，或者關於宗教交流，或是關於未來，或是宗教對話與宗教友好的重要性，任何主題都好。

Gibbs 牧師：首先要感謝恒實法師把我講的這麼好，我知道他很擅長講故事。雖然我可能要花一輩子的時間，才能做到他剛剛介紹的我，但我會繼續努力的。

很高興能來到這兒，也很榮幸曾經造訪過柏克萊佛寺與萬佛聖城，大家熱情的歡迎讓我有賓至如歸的感覺。過去二十年裏，我生命中最好的禮物之一，就是在世界各地不同的角落，所接觸的團體都讓我有像今天這樣的感覺。這些團體都有著各自的信仰，儘管有些人說他們沒有任何信仰，但我發現這是不可能的，因為就算你只相信地心引力，這也是一種信仰。我們都會有某種程度的信仰，然後依據所信仰的而生活著。



and at home in communities like this all over the world with people of every imaginable faith and even some people who say they have no faith at all, which I find almost impossible to believe. We have to have a faith in something, even if it's just the power of gravity. We all live with some kind of faith.

Rev. Heng Sure said I was a grandfather, which brought to mind, on Sunday, on Father's Day, my wife Debbie and I were Skyping with our son Ben, his wife Megan and our 2-2/3 year old grandtwins, Abigail and Henry. They're old enough now to know what happens the moment the screen opens up. They start the conversation with great energy. As soon as our picture appeared to them, they both said, "Happy Mother's Day Grandpa!" We laughed. Their father gently said "Happy Father's Day!"

Now, on one level they were incorrect in wishing me Happy Mother's Day but on another level they were absolutely correct, because they were offering their wishes from the heart. It was clear to me what their wishes were and I wasn't confused about whether I was a father, or a mother. I mention that because to me coming from the heart is one of the guiding principles in being alive and meeting other people. We're always inevitably going to run into issues around language and meaning. We're going to say one thing and someone is going to understand something else. Still, in my experience, the language of the heart is a universal language. People understand and appreciate when you are speaking from, acting from, praying from, meditating from the heart of your being. That does more than anything I've known to create doors where you imagine there are only solid walls.

實法師提到我是一名祖父，這讓我想起禮拜天父親節的時候，我和太太在skype上與兒子Ben、兒媳Megan，還有那對兩、三歲的雙胞胎孫子Abigail和Henry視訊。Abigail和Henry已經懂得視訊畫面出現後會有什麼，所以他們興奮地和我們聊天，等我們影像一出現，兩個小兄弟馬上說：「爺爺，母親節快樂！」大家都笑了，接著他們父親輕柔地說：「『父親節』快樂！」

某一程度上，這對小兄弟祝我母親節快樂是錯誤的；但另一方面，他們又是正確的，因為他們是打從心底獻上這份祝福。我很清楚他們祝福的是什麼，至於究竟我是母親還是父親，這我一點也不困惑。我講這個，是因為對我個人而言，發自內心的真誠是人類活著與他人相處的原則之一。我們難免會因為語言和含意的因素，發生我們說這個意思，別人卻聽成另一種意思的情形。但是按我的經驗，心靈語言是全世界共通的。別人會了解你、感激你，當你的言語行為、祈禱冥想是來自內心深處。因此，想要在硬實的牆壁上鑿出一扇大門，沒有比這個方法更有效的。

Meeting people heart-to-heart creates a connection that transcends all our differences and helps us to understand that, in the beginning, we all came from the same place. We may call it different names. It may not even be a place we came from, who knows, but we have all emerged from the same reality. Some people call it grandma. Some people call it grandpa. Some people call it by all manner of names and by no name.

I love and for years have taken refuge in the saying I heard attributed to the Buddha – My teachings are like a finger pointing at the moon. Don't confuse the finger for the moon.

All our names are fingers pointing at the moon. We all came from the same moon and we're all citizens of the Earth. I believe it is critically important for the future of humanity on this glorious planet we're causing so much damage to, it's critically important for us to internalize an understanding, a consciousness that we have a shared identity. We come from the same source and we're citizens of the Earth. We are sisters and brothers, no matter how different we may look, no matter how different the sound of our language might be. We are all related. On a fundamental level, we are all one.

My belief is that if we can cultivate this consciousness then we'll be able to see our differences as glorious expressions of a fundamental unity. It's not that one name is right and another is wrong. It's that one person experiences a rose and another a

用心與人交會，能讓彼此的關係超越現存的歧異，而認識彼此異體同源的事實。這個同源之處也許有不同的名字，又或者根本不是一個具體的地方；然而事實上，宇宙萬有都是源於同一個實際真理。有人叫它「祖父」，有人叫它「祖母」，有些人叫它其他的名稱，甚至沒有名稱。

我很喜歡佛陀說過的一句話，這句話多年來成為我的依歸：我的教化，就像指向明月的手指；不要因此誤認我的手指，就是明月。

一切的名相，都是指月的手指。猶如眾指所向的那顆月亮，我們都是生存在地球上的公民，我相信這個觀念對於人類的未來是相當地重要。我們必須意識到在這個美麗的星球上，人類正對它製造多少的威脅損害。目前至為關鍵的，就是人類要有共識，無論彼此相貌看起來多不一樣，或是所說的語言音聲多不相同，我們都有一個共同的身份：我們來自同一個地方，我們都是地球的公民；我們互為手足，我們彼此相繫。在最根本的層次上，我們是一體的。

我相信，如果能培養這樣的共識，人我的差異都能被視為這個共同體各式繽紛的樣貌，而不會分別這樣說是

tulip. Who wants a garden with only one kind of flower in it? Who wants to sit down day after day, meal after meal, and eat only one kind of food? Who wants only one kind of weather? We love diversity in our lives except that we seem, as species, to have more than a little trouble with human diversity. That has to change.

In my experience, the way that changes is in moments like this – when we have an opportunity to come together as people, who from the outside seem very different, with little, if anything, in common, and discover that we're human beings together. That we can delight in each other's humanity. We can learn about the uniqueness of each other's human journey, understanding that, while unique, it is still a human journey. And we all share that.

I'm thrilled to be here. I was thrilled to be able to devote seventeen-plus years of my life to creating opportunities where diverse people could come together, be who they uniquely were, and discover their common humanity. Often, if they knew about each other beforehand, it was secondhand knowledge based on the worst kinds of stereotypes. How could you ever talk to a person like that? But when we risk sitting down together and actually try to encounter the human being rather than the stereotype or the idea, we can very clearly – if our hearts and minds are open – discover a fellow traveller on the journey. This is someone with hopes and dreams and fears like ours. Someone, like us, with great gifts, great light and the inevitable shadow. We recognize that we have the possibility, if we can open to the extraordinary in others, to create something of great beauty and value to our world.

A big part of the challenge in this is that to open to the extraordinary in others, we have to be willing to open to the extraordinary in ourselves. And, if we do that, we're called to live out of the extraordinary in ourselves. We're called to let our light shine as brightly as it can possibly shine and to understand where our shadow is and to do everything we can not to bury it, but to invite it to give the gifts it might have to give so it does not disable us. If we can do that together, we have the opportunity to renew the face of this precious Earth we've been given to live on, and to create a kind of community that has existed maybe for a few moments here and there in human history when people live into an awareness that we are one and that we should take of each other the way we would like to be taken care of.

We should ensure people don't go hungry and aren't homeless, that people don't wake up and go to sleep in fear

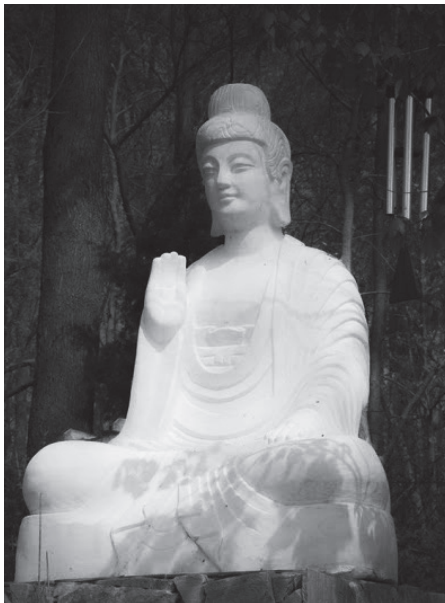
對的、那樣說是錯的，懂得欣賞此人的經驗就像花園裏的玫瑰，彼人的經驗如園中的鬱金香。誰會希望只有一種花朵的花園呢？誰會想要每天每餐都吃同樣的飯菜呢？又有誰會只想感受同一種氣候呢？我們喜歡生活多姿多彩，可惜對於「人類」多樣性的接受度，似乎就不那麼高。這觀念勢必要改變。

就我的經歷，改變是這樣的：當大家有機會在一起，外表看來似乎很不一樣，幾乎沒有共同點；硬要找出個共同點，那就是大家都同生為人。我們以認識各種不同性格的人為樂，學習每個人獨一無二的生命歷程；雖然各人所經歷的不盡相同，但是，每一段都是人生的旅程，是所有人類共享的。

我很高興能在這裏，很高興能夠奉獻17年的歲月，創造機會讓不同的人能夠聚在一起，呈現各別特性的同時，又能發掘彼此共通的人性。很多時候，我們對於其他人的認識多數來自二手資料，而且往往是不好的刻板印象。這種氛圍之下，我們怎麼可能願意和對方講話呢？但是當我們嘗試突破，大家坐在一起，拋開先入為主的印象或觀點，闡開心胸去認識一個生命個體，就會清楚地發現：對方是我們人生旅途的一名同行者。就像你我一樣，這位旅伴也懷抱著希望、理想和恐懼，有著獨特的天賦、光明，以及難可避免的生命陰暗。於是我們明白，如果能接納他人的與眾不同，就有機會創造這個世界的美麗與價值。

然而，能否接納他人的與眾不同，最大的挑戰在於，必須願意接納自己的不同。如果我們做得到，就能發揮我們與眾不同之處，盡其所能地發光發熱，同時發現自我的陰暗角落，將之激化為天賦的能量，而不讓它成為無能的死角。如果大家都這麼做，地球—人類賴以生存的美麗星球—就有機會翻新面貌。當人類有著強烈的共同意識，知道一切生命都是同體的，所以應該待人如己，我們願意人怎樣待我們，我們也要怎樣待人。這樣就有機會在人類歷史長河中，實現地球村的理想。

我們必須確保人們不會挨餓，不會無家可歸；要確保人們不會因為周遭的暴力，而抱著恐懼入睡或驚醒。身為地球的公民，我們還有許多未盡之事須要完成。為了完成這些工作，我想我們必須走出去接觸人群，發現我們所共有的人性，並且擁抱它。讓我們大家一起努力，共同完成未完成的任務。



此頁背景照片陳姍姍提供
Background Photo courtesy of Xan Schmickel

of their lives because of the violence around them. There's so much unfinished business for we human beings here on the planet Earth. To work on that business, I think we have to start reaching out to each other, discovering we have a common humanity, embracing that humanity and saying let's get to work together, there's a lot to be done.

Jin Chuan: When Rev. Charles Gibbs first visited Berkeley Monastery what actually what impressed me the most and stuck in my memory was that you memorized poetry. I was quite moved to hear you memorize and speak poetry at the lunch table. I was very impressed.

Rev. Gibbs: I can never say no to the opportunity to share poetry. But with your indulgence, I'd like to share one that I've written fairly recently that I haven't fully committed to memory. The reason I'd particularly like to share it here is that it is dedicated to a member of this extended spiritual community, someone known to many of you - Gwhyneth Chen. The title of the poem is "*Where Music Comes From*".



近傳師：當Charles Gibbs牧師第一次參觀柏克萊寺，令我印象深刻的是他能夠背誦詩歌。當聽到您在餐桌背誦詩歌，我真的非常感動，至今難忘。

Gibbs牧師：我從不吝嗇與人分享詩歌。現在跟大家分享一首最近完成的詩，由於是最近完成的，所以有些小地方可能會忘記，還請各位包涵。為什麼特別要在這兒跟大家分享這首詩呢？因為這是送給這個大家庭的一名成員，你們很多人都認識，她就是——陳毓襄。詩歌的標題是，「音樂來自何方」。



Where Music Comes From

*I'm not sure where music comes from
but I know you are.*

*I've seen you settle yourself
onto a piano bench –
deeply-rooted as a mountain
rising into thin air – then pausing,
flow over the keys like a willow
caressing the surface of a stream,
the music of the universe yearning
to be drawn out of the piano,
out of your being,
out of thin air...*

*...and filling the thin air –
the rush of stream over rocks
the whip of wind through cascading willows
the brightness of afternoon sun in summer
the warmth of baking earth
the silent sound of golden poppies
invisibly unfurling as day shines night away.*

*They call it playing and I suppose it is
playing, as the Buddha played
once he had awakened
and saw so deeply
beyond the veil of illusion
into the heart of being.*

*You have journeyed there, I imagine,
because I have no other way
to comprehend your playing
except to believe it is born
anew in each instant
in that mysterious universe
where music comes from
inside your heart.*

音樂來自何方

我不知音樂來自何方
但你知道
我見你坐上琴椅——
穩重如山
升至薄靄中——然後靜止
好似柳條流過琴鍵
於琴線表面摩挲
宇宙之音渴慕
從鋼琴內響起
從你心響起
從薄靄中響起

於是音聲充盈薄靄
如流水湍湍穿過卵石
如風聲颯颯行於瀑布垂柳
如夏日午後驕陽
如烘烤土地溫暖
如金罌粟之無聲
如白天驅散黑夜無形展現

人們說這是演奏 而我想也是
演奏，好似佛陀彈奏
一旦開悟
且看得如此深邃
則超越幻境之紗
直至內心深弦

你必曾旅遊至此，我想
除此之外我無法
理解你的演奏
除了相信每一剎那
皆宛若新生
在那神秘宇宙裏
音樂來自於
你心深處

I don't remember how many years ago this was, which is what I say these days about almost everything that happened before yesterday, Rev. Heng Sure invited me to come over to the Berkeley Buddhist Monastery to meet a world renowned classical pianist and committed Buddhist named Gwhyneth Chen. After being introduced, we sat and talked for a while. At a certain point, Gwhyneth went over to the piano to play a few pieces. I will never forget the experience. I never say I enjoyed listening to Gwhyneth play, because, for me, experiencing her artistry goes so far beyond simply listening. The image I had when she sat down was of her whole being flowing into the piano and becoming one with it and in that union of person and piano making transporting, transformative music. After she had played, I explained my experience to her. She said, That's interesting because when I have been away from the piano from a while and return and start to play again, I feel as though I'm whole once again.

Over the years, Gwhyneth has become a very dear and cherished friend. I saw her most recently this past February when we were both in New York City. Gwhyneth, my wife, our daughter and I had a wonderful lunch together. Gwhyneth is someone who is always in my thoughts, in my prayers and certainly in my heart. She also is my qi gong instructor. She taught me the first set of Dayan qigong and asked me if I would write a poem for an upcoming book on the second set of Dayan qigong. I owe her extraordinary debt of gratitude. ❀

不記得是幾年前了，最近我常說那些昨日以前發生的事。恒實法師邀請我到柏克萊寺，認識這位全球聞名的古典鋼琴家，同時也是一位虔誠佛教徒的陳毓襄。介紹完之後，我們坐下來聊了一會兒，然後毓襄到鋼琴邊演奏了幾首曲子。我永遠不會忘記這一段經歷。我從來不敢說自己很享受毓襄的演奏，因為若要領會她的演奏意境，絕對不是單純用聽的而已。當她坐在鋼琴邊，我腦海浮現出的影像是演奏者的靈魂與鋼琴融為一體，流瀉為引人入勝、變化無窮的音樂。當樂曲演奏完畢，我告訴毓襄我的感想。她告訴我：「真有趣，當離開鋼琴一陣子之後，再重新開始演奏時，我的確有找回自己的感覺。」

這些年來，毓襄成為我非常珍貴的一位朋友。最近一次見到她，是今年二月份在紐約的時候。當時我太太、我的女兒還有我，和毓襄共度一頓愉快的午餐。我經常想到毓襄，也常常為她祈禱，當然她也在我心中，同時她也是我的氣功老師。她教我第一套的大雁氣功，也問我是否願意為她即將出版的第二套大雁氣功的書寫一首詩。對她，我真的是感激不盡。 ❀



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