

Ajahn Amaro pays a visit to the City of Ten Thousand Buddhas

阿莫若法師造訪萬佛聖城

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Ajahn Amaro, Abbot of the Amaravati Buddhist Monastery in the United Kingdom, paid a visit to the City of Ten Thousand Buddhas (CTTB) along with six monks and anagarikas from Abhayagiri Monastery on November 5, 2018. They toured the first phase construction at the Wonderful Enlightenment Buddhist Institute (WEBI), as well as the new Dharma Realm Buddhist University (DRBU) building, and DRBU Sudhana Center. In the evening, Ajahn Amaro gave a Dharma talk in the CTTB Buddha Hall.

Ajahn Amaro is an English monk and the founding co-abbot of Abhayagiri Monastery. In 2010, when Luang Por Sumedo retired from being the Abbot of Amaravati Monastery, he was appointed to be the successor. Ajahn Amaro is a long-time friend of CTTB. When he met with the CTTB Abbot, Dharma Master Heng Lyu, Dharma Master Heng Shun, and other bhikshus, there was a friendly atmosphere within the group.

Abbot Heng Lyu asked Ajahn Amaro, “Are you

英國永生寺方丈阿莫若法師和萬佛聖城附近無畏寺的比丘、白衣等一行七人，於2018年11月5日造訪萬佛聖城，參觀了興建中的「妙覺佛教學院」第一期工程、法界佛教大學（法大）新教學大樓、法大善財參學中心。阿莫若法師並於當晚在萬佛殿為大眾開示。

英國裔的阿莫若法師為無畏寺的創寺共同方丈，2010年蘇美度長老自永生寺方丈職位退休後，指定由他接任。阿莫若法師是萬佛聖城的老朋友，當他和萬佛聖城方丈恒律法師、恒順法師、以及其他比丘會面時，氣氛十分友好。

恒律法師問候阿莫若法師：「忙不忙？」阿莫若法師答道：「我積極主動，但不忙碌。」他解釋說，忙碌是一種心理狀態，他可以同時參與許多事，但試著不讓自己太忙。恒順法師曾在泰國接受南傳佛教的訓練，分享了早期與泰國叢林教派的因緣。事實上他還是在家人時，就曾在泰國見過帕薩諾法師。恒順法師接著問起永生寺對尼僧的訓練。

阿莫若法師表示，永生寺目前男女僧眾將近

busy?” “I’m active, but not busy,” Ajahn Amaro replied and then went on to explain how busy-ness is a state of mind. He can be engaged in many activities, but he tries to not be busy. Having spent some time in Thailand training as a monk, Dharma Master Heng Shun shared his early affinities with the Thai Forest tradition. In fact, he had seen Ajahn Pasanno when he was still a layman in Thailand. Dharma Master Shun then asked about the monastic training for women in Amaravati.

Ajahn Amaro shared that there are around 40 monastics at Amaravati Monastery—about a quarter are female monastics. Because of the historical loss of the bhikkhuni ordination in Theravada Buddhism, Luang Por Sumedho and Ajahn Sucitto in the early years of Amaravati Monastery spent seven years to develop the siladhara system with 150 of the 311 bhikkhuni precepts in the Theravada tradition. These include not using money, not driving, not cooking, and traveling with a companion.

Ajahn Amaro explained that although the number of precepts the siladharas received were less than bhikkhunis, they were given an opportunity to apply the precepts in training in ways that were not available in many other places in the world. He told a story that in a gathering of female monastics, the siladharas discovered they were the only ones that did not handle money. Although they had fewer precepts, they had the opportunity to train with the precepts they had.

Smiling, Ajahn Amaro said that the DRBU Sudhana Center reminded him of Amaravati Monastery, which was also a former residential school. However, the Sudhana Center is in a better condition than when Amaravati Monastery was first bought. He also shared how his emphasis now was developing the next generation of monastic leadership and looking at things for the long-term development of Buddhism. At Abhayagiri, Ajahn Pasanno has retired as the abbot and now there are two younger co-abbots: Ajahn Karuṇadhammo and Ajahn Ñāṇiko.

After the initial meeting, Ajahn Amaro and the Abhayagiri monks accompanied by the CTTB Abbot and the DRBA bhikshus went to the Buddha Hall to bow to the Buddhas. From a distance, they saw the renovation of the new Earth Store Hall. The entire group then went to the construction site of Wonderful Enlightenment Buddhist Institute (WEBI) where the Abbot gave updates on the construction as well as details on the second and third stages of the project.

After seeing the WEBI site, Ajahn Amaro made his way to the new DRBU building. He was welcomed by the DRBU



四十人，尼眾約占四分之一。由於歷史因素，比丘尼傳承在南傳佛教曾經中斷多年，因此在永生寺成立之初，蘇美度長老和蘇西拓法師合作，以七年時間整理出南傳尼眾規矩，她們也要遵守南傳311條比丘尼戒中的150條，包括不用錢、不開車、不烹飪、外出必須結伴同行等等。

阿莫若法師說，南傳尼眾戒條雖較比丘尼戒少，但她們所受的訓練可是世上很多其他地方所得不到的。他講了一則小故事，就是當一群尼僧聚會時，永生寺尼眾發現她們是其中唯一守銀錢戒的尼僧。雖然她們的戒條較少，但她們有機會接受戒律訓練。

阿莫若法師笑說法界佛教大學位於瑜伽市的善財參學中心，讓他想起英國永生寺。因為永生寺的前身，也是一所寄宿學校，不過，他感覺善財參學中心的狀況，比永生寺初購時好得多。他也提到他現在的重點在於培養僧團的新一代領導人才，並著眼於佛教的長期發展。以無畏寺方丈而言，帕薩諾法師已經退休，由兩位年輕一輩的比丘：卡如納達莫法師和納尼可法師擔任共同方丈。

會面後，萬佛聖城方丈和法總比丘陪同阿莫若法師以及無畏寺法師到佛殿禮佛。他們隔著一段距離，看到地藏殿的裝修工程。接著大家一起前往「妙覺佛教學院」第一期工程現場參觀，方丈恒律法師為他們解說工程進度，以及未來第二期、第三期工程的詳情。

President, Dr. Susan Rounds and a number of faculty and staff. After a brief tour of the building, Ajahn Amaro had an informal conversation with the DRBU faculty and staff. Dr. Ron Epstein, the first Chancellor of DRBU, shared how he remembered that Venerable Master Hua once said how education is a doorway for teaching in this country, which began a conversation around education and practice. Ajahn Amaro explained that there were historical reasons for why the Thai Forest tradition focuses primarily on meditation rather than academic study. Classically study and practice were more integrated in a model involving pariyatti, pattipatti, and pativeda—study, practice and realization. However, for a period of time the monastic establishment and Thai government focused solely on academic study and discouraged meditation. The Thai Forest tradition arose out of this situation, so it became focused primarily on meditation. This is documented in *Forest Recollections* by Tiyavanich Kamala.

Ajahn Amaro pointed out that one of the most serious modern issues is mental health: depression, anxiety, and drug use. From his undergraduate studies in psychology, he grew disillusioned with the description of human potential, which for Freud took “neurotic misery to ordinary human unhappiness.” Ajahn Amaro felt that Buddhism offered much more for humanity listing out many levels of human well-being.” For example, the different stages of awakening given by the Buddha. Ajahn Amaro also shared how he saw extremely intelligent and successful people completely fall apart when faced with unexpected misfortune when they had no spiritual resources or training. He felt that having a Buddhist university such as DRBU is extremely important as a place that can lead people out of ignorance, where we can work towards human excellence and flourishing, not just intellectually but also spiritually.

Amaravati Monastery hosts retreats from April to December, which are extremely popular: the 55 spots open for the retreat are filled up within the first two minutes of booking. These retreats sometimes have a theme, sometimes not. A recent retreat by Ajahn Amaro was on the theme “inner listening.”

Later that evening, Ajahn Amaro lectured in the CTTB’s Buddha Hall. Our publication will publish his talk in another article. ❀

看過妙覺佛教學院工程之後，阿莫若法師特別到法大新教學大樓參觀。法大校長果載居士和法大教職員歡迎他的來訪。參觀過這棟建築物之後，阿莫若法師和法大教職員展開非正式座談。法大首任校長易果容仍記得，宣公上人曾說過，要教化這個國家，教育正是門徑。這句話讓大家開始討論起教育和修行。阿莫若法師說，由於一些歷史因素，泰國叢林教派著重禪修，而非學習研究。其實最初是修學並重，其模式為學習、修行、證悟。

但有段時期，僧團和泰國政府都只重學習研究，完全不鼓勵打坐禪修。泰國叢林教派於此時崛起，變成以打坐禪修為主。在卡瑪拉·提雅瓦妮琦的著作《叢林憶往》中，對此即有記載。

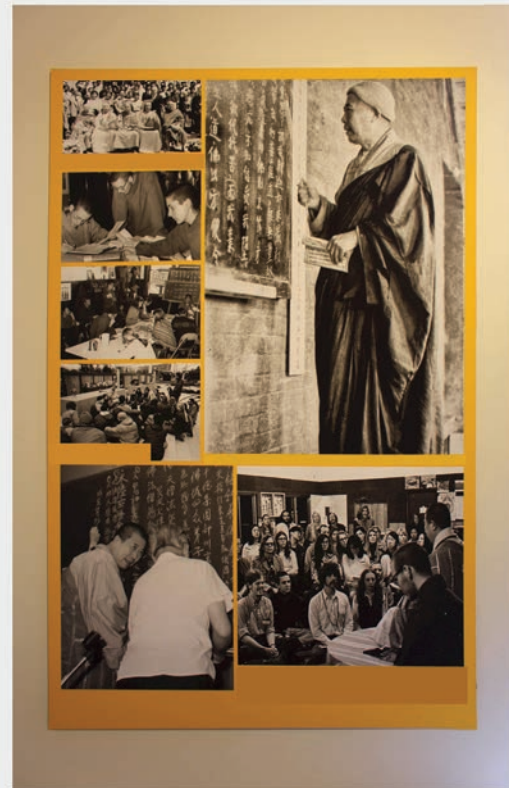
阿莫若法師說，當今世界面臨的最大問題之一就是精神疾病。很多人飽受焦慮、憂鬱症之苦，使用毒品頗為泛濫。阿莫若法師在大學攻讀心理學時，逐漸從對人類潛能的描述中省悟過來，例如佛洛伊德其實是將精神疾病的痛苦，當作一般人的不幸。阿莫若法師認為，佛教對人類所能提供的幫助大得多。佛教將人類的福祉分成很多層面，例如佛陀將覺悟分成很多不同的階段。阿莫若法師也看到極為聰明又非常有成就的人，因為缺乏精神力量的支持和訓練，遇到意外變故就崩潰了，不知如何應變。他認為像法大這樣的佛教大學非常重要，可以引導人走出無明，一起為人類的卓越榮景而努力——不僅在知識層面，也包括精神層面。

永生寺每年從4月到12月舉辦多項禪修，相當受歡迎。往往一開放報名，55個名額在兩分鐘之內就額滿了。這些禪修有時參話頭，有時不參話頭。最近一次由阿莫若法師主持的禪修，以「反聞聞自性」為話頭。

阿莫若法師當天晚間在萬佛殿的開示，本刊將另以專文刊登開示內容。 ❀



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