



# Reflection on Our Recent Humboldt State Visit to the City of Ten Thousand Buddhas

## 漢堡大學參訪萬佛城感想

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A great benefit of my job is that I often have the opportunity to visit and immerse myself, for a short time, within religious or spiritual communities of practice. For me, these experiences are most often professional: I come in as a university teacher, with or without students. I facilitate the student experiences as a representative of the secular educational bureaucracy. While I strongly encourage my students to be open to the worldviews and lifeways of the communities we visit, I also teach them about the phenomenological distance of the scholar, about warm neutralism and informed empathy, about the relativity of values and about cultural diversity. I try to help foster a space in which my students might be free to explore a world that is different from any they have known, and also to explore their own interiority, their own spiritual selves, their own mind and its place in the cosmos. And, to foster that, I remain just a little distant from the the experience they are having.

October's Humboldt State University (HSU) workshop at the City of Ten Thousand Buddhas (CTTB) was a success in this respect: my students have come back just a little brighter, a little more settled in their own selves, enriched by the experience they had and by their responses to it. The workshop followed a model I've become accustomed to. In one respect, though, it was wholly different.

My entire family joined me for the weekend. The generosity and hospitality with which the CTTB community received us made possible an experience that we will never forget. Our two teenagers joined the HSU

我的工作的一大好處是我經常有機會參觀，並且短暫地讓自己沉浸在一個宗教或靈修的團體中。對於我，這些經歷大多是我專業工作的一部分：我作為大學老師參加，帶或不帶著學生。我以一個世間教育機構人員的身份來輔助學生們的體驗。在我強烈鼓勵我的學生們（以開放的心態）去了解我們所參觀的團體的世界觀和生活方式的同時，我也教導他們將一切視為現象而保有學者的距離，熱情中立和知情同理心，價值相對性和文化多元性。我盡力幫助他們去構造或培養一個空間，在那裡他們可以自由地探索一個和他們所知的完全不同的世界，同時也可以探索他們自己的內在，他們靈性的部分，他們自己的心和它們在宇宙中的位置。為了做到這一點，我在自己與他們的體驗中保持了一點距離。

2019年十月，在萬佛城的漢堡大學的講習班從這方面來說是成功的：我的學生在回來後比以前更聰明一點，更能夠自在地做他們自己，並都從這次的經歷及他們自己對經歷的感悟中，得到豐富的收穫。這次的講習班所用的模式，在

community for much of their scheduled programming, participating in meditation, discussion, and services in the Buddha Hall. They returned to their high school lives with a little more focus, a bit more purposeful perspective. Our two toddlers — barely verbal — stood amazed before a world that was new to them: baby peacocks, a giant bell, lion statues, and what they now call “giant special Buddhas.” The Buddha statue that has sat untouched on our shelf since they were born has become a central part of their daily play, a regular occupant in their dollhouse, and a conversation partner for their imaginings. My husband and I took turns over the weekend with toddlers and Buddhist practice. At a couple events — for one meal and one evening service — we all joined together. The positive effects of this weekend, for each of us individually, for all of us together, for my experience of an integrated personal and professional self: they are immeasurable. The good that I have for years watched accrue to my students, from a slight distance, I felt wash over my family. My gratitude is rivaled only by my increased and more intimate appreciation for what the CTTB community has, for nearly three decades, done to enrich the lives of HSU students. ❀

一方面來說是我所熟悉的，另一方面來說，它也是完全不同的。

我的整個家庭和我一起參與了這個週末的活動。萬佛聖城在接待我們時的慷慨與熱情，使我們可能永遠難以忘懷這次的經歷。我們家兩個十來歲的孩子，參加了大部分為漢堡大學團體所安排的活動：打坐，討論和佛殿功課。當他們回到他們原本的高中生活時，似乎比原來多了一些專注，多了一些更具意義的想法。我們另外兩個小孩（幾乎還不怎麼會講話）驚奇地站在這個嶄新的世界面前：小孔雀、巨大的鐘、獅子雕像，和現在他們稱之為「巨大的，特別的佛。」那尊一直放在架子上，自他們出生以來就從未碰過的佛像，現在成為他們平日玩遊戲時的重心部分——常常在他們玩偶的屋子中做客，並是他們想像中談話的對象。我和我的丈夫在這次參訪的週末，輪流帶孩子和做我們自己佛教的修習。有兩次機會——用餐和晚課，我們全家一起參加。這次週末所帶來的正面影響：對我們中的每個人，對我們所有人總體，對與我將工作中，與平日裡的自己，融為一體的經驗來說，都是難以衡量的。多年來我看到我的學生所得到的好處，拉開一點距離來看，我感到也連帶影響了我的家人。我的感激，只有我對萬佛聖城在將近三十年來，豐富漢堡大學學生生命的那份日益增多，和更加親切的感謝，可堪比擬。❀

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用功修行的方法，就是念念迴光返照；不是念什麼咒，而是行住坐臥不離「家」；不到外面去找，也不是在書中找。要注意這個0。真正體會了，什麼都不貪，因為自己本來就具足。這個0就是「真空」，從中又產生「妙有」。故要「諸惡莫作〔真空〕，眾善奉行〔妙有〕。」戒律是供人修行的箴規。若得到0，一切業障本空，也無罪、也無福。

—宣公上人開示

The right way to cultivate is to constantly shine the light within and reflect. It is not to recite any mantra, but rather to not leave our “home” while walking, standing, sitting, or lying down. One need not look for it outside or look for it in the books. Just pay attention to this 0 (zero.) If you have truly understood it, then there’s no need to be greedy, as we are born complete. This 0 is “true emptiness” and from it “wondrous existence” arises. This is why we need to “Do no evil (true emptiness,) and practice all good (wondrous existence.)” Precepts serve as guidelines for cultivators of the Way. Once one obtains the 0, all the obstructions are inherently empty, with neither offense nor blessings.

—By Venerable Master Hua