



# Interview with Kittisaro

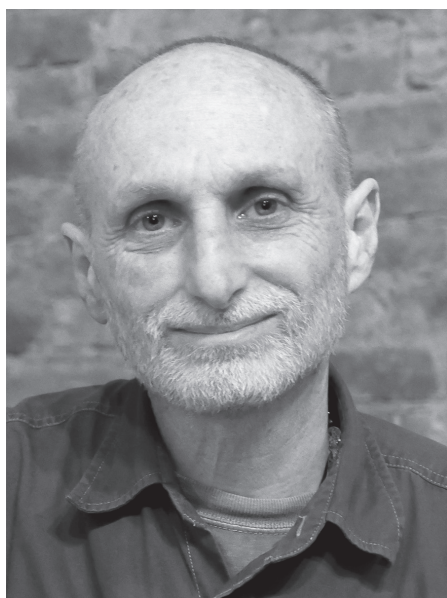
## 基蒂薩羅訪談記

Anchored by Ajahn Kovilo in Kalyānamitta Tea at the Sudhana Center on September 27, 2022

Chinese Translated by Yinong

科維洛法師2022年9月27日於善財參學中心「善知識茶」主持訪談

亦農 中譯



**Editor's Note:** Kittisaro graduated from Princeton as a Rhodes Scholar and went on to Oxford before going to Thailand to ordain with Ajahn Chah in 1976. He was a monk for 15 years, and during that time helped found Chithurst Monastery and Devon Vihara in the UK, trained monks, was a prison Chaplain, and taught extensively. He disrobed in 1991 and since then has taught internationally. He co-founded Dhammagiri Sacred Mountain Retreat in 2000 and helped initiate and support a number of HIV/Aids response projects in South Africa. He has studied and practiced Chan and Pure Land for 35 years, informed by the Chinese school of Master Hua, and has completed two year-long silent self-retreats. With his wife Thanissara, he is co-author of *Listening to the Heart, A Contemplative Journey to Engaged Buddhism*. Kittisaro is a member of the Spirit Rock Teacher Council and is now in his first year in the Masters Program at the Dharma Realm Buddhist University.

編按：基蒂薩羅畢業於普林斯頓大學，獲得羅德獎學金後赴牛津大學就讀。1976年，他在泰國阿姜查座下出家。在他15年的僧侶生涯中，他參與創立了英國威瑟斯特寺院和德文精舍，培訓僧侶，同時還是一位監獄牧師，並廣泛地教學。於1991年還俗，從此在國際上教學。2000年，他參與創辦了達摩聖山閉關中心，並發起和支持南非的一些艾滋病應對項目。受宣公上人的影響，他學習並修行禪宗和淨土法門已有35年，並完成了兩次為期一年的靜默閉關。他與同修譚妮莎拉合著了《聆聽心靈：入世佛教的觀想之旅》。基蒂薩羅同時是靈石禪修中心教師委員會的成員，目前正在法界佛教大學攻讀碩士學位。

For decades, I've been guided and inspired by Master Hsuan Hua, who founded this wonderful monastery, the City of Ten Thousand Buddhas (CTTB), and the Dharma Realm Buddhist University (DRBU) that I'm honored to be a part of. I first heard about the Master around 1980, when I was a Theravada monk in the Thai Forest Tradition under Ajahn Chah.

數十年來，我一直受到宣公上人的指導和啟發，他創建了這麼好的道場——萬佛聖城，以及法界佛教大學。我很榮幸能成為其中的一員。我第一次聽到宣公上人，是在1980年左右，當時我是阿姜查（Ajahn Chah）座下的泰國森林派傳統的上座部比丘。

It is really wonderful, all these years later, to have the chance, at 70 years old, to be in a place guided and inspired by the noble principles that the Master lived by and brought forth from so many people around him. As I was getting older, I thought, “Hey, I don’t want to just get old, I want to keep learning.” So to have the opportunity to begin again as a student, here in a place and curriculum that is deeply rooted in the Dharma, rooted in ethical living, the cultivation of composed presence of mind and the bringing forth of liberating insight to transform our lives and the lives of those around us — that is something exciting for me!

It might be useful to mention how I first heard of the Master. I was ordained as a Buddhist monk in 1976. Before that I had attended universities at Princeton and Oxford, on a trajectory toward a success that hovered elusively off in the future. I worked really hard, and don’t regret working hard. But by the time I was at Oxford, I was really weary. On paper, I should have been happy and fulfilled.

My mom had the pictures in the scrapbook, you know: Oxford Rhodes Scholar, wrestling champion, Phi Beta Kappa from Princeton. It should have been happy sailing, but that wasn’t what I felt like on the inside. Inside I was distressed. Inside I didn’t feel smart. Inside I felt like a failure. Nothing was never enough. I certainly wasn’t happy and at ease. And I was exhausted; I was 24, yet I felt 104. So just hearing that there was an enlightened Buddhist monk living in a forest in northeast Thailand, who had a few Western disciples around him, I was gone! Within a few weeks, I got a leave of absence from Oxford University to travel out to the forests of northeast Thailand — much to my parents’ horror.

Remember, this is 1976. Had I joined a cult? And if you look on the map, Thailand is as far from Chattanooga, Tennessee, as you can get on the globe. My parents were distressed. “What did we do wrong?” And back then, our monastery was right near the Laotian and Cambodian borders. There was the recent devastating bombing of Laos, the catastrophic war in Vietnam, and the rumors of the killing fields in Cambodia. My parents were very worried.

Meeting Ajahn Chah deeply touched my heart. This little tribe of beings were seriously questioning, “Why do we get miserable? Why do we create harm for ourselves and harm for people around us? Why, when we want peace, do we end up fighting ourselves and each other — within our families, our

這真是太奇妙了，這麼多年過去了，在我70歲的時候，還能有機會來到這座依止宣公上人宗旨的道場，並且還有宣公上人許多入室弟子的以身作則。隨著逐漸年長，我想，「嘿，我不想只是變老，我要繼續學習下去。」所以能夠有機會重作學生，在一個深深扎根於佛法、植根於道德生活、修行於心性自在，以及呈現於解脫洞察力的地方和課程之中，來改變我們自身和周圍人的生活——這對我來說是很令人興奮！

在此，提一下我是如何第一次聽說宣公上人的因緣。我在1976年出家成為僧侶。在那之前，我曾在普林斯頓大學和牛津大學就讀，走在一條通往成功的道路上，翱翔在那不可知的未來。我非常用功，也不後悔那麼用功，但是到了牛津大學的時候，我真的很疲憊。從紙面上看，我應該是快樂和滿足的。

我母親把照片存放在剪貼簿裡，你知道的：榮獲牛津大學的羅德學人獎；摔角冠軍；入選普林斯頓大學的優等生榮譽學會。這本應該是愉悅的航程，但那不是我內心的感覺。在內心深處，我很苦惱；在內心深處，我並不覺得自己聰明；在內心深處，我覺得自己很失敗。什麼都不足，我肯定不快樂也不自在，而且我筋疲力盡了；我才24歲，卻像104歲似的。所以只是聽說有一位開悟的佛教僧侶住在泰國東北部的森林裡，他身邊有幾個西方弟子，我就去了！在幾個星期之內，我從牛津大學請了一段假期，前往泰國東北部的森林——這讓我的父母感到非常惶恐不安。

不要忘了，這可是1976年。我是不是加入了一個邪教？如果你看地圖，泰國距離（美國）田納西州的查塔努加市，是地球上最遠的地方。我的父母很苦惱，「我們哪裡做錯了？」而

communities, our country, between countries?” I was looking deeply into this, this question of suffering and the ending of suffering. I was just taken by it.

The meditative Path there was based on a simple way of living that Ajahn Chah was embodying. And I loved that. And there was Ajahn Sumedho, the senior Western disciple of Ajahn Chah, who had been with Ajahn Chah as a monk for 10 years already, so he spoke fluent Thai. There were also some other senior Western monks who spoke fluent Thai and Laotian. So, as newcomers, we easily learned how to do the various meditative and monastic practices, and because of the available translators, we could talk to Ajahn Chah and learn.

I was in! It wasn't easy; it was extremely challenging, but so refreshingly different from the life I had left behind. Before, seductive success was perpetually out there, hovering in an ever elusive future. But now, in the reflective life of the forest monk, everything is in here, appearing to the “one who knows,” the Buddha. Ajahn Chah spoke simply and directly about the true nature — the way things are — being within this very mind that we use everyday. “True peace is found within,” he said again and again. That's how he interpreted the Buddha Dhamma. Ajahn Chah basically spoke like the Sixth Patriarch. Actually, he'd come across teachings of the Sixth Patriarch. Rather than compulsively feeling that we had to get better and higher, I was continually reminded that you can learn as much from the stupid thoughts as the good thoughts. Even our worst thoughts, which I was so ashamed of — the petty ones, the jealous ones, the angry ones, the lustful ones — were all teaching me. “Can you see that whatever the thought is — good or bad — it arises, shifts, and ceases?”

As a student I had been writing a thesis at Oxford on Art, Science, and Mysticism in the works of Aldous Huxley. I was deeply interested in investigating the unity of different modes of being. When I first met Ajahn Chah, however, he said, “If you understand one thing well, you'll understand everything. If you try to understand everything, you might end up not understanding anything thoroughly. Be with your breathing. Let Sumedho teach you how to be a monk.” And that was a life-changing moment and introduction, to learn how to be with an in-breath and an out-breath, to be with the simplicity of a sensation that arises and ceases. I cherish that practice to this day. It was wonderful. I stayed on and learned how to be a monk.

且那時候，我們的寺院就在老撾（寮國）和柬埔寨（高棉）的邊境附近。在那兒，有老撾被毀滅性轟炸的近期事件，越南的災難性戰爭，還有柬埔寨的田野屠殺傳聞。這一切，都讓我的父母非常擔心。

會見尊者阿姜查，深深地觸動了我的心。他們都在認真地參問，「我們為什麼會苦？我們為什麼會給自己和周圍的人造成傷害？為什麼，當我們想要和平的時候，我們卻最終和自己和彼此爭鬥——在我們的家庭、我們的社區、我們的國家，以及國與國之間？」我深入地探究這個問題，關於苦和苦滅。我被其深深吸引。

那裡的禪修之道是基於一種簡單的生活方式，阿姜查以身作則地體現著這種方式。我喜歡這樣。還有阿姜·蘇美度，他是阿姜查的資深西方弟子，已經跟隨阿姜查做了10年的僧侶，所以他能說一口流利的泰語。還有一些其他的資深西方僧人，也能說一口流利的泰語和老撾語。所以，作為新來者，我們很容易學會如何做各種禪修和僧團修行，而且因為有人翻譯，我們可以和阿姜查交談和學習。

我加入他們了！這並不容易；這是非常具有挑戰性的，但卻與我所離開的生活截然不同。以前，成功的誘惑總是在那裡，懸浮在一個永遠難以捉摸的未來。但現在，在森林僧侶的反思生活中，一切都在這裡，呈現給「覺知者」——即佛陀。

阿姜查簡單而直接地談論關於真如自性——事物的本來面目，就在我們每天使用的這個心。「真正的安止是在內心中找到的」，他一次又一次地說。這就是他如何解釋佛法。阿姜查說話基本上就像六祖大師一樣。實際上，他接觸過六祖大師的教法。我並沒有強迫性地覺得我們必須變得更



But then early on I got very sick. We were in a jungle, a tropical forest in northeast Thailand with rainy seasons and cold seasons. I went in 1976, and by 1978 I got typhoid fever and almost died. I had received all the immunizations before I got typhoid, but various challenging conditions had weakened my immunity. Getting used to the food in the northeast of Thailand wasn't easy, where the basic staple was a sticky glutinous rice that binds together like a cannonball. As a monk we ate one meal a day, and there was this really, really hot, hot, hot, hot chili that was mixed with everything. Struggling to adapt, I ended up with diarrhea for about six months. I thought, "Well, nevermind. Just keep working on stuff as part of the practice, contemplating, "This is how it is." Already weak from the diarrhea, I had also recently been bitten by a centipede that was known as the most painful sting in the forest.

My hand swelled up for three weeks, and then I started urinating blood. Finally, I contracted typhoid fever and got really sick. When the local rural hospital couldn't help me, Ajahn Chah sent me to Bangkok where he had disciples and access to the remaining American military hospital from the war. Since I was delirious, Ajahn Chah sent one of the senior monks to take me down to Bangkok on the overnight train. I survived. But after a few weeks in the hospital and a bout with

好更高，而是我不斷地被提醒：你可以從愚蠢的念頭中去學到和好的念頭一樣多的東西。甚至我們最糟糕的念頭，我都為此感到羞愧——那些小心眼的、嫉妒的、憤怒的、好色的念頭，都在教導我。「你能看到無論念頭是什麼，好或壞，它都會生起（arises）、轉移（shifts）和息滅（ceases）嗎？」

作為一名學生，我在牛津大學期間，寫過一篇關於奧爾德斯·赫胥黎（Aldous Huxley）作品中的藝術、科學和神秘主義的論文。我非常感興趣於探究不同存在方式的和諧性。然而，當我第一次遇見尊者阿姜查時，他說，「如果你能好好地了解一件事，你就會了解一切的；如果你試圖去了解一切，你可能最終什麼都不會徹底了解。與你的呼吸保持一致，讓蘇美度教你如何做一個僧人。」這是一個改變生命的契機和引導，學習如何與一口吸氣又一口呼氣在一起，與一個生起又減去的簡單感覺在一起。我至今仍然珍惜這種行持，這是很美妙的。我留了下來，學習如何做一個僧人。

raging fever, my once-upon-a-time champion wrestler's body was devastated. I had lost about forty pounds and looked like a skeleton. Everything was so ulcerated inside from the fever that I was really, really weak. Thankfully the Buddha taught that sickness is a Heavenly Messenger. I didn't want that message, but at least I was in a group that would honor that truth and help me reflect on its important teaching. My monastic family looked after me with great kindness and compassion.

Grateful to be a monk having received the precious revelatory teachings of the Buddha, I was highly motivated to be of service and to be useful. Yet being so weak and sick, I just felt useless. By coincidence, my father got very ill and almost died right at the moment I almost died. My parents didn't know I was sick. I didn't know he was sick back in Chattanooga, Tennessee. Meanwhile, my mom sent a frantic telegram that finally made its way to our rural monastery in northeast Thailand. When it arrived I'd been recovering from typhoid.

Thinking my dad was gonna die, my mom pleaded, "Can you come back? Can you come back?" Ajahn Chah reflected, "Well, there is no taxi to America. Kittisaro? Why don't you go live with Sumedho in England to be closer to your parents?" It turns out that that thought was really compassionate, because the conditions in northeast Thailand were quite hard and Ajahn Chah saw that I'd be more likely to be looked after better in the monasteries that Ajahn Sumedho was establishing in the Forest Tradition in England. Moving there in late 1978, I was also able to visit my family more easily.

It was there, in an English monastery called Chithurst, that I encountered a newsletter from the City of Ten Thousand Buddhas. In a copy of *Vajra Bodhi Sea*, I read the words of Master Hua. For some reason, whatever the Master said, there's something in me that deeply trusted him. He spoke of Guanyin, and said there is no disease that Guanyin can't deal with. "If you sincerely worship and call on Avalokiteshvara Bodhisattva, Guanyin, and you learn the Great Compassion Mantra, there will be a response. There's nothing Guanyin can't handle." So I talked to my teacher and said this was what I wanted to do. He and all the monks remembered me when I was well and so energetic. My teacher wanted me to get better, so he blessed my efforts. I learned the Great Compassion Mantra, but I didn't know how to pronounce it. There were these words on the page in a language I didn't understand, but I just learned it. I was

但是在早期，我生了很重的病。我們在一個熱帶森林裡，泰國東北部有雨季和寒冷的季節。我是在1976年去的，到了1978年我得了傷寒，差點死了。我在得傷寒之前已經接種了所有的疫苗，但是各種各樣的艱難條件削弱了我的免疫力。適應泰國東北部的飲食並不容易，那裡的基本主食是黏糊糊的糯米飯，像砲彈一團黏在一起。作為一個比丘，我們一天只吃一頓飯，而且有一種非常非常辣的辣椒，（在鉢中）與所有的食物都混在一起。努力適應，我最終得了大約六個月的腹瀉。我想，「好吧，沒關係。繼續做些事情作為行持的一部分，作『如是』觀吧」。已經因為腹瀉而虛弱，我還被一隻蜈蚣咬了，這可是被認為森林裡最苦楚的螫傷。

我的手腫了三個星期，然後開始尿血。最後，我感染了傷寒，病得很重。當地的鄉村醫院無法治療我時，阿姜查把我送到曼谷，那裡他有弟子和管道，送我到戰後留下的美軍醫院。因為我神志不清，阿姜查派了一位資深的比丘帶我乘坐夜間火車去曼谷。我活了下來。但是在醫院住了幾個星期，並經歷持續的高燒之後，我曾經的那個摔角冠軍的身體被摧毀了。我瘦了約有四十磅，看起來就像一具骷髏。一切都是因為發燒，身體裡面都潰瘍了，我真的、真的很虛弱。幸運的是，佛陀教導說，疾病是上天送來的信息。我不想要那個信息（逆增上緣），但至少我處在一個會尊重真理並能幫助我審思它的重要教法的團體裡。我的僧團以極大的善意和慈悲在照顧我。

我很感恩能夠成為一位比丘，接受了佛陀寶貴的啟示性教導，我有強烈的發心想去服務他人並使自己成為有用者。然而，我如此虛弱的病體，我只是覺得自己沒有用。碰巧的是，我的父親也生了很重的病，幾乎在我差

chanting it 108 times a day. Although I was still really sick, lying down most of the time, I got myself to learn it, at least some version of it. I did it. Also I saw that the Master said you have to be patient. You don't just chant it one time and expect spectacular results. You must practice in this way for at least three years. So I said to myself, "Okay, I'm going to do it." And then there was a response.

In 1983 Master Hua sent his monks on a delegation to Europe. One day Dharma Masters Heng Sure, Heng Chao (Dr. Martin Verhoeven), and a couple of other monks showed up at our monastery in the UK. Having faithfully chanted the Great Compassion Mantra every day for a few years, I experienced their arrival as a wonderful response to my prayers. I received permission from my abbot Ajahn Sumedho to talk with the visiting monks about my practice of chanting the Great Compassion Mantra. Ajahn Sumedho wanted me to get better from my debilitating illness, so I went to Reverend Heng Sure and told him I'd learned the mantra on my own and would like to learn how to do it properly. Immediately he responded, "Well, let's hear it!" And so I recited it, coming out with a version where you can even see him fighting back a smile. After I finished, he said something judicious like, "Well, that was energetic!" or something like that. But then they taught me how to pronounce it and let the mantra flow with one count per syllable. At that time the nuns in our monastery also really wanted to learn it, so I made a tape so that they could learn it too. I just wanted to get better from my illness. That was it.

But desire is almost demonized in our tradition. In a way it's the big baddie, for desire is the cause of suffering. Of course, the Buddha discerns the truth of things, and old age, sickness, and death are the way it is in this conditioned realm.

Yet encountering the Guanyin dharmas opened up a new way of thinking, where one is not shamed for wanting things, and just automatically says no, no to all desires! Guanyin says, "I'll help you with your auspicious wishes."

And because I wanted to give back, I knew that wanting to get well wasn't a bad wish. Holding Guanyin's name and holding the mantra in this way was a real shift in my practice.

點死的那一刻，我的父親也差點往生。我的父母不知道我生病了。我也不知道父親在田納西州的查塔努加生病了。與此同時，我的母親發過來這封令人驚慌的電報，最終送到了我們在泰國東北部的鄉村寺院。當收到這封信的時候，我已經從傷寒中康復。

想著我父親快要往生了，我母親懇求我：「你能回來嗎？你能回來嗎？」阿姜查審察了，然後說：「嗯，沒有計程車去美國；基蒂薩羅，你為什麼不和蘇美度去住在英國，離你的父母更近一些？」事實證明，這個想法是非常慈悲的，因為泰國東北部的條件相當艱苦，阿姜查認為我更有可能在英國由阿姜·蘇美度所建立的森林傳統派寺院裡得到比較好的照顧。我在1978年底搬到那裡，我也能更容易地探望我的家人。

就是在那裡，一個在英國叫做戚瑟斯特的佛寺（Chithurst Buddhist Monastery），我讀到了一份來自萬佛聖城的雜誌。在一本《金剛菩提海》月刊中，我讀到了宣公上人的話。不知道為什麼，無論上人說什麼，我內心都深深地信任他。他講到了觀音菩薩，說沒有什麼病是觀音不能治癒的，「如果你真誠地禮拜和持念觀世音菩薩，然後你學習〈大悲咒〉，就會有感應。沒有什麼是觀音菩薩不能處理的。」所以我和我的老師說，這是我想做的。他和所有的僧侶都記得我後來身體很好，精力充沛。我的老師希望我能好起來，所以他祝願了我的努力。我學習了〈大悲咒〉，但我不知道如何發音；頁面上有些字是我不懂的語言，但我就是學了，而且我每天持念108遍。雖然我病情仍重，大部分時間都躺著，但我還是自己學會了它，至少是大悲咒的某個版本。我做到了。我也看到上人說，你必須要有耐心，你不要只念一次就期待奇蹟般的結果，你必須至少以這種方式行持三年。所以我對自己說，「好吧，我要做。」然後就有了感應。

1983年，宣公上人派訪問團來歐洲。有



At the same time, it was still so important to continue learning how to die, seeing that what arises ceases, practicing letting go, deeply contemplating the teaching from the sickness, after having led a life of being so willful and perpetually trying to get somewhere else. It's so important to learn how to recognize when you're not wanting; those moments of letting go reveal the peaceful essence of the heart that gets covered over when we're so busy getting somewhere or getting away from something unpleasant. There is a wonderful teaching that we regularly contemplated in our Theravada training: to be patient, whatever the situation, and to learn to discover what is truly peaceful at the core.

But still, because this Dharma is so precious, there was something coming up in my heart, a deep wish to be able to help and give back. The Guanyin dharmas gave me a form where I could use that wish for getting better, and put that energy into a devotional practice. I didn't realize at the time how Guanyin casts her net out to draw one closer, making affinities with living beings to help them feel better; but she's really guiding us into the essence of her nature, which is returning the hearing, returning the listening, listening deeply into the heart. What's so wonderful about the devotional practice to Guanyin is that her name is just the one who listens. Holding her name as one unifies with Guanyin, it keeps

一天，恒實法師、恒朝法師（馬汀·維荷文博士）和其他幾位出家人來到我們在英國的寺院。我已經真誠地每天念誦〈大悲咒〉幾年了，我覺得他們的到來是我祈禱的神奇感應。得到了方丈阿姜·蘇美度的許可，和來訪的法師談論我念誦〈大悲咒〉的行持。老師阿姜·蘇美度希望我能從我的病症中康復，所以我去找恒實法師，告訴他我自學了〈大悲咒〉，想要學習如何正確地念誦〈大悲咒〉。實法師立刻回答說，「好吧，讓我聽聽！」於是我背誦了〈大悲咒〉，你甚至可以看到他是忍住不笑。我誦完後，他說了一些含蓄的話，像是「嗯，很有能量！」之類的話。隨後他們教我如何發音，讓咒語以一個音節為一拍流暢地念誦。那時候我們佛寺的尼眾也很想學習〈大悲咒〉，所以我錄了一卷磁帶（卡式錄音帶），讓她們也能學習。我只是想從病中康復，僅此而已。

但是在我們的傳統中，欲望幾乎被妖魔化了。在某種程度上，欲望是最大的壞東西，因為欲望是苦的根源。當然，佛陀能洞察事物的真相，而老、病、死就是這個有為法世界的樣貌。

然而，遇到觀音法門，讓我開啟了一種新的思維方式，一個人不會因為想要某種東西而感到羞愧，也不會自動地對所有的欲望說不、不！觀音菩薩說，「我會幫助你實現你的吉祥願望。」



guiding one back to one's own listening heart, to Guanyin—returning to the center.

By then, those causes and conditions were already in motion. My teacher Ajahn Sumedho was invited to the City of Ten Thousand Buddhas (CTTB) back in 1989 for an ordination ceremony. Knowing how dedicated I was to Master Hua, Ajahn Sumedho invited me to accompany him on that trip, even though I was doing a year-long silent retreat at the time. That occasion was the first time I had the chance to meet Master Hua in person. And soon after that, Master Hua came to visit our monastery in the UK. My faith in the Master and the Guanyin Dharmas was deepened significantly.

In 1991, when Reverend Heng Sure and a delegation were visiting our monastery in the UK, he offered to transmit the Forty-Two Hands and Eyes to me and another monk in our Theravada tradition. Master Hua insisted, however, that we couldn't proceed with the ceremony until we got permission from our teacher Ajahn Sumedho. Ajahn Sumedho gave his permission. Before, the ceremonial transmission Master Hua said to us on the phone, with Dharma Master Heng Sure translating:

*You should bring the two traditions together into a single piece. The Northern and Southern traditions must unite, and then Buddhism has a future.*

*This is your mission. Do not assume that the Great Vehicle is superior to the Theravada or vice versa. Have no limits. The Teaching has no limits. Let your mind be limitless.*

— Master Hua 7/21/1991

並且因為我想要回報，我知道想要康復並不是一個壞願望。以這種方式持誦觀音菩薩的名號和咒語，是我修行中的一個真正的轉變。

與此同時，繼續學習如何看待死亡、觀生滅法、修習放下、深思病痛的教法，也是非常重要的，因為我過去一直過著如此隨性，並且總是想要到別的地方。學習如何識別自己不想要的時候是多麼重要；那些放下的瞬間，透露了內在心安的本然，當我們忙於到達某個地方或逃離某個不愉快的事情時，這種本然就被遮蔽了。在我們的南傳上座部佛教（Theravada）訓練中，有一個我們經常思考的實修教法：無論遇到什麼情況，都要有耐心，並學會發現內在真正安心處。

但是，因為這個法門太珍貴了，我的心中升起了一個念頭，一種想要提供幫助和回饋的強烈願望。觀音法門給了我一種形式，讓我可以利用這種想要變得更好的願望，並把這種能量投入到一種虔誠的行持中。我當時沒有意識到觀音菩薩是如何撒網，把人拉得更近，與眾生結緣，幫助他們感覺更好；但祂其實是在引導我們進入祂的自性本然的精髓，那就是返聞聞自性，深深地聽入心中。對觀音法門行持的奧妙之處在於，祂的名號就是那個聞者。持觀音名號，與觀音合一，它不斷地引導一個人回到自己的聆聽之心，回到觀音——回到中心。

那時，因緣已經在運作了。我的老師阿姜·蘇美度，在1989年被邀請到萬佛聖城參與一次傳戒儀式。知道我對宣公上人的敬仰，阿姜·蘇美度邀請我陪他一起去，儘管我當時正在進行長達一年的閉關靜修；那次是我第一次有機會親自見到宣公上人。不久之後（1990年10月），上人來訪我們在英國的寺院。我對上人和觀音法門的信心，得到了極大的加持。

在1991年，當恒實法師和一個代表團來訪我們在英國的寺院時，他提出要把四十二手眼傳給我和另一個南傳佛教的比丘。上人堅持說，除非我們得到我們的老師阿姜·蘇美度的許可，不然不能進行。阿姜·蘇美度同意了。在傳授手眼之前，上人通過電話對我們說，由恒實法師翻譯：

你們應該把兩個傳統融合為一；南北傳必須團結，佛教才有未來。

這是你們的使命。不要認為大乘優於南傳，反之亦然。不要分界限。教法是沒有邊際的。你們的心量要廣大無邊。

——宣公上人 1991年7月21日



Dharma has been at the center of my life since 1976. For the last thirty years or so, I've been committed to exploring how the two traditions are mutually supportive in a beautiful way.

I love the classical Theravada teachings; I love the Guanyin dharmas and the Bodhisattva vows. The heart of the Theravada practices is this notion that you're not finding peace out somewhere else. It is always here and now. And there is this deep practice of turning the mind to the deathless. Ajahn Chah said true peace is not somewhere else; it's right here within the mind. But this practice combined with the Great Compassion Mantra, the Shurangama Mantra, the holding of the name, and the Bodhisattva vows is truly wonderful. I find the embodied mindful practices of the Theravada and the vows and mantras of the Mahayana work together powerfully and beautifully.

For years, I practiced bringing the traditions together a lot on my own. I learned the Shurangama Mantra in 1989 after meeting the Master when he said the Shurangama Mantra was vitally important to protect the Dharma. Hearing that was enough for me. I learned it, and I've promised to recite it every day since then. As to the Great Compassion Mantra, I resolved to recite it a minimum of five times in the morning and five times in the evening — every day since around 1980. Sometimes I recite a lot more. But over these decades, I realized that holding these mantras is so important, so helpful.

And then in 1996 or so, my wife Thanissara encouraged me to start sharing these dharmas and the weaving of the two traditions together in the countless retreats we've taught over the years in Africa and other centers that we've established or are visiting. Now, even though I'm 70 and maybe should be retiring, I have the chance to be in a place that was founded around these precious principles, an opportunity to be with others who are practicing these wonderful teachings. I feel deeply guided by Master Hua, Ajahn Chah, and the Buddha. And so thank you for giving me this opportunity to share.

自1976年以來，法一直是我生活的中心。在過去的30年裡，我一直致力於探索兩個傳統如何以一種和諧的方式相互支持。

我喜歡南傳（上座部）佛教的經典教義；我喜歡觀音法門和菩薩的誓願。南傳佛教修行的核心是這樣一種概念：你不會在別的地方找到心安，它總是在此時此地。還有一種深入的實修，就是把心轉向不滅（deathless）之法。阿姜查說，真正的心安不在別處，它就在心中。但是這種修行結合了〈大悲咒〉、〈楞嚴咒〉、持名和菩薩誓願，真是妙不可言。我發現南傳佛教有具體的正念禪修跟大乘佛教的誓願和咒語能夠相得益彰，強有力地、美好地發揮作用。

多年來，我一直在自己的修行中把兩個傳統結合起來。1989年，我在見到上人後學習了〈楞嚴咒〉，他說〈楞嚴咒〉對於保護佛法至關重要。聽到這個，對我來說就足夠了。我學會了它，並且承諾從那時起每天都念誦它。至於〈大悲咒〉，大約從1980年開始，我下決心，每天早上至少念誦五遍，晚上至少念誦五遍；有時候我念得更多。但是在這幾十年裡，我意識到持念這些咒語是多麼重要，多麼有幫助。

然後在1996年左右，我的同修譚妮莎拉鼓勵我開始分享這些法門，以及我們多年來在非洲和其他地區所建立的或正在訪問的中心，在教授無數次的禪修中，把兩個傳統結合起來。現在，儘管我已經70歲，也許應該退休了，然而我有機會待在一個以這些珍貴原則為基礎的地方，也有機會與其他正在修習這些精彩的教義的人在一起。我感到深深地受到宣公上人、阿姜查尊者和佛陀的指引。所以，感謝你們給我這個分享的機會。

☞ To be continued

☞ 待續