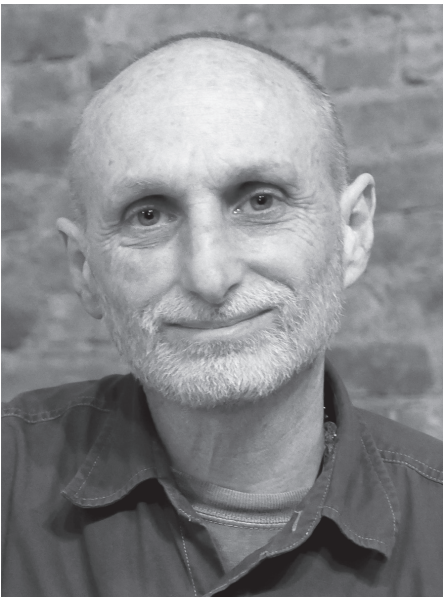


Interview with Kittisaro (continued)

基蒂薩羅訪談記（續）

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

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



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。

Chinese Translated by Yinong

亦農 中譯

Q: You once said that the Shurangama mantra or the Great Compassion mantra potentize and give power to whatever one's spiritual aspirations are. I'm curious if you could say more about that, either if you have any insights on how that process works, or if it works almost like a faith process?

問：您曾經說過，〈楞嚴咒〉或〈大悲咒〉能夠增強人的靈性願望，並賦予其力量。我很好奇您能否對此多說一些，或者您對這個過程的運作有什麼見解，或者這基本上是一個信仰的過程？

A: The Buddha taught protection chants right from the early days of the Buddha's teaching career. They are called Parittas, and we used to chant them every day in the monastery. For example, we recited the Recollection of the Triple Jewel chant every day, and frequently recited other parittas, like the *Metta Sutta* and the *Mangala Sutta* on blessings. The Buddha taught that when you chant certain chants that are honoring the qualities of the Buddha, the Dharma, and the Sangha, that there is protection.

Some people think, "Oh, that's just some fanciful thing." No, we are taught that principle in the classical Theravada teachings. In fact, when there was a plague, malevolent spirits troubling the whole village, or famine, the Buddha got his beloved disciple Ananda and others to go and recite another one of these parittas — The *Ratana Sutta* — while they walked through the village. Then a big storm came and washed all these ills away, freeing the town of them.

In the *Mangala sutta*, in the first major stanza, there is the word "puja":

Asevana ca balanam
Panditananca 'sevana
Puja ca pujaniyanam
Etam mangalamuttamam

"Puja" is the Pali word for honoring something, like when you chant. Here it has the meaning of "honoring what is worthy of honor." The first line is "Asevana ca balanam" (Don't hang out with foolish people). Then, "Panditananca 'sevana," (associate with pundits, the wise beings). Next he skips from the physically external foolish people and wise people to "Puja ca pujaniyanam," (honoring what is worthy of honor). This is another kind of friendship. It's talking about what your mind associates with internally, what you honor in your own mind.

"Etam mangalamuttamam" (this is a great blessing, the highest blessing). Mangala is an auspicious energy that blesses, protects, transforms. So, already in the meditative practices, you are potentizing the moment when you're

答：佛陀在他傳法的早期就開始教導了念保護文，我們稱之為《護衛經》（Parittas，加持經），並且在寺院裡我們每天都要念誦它。舉個例子，我們每天念誦《三皈文》，也時常念誦其他護衛經——諸如《慈經》和《吉祥經》這些的祝願文。佛陀教導說，當你念誦一些特定的稱揚佛、法、僧功德頌文時，這些頌文會生起守護的力量（加持力）。

有些人認為，「哦，這只是一些幻想中的東西。」事實並非如此，我們在傳統上座部教義中學到了念誦的道理。事實上，當時有一城市（註：吠舍離Vesāli，廣嚴城）正飽受瘟疫流行、惡靈困擾、饑荒之苦，於是佛陀派遣弟子阿難與其他尊者，到這座城中念誦另一部護衛經，就是《寶經》（*Ratana Sutta*，寶石經、三寶經）；當阿難等尊者繞城念誦的時候，便迎來一場大風暴，沖走了所有的污穢與不幸，幫助城裡擺脫了那些災難。

在《吉祥經》中，第一段頌文中，有一個詞叫「致敬（pūja）」：

不與愚人交 而與智者近
 敬奉應敬者 此是最吉祥

「Pūja」在巴利文中表示致敬。比如當你在念誦時，你用念誦來致敬。這裡它有「敬奉應敬者」的意思。所以第一句是「不與愚人交」，不要和愚蠢的人在一起；然後「而與智者近」，要和有智慧的人在一起；再從外在的愚人和智者間，跳往到內在的「敬奉應敬者」，要敬奉值得受尊敬的人。所以這是另一種交誼。但它正說明了你的內在聯繫，是你自己心中所致敬者。

「此是最吉祥」，這是最大的祝福，最上的祝福；Mangala是一種吉祥的能量，這種能量能起到祝福、保護、轉化的作用。所以，在禪修的行持中，當你修習正念呼吸及覺知呼吸時，你就在增強那一刻的力量。並且佛陀教導我們，要學會在呼吸間對整個身體保持全然覺知。所以你就有一種整體的密切性覺知、振動性覺知。然後，「敬奉應敬者」。敬奉佛陀，敬奉法寶，敬奉智慧，意味著什麼？當

practicing awareness and mindfulness of breathing, Then the Buddha teaches us to learn to be sensitive to the whole body when breathing, so you have a whole field of intimate presence, vibratory presence. Then, “honoring what is worthy of honor.” What does it mean to honor the Buddha, to honor the Dharma, and to honor wisdom? When you're chanting, you cultivate this attitude of honor, the attitude of celebrating, cherishing, and revering.

Even though your nervous system might be a mess, and you might not feel good — I felt poorly for years with the protracted illness resulting from typhoid. But just not feeling good doesn't stop you from knowing that this unpleasant feeling is part of nature is the Dharma. You can honor that moment. So however you feel, whatever it is, if you then do a chant, carried on the breath, vibrating through body, those ancient sacred phrases work like magnifiers.

With this intention to honor and revere, the recitation is then potentized. This confluence of conditions allows the vow power of the chant and the heart that's practicing it to bring forth a wonderful and mysterious response. I didn't even consider myself a devotional person when I was doing these paritta (protection) chants over the years in the monastery, yet I started feeling all these responses. At first I didn't know what it was. Master Hua talked more overtly about it. But presences started to manifest and energies changed. And I just felt so good when I did it.

What blocks us so much is our mind and our thinking, what the Master called the sixth sense consciousness, and what in Theravada is called papañca (conceptual proliferation). When one has a chant, especially in a foreign language and a magical language, it's hard to get lost in our regular habitual thinking. For example, while chanting the Great Compassion mantra, allowing the syllables and sounds to come and go, there's not so many edges on them that can lead one into reactive thought. While chanting with the attitude of honoring and appreciating the Dharma, the refuge — that's one's holding ground. So even though the syllables of the mantra are really flowing, the attitude of inner listening presence is absolutely still, the heart is resting in the listening, resting in the refuge.

In the early part of my monastic life, I practiced holding

你念誦時，你就培養了一種恭敬的態度，一種讚美、珍惜和敬畏的態度。

即使你的精神可能一團糟，你的感受可能不好——比如我因為傷寒所引起的慢性病，這麼多年來都感覺很糟糕。僅僅是感覺上的欠妥，並不妨礙你去覺知這種不愉快的感受也是自然的一部分——這就是佛法，你可以致敬那個當下。所以無論你的感受如何，也不管精神怎樣，如果你能儘管去念誦，能隨念呼吸，通過身體的共振，那些古老神聖的字句就能像放大鏡一樣在運作。

帶著這種恭敬和敬畏的心，念誦就被強化了。這些因緣的交匯，令念誦的願力和修行的心，產生了奇妙而神秘的感應。多年來，當我在寺院裡念誦《護衛經》(paritta)時，我甚至都不認為自己是個虔誠的人；然而，我開始感受到所有的這些感應時，起初我並不知道那是個什麼。宣公上人較多地公開談論過這些，但是當下出現了，並且能量的變化也開始顯明，所以我在念誦的時候感覺特好。

是什麼阻礙了我們最多，就是我們的心念和我們的思想，上人稱之為「第六識」，南傳佛教稱之為「戲論」(papañca，念想增殖)；我們迷失在自我的思惟中。當一個人在念誦的時候，尤其是用一種外語或靈文，我們就比較不會迷失在自己慣性的思惟中。例如，在念誦〈大悲咒〉時，隨著音節和音聲的來來去去，這中間就沒有縫隙可以令人墮入思潮中。念誦時，帶著恭敬和感恩佛法的心去皈依，皈依是一個人的錨地。所以即使咒語的音韻是流動的，而內心傾聽的意態可絕對是寂靜的，心在傾聽中歇息，在皈依中歇息。

在我早期出家生活中，我修習稱念佛號「bud-dho」的行持，但我其實不知道自己在做什麼。每經行一步就念一句「佛陀(bud-dho)」，吸氣時念「佛(bud)」，呼氣時念「陀(dho)」，佛陀、佛陀、佛

the Buddha's name, Bud-dho, but I didn't really know what I was doing. With every step, I recited, "bud-dho." Bud on the in-breath dho on the out-breath. Buddho, Buddho, Buddho. I was wanting something to happen and getting frustrated. But then after years of practice, getting a bit wiser, and remembering little by little the Buddhist teachings, when you honor what is worthy of honor, there is an auspicious response. What is worthy? Now when reciting Buddho, rather than wanting to get somewhere else, I realized that Buddho, like Namo Guan Shi Yin Pusa, are sounds that remind one to honor and rest in the refuge. Each sound is a deepening of the trust, reminding the heart of what I'm cherishing — this listening, or what Ajahn Chah would call this knowing, this abiding.

We're in the Dharma ending age. Ajahn Chah and Master Hua both talked about it, how the more we dedicate ourselves to what is good, there is an equal and opposite force challenging us. There is nothing wrong in this; it's just what happens. But particularly now when there's so much that misleads beings, the devotional practices are really helpful. I really appreciate how Master Hua taught the devotional practices in a very non-dual way.

You might start wanting Guanyin to help us. In the language of the Great Compassion repentance ceremony, however, I love how deeply dharmic it is. In the bowing we contemplate, "The worshiped and the worshiper are empty and still in nature, the response and the Way are intertwined inconceivably." Whoever you are bowing to, Guanyin or the Buddha, the worshiped and the worshiper are not separate. In the middle of that is the recitation of the Great Compassion mantra.

Through the ceremony, one continually offers all of one's inward and outward obstructions that come up to Guanyin, as one listens deeply to the recitation. It's hard to have many afflictions when you're reciting, "*Namo he la da nwo dwo la ye ye...*" In the various chants that we do, if one can keep the quality of the heart humble and respectful, we're not blocking the Buddhas and Bodhisattvas and all the mysterious forces of help that are within the heart, within the center of the Dharma body. I think one of the problems in some of the secular practices, which are wonderful Dharma, is that they don't have this devotional element, so that sometimes your

陀。我想要有些感應發生，然又未能如願。但是經過多年的修行，慢慢有點智慧，並且逐漸記起佛的教誨，當你在「敬奉應敬者」時，就有一個吉祥的回應。什麼是「應（worthy）」？當念佛時，不是去想別處，我意識到佛陀，就像南無觀世音菩薩一樣，是提醒我去恭敬並皈依。每一個音聲都是信念的加深，提醒這個心，什麼是我底心所珍惜的東西——這種「聞持（listening）」，或者是阿姜查尊者將這種「覺知（knowing）」所稱的安住（abiding）。

我們正處在末法時期，阿姜查尊者和宣公上人都談到了這一點，我們愈是致力於善事，往往就會出現一個對等而相反的挑戰——這並不是錯的，它就是這樣發生的。但特別是現在，世上有太多誤導眾生的事物，所以虔誠地修行是非常有幫助的。我非常感恩宣公上人的教導，以一種不二論（non-dual）的方式來虔誠修行。

你可能開始想要觀音菩薩來幫助我們。在《大悲懺》懺文中，我喜歡這樣湛深的法：在頂禮中要觀照，「能禮所禮性空寂，感應道交難思議。」無論你是頂禮觀音還是佛陀，這個能禮的和這個所禮的並不分開，這就是二而不二。到了懺文的中間是念誦〈大悲咒〉。

通過懺悔這個儀式，一個人不斷地把所有這些出現的內外障礙，全供養給觀音，同時深深地傾聽。當你在念「南無喝囉怛那哆囉夜耶……」時，就很難生成出來多少煩惱。在種種不同的念誦中，如果一個人能保持心性的謙卑和恭敬，就不會阻礙到諸佛菩薩及一切神力對我們的心、法身中我們的加持。我認為有些俗世修行存在著這麼一個問題，佛法是非常好的，就是他們沒有這種虔誠；所以有時你的皈依，那只是你平時的認知和觀點。

這種虔誠讓我們謹記皈依，並加深

refuge then is just your habitual views and opinions.

This devotional element allows us to remember refuge and deepen our trust in that. When the devotional practices are then mixed with the “who,” the way the Master articulated the Chan practice, then that is a powerful and efficacious combination. Continually from time to time, come back to the vajra sword of the huatou — or as Ajahn Chah would say frequently, “Who does this belong to? Who’s struggling?” —to stop the mind and allow the light to keep returning to this presence. I love devotional practices. I love the practices where one lets all thoughts subside. For anyone who’s new to devotional practices, I really am so glad that I believed the Master when he said, “Just learn it and try it. Give it a chance.” Give it a chance. I’m grateful that I trusted him.

Chinese Translated by Janet Lee

芬陀利 中譯

Q: Were there ever times when you’ve become discouraged?

A: Oh, countless of times. I’ve had many shouting matches with Guanyin. But I also appreciate it. To me, “Guanyin” is not just a name. I first thought, “You helped me get better.” But then I realized these practices continually bring up the afflictions, attachment in wanting things to go well, as well as impatience and aversions. This happened, especially in the first year-long silent retreat that I did in 1989 right before and right after I met Master Hua. I was living in a little tiny hut in a forest at Chithurst Monastery. I did a lot of chanting; I did the repentance ceremony every day and I was also chanting the Great Compassion mantra and learning the Shurangama mantra.

Sometimes when I was really upset and discouraged, I’d say to the Bodhisattva, “Oh, but you promised, Guanyin!” Yet, if you’re practicing, you will see that it was important to allow some things to just happen. And thanks to my monastic training, I learned to endure. There’s a Thai phrase, “Otone (endure).” We just learned to endure. You learn this from the Master as well, and from all of the teachers. Even if you do have a breakthrough, and you see the truth, you taste the truth, which is wonderful, you don’t make a big announcement. That’s only

我們的信念。當虔誠地修行，和參這個「誰」結合在一起——上人曾清楚講述過的參禪方法——那就是一種強大而有效的組合，時不時地回到話頭這把金剛寶劍上——或者就像阿姜查尊者經常說的，「這是誰的？誰在掙扎？」——停止思惟，讓光明返照到當下。我喜歡這種虔誠的修行。我喜歡這種靜慮的修行。對於任何剛去做這樣虔修，我真的很高興我相信了宣公上人，當他說，「只是學習它並嘗試它，給它一個機會。」給它一個機會。我很感激我相信他的教導。

問：你是否有過氣餒的時候？

答：哦，無數次。我對觀音菩薩也吶喊過無數次，但我也很感恩觀音菩薩。對我而言，觀音菩薩不僅僅是個名字，而我首先想到的是，「觀音菩薩您要幫助我變得更好。」但後來我意識到這樣修行也不斷地引出煩惱：想事事遂心的執念、焦躁和反感。這種情況發生了，尤其在1989年我第一次閉關時，就在我遇到宣公上人前後的那段時間。那時我住在威瑟斯特佛寺（英國）的樹林裡的一間小屋，我花很多工夫在持咒，並且每天作懺悔儀式。我當時是持念〈大悲咒〉，也學習念〈楞嚴咒〉。

有時當我感到相當挫敗的時候，我會說：「哦，但您應允了啊，觀音！」然而，如果持續行持，你就會明白：重要的是要接受整個過程。謝天謝地，從僧團訓練中，我學會了忍耐。泰語有個名詞——Otone（忍受）。我們要學會忍耐。你能從上人身上、從所有的尊者老師身上學到這點。即使你有所突破，見到真理、體悟真理，有

the beginning. I appreciated how Ajahn Chah encouraged us when he said, “The Buddha wouldn’t have taught this if it was impossible to realize. In fact, if you really apply yourself, you will know this.” But just because one sees the truth — and the Master was so good at underlining this — you don’t put a flag up. You see the truth; well there’s a little hole in the wall. Okay. It’s wonderful. But there’s still this big wall, you know. There’s still all of these other dormant tendencies that we still need to work through.

And so, yes, at times I was despairing, hopeless, and resentful. But the process kept deepening my trust. Yes, grist for the mill. So why do I have to do this? How many years have I been chanting the Great Compassion mantra? I recited for forty-two years. But to me, it’s important, so I promised that I’ll just do it. And sometimes I recite the mantra many more times, but at least, as a minimum, even if I feel terrible, it’s really important to do those five recitations in the morning and evening as a sense of duty.

Now, over all these years, I realize it is so much more valuable — no matter how important some preoccupation seems — to stop and remember that non-judgmental reverential attitude and allow these ancient dharanis to flow through and reset one’s nervous system. When one does that, one is presenting oneself to the measureless Buddha, Dharma, Sangha, and to the Dharma protectors. I just know, “Wow, that is so important to do, no matter how you feel.” And for me, it really helps. In fact, as for me, I would have died otherwise, many times. To me, it’s what kept me alive. For me, it helps me reset.

Not being in a monastery that does this practice everyday, keeping the Shurangama mantra going, has been hard. Because if you learn it, it’s easy to forget it. I have to do it every day. It’s been so wonderful. That practice, plus the paritta protection chants I spoke about, were very helpful for our time in South Africa. When we arrived there, there was still a tribal war happening around us, the AIDS pandemic, incredible poverty, the wreckage from the Apartheid regime, the damage, and the trauma in the land.

To continue my practice was really important, along with metta, kindness — allowing these blessing chants to be infused. I really think they helped us stay alive. Master Hua talks about the power of the Shurangama and the

好消息，也不去張揚。那只是個開始。我很感恩阿姜查尊者鼓勵我們的話，他說：「佛不會教我們不能證悟的東西。事實上，如果你往真的做，你就會明白。」但僅僅因為看到真理——而上人非常善於強調這一點——你就不會大肆宣傳。你說對真理了然於心，嗯，那只是牆上的一個小洞。好吧，它是很妙的，但你得明白這堵大牆還在，我們仍然還有其他俱生的煩惱習氣需要突破。

所以是的，有時我會感到絕望、無助、怨懟；但這個過程卻不斷在堅固我的信念。是的，這些都有幫助。那麼此時，為什麼我必須這樣做？我持〈大悲咒〉多少年了，四十二年。對我而言，這很重要，我承諾過自己做得到。有時我會持念更多次，但至少，即便我在低谷的時候，作為一種本份，早晚各持五次（大悲咒）真的是至關重要。

現在，這麼多年過去了，我意識到，這個基本功（持咒）有多寶貴——無論某些事情當下覺得有多重要——停下來，記住那種不加分別的恭敬心，讓這些古老的陀羅尼流過並重置到自己的神經系統，這更有價值。當一個人這樣做的時候，就是將自己奉獻給無量的佛、法、僧以及護法。我只知道，「不管你感覺如何，那樣做是很重要的。」對我而言，它（大悲咒）真的很有幫助。事實上，我認為，若非如此，好幾次我的命早丟了。我覺得是它（大悲咒）讓我活下來。對我來說，它（大悲咒）幫助我重新啟動。

如果不在每日有定課的寺院裡行持，每天持念〈楞嚴咒〉是很不容易的；因為即使你學習了，也很容易就忘了。我必須每天都這樣持念，這對我是非常之好。這種行持，加上我念誦之前所說的護衛經（paritta），對我們在南非的那段時間相當有幫助。當我們抵達那裡，周遭滿是部落衝突、艾滋病（AIDS）盛行，還有難以置信的赤貧、種族隔離制度的餘習，以及對

Great Compassion mantras to mysteriously heal the rifts in the field. The rifts in the field are the resentment and the rage and the anger and the confusion. He also talks about the power of these mantras helping living beings wake up out of the spell, and come back to our own sense of decency, our own humanity.

I also feel at this time now, it's really important to have a whole university built on this principle. I know this sounds crazy, but I felt Master Hua told me to go to this program. He didn't physically tell me, "I want you to go," but I felt his guidance. For me, it wasn't easy to get here. To have the chance to be a part of a radical rethink of what it means to have a university, going back to the original essence of education that was not just a cookie cutter indoctrination and conditioning, but an "educare," a drawing out, and allowing to flourish the inherent qualities of wisdom, compassion, truthfulness, generosity, all these treasures of the heart.

Despite my aging brain being really stretched, yet I it feels so right. This weekend, I was quite tired, getting my papers in. And I was also so excited about a whole university that's all — faculty, staff, students — going to recite Guanyin's name. Anyway, I am glad to be here. Some of you have known the Master and been with the Master much more than I have. Yet the limited time I had with him was so deeply inspiring. I rejoice in those of you who got to be with him much more and rejoice in your good fortune to be helping to manifest his vision.

Chinese Translated by Yinong

亦農 中譯

Q: Do you think you all (to other senior disciples of Master Hua in the audience) crossed paths like in the late '80s?

A: Yeah, we were at an ordination in '89 when I was a monk. Somehow it happened that Master Hua invited Ajahn Sumedho and a delegation to come to the CTTB in the autumn of '89, September, October. There was going to be some sort of ordination ceremony with

這塊土地的破壞和創傷。

行持真的非常重要，以慈心和善良——注入這些祝願的頌文中。我深切感受到這些修持讓我們得以活命。宣公上人提到〈楞嚴咒〉的力量，還有〈大悲咒〉神奇地消弭戰火。衝突源自於恨怨、暴怒、瞋心和困惑。上人還提到這些咒語的力量能幫助喚醒眾生回到人性本善、原有的自性。

我認為在這個時代，將一所大學建立在這個準則上非常重要。我知道這聽起來很瘋狂，但我認為上人讓我來到這裡。他並沒有直接告訴我，「我要你去」，但我感受到他的指引。對我而言，來到這裡並不容易。有機會重新審思大學的意義，以及回到教育的本質，而不僅僅是千篇一律的灌輸和訓練。「教育」是一種延長，讓這些自性的寶藏，也就是本有的智慧、慈悲、真誠、慷慨這些特質得以蓬勃發展。

因此，我全力以赴。我老化的大腦是真的竭盡所能，但感覺很不錯。這個週末，我相當地疲憊，終於交出了我的各項報告。我對整個法大——教職員、學生——都要念誦觀音菩薩聖號感到非常欣喜。所以不管怎麼說，我是很高興來到這裡。你們之中有些人比我更知道上人，也跟隨上人的時間更久。在我親近上人這段有限的時間中，给了我很大的啟發。我為你們之中能夠追隨上人的那些人感到開心，對你們能夠實現他的願景而歡喜。

問：你覺得你們（對在場的其他上人老弟子）都像80年代末那樣相遇了嗎？

答：是的，1989年我還是一名僧侶，我們正在參加具足戒。這一年秋天，不知怎樣就有了因緣，上人邀請了阿姜·蘇美度尊者和訪問團，在九月、十月來到萬佛聖城；那裡即將舉行三壇大戒，會有來自各地的中國法師參加。當時我正在進行為期一年的止語閉關，身體還是相當虛弱。但是蘇美度尊者知道我

Chinese masters from different places. At the time I was on a year-long silent retreat, and I still quite ill. But Ajahn Sumedho knew how much I was devoted to the Master, so he invited me to join him. And so I said to Ajahn Sumedho [that] I was thrilled to get to see my hero, even though I was on my retreat. Then I asked Ajahn Sumedho “Can I make a gift to Master Hua?” And Ajahn said, “Yes, you can.”

There was going to be a private audience with Master Hua and Ajahn Sumedho, Dharma Master Heng Sure, and a few of the monks with him. Ajahn Sumedho said to me, “I’ll let you know. There’ll be a time when you can make your gift.” Over the years, as a monk, I had received a few gifts, including a beautiful little box from Japanese monks who had done peace pilgrimages. I was going to put my gift for the Master in that little box. And I had a little Buddha and a few crystals that had been given to me. I had this little gift to give the Master. And really, his teachings had already so changed my life, so I just wanted to bow. Ajahn Sumedho also was worried about my health. We all believed in the Master’s incredible, deep transcendent understanding, so Ajahn Sumedho was hoping to find out maybe some more tips on what might help me get better. Also, he knew how devoted I was to Guanyin and was happy I was doing these Guanyin practices. Anyway, we went to the City of Ten Thousand Buddhas and participated in the ceremony. We had our private meeting with the Master. We were all talking about different things. At a certain point, Ajahn Sumedho said, “Kittisaro, you can give your gift.” Excited, I had my little special Japanese box with all my special gifts inside. I knelt down and then offered the gift to the Master. The Master said, “I don’t accept gifts.” (The audience laughs). At first, I was crestfallen. And then he said, “Oh, all right, let’s have a look.” So the Master is really something else. We opened the gift up. I was explaining that the Buddha and the crystals, and also these offerings were reflecting the vows that had emerged in my heart. I didn’t say the vows, but I trusted the Master could see my vows. He had opened the door to the Bodhisattva vows. He

對宣公上人有多麼地忠誠，於是邀請我一起去聖城；所以我對蘇美度尊者說，即使我在閉關中，我可是非常高興能去見我的心中英雄。我問：「我可以供養上人一份禮物嗎？」蘇美度尊者說：「是的，你可以。」

因為將舉行私人會談，是上人和蘇美度尊者、恒實法師，以及上人身邊的幾位出家人；所以蘇美度尊者對我說：「我會讓你知曉。總有個時間能讓你把禮物送給上人。」這些年來，作為一名僧侶，我收過一些禮物，其中包括一個曾有過和平朝聖的日本和尚所送的漂亮小盒子。我打算把要獻給上人的禮物放入那個小盒子裡。還有別人贈與的一尊小佛像和幾粒水晶，我想把這些禮物供養給上人。真的，上人對我的教導已經改變了我的人生，我只想頂禮。

蘇美度尊者也擔憂我的健康。我們都相信上人的不可思議，明白他的甚深出世智慧。蘇美度尊者是希望能找到更多可以幫助我康復的好辦法，而且知道我對觀音菩薩的虔誠，也很高興我修持觀音法門。最終我們去了萬佛聖城，參與了傳戒儀式。我們與上人進行了私人會面，談論了各種事宜。到了某個時刻，蘇美度尊者說：「基蒂薩羅，你可以供養禮物了。」興奮之下，我拿著我這個小而特別的日本盒子，裡面裝著我所有的特殊禮物。我跪下來，把禮物獻給上人。然後上人說：「我不接受禮物。」（聽眾笑）一開始我很震驚又沮喪，接著上人說：「哦，好吧，我們來看看。」所以，上人的境界真是你想像不到的。

隨後，我們打開了它。我在解釋這尊佛陀和水晶，這些供養也反映了我心中嵌入的誓願。我沒有跟上人說我發的誓願，但我相信上人可以看到我的誓言。他打開了菩薩願的大門，他在在顯示了菩薩行，處處以身作則。所以我給他看我的禮物。然後上人問：「這是你用自己的錢買的吗？」我再一次感到震驚，因為這是我們僧團引以為豪的戒律，我們是完全遵循佛陀制定的銀錢戒，我們沒有任何錢。「所以您是什麼意思，『用我自己

revealed that; he had embodied it. I was showing him the gift. And then the Master said, “Did you buy this with your own money?” Again, I was horrified, because that is something that our order was so proud of, that we were the pure order that follows the Buddha’s teachings on money. We didn’t have any. “What do you mean, ‘Buy with my own money?’ We don’t have money!” And so I was like, “No, no, no, no…” He then said, “Oh, okay”. He was just touching these little sensitive spots. And that wasn’t only for me, I think that was also for the other monks in our tradition who were there. And they might have been having a few so-called false thoughts about things.

Then the Master did something so beautiful. He then said, “I accept it. This is mine.” He did what’s called a sangha karma. There were seven monks present, I think. Sangha karma. He had us all follow the Chinese monastic tradition and say some word three times. That was an action of the Sangha. This officially verified that these crystals, this Buddha, this gift, the special shell with the beautiful colors of the ocean, all belongs to Master Hua. And then he said, “Kittisaro, I want you to look after this, to make offerings to this Buddha on my behalf.” And that just melted me. So I have this little Buddha that I make offerings to, with the crystals belonging to Master Hua. That was so skillful, and then Ajahn Sumedho was still worried about my health, so he asked Master Hua, “What about his health?” Master Hua said, “He shouldn’t have any desire.” And to me that meant to keep emptying everything, to keep deepening that trust. He didn’t say, “Oh, you shouldn’t worship Guanyin.” He didn’t say that. But to keep bringing everything back to a deep trust, a deep honoring just what is—that was his message to me. That’s what I’ve been trying to do.

It’s so wonderful that the blending and synthesis of the two traditions is continuing to happen so naturally and to have you [Ajahn Kovilo, a Theravada monk] here, and then of course, Master Hua made the offering of the land to Abhayagiri (Theravada Monastery), and the connection over the years between the traditions has flourished. ❀

的錢買』，我們沒有錢！」所以你知道，我當時想，不、不、不、不……上人說：「哦，好吧。」他在觸碰一些敏感的地方。那不僅是為了我，我想這也是為了當時在場的我們森林傳統派的其他僧侶。他們可能對某些事物有一些所謂的妄想。

隨即上人做了一件很妙的事情。他說：「我接受了。這是我的。」並且做了所謂的僧羯磨（sangha karma，僧團作法辦事），當時有七名僧侶在場主持這場羯磨法。上人讓我們遵照中國僧侶的傳統，作三白羯磨——這是僧團行事中之羯磨作法。於是這些水晶、這尊佛像、這件禮物、那個如海洋般美麗色彩的特殊貝盒，都正式屬於了宣公上人。然後上人說：「基蒂薩羅，我要你觀照這個，代表我供養這尊佛陀。」這真讓我非常感動。所以我作了供養這尊小佛像，還供養了水晶，一切屬於上人。這真是非常善巧。蘇美度尊者仍然擔憂我的健康，於是向上人請教：「他的健康該怎麼辦？」上人回答說：「他不應該有任何欲望。」對我來說，這意味著要不斷清空一切，不斷要加深信念。上人沒有說：「哦，你不應該禮拜觀音。」他沒有那樣說。但要保持著把一切返回到深深的信念中，一種深深的致敬中，這是他給我的信息。那也是我一直在努力做的。

然後它就很有趣的，南北傳這兩種傳統的融合仍在繼續交織得如此自然，並且有你 [科維洛法師，一位上座部僧侶] 在這裡，當然還有宣公上人將土地布施給無畏寺（上座部森林派的佛寺），多年來這兩個傳統之間的聯繫愈加緊密。❀

