

追尋與學習

Searching and Learning

順法師 口述 SPOKEN BY BHIKSHU HENG SHUN

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Tina Yang: Some people say that to be a monastic is not only to deny yourself comforts, but also to deny facing reality. What's your response to that?

DM Shun: The Buddha teaches us very clearly that there are two kinds of happiness: the happiness of the householder's life and the happiness of the monk's life. And since happiness (Sanskrit: *priti*) is considered to be one of the seven factors of enlightenment (*bodhyanga*), that means you have to have that as part of the spiritual path in Buddhism.

So, I think it's a mistake to say you're giving up happiness. There is happiness within the monastic lifestyle. But that happiness is connected with developing skill in meditation, studying the sutras, and so it is its own unique form of happiness. It's not giving up happiness completely at all. You're just taking on another form of happiness, the happiness of the monastic life, which includes the happiness that is connected with meditation. The important task for any monastic is to develop skill in Dhyana meditation.

In our Meal Offering Ceremony that we do here everyday it says we "take Dhyana bliss as food." Developing skill in meditation, you get the unique kind of happiness that is not connected with worldly happiness.

In terms of escaping the world, when you cultivate in the monastery, you are continuously facing the reality of your thoughts and mind. It's facing the reality that people in the world don't want to face. So, from the monastic point of view, people in the world are continuously escaping reality by getting engaged and involved with the external pleasures of the world. So, I would say it's quite the opposite. The monastic life is actually an intense facing of reality; we're not escaping reality.

Tina: How did you convince your parents to let you be a monastic?

DM Shun: My mother was originally raised as Greek Orthodox. She is 84 now. She was born in a very conservative family. My grandparents were from a rather poor agricultural village in southwestern Greece. My father was a very strict and moral Polish Catholic.

婷娜: 有些人說要成爲一個出家人不只是一要放棄個人的享受，也要放棄面對現實的說法，您的看法如何？

順法師: 佛陀很清楚地教導我們有兩種喜悅：「在家」和「出家」的喜悅。在七覺支(七菩提分)裏，就有喜覺支(喜菩提分)，這表示在菩提覺道中，必有喜悅，所以我認爲「放棄」是一種錯誤的說法。出家的生活有喜悅，這種喜悅是和發展禪修技巧、學習佛經有關，它不同世間的娛樂；而且對出家生活來說，深入禪修是很重要的。像在我們每日上供的儀式，有說「禪悅爲食」，就是指在禪修中，所得到獨特的喜悅，是與一般世俗的喜悅不相關。

至於有關離世的想法，在道場修行，會不斷的面對自己思想與意念的現實，面對世間人所不願意面對的現實；從出家的觀點來看，世間人經常藉由染著外在世界與快樂來逃避面對現實。所

They were both born in America after their parents came over from Europe. So, I am a third generation American.

Let me first go back a little bit and give some context for my wish to become a monk. I'm originally from the west side of Chicago. I went to a very large public university, Northern Illinois University (NIU). At that time, in 1971, there was a pretty well-known Buddhist professor (Lucien Stryck) in our university who had just published a book called *Buddhism in Translation*. There were relatively few resources in English on Buddhism at that time. I got to meet and talk to him on a personal level and listen to his lectures. NIU had an innovative program where some classes were held in the dormitory where the students lived so there could be more personal contact with the professors. That's when I realized that the way that scholars approached Buddhism was purely intellectual. I wanted to live the life of a Buddhist, particularly the monastic life. So I dropped out of college and got a job to save money to go to Thailand. My parents were not all that excited about me going to the other side the planet to study Buddhism.

Tina: Why Thailand?

DM Shun: I didn't know of any place in the United States where people were living a traditional monastic life. Virtually all of the Buddhist groups were lay groups. I had this idea of wanting to live a way of life as close as possible to the way the Buddha lived during his time. Originally, I contacted Sri Lanka and they said: "Well, we have that traditional monastic lifestyle, but we don't have English-speaking monks who could train and teach Americans." They recommended that I go to Thailand, where there were many Western monastics at the time.

So I ended up going to Thailand and meeting a lot of European and American monks.

After three months, I had to make a decision whether to become a monk. I had a visa problem. You could renew your visa in Thailand two times (a month each time). Then you had to either go back to your home country, or make the decision of becoming a monk. This was in 1973. I wasn't ready to do that. Since Thailand, and Asia in general, was a totally different culture, I wasn't ready to make that commitment. I couldn't think of myself being in Thailand for the rest of my life at that point. So, after three months in which I stayed at three different monasteries, meeting some very good teachers and some very good Western monks, I came back to America. However, as soon as I got back to America, I remember very clearly walking through the door of my parents' house and immediately feeling that I should go back and take advantage of the opportunity of becoming a monk.

In reality if I were to have looked more carefully, I would have discovered that there was one monastery [in the U.S.] that had existed since 1968 (Gold Mountain Monastery). Anyway, I ended up going back to Thailand. That was difficult because I wanted to ask my father and mother for their permission to become a Buddhist monk. I was pretty young, 22 years old. I want to make sure that they approved of it. I didn't want to do something that would be against their wishes. I had to tell my father and mother, before going back, "You probably won't see me again, ever. Unless you go to Thailand." They both reluctantly said okay. And so, I went back to Thailand.

Tina: You convinced them?

DM Shun: It's interesting. My father, being a very conservative, traditional Roman Catholic, believed that if you have a son who's a Catholic priest, that's really good. You're very, very proud of that. He identified my becoming a monk as being similar to becoming a Catholic priest. So, he felt a little bit of pride that I wanted to devote myself to the religious life. My mother was a different story. She didn't really want me to do it at all. She wanted me to marry and have a family. The second time I went to Thailand, I started the training to become a novice in a temple called Wat Bovornives. It's one of the best urban monasteries in Thailand. It's called the king's temple because the king of Thailand became a monk there. And it's part of the reformed school of Buddhism (the Dhammayut School) started by the protagonist of the movie "The King and I". The king depicted in the movie lived about 150 years ago, and as a monk had created this reformed sect of Buddhism in Thailand, which is very strict. Later, after his brother the king died, he gave up his monastic vows to take the throne. Later, I also visited some forest monasteries. I studied under a woman in Thailand. She's still alive (Sujin Boriharnwaniket). She's in her 70s. She's probably, in my opinion, one of the foremost scholars in Abhidharma or Buddhist psychology. She has an incredible, encyclopedic knowledge of Buddhist psychology. She is an exceptional speaker and used to have her own radio program in Thailand in which she explained the teachings of the Abhidharma.

I planned to study for a year or two in Bangkok and then spend the rest of my life in the forest as a very strict forest monk. The city where the

以我會說答案剛好是相反的，出家生活是緊密地去面對現實，非是逃避現實。

婷娜：如何說服父母親讓您出家？

順法師：我母親是信仰希臘東正教的教徒。她現年八十四歲，出生在一個很保守的家庭。我的外祖父母，是來自希臘西南部傳統的農村。我父親是一個非常嚴格和恪守德行的波蘭天主教徒。他們兩人都是在我祖父母由歐洲來美國以後才在美國出生。所以我算是第三代的美國人。

至於為什麼我會出家當僧人，讓我回溯當年的情形，將來龍去脈說清楚一些。我是來自西芝加哥，在北伊利諾伊州大學唸書。三十七年前(一九七一年)，我們學校有一位非常有名的佛學教授(魯興斯戴克)剛出版了一本書，書名是「佛教譯述」。當時英文版的佛教書籍很少。我以個人方式的交談和聆聽他的講課，讓我了解到學者對佛教的認識，只是純粹學術性而已；但是我想要的是過一個佛教徒的生活，尤其是出家人的生活。所以我離開學校，找個工作賺錢，等存夠錢後去泰國，而我的父母不是很高興我去那兒的。

婷娜：為什麼去泰國呢？

順法師：我不知道當時在美國有哪些地方是有傳統的出家生活方式，幾乎所有的佛教團體都是在家居士組成，而我很想盡可能地接近佛陀住世時的生活方式。原先我聯絡斯里蘭卡，他們說：「我們是有傳統的出家生活方式，但是我們沒有會說英語的出家人可以訓練和教導美國人。」所以他們建議我去泰國。結果我去了

泰國，也遇到一些歐洲和美國的僧人。

三個月以後，我必須做個決定是否要成爲一個僧人，因爲我有簽證的問題。在辦簽證延期兩次後(每次一個月)，必須決定是要回去，或是決定留下成爲一個僧人。當時是一九七三年，我還沒有準備好要出家做僧人；雖然泰國和亞洲有共同處，對我而言都是不同的文化，我無法想像自己會要在泰國過一生。在三個月內，我待過三個不同的道場，遇到一些很好的教師和一些很好的西方僧人。但是因爲我無法下這樣的決定，所以我決定回到美國。但是當我回到美國，我記得很清楚，當我走過我雙親房子的大門時，我馬上感覺到我必須回去，掌握時機成爲一個僧人。

因爲我沒有真正努力詳盡地去找尋，實際上，在一九六八年已經有一個道場(金山寺)存在。總而言之，所以我又回到泰國。但是對我而言是很爲難，因爲我真的想徵詢我父母親的同意出家爲僧。當時只有二十二歲，我不想做違背父母心願的事，希望得到他們的允許，所以稟告父母：「除非您們到泰國，您們可能永遠再也見不到我。」他們很勉強的答應了，因此我又回到泰國。

婷娜：您說服他們了？

順法師：這其實很有趣。家父是一個很保守的傳統羅馬天主教徒，有一個兒子是教士，那是非常好的事，他將引以爲傲。他認爲我出家爲僧有點像成爲天主教教士，也爲我獻身於宗教生活而感到一絲驕傲。家母則完全不同，她根本不要我出家，要我結婚成家。我第二次到泰國，是在

一個叫「芭坡尼府」的寺廟出家做沙彌。這個寺廟是泰國最好的城市寺廟之一，也稱爲國王寺，因爲泰皇也曾在此出家爲僧。而且該寺院也是佛教的改革學校之一(泰系法宗派學校)，係由「國王與我」電影的國王所開創。那位國王大約活在一百五十年前，也是個僧人，他創辦這個泰國的宗派，非常嚴謹。後來他的兄長國王歿亡，他放棄出家繼任王位。後來我也拜訪過幾個森林道場。

我受教於一位泰國婦女，她仍在世(舒津坡利汗哇尼克特)，現已七十高齡。依我的看法，她可能是阿毗達磨或佛教心理學的最高學者之一，對佛教心理學的知識就像百科全書一樣不可思議。她以前活躍於泰國的廣播電台，是一位傑出的演說家，且對阿比達磨有非常完整和學術性的了解。因爲很熟悉巴利文和梵文的名詞，我現在幫助他們一些翻譯工作。

在曼谷研修一兩年後，計劃到森林去度餘生做我的嚴謹森林僧人。這個森林道場是在泰北，距寮國首都永珍不遠。求教的導師叫阿姜馬哈布哇，他今年九十多歲，在他的道場有一位英國僧人，名字叫阿姜潘拿法侯，在當時一九七四年就已經出家十五年之久了，是世界上最資深的西方僧人。(註：在這訪談後，他已經圓寂了。)

可是所有的事後來都改變了，我在曼谷城的道場時，那兒有許多西方僧人，我曾和一位來自英國的鼎鼎有名的巴利文學者僧人學習，他的名字叫法坎提葩羅。這位英國僧人是世界有名的

forest monastery is located is called Udorn Thani in northern Thailand, not too far from Vientiane, Laos. The monk I was going to be studying with was Ajahn Maha Boowa. He's in his 90's now. In his monastery, there was an English monk, who had already been a monk at that time in 1974, for about 15 years. His name is Ajahn Pannavaddho. He is the most senior Western monk in the world (note: since this interview he has passed away).

But everything changed. While I was still a novice in the urban monastery in Bangkok, there were several Western monks in my monastery and I studied with one of the foremost scholars in Pali, also from England, a monk named Phra Khantipalo. The monk Khantipalo, being a world renowned scholar, would get all the publications from all the different Buddhist groups in Europe and America, including Gold Mountain, so he received everything that Gold Mountain Monastery published, including the first translation of Shifu's (Venerable Master Hsuan Hua's) biography.

After I read Shifu's biography, I instantly knew that he was my teacher, the spiritual guide that I had been searching for. So, all my plans changed. I decided to come back to America to study under Shifu. Right before I read Shifu's biography, I had read the *Lotus Sutra*, which is one of the most important scriptures in Buddhism in the Mahayana tradition. Thailand is a country of the Theravada tradition. I was really moved when I read the *Lotus Sutra*, which started to change my vision of Buddhism from the Theravada to the Mahayana. I became enthralled with the idea in the Mahayana that we want to enlighten ourselves and enlighten others, to vastly benefit living beings, and to share whatever knowledge and understanding we have with other people. The Theravada focuses on attaining personal enlightenment. So after reading the *Lotus Sutra* and then the Master's biography, my whole orientation changed to Mahayana and I came back to study with Shifu.

☞ To be continued

佛教學者，他接到世界各地，歐洲、美國，包括金山寺，不同佛教團體的出版物。因此他收到金山寺出版的各項書籍，其中有本上人事蹟的翻譯本。

當時有位澳洲僧人給我師父這本傳記，我看過以後，當下就明白他就是我一直在追尋的導師。我所有的計畫都因此改變了，決定回到美國接受師父的教導。在看上人事蹟之前，我讀了「妙法蓮華經」。此經書為大乘佛教最重要的經典之一。泰國為南傳(上座部)佛教國家。當我讀了「妙法蓮華經」時，讓我深深感動，也逐漸改變我對佛教的見解，由南傳佛教轉為大乘佛教。大乘佛教的理念，是要自覺覺他，廣利眾生，與他人分享我們所有的佛教知識與瞭解；而南傳佛教則注重在個人的覺悟。在讀完「妙法蓮華經」與師父的傳記後，我的重點轉向大乘佛教，所以轉回來，向師父學習。

☞ 待續



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