



萬佛聖城二十五週年慶祝法會

回顧過去 · 展望未來 (續)

THE 25TH ANNIVERSARY OF THE CITY OF TEN THOUSAND BUDDHAS--
LOOKING BACK TO THE PAST
AND ONWARDS TO THE FUTURE (CONTINUED)

2001年7月1日下午於萬佛城 IN THE BUDDHA HALL OF THE CITY OF TEN THOUSAND BUDDHAS, JULY 1, 2001
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果須居士：

上人說了些什麼？他說，「我們以前就遇到過，今天有緣又在一起。我們跟普賢菩薩有緣，因為這樣，我今天講講普賢菩薩十大願，可能聽完了你就忘了，但是沒關係。」接著上人開始講普賢菩薩十大願，我心想，「嗯！普賢菩薩十大願，我不願意忘記；就像我做過的那個夢一樣，我不願意忘記。」在大家走散前，我跟其中一位比丘尼談話，就是在座的恆持師--那最早出家的五位之一。

我問，「我可不可以來看看妳？妳住哪？地址是什麼？」她告訴了我，我說我會來。一個月之後我才去成她們那個廟，在舊金山（即三藩市），在四樓，像是一層公寓，租來的；那原是一座道教的廟，座落在中國城天后廟街，是個小胡弄。我到了那裡，也沒電梯，得爬四層樓梯才到得了那廟。我也不知道裡面是幹什麼的，雖然我念過佛學課，但並不真知道佛教是怎麼回事，也不知道該怎麼走進去說，「你是我的師父！請你作我的師父！」

我也不知道他們會怎麼接待我，我很害怕，最後終於鼓起勇氣，喘著氣爬上了樓，看見了廟門。我到了轉角，已是上氣不接下氣，又害怕；我抬頭一望，上人就在眼前，

MRS. BARBARA WAUGH (GUO XU):

What did he say? He said, "We have all met before; we all had conditions together. We had conditions with Samantabhadra Bodhisattva, and because of that, I am going to talk about the ten vows of Samantabhadra Bodhisattva. And when you leave, you probably will forget about this and it's OK. I don't mind." He proceeded to lecture about the Ten Vows of Samantabhadra Bodhisattva and I thought, "Hmm, Universal Worthy Bodhisattva." I thought, "I don't want to forget. Just like the dream, I don't want to forget." So before everybody left, I talked to one of the Bhikshunis, Dharma Master Heng Chih, who happens to be here today and who was one of the first five to leave the home-life with the Master.

I just asked her, "Can I come to see you? Where are you anyway? What's the address?" She told me and said I could come. It took me about a month to get it together and go to the temple in San Francisco. At that time, the temple was in a fourth floor cold-water flat. It was like an apartment that was actually a Taoist temple on Waverly Place, an alley in Chinatown in San Francisco. It was just a rented place. When I got there, there was no elevator. You had to climb four flights of stairs to get to the temple. I had no idea what to expect. Even though I had taken a class in Buddhism, I didn't really know anything about Buddhism, how to go in there and say, "You are my teacher. Please, please, be my teacher."

I didn't know what kind of reception I would get. I was scared and worked up all my courage and climbed the stairs, getting out of breath. I finally made it to the last landing from which I could see the door into the temple. I came around the corner, huffing and puffing, and just terrified. And I looked up, and Shr Fu was right there at the door, looking right at me, motioning me to come in. So I did. If he



正看著我，示意讓我進去，我進去了；要不是上人在那，我連朝門裡張望的勇氣都不會有的，說不定回頭就走了。我進去了，上人的一個弟子正在講法；等他講完，我上去跟恆持師講話，告訴她我的故事。剛好上人走了過來，恆持師就轉述了我的故事。上人說，「哦！菩賢十大願是什麼？」我不好意思了，因為我只記得四個。我說，「我雖是大學士，可是我不很聰明。」上人說，「沒有關係，妳有點智慧，那是最重要的一種聰明。」我聽了覺得好過多了。

上人送了我一本《金剛菩提海》月刊第一期，指給我看「五戒」的部份；我看了一眼，心想我最好把那五條戒學好，不只記下來而已，要修持好。

我在佛教講堂的那段日子很特別的，因為有很多人在那邊同時進行很多工作。那地方沒電腦，也沒國際網路，只有錄音機、打字機；他們用錄音機把上人的開示錄了下來，上人當時每天開示兩場。新出家的人，之前也許並不認識太多佛法，但一接觸佛法後，很快就要出家了。

在那地方，我知道要建立道場要花很多精力、時間，有很多工作，包括招呼像我這樣的人。上人對我說，「學習要認真；差之毫厘，失之千里。」很多人在那邊從事很困難的工作，這些工作可以累積我們的福報。上人一直都在那地方，每當你有疑惑，或不清楚的地方，或有突發狀況時，上人就會告訴你怎麼樣解決。當他們沒有辦法處理時，上人就會指出一個正確的方法，去解決這些問題。

我在想，我們當時不是很正式，也不懂規矩，有些事到底該怎麼做，也不懂。可是每當有難題，上人會給我們一個機會，看看我們能不能自己解決；不能的話，他會指示正確的方法。（下接第30頁）

hadn't been standing there, maybe I wouldn't have had the courage to look in the door. I might have run away. I went in and one of his disciples was giving an informal talk. When that was over, I spoke again to Dharma Master Heng Chih and told her my story. Then Shr Fu came over and she told him my story. He said, "Oh, the Ten Vows of Samantabhadra. What are they?" I knew about four. I was embarrassed and said, "Well, I am a college student, but I am not very smart." And he said, "That's OK. You have some wisdom and that's the most important kind of intelligence." That made me feel very good.

Then he gave me a copy of the first issue of *Vajra Bodhi Sea* and pointed out the five precepts in there. I looked at that and thought I'd better learn them, and not just memorize them, but practice them.

I am trying to say what I can about what it was like. It was a very special time because there weren't that many people around and there was an awful lot of work to do. There was a lot of work for just a few people who took on the bulk of it. We didn't have computers; we didn't have the Internet; we didn't have a lot of things. We had tape recorders, and we had typewriters, and some of the people there undertook to record Shr Fu's Dharma instructions (at that time he was lecturing twice a day, seven days a week). So that was a lot to do by a very few people who had just left home. Not only were they newly left-home people, but they had never heard about Buddhism until fairly recently and didn't know too much about it. Yet suddenly they were leaving home, taking on all of this important work, plus every other kind of duty you can imagine in terms of running a Way-place, and taking care of people like me. It was quite amazing. I remember Shr Fu saying, "In the beginning you have to be right on. If you are off even a little bit in the beginning, in the end you are going to be off by a million miles." People undertook very difficult work and did it right, and because of that we have all of these blessings and we have the teachings of the Master. It's quite inconceivable that people were able to be clear about it from the very beginning. A lot of that had to do with just the presence of the Master. He was really there all the time. If you had a question, you could ask him. If you were confused about something, he would quickly tell you.

I was thinking about it and realizing that things were a little informal. We didn't know all the rules. We didn't know how to go about things in great detail. But when something came up, he gave you a chance to see if you could figure it out. If you couldn't, he would let you know the right way to do something.

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