



無邊身師父

--介紹金佛聖寺周松華居士

My Master's Boundless Body

—Introducing Upasaka Song-Hua Chou from Gold Buddha Monastery

周松華 文 BY SONG-HUA CHOU

周芳枝 英譯 ENGLISH TRANSLATION BY FANNY CHOU

佛教對我的啓發來自於《六祖法寶壇經》。我在1974年時就曾聽過在美國北加州的萬佛聖城，但萬萬沒想到我居然在13年後在聖城皈依了師父宣公上人。

我在1983年到美國求學，我的同修(果瑜)也在1984年來和我會合。到了國外少了人事的來來往往，兩人相依讀書和打工之外，醞釀了我對生命意義的探求。因為受《六祖壇經》的啓發我比較認同佛教的哲理，便開始注意在洛城的佛學講座並去參訪道場，不過總覺得不契心。直到有一次從〈金剛菩提海〉月刊上知道萬佛聖城在洛杉磯也有個分支道場金輪聖寺，因此就自己先去探訪一下；以往都是偕同內人一起去的，皆因不怎麼合意，她對這種尋訪也不再感興趣，所以我就自己先去試試。

第一次拜訪金輪寺，給我的感覺就很不一樣：這裡的出家人恪守佛制，除了日中一食，日課的行程踏踏實實外，他們也不熱中於社交，一切隨緣。第一次去就給了我很好的印象，回去後便告訴內人如此這般，並鼓勵她下次和我一同去看看。後來她的感受也和我相同，從此我們便常去金輪聖寺聽師父講經的錄音帶和拜懺，兩人都很高興能找到一個好道場。

師父的道場最令人興奮的就是可以聽經，都是大經典，都是一整本一整本的聽。那時的主持法師還讓我們借錄音帶回去。聽師父講

My inspiration to study Buddhism came from the *Sixth Patriarch's Dharma Jewel Platform Sutra*. I had heard about the City of Ten Thousand Buddhas (CTTB) in Northern California in 1974. However, I had never imagined that I would take refuge with the Venerable Master Hua at CTTB thirteen years later.

I was studying in the United States in 1983. My wife, Guo-Yu, came to stay with me in 1984. Living abroad, we did not socialize as much. Besides studying and working, I began to explore the meaning of life. Because I was inspired by the principles of the *Sixth Patriarch Sutra*, I began to attend seminars on Buddhism and visit temples in Los Angeles. However, things did not click for me until I discovered from reading *Vajra Bodhi Sea*, that CTTB had a branch in Los Angeles called Gold Wheel Monastery. I went and visited this monastery on my own. In the past, I had always gone with my wife. Since the temples we visited in the past were not suitable for us, she was no longer interested in going to any temples, so this time I went by myself.

The first time I visited Gold Wheel Monastery, it gave me very different feelings. The left-home people here diligently followed the rules set forth by the Buddha. Besides eating one meal a day, they earnestly followed the daily recitation schedule. They were not eager to socialize, but only did so as circumstances required. I was very impressed. I told my wife about this and encouraged her to come along with me the next time. She felt the same way as I did when she went herself. Since then, we often went to Gold Wheel Monastery to listen to the Venerable Master's taped lectures and to attend repentance ceremonies. Both of us were happy that we found a good Way-place.

The most exciting thing about the Venerable Master's Way-places is being able to listen to sutra lectures on major Sutras. We listened to them volume after volume. The manager at Gold Wheel Monastery allowed us to take the tapes home. Strangely enough, after listening



經，很奇怪的，以前不懂的佛理，慢慢的也懂了，心中總是充滿法喜，對生命的理解也有了新的認識。我們都想皈依上人，在一次北上的機會中，在萬佛聖城內皈依了師父。

正當我們陶醉在師父的法海時，留學的生涯結束，也是我們該束裝回國的時候了。我們向主持法師表示希望能受五戒，但時間緊迫，看來是不可能了。沒想到在我們臨走的前夕，接到法師的電話，說師父來了洛杉磯，願意單單給我們兩人傳授五戒，我們很吃驚也很受感動。師父為人就是這樣，他老人家總是慈悲為懷，自己不辭辛苦的滿眾生的願，在師父的弟子中蒙受他恩德的人不知凡幾。

回國三年內，很幸運的，每一年師父都會到台灣弘法，因此都能有幸見到師父，聆聽到師父的教誨。雖然如此，我們還是渴望能常常親近師父上人，和接近師父上人的道場。我們便常常唸《地藏經》，默默求菩薩成全。後來我申請加拿大的獨立移民，進行得很順利，在我回國的第二年便得到批准，溫哥華便是我的目的地，因為那裏有師父建立的道場—金佛聖寺。當時我有位商業移民的同事，他也即將移民加拿大，想說服我去多倫多，但是能接近師父的道場是我移民的重心之最，學習佛法已是我們的慧命延續，是萬般不能被說動的。

一九九〇年六月我單獨先到溫哥華，初到時，不諱言地說，和台灣、美國相比，本地工商景況的低迷和就業機會的缺乏令我既吃驚，又擔心，整整兩個月總是憂心忡忡的。

無計可施之下，我祇好多讀《地藏經》再求諸於地藏菩薩和默默求師父上人。有一次開車在恍惚之下差點出車禍，當天晚上於睡夢中看到師父上人現無邊身，讓我顯得不成比例的小小身軀緊貼著他的心口，沒有一言一語，卻讓我有如襁褓時貼在母親充滿慈愛的懷抱中那麼的充滿安全感。那種真實簡直不像是在夢中，我也從沒有渴望過這種的殊勝，更沒想到經典所說的現無邊身是如此的不可思議。夢中的無邊身菩薩太大了，距離又太近，我見不著他的頭、手和腳，但就是知道是師父，讓我貼在他肉身上的胸口上。這種真實感直到今日我仍能

to the tapes I gradually comprehended Buddhism, which I did not understand before. My heart was always full of Dharma joy and I had a new perspective on understanding life. Both my wife and I wanted to take refuge with the Venerable Master, and we did so at the City of Ten Thousand Buddhas.

As we were submerged in the Venerable Master's Dharma sea, our student life ended. It was time for us to pack and return to our own country. We had expressed an interest in taking the Five Precepts. However, due to time constraints, this wish seemed impossible to fulfill. Unexpectedly, we received a phone call from a Dharma Master at Gold Wheel Monastery the night before our departure. She told us that the Venerable Master had come to Los Angeles and was willing to transmit the Five Precepts to the two of us. We were surprised and touched. That's the way the Master was. He was always compassionate and never let any hardship stand in the way of fulfilling living beings' wishes. Countless disciples benefited from the Master's kindness in this way.

During the three years after we returned to Taiwan, the Master led Dharma delegations to visit Taiwan every year. Therefore, I was lucky to see the Master and listen to his Dharma instructions. We always longed to draw near to the Master and his Way-places. We recited the *Earth Store Sutra* to ask the Bodhisattva to fulfill our wishes. Later on, my application to immigrate to Canada went very smoothly. We were granted approval the second year after my return. Vancouver was my destination because the Master had established a Way-place, Gold Buddha Monastery, there. At that time, my colleague who had applied for immigration via investments tried to convince me to move to Toronto. However, my goal was to draw near to the Master's Way-place, so my resolve to learn the Buddhadharmā to continue my wisdom life was not swayed.

In 1990, I went to Vancouver by myself. When I arrived, the economy and the job opportunities were much worse than in Taiwan and the United States. The lack of job opportunities and the low economy shocked me. I constantly worried for an entire two months. There was nothing I could do except recite the *Earth Store Sutra* and seek the help of the Bodhisattvas and the Master. One day I was so distraught that I almost got into a car accident. That night, I dreamt that the Master manifested a boundless body. My body was tiny in comparison. I was close to the Master's chest like a baby in a swaddling cloth. Due to his mother-like compassion, I felt very safe and secure. It was so real that it did not seem like a dream. I had never wished for this kind of wonderful state and never realized that the boundless body mentioned in the sutras was so inconceivable. In the dream, the Bodhisattva's boundless body was too big and



回味出那種寧謐和充滿安全的感覺。

經過數年的耕耘我們在溫哥華總算立了足，一路走來心中總是充滿對師父上人的感激，因為他的教誨，我們才能瞭解佛法的浩大，有汲之不完的法水，吃之不完的醍醐。唯有勤修佛法，才能了生脫死，貫穿時間和空間的鑰匙，打破過去現在未來的藩籬，真理都掌握在每一個人自己的手中。我們每個人都有自己的肉身父母，師父上人卻是我們法身的父母。孝順肉身的父母是做人的根本。孝順法身的父母，就是要聆聽他的教誨，依教奉行，才能報答他給予的恩德。

too close for me to see his head, hands or feet. But I knew it was the Master holding me close to his heart. It was so real that I can still recollect the feeling of tranquil security even today.

After a couple of years of hard work, we finally became established in Vancouver. All these years, my heart has been full of gratitude toward the Venerable Master. Due to his teaching, I have been able to understand how vast the sea of Buddhism is. We have Dharma water that we can never finish drinking and ghee [an analogy for the highest Dharma] that we can never finish eating. Diligently practicing the Buddhadharma is the means we can rely upon in the realm of birth and death; it is the only key to understanding and penetrating time and space and the only way to break through the boundaries of the past, the present and the future. We hold the truth and principles in our own hands. We all have parents who gave us life and physical bodies. However, the Master is our Dharma parent. Being filial to our parents is fundamental to being a human being. To be filial to our Dharma parent, we must listen to his instructions and teachings. So we shall follow the Master's teachings and practice accordingly in order to repay his kindness.

