



功夫緣 佛門緣

——介紹佛青會會員黃清祿

From Kungfu to Buddha

——Introducing Loc Huynh

黃清祿 7/6/2004 講於萬佛聖城佛殿 A TALK GIVEN BY LOC HUYNH ON JULY 6, 2004

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我不像今晚說法的其他法友，我的生活——或者不如說是我的夢想，在未學佛以前，其實是蠻快樂的。七歲時，父親帶我去唐人街看一部少林功夫電影。當時，我就要求父親：「我想學功夫，帶我去少林寺學嘛！」他說：「不行！」「那…至少讓我上功夫學校吧！」父親說：「不成！學那個會惹事的…算了吧！」可我始終沒放棄想學功夫的心願。16歲時，我找到的第一份工作是洗碗工，賺到了足夠學功夫的學費。從此，我偷著去上課，沒敢讓父母知道。深夜時分，全家人都入睡了，我才爬起來習武。這聽起來像功夫片的情節吧？哈哈！

學功夫八年後，我開始思索：「功夫應不只是踢、打、擒拿吧！」我想起一部電影，劇中身懷絕技的大師，只是一位瘦巴巴的老頭兒，一點架子也沒有，平日儘做些掃地、給經書揮塵的事兒。因此我蒐羅有關少林武功開山祖達摩祖師的行宜；知道他在巖洞面壁九年，我動了想學打坐的念頭。我從書店買了許多打坐的書，其中一本很有名，書名是：「中國打坐之奧秘」。

這本書很棒，因為它簡介了藏傳、道教、淨宗、禪宗、密宗等各家打坐的技巧。遍讀各家各派，在我腦海烙下最深印象的便是虛雲老和尚的教人參「話頭」，教人參「是誰？」這個法門。我開始好奇：「哇！這挺有意思的！你幹嘛要找你的心？要參『坐在這兒的是誰？』」我稍稍試了試，去找誰在我心裡。可是，我看不見、也找不到。甚至直到今日，我依然不知道我究竟是誰？勾人懸念

Unlike my other Dharma friends who spoke tonight, my life, or rather my dream, was very happy even before I met Buddhism. When I was seven, my dad took me to Chinatown to watch a Shaolin kungfu movie. Right there on the spot I said to my dad, "I want to learn kungfu! Take me to the Shaolin Temple!" He said, "No!" I said, "Well, at least sign me up for kungfu lessons." He said, "No! You're just going to learn that stuff and cause trouble...forget it." But I never let go my resolve to learn kungfu. At age 16, I got my first job as a dishwasher, from which I earned enough wages to pay for kungfu lessons. From then on, I took the class secretly, never telling my parents that I was studying martial arts. I would practice late at night when everyone was sleeping. It sounds like a typical kungfu plot, huh?

After eight years of learning martial arts, I started to think, "Martial arts must be more than just kicking, punching, and stretching." I recalled that in one of the movies I had seen, the best kungfu master was just a skinny old man. He was very unassuming and spent his time sweeping the floor or dusting the Sutra texts. So I researched more about Bodhidharma, the founding patriarch of Shaolin Kungfu. I learned that he sat in a cave for nine years, gazing at the wall. That aroused my interest in meditation. I "scoured" the bookstores and bought as many books on meditation as I could. One notable book I found was titled: The Secrets of Chinese Meditation.

The book was really good because it summarized the meditation techniques from various traditions such as Tibetan, Taoist, Pure Land, Chan, esoteric, and so forth. I read through all of them but the one method that really stuck in my mind was the discourse by Master Hsu Yun on the *bua tou* (meditation topic), a method of looking into the "Who?—". I started to wonder, "Wow, this is very interesting. Why would you want to look for where your mind is? Investigating 'who is sitting here?'" I looked for a little bit and tried to find who was in my mind. I couldn't see anything; I couldn't find anything. Even today, I still don't know who I truly am. But it was rather intriguing



的是，因為虛老一直強調：「你一定要找到這個『誰』！」這成爲我一生最大的疑問。隨著對打坐的興趣日趨濃厚，我讀到不少「佛經翻譯委員會」出版的刊物，如從《楞嚴經》摘選的開示。而每一本書的封頁後都附有一幀和尚像，他開示中所講的故事妙趣橫生，常逗得我會心而笑。沒錯！這位和尚正是宣公上人。不過，當時我真的不認識他，只是滿仰慕他的法語。後來，在1995年底，我碰巧讀到一篇有關茹素的文章，並且發願：我1996的新年新希望是：成爲素食者；不過，那可不是因爲佛教，只是不想做一個狠心殘酷的人——我愧疚自己以往對動物造成的間接傷害！

1996年春，我的功夫師父因爲家後院的牡丹盛開，雅辦了一個「迎春會」，也順請了恆實法師。我以此因緣，第一次得晤恆實師與保羅。交談中，我得知實法師來自「萬佛聖城」，就問說：「哦，原來你是『萬佛聖城』來的！那你一定知道宣公上人了！我現在可以去見上人嗎？」實法師說：「對不起！他去年剛剛入涅槃了！」保羅告訴我每星期六柏克萊佛寺有佛經講座。接下來的那個週末，我驅車經過，我遲到了幾分鐘。當我走向正門時，聽見裡面傳出中文誦經聲，我自忖：「我又不懂中文，恐怕是來錯了地方！」於是，連廟門都未進，我就打道回府了。

回到家，我仔細思索了一下，覺得自己可能太急著離開了。因此，下星期我刻意提早到達，隨同大家一起入了座，方才發現原來這個講座是以中英文雙語進行的。我很欣慰自己得以趕上聽講《六祖壇經》的〈般若品〉。我想，應是這次際遇，促成了我的學佛生涯。

但是，問題來了。當時我過得挺順遂，學院畢業後，在一家聲譽卓著、待遇優渥的顧問公司上班。沒想到，我愈研究佛法，愈會去重新評價每一件事情。這很像一個系統 震盪——本來運作得平平穩穩，突然有人攪局而出現錯亂。那時，學佛在我心理上多少有些負擔，因爲我愈鑽研，愈會自問：這輩子我究竟要做什麼？

小時候，父母一直灌輸我教育至上觀念。我認爲想要生活美滿，便要受良好教育。可是，此時的我，明瞭自己需要的是「修行」。對佛陀的生平事略，我做了更多的涉獵；我深受激勵的是，

because Master Hsu Yun kept on saying, “You got to find out ‘Who.’” That became my life’s ultimate question. As my interest in meditation grew, I encountered lots of good books from BITTS—the Buddhist Text Translation Society—through which I found a slew of Dharma material such as talks and bits of the Shurangama Sutra. In each of those books, I saw a picture of a monk behind the front cover. His talks always made me laugh because his stories were so entertaining. Of course this was Venerable Master Hua. At that time I really didn’t know him, however, I admired his Dharma talks. Finally, by the end of 1995, I chanced upon an article about vegetarianism and decided that my 1996 New Year’s resolution would be to become a vegetarian. But it wasn’t really because of Buddhism—I just didn’t want to be a cruel person. I felt kind of guilty for indirectly causing harm to animals.

In the spring of ’96, when all the peony flowers in his backyard were in full blossom, my kungfu teacher had a “Welcoming the Spring” party. To the party he invited Dharma Master Heng Sure; this occasion allowed me to meet him and Paul Pederson for the first time. From our talk, I found out he was from the City of Ten Thousand Buddhas (CTTB). I said to him, “Oh, you’re from CTTB, so I guess you must know Master Hua. Can I go see Master Hua now?” Master Sure said, “Sorry, he just passed away last year.” Paul told me about the Saturday night Sutra lecture at Berkeley Monastery and the following week I drove by. I came a couple minutes late and as I approached the front door, I heard loud recitations in Chinese. I thought, “I don’t know Chinese, I think I’m at the wrong place.” Without even entering the temple, I got back in my car and left.

I came home and thought it over. I felt I was too hasty in leaving and the following week I came earlier and sat down, followed along with everybody, and found out that the lecture was in English and Chinese. I was so happy as I was just in time to hear the “Prajna” Chapter of the *Sixth Patriarch Sutra*. I think that pretty much launched my Buddhist career.

But, there were problems. At that time, I was pretty successful in life. I had already graduated from college and was working for a prestigious consulting firm, making pretty good money. And the more I studied about the Buddhadharma, the more I started to re-evaluate everything. It was like a system shock; everything was going fine until someone threw a monkey wrench into the gears. In a sense my studying Buddhadharma was somewhat of a burden because the more I learned about it, the more I questioned about what I wanted to do with my life.

When I was young, my parents instilled in me a strong educational ethic. I felt that to do well in life, I needed a good education. But at this point in my life I realized that I needed “cultivation”. Reading more about the Buddha’s life, I was inspired by his resolution to

他以不惜拋開一切的決心，來探明生命中的至要大事：了苦之因與了苦之道。我自問：我是否也能這樣做？生生世世以來，我是一名四處飄泊的旅人，無有定所、無有止息——這種觀念深深打動我心。更慘的是，這是一生又一生的無明和迷惑。從佛陀所教的，人的確能夠停止此輪迴，我感到是深入審視這事的時候了，或許我也有望結束漂流而「回家」。我估算，如果我一生能活八十歲，約合二兆五億二千二百萬秒；在這不算長的歲月裡，我竟已用掉百分之卅。「我這一生到底想幹什麼」的問題，又出現了！至今它一直在我腦海裏縈繞。我想：佛教對此，早已提供若干線索；因為它點明了「生從何處來、死往何處去」的問題。我雖年輕，也已受過一番相當程度的困苦艱辛；如有法子能了苦，我是非常願意誠心學而行之的。

簡而言之，我的中文名字，就是「福祿壽」的「祿」，代表興盛。我感覺我人生的這一段，猶如法之興盛時期。我覺得，佛法中最好的教育，現在我都能隨手拈到。比如，去年夏天，我不知隨手將《楞嚴經》第五冊擱哪兒去了，四處找不到。在去參加恆持法師在柏林根的佛法講座前，我還在拼命尋找那遺失的經本。我想：「糟糕！這下子又得買一整套了！」於是，跑到柏克萊的一家二手書店裡找，看啊！高踞架上的，不正是我要找的第五冊嗎？真是太不可思議了！所以，我如果不好好利用這一我所受賜的「佛法之盛」，那我不是還要去在人生之旅上繼續飄泊嗎？那我不是在糟蹋自己的善根嗎？

四年前，我決定一俟因緣成熟，便把工作辭掉，來全副身心「修道」。我稟報過雙親，將來有一天，我會離開家去隱居。我的夢想是：找一座隱僻的小屋，好好將時間用在打坐、讀經、以及增進武功。

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leave behind everything to “figure out” life’s most important issues: the causes for suffering and the ways to end suffering. I asked whether I could do the same thing. I was deeply struck by the notion that I was a traveler who had been traveling aimlessly for lifetime after lifetime, with no permanent resting place. Not only that, it was one lifetime of ignorance and confusion after another. Learning the Buddha’s teaching that one could actually stop the cycle of migration, I felt maybe it was time for me to look more deeply into this issue. Maybe I could just finish my traveling and “return home”. I did some mathematical calculations: Suppose in one lifetime, if we lived to be 80 years old, which amounted to 2 billion, 522 million seconds, or so, that was not a lot of time in a human life and I had already used up 30% of it. Again, the question “What am I going to do with my life?” emerged. Today, that question persists in my mind. I think Buddhism provides some clues because it addresses the question of “how I came to be and to where I’m going.” Though I’m still young, I have endured a fair amount of hardship and suffering. If there is a way to end suffering, I would like to sincerely learn and practice it.

So to make a long story short, my name (Loc) in Chinese is actually “Lu(祿)” as in Fu(福) Lu(祿) Shou(壽)—blessing, prosperity, and longevity. I feel that this part of my life is a period of Dharma prosperity. Currently, I have access to all the best teachings that Buddhism has to offer. For example, last summer I misplaced my volume 5 of the Shurangama Sutra; I couldn’t find it anywhere. Before going to a lecture that Dharma Master Ch’ih gave in Burlingame, I was frantically looking for my missing Vol. 5. I thought, “Oh no, now I have to get the whole set again.” I went to a used bookstore in Berkeley and on the shelf, lo and behold, there was a Vol. 5 just sitting there. It was really amazing. Hence, if I don’t take advantage of the Dharma “prosperity” that has been given to me, then in a sense, I’m just going to continue traveling aimlessly and squander my good roots.

Four years ago, I decided that at a certain point in my life I would quit my job and devote all my time to “cultivating the Way.” I gave my parents notice that on a certain year, I would move out and pursue a life as a hermit. My dream is to find a simple hut in a secluded place to spend more time practicing meditation, reading the Sutras, and also improving my martial arts. I feel that all this time I’ve been neglecting my Dharma practice. It’s analogous to a parent who works all day and never has a chance to see his children...like coming home late at night to find them asleep. It’s unfair to treat them that way. I know it’s crazy to make a long-term plan like this because “impermanence” doesn’t wait for anyone; but I’m praying that it will kindly wait for me as I tie up some “loose ends.”

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