

### III. An Unusual Teaching

I had a lot of false thinking and I wanted to go back to the ocean again. I'm not a land person; I don't like being on land very well. So I went back to the Bahamas for a while; I was in and out and going to the lectures and so forth. But it's always been hard for me. So I went down to the Bahamas because I used to live there and messed around for a month or two. I just realized that I was wasting my life down there as much as I liked being down there. It was becoming more and more apparent that that was the case.

I helped a guy who had a schooner, a 50, 55 foot sailboat. We moved it 200

miles from Nasau over to Fort Lauderdale. He had to do some work on it, so I helped him. While I was in Fort Lauderdale, walking around the park one day, I was going through one of these experiences like I had on the ship. It was coming back. It sort of came back strong the first time. As soon as that happened, I said, "I've got to get back." As soon as I had that thought, this pigeon came up and went in circles three times, like a disciple would or something. And then all of a sudden, all the pigeons and birds in the park flew up into the air simultaneously, vroom, like that! At that moment, Shrfu came to me. It was really strange.

Prajna: He came walking to you.

D. M. Lai: Not physically. He just came psychically. He just said, "Don't worry, everything's going to be okay." He just did this mind-to-mind thing. "Just relax. Everything's going to be fine. I'm your buddy; I'm an old friend of yours. Basically, we've known each other for a very long time; I'm not going to harm you." He just stayed with me. He came right in. I realized that he was actually in me. Bodhisattvas actually go into living beings to help, like Guanyin, that's what they do. They become that person; they can actually become part of you. There's nothing really mysterious about living beings; when it

## 渡我出迷航的善知識 (二)

### The Teacher Who Saved Me from a Ship Gone Astray (II)

比丘恆來 口述 SPOKEN BY BHIKSHU HENG LAI  
編輯部 整理 COMPILED BY EDITORIAL STAFF

#### 三、不尋常的教化

我那時有很多妄想，很想再回到海上；我不適合待在陸地上，我不喜歡在陸地上待太久。於是我回去巴哈馬群島一段時間。我斷斷續續、來來回回的去佛教中心聽課之類的。真正學佛對我來說，總有些難；所以我又去巴哈馬群島混了一、兩個月，因為我習慣住在那兒。我突然發現：我越喜歡待在那兒，越是浪費我的生命。那感受越來越明顯。

有一回，我去幫一個有一艘雙桅帆船的人，那是一艘 50 或 55 呎的帆船。我們從拿梭把它搬到勞德戴爾砲台去，就像進行 200 英哩的慢跑似的。他要把那艘船搬去整理一番，

所以我就幫他的忙。在勞德戴爾砲台時，有一天我在公園散步，在船上的經歷過的事又發生了。舊事重演，這個經歷比第一次還強烈。當發生的那一刻，我告訴自己：我一定要回去！就在我有那想法時，一隻鴿子飛來繞了三圈，像是追隨我似的。突然間，所有公園裏的鴿子和小鳥都飛起來了；「轟隆」的一下，就在那時，師父來了，非常的奇怪！

般若：他朝你走去？

來法師：不是肉身現象的，而是在心靈上他出現在我面前。他說：「不要擔心，所有的事情都會解決的。」他與我心靈相通，他說：「放輕鬆，不會有事的。我是你的同伴，

我是你的一個老朋友！實質上，我們認識已經很久很久了。我不會害你的！」他在我身邊，在我的心裏。我領悟到：他其實是在我身體裏。菩薩幫助眾生，真的會進入眾生身內，就像觀世音菩薩這樣做，變成那個人，菩薩真的可以變成那個人的一部份。眾生其實沒有什麼神秘的，說穿了都十分類似；師父只要成為我靈魂的一部份，他就會知道我的一切。

而當時他就是這樣成了我的一部份，「我們都是眾生，都有佛性。」他說法用的不是英語，他並沒有說話，沒有任何語言；就好像有人對著你開收音機，音波就傳進

你耳朵裏了。那就是師父！

他並沒有告訴我要怎麼做，他只是指示我修行是什麼，以及為什麼要修行，佛法到底是什麼，以及佛陀來這世界上做什麼。這完全不是那些外道的東西，說一些文化的東西，沒有基本的要義，那些只是個方便法門。之後，我還得要去幫朋友的忙，我已經答應了要幫朋友帶船上的客人出去玩，所以師父也跟我一起去了。當然啦，這一切都是我的腦子裏，沒人知道；但我就順其自然。師父逗著所有的人玩，他們跟本不知道怎麼一回事。但是我們是在航行中，師父便在航行時教我；即使是平常白天在做事時，他也在教我如何修行。

這跟你的心念如何運轉你的腦子有關，你的身體會有一些助力，但大部份還是在你如何覺察起心動念。當你專心修行時，起心動念是你專注的重點。就好像你不做平常習慣了的無關緊要的事，而專心集中注意力在你真正的本質上；而所謂的本質，是回到你本有的佛性。我們心中都有這樣的一顆大鑽石，他教我們如何展現，如何找到它。基本上，他教導我怎麼做，就像每天要做的事。如果我被每天的例行公事分散了注意力，他就會提醒我：「看著你在做什麼！要注意自己的心，回來當下這兒，回到當下！不要分心，也不要妄想太多，因為那會蒙蔽你。」所有妄想所造作的，只是一桶沒用的想法在作怪。

大部份的人都不知覺我們有一桶的妄想，還以為那是真實的；不論他人怎麼說，我們總是自以為是，我們以為那是真的。我們還差太遠了，我們還在海底呢！偶爾我們運氣好，會浮出水面，看到外面

還有山；但是真正有智慧的，是到山頂上的。

我們大部份連山的存在都不知道，我們聽過，我們知道，但我們不太相信。你若說是從密蘇里州來的，你要親自見到密蘇里州才算，事實就是這樣。這也就是佛最大的難處：他不能令你開悟；你得自己來，他只能教你如何做。這是很費力的事，因為你必須要極有耐心地教化人們往那方向去走。有時數度輪迴後還是無法做到，你只能一直堅持下去，等眾生回頭，這是要有耐心的。對菩薩來說，這是需要有堅韌的耐性，因為他們要生生世世的等；就像師父，他們發願永遠度眾生。這是大願，為完成願力，他須要有耐心去實行。

總之，我們在船上，我和每個人一樣做著普通的事；我並不特別怪異，我試著不要表現得不一樣，不過還是有些奇怪的事。師父教導我自性的力量：當你在修行時，會發生什麼事。比方說，在那艘包租船上有一隻達爾瑪提狗，有人還帶了一個新生的小嬰兒在船上。師父說：「現在看這個！」他並沒有真的說，但我可以感覺到。我仔細地看那狗，沒一會，那不是狗的眼睛了，而是師父用他的眼睛看著我。他又笑了，他繼續說：「現在再看這個！」這次他成了那嬰兒，同樣的事發生在那嬰兒上。那小嬰兒不知發生了什麼事，其他的人也不知道。非常的神奇！

我們航行得更遠一點，我肩上又被拍了一下，說：「現在看這個！」接著發生的事是：我們的船擱淺了！我們碰了一個沙洲，我們已經離開水中而停在沙洲上了。船長跑來：「發生什麼事了？我們怎麼會到這兒來？」事情發生得太詭異，因為我們是照著路線走的；他沿著這兩個島中間的航線上開了一輩子的船，從來沒

有出過錯。我們沒有任何危險，我們只是卡在沙洲上；我們偏離航線幾哩，師父把整艘船弄到那兒。沒人知道，卻這樣發生了，每個人都去問：「怎麼回事？」

那是沒有辦法對人解釋的，沒有人會相信你。我甚至有妄想，如果我告訴 FBI 會怎麼樣？沒用的，沒人會相信你的，師父玩得很開心。但我該回去的感覺卻是越來越明顯，可是我有工作要做，那也就是我再待了幾年後才皈依的，我想我是 73 或 74 年左右皈依的。那是發生在我皈依前好幾年，我不覺得我夠資格；就是到現在，我還是不覺得我夠資格皈依。

待續

comes right down to it, they're all pretty much the same. He knew everything about me, just by being part of my own psyche. And he just taught me that, "We're all living beings; we all have the Buddha nature." He was speaking this Dharma door but he wasn't speaking English. He wasn't talking. There was no talking. It was like somebody tuning in to you. It was totally Shrfu.

He wasn't telling me what to do. He was just showing me what it is to cultivate and why, what the Buddhadharma is all about really, and what the Buddha was doing in the world. It's not about all this external stuff at all; this is just cultural stuff that has no fundamental meaning. It's just an expedient dharma door. Then I had to go help this person some more, it's called chartering, where you take guests out. I was already committed to doing this for this person on this sailboat. So Shrfu came along with me for the sail. No one knew this. Of course it was all happening in my own head, but I was going along. Shrfu was having all kinds of fun messing with people. They didn't even know what was going on. But we were sailing, he was

teaching me as we sailed. He was teaching me how to cultivate, even while you're doing things normally during the day.

It has to do with your mind, what you're doing with your head. Your body helps you a little but it's mostly what you do with your mind. It's what you should be focusing on, when you're concentrated on cultivation. It's like you don't do your usual habits of getting involved in a lot of extraneous stuff, you just focus, you constantly focus on the true fundamentals and what your nature is; you're just going back to your true nature, what you already know.

We all have this huge diamond in us. He's just teaching us how to keep it opened, how to get to it. He's just basically showing me what to do, on a day to day basis. If I got too distracted by the normal work of the day, he was there to remind me, "Watch what you're doing. Keep aware. Get here now; get back into the now. Don't get too distracted and don't false think too much because that covers you up." That's all false thinking does. It's just a pail cast of thought that goes "clink".

Most of us, all of us, I would say, don't even realize that we have a pail cast of false thought. We think that's reality. We really truly do; no matter what people say. We feel it. We think that's reality. We're not even close. We're at the bottom of the sea. Once in a while, we're lucky enough to get to the surface and see that there are mountains out there. But then of course, the really enlightened ones get to the top of these mountains.

Most of us don't even know the mountains exist. We hear about them, we know about them, we don't really believe them. You've got to be from Missouri; you've got to see it for yourself. It's true, that's the way it is. That's why the Buddha's biggest quandary is: he can't enlighten you. You have to do it. He can



於1976年4月6日魏果回出家，法號恒來。

**Weber left the homelife on April 6, 1976, became Buddhist monk DM Heng Lai.**

only show you how to do it. It's really frustrating. Because you have to wait, be enormously patient with people to get them to go that direction. Sometimes they won't do it for life after life. You just have to wait and wait and wait. Be patient and patient and patient. It's enormously frustrating to Bodhisattvas because they have to put up with that, life after life after life. Just like Shrfu, they made vows to do that, forever. It's an enormous vow. That's what these vows are about, it's having the patience to do that.

Anyway, we were going along on this boat. I was just doing normal things with everybody else on the boat. I wasn't too strange; I was trying to not act too weird. But things were strange.

Shrfu was showing me the power of your own true nature when you do cultivate, what can happen. An example was they had this Dalmatian dog on this charter boat, they had a baby with them, a newborn almost. It's just a few weeks old, taken on the ship. It was very young. Shrfu kind of said, "Now watch this." He didn't say it, but I felt it, "Now watch this." The next thing I knew, I see this

dog. I look carefully at this dog and no longer were they dog eyes, they were Shrfu looking at me, with his eyes. He was laughing again. He said, "Now watch this." He went into the baby and did the same thing with this infant, manifesting in this infant. The infant didn't know what was going on; neither did anybody else. It was just amazing.

We sailed on a little farther, I get another little tap on the shoulder. He said, "Now watch this." The next thing you know, the boat was aground, we were up on a sandbank. We were out of the water and up on a sandbank. The captain comes running up, what happened? How did we get over here? Something weird was happening because we had been on course, he'd sailed this distance between these two islands all his life. He'd never made a mistake. We weren't in any danger of any kind; we were just on a sandbank. We were just stuck there. It was several miles off course. He moved the whole ship over there. Nobody even knew it. It just happened. Everybody's going, "What?"

There's no way to explain to people this stuff and they certainly wouldn't believe you. I even had false thinking: what if I told the FBI about this? There was just no way, nobody would ever believe you. Shrfu was having a ball with this. But it was becoming more and more apparent that I had to go back. I had a job to do. It's basically what happened to me, hanging around a few more years. . . . I didn't even take refuge for a few more years after that. I think I took refuge in 73 or 74. It was many years before I even took refuge. I didn't think I qualified. I still don't.

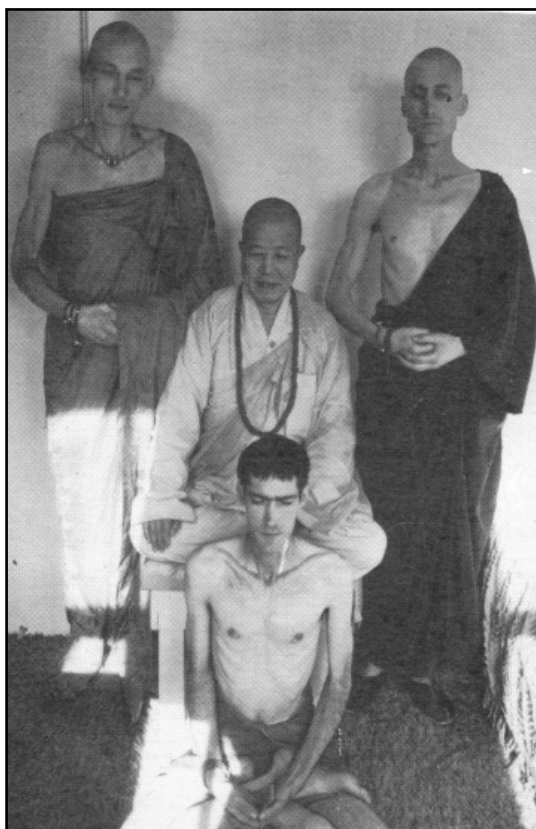
☞ To be continued

**Appendix:** In 1981, the Venerable Master mentions Dharma Master Heng Lai's taking refuge.

We have a Guo Hui (Return) here, whose other name is Heng Lai (Come) — the Abbot of the City of 10,000 Buddhas right now (1981). When he first signed up to take refuge, I told everyone, "Anyone who takes refuge with me must become a Buddha. If you do not want to become a Buddha, you better run away fast. There's still time now. Otherwise, I will not accept you!" Guo Hui is willing to be anything but a Buddha. Consequently he didn't dare to take refuge. He ran away fast. He was gone for a few years. Where did he go? He went to the ocean. He was probably afraid that I would find him and get him to come back and be a Buddha if he were on land, so he went inside a submarine. He shut his eyes and hid in the sea. "See, you can't find me now!"

But there was a special situation one day. He saw a ghost wherever he looked. Who was this ghost? He was the one who told him to become a Buddha prior to the refuge ceremony. He saw that ghost when he looked at a table; he saw that ghost when he looked at that chair; he saw that ghost wherever he looked. He even heard the ghost walking on the boardwalk at night, as if dragging his shoes. This happened for nine consecutive days. Wherever he looked, even if he refused to look and shut his eyes, he saw this ghost. He thought, "Oh, I guess I can't escape even if I go deep into the ocean. I'd better go back and realize Buddhahood then!" That is why he returned.

Having returned, he wanted to sign up to take refuge again. This is why he was given the name Guo Hui (Return) and Heng Lai (Come). He



isn't running away this time, just an occasional false thought about escape. But that's okay. Since someone talked about his experience today, I am telling you about Guo Hui. I don't know whether this is true or false. If you believe it, you believe it; if you don't believe it, well, just consider that I didn't say anything. No need to listen.

#### 【附錄】上人提及恒來法師皈依之事：

我們這有一個果回的，字叫恒來，就是現在(1981年)我們萬佛城的當家師父。這個人啊，當初報名要皈依，我就對大家說了：「凡是皈依我的人都要成佛，你若不願意成佛，就趕快跑，現在還可以來得及，我就不收你！」那麼，這個果回，什麼他都願意成，就是不願意成佛。於是乎他也不敢皈依了，拔起腿就跑，逃之夭夭了。跑走了幾年，跑到什麼地方去呢？跑到海裏去。他在陸地上恐怕我會找他回來成佛，那麼到那個潛水艇裏面去，總是海裏頭謎著。你看！這找不著了吧？啊，找不著了！可是有一天，這個特別的情形就

照片：在上人旁邊的是比丘恆觀(站立)、恆空(站立)及魏果回(盤坐)。三人在1975年11月打了三十五天餓七，把功德迴向世界和平。

**Shown above with the Venerable Master are Bhikshus Heng Kung and Heng Kuan (standing) and Upasaka Guo Hui Weber (seated) who fasted for thirty-five days in November, 1975, transferring the merit to world peace.**

出現了！他往什麼地方看，什麼地方就有這麼一個鬼現出來。這個鬼是誰呢？就是他以前要皈依，叫他成佛的那個。那麼，他看桌子也是這個鬼，看板凳也是這個鬼，沒有一個地方不是這個鬼。晚間又聽見這個鬼在船板上，好像穿皮鞋那麼走。經過了九天的時間，都是這樣子，無論往那個地方，蹙頭不看，甚至於閉著眼睛，也見這個鬼。他想：「喔，大約鑽到海裏也跑不了，還是回去成佛好了！」所以就回來了。回來，這回又報名皈依，所以給他取個名字叫果回，字叫恒來。這回不跑了，但是還是有的時候打一點妄想，打妄想跑，可是這是不要緊的。那麼，今天因為有人講他的經驗，我把果回這個事情告訴你們各位；我也不知道是真的假的，你們信就信，不信就算我沒有說，你也不要聽。