

I went to the monastery twice, but every time I went there, I needed to get up early, so I really didn't want to go. My mother appeared again in my dream and said, "Don't you see the silver-haired elders in the rows in front of you all bowing in worship; why can't you bow?" She added, "If you don't like to go to this temple, there is no better temple for you."

My mother understood my perfectionist personality. Her lesson was very meaningful, for she knew that I, her daughter, would encounter setbacks later in life. Through my friend, I was introduced to Buddhism and later took refuge with the high virtuous monk who would become my source of protection.

After two months I took refuge with the Venerable Master when he came to Avatamsaka Vihara. At the urging of my

elder, Ms. Yeh (now a Buddhist nun whose Dharma name is Jin Yue), I took the five precepts and became a vegetarian but still ate eggs. Two years later, the Venerable Master appeared in my dream and said, "Why are you eating eggs?" He took out one chicken from my left leg and a piece of jellyfish from my right leg, then he blew on a chicken feather, which turned into a chicken, and he said, "This is a gene." He continued saying, "Some people do not improve themselves; even after ten years of studying the Buddhadharma and bowing to the Buddha, they still get stuck in a rut. That's why they cannot make any progress." This was one of my responses. Then I took the lay Bodhisattva precepts and felt it would make the rest of my life more meaningful. As it is said, "A human rebirth is difficult to attain; a good teacher

is hard to come by." Only by living in accord with the Dharma, will we not be living in vain.

In recent years, I myself had some health problem, and I also witnessed many of my elder relatives and friends passed away with a lot of suffering, which made me reflect a lot. One day I said spontaneously: Shr Fu, please do not let me die in a very difficult way. Then on that very night, Shr Fu came to teach me medicine in my dream; realizing that I was not able to memorize it, he said: Go to bow the Ten Thousand Buddhas Jeweled Repentance in the City of Ten Thousand Buddhas, you will find medicine there.

I really toil a lot in this bowing session, and I endured like my life was going to be taken away, but in recent a

人在寶山——佛根地的過去未來

People at the Treasure Mountain: The Past and Future of Buddhist Root Farm

比爾·布萊佛 口述 SPOKEN BY BILL BREVOORT

編輯部 中譯 CHINESE TRANSLATED BY EDITORIAL STAFF

Fortunately I started reading about Buddhism in high school, off and on through college. I was always bothered by the psychedelic revolution. I never ran into a teacher. I always read about these teachers and finally I found one teacher. So I went down to San Francisco to look and walked into Gold Mountain and clearly there was the teacher.

I visited a couple of other places and nothing was really going on then. What really struck me was Richard Josephson did the same thing. When you walk into Gold Mountain, there's a picture of Hsu

Lao on the wall, we've all noticed that. We all thought, this is the edge, this is the one for me. Even then, reading about things, there wasn't anybody quite like him around.

We all come encumbered with our karma and my karma was that I had two children and a wife, a business, all this stuff. There were all these monks hanging around, being very serious. I kind of liked the monk activity but here I was, a married man, Upasaka. . . I wasn't an Upasaka at that point. So my strategy really was: I can't be down there with the

monks, I'll bring them to Oregon. I pull out a session in Oregon. They were open to it. We actually brought Shrfu up to Oregon a couple of times, to the University of Oregon. I think the session was in '75, maybe it was '74. I don't remember, it's been a long time.

At that point, I hadn't been to a session down in the city. I figured, I'll just set one up in Oregon. There were some ideas about being out in the woods, not in the city. There was some tradition that monasteries are out in the woods, in the mountains. So I thought

非常幸運，我在高中的時候，就開始讀一些關於佛教的讀物，大學時也斷斷續續的閱讀，而且當時正逢迷幻藥的狂潮——我總是被攪擾。我過去從沒有遇到過一位明師，但是經常閱讀有關這些教師的文章，最後終於找到一位。因此我決定來到舊金山，並且邁入金山寺，發覺這裏的確有位明師。

我去過一些其他地方，但沒有一個地方能讓我繼續待下去，真正打動我的是理察·約瑟夫森也做了同樣的事情。走進金山寺，我們都會注意到，有一張虛老的相片掛在牆上；我們都認為，這是位修行的先鋒，而這就是我要找的。甚至以後再觀察許多事情，也沒有任何人像金山寺明師這樣值得我們學習的。

我們都有自己的業障，而我的業就是我的兩個孩子和妻子，一個公司和公司的事務。在金山寺有許多出家人，非常認真。我有點喜歡出家人的生活，但是我是一個已婚男人，一個優婆塞——在那時我還不能稱為是一個優婆塞。當時我有一個想法：我不能和那些比丘一直在這裏，我要把他們請去奧瑞根。我準備在奧立崗開一個法會，這些比丘們也同意了；事實上，也請上人去了奧立崗大學一、兩次講法。我想法會是在75年，或者是74年；過了很長時間了，我記不清了。

就像我以前所講的，我從未到金山寺參加過什麼禪七，但是我認為應該在奧立崗舉辦一次。因為有些人說禪修應該在偏遠的地方，不是城市裏。還有一些佛教的記載，也是說僧眾的修行都是在山林之中。所以我認為在山林之中禪修，是個好主意。

我們在奧立崗海岸大約有60

到80英畝地。那個地方是一個小峽谷，離海大約7英里遠，是海岸線前最後一個比較大的峽谷。那裏非常美麗，有一條河從中間蜿蜒而過。是在一九七二年地球日那天去的，我從沒在那兒待過那麼久；當時決定打七的法會，是在河的彼岸舉行的。這樣來回都會經過那條河，所以我們搭上很多的厚木板來過河；當時是夏天，水不是很多，我們可以踩著那些厚木板過河，河大約50-60英尺寬。

那條河是在奧立崗和加州邊界，匯集溫誇特的分支及史密斯河，因此它的河岸是個非常美麗的小地方。我在那裏用柵欄、繩子和一張大的塑膠布搭建了一個臨時的處所，大概30英尺寬90英尺長，那就是法會舉行的地方！那兒非常有趣，像是在一艘帆船裏；因為每當風向變化，你就不得不重新繫好它的屋頂，要不然塑膠布就會在風中翻來覆去地狂蕩。我印象中在第一個晚上，一陣風順著我們邊緣掃過，下起了大雨，我搞不清楚為什麼每個人不會被淋溼。當我們進行結界，並念開啓法會的咒語期間，大雨傾盆而至；當我們結束時，雨也停了，我們又能重新走回大路上去。

當時師父住在一棟我們本來住的8英尺寬40英尺長的活動房屋，我們住另外一棟活動房屋。師父的住所離

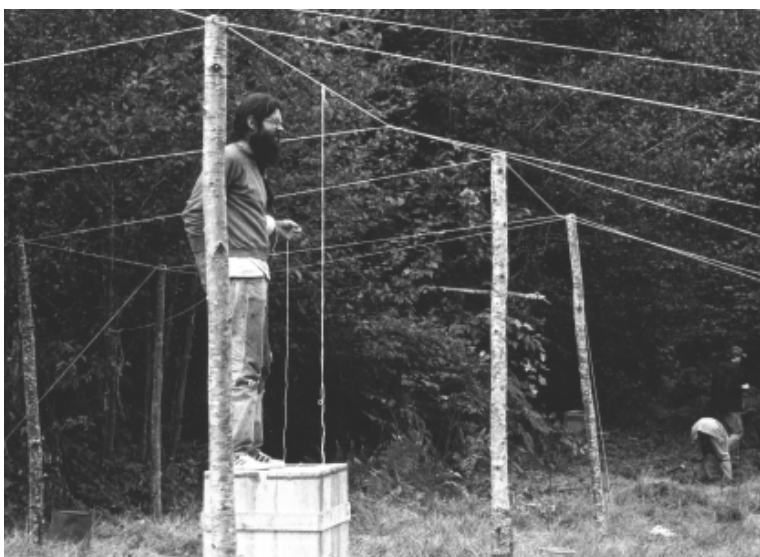
法會較遠，會有人去接他過來。我不知道參加的人數，估計有25或者30個，有男女出家眾和我們帶來的一些人；有些人從伊利諾州來，還有一些是遠道而來的，然後還有一些我在當地認識的朋友也參加了，還有一些是金山寺來的。

那真是一種獨特的經歷！一些早到的男出家眾，和我們在草地上整出一條步道。我們把草剪平，使之能夠繞行，這是一個真正的佛七。我和恆觀講：「咱們來辦個禪七吧！」他只是看看我，基於我當時打坐的狀況，他告訴我：「我想你應該辦佛七！」他是對的。供應大家伙食的任務落在佩琪身上。我們有些小活動房屋和一塊大垂簾，我們在外面擺放桌子。無論如何，飯還是做出來了；我幫了一部分，大多數都是佩琪搞定的，她在廚房有些助手。因為我們人很多，有的在外面吃，有的坐在石頭上、草地上吃飯。當師父到達這裏之後，對這個安排沒有說什麼；事實上事情進行得非常的順利，沒什麼不平常的。我想只有女出家眾較困苦，她們住在一間風灌得進的穀倉；早上那裏很冷，她們都著涼了。一部份男同修們睡在帳篷裏；現在想來，雖然他們並不講究，他們的設備也許是最差的。我不記得我們當時是否有足夠的毯子什麼



大眾可以踩著那些厚木板過河。

People would walk across the river, stepping on planks.



1975年比爾·布來佛先生在佛根地用柵欄、繩子和一張大的塑膠布搭建了一個臨時的處所，那就是法會舉行的地方！

Year 1975, Bill Brevoort, the owner of Buddha Root Farm measures the ropes that form the structure for the canvas tent where the session was.

it was an idea to have it in the woods; it was the scene.

We had between 60 and 80 acres in the Oregon coast range. We're in a little valley about seven miles back from the ocean, about the last big valley before the coast range. It's beautiful, with a river running through it. We went there on Earth Day 1972, so I hadn't been there that long. But I decided to have the session across the river. When you come out of the road, it was across the road. So we had to build these planks across the river. It was summer, so there's not much water in the river. People would walk across the river, stepping on planks. It was about 50 or 60 feet wide.

That is the North Fork Smith River. It's the Smith River that's north of the Smith River that's on the border of Oregon and California; that's another Smith River, a tributary of the Umpqua. So it was a nice little place. I put up a temporary place with poles and rope and a big piece of plastic. It was about

30 feet wide and 90 feet long. That's where the session was.

It was sort of interesting because it was like being in a sailboat: as the winds changed, you'd have to re-rig the roof because it was floating in the wind. I remember the first evening there, to tie up the boundaries the dragons came and it just rained. I don't know how anybody could stay dry. It just poured and poured while we were doing the tying up and the opening mantras and so on. When we were all through, it stopped raining. We were able to walk back to the road.

Shrfu stayed in a little 8x40 foot trailer, and we were living in another trailer. He was some distance from the session and people would bring him over. We brought in 25 or 30 monks, nuns and people. There was somebody from Illinois, a few people from way outside and then some local people that were my friends, and people from Gold

Mountain Monastery.

It was kind of a unique experience. Some of the monks came up early and we built a walking path in the grass. We cut it out so you could circumambulate. It was really an Amitabha session. I said to Heng Kuan, "Let's do a chan session." He looked at me, assessing how well I was sitting at that time, and said, "I think you should do an Amitabha session." He was right. The job of feeding all these people fell to Peggy [Bill's wife]. We had a little trailer and a big overhang and we put tables out. Somehow the food got cooked. I helped some. Mostly I gave the job to Peggy. She had some help in the kitchen. But we had all those people. They'd eat out, sit on the rocks and grass and have their food.

When Shrfu came up, he didn't say anything about the arrangements. Things actually went pretty smoothly. Nothing unusual. I think the people who had the hardest time were the nuns, who were in a drafty barn. In the mornings it was cold. They got cold. Some of the men were sleeping in tents, but looking back on it, they probably had the poorest accommodations. I don't know if we had enough blankets or what? I wasn't privy to that but I heard it was cold at night at times. It was in the summer but on the coast range, it's cool and damp at night, and pretty warm during the day. Besides, it didn't rain heavily again like that again for the session. I think there were a few showers during the session but nothing substantial.

We started with meditation and service in the morning . . . I don't think we started real early, maybe four o'clock, five o'clock or something like that. Then we had lunch at eleven, then 40 minutes or 45 minutes of sitting, 45 minutes of walking while reciting the Buddha's name. Shrfu talked twice a day. He'd speak in the afternoon and he'd speak in the evening. Sometimes he was over there, checking us out in the morning. It was an experience that really set the tone for the rest of my life in that sense.



的，我並沒有住在那兒，聽說那裏晚上是非常冷的。雖然是夏天，晚上又濕又冷，但是白天卻很暖和。在法會開始之後，再也沒有下那麼大的雨，我記得還是有一些陣雨的，但都不大。

我們由打坐和早課開始，接著持續到結束……。我們不是太早開始，大概四點或者五點。然後在十一點吃午飯，接著是40-45分鐘的靜坐，45分鐘的繞念，持佛名號。師父一天開示兩次，分別在下午和晚上。有時候，早上他會過來巡視。那次的經歷，可以說為我這一生立下了新的人生步調。師父在法會結束時辦了個皈依法會，如果我沒記

錯的話，有十位皈依。我不記得這以後，他再來奧瑞根多少次，都是來看地。法會一結束，隨後就買下了30英畝的地，是在龜山，臨近我的那塊地，是方果悟幫的忙。那時還沒買下萬佛城；你知道，那時一直在找道場。那是滿有意思的——我是指那兒非常有靈氣，記得師父說過這麼一句話：這兒的石頭令他想起「寶林」（注：指六祖大師的曹溪寶林道場，宋初改名南華寺）。這是種讚美！這意思是說它還不錯。

龜山的建立是一個很長的過程，我記得是30英畝地，而後來那裏大約有60到80英畝。那是一塊非常大的地，還有一大片土地相連著；那真是一塊好地方！ ㊟待續

師父一天開示兩次，分別在下午和晚上。

Shrfu talked twice a day. He'd speak in the afternoon and he'd speak in the evening.

Shrfu had a refuge taking ceremony at the end of this. I think about ten took refuge if I remember right. After that, I can't remember how many times Shrfu came down to Oregon at all. He came to look at property up there, and they subsequently purchased 30 acres up there right after the session. That's the Turtle Mountain property adjoining my property. Fang Gwo Wu helped with that purchase. At that time, they hadn't got the City of Ten Thousand Buddhas yet. They were looking for a place. That was interesting, I mean the energy. The one remark that I remember that Shrfu made was that the rocks reminded him of Precious Wood [Baolin]. So that's a compliment. So I took it to mean it wasn't too bad.

Turtle Mountain was a long process. I remember they bought 30 acres, it was around 60 or 80 acres several years later. basically we own the valley and the hills around the valley. It's a really nice place.

㊟To be continued

我們由打坐和早課開始，接著持續到結束……。每天40-45分鐘的靜坐，45分鐘的繞念，持佛名號。

We started with meditation and service in the morning-----, there were 40 minutes or 45 minutes of sitting, 45 minutes of walking while reciting the Buddha's name everyday.

