

渡我出迷航的導師 (三)

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

恆來法師 口述 SPOKEN BY BHIKSHU HENG LAI

編輯部 整理 COMPILED BY EDITORIAL STAFF

Prajna: Did Shifu ever tell you about the stories, sort of recollect what happened on the boat with you?

D. M. Lai: No, but he used to have me tell the story. He would never tell the story himself. He would once in a while during a lecture have me come up and tell a story like that. He never touts his own horn; he would never do that; it's against the precepts to do that for a crowd-pleasing thing. Shifu always taught, even in a large crowd. He'd tune into everybody; that's what he always tell us, "You know, when I look at people, they are all looking at other things. But the first thing I look at is their Buddha nature." That's the first thing he does. He looks at their Buddha nature, and then he sees how far away from their Buddha nature they are in their current state. His whole job is to get them to go back to that. That's his whole thing.

A real Bodhisattva does things simultaneously and is always multi-tasking, doing a million things at once. For example, when he's lecturing to the whole assembly, he'll say things that hit several people simultaneously: "Oh, he's talking to me." You don't understand, he's tuning into all of

them. He's like an orchestra leader. He's watching, which instrument to bring up? It's just like a symphony orchestra when you watch something like that; if you knew what's going on a little bit. I have no idea myself. I just got a little sense of it. But it was amazing to see all that going on. People who'd just come the first time or were fairly new would say, "I think Shifu was talking to me." Yeah, you and everybody else. He was tuned into all of you. He'd do that, that's what a real cultivator, a real sage, can do.

The chance to meet somebody like that in the world is like, one in four billion. I mean, it's a really small chance to meet somebody like that, who has that kind of ability and is pure about it. You'll see different people at different levels in this area because everybody has this ability at some stage. They can all open up naturally. There'll be people who have the ability to heal other people; other people have psychic abilities. They may really have these abilities, but they're like. . . the way I look at it is that somebody's been taught how to fly the plane a little bit but they haven't gotten their license yet. Now they think

they're master astronauts. They're not astronauts, they've got many many more hours to go before they are astronauts. That's the problem. That's what the *Shurangama Sutra* addresses constantly. That's the first pitfall on the road to enlightenment: to think that you've already gotten there when you just barely started. It takes a long time before you are qualified to go out and teach and transform living beings as a Bodhisattva. It takes an enormous amount of time and skill.

Prajna: So do you feel like leaving home is a good decision?

D.M. Lai: That was incidental to me. The good decision is whether you want to cultivate or not; that's the decision. It has nothing to do with leaving home. Leaving home is a good tool to help you. The big decision you make is whether you cultivate. You don't even think about leaving home. If people are thinking about, "Should I leave home?" it means they're still not cultivating; they're still shopping around, which is totally natural. But sooner or later, you're going to realize: hey, I'm gonna die. This is a very short time and this body is quickly going. I'm almost 60, I'm not gonna last

般若：師父後來有沒有和你談起那件事——就是回憶和你在船上所發生的事？

來法師：沒有！但師父通常會讓我說故事，他自己從來不提那件事；偶爾他會在講經時，要我上來說一個像這樣子的故事。師父從不自我宣傳，他不會那樣做；做取悅群眾的事，這是違反戒律的。即使是在很多人的場合，師父也是無時無刻在教我們。他會教導每一個人——他也總是這樣告訴我們：「你知道嗎？當我看人時，你們都在看別的東西；可是我卻看一樣，那就是你們的佛性。」其次，他看他們目前的情況離佛性多遠。他的工作，就是帶領他們回到本有的佛性，那是他要做的事。

真正的菩薩會同時做很多方面的事，好像一次做幾百萬件。就像師父講經時，他會說一些話，同時說中了幾個人的心事。

「喔！師父在對我說！」你不瞭解，就以爲他是對著所有人說的。他像一位交響樂團的指揮，隨時觀察要引出哪一樣樂器；如果你對事情有一點了解，就會覺得像是個交響樂團。我自己觀察是不到究竟，只能體會一點點，對它有一點感覺而已。不過看到所發生的事情往往會令我吃驚，尤其是對第一次來或是新來不久的人，他們會說：「我想師父是在說我吧！？」是的，是在說你，以及其他每一個人，他是對我們每一個人說的。他能做到那樣，那是一位真正的修行者，一位真正的聖人所能達到的境界。

我的意思是：在這世界上，要遇到像師父這樣的人，機會

是四百萬分之一。要遇到有能力又真誠的人，機會真的很小。在這個領域，你會看到不同層面的不同的人，他們都變成通靈的——因爲每個人在某個程度上，都會自然地呈現有這樣的能力；將來也會有人去治療那些有通靈能力的人。這絕不是他們的錯，他們也許真的有這個能力；我覺得那些人才剛學會如何開飛機，還沒有拿到執照，就認爲他們已是太空人了！他們不是太空人，在他們成爲太空人之前，還需要費很多時間去學習。這就是問題的癥結，就像《楞嚴經》一再闡示的；邁向開悟之路的第一個陷阱，就是才剛剛起步，就認爲自己已經到達了。想要夠資格像菩薩一樣處處教化與救度世人，確實需要久遠的時間與紮實的功夫才行。

般若：你認爲出家的決定是對的嗎？

來法師：對我來說是偶然的一件事。好的決定取決於要不要修行，出家幫助修行以滿你的願。你所做的重大的決定，是要不要修行。如果有人在想：「我要不要出家？」那表示他們還沒開始修行，他們還在觀望，那也很自然。我們早晚要面對一個問題：「嘿！我有一天會死。這時間很短，這個身體也很快會消失。我已快60了，天啊！我確定不會在這身體裏再待太久。」隨著時間流逝，只有變得越老越噁心。沒什麼好留戀的，因爲那只是一種漏！身體只是本性的有漏體而已。如果有讀醫的，或是和任何對醫學有興趣的人談過話，當把身體解剖開來時，人們會對

身體感到非常的訝異；看到裏面錯綜複雜的小東西——有神經，有好像由令人難以置信的傑出大師所設計的小血管。這個身體竟是如此令人難以置信的精密。事實上那些都只是本性的外像，是妄想的幻象；藉此可以想像本性是如何，萬物都是這樣——我是指整個宇宙也如此，我們都一樣。

四、師父真的很特別

般若：我有一個問題，你和師父是很自然的合得來？當時有沒有很多的疑問？可以談談那些嗎？

來法師：我們常常會有各種疑問，疑問是修道成佛的一部份；尤其當你沒有任何修行來換取某種頓悟的體驗，我想會有各式各樣的疑慮。會有所謂的狐疑，自以爲是很精確理智的思想，那就不對了。因爲有了ABCD和E，就一直想下去，那叫狐疑。放下疑慮！疑慮可好也可壞，如果你放任它，它會妨礙你。就像搭飛機——我們再回到飛機的譬喻。如果搭乘747型飛機，機長應該知道他在做什麼，飛機應該會飛到要去的地方。現在飛機被劫持，飛入了建築物，你不知道，很多可怕的事會發生；但是大多數，它會載你到達要去的地方。因此有些疑慮是好的，只是需要令它保持平衡。

對我而言，經書就像如何做事、如何修行的使用手冊。如果過於鑽研文字的意義，就會有問題。如果不認真地看待它，又看不懂。所以看經書要取中庸之道，那就是爲什麼大乘佛教都是由智足以認證的善知識所認證，

much longer in this body for sure. It's just getting older and grodier as it goes. There's nothing to cling to. It's just an outflow.

The body is nothing but an outflow of your true nature; if any of you have studied medicine or talked to people who are excited about medicine, they're totally amazed by the body because when you start taking it apart, they start seeing all these intricate little things in it. It has nerves; it has these tiny little blood vessels in there as if designed by a master, an incredibly smart being. They think God made this body. It's just so incredibly sophisticated. Actually, all that is is an outgrowth of your own true nature; it's just an outflow of your false thought. So you can imagine what your true nature is like. It's just more so. I mean it's just more so of what the universe is, what we all are.

IV. Shifu: A Very Special Person

Prajna: I have a question. So were you and Shifu pretty much a natural fit? Were there a lot of doubts? Could you talk about that at all?

D.M. Lai: You got all kinds of doubts constantly. Doubts are just part of the package; if you don't have anything going for you in terms of getting the direct penetrating experience of some kind, doubts I imagine are very strong. Then you have all kinds of doubts; you have what's called fox doubts, which are very sophisticated, intellectual thoughts that go: "That can't be right because of ABCD and E....." It just goes on and on; it's called fox doubting.

Letting go of doubts. Doubts can be good and they can be bad. They can totally obstruct you if you let

them. It's like getting on an airplane. We'll go back to the airplane analogy. If you get on a 747, more than likely the pilot knows what he's doing and more than likely that plane will get you where you're going. Now you may be hijacked, fly into a building; all kinds of horrible things can happen. But more than likely, you will get where you're going. So it's good to have some doubt, but you need to balance it.

To me the sutras are like instruction manuals on how to do things, how to cultivate. If you take them too literally, you get in trouble. If you don't take them seriously at all, you'll also lose out. So there's a middle way in dealing with the sutras; that's why with Mahayana Buddhism, they're always certified by good knowing advisors, somebody who has the wisdom who can certify them. That's why these commentaries were done by great masters over the years who had some wisdom, who could interpret the sutras. In most other religions, there's the text and that's it. It's in black and white and you can't change it. And you just go numbly down that road.

I didn't have to make up my mind. I was lucky in my case because I already had enough experience with that kind of thing. I met a couple of people. I wasn't really searching, "knock, knock, can you be my teacher?" kind of stuff. I was just searching for some kind of practice, somebody who knew something. I didn't care who they were. I didn't care if they were a religious person or what. I'm used to working in that. I was 13 or so when I got this job on the boat and started working for a skipper who was really good. That was a master-disciple kind of relationship.

Ever since then, I've always been drawn towards that kind of thing.

The whole world functions that way. Everything used to work that way. There's always a master of the trade. If you want to be a carpenter, you'd find this person who's really good at it and you'd work for him. I started looking around and I went to different places, but I didn't tune in to the people at all. This was a feeling kind of thing; it wasn't intellectual at all. I just didn't get the feeling that these people were genuine. That's all. It's just a feeling; it's not like they didn't know AB&C, and they didn't answer this question right. I didn't care. I paid attention to the feeling of the whole atmosphere of the place, to whether the person is really enlightened or not. I could just feel it. I was lucky in that regard. With Shifu, it wasn't even questioned. It was immediate. You walked in and instantly felt, "This person is very special."

When I first met Shifu, his eyes seemed like they weren't connected to his body. They just seemed to be doing something else; it was very strange. I said, "Wow." He just had this body there as a temporary thing so it wouldn't freak everybody out. It was just like this manifestation that he's putting out there for people. Just so that there's a person there; but you could see underneath that there's this incredible Bodhisattva tuned in. The body was just something he could take or leave quickly.

At that time, to be honest, that was the feeling. I couldn't voice it. That's the feeling I got right away. There was no question about that. That was because I had this experience behind me. I was lucky in that regard; I had something to go on. I wouldn't even be there otherwise. I'm not interested in anything religious at all, forget it. Ever

也是為什麼大部份註解，是經由智足以解譯的大師歷經多年而完成的。這白紙黑字是不能改變的，只有依教奉行下去。

我那時不用下什麼決心。我的個案比較幸運，因為已經對那種事有足夠的經驗。我認得了一些人，我並非真的在找，像是「knock, knock(敲門聲)，請問你可以做我的老師嗎？」之類的。那時只是在找尋某些修習的機會，找尋知道某些東西的人。我並不在乎他們是誰，也不在乎他們是不是信教的人，因為我以前就是那樣做的。大約13歲左右，在船上找到一份工作，幫船長做事；那船長對我不錯，像是師傅和徒弟的關係。

從那時開始，我就很習慣那樣；好像整個世界就是那樣子，所有事情都是像那樣進行著。我相信每一個行業都有師傅，如果想成為一個木匠，得找一個木工做得很好的人，替他們做事，在他們身邊學習。我早已習慣了！我開始去不同的地方找，但是我對他們那些人沒有認同感；不覺得那些人是真的，如此而已。這只是一種感覺，並不是要求「他們不會AB&C，他們是否能答對我的問題？」我不在意這個。我注意整個地方的氣氛給我的感覺，這個人是不是真的開悟？和師父在一起，尤其是毫無疑問的，當你一走進去，馬上就感受到：「這個人很特別！」

當我第一次見到師父，他的眼睛好像沒有與身體連在一起；它們好像在做別的事情，非常奇怪。我說：「哇！他好像只是暫時把身體擱在那兒，以免嚇壞別

人。」好像只是一個放在外邊顯現給人看的東西，才有一個人身存在那兒；但是在那之外，是一位不可思議的菩薩。對他而言，身體只是他隨時可以來去的東西。

說實話，那時只是感覺；沒法用言語表達，那是我立即有的感覺。毫無疑問的，那是因為我有過去的經驗做背景。我在這方面很幸運，若不是，我根本不會在那兒，因為我對宗教一點興趣也沒有。小時候，每星期被迫參加天主教的教義問答班，從此不想再見到任何宗教，我完全沒有興趣；直到領悟到真正的宗教是精神上的探索，是要找到真相，那會要花時間或用掉什麼，讓你真的要做些事。那須要身體力行，不只是精神上的事，也是肉體的。以我的例子而言，我當時不知是怎麼回事；其實這就是在靜慮之中，我只是不知道罷了。

那也就是為什麼參加禪修班對人們來說這麼難。師父總是說：「參禪是最難的，那是最純淨的法門，但也最直接。」是到目前為止最難的法門；它就像太空人的訓練，好像在接受登陸水星的企劃案。大多數的我們是沒有辦法接受的，那就是為什麼我們有其它法門。

五、萬佛城 萬佛成

師父的一切都與佛教有關，讓每個人成佛是他要做的，沒有其它的。每個人都覺得師父還有其它的想法，從來沒有！他的全部心思是要讓每個人成佛，所以他會見每一個人，試著讓他們成佛，試著喚醒他們的本性。那是他主要的工作，是他最有興趣的事，

現在還是；他只想做那件事，那是他的一貫做法。沒有任何奇異、神秘之類的東西在那兒；非常直接，他要每一個人成佛。師父是觀機逗教，他看了我的情形，再因材施教。他教人，就像我們在整修金山寺那地方，每個人同時都被教導——克服自己的執著。因為每個人都有執著，所以那是第一個要看破並放下的，每一個人都要學習克服它！

珊蒂：師父對萬佛城的遠見是什麼？

來法師：對我而言，這一直都很簡單。雖然每個人意見不同，我認為它只是一個方便大家修行的地方，一個讓大家聚在一起修行的清淨莊嚴場所；這是我們建HPE的原因，因為師父一直想要建一個大雄寶殿。很多人因為師父而聚會在一起，用功辦道，明心見性。他要讓每個人成佛，他要萬佛城成為名符其實的萬佛成，要成就一萬尊佛。這不是說讓萬佛來保佑這個地方，而是這個叢林將造就一萬尊佛。師父的願力，萬佛城不單是一個萬佛保佑的地方，且是一個將造就萬佛的工廠。

般若：他給你的任務是什麼？他有給你嗎？你要怎麼做？

來法師：他不曾那樣做，這要回到成佛與成菩薩這個老話題。那是使命，是真正的任務。每一個人有他們該做的事，他唯一對我說過的是——那是在80年代早期參加世界僧伽大會之旅，我們從臺灣回來。在回來的路上，他說，我上一世是中國人，發願要幫助他，所以今生才在這裏。我說：「是嗎？師父，我不記

得了！」他說：「好，沒有關係！」

關於師父，讓我告訴你：他所做的每一件事，就是他來世間的目的。他對什麼都沒興趣，他說他在這世間像是住在廁所裏；若不為度眾生，他根本不會來這世上，他對這世間一點點慾望也沒有！（全文完）

since I was forced to go to Catechism every week, I never wanted to see another religion again. I was totally not interested in it until I realized the real religion is a real spiritual quest; it has nothing to do with that. He was trying to get to the bottom of truth itself. It takes time, it takes something that's going to make you do it. It does take a physical practice, it's not just a mental thing; it's a physical thing too. In my case, I didn't know what was going on. But I was basically in a Chan, I just didn't know it.

That's why a Chan session is so difficult for people. Shifu always said, "Chan is the most difficult; it's the purest door but it's most direct." It's most direct and most difficult, it's by far the most difficult door. It's like astronaut training; it's like you're being trained for the Mercury program. Most of us really aren't up to it, that's why we have these other doors.

V. The City that Manufactures 10,000 Buddhas

Everything around Shifu had to do with Buddhism. That's the way it was. He was totally into making people Buddhas. That was his thing; there was nothing else. Everybody thinks

there's something else going on with the Abbot, never. His whole thing was making people Buddhas. When he meets people, anyone, he doesn't care who they were, no matter what. He was trying to make them Buddhas, trying to wake them up to their true nature. That was his major thing. That was what he was interested in, and still is. It's all that he wants to do. That's his whole modus operandi. There's nothing deviant, secret or anything going on there. It was just straightforward; he wanted everybody to become Buddhas and wake up to their true nature.

So he just looked at people's conditions. He looked at mine and he treated it differently than somebody else. He was always teaching people. For example, when we were at Gold Mountain, fixing that place up, everybody was getting taught at one time. They were getting over their attachments. Because everybody has attachments, so that's the first thing to get a hold of and start releasing. Everybody had to get over that.

Sandy: What was Shifu's vision for the City of 10,000 Buddhas and what do you think that's about?

D.M. Lai: To me, it's always been pretty simple. It's just an expedient place for people to cultivate. Many people have like's and dislike's. It's a great place for people to come together and cultivate together. That's why we're trying to build a great big hall because he always wanted that. Because you get that many people together, all that energy gets them to concentrate and get rid of all that false thinking. He wanted to make Buddhas out of everybody. He wanted the City of 10,000 Buddhas, that's what he meant literally, that's what it was for.

He wanted to make 10,000 Buddhas. This is not the 10,000 Buddhas that blessed the place, this is the city that manufactures 10,000 Buddhas. That was Shifu's idea. It wasn't a place blessed by 10,000 Buddhas; this is the factory and we're going to generate 10,000 Buddhas.

Prajna: What was his mission for you? Did he have one? What were you going to do?

D.M. Lai: He wasn't like that. It's back to the old thing, to become a Buddha and a Bodhisattva. That's the real mission. Everybody has their function in it. The only time he's ever said something to me was when we were coming back from Taiwan, from our trip in the early 80's for the World Sangha Council. On the way back, he said I was a Chinese in the last life and I had made a vow to help him out, that's why I'm here this time. I said, "Okay, Shifu, I don't remember." He said, "Yeah, it's all right."

Everything with Shifu, I'll tell you, every single thing he did, that's all he was on earth for. He wasn't interested in anything; he said it was like living in the toilet bowl; [if it weren't to save living beings,] he wouldn't be in this world at all. Nothing in it was the least bit desirable." (The End)

今生妳不該為人母

“You Are Not Supposed to Be a Mother This Life!”

比丘尼恆持法師 2002年3月7日星期四晚講於萬佛城大殿

SPOKEN BY BHIKSHUNI HENG CHIH
ON MARCH 7, 2002, THURSDAY EVENING
IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS



I'm very stubborn—Shifu knew it, too. In the first 20 years after I left the home-life, I did not see my parents, and for 17 years, I did not see my son. Today I will speak about my relationship with my family as a left-home person.

What Are You Thinking?

I was at the Buddhist Lecture Hall in San Francisco Chinatown on Waverly Street. During that time Shifu spoke the *Heart Sutra*, the *Vajra Sutra*, the *Dharma Lotus Flower Sutra*, and other sutras. I don't remember what homework we were doing on that particular day. In the middle of the

day, there was a resting period. At that time, people who came to the temple were all Americans; we were all basking in the sun on the balcony, so it was very lively. Because the fourth floor's balcony faced Chinatown, we could hear the Chinese opera, hollering peddlers trying to sell their wares, and other noises in the background. There was a lot of noise on the balcony. Because it was a break time, everyone was talking to each other. At that time, I was deep in thought—perhaps you didn't know that then I was already married and had one son—I was thinking, “I'm already a mother, already a wife—to change careers now, that's kind of...” At that time, I didn't know the concept of “karma”, although I had already listened to sutras, but I didn't quite understand then why I myself became a wife and then a mother.

At that time, I couldn't let go of

that thought: I should have made a decision quickly that I must really be a mother. Who would have known that Shifu walked over—he had a small room in the back. Normally when we took breaks, he wouldn't necessarily come out; but that day, he came out of the room and walked over to me. No one noticed because there were many people on the balcony and the place was very lively. At that time, I couldn't speak Chinese, and Shifu never revealed his English skills to us, so I didn't know if he knew English. But on that day, he spoke two English words, “What thinking?”—what are you thinking?

It was a critical moment: I was about to retreat from the resolve to cultivate. When Shifu asked me, I couldn't open my mouth, so Shifu said in English, “You are not supposed to be a mother this life.” It is precisely this statement: You are not supposed to be a mother this life—in this life, you shouldn't be a mother. With that one statement, I became a Bhikshuni, for 33 years now. It was not easy! I cared very much for my child and he was still quite young. That was the first time.

How I Missed My Younger Sister's Visit

The second time was at the City of Ten Thousand Buddhas. I think people all have the same notion, which is to cross over and rescue our own family and friends. So I also thought so too. My younger sister, her husband, and their daughter at the time lived at CTTB's cottage for lay people. Over there, her daughter often played with Terri's (Nicholson's) daughter. On the day that my sister was moving in but before she arrived, Shifu said to me, “Guo Xiu!