

我只有這一位師父

I Only Have One Teacher



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2005/2/15-18 Richard Josephson (formerly Heng K'ung) interviewed by Ron Epstein

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Epstein: You studied with Buddhist and Hindu teachers already; what was it about Shr Fu, what was your impression of Shr Fu that made you want to stay and take refuge with him?

Josephson: That's a really good question and I think it has to do with whom we have conditions with. It's like the way you always recognize who your mother is, no matter how many other people are kind to you. As you pass through in life you meet many people and you meet very kind people and people who love you a lot, yet you still know who your mother is. And I met some great yogis, some of the best minds in the world, and you know who you're seeing is really enlightened or has great knowledge and wisdom, but at the same time, you may realize that that's not where your

易果容:你跟從印度教及佛教的老師都學習過,你對師父有什麼樣印象而會讓你留下來皈依師父呢?

約瑟夫森:這是個很好的問題,我想這必須是看要我們和誰有緣;因為毫無疑問的,就好像你會永遠認得你的母親是誰一般,不論有多少其他的人對你友善。就像你一生中你會遇到許多人,也會遇到許多對你友善的人,對你很好的人,你仍然會記得你的母親是誰。我遇過一些偉大的瑜珈大師,無疑地,這是一些世上最優秀的心靈,你知道你所追求的是真正已開悟,並具有大智慧的人但同時你也可能了解:您的緣份不在那兒,他們也不能解放你生命的鎖鏈。因為,當我們學習許多僧人的生活時——我指的是許多偉大的禪宗大師——禪宗大師有時會告訴這位僧人說:「我不能真正幫助你,因為我們彼此沒有緣份;但是,

conditions are and that's not going to unlock things for you. Because if we read about the lives of many monks who have called on many great Chan masters, the Chan master will sometimes tell the monk, "I can't really help you, because we don't have conditions. But if you go to such and such a temple or place, you'll meet such and such a master with whom you have conditions and there you should stay."

I knew the writing on the wall; my conditions were there with the Master. It was confirmed and never changed. I left Shrfu 25 years ago and I met many teachers since, but the Master was always like a mother, very nurturing and caring, as well as a teacher. I come from a teacher; I have a teacher. I received other teachings but I never separate . . . in my mind, there's a strong sense of identity with my teacher.

Epstein: So in those early days, did you get any pointers on what direction you should be going from Shrfu, nonverbally, about what you should be doing at the monastery?

Josephson: I had meditated many, many hours all day in Hawaii, then went to India and meditated all day there too for a couple of years. Coming to Gold Mountain, I meditated a little bit there too. My first really important instructions came not from Shrfu or some enlightened person, but from somebody who said one sentence that turned my whole world upside down and made me realize right away in an instant, that all my practice was completely wrong; I had the wrong view and the wrong motivation. I remember the incident very well. I was in a small basement at Gold Mountain. I was in the wood-working room polishing a coconut bowl, or cutting it or something, because I was going to eat one bowl of food a day so I decided, well, let me make a coconut bowl. I thought that was a good idea. I was down there with my coconut bowl. Guo Gui (Alan Nicholson) was there. I had only been there a few days. I don't even think Shrfu had arrived yet. This was very early on when I had only been there three or four days I guess, maybe a week. I said to him, "Why are you here?" He said to me, "I'm here to end birth and death."

I thought it was all about becoming a great yogi, becoming enlightened, about being a fantastic meditator and yogi and everything. I had read in texts about getting off the wheel and everything. But somehow it never sunk in until he said, "I'm here to end birth and death." It wasn't anything glamorous. I wasn't gonna be a star or anything. I never associated enlightenment with birth and death; I just associated enlightenment with being a great yogi and really feeling cool about it. Somehow when he said, "I'm here to end birth and death," it was so dry; there was no ego behind it, no sense of recognition or anything. It was so

你如果去某個寺院、某個地方，你會遇到一個與你有緣的某某大師，你就該留下來。」

我認得牆上的筆迹；我同師父的因緣就在那裏；這已被證實了，且也永遠不會改變。自從二十五年前我離開師父上人以後，我遇過許多老師；但是，師父上人總是像一位慈母一樣，又好像一位老師般，滋潤和關心我。我只有這一位師父；雖然我也接受其他人的教導，但是在我心中，我從未離開師父……在我下意識裏，我和師父有很強烈的連繫。

易果容：那麼在過去那些日子裏，你從師父那兒得到什麼指點，來教你去修行？非言語的，就是關於在寺院裏，你應該做些什麼？

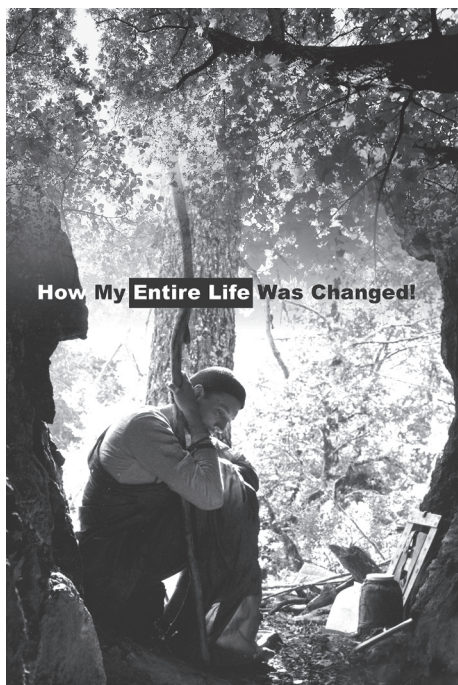
約瑟夫森：我在夏威夷的時候，整天都花很多個鐘頭來打坐；到了印度也是整天打坐，那兩年時間都是如此。到了金山寺，也是在那兒打坐。我最先的重要指導不是從師父或是其他開悟的人那兒得到的，而是來自某人的一句話；它完全顛覆了我的整個世界，讓我當下瞭解到，我的修行方法是完全錯誤的。我有錯誤的觀念及錯誤的動機，我對此事的印象很深刻。當時在金山寺一個很小地下室的木工房裏，我將一顆椰子碗打光，或者是切開它或別的東西。因為我打算一天只吃一碗的食物，所以我決定：好吧！就做一個椰子碗好了！果歸也在那兒，果歸就是艾倫·尼克森。我只剛在那兒待了幾天，我甚至沒去想師父是否還沒到——那是在很早，我猜大約剛去三、四天，或許是一週的時候吧！我問果歸：「你為什麼來這兒？」他回答說：「我來這兒是為了了生脫死。」

這句話的意思，是指有關要成為一個偉大的瑜珈修行者，要成為開悟者，要成為一個偉大的冥想者和瑜珈修行者之類的。我在經典裏讀過脫離輪迴的事。但是從未真正吸收這個道理，直到他說「我來這兒是為了了生脫死」，我才瞭解到，這句話的內涵不是什麼光采的事。我並不打算成為明星什麼的，也從未想到開悟是為了生脫死；我僅僅聯想到開悟是為了成為一個偉大的瑜珈大師及真正的感覺很棒。不知何故他說「我來這兒是為了生脫死」時，竟是如此冷淡，背後連一點自我都沒有，沒有任何的讚揚或其他意思；那是如此的謙虛、如此的樸實、如此的正面。那是比我想的任何事都深奧，因為我之前完全就像對著沒有目標的靶子盲目地亂射箭；可能獲得了些專注的技巧，但沒真正有任何的方向。艾倫是真正地有了目標，他在那兒就是為了了生死。我隨即就領悟到，這比從任何我曾經遇過的任何修行者、任何瑜珈修士和任何冥想者那兒聽到的任何話都要深刻。從來沒有人說的話是這樣

的有意義。我才認識到，事實上我之前的修行及動機都不是正確的。它就像正中目標！我在喜馬拉雅的時候，我整天都在打坐。那個同我每個晚上都在討論的喇嘛，知道我每天都在打坐，他總是說：「balu gom！」意思就是熊的冥想——你就像一頭喜馬拉雅山的熊一樣在冬眠。我一直沒有了解，因為我太戮力於完成某些事；以致想要開悟，但卻不真正了解開悟究竟是什麼。

約瑟夫森：果歸（艾倫·尼克森）說的話既簡單又深刻。他幫我認識開悟的路徑是件嚴肅的事情，是為了了生脫死，而消滅我想成為偉大瑜珈大師的幻想。意識到我想成為瑜珈大師的野心，是一條自我膨脹之路，我的動機是顛倒的，反而障礙了我達到那樣的目標。在金山寺最初的那幾天裏獲得最重要的教導，就是「我來這兒是為了了生脫死」這幾個字。之後，是由師父啓迪我如何去朝這目標進行——這是一條完整的修行之路。艾倫已經給了我方向，但是師父教導我怎樣去實踐。當然，在聆聽教導與實際去實踐卻有很大的差異。你怎樣才能了生脫死呢？有件事是確信無疑地，就是跟隨著有極大成就的師父上人；這讓我相信：那個目標是有可能達到的。遇到師父前，我只追求做個瑜珈大師，但那卻是沒有實質內涵的瑜珈大師；在我跟師父學習之後，我要成為一個具有真實內涵的瑜珈大師。

從師父的例子，使我了解到我是能夠實現它的。我想，如果我一直都是跟著師父以外的人學習，我不會認為我的目標是可以實現的。如果我還是在三藩市禪修中心跟隨鈴木·羅斯和貝克·羅斯的話，我的目標根本不可能實現，而且我可能還在修迷惑的冥想。師父上人以一種身教重於言教的方式來教導我們，他的動作、他所行的道理——他每一個表現，都在演說佛教與佛法。



How My Entire Life Was Changed!

humble and so earthy and so positive, so much deeper than anything I had thought about because I was more like an arrow shooting, going very fast but without a target at all, developing maybe some concentration skills but not really having any direction. Alan really had a direction. He was there to end birth and death. I realized right then that that was more profound than anything I'd heard from anyone I'd met, any practitioner or yoga bum or meditator. No one had ever said anything that made as much sense to me. I realized that actually my practice, my motivation, wasn't right. It all kind of clicked into place. When I was in the Himalayas I was meditating all day. The lama with whom I was having discussions every night knew that I was meditating every day and he used to say, "balu gom" which means bear meditation. "You're just hibernating like a Himalayan bear." It never struck me, you know, that I was too much wrapped into accomplishing something; becoming enlightened without really understanding what enlightenment really is.

What Guo Gui (Alan Nicholson) said was simple and profound. He helped me to realize that the path to enlightenment is serious business, about ending birth and death, and erased my picture of being a great yogi. I saw that my ambition of being a yogi was a big ego trip and that the motivation I had was upside down and blocking my chances of achieving that goal.

I think that's the most important teaching I received at Gold Mountain in those early days, in those few words: "I am here to end birth and death." What came after that was Shrfu revealing how you do that, a complete path. Alan had the direction; it was Shrfu that showed how to do it. But of course, there's a big difference between hearing a teaching and doing it. How do you end birth and death? One thing is for certain, that being around the Master who has such great accomplishment made me realize that the goal was achievable. Before I met Shrfu I seized the goal of becoming a yogi, but a yogi without substance. After living with the Master I wanted to become a true yogi of substance. Shrfu's example made me realize that I could accomplish that. I think that if I had been studying with anyone else but Shrfu, I would not have thought of the goal as attainable. If I had been at the San Francisco Zen Center with Suzuki Roshi or Baker Roshi, it would've just seemed unattainable and I would've continued some kind of deluded meditation. So Shrfu taught in ways much more than what he says, his actions and his way of being, every movement he made spoke Buddhism, spoke the Dharma.