

我的兒子是甚麼？

My Son Is a What?

編輯部 文 By Editorial Staff

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編按：

本文由1977年8月號87期英文版金剛菩提海轉載，係選自恆來法師的母親為超心理學課程所寫之一些文章，從獨特的角度透視了她兒子生命中的諸多事件。（恆來法師在家俗名是Eric Weber，皈依的法名是果回。）

他母親說：「Eric生於1946年4月一個暴風雨的早上。」這次生產受盡創傷（見〈金剛菩提海〉67期第26頁），「我們常想，他的敏感和他出生時的外傷有關。他是個近乎完美的嬰兒，安靜、健康，而且非同一般的警覺。他的頭從不低垂，並且他似乎像一塊不屈不撓的海綿一樣，在每個清醒時分都持續吸收著周遭的一切——恐怕聽起來我已過度誇張了！我這麼說吧！他上面有一個姐姐，下面還有三個弟弟。回想起來，我仍然感覺他嬰兒時的舉動不同尋常。」

「在他成長的過程中，有件事困擾著我們。這個孩子對痛、壓力，以及譴責的忍耐度極為有限，因此他是個細心而順從的孩子。我還心有餘悸的記得，他四歲時，有一次（也僅此一次）他父親打了他一巴掌，結果他昏厥了過去。在此之後，我們知道，對他至多只能用溫和的談話了。」

「我丈夫是移民官，我們大約每隔三年都要瘋狂大搬家一次——我指的是從墨西哥到北緬因州，再到紐約、巴哈馬、新墨西哥州之類



Editor's Note:

This article is reprinted from the August 1977 issue of *Vajra Bodhi Sea* (then an English-only publication) for the benefit of Chinese readers and more recent readers. It is based on excerpts from an article written by DM Heng Lai's mother for her Abnormal Psychology class, offering a unique perspective on events in the life of her son. (DM Lai's lay name was Eric Weber, and his refuge name is Guo Hui.)

His mother relates: "Eric was born on a stormy April morning in 1946." The birth was traumatic (See VBS issue #67, p.26). "We often thought his sensitivity might somehow be related to his traumatic birth. He was a near-perfect baby, quiet, healthy, and unusually alert. His head was never down and he seemed to be an

unrelenting sponge, absorbing everything around him in every waking moment. (Lest I sound unduly fatuous already, let me say that he was preceded by a sister and followed by three brothers. Looking back I still find his infant behavior unusual.)"

"As he grew up one thing troubled us about him. He had an extremely low threshold for pain, pressure, or reprimand. Because of this he was a careful and obedient child, but I still remember with horror the one (and only) time his father spanked him at about age four. He fainted dead away. After that we found that all that was needed was the most gentle talk."

"My husband was an Immigration Officer and we moved violently about every three years. By violently, I mean--from Mexico to Northern Maine to New York to the Bahamas to New Mexico, etc. Our family was, per force, very close. In the Bahamas

的遷移。我們的家庭成員在這種影響下，關係密切。在巴哈馬，Eric熱愛大海，顯得與家族成員不同。在加勒比海一條租來的八呎帆船上，他航海三年，並升為大副。」

「十五歲時，怪事發生了。他跟著船在邁阿密幫忙做一年一度的整修，他必須在那兒呆三個星期，再幫忙把船開回來。可是才做了三天，那天早上他卻告訴船長馬上要回家。所謂的「家」是在巴哈馬Eleuthera的外島，必須先飛到Nassau，再轉機到Eleuthera——又貴又不必要！船長什麼也沒問(上帝保佑他)，只是停下手中的活，把他送到了機場。四小時之後他到家了，並得知親愛的姐姐當天早上死於意外車禍。你要怎麼解釋這種事？從那以後，家中有人受傷時，他總有類似舉動。有次他的一個弟弟因事故失去一隻眼睛，Eric從學校回來就問：『發生了甚麼事？』而我當時還沒接到消息。」

Eric畢業後參加了海軍，出海兩年半。母親在文章中說：「現在我談到問題的核心了。這回在海上，他有個經驗，改變他一生。他們在西班牙附近的海域大約已經有三星期了，任務很無聊，是要查看浮標，總是一成不變的四個人值班，八個人休息。有一天凌晨兩點，他上艦橋值班，當他感受到全身被光所包圍，完全與宇宙合而為一時，進入了只有軀殼存在的空心境界。明亮的星星從地平線這頭到地平線那頭，大海和船都成了他的一部分。就像他自己說的，他感到前所未有的、或者甚至越來越接近的那一種鮮活、那一種昇華和那一種歸屬感。他說這境界逐漸地減弱，後來還維繫了幾天；奇怪的是，他有了安寧祥和新的感覺，還有一種與船上其他船員、科學家溝通的能力。他用與船上一般不同的行為方式接近其他人，找出他們。」

為了明白這次經驗，果回找到了佛教；結果在另一個禪修中心研究坐禪一年之後，遇到了上人。兩周之後，他被上人偉大的願力嚇跑了，他回到巴哈馬，並在那條租賃的帆船上當了將近一年的船長。來法師的母親補充道：「他的大副兼廚師，是個美麗的瑞典女孩。全家都鬆了一口氣，感謝上帝！他終於從佛教裡回頭了。」可是一天晚上，他母親繼續說：「用他的話講，他坐在船尾，上人出現在他身邊。他發誓那是個真實而有形的境界；上人告訴果

Eric distinguished himself from the tribe by his love of the sea. He sailed the Caribbean for three years on an eight foot charter yacht and rose to first mate.”

“When he was fifteen a strange thing happened to him. He was in Miami with the yacht helping with the annual overhaul. He was to have remained to help sail it back three weeks later, but one morning, only three days into the job, he told his captain that he had to get home right away. “Home” was on the Out-Island of Eleuthera in the Bahamas. This required a flight to Nassau and a second flight to Eleuthera--expensive and unnecessary. The captain (bless him) never questioned this but stopped operations and drove Eric to the airport. When he walked into the house four hours later he learned that his much loved sister had been killed in an automobile accident that morning. How do you explain a thing like that? This has happened since and is usually related to traumatic events in the family. There was the time one of his brothers lost an eye in an accident. Eric left school, came home and said: ‘What’s happened?’ I hadn’t yet received the news.”

Eric graduated, joined the navy and sailed for two and one-half years. “But now I get to the heart of the matter,” his mother continues in her paper. “It was during this time at sea that he had THE EXPERIENCE that changed his life. He had been at sea off Spain for about three weeks. The duty was uninspiring, checking buoys; the watch was monotonously four on and eight off. He was on the bridge at about 2:00 A.M. one morning in a “just being there” empty-minded state when he became enveloped in a whole body experience of light, oneness and total comprehension of the universe. The brilliant stars from horizon to horizon, the sea and his ship were part of him and he part of them. As he described it, he felt such an aliveness, an exhalation and a ‘belongingness’ then that nothing before or since has even come close. He said that the experience abated, but very gradually. It was still with him days afterwards and curiously, his new sense of peace and a kind of power communicated itself to his shipmates and the scientists on board. They seemed to seek him out, become close to him and in other ways deviate from the normal shipboard behavior.”

Searching for explanations to this experience, Guo Hui found Buddhism and eventually met the Master after a year of exploring meditation at another center. After about two weeks he was scared away by the magnitude of the Master's vows and returned to the Bahamas where he skippered a charter yacht for almost one year. “His first mate and cook was a beautiful Swedish girl,” his mother relates, “and the whole family sighed with relief. Thank God, he’s over his Buddhist kick!” But then one night, “the way he tells it, he was sitting alone on the stern when the Abbot appeared beside him. He swears it was a real, tangible experience. The Master suggested that it was about time Guo Hui returned. Guo Hui’s misgivings and fears about his ability to be a worthy disciple and to cope

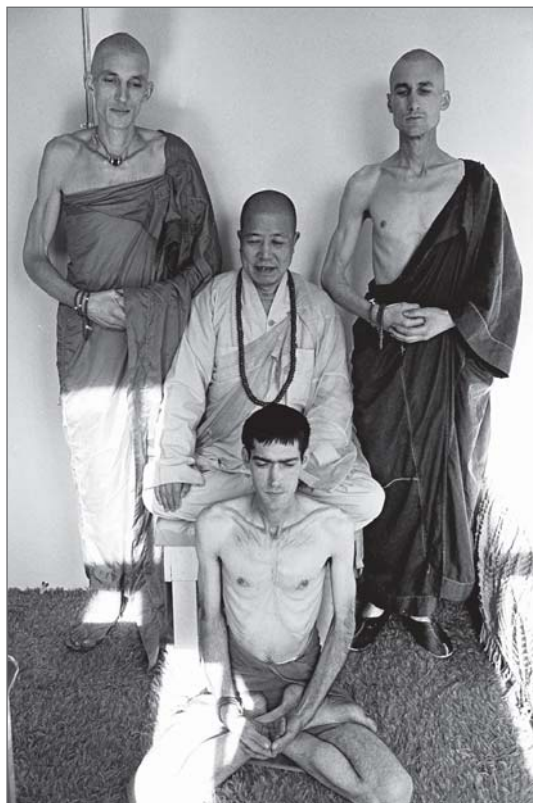
回，該是回來的時候了。果回對自己是否能成為上人忠實的弟子與修學正法的能力所產生的憂慮與恐懼，如烏雲籠罩著他；但是上人以透徹的睿智現身說法，持續地釋除了他心中的疑雲。一連幾天，上人的慈悲穿梭在他周遭一切的人事當中；這個體驗消除了他的恐懼，他回到了上人身邊——這次留了下來。」

他母親繼續說：「這次他一心一意地用功，斷食二十天，以打破心受制於身的門戶。他告訴我們，他吃過的每一餐都記得，無論好壞，細節都沒有遺漏。他對食物止觀不是在口味層次上，而只是在心上。他對十歲時，在緬因州一個寒冷的感恩節桌上的菜，可以一一列舉出來。第一次斷食，他修這個法門遇到了困難，他的實驗就告中斷。他進一步修第二次三十五天的斷食，這就是說三十五天完全不進食，每天只喝一杯水。Eric 6呎2吋高，平常160磅，斷食結束時120磅。他報告說，是否有什麼力量使得他的覺知增強，因為在這期間他一次也沒有陷入幻境，或失去對周圍事物的敏銳度。」

1976年12月，他到萬佛城幫助建立道場。他是在同年4月6日剃度出家，受十戒，披上法服成為佛教的沙彌。五月，他更精進地修行，發願每天拜〈大悲懺〉及《華嚴經》。此外還減少食物，限制閱讀範圍，不做無謂的交談。1976年8月30日，他在萬佛城首次傳大戒時，受了具足戒，成了僧團的一員。

「為什麼要這樣做？」關於這個問題，果回說：「出家的決定，主要是在三十五天斷食期間做出的。我瞭解到人生太短促、太珍貴，以及能遇到上人這樣的人，其可能性是四十億分之一。」

在上人旁邊的是比丘恆觀（站立）、恆空（站立）及果回（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。



Venerable Master with Bhikshu Heng Kung and Heng Kuan (standing), and Upasaka Guo Hui Weber (seated) who fasted for 35 days in November 1975, transferring the merit to world peace.

with cultivation of the orthodox Dharma rose to cloud the experience, but the tangible presence of the Master, with its penetrating clarity, persisted and transcended the doubts of his mind. For several days, the Master's compassionate presence permeated everything and everyone in Kuo Hui's environment. This experience dispelled Guo Hui's fears and he returned--this time to stay."

"This time he worked with single-minded purpose," his mother continues. "He completed a twenty-day fast in an effort to break down the 'doors' that keep the mind enslaved to the body. He told us that he remembered every meal he had ever eaten, good and bad, in detail. His preoccupation with food was not on a visceral level, but solely in his mind. He recounted everything on the table at a particularly cold Maine Thanksgiving when he was ten. He had trouble breaking down the Dharma doors on that fast! His practice stepped up. He went on a second fast, This time for thirty-five days. That means, thirty-five days with nothing but one cup of water daily. Eric is 6'2" tall and normally weighs about 160 lbs. He was 120 lbs. at the end of his fast (See VBS #67, pg. 36). He reports that at no time did he hallucinate or lose awareness of what surrounded him; if anything it heightened his perceptions."

In December 1976, Guo Hui moved to the City of Ten Thousand Buddhas to help with its establishment. He left home on April 6, 1976, received the ten novice precepts, shaved his head and put on the robes of a Buddhist monk. In May he intensified his daily practice by making vows to bow the Great Compassion Repentance every day, to bow to *the Avatamsaka Sutra* every day, and to curtail his food consumption, censor his reading material, and stop talking unnecessarily. On August 30, 1976 at the first precept platform held at the City of Ten Thousand Buddhas, Guo Hui received the Bhikshu precepts and became a fully ordained member of the Buddhist Sangha.

As to the question, "Why did he do that?" Guo Hui says, "My main decision for leaving home came during that thirty-five day fast when I realized that time as a human being was very short and very precious and that the odds of finding someone like Shifu were probably one in four billion."