

Everyday everyone at the City of 10,000 Buddhas should ask himself or herself, "Why have I come here? What's my purpose?" You should really ask yourself this. Don't be lazy- respect yourself. When you really cultivate, you do not need to show it to others. (June 19, 1992)

Regardless of what position we may have in the community, we must always be good models for others. If we are truly cultivating, then the longer we are here, the more humble we will become. It is important that we go along with the assembly and not try to put on airs or a special style. Everyday we should reflect on why we are here. We should recite our vows and consider whether we are making progress in making them a reality. Again, this is something only we can know. Therefore, "self-honesty" is essential. If we are not true to ourselves, then we only cheat ourselves. As Shakespeare said in Hamlet, "And this above all: to thine own self be true. Then it must follow as the night follows the day, one canst not then be false to any man."

There is not a single place the size of a minutest particle where the Buddha did not sacrifice his life for living beings while cultivating the Bodhisattva Path, which he did for three great asamkhyeya kalpas. He did what others could not do and endured what others could not endure. "By purposely undergoing suffering and difficulty, one can become outstanding." (July 1, 1992)

☞ To be continued

要懶惰——尊重你自己！當你真正修行，你不需要顯示給他人知道。（1992年6月19日）

不管我們在團體裡地位是什麼，我們必須常常做他人的好模範。如果我們真正修行，那麼我們在這裡的時間越長，我們便越謙虛。重要的是，我們和眾同修，不要想擺架子或做個特別的樣子。每天我們都應該反省，為什麼我們在這裡。我們要發願，並觀察我們是否在進行，使它成為事實。再說一次，這是只有我們才能心知肚明的。因此，「自我誠信」是最根本的。如果我們不忠於自己，那麼我們只是自己欺騙自己。正如莎士比亞在「哈姆雷特」裡說的：「這是最重要的，你的自我是真實的，那就必須如同晚上跟隨白天一般遵循它；如果不能，這個人對任何人都是虛假的。」

佛修菩薩道的時候，經歷三大阿僧祇劫，沒有一個如芥子大小的地方，不是佛為眾生捨生命處。他做人所不能做，忍人所不能忍。「吃得苦中苦，方為人上人。」

（1992年7月1日）

☞ 待續

電話皈依

Taking Refuge on the Phone

比丘尼 恆怙 2010年6月3日口述 A talk by Bhikshuni Heng Hu on June 3, 2010
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I first visited The City of Ten Thousand Buddhas in 1986. There were very few people living there and a lot of help was needed, so I stayed and lived there for three months, working busily from morning till night every day. Once during the sutra lecture after evening recitation, a laywoman shared a true account of a miraculous response that had just happened.

She had been suffering from a hunched back, and she asked the Venerable Master, "Master, which holy name should I recite to cure my hunched back?" The Master said, "You must recite the name of Guanyin Bodhisattva sincerely." From then on she recited the holy name of Guanyin Bodhisattva very sincerely. Then one day she fell in the kitchen and felt a severe pain. When she got back up, her hunch was gone. Her back had straightened. She was cured!

在1986年我第一次來萬佛城，當時城內住眾很少，很需要人手幫忙，因此就留下來住了三個月，每天從早忙到晚。有一次在晚上聽經時段，一位女居士上台說她最近發生的真實感應。

她一直為駝背所苦，就請教上人：「師父，我要念什麼聖號，才可以療治這個駝背？」上人說：「妳要誠心地念觀世音菩薩。」從此，她就很誠心地念觀世音菩薩聖號。有一天在廚房工作，跌倒了，覺得很痛很痛。爬起來後，怎麼駝背就沒有了，背挺直了，好了。

A few years later I met a laywoman in the Gold Mountain Monastery to whom I related this true story to encourage her to recite Guanyin Bodhisattva's name more, explaining that Venerable Master would imperceptibly help us. To my surprise, she said, "The woman in that story was me!" I was completely amazed to experience such a coincidence.

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I was then transferred to Gold Mountain Monastery, where I stayed from 1992 to 1993. One day while working at the counter I met a laywoman from China who told me her name was "Yi-Yan" (a transliteration in accordance with the sound, the correct name could not be verified). She had wanted to take refuge with Venerable Master for a long time. However, after trying several times she could not successfully do so. She wanted to ask the Venerable Master whether she could do so now. When the Venerable Master called in, I described her situation and asked: "Venerable Master, do you want to speak to her?" To which he sternly replied: "Why should I?"

Hearing such a response from Venerable Master, I thought to myself: "Did I say something wrong? Why did he address me in such a stern tone? Oh, that's right! The Venerable Master does not scheme! If the Venerable Master took the initiative to talk to her, he would appear to be scheming." I recognized my fault. At that moment, the Venerable Master called again, and I immediately reported to him in a different tone, saying: "Master, there is one lay woman from China, named "Yi-Yan", who came and wanted to take refuge with you many times but she did not meet you. Now, she would like to talk to you, could you please talk to her?" The Venerable Master said, "Yes."

On the phone, the Venerable Master asked for her name, address, and age, and then, after giving her a Dharma name, declared: "Well! You have taken refuge." Feeling very happy, she said, "My wish has finally been fulfilled!" Later, Dharma Master Chih came to Gold Mountain Monastery and I told her about this. She was delighted, and said, "This is the first time Shifu has given refuge to someone over the phone. It is very special."

幾年後，我在金山寺遇到一位女居士，跟她講了這個真實故事，鼓勵她多念觀世音菩薩，默默中上人會幫助我們。沒想到她居然說：「那個人就是我呀！」這真是不可思議，這麼巧合！

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1992~1993年我被派到金山寺服務。有一天坐櫃檯時，遇到一位來自中國的女眾。她說她的名字叫「依燕」（音譯，正確姓名已不可考），想皈依上人很久了，好幾次都無法順利皈依。她問有沒有機會可以皈依上人。這時上人打電話進來，我立即向上人報告此事，並且問上人：「師父，您要不要跟她講話？」上人嚴厲地回答我說：「為什麼要跟她講話？」電話就斷了。

聽到上人這樣的回應，心想：「是不是說錯話了？為什麼師父語氣這麼嚴厲？」對了！上人是攀緣的，如果上人主動跟她說話，那麼上人似乎就攀緣了。我知道錯了。這時上人又打電話進來，趕緊用另一種語氣，向上人稟報：「師父，有一個中國來的叫『依燕』的女眾，想要皈依很多次，都沒遇到上人。現在她想要和您說話，師父可不可以跟她說說話？」上人說：「好。」

上人在電話裡問了她的姓名、住那裡、幾歲，然後對她說：「好了！妳已經皈依了。」並且給她一個法名。她聽了很歡喜，「今天終於滿願了。」後來持法師來金山寺，我把這個事情對她說。她高興說：「這是師父第一次在電話裡做皈依，很殊勝。」

