

## Bringing Forth the Unsurpassed Resolve

# 發無上道心

比丘尼 恆正文 By Bhikshuni Heng Cheng

I met the Venerable Master in October 1976 at Gold Mountain Monastery in San Francisco. I was attending college and involved in psychology and philosophy. My philosophy instructor gave me a list of spiritual centers in San Francisco. The second center I visited was Gold Mountain.

The Master was lecturing on *the Flower Adornment Sutra*, and although I didn't understand it, I knew that the Master was my teacher. The second or third time that I went to Gold Mountain Monastery, I saw the Venerable Master sitting on the Dharma Seat as a five-year-old child.

I was invited to go with the Bhikshunis to take a look at the new Way-place in Talmage, California. A group of Korean students had come to visit Gold Mountain Monastery, so the Venerable Master took them to the City of Ten Thousand Buddhas also. I liked the place immediately, and the Master also knew this. It was very cold that day, and I took my heavy coat with me, but I didn't need it. Everyone was hovering around the heater in one of the rooms up at Dragon Tree House, but I was very warm without the heater. Later, I was to return to San Francisco in the same car with the Master, but I stood outside waiting to find out in what car I was supposed to return. The Master was already in the car, and asked, "Guo Kai, are you going to stay here?"

I attended my first Buddha Recitation Session at Gold Mountain during the winter semester break. As I remember, this was my second personal encounter with the Venerable Master. I took refuge with the Triple Jewel during this time, and within two or three days I wanted to leave the home-life. I spoke with one of the nuns at that time, and I was granted an audience with the Master. A Bhikshuni acted as the translator for me. One of the first things the Venerable Master asked me was, "Do you have a boyfriend?" I expressed my wish to leave the home-life, and the Master replied that he wanted me to finish school, and that he wanted to watch me for a while.

There were only six more months of school, and I had planned to continue my studies in psychology at a major university. But after the Buddha Recitation Session, and upon returning to my apartment, I began to mentally and physically make arrangements to leave home after graduation in June.

In the early spring of 1977, there was a Dharma gathering at the San Francisco Golden Gate Park to pray for the ending of a serious drought in California. At the end of the day, some of us returned to Gold Mountain Monastery. I came face-to-face with the Master, and he said directly to me, "You came back."



第一次遇見上人是1976年在三藩市的金山寺，那時我還在上大學，在學校裡，我選修了心理學和哲學。一位教哲學的老師給了我們一張三藩市的宗教中心名單，金山寺是我第二個去參訪的地方。

那時上人正在講解《華嚴經》，我雖然一點都聽不懂，但我直覺地就知道上人是我的師父。以後，我再去金山寺的時候，我看見上人坐在座位上，好像五歲的童子。

有人邀我和比丘尼們一起去看位於加州瑜伽市的新道場。當時恰好有一群韓國學生在金山寺，所以上人也帶他們一起去萬佛聖城。我一見聖城，就很喜歡，上人也知道。那天很冷，我帶了厚大衣，但卻用不上。在龍樹精舍，大家都圍著暖器取暖，我卻沒去取暖，仍覺得很暖和。離開萬佛城上車時，上人已先坐在車裡，他看見我時，便說：「果楷，妳想留下嗎？」

放寒假時，我在金山寺參加了生平第一次的佛七，這是我第二次見到上人，就皈依了師父。過了兩三天，興起出家的念頭，於是我去見上人，通過翻譯，上人問我：「妳有男朋友嗎？」我說我想出家，上人說我應該先完成學業，他還要再觀察我一段時期。

再有六個月，我就可以從一所大學預

On June 25, 1977, I went to the women's monastery with my belongings and a week later moved to the City of Ten Thousand Buddhas. There I helped start the first summer school at the City. It was during that summer – one and a half months later – that I left the home-life. I took a bus to San Francisco for the ceremony at Gold Mountain Monastery, on the anniversary of Guan Shi Yin Bodhisattva's Enlightenment. Later I was told that I looked like a soldier that day. After the ceremony, the Venerable Master told me that I could not get angry any more. I returned to the City and the person I was working with asked, "Well, how does it feel to leave home?" I replied immediately, "You know, I don't feel that I have done anything different." The next time that the Master came to the City, she told him what I said. He laughed and said that I had been a cultivator in the past.

During the winter and through to the end of June 1990, I was in a situation where I was forced to take a good look at myself and to learn what I was really supposed to be doing as a left-home person. What was really memorable for me was that I was able to observe the Venerable Master's all-encompassing virtuous conduct. As I write this, I admit there is no real way to express what has happened to me because of such a teacher.

I have been memorizing the *Wonderful Dharma Lotus Flower Sutra* for many years and have observed the Venerable One's adornments through my memorization. I have "tasted" the wonderful flavor of this sutra, and my reverence and respect for the Venerable Master has greatly transformed me.

I have learned how important it is to attend the Dharma activities that the Venerable Master has established in the Hall of Ten Thousand Buddhas. I have mentioned to others, "In times of difficulty, the safest place to be is in the Buddha Hall." Often times I tried to repay the Venerable Master's great kindness and compassion by transferring the merit from work that was difficult for me to do, to the Master. The last time that I did this in the presence of the Master was during the Jeweled Repentance before the Ten Thousand Buddhas in 1990. The Master had come into the Buddha Hall at the end of a day's session. He stood about four rows of bowing cushions in front of me and looked directly at me with a smile on his face. After the session, I experienced something of such awesome magnitude with regard to the Venerable Master's great spiritual powers that I cannot express it here in writing. During these past eleven years, my faith, reverence, and respect for the Triple Jewel have increased to such a degree that I don't want anything to prevent me from going forward in my cultivation for the Unsurpassed Way of all Buddhas.

There are verses at the end of Chapter Four of the *Wonderful Dharma Lotus Flower Sutra* in which the Venerable Mahakashyapa talks about the difficulty in repaying the Buddha's kindness. I believe that this is also true with a Good Knowing Advisor. In the last eighteen years, I have asked myself how am I going to repay my teacher's kindness and patience? The debt of kindness only increases day by day.

It is easy to say, "If I had known then, what I know now..." When the

科畢業，本打算轉到大學去修心理學。但打完佛七，回到住處後，在心理上和身體上，開始做出家的準備。

加州那時鬧旱災，所以於1977年初春，上人在三藩市的金門公園舉行祈雨法會。法會結束後，回到金山寺，上人對我說：「妳回來吧！」

1977年6月25日，我從女眾道場遷居萬佛城，去幫助在聖城舉辦的第一次暑期佛學班。一個半月之後，那年夏天的觀世音菩薩成道日，我在金山寺出家了，有人跟我說我那天看起來像個士兵。剃度時，上人告誡我不可以再發脾氣了。我回聖城之後，有人問我：「出家的滋味如何？」我立刻回答：「我一點也不覺得有什麼不同的感覺！」上人知道後，笑著說我以前是修行人。

從那年冬天，到1990年6月之間，周遭發生的一些事情，逼使我好好檢討自己，思考今後該如何做一個名符其實的出家人。那段時期，最值得紀念的是我能夠親眼見到上人的無微不至的德行。上人對我的影響，實非筆墨所可形容。

過去幾年，我一直都在背誦《妙法蓮華經》，而體會到上人的萬德莊嚴。我不但領略到了這部經的微妙法味。我對上人的恭敬，也深深地改變了我。

上人經常強調上佛殿做共修功課的重要性，我對此深有體會。我曾對人講：「在有困難時，佛殿是最安全的地方。」我常常在做了有意義的事情之後，將功德迴向給上人以報答上人的慈悲。1990年，將拜萬佛寶懺的功德迴向給上人。有一天我正迴向功德給上人時，上人駕臨佛殿，當他的視線轉到我身上時，我看見他在微笑。在拜完懺之後，我感覺到上人的大神通力，但不便在這兒講述。在過去十一年中，我對三寶的恭敬、信心日增，我將永遠沿諸佛無上道來修行。

在《妙法蓮華經》第四品中，摩訶迦葉尊者講述佛恩難報，我認為善知識的恩也難報。過去這十八年我常問自己應如何回報上人多年的恩德及耐心。對師父上人，我實在虧欠得太多了。

常聽人說：「如果我那時知道的

Master first started teaching Americans, someone told him that this is an impossible task. I am an American, born and raised in the San Francisco Bay Area. Although I have made many serious and not-so-serious mistakes in the past and will make many more in the future, I can firmly and confidently say that the Venerable Master has taught and transformed me in many ways. He has been my teacher in the past and in the present, and he will be my teacher throughout all of future time until I myself embody *the Wonderful Dharma Lotus Flower Sutra* and the power of Guan Shi Yin Bodhisattva. Only then will I truly be able to help him in his work.



話……」，記得上人剛開始教化美國人時，有人告訴上人，美國人難調難伏。我是土生土長在舊金山灣區的美國人，過去雖然我犯了很多錯誤，將來也許還會再犯，但是我堅信上人在許多方面已教化、改變了我。上人是我的師父，現在生中的師父，在無窮盡的將來，直到我能證到《妙法蓮華經》裡的諸佛境界，及具足觀世音菩薩的大威神力，只有到那時，我才真正能輔佐上人的事業。

## The Story of Buddhist Council in 1980's

A talk given by Roger Kellermen in the Buddha Hall at CTTB on June 19, 2010



## 80年代難民救濟中心

凱樂門  
2010年6月19日  
講於萬佛城大殿  
Translated into Chinese by Fow Ze  
佛子中譯

We are here this weekend for the 15th anniversary of the Venerable Master's Nirvana, which will be celebrated tomorrow. Tonight I would like to talk about the origins of the Buddhist Council, which could never have come about without the Venerable Master's guidance.

First let's go back to 1979: in those days the population of CTTB was about 40. One day at the meeting, the Venerable Master mentioned that he had heard that Vietnamese boat people who were escaping from Vietnam as refugees had been denied safe landing off the coast of Malaysia. They were being told to turn their boats around and head back into the ocean, and that they

明天我們要紀念上人的圓寂15週年，所以今晚我想藉這個機會談談當初佛教難民中心的情形。當時如果沒有上人主持的話，聖城是不可能成立難民救濟中心的。

在1979年的時候，聖城的住眾總共約40位。有一天，我們在聖城開會的時候，上人提到越南有很多難民搭著船逃離越南，小船到了馬來西亞以後，馬來西亞政府不肯收容，把船再推到大海裡頭去，他們經歷太多的苦難——苦中苦。這些人失去了所有的財產、家庭和國家，現在不得不繼續尋找安全的地方以得庇護。上人說：「你看！聖城有這麼大的地方，我們應該可以想辦