



馬丁心路

Marty's Journal

摘錄於馬丁·維荷文博士的著作《Lots of Time Left》
Excerpted from *Lots of Time Left* by Martin Verhoeven, Ph.D.
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When newcomers come to Gold Mountain Dhyana Monastery in San Francisco and encounter the teaching and practice of the genuine Buddhadharma, it is not only unfamiliar sights and sounds that they are likely to experience. Unusual events are likely to take place within them themselves. In each case, whether intense or mild, gradual or sudden, these inner responses can lead to a turning toward the good, a growth in vigor and peace of mind, and a resolve to realize enlightenment.

Born in Wisconsin in 1946, Marty grew up in a close-knit Catholic family. His parents were as sensitive, decent, and happy adults who inspired their children to investigate the world of the mind. As for his high school years, they were outstanding. He was an honor student, a star athlete, and the student council president. He was on the highway to success in professional society. But even then he made it clear that walking the unquestioned, ordinary road was not to be his destiny. After high school, he nearly entered novice training under the Christian Brothers, only changing his mind at the last minute.

At the University of Wisconsin, Marty earned a B.A. and M.A. in History and won a Ford Foundation Fellowship for further

初踏進三藩市金山聖寺，遇到真正佛法教化與修行時，所體驗到的不僅是眼前陌生的景象與音聲，更有不平凡的內在變化。這種感應無論來得強弱或快慢，都有助於改惡向善，提升心靈的活力與平靜，同時也激發了菩提道心。

馬丁1946年生於威斯康辛州一個親情融洽的天主教家庭。雙親是富有感性、善良快樂的人，鼓勵孩子探索內在的精神世界。高中時馬丁表現優異，是學校的模範生、明星運動員、也是學生委員會主席。這些傑出的成就，說明他已邁向世人眼中的成功之路。但他很清楚，如此普通平凡的人生不會是他要走的路。高中畢業後，他幾乎進入基督教兄弟會接受見習修士的訓練；但在最後一分鐘，他改變了心意。

在威斯康辛大學，馬丁完成歷史學的

graduate studies. While a student, he began to experiment with alternative lifestyles and engage in different realities. He became proficient in martial arts, traveled to Japan and Korea, and earned a black belt in Korean karate. In addition, he offered his time and compassion as a friend and counselor to mentally ill and emotionally disturbed children.

Marty's dissatisfaction with surface-level life and his decision to abandon his degree and dissolve his eight-year-old marriage reflected the depth of his need to discover the source of his own thoughts and to know the reasons behind the suffering he saw in the world. Increasing restlessness compelled him toward fast motorcycle rides, backpacking trips alone in the mountains, and other dangerous experiments. "I death-tripped for a time," he described himself at that time, "pushing myself closer and closer to the edge of sanity and reality. I was trying to reduce my ego and find my true self-nature at any cost. Thank goodness I had the sense to stop this self-destructive nonsense before I did any permanent damage to my body."

In 1975 and 1976, Marty lived in Berkeley, where he taught Taijiquan at the Wen Wu School and worked in a day care center. An announcement of a Great Compassion Mantra recitation session drew him to Gold Mountain Monastery, and this was where his cultivation of the Way would truly begin.

Decision to go to Gold Mountain March, 1976

I had just returned to the Taiji studio after an hour of standing meditation in a nearby field. While drinking a cup of tea, I noticed an announcement poster for a Great Compassion Mantra Recitation Session at San Francisco's Gold Mountain Monastery. When I came to the part that said "a thousand eyes observe, a thousand ears hear all, a thousands hands help and support living beings everywhere," I started to shake and tremble. It felt like shivers, but all over, the kind that make your nose and eyes burn and sting just before tears come. Surprised and thrown off a bit, I decided to read it again. Same thing happened at the exact same lines. I decided to attend the session, knowing nothing of sitting meditation, chanting, and Chan, and despite the strange and austere looking monks and nuns on the poster. All that week before the session, those lines from the poster were stuck in the mind. I found myself unconsciously hearing them and consciously echoing them.

Great Compassion Session April 9, 1976

The day I scheduled to go to Gold Mountain, three women friends (including my former wife) call with invitations for events happening at the same time. I turn them down, but wonder at the coincidence. I arrive at the monastery and balk, afraid to go in (see weird-looking, shaven-headed Sangha members and the

學士與碩士學位，並獲得福特基金會的獎學金進入研究所深造。當還是研究生時，他開始嘗試不同的生活方式，體驗不同的人生。他前往日本與韓國學習，並獲得韓國跆拳道黑帶段位，成爲一名武術專家。他也發心到醫院探訪精神病人以及心智障礙的兒童，並擔任輔導員。

然而對這種平凡膚淺生活的不滿，決定從研究所輟學，並結束持續八年的婚姻。他急切要發掘自己思想的源頭，以及找出他所目睹世人痛苦的根源。與日俱增的焦躁不安，馬丁開始飆車、獨自攀越高山，從事各種危險的活動。馬丁描述當年的自己：「我與死亡擦身而過，企圖把自己逼近理智與現實的邊緣，不計任何代價地想脫去自我意識，希望能找到真正的自己。不過感謝老天爺，在還沒有造成身體永久傷害以前，我意識到該停止這種愚蠢的自我毀滅行爲。」

一九七五與七六年，馬丁搬到柏克萊，在文武學校教授太極拳，並在育幼中心工作。一份金山寺「大悲咒法會」的通告，將他帶到了金山寺，從此開始了生命中的修道歷程……。

決心注金山

一九七六年三月

在附近空地做完一小時的站功後，我回到太極拳教室。一邊喝茶，注意到一份三藩市金山聖寺「大悲咒法會」的傳單。當我讀到「千眼照見，千耳遙聞，千手護持」這段文時，突然不自覺地全身顫抖，鼻頭一酸，就像要流眼淚似的。驚訝之餘，我決定再讀一次！讀到這一段，又有相同的感受。儘管對打坐、梵唄、參禪，以及照片中裝扮奇怪的嚴肅出家人，毫無概念，我還是決定要去參加這個法會。去之前的整整一個禮拜，那些字佔據我所有的思緒。不僅莫名其妙地會聽到，而且還清清楚楚地跟著唸。

大悲咒法會

一九七六年四月九日

去金山寺的那天，三位女性朋友（包括我的前妻）打電話邀請我參加一個聚會。因為撞期，我就婉拒了，但也讓我對這個巧合感到好奇。到了金山寺，見到裝扮奇怪、剃著光頭的

stark simplicity of the building – a converted mattress factory.) I remember the shaking while reading the poster, and I enter the door and sign in. Almost immediately the *déjà vu* begin. First, I experience them with the people there, and then with the colors, the ceremonies, the smells, and so forth. I feel at home, familiar.

April 10, 1976

See shining blue lotus flower while meditating after chanting. Resist all the bowing, especially to the Abbot. Seems too guru-ish and acquiescent.

April 12, 1976

Sutra lecture: I feel as if the Abbot is talking directly to me. The lecture and the commentary expose my very thoughts, and they suit my present situation to a tee. See the light, bow to the Abbot. Feel relieved, disarmed.

As I sit listening to the lecture on the *Avatamsaka Sutra*, the Abbot adds to his commentary words to this effect: “Some people come to Buddhism with the misconception that they are enlightened already, or that their knowledge and learning place them above everyone else. They come to the Way-place looking to be recognized, honored, placed on a pedestal. They are full of themselves; looking to wear a high hat, or to be crowned with a high hat. How pitiful! They come to a mountain of jewels, but leave empty-handed. I will tell you: arrogance is an obstacle; it’s like a poison. You are so full of self that there’s no room for any Dharma to enter. Hah! And worst of all one who is afflicted with arrogance thinks, “I alone am pure and blameless.”

As the Abbot speaks these words, I feel extremely self-conscious and uncomfortable, as if he is talking right to me. Yet, how can this be? He does not even know me; we have never talked, and only met a few days ago. Then I realize that I have met a person who knows me better than I know myself. I am in fact arrogant, and never saw it, never acknowledged it. His words penetrate right to my heart. I feel both ashamed and strangely freed. I think to myself, “Anyone who can know me better and truer than I know myself, I could bow to,” even though I resisted bowing from the very moment I entered the door of the monastery. So, when the lecture ends and everyone is paying their respects to the Abbot as he sits in a chair in the back of the hall, I slip in behind the last people in the rear (so as not to be noticed by the Abbot) and bow three times. Suddenly the Abbot cranes his neck to look at me directly with a strangely kind and ironic smile. “How does it feel?” he asks. I am sure I blushed, and suddenly found myself without words.

Decision to Take Refuge**April 15, 1976**

Déjà vu stronger now, more frequent and longer lasting. While bowing to the Buddhas in what seems an incredibly drawn-out

出家人和簡陋的建築物（金山寺原址曾是一間床墊工廠），令我駐足不敢進入。但我想起了讀到通告時發出的顫抖，所以還是進去報名。然後，一種似曾相識的感覺發生了一一這裡的人、屋內的顏色、進行的儀式、空氣中的味道等等。我有回家的熟悉感。

一九七六年四月十日

坐唸完後的止靜，我看到一朵發光的青蓮花。我拒絕磕頭，尤其是對上人磕頭。看起來太過宗教化和服從。

一九七六年四月十二日

上人講經時，我覺得好像在針對我。講的內容都正好說中我的念頭，將我的情況一語道破。看到了光，向上人頂禮，令我感到解脫，卸下了自我的武裝。

又，聽《華嚴經》時，上人說：「有些學佛的人有一種錯誤觀念，以為他們已經開悟了。或者有知識學問，所以覺得自己比任何人都高。這種人到道場來，目的是要人家認識他、恭敬他、崇拜他。這種人只知道自己，喜歡戴高帽子。你們看這多可憐啊！他們入寶山，卻空手而回。我告訴你們，驕慢是個障礙，就像毒藥一樣。因為太自滿，反而沒有空間能裝佛法。唉，而最糟的是，這些驕慢的人還認為自己是清高完美的。」

上人講這些話的時候，我很清楚而且很不自在，就像是針對我說似的。可是這怎麼可能呢？上人根本就不認識我，也從沒交談過，我們只是幾天前才碰面的。但是我明白，我遇見一位比我更認識自己的人。事實上我是很自大的，只是自己沒看見也不自覺。上人的話直接穿透我的心，令我覺得很慚愧；但也很奇妙，也有一種解脫的感覺。我想，一個比我更清楚、更真實認識我的人，我應該向他頂禮；儘管當初進門那一刻，我是多麼地抗拒磕頭。於是講經結束後，大家準備頂禮坐在大殿後方的上人時，我溜到最後一排（這樣就不會被上人認出來），向上人頂禮三拜。突然間，上人引頸正視著我，用一種慈祥又帶著諷刺的笑容，問道：「覺得怎麼樣啊？」我當時臉都紅了，不知該說什麼。

決定皈依

一九七六年四月十五日

似曾相識的感覺愈加明顯，並且出現更為頻繁

and boring ritual, an ineffable thing happens: in the space of a very few minutes my entire life reels by – flashes before me. Every event, every person, every trauma passes in vivid, detailed clarity. And most inconceivably, it all leads right to the present, to where I am bowing on this cushion. I am right where I am supposed to be, right where I had to be. I am back without having ever left. It felt like a timeless, unending déjà vu, only clearer, more complete with no vagueness. It all made sense. It felt like the kids game of groping around a dark room and trying to tell by textures, size, and location what the objects in the room are. Then after guessing someone switches on the light and Oh, of course! That's what it was! And that was the clock, that was the pillow, the broom; and now I see. The experience is difficult to express.

The Abbot had been walking around the assembly and was now seated in his chair in the rear of the Buddhahall. Bhikshus Heng Kuan and Heng Sure were talking with him. I went back to speak with the Abbot because that was the only thing that felt right to do. He was the only person whom I wanted to try to tell about my experience. I could barely talk. I felt all choked-up, embarrassed and totally unhinged. I finally managed to say that I wanted to take refuge in the Triple Jewel – to become a disciple. All the Abbot did was to smile and say, “Try your best.”

I then went upstairs to my room and sat on the edge of the bed. I began to cry uncontrollably, crying like I have never cried before or since. Why cry when I felt so filled with joy? Partly it was a feeling of joy because everything was so pure and clear, with no end and no beginning. There were no walls, no limits, and no confusion, no past and no future. But it was also a feeling of shame for all the stupid and hateful energies I had set in motion in the past. In part I felt gratitude for all the countless numbers of people who were sacrificing for me, who were extending kindness to me, protecting me and teaching me. How could I even begin to repay their kindness? I felt overwhelming feelings of selfishness, inadequacy, and guilt. Finally I cried tears of fear and sadness which were prompted by a vision of what was to come. And over all, I felt a pure and peaceful emptiness. I felt at home and nowhere.

Note: After ten months of cultivation as a Buddhist layman, he took the ten major and forty-eight minor Bodhisattva Precepts and made new vows to support his cultivation. In April of 1977, he moved into Gold Mountain Monastery in preparation for the fulfillment of his vow to accompany, aid, and protect Bhikshu Heng Sure on his “Three Step One Bow” pilgrimage from Los Angeles to the City of Ten Thousand Buddhas, 110 miles north of San Francisco. The journey began on May 7, 1977. Later, Marty was granted permission to enter monastic life. His head was shaved and he received the ten novice precepts. His new name was Heng Chau.

及持久。拜佛，一件看似極為枯燥單調的事，也會發生不可思議的事——我的過去，就在短短的幾分鐘內從眼前閃過。每一件事、每一個人、每一段關係、每一個創傷，生動清晰地顯現在眼前。最不可思議的是，這一切都連接到現前當下，到我正在拜的拜墊。我就站在自己應該而且必須在的地方——我回來了，就像我從未離開過。這感覺像是無止境的似曾相識，只是影像愈來愈清晰完整，一點也不模糊，而這些都是有意義的。好比一種小孩玩的遊戲，在黑漆漆的房裏憑著摸起來的感覺、大小和位置，去猜猜到底是什麼東西。猜玩之後，有人把燈打開。「喔，對！就是它——那是時鐘，那是枕頭、掃把……。現在我知道了！」這種經驗是很難以言喻的。

上人隨著大眾繞唸完後，坐在佛殿的後方，比丘恆觀和恆實在和他談話。我也走過去和上人說話，那是唯一一件我覺得該做的事，上人是唯一我想對他說出自己經驗的人。可是我却緊張尷尬，失常地幾乎說不出話來。最後我終於說出我想皈依三寶，成為上人的弟子，而上人只是微笑著說：「盡你最大的努力！」。

然後我就回到樓上的房間，坐在床沿竟然情不自禁地哭了起來，哭得就像這一生從未哭過似地。明明是充滿喜悅，怎麼却哭了？我想一方面是因為高興，每件事都這麼清淨明澈，沒有終點，也沒有開始；沒有任何的隔垣侷限、混淆不清，也沒有過去未來。另一方面，是對自己過去的瞋恨愚癡感到慚愧，同時也是感激所有為我犧牲、對我慈悲、保護我、教導我的人。我該如何去回報他們呢？這令我覺得自己是無比地自私、不對與罪惡感。最後哭乾了害怕和難過的淚水，立刻浮現出未來的景象。我感到一片的湛然空寂，就像回到了自己本有的家鄉，不再流浪了。

後記：

這樣經過十個月，馬丁受了十重四十八輕的菩薩戒並且發願，希望能圓滿自己的修行。1977年4月，馬丁搬進金山寺，準備履行所發的願，護持比丘恆實從洛杉磯三步一拜到萬佛聖城。1977年5月7日，他們正式啓程。之後，馬丁落髮出家，受了十戒，成為沙彌，字號恆朝。