

## Water or Snow Is No Obstacle: Reminiscence on the Responses from the Repentance before Ten Thousand Buddhas at Snow Mountain Monastery



比丘尼恒生 2010年5月27日講於萬佛城大殿  
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親儀 英譯 Translated to English by Chin Yi

### 水雪皆無礙

我比喻自己像一棵枯木；今年因為這棵樹還可以站得穩，也有人發心來關照我，所以快點回來拜萬佛寶懺。師父說：「要學好，冤孽找」；在我來之前我的腿又受傷了，來到這邊還好，還可以拜佛；內心有一點安慰，還可以拜佛。

沒想到上個星期我的業障又來了，我一方面也在拜，也在打瞌睡，突然間一跤跌下去，腿又受傷了，這下子變成重傷，反而不能拜了；只好坐在那邊聽，這就是我們的業障！前天，我只是脫衣服而已，就把骨頭也扭傷了。我們的債主一直來討債討個沒完沒了，到什麼時候了呢？去極樂世界就了啦！

所以，我們要來萬佛聖城參加萬佛寶懺是不簡單的；大家有這麼好的福報，可以每年都來拜萬佛寶懺，可以說消很多業障了。

今天我想講一講，在華盛頓州雪山寺拜萬佛寶懺時的感應。一九九三年我跟恒均

I am like a withered tree, and it is fortunate that this tree can still stand fairly firm. There are people who resolved to take care of me; therefore, I am able return to CTTB to bow in the Repentance before Ten Thousand Buddhas. The Venerable Master always said, "If you would like to learn to be good, your karmic obstacles will come find you." Before my arrival, I injured my leg; after my arrival it seems to be better and I can bow to the Buddhas. It is comforting to know I can still bow to the Buddhas.

To my surprise, my karmic obstacles came again last week. When I was bowing and dozing off at the same time, I fell and injured my leg. The fall made the previous injury worse and I could no longer bow to the Buddhas. I could only sit on the side and listen. These examples are characteristic of our karmic obstacles! The day before yesterday when I was taking off a layer of my clothes, I managed to sprain a muscle. Our karmic creditors are always after us to repay our debts – when will it end? When we are reborn in the Land of Ultimate Bliss!

Indeed, it is not easy to come to CTTB to bow in the 10,000 Buddhas Repentance. Everyone here has many blessings and is able to attend the 10,000 Buddhas Repentance each year – we can assume many of our karmic obstacles have been eradicated.

Today I would like to share some of the responses I experienced from bowing in the Repentance before Ten Thousand Buddhas at Snow

師被調到雪山寺，如果沒記錯的話，那時是在十二月，剛去沒多久就下雪了。

那年雪也下得特別多，天氣也越來越冷，有一天，水就斷絕了；在那裡，我們兩個人對水的問題該怎樣處理都不知道。因為雪山寺的水源是從井裡抽出來的，那個井打入地下僅有十一呎，水很黃不能吃，只能拿來洗衣服、沖廁所等等。

於是就通知當時的當家師，後來聯絡上恒來法師。來法師特別從洛杉磯開著大卡車來到了雪山寺，幫我們修理了一下，水源就回來了；可是沒有幾天，水源又斷絕了。後來當家師就安排附近一位名叫約翰的護法居士來，他的年齡很大了。他幫我們檢查，結果還是找不出原因；因此，那年冬天我們就完全沒有水用了。

想起來法師曾經交代過：「假如冬天沒有水用，可以去湖邊取；因為湖上雪下得很多，湖面結成冰，可以去那邊敲敲，打破它去拿水。」於是拿著棍子、兩個桶，走到湖邊，路不是很遠。因為靠近湖邊的水都很髒，所以就走進裡面去，敲了個洞拿了水。因為拿了兩桶水，回來時都已經有壓力了；有個重量，才走了幾步，糟糕！湖面的冰裂了，整個人掉在水裡，水泡到膝蓋；我嚇了一大跳，桶裡的水也倒掉了，趕快翻身爬起來，拿了兩個空桶回去了。結果水也沒有拿到，全身又結冰，呵呵！後來就不敢再去湖邊拿水了。

怎麼辦呢？就用雪。因為我們是燒柴火，就利用灶的溫度來融雪；十多桶雪融化後就只有六桶水。那時還好只有兩個人，可以將就著使用。恒均師每天去拿柴，我就每天去掃雪、鏟雪。還好雪山寺前面就是湖，那邊的雪積得多，往前一鏟下去就好了，就這麼簡單。

因為雪下得太多了，開始沒有經驗的時候覺得路很難走；因為根本沒有一條路啊，每天下了許多雪，才踏一步雪已經淹到膝蓋了，根本不能走路。後來怎麼樣？每次下了雪，就拿鏟子鏟一條小路，從我們的山門到公路邊，這樣鏟出一條小路。

到了三月，雪全部融完了；我們又沒有水喝了，可得要想辦法找水了。找到旁邊有條常年流水的小河，可是那個河水

Mountain Monastery in Washington State. In 1993, I was transferred to the Snow Mountain Monastery with Dharma Master Heng Jun. If I am not mistaken, it was in the month of December and upon our arrival it began to snow.

The snow was exceptionally heavy that winter; the weather got colder and colder. One day, our water source stopped working. We did not know how to handle the problem because Snow Mountain Monastery's water was mainly pumped from a well. The well was only about eleven feet deep. The water became very muddy and unfit for drinking; it could only be used for washing clothes, flushing the toilet, etc.

We informed the monastic manager and were put in touch with Dharma Master Heng Lai. Dharma Master Heng Lai drove all the way from Los Angeles in a big truck to come help us at Snow Mountain Monastery. He fixed the problem, and the water source came back. In a few days, it stopped again. The manager arranged for an old lay Dharma protector named John who lives nearby to help. He checked the water source but could not figure out the problem. We were left with no water to use for the winter.

Then I recalled instructions that Dharma Master Lai had given to us, "If there is no water supplied in winter, you can get water from the lake. The snow will fall onto the surface of the frozen lake. You can break the ice and retrieve water from there." With that in mind, I took a stick and two buckets and walked over to the lake as it was not far away. The water near the banks was very dirty so I walked towards the center of the lake. I made a hole, retrieved some water and headed back with two bucketfuls. With the additional weight, after only a few steps, oh no! The ice cracked open and I fell into the lake. The water came all the way to my knees. I was stunned and the water spilled from the buckets. I quickly picked myself up and carried the two empty buckets back to the monastery. In the end, I did not manage to get any water but managed to freeze my entire body. After that incident, I did not dare to get water from that lake again.

What did we do then? We used snow. We were using a wood furnace for heat so we utilized the heat from the furnace stove to melt ice and snow. Ten plus buckets of snow melted into six buckets of water. Luckily there were only two of us and this method was sufficient. Dharma Master Heng Jun brought in firewood every day, whereas I swept and shoveled snow every day. It was a good thing that there was a lake in front of Snow Mountain Monastery and there was lots of snow there. All I needed to do was to keep up with the shoveling; it was that simple.

As I said earlier, there was a lot of snow that year. I didn't have any experience and in the beginning I found walking to be very difficult. Every day new snow made the path invisible; it came up to my knees with every step and there was no way I could walk. What happened then? Every time it snowed, I would shovel a small path from our door to the main road.

March came and melted the snow which eliminated our source of potable water. We again had no water to drink so we had to think of



很淺，挑水挑了兩天，覺得那個水不太適合飲用。後來又看到雪山寺左邊的湖水很乾淨，可是很斜。我就爬下去舀水上來，水離岸邊大約有一百五十多公分那麼高；每次把水桶拖上來，水就流失大約三分之一桶，剩下沒有多少了；我們的鞋子也會濕，所以這樣也不是好方法！

到後來我自己就發心做個「持地菩薩」；

怎麼樣呢？去挖一條路！挖著挖著，剛好有一塊大石頭，就可以當一臺階；有時候看見遠遠一個大石頭，就用力又把它推過來，這樣形成一道道的石臺階了。以後每天一吃飽飯，就來拿六桶水，每天就這樣子過日子。

到了春天，雪融化了，草就長起來了；那時我們正在拜萬佛寶懺，所以就忽略去割草。也因為不會用那個電割草機，用太過了所以燒壞了，沒得用啦！幸好還有一個老爺鏟草機，我就去拉來用；有時候拉了好久，才走幾步路就又熄火了。後來干脆不去管它，等拜完萬佛寶懺再說。

有一天，來法師突然上來，他說：「我經過每一家每一戶，他們的草地都是平平的，好像我們的頭髮一樣，很乾淨的；唯有雪山寺的那個草，好像我們的頭髮長得很長啊！」他又說：「妳們應該要出來，到外面去割草，那也是修行，妳一邊割一邊念佛，那也是功德啊！」他以為我們懶惰。他還教我們怎麼去用另外買的一台手提割草機，那一種迷你型的鏟草機。

那天也是我們拜萬佛寶懺的最後一天。拜完了以後，我一直在痛的腰，在第二天忽然那種痛楚都沒有了！這就是我拜萬佛寶懺的一種感應。

後來我們的水也解決了。大概到六月的時候，廟上做了一個抽水機，把水抽上來，解決了我們的用水問題。阿彌陀佛！



another way to get it. We discovered a nearby creek that flowed throughout the year but the creek was very shallow and after two days, we concluded the water was not suitable for drinking. The water in the lake on the left side of the monastery was very clean but the cliff was very steep which proved this source not to be a good option. The water surface was about 150 cm down from the banks. I climbed

down to draw water from the lake and every time I dragged the buckets up, one third of the water would spill, and our shoes and feet got all wet and cold!

Therefore, I made a resolve to become a “Bodhisattva who levels the ground.” How did I go about it? I dug up a path and as I dug, I found big rocks that I used for stepping stones. Sometimes I would eye a big rock further away and I would push it over to the path to be used as another stepping stone. One stone after another until a path was formed – a path that enabled me to carry six buckets of water from the lake every day after lunch. This was how we lived.

Spring arrived, the snow melted and the grass grew and grew. At that time, we were bowing the Repentance before Ten Thousand Buddhas and neglected to mow the lawn. Additionally, we had burnt the fuse of the electric mower due to improper handling and could no longer use it. Fortunately, there was an antique mower. I started it up and used it but sometimes after trying to start it for a long time, the mower would die after a few steps. I decided not to bother with mowing until after the Repentance.

One day during the Repentance, Dharma Master Lai came by unexpectedly. He said, “When I pass by all the houses, I observe that the grass is trimmed and clean like our hair; only the grass at Snow Mountain Monastery is overgrown. It is as if our hair has grown very long!” He continued, “You should come outside and mow the grass. That would also be cultivation. You should mow and be mindful of the Buddha at the same time; there would also be merit and virtue!” He thought we were being lazy. He taught us how to operate another recently bought hand-held mower, one of those mini-sized mowers.

That was also the last day of the Repentance before Ten Thousand Buddhas. By the time we finished bowing on the second day, the pain in my back, which had been hurting constantly, completely disappeared. That was a response I received from Repentance.

In June a water pump was installed in the Monastery. It pumped the water and resolved our water problem. Amitabha!