

Serving Beings with Great Compassion (Continued)



大悲事眾生

果須 (Barbara Waugh) 口述 Spoken by Barbara Waugh
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Participating in the Summer Session

I went to the summer session in 1970. I believe it was the third summer session, and the topic was the *Lotus Sutra*. Shifu [the Master] lectured the *Lotus Sutra* twice a day. It was very tough. We spent the day at the temple on Waverly Place. At night, the women traveled across town to stay at a house. I don't know where the men stayed. It was a very vigorous schedule. I think we got there around six in the morning. Some of the women would get up earlier at the residence where we were staying, which I usually tried not to do. The program went until after nine. We would go back (to the residence) where there would be a lunch. In the evening if you needed some food, there would be some food – maybe a little fruit or something. One meal a day seemed really hard for me.

口述上人教化
The Oral History Project

(續)

參加暑期班

我參加了一九七〇年的暑期班，那是第三個暑期班，講的是《法華經》。師父每天講兩次經，很嚴格。我們白天都在天后廟街的寺裡活動，晚上女眾住在城那邊的一棟房子裡。我不知道男眾住在哪兒。時間安排得很緊湊，早上六點到達；一些住在我們那房子的女眾起得更早，但是我通常起不了那麼早。然後一直到晚間九點以後，我們才回去，中午會有午餐。晚上假如你想吃東西的話，會有一些水果什麼的；因為日中一食對我來說，很難做到。

我去的時候，真得以為自己準備要出家了。我們每天打坐七個小時，大部分時候師父每天講經兩次，午後一次，晚上一次，那時候很辛苦。當我們打坐的時候，恒持師和恒隱師會離開，去謄寫錄音帶裡的開示；她們從早到晚一直在打字，工作非常非常辛苦。每天七小時的打坐，對我來說很難很難；但是我之前已經下定決心，我要待上三個月。而我也的確做到了。大約待了一半的時候，皈依了三寶；師父給我起了這個法名「果須」；須，是必須的意思。

通過1970年的暑期班，打坐、持戒等經歷，徹底改變我後來的生活，我變得更平靜、更專注，做事情效率也更高了！最後我主修了佛學，拿到了所謂的「宗教研究」學士學位；不過實際上那是佛學研究和中文。而且還拿到了所謂的「南亞和東南亞研究」的碩士學位，其實是梵語學。我的生活越來越好了！

度化母親

記得在同一個夏天，我的母親剛剛離婚了，非常難過，有天晚上她也來了……。她要見我的唯一辦法，就是到寺廟來，於是一天晚上她來聽開示。師父正在講他的第一位弟子的故事。有兩個人記不清是兄弟，還是叔侄？總之他們是親戚。其中一個夢到一位法師到他家裡來，他頭上長了塊豬皮，法師把那塊豬皮給揭下來了。

或許他過去曾經是屠夫，這跟那塊豬皮有很重要的關係。第二天，師父出現了。那人認出這就

When I went, I thought perhaps I was going to leave home. We were meditating seven hours a day, and Shifu was giving two lectures a day most days, after lunch and then at night. It was very strenuous. When we were meditating, Heng Chih Shi and Heng Yin Shi were off transcribing the lectures, which were taped. They were typing all day. They were working really, really hard. I found it very, very hard to do seven hours (of meditation) a day, but I had made a resolution that I was going to stay for three months. So I did. About half way through, I took refuge. Shifu gave me the name, Guo-Xu; the Xu means 'must.'

In terms of meditation experience and taking the precepts, the 1970 summer session completely changed my life. I got much calmer, more focused, more able to do things and accomplish things. I ended up majoring in Buddhist studies. I got my Bachelor's in what was called Religious Studies, but it was actually Buddhist studies and Chinese; and I got a Master's Degree in what was called South and Southeast Asian Studies, but it was really Sanskrit. My life continued to get better.

Taking My Mother Across

During that summer, my Mother, who had just been divorced and was having a really rough time, came one night to visit. The only way she could see me would be to come to the temple, so she came to the lecture one night. Shifu was lecturing on the story of his first disciples. Do you remember that story? There were two men – were they brothers, uncle or nephew? They were related. One had this dream that this monk came to his house, and he (the disciple) had this pigskin on his head. The monk peeled off the pigskin.

He might have been a butcher or something. However, it was significant about the pigskin. The next day, Shifu showed up. The man recognized this monk from his dream. He needed him to help him. He asked Shifu if he could be his disciple. Shifu did not have disciples at that time. He said he wouldn't take any disciples. So the man said, "I am going to kneel until you take me as your disciple." He was really pleading with Shifu. I think both of the men knelt. Shifu said, "No, No, No," and quite a bit of time went by, a day or two. Their knees got really sore, and Shifu took pity on them.

My mother came in when Shifu was telling the story. She has a Jewish background and, unbeknownst to me (or anyone), she had eaten pork for dinner. I had been sort of a vegetarian for a long time. My mother had tried to discourage me. She came to me after the lecture and said, "He knows." I said, "He knows what?" "He knows I had pork for dinner." I said, "Oh. Hmm." From that time, she became a disciple and a vegetarian. Her Dharma name is Guo-Ming. It's the Ming that means inscription. My sister, her husband, and their daughter all became disciples and vegetarians. The daughter hadn't been born yet. From then on, it really made a huge difference for my whole family.

In a funny sort of way, I thought my mother was going through a

是他夢到的法師，他想求法師幫他，就問師父能否收他為徒。那時師父還沒有徒弟呢！師父說他不會收任何人作徒弟。那人就說：「那我就跪在這兒，一直跪到您答應收我做徒弟為止！」他一直真誠地懇求師父，我想他們兩個人都跪下了。師父說：「不行，不行，不行！」就這樣跪了一、兩天，他們膝蓋都跪酸了，師父慈悲，就收下他們了。

我的母親進來的時候，師父正在講故事。我的母親是猶太人後裔，但曾經瞞著我和所有的人吃過豬肉。而在那之前，我已經吃了很長時間的素，她還曾試著勸我不要吃素。開示結束後，她向我走過來，說：「他知道！」我說：「他知道什麼？」「他知道我晚飯吃了豬肉！」我說：「喔！嗯……」從那以後她也成了師父的弟子，法名果銘，銘是銘刻的意思，而且也吃素了。我的妹妹也成了佛弟子，而且他的先生和他們尚未出世的女兒都成了佛弟子和素食者。我的家庭從此發生了巨大的轉變。

說來好笑，當時她正面臨生命中一段很艱難的日子，師父竟然在見面的第一天晚上就把她度化了。我差點兒覺得很沮喪，因為長時間以來，我一直試圖對母親談論這些事；而她來到道場，師父只不過講了個開示，就讓她幡然醒悟。我無法解釋，而事實的確如此！我想她和佛教是有緣的；師父也說過，我的家人很有善根。我母親當時正面臨生命中的一些坎坷，她成為佛弟子之後，一切都開始好轉起來了。

偉哉！師父上人

師父是一位具有大智慧和有很高心靈成就的人，這是從他身上流露出來的。他是我可以信賴，可以幫助我的人，他是位佛教徒。最初我並不太了解佛教，但佛教帶給我的共鳴要比任何我接觸過的其他宗教都要強。無論從我了解到的哪一方面來說，佛教似乎都更有說服力，讓我覺得更自然。師父會說，人有著各種不同的緣。他常說，到他這兒來的人，以前是同他有緣的；那些人同他沒有緣，不會注意到他的，或者掉頭就跑的。

師父是一位典範，一點自私心也沒有，從不為自己打算，這你可以很清楚地看到。他說，如果你們親近一位老師，你們應該看他做些什麼，而不光是他說些什麼。

difficult time in her life. Shifu's words simply help "cross her over" that first night. I was almost upset about it. I had tried to talk to my mother all this time about things. She comes, Shifu gives one lecture, and she's "crossed over." I can't explain it. But that was it!! I think she has conditions with Buddhism. Shifu did say something about my family having good roots. She was going through some difficult times in her life, but things started getting better after she became a disciple.

How Great the Master Is!

I saw Shifu as a person of great wisdom and spiritual accomplishment. He just radiated that. He was somebody that I could trust and who could help me. He was a Buddhist. At that time, I didn't understand Buddhism very well, but for me it resonated much better than other religions to which I had been exposed. Buddhism seemed to make much more sense. Everything I learned about it really made sense to me. I felt comfortable with it. Shifu would say that people have different conditions. He often said people who were drawn to him had conditions with him, and other people wouldn't notice him at all, or run away. They didn't have conditions with him.

Shifu was a role model. He was not selfish. He wasn't out for himself in any way, and you could just see that. He said that if you approach somebody as a teacher, you should look at what he does, not just what he says.

He was completely kind, generous and compassionate. He wasn't up there on some pedestal. We could not speak Chinese, sometimes we communicated with Shi Fu through translation, but sometimes we just spoke in English. He did not need a lot of words to get his point across. That was one of his great skills. During that time, there weren't a lot of people around, so I was very lucky. It was easy to talk to him. He was just there available and approachable. He always kept that. He always made sure he was available to people, even when there were many people around, and he was very busy. There'd be a time he would come down into the Buddha Hall and people would gather around him with their questions. He always found a way to be available to people.

What was special about him is if you had some seemingly petty concern you were obsessed over, you could talk to him about it. He would give you some good advice because nothing is too small to not matter. He could see through you and where you were stuck and help you get unstuck. Sometimes he would say something to you, you couldn't understand. You'd go, "What?" "No, I don't. . ." "I can't do that." "How could that be?" But over time you would see that he was exactly right. Sometimes he could see things way off in the future that you couldn't, but he could see where things were going in a way you never could. The downside of that is it's easy to become dependent. He tried to let people know that that was not going to be very helpful to them. You have to do your own cultivation. Nobody can do it for you. He was really clear about that.



他是完完全全的親切、寬容與慈悲。不是高高在上的……。我們並不會說中國話，有時透過翻譯，有時我們就和師父講英語，他並不需要很多言語就能讓人明白，這是他的特長之一。那時還沒有太多的人，所以我們很幸運，跟他說話也很容易。他總是那麼平易近人，即使是有很多人在場，而他很忙的時候，也是如此。如果有時間，他會到佛堂裡來；人們總會聚集在他周圍問問題，他總是會留出時間來給大家。

他最特別的，如果有看似微不足道的牽掛困擾你，你可以告訴他；他會給你一些很好的建議，因為再小的事也不可以輕易忽略。他能看透你和你現在的困境，並教你脫離困境。有時他會說一些你無法理解的話，你會說：「什麼？」「不！我沒有……」「我做不到！」「怎麼會是這樣？」但過些時候你會看到，他的話完全正確。有時他能預見到你所不知的未來；他能以你完全無法料想的方式看到過去的事情如何發展。有時這亦會導致一些不好的結果，就是會很容易產生依賴性；師父也告誡大家這樣對他們並不好，我們必須自己修行，沒人能代替你修行。這一點他是非常明確的。

後來，金山寺搬到了15街一座用煤渣板蓋的建築，那兒原本是舊床墊加工廠。有一個冬天，我們在那裡修禪，非常冷，師父管那個地方叫「雪櫃」，說這對我們修

After a while they moved to Gold Mountain on 15th Street. I was thinking about the winter when we did the Chan sessions there. It was this old mattress factory; this cinder block building. It would get really cold in there and Shifu called it the refrigerator. He said it was very good for our cultivation. I think everybody who encountered him there has amazing Shifu stories, although many of them were not well documented.

In general, the rules were in some ways very strict, in some ways he was trying to . . . Buddhism was completely new to many people in America; there basically wasn't any Buddhism to speak of. There were little bits and dribbles; but nobody knew what to make of it. Shifu brought the entire Tripitaka. He lectured the Sutras, and he created an environment where people could record the lectures, translate, and publish. This is really the project that was important.

☞ To be continued

行非常好。我想每一個在那兒遇到師父的人，都會有關於師父的傳奇事蹟——但是大部分還沒有收集整理好。

師父對規矩的要求，有的地方很嚴格，有的地方他又試著……，那時對很多美國人來說，佛教是個全新的概念；基本上毫無佛教可談……零零星星地有一點點，但沒人知道應該怎樣去做。他帶來了完整的三藏，他講經，創造了讓人們記錄講經、翻譯、出版經典的環境。他是真正在做帶頭作用的規劃，這是很重要的。

☞ 待續