

Serving Beings with Great Compassion (Continued)



口述上人教化
The Oral History Project

(續)

大悲 事眾生

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From 1980 to 1985, we all worked on the refugee program. It was an important experience for my husband Ernie and me. It was an amazing program. I was vastly moved by what these people had gone through. Some people came from Vietnam, some from Laos, Cambodia. I taught English as a Second Language and worked in accounting. The stories the refugees told us about all the horrors they had gone through, but most of them were very positive. They had a choice of places to go, but when some of the people, heard there was a Buddhist place, they wanted to come here.

They had about three months to learn the language, learn the culture, and then go out and get a sponsor, find a job and try to succeed. It was very intensive for them. People worked very hard. The feedback we got was that we were pretty successful in training them for the most part. Some had trouble adjusting, going through difficult emotional stuff. I thought it was the first time in their lives that they were in a safe place. If they were safe, they were safe to fall apart. They'd almost go through a cycle; a lot of them felt survivors' remorse. Their families were still back there; many had died. Here safe in America, they felt bad about it. What a terrible things!

Many wanted to succeed and make money, so they could send it back to Vietnam to bring more people over. A lot of them had trouble making the adjustment. It was the first time I had a chance to do that kind of work. It was a very comprehensive program, much more than just English classes. Now I am basically a nurse

難民救濟中心

從一九八〇到八五年，我們一直都在做難民救濟方案，那是我同修生命中一段重要經歷。這是一項了不起的方案，我被這些人的遭遇深深感動了。從越南坐船過來的人，有些是來自老撾的柬埔寨人。我教他們第二國語言的英語，同時也做一些會計的工作。那些歷盡磨難的故事令人動容，但他們大多數人都很樂觀。他們可以選擇去很多地方，不過有些人一聽到可以去一個有佛教徒的地方，他們就決定來這兒了。

他們有三個月的時間學習語言和文化，然後到外邊去找一個贊助人，找一份工作，好好地生活。這是很密集的課程，他們得非常努力。根據我們得到的回響——大部分工作都做得很好，也有人在適應和克服情感障礙方面遇到了麻煩。我猜大概這是他們生命中第一次待在一個安全的地方；安全了，他們終於也可以放鬆了。他們幾乎都經歷過死裡逃生，許多人因為自己活了下來而感到悔恨，所謂「倖存者的悔恨」，因為他們的家人正在國內經歷著死亡；而他們自己卻安全地生活在美國，這讓他們無法釋懷。真是太多的苦難啊！

他們很多人都想成功，賺錢寄回家，以便

case manager; I do a kind of nursing that involves social work. That's what I ended up doing in a way.

That experience really had a big influence, not only for me in determining my career path, I think it was more striking with Ernie. That was the first time I had the chance to do the kind of thing that I ended up doing, that I always felt I'd be good at, but did not know there was a way to do it. He (Ernie) had been teaching English at the University. He liked teaching refugees much more because he felt like he was really making a great difference in their lives. They had a great deal of respect for teachers, unlike some American students—who don't value education and don't respect their teachers. Not all of the refugees were like that but he had seen a lot of that. All of these people had great respect for teachers and really valued education; they were learning very practical things that were going to help with their lives.

At one point, he put together a vocational curriculum so they could learn job skills, along with the English language. He basically wrote an ESL book that was used as a vocational training book. Later, he was actually offered a job to teach ESL in L.A. We thought about going down there because his Mom lived there and she was having problems. But right at that time he was offered a job doing vocational counseling. This was right after the program had ended. He took that job, and from that job he went to work for the State. So that ended up being his career, and he liked it better than teaching in a college class where things were very abstract. He was not clear whether he was benefiting people or not. He really found his career path. The work with the refugees moved him and changed him. He let go of many of his bad habits during that time. That was his cultivation. He was not much for going to lectures or sitting in meditation, although he did do that. But that was really his chance to cultivate and hang out with the monks, who would talk to him and move him along a little bit. This is probably why we were able to later live at the City of Ten Thousand Buddhas. He had changed quite a bit by that time.

Dr. Liu's Clinic

Also during that time, Dr. Liu had an acupuncture clinic at the old hospital building at the City of Ten Thousands Buddhas. The Buddhist Council for the Rescue and Resettlement of Refugees was located in one wing, and the clinic was in the middle of building. I went to her as a patient and also worked for her. That was the beginning of my professional career in health.

Dr. Liu was a medical doctor and trained as an acupuncturist in China, and a Buddhist. When she was very young, she was ill, so her grandmother took her to live at a Buddhist temple. She thought that saved her life. She felt great affinities with Guanyin. When she came here, she didn't continue as a medical doctor. I guess that would have been very hard. She was in her mid-50's and

能帶過來更多的人；也有很多人難以適應新環境。這是我第一次有機會從事此類工作，這項計劃也很全面詳盡，不像只是去上英語課那麼簡單。現在我是個案護理經理，從事關於社會福利的護理工作；這也是難民計畫之後，我一直做的事情。

難民計畫對我的職業生涯產生重大的影響，對我的同修果必(Ernie)影響更大！那是頭一次有機會做這一類的事情，結果這成了我的職業；我一直覺得我會做得更好，但是以前並不知道還有這一類的工作。果必一直在大學教英語，不過更喜歡教難民學生；因為他會覺得他是真正大大地改變了他們的生活，而且他們非常尊重老師。不像有的美國學生不尊重教育，也不尊重他們的老師；雖然不是所有的人都這樣，但他的確見過不少這種學生。而所有的難民學生都非常尊重老師、非常重視教育。他們學到的東西是很實實在在的，是將來能在生活上幫助他們的。

有一度，果必整合了一個職業教育課程；讓學生可以在學英語的同時，也學習職業技巧。他還寫了一本教外國人學英語的職業培訓書籍。有一次他得到了一份在洛杉磯教外國人英語的工作。我們考慮搬去那兒，因為果必的母親就住在那裡，而且正遇到一些困難；但是旋即他就得到了這份職業顧問的工作，也就是在難民計畫結束的時候，於是他接受了這份工作，此後就一直為州政府工作。相較以前在大學教書，他更喜歡現在的工作。在大學教書他不確定是否能讓人們受益，現在他真的找到了樂於投入又有效利益眾生的職業。難民計畫這一段經歷打動了他，也改變了他；在教難民的那期間，他改掉了很多壞習慣，這就是他的修行方式。果必對聽開示或打坐雖然也勉力為之，但還是不太感興趣。難民計畫則是他修行的真正機會， he 可以和法師們一起做事，法師會和他講話，在潛移默化中改變他。也許這正是我們得以住在萬佛城的原因，因為那時他已經改變了很多。

劉醫師的診所

劉醫師在萬佛城的舊醫院大樓裡開了一家針灸診所，難民救濟中心在同一棟大樓的一側，診所就在中間的位置，我去她那裡看病，也幫她做事。那是我保健職業生涯的開始。

since she was retired, she was just going to do acupuncture. I wasn't the only one who worked at the clinic; there were other disciples that worked there.

Patients came from the community and also from Ukiah. I went there for treatment that helped me a great deal. She asked if I wanted to work there. I said, "okay." It was a part time job. She was very vigorous. She had patients all day long that she was taking care of.

She also told us some stories. Her husband taught English and was quite a scholar and an accomplished photographer. I think Ernie took classes from him. He also helped out by teaching. They lived in Japan (and) he knew Japanese, and was some kind of diplomat. They were a pretty interesting couple, very accomplished people. She really enjoyed her work. They lived there too; they had a house. Eventually they moved out. She still has a clinic in town. She is in her 80's and is still working part time. She was glad when I became a nurse. She felt like she had a part in that.

Promoting Volunteer Teaching

I started teaching Sanskrit in 1976 at Gold Mountain Monastery. People were interested in Sanskrit at that time, so I started teaching that class. When I came up to the City, I had taught in the University. I clearly recalled that Shi Fu [the Master] was very supportive of education and thought that it was very important. He was basically a teacher. To me, it seemed like it was something we could do to give back to the community. Part of education would be teaching people how to be good people, good citizens, not just intellectual content but character building. This was something that was really needed. He was really concerned about children because he saw a lot of suffering that children were experiencing in our society. It made him cry. He really wanted to help the children so he always supported education. We have had schools at CTTB for many years. Many people have gone through our schools and benefited from them. The community could see this as very positive and beneficial. Many kids attended the schools and the tuition was affordable. Other private schools are very expensive. A lot of kids in the community benefited from our schools.

So it was always important when we hear his (Shi Fu's) story (that) he talked about when he was very young. Although he had no money or anything, he still opened a school. People didn't have to pay. He emphasized the importance of volunteer teaching. Basically he didn't charge anybody for anything. It's always been the case in that you could come for free anytime and listen to the Buddhadharmā. I don't think it is like that anywhere else that I've ever seen, quite to this extent. A lot of places, right up front, you can't even get in the door without paying a lot of money. I don't see this kind of generosity anywhere else. But from the very beginning, he did not charge anybody for anything. You can always come to the lecture and it's free. That was the principle he

在中國，劉醫師是一位受過針灸師訓練的合格中醫，她是佛教徒。在她很小的時候生了病，她的祖母就帶著她住在一間寺院；她認為自己正是因此而得救的，覺得和觀音菩薩非常有緣。她來萬佛聖城的時候，大約五十多歲，既然退休了，就打算來從事針灸。我不是那裡唯一的工作人員，同時還有一些居士也在那裡工作。

劉醫師還會告訴我們一些故事：她的先生是位教英語的學者，也是業餘的攝影師，果必上過他的攝影課。他當時也幫忙教書。他們住過日本，她的先生懂日文而且是某一類的外交官。他們這對夫婦很有意思，也很有成就。後來他們搬離萬佛聖城，在瑜珈鎮上開了一家診所，目前她大概有八十多歲了，還在做兼職。後來她很高興我成為一名護士，覺得這是她能幫上忙的地方。

興辦義學

我從一九七六年開始在金山寺教授梵文。因為當時有人對梵文感興趣，所以我就開始教這門課了，來到萬佛聖城後，就在法界佛教大學任教。我清楚的記得，上人是特別重視教育的。基本上，他就是一位老師。對我來說，這是我們對社會的回報。一部分的教育內容，是教人們怎樣做一個好人、好市民；不僅注意智育而且著重人格的培養，這纔是真正重要的。他很關心孩子，因為他看到當今的社會，孩子們遭受著太多的苦難，令他痛心疾首；他真的想要幫助他們，所以對此一直很支持。我們已經辦了這麼多年的學校，有這麼多人入學而從中受益。這是很積極、正面，很利益眾生的。很多孩子都來上學，學費也不昂貴，可以負擔得起，其他的私立學校費用都很貴。這地區有很多孩子來這裡上學，得到了幫助。

有一個故事也很重要，就是聽上人講他自己小時候的情形。那時儘管他沒有錢，但仍然辦學，人們用不著交錢念書。他一直強調義務教學的重要性，他沒有跟任何人要錢、要東西。情況一直都是這樣，任何時候你都可以免費來這兒，並且免費聽佛法。這和我在其他任何地方見到的絕大多數都不一樣。在許多地方，就在大門口，若不花上很多錢，你根本進不了門。沒哪個地方是像他這樣慷慨的。但是從一開始，他就不向任何人要東西。你可以隨時來

菩提田 Bodhi Field

operated under, that it was a gift. It wasn't about profit; it was about benefiting others. I see education as right livelihood. I think also about nursing, where you're trying to be of service to others.

The Master dedicated his life to bringing Buddhism to America and transmitting the Dharma in a way that people in the future can benefit from it. It wasn't for those of us who were there, who happened to know him, who happened to come to him with our problems. That really wasn't why he was there. He said one day, "I am going to take the City of Ten Thousand Buddhas and I'm giving it to the world. I'm giving it to everybody; it's not yours. It's for everybody in the world." The important thing is the teaching and that the precepts are the teacher, and the cultivation. If you do the cultivation, and you follow the precepts and you ask questions (when you get stuck) of people like the monks and nuns, who have more experience, that's the work. That's where the benefit comes from. It is not something that anybody else can just hand you; somebody else cannot get enlightened for you; somebody else cannot die for you. He often used to talk about the rich father with the son. When it comes time to die, that son is not going to step up and say, "I am going to sit in for you and die for you." It really comes down to what you do yourself. I hope that when people come, they understand that the essence of what the Master was and what he had to give is still there. It is really up to them to do the work and to access that in themselves, and in their cultivation.

聽法，完全免費。這就是他做事的原則，這是種饋贈；不是為了賺錢，而是為了利益他人。我把教育看作一門正業，護士也是，都是能夠服務於他人的。

師父一生都致力於將佛法帶到美國，讓將來的人都能得到法益；而不是只為了當時在那裡的我們這些人，我們這些碰巧認識他、帶著問題來找他的人，這不是他來這兒的真正原因。師父曾說過：「我要把萬佛城交給全世界，交給所有的人！它不是你們的，而是世界所有人的！」要以教為重、以戒為師；修行亦復如是。只要你修行，奉行戒律，並且在遇到障礙時求教於有經驗的僧眾，就是這樣，你就會從中獲益！這不是別的任何人可以給你的，沒有其他人能替你證得菩提覺道，也沒有其他人能夠代替你死亡。師父經常講起富翁父親和兒子們的故事。父親臨死的時候，他的兒子不會站出來說：「我要代替你去死！」這只能是自己的事。我希望人們來萬佛聖城的時候，能夠理解師父的本意；他給予大家的法寶還在那裡，能否得到，完全取決於自己是否去修行。