

My Causes and Conditions with the Master

Shr Fu [the Venerable Master] is an Extraordinary Good Knowing Advisor, second to none, who's extremely difficult to find in the world. Shr Fu is the Absolutely Proper Guide and Insurance for me to go to Amitabha Buddha's Pure Land. He is my past, present, and future Light By Day and Night. I'm forever grateful to Shr Fu for providing me with all the opportunities to become his lay disciple.

Before 1978

I was born into a traditional Chinese family in 1941. So, I was brought up to believe in the ideas and practices of Confucianism and Deityism as well as Taoism. I didn't experience Buddhism in my childhood, but my birth certificate states that my religion is Buddhism. That exposed me as a child to Buddhism.

My parents sent me to study in an English School, which led me to study World History as a subject, because at that time Malaysia was still under British rule. In the subject of World History, I learned about the history of India and the existence of the Buddha and Buddhism. That was my second exposure to Buddhism.

At the age of 10, I was introduced to Christianity by my classmates and I accepted it as my new faith, and denounced my earlier Chinese traditional beliefs. Three years after graduation from the University of Singapore, I became a life-insurance agent at AIA. In 1970, I achieved the top management position company-wide at AIA, at the expense of contracting peptic ulcers. Western doctors told me they could not cure the ulcers but could only help me to control my pain. Like all Christians, I prayed hard to their God to cure me. My prayers were not answered.

In 1970, a friend suggested I learn Yoga and Yogic meditation. Within three months my ulcers were healed, permanently. Thus, I began to look for more knowledge about meditation.

Another friend took me to the Brickfields Temple in Kuala Lumpur and gave me a book, titled "*You Are Responsible*," written by the temple's chief monk, the late Rev. K. Sri Dhammananda. That book caused me to let go of Christianity and the God

師父與我的因緣

師父是世間難尋、超凡入聖的善知識，師父引導著我到阿彌陀佛的西方極樂世界之路。他是我過去、現在和未來的日夜明燈，我永遠感激師父收我為弟子。

一九七八年以前

一九四一年，我出生於傳統中國家庭。從小就信儒、神和道教。我小時候從來沒有接觸過佛教，可是，出生證書卻寫說我的宗教是佛教；這是我與佛教因緣的開始。

到了就學的年齡，父母送我到一個英文學校，當時馬來西亞還是在英國的統治之下。在世界歷史的課程裏，我學習印度歷史及知道佛與佛教。這是我接觸佛教的第二次因緣。

十歲的時候，同學介紹我認識基督教，我接受了這個新信仰，而把中國傳統信仰放棄了。新加坡大學畢業三年後，我到友邦保險公司(AIA)擔任壽險經紀人。一九七〇年時，我成為最高的經理，付出了胃潰瘍及十二指腸潰瘍的代價。西醫說他沒有辦法治好我，而只能幫助我控制疼痛。一如所有的基督教徒，我很用心的祈禱上帝來治好我。但是，我的祈禱沒有得到回應。

一九七〇年，朋友邀我去學瑜珈和打坐，三個月內我的潰瘍從此痊癒。因此，我開始尋找更多打坐的知識。

另一位朋友帶我去吉隆坡的磚場寺，並且給我一本由該寺住持達摩難陀法師寫的《你是有責任的》，那本書讓我放棄了基督教和神的觀念。在磚場寺，我學到了佛教的原理與體驗實踐，特別是內觀禪修。一直到一九七八年間，我從泰國和尚與日本禪師學習打坐，但仍游蕩並迷失在心靈的荒野中。之前，世俗的教育和其他宗教曾給過我短暫的滿足。但是當時，

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idea. From the Brickfields Temple, I learned and practiced the principles of Buddhism, with special interest in Vipassana Meditation.

Between 1970 and 1978, I learned about meditation from Thailand's monks and one Japanese Zen teacher. My search for meditation teachers caused me to meet friends who introduced me to Buddhism and Shr Fu. Before coming back to Buddhism, I was wandering and lost in a spiritual wilderness, seeking peace, success and happiness from secular teachings and other religions, which gave me short, temporary results. During that time, I frequently had a recurrent dream of going to school, taking exams and failing them. I was always anxious and unhappy in my dream, and upon waking up from sleep.

After 1978

Later in 1978, a friend lent me the English translation by the City of Ten Thousand Buddhas (CTTB) of the *Sixth Patriarch's Sutra*, with Shr Fu's commentaries. After reading the book, the Sutra's contents inspired in me a strong desire to meet Shr Fu, and learn from him. The *Sixth Patriarch's Sutra* had influenced me greatly. Since then, my recurrent dream of going to school and failing exams stopped forever, indicating to me that my anxiety of incessant searching for a Good Knowing Advisor had been eliminated.

Subsequently, in the same year, another friend informed me that Shr Fu was in Kuala Lumpur giving Sutra lectures in the Selangor Chinese Assembly Hall. I went with my wife to attend one of his lectures. We stood at the back of a packed hall and saw Shr Fu and his disciples (D.M. Sure, etc.) from more than fifty meters away. Being English educated, both my wife and I could not understand what Shr Fu was saying and so we left the scene after about ten minutes. Nevertheless, I felt a strong wish at that time to go to CTTB to meet Shr Fu in person and further unfold my causes and conditions with him.

In 1979, I had earned a performance reward from AIA, our family's first trip to San Francisco. Upon checking into the hotel in San Francisco and leaving my wife and son with the other colleagues, I went with one colleague to the old Gold Mountain Monastery to get information on how to go to CTTB. I was impressed by D.M. Shun who gave us the information and contacted CTTB to say that we were going to visit. We left San Francisco at about 2 pm by the Santa Rosa bus and arrived at the Ukiah bus station at after 5 pm. It was already dark, and one Dharma Master came to the bus station to fetch us in Shr Fu's car and take us to CTTB in Talmage, about one mile away.

On seeing the mountain gate of CTTB, tears of joy began to roll down my face, until we crossed it. I felt as if I was returning home after a very long period of aimless wandering in the wilderness. We were taken to the kitchen for a quick dinner and then to join in the evening recitation. After that, Shr Fu allowed us to bow to him and kneel before him.

Shr Fu asked me what my occupation was. When I told him that I was doing the life insurance business, he said, "I'm also in the 'life' insurance business." And he asked why I wanted to see him. When I said I wanted to

我常常反覆夢到回學校去參加考試，老是考不及格，我總在夢裏焦慮和不安，甚至夢醒後仍然持續著焦慮與不安。

一九七八年之後

一九七八年的晚些時候，朋友借給我萬佛聖城英譯的《六祖壇經》，其中有師父的註解，拜讀之後強烈的激發我，想要拜見師父並跟他學習的意願。《六祖壇經》對我的影響很大，自此，去學校和考試失敗的反覆夢境不復出現，這表示不停的尋找一位善知識的渴望消除了。

同一年，朋友通知我師父在吉隆坡雪蘭莪華人集會堂講經。我和內人去聽了，站在擁擠的講堂後面，從五十米外看師父和他的弟子（恆實法師等），因為我倆受的是英文教育，所以不理解師父說什麼，大約十分鐘後就離開了。然而，當時有個強烈的感覺，希望去萬佛聖城拜見師父，更進一步的展開與師父的因緣。

一九七九年因為AIA的績效，闔家赴舊金山，一住進旅館，就把內人和兒子托給同事，我和另一位同事去老的金山寺問如何去萬佛聖城，在那兒，對順法師印象深刻，他給我們資料並連絡萬佛聖城說我們即將要去參訪。我們大約在下午兩點搭巴士離開舊金山，到了達摩鎮巴士站時是五點以後，天色已暗，一位法師來大約一哩外的達摩鎮巴士站，帶領我們上師父的車子前去萬佛聖城。

一看到聖城的山門，喜悅的眼淚不自覺地流下來，感到像是在茫無目標的荒野中遊蕩一段很長時間以後回到了家，我們被帶到廚房簡單的用晚餐，然後參加晚課。晚課結束後，師父應允我們向他頂禮並跪在他面前。師父問我的職業是什麼？我說：「做人身保險。」師父回答：「我做的也是人身保險生意的工作。」又問我為什麼要來見他？我說我想拜他為師。師父答說「我只不過是嚇唬嚇唬人，怎能當你老師？」這段與師父簡短而親密的偶遇，堅定了我想追隨師父的心。在我離開佛殿之前，師父邀我與家人三天後在金山寺共進午餐。

與師父和他美國皈依弟子在金山聖寺

菩提田 Bodhi Field

take him as my teacher, he replied, “I only bluff people. How can I be your teacher?” This short and close encounter with Shr Fu firmly strengthened my relationship with him in this lifetime. Before we left the Buddha Hall, Shr Fu invited us (and our families), to have lunch with him in Gold Mountain Monastery, three days later.

Lunch with Shr Fu and his American disciples in the Gold Mountain Monastery further strengthened my relationship and respect for Shr Fu. I was impressed by Shr Fu’s friendly and jovial behavior with all of us, which dispelled my fear of him. I was inspired by one of his American disciples who was asked by Shr Fu to recite the Great Compassion Mantra. Instantly, I decided to learn the Mantra after that visit. This Mantra became the first Mantra that I memorized. As a result, I felt that I had known Shr Fu for a very long time already.

When I returned to Kuala Lumpur, I made a 180° turnabout in my life. This saved me from my continuing intensive pursuit of the five desires, and I gave rise to the thought of leaving home in CTTB. I told my wife that I wanted to scale down and slow down my business life in order to learn and practice more of Shr Fu’s teachings. I also told her my intention of going to

共進的午餐，更進一步強化了我對師父的尊敬。師父的親切與幽默令我消除了對他的畏懼。師父請一位美國弟子背誦〈大悲咒〉，讓我很感動，馬上決定要把〈大悲咒〉背起來，這是我第一個能背誦的咒。我感到我已經認識師父很久了。

回到吉隆坡後，我的人生有了一百八十度的轉變，也把我從對五欲的追求中拯救出來。告訴內人，我要縮小生意，以便學習和實踐更多師父的教化。也告訴她，可能去萬佛聖城出家。

一九八一年，我自費單獨去了一趟萬佛聖城，在離開吉隆坡的前一天，我兒子從自行車上跌了下來，身上有一些傷。原本我想取消旅程，再一想，還是決定不改變行程。

CTTB to leave home.

In 1981, I made a trip to CTTB by myself, alone, at my own expense. The day before I left Kuala Lumpur, my son fell from his bicycle and had some wounds on his body. Originally, I wanted to cancel my trip, but after some thought, I decided to go ahead with the trip.

When I arrived at CTTB, Shr Fu was giving a lecture after the midday meal. I sat down to listen to the lecture, with eight questions written on a piece of paper in my pocket. To my amazement, even though I had not raised the questions, Shr Fu answered them for me within the next few minutes. I realized that I should stay to learn more from Shr Fu. I stayed at CTTB for one month; I was also assigned the daily duty of sweeping the roads.

This 1981 trip made me decide to become one of Shr Fu's Dharma protectors. Sometimes, Shr Fu seemed to be talking to me alone during his lectures, such as: "You must not read in the restrooms, especially Dharma books and Sutras." "You must not read when lying down or else you'll be born as a snake in the future." "When you make offerings to the Buddhas and Bodhisattvas, you must place the offerings in front and not on the sides of their images."

☞ To be continued

到了萬佛聖城，師父在午齋後說法，我口袋裡放著寫在紙上的八個問題，使我驚訝的是，我還沒有提出問題，師父在幾分鐘內為我回答了所有的問題。我理解到我必須留下來跟師父多學習。當時我在萬佛聖城住了一個月，我也被指派掃路為日常出坡工作。

一九八一年這一趟的參訪讓我堅定想成為師父的護法，某些時候，師父在講法時，似乎是特別在對我說法。譬如：「你絕對不可以在廁所裏讀東西，尤其是佛法書籍和經典。」「你絕對不可以躺著讀書，否則將來你會生為蛇。」「你供養佛菩薩時，必須放在佛菩薩面前，而不是放在佛菩薩像邊。」等等。

☞ 待續