



# 回憶 金山寺的禪七

## Recalling the Chan Session at Gold Mountain Monastery

果齋講於2012年1月16日萬佛城大殿・石義環 中譯

A talk given by Peter Schmitz on January 16, 2012 at Buddha Hall of CTTB

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編按：一九七五年於奧勒岡州初見上人，果齋居士就認定這位是他終生要追隨的善知識。沒有經過太多掙扎，二十九歲的他放下前景看好的事業，搬進金山寺常住，隨眾工作修行。購置萬佛聖城之後，果齋也成為第一批拓荒者，進駐城內負責各項維修工作。如今年輕的拓荒者身雖已老，但護法求道的心依然熱切，每年的冬季禪七都少不了他的身影。本文是他今年的禪七心得，也道出當年金山寺的禪堂風景。

**Editor's note:** The moment he met Venerable Master in Oregon back in 1975, Peter Schmitz (Guo Zhai) instantly knew that he had found the Good Knowing advisor he has been looking for all his life. What followed after this was a predictable outcome. Without much struggling, the 29 year old Guo Zhai gave up his rising career for a much different life. He moved into the Gold Mountain Monastery to totally focus on cultivation which cannot be accomplished in the distraction of daily life. He then soon relocated to CTTB and became one of the pioneer workers in charge of general building maintenance of the complex. The young pioneer has now turned into an old and wise man through the years, but his dedication to protect the Dharma and seek self-realization remains just as strong as before and he has not missed a winter Chan session since. The following literature is his reflection on this past winter Chan and also shares some views of the Chan hall of the former Gold Mountain Monastery.

In the middle of the 1970s, the first two bowing monks, Heng Ju and Heng Yo, bowed from San Francisco up the coast, came through Oregon and they went to Seattle. During that time, two of my friends, Bill Brevoort (Editor's note: The host of Buddha Root Farm outdoors Buddha recitation in 1975) and Pip Cole, who are old time disciples, invited the bowing monks and a group of left home people from Gold Mountain Monastery in San Francisco to come to the University of Oregon to give lectures. That was the first opportunity that I had to meet Chinese Buddhism. They invited me to attend and I went to hear the lecture from the bowing monks and Venerable Master was also speaking.

### The first time I met Venerable Master...

Those two friends invited the group from San Francisco to stay

七十年代中期，恒具、恒由兩位比丘首創三步一拜之舉，他們沿著舊金山灣往北朝拜，沿途經過奧勒岡州，最後行至西雅圖。當時我的兩位友人，同時也是上人的早期弟子——比爾・布萊佛（編按：一九七五年佛根地戶外佛七發起人）及皮普・科爾，邀請這兩位三步一拜的比丘以及舊金山金山寺裡的出家眾一齊到奧勒岡大學弘法。他們邀請我去參加，而我也出席了，聆聽到兩位比丘以及師父上人的開示。這是我第一次與中國佛教相遇的機緣。

### 初遇上人

比爾及皮普招待舊金山的僧眾們住在奧勒岡

at a house outside of Eugene, Oregon. Pip, that friend from years past, invited me to come out to visit and see those people. I went out to their farm on the McKenzie River, Heng Ju, Heng Yo, Heng Yin... there were probably 10 or 15 people staying there. They were camping out. They had a Volkswagen van and it was more primitive than nowadays. Of course Venerable Master was there too.

On that day, it was an afternoon. I went inside the house by myself and was looking around. Everything seemed very strange, unusual, and different than I experienced before. Then Venerable Master came walking in, he just stood there in the room. He looked at me and there were some mysterious things that happened in that moment. I became aware that this Buddhist practice was very important and I should investigate. That was the first time I became curious about Buddhism, in the summer of 1975.

We had the lecture; they gave talks. Heng Ju and Heng Yo gave some speeches. They went to Seattle and that was it. At that time the old Gold Mountain Monastery was in the Mission district in San Francisco. It was called the icebox. At Christmas time, those two people, Pip and Bill and some other friends drove down from Oregon and went to a meditation retreat. They invited me to go with them. That was the first time I had ever attended a meditation session. It was a very unusual experience.

### In the meditation session, I had a state...

It was in the old Gold Mountain Monastery in San Francisco. I guess everybody understands what a state means. I was 29, new to meditation. We used to sit on homemade benches. I was sitting and trying so hard. Suddenly I had a vision, it was white tiger with horns that had a lotus flower on the back. Venerable Master was sitting on the lotus flower. That's something I had never experienced before. It made a profound effect on me. I didn't understand or have any idea what was going on. Years later, I found out that the white tiger with horns and the lotus flower was a transformation of Manjushri Bodhisattva.

In that time, Dharma Master Heng Shun was the secretary in charge of the office. He asked me if I wanted to take refuge. In that first session, I was able to take refuge with Venerable Master. That session was held in an area of San Francisco, the Mission district, in the 70s which had a very strange environment outside – there were drug dealing and fights, very strange activities. Inside, the monastery had an extremely calm and peaceful feeling of safety for me.

The session was finished and we drove back to Oregon. In that time, every two and half months they had a seven-day session in Gold Mountain. In the springtime, I wanted to attend another session but my friends had kids and jobs so they couldn't go. I came back to Gold Mountain and went to every session until the summertime. I talked to Dharma Master Heng Shun and asked if I could live at

州尤金市外的一座房舍，老友皮普邀請我前去造訪。於是我驅往位於麥肯齊河旁的農莊，我見到了恒具、恒由、恒隱法師等人，他們搭棚露營，約摸住紮了十到十五個人。他們還有一台福斯廂形車，相較於現在的車種，當時那台車著實非常簡陋。當然師父上人也在那裡。

那日午後，我一個人走進屋裡，環顧四周。一切事物及景象看起來似乎那麼不可思議、非比尋常，完全異於我過往的人生體驗。上人走了進來，站矗在房裡，注視著我。在那一瞬間，神妙的事情發生了。我意識到佛教的修行非常重要，而我，應該去探索研究。那是一九七五年的夏日，我開始對佛教初萌好奇。

接著進行講座，僧眾們給聽眾開示。恒具及恆恒由兩人也發表演說，然後他們就離開前往西雅圖。那次的相遇就僅止於此。當時金山寺座落於舊金山市的米慎區，號稱「冰箱」。那年耶誕節期間，比爾及皮普相偕數人從奧勒岡南下到金山寺參加禪坐，他們也邀請我一起同行。那是我平生第一次參加禪七，也是個非常奇特不凡的經驗。

### 禪七中，我遇到一個境界

我想大家都明白境界的意思。當年我二十九歲，對禪坐一無所知。我們坐在自製的長凳上，當時的我非常努力用功。冷不防地，我突然見到了奇景妙象：一隻頭上有角的白虎，背上有朵蓮花，而師父上人就坐在那朵蓮花上頭。這是我生平絕無僅有的經驗，這經驗對我產生了深遠的影響。當時的我完全不明白到底是怎麼回事，事隔多年，我才知道那隻頭上帶角的白虎與蓮花是文殊師利菩薩的化身。

那段時間，恒順法師是金山寺的秘書，負責管理辦公室。順法師問我是否要皈依，於是我在那一次的禪七皈依了師父上人。禪堂的外頭，是七零年代的舊金山米慎區，在當時是個充斥毒品交易、械鬥以及種種荒誕活動的地方；然而在金山寺的禪堂裡，卻是異常地平靜與祥和，給人一種安全感。

冬季禪七結束，我們便驅車回到奧勒岡州。那段時間的金山寺，每隔兩個月半就舉行一次禪七。我在春天的時候，參加了第二次的禪七，這一次朋友們因為工作及孩子的緣故，沒有辦法與我同行。我回到金山寺以後，就連續參加了所有

Gold Mountain as a volunteer. There was a lot of work to be done. Venerable Master allowed me to stay. I moved in to the old Gold Mountain Monastery.

At that time, the men were living in that place called the icebox. It was called the icebox because there wasn't any heat. It had been an old mattress factory. The city inspector had made a rule that they had to install a heater. Venerable Master installed a heater and it was hanging from the ceiling. But it wasn't hooked up to any gas, so there was no heat. It was a very interesting experience.

I lived in that monastery one year. In 1977, Venerable Master made the decision that all the people living in Gold Mountain should move up to Talmage, the City of Ten Thousand Buddhas, that had recently opened. They needed the help and they needed workers to do all the things that needed to be done. This building – the Guan Yin hall, was a theatre with a gym for the mental hospital that had been here before. It was transformed. They took out all the basketball hoops, changed the interior and created this Guan Yin Hall. One master of woodcarving (Tai-Sheng Wong) brought the Guan Yin statue and Venerable Master had one carpenter, Allen Nickelson make the boxes for the 10,000 Buddhas.

### A short story about Chan meditation...

This is a short story about Chan meditation that made a very strong effect on me. We used to sit from 3 a.m. to midnight. That was the schedule set by Venerable Master. The time was so short for sleep that some of us, the men, we'd stay here in the hall. We had to sleep sitting up. The monks would sleep sitting up in full lotus. Some of the lay people would sit on the benches and go to sleep. One evening at midnight, after the women left to the Joyous Giving House, we closed the doors. The men sat and we tried to go to sleep. There was a very loud noise and it sounded like somebody was snoring. It was actually one of the left home people. His name was Heng Chi, and he was very good at meditation. Even in his sleep, he was calling out "Who? Who? Who?" loudly.

Everyone was awake – five or six of us, except Heng Chi. We all woke him up, asked him to stop and then we went back to sleep. At the time, it wasn't of any significance, but later I thought about it, how deeply and profoundly one would practice that huatou (meditation topic) until they'd be able to do that in their sleep. It's always caused me to be more diligent, even until now.

We had another five weeks of session. In my opinion, every session is the very best one; the last one is the best one. Even though I'm older than some people, soon to be 66, I enjoy trying to understand a little bit deeper each time of what would be the result of serious practice and Chan meditation.

的禪七直到夏日來臨。之後，我問順法師是否能夠長住在金山寺做義工，因為寺中有好多的工作尚待完成。獲得上人允准之後，我便搬入了金山寺。

當時住在那裡的男眾，管金山寺叫「冰箱」，原因是金山寺的前身是座老舊的床墊工廠，本來就沒有任何暖氣。然而舊金山市的檢察官已經下令必須安裝暖氣，於是上人在天花板上裝了台暖氣，但是卻沒有連接瓦斯，所以也不會有暖氣。這是挺耐人尋味有趣的事情。

我在金山寺只住了一年。一九七七年，上人決定所有金山寺的住眾應該舉遷北上位於達摩鎮剛剛成立的萬佛聖城，因為聖城需要人力來完成所有必須興辦的事。觀音殿（即萬佛殿）的前身是精神療養院的劇場兼體育館，這棟建築物被我們完全地改造了。我們拆掉所有的籃球架，內部也進行整裝，觀音殿於焉落成。一位木雕大師（王泰生）完成了千手觀音的雕像，師父上人則請了木匠艾倫·尼克森為一萬多尊小佛像打造佛龕。

### 禪堂裡的一段小故事

接下來這段小故事跟參禪有關，對我個人影響甚鉅。早期的禪七都是從凌晨三點就開始，一直坐到午夜方休，這個時間表是上人訂下來的。因為放香的時間太短，所以男眾就乾脆留在佛殿坐著睡覺。出家眾結跏趺坐、不倒單，我們這些在家眾有的就坐在板凳上睡。有一天晚上十二點鐘，女眾離開大殿回到喜捨院就寢，我們就將門全部關上，坐下來準備入睡。突然一陣非常洪亮的聲音出現，聽起來像是有人在打呼——原來是比丘恒奇法師。奇法師參禪的功夫極佳，所以即使夢寐中口裏仍不停地參著話頭：「誰？誰？誰？」（「誰」的英文 Who，聽起來就像打呼聲「呼」）。

我們五六個人都被吵醒了，唯獨奇法師還在睡。我們搖醒奇法師請他停止打呼，這樣眾人才能安然入睡。那一幕，在當時我不覺得有任何含義，但後來仔細思考才發現，一個人的功夫要用到多深厚，才能在睡夢中依然繼續參話頭！這段往事，至今仍鞭策著我要更精進向前修行。

我們剛結束五個星期的法會（二個彌陀七和三個禪七），對我而言，每個法會都是最好的；能堅持到最後，就是最完美。我雖然即將邁入六十六歲，年紀也比一些在座的癡長，但是我很高興每一次都能對修行與參禪有更深一層的認識與體悟。