

新月初生漸漸圓

恆來法師與沙彌的佛根（地）啟示錄
（續）

—The New Moon Waxes till It Becomes Full

— Dharma Master Lai's Revelation
on the Root of Buddhahood to Novice Monks
(continued)

比丘恆來 講於2012年8月12日佛根地夏季禪修營
凌峰 中譯

Bhikshu Heng Lai spoke at the Buddha Root Farm summer retreat
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Chinese Translation by Ling Feng



BODHI FIELD | 菩提田



Q: Question: Do you investigate the *hua tou* (meditation topic), like “who am I,” intellectually?

A: When you say the word “me,” or “I,” or “who am I?” you start thinking about that question, and how ridiculous it sounds. Who just asked that question? Who am I? Who said that? Who? That’s what they mean by “dwelling on your *hua tou*.” It means, who just said that, who’s asking the questions? That’s what you’re supposed to be dwelling on. It’s a dichotomy. It’s a short circuit. These two wires are short circuiting against each other. Who am I? Who just asked that? Who am I? Who said I? That’s what you think about. You’re not supposed to recite the question like a mantra. It becomes a burning thing in the back of your head. If you have real success in Chan, then this becomes a burning question. They call it the Great Doubt.

To me, I had this happen to me spontaneously at sea once. I didn’t know anything about Buddhism, but it just happened. It was a great doubt. It was more like a great big cloud. It came over me, and it was like a weight. That’s the way I can describe it.

It’s like this huge weight was on my shoulders. “What is this all about? Why am I here? Who’s asking these questions? Who am I?”

I didn’t know I was working on a *hua tou*, but I was. But then,

問：您是用智力來參話頭嗎？比如參「我是誰」？

答：當你說「我」或「我是誰」，你開始思考這個問題，這聽起來多麼可笑。誰在問這個問題？我是誰？誰說了那個呢？是誰？這就是所謂的「安住在話頭」，指的「誰說的」、「誰在問」是我們應該安住的地方。這是一個二分法，是一個短路。這兩條電線是彼此短路的。我是誰？剛是誰問的？我是誰？誰說「我」？這是你想要的，不是像背咒一樣背這個問題。它變成在你頭腦裡面燃燒的東西，如果你參禪是有真功夫，這會是你最迫切的問題，就是所謂的「大疑」。

對我來說，有一次在海上，它自發地發生在我身上了。我當時對佛教一無所知，但它就發生了。它是一個大疑，它更像是一個巨大的大雲。它突然到我身上了，就像一個重擔。我可以這樣描述它。

它就像在我的肩膀上的巨大的重擔：「這是怎麼一回事？我為什麼在這裡？誰在問這些問題？我是誰？」

我當時不知道我是在參話頭，但我其實是在參。那時，它變得越來越強烈，然後嘎然而止。每個人的經歷不同，我的情況是，我所有的念頭停了一秒鐘，也

it became more and more intense and it just, stopped. Everybody has a different experience, but in my case, all my thoughts stopped for a second. Probably more like a microsecond, but it felt like a longer time. And I just saw everything as they really are, without any thought in between.

We suffer from thought. They call that the ground of the joy of leaving filth. And the filth is our thinking, even pure thinking. Any kind of thinking—good, bad, and ugly—is false thinking. And when it stops, no matter how sophisticated your thinking is, it is nothing compared to seeing the pureness of things as they really are. And to me, there were no firecrackers or lightshows, I didn't see Guan Yin descend from the heavens or anything like that.

I was on watch, and I was looking at all these stars, and they were just “thus, thus.” Everything was just the way it was. And it was a profound relief. I started crying, it was really beautiful. It was like, somebody took an anvil off your shoulders. You just went, 'ahhhh'. It was really joyful. And I wanted to go grab the people I was on watch with and shake them and say, “Hey look! Look!”

Then I started for the first time feeling the real frustration the Buddhas and Bodhisattvas feel. They can't make people see that. They have to trick people into seeing it. You have to use expedient devices. People themselves have to attain this.

But, in my case, because I had no foundation at all, my mind didn't stay that way very long. I think within a week or so, all aspects of that experience were pretty much blocked back down again. It caused me to go into a deep depression because here was this enormous joy and relief, and then all of a sudden it's back again, all this false thinking, my mind covering it all up.

I couldn't even stand up straight—I was so depressed. I was in Majorca, Spain, which is an island off of Spain. And we were on a ship, so we pulled in there, and when I got ashore, there was all these leather goods on display, because in Spain, that's what they sell. They sell all these leather coats; leather, leather, leather everywhere. So all I could see were the skins of living beings. It was all I could see.

And the horrible smell of their skin. I thought, oh god, I'm in the hells. What is this? This is awful. And then I found a Catholic church. Spain is Catholic. Catholicism is thousands of years old there. It was an old, old church, and I went inside this church to take refuge from all this leather everywhere and all these people. When I got inside that church, it was very peaceful.

And all these cultivators are in there. And who were they? Old ladies. All these old “*tai tais*.” And they're reciting with their beads. And because they were cultivating, they were purifying.

許更像是一微秒，但感覺像是一段較長的時間。我看到了一切東西的本來樣子，沒有任何念頭擋在中間。

我們由於念頭而受苦。污垢就是我們的念頭，即使是清淨的念頭也是污垢。任何形式的念頭—好的，壞的和醜陋的一都是妄想。無論你的念頭是多麼的精巧，它和看到事物的清淨本來比起來是天壤之別。對我來說，我沒有看到煙火、光影，我也沒有看到觀世音菩薩從天而降，或者諸如此類的。

我在瞭望，我看著所有這些星星，它們就是「如如」，一切都是它們的本來面目。這是一個深深的解脫。我開始哭起來了，它真是美麗，就像有人把你肩上的鐵砧拿掉了，你就長舒一口氣「啊…」這真是快樂。我想去抓住和我一起瞭望的人，搖晃他們，說：「嗨，你看！看！」

我開始第一次感到佛菩薩所感到的沮喪。他們沒辦法讓人看到這個，他們不得不誘使人們看到這個，不得不用方便法門。人們必須自己證得這個。

但是，由於我沒有任何的基礎，我的心並沒有長時間保持那樣。大概一星期左右，那個經驗的方方面面都再次被堵住了，這讓我陷入了深深的抑鬱。因為之前是這個巨大的喜悅和解脫，然後突然再次回到這一切的妄想，我的心又被遮蓋住了。

我是如此地抑鬱，甚至於站也站不直了。我們是在西班牙馬洛卡島，這是西班牙的一個小島，我們的船在那裡靠岸。我上岸去，岸上在展示種種的皮具，因為西班牙出產這些。他們賣種種的皮衣，皮革無處不在，因此所有我能看到的，就是眾生的皮。

它們的皮臭氣熏天。我想，「哦，天哪，……這是可怕的。」然後我發現了一個天主教教堂。西班牙信奉天主教，天主教在那裡有幾千年的歷史。這是一座非常古老的教堂，我去教堂裡面躲避這無處不在的皮革和所有這些人們。當我到了教堂裡面，它裡面非常安寧。

在那裡有很多修行者，她們是誰呢？是老太太們，她們在數著念珠念誦。因為她們在修行，她們在淨化那裡；她們自己不知道，她們是正在修行一個法門。那裡面非常安寧，我只想呆在那裡，裡面非常好。

後來我決定我需要找人幫助，因為我不知道該怎麼處理這件事。我知道我不能去問牧師，他們無法回答這些問題。從那個時候起，我開始越來越想找到一位大師之類的人，一個能夠給我解釋發生了什麼的人。

當你有過這樣的經驗，你的優先度改變了。你對世界上的任何事都不再有興趣了，這個世界上的一切，

They didn't know it, but they were cultivating a Dharma-door. It was very peaceful in there. I just stayed there, and it was really nice.

Then I decided I've got to find somebody to help me because I don't know what to do about this. I knew I couldn't talk to a priest. They would not be able to answer these questions. That's when I started getting interested in finding a guru or something. Somebody to explain what happened to me.

When you have an experience like that, your priorities shift. You're no longer interested in anything in the world. All this, everything in the world, is trivial. I realized that everything here, which everybody thinks is so important, it's just total bananas! And I knew that I was never going to be interested in anything, but finding somebody to help me with this great question, this big thing that happened to me. That was my situation.

Q: Can you describe your experience in meeting the Venerable Master for the first time?

A: I was young, only 22 or 23, and I met The Master in 1969. The Master just looked at me, laughed and said, "Oh, you finally got here."

I had a girlfriend named Beth, and her friend was Loni, the former Dharma Master Heng Yin. They went to school together. And Loni was writing all these letters to my girlfriend describing what it was like to leave home.

I said, wow, there's something to this, I need to meet this person. But that night after she read me the first letter, I had a dream. There was The Master and three Bhikshus and the two Bhikshunis sitting around a big circle. And they all turned around, looked at me, and laughed and said, "Oh! You!" That was my dream.

Beth and myself went down to San Francisco, and we set up an appointment with the former Dharma Master Heng Yin to meet the Master. We had driven through Chinatown the day before. Loni was showing me where the Master stayed, where Waverly place was, where their temple was. And there was The Master. He was outside on the sidewalk. And Beth, she had met him in the past, says, "Oh, there he is! He's right there!" The Master's standing right there on the curb, looking at me, laughing.

The next day, I met Loni outside, and Loni goes, "OK, now, I know you came down here to meet our teacher, but you gotta really be serious about wanting to become a Buddha."

What? I didn't even know what she was talking about. I had no idea what that meant. So I was kind of hesitant about going up those stairs because they had these creaky stairs all the way up the Waverly place. It was on the third floor. It was a really old building with these skinny little stairs. So I was getting more and more nervous the higher I got on the stairs and I thought, "I don't know about this."

I got to the top, and there was The Master teaching. The first five left-home people were all still novice monks and nuns at that time.

實在是微不足道的。我意識到，這裡的一切，人人都認為非常重要的東西，都是毫無意義的！我知道，我永遠不會再對任何東西感興趣，除了要找到一個人來幫助我解決這個大問題，這個發生在我身上的大事。那是我當時的情況。

問：你能描述一下你第一次遇見上人的經歷嗎？



答：在1969年遇到上人的時候，我當時還年輕，只有22或23歲。上人只是看著我，笑了，說：「哦，你終於來到這裡了。」

我有一個女朋友叫Beth，她的朋友是Loni，前恒隱法師，她們是校友。Loni寫了很多信件給我的女朋友，描述出家是什麼樣子。Loni剛剛成為沙彌尼，她向Beth解釋她在這個偉大的中國老和尚座下的經驗。Beth把這些信件讀給我聽。

我說，哇，這裡有名堂，我需要見這個人。就在她給我讀第一封信的那個晚上，我做了一個夢，夢見上人和3個比丘、2個比丘尼圍成一圈坐著。他們都轉過身來，看著我，笑了起來，說：「噢，你！」這就是我的夢。

Beth和我約了Loni(前恒隱師)去見上人，我們已經在前一天開車穿過華埠。Loni指出哪裡是上人住的地方，哪裡是天后廟街，他們的寺廟在哪裡。上人就站在那裡，他就站在外面的人行道上。Beth曾經見過他，說：「哦，他在那裡！他就在那裡！」上人就站在路邊，笑著看著我。

第二天，我在外面和Loni見面，Loni說，「OK，我知道你來這裡要見我們的上人，但是你必須真心誠意地想成佛。」

什麼？我根本不知道她在說什麼。我不知道那是什麼意思。所以，我上樓梯的時候很猶

There was Heng Shou, Heng Ching, Heng Chien Heng Chih, and Heng Yin. And he was teaching them all. The Master was teaching them how to fold their sitting cloths. Dharma Master Heng Yin, who had already learned enough Chinese to be able to speak to The Master said, “The Master, this person wants to come meet you.” The Master just looks up and goes, “Oh, you finally came!” and he went back to showing them how to fold the sitting cloth.

I didn't know what was going on, but as soon as I saw the Venerable Master, I realized he's for real. I just knew it. It's one of those gut things. You can't really explain why, but it's just a deep down kind of thing. I just knew right away—this person really understands things. He understands how this universe really works

Also, I noticed that his eyes weren't attached to his body. It's hard to explain, but it's almost like they were floating in his body. It's like he had this body that was a temporary device to teach with. It wasn't really a person. That's the feeling I had about it. That's how I met The Master. But my conditions were a little different. Everyone's different. Everybody has different conditions and that's just something you have to live with.

I really wanted to have that state again, and because that state was so wonderful, I told The Master right away that I wanted to have that state back. The Master goes, “You do not want to be greedy for that state. You're not ready to have it on all the time.”

Also, it's a great burden to have that, to be in samadhi all the time. You don't think about that, but you're looking at things as they really are. And it's a big load. It's pretty overwhelming at first until you have your samadhi power. Or until your precepts, samadhi, and wisdom grows big enough to be able to deal with it. Because you're basically exposed to the way things are all the time. You're exposed to the universe as it really is, and that's hard to take. Even though it's wonderful, it's still hard to take.

It's also not wonderful all the time, because you see the suffering around you. You see all these living beings suffering all around you. It's hard to take. You see everybody with their regular minds being oppressed—they're covered up. That's how they always talk about it, “covered up.” Especially people in the regular world who are just out to make a buck. All these people, they're just running after all these crazy minds they have. They're just running after all this fame and wealth, and there's greed in this, greed in that. They're missing a wonderful thing. They're missing their wonderful jewel. They're running after wealth, but all the wealth is right there with them. They don't see it. It makes you want to cry almost. It's so sad.

A Bodhisattva sees that all the time. That's why The Master, he must really suffer, to see that all the time. And it takes a lot of patience, to see that, to put up with that. And that's why we work on the foundation. I learned over time not to be greedy for enlightenment. It'll come

豫，因為天后廟街的樓梯咯吱作響。他們在三樓，這是一個古舊的建築，樓梯窄小。所以越往上走，我越緊張。我心想，「這對勁嗎？」

我到了頂上，上人正在教學。最初出家的5個人當時都還是沙彌和沙彌尼：恒授、恒靜、恒謙、恒持、恒隱，上人正在教他們5個人，上人在教他們如何疊坐具。恒隱法師當時已經學會了足夠的中文，可以和上人交談，她說，「上人，這個人想來見你。」上人抬頭看我，說道：「哦，你終於來了！」然後他又繼續教他們如何疊坐具。

我不知道正在發生的事情，但是我一看到上人，我就意識到他是真的，我就知道了。這是一種直覺。真的無法解釋，它是一個內心深處的東西。我馬上就知道這個人真正地明白，他明白這個宇宙真正是如何運轉的。

此外我注意到，他的眼睛和他的身體是分離的。這很難解釋，就好像它們是漂浮在他的身體上，就好像他的身體只是一個用來教學的臨時工具，它不是一個真正的人體。這是我當時的感覺。我就是這樣遇到上人的，我的因緣有點不同。每個人的因緣都不同，這是你自己要承受的。

我很想再次有那個境界，因為是如此地美妙。我馬上告訴上人，我希望恢復那個境界。上人說：「你不要貪那個境界。你還沒有準備好時時刻刻都有那個境界。」

此外，隨時隨地都在定中，有那個境界是一個很大的負擔。你可能不那樣想，但是你是在看所有東西的本來面目，那是一個很大的負擔。在剛開始的時候，它是壓倒一切的，直到你有定力了，或者你的戒定慧增長到足夠處理它，因為你基本上是時時刻刻都暴露在事物的真相面前。你暴露在宇宙的本來面目面前，那是難以承受的。雖然它是美妙的，它仍然是難以承受的。

而且它也不總是美妙的，因為你看到周圍的苦，你看到你周圍所有這些眾生在受苦。這是難以承受的，你看到每個人的心靈都被壓迫，被遮蓋住了。尤其是世間的人，就是想出來賺點錢。所有這些人，他們只是在追逐他們自己的狂心，只是在追逐一切名利，貪這個，貪那個。他們遺失了這個美妙的東西，他們失去了自己的妙寶。他們在追逐財富，但是他們的財富就在自己那裡，他們卻看不到它。這使你幾乎想哭，這是如此地讓人悲傷。

when you're ready. Don't try to be all impatient about it. That's what I learned for myself. Everybody has different experiences and different causes and conditions.

Some people would open up their "five eyes," and I had no idea what that meant. Even now, I'm not really clear about it.

It's like when they talk about Mount Everest, I know it's there. I don't have to be told anymore. I can't get up there; I can't really touch it; but I know it's there. I have no question about that. I don't have to deal with that false thought. I don't have to doubt about wisdom and all that stuff, because I know it really exists. And I know that The Master's been around forever, and that we have been around forever. We've been around for millennia, eons, in one form or another. And we will continue to be around for eons. So that was another form of relief.

Because there are a lot of people, they intellectually think they are going to stop existing when they die. What is that called? Annihilation. They're annihilationists. They think, "When I die, that's it, nothing else ever again." The Christians, they believe heaven, hell, that's it, nothing else. You go to hell, it's forever. And you can never escape hell. But I know there's a continuum in the universe. There is no beginning and no end. And as the Buddha taught, there's neither a beginning nor end. It's not even a question.

Q: It's about the precepts. You said, "precepts, samadhi, and wisdom." I was wondering if there are any reflections around the precepts with the Venerable Master and around the precepts for novices. I understand that you designed the book cover of DRBA's *Shami Vinaya* publication.

A: I was probably the worst *Shami* in the world. I made the cover. We're supposed to memorize all this stuff, and I can't memorize my own name. At the time we left home, it was really simple. The Master said memorize the *Shurangama Mantra*, the *Shramanera Vinaya* (precepts), and memorize the *Da Bei Zhou* (*Great Compassion Mantra*).

I don't know if he said memorize the *Shramanera Vinaya*, but learn the *Shramanera Vinaya*, and learn the contemplations you're supposed to do when getting up, brushing teeth, etc. The Master was very expedient with us in the early days. Later on, we got more formalized. At that time, we didn't go through all this training because The Master was there. He just went "OK, you're a *Shami*."

I think I was a *Shami* for about a year or so. CTTB had their first leaving-home ceremony in August of '76. The *Shramanera Lu*—we printed that for the first time. I was the only person doing covers, and I didn't know what I was doing. We just used the typewriter—typed it out and printed it. We made our own covers and printed it really cheap. ❀

菩薩時時刻刻都看到這個情形。這就是為什麼上人，他必須時時刻刻地看著這個情形的苦，那是需要很大的耐心來承受。這就是為什麼我們要在基礎上下功夫。隨著時間的推移，我學會了不貪求開悟。當你準備好了，它就會來，不要那麼沒有耐心。這是我自己學到的東西。每個人都有不同的經歷和不同的因緣。

有些人會開「五眼」，我不知道那意味著什麼。即使是現在，對此我還是不很清楚。

這就像當他們談論珠穆朗瑪峰，我知道它的存在，不需要再告訴我這一點了。我到不了那裡，也摸不到它，但我知道它的存在，這是毫無疑問的。我不需要對付那個妄想，我不需要懷疑是否存在智慧和所有的那些東西，因為我知道它確實存在。我知道上人是永遠存在的，而且我們也是永遠存在的。我們已經以這種或那種形式存在了千年萬劫，我們將繼續存在千年萬劫。那麼，這也是另一種形式的解脫。

因為有很多人從思考中得出結論，他們死了就不復存在了。那被稱作什麼？斷滅。他們是靈魂毀滅論者。他們認為，「當我死了，就完了，再也沒有了。」基督徒相信天堂、地獄，沒有別的了。你去了地獄，就永遠在那裡了，永遠逃不出地獄。但是我知道，宇宙是連續的，無始無終。正如佛陀的教導，既沒有開始也沒有結束，這根本不是問題。

問：這個問題是關於戒律的。你說到「戒定慧」，關於上人對戒律的教導和沙彌律儀，你有什麼回憶。我知道法總的《沙彌律儀》一書的封面是你設計的。

答：我可能是世界上最差的沙彌。我設計了那個封面。我們是應該記住所有那些，但是我連自己的名字都記不住。我們出家的時候，是很簡單的。上人說，背誦〈楞嚴咒〉、《沙彌律儀》和〈大悲咒〉。

我不記得他是否說要背誦《沙彌律儀》，但是要學習沙彌律，還要學習當你在起床、刷牙等等的時候所應該做的觀想。在初期，上人是對我們非常方便的；後來，我們更加正規化了。當時，我們並沒有通過這樣的培訓，因為上人還在，他只是說「OK，你是一個沙彌。」

我想我做了大約一年的沙彌，萬佛城在1976年8月首次舉行出家儀式。我們第一次印刷《沙彌律儀》，只有我一個人做封面，我也不知道我在做什麼。我們只是用打字機把它打出來去印刷，我們自己設計了封面，然後非常便宜地印刷出來了。 ❀