



Eternal Teachings from an Eternal Master

永恒的師父 永恒的教誨

背景資料：
這段採訪在紐約長島家中錄製，
由Richard Josephson(前恒空法師)採訪。
陳果璞、陳姍姍、安果毅整理

Background information:

This interview was recorded at Fred Klarer's house
in Long Island, New York.

Interview conducted by Richard Josephson (former DM Heng Kong)
and compiled by Yvonne Chen, Xan Schmickel, Michael An.



BODHI FIELD | 菩提田

Interviewer: What is your Dharma name?

I am Fred Klarer and my Dharma name is Gwo Hu.

Interviewer: I remember Master Hua referred you as Heng Shou.

Indeed. I started as a novice monk for two years, then became
and remained as Bhikshu for five years.

Interviewer: When did you first become involved with the
community?

Which community?

Interviewer: The Sino-American Buddhist Association

My involvement started with meeting Shrfu around late 1968
and 69, or thereabout. It began with my older brother whose name
was Gwo Ning, also known as Heng Ching. He travelled with Ron
Epstein and a group of people from Seattle to study with Shrfu at
the Buddhist Lecture Hall here at Waverly place in Chinatown. At

採訪人：請問您的法名？

我叫Fred Klarer，法名果護。

採訪人：我記得師父叫您恒守。

果護：是的，我曾出家，出家後的前兩年是沙
彌，後五年是受具足戒的比丘。

採訪人：您遇到這個社團的時間和因緣是什麼樣
的呢？

果護：哪個社團？

採訪人：中美佛教總會。

果護：我第一次遇見師父是在1968，或者是在
1969年上半年，我的哥哥Steve是果寧恒靜，在1968
年的時候，他與一批包括Ron Epstein在內的人，從
西雅圖過來，跟師父一起研讀經典。地址是在三藩

that time, my apartment was only four blocks away from the Lecture Hall and my brother would usually drop-in as he liked to refresh himself each time he visited the area. This was how I learned about the first study group of Shurangama, a session which later became historic and legendary for its successful teachings to have led two Americans in the group onto the path of monkhood at the end of that lecture. The two Americans were Heng Ch'ien (David Fox) and my brother Heng Ching respectively. I knew to some extent what went on there, but unsure

whether my brother had actually become a monk. When I saw him in full monastic robe in my following visit with him, I understood.

In that same visit, as we were all gathered by the oversized table at Waverly place, I inexplicably felt something was going to happen. Then I saw the door opened and an extraordinary tall Chinese man appeared at the door way, all-illuminating, radiating golden rays filling the place with such brightness,

as if the sun had just entered the room. The man was obviously Venerable Master. Clothed in his usual gray robe, he looked at me, said a few Chinese words, smiled, and continued the walk towards his room. I turned to my brother for clarification of the Chinese words, and he explained to me that it meant: "You finally came!" That was my first encounter with Shifu and my introduction to his organization of Sino American Association.

Interviewer: Were you one of the two monks ordained?

No, I was not. The first one was Heng Ch'ien (David Fox) then followed by brother shortly after. Heng Shou (Michael Kane) was next to be ordained, and finally completing the group of the five pioneers were the two Bhikkhunis Heng Yin and Heng Ch'ih sometime later. In early 1970, a group of people went to Taiwan to receive the precepts but I could not confirm whether the two Bhikkhunis were part of the group since I did not recall seeing them in their robe during my stay at the Buddhist Lecture Hall. And as I am only relying on my memory for this information so the timing

市中國城天后廟街的佛教講堂。當時，我的住處離那兒大概只有四條街區，我哥哥常常造訪那裡，每一次去都像重新充了電一樣。這便是我如何得知第一期《楞嚴經》暑期講習班的。這個《楞嚴經》暑期研習班後來成為歷史與傳奇，因為它成功地使兩名美國人在楞嚴講習班結束時走向了和尚之路。這兩個美國人分別是恒謙(David Fox)和我的哥哥，我大概知道那發生了什麼，但不確定我的哥

哥是否真的出家了。有一次我去拜訪他時，看到他穿著出家人的衣服，那時我才明白了。

在那次拜訪中，當我們圍坐在佛教講堂的一張大圓桌前的時候，我莫名其妙的感覺有什麼事情要發生了。後來我就看到門打開了，然後一個很高的中國男子出現在門口，感覺他的身上有一圈金色的光環籠罩著，好像太陽走進了房間一樣。這個人顯而易見就是師父。他穿的是中國僧人的衣服，他常穿的灰色僧袍。他看到我，口中說了幾句中國話，面帶微笑，然後繼續朝他的房間走。我就問我哥哥他說什麼。哥哥解釋給我聽那幾句中國話的意思是「你終於來了」，這就是我初遇師父、和「中美佛教總會」（法界佛教總會前身）的因緣。

採訪人：您是最先受具足戒的兩位比丘之一嗎？
果護：不是。最先受具足戒的是恒謙，不久後是我哥哥，然後是恒授（Michael Kane）；接著是五朵蓮花中的兩位比丘尼恒隱、恒持。在二十世紀七十年代早期，有五位僧人去台灣受戒，但我不確定兩位比丘尼是否也在其中。因為我記不清當我在佛教講堂時她們是否穿著戒衣。而且我只是依靠我的記憶來回想，所以這些事件的時間不是很精確，我甚至也不確定這兩位比丘尼出家的準確時間段。



1969年五位美國出家人在臺灣基隆海會寺受具足戒。

Five Americans received full ordination at Haihui Monastery in Keelung City of Taiwan in 1969.

of the events might not be all that accurate, I am even less sure about the exact timeframe when the two Bhikkhunis left home. I encourage you to verify the dates. However what I vividly could recall was, after my girlfriend and I moved to Mexico and lived there for a while, I often thought of the Abbot, and my desire to

我建議你去校對這時間，然而我記憶鮮明的是，後來我和我的女友Fran去了墨西哥，並在那住了一段時間，那時我會經常想起上人而且想回去的願望與日俱增。當我得知第二期的講修班將在1969年暑期舉行時，我離開了墨西哥，回去參加這個講修班。



1970 年三藩市金山寺(舊)

Gold Mountain Monastery (former) in San Francisco in 1970

come back grew stronger day after day. When I discovered a second lecture was to be held in that following summer of 1969, we left Mexico so I could join that session. Once I stepped in, I never really left the Buddhist Lecture Hall until I left the association.

The Buddhist Lecture Hall was located on Waverly place in the Chinatown section of San Francisco. Situated high on the fourth floor, the place was a postage stamp and from my recollection, that space was actually very tiny and barely big enough to house all of us. Its size spans across two blocks lengthwise and was originally the most ancient Taoist temple in the United States before Shrfu converted it to a Lecture Hall. Shrfu then placed three Buddha images to cover the existing Daoist furnishings in the back and, instantly, we had what was called a FoKan (Buddha shrine) for us to use while living there.

Interviewer: What compelled and attracted you to the community? Shrfu attracted me, nothing else really besides the Shrfu.

Interviewer: How was life different before and after your becoming a part of the community?

Early in my childhood, I felt something considerably was missing, but I was unable to identify it until I was about thirteen and came across a book by Alan Watts, *The Way of Zen*. Upon

我自從加入後，從未真正離開過佛教講堂，直到後來我還俗。

當時，佛教講堂位於三藩市中國城的天后廟街的四樓，在我的記憶中，那個地方實在是太小了，勉強能住下我們這些人，它大小僅有兩個縱的街區那麼大，這個地方在沒被師父改作佛教講堂之前是美國一個很古老的道觀，師父擺了三尊佛像，佛像能把後邊的道教裝飾給遮擋住，就這樣，我們在那便有了供我們使用的佛龕。

採訪人：請問這個佛教團體有什麼吸引你的地方？

果護：是師父吸引了我，其實除了師父這個佛教團體並沒有吸引我的地方。

採訪人：在你加入這個佛教團體之前，跟之後的生活，有什麼不一樣？

果護：從我是一個小孩子的時候，我就覺得我的生活裏面好像少了一些什么東西，但是我不知道到底少了什麼。大概十三歲時，我讀了一本書叫《The Way of Zen (禪修之路)》，是 Alan Watts 寫的。當閱讀這本書的時候，我就感覺好像燈突然亮了一樣、拼圖的最後一個缺塊找到了，這本書恰好

reading it, I felt like a light had suddenly turned on, like a last missing puzzle piece had been found, that book just rightly filled the missing slot and completed the picture. I have been a Buddhist ever since.

I kept reading more books, I did not really have any Buddhist teacher nor did I know to look for one either. Books were all I had. In my early years (1967, 68, 69) when I was still living in San Francisco, I longed for a disciplinary approach to lead a spiritual life and while I had a chance to spend some time with the Indians (and ate plenty of mushrooms) down in Mexico, it still was not the level or fit the style of spirituality I was looking for. Instead all I wanted was to learn to meditate. It was this strong will that drove me to join the 1969 Shurangama summer session which had forever transformed my life and made me become what I became later. How was it different after I joined community you ask? The summer session pointed out a discipline that I finally could apply and relate to. I since had a knowledge base, and I was surrounded by people who knew what to do. Life continued on for the better.

Interviewer: When you were involved with the community? What was your daily schedule? How were things organized?

The Buddhist's Lecture Hall was a very small, tiny room, the size of a studio apartment to give you an analogy. In that room, we had a FoKan (Buddha shrine), two full size pictures of Master Xu Yun and the Sixth Patriarch, a gigantic table, and many other things that filled and cluttered up the room. It was also a place for the men to live while the women were housed separately in a different location nearby.

When it came to following a daily schedule, Shrfu took no time to get us started. Every day, the program promptly began at 4am with morning recitation. While the summer Shurangama study was in session, we meditated during the day followed by meal offerings. At night, Shrfu would lecture us on *the Six Patriarch Sutra* during weekdays and *the Dharani sutra* on the weekends. After the lecture, we had to recite *the Vajra Sutra* in Chinese, and it was beyond difficult to do it as none of us spoke Chinese at that time. So we switched to use Dr. Conze's *Vajra Sutra* translation. Though easier linguistically, it was not any less painful. The recitation still took us three to four months to complete. Looking back, I really appreciated Shrfu's dynamic teaching; we had all learned some basic and necessary skills like sitting still or at least attempt to sit still on the bare floor that was also our bed every night.

Interviewer: Did you sleep sitting upright?

That thought did not come to mind at first despite the lack of space. Instead we bought wooden crates from Chinatown. We converted them into boxes and placed them on the roof. We used the boxes as our bed and claimed the rooftop as our bedroom for a few years. It may sound uncomfortable but the setting was actually quite cozy and snug particularly in the rain. What was most entertaining was the constant clicking sound at night, I later discovered that the sound actually came

填補了所缺的那部份，並完成了整幅畫。所以我從那個時候起，就成爲一個佛教徒。

後來我又繼續讀了許多書，我沒有任何真正意義上的佛教師父，也不知道如何去尋師訪道。全是從書上學習。在我人生早期（1967~1969），當我還住在三藩市的時候，我就渴望一種有紀律的靈修法門。當時我在墨西哥有機會和印第安人待一段時間，並吃了很多蘑菇。但這並不是我所要尋找靈修法門或層次。而我最想學習如何打坐，這個動機促使我參加1969年楞嚴暑期講修班，它永遠改變了我的生活並使我成後來的我。您問我加入這個團體後有什麼的不同，我從中找到了可以應用、有紀律的生活方式、知識的寶庫、和一群善知識，生命也變得更好。

採訪人：當時，你每天的作息是如何安排？活動是如何組織的？

果護：當時的佛教講堂是一個很小很小的房間，打個比方的話它就相當於單間公寓大小，在那裡擺放有佛龕、與真人實際大小的虛雲老和尚法像和六祖大師法像，一張巨大的桌子，還有其他一些物品也雜亂的擺放在那。我們男眾住在那邊，女眾沒有跟我們一起住，是住在另外一個地方。

說到每天的作息安排，師父沒有規定我們幾點起床。每天四點開始早課，在楞嚴暑期研修班期間我們早上打坐，接著參加午供；晚上就聽師父講經。我記得那時候是講《六祖壇經》，週末講《大悲心陀羅尼經》。晚上講完經之後，我們就誦《金剛經》；剛開始用中文誦，可是因為大家都看不懂、聽不懂，所以就用Dr. Conze翻譯的《金剛經》，雖然語言懂了，但還是不容易的，誦一遍要花三、四個月時間。回顧那段日子，我十分感激師父生動活潑的教導。我們學到一些基本的規矩，譬如說怎麼樣坐著不動，或者嘗試怎麼樣靜坐。那時，我們晚上打地鋪。

採訪人：你有嘗試夜不倒單嗎？

果護：儘管那個地方很擠，但開始時並沒有想到坐單。後來，我們去中國城買了一些木的包裝箱，並釘成盒子。放在佛教講堂屋頂的天臺上，我們就在箱子裏坐單；這樣子，晚上在天臺上坐單坐了很多年，聽起來這樣好像不舒服，但實際上卻是很舒服的，而且特別是在下雨的時候。最有趣的是，在晚上聽到連續的嘩啦嘩啦的聲音，

from people who shuffled and dealt with the tiles of mahjong games. Interesting, those games can keep people going all night long.

We lasted through the summer session and at its completion, I took refuge. I did not have to think twice for I knew Shrfu was my teacher the first time I met him. During the entire time I lived in Mexico, I knew I would soon be returning to him.

Interviewer: How much time in total did you stay in Mexico?

Four months at most. Fran and I had various reasons to go to Mexico. We also spent time in Yucatán and a couple of other places until we ran out of money and we came back.

Interviewer: Did Fran ever go to the Buddhist Lecture Hall at Waverly place?

No she did not. She held resentment towards me for calling off our relationship. I wanted to pursue my Buddhist endeavors, so I offered her all I had and told her: 'I am just going to do this'. So our relationship ended abruptly but it was not a complete loss for me. After the summer session was over, I was proud that our group was able to publish the first copy of VBS. It was quite an achievement despite a high toll. The difficulties encountered during the publication process were mostly our inexperience in the publishing area, and also the high tech was not there yet to help automate repetitive tasks, so our work was quite labor intensive and time consuming. We had to address each shipping label manually for example. But in the end, the effort paid off and we had successfully published the first issue. I sent a copy to Fran who then had found her companion Bob, a rock 'n' roll musician in a band.

Several years later, Fran told me that Bob did read the issue and decided that they too, believed that a spiritual path was best for them. Bob then quitted the band and both of them came to take refuge with Shrfu 9 months after I joined. Bob got his Dharma name as Gwo Tung.

Interviewer: Did GwoTung (Bob) ever leave home?

No, he did not, they got married. On the contrary, a traditional Shrfu married them (Bob and Fran) instead, as Shrfu did not approve of the idea of couple living together before marriage and I was one of the monks supporting the ceremony.

Interviewer: Do men and women stay in the same quarters?

No, the women had their own dormitory. It was in a different somewhere nearby. They only came to join us around nine each morning and left at night to go back to their quarters.

Interviewer: Did the women perform the morning recitation with the men?

No, just the men here for the morning recitations, but I believe the women also conducted their own morning recitations on their own, then they would come here around 9am. At that time of the day, the Buddhist hall was still filled people who were still just getting their day started and what to do for the day.

☞ To be continued

後來才發現那實際上是人們玩麻將時打牌與洗牌的聲音；有趣的是，人們玩這種遊戲居然可以玩個通宵。

我們參加了整個暑假班，在暑期班結束時，我皈依了三寶，成為佛教徒。其實我第一眼見到上人的時候，就知道他是我的師父。甚至在墨西哥的時候，我一直都知道自己會回到師父身邊。

採訪人：您在墨西哥總共待了多長時間？

果護：最多四個月。我和女友 Fran 爲了不同的原因，去了墨西哥。我們也去了尤卡坦半島與其他地方，錢花光了，就回來了。

採訪人：Fran有去過天后廟街的佛教講堂嗎？

果護：她沒去，而且她一度非常生氣，認為我拋棄了她。而我想追尋我的佛教夢想，所以後來我把所有的家當和錢都留給她，告訴她我的抉擇。我們的關係戛然而止，但這對於我來說並非完全是個損失。在暑期講習班結束之後，我為佛教講堂出版了第一期《金剛菩提海》而自豪。這是個巨大的成功雖然代價有點大，在出版過程我們遇到主要的困難就是我們沒有出版的相關經驗，而且那時候也沒有電腦、什麼都沒有，什麼都是用手做的。但通過我們的努力，第一期終於問世。當時我寄了一份給Fran——那時她已經有了新男友Bob，一個搖滾樂手。幾年後，Fran告訴我，Bob讀了那期雜誌，決定靈修的道路也是最適合他們的。於是，Bob離開了樂隊，他們都在我加入的9個月後皈依了師父。Bob的法名是果同。

採訪人：果同（Bob）後來有出家嗎？

果護：沒有！恰好相反，他倆後來結婚了，師父為他們證婚，因為師父不贊成他們婚前同居。而且我是在場參加證婚儀式的男出家眾之一。

採訪人：男眾和女眾分開住在同一個建築當中？

果護：不！女眾有她們自己的住處，在附近的其他的什麼地方，她們只有每天早上九點左右過來並且在晚上回去。

採訪人：女眾早上來和你們一起做早課嗎？

果護：不，早課只有男眾。但我相信，女眾在自己的住處也是做她們自己的早課。之後，她們早晨九點鐘左右過來繼續修習。那時佛教講堂的早課裏，是一群睡眼惺忪、摸索前行的半熱血份子。

☞ 待續