



## Eternal Teachings from an Eternal Master (continued)

### 永恆的師父 永恆的教誨 (續)

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:** Have you ever felt disconnected from Shrfu since the first day you met him?

**Gwo Hu:** The bond between Shrfu and I has never been broken since the day I met him and it never will. I have had other teachers and have learned some Buddha Dharma from them. Like Shrfu said, 'the Buddha Dharma is as vast as the ocean. It is a waste to stand still and sigh, be proactive, go swim and take some actions.'

I would love to have the opportunity to discuss with Shrfu about all the things I have learned from other Masters. I know that he would be very supportive and would let me know if I am on the wrong path.

If you really follow Shrfu's teaching, you don't have to wait for him to constantly give you direction, just simply listen to him once, follow his instructions, and go about doing what you were told.

As an example, I served as his translator for a few years. I am currently reading some of His dharma talks and commentaries and his voice echoed in my mind as if he was right by my side, dharma talking to me.

**採訪人：**你和上人的關係，是不是從未中斷過？

**果護：**從未中斷過，未來也不會。我曾遇到其他的法師，也聽過他們講法。如師父所說，佛法智慧如大海，不要站在海邊望洋興嘆，要下去游水，切實開始修行。

我很想有機會與師父討論所有我從其他大師那裡學會的東西。我知道他會非常支持的。

如果你真的聽師父教導的話，你不會需要師父一天到晚坐在這裡，叫你應該要做這個、應該要做那個；只需要聽他講一次，然後按照他的教導去做。

我當上人的翻譯當了好幾年。像我現在也能讀一些師父的中文開示和經典淺釋，他講話的聲音深刻地嵌在我的腦海，所以我讀的時候，就好像師父坐在我的面前，跟我講法，是一樣的。

**Interviewer:** Can you share with us at least one memorable experience of how Shrfu would teach other people?

**Gwo Hu:** I have plenty of examples but I do not want to do this as this will put other people in the negative spot light.

**Interviewer:** How about one that is positively encouraging?

**Gwo Hu:** This goes back to my meeting with Shrfu twenty years ago. Following a Dharma talk on a Sunday afternoon in Burlingame, Shrfu would sit on a sofa and people would come up to him for private teachings. I vividly remembered the instance of a couple. The wife was seriously concerned about her husband's smoking habit. Unable to convince her husband to quit smoking, she asked Shrfu for help. Shrfu explained to the man the negative effects of smoking and pointed him towards a healthier, smoke free life. This was a very simple yet very profound teaching to me. It was so straight to the point that the man felt like he had attained the four stages of Arhatship in a very short time span. Shrfu's teaching was very effective, he used the same subtle standards to teach beings, whether they are layman or monastic members.

Next was a Bhikshuni who came up to inquire some deeper issues about cultivation. Again, Shrfu treated her just like he would to any other lay folks, giving her the right amount and appropriate teaching.

I do not want to keep talking about other people's experience. I want to relate to you with one of my own now.

Shrfu had not really been very strict with me. There was a controversy about a book publishing issue one time, and I was led to take side in a heated discussion. As Shrfu was getting ready for the lecture, I could see he had already put on his outer robe, but still stopped by my room and uttered a statement to me. 'That was not your issue, stay away from getting involved in someone else's problem.'

That statement was like a sharp knife which immediately resolved all my concerns. He was right that the issue had nothing to do with me, and I should know better than supporting other people's opinions particularly when the latter are not in-line with mine. I could see Shrfu was not too happy, he gave me a bad look and headed towards the lecture hall.

Shrfu could have been harsher with me in this case but he was not. However, I know he would beat other people under the same circumstances. For example, when it comes to Gwo Fa, our kitchen chef, I have never heard him scold Gwo Fa. Shrfu never said any harsh words to him, only praises. It has to do with the roots and the goodness of the person. It is who you are and how you define yourself that make Shrfu treat you one way or another. Shrfu does not have a fix way to teach but used appropriate means to deliver teachings to different individuals.

The take-away lesson with Shrfu is first and foremost, you must believe and trust him completely. He would not hurt you. Even if he had to beat you, it was for your own benefits. If you cannot comprehend this, you won't be able to learn from a great Master.

**採訪人:** 請你分享一個師父教化其他人時給您留下深刻印象的事例。

**果護:** 有很多, 但如果講, 就會把其他人做為反面教材, 我不想這樣做。

**採訪人:** 請分享一個正面的、積極的例子吧?

**果護:** 二十年前, 有一個星期天, 上人在柏林根講法之後坐在沙發上。各地信眾求見師父, 提出問題並請師父給予個別開示。我清楚地記得一對中國夫婦, 先生抽煙很厲害, 太太很擔心丈夫的煙癮, 但無法說服先生戒煙, 就請求師父幫助。師父就好好地跟他講說, 你不要抽煙, 抽煙對你不好, 然後還用簡單的方法教他說, 你要怎麼樣、怎麼樣戒煙, 鼓勵他戒, 因為有害健康等等。師父跟他講戒煙的法時, 這位先生的體驗就好像立即證了四果羅漢一樣。師父的教導非常有效。師父在教化所有的眾生的時候, 都一視同仁, 不管他們是在家眾或出家眾。

接下來輪到一位比丘尼, 請教修行上面很深奧的問題; 師父對她也像對任何在家信眾那樣, 給她適當、對機的教法。

我不想講別人的經驗, 我可以跟你分享我自己另外的一個例子。

師父從來沒有很嚴厲地對待我。早期有一次, 在書籍的出版上起了一點爭議, 我被捲入激烈的討論中, 需要表態支持某一方。當時, 師父正準備去講法, 我看見他已經搭了衣, 然而, 他在我房間門口停了下來跟我說: 「這不是你的事情, 不要捲入別人的問題中去。」

我覺得師父那句話就好像一把刀子, 馬上解決了我的所有顧慮, 因為他百分百是對的! 就是說, 這個跟我完全都沒有關係, 為什麼我要牽扯進來, 把別人的意見當成自己的意見在講? 他講完, 從我面前走過, 半皺眉怒目地看看我。

在那種情況下, 師父可以嚴厲批評我, 但他沒有; 然而我知道在同樣的情形下對有些人師父揍他們一頓也做得出來的。至於果法, 就是我們的那位廚師, 師父從來沒有跟他說過任何一句重話, 從來沒有! 至少我從來沒有聽到過; 對他只有稱讚的份。因為人人根性不同師父完全視每個人的根性而觀機逗教的。

所以, 跟著師父學, 你必須要知道, 第一, 你對師父要完全、百分之百地相信他。他不會傷害你, 就算他如果拿隻棒子打你, 那都是為你好。如果你不瞭解這個道理, 那你從上人那就學不到

In other scenarios, I have also seen Shrfu causing pain to people and that experience was like going through a slow death for he wanted them to feel every pain possible. One time, he was harshly disciplining someone, when I was in sight, he looked at me and put on a peaceful smile on his face as if to say that everything was beautiful and wonderful in this universe. Then he immediately turned away, continuing his beating and punishment of the other person.

This is to say that Shrfu manifested a particular state of mind in order to teach a particular individual. The fact that he looked at me and smiled meant that I and the other person are not the same and that I needed a different teaching. His teaching varied and he picked the appropriate method for each person.

Shrfu used every possible tool to teach, but once he is done with teaching, he would drop the tool and move on. He was not attached and was completely free of anything. If one looks at him from the perspective of an average person, one will realize that his great strength and his incredible vision, wisdom, and intellect completely set him apart from being an ordinary person.

Another way to illustrate his extraordinary ability is his own teaching. The way he taught you to search the yellow pages is no different from preaching you on *the Avatamsaka Sutra*. He could speak thoroughly and fluently on any subject. One has to meet him to believe who and how he was. However, chances to meet such a sage do not come by often and I was one of the lucky persons. I totally believe in him and try all my best. That was all one had to do with him.

**Interviewer:** It was the most important thing to do too. Follow the rules, apply your best, and he will be completely behind you, supporting you in every way.

**Gwo Hu:** Yes, absolutely. I made the same mistakes like many others in that I thought I knew more than he did. In fact, he was the one who knew the best of everything.

I can share with you another silly story if you care to hear.

Heng Ch'ien, Gwo Mong, Heng Pai, Heng Shou, Heng Ch'ao, and I first moved in to the Gold Mountain Monastery on 15<sup>th</sup> street to help rebuild the place. Shortly after, Heng Ju (Tim Testu), the first of the three steps and a bow American Bhikshu followed suit.

The place was an old brick building and we had to demolish the wall and tear off the floor in order to rebuild from scratch. After completion, I left for Hong Kong. I heard the place was being rebuilt again for it did not pass county inspection.

This one hundred year old building needed a new surface as the mortar began to fall out of the bricks. We asked Shrfu for direction and his advice was to apply a very thin coat of cement, and with the help of a broom, slapped on the wall to create a new surface.

Heng Ch'ien was very familiar with building construction so we immediately put ourselves to work. Then someone had a bright idea, it could have been me as it was not so bright after all. I suggested

什麼東西。

在其他場合，我曾見過師父呵斥人，罵得就像要慢慢地勒死那個人——因為他想讓他們感受每一種可能的疼痛。有一次，師父正在嚴厲地訓斥某人，當我出現時，師父轉過來看我，居然是滿臉地笑容，好像宇宙中什麼事情都是很美好的，隨即回頭又繼續痛罵那個人。

這是說師父只是示現那個境界，來教化某個人。他轉過頭來看我並且微笑着——這意味著我是另一個人，需要不同的教化。所以他對每個人都是不一樣的，他的教法都是很對機的。

師父善用每一種工具——當下、很對機地教導我們——用完了就放下。他毫無執著而超脫一切。如果從普通人的角度來衡量他的見地、睿智、和為人處世，師父是一個很不平凡的人。

另一種能表現師父超凡能力的就是他的教化。他教導你搜索電話簿的方式和他講解《華嚴經》的方式是完全一樣的。他能夠流利與透徹地講解任何話題。你親眼看到、親身體驗、親自證知，你才會知道是這樣子。有機會遇到這麼個開悟的聖人，是非常非常難得的，我們多麼幸運！所以，我完全相信他並且盡力而為。就這樣而已。

**採訪人：**我也記得這是最重要的，要守規矩，並努力修行，上人會在我們背後全力支持。

**果護：**是的，完全正確。我自己也會像其他人一樣會犯同樣的錯誤——自認為自己知道的比上人多，事實上，我們在任何方面懂得的都沒他多。

要再聽一個蠢故事嗎？

恒謙，好像還有果孟、恒伯、恒授、恒朝，還有我，一起先搬到十五街的金山禪寺，去幫忙整修那個地方。之後，恒具（Tim Testu），就是第一位三步一拜的美國比丘，也搬來了。

金山禪寺前身是一家老舊的床墊工廠，所以我們把地板拆了，再鋪上新地板，我們要把原有的建材拆了再翻修。後來，我去了香港，聽說又重新再整修一次，因為我們第一次整修的時候，所做的都沒有按照政府的規定。

這棟磚砌的床墊工廠，至少有一百年的歷史，磚塊跟磚塊中間的砂漿已經開始脫落了，我們需要上面砌出個牆面來。師父就教我們，只用水泥，混一些水調稀，然後用竹掃把浸了桶子裏調稀的水泥，用來塗在牆上，就會砌出一片牆來。

恒謙很會做這些工程，我們就開始了。可是，有人自作聰明——也許是我這個笨蛋，我記不清

adding more cement to make the paste thicker so the new surface would stand stronger with this denser mix. We applied this new mix and covered one complete side of the wall.

Shrfu walked in at the end of the day and the first thing he said was 'Stupid, definitely very stupid'.

I tried to mimic the way Shrfu would say 'Stupid'.

**Interviewer:** I remember I was there...

**Gwo Hu:** It was the most stupid thing to do. It will dry and flake off in no time'. He was right. That part of the wall continued to peel off ever since.

**Interviewer:** It was the wall below...

**Gwo Hu:** Yes, the wall of the lower level. Anyway, we were never able to fix that side of the wall and cement just kept flaking off.

**Interviewer:** Shrfu had a lot of insights on everything. He had a very clear vision and mind when it comes to getting things done. Indeed, Shrfu had tremendous construction experience. He had built monasteries from the ground up so he was very familiar with building material.

**Gwo Hu:** Yes, you are right. Let me repeat what I said earlier. You had to have absolute trust in him and to try your best in carrying out the work. Even now in my life, when I face difficulties, I quiet my mind, pretending that Shrfu was by my side to give me advice.

Basically, Shrfu taught us reality Dharma. He revealed and 'showed us things as they truly are. He could be very unfamiliar with things at first yet came to quickly understand them from inside out. He made mistakes from time to time but immediately moved on. He was not attached to a way and he would instead find other ways to work things out. He was very result oriented.

You have to make up your mind to either trust Shrfu or to be on your own. If you do trust, then you have to trust him totally and apply your very best at it. You will not be successful if you exhibit the slightest doubt about him.

Earlier, you asked about Shrfu's aggressive and scolding style of teaching. Let me tell you, he taught to all that came to him, and he would use appropriate means suited to that individual for each teaching. Early on, we always held Buddhist feasts on Sundays and I used to dislike them as there were so many people who would come to eat free. According to Shrfu, it was a good practice and it was one way to entice people to come to the monastery.

Have you heard about the story of pigeons?

At Waverly place, Pigeons were our guests during lecture time. They gathered on the patio as Shrfu delivers his Dharma talk. They would leave as soon as he finished lecturing. Interestingly, the pigeons seemed to visit only whenever Shrfu was around.

**Interviewer:** Today's time is up, we will meet next time to continue our talk. ❀

了——就說，這個水泥太稀了，我們應該要濃一點，一層刷上去會厚一點，這樣牆面好像可以砌得比較好一點。所以我們就多加了一些水泥，然後塗在牆上，這樣塗完了整面牆。

那一天結束的時候，師父走進來。然後看到我們把牆壁塗成那樣，就跟我們說：「Stupid! (蠢!) 太愚蠢了！」

我不知道你有沒有聽過師父說（模仿上人語氣）「Stupid」的語氣？

採訪人：我在當場……那時我也在……

果護：師父說「這是最愚蠢的事情了。水泥乾了會馬上脫落。」他是正確的，那堵牆上的水泥還是繼續脫落。

採訪人：那是下面的牆……

果護：樓下的牆，沒錯！果然，那片牆後來怎麼弄都弄不好，水泥一直會剝落。

採訪人：師父有很多實際的經驗，他多次親手修建寺廟，對建材各方面的知識很豐富。

果護：沒錯！還是我先前說的：你要完全相信上人，要盡力而為。就好像現在，我如果有遇到什麼問題的話，我就會把我的心靜下來，坐下來，觀想上人就在我的旁邊，然後問他要怎麼辦。

所以，基本上師父就是教我們真實的佛法，然後，讓我們看到事情到底是怎麼一回事。即使是他很不熟悉的事情，他也能很快就明白事情到底發展成什麼樣和事實的真相。即便他有時候犯了錯，他會立即繼續。他不拘泥於一種方法，相反，他會找到其他的方法來把事情完成。他是以結果為導向的。

你是信任師父還是要靠自己。不相信，那這就對你不當機；相信，就是要完全相信他，然後盡力而為！如果你對他有絲毫的懷疑你就不會成功。

您問到師父以呵斥的方式來教導人——師父是有教無類的，他對每個人都觀機逗教。早期，道場在週日都會大開素筵；我過去不喜歡這種方式，因為會有非常多的人來吃免費的飯，但師父說，素筵是要接引眾生來道場。

您聽說過鴿子的故事吧？

在天后廟街的佛教講堂，鴿子就住在門外的小陽臺那裏。師父講法的時候，這些鴿子就走進來，在地上走來走去；師父一講完，鴿子就會離開。有趣的是，鴿子似乎只有當師父在的時候才來。

採訪人：時間已經到了，下一次再繼續我們的談話。阿彌陀佛！ ❀