

A Good Disciple Listens

聽話的徒弟

Spoken by Bhikshuni Heng Chih at CTTB on March 14, 2014 • 比丘尼恒持2014年3月14日講於萬佛聖城大殿



BODHI FIELD | 菩提田

I remember when we first started to learn how to speak Dharma. It was at the Buddhist Lecture Hall in San Francisco, which is only about a block and a half away from the current location of Gold Mountain Monastery. And at that time, the Master very quickly wanted us to learn how to speak Dharma, instead of him, so he would assign us times to speak. And just like tonight, where one half hour goes to somebody to talk, so, too at that time, he set aside time for us to talk. Almost all of us started out learning to speak Dharma that way.

It was really hard in the beginning, and we would, almost all of us, get up and say in a very soft voice, “Um...tonight it's my turn. I didn't have time to prepare, and I don't know what I'm going to say, and it's really painful!” But pretty quickly, I told myself, ‘Look, if you're going to speak Dharma, you've got to have a Dharma.’ So I'd always pick a Dharma, some Dharma. For instance, I like the Seven Bodhi Shares, that one is good for cultivation, or the Eight Sagely Way Shares, or the Four Truths,

我記得剛開始學講法是在佛教講堂，地點位於三藩市的唐人街，距離我們現在的金山寺不遠。那時候師父要我們趕快學會講法，所以他就分出時間讓我們來學講，就像今天晚上一樣，上人會留三十分鐘給一個指定的人來練習；那時候我們大部份的人都是這樣學的。

因為我們沒有什麼經驗，所以開始的時候很辛苦。幾乎每一個上去講的人，開頭都是用很小的聲音對大家說：「阿彌陀佛，今天輪到我，我也不知道要講什麼，我也沒有準備。」後來我就學會了，我跟自己說：「如果你要講法，你必須要有法可以講。」以後，我每次就會選一個法來說。譬如，我喜歡的七菩提分，這個對修行很有幫助，或者八正道，或者四諦，或者其他的。如果你懂佛法，準備一個自己的目錄，然後從裏面選一個題目來講，這樣就大功告成了。當你在講的時候，會發現時間過得很快，而且因

or whatever, whatever. If you have a Dharma, then you go through your list, and you think of something to say about your list, and then you're done. The time goes by very quickly, and you don't have to apologize every time, because there's so much Dharma, right? Eighty-four thousand Dharma doors and all of them full of Dharma! So there's always something to say.

I'm an American. I never studied Chinese in college and my four tones are terrible. So before I come to give a bilingual talk, like tonight, I have to write down the characters, and then I have to look them up in the dictionary, all the tones, so that when I come here, I won't embarrass myself and everybody else, by not being able to say the Chinese right. And I probably still won't be able to say it right! I shouldn't really be so proud. I should ask someone to translate my talk into Chinese, but then, if they did it for me, you won't know that I'm an American who can speak Chinese! So, I guess I've still got a bit of ego, and I want you to know that I know Chinese! So, you'll just have to suffer with my tones.

Tonight I would like to talk a verse composed by the Master, which says something like,

*The Awakened Ones use kindness when gathering in beings.
Sages give instructions, to transform the dark and dull-witted.
The lineage of the World-Honored One, verifies the Buddha Jewel.
Lamps are lit from other lamps. Minds transmit to minds.*

Thinking about the Buddhist Lecture Hall, I'm reminded of a Guan Yin Session that took place there, and that also reminds me of what's going to happen here, which is a Guan Yin Session. In the Guan Yin Session, you all know, unless you are a visitor and don't know, we sing the *Universal Door Chapter* in Chinese. It's a really nice tune, and everybody likes it, and we all feel really happy after we do that bowing. Then we walk and recite Guan Yin Bodhisattva's name, and we sit and recite Guan Yin Bodhisattva's name, and then we sit quietly. It's the sitting quietly I'll talk about because at that time, it was a Chan Session.

Actually, it was the 100 Day Session, which actually lasted for ninety-eight days, right? We had bought the first Gold Mountain Monastery. During the time of the Chan Session, after about the third or fourth week, the deal was done. So half of the people moved out of the Chan Session to go over to the new Gold Mountain and get it ready to live in like a monastery. The rest of us stayed in the Buddhist Lecture Hall and continued to meditate. What happened to those of us, who stayed in the Buddhist Lecture Hall, not long after everybody left, is that workmen began to gut the building next door.

If you know anything about Chinatown, the walls are shared. So, if that's the wall for this flat, it's also the wall for the next flat, and so there's only a wall between you, and what's going on next door. I happened to be sitting facing the wall beyond which the demolition next door took place. All day long they gutted that building while I sat in meditation, and the other people in the room sat in meditation. The Master knew beforehand. In fact he told

為有準備，就不用每次都要跟人家賠不是。八萬四千法門，好多好多，門門都是佛法，不是嗎？所以一定有東西可以講的。

我是個土生土長的美國人，大學的時候也沒拿過中文課，所以中文的四聲念得很糟糕。每次要講法之前，就像今天晚上，為了要自己翻譯中文，就得先把字寫出來，然後查字典，把四聲查好，這樣才不會因為說錯讓自己和其他人難堪。我的中文可能說得還不很正確，而且也不應該這麼自負，所以還是請別人幫我翻譯好了。可是如果他們幫我翻譯，你就不知道我這個美國人是會說中文的，所以容許我對會講中文這一個小小的自豪，忍耐一下我的四聲。

今晚我就講師父的一個偈頌：

覺者慈悲攝有情 聖賢設教化頑冥
世尊種族佛寶印 燈燈互照心傳心

講到佛教講堂，我就想起那時的觀音七，也就像我們現在要開始的觀音七一。除非你不常來，要不然你一定知道，觀音七的時候是念〈普門品〉。〈普門品〉很好聽，大家都喜歡，所以每次拜完以後大家都開心。誦完〈普門品〉然後呢，就念觀音菩薩名號，走一走，再坐著念，接下來止靜一下，就是這樣子。我要說的是有關靜坐這個部分，因為那段時間是一個禪七。

那個時候在佛教講堂，我們打了一個九十八天、十四個禮拜的禪七。大概是在第三個禮拜的時候，師父買下了第一個金山寺，所以差不多有一半的人，都必須離開去裝修金山寺；其它的人，包括我在內，就留在佛教講堂繼續打禪七。

去過唐人街的人都知道，一面牆壁兩戶人家共有，沒有縫隙，所以鄰居做什麼都聽得一清二楚。我剛好就面對那一道牆打坐，工人在那邊拆樓，我和其他三十幾個留下的人就在這邊打坐。師父有先見之明，在走之前給我們開示，他說：「你們

us before he left in a Dharma talk he gave: “You should sit and not retreat. You should not retreat. Even if they tear down the building around you, you shouldn’t retreat!”

They almost tore down the building around us! I remembered the “not retreat” part, and so I stayed.



Besides the noise of the renovation, there was also Chinese opera piped into the streets. There are all kinds of cultivators and over the years I’ve heard people say such things as: “I can’t stand it if there’s any noise. I can’t meditate. If someone shuffles some papers, or straightens her clothes, or someone belches, or someone shifts in her seat—when those things happen—I can’t meditate. I’ve got to have my own space. I don’t want my toilet, and his toilet, and her toilet to be near me. I want my own toilet, so I can quietly do my thing and they can do their thing, and when they do their thing, it’s not going to bother me!”

Well, the Master didn’t really train us that way. At least, my experience at the Buddhist Lecture Hall was the more noise, the better. So, I really think it is better that we learn to find that place in ourselves, which nobody can get to: no situation outside, no noise, no sounds, or vibrations can bother us. And if we can find that place, then wherever we are, it’s no problem at all, because we can go there, and we have our own samadhi at that point.

After I completed the ninety-eight day sit at the Buddhist Lecture Hall, I went over to the new Gold Mountain, I was so excited I got to be at the new Gold Mountain and hear the Master talk, because I hadn’t heard him for all those days. Well, when I got there, who would have guessed, on my first day back, the Master takes me aside, and says, “Guo Xiu, you have to go back to the Buddhist Lecture

要忍耐，不要生退心，無論怎麼樣的情況，都不要生退心，即使有人要把你周圍的房子拆下來了，也不要生退心。」結果他們離開之後，隔壁就開始拆房子。

那一次他們好像幾乎要把整棟樓拆下來，我一直記得上人說的話：「不要生退心！」就堅守不退。

除了鄰居拆房子整修的噪音之外，還有街上傳來中國京戲的音樂。修行人有很多種，這麼多年來我聽到各式的抱怨，譬如：「太吵了，我受不了，我沒辦法打坐。那些翻紙、衣服摩擦、打嗝、換姿勢的聲音，讓我實在無法打坐。我要有自己的空間，我要有自己的廁所，他用他的，我用我的，不然他去廁所會干擾到我！」諸如此類的。

其實，師父的訓練不是那樣子的，至少我自己在佛教講堂的經驗是——越吵越好。所以，最好的方法就是在心裏找一處安靜的地方，因為那個地方沒有人可以到得了；既沒有噪音，也沒有干擾，不管在任何情形之下，都沒有人來打擾。如果能找到這樣一個地方，那麼不管在哪裏都不會有問題，因為我們隨時都可以到那裏打坐，隨時入我們自己的定。

打完九十八天的禪七之後，我就到金山寺去了。我很高興終於可以到那邊，而且又可以聽師父講法。可是誰猜得



攝影選自1975年金山寺
Background Photos from GMM in 1975

Hall every night.” That was because of the three Buddha images still there. It would not do for no one to light incense before them each day. And so I had to take public transport back and forth every day so that I could light the incense. That meant that by the time the Master finished his evening Dharma Talk (he wasn't speaking Sutra then, because we were renovating the place, so he taught a lot of the Patriarchs during that time.), it was 9:30 at night. Nobody wanted to miss those talks! I missed all those lectures while I was meditating! I was so excited that now I could hear them, so of course I wouldn't leave Gold Mountain until the lecture was over. At ninety-three or so, I'd walk to the bus stop, catch a bus, and before I got back to the Buddhist Lecture Hall, I had to transfer twice, taking a bus down Fifteenth Street to Third Street and then catching a bus to Chinatown. I had to do that every day for a long time.

I decided if I had to do all that, if I had to go all the way back to the Buddhist Lecture Hall every night, I was going to work on my own samadhi. So, I started to recite the *Great Compassion Mantra* a hundred and eight times a day, but the problem was, during the day, we were sweeping up the sawdust, or pulling nails out of a whole bunch of free wood we got. Free, but full of nails. So we had to hammer the nails backwards out of the wood before the wood could be used in renovating the building. All day long we were busy, and I often forgot my *Great Compassion Mantra* recitation. Then I got on the bus, and I had to go through those transfers, so while I was on the bus, I could recite my *Great Compassion Mantra*, and if I got back to Buddhist Lecture Hall, and I hadn't finished my *Great Compassion Mantra* recitation, I had to finish it before I could go to sleep, right?

So what happened was, when I finally got to the Buddhist Lecture Hall after the bus rides, I'd climb the four flights of stairs and before I was even at the top, the phone was ringing. I knew who it was! Nobody else was going to call me, right? And the Master knew I knew. But if I hadn't finished my *Great Compassion Mantra* recitation, I wouldn't answer the phone. That's just how stubborn I was, and not a good disciple! Not filial! I didn't listen to my teacher. I knew the phone was from the Master—he was checking to make sure I'd gotten back safely. I knew it was the Master! - but I didn't answer the phone till I finished my *Great Compassion Mantra* recitation- and if it took me - if I had fifty to go, then sometimes the Master would just let the phone ring fifty times, or a hundred times, - and I'd be there, reciting my *Great Compassion Mantra*, and he was waiting to see who was going to outlast whom. When I'd finish my *Great Compassion Mantra* recitation, I would go answer the phone and the Master would be as if nothing was going on, and I would be as if nothing was going on. A hundred rings of the phone, and I would finally pick it up and say, “Hello?” The Master would say “Guo Xiu?” I would say, “Oh, Shi Fu!” as if nothing was going on and then we'd talk. Neither of us ever mentioned the fact that the phone had rung a hundred times!

I must say here to Bhikshus, Bhikshunis, novices and laypeople who

到，到那兒第一天師父就把我叫到旁邊，跟我說：「果修，妳晚上還是要回去佛教講堂。」因為有三尊佛像在那邊，沒有人上香不行，所以我得每天搭巴士回去上香。整個禪七期間我都沒有機會聽上人講法，現在當然不可能放過。那時候金山寺還在整修，所以師父沒有正式講經，他就講很多祖師傳，當然沒有人願意錯過聽故事的機會。於是我每天聽完師父開示，大概是九點半，然後走路到公車站搭車到佛教講堂，沿路要轉二趟車，從十五街轉到三街，然後轉到都板街。有很長一段時間，每天都是這樣子。

我覺得自己應該在定力上下功夫，所以就開始每天持一百零八遍的〈大悲咒〉。問題是，那時候新的金山寺有很多事情要做，因為整修的關係，有人給我們很多用過的木材，雖然不用錢，但是有不少的釘子在木頭裏，得先拔出來才能用；再加上掃地、掃木屑，整天都很忙。有時候我忘記持〈大悲咒〉，所以晚上搭公車轉車的時候，在車上就可以念我的〈大悲咒〉。如果到佛教講堂都還沒有念完的話，我就一定念完才去睡覺。

結果搭車回到佛教講堂，還沒爬到四樓，電話鈴就響了。不用問都知道是誰，因為沒有人會在這個時候打電話給我。師父曉得我知道是他打的，可是我就是這麼固執，我真的不是一個好弟子，很不孝順，不聽話。我明明知道是師父打電話來看我是不是安全到家，可是如果〈大悲咒〉還沒念完，我就不接電話。有時候還差五十遍，也不管，我就在那兒念念念，等我的〈大悲咒〉念完了才接。那個電話響五十次、一百次都可以，好像在比賽誰可以堅持久一點。念完了我趕快去接電話，師父就說：「果修！」我說：「師父！」好像什麼事也沒發生，就開始交談，誰也沒提起那個響了一百聲的電話。

你們這些比丘、比丘尼、沙彌、沙彌尼，還有要出家的居士，不要學我的樣子，我是非常固執的弟子，不孝順，也不聽話，不要像我這樣子，你們要好好聽話。

星期六、星期天我必須留在佛教講堂，因為它被舊金山的「觀光指南」列為一個景點，是個對大眾開放的地方，可能現在還是。這個地

want to become nuns: Don't take me as your example! As you can see I wasn't a filial disciple. I didn't listen to my teacher. It's terrible what I did!

One time when I was in the Buddhist Lecture Hall on a weekend... I had to be there on the weekends! So there I was on the weekend. The Buddhist Lecture Hall was advertised in the tourist guides of San Francisco. Probably still is, because it was the oldest Taoist Temple in San Francisco. So it was advertised as a Taoist Temple, and people would come to look at all of the Taoist images. We put the White Buddha in front of the Taoist images. Anyway, I couldn't really close and lock the door, because it was in the tourist book, and it was, basically, a public place. All I could do if people came was to say, "Sorry, we are closed. No ceremony today."

On this particular Sunday something very strange happened. I had the door closed, and as I told you, it was four flights up. Then somebody knocked on the door. I'm alone. So I go, and I open it up, and it's this man. A kind of a funny-looking man. He doesn't say anything, and I say, "We're closed. Not open today." So, he doesn't oppose me at all, he just turns around and walks back down the four flights of stairs. Fine. But then, I get a premonition. I walk out on the front porch, which had a hole in the floor for the fire escape stairs. I look down that fire escape hole, and there is the strange man, climbing the fire escape stair. So I say, "We're not open." He doesn't oppose me, he doesn't do anything strong or violent, he just goes back down the fire escape. Three minutes later, he comes back up to the door at the top of the four flights of stairs.

This went on for a while, until I got scared. Even me! Big courageous me. I got scared. So I called the Master. Well, usually you don't get the Master when you phone the Master. You get a monk or layman who is manning the front office. But for some reason, on that day, when the monk told him it was me, the Master took my call. I said, "Shr Fu, there's a strange man here." and I told him exactly what I've told you. Well, the Master told me not to worry, that he would send Guo Fa (Bob Olsen) over to see what was going on. So I'm dedicating this story to Bob Olsen, who died a couple of years ago. Guo Fa was a great big guy—used to be a drug dealer- and he'd been around and knew about a lot of things.

Meanwhile the strange man kept coming up the one stairs and when I sent him away, he would climb the fire escape stairs. But finally, he went away so that by the time Guo Fa got there, the man was gone. I stood out on the front porch and when I saw Bob walking by I signaled him, "It's OK." He didn't even have to come up.

Somebody looked shocked when I said Bob used to be a drug dealer. My goodness, we were all kinds of people when we came to the Master! I suspect it's because we had been at one extreme that we could go to the other extreme. We became Americans who just dropped everything in order to follow the Master! And Bob changed - a lot. The Master helped Bob change. He paid for his schooling, and Bob learned and became a contractor, a plumber, or whatever he was, and for decades he helped take care of the City of Ten Thousand Buddhas. He did that until he passed away. My story about the strange man and the fire escape is for Bob.

Now I'll talk about City of Ten Thousand Buddhas. One time we had a

方本來是一個道觀，是三藩市道教最老的道觀，所以就被用來當廣告給人家參觀。一般人進來就是要看道教的塑像，那時我們放了一尊白色的佛像在那些塑像的前面，因為這個原因，我們不能關門，也不能鎖門，就只可以有人來了，我告訴他們：「對不起，我們沒有開，今天沒有法會。」

有一個星期天，來了一個奇怪的白人，一個大概五十多歲的美國人。我們是在四樓，那時我已經把門關起來了，他來敲門，我一開門看到他，覺得不太對勁，就對他說：「對不起，我們沒有開。」他也沒有說什麼，轉過身就下去了。我在裏邊，不知道為什麼有一個不安的預感，於是就走到陽台，陽台也有一個樓梯，是火災的逃生梯。我往下一看，這個人正爬著逃生梯要到上面來。我還是一樣跟他說：「我們沒開。」他也沒說什麼，就下去了；然後幾分鐘以後，他又爬了四層樓梯來到門口。

就這樣來來回回僵持了一段時間，後來我就害怕了，害怕就打電話給師父。那時候打電話給師父，師父不會自己接的，金山寺的男眾會接電話。但是那天很幸運，師父接了我的電話，我說：「師父有一個奇怪的人在這裏，怎麼辦？」我把情形說給他聽，他說：「不要緊，不要緊，我叫果法來救妳。」果法就是Bob Olson，我要把這個故事獻給Bob Olson。幾年前他離開我們，他是很壯的一個人，曾經賣過毒品，見過場面，知道的事情也很多。

在等果法來的時候，這個人繼續爬上來一、兩次，我都叫他離開，他還是一直要從逃生梯上來。後來那個人就不見了，我就在陽台等果法；看到他來，我就跟他打個手勢，說：「沒事了，那個人已經走了。」所以他也不用上來。

有些人聽到我說Bob曾經販賣毒品，好像很震驚的樣子。你們不知道，到師父這裏的什麼樣人都有，我們可以從這個極端，變到另一個極端，也是一群放

Guan Yin Session, like we are going to have one now, and a lot of guests came. Many of them were enchanted with the Master. So whenever they saw the Master, they would all start kowtowing (bowing) and shaking their palms and doing other such things right while the assembly was circumambulating the Buddha Hall. Say for instance, the Master was standing aside watching us. When these guests would circumambulate to where the Master was standing, they would each stop, so the whole line would have to stop, while they made a half bow. One would do that and then the next in line would do that and it went on like that until the Master was furious and scolded us - scolded them - these poor people. "What are you doing?" he growled. "You came here to recite Guan Yin's name. What are you doing putting your palms together to me? Why are you looking at me?" He shouted and shouted at us, and concluded, "If I see anybody this week looking at me, or putting their palms together for me, I'm going to know that you don't care about Guan Yin at all. You're not paying attention at all. You don't have any samadhi." He went on and on and on.

At that time, we used to walk outside. There would be an hour of chanting out loud, right? Well, we would use that hour to walk about outside. We'd go around to Tathagata Monastery, we'd go up by the boys' school, we'd go down to the girls' school—wherever.

I was just as stubborn then as I had been earlier. It was years later, in the late 1970's probably, and I was still just as stubborn. Anyway, I reacted: "Fine. I'm not going to look at the Master once, for the whole week. I'm going to be the best!" I decided I would keep my vision down, looking where the Vinaya tells you to look—in that small circle in front of you. But it was the strangest thing, even though my eyes were there, I would still know the Master was coming. My peripheral vision would not allow me to not know that the Master was coming.

I remember we were outside. We were over by the Girls' School. And I was doing my thing, and the Master was coming. He was walking down past the lions in front of the Buddha Hall. He was coming toward us, and I knew he was coming and I was NOT going to look at the Master. Well, guess what. Guess what he did. He walked all the way up and put his foot in my little circle, and did not say a word. I didn't say a word. But, he got me! He knew exactly what I was doing!



棄一切而來追隨師父的美國人。認識師父之後，Bob改變很多。師父給他很多幫助，付學費讓他去學木工、水電工等等，然後他就一直幫忙照顧萬佛城，直到他往生。所以我這個故事是紀念Bob，為他說的。

好了，現在講講萬佛城。講到萬佛城，記得那個時候是打觀音七，就像現在，天氣很好的。因為景仰師父，所以很多人來。繞佛的時候，師父就站在那邊看我們，有些人走到師父前面就停下來給師父叩頭、合掌，對師父一直拜拜拜，後面的人就都得停下來等。一個又一個的，直到師父受不了，就罵他們：「你們在做什麼？你念觀音菩薩就念觀音菩薩，你看我、給我叩頭、給我合掌作什麼？」很不高興，然後他又說：「這個星期，無論是誰，沒有好好念觀音菩薩，還是一直看我、對著我合掌，我就知道你不專心念觀音菩薩，一點定力都沒有！」

大家都嚇得不得了。

不知道現在還有沒有這樣做，就是〈普門品〉唸完我們會到外邊繞，我們會去女校、男校，或者如來寺，就是在外邊走邊念觀音菩薩名號，差不多唸一個鐘頭。

我還是那個固執的個性，一九七〇年，已經到萬佛城了，我還是那個樣子。既然師父這樣說，我心裏就決定：「好！這個禮拜，我要做得最好，無論如何都不要看師父！」所以在繞的時候，我就照著戒律裏頭說的，眼睛只看前面地上的小圈圈，就只看那裏，不看別的地方。但是奇怪，雖然那樣做，我還是看到師父，因為眼睛的餘光會讓我知知道師父在哪裏。

那一天我們在女校那邊走，我知道師父要來了，他朝著我們一直走過來，我就提醒自己，絕對不要看師父。你猜怎麼樣，他直接走到我前面，然後把他的腳就踏在我眼睛看的那個小圈圈裏，一句話也沒說，我也不敢說一句話。師父把我看穿了，他完全知道我在做什麼！

☞ To be continued

☞ 待續