

A Good Disciple Listens (continued)

聽話的徒弟 (續)

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



I wasn't always a totally recalcitrant disciple. It's not that I always didn't listen. I've told four stories where I didn't listen, but I did listen, too. So now we talk about listening. Guan Yin is listening. We'll talk about listening.

I first met the Master in 1968. Several of us came together that first time. Once we were there, if we really recognized the Master when we first saw him, in those first days, it was incredible. We couldn't possibly figure out what had happened in our lives as ordinary Americans to be able to have this opportunity to come near to him. Of course there were those who didn't recognize. They stayed a few days, and then went away. They weren't impressed.

So another important part of being near him was to be able to be impressed. Some of us found the Master in 1968; the Master passed away in 1995. That's twenty-seven years I was in the world when the Master was in the world. I knew him, but I didn't get to be near him all the time.

其實我不是完全不聽話的弟子，給你們講了四個我不聽話故事，現在要修正一下，我也是聽話的弟子。那麼現在就講一講「聽話」，因為觀音菩薩代表的就是「聽」。

我在一九六八年遇見師父，好幾個人也都是在那前後來的。當時，尤其是在剛開始的時候，如果你真的認識師父是什麼樣的一個人的話，你會覺得很多事情是很不可思議的。我們不可能弄清楚在我們生活中發生了什麼事，讓我們這樣的普通美國人能夠有這樣的機會親近他。當然也有不認識師父的，他們待幾天就走了，因為沒有被打動。

接近師父是一個機會，而第二個機會是可以認識師父，他是一個非常非常特殊的人。我跟隨師父，從一九六八年到一九九五年師父圓寂，總共二十七年。不過那些年裏，我並不是常常在他身邊的。

剛開始我們在佛教講堂，之後就到第一個金山寺，然

In the beginning, we were at Buddhist Lecture Hall and then at Gold Mountain. Then in 1974 we started coming here to the City of Ten Thousand Buddhas. We nuns and laywomen cleaned the buildings. If you think you've got lots of work cleaning buildings now, you should have seen it then! We cleaned and we cleaned. We used hoses on the inside, and we had to scrape things off the walls, and every day we worked very hard. I really began to live here in 1975, and I lived here for ten years straight. It was a wonderful ten years, because very often we got to hear the Master speak. He wasn't here every day, but he was here a lot of days.

Then, in 1985, the Master asked me to go to Vancouver, Canada. Asked me, or told me - he never really told you - but on the other hand, he never really asked, either. I said, yes. Immediately! That's what I wanted you to know tonight. I'm concerned that the four stories I told about not listening to the Master would become your impression: that I never listened. But I did.

I didn't want to go to Vancouver! The Master was here, and he was lecturing the *Avatamsaka*! Here at CTTB he was giving classes in Wonderful Words Hall, and his Dharma was just incredible. I was all involved in taping and translating what he spoke. But I said "yes" immediately, and I knew what that would mean. That would mean I would leave the Master - and what he was in the world - and go someplace else. But he asked me to, so I did.

I was stubborn, but I was also obedient. And the Master knew if he asked me, I would go. So I went. In general, the Master would have monks first go to a new Way-place. They would do the hard work of getting the location ready to use. Then the Master would call them back and send nuns to take over. And many times, I would be called upon to serve initially. I looked at my passport before I came here. Every place on my passport I went, until the Master passed away, was a place he asked me to go. And I never hesitated.

Well, one time I hesitated. That was when he wanted me to come back to CTTB because he wanted to take all the nuns who were translators and send them to the new -at that time-facility in Burlingame to translate. I was a translator, but he didn't invite me. He invited me back to do what? I had to take care of DRBU, SLTP and visas. "Oh, by the way," he said on the phone, "you can also take care of the novices." So I had four jobs when I came back, and I really didn't want to come back, because I knew the Master was going to be down in Burlingame with the translators, and I was going to be up here with DRBU, SLTP, and visas and novices! So, just to let you know, I listened, and I think that's part of the reason I am still here. A lot of people are gone, right? A lot of people are gone.

In today's verse the first line says: "*Those who are Enlightened, use Kindness to Gather in Beings.*"

後再到萬佛聖城。有的人說我們這裏（萬佛聖城）是一九七六年開始，其實不是，應該是一九七四。七四年，我們女眾開始來萬佛城整理收拾這個地方，你們認為現在清

理不容易，那時候更不要說，我們天天就是收拾整理這些屋子。我七五年來，住在萬佛城十年，雖然師父不是天天在這裏，可是在的時候也不少，所以可以常常聽師父講法，真的很好。

八五年師父就問我，也不是問，是叫我，就是叫我去加拿大的金佛寺；我馬上就答應了。我要跟你們說的就是這個，我不要你們聽了前面的四個故事，就覺得我從來都不聽師父的話；我是聽話的。

我要去嗎？不要去！離開師父，離開他的法，離開天天可以聽師父講法的地方？我不想去，真的不想！！師父那時在講《華嚴經》，他講的佛法是那麼微妙，又在妙語堂給我們上課；除此之外，我還參與錄音以及幫上人翻譯的工作。但是當他問我的時候，我馬上就答應了。

雖然我的個性這麼強，但是我聽話，師父知道如果他叫我去，我一定會去，所以師父就是叫我打頭陣。一般來說，男眾會先去新的道場，就是做苦工，把道場整理好了之後，師父會叫他們回來，然後再叫女眾去，很多次都是我打頭陣。今天要來之前，我看了一下我的護照，一直到師父走，我去的每一個地方都是他叫我去的，我從來毫不猶豫，都照做。

只有一次，我猶豫了一下。那個時候師父叫我回來萬佛城，因為他要把所有參與佛經翻譯的尼眾搬到柏林根去，到那邊翻譯經典。我也是翻譯的成員之一，可是他沒有叫我去，他要我回萬佛城。做什麼呢？他要我管理法大、僧伽訓居士練班和簽證工作，在電話裏他說：「還有順便帶沙彌尼。」所以



I picked this verse, because that really describes Guan Yin Bodhisattva, who we are focusing on this week. Guan Yin uses kindness to gather us in. The Master, the Bodhisattvas, and Buddhas use two kinds of gathering in. One of them is gathering in, and the other one is admonishing, both of which are equally effective, depending on who you are teaching.

This line of verse talks about “gathering in”, but the other one — “admonishing” is equally effective. That’s the one where we have to be told straight out what’s wrong with us and that we better fix it. “Admonishing” talks about our habits, our afflictions, and our personalities. But we can’t always stand to be “admonished” to begin with, or even along the way. The Master did admonish us. But he also knew whether we were ready for admonishment. If we weren’t he would use kindness, as the verse says. He would gather us in with kindness, saying things like: “You’re fine. It’s not that bad. You’ll be alright.” until we were strong enough, and he would be able to admonish us again, telling us what we really needed to change. That’s what we went through with the Master all the time.

The second line says: “*Sages give instructions to transform the dark and dull-witted.*” The Master stayed with us. That was very hard for us to understand because we were just ordinary Americans, nothing special about us. Even so, he didn’t leave us. He didn’t travel here and there or reside in several locations. Why didn’t he do that? If you look at who we were, who we’ve turned out to be, how many of us are still monastic, or even lay that come - why did he do that? Why did he spend his life’s blood on that? Why do you suppose?

Third sentence says: “*The lineage of the World-honored One verifies the Buddha Jewel.*” The lineage-- the clan or the seed-- of the World Honored One gives evidence of the Buddha Jewel. We know that people can become Buddhas because way back then, in still historic time, Shakyamuni Buddha came. He was an ordinary person. There’s record he was an ordinary person, and he became a Buddha. He did that, I think, just so we could know, that even in this world, which is a mixture of impure and pure, a mixture of all kinds of dual dharmas, we can become fully awakened. Shakyamuni Buddha left us that and then when the Master came, I believe he reinforced that for us because we saw a man, but we saw so much more. It’s very hard to talk about.

Mencius said it this way:

*Virtue rooted in the mind radiates in the countenance,
Permeates the back and spreads through the four limbs.
There’s no need to ask about it; everyone can see it.*

His meaning was, when you speak of virtue in a person, you

我要回來做這四個工作。我真的不想回來，因為我知道師父會在柏林根，而我卻得留在萬佛城管理法大、僧伽居士訓練班、簽證和沙彌尼！但是終究我還是聽話，照做了。所以今天我還在這裏，我想部分原因跟聽話是很有關係的。因為不聽話的，很多人都已經離開了，對不對？

現在講偈頌，第一句是：「覺者慈悲攝有情」。

我們這個星期唸觀音菩薩，所以我選這個偈頌，因為可以說就是指觀音菩薩，他用慈悲心攝受我們。師父、佛菩薩用兩種不同方法攝受眾生，一個是攝受，另一個是折服。雖然兩個都很有效，但還是要看教化的對象而定。

這一句講攝受。攝受有攝受的方法，另一個是折伏的方法。折伏法，令我們正視自己的煩惱、自己的缺點，然後改過。如果我們還不能接受，那就先用攝受，好比說：「你是好孩子，你還好，沒有什麼大問題」，先令我們接近而不害怕，不害怕之後就可以開始用折伏法，教我們有什麼要糾正，有什麼習氣毛病要改。跟著師父就是這樣，他會用折伏的方法，但是如果有的人不能忍受，他就用慈悲來攝受；天天都是這樣，他注意我們每一個人，從來不會失去任何一個教化我們的機會。

第二句就說：「聖賢設教化頑冥」。頑冥，就是不太聰明的人，也可以說是愚癡的人。師父來到這裏，天天就是帶著我們這幾個很平常的美國人，從不離開我們。你看看師父這一生，他做什麼？他沒有到處去，或是住在不同的地方，天天就是跟我們這些很普通的人在一起。為什麼他不到處去呢？如果你知道我們以前的樣子和後來的轉變，有多少個出家做了出家人，甚至有多少個到現在依然繼續親近道場，你就知道為什麼了。想想看，師父這麼一個偉大的人，為什麼要費這麼大的心血那樣做？

第三句就說：「世尊種族佛寶印」。在歷史的記錄，有這麼一個釋迦牟尼佛，他來到我們的世界，就是為了讓我們知道凡夫可以成佛。他示現給我們看，他也是個平常人，然後在這個世界成佛。他要讓我們知道，雖然世界這樣雜染，我們還是可以覺醒開悟，就給我們這麼一個模範。我認為師父來這個世界，也差不多是同樣一個原因。表面上看來，師父好像是一個普通人；可是，我們看到的不只是這樣，很多事情是無法用言語形容的。

孟子說：「仁義禮智根於心，其生色也，睟然見於面，盎於背，施於四體，四體不言而喻。」意思就

don't even have to have the person say anything, or even see him from the front. You could see him walking away from you, from the back, and you can perceive that virtue. That's the kind of thing it's very hard to talk about with the Master. It emanated from him. He was virtuous. Always! Yet he was a man. He was here as a human being. So, all the time he was here, it was hard for us to say what we saw. Very hard. Now that he is gone, it is even harder. Those of us who saw it need to share everything we can, about what it was with him. I don't think there are very many like him left right now in the world, which makes the world a bit more dangerous. Certainly when the Master left another kind of light went out for this world. But he is still in our memory, our living memory. We remember what the Master was like—either because we knew him directly, or because we find it in his teachings, or because we hear it in his audio recordings. So share the good things about him!

The last sentence says: "*Lamps are lit from other lamps. Minds transmit to minds.*" This is talking about jealousy, because it is an analogy that the Master used again and again to talk about harmony. He reminded us how we, as a group of people, living together in Buddhism, under the umbrella of the Master and Shakyamuni Buddha, are supposed to live in harmony. Yet, one of our biggest problems is being jealous of each other.

The Master told me I am an asura, as I've told you before many times before. He looked at my palm. He also told me that he was an asura and showed me his palm. I looked, but I didn't know how to look at a palm and find an asura. I guess maybe the Master said that to comfort me.

As you know, female asuras are very jealous. And I was very jealous. I don't like admitting that. I didn't see it then. But this is one of the places where the Master had to use "admonishment". He had to use admonishment to help me realize that, indeed, I was always competing with other people.

The Master told me that when we were translating at the International Institute for the Translation of Buddhist Texts in San Francisco, the other translators would tell him that I ran around when they weren't at their desks, and I'd count how many pages they'd translated that day, so I could be sure to translate more! I don't remember doing that! The Master used admonishment on me to help me realize my jealousy. Jealousy is a real tough one. Good night! ❀

是，一個有德行的人，你根本不用說話，甚至不用見他的面，光從他擦身而過的背影，你就可以感受到他的德行。師父給我的感覺就是這樣。

他來到這個世界做一個平常人，但很有德行，一直都是這樣。當他和我們在一起的時候，很難具體說我們看到什麼，很難；他走了以後，更難。所以我們這些和師父相處過的人，應該把我們看到的說給大家聽，和大家分享。我想世上像他一樣的人，所剩不多了，世界也變得更為不安穩。師父帶來的那一種特殊的光，在他離開的時候也同時熄滅了；但是，他還活在我們的記憶裏。不管是直接跟過師父，或是間接讀過師父的開示、聽過師父的錄音，師父依然活生生的在我們的心裏，所以我們應該把師父所教的和大家分享。

最後一句就說：「燈燈互照心傳心」。這一句就講到妒忌心，要防備我們的妒忌心。師父常常用「燈燈互照」做比喻，說一個燈的光線，跟另外一個燈的光線，是不會互相吵架的，也不會說我要搶你的光，或者我不給你搶我的光；它們就是合光。所以大家一起共住修行，應該要和合；然而我們最大的問題，就是彼此之間的忌妒。

我以前大概說過我是個阿修羅，師父也說：「果修，你是阿修羅；但是不要緊，我也是阿修羅。」他是不是阿修羅我不知道，那時他看我的手掌，然後就這樣說。師父也讓我看看他的手掌，但是我不知道從哪裏可以看出來他是阿修羅。我猜，他這樣講是在安慰我。

你們也知道，女的阿修羅是妒忌的不得了；我的妒忌心是很重的，雖然我不喜歡承認。那時候我自己並沒有看到，所以師父用折服法來讓我看到這個缺點。的確，我是常常在和別人爭。

師父告訴我，我們在舊金山國際譯經學院的時候，其他的翻譯人員曾跟他說，當他們不在座位時，我會跑去他們的桌子，算他們翻譯的頁數，然後一定要翻譯得比他們多。我不記得有那樣做，但是師父就是用折服法來讓我明白自己的妒忌心，妒忌心真的是一個很大的考題。祝各位晚安！ ❀

更正啟事：本刊七月號，第42頁英文第27行，「Bob Watson」應為「Bob Olsen」。

謹此更正，並向讀者致歉。

Editor's Note: Correction to VBS #530 (July 2014 issue). On page 42, the 27th line (English) from top, the "Bob Watson" should be "Bob Olsen". Our sincere apology to all the readers.