

Book Digest — After the Monastery: A Reconciliation Story by Former Bhikshu Heng Ju (Tim Testu) (continued)

書摘：「一個修行者的告白 前比丘恒具」(續)

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比丘尼恒懿 中譯

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Bhikshu Heng Ju bows during his pilgrimage
for world peace, 1973–1974.

比丘恒具為祈求世界和平的朝聖之旅，在途中禮拜

At this point, the Master smiled, playfully bonked the kid over the head three times, and returned to his room. Everyone who witnessed this was sweating profusely.

When no sympathy from the Master came, I tried to settle down in Seattle. I even married and became a father, but I wasn't ready for any of it. I found a job in a local diesel/generator shop, and every night after work I'd go out for drinks with the boys. One morning my wife asked me where I'd left the car.

"Outside, where I always park it," I replied.

"I suggest you look out the window," she said. I looked, but the car was not there. I hopped on a bus and spent the rest of the day riding up and down the streets of Seattle until I finally found the car. A bum

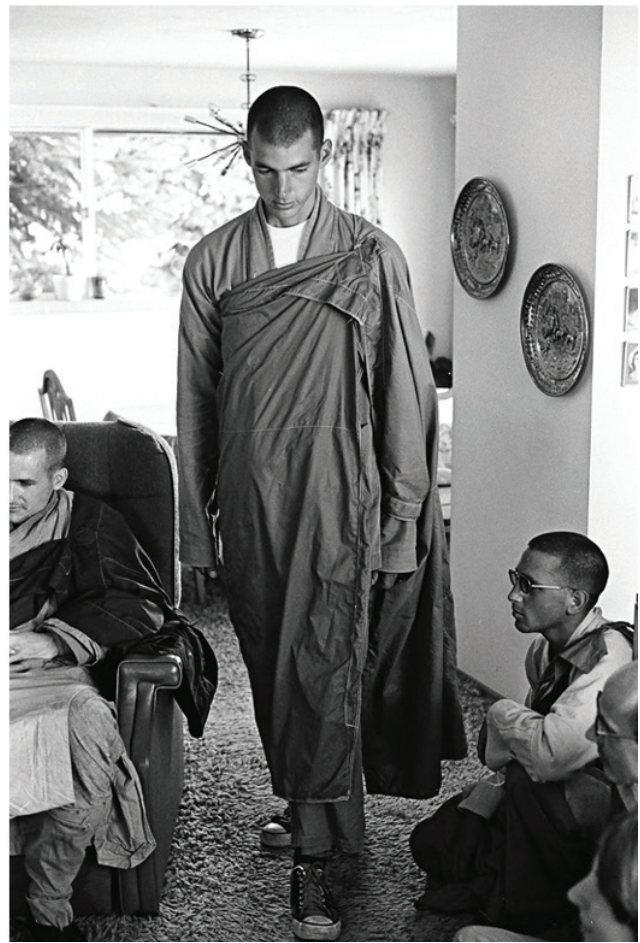
這時師父微微笑了笑，然後在他頭上戲謔般地敲了三下，之後就回他房間，在場的每個人都嚇得滿身大汗。

我心想，既然沒有得到師父的回應，乾脆就在西雅圖定居下來吧，我結了婚，也當了爸爸，但我並沒有做好當丈夫和父親的準備。我在當地的柴油引擎公司上班，每晚下班後就跟朋友去喝酒。一天早上，我太太問我，昨晚把車子停在哪裏？我回說：「外面啊！我平時停的地方啊。」她說：「你不妨往窗外看看。」我一看，發現車子不在。



Left to right: Bhikshu Heng Yo, Venerable Master Hsuan Hua, and Bhikshu Heng Ju on the roof of the Buddhist Lecture Hall in Hong Kong, 1974.

從左到右：比丘恒由 宣公上人 比丘恒具
1974年在香港佛教講堂。



Bhikshu Heng Ju in an airport waiting room during a 1974 trip to Southeast Asia with Venerable Master Hsuan Hua.

比丘恒具 1974年和師父到東南亞時，在一個機場的候機室。

was sleeping in the front seat, and the back was filled with over one hundred loaves of bread.

When I returned to the house, my wife, who used to work in a detox facility, looked me in the eyes and uttered the sentence that I will never forget: "Tim, you are an alcoholic!" Her truth hurt, yet I knew she was right the instant she spoke. But since alcoholism is a disease characterized by denial, I had to keep drinking just to make sure she was right.

Eventually, inevitably, my wife and I separated, and there was no one left to interfere with my drinking. I got a job on a National Oceanic and Atmospheric Administration (NOAA) ship, and with a loan from the Veteran's Administration bought a house in the suburbs of Seattle. I didn't have enough self-esteem to live in it, however, so I took in a Cambodian refugee family while I camped in a 17-foot trailer in the backyard. It was there that I drank myself down to the murky bottom.

於是我跳上巴士，花了一整天的時間，上上下下，把西雅圖翻遍了，直到找到車子，結果車上一個流浪漢睡在前座，後面塞滿了一百多條的麪包。

當我回到家，在排毒中心工作的太太，雙眼直盯著我，說了我永遠也忘不了的話：「提姆，你是個酗酒的酒鬼。」雖然我明明知道她是對的，但她的誠實還是傷害了我。心想：既然酗酒是不被接受的病，那我就繼續喝，來證明她所說的是對的。

結果，無可避免地，我們分手了，於是再也沒有人可以阻擋我喝酒了。後來我在隸屬國家海洋與大氣管理局的船上工作，我向退伍軍人管理局貸款，在西雅圖的郊區買了棟房子。但

One morning, waking up to face all the usual horrors of what had become three-day hangovers, I experienced an unusual awakening. Why was I doing this? Why was I drinking myself into oblivion when there was absolutely no reason for it? I had a good job, a wonderful child, a cute house, and no wife to blame. I was free to do whatever I wanted. The drinking just didn't make sense. At that moment I was able to find genuine resolve. From the bottom of my heart I said to myself, "I don't care what it takes, I'm going to quit drinking, get sober, and stay sober!" I called the captain of my ship and asked him if he could arrange to send me to an inpatient alcoholism treatment center. He obliged.

I consider the day I got sober as a true awakening and a major turning point in my life. While I was at the monastery, I had followed the rules because I had to, but I couldn't be sure if I was really doing it or just going along with external pressure. Now I would have a chance, completely on my own, to start over and internalize the rules, to take personal responsibility for my sobriety and spiritual recovery. That solid little thought, mustered up from the depths of my miserable, drunken soul, was the beginning of a new life.

After accumulating a reasonable amount of sobriety for a year or so, I decided it was time to return to the monastery and make amends. I took the thousand-mile trip to Ukiah, California, to the City of Ten Thousand Buddhas, and to the Master.

Prior to the evening dharma talk I lit incense, circumambulated the Buddha, bowed three times, kneeled, and made my formal repentance. The Master observed from the high seat; about a hundred disciples were also in attendance. Following my repentance, the Master said: "Kuo Yu, like most people, you are a mixture of good and bad. Fortunately, you have more good than bad. Just work on making the good points more, the bad points less. Everyone makes mistakes, so don't worry; everything is OK. Patience is the thing you need to work on now—extreme patience. I know you want to leave the home life again, but you have karma to work out. Stay there for now. Don't doubt Buddhism, and don't go to pieces. You have been a very positive influence for Buddhism in the West. You are welcome to come here and cultivate anytime."

Never, ever, have I felt the weight of such a burden lifted from my shoulders. I was forgiven. I was a free man. I felt like I could fly!

That was then; this is now.

I guess I was vaguely hoping that he would transmit the Dharma to me or something. But no, I told myself, that didn't matter. I just wanted to thank him for all he'd done for me and ask his forgiveness for being such a pain in the butt. I also had a question about pure eating. Following my teenage daughter Jeti's example, I had gone back to my strict vegetarian diet. I'd been

我自己覺得實在沒資格住，於是我給了一家高棉難民住，自己則在後院17呎的拖車上露營，我在那兒喝酒喝得昏天暗地的。

一天早上，我面對一如往常的三天宿醉慘狀，我忽然不尋常地覺醒過來。我自問：為什麼要這樣過日子？我為什麼要毫無理由地把自己埋葬在酗酒裏？我有好工作，乖巧的孩子，美麗可愛的房子，又沒有老婆囉嗦的藉口，我可以做任何我想做的事。喝酒實在是一點意義也沒有。就在那一刻，在我的內心深處有個聲音告訴我：要下定決心戒酒，不管任何代價都要保持清醒，永遠的清醒。因此我馬上打電話給船長，請他安排我進戒酒中心。他很快地答應了。

我認為清醒的那天是我真正的覺醒，也是我今生的轉捩點。我回想在道場時，因為我必須守規矩所以我守戒，但我並不太確定我那麼做是出自內心，還是外界的壓力讓我不得不然？現在我有了這個完全發自內心重新開始的機會，於是我自訂內在的規矩，負起自我清醒和心靈重整的責任。有了堅固的想法，這使我從痛苦的深淵裏振作起來，這也是我新生命的開始。

大約一年多之後，在聚集了足夠的清醒能量，我決定回到聖城，過正式的改過生活。經過一千哩路的跋涉，終於回到加州瑜伽市萬佛聖城，面對師父。

晚上講法前，我點了香，繞佛三匝，又禮拜三次，長跪，做了正式的懺悔。師父在高座上親眼目睹著一切，在場的並有一百多個弟子。懺悔儀式後，師父說：「果逾，你就像大部分的人一樣，善惡夾雜，幸運的是你的善多過於你的惡，此後你只要在善的方面繼續加強，讓惡的部分越來越少就好了。每個人都會做錯事，所以不用擔心，一切都是OK的，現在你最需要努力的部分是——忍耐，極度地忍耐。我知道你現在想再出家，但是你還有業要了，現在暫時留在那裏，不要懷疑佛教，也不要變壞。你曾在西方的佛教有正面的影響力，因緣到了，隨時歡迎你回來這裏修行。」

我從來沒有這麼如釋重負的感覺，我已經被原諒了，我是個自由的人了，我覺得我可以飛了。

現在我的景況和以前截然不同。我那時大約希望師父會傳個什麼法給我，可是沒有，我告訴我自己：沒關係！我來此的目的只是想謝謝他為我所做的一切，並祈求他的原諒，我是如此地倒他的架



Left to right: Bhikshus Heng Yo and Heng Ju on their bowing pilgrimage for world peace. Bhikshu Heng Yo carried their tent and supplies, and joined in the bowing when he could. The two averaged about five miles a day, with Heng Ju bowing about 1,700 times per mile.

從左到右：比丘恒由、恒具為祈求世界和平而禮拜。途中比丘恒由負責攜帶兩人的帳篷和日用品，並在情況許可下一起禮拜。兩個人一天大約拜5哩，恒具每哩路大約拜1,700下。

doing fine with it for over a year, but I had a big question that was eating away at me. I live in a waterfront cabin on a saltwater bay, and the shoreline is filled with succulent, world-class oysters. It's great to shuck them right on the beach, leave the shells to spawn, then soak the little buggers overnight in olive oil and herbs and broil them the next day to golden brown on both sides. What a delicacy! So my question was: since oysters have no arms or legs, no eyes or face, and they grow on rocks, then they must not be an animal. Weren't they more or less a vegetable? And if so, what harm would it be if I ate them, especially since they conveniently spawned right in my own front yard?

This was the big life-and-death question on my mind, one I had discussed with no one.

When I entered the Master's room, his attendant announced, "Kuo Yu is here."

The Master responded, "Kuo Yu, don't become a fish!"

There is a stage of spiritual development along the Bodhisattva path that is called "Avaivartika", Sanskrit for "irreversible." At this stage, one's thoughts, position, and practice no longer turn back toward confusion. When I was the cook at the monastery in the '70s, I had just taken up the practice of eating only one meal a day, which is really difficult when you're working with food all the time. I was doing really well for several days, but one morning I couldn't stand it any longer and decided to have some breakfast. I remember it clearly: I was heading for the icebox. In fact, I had

子；同時我還有一個關於素食的問題想請問他。我以正處於青春期的女兒潔緹為榜樣，我又恢復從前清淨的素食。一年來都很順當，但一直以來有個大問題困擾著我。那就是：我住在海岸邊的一個小屋，而整個海岸線充斥著堪稱世界上頂級的蠔，在岸邊撿到蠔，剝掉外殼，讓殼再生，然後把這小傢伙浸在橄欖油和香草裏一晚，第二天把牠烤得兩邊金黃，是再美味不過了。我的問題是：既然蠔沒有手、沒有腳、沒有眼睛、也沒有臉，牠們就生長在石頭縫裏，牠們應該不是動物吧！？如果牠們是蔬菜的話，那我就名正言順地吃了牠們，特別牠們就在我唾手可得到的地方。這個在我內心是個非常掙扎的問題，可我從未和人討論過。當我走進師父的房間時，他的侍者說：「果逾到了。」師父的回應竟是：「果逾，不要變成一條魚。」

在菩薩道裏有一個階位叫做：「不退轉」，指的是心不退、位不退、行不退。在70年代住道場時，我負責煮飯，那時正在練習日中一食，可是當整天要處理食物時，這個練習就相對地困難

my hand on the icebox door when I looked out in the hallway to see the Master walking by. He was smiling as he walked down the hall. Then suddenly he stopped and began walking backward, retracing his steps back down the hall, around the corner, and out of sight. Not a word was spoken, but I got the message.

Well, once again I hadn't even asked my question and I received a response. It was also a pun on my name, because yu means "to constantly go beyond" (or overdo things), and another character, yu, means "fish." If I ate oysters, therefore, I might be reborn as a sea creature, a realm where only one in ten thousand doesn't die a violent death.

Then the Master kidded me about a letter I'd written a while back, suggesting that there were too many ceremonies at the City of Ten Thousand Buddhas.

"There are many, many dharma doors(methods of practice)," he said. "Not just one. It's good for people to study many doors."

"Okay, Shrfu [Teacher]. I agree."

"How old is your daughter?" Shrfu asked.

"She's 14, Shrfu. She's going to a private boarding school, and, well, she's doing just great," I rambled on.

"I know," replied the Master. "Who is going to take care of you when you're old?" he asked.

"I don't know, Shrfu." I could feel tears welling up. "All I know is that I just want to cultivate the Way, Shrfu."

"Did you read the latest *Vajra Bodhi Sea* [the monthly magazine of the Dharma Realm Buddhist Association]?" the Master asked. "The story about the camphor tree?"

"No, Shrfu."

"Get him a copy of the article," he instructed his attendant. When the attendant brought me the magazine, I sat and read about a camphor tree on Potola Mountain in China that had taken refuge with the Master. The story ended with these words of exhortation: **"Whoever you are, if you have a true and sincere mind, if you are not careless in the least, if you do not go along with what worldly people do, but do the contrary, then you will be able to attain the benefit from Buddhism. Whether you are a left-home or layperson, you should be true Buddhists. Don't be like ordinary people: greedy, fighting, seeking, selfish, and self-benefiting, not letting a moment go by from morning to night without acting falsely. This is most important! These six great principles are the first step toward learning Buddhism and eventually accomplishing Buddhahood. Don't forget them! Don't neglect them! We should learn to take more losses and not take any advantages."**

I bowed to the Master.

He smiled and said, "Okay, time for a rest." ❀

起來了。一開始的前幾天控制得還不錯，直到一天早上，我實在受不了了，我告訴我自己一定要吃早餐，我清楚地記得：當我走向冰箱，事實上手已經在冰箱的門把上了，就在那當下我看到師父在走廊的邊上出現，他一面微笑，一面走過來，突然間停了下來，緊接著就見他倒退著走，一直走到盡頭、轉角、然後消失。那個時候他不需要說任何的話，我就知道他的意思。

眼前再一次的，我都還沒開口問問題就得到答案了。我的名字是：「逾」，意思是「常常超出」，或「做事過份」。另外也可以是「魚」的諧音，如果我吃了蠔，也許我來生會成為海裏動物，也就是只有萬分之一的機會不會死於非命。

接下來師父笑我曾經寫信抱怨，萬佛城有太多法會。師父說：有許多法門，不是只有一種，人學習多種法門是好的。

「是的，師父，我贊成。」

師父問：「你的女兒幾歲了？」

我答道：「14歲了，師父，她要去上私立的寄宿學校，她很不錯！」

師父說：「我知道。」又問：「你老了誰照顧你？」

「我不知道，師父。」我可以感覺到我的眼眶泛滿淚水：「我只知道我想修行，師父。」

「你看了最近一期的《金剛菩提海》嗎？裏面提到樟樹。」

「沒有，師父。」

師父告訴他的侍者：「給他一份。」侍者拿來一份雜誌給我，我就坐下來讀有關中國普陀山一棵樟樹皈依師父的故事。

故事最後有一段鼓勵的話：

「你無論是哪一位，你有真誠的思想，絲毫不苟，不要照著世俗的人來做，要和世俗人相反，你都能得到佛教的這種利益。所以，你們出家的、在家的，都要做一個真正的佛教徒，與一般不同的。不要像一般人那麼貪啊、爭啊、求啊、自私自利啊、一天到晚沒有一個時候不打妄語的，這是要緊要緊的！這六大宗旨是學佛、成佛的第一步工作，我們都不要忘了！不要忽略了！也要學著多吃虧，不要佔便宜。」

我頂禮師父。他微笑說：「Okay, 該休息了。」❀