



Earth Store Project Update

從地藏殿說起

A Talk Given by Alan Nicholson on May 14, 2016 at Dharma Realm Buddhist Books Distribution Society
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倪果歸2016年5月14日講於台北法界佛教印經會
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Dharma brothers and sisters, it is my honor to be here. I am working with the City of Ten Thousand Buddhas to create a new Earth Store Hall and I came to Taipei to supervise the making of a statue of Earth Store Bodhisattva. In this project, we are working with many branches of the government to clean up pollution from the previous owners and remodel structures that are over seventy-five years old. Architects, engineers, and contractors are working together to make a new Earth Store Hall. I am honored to be responsible for overseeing the creation of a new Earth Store Bodhisattva statue and I would like to tell you how we chose this particular image.

The committee that is overseeing the building of the Earth Store Bodhisattva Hall at the City of Ten Thousand Buddhas did a vast search for statues of Earth Store Bodhisattva. We found one statuette that everybody liked. This statuette was made in Mainland China by a wood carver there. After much research, we found his name and his address. In this age, we are lucky that locating things through the internet is very easy, and can make this big world seem very small.

各位佛友，大家好！非常榮幸能夠在台北法界和大家一起浴佛。因為參與萬佛聖城地藏殿的建設，所以到台北來

視察地藏菩薩雕像的製作進度。這項工程是改建一座超過七十五年的建築物，因此需要和政府合作處理之前幾位業主留下的廢棄污染，整個計畫由多位建築師、工程師和承包商共同參與。我很幸運能夠負責監督地藏菩薩雕像的製作，在此想跟各位分享這尊地藏菩薩的因緣。



We commissioned this woodcarver in Mainland China to carve this statue. He could not make it as large as we wanted it. It is a pretty large hall and we wanted him to make the image over 14 feet tall. To accomplish this, we had to bring the smaller statue to Taiwan where there is the technology and capability to create such a large statue. They have reproduced this wood statue in clay two feet tall and then they will enlarge it to the size that we request and cast it in bronze.

Until I became involved in this project, I didn't know that a small statue of a Buddha or Bodhisattva could be made into a very large statue. I have been working with the sculptor who is making the image to refine its appearance. This process is making for a much finer statue. When we begin actual construction of the new building, it will take less than a year to complete the new Earth Store Hall and the statue will be ready to install. This is a wonderful thing and will allow more opportunities for people to cultivate and draw near to Earth Store Bodhisattva.

I want to tell you a little story about myself. When I was much younger, I was living in Gold Mountain Monastery in San Francisco. The Venerable Master was living just a few doors from where my room was. My father had recently died and I was reciting the *Earth Store Sutra* daily. It says in the sutra that if you recite the sutra with a sincere heart, Earth Store Bodhisattva will come and take you to your parents, so you can see where they are and pay respect to them.

Every day I recited the sutra and after 14 days Earth Store Bodhisattva came. Earth Store Bodhisattva doesn't talk the way we talk. It's a mind-to-mind communication, so Earth Store Bodhisattva said "Come with me." We then flew up into the sky and came to where my father was. Speaking to your parents after they have been dead for several weeks is a very strange experience although, at the same time, it seemed very normal. When Bodhisattvas work with us, the most unusual things can seem to be very ordinary. I asked my father how he was and he said he was fine. After some small talk, Earth Store Bodhisattva said it was time to go back. We then flew up into the air and went back to the monastery.

It was not like a dream; nor like a meditation state or vision; it was another experience which is hard to describe. When I came out of this state, I went to tell Shifu what happened. The funny thing about this is the whole time I was with Earth Store Bodhisattva, I had the feeling that Earth Store Bodhisattva was just like Master Hua. I told Shifu what happened and mentioned he looked a lot like Earth Store Bodhisattva. The Master just smiled a big smile and gave a typical sigh "Ahh," and said, "just keep working." That was all he told me. After that, I always felt a special affinity with Earth Store Bodhisattva.

I would like to tell you a little about studying under Master Hua. I will start with how I met him. I grew up near San Francisco. There is a beautiful bay there, a body of water that many people like to sail boats on, and I did this too. It was always a dream of my mine to sail around the world. One time, I was out in the ocean for about three weeks without seeing any

對於未來要供奉的地藏菩薩像，計畫監督小組做了廣泛的搜尋，最後終於找到一尊每個人都喜歡的雕像。這尊雕像是一位中國木雕師傅的作品，我們費了一番功夫才找到他的聯絡方式。在這個時代，我們很幸運能藉由網路輕易找到任何所需的資料；有了網路，地球上所有的資源都不再遙不可及。

因為地藏殿很大，我們希望能製作一尊超過14英尺高的地藏菩薩，因此我們委託這位木雕師傅再雕刻一尊新的，可是他卻無法製作我們想要的尺寸。為了達成這個任務，我們把小尊的雕像模型送到臺灣，因為這裡才有技術做出我們理想中的大小。首先，他們在兩英尺高的粘土上複製這尊雕像，然後放大到我們要的尺寸，再鑄成青銅。

參與這項計畫之前，我並不知道原來一尊小的佛像或菩薩像，可以放大成這麼雄偉的雕像。我和負責製做雕像的師傅合作，盡力將這尊地藏菩薩做得更莊嚴。地藏殿開工之後，預計一年內完工，屆時地藏菩薩就可以安座了。新的地藏殿將提供大家更充足的修行環境，也讓眾生更接近地藏菩薩，這確實是美事一樁。

現在跟大家分享一些關於我自己的小故事。我年輕的時候，在舊的金山寺住過一段時間，我的房間和上人的房間只相隔幾扇門。當時因為父親過世，所以我每天誦《地藏經》。《地藏經》裡說，如果你真誠地誦《地藏經》，地藏菩薩將會帶你去見往生的父母，讓你知道他們的去處，然後還有一個表達孝敬的機會。

父親過世後，我每天誦《地藏經》，地藏菩薩在第十四天的時候來了。菩薩並不是用我們平常說話的方式溝通，而是一種心靈的交流。地藏菩薩說：「跟我來。」然後我們就飛到天上，到我父親那裡去。和已經過世幾個星期的父親交談，是一個非常奇怪的感覺，雖然在談話的當下並不覺得奇怪。當和菩薩在一起的時候，再不尋常的事情似乎也變得輕鬆自然。我問父親他過得好嗎？父親告訴我他很好。一些簡短的談話之後，地藏菩薩告訴我是時候回去了。於是我們飛到空中，回到了道場。

land. Many people think this is boring, however, it is a wonderful opportunity to meditate on the nature of the world. There are no other distractions, it is just you, your mind, a lot of water and sky.

One day my consciousness became part of the clouds, and part of the water; I was one with the water element of the entire world. I was the clouds and the rain, the rivers that flowed into the ocean and the entire ocean. I think you could say it was an experience of Oneness through contemplating nature. This was something new for me, understanding that the world is one thing; it's not two.

Shortly after this, I started dreaming about a Chinese monk. Sometimes he would be sitting, sometimes he would be standing in the middle of my other dreams and sometimes he would walk through them. After three or four dreams, I began to wonder who this monk was and why this was happening. Because of the experience I had on the ocean, of the Oneness of phenomena, the idea of finding a teacher to explain this to me became a very big idea in my mind, and I slowly set out to find a teacher.

I didn't know how to find a teacher, but this was my mission. I was 22 years old and idealistic and whatever needed to be conquered to pursue this dream I was going to do it.

A friend told me about a Buddhist monk hosting a Sutra study and meditation session in San Francisco. I thought, "before I go on my journey to find my teacher, I will just stop by this temple and meet this monk and see what he has to say." At that time, Master Hua had a small temple in Chinatown in San Francisco on the fourth floor, in the oldest Daoist temple in San Francisco. The Daoist's could not afford to keep the space, so they let Shifu rent it. This was the beginning of the Buddhist Lecture Hall and other Way Places of Master Hua in the United States and the West.

When I climbed the stairs to this temple, an American monk met me at the top of the stairs said, "Please come in, you can attend a Chinese lesson which is about to begin." The Temple was maybe 18 feet by 30 feet and I sat down at the table to wait for the Chinese lesson to begin. Later I learned there was another small room and kitchen and a bathroom back behind the altar. At that time Master Hua walked out from behind of the altar.

Suddenly, I could hardly see the room any more; it turned into a bright pervasive golden light, and in this bright golden light, there was a greater ball of golden light that was so bright it was almost blinding. Different, but on the other hand it did not seem unusual at all. Out of this great ball of golden light, Master Hua walked. I had found my teacher. As the light dissipated, he beamed this big smile at me and said, "Oh it's you. How have you been?"

Not knowing quite what to say in a situation like this, I said,

這不像睡覺時候作的夢，也不像打坐時的境界，這是一種難以描述的經驗。當這個境界結束後，我跑去跟師父報告。有趣的是，跟地藏菩薩在一起的時候，那種感覺就像跟師父在一起。我告訴師父發生了什麼事，並且告訴他他看起來很像地藏菩薩。師父給我一個大大的微笑，然後用他慣用的語氣說，「啊！繼續努力！」從此，我覺得自己跟地藏菩薩特別有緣。

現在和大家分享一點跟隨師父的心得，還有遇到師父的因緣。我是在舊金山灣區附近長大的，那裡有美麗的海灣，許多人喜歡在那兒玩帆船，我曾經也是如此，夢想著航遊世界各地。有一次，我在海上航行了三個星期，期間沒有見到任何陸地。許多人認為這很無聊，但這是一個在大自然打坐很好的機會。因為沒有任何的干擾，只是你和你自己，還有一片水連天碧。

有一天，我突然覺得自己成為雲和水的一部分，也就是自己和整個世界的水大合而為一。我也是雲，也是雨，也是流入海洋的河流，也是整個大海。你可以說這是和大自然合為一體的一種感覺，對我來說是前所未有的體驗。世界和我是一體的，而不是分開的。

不久之後，我開始夢到一位中國和尚。有時他會打坐出現在夢境中，有時是站著，有時甚至是穿越這些夢境。大概做了三、四次這樣的夢之後，我開始好奇這個和尚到底是誰？為什麼會有這些夢？因為之前在海上那個「合為一體」的經驗，找一位老師來解答的念頭就越來越強烈，而我也開始慢慢地尋找。

我並不清楚要怎樣找到這位老師，但對我而言，這件事情很重要。當時我才二十二歲，是個理想主義者，我決定無論如何都要找到這個師父。

一位朋友告訴我，有個和尚在舊金山講經和教打坐，我心想：「出發尋師之前，不妨先去看看這位和尚。」當時上人在舊金山中國城的天后廟，那是一位位於四樓很小的廟，也是三藩市歷史最悠久的道觀，因為經營發生困難，所以將四樓出租。上人在那裡成立了佛教講堂，也是上人在美國的第一個道場。

當我爬樓梯上這座廟的時候，一個美國比丘在頂樓遇見我，跟我說：「請進，我們正要上中文課，歡迎一起參加。」佛教講堂大約只有十八英尺乘三十英尺大，我坐在桌子旁等著上中文課。後來我發

So, that was my introduction to Master Hua. The idea of self is something living beings give to each other, if we attain no self, this is a very good place to be.

這是第一次見到上人的情形。「我」的概念，是我們自己加諸在彼此身上的東西。如果能夠「無我」，那將是一個很棒的境界。

“I have been ok, I am fine, how are you?”

Then Shifu said, “I don’t have any self; I don’t know whether I am good or whether I am not good. Some people think I am well, some people don’t think I am so well, but I don’t have any views of well or not well.”

So, that was my introduction to Master Hua. The idea of self is something living beings give to each other; if we attain no self, this is a very good place to be.

After this introduction to Master Hua, I wanted to attend this summer Sutra study session. I moved into this temple about a week later. At that time, there were five people who had just left home to become Bhikkhus and Bhikshunis. They went to Taiwan and took precepts in an orthodox ordination ceremony. They were the first five Americans to leave the home-life, and they were living in the temple. There were a few other lay people, maybe a ten or fifteen of us. There was a lot of interaction with Shifu, who lectured after lunch and in the evening, and was there for lunch, tea, Chinese calligraphy lessons, as well as meditation every day. He had many opportunities to teach us. Any time he was with a disciple, it was always a teaching moment.

He could speak for hours about the Chinese classics, about stories of his youth, stories of other Sangha members and of lay people. It could be very entertaining but it wasn’t just chitchat. Soon, living in the temple, I learned that you don’t gossip and engage in small talk, or entertain yourself and others with talk. There was always work to be done; if it was inner work, cultivation of your mind, that was good, and if it was outer work, doing jobs around the temple, that was also good. There wasn’t any distinction between these two.

During my first summer with Shifu he was lecturing the *Lotus Sutra*. Most of us Americans did not know quite what to make of Mahayana Buddhism. It was not part of our culture, so it was a lot of work for Shifu to educate us about the proper way to do things. He was very patient, and there was slow but sure progress; I always admire his patience. When he was lecturing the *Lotus Sutra*, for me it was like a 3D film. When he described all the Buddhas and Bodhisattvas coming here to the Dharma assembly, I could see all the Buddhas and Bodhisattvas; and when he described all the heavenly beings who were coming to listen to

現佛龕後面有一個小房間，還有廚房和廁所，就在這時候，上人從佛龕後面走出來。

突然間，我完全無法看見這個小房間，只見滿室的金光，光中有一顆大的金球，亮得我幾乎什麼都看不見；可是另一方面，我似乎一點也不感覺奇怪。我看到上人從這個金色大球中走出來，我知道我找到我的師父了。當金光消失，他開心地看著我說：「哦，是你啊！最近好嗎？」

我不知道該怎麼回答，於是回答：「還不錯，你好嗎？」

師父說：「我沒有我，我不知道我好，還是不好。有的人認為我好，有的人認為我不好，但是我自已沒有什麼好或不好的想法。」

這就是第一次見到上人的情形。「我」的概念，是我們自己加諸在彼此身上的東西。如果能夠「無我」，那將是一個很棒的境界。

遇到上人之後，我開始參加夏天的暑期研習班；大約一星期後，我就搬進了道場。當時五位剛出家的弟子到台灣受具足戒，成為比丘和比丘尼，也是最早出家的五個美國人。除了他們，還有其他幾位居士也住在廟上，加起來大概十或十五個人。我們跟上人有很多互動，他通常在午齋或傍晚之後講經。上人每天和我們一起在廟上用齋、喝茶、上書法課和打坐，因此有很多機會來教我們。不論跟哪個弟子在一起，上人都在隨機教化眾生。

上人可以花幾個小時教我們中國古文，講他年輕時候的故事，或者介紹其他出家人或是在家居士的事蹟。上人總是能把故事講得非常生動，但絕不是那種隨便閒聊。住進道場之後，我很快就學到不應該講是講非、舂穀子聊天或是談天說笑。我們總是有工作要做，不管是在內裡邊做工——觀照自己的起心動念，或者做外面的工——替廟上做工，兩個一樣好，都沒有區別。

我參加的第一個暑期班是上人講《妙法蓮華經》。大多數的美國人都不知道大乘佛教是什麼，因為我們的文化裡面沒有這些觀念。因此要教我們這群美國人怎麼如法辦事，是很費心力的。我們進步得很慢，但是師父非常有耐心，這也是我很景仰他的地方。當時師父正在講《妙法蓮華經》，對我來說，聽師父講經就像看3D電影。當他講到十方諸佛菩薩都來到這個法會，我就看到了諸佛菩薩；當他說天人也來聽法，還有

the Dharma and hear the Sutra, also the flowers that were raining down from the heavens, I could see it all happening right there while Shifu lectured. I saw jeweled canopies over him and flowers raining down. I thought everyone else saw this too, and I believe other people maybe had similar experience in these early days.

The situation at the Buddhist Lecture Hall was quite similar to here at Fajie in Taipei. There was a little storage room Shifu sat in when he was not lecturing or working with his students. At night, people had to sleep in the Buddha Hall, or some people slept on the roof. That summer was a very intimate experience living with the Master.

In the fall of 1970 we bought another three-story building in San Francisco. It was maybe ten times as large as the Buddhist Lecture Hall. We had to completely renovate it, so early on I learned how to use a hammer and a paintbrush. Shifu used every opportunity to teach us. One time during construction Shifu came upon several monks sitting down and asked, "What is going on here?" One of the monks said, "We are waiting for somebody to bring us nails." Shifu just laughed, a big laugh, and after that he often used this as a metaphor to tell people that "You don't have to wait for nails, you can go and get them yourself. You should take responsibility for the job you are doing and get it done, don't rely on others, and don't make excuses and wait for other people to bring you whatever you need." In this way, we built the Way Place.

The original Gold Mountain Monastery in the Mission District in San Francisco had a wall down the middle, with the Buddha Hall on one side and the kitchen, dining and lecture hall on the other side. On the second floor, there was a library on one side and the Bhikshunis and laywomen used the other side. On the third floor, there was the residence for the Bhikshus and laymen, and Shifu also had a room there. This was how we lived for years.

Shifu never told anybody that they should practice any particular dharma, but he did say, "if you want to try any, you can." So, I tried sleeping sitting up. For a long time, I had a very difficult time. I made a special box to keep my feet from slipping out. I slept in that box for about a year. Then I built a custom chair that I could box myself into. It was a nice chair, but I kept falling over, and finally sticking my legs out.

One time a man named Bill Brevoort invited us to Oregon. We had bought some property for a Way Place next to his property. Shifu named it Buddha Root Farm. It was fairly remote, and it is a peaceful and beautiful place. About twenty-five students accompanied the Master to Buddha Root Farm for an Amitabha session. At that time, I was one of Shifu's attendants. I stayed with him in a little hut that was on the property. I was still sleeping sitting up and I think he saw that I was having a hard time maintaining my posture all night long.

So he said, "In cultivating the Way, you don't want to lean on anything. You don't want to be dependent on anything, you want to be independent. If you want to sleep sitting up, you shouldn't rely on outside

天雨寶花繽紛而下，我就見到了這些景象。當師父講法的時候，我見到寶網覆蓋在他的頭上，天上的花不斷地落在師父身上，我想其他人也都看到了。早期那個年代，我相信大家應該都有類似的境界。

佛教講堂和台北法界很像，有一個小儲藏室，當師父沒有講經或是沒有跟弟子在一起的時候，他就坐在裡面。晚上我們在佛殿裡睡覺，有些人甚至睡在屋頂。那個夏天，是和師父非常親近的一個經驗。

1970年的秋天，我們在舊金山買了一棟三層樓的房子，比原先的佛教講堂大概大上十倍，但是內部必須重新裝修，所以我開始學用鐵鎚和油漆刷，師父也把握每個機會來教導我們。有一次做工的時候，師父看到幾位比丘坐在那裡，就問：「你們在做什麼？」一個比丘回答說：「我們在等別人送釘子來。」上人聽了之後大笑，而且之後經常拿這件事情來做比喻告訴我們：「不要等人送釘子來，你們應該自己去拿。每個人都應該把份內的工作做好，不要依賴別人，更不要找藉口。」我們就這樣把道場蓋好了。

位於米慎區這棟三層樓的金山寺，中間有一道牆，一邊是佛殿，另一邊是廚房、齋堂和講堂；二樓一邊是圖書館，另一邊是比丘尼和女眾居士的寮房；三樓是比丘和男眾居士住的地方，師父的房間也在那兒。我們在那裡住了很多年。

師父從來沒有教人要修特定的法門，但是他說過：「任何法門想嘗試看看都可以。」於是我決定試著坐單，可是一直遇到很多挫折。我

In cultivating the Way, you don't want to lean on anything. You don't want to be dependent on anything, you want to be independent. If you want to sleep sitting up, you shouldn't rely on outside supports. You don't want to have a box around you, don't lean against the wall, just sit there like a bell.

修行要無所依，不要依賴任何東西，要學會獨立。如果想坐單，就不應該藉助外來的支撐，不要依賴那個箱子，也不要靠牆，要像一口鐘似的，挺直地坐著。

supports. You don't want to have a box around you, don't lean against the wall, just sit there like a bell." I tried it that night and it was a breakthrough for me, and my meditation became better after that. Shifu's teaching of not dwelling anywhere, not relying on anything to cultivate the Way worked.

I want to emphasize some of the things that Shifu always taught us year after year, day after day; these are basic things that we should take into our hearts. All the Sutras we read, are all saying the same thing. We don't want to rely anywhere on anything, the Dharma Realm is without any mark. Do not seek outside; it is all around us and contains everything yet is nowhere to be found. If you rely on the Dharma, then you don't need to rely on anything else. Cultivate Precepts, Samadhi and Wisdom. With these simple basic concepts, we can all attain Buddhahood. I hope you all attain Buddhahood quickly.

I hope you all have an opportunity to come to America to see the new Earth Store Bodhisattva Hall at the City of Ten Thousand Buddhas. It should be a very special place. We are trying to make something that has no dwelling, the way that I have been trying to talk about the Dharma. It's dwelling without dwelling anywhere. The interior of the hall will have no windows that you can look out of. Although there will be lots of windows, they will be white and have walls in front of them, so the light will come through but it will be very soft diffused white light. When you are standing there, all the walls will be white and the ceiling will be white, then there will be a golden image of Earth Store Bodhisattva on the altar. I think it will be very subtle and wonderful. I hope it will be very moving and inspire people to cultivate all of Earth Store Bodhisattva's Dharmas.

Since I started working on this project, I have focused my attention on some Earth Store Bodhisattva's Dharma doors so I recite the Sutra and Earth Store Bodhisattva's name quite a bit. It is really magical. No matter what you are doing, there are always problems. If you recite Earth Store Bodhisattva's name with a sincere heart, suddenly there are no problems. It's very strange, everything gets resolved. It is a miraculous, wonderful, magical Dharma door.

It is my great blessing and honor to be involved in this project. I hope you recite Earth Store Bodhisattva's name and think of this great project in faraway America, more than ten thousand miles away. With your help, it will be built easily. We all have a rare opportunity to participate in this project now. ❀

釘了一個箱子，專門給睡覺時用的，希望睡著以後腳就不會滑下來。這樣睡了大約一年，我又特製一張不錯的椅子，我整個人可以睡在裡面。可是即使如此，我盤好的腳最後還是伸直開來。

有一次一個叫比爾的人邀請我們去奧勒岡州，我們在他的地產旁邊買了一塊道場預定地，師父把這塊地取名為「佛根地」。那個地方很偏僻，遠離塵囂，感覺很平靜，風景也很漂亮。當時是要在佛根地舉行一個佛七，大約有25個弟子跟師父一起去，我是師父的侍者之一。我和師父住在一個小茅棚裡，並且依舊保持坐單。我想，師父一定看到我夜裡保持雙盤有多困難。

於是師父跟我說：「修行要無所依，不要依賴任何東西，要學會獨立。如果想坐單，就不應該藉助外來的支撐，不要依賴那個箱子，也不要靠牆，要像一口鐘似的，挺直地坐著。」那天晚上我依照師父的教導，長久的練習終於有了突破，我的打坐也進步了很多。我終於明白師父說的：「應無所住，而生其心。」

其實師父教我們的，都是很基本的東西，他年年講、天天說，就是希望我們能夠銘記在心。所有讀過的佛經也是告訴我們同樣道理，那就是不要有所著住。法界是無形無相，它無處不在，包含萬有，卻無處可得，所以不要向外馳求。如果能安住於法，我們就不用依賴其他的東西；勤修戒定慧，這是修行的根本，也是成佛之道。希望大家都可以早成佛道。

希望大家有機會來美國，到萬佛聖城看看這個新的地藏殿。我們努力讓地藏殿可以有這種「無所住」的感覺，這也是我一直想跟大家說的法。這種「住而無住」的概念，表現在佛殿內牆沒有可以直接看到室外的窗。地藏殿外牆有很多窗戶，都會被漆成白色，而且由於有內牆屏障，所以光線是間接地透射進來，整體感覺是很明亮柔和的。當你站在大殿裡，四周以及天花板都是白色的，然後瞻仰著佛龕上的金色地藏菩薩。希望這樣的設計，能夠啟發眾生修行地藏法門。

從開始參與這個工程，我就把地藏菩薩當成自己的法門，所以常常誦《地藏經》、念地藏菩薩聖號。有趣的是，這個工程不管你怎麼做，永遠都有新的問題會出現。但是只要你誠心地念地藏菩薩名號，所有的衝突、所有的問題都迎刃而解。只能說這個法門實在是太神奇，太不可思議了。

我很榮幸可以參與這個工程，希望大家都可以念地藏菩薩聖號，想著這個遠在萬里之外的聖城地藏殿計畫。有你們的幫忙，我相信工程將更容易成功，現在大家都有這個殊勝的因緣來共襄盛舉。 ❀