

# Find Some Other Way || 另尋他途

A Talk Given by Roger Kellermen at the Buddha Hall in CTTB on September 10, 2017

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諸佛菩薩、宣公上人、諸位法師、諸位善知識，今晚由我來講法。上來臺上有些兒緊張，我之所以上臺的原因，也許有人知道近恭師住院，而他需要一些放在廟上的東西。因為我找不到他的房間，有位法師答應幫我，但是交換條件是星期天晚上上台講法。我們達成了交易，他帶我去近恭師的房間，我今晚就來講法，法師說：「別緊張，講些早期有關上人的故事，沒問題的。」

這個故事大約發生於八〇年代中期。很諷刺的是，當時我是個出家人，而近恭師還是在家人，俗名Craig Cassin，現在我們倆角色對

To the Buddhas, Bodhisattvas, Dharma Masters, Venerable Master, Great Assembly. My name is Roger, Gwo Min; I will speak Dharma tonight. I'm kind of nervous coming up here. Why I'm up here is, the other day, maybe people know, Dharma Master Jin Gong is in the hospital and he needed some things from the monastery. Because I couldn't find his room, a monk offered to help me in return for me taking this Sunday night's slot, that's why I'm up here tonight. We made a deal—he showed me the room and I'm here to speak Dharma. He said, "Don't be nervous, just tell some stories about the old days, about the Master. Everything will be okay."

This story was probably in the mid-80s. What's ironic is at the time I was a monk and Dharma Master Jin Gong was a layman, Craig Cassin. Now the roles are reversed. As most people know, at the City of Ten Thousand

調。大部份人都知道，在萬佛城我們有我今晚稱之為「小電路」的電力系統，是負責供應各位現在所看到的燈光；另外還有一個「大電路」，負責供給小電路使用。我們就是負責維修小、大兩個電力系統。就像大家都經歷過的，當大電路跳電的時候，所有的人都無電可用，整個城就沒電了。因為我們是接手先前州立醫院五〇年代的老舊系統，所以有很多問題。

這次，大電路系統又壞了，整個萬佛城都沒電。要修好這個大供電系統，買些許電線是不夠用的，你得買一大捆的電纜線才行，

Buddhas we have what I'll call tonight "small electricity", which are the lights you see here. We have "big electricity" which supplies the small electricity. We're responsible for maintaining both the small and big electricity. As everybody's experienced, when the big electricity goes out, nobody has any electricity. Because we've inherited a very old system from the state hospital from the 1950s, so it has problems.

The big electricity went out again and there was no power in the City. You can't buy a little bit of wire for the big electricity, you have to buy a big spool of wire and the purchase costs a lot of money for a spool of wire. We had asked the Master, "Please could we have some more money for some wire to give the power back to the City?" Of course those who live at the City, knows it goes out maybe once or twice a year. So it wasn't the first time. We went to the Master this particular time. He said, "No. Find some other way."

So there we were, no electricity and wondering what the Master meant by, "find some other way?" Solar power? Wind power? Dharma Master Jin Gong and I, as I was helping him, walked around the City, thinking what "find some other way" meant. Basically, there's no other way. You have to replace the big electrical wire to get the little electrical wire running. What other way could there be?

So we walked around the City and Dharma Master Jin Gong who knows all the little covers and pipes and everything, suddenly saw a cover he had never noticed before. From this one cover, you can see where the road was cut to put something in. We followed it and it would go to another cover. We lifted the cover and underneath this cover were these most beautiful big electrical wires you've ever seen. We were able to follow these beautiful wire all the way from the front of the property where the electricity comes in, all the way to the middle of the property by the Precept Hall. You'll see a little house there, which we put there. Basically this beautiful wire was already in the ground.

What had happened was that the State, just before they closed the hospital in 1972, were on the point of putting in a completely new electrical system. The part we found, the beautiful new wire that led from the front of property to the middle of the property, was the foundation of the new system but it was never finished. They left this beautiful new wire in the ground. With a little work from Dharma Master Jin Gong, he was able to connect that beautiful new wire that goes up by the Precept Hall to our system and the power came back on. We didn't spend a penny or very little money. We didn't have to buy any wire. The question remained, how did the Master know about that wire? Anyways, it certainly amazed us all. The Master knew about the wire without being told about it.

This story is also from the 80's. This story has two perspectives. One perspective is from being in the Buddha Hall and the other perspective is from those who were in the Administration Office. At the time, it was a Ch'an session. Because of the number of people, the men and women sat Ch'an together in this hall and I was the proctor. In the Buddha Hall, it

當然費用也不少。於是我們跑去請示上人：「我們可不可以有多一點的錢買電線，來修復城裡的供電？」住在城裡的人都知道，一年裡總會停電一、二次，所以這不是第一次。我們在這緊要關頭去見上人，他卻說：「不，另尋他途。」

好啦，我們既沒電，又搞不清楚上人說的「另尋他途」是什麼意思？是太陽能發電嗎？風力發電？當時我跟近恭師一起工作，所以我們兩個在城裡繞來繞去，琢磨著「另尋他途」到底是什麼意思。基本上，根本沒有其他法子可想，唯一就是把大電路的電線換掉，才能讓小電路運轉，那裡還有什麼其他辦法？

我們走遍了萬佛城，近恭師對於城內的每個孔蓋和管線，瞭若指掌。突然間，他看到了一個他從沒看過的孔蓋，從那個蓋子可以看出馬路曾挖開過，底下埋了一些東西。我們沿著挖痕走，一直走到另一個孔蓋。我們掀開蓋子，發現下面埋的是我們所見過最棒的電纜線。這組電纜埋設的方向，從山門前電力公司電力進來之處開始，一路到聖城土地的中央段，大約在戒壇旁邊。現在你會在那附近看到一個小房子，就是我們蓋的。可以說，這條很棒的電纜系統早就被埋在地底了。

原來，在州政府1972年關掉這座醫院之前，已經著手全面換新電路系統。我們所發現的這條新線路，從山門開始到聖城的中心點，正是新系統的基礎建設，只不過沒機會完工罷了。他們把這套全新的電纜留在地底，因此近恭師稍稍動手，就把已經拉到戒壇附近的新電線接上現有系統，然後電就通了。我們沒花多少錢，甚至沒花到一毛錢，一條電線也不用買。問題是，上人怎麼知道有這些新電線？不管怎麼樣，這都令我們非常驚喜。沒有人告訴過上人，他就已經知道了。

另一個故事也是發生在80年代。這個故事要從兩個角度來看，一個是從大殿的觀點，另一個是從行政辦公室的觀點。那時正在打禪七，基於人數，男女眾一起在大殿打坐，我是負責巡香的維那。大殿非常安靜，每個人都很用功。突然間，「砰」一聲！佛殿後門本來是鎖著的，但如果你很用力拉，還是可以打開它。止靜的時候，門當然都是關上。但是隨著「

was very quiet and everyone was working hard. Suddenly, “bang!” It was the back door which was locked, but if you pulled really hard, you could pull it open. Of course during the sit, those doors were shut. There was this big bang and the door opened. In walked the Master. He had some guests with him.

He walked in; as he walked in, he spoke, “This is the Ten Thousand Buddha Hall, there’re lots of statues. This is the Thousand Hand Guan Yin...” in a really loud voice. “Oh, let me help you light incense and make an offering.” Because I had no samadhi, I was looking around. Everyone else kept their samadhi. This went on for a few minutes, the Master explaining the Buddha Hall and the images and just like that he walked out with the guests.

Now, we look at it from the perspective of the Administrative Office. I found this out after the fact. I had to ask the office what that was about. This is what the person at the office told me. The Master had come to the office with these guests and he wanted to show them the Buddha Hall. The person at the office said, “Master, there’s a sit going on, you can’t go in, you’ll have to wait till the break.” When we compared notes between myself and the office, you wouldn’t tell the Master he couldn’t do something.

I think that brings up another point. Quite a few people asked me, “What was it like when you were with the Master? He would come sit Ch’an with you; it must’ve been an incredible feeling.” I have to say in all the time I’ve been here, the Master never came to sit Ch’an with us. He would say things like “You’re always on my radar or you’re on my TV, I don’t have to be there.”

However, there were times—two days when the Master came to take part in the session. I’m going back to probably 1983, 1984. It was the time of the Ten Thousand Buddhas Repentance. We just started doing the Ten Thousand Buddhas Repentance every year, perhaps we weren’t taking it too seriously. The Master, to encourage and to lead us, came to the Buddha Hall for two days. He bowed in the center position with us for two days. It was really humbling because the Master, even though his health wasn’t good, would come and somebody was supporting him, helping him as he bowed, gently holding his arm. The effect was everlasting, to see your teacher having to do this to encourage us, to come to the Buddha Hall to take part in the Ten Thousand Buddhas Repentance. It’s incredible—incredible is the wrong word, stunning.

That sincerity, what’s amazing is that today, we were a few people then but now as everyone knows when it’s the Ten Thousand Buddhas Repentance, the halls are packed, both this hall and the next hall. More and more people come to it from all over the world. Total sincerity. Although there might be a different explanation at different times but I’ve heard the Master say the City of Ten Thousand Buddhas takes its name from the *Ten Thousand Buddhas Repentance Sutra*. I just want to emphasize that the Master did every bow for the whole day for every incense and it was really moving. ❀

砰」的一聲巨響，門開了，上人走了進來，還帶著一些他的訪客。

上人進來大殿之後，一邊走一邊說：「這是萬佛城的大殿，供奉許多佛像，這尊是千手觀音……」，聲音真的很大聲，「來，我幫你們點香，你們來上個香。」我因為定力不夠，所以一直看著他們；其他人比較有定力，依然如如不動。上人這樣一一介紹大殿及佛像等，持續好幾分鐘之後，就和客人走了出去。

現在從行政辦公室的觀點來看，事後我才搞清楚怎麼一回事。我跑去問辦公室，這是辦公室裡的人告訴我的。上人和客人們進來辦公室，他想要讓客人參觀大殿，辦公室的值班人員說：「上人，現在是止靜時間，您不能進去，必須等到休息時間才可以。」當我和辦公室的人交換見聞之後，發現其實不應該告訴上人他能做什麼、不能做什麼。

這裡又帶出另一個重點。不少人問我：「你和上人在一起的時候是怎麼個樣呢？跟上人一起打坐，一定是一種不可思議的感覺。」我得說在這裡這麼久，上人從來沒有進來和我們一起打坐，他經常說：「你們都在我的雷達上，或是在我的電視上，我不必在現場。」

然而曾經有過一次，上人來參加兩天的法會。大約是1983或1984年，那時在拜萬佛寶懺，我們才剛開始每年舉行萬佛寶懺。也許我們不太認真看待這個法門，上人為了鼓勵也為了帶領我們，他站在大殿中央和我們一起拜了兩天。上人此舉令人汗顏，因為即使健康不佳，他還是來拜；每一拜，都要靠旁人輕扶著他的胳膊去完成。看到師父這樣來鼓舞我們，來大殿參加萬佛寶懺，這對我們的影響是難以抹滅的。可以說是不可思議—「不可思議」形容還不恰當，應該說非常震撼。

那是一種虔誠，當時佛殿只有一點點人在拜，但現在大家都知道，萬佛寶懺時大殿滿滿的是人，整個佛殿和旁邊的延生堂都是滿的，越來越多人從世界各地而來，個個都非常誠心。雖然在不同的時代也許有不同的詮釋，但我聽上人說過，萬佛聖城命名的由來是從萬佛寶懺的經文而來。我想強調的是，上人在佛殿裡全天拜完每一拜、每一柱香，這種精神真的是令我非常感動。❀