



# 如護眼中珠

## Like Protecting the Pupils of Our Own Eyes



比丘恒順2018年1月3日講於萬佛聖城  
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A Talk Given by Bhikshu Heng Shun at City of Ten Thousand Buddhas on January 3, 2018  
Chinese Translation by Cindy Wang and Jean Silver

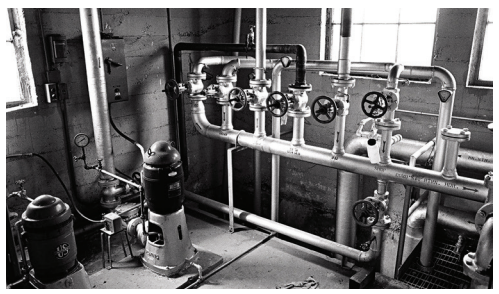
每次結法緣，我都喜歡引用上人這句話：「能在萬佛聖城是很幸運的事。」這段開示在我的筆記本上，是上人1992年在聖城對大家講的。

上人說：「不要小看大家在這裡一起修行的因緣。」他說我們應該「照顧身邊的人」，也就是說教化眾生應該從身邊親近的人開始，因為距離就這麼近。師父接著說：「不要捨近求遠，」意思就是不要坐這山，望那山，「應該珍惜彼此，就像對待自己的父母一樣。」這些都是師父1992年7月13日在聖城的開示。

沒隔多久，師父在1992年8月25日告訴我們：「諸佛菩薩時時刻刻都護持在

Whenever I give a Dharma talk I always like to quote the Master on how fortunate we are to be here at the City of 10,000 Buddhas. These quotes are from my notes from lectures that the Master gave when he came up here in 1992.

The Master said, “We should not take lightly the affinities that have brought us all here to the City of 10,000 Buddhas.” He said that we should “take care of those who are near at hand,” that is we should teach and transform those who are here with us, now that they are close by. The Master continued, “Don’t seek for things far away.” This means having the idea that the grass is always greener on the other side. And “We should cherish each other here like our own father and mother.” These are all things that the Master said on July 13, 1992 here at the City.



萬佛聖城修行的人，你如果發菩提心，諸佛菩薩一定會幫助你。」所以我想提醒大家，包括我自己，能在聖城修行都是很幸運的人。

今天中午在齋堂，我們聽到師父對淨土法門的錄音開示，他說淨土法門教我們要具備「信、願、行」三資糧。今晚我的主題就是「信願行」當中的「行」，同時也分享一些故事，說明師父如何在日常生活中體現修行。

記得剛出家乃至受完比丘戒之後，經常聽師父在佛七或禪七開示，提醒我們修行的重要，並且應該持之以恆。師父說修行可以選擇一個法門，當然這個禮拜佛七就是誦持阿彌陀佛的名號，但師父也說過，任何一種法門都可以，然後就行住坐臥、念茲在茲地用功夫，無論做什麼事情，都可以繼續用功。

師父用了幾個比喻來形容修行怎麼用功，他說就像貓撲鼠一樣，

A little bit later on August 25, 1992, the Master said, “The Buddhas and Bodhisattvas are always mindful and protective of those who are here at the City of 10,000 Buddhas. If you bring forth the Bodhi mind, they will assist you.” So I would like to remind people as well as myself that we are very fortunate to be in this situation now to be able to cultivate here in the City.

We heard the Master’s taped lecture while eating this afternoon in the dining hall on the Pure Land School. He taught that the Pure Land School teaches that we should have Faith, Vows, and Practice. My main topic tonight is going to be on Practice. I will also include a couple of stories about how the Master exemplified practice in his daily life.

I remember when I first became a novice and then later a fully ordained monk, I often heard the Master lecture during the meditation sessions. Whether it was reciting the Buddha’s name or during a Chan session, he would always teach the importance of practice and how it should be something that we do continuously at all times. Master said that when we cultivate, we should choose one method to cultivate. Of course now we are reciting Amitabha Buddha’s name, but he also said that this applies to any Buddha-dharma. It is something you have to hold at all times in your daily life, no matter what you are doing.

He gave the following analogies on how we should uphold our practice: it’s like a cat waiting by a mouse-hole for the mouse to come out. As soon as the mouse comes out, he pounces on it. It is always paying close attention to that mouse-hole. The Master said, it is also like a hen laying eggs. When a hen is sitting on its eggs waiting for the chicks to hatch, it constantly thinks about them. And in the same way, we should



在老鼠洞旁邊等著那個老鼠，看老鼠一出來，一爪上去就把這個老鼠給捉住了。又像雞孵卵，母雞天天在那雞蛋上趴著，一心一意想著雞仔子孵出來。參禪也是這樣，應該時時刻刻照顧我們的話頭。最後一個譬喻是龍養珠，龍時時刻刻保護牠的寶珠，沒有不注意、不謹慎的時候。所以，打坐參禪就要像這樣念茲在茲、專心致志地來用功。

這些是上人關於參話頭的開示。上人說如果能夠時刻專注在話頭上，念茲在茲，功夫早晚會成就。他說：「頓悟是由漸修而成的，是平時用功用到相應，才能豁然開悟。」這是我在1970年代所記錄下來師父的開示。

如果平時不用功，以這個禮拜來說就是念佛，那就不會有頓悟。再引用師父的開示，他說：「你今天修，你明天修，修來修去，久而久之，功夫自然相應」，到那時候，「一念不生，什麼妄想都沒有，你就開悟了。」因此，修行注重平常的功夫，生活的一切都跟修行分不開。

在準備今晚講法的時候，我心想：「還有什麼好的比喻，可以解釋要時時刻刻照顧好自己的話頭？」於是我想到師父以前經常講的另一段開示。

大概是1976年1月，我開始在舊金山寺的

hold to and take care of our meditation topic continuously at all times. And finally the Master said we should be like the dragon guarding his pearl. He is always protecting his pearl. In the same way we should guard and uphold our meditation practice. Thus we should have that kind of continuous attention in upholding our meditation practice.

I just quoted the Master's instruction on how we should continuously uphold our meditation topic. He said if you can concentrate on your meditation topic, in thought after thought, then you can have success in your practice. He literally said, "Sudden enlightenment is a result of daily cultivation, when you get a response through your daily efforts, you can suddenly become enlightened." This is from the notes I took from the Master's instructional talks in the 1970's.

Now if you normally don't cultivate, in our case reciting Amitabha Buddha's name, then you will never gain enlightenment. Again quoting the Master, "You cultivate today, you cultivate tomorrow, you cultivate back and forth, and then your skill, your Kung Fu will elicit a response." And then at that time, "When not a single thought is generated, your false thoughts are all dispelled, and then you will become enlightened." Therefore, the main idea is that our practice has to be done at all times in our daily life. We should never separate from our practice.

In preparing for this lecture, I was thinking, "What's another good analogy for how we should constantly uphold and protect our meditation practice?" Then I thought of another instruction that the Master would always tell us.

Back in about January of 1976, I started to help in the office at old Gold Mountain Monastery. Under the guidance of another elder monk and of course, the Master, I started to serve in the office which included helping with daily finances. The Master told us that we should always protect the wealth, the money that people donate. He said, "You should protect the monetary offerings made to the temple just like the pupils of your eyes." I thought that's

辦公室幫忙。在一位資深比丘、當然還有師父的督導之下，我開始處理一些事務，其中包括日常的帳務。師父告訴我們，要時時守護好十方善信供養的財產金錢。他說：「要愛惜常住物，如護眼中珠。」我覺得這確實是一個很好的比喻，我們應該像保護自己眼珠子一樣，那麼小心翼翼地照顧著用功的話頭。接下來我想分享一些故事，說明上人如何躬行實踐這個宗旨；也就是說，從這幾個例子，我們可以看出師父是怎麼樣的節儉。

我剛說過，1976年在資深比丘恒觀的督導之下，我開始幫忙整理廟上財務，一直做到1992年初。大約從1978年起，大部分我所負責的財務工作，都是由師父直接督導。我記得很清楚，那時候我還是個沙彌，無法直接跟師父講話，必須透過恒觀。恒觀當時監督位於15街的舊金山寺整修工程。工程是在1976年初（或者1975年底）開始，舊金山市政府通過一個新法令，要求所有磚造的建築物必須加強防震功能，因此金山寺必須進行大幅整修，預計花兩年的時間完成。整棟三層樓的房子，全部都要符合防震要求，實在是個大工程。當時的金山寺是一棟三層樓的磚造建築，每層樓約有60呎乘120呎的面積（約202坪）。

與其花一大筆錢、從外面雇一批人來做，師父的弟子們，包括Bob Olson（歐果法）從外面雇人來教我們怎麼做，這樣我們就可以逐漸接手自己來做。我們從瑜伽鎮找到願意來教我們的工人，他們來之後就開始進行裝修，同時也教我們怎麼去做，這樣之後我們就可以自己來做了。他們其實也知道，當我們學會怎麼做這些工程之後，我們就會請他們離開，也就是解雇他們的意思。

我們正是這麼做。幾個月之後，我們各人都學會了不同的技術，所以就讓那些人離開了，只留下少數幾個人，包括Michael Owens（果開），因為他懂得一些我們不容易學會的特殊技術。那是我第一次見識到師父如何愛惜、保護人家捐給廟上的錢。當然，這些錢其實都是捐給師父的。

我想我有生以來最高興的一天，就是在1978年的某一天，應該是1978年的年初吧。那時我跟隨師父差不多有四年了，我中文也講得不錯

actually a good analogy for how we should hold our meditation topic. We should also protect and uphold and guard it, just like we guard the pupils of eyes. Now I'd like to tell some stories about how the Master put this principle into practice. That is, I will relate some examples of how frugal the Master was.

As I just mentioned, I started to get involved in helping with financial matters under another elder monk, Heng Guan, in 1976. And I continued this involvement up until the beginning of 1992. From about 1978 and on my involvement with finances for the temple was mostly done under the tutelage of the Venerable Master. I remember my first experience when I was just a novice. I actually couldn't even talk to the Master directly, but had to go through Heng Guan. Heng Guan oversaw the remodeling of the old Gold Mountain monastery on 15th Street. This was in the beginning of 1976 (or the end of 1975). The San Francisco city government had passed a new law saying that all brick buildings had to be retrofitted and made earthquake proof. We had to do a major remodeling project that took about two years. It required a tremendous amount of work to make the whole building, all three floors, earthquake proof. Gold Mountain was a large brick three-story building with each of its three floors being about 60 feet by 120 feet.

Rather than hire a bunch of people outside and spend a lot of money, the Master had disciples including Bob Olson (Guo Fa 果法) hire people from outside who could train us on how to do everything so that we could eventually take over doing the work by ourselves. The disciples actually found people who were willing to do that from Ukiah. They came and started to do all the construction work that we needed to do and at the same time taught us how to do it so that we could eventually to do it ourselves. They knew ahead of time that once we learned how to do their work, we would let them go i.e. fire them.

And this is exactly what we did. After several months, each of us learned different specialties and we let them go with the exception of a couple of people, including Michael Owens (Guo Kai 果開), who had special skills that we could not learn so easily. That was my first major experience of how the Master was very protective and careful about the money that was donated to the temple. Of course, it was actually donated to the Master.

I think the happiest day of my life was one day in 1978. I believe it was early in 1978. I was fluent enough in Chinese after have being with the Master for about 4 years. Heng Guan came to me and said, "From now on Shr Fu said you can contact him any time you want. You don't need to go through me. You can call him or get in touch with him any time you wish. This was the happiest day in my life.

Three more examples, of how we should guard and practice our meditation topic, like protecting the pupils of our eyes. Previously Gold Wheel temple was located on 6th Street. It was previously a church that we bought in about 1980. Sometime after Heng Sure Shr and Marty

了，恒觀來找我並跟我說：「師父說從現在開始，你可以隨時去找他，不用再透過我了。只要有需要，你都可以打電話或者直接找他。」那是我有生以來最高興的一天。

還有三個例子，就是如何像愛護眼珠子一樣，來照顧我們的話頭。早期的金輪寺座落在第六街，在我們1980年買下之前是一間教堂。恒實法師和果廷完成三步一拜之後，師父派他們到金輪寺來住並且講法。與其雇外面的公司來重新整修，師父叫他的一個弟子劉果銳來負責這個工程。那時候劉果銳皈依上人不久，大約兩、三年，皈依上人之後他拿到建築承包商的執照，於是果銳就和他以前青龍幫的弟兄們來做工，把一間教堂重新裝修成好用的佛教道場。我想那時大概花了一年左右的時間。

金輪寺裝修完之後，大約是1986年中旬，我們在中國城買下了現在的金山寺。這原本是一間經營25年的Golden Pagoda餐館，座落在中國城最熱鬧的地段。餐館原有的酒吧就是現在的佛殿，實在很難描述跟現在比起來，這個地方在未改裝之前是多麼的大不同。同樣的，師父讓果銳和他那幫弟兄負責所有的裝修工程。

於是，很快地我們就從米慎區十五街搬到新的金山寺，果銳他們前後花了七、八個月完成全部的整修。這又是一個證明師父是多麼節儉的例子。他就是不要花大錢去外面雇人，不要那種精緻華麗的裝潢；他要讓我們自己人去做，目的就是省錢，保護人家捐給道場以及給他的供養。

現在要說最後一個例子。恒觀1985年離開道



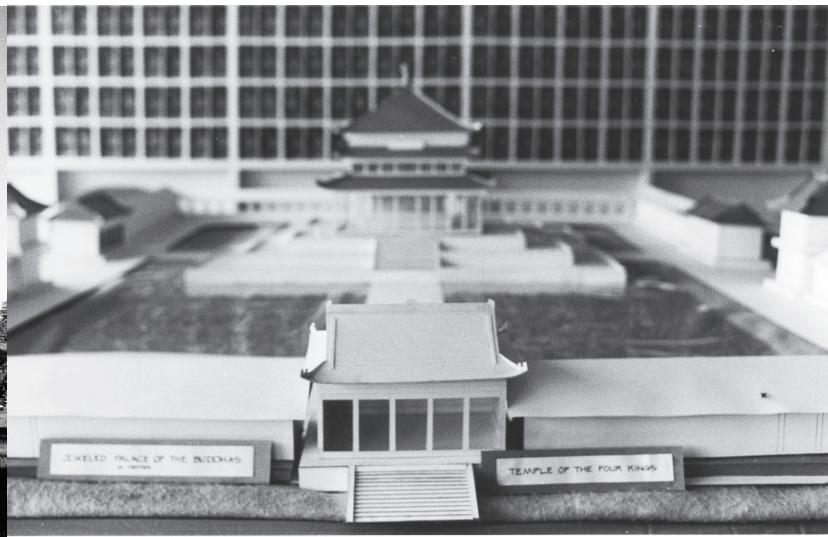
completed their Three Steps, One Bow pilgrimage, the Master sent them there to live and give Sutra lectures. Rather than hiring an outside company to do the major remodeling that needed to be done, the Master had Simon Lau who had taken refuge a couple of years before, do the remodeling. He had gotten a general contractor's license after he took refuge with the Master. So Simon and other former members of the Chinatown gang did the remodeling for Gold Wheel to make it more usable for us as a Buddhist temple. At that time, I believe it took about a year or so.

After that, we bought the new Gold Mountain Monastery in Chinatown in the middle of 1986. The Chinatown Gold Mountain was for the previous 25 years, the Golden Pagoda Restaurant, located in the heart of Chinatown. The bar of the restaurant was located where the current Buddha Hall is. It's hard to describe how different it was before it was remodeled as a temple. Again, the Master had Simon and his workers to do all the remodeling.

We actually moved right away from the old Gold Mountain Monastery located in the Mission District to the new one. Simon and his workers did all the remodeling and took them about seven or eight months. And again, this is an example of the Master being very frugal, not wanting to have something really fancy and spending a lot of money for an outside contractor. He had our own people do the work to save money and protect the offerings made to the temple and himself.

Here's my final example of how the Master protected the offerings to the temple like protecting the pupil's of one's eyes. After Heng Guan left in 1985 from about 1986 to 1991 for a large portion of that time I was the driver for the Master as he went back and forth from the Gold Mountain to the City of Ten Thousand Buddhas each week. The Master would be here at the City from





場之後，大約從1986到1991年，很長的一段時間我是師父的司機，每週載他往返金山寺及萬佛聖城。師父星期五到星期一會在聖城，然後星期一的一大早就開車回金山寺，所以師父每個禮拜有三天在聖城，四天在金山寺。師父總會在前一晚，星期天的晚上問我：「有沒有人要跟我們一起下去？」如果我們車上多載一個人，就有三個人；如果車上有三個人，我們就會更早起程，趕在九點（或九點半）之前到金門橋。因為那時候規定，三人以上同車可以免繳過橋費。我記得那時的過橋費是一塊錢。

那時候雖然不像70年代那樣的經濟拮据，道場收入改善許多。但即便如此，師父仍然秉持一貫作風，非常節省並且盡力保護信眾的供養。每次多一位乘客，我們就會提早好幾個小時出發，以便節省那一塊錢的過橋費。

最後結論，無論念佛、打坐或是修行任何一個法門，師父教我們要專注，就像貓撲鼠、龍養珠、雞孵卵一樣念茲在茲。現在我再加上一個，就是如護眼中珠。1992年4月，師父在聖城這裡對我們開示，他說：「無始劫來，我們從未遇見佛法，現在我們有機會遇到了。如果你們都能夠按照我所教導的去做，你們的心就會變得清淨，處處都會很平安，沒有煩惱。即使有人責罵你，對你不好，甚至打你，你都會非常感激。你會想：『這是佛菩薩來考驗我，讓我知道這個世界上一切都是苦的，幫助我的菩提心更加堅固！』」阿彌陀佛！❀

Friday to Monday, and then we would drive down early in the morning on Monday to go back to Gold Mountain. So The Master was here for 3 days, and at Gold Mountain for 4 days each week. The Master would always ask me the night before, on Sunday night, "Do we have anybody who is going down with us?" If we had another person in the car, that would make three people. If we had three people we would leave earlier so we could reach the Golden Gate Bridge before 9:00 (or 9:30). At that time, if you had three or more people in the car, you wouldn't have to pay the bridge toll fee. I think at that time the bridge toll was one dollar.

At this time, it was not like it was in the early 70's when the temple didn't have hardly any finances. Even though the temple was much better off financially, the Master was still this way in being extremely frugal and protective of the offerings made by the faithful. Every time we had another passenger, we would leave a few hours earlier to save one dollar for the toll fee.

In conclusion, when reciting the Amitabha Buddha's name or any other meditation or Dharma practice, the Master taught us that we should hold it like the cat waiting for the mouse to come out of his mouse-hole, a dragon guarding his pearl, or a hen laying on its eggs waiting for them to hatch. And now I have also added like protecting the pupils of our own eyes. In a lecture the Master gave here at the City in April of 1992, he said: "For measureless kalpas, we haven't met the Buddha Dharma, and now we been able to meet the Buddha Dharma. If you follow my instructions, your mind will become pure, then every place will be peaceful without any afflictions. Even if people scold you, mistreat you or even beat you, you will feel very grateful. You will think: "This is the Buddha coming to test me trying to make me understand that the world is full of suffering and to help me make my resolve for Bodhi more solid!" Amitabha Buddha! ❀