

【點點滴滴憶上人】

【Memories of the Venerable Master】

Venerable Master and the Pigeons

上人與鴿子的故事

A talk given by Ernie Waugh at the Buddha Hall of CTTB on June 20, 2018

Chinese translation by Rui Liu

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劉睿 中譯

My name is Ernie Waugh and the Master married my wife Barbara and me in the temple on Waverly Street in 1970. My dharma name is Guo Bi, my wife's is Guo Shu, a little Shr Fu humour there, bi shu (literally "necessary").

I have a pigeon story for you tonight. This one goes back to the first Water, Air, Land Celebration that was done here at CTTB I think in 1986. DM Shun says '87. It went on I think in six sites simultaneously, at the same time, for many days, a week maybe? Barbara was taking pictures with a VHS camera of the event. I was what was called a "gopher," that is if somebody needed something like an electric wire or a step-ladder, I was supposed to go for it. I was running around "gophering" things and taking pictures too.

If you remember the group picture that DM Sure showed you on Sunday for those of you who were here, that was a picture of several great abbots who came from China for the ceremony, many monks - young monks and older monks. I believe the picture was taken right on the steps of the dining hall on the very last day, right at the end when everything was over. Everyone was very tired but my story begins right then.

Because a few feet beyond the steps of the dining hall, they had a liberation of life ceremony. There were many boxes of pigeons. There weren't many people, there was just a small knot of people, the Master was there. I had a job to do. There were a few other people, I remember Hector Wong, who was a great benefactor and disciple from Hong Kong was also there.

All the dignitaries and all the people had left or who were milling and talking down by the steps of the dining hall. Just a small knot of people was there with five or six boxes of pigeons: maybe 15 or 20 people. My job was at the assigned moment, when the ceremony reached the right point, I was supposed to run up and open all the boxes of pigeons really fast.



我的名字叫Ernie Waugh。1970年師父在舊金山天后廟街的佛堂，為我的同修芭芭拉和我主持婚禮。我的法名是「果必」，芭芭拉的法名是「果須」，我們倆合起來就是「必須」，這是上人的幽默。

今晚我要講一個鴿子的故事。這得回溯到萬佛城第一次打水陸空法會，我記得是1987年。法會在城裡的六個地點同時舉行，印象中是持

I was very proud of this but afraid I'd do something wrong. At the right moment, I ran up and ripped open all the boxes and all the birds took off, maybe 60 birds, straight up into the air into the west. Once they got way up in the air, about a third of the birds peeled off and dove straight back and tried to land on the Master, maybe 20 birds.

Down came the birds, they were all over the Master. They were on his head, on his feet, on his forearms, on his shoulders. There were too many birds and they'd fall off. If they fell on the ground they'd try to get back on him. A few of the birds landed on other people standing close by and as soon as they did, they leapt off and tried to get onto the Master. As many birds figured out there wasn't enough room, they flew away. The whole thing occupied, maybe 3 or 4 minutes, a very short event.

When you think, these pigeons before had been locked up in boxes, maybe going to be slaughtered in Chinatown, then they were locked up in boxes and brought up here by truck and then released and had the chance to fly away and a third of them turned around and came right back. This has stayed with me over the years. It's a very simple story but I wonder why those pigeons did what they did.

One thing I wonder is why didn't the birds try to land on me? I was the one that had let them go? Why didn't they land on Hector Wong? He was a very important disciple at that time. What did those birds know? Pigeons aren't supposed to be very smart.

However, if I asked you, why did all those birds come back and try to land on the Master, I'm sure you'd all have a very clear answer in your mind. It might be a little different if we asked one another but it's all very clear in your mind.

One thing in one of the pictures that Dharma Master Sure showed, from a different occasion, the Master was holding a couple of pigeons. I recognize in that picture which I had never seen before, the same countenance that I had seen that day when the pigeons all landed on him. It was really indescribable. He had what I could only describe as a look of genuine concern for these birds as beings, as living beings. If pigeons landed on most of us, we might say, "Oh! what a cute bird, how nice," or "Get off, whatever." He was totally focused on a concern for their being, at least that's how I interpret it. I really couldn't say more.

續一個禮拜。芭芭拉負責用錄影機為法會錄影，我則是負責跑腿打雜，哪裡需要電線或梯子，我就會去支援。我忙著打雜，同時也幫忙照像。

如果你還記得星期天實法師給大家看的一張法會團體照，裡頭有好幾位中國來的方丈和尚還有許多比丘，有年輕的也有年長的。我相信那是在水陸空法會的最後一天，法會就要結束前，在大齋堂前台階上的合影。那時每個人都很疲憊了，然而我要講的故事卻正要開始。

因為就在離大齋堂台階幾步遠的地方，靠近大橡樹那裡，正要舉行放生儀式。有好幾箱的鴿子，參加的人並不多，只有一小群人，當然師父在那裡。我因為要幫忙，所以也在那裡。另外還有幾個人，我記得有黃果君，他是上人在香港收的弟子，也是個大護法。

所有的貴賓及參加法會的人，有的離開了，有的就留在齋堂前的階梯上聊天。只有大約十五或二十個人，和幾箱的鴿子在那裡準備放生。我的工作就是等放生進行到某個階段，我會收得指示，然後要趕緊跑上前把鴿子籠打開。

對於這份工作，我感到很得意，但是也擔心會出錯。時間一到了，我衝上去，迅速地把每個籠子門都打開，所有的鴿子都飛了出來，大約有六十隻鴿子，全部衝向西方飛去。然而，當牠們飛上高空，大約有三分之一的鴿子又調回頭，朝我們這邊飛回來。大約有二十隻鴿子，全部都想停在師父的身上。

它們降落在師父身上，有的停在他的頭上、腳上、前臂、肩膀各個地方，幾乎通身上下。因為鴿子數目太多了，有的甚至掉了下來；掉到地上的鴿子馬上又飛來，試著想再回到師父身上。有幾隻鴿子落在師父身邊的人身上，才剛一落下去，馬上跳起來，試圖能再回到師父身上。有的鴿子眼看師父身上沒地方停了，索性只好飛走。整個過程持續三、四分鐘，不是很長的時間。

各位想想，這些鴿子本來是在中國城等著被殺的，如今被裝進籠裡，用卡車載到聖城裡放生，難得重獲自由，可以遠走高飛，竟然有三分之一的鴿子要調轉回頭。這件事始終停留在我心裡，故事很簡單，但我就是想不透那些鴿子的舉動。

為什麼它們不落在我身上？是我把它們放出來的呀！為什麼不落在黃果君的身上？他當時是法總很重要的護法。那些鴿子懂什麼？它們應該不是很聰明。

如果我問你，為什麼鴿子飛回頭並搶著停在師父身上？相信各位心裡早有答案。你我的答案或許有些出入，但一定都非常清楚。

I remember something that I always thought the Master said, then I got to thinking about it and thought maybe it was somebody who said what he said. I'll leave it to you to judge. He said or have said to have said animals will get as close to human beings as they can and the only things that stops them from coming to us is fear. That maybe the best answer to give for the way those pigeons behaved. At least on that one level but they had no fear, no fear whatsoever of this human being.

That is the end of that story. I'll take a few minutes to talk about something more generally, my experience working in the refugee program here, that the Master set up a few years earlier. I was working in it I think from 1982-1986, somewhere in there. This was for the boat people from Vietnam, then later Laotians and later for Cambodians. I was an ESL teacher and a janitorial instructor and a landscape instructor, writing the ESL for this. I, like everybody else had no idea what I was doing.

My immediate boss was DM Chi, now Paul Hopp and Phillip Cole. Doug Powers was also involved. Many people worked there, DM Shun worked partly for the refugee program. Ron Epstein did some teaching there, Barbara did some teaching there, many people were involved. I will say, it changed the course of my life, it was the most amazing experience I've ever had.

I had been trained to be a university professor and had just finished a dissertation and I didn't want be an academic. One night in a lecture, the Master was talking about right livelihood and mentioned that you could enter into health and human services. As a result of working in the refugee program, I went on to work for a non-profit and then worked for the department of vocational rehabilitation for 25 years, helping people with disabilities find work. I loved that job. Now I'm being a professor again at DRBU, which is fun.

One particular moment I want to talk about. It is a reflection on how amazing the refugee program was. When the Cambodian refugees came here, they couldn't understand English or Chinese. So they couldn't come to the Buddha Hall to hear the Dharma. The Master invited Venerable Dharmawara, who was a 100-year-old elderly, very respected Cambodian monk who had a following in Stockton as I remember, to come here.

First he spent a week here and later he came for a much longer period of time. When I sat and listened, of

實法師給大家看的照片中，有一張是師父手裡捧著兩隻鴿子，那是不同場合的不同鴿子。在那張我從沒見過的照片裡，我看到跟放生那天鴿子落在身上時，上人臉上同樣的神情。那種神情很難形容，只能說是打從心底的關心這些鴿子，就跟對待其他眾生無二無別。如果鴿子落在我們身上，我們頂多說：「喔，這鴿子好可愛」、「這鴿子好聽話」或者「走開走開！」師父卻不然，他是全然在乎眼前的這個有情眾生。至少這是我個人的看法，再也想不出更多的解釋了。

記得有一句話，我一直以為是師父說的，不過也可能是別人說師父說的，總之留給你們自己去評斷。師父說，或者有人說師父說：「動物都是盡量想跟人類親近，唯一讓它們不這麼做的原因，就是恐懼。」這或許就是放生那天鴿子為何停在師父身上的最佳答案。至少某種程度上，它們無所恐懼，對眼前這個人完全沒有絲毫的畏懼。

鴿子的故事說完了，我再花幾分鐘講另外一個比較普通的故事，是關於在難民中心工作的經驗。那是師父早年在聖城設立的扶助難民計畫，當時我在裡頭幫忙，大約從1982到1986年。一開始是收容從越南坐船逃出來的難民，之後有從寮國來的難民，後來又有從柬埔寨來的。我負責教他們英語、清潔工作、園藝工作，同時也負責編寫英文教材。和其他工作人員一樣，都不太清楚自己到底在做什麼。

恒奇法師（還俗後的Paul Hopp）和Philip Cole（編按：法名「果戒」，1975年在佛根地初遇上人，後來在萬佛城長住一段時間）是我的直屬主管，計畫負責人是鮑果勒，總管一切事務。當時有很多人在難民中心幫忙，例如順法師幫忙部分行政工作，易果容、芭芭拉幫忙教書，總之很多人參與。可以說這份工作改變了我的人生，同時也是人生最精彩的時光。

那時候我已經寫完博士論文，正在接受大學教授的培訓。照道理講，我應該去教書，但是我並不想。有一天晚上師父講經講到八正道的「正命」，他說你可以從事衛生和公共服務的工作。因為曾在難民中心工作，使我找到一份非營利機構的工作；之後又到加州政府的職能康復部工作25年，幫助殘障人士重返職場，我十分熱愛這份工作。如今又回頭當教授——法界佛教大學的教授，挺新鮮有趣的。

我還想談一談這件特別的事情，來說明這個難民收容計畫的不可思議。事情發生在柬埔寨難民來之後，因為這些難民完全不懂英文，中文也不會講，根本無法參加

course I didn't understand what he was saying at all. When I sat with the refugees and listened to him, I became aware suddenly that Buddhism was larger than just one incomparably great teacher being the Master. I hadn't realized then that there was another one. Another person that had that kind of attainment. The Master out of his concern for the refugees, had made this possible. I think that being able to be here at CTTB during this period of adjustment was probably very valuable for all those people and I know many became long term disciples including some Vietnamese people who stayed here for many years afterwards.

There's no real ending to this part of the story. I could tell many other things that happened in the refugee center. I wanted to mention a few words about it because it changed the course of my life. I will forever be grateful to the Master for making it possible for me and so many other people to have taken part in it.

I have one more animal story, this one is not very elevated but it's very funny. It involves Heng Chi, Paul Hopp. A newspaper woman came to interview people at the refugee center to see what was going on. Ukiah was kind of a redneck community in those days and they weren't sure they wanted all those refugees here. The woman came to talk to Heng Chi and she sat there. A friend of mine who was in the room, Al Pierce, watched what happened.

All of the sudden the woman's jaw dropped and she just stared. What had happened was a cockroach had climbed up on the side of the table. The refugee center was kind of gritty this way. Heng Chi reached out his arm and the cockroach climbed on his right hand. The woman just watched. It climbed up his back, across his shoulders—he never broke stride, he kept talking the whole time. It climbed down his other arm, at his extended pencil and across the desk on the other side.

The woman was absolutely speechless at Mr. Hopp's embodiment of ahimsa (non-harming), and then we had a great newspaper article out of that. ❀

佛殿的功課和聽經，於是師父邀請了達瑪瓦那法師來給難民開示。這位法師年紀很大，當時已經一百歲了，是一位柬埔寨的高僧。如果記得沒錯，他在加州史達頓的道場有很多信眾。

第一次他只停留一個禮拜，之後再來就待了很久。當然我完全聽不懂他說的，可是當跟難民們一起在那兒聽法師開示，我突然意識到：原來佛法是很廣大的，不是只有自己的師父才

是善知識。我從來沒有意識到，還有其他的修行人也是很了不起，很有德行的。出於對難民的關心，師父化不可能為可能。我相信對那些難民而言，在聖城停留的那段適應期，會是人生最寶貴的時光。據我所知，很多人後來都皈依成為師父的弟子，其中包括在難民中心結束後，就一直住在城內的越南居士。

故事永遠講不完，還有很多發生在難民中心的故事。我只想再說幾句，因為這些工作改變了我整個人生的方向，我永遠感恩師父讓我和其他人有機會參與其中。

我再講一個有關動物的故事，雖然不是什麼了不起的故事，但很好玩。這故事和恒奇法師（Paul Hoppe）有關，當時有一位女記者希望能訪問難民中心的人員，了解到底這計畫是怎麼一回事，因為瑜伽鎮當時風氣還蠻保守，不確定要不要讓這些難民待在這兒。於是這位女記者就來訪問恒奇法師，我的朋友艾·皮爾斯跟他們在同一間房裡，目睹接下來發生的事。

訪問進行一半，忽然間女記者張大嘴巴、瞪大眼睛，原來一隻蟑螂沿著桌緣爬上來。當時難民中心就是這樣子。恒奇法師的手臂直靠在桌上，這隻蟑螂就從他的右手爬了上去。女記者就這麼看著，這隻蟑螂爬上他的胳膊，橫過肩膀，奇法師完全不受它的干擾，繼續保持他的談話；接著這隻蟑螂從另一隻胳膊爬下來，沿著奇法師手握的鉛筆爬到桌面，然後消失在桌子的另一端。

這位女記者真的看了傻眼，對（前）恒奇法師落實不傷眾生之舉完全說不出話來。沒多久，當地報紙就有一篇對難民中心評價非常好的報導。❀

