



Everything's a Test to See What You Will Do: A Story of Filial Piety

一切是考驗，看爾怎麼辦：孝的故事

As told by Heng Shūn at the City of 10,000 Buddhas on September 12, 2018 (note: Paul Hopp's additional comments in bold)
Chinese translation by Janet Lee

比丘恒順2018年9月12日講於萬佛聖城大殿
(保羅·哈波的附註，以粗體字標示)
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I was thinking about the *Earth Store Sutra*, which is also called *The Sutra of Filial Piety*, and how it relates to something that just occurred recently. I was originally planning to talk on a different topic tonight, but I got in contact with a person who about thirty years ago was involved in what I think was one of the best stories of filial piety that I have known and have spoken of many times in my classes in the boys high school here. When I contacted this person about a week ago, he told me some new details of this story. So tonight, I'm going to tell the story about a monk who was tested on how to practice filial piety.

Just like in the *Earth Store Sutra*, the *Brahma Net Sutra* also talks about how important filial piety is in cultivating the Bodhisattva path and ultimately becoming a Buddha. We all know that the Master stayed by his mother's gravesite for three years when she passed away. Not many people also know that the Master actually took care of his mother for at least six months to a year when she was very ill before she died. The Master was the youngest of nine children, and this was, of course, before he became a monk when he was only eighteen years old. He described caring for his mother while she was so sick that he would have to keep turning her over so she wouldn't get bed sores, and also cleaning and washing her and all these other things which the Master said he had no problem doing for his mother.

I once heard the Master tell the story of how he started his 3 year period of staying by his mother's grave-site to observe filial piety to a nurse when I was his attendant. He described how when his mother passed away, they had ritual for her funeral that all of his brothers and sisters attended. They were very poor; so it was a very simple ritual. Then Shr Fu just plopped himself down, he literally said that he sat down by her grave site (and again, this was before he became a monk), and just sat there, while all of his brothers and sisters told him, "Come on! Let's go!" However, he wouldn't move.

《地藏經》被稱為孝經，我思索最近發生的一些事情和這部經之間的關係。原本今晚我準備講不同的主題，但是最近和一位居士聯絡上，三十幾年前發生在他身上的事，一直是我心中最佳的孝道典範之一。我在男校的課堂上講過很多次他的故事，但是一週前，他又跟我補充了一些這個故事的細節。因此，今晚我要講一個關於一位比丘如何面對孝道考驗的故事。

其實不只《地藏經》，《梵網經》也提到行孝在修行菩薩道，乃至成佛路上的重要性。很多人都知道上人在母親墳前廬墓三年，但可能不曉得上人母親往生前病得很重，大約有半年至一年的時間，上人都守在病榻前照顧她。上人是家中九個孩子裏最小的一個，當時他大概十八歲，尚未出家。上人描述自己怎麼照顧重病的母親，包括要幫母親翻身拍背以防止褥瘡，還有擦澡清潔等等的工作。上人說，對於照顧母親所需要做的這些事情，他一點也不以為苦。

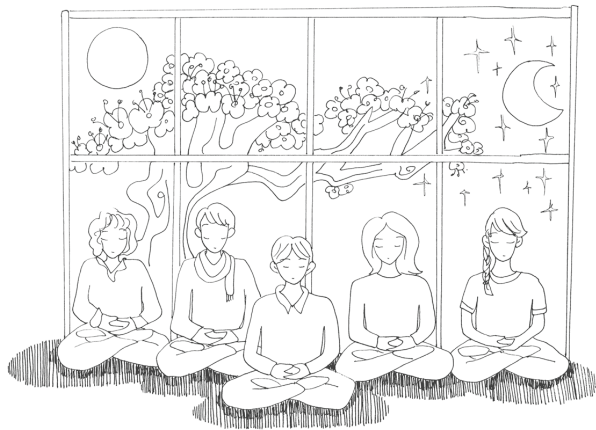
上人曾經和一位護士談起這個故事，當時我是上人的侍者，因此能聽到這段內容。上人說，母親過世的時候，他的哥哥姊姊都來參加喪禮。因為家中條件不好，他們只能為母親做非常簡單的儀式。當時尚未出家的上人，喪禮結束後

He told the nurse, "I was really stubborn. I just totally ignored them." His brothers and sisters finally gave up and just walked away leaving him by her gravesite. Then, Shr Fu said, "My original intention was just to sit there and not eat or drink." Literally Shr Fu said that he was going to join his mother and die. Of course, we know that shortly thereafter, he was inspired to become a monk, and we already know the rest of the story. Thus, filial piety, like in the *Earth Store Sutra*, was one of the main catalysts for Shr Fu becoming a monk and a motivating factor for him to cultivate the Bodhisattva path.

Now tonight's story is about Heng Qi, however he is no longer known as Heng Qi, he is now known as Paul Hopp. So Heng Qi was an Euro-American monk, and he came to Gold Mountain Monastery in about 1977 to study with the Venerable Master. When he arrived, he was already a really good meditator. He could sit for hours at a time in full lotus. Later, when he became a monk, I was told that he was once able to sit for 24 hours (**I think this was an exaggeration. I have been told that I once sat for 16 hours straight, and that is probably true. I remember sitting down at 3 am for the first sit and sitting straight through until the 7 pm kai shr. I felt it would be disrespectful to remain sitting during the Venerable Master's instructions.**) hours straight through the meditation session without sleeping or nodding off. He was a really good meditator and a very serious person.

So, he came in 1977, became a novice in 1978 and then became a fully ordained Bhikshu in 1979. He also had a degree in music from St. Olaf's University from Minnesota. So, the ceremonies we do in the afternoon and a portion of the morning ceremony that we do in English are actually his compositions. He spent a lot of time in 1983 and 1984 writing the ceremonies to music in English. In the early 1980's, Shr Fu made him the executive director of the Buddhist Council for Refugee Rescue and Resettlement. After doing this for a few years, he decided he wanted to go into seclusion. (**I didn't decide at this time. I always had wanted to go into seclusion. The refugee work was a test for me and lasted for four and a half years. That is a whole other story. But when I realized I had passed the test, I knew I could ask Shr Fu to let me go into seclusion.**)

When I talked to him about this recently, he said that his



就一股腦兒地坐在母親墳旁，無論哥哥姊姊怎麼喊：「好了，我們走吧！」他都不肯動。

上人跟這位護士說：「我非常地倔強，根本不理會他們。」哥哥姊姊拿他沒辦法，只好自己離開，留下上人獨自在墳旁。上人說：「起初我只想坐在那兒，不吃、

不喝。」實際上是希望就此結束生命，好長侍母親。當然我們知道，後來上人出家了。就像《地藏經》所描述的孝行一樣，這些都是促使上人出家、行菩薩道的動機之一。

今天要講的是有關比丘恒奇的故事，但是我們現在叫他保羅·哈波，因為他已經還俗了。他是歐裔的美國人，1977年來到了金山寺跟隨上人學習，後來出家成為比丘。恒奇剛來的時候，已經對打坐很有心得，可以雙盤連坐好幾個小時不起身。成為比丘之後，有一次打七的時候，他甚至可以不睡覺、不打瞌睡，連續雙盤坐二十四個小時。（保羅說：我覺得這件事情被誇大了。他們告訴我，我連續坐了十六個鐘頭，我想那才是真的。我記得我是凌晨三點第一支香開座，一直到晚上七點開示的時候才下座，因為我覺得坐著聽師父開示是很不禮貌的。）他是一位非常優秀的禪修者，也相當地認真。

恒奇1977年來到了金山寺，1978年成為沙彌，1979年受具足戒。他擁有明尼蘇達州聖歐勒佛大學的音樂學士學位，法總晚課和一些早課的英文唱頌都是他編曲的。1983-84年間，恒奇花很多時間把聖城的課誦翻譯成英文。後來上人還讓他擔任「佛教難民收留安置中心」的行政主任；做了幾年之後，恒奇決定要閉關。（保羅說：我不是當時決定，而是我一直都想要閉關。照顧難民的工作，對我而言是個考驗，我做了至少四年半，不過那是另一個故事

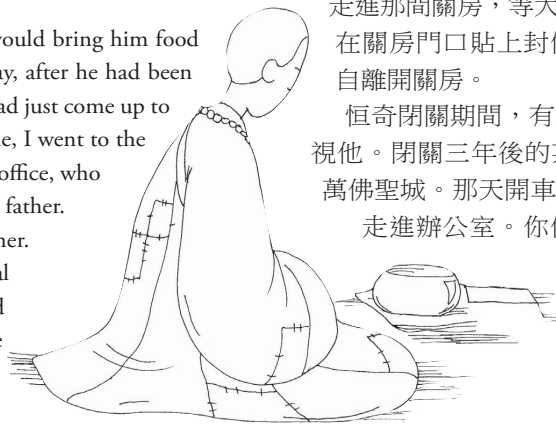
intention wasn't just to memorize the *Shurangama Sutra*, which was the public vow he made at the time. **(Memorizing the Shurangama Sutra was part of the vows I had made back in 1983. I incorporated that vow into my request to go into seclusion in 1985.)** Rather he used the goal of memorizing the *Shurangama Sutra* to help with his spiritual cultivation. So, it was in 1985 that he made this vow to go into seclusion and to memorize the *Shurangama Sutra*.

He had asked Shr Fu ahead of time if it was okay for him to do this. Even though he didn't know Chinese, he was going to memorize the whole *Shurangama Sutra* in Chinese. The *Shurangama Sutra* has about sixty thousand characters. If you recite it at a normal pace in Chinese, it would take around eight to ten hours. So his basic task was to go into traditional seclusion and memorize the *Shurangama Sutra* in Chinese.

Thus in 1985, Shr Fu did this little ritual, which I happened to attend. Shr Fu led this little ritual where we brought Heng Qi into Annex 5 of the Great Compassion quad. At that time, the annex had only one big room. One would go into the hallway of the annex, and there was this one big room with all of these glass windows. Shr Fu also prepared the room so that a rather large opening was cut in the window, so people could bring him food. (In the backyard of annex 5 of the Great Compassion quad, there's currently a chain link fence. The fence is between annex four and five.) At that time, in 1985, Shr Fu had someone build a high wooden fence. It was painted bright red and was about ten feet high.

Having a big room with lots of glass windows, made it possible for people to keep an eye on him to make sure he was okay even though he was in seclusion. **(The windows had curtains outside on the hallway side. People could draw them aside and look in but I couldn't look out.)** And then he could also go back into this little backyard and exercise or walk around in privacy. So to continue the story, we did this little ritual where Shr Fu escorted him into the room where he was going into seclusion. We came out and Shr Fu put a symbolic seal on the door meaning that Heng Qi would not come out of his seclusion area.

While he was in seclusion, someone would bring him food each day and keep an eye on him. One day, after he had been in seclusion for about three years, Shr Fu had just come up to the City. Having been the driver at the time, I went to the office after we arrived. When I went to the office, who was in the office? Heng Qi's mother and father. Heng Qi was pretty tall, and so was his father. His father was also a pretty strict Evangelical Christian minister. I went to the office and he told me, "You know I really want to see my son." He said, "I'm in my seventies now and I don't know how much longer



了。當我明白自己通過考驗了，我知道可以請求師父讓我閉關了。)

當我跟恒奇提起這件事的時候，他說背誦《楞嚴經》不只是他當時的發願，（保羅說：背誦《楞嚴經》是我1983年發的願之一，1985年我爲了要滿這個願而請求閉關。）他更希望藉由背《楞嚴經》這個目標，來幫助自己修行。因此，1985年他發願閉關，並且背完整部的《楞嚴經》。

恒奇完全不懂中文，他發願用中文背誦《楞嚴經》。整部經大概有六萬個中文字，以一般速度來唸，大概要八到十個小時才唸完。所以，恒奇的任務就是傳統的閉關，並且用中文背《楞嚴經》。

因此1985年，上人舉行一個簡單的儀式，當時我正好也在。儀式由師父主持，我們帶恒奇走到大悲院的第五棟，那棟走進去只有一個大房間，周圍都是玻璃窗。師父在窗戶上開一個口，方便我們送餐給恒奇。第五棟後院現在是鐵絲網，圍在第四棟和第五棟之間。1985年當時，上人叫人在那裏安裝木籬笆，然後漆成大紅色，做成一道大約十呎高的圍牆。

在四周玻璃窗的大房間裏閉關，大家隨時都可以注意恒奇在關房的情況。（保羅說：靠走道那邊的窗戶，窗簾是裝在外面的，這樣別人可以拉開窗簾看進來，但是我卻看不到他們。）恒奇也可以在後院運動或是走路，不受外界的干擾。再回到前面說的上人主持的簡單儀式，上人帶恒奇走進那間關房，等大家都出來之後，上人在關房門口貼上封條，表示恒奇不得擅自離開關房。

恒奇閉關期間，有人負責送餐、定時探視他。閉關三年後的某一天，上人剛好到萬佛聖城。那天開車送上人回來之後，我走進辦公室。你們猜誰在那兒？恒奇的父母。恒奇跟他父親的個子都很高，他父親是一位嚴謹的基督教福音派牧師。我走進辦公

I'm going to remain in the world. I really want to see my son before I leave this world.” Heng Qi's mother was there, too and she also said, “We want to see our son.”

The father was really an intense person and when he spoke to me he was pretty emotional. I explained to his parents that he was in seclusion and he hadn't talked to anybody in three years. He's totally separate from everyone, and he's memorizing this sacred text. He wants to develop his spiritual practice. I tried to explain as best as I could to them so that they would understand. Although I did not explicitly say it, the implication of what I was saying was “You're not going to be able to see your son.”

Right then, guess who walked into the office? Shr Fu. Shr Fu comes into the office, and I explain the whole situation to the Master in Chinese. He told me in Chinese, “Okay, you go tell Heng Qi that his parents are here and explain everything, and tell him that I said it's perfectly okay for him to take a break from his seclusion and talk to his parents. Tell him that I said it's okay, but it is his decision. If he wants to do that, that's fine. But if he doesn't want to see them, he doesn't have to. It's up to him. It's his decision.” So, I told his mom and dad that I was going to go see him.

I went to his seclusion room in Annex 5. I will never forget this experience even though it was 30 years ago in 1988. I went inside Annex 5 and through the glass window I could see that he was there meditating in his room. Then I said, “Heng Qi, don't talk. Just nod your head yes or no.” Then, I explained the whole situation, and waited for him to answer. It seemed like I waited for a kalpa, such a long time. He didn't answer for probably a minute or so. At the time my interpretation was that his mind was spinning around like “what should I do?” However, he told me just now that actually he wasn't weighing the pros and cons of the situation. Rather, he just held the question of whether he should see them or not in his heart for a while.

Then, very naturally, after about a minute, he shook his head, “No.” So, I went back to the office and I was really dreading seeing his parents. His father was already pretty emotional, and now I had to tell them, “He doesn't want to see you.” When I told them, his mother became quite upset. Actually Heng Qi, Paul, just told me that his mom recently passed away. She lived to be over a hundred years old, and they had talked about this event on occasion.

So now both his mom and dad are really upset, and his mother was crying. So to me this was a real disaster. Both of them were really, really upset, and his mother is crying. Then, all of a sudden, who walks in the office again? Shr Fu. Shr Fu walks into the office and I tell Shr Fu the whole situation in Chinese and Shr

室，他對我說：「我很想見我的兒子。我已經七十幾歲了，不知道還能在這個世上活多久。我快要死了，我希望離開人世之前還可以見我兒子一面。」恒奇的母親也在，她也說：「我們希望見我們的兒子。」

恒奇的父親是一個性情中人，他跟我說話的時候非常激動。我試著跟他們解釋，恒奇正在閉關，他已經三年不跟任何人說話，完全不跟人互動，全心全意地背誦《楞嚴經》，他希望修行能更上一層樓。雖然沒有明講，但是我這麼努力解釋，其實是想暗示他們：「你們不會見到你們兒子的。」

猜猜這時誰走進辦公室？師父。師父走進辦公室，我用中文向他解釋整個情況。他用中文告訴我：「好，你去告訴恒奇，他的父母親在這裡，把整個情況講給他聽。告訴他，我說他可以暫時停止閉關，跟他的父母聊一聊。告訴他，雖然我說可以，但是見不見他父母，由他自己決定。他如果想見，沒問題；如果他不願意見他們，就繼續閉關。完全由他決定，那是他自己的選擇。」於是，我告訴恒奇的父母我要去找恒奇。

我走到第五棟恒奇的關房，即使1988年迄今30年，我永遠不會忘記當時的一切。我走進第五棟，從窗口看進去，恒奇正在房裏打坐。我說：「恒奇，不要開口。你只需要點頭或是搖頭。」跟他解釋大概的情況之後，我等待他的回覆。恒奇思考了大約一、兩分鐘，我卻感覺似乎等了一劫這麼久，我想他內心一定掙扎著：「到底該怎麼做？」但是恒奇後來告訴我，當時他並沒有想太多決定的後果，他只是想應不應該見他們。

然後，一分鐘之後，恒奇搖搖頭，表示他要繼續閉關。我走回辦公室，不知道該如何面對他的父母。他父親的情緒已經非常激動了，現在我又要告訴他們：「恒奇並不想見您們。」當我告訴他們恒奇的決定之後，他的母親非常不能接受。恒奇告訴我，他母親最近剛過世，她年紀超過一百歲，有時母子倆都還會提起這件事情。

恒奇的父母非常沮喪，他的母親一直哭。對我而言，眼前這一幕簡直就是一場災難，兩個憤怒絕望的老人，其中一個還哭得唏哩嘩啦。猜猜誰又進來辦公室？師父。師父走進辦公室，我用中文跟他解釋整個情況。師父說：「好，你告訴

Fu said, "Okay, you just tell them that I have an appointment now, and it might take twenty or thirty minutes, but I'll take care of them. Just tell them to wait." So, I told them that, and then I had to leave for other responsibilities.

I never knew exactly what happened after that. I knew what happened in general terms, but I never knew the details of what exactly happened until recently. Heng Qi told me the details of what had occurred. Shr Fu brought his parents to his seclusion room. I never knew who was with Shr Fu or who translated for him. But recently, I found out that nobody was with him. Shr Fu just took his parents to the seclusion room by himself. Heng Qi just told me now that when I translated for the Master and told his parents to just wait for the Master to finish his other appointment, and then left, his mom went to their car and was just crying her eyes out in the car. She was so upset. Then Shr Fu came and brought them to Heng Qi's seclusion room.

I always thought that Shr Fu brought them right into his room. But, actually Shr Fu brought them outside to the hallway outside of his room where the big opening in the glass window was. Shr Fu said to Heng Qi, "I was just testing you to see what you were going to do. Of course, you should see your parents!" So when Heng Qi saw his mom crying, Heng Qi reached through the opening, held her hand, and made her calm down. They talked, and he told them that being in seclusion and meditating was something that he really wanted to do. He said, "I choose to do my spiritual practice here. I can leave any time I want. I can leave right now if I want. However, I really want to be here and meditate." They asked him, "Please why don't you leave?" He assured them that he was fine, and he was doing what he wanted to do.

Again, nobody knew all of these details until Heng Qi just explained this to me recently. I always thought they were chatting with him for an hour or so, but Heng Qi said that he was still pretty serious about his cultivation. He said, "As soon as I saw my parents were calm and assured, I did not need to say anything more." He probably didn't talk to them for more than ten to fifteen minutes. I asked him, "Was Shr Fu there or not?" And he said, "I don't remember if Shr Fu stayed or if he left." They were really delighted to see him once they had been reassured and had talked to him for about ten to fifteen minutes, they left, and after talking to him for about ten to fifteen minutes they left.

Now, another thing about this event was that I always thought that at the time his parents visited he had not yet memorized the *Shurangama Sutra*. It had been three years, then, whenever I told this story before, I'd say, "He still had another year in seclusion, because he hadn't yet memorized the *Shurangama Sutra*." But, he just told me that he had already memorized the *Shurangama Sutra* after three years.

他們，我現在有一個約會，大概二、三十分鐘。回頭我會處理這件事，請他們等一下。」轉告完師父的話，我就去忙其他的事。

我一直不清楚後來發生的事情，我只知道一個大概，直到最近才知道整件事情的來龍去脈。恒奇把細節告訴我，師父帶他父母到關房去看他。我一直很好奇當時是誰幫師父翻譯，現在才知道根本沒人在他身邊，師父是自己帶著恒奇的父母去看他。恒奇跟我說，當我向他父母翻譯師父講的話，要他們等師父，然後離開辦公室之後，他母親回到車上泣不成聲。後來師父來了，就帶他們去關房。

我以為師父會帶他們進去關房，事實上是帶他們在關房外邊走道上的那個玻璃窗開口看他。師父對恒奇說：「我在考驗你，看你怎麼辦。你當然應該要見你的父母。」當恒奇看到流淚的母親，他走到玻璃窗的開口，握著她的手，讓她冷靜下來。恒奇告訴他們，閉關和打坐，才是他真正想做的事情。他說：「我選擇在這邊修行。如果我想離開，任何時間都可以離開。如果我願意，現在就可以出去。但是，現在我真的很想在這裡打坐修行。」他們問他：「為什麼你不離開？」恒奇向他們保證，他過得很好，他正在做自己想做的事。

如果不是恒奇告訴我這些細節，沒人知道到底發生什麼事。我以為他父母會跟他長談一個鐘頭，但是恒奇說當時他非常在乎自己的修行，他說：「當我看到他們逐漸平靜下來，我就不需要再多說什麼了。」大概只是十到十五分鐘的時間。我問他：「師父當時在嗎？」他說：「我不記得師父當時在不在。」總之，確定恒奇過得很好，他們也很開心能再見到兒子，並且談了十到十五分鐘，之後他們就離開了。

另一件事就是，我一直以為恒奇沒有在三年內背完整部《楞嚴經》。因此，每次我講這個故事的時候，我都會說：「他又多閉關一年，因為他還沒把整部《楞嚴經》背完。」但是恒奇告訴我，閉關三年後，他已經記住整部《楞嚴經》了。但是他還想繼續閉

He wanted to stay in seclusion, because he felt that he needed to make progress on the spiritual path. So he ended up being in seclusion for another year. After another year, he said that he felt his cultivation was like cooking sand (i.e. he wasn't making any further progress). Thus, after four years, he left his seclusion room.

Two interesting things happened afterwards. When he got out of seclusion, Shr Fu made him the abbot of Tathagata Monastery. Heng Sure was the first abbot of CTTB. Most people also don't know that Heng Kuan was actually the first abbot amongst all the American monks. Shr Fu made him the abbot of Gold Mountain back in 1981. So, Heng Sure was the first abbot here in 1987. Shr Fu later sent Heng Sure to Gold Buddha Monastery in Canada. When Heng Qi came out of seclusion, Shr Fu made him the abbot. Right after that, Shr Fu was invited to go to the University of Hawaii to give some lectures. At that time, I was Shr Fu's personal attendant so I got to go to Hawaii with Shr Fu and Heng Qi.

Heng Qi had just come out of seclusion several days or perhaps a week earlier, as I recall. As far as I know, he hadn't talked to anybody for four years with the exception of that one visit with his parents. Therefore, he wasn't used to talking, and his brain had changed. It took him about a month before he was back to normal. I remember during the trip to Hawaii, I would ask him something, and it would take him about ten seconds or so to answer. I'd say, "Heng Qi, Shr Fu said we should do this." I would have to wait, and then, finally, he would answer. So that was an interesting experience.

Another thing that was even more interesting that he recently told me that his mom passed away this past February at the age of 101. He said that he ended up taking care of her during the very last week of her life. He took care of her by himself in her home. He described exactly what he had to do for his mom during this critical and final stage of her life. When he described what he did for his mother, I was taken aback. It was so much like Shr Fu's description of how he had cared for his mother before she passed away.

I thought that was quite interesting. Filial piety is so important whether we're monks, nuns, or laypeople. We've heard this expressed so much in the *Earth Store Sutra*. Again, it is so important, because it can be a motivating factor for us to cultivate the Bodhisattva path. Therefore, the Venerable Master and Heng Qi are two living examples in modern times of how we should practice filial piety. **(I really shouldn't be in the same sentence with Shr Fu as an example of filial piety!)** ❀

關，因為他想讓自己的修行更上一層樓；於是，他又多閉關一年。一年之後，他覺得自己的修行猶如蒸砂成飯，沒有更多的進步，於是閉關四年後就出關了。

恒奇出關之後，發生兩件有趣的事情。第一件事是，師父讓他當如來寺的方丈。恒實師是萬佛聖城的第一任方丈，但是很多人可能不知道，恒觀是第一位成為方丈的美國比丘。1981年，師父讓恒觀當金山寺的方丈；1987年，恒實師當萬佛城的方丈。後來恒實師被派到加拿大的金佛寺，恒奇出關之後，師父就讓他當方丈。不久後，師父受邀到夏威夷大學講法，因為擔任師父的侍者，所以我就隨同師父和恒奇一起去夏威夷。

我記得當時恒奇才剛出關一個星期或者幾天，閉關四年這段期間，除了跟他父母有過短暫的交談，他都沒有開口說話。因此，他不太習慣講話，大腦的運作方式也不太一樣。印象中，他大概花了一個月的時間，才逐漸恢復正常。記得當時在夏威夷，如果你問他問題，大概要等十秒左右才會得到答案。比方我說：「恒奇，師父說應該這樣做。」我得要等一會兒，才能得到他的答案。這是非常有趣的一個經驗。

更有意思的是，他告訴我他母親在今年二月份過世，享壽一百零一歲。在他母親往生前一週，恒奇一直在她家中陪伴她，並且親自照顧她。恒奇跟我描述在他母親生命最危急的最後那段期間，他如何陪伴她、照顧她。聽著他的描述，讓我回想起師父就是那樣照顧即將往生的母親。

我覺得很有意思，無論是比丘、比丘尼，或者是在家人，行孝是非常重要的。《地藏經》裏面講了很多，孝順之所以重要，是因為它能激勵我們行菩薩道。上人和恒奇正是現今的兩個實例，來告訴我們應該如何實踐孝道。（保羅說：我實在無法和師父的孝行相提並論。）❀

