



Don't Look Outside

不向外馳求

A talk given by Susan Rounds at the City of Ten Thousand Buddhas on May 24, 2018

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My overwhelming memory of the Venerable Master is of his kindness. When I first met him, in San Francisco in 1973, I was still wondering how my life had taken this quite unexpected turn. What was I doing in a dingy building on 15th street with a group of people listening intently to the words of a Chinese monk in yellow robes with an enormous string of wooden beads around his neck? How had it happened?

In 1969 my husband David and I were recently married and living in New York when he began getting letters from a college friend who told him about meeting a remarkable man, a Chinese monk. Suddenly David, who had not been at all religious when I married him, had put up an altar and was reading sutras. This came as quite a shock to me!

Soon he was talking about wanting to study with this monk, and in 1973 we moved to California. David found a job as the editor of a weekly newspaper in Napa, and he began to travel to Gold Mountain monastery in San Francisco once a week to help with administrative work and listen to Shr Fu's lectures. He was really "into it!" I was not, at least at first. But I was happy to join him in becoming vegetarian, which happened before we left New York.

我記憶中的上人，令我印象最深刻的，是他的慈悲。1973年，我在舊金山第一次見到上人，我一直在想，我的生命怎麼會有這麼一個不可思議的轉折？我怎麼會在十五街那棟破舊的樓房裡，和一群人那麼專注地聽一位穿著黃袍、頸戴一串木頭念珠的中國和尚說話？這一切是怎麼發生的？

1969年，我和我先生大衛剛剛新婚不久，住在紐約，那時他開始收到一個大學同學寄來的一些信，信中提到他遇見一個非常了不起的中國和尚。我和大衛結婚時，他沒有任何宗教信仰；突然間，他在家裡設了一個佛龕，然後開始誦經，這令我很吃驚！

沒多久，他說他想要跟這位和尚學習；於是1973年，我們就搬到了加州。大衛在納帕找到一個周刊的編輯工作，每個禮拜就去舊金山的金山寺一趟，在廟上幫忙行政工作，同時聽師父講法。他十分樂在其中，但我不是，至少一開始不是。不過我卻很樂於和他一起吃素，我們在離開紐約之前就開始吃素了。

我最初去金山寺的時候，有一陣子晚上

When we first came to Gold Mountain Monastery, I was still having troubling, distressing dreams about my mother, who had died suddenly of cancer 9 years earlier, when I was 21, and my brother was a freshman in college. In these dreams, my mother was still alive, but wandering, and wondering why her family had abandoned her. The dreams were so real that I found it hard to believe, when I woke up, that she was really gone.

I don't remember exactly how it came about--perhaps David told Shr Fu about my dreams, or maybe Shr Fu just saw that I was suffering. In any case, there came a day at Gold Mountain where I participated in a ceremony which I remember being explained to me as "taking the precepts in darkness" in which Shr Fu crossed over my mother. After that ceremony, the dreams stopped, and I was never troubled by them again. And this was well before I myself had taken refuge or taken the precepts myself. I was still struggling to find my way in this new Buddhist environment that David had immersed us in, and Shr Fu compassionately took me in, even with all my doubts and confusion.

Shr Fu was especially kind to children. Babies and children were welcome to ceremonies and lecture. Toddlers would crawl up to Shr Fu who would tease them with pieces of candy or other objects and laugh delightedly at their antics. Shr Fu often spoke about the purity of these young beings. He spoke very strongly about the importance of keeping children away from television, because it would interfere with the development of their wisdom. I often think of Shr Fu's advice when I see how today's children--and adults-- spending so much time totally absorbed in their tiny screens.

After living in Napa for a few years, David and I moved to CTTB in 1977 and I continued working on my Ph.D. at Berkeley which I had started in 1975. In 1978, I was also teaching in a teaching credential program there. I had a difficult situation with a student, and there was going to be a meeting with the student and a group of faculty, including the head of the credential program. I was very nervous about this meeting, where I would have to confront the student who was demanding a change in her grade. Shr Fu saw that I was worried, and he told me I should take Terri Nicholson down to Berkeley with me for moral support. He smiled and told me not to worry. "Everything's okay!" This was one of his favorite lines.

都會出現令我很不安的夢，是關於我母親的。母親因癌症過世九年，去逝的時候我21歲，弟弟還在大學念一年級。在夢中母親是活著的，但是四處游蕩，一直想知道為什麼她的家人棄她不顧？這些夢十分真實，以至於醒來之後，我無法相信她已不在人世。

我不太記得事情的來龍去脈，也許是大衛告訴師父我的這些夢，也許是師父看到我的痛苦。不管怎樣，有一天我在金山寺參加法會，有人跟我說這個法會是「在黑暗中受戒」，也就是「幽冥戒」。法會裡，師父超度了我的母親；法會過後，那些夢就沒再出現，我也不再感到任何不安。這件事發生在我皈依受戒之前。對於大衛帶我走進的這個全新環境，我仍然有很多不適應。可是師父慈悲地接受了我，即使我充滿那麼多的疑惑及不解。

師父對孩子特別仁慈，小嬰兒和孩子們都可以參加法會或聽經，有些還會爬到師父的身上，師父會跟他們玩，給他們糖吃，看到他們滑稽的動作，師父會很開心的笑。師父經常提起小孩的純真清淨，他非常強調讓小孩子遠離電視的重要性，因為電視會影響他們智慧的開發。現在每當我看到孩子或成人花那麼多時間沉浸在小小的電子屏幕前，就不禁想起師父當年的忠告。

在納帕住了幾年之後，大衛和我在1977年搬到了萬佛聖城，我則繼續在柏克萊完成1975年開始攻讀的博士學位。1978年，我同時在一個教師執照班教書，當時和一個學生有些問題，校方要召開一個會議，包括這個學生、相關教職員以及教師執照的計畫負責人都會參加。對於即將召開的會議我非常緊張，因為要面對這位要求我修改成績的學生。師父看出了我的焦慮，他告訴我應該帶果參一起去柏克萊，他可以給我精神上的支持。他笑著要我別擔心：「一切都沒問題！」這是師父最喜歡說的一句話。

這些年來，每當想起師父說這句話的語氣，以及他想表達的意思，總是令我受益良多。當師父說「一切都沒問題」，並不是說他會把事情搞定，然後就一切都沒問題；他的意思是，最終一切都沒有問題。因為之所以有問題，

And it's something I have found very helpful over the years--to remember the way he said that, and what it meant. When Shr Fu said "Everything's OK" he didn't mean that he would take care of everything and make sure there were no troubles. He meant that ultimately, things really are okay. It's only our distorted mind that makes us discontented, fretful, and anxious. In a Dharma talk, he said, "When one is free of all traces of self, then one can endure any state whatsoever; and when situations arise, one's mind will not be disturbed."

In 1979 I became pregnant, and I very much wanted to have the baby at home at CTTB. This seemed to me to be the best possible place for our baby to start life. I was working with local midwives who were going to come to our house when I went into labor. And I had been seeing a local doctor who had approved of my wish to have my baby at home. But about a month before the baby was due, the doctor changed his mind. Due to my age and other issues, he said I must go to the hospital when the time came. I was very upset. I went to Shr Fu to complain. He chided me. He said "Don't be silly. Of course you must do what the doctor tells you. Don't you know that wherever you are, I will be there?!"

Once Nathaniel was born, I found out that new mothers do not get much sleep. Night after night after night I was up with the baby, who would cry, sleep for a bit and then wake up again. At that time David was getting up to go to morning recitation at 4 a.m., so I couldn't ask him to help with the baby at night. I was so tired I found myself getting angry with the baby for not sleeping. At that point Shr Fu called me on the telephone.

"How are you?"

"Oh, Shr Fu, I am so tired and the baby won't sleep!"

"Recite Guan yin," he told me.

"But I am reciting Guan yin."

"You have to recite more sincerely. You have to be patient. Patient and more patient."

Perhaps I had been hoping that he could do some special thing that would make the baby sleep more soundly. But just as it was with every teaching of his that I remember, it was never about the external situation, it was always about your own internal situation. The problem was not the wakeful baby. The problem was my impatient angry mind.

The most powerful lessons I learned from Shr Fu were just there. Don't look outside. Whatever you are feeling—anger, sadness, impatience, resentment, anxiety, greed—exists in your mind, and that is where the work must be done. That is how I interpret the often heard exhortation to "turn the light around." When we are feeling upset, it is so easy to pinpoint something out in the world that is responsible for

是我們妄心的作用，令我們不滿、煩躁和焦慮。記得師父有一次開示說：「如果一個人能沒有絲毫的我相，他就可以承受一切的境界。無論什麼境界來了，他的心都不為所動。」

1979年我懷孕了，我非常希望能在萬佛聖城的家中生產，因為我認為這是孩子開始他新生命最好的地方。我和當地的助產士聯繫，她會來家裡為我接生；我也找了當地的醫生，他也同意我可以在家生產。然而就在預產期的前一個月，醫生突然改變主意，他說基於我的年齡及其它一些因素，我必須要去醫院生產。我很懊惱，跑去跟師父抱怨，但是他反而責備我：「別傻了，你當然要聽醫生的話。你難道不知道，無論你在那裡，我都會在你身邊嗎？」

兒子Nathaniel出生後，我才發現新手母親真是沒有多少時間可以睡覺。每天晚上我都被這個嬰兒弄得無法入睡，他不是哭、就是睡一下又醒。當時大衛每天早上四點要去上早課，所以我不能請他在夜裡幫忙照顧孩子。我簡直累到極點，對於兒子晚上不肯睡覺，我實在很火大。這時候，師父的電話就來了。

「你好嗎？」

「啊！師父，我好累，這個孩子就是不肯睡。」

「念觀音菩薩聖號。」

「有啊，我一直在唸。」

「你要更誠心地唸。要忍耐。忍耐，再忍耐。」

也許當時希望師父可以做些特殊的加持，讓這孩子能睡得安穩些。但是，就像記憶中師父的每個教誨，一切都不是外面造成的，都是我們心裡所造。所以問題不在這個不睡覺的孩子，問題在我的沒耐性和憤怒的心。

從師父那裡學到最有力的教誨，就是這個：不要向外馳求。我們所有的

our emotion. It is of course always easy to blame external situations—people, events, history. That person who said or did this to me. We cling to our anger or our grief. We mentally review what happened, replaying the movie in our mind, feeding the negative emotions. We feel, in the words of the old song, “I have a right to sing the blues.”

But Shr Fu’s message was clear. Turn the light around to look into your nature. Do your own internal work. Recite sincerely. Practice patience. It sounds so simple! But it is truly the work of a lifetime. Many of us remember the mantra he gave us:

*Patience, patience
Gotta have patience
Don’t get angry
Swo pe he*

I recently heard someone said, “Buddhism is a methodology, not an ideology.” That really resonated with me, because what drew me to Buddhism more than 40 years ago was its practicality, not a system of beliefs. The methods that Shr Fu taught really worked, if I put my heart and my effort into them. As I said earlier, David and I became vegetarian several years before I found my way into Buddhism. And gradually both of us noticed that as we stopped eating meat and refrained from killing anything, even insects, we felt less angry, and more in tune with the world around us. I had been extremely frightened of spiders, for example. I won’t say I began to love them, but I was able to co-exist peacefully. Over the years in our California house and garden, I believe we have captured and liberated as many as a hundred black widow spiders.

The effect on my psyche of becoming vegetarian and practicing non-harming was my first “awakening” to the power of Buddhist practice, even before I “became” a Buddhist. Methodology, not ideology. And as I learned to meditate and found a Dharma Door--reciting the name of Gwan Shr Yin-- I began to understand the power of the teachings of this monk from Manchuria who had found his way to California, into David’s heart, and into mine.

感受，無論憤怒、傷心、不耐煩、怨恨、焦慮、貪婪等等，都源自於我們的妄識，這正是我們要下工夫的地方。我就是用這個道理，解釋經常聽到的「回光返照」。當生氣的時候，我們很容易怪罪別人來替自己的情緒找藉口。怪罪外在的人、事、物，永遠是最簡單不過的事。只要怪說那個人對我說了什麼什麼、對我做了什麼什麼，然後我們就可以緊抓著自己的憤怒或悲傷不放。我們在心裡回顧發生的事，像電影不斷反覆地重播，讓負面情緒獲得更多的能量，就像老歌裡的歌詞：「我有權力怨天尤人。」

但是師父的話非常清晰有力，他教我們要回光返照自性，在自己身上下功夫，誠心的唸誦，耐心的修行。這聽起來很簡單，卻是需要終生去努力的功課。我們許多人都還記得師父教的這個咒語：

忍耐、忍耐、多多忍耐，
別生氣，婆婆訶。

最近聽到有人說：「佛教是一種修行方式，不是一種思想體系。」對此，我頗有共鳴。因為四十年前吸引我走進佛教的，正是它的實際性，而不是它的信仰系統。如果我用心下工夫，師父所教的道理都能奏效。如我先前所說，早在成為佛教徒的好些年前，大衛和我就開始吃素；漸漸地我們發現，自從停止吃肉和避免殺生，甚至小蟲蟻之後，憤怒減少了，也更能與周遭環境相契合。例如我曾經非常怕蜘蛛，現在雖然不能說是喜歡它們，但是可以和它們和平共處。這些年來，我們在加州的房子及花園裡，捉到並且放生了上百隻的黑寡婦蜘蛛。

吃素及不殺生對我精神層面的影響，是我對佛教修行最初的「悟道」，甚至早在「成為」佛教徒之前。我們實踐佛法，而不是一種意識形態。之後我學打坐，然後找到自己的法門，那就是稱唸觀世音菩薩聖號，我開始認識這位來自中國東北，隻身來到美國加州，住進大衛心中，也住進我心裡的老和尚，他的教導的偉大力量。❀

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