

# Gathering In

—Upasika Helen Woo Shares Her Experiences with the Next Generation (continued)

## 相逢在此刻—胡果相居士追憶上人（續）

Via video conferencing with DRBU Students on May 13, 2019

Chinese Translated by Janet Lee, Śrāmaṇerika Jin Xin

2019年5月13日於法大現場視訊

李采真、沙彌尼近心中譯



**Question:** I would like to be able to have the opportunity to meet Shifu in my next life. Could you give me some advice about that?

**Helen Woo:** Actually, we don't have to meet him in our next life. He never met us; we are part of him. You look at me, and I look at you, and also when I look at some of the older disciples, I feel like crying, because I feel as if I saw Shifu, that is why I am so happy to see all of you. You are more than my family because all of you people have part of Shifu in you. Shifu never left us, so why do you want to meet him again? He's with you all of the time, after you leave or as you continue on with this lifetime. I hope I answered your question, Amitofo.

**問題：**我希望來生還有機會再遇見師父，您能給我一些忠告嗎？

**果相居士：**事實上，我們下輩子無須再遇到師父。他不曾和我們相遇，因為我們是他的一部分。你看著我，但是當我看著幾個老弟子的時候，我也看到你；我覺得想哭，因為感覺猶如見到師父，那就是為何我很開心見到大家。你們比我的家人更親近，因為你們擁有師父的一部分。師父既然從未離開我們，為何你還想再遇到他？不管你離世以後還是此生繼續活著，他都一直與你同在。希望我回答了你的問題，阿彌陀佛。

**Question:** Three days ago, I had a dream of Shifu. He always teaches us in our dreams. You know what he taught me? He told me I should wash my face and brush my teeth. I knew he hadn't lost his sense of humor.

**Helen Woo:** Another thing that I want to tell you about Shifu is that he taught everyone differently. Because all of us are different; we came from all over the place, have different backgrounds and different lifetimes. When he gave a lecture up there (on the stage), every one of us would feel that he was scolding "me" or talking about "me." He used different medicines to cure our sicknesses because we have different illnesses. Each one of us would receive a different kind of message. He taught each of us differently. With some, he would joke with them, and with others, he would be very firm, some of you might have even gotten a scolding, and yet with some he would be very compassionate—it all depended on your affinities with him, your life, your past life, and your karma. He taught you accordingly that way. It was never the same. Two people are never the same, so his medicine was never the same. That is why when we talk about 84,000 Dharma doors any door is the proper door, as long as you choose the right door (for you), and if you keep it up with with perseverance, then that's your Dharma door.

**Question:** How do you deal with guilt and shame?

**Helen Woo:** We do so many things wrong, and the more you cultivate, the more you realize how wrong you have been. That is the reason I bowed to 10,000 Buddhas, I repent. I did all those wrong things. Each time I repent, after bowing, I would transfer my merit to the world and all living beings. Whatever you do (in cultivation), you transfer back. That is why I practice so hard. Every time you practice, at the end of the ceremony, you bow to the Buddha, and then you have some merit. You can transfer your merit back to the Pure Land, to your teachers, to your parents, friends, and everybody that you should repay. I add another sentence when I do my transference: "I want to also give merit to all of the people that I offended." Because if I did something wrong, then I should repay them and give that merit to them; that is why I added another sentence when I sing the repentance ceremony. You will notice that the more you cultivate, the more you will realize how many wrong things you have done. Before we didn't know, we did a lot of things that hurt people, and we also

**問題：**三天前，我夢見師父。師父總會在夢裡教導我們。你知道他教我什麼嗎？他說，我應該刷牙洗臉。他還是那麼幽默。

**果相居士：**我想告訴你們有關師父的另一件事。師父的教法是因材施教。因為我們都不相同；我們來自世界各地，有不同的背景、不同的人生。當師父講法的時候，每個人都會覺得自己就是師父訓斥、談論的對象。我們每個人的症狀不同，師父會對症下藥。每個人收到的訊息不同，教法也不同。師父對某些弟子會開玩笑；對某些很嚴格；某些甚至會挨罵；對某些很慈悲。這完全取決於你和他的緣分、你的今生和過去生、還有你的業，他以相應的法來教化。所以師父的教法不會一成不變。兩個不同的人，他的藥方也不相同。那就是為何我們總說有八萬四千法門，每個法門都是對機的，只要你選對了法門，並持之以恆地修行，那就是你的法門。

**問題：**您是如何對治慚愧心？

**果相居士：**我們做錯很多事，當你修行越深入，就會意識到自己過去的錯誤。我禮拜萬佛就是要懺悔自己所犯的錯。每次拜完懺，我都將功德迴向給世界和一切眾生。無論你做什麼，終將回到自己身上，因此我非常用功修行。每次做完功課禮佛，就會有功德。將你的功德迴向給佛淨土、善知識、父母親、朋友，還有所有您要報答的人。迴向的時候，我還會加上一句：「願以此功德迴向給所有我曾經冒犯的人。」如果我曾經冒犯他們，就應該補償他們，把功德迴向給他們，那就是我為何會在唱誦懺悔儀式的時候多加一句的原因。你會注意到，你修行越深入，越了解自己過去

did things that we didn't think were wrong. It doesn't matter if it was intentional or unintentional; we created the karma, so we should just try to be the best we can.

I wanted to briefly tell you also that (in the early days) we didn't have that much money, and I worked really hard all the time on the side. I just happened to get into real estate when it was the best time. I started in real estate, and began learning to build because I wanted to help build the Buddha Hall at the City of Ten Thousand Buddhas (CTTB). So I learned everything about construction, design, and even became a foreman, and have built quite a few things since then. I think if you want to do things and make a vow, then you have to think whether or not your very first thought and motivation about that vow contain anything that might contaminate it? Does it contain any selfishness? If not, then you go ahead and do it. You want to go ahead and do it for the eight groups of gods and dragons, the Buddhas and Bodhisattvas, and then, everyone else will also try to help you to achieve what you want, because there is not one single bit of selfishness in you. That it is for the good. I think that is very important.

I didn't start my business until after I took refuge with Shifu. In these forty some years, I have accomplished so much; most of the time, I think it was because my entire mind has been with Dharma Realm Buddhist Association (DRBA), all of my mind is with Shifu. I want to be a good Dharma protector. I wanted to do this, and that is why all of this power came through me. Of course, I went through failure, and also lost a lot of money too. I know at least one of you have the wrong idea that I always had everything. No, I didn't. I put myself through college because I didn't want to ask my father for money, because we're from China, and in the beginning we didn't have much. I always worked on the weekends and in the summer to support myself.

I was always very frugal with myself; I am like Shifu in that way. I just tried to accumulate money in a short period of time, because I only wanted it to go to DRBA. I want to protect Shifu's Dharma, and I want Shifu's Dharma to continue on through the younger generation and future generations. Shifu wanted to propagate the Dharma in the West, not just for the Chinese or for a certain, particular group of people, but for all people, for all living beings, for all colors of people, it doesn't matter what culture you are from. He went through such a hard life to bring the Buddhadharma here. If those of us who

所犯的錯。以前因為無知，我們做了許多傷害別人的事情，也不知道自己是在造罪。無論有意或是無心之舉，我們都造了業，所以我們應該盡力去圓滿。

簡單地告訴各位，我們不是很富有。一直以來我都很努力地工作，我工作的時候正值房地產的鼎盛時期。我從地產業開始，後來學習建築，因為我想幫忙萬佛城建造佛殿，所以我學習所有關於營造的知識，甚至做了工頭，造了許多建築。我認為不管你想做任何事，或者發任何願，你都要思考這是不是你的第一念，你的動機裡是否有雜染？是否有私心？如果發心純淨，就勇往直前地去做。儘管放手去做，龍天護法、諸佛菩薩、還有大眾都會幫助你實現願望，因為你沒有一點私心，只想為大家謀福祉，我覺得這點非常重要。

皈依師父後我才開始創業，在這四十多年裡，我得到許多成就。多數時候，我認為那是因為我整個心思都和法總在一起，我的心思都和師父在一起。我想要成為一個好護法。我想這麼做，所以能得到這麼多力量護持我。當然我也經歷過失敗，損失很多錢。我知道有人誤以為我擁有一切，其實不然。就讀大學期間我勤工儉學，因為不想跟父親開口要錢。我們從中國來，剛開始經濟條件也很吃緊。我在週末和暑假打工以支付自己的開銷。

我非常節儉，這點很像師父，不會浪費錢。我盡可能在短時間內攢錢，因為我想護持法總。我希望保護師父的法，希望師父的法能夠繼續傳承下去。師父希望把佛法弘揚到西方，不是為了中國人，也不是為了某個特定的群體，而是為了所有人、所有眾生、所有膚色的人，無論你來自何種文化。為了把佛法帶到西方，師父歷經千辛萬苦。如果我們從師父的法受益，卻不回報他的恩情，就會讓師父失望。如果沒有報答師父，就無顏見師父，因此我們都應該盡



benefited from him don't want to repay such kindness, then we let Shifu down and then, we can not face Shifu, for we have not repaid him at all. We should all do our part.

Over the years, I went through a lot of failures too, not just success. Somehow the Bodhisattvas with miracles helped me pull me through my hard times and I accumulated so much. Now in my later years, I am just so happy. I told Marty one time that I have no regrets this lifetime. I met Shifu. Although I wasted a lot of my time, during the first half of my life, for the first forty years, I also had my father, was born into the right family, and then, I also met Shifu. Shifu taught me Proper Dharma and how to be a human being.

I want people to remember this; it's very important. If you practice Buddhism, Shifu always said, and you cannot even be a good human, how is it that you can want to be a Buddha? The very first thing we have to do is be a good human. This is most important for us to remember. Shifu, of course, taught us the Five Buddhist Precepts, and he also gave us the Six Great Principles. We should all remember these, and from these, we should build a foundation to be a good human. It doesn't matter if you're left home or a layperson, with these Six Guiding principles, you will be successful. It doesn't matter as long as you keep the Six Principles of not fighting, not being greedy, not seeking, not being selfish, not seeking self-benefit, and not lying.

**Question:** Could you please share the most memorable conversation that you had with Shifu?

**Helen Woo:** There were many people who either didn't speak Chinese or English then. Shifu said in the early years that when they had problems in their life or in cultivation that as long as he was around, he would give us the opportunity to ask him questions. He'd come down from the stage, sit on a chair, and give his disciples the opportunity to sit around him and ask questions. When people talked to him about their difficulties, at the end, he would always say recite Guanyin Bodhisattva's name. Guanyin Bodhisattva is very compassionate; he will help you in every way. About cultivation, he would always say at the end in English, "Try your best." That stuck with me till now, maybe it will for lifetimes in the future, because that's what I have done. Every day I wake up and try my best. I don't want to waste a single day. Those are just three simple words, so easy to remember. If you really meet with calamity and you don't know

一己之力。

我想說，這些年我不僅獲得成功，也經歷很多挫敗。可以說，是菩薩加被幫助我度過了難關，讓我能夠積累很多。現在我已步入晚年，但是真的很開心。有一次，我告訴馬丁說：「遇到師父，今生無憾。」雖然在我人生的前半段，四十年的歲月中我浪費了很多時間，但是我有一個好父親，出生在好的家庭，還遇到了師父。師父教導我正法，和如何做人。

我希望大家記住這點，它非常重要。師父總是說，「如果學佛，卻無法做一個好人，要如何成佛？所以，首要之務就是做好人。」對我們而言，這是非常重要的。師父當然也教我們佛教徒的五戒，還有六大宗旨。我們都應該記住，這些都是幫助我們成為好人的基礎。不論是出家還是在家，六大宗旨能讓你成功，只要你能守好六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語。

**問題：**您能分享與上人之間印象最深刻的對話嗎？

**果相居士：**早期，有很多人不會說中文，或者不懂英文。早期弟子如果在生活上或者修行上遇到了問題，師父說只要他在，都會給我們機會發問問題。師父會從講台上下來，坐在椅子上，讓弟子們有機會圍坐在他身邊提問。每當有人和師父講到自己的困境，最後，師父總是說要多念觀音菩薩。師父常說，觀音菩薩非常慈悲，會在各方面來幫助你。關於修行，師父總在最後用英文說：「盡力而為」。直到現在我仍然堅持著，也許盡未來際都會繼續堅持，因為我就是那麼做。每天起床，我盡力而為，不浪費任何一天。盡力而為，我一直放在心上，只是簡單幾個字，很容易記住。如果你遇到災難，不知如何是

how to solve it, just recite Guanyin Bodhisattva's name, that's what Shifu taught those people that had problems.

**Question:** What did the Venerable Master say about Eastern and Western cultures working together for a shared humanity and humility?

**Helen Woo:** Shifu is all about East-West; he is everything. It doesn't matter if you're an ant, a mosquito or a fly. To him, we are living beings. We happened, from our own condition, to be born this way. We have affinities with Shifu and so we all got together. Probably in past lives, we were brothers and sisters, or fathers, mothers, aunts or grandmas; we're all the same. Shifu loved every one of us all the same. There's no East-West, because he was from the East and spent time in China and Hong Kong. He wanted to give more to the West. That is why he came to the West. He didn't know English at the time, yet he gave the Dharma to Americans. His first left-home disciples were all mainstream Americans like Dharma Master Chih. There is no East-West; there's no difference.

**Dharma Master Heng Chih:** We have to realize that we have to get this next generation up and ready, don't we?

**Helen Woo:** That is why I am very happy that I could talk to the younger people to share my experiences. We really have to share our personal experiences with the young people, especially why you leave home and how. I think that is important. Of course, we have to propagate the Dharma and the Sutras, but we have to understand too how this came about because Shifu isn't around. We have to let them know about him, so they get a feeling for what it was like when he was with us in person. ❀

好，就念觀音菩薩聖號。師父就是這麼教導那些遇到困難的人。

**問題：**上人就東方和西方文化共同致力於人道與謙遜的論點為何？

**果相居士：**師父就是東西方融合，他就是一切。無論你是一隻螞蟻、蚊子或者蒼蠅，並無東西之別。對師父而言，我們都是眾生，沒有東西之別。我們因各自的因緣而投生。我們跟師父有緣，所以聚在一起。也許在過去生，我們互為兄弟姊妹、父母、阿姨或祖母；我們都是一樣的。師父平等地愛護我們每一個人，沒有東西之別。因為他從東方來，曾經在中國和香港待過一段時間，他想給西方更多，所以他來到西方。當時他不懂英文，但還是傳法給美國人。他的第一批出家弟子清一色都是美國人，就像恆持法師。所以沒有東西之別。

**恆持法師：**我們都覺得應該讓下一代的年輕人做好準備，不是嗎？

**果相居士：**那也是為何我如此開心，可以與年輕人分享我的經驗。我們確實應該跟年輕人分享我們的經驗，像是為何出家以及如何出家。我認為這些都很重要。當然，我們應該要弘揚佛法和經典，但是也要體認現在師父不在了，我們要讓下一代可以感受到師父的教法，認識師父，這樣他們才會有共鳴。❀

---

## 更正啟事

本刊第591期(2019年八月號)，第19頁「論語淺釋」中，<普賢行願品>的英文應為Samantabhadra Bodhisattva's Conduct and Vows，特此更正。

## Corrections of Previously Published Issues:

In the issue of August 2019 (# 591) of this publication, on page 19, *The Analects of Confucius*, the sutra title the *Conduct and Vows of Saptasatikaprajnaparamita Sutra* should appear as ***Samantabhadra Bodhisattva's Conduct and Vows***.