



A Conversation with Dharma Master Heng Lai

(continued)

與恒來法師對話（續）

Given by Dharma Master Heng Lai to DRBU Students via Online Conferencing on July 11, 2020

Chinese Translated by Liu Rui

恒來法師講於2020年7月11日法大線上專題

劉睿 中譯

Question: Someone asks, “How do we get out from the mess we are in?” I think it might be related to what you said about how we create this mess of our karmic conditions.

Dharma Master Lai: You start by getting into the principles of the Buddhadharmā and start listening to the Buddha. He taught precepts, samādhi, wisdom, right? That’s how you do it. First you got to start following the rules. If you don’t follow the rules of cultivation, you’re just going to spend your entire life in the mud. You won’t go anywhere, even if you cultivate all day, meditate all day, and bow all night. It won’t really matter if you don’t have any foundation. You need to build your foundation. But it’s boring: Who wants build a foundation? We’d rather build a house than a foundation. But you have to get the foundation built, and you do that with the precepts. You have to follow the basic precepts, rules, so you don’t get turned by all conditions in life. That’s the Buddha’s teaching. From precepts come Samādhi—that’s where you start getting some results—and from Samādhi comes true wisdom, your real Buddha wisdom.

Question: Dr. Ron Epstein asks about Great Master Hanshan in your practice.

Dharma Master Lai: I’m just really stupid when it comes to this kind of study and the intricacies of the Buddhadharmā. Before I even met Shifu, I picked up this book by the American poet Gary Snyder. He was a noted member of the “Beat Generation” back in the 60s. When he was younger, he went over to Japan. He studied Japanese and Chinese and

問題：有人問，「我們如何從這團亂中脫離？」我想這個問題可能與您所講的我們是如何自己製造出這團業緣的亂麻有關。

恒來法師：要從學習佛法中的道理開始，從聽佛所教的開始。佛教了戒、定、慧，對吧？那就是方法。第一步，得開始守規矩。如果不守修行的規矩，就只會一輩子在泥潭裡打滾；即使日夜修行，全天坐禪，整夜拜佛，也會一無所成。如果沒有地基，那些全都沒用。你需要打地基。但是這很枯燥。誰想打地基呢？我們更願意修房子而不是打地基。但你得打地基，而持戒就是打地基。你得守基本的戒律和規矩，才不會為生活中種種境緣所轉。這就是佛所教的。從戒生定，就開始有一些進展了；從定生真智，你真實的佛智。

問題：易象乾教授問寒山和尚在您修行中的地位。

恒來法師：對這類研究和佛法中錯綜複雜的關係，我真的很愚痴。遇到師父之前，我拿起一本美國詩人蓋瑞·施耐德的書來讀。他是六十年代那陣兒「躁動的一代」（或稱「垮掉的一代」）之一。年輕時，他去了日本，學日文、中

he lived in a Soto Zen monastery as a layman. There, he learned about the three sages of the Tang Dynasty: Han Shan (Cold Mountain), Shi De (Pick Up) and Feng Gan (Big Stick). These three sages lived at Guoqing monastery down in the South near the Tiantai Mountains. At the time, nobody believed these people. They just thought they were a bunch of crazy monks. Everybody shunned them, even their own Dharma brothers in the monastery. They thought they were crazy, but they were actually great enlightened beings. Cold Mountain, Han Shan, was a transformation body of Manjusri Bodhisattva. Feng Gan came to the monastery originally on the back of a tiger, so the monks at that monastery knew that he was a very special person. He lived in the library at the back of the monastery there. Later, when Feng Gan took his usual walks, he heard a little boy crying in the reeds out in the wilderness. He picked up the little boy and brought him back to the monastery. This boy was named “Pick Up,” because someone had picked him up. He was an abandoned orphan. Not only did he grow up in a monastery, but he also became enlightened in a monastery as a bodhisattva. He’s a transformation body of Samantabhadra Bodhisattva. There are many stories about him. They’re just really wonderful stories, and I read these from Gary Snyder. Snyder also translated about 27 poems of the original 300 poems of Hanshan.

Hanshan wrote poems and couplets on things, such as rocks, trees, the insides of barns, and people’s houses. These poems were later collected. I believe originally there were over 600 of them; now only about 300 are left.



雪山寺羅漢像
Arhat's image of Snow Mountain Monastery



雪山寺寒山大師像
Great Master Hanshan's image of Snow Mountain Monastery

文，以居士身份住在一座曹洞宗的禪寺裡。在那兒，他得知了唐朝的三位聖人：寒山、拾得和豐干。這三位聖人住在南方天臺山的國清寺。那時，沒人認識他們，覺得他們只是一幫瘋瘋癲癲的和尚而已。大家都躲着他們，連寺裡的師兄弟們也是。大家都覺得他們瘋瘋癲癲，但其實他們是大覺者。寒山是文殊菩薩的化身。豐干來寺時是騎在虎背上來的，所以寺裡的僧眾知道他非同一般。他住在寺後藏經樓裡。後來，一次豐干照常散步時，聽到野地裡茅草中有小孩的哭聲。他拾起小男孩，帶回寺中。因為是撿回來的，就給小孩取名叫「拾得」。這位被遺棄的孤兒在寺裡不僅長大，還開悟作了菩薩。他是普賢菩薩的化身。我在蓋瑞·施耐德的書裡讀到很多關於他的故事；這些故事真是很美妙。施耐德還翻譯了寒山三百首詩中大約二十七首。

寒山把詩和對聯寫在巖石上、樹皮上、穀倉裡、人家房子外面等處。後人把這些詩收集起來。我相信本來有超過六百首，現在僅存大概三百首。

第一次讀這些詩的時候，我想，哇，看得出這人真的得道了。你可以看出這

When I read those poems for the first time, I thought, wow, I can tell this person really had the Way. You can just tell this person was ... of the universe. He was, I guess nowadays, you call it “woke.” I knew there was something very special about this person, and the Master was the same. That’s another reason why I wanted to meet the Master, because I figured he’s probably a lot like Hanshan, Shi De, Feng Gan.

Years later, when I was tracing a picture of Hanshan from a woodcut, the Master came over and looked at it. He said, “Oh, this artist that did this really captures Hanshan’s nature.” But then he told me Hanshan wasn’t that fat; Hanshan was skinny. He started describing in detail what Hanshan looked like. I figured that’s really something. Years later, Madalena Tam told me that the Master used to actually stay at Guoqing Monastery.

Question: What advice do you have for young people who are considering a monastic life and how did Master Hua instruct you personally and others from your generation about leaving home?

Dharma Master Lai: Well, everybody’s different; everybody has his or her own path, really. My situation was quite a bit different than a lot of others. Everyone has his or her own individual stories regarding that. If you imagine that after leaving home that you would magically become enlightened, it doesn’t work that way. The monastic life only affords you the ability to actually focus more on cultivation. Then you need to make good use of that. And of course you need to help others too by working, even just by maintaining a monastery, and running ceremonies: these alone help people. This is what I got out of leaving home.

When the Master asked me, “Why do YOU want to leave home?” He says, “You leave home to become Buddhas. To cultivate to become a Bodhisattva and a Buddha.” But leaving home is so you can really focus on cultivating. You don’t want to have a job to worry about or a family to bring up—these things will distract you forever. So people leave home so they can totally focus on cultivation and help others to do so too.

A lot of our monks and nuns, our bhikshus and bhikshunis, help run our schools. They teach and do all kinds of related work. This is not just part of their own personal cultivation, but they have more time to devote to this than if they had jobs or families.

人……我猜按今天的話說，他「覺醒了」。我清楚這人非常不一般，對師父上人也是一樣。這是我想見師父的另一個原因，因為我發現他大概很像寒山、拾得和豐干。

多年後，有一次我正描摹一幅寒山板畫像，師父來看。他說，「嚨，畫這幅畫的畫家真畫出了寒山的神。」但之後他告訴我寒山沒那麼胖，寒山很瘦。他接着詳細描述了寒山的外貌。我覺得這好神奇。很多年後，譚果式居士告訴我，師父實際上在國清寺住過。

問題：您對正考慮出家的年輕人有什麼建議？宣公上人對您本人和您那一代關於出家有什麼教誨？

恆來法師：啊，每個人都不一樣的；每個人都有自己的路，真的。我的情形就跟很多別人很不一樣。關於出家，每個人都有自己的故事。如果您幻想出家後就會神奇般地開悟，那既不會發生，事實上也沒有發生。出家生活只是使您可以事實上更專心地修行；那您得好好利用這一點。當然，您也需要盡可能地工作來幫助別人，哪怕只是維修道場、或帶法會等，光是這些也幫助了別人。從出家我得到的就是這個。

師父問我，「你出家想要做什麼？」他接着說，「出家是為了作佛，為了修行以成菩薩、成佛。」出家是為了真能專心修行。不要有一份工作要操心，或有一個家庭要養活、子女要教育，那些事會永遠讓你分心。所以人出家，以便完全專心於自己修行和助人修行。

我們有很多男女眾法師，比丘和比丘尼們，幫助學校辦學。他們教書和做各種相關工作。這不僅是他們自修的一部份，而且比起不出家有工作或有家庭，出家後他們有更多時間投入這些工作。

Question: I would like to ask you something that it's been around my mind since I heard the story that you mentioned when we had Venerable Master's Nirvana celebration ceremony. It was a story about the church that the master wanted to buy from a Christian group. And I am really curious about what had happened. In my mind, it was just a piece of Master saying that he assisted Jesus in his heart. I don't really get what happened.

Dharma Master Lai: To me, the Master's always said that he doesn't make distinctions about religions like other people do. He looks at people's strengths and the weaknesses, but mainly at their strengths. For instance, he says Jesus was a great bodhisattva, for he had a heart of a Bodhisattva. He always had great respect for Jesus and the Master connected very well with priests. We had Cardinal Yubin come to CTTB.

The Master was attached to Buddhism; he's attached to everybody becoming a Buddha. If you insist on his having an attachment, then we can say he has the Bodhisattva attachment—the ultimate attachment of everybody to become a Buddha. He always told me, “Look at a person's nature.” Of course the Master could see people's true nature, their Buddha nature that gleams out. And what does he do? He thinks of every expedient in the book to get that person to look at their own Buddha nature so they can turn and start focusing on their own true Buddha nature. Once you break that open, you automatically have wisdom; you will automatically blossom like an incredible flower. That was his goal. He was constantly working on it.

For instance, we went to look at buses to see if we could get a bus, the Master wasn't really focused on the bus. He was focused on the people who are showing us the bus. He was looking at their Buddha natures. I didn't know that at the time, for Heng Ju and I were just goofing around or just tailing along. But later on, I came to realize that the Master was teaching and transforming. He looked at the bus sellers' Buddha natures and was figuring out how to get these people to look at their true nature. He's not attached to whether he believes in Christ or God or anything else. He's not attached to believing or not believing in that. He's the real McCoy.

☞ To be continued

問題：我想請教一件事。自從聽到您講的上人涅槃紀念日法會的故事後，這件事就縈繞在我心裡。那個故事是關於師父想從基督教團體購買的一座教堂。我很好奇發生了什麼。我覺得，這是師父的一部分在說他在心裡幫助了耶穌。我不懂到底發生了什麼。

恆來法師：對我來說，師父總是說他不像別人那樣分別宗教。他看人的長處和短處，但主要是看長處。例如，他說耶穌是位大菩薩，因為耶穌有菩薩心。他總是非常尊敬耶穌，也和神父、牧師們相處得很好。我們曾邀請到天主教的于斌樞機主教訪問萬佛聖城。

師父堅持於佛教；他堅持要每位眾生都成佛。如果一定要說他有什麼執著，那我們可以說他有菩薩的執著：就是要每位眾生都成佛這個最高的執著。他總是跟我說，「看人要看他的自性。」當然師父可以看到人們的真性，他們閃現的佛性。之後他做什麼呢？他想盡辦法讓人觀自己的佛性，以使其轉而開始關注於自己本有的佛性。一旦突破開顯了佛性，人自然就有智慧了，自然像妙華綻放。那就是他的目標。他無時不刻不在做這件事。

舉個例子說，我們去看大巴車，看看是否買一輛。但師父並不太注意大巴車，而是注意帶我們看車的經紀人。他看的是他們的佛性。那時我並不知道這一點；恆具和我只是閒晃悠，或者只是跟班。但後來，我漸漸意識到師父是在教化眾生。他看賣車經紀人的佛性，想辦法怎麼能讓他們觀自己的真性。他不在乎那人信耶穌、信上帝、或者信別的。他不在意那人信或不信那些。他是實打實的自覺覺他者。

☞待續

