



A Conversation with Fred Klarer

與弗雷德對話

By Fred Klarer to Dharma Realm Buddhist University's Venerable Master Legacy Club on October 7, 2020

Chinese Translated by Janet Lee

弗雷德·克萊爾講於2020年10月7日法界佛教大學「宣公上人志業傳承社」

李采真 中譯

Fred Klarer (Dharma name, Gwo Hu, 果護) first met the Venerable Master Hsuan Hua at the age of twenty-one in the spring of 1969 at the Buddhist Lecture Hall on Waverly Place. Fred later went on to take refuge and also received the novice precepts at the conclusion of the Summer Session of 1969 where he received the monastic name Heng Shou (恆守), which he kept for his seven years as a monastic. Since then, Fred has gone on to receive a Bachelor of Arts in East Asian Languages and Literature from Harvard University and a Juris Doctore from Harvard Law School. Fred currently lives in Yaphank, New York and continues his Dharma practice.

1969年春天，21歲的弗雷德(果護) 在天后廟街的佛教講堂第一次見到了尊貴的宣公上人。弗雷德後來在1969年夏法會結束受了皈依和沙彌戒，法號恆守，他作了七年比丘。那以後，弗雷德繼續獲得哈佛大學東亞語言文學學士學位和哈佛法學院法學博士學位。弗雷德目前居住在紐約州亞潘克市，並繼續他的佛法修行。

Q: Can you tell us about your background, how you encountered Buddhism, and how you came to know the Master?

A: I grew up overseas in Germany and England. When I was a child, my father was in the military. We lived in England and every year we would move to a new house. When I was a child, I had this terrible feeling that something was missing, like some part of me wasn't there. When I was probably nine or ten years old, I picked up a book by Christmas Humphreys, I think, that was a translation of a text originally from Ceylon (now Sri Lanka) and I thought, "Ah, this is what's missing!" It was like a piece of a puzzle that fit right in. That was it for me. I really had not been a deep spiritual seeker or anything like

問：關於我們的第一個問題，能不能談談你的背景，你是如何認識佛教，以及上人的？

答：我在海外，德國和英國長大，孩童時期，我的父親在軍隊服役。我們住在英國，每年都會搬遷新家。當我還在小孩子時，我有一種很糟的感覺，彷彿缺少了什麼，就像自己的某些部分遺失了。大約在我9歲或10歲的時候，我閱讀一本克里斯瑪·韓福瑞的書（註：大乘佛教），我想，這本書是從錫蘭翻譯過來的，我心想，「啊，這就是我缺少的東西！」它就像一塊拼圖，完美將缺口補上，對我

that, but that was all I wanted right off the bat.

I kept studying Buddhism on my own. When I was living in San Francisco in the mid sixties. My older brother was in Seattle studying Chinese and Buddhism at the University of Washington. He and Ron Epstein and a group of people came down to San Francisco.

Ron had found Shifu, so a group of people came down to San Francisco; that must have been in 1967 or 1968. They spent the summer doing the Shurangama summeression, that was the first session. My older brother told me about the abbot a little bit. I never went down there because I had the terrible feeling that if I went down there, I'd never leave. So when we got back to San Francisco a few weeks or months later, probably in the late spring, about six or eight weeks later, I went to the second summer session and I never left there.

That's what happened.

Q: Can you talk to us about what your experience of meeting the Master was like?

A: I was sitting at the Buddhist Lecture Hall, which was a long time ago, and probably no one now has ever even seen it. It was on a fourth floor walk up on Waverly Place in Chinatown. It was a Taoist temple and the Master had rented it and put Buddhist images in front of the Taoist images. I don't remember what was exactly there, but there was a Hsu Yun image he had made.

There was a big library table in the front part of the one room that was there. I was sitting with my brother, who had just been a novice monk for a few months then. As I was sitting there, I just felt this presence and then the door opened and this huge ball of golden light appeared with this Chinese guy in the middle of it. He walked in. That's how I met the abbot.

Q: I'm curious what inspired you to join the Sangha and how that process happened for you.

A: It was obvious for me from the beginning. I knew that if I went down there I would end up becoming a monk. I didn't think about it in that sense—it wasn't like, "Should I? Shouldn't I?" It wasn't a choice; it was just the next thing to do in my life. If I'd only known what I was getting into. It was

來說就是這樣。我真的不是一個深入的精神尋覓者或類似的靈修者，但這就是我要的。

我一直是自學佛法。直到60年代中期，當我住在三藩市時，我的哥哥（果寧）在西雅圖華盛頓大學選修中文和佛教。他和易果容(Ron Epstein)以及一群人，來到了三藩市。

果容之前已經遇到了師父，於是一群人來到三藩市，那是在1968年，他們花了整個夏天的時間學習《楞嚴經》，那是第一屆暑期講習班。之後，我哥哥告訴我，一些關於方丈（宣公上人）的事。我從未去過那裡，因為我有一種不好的預感：如果我去那裡，我永遠都不會離開。因此，當我們回到三藩市幾週或幾個月後，在隔年春末，大約六或八週後，我參加了第二屆的暑期講習班，然後再也沒有離開過那裡。事情就是這樣發生的。

問：能和我們談談你遇見上人的經歷嗎？

答：我坐在佛教講堂，那是很久以前的事了，現在可能沒人見過。那是在唐人街裡邊（天后廟街）的四樓。這是一座道教廟（註：天后廟），師父承租這裡並且把佛像安在道教神像前邊。我不記得那裡到底有什麼，但有一尊是師父作的虛老坐像。

在房間的前面有一張大書桌。我和我哥哥坐在一起，他剛成為沙彌幾個月。我坐在那裡，正感覺到某種存在時，門打開了，一個巨大的金色光球出現，籠罩在這個光球中的中國人走了進來——這就是我遇見上人的方式。

問：我也很好奇，是什麼促使你加入僧團，以及這個過程是如何發生的？

答：對我而言，從一開始就很明白了。我知道，如果我去那裡，我會成為一名比丘。我從未考慮過這點——它不像是「我應該這樣？我不應該這樣？」這不是一個選擇題，而是我生命中，接下來要做的事。如果我能

wonderful. I'm not one of these people who's a spiritual seeker, if that makes sense. He was my first teacher, but I've studied with a couple of other people since then. You find your teacher, and that's your teacher, so you don't need to run around meeting lots of other people.

Q: Would you talk to us about what it was like cultivating in those early years?

A: It was really hard. We didn't know what we were doing. We were a bunch of American middle class hippies; we jumped from a wild and crazy life to an even wilder and crazier life. None of us knew how to do anything, and the Master had to teach us even how to tie our shoelaces. He was really willing to help us. We were not like other Chinese monks and a couple of lay people who had known him for many years who would come and show us how to beat the fish and things (play the Dharma instruments)—we kind of had to figure the whole thing out. I didn't know any Chinese, and the way I learned to read it was from a copy of the *Shurangama Sutra*.

After the summer sessions, I went to work during the day. I figured that if I was going to join up as a monk, I wanted to have credit (make merit) beforehand. I worked and contributed to the community. At night, whatever we did, I'd come to listen to the abbot's lectures and participated in the recitations and stuff, then I would kneel at the altar there with a copy of the *Shurangama Sutra*.

Q: Are there some experiences you had with Master Hua that stood out that you could share with us?

A: Being around him was a notable experience. He was a great teacher and a greatly awakened one. He would say to me, "Are you awaken now?" He was always disappointed when I said, "No." That was very much what he was like, he had such faith in people and such belief that it was just that easy, just like that. And he'd be disappointed when you didn't do it. You're supposed to be a Buddha, what's wrong with you? So

知道我當下做什麼，這就太妙了。我不是那些整天追求靈性之人，如果這能幫助你了解我所說的。他是我的第一位老師，在那之後，我有機會同其他幾個人一起修習。你找到你的老師，那就是你的老師，所以你就無須東奔西跑再去見其他人。

問：能和我們談談您早年修行的感受嗎？

答：這真的很難。我們根本不知道自己在做什麼！我們曾是一群美國中產階級的嬉皮士，是從放浪不羈跳到更狂野的嬉皮生活；我們誰都不知道該怎麼做，師父甚至要教我們如何繫鞋帶。他真的很願意幫助我們。我們不像跟隨師父多年的華裔僧眾和居士，當時他要教我們如何敲木魚和其他法器——我們必須弄清楚所有的儀軌才能上手。我不懂中文，我學習中文的方式全憑手上的《楞嚴經》。

暑期班課程結束後，我白天出去打工。我想，如果我要出家為僧，我得先立功。我在外邊打工並為道場做點捐獻。晚上無論怎樣，我都來聽上人講經，並參加晚課和其他功課，然後，我會拿著一本《楞嚴經》跪在佛桌前念誦。

問：有沒有一些您和上人相處時特別的經驗，可以與我們分享？

答：和他在一起，是相當特別的經歷。他是一位優秀的老師，也是一位偉大的開悟者。他會對我說：「開悟了嗎？你現在開悟了沒有？」當我回答「沒有」時，他總是很失望。他就是這樣，他對人是如此的信心，如此相信就是這般簡單，就像那樣。當你沒有依教奉行，他會感到失望，「你是應該能成佛，你這人怎麼回事？」所以這就是與他互動的感覺。

他有一、兩次說不要執著境界，這可能是我最大的課題。這些境界只是在修行裡邊、在禪修中的一個過程，它們是緣於自身往昔業力與境想的結合進而迸出的。師父總是看得非常清楚。如果我在修行上有了進步，他絕不會主動提起。因為這會是某些緣起所生起的反應。對我來說，我想他總是對我如此自私而感到失望。我只想為自己修行（做自了漢），他也沒有阻止我。

that's what it was like interacting with him.

Once or twice he'd say don't get attached to that, which was probably the biggest lesson. These are just events in practice, events in contemplative practice, and they arise as circumstances due to and your past associations and karmic structure coming together. He was always very clear about them. If I had some progress about something, but he would never proactively bring things up. It was always a reaction to something that happened. For me, I think he was always disappointed that I was always so deeply selfish. I just wanted to practice for myself. He didn't try to stop me either.

He said something about me once in a public gathering. He said wistfully, "Guo Hu could become an arhat, but what a shame, to be so selfish." He was always interacting with people, he wanted you to become a Buddha right now. He had the insight and the tools to help you do it. When you would fail, he said, "Oh well, we'll give it another try another time." That's what it was like. you probably never saw this place. The Buddhist Lecture Hall was a like a railroad apartment, it was a tiny place. I think you can still go there now and see it.

Once, for several days, he had been announcing in lectures that "Guo Hu has a good connection with the dragons." He told me, "You better make sure it doesn't rain." So I was really worried about the weather. We went to Mount Tamalpais and the clouds were getting thicker and thicker, it looked like we were going to have a major rainstorm. We got up there on the top of the hillside. Everyone was spread out and as we got started, he went to me and said, "You know it better not rain." I said, "Ok." What was I going to say? We started the ceremony. I forget how long it was too but there was a point where you release the birds.

My older brother was officiating, and when he opened the first of the cages, some of the birds popped out, and the clouds parted letting in this tremendous beam of sunlight right down where we were. We were surrounded by these heavy dark clouds and this beam of sunlight just came. It was illuminating, and it was an amazing sight when the birds all took off. It was one of the most amazing things I've ever seen. So we finished up and toward the end everybody put things away and wrapped up their robes up. The abbot walked by me and said, "Boy, you lucky." That's him in a nutshell.

有一次，他在一次公開場合提到我（我的法名叫果護）。他遺憾地說：「果護是可以證果（阿羅漢）的，只可惜太自私了。」他大概是這麼說的。他總是與人交流，希望你當下成佛。他有洞察力和方法來協助你成就。當你失敗了，他會說，「哦，好吧，我們下次再試試。」這就是那時的情形。你們可能從未見過這個地方，佛教講堂就像一座沒有走廊的狹長公寓（railroad apartment），在唐人街（天后廟街）四樓的一個小地方。我想你們現在仍然可以去那裡看看。

有一次要外出，接連幾天師父在講經時說到「果護和龍有善緣」，他告訴我，「你最好保證不下雨。」所以我相當擔心天氣。我們去了塔瑪爾巴斯山（Mount Tamalpais，在舊金山北灣的塔瑪爾巴斯州立公園內），雲層是愈來愈厚，看似即將有場大暴雨。我們到了山上，其他人都分散開，我們就要開始法會時，他走來對我說：「你曉得，最好不要下雨。」我說：「好吧。」我能說什麼？法會開始了，我也忘了過了多久時間，正好有一項放生鳥的儀式。

我哥哥（果寧）正在主持儀式，當他打開第一個籠子時，一些鳥兒跳了出來，烏雲撥開，一束巨大的陽光直射到我們所在的位置。當我們被濃密的烏雲籠罩，而這束陽光恰巧進來，它很有啟發性，並且在群鳥振翅齊飛時，這真是令人歎為觀止的景象，也是我見過最神奇的事情之一。法會圓滿後，每個人開始收拾東西，把長袍收納起來。上人從我身邊走過，說：「你真好運。」簡而言之，他就是這樣。

他對人有相當大的信心。倘若你是世界上最差勁的人，但你有一點善根，那就是他所關注的。這絕對是他的特質。你問到和他一起修行是什麼感覺？就是這種感覺：當你和一個開悟的人在一起，你就沉浸在他的慈悲和菩提心之中。

He just had this tremendous belief in people. If you are the worst person in the world, but you've made one good root, that's what he paid attention to. And that was absolutely his characteristic. You ask the question, what was it like to cultivate with him? That's what it was like: when you're with a fully awakened person and you are under his compassion and bodhichitta.

And all he wanted you to do was become like him. That was his utter focus, twenty-four hours a day, every single moment. And he took different manifestations with different people, different people needed different things. And so one person would get scolded and one person will be praised. But the point was exactly the same in both instances. If that makes any sense.

Q: You have already mentioned some of this, but what were some challenges as a monk?

A: I was twenty-one. One of the personal challenges is that none of us had the faintest idea what we were doing. If you're Chinese, and you're born in Taiwan, or even in China, it's part of the culture you grow up with, even if you're not even a Buddhist, it's around you. You know, we didn't know anything. I mean, at least my older brother and Ron Epstein, and some people had studied Buddhism, but for people like me, it was a completely different world. It was a struggle to deal with the language and trying to learn it; you have to remember that this is in the mid nineteen sixties. There were no online resources to learn the language—all I had was a Mathews' Dictionary. Just that was a tremendous burden on everyone. Another example, learning how to sit in full lotus. That was like being crucified. It took me a good six months. The way I learned to sit that way, was in the first meditation session, the summer session I went to.

I really didn't understand meditation very quickly, what I started to do was memorize the Great Compassion Mantra. Then I would use that as a timing mechanism, how long I could sit. I spent months doing this. I thought, "Okay, I'm gonna sit here for one whole recitation, and blast through it as fast as I can." That was a ninety-six day session. Gradually, my body adjusted but we had those kinds of struggles that I think people from a Chinese background wouldn't have, because they've grown up with it. Learning to eat awful food once a day and never sleeping were other challenges. I didn't lie down for almost six years. It's hard to say what whether these were challenges, for we didn't

他只希望你能像他一樣。這是他每天24小時，每一刻都專注的事情。而他對不同的人採取不同的教化，不同的人需要不同的方法，所以有的人會被斥責，有的人會被褒揚；但這只是一體的兩面，都只是善巧。如果這樣解釋，你能明白的話。

問：你已經提到了其中一部分，作為一名比丘，什麼是你遇到的挑戰，還有你是幾歲出家的？

答：我21歲出家。個人面臨的挑戰之一是，我們都不知道自己在做什麼。如果你是中國人，你出生在臺灣，甚至在中國，佛教是你成長中文化的一部分；即使你不是佛教徒，它也在你生活周遭。你曉得，我們毫無概念。我的意思是，至少我的哥哥和易果容，還有一些人學過佛法。

但對於像我這樣的人而言，這是一個迥然不同的世界。所以很多時候都是在語言障礙和努力學習中掙扎。請記得，這是在1960年代中期，當時沒有網路資源用以學習語言——我只有了一本麥氏漢英大辭典（Mathews' dictionary）。就這一點而言，對每個人來說都是一個極大的負擔。例如，學習如何雙腿打雙盤，就像被釘在十字架一樣，我花了整整六個月的時間。我學會結雙跏趺坐，是在第一次禪坐課中，我參加的暑期課程。

我並非很快就明白禪修，我最初學的是持〈大悲咒〉，並且我還把它當作計時器，用以測量能坐多久。我花了幾個月的時間做這件事，心想，「好吧，我要坐滿整個禪七，並且在打坐時飛快地持〈大悲咒〉。」為期96天的禪七，漸漸地，我的身體適應了，但我們遇到其他難題，我認為有中國文化背景的人不會覺得是難事，因為他們在那種環境中成長。學會每天只吃一頓難以下嚥的

even consider these challenges, but more just what we had to do. We didn't know anything, and so we had to kind of make it up, learn, and figure it out.

Shifu was a tremendous teacher, but he was only one person. People who have never lived in monasteries think it that living in a monastery must be some nice, peaceful place. It isn't. Living in a monastery is like living inside a pressure cooker. You learn a lot about yourself. When you're in such a restricted environment, it comes down to you. I remember seeing people come to our sessions, and literally jump up screaming, running out the door, and never coming back. It wasn't easy. You had to really have some very deep commitment to want to be there. Anyone who wanted to be there was welcome. You had to follow the rules, try your best and face the challenges. That was all it took.

I think the hardest thing about it, really, was living in such close quarters with a bunch of people who were just as crazy and incompetent as me. We just had to really, really learn that cultivation isn't about a particular practice, whether you do prostrations, repentances, study sutras, meditate, or recite mantras. But practice, cultivation is about the whole thing. It's about how you live your life and how you interact with yourself and others.

And that's what it was about, very much. Shifu really taught us what practice was about, it didn't really matter so much what specific thing you were doing. The Great Compassion Mantra was my main practice, and in many ways, it still is, (just as it has been) for many, many years. Nobody told me to do that. That is just pretty much what I did. So the challenge is to face yourself, to recognize who you are, and what work you have to do, and to be honest with yourself about it. And also listening to the Master, taking his advice to heart and trying to do your best. That's really the challenge. All the rest of it is external.

Q: We have another related question. It's two questions, actually. How do you apply what you learned from Shifu, the Venerable Master, to your professional career? And do you feel that the Venerable Master is still helping you spiritually in your daily life?

A: Shifu's right next to me twenty-four hours a day. I've never been separated from him since the day I met him. That's to say,

飯菜，還有夜不倒單是另一個挑戰；我差不多有六年是不倒單。很難說是否存在什麼挑戰，因為那些只是我們必須做的事。我們一無所知，所以我們不得不依樣畫葫蘆，學習並理解它。

師父是一位了不起的老師，但他只是個人。從未在寺廟住過的人認為，住在廟上肯定是一個美好、寧靜的地方。事實並非如此。住在廟上就像在壓力鍋裡邊一樣，你會更了解你自己。當你處於這樣一個被約束的環境中，一切回歸到你自己。我記得有人來參加禪七，然後尖叫跳起，奪門而出，不再回來。這並不容易的，你必須真有相當堅固的決心才能待在那裡。任何想去那裡的人都受歡迎，但你必須守規矩，盡你所能地去面對挑戰。這就是它所需要的。

我認為最困難的事情，是跟一群和我一樣狂放不羈、又資質欠佳的人同住一起。我們只需要真的，真正懂得修行並不是關於特定的行持，無論你是拜佛、懺悔、學習佛經、打坐還是持咒。但是行持，修行是全面的課題，關乎你如何生活，以及你如何與自己和他人互動。

這就是它的意義所在。師父真的教會了我們什麼是行持，你修什麼法門並不重要。有很多年，〈大悲咒〉一直是我的主要修行法門，至今仍然是。沒人教我這樣做。我大概就是做這些。因此，挑戰在於面對自我，知道你是誰，你必須做什麼事，並對自己誠實。聽師父的話，把他的教誨牢記於心，全力以赴。這才是真正的挑戰。其他都是外在的枝節末梢。

問：我們還有另一個相關的問題。實際上，是兩個問題。你如何將你從師父上人那裡學到的東西，應用到你的職業生涯中？你是否覺得在你的日常生活中，上人仍然在精神上護佑你？

as we sit here right now, I'm sure that I try to be real careful, I don't say anything really stupid, because he'll come back at me. So it's not like he's in my past. He is part of my life and my presence, and I've had many dreams with him that are very, very valuable to my practice.

And I have no doubt that I'll meet him again. I have no doubt at all. He's not going anywhere, that body of his wore out, but he has another one already. And my body is wearing out too. So you go through these changes, and you have to build deep roots with Dharma and with your teacher.

When you see him again, you'll know that your cultivation, or practices in something, is of a single lifetime, that it's a commitment. If you have that commitment, it doesn't matter what you're doing on a daily basis, for all of that is somewhat secondary.

When I went into practicing law, I could have become an academic and a professor. But I just didn't see that as a way I was going to be really focused on practice, on cultivation. I'm quite sure that I was right about that, for what I've seen how academic Buddhism has gone. I needed a way to make a living, obviously, so I thought the practice of law was an opportunity to be of service to people in the real world. It has proven to be that; it was a good choice, the best choice, and there's no way to know the answer to a question like that. But the real point is that the essence of practice starts with bodhichitta (the mind for bodhi), with the absolute dedication to becoming a Buddha and everything that entails.

Once you've done that, as noted in a sutra that mentions revolution, that the basis of consciousness evolves and you become a different person from that. Then what proceeds in your life thereafter is always focused on practice on cultivation. I think people often make a mistake in thinking that some particular practice is super important, such as "I have recited five million mantras," or "I did two billion prostrations." Yes, these are very, very important, but these are specifics. Underlying all of this is an absolute dedication, in every single moment, to becoming a Buddha, to making the Dharma live within you and in your interactions with other people, and hoping you can have that effect on other people.

答：師父每天24小時都在我身邊。從我遇見他的那天起，我就再也沒有和他分開過。也就是說，即便我們現在坐在這裡，我會非常謹慎，不會說任何愚癡的話，因為他會找我算帳。所以他不在我的過去。他是我生活和存在的一部分，我有很多和他在一起的夢，這些夢對我的行持非常非常有價值。

我毫不懷疑我會再次和他重逢，沒有絲毫懷疑。他不會去任何地方，他的色身雖然已經損壞，但他還有另一個法身。而我的身體也漸漸損壞；所以你經歷了這些變化之後，你必須與佛法和你的老師建立深厚的連結。

當你再次見到他時，你就會知道你的修行，或者某個行持，是一生的，這是一種承諾。如果你有這樣的承諾，那麼你每天都在做什麼並不重要，因為所有這些都是次要的。

當我開始從事法律工作時，我本可以成為一名學者和教授，但我不認為這樣是可以讓我專注於行持、專注在修行的一種方式。我很確定我的看法是對的，因為我看到佛教的學術性已不復存在。然而我需要一種謀生的方式，顯然的，所以我認為律師事務是一個在現實世界中為人們服務的機會。事實證明，這是一個正確的選擇，也是最好的選擇，並且也沒有辦法知道這樣問題的答案性。但真正的重點是，行持的本質始於菩提心，致力於成佛及其所伴隨的一切。

一旦你做到了這一點，正如佛經中提到的轉化，覺性的基礎就此開展，你會變成不一樣的人，那麼，日後你的生活將會著重在行持上的修行。我認為人們經常會犯一個錯誤，認為某些特定的行持非常重要，我已經持咒五百萬遍或拜佛拜了二十億次。是的，這些都非常非常重要，但這些都是細節。所有這一切法門的背後，是練習專注，在每一刻，都走向佛道，讓佛法融入到你生活中，在你與他人的互動中，並希望能對他人產生作用。

For almost forty years, I have read the *Avatamsaka Sutra*, every year, at least one time through, then a couple of years ago, I decided I was going to read it with the commentary instead. You begin to absorb the things in the sutra; and if there's any lesson to be had from the Avatamsaka it is bodhichitta—that is everything. If you can perfect bodhichitta, you're a Buddha, there's nothing else to do. From my perspective, that is absolutely crucial, for that is to develop that absolutely unconditional commitment to becoming a fully awakened Buddha. That's what bodhichitta is: the bodhi mind, awakened mind. And so, how it affects your life daily, given your life condition and existence, it's hard to know. You have to see what comes up.

Shifu's teaching was really focused on that kind of practice. I don't want to say anything against that. But we all make our own decisions that we have to live with genuinely, according to our circumstances, and how the Dharma articulates in our lives and the world around us. Every moment is an opportunity. If you're committed to Buddhist practice, to realization. Then every single moment is an opportunity to practice.

It took me a long time to learn that. I would complain to him that we're so busy, and we don't have time to practice. He would say, "You don't get it. It's not about sitting on some meditation seat. That's not so hard. It's about living your life and making these truths real moment to moment while you are interacting with yourself and with the world at large." Do you know why any one person does any one thing? Who the hell knows? Because it is very complex; you have got to be a Buddha to understand causality.

I think it's much more important to understand what causes the plan than to analyze the results; because the results are complicated, if that makes any sense. I recognize people have asked me to do this, because I'm one of the people from the early days, but there are other people around who probably know more than I do. However, I'm happy to give you my recollections and my response after all these years. But it's really not very complicated. Dharma is very simple. It's really simple. It's doing it that is hard. In fact, I would say to Shifu, "I can see now it's not hard at all." So that's it in a nutshell. Is that any kind of answer?

在將近40年的時間裡，我每年至少都會讀一次《華嚴經》。然而幾年前，我決定看淺釋來代替讀經。你開始吸收經義；如果說《華嚴經》中有什麼教導的話，那就是菩提心——這就是全部。如果你能圓滿菩提心，你就是佛陀，別無其他。從我的角度來看，這是絕對至關重要的；因為它是成就了完全覺悟的佛，是絕對的承諾。這就是菩提心（Bodhicitta）：菩提心，覺悟心。因此，它如何影響你的日常生活，很難知道。你必須看看會發生什麼。

師父的教導確實專注於這種實踐，我不想對此發表任何反對看法。但是我們做出的決定，也得承擔自己的決定。實際上，根據我們的環境，以及佛法在我們的生活和我們周遭的世界，無一時刻不在說法。如果你致力於佛教修行以達到證悟，那麼每一刻都是修行的機會。

我花了很長時間才學會這一點。我會向師父抱怨我們太忙了，以至於沒有時間修行。他會說，「你不明白。修行不是盤起腿坐著不動。修行並不難，它就在你的生活中，在你與自己和整個世界的互動中，所有的當下都是真實且毫無虛假。」你知道為什麼某人只做某件事？誰知道呢？因為它非常複雜；你必須成為佛陀，才能明白它的因果性。

我認為理解是什麼導致了這個成因而不是來分析這個結果更重要，因為結果很錯綜複雜，如果這樣說有道理的話。

我了解大家要求我來結法緣，因為我是早期的弟子之一，但周圍還有其他人可能比我更了解師父。然而，我很高興能在這麼多年之後，來分享我的回憶和感應。但佛法真的不是很複雜。佛法很簡單，這真的很簡單。佛法要行，但是很難。事實上，我會跟師父說：「我現在可以看到它一點也不難。」簡而言之，就是這樣。這算是一種回答吧？