

參禪往事（續）

Chan Retreat Recollections (continued)

恒來法師2024年6月15日講於萬佛聖城佛殿

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A Dharma Talk by Dharma Master Heng Lai at the Buddha Hall of the City of Ten Thousand Buddhas on June 15, 2024

Chinese Translated by BTTS Volunteer and Yinong



I got this job, and on the first day out, we went out under the Golden Gate Bridge in this old tanker; this old ship. When you're a sailor, you live in a small cabin. In this case, there were three people in a cabin together; it was very small. All you had was a little table and three bunks, three beds.

The people in that cabin are called "dory mates." A dory is a small skiff, a little rowboat. It's an old nautical term, which means these are your companions because you live very close together. One of my dory mates was a Japanese guy from Hawaii. Once we had lunch and finished our meal, he said he needed to talk to me on the fantail, at the back of the ship. When we went back there, he started talking to me and then began scolding me. I stood there, not knowing why this guy was scolding me.

I hadn't even done anything yet, and he said, "Oh, you want to be on this ship, and you have to do this; you have to do that." I was looking very closely at him, and I noticed that his eyes suddenly changed to Shifu's. I knew that Shifu had gone

我找到這份工作，第一天，我們就開著這艘老舊的油輪，駛出了金門大橋。當你是水手時，你只能住在一個很小的船艙裏。在這個情況下，三個人共用一個小小的船艙；裏面只有一張小桌子和三個鋪位，三張床。

與你同住船艙的人被稱為「船艇夥伴」，這個詞源自一種小艇，像小小的划艇一樣。這是一個古老的航海術語，意思是這些人是你的同伴，因為你們住得很近。我的其中一位船艇夥伴是來自夏威夷的日本人。一天午餐後，他說他需要在船尾，也就是船の後端部位，跟我談話。當我們走到那裏時，他開始跟我講話，然後突然開始責罵我。我站在那裏，不知道這傢伙為什麼要斥責我。

我什麼都還沒做呢，他就說：「哦，

inside him. It was basically Shifu who was scolding me, it wasn't my Japanese dory mate. I realized that the Master was basically scolding me for leaving the temple. He said, "Why are you on the ship running away from Gold Mountain again?" It's basically what I gathered from that experience, so I felt really bad. Anyway, I became very close with my Japanese dory mate over the months as we sailed over the ocean.

The ship was named the Idaho Standard. It was a very old ship built during World War II. It was called a T2: rusty, old and very small for an oil tanker. The usual route was going first to Honolulu, Hawaii, then to Wake Island (which is a small little island in the Pacific, east of Japan), next to Anchorage, Valdez, then back down to El Segundo in LA, and then back up to San Francisco. On the way back from Wake Island, the captain of the ship got a telegram and told us that we were then diverted to the Samoa Islands. We needed emergency fuel and needed to go down there.

The captain of the ship said, "I've been working for Chevron for thirty years, and we never have been diverted like this, ever. We always go the same route. In fact, I don't even know if we have the proper charts to go there. It's a vast distance, and the Pacific Ocean is really big. It would take us around 2,500 miles to go to the Samoa Islands, which would be a couple of weeks because we only traveled about 15 miles an hour."

I've always wanted to go to the South Pacific. It was one of my dreams. And all of a sudden, we got to go. I couldn't believe it. Everybody was excited. We had never been on such a trip before. I had suspected that the Buddhas and Bodhisattvas were somehow behind this.

On the way there, the weather was always very friendly. I could see the moon and the stars every night because we had to stand watch. I had previously learned how to recite the Great Compassion Mantra at Gold Mountain. I had a set of hand beads that I used to recite the Great Compassion Mantra while watching because we

你想待在這艘船上，你得做這個、做那個。」我定睛看著他，突然發現到他的眼睛變成了上人的眼睛。我知道上人進入了他的身體。基本上，責罵我的其實是上人，而不是我的日本船艇夥伴。我意識到上人是在責備我離開了寺廟，他的意思大概是：「你怎麼又離開金山寺跑到這艘船上？」這是我從那次經歷中得到的體悟，於是我感到非常懊悔。不管怎樣，在海上航行的幾個月裏，我和這位日本夥伴建立了很深的情誼。

這艘船名叫「愛達荷標準號」，是一艘二戰期間所建造的船艦，它被稱為T2型艦。這艘船非常老舊，生鏽嚴重，作為油輪來說也很小。我們的航線通常是先去夏威夷的檀香山，然後前往威克島（Wake Island，這是一個位於日本東邊的太平洋小島），接著是安克拉治（Anchorage，位於阿拉斯加州南部的克尼克灣沿岸）、瓦爾迪茲（Valdez，是阿拉斯加最重要的港口），然後返回洛杉磯的埃爾塞貢多（El Segundo），最後再回到舊金山。從威克島返回的途中，船長收到一封電報，告訴我們要轉向薩摩亞群島（Samoa Islands）。我們需要緊急補給燃料，得前往那裏。

船長說：「我在雪弗龍工作了30年，從未有過這樣的轉向。我們總是走固定的航線。事實上，我甚至不確定我們有沒有合適的航海圖去那裏。這段距離非常遙遠，太平洋非常大。我們需要航行大約2,500英里才能到達薩摩亞群島，這將需要幾週時間，因為我們的船速只能每小時大約15英里。」

我一直很想去南太平洋，這是我一直的夢想。突然間，我們真的要去了，我簡直不敢相信。每個人都很興奮，因為我們從未有過這樣的航程。我懷疑這背後一定有佛菩薩的安排。

去那裏（薩摩亞群島）的航行中，天氣一直非常好。我每晚都能看到月亮和星星，因為我們得值班。我之前在金山寺學過念〈大悲咒〉，我還有一串念珠，每當值班時我就會持念〈大悲咒〉，因為我們不能做其他事情；你不能看書或看電視，什麼都不能做，只能觀察海面，看是否有其他船隻。而且每次值班四個小時，每24小時要值三次班，所以每天有很多時間在觀察海面，這給了我機會持念〈大悲咒〉。

晚上，我能看到滿天的星星，沒有光污染，非常美麗。你可以看到整個宇宙，然後月亮升起。我逐

couldn't do anything else; you're not allowed to read, watch TV, or do anything. You had to watch the ocean for other ships, and you had to do that for four solid hours at a time. We had three watches every 24-hour period, so it's quite a number of hours where there's just time when you have to contemplate the ocean, so it gave me a chance to recite the mantra.

At night, I could see all the stars. There was no light pollution; it was quite beautiful. You can see the entire universe, and then the moon will come up. It began to dawn on me that no matter where I run, the moon's always there, the stars are always there, and that represents our true nature. So why am I running? Why am I on this ship running away from myself? I need to go back to Gold Mountain. I need to go back and cultivate.

I was able to understand that. When we got to American Samoa, we were only there for two or three days and were going to leave, but then we got rerouted again. They sent a message to the captain to let him know that we got rerouted; we had to go to Papeete, Tahiti. I said, "Oh, this is my dream. I've always wanted to go to Tahiti. This definitely has to be the Buddhas and Bodhisattvas' doing."

We took off out of American Samoa and headed to Tahiti. Usually, a tanker ship would only take 18 hours turnaround time to unload and load fuel. It's all done by hoses and doesn't take long. You don't usually have much time at these kinds of ports. The whole crew was very excited to be in Tahiti, but we realized we wouldn't have much time. Then, all of a sudden, the agricultural inspectors came aboard the ship and told us that we had a bug on the ship that we brought over from Samoa. We couldn't leave for three more days, as they had to spray the ship. All the crew was celebrating. We were so happy to have three days in Tahiti.

Also, my Japanese dory mate and I became pretty close friends, and we'd always go ashore together. Because I stayed vegetarian even when I was working on the ship, we were looking for a noodle shop. We always went ashore looking for a noodle shops to buy some noodles or buy some steamed buns if we could find one. We usually could find one.

After our three-day stay in Tahiti, we went back to Alaska again, and from there I finally got back to San Francisco. By then, Shifu had returned from Brazil. I decided to quit the Chevron shipping company and return to Gold Mountain.

When I finally got to Gold Mountain, Shifu was right there in the office. I opened the door, and there was Shifu. He said, "Ah, so you finally came back again." I eventually asked him to take

漸領悟到，不管我跑到哪裏，月亮總是在那裏，星星也總是在那裏，這象徵著我們的真如本性。那麼，我為什麼還要逃呢？為什麼我要在這艘船上逃避自我？我需要回到金山寺，我要回去修行。

我終於理解了這一點。我們到了美屬薩摩亞(American Samoas)，只待了兩三天，準備離開，但又被重新調派航線。船長收到了一個通知，告訴我們要改道去大溪地島(Tahiti，又譯塔希提島)的帕皮提(Papeete)。我心想：「哦，這是我的夢想啊，我一直想去大溪地。這肯定是佛菩薩的安排。」

我們離開美屬薩摩亞，前往大溪地。通常，油輪裝卸燃料只需18小時左右，都是通過輸油管道完成的，很快，不需要在港口停留太久。全體船員都對能到大溪地感到非常興奮，但我們也意識到不會有太多時間上岸。忽然，農業檢查員登船告訴我們，我們從薩摩亞帶來了一種蟲子。他們需要對船隻進行噴灑消毒，因此我們必須多停泊三天。船員們都在慶祝，我們很高興能在大溪地多待三天。

另外，我和我的日本船艇夥伴成了好朋友，我們總是一起上岸。即使在船上工作，我也保持吃素，所以我們會一起找麵館。我們每次上岸都會尋找麵館買些麵條，或者如果還能找到就買些包子，通常都能找到。

在大溪地停留了三天後，我們再次前往阿拉斯加，然後我終於回到了舊金山。這時，上人已經從巴西回來了。我決定辭掉雪弗龍航運的工作，回到金山寺。

當我到了金山寺時，上人就在辦公室裏。我推開門，看到上人就在那裏。他說：「啊，你終於回來了。」後來(1973年12月)我向上人請求皈依三寶，上人給了我一個法名叫「果回」(意思是「返回」)。

refuge in the Three Jewels, and he gave him the name of Guo Hui (“to return”).

Now, Shifu used to always look for property. He was always doing that almost every day. He would call down (from upstairs) and say, “Do you have time?” I’d say, “Yes, Shifu.” He said, “We go take a look.” I said, “Okay.”

We’d have different real estate agents line up all these properties to look at usually around the Bay Area. We’d drive over and pick up a real estate agent and go take a look at all these places for sale. Shifu was constantly doing that.

The Master would never say anything to the realtor, hardly ever. He would speak very little, and usually let us ask the questions. Also, he taught us to never talk about *feng shui* in front of the real estate agent. Because if you talk about *feng shui*, then they’ll use that as a hook to try to make a sale. We’d always look at properties, especially if we were interested in properties that already had some assembly hall, either a church, a lodge, or some meeting hall.

The master would always have us pace the hall. We didn’t have a measuring tape, so we just paced it with our feet. We’d walk in one direction and then walk in the other direction to see how long and wide it was. Also, which way did it face? Did it face north, south, east, or west?

We wouldn’t just use one real estate agent; sometimes, we had two or three, even four of them, looking for places. The Master was always busy doing that. One day, I think it could have been 1974, I got a call from one of the agents who said that there’s this big place up north near Ukiah: The old Mendocino state hospital that’s been closed down by the state government. The state had it, but they closed it down in 1972, I think it was. It was called a closed bid for people to buy it. A vineyard bought it, and they were trying to sell the buildings up there. He said, “I don’t know if you’re interested, but it’s quite large, several hundred thousand square feet of buildings. It even has its own firehouse.”

When the agent hung up the phone, Shifu called me on the phone and I told him that there was this place up north in the Ukiah area, 120 miles north. It’s basically a city. “Oh, really?” “Yeah, sure, it’s quite big. And several hundred thousand square feet.” And he said, “Well, we can take a look.” And that is how we found the City of Ten Thousand Buddhas.

At that time, we had two bhikshus, the former Heng Ju

上人以前總是在尋找房地產，幾乎每天都是。他會從樓上打電話下來問我：「你有時間嗎？」我會說：「有，師父。」他說：「我們去看看房子吧。」我說：「好的。」我們會聯絡不同的房地產經紀人，安排看各種地區的房產，通常是在灣區附近。我們會開車去接房地產經紀人，然後去看那些待售的物業。上人一直忙於這些事。

上人從來不會跟房地產經紀人說什麼話，幾乎沒有，他話很少，通常由我們來提問。他還教我們不要在房地產經紀人面前提到風水，如果你談到風水，他們就會用這個當作賣點來推銷房子。我們總是會關注那些有大廳堂的房子，特別是那些已經有集會廳的房產，不管是教堂、會所還是會議廳。

上人總是讓我們用步伐來測量大廳的大小，因為我們沒有捲尺。我們會先朝一個方向走，再朝另一個方向走，看看它的長度和寬度，並且確認它是面向哪個方向？它是面北、南、東還是西？

我們不會只用一位房地產經紀人，有時會用兩三位，甚至四位，幫忙找地方。上人總是忙著這些。有一天，在1974年（7月），我接到一位經紀人的電話，他說在北方靠近瑜伽市有個很大的地方，是一家已經關閉的門多西諾州立醫院。州政府關閉了這座醫院，據說是在1972年。並且採取封閉式競標（暗標），來出售這處房地產，後來賣給了一家葡萄園。經紀人說：「我不知道你們是否感興趣，但這地方非常大，有幾十萬平方英尺的產業，甚至還有自己的消防站。」

經紀人掛掉電話後，上人就打電話來了，我告訴上人，從（三藩市）以北有大約120英里，在瑜伽市那邊有個地方，它基本上是一座小城市。「哦，真的嗎？」上人問。我回答：「是的，非常大，有幾十萬平方英尺。」上人說：「好，我們可以去看看。」這就是我們找到萬佛聖城的起因。

那時候，我們有兩位比丘，恒具和恒由，他們正在進行「三步一拜」朝聖。他



1974: World Peace Day celebration in a Seattle park.
1974年，西雅圖公園舉行世界和平日慶祝活動。

and Heng Yo, who were doing the Three Steps, One Bow pilgrimage. They had nearly finished most of their journey. They started in San Francisco and were going to end in Marblemount, Washington, which is a small little town north of Seattle. We had some property there. They were going to go up there to establish a monastery. So when they made it to Seattle. Shifu said, “Okay, we’re going to go too. All of us will go to Seattle, and we’ll have a World Peace Day celebration in a park there.” So the Master and everyone went up there. After the event the Master turned to the four of us—Guo Fa (Bob Olson), and Randy Peterson, Heng Sure, and me. We were all laymen at that time. He said, “Okay, you people, when you go back to Gold Mountain, stop by the big Mendocino Hospital and take a look.”

We drove down in Guo Fa’s truck, and the groundskeeper, Wally German, and the vineyard owner (whose name I forget) came to meet us.

They took us on a tour of the entire property. Everybody knows that the CTTB is pretty big. It has many buildings. It took us a couple of hours to walk through the place. Heng Sure, at that time, was taking pictures with his Nikon. In those days, they didn’t have digital cameras, we just had film. He was taking a lot of rolls of film, trying to get every little building and detail to show Shifu when we returned.

們的旅程已經完成大部分了，他們從三藩市金山寺出發，目標是華盛頓州北部的一個小鎮馬布爾山(Marblemount, 又稱大理石山)，我們在那裏有一些房產。他們打算到那裏建立一座寺廟。他們已經到了西雅圖。上人說：「好吧，我們也要去。所有人都要去西雅圖，我們會在那裏的一個公園舉行『世界和平日』慶祝活動。」於是上人和我們一起去了西雅圖。活動結束後，上人對我們四個人——果法(Bob Olson)、果蓀(Randy Peterson)、恒實(當時尚未出家，果真)和我說：「你們回金山寺的路上，順便去看看那個門多西諾州立醫院。」

我們坐著果法的皮卡車出發，場地管理員Wally German和葡萄園主(我忘了他的名字)來接我們。

他們帶我們參觀了整個地產。大家都知道，萬佛聖城很大，有很多建築。我們花了幾個小時才走完這個地方。那時恒實帶著他的Nikon(尼康)相機拍照。當時還沒有數位相機，我們用的是底片。他拍了很多捲底片，試圖把每棟建築和細部都拍下來，好回去給上人看。

當我們回來後，果真(恒實)馬上就上樓了。我們在金山寺有一間暗房可以來沖洗底片。他立即開始沖洗所拍攝的這些照片。我

站在



1974: Bob Olson, Randy Peterson, Dharma Master Heng Sure, and Dharm Master Heng Lai—then laymen—visited the big Mendocino Hospital.

1974年，果法、果蓀、恒實和恒來法師(當時尚未出家)參觀曼多仙諾州立醫院房產。



1975: Venerable Master Hua visits.

1975年，上人造訪。

When we finally got back, Guo Zhen, Heng Sure, went upstairs right away. We had a darkroom at Gold Mountain to develop the film. He ran right up there and started developing all these pictures he'd taken. I was standing near the office, and Shifu called down. I told Shifu that we had returned and that Heng Sure was upstairs developing the film, and he would show Shifu. Shifu said, "No need. I have already looked at it." I told Heng Sure. I said, "Shifu doesn't need to see the pictures." But we still have the pictures, so at least we have a historical record.

Over time, the Master decided to purchase the place. But, in those days, DRBA had hardly any money at all. We had very little money to buy this place. The Master started talking directly to the owner of the property, who was a vineyard owner. The owner and Shifu would speak, and Shifu negotiated at first. Shifu said, "Okay, we'll make an offer on the hospital; we'll buy the hospital. The owner said, "Oh, no, I can't just sell the hospital. I got to sell the whole thing." Later, after some more back-and-forth discussions, then Shifu said, "Okay, we'll buy the two quads and the hospital. (The quads are today the Great Compassion House and the Joyous Giving House). Shifu liked the quads the best. He liked the covered walkways. He said that in the future, we should have covered walkways throughout the CTTB. He really liked the Great Compassion House and Joyous Giving House for that reason. Also, the buildings were

辦公室附近，上人叫我過來。我告訴上人我們回來了，恒實正在沖洗底片準備給上人看。上人說：「不用了，我已經看過了。」我告訴恒實：「師父不用看照片了。」不過我們還是把照片保存下來，至少我們有了一個歷史紀錄。

經過一段時間，上人決定買下那個地方。但當時法界佛教總會幾乎沒有錢，我們幾乎沒錢買下這個地方。上人開始直接跟葡萄園業主談判。起初，上人提出：「我們就出價買這棟醫院大樓。」葡萄園主說：「哦，不行，我不能只賣醫院大樓，我得賣掉整個地方。」經過幾番協談，上人說：「好吧，我們買下兩座四合院和醫院大樓。」（這兩座四合院就是今天的大悲院和喜捨院。）上人最喜歡這兩座四合院，他喜歡那裏有遮蔽風雨的走廊。他說將來我們應該在萬佛聖城的各個地方建設有這樣的風雨走廊。他真的很喜歡大悲院和喜捨院，而且這裏的四合院建築圍繞著一個中庭，所有的廊道都從那裏延伸出去。上人說：「好吧，我們買下兩座四合院和醫院大樓。」然而，葡萄園主再次說：「不行。」最終，經過多次的交涉，上人最後說：「好吧，我們就買下整個地方。」

當時，我們在金山寺以及其他弟子們，知道上人要買下這片地產的消息，都感到不安。一位弟子說：「師父，這地方太大了，我們無法管理，而且我們也沒有錢買它，我們該怎麼辦？我們不知道。」他們非常害怕。上人說

around a central area, and they all sprouted out from those walkways. He really liked the two quads for these reasons. Shifu said, “Okay, we’ll buy the two quads and the hospital.” The owner said, “Oh, no,” again. After more back-and-forth negotiations, finally, the Master said, “Okay, we’ll just buy the whole thing then.”

In the meantime, our disciples at Gold Mountain and other places who knew Shifu was going to purchase the property were getting nervous. A disciple said, “Shifu, this place is too big. We won’t be able to manage it, and we don’t have money to buy it. What do we do? We don’t know.” They’re very afraid. Shifu said, “Actually, this place is too small.” He sent me up here to help out. There are many stories related to this.

After we bought the City of Ten Thousand Buddhas, Shifu didn’t stop looking at the property. People would ask, “Why are you still looking at property?” He said, “There are two reasons to buy property. One is that in the future, they can become places to cultivate the Dharma. Another reason is that purchasing property ties up money, so you can’t spend it because you people will probably spend it all if it sits in the bank.” So those are his two reasons.

Shifu was very, very frugal, even with all this going on. When people would send him a letter in the mail, he’d save the envelope and use it for taking notes. He’d write on both sides, open it up, and write on both sides. That was the level of his frugality. He was very frugal in everything he did. We didn’t have money when we were in Gold Mountain.

In those days, we were called S-A-B-A, the Sino-American Buddhist Association. Then Shifu said, “Sino means Asian American. And I’m not interested in just Asia and America. I’m interested in the Dharma Realm, so we should change our name to D-R-B-A, the Dharma Realm Buddhist Association.”

The Master always taught us individually. Sometimes, during his lectures, we’d compare notes after the lecture and say, “Oh, the Master was talking about something I did today.” Another person said, “No, the Master was talking about something I did.” We all thought that he was talking to us, but after comparing notes, we realized we were all getting the same dharma simultaneously from Shifu.

We practiced a lot of things that we don’t do so much anymore today, which we should do. For instance, the

到：「其實，這地方太小了。」上人派我來這裏幫忙，這中間有很多故事。

我們買下萬佛聖城之後，上人並沒有停止看其他的房產。有人問他：「為什麼您還在看房產呢？」他回答：「買房產有兩個原因，一是將來它可以作為修行佛法的地方；另外，買房產能把錢套牢，這樣你們就不能隨意花掉。如果把錢放在銀行，你們可能會把它花光。」這是上人購買房產的兩個理由。

即便在這樣情況下，上人仍然非常節儉。當人們寄信給他時，他會保存信封，然後用來做筆記。他會在信封紙的兩面都寫字，這就是他的節儉之道。他在每件事上都非常節儉。

在金山寺時，我們的資金非常有限。那時，我們叫做「中美佛教會」（Sino-American Buddhist Association）。後來上人說：「Sino指的是亞裔美國人，但我不僅僅關心亞洲和美洲，我關心的是法界，所以我們應該改名為『法界佛教總會』（Dharma Realm Buddhist Association）。」

上人經常對我們進行個別教導。有時候，在他的講經之後，我們會互相交流筆記，並說：「哦，師父今天是在講我做的某件事。」另有一個人會說：「不，師父是在講我做過的事。」我們都覺得上人在對自己講，但當我們交流看法時，發現上人同時在向我們每個人傳授相同的法。

我們以前行持了很多如今不再做的，這些我們應該繼續做下去。舉個例子，上人說我們不應該覆藏自己的過失。那時我們經常作懺悔，在上人講經前，都會來頂禮懺悔，上香後並跪下，公開發露懺悔。如果犯了錯，或做了不對的事，他們會向全體大眾發露。

上人鼓勵我們不要試圖覆藏自己的過失。他曾經說過，我們有一位非常喜歡上人的天主教神父來拜訪，上人甚至允許他在這裏舉行彌撒，那是一個傳統的天主教儀式。有一次，上人跟這位神父談論所謂的懺悔，上人就說：「我注意到你們天主教的傳統中有一

Master said we shouldn't hide all our faults. We used to do a lot of repentance back then. People would bow before the lecture. People who are offering the incense, would kneel down and make a repentance. If they made a mistake or did something wrong, they would tell the whole assembly.

Shifu encouraged us not to try to hide our faults. He says, we had a Catholic priest that used to really like Shifu a lot. He came and visited us, and Shifu even let him hold a mass here, which is a traditional Catholic ceremony. One time, Shifu did talk to him about repentance. He said, I noticed you guys in the Catholic tradition have this little box you go into, a confessional box, and then a person talks to you. You transmit your errors to God. He said, "First of all, God already knows this stuff; he doesn't need you to transmit it to him, and number two, why are you hiding in a box?" He says you should go out before the assembly and tell everybody.

We had many teachings like that especially in the early days of Gold Mountain. There are many stories about all of us because the Master was very intimate with us about these matters. He taught and transformed us every day.

How do I explain this? Hmm. He entered me. It's the best way. He merged with me. I just sensed him there. He spoke to me internally. I don't know how to describe it properly but it was obviously an experience I was having, a spiritual experience, and he came to me and told me to simmer down. "You don't need to be working so crazy; you're not going to achieve anything this way." He spoke to me very intimately and did it at a level where I knew he understood all my problems.

When people study the *Avatamsaka Sutra*, you're studying the mind of a Bodhisattva. It's not just a human mind, but a cosmic mind because when you attain a certain level of the way, you become an arhat in different stages of Arhatship. You'll understand this stuff; you actually don't just understand it; you become it. It's just like you understand how atoms work intimately within the universe and can manipulate them accordingly to teach and transform living beings.

That was the profound experience I had, but it was not like some voice from heaven came down; it was not like that at all. It's very intimate, it comes in, and it's quite natural. You say, "Oh, I've had this kind of experience before." This is because we all have the Buddha nature. Everybody forgets that. We all have the Buddha nature and great wisdom within us. When it's triggered by a Bodhisattva of that magnitude, it just brings us back home again to who we really are. ❀

個小小的懺悔室（又稱告解室），一個人進去，然後對著神父告罪，向上帝表達自己的過錯。」上人又說：「首先，上帝已經知道這些事，你不需要向祂傳達。第二，為什麼你要躲在一個小房間裏？」上人認為你應該站到大眾面前，告訴所有人。

在金山寺的早期，上人給了我們許多這樣的教導。我們所有人都有很多故事，因為上人在這些事情上對我們非常親切。上人每天都在教導和改變我們。

我要怎麼解釋這種經驗呢？嗯，他和我合而為一，這是最好的說法。他和我合而為一，我能感受到他就在那裏。他在內心和我對話。我不確定該如何正確描述這種經驗，但這顯然是一種我正在經歷的靈性體驗，他來到我身邊，告訴我不要那麼焦躁：「你不需要這樣拼命工作，這樣你什麼都無法達成。」上人用非常親切的方式對我說話，我知道他完全了解我的問題。

當人們修習《華嚴經》時，實際上你就是在學習菩薩的心，不僅僅是人類的心，而是一個宇宙的心。因為當你達到一定的道業水平時，你會成為不同階段的阿羅漢，並且理解這些教義；你不僅僅是理解它們，你會成為它們。就像你能夠深入了解原子在宇宙中如何運作，並且可以依此來教化眾生。

這是我經歷的深刻體驗，但並不是某種天上的聲音傳下來的，不是那樣的。它非常親密，自然而然地融入我的內在。你會說：「哦，我以前也有過類似的經驗。」這是因為我們每個人都具有佛性，大家都忘記了這一點。我們每個人都有佛性和大智慧，當它被像菩薩這樣的力量激發時，它會帶我們回到真正的自己。 ❀