



奉教修行報師恩

Repay the Master's Kindness by Cultivating According to Dharma

陳果傑 文 BY GUO JIE

沙彌尼近經 英譯 ENGLISH TRANSLATED BY SHARMANERIKA JIN JING

五月初，天氣還不太熱，大殿兩旁就已開了風扇；吹呀吹的，真是舒服！當時我心中感慨萬分，想起上人在時那麼多年，從來沒見過大殿裡有風扇、有暖氣（招待貴賓例外）。上人教修行人最基本要學習鍛鍊忍耐的精神，要忍渴、忍飢、忍熱、忍寒、忍痛、忍罵、忍辱等等；要忍人所不能忍、吃人所不能吃、受人所不能受、行人所不能行，將來才能成才。

我永遠忘不了1984年和師父上人同去當時座落在洛杉磯第六街的金輪寺。夏天氣溫高達一百度，他坐的是沒有冷氣的老爺車，熱得衲袍都透濕了；上人卻絲毫沒有怨言，仍是那麼安詳自在。中途加油時，不像我們一般人會趕快去喝點冷飲，想辦法消消暑；他下車面朝大群養牛的方向——也就是屠宰場的方向，站在那兒良久。就是分分秒秒，上人也要用來度這些可憐的眾生離苦得樂。

在八〇年代，我經常有機會和上人一齊坐車。身為佛菩薩的他，即使在坐車往返途

When the weather was not too hot in early May, the fans were already blowing on the two sides of the Buddha hall. Although it seemed to make people comfortable, I felt a sigh in my heart. I remember for many years as a follower of the Master, I had never seen fans in the Buddha Hall unless we were receiving VIPs. The Venerable Master taught us that the basic spirit of a cultivator is patience and endurance. We must endure thirst, hunger, heat, coldness, pain, being scolded. In all of this we must be patient and endure what others cannot endure, eat what others cannot eat, undergo what others can't undergo and practice what others can't practice in order to have any achievement in the future.

I will never forget my trip in 1984 with the Venerable Master to Gold Wheel Monastery, which was then located on 6th Street. That summer, the temperature soared up to 100 degrees. He was riding in an old beat up car without air conditioning. It was so hot that his robes were soaking wet. However, there was not the slightest complaint from the Venerable Master, who remained peaceful and at ease. When we had to pump gas on the way, he didn't rush into the gas station to buy a cold drink to quench his thirst, either. He got out of the car and walked towards a fence in the direction of a slaughterhouse. He stood there in silence for a long time. The Venerable Master used every second to cross over these pitiful living beings so that they could leave suffering and attain bliss.

In the 80s, I often had opportunities to ride with the Venerable Master. As a vigorous cultivator, he was constantly reciting something when traveling back and forth in the car. Sometimes, all of the sudden, he would put his palms together very respectfully. In every moment of time, he was cultivating to liberate beings and set a good example for others. On long journey, the Venerable Master sometimes liked to chant "The Song of Enlightenment" for us. He



中，也不斷口中念念有辭；有時會突然畢恭畢敬地合掌，時時刻刻都在修行度眾生，處處以身作則。在長途車程中，上人偶爾歡喜唱誦《永嘉大師證道歌》給我們聽。他有驚人的記憶，沒有哪一部經或古典是他背不出來的。問上人爲什麼他的記憶這麼好？回答是因爲他不打妄想，沒有一切邈裡邈遠的東西。在路上，有次我覺得窗外風景不錯，請師父看；他說：「我的眼睛不向外看！」也就是教導我不要向外馳求，要向內看。

爲了令佛教在西方紮根，上人困苦艱難開闢道場，披星戴月，各處奔波；那時離聖城半小時的那段山路是很彎曲狹窄的泥路，而有時上人一天要來回舊金山與聖城兩次。上人千辛萬苦，流血汗，不休息；日日如是，年年如是，無有疲厭之心。

無論如何勞累辛苦，我們從來沒有見上人享受過，他只願意代眾生受苦。在90年代，甚至於上人病重時，有人很孝順的供養他一張 Lazyboy(很舒服的沙發椅子)，希望他老人家能好好休養；可是那張椅子始終沒有搬進他在譯經院的房間。如上人所說，他連頭髮那麼微細的自私心都沒有，他從不謀求個人生活上的方便或舒適。他總說他自己沒有德行，不敢消福；因爲福享盡時，就甘盡苦來。

師父常常提醒我們要珍惜一切的能源，因爲來處不易。天還沒黑，不用到處開那麼多燈；人離開房間，不忘了關燈。浪費常住，是要措因果的。

大家都知道上人一張紙用很久，要用到實在不能用了方才扔掉。但是很少人知道上人爲了省電，沒有開住處的燈，有一次回去看不清，由樓梯上摔下來。我講這個，並不是要大家學習不開燈而摔傷；是要記得：如果沒有上人刻苦節省的精神，今天我們就不會有這麼好的道場！

上人的家風是，道場每天都要轉法輪。一天不轉法輪，就一天不要吃飯。住在

had an amazing memory and there was not a Sutra he could not recite from memory. We asked why his memory was so powerful. He replied, "It's because I don't give rise to false thoughts and I have no impurity within me." One time, we were on the road. I thought that the scenery was very beautiful and I asked Venerable Master to take a look. He said, "My eyes don't look outside." This was to teach us not to seek and look outside of ourselves.

In bringing Buddhism to the West, the Venerable Master encountered many difficulties when he built monasteries. He traveled back and forth to various places even at night. At that time, the last 30 minute drive to CTTB was on a narrow, winding and muddy road and sometimes he would have to take a round trip between CTTB and San Francisco within a day. The Venerable Master spared neither blood nor sweat, never pausing to rest. He worked like this every day and every year and never grew weary. Regardless of how tired he was or how difficult the situation might have been, we never saw the Venerable Master enjoy personal pleasures. His only wish was to take on the suffering of all living beings. In the 90s and even when he was seriously ill, someone offered him a "Lazyboy" so that he could rest and recuperate. However, that "Lazyboy" was never moved into his bedroom in International Translation Institute (ITI, a branch at Burlingame). It is just like as the Venerable Master said, "I don't have the slightest bit of selfishness, not even as small as the hair." He never pursued personal comfort or convenience. He always said that he had no virtuous qualities and that he dared not to enjoy blessings. Because when the blessings are exhausted, hardship will arrive. Shr-Fu always reminded us to cherish our resources and energy because they are hard to obtain.

Before it is dark, there is no need to turn on the lights everywhere. When a person leaves their bedroom, they should not forget to turn off the lights. Through cause and effect, if one wastes the resources of the permanently dwelling, one must repay the debt. Everybody knew the Venerable Master would save napkins for a long time until the napkins couldn't be used anymore. One time, the Venerable Master, in order to save electricity where he lived, did not turn on the stair light at night and fell. My intention of telling this incident is not to teach people to not turn on the lights and trip in the darkness; but to remember the Venerable Master's frugality. Through his tolerance for difficulties and toil, we have such wonderful Way Places today.

The Venerable Master's tradition is that each monastery must turn the Dharma Wheel every day. If the Dharma Wheel is not turned for one day, no one is allowed to eat that day. If the residents of the monastery do not attend morning and evening recitation or

道場的人，如果不出席早、晚課，不聽經聞法的話，是要遷單的。上人會問你：「你住在這裡不聽經，那你來這裡做什麼？」上人在時，大人和孩子們都要在佛殿出席薰習，小孩子們可以做他們的功課。

不論多麼地困苦艱難，爲了佛教，師父每天都有許多繁忙的事情；但是他從來不開口叫居士開車帶他去這裡、去那裡，也從來不開口叫居士給他買這個、買那個，更從不叫人爲了他去化錢。上人是一位超級硬漢，他立的宗旨「凍死不攀緣，餓死不化緣，窮死不求緣」，是包括不叫人給他開車，不叫人給他買東西。爲什麼呢？因爲他不自私、不自利，他是無我的。

另外，上人在道場設的嚴格規矩是：不修行的人，不可以打擾別人修行。禁止和人攀緣，拉攏關係，「溜虛拍馬，給人戴高帽子」。上人說修行人在道場和人拉攏關係，是最污濁不清淨的行爲，行住坐臥都要有威儀，時時刻刻要用功辦道，不要空過光陰。不可嘻嘻哈哈，又談又笑，東倒西歪，三隻蛤蟆，六隻眼睛，從早到晚講不完的講，對法沒有一種尊敬心。師父教我們可以微笑或會心之笑，以前女眾如果隨便張口哈哈笑，上人會大聲獅子吼，當眾問妳笑個什麼？有人失去威儀的大笑，在大眾前罰跪數小時之久的；在上人如此嚴格的教導下，在廟裡我們彼此一年也難得講三句話。因爲愛講話是修行一大障礙，愛笑和愛講話都和欲念有關，所以修行人應該不哭也不笑，不被情欲所動。上人常說「沒有規矩，不成方圓」；自古以來的修行人都要嚴守規矩，才會有所成就。

師父上人和弟子們的距離是不過於親近，也不過於疏遠，保持中道。如果弟子離道甚遠，他會突然之間把你拉回來，提醒你要反迷歸覺。對上人來說，四眾弟子是同等的重要；他對出家、在家眾是平等

do not listen to the Dharma, they must move out. The Venerable Master would ask you," What are you doing here if you don't listen to the Dharma?" When the Venerable Master was around, adults and children would stay in the Buddha Hall and the children could do their homework there.

No matter how hard the situation was, the Master always worked for Buddhism and was extremely busy everyday. Although he was so busy, he never casually asked lay people to drive him here and there or asked people to buy this and that. Moreover, he never asked for any donations. He was an extremely indomitable man. The principles he established are "freezing to death, we do not scheme. Starving to death, we do not beg. Dying of poverty, we ask for nothing." This includes not asking people to drive for him or buy things for him. Why? He was not selfish and did not pursue personal advantage: he was totally selfless.

Moreover, the Venerable Master had very strict rules at his monasteries: those who do not cultivate should not disturb others' cultivation. It is prohibited to be an opportunist or win over others through flattery. The Venerable Master said to scheme or to be an opportunist is the worst behavior.

One must cultivate the four deportments of walking, sitting, standing and reclining at every moment and not pass the time in vain. We should not fool around, laugh casually or indulge in idle chatter. If we talk from dawn to dusk, we have no respect for the Dharma. Shr Fu taught us to smile discreetly. If a female laugh casually, Shr Fu would roar in front of the assembly and ask, "What are you laughing at?" A bhikshuni, losing her deportment because of laughing, had to kneel in the assembly for hours. Under such strict teaching, none of us dared to talk casually at the monastery. Talking too much is a huge obstacle for cultivation since loving to talk and laugh are connected to desire. Therefore, cultivators should neither cry nor laugh so as not to be moved by emotional desire. The Venerable Master often said, "without a T-square and compass, one cannot make squares and circles." Cultivators throughout history achieved spiritual attainment only through strict self-discipline.

Shr Fu was neither too close nor too distant to his disciples— he followed the Middle Way. If a disciple was too distant from Shr Fu, he would gather the person in and remind him or her to head towards enlightenment and abandon confusion. To the Venerable Master, the four-fold disciples were all equally important, and he treated monastic disciples and lay supporters the same without discriminating as to their ethnicity or wealth. He cared equally for everyone. There was nothing he could not give you: whatever others didn't want, he would take. If you wanted something, he would



相待，不分黨派，不分種族、貧富，沒有分別心，很慈悲地關心每一個人，沒有一樣是他不能捨給你的。別人不要的，他要；你要的，他毫不猶豫的會捨給你，不論你貪多少，都會滿你的願。

師父也常和我們說，修行人不要滿腦子想如何賺更多的錢；也不要想盡方法去煮好吃的，七七八八，花樣一大堆，眼花撩亂，和世俗人沒兩樣，六根不能清淨。上人說，想要修行，首先要在六根(眼耳鼻舌身意)、六塵(色聲香味觸法)上下功夫；如果我們貪吃美味的東西，基本上我們是不斷地被舌根味塵所轉。沒有香的、好吃的、味濃的就吃不下飯；你又如何能修行？不是煮沙想成飯嗎？

上人不吃油鹽，早期有很多弟子們仰慕上人的修行，也同樣不吃油鹽。有時有人特別煮些好吃的或者把菜、水果排得漂漂亮亮的給師父，他就那天不吃飯。其實師父常常不吃飯，有時是爲了迴向給世界和平；有時弟子們不聽話，上人責怪自己沒有把他們教好；有時是因爲弟子們起爭論，那天他就默默地不吃飯，沒有人知道爲什麼。有時甚至過了將近十年，大家才明白爲什麼上人某一天不吃飯；想起來是因爲他們在廚房準備食物時意見不合，起爭論。上人雖然不在廚房，可是他無所不知、無所不曉。

在舊金山十五街的金山寺，地上是水泥地；不論有多少供養，上人也從未化過一分錢去買地氈來鋪。齋堂是兩用的，下午又變成我們聽法上課的地方。請法完後，上人坐的是唯一的一張沙發，而且破舊不堪。有了譯經院之後，有天我看到一張中間凹下去很深的沙發；心中想：誰會供養這麼舊的東西給道場？後來才慢慢想起來，那張就是上人在十五街坐了十幾年的破沙發。心中很感慨！

在我的記憶中，有一段很長很長的時

give it to you without any hesitation. The Venerable Master often said to us, "As a cultivator, don't think about how to make more money everyday; don't think of ways to cook delicious food, making too many varieties makes people confused. If we behave so, what difference is there between us and common people? If we behave like this, our six sense faculties cannot be purified. If one wishes to cultivate, one must apply effort to subdue the six sense faculties (eyes, ears, nose, tongue, body and mind) and the six perceived objects (forms, sounds, smells, tastes, objects of touch and dharmas). If we are greedy for delicious food, we are turned by our tongue and tastes. If we can't survive without tasty food, how can we cultivate? Isn't this the same as cooking sand and wishing it to become rice?"

The Venerable Master didn't take food seasoned with salt or oil. In the early days, many people admired the Venerable Master's cultivation and imitated him in eating food without salt and oil. Sometimes, people would cook special food or arrange it in a fancy way to make an offering to Shr Fu. Knowing this, he would not eat anything that day. Shr Fu often fasted for the sake of world peace. Sometimes, it was because his disciples didn't listen to him, and he would blame himself for not being able to teach them well. He would also skip lunch because his disciples were quarreling and no one would know the reason why. Then after ten years, people would suddenly understand why the Venerable Master did not eat on a particular day: it was because the kitchen staff had been arguing about different ways to prepare the food. Although the Venerable Master was not in the kitchen when incidents like this happened, he knew everything that was going on.

The old Gold Mountain Monastery located on 15th Street had a cement floor. Regardless of how many offerings we had, the Venerable Master never bought a carpet. The dining hall had two functions: for eating and for Dharma lectures. After the Dharma talk, the Venerable Master would sit on the only sofa which was well worn and somewhat shabby. After we purchased ITI, I noticed a sofa with a deeply sunken cushion there. I thought, "Who would offer such a broken thing to us?" Then slowly, I remembered. That was the sofa the Venerable Master had used and sat on for more than 10 years when we were still at 15th street at San Francisco. A sigh from my heart!

There was a long period when the Venerable Master did not spend donations to buy food. Instead, we picked up the vegetables people discarded at markets. After sorting them, we kept what was still edible and cooked them. Usually we would have one or two dishes with a soup. We had plain and simple food.

間，上人沒有用過十方的錢去買廟裡吃的菜。我們去撿人家浪費不要的菜，處理之後，揀選裡面還可以吃的做菜；平時每天一菜或兩菜一湯，清茶淡飯，沒有擺滿令人目眩的美食，也吃得無比的香。師父處處以身作則，教導我們，用十方的錢要很小心，不要錯因果。

那時上人一週講法三次，週末還要趕去聖城上課；這麼不憚勞苦地來往奔波，就為的是教化眾生。我們每個人一心專注於佛法上，內心充實，天天法喜充滿，自自然然不會去攀外緣；在十五街的金山寺內，走到哪裡都是鴉雀無聲的。

有關生日，上人說那天是母難日，不可慶祝，應該唸《地藏經》迴向給母親；不要學佛愈學愈顛倒，愈學愈糊塗，以盲引盲，走錯了道路，把道場風氣都搞壞了。修行人要逆流，不要同流合污；要做個疾風中的勁燭。

上人建立的是清淨的道場，不是交際場所；他要造的是活佛，不是培養公關經營人。師父慈悲教化眾生，一向直言直語，直指人心；妳不喜歡聽，他也要講。他不是罵人，如果你修成功了，你就會明白了。

過去上人曾經給我無數次的電話，每次都講同一件事——他辛辛苦苦流血汗二十多年，弟子們只花幾分鐘的時間，就幾乎把他的家風給吹了。那次師父的心是十二萬分，不可說不可說不可說那麼地沉痛！我印象非常深刻。但願我們不會再次把他辛辛苦苦建立起來的家風及規矩在瞬間都給吹了。想要佛法興盛，正法久住於世，真的要依賴每位佛弟子依法奉行；這是人人有責，個個有義務的。

師父，我常常感到你好偉大啊！

Although we had no delicious and fancy food, lunch still tasted wonderful. Shr Fu set himself as an example to teach us that we should carefully use the money donated to the temple and not make a mistake in cause and effect.

At that time, Venerable Master would lecture three times a week. On the weekend, he would go to CTTB to give classes. Without fearing any toil, he traveled to various places in order to teach living beings. Every one of us focused on learning the Buddhadharma and we were filled with Dharma joy. We felt full inside and as a result, we naturally didn't exploit things outside. It was always totally quiet inside Gold Mountain Monastery on 15th street. Regarding birthdays, the Venerable Master said it was the day our mothers suffered and we should not celebrate them. We should recite the *Earth Store Sutra* and dedicate the merit to our mothers. We should not become more muddled after learning the Buddhadharma. This would be like the blind leading the blind; they would eventually walk on the wrong path and ruin the traditions of the monastery. Cultivators must go against the stream and not flow with the current. We must be like a strong candle in a gusty wind.

The monasteries that the Venerable Master established are pure and are not places for people to socialize. He wished to make living Buddhas instead of PR men. The Venerable Master always taught living beings with kindness and compassion along with straight talk that pointed directly to your mind. If you didn't like to hear what he said, he still had to say it. When one is successful in one's cultivation, one will understand.

In the past, I talked with the Venerable Master many times on the phone. Each time, he spoke of the same matter of how the tradition he had established through twenty years of hard work, sparing neither blood nor sweat, was almost blown away in a few minutes by his disciples. At these times, he was deeply pained. It made a very profound impression on me. I hope that we will not blow away the traditions and rules he worked so hard to establish in a few seconds. In order for the orthodox Dharma to abide in the world, we must rely on everyone's cultivation and follow the teachings of Dharma. This is everyone's responsibility and obligation. Shr Fu, I feel you are so great!

