

# 跨越宗教的關懷，院牧踐行之心路

## Care Beyond Faiths:

## A Chaplain-in-Training's Journey

束曉娟2024年6月18日講於萬佛聖城佛殿

顏建軒、束曉娟 英譯

A Talk by Xiaojuan Shu at the Buddha Hall of the City of Ten Thousand Buddhas on June 18, 2024

English Translated by Andrew Yan and Xiaojuan Shu



我叫束曉娟，法大畢業生，在法大學習工作五年後，於去年秋季被舊金山南灣一家醫院接受並開始了為期一年的全職「臨床靈性關懷師」的培訓與實踐。現在受訓整整九個月了，今晚我分享一下在這九個月中的一點心得。

「臨床靈性關懷師」培訓，是一項跨越宗教的靈性關懷專業培訓。此培訓是讓來自不同宗教的人在指導下，為處於危機的信仰多樣化的人群善巧地提供靈性關懷。通過跟這些需要幫助的人們進行深度的情感與靈性交流，同時有同學及老師和臨床指導師的反饋，讓學員對接受靈性照顧者的需求有更精準的理解，並通過觀照自己在臨床實踐過程中的情緒、思維及

My name is Xiaojuan Shu, a graduate of Dharma Realm Buddhist University (DRBU). After five years of studying and working at DRBU, last fall, I was accepted to a year-long full-time training program to work as a Clinical Spiritual Care Provider (a.k.a. hospital chaplain) in a hospital south of San Francisco Bay. Now, I have been in this training for nine months. Tonight, I will share some reflections from my experiences over the past nine months.

The training for “Clinical Spiritual Care Provider” (i.e. Clinical Pastoral Care Education) is a professional training program for religious or spiritual services that transcends religious or spiritual boundaries. This training enables trainees from various faith traditions to engage, under guidance and supervision, with individuals in crisis. Through deep emotional and spiritual communications with those in need as well as feedback from fellow trainees, educators, and preceptors, the trainee gains deeper insight into the needs of those who are receiving spiritual

身心反應，反思自己過去的人生經歷及原生家庭的影響，提升學員的自我認識；且從宗教或靈性視角來反思特定的人類處境，以此擴展宗教服務的深度與廣度，提高各宗教服務本教以外的人群需求的能力；並在與醫護團隊互作過程中，提升學員的跨人群、跨專業人際互動能力的培養。

每週，我們寫心得交給老師，並把自己在臨床上遇到的問題、自己的內心問題、跟同事交往的問題，與學員及老師們分享及討論，接受反饋。另外一個作業就是將一些病人探訪案例，根據記憶，寫下整個對話及探訪細節，然後與學員內部分享，討論哪些地方可以改進，哪些是做得好的。

在醫院工作，我遇到來自不同宗教的患者及家人們，比如基督徒、穆斯林、印度教徒、猶太教徒、無神論者、或者無宗教標籤的自由人士等。所以此培訓很注重溝通交流能力的培養，提高學員與不同宗教或不信教者進行深度靈性交流。

醫院裏接觸到的人群不僅信仰不同，還有著不同的社會地位，不同的家庭關係，不同的文化和語言等等。他們當中有的非常富裕，有的無家可歸，有的受過名牌大學高等教育，有的沒讀過書，有來自外國的移民，也有從國外特地趕來治病的，有的床邊探望者不斷，有的床邊一直空無一人。當每個人來到醫院，無論病者的家庭情況或社會地位如何，都同樣面對著疾病與死亡。

每天看到生老病死如此生動地上演，讓我想與佛法接近的願望更強烈了。週一到週五，每天早上做完自訂的早課後，我騎自行車或步行去醫院工作。在醫院工作時，我會盡量去觀照自己的情緒、想法和

care; and by observing feelings, thoughts, and other mind-body reactions, the trainee reflect on their life experiences as well as influences from the family system they grew up in, the trainee develops new self-knowledge; by reflecting on specific human conditions through a religious or spiritual lens to expand religious services' depth and breadth, the trainees will be able to develop skills in serving those who are outside their own faith traditions a new understanding of religious or spiritual services; and through collaborative work with interdisciplinary healthcare teams, the trainees enhance their ability to foster interpersonal communication skills across diverse social groups and professions.

Weekly, we submit reflections to our educator; we also hold group discussions where we can share clinical challenges, personal struggles, and issues related to interactions with peers or colleagues, receiving feedback. Another assignment involves selecting certain patient visits and documenting the entire conversation from memory, which we then share with the whole group to discuss what could be done better and what was done well.

Working at the hospital, I have encountered patients and family members from various religious backgrounds, such as Christians, Muslims, Hindus, Jewdaists, atheists, or those who do not identify with any religious or spiritual groups. Therefore, this training places great emphasis on connection and communication skills, enabling trainees to grow their capacity to have deepened spiritual conversations with individuals of different faiths or those who are non-religious or non-spiritual.

In the hospital, people not only come from different faith backgrounds, but also different social classes, family dynamics, cultures and languages, and so on. Some are wealthy while some are homeless; some received higher education from prestigious universities while some have no formal education; some are immigrants from other countries and some came all the way from abroad to receive treatment here; some have nonstop visits from families and friends at bedside, while some have none. When people come to the hospital, regardless of their family situations or social status, everyone faces the common conditions of sickness and death.

Witnessing such a vivid display of birth, aging, sickness, and death every day has drawn me closer to Buddhadharma. Every day, Monday to Friday, after finishing my own morning recitation, I bike or walk to the hospital for work. While working, I try to be mindful of my feelings, thoughts, and physical sensations, hoping

身體的感受。我希望通過這樣做，在關注病患的同時保持一定的自我觀照。很快，我就知道自己功力不夠。這就更激發我在實踐中不斷修行。

下面我就分享一個例子吧！

記得在醫院受訓的第一個月，我感覺有壓力，因為一切都是新的。最初兩週，我們接受基本的臨床培訓，同時熟悉醫院環境，兩週後，我們就正式去看望病患，當時我還是有點緊張，有時會在病房前徘徊很久才進去。

每個學員都分到四個固定病區。有一天，我接到癌症病區護士的電話，問我是否可以為一位即將出院的病人提供些幫助。我立刻來到病房。病患是一位美國白人老兵。在我自我介紹後，他說：「哦，我是基督徒，我很好！我每天都祈禱，我不需要什麼幫助！」我說：「好。那我晚點再來，好嗎？」他說：「如果妳想來就來吧。」

下午我再次去他病房時，聽到他對護士很粗魯，講粗話。護士走後，我正欲走進房間，他一看到我就說：「現在是最不適合靈性關懷的時候！」不知為何，我仍舊走進房間。當我靜靜地站在那裏還未開口時，他低下頭，並開始講述自己所經歷的一切苦難。他是個老兵，早年有參加過兩場戰役的經歷，後來他染上酗酒。此次，他在癌症病區入院。我在探訪之前還沒來得及去看他的病歷來了解他的具體病情。

他自話自說了一會兒，停下，抬起頭問我：「妳有一個什麼咒語嗎？」他作為一個基督徒來問咒語也許有不同的意義。但那時我受訓不久，還不知道如何用提問的方式去進一步理解他的問題。我最熟悉的就是〈大悲咒〉。於是我就簡單地跟他講了有關〈大悲咒〉的一些背景，還有觀世音菩薩，然後問他：「如果您想聽〈大悲咒〉嗎？如果想，我可以為您唱誦。」

that by doing so, I can focus my attention on the patients while remaining a certain degree of self-awareness. However, it did not take me long to realize that my skills are insufficient. This has motivated me to continue spiritual cultivation while working.

Now, please let me share an example!

I remember that in the beginning of the training, I felt pressure, as everything was new to me. After two weeks of initial training and familiarizing ourselves with the hospital environment, we officially started visiting patients, and I was still feeling a bit nervous at the time. Sometimes, I would pacing in front of the patient's room before entering.

Every trainee was assigned to four designated floors of different service lines. One day, I received a call from a nurse on the oncology floor who asked me if I could provide care to a patient who was about to be discharged. I immediately arrived. The patient was a caucasian American veteran. After I introduced myself, he said, "Oh, I'm a Christian, I'm fine! I pray every day. I don't need any help!" I replied, "Okay. May I come back later?" He replied, "Come back if you want."

When I returned to his room in the afternoon, I heard him being rude to the nurse, even using coarse language. After the nurse left, as I was about to enter the room, he saw me and immediately said, "Now is the worst time for spiritual care!" For some reason, I still walked in. When I stood quietly in front of him and before I said a word, he lowered his head and began to recount all the suffering he went through. He, as a veteran, fought in two wars in his early years, and later struggled with alcohol addiction. Now, he was admitted to the oncology floor. I did not have a chance to read his medical charts to know more details of his medical situation before this visit.

After sharing for a while, he stopped, raised his head, and said, "Do you have a mantra?" As a Christian, his asking about mantras might mean something different, but back then, I had just begun the training and had little skills in asking open questions in order to understand better what he was asking for. The mantra that I know and am most familiar with is the Great Compassion Mantra. Thus, I briefly introduced the Great Compassion Mantra's background as well as Guanyin Bodhisattva to him, and asked, "Are you interested in hearing the Great Compassion Mantra? If you are, I can recite it for you." He replied, "Yes."

他說：「好。」

當我合掌開始念三聲「南無大悲觀世音菩薩」時，他也跟著合掌並模仿我的聲音一起念，然後我就閉上了眼睛，用最真誠的心，為這位美國老兵唱誦〈大悲咒〉。我聽到他也在跟著模仿著我的聲音。

念完〈大悲咒〉，我睜開眼睛，發現這位美國老兵已經是滿臉的淚水。他說：「非常謝謝妳！現在我知道妳今天為什麼會到這裏來。上帝創造人的時候，每個人都是完美的，我希望永遠帶著這樣的一顆心來對待自己，來生活。我也不是有心去傷害照顧我的護士們。希望他們能原諒我。感恩妳的到來！」

其實那天來看這位病人之前，我已經很疲憊了，但是看望這位病人之後，我就感覺一身輕安。他是第一位讓我很受鼓舞的病人。

接下來的臨床實踐中，我發現每次當我有妄念想要怎樣怎樣時，比如前一天去看望某位病人的感覺不錯，第二天我去看望同樣的病人時，就帶著一種攀緣心，或者希望自己的價值為人所知，這樣就變成了為自己去看望病人。如果我是帶著這樣的妄念，往往事與願違。

但有時候，當我心裏感覺很定，也沒有什麼妄念，很沉靜，帶有這樣一個心境去看望病人，看望後，都讓我感覺一身輕安，一點都不覺得累。

在過去的九個月裏，我遇到了各種各樣的病患及家屬們。他們都是我的老師，每個人都在教我如何尊重生命的不同。在這個培訓中，我覺得最受益的是我自己。

在這個培訓當中，我經常與佛法相聯繫，比如說《法華經·普門品》中觀音菩薩的平等心與慈悲心。當我去看望病人或和家屬交流時，他們的想法往往有很大的不同，所以我總想著如何提高自己的聆聽與理解能力，能夠從他們的需求、處境去跟他們作溝通。因此，我不是

When I started to recite “Namo Guan Shi Yin Great Compassion Bodhisattva,” he started to follow by putting palms together and mimicking my voice. Then, I closed my eyes, and with my most sincere heart, I recited the Great Compassion Mantra for this American veteran. I heard that he was trying to mimic my recitation too.

When I finished the recitation and opened my eyes, I saw that the American veteran's face was covered in tears. He said, “Thank you so much! Now I know why you are here today. God created everyone in his perfect image, and I hope to always carry this heart to see myself and to live. I didn't mean to hurt the nurses who take care of me. I hope they'll forgive me. Thank you for coming!”

I was actually very exhausted that day, but after seeing this patient, I felt a sense of lightness and ease. He was the first patient who truly inspired me.

During subsequent training days, I discovered that whenever I had false thoughts about how things should be — for example, feeling good about visiting a patient the previous day and then approaching the next visit with a sense of scheming mind or desire to prove my worth, thus seeing patients for my own sake — if I carried such false thoughts, the experience often didn't turn out as I had expected.

However, at times when my mind is calm, serene, and free from false thought, approaching patients with such a mindset always results in interactions that leave me feeling light and at ease, without any sense of fatigue.

In the past nine months, I encountered all sorts of patients and their family members. All of them are my teachers, each of them teaching me how to respect the differences of life. In this training, I believe that the one who benefitted the most is myself.

I often find connections with Buddhism throughout the duration of this training, such as the impartiality and compassion of Guanyin Bodhisattva as described in the “Universal Door Chapter” in *Lotus Sutra*. When I visit patients or interact with their family members, their perspectives are often vastly different, so I always think about how to listen more attentively and communicate more effectively based on their needs and circumstances. Therefore, it is not about giving what I want to give but

去給予他們我想要給予的，而是給予他們需要的。希望通過接受這樣的培訓與學習機會，我能夠利用佛法在實踐中不斷修行並取得進步。阿彌陀佛！ ❀

about providing what they need. By receiving this training and learning opportunity, I hope that I will be able to use Buddhadharma to cultivate continuously and make progress while working. Amitabha! ❀

## 慈航救度

### Guanyin Saves Man from Robbers

《印光法師文鈔》白話

鍾佰晟 英譯

From the Collected Works of Master Yin Guang (1861–1940)

English Translated by Brian Bye Sheng Chung

民國十九年，蘇州一名年輕人，名叫郭振聲，在景德路開紙張店。一天陪家裏老人來報國寺皈依，大師勸他：「現在是個患難世道，你應當常念佛，念觀音聖號。」他卻認為那是迷信思想，自己年紀輕輕，那裏肯聽。

第二年冬天，郭振聲去上海做生意，不料戰事突起，一時回不了蘇州。在驚恐中好不容易等到過年，沒想到過完年還打，他再也熬不住了，一定要回家。由於到蘇州的鐵路運輸中斷，郭振聲輾轉坐小輪船繞道嘉興回蘇。兵荒馬亂，沿途都有強盜打劫，這時他想起了大師的話，就常念觀音聖號，但默念不出聲。

到了夜間，果然來了一夥強盜，他在下等艙，艙裏有許多窮人。強盜在上等艙搜刮完畢，又來到下艙，窮人的錢也通通被洗劫一空。郭振聲一個大胖子，又穿著皮袍子，強盜居然視若無睹，問都沒問他，一船人都遭搶劫，只有他一個逃過此劫。這是佛光加被，強盜看不見他。

念佛念觀音，是逢凶化吉的無上妙法，否則，宿世的怨家對頭來討債索命，愚癡之人不肯念佛，就只能接受果報。 ❀

In the 19<sup>th</sup> year of the Republic, a young man from Suzhou by the name of Guo Zhensheng was the proprietor of a small paper shop on Jingde Road. One day, he accompanied one of his elder relatives to Baoguo Temple to take refuge in the Buddhadharma. Master Yin Guang told him: “We now live in times of chaos and danger, you ought to recite the name of Amitabha and Avalokitesvara often.” Unfortunately, being young and impulsive, he did not heed the advice and dismissed it.

During the winter of the next year, Guo Zhensheng went to Shanghai on business, but was stuck when conflict broke out, and he could not return home. In fear, he sheltered in place until the new year, but the fighting continued. Unwilling to wait further and wanting to go home, he decided to take a longer route to bypass the fighting, which had severed the main railway line. He thus boarded a small ferry to Jiaying. As the chaos of war spread everywhere, river pirates infested the waterway and often robbed the ferryboats. At this point, he remembered Master Yin Guang’s words, and he silently recited the holy name of Avalokitesvara.

At nightfall, they were indeed boarded by robbers. They robbed the first class cabins first (he was in second class) before turning on the poorer passengers of second class. Everyone was robbed, yet Guo Zhensheng, a large man wearing a leather coat, was completely overlooked by the robbers. He was the only one to be unscathed. This was because the Buddha’s protecting light prevented the robbers from seeing him.

Recitation of the name of Amitabha and or Avalokitesvara Bodhisattva is a wondrously efficacious way to dissolve disasters and turn misfortune into fortune. The unwise who refuse to recite are helpless before karmic creditors and ripening evil karma. ❀