

訪金山寺——中美佛教總會

A Visit to Gold Mountain Monastery — The Sino-American Buddhist Association

摘自朱斐老居士《學佛回憶錄—太平洋兩岸行腳記》

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An Excerpt from *Memoirs of Learning Buddhism: Travels Along the Pacific Rim* by Elder Upasaka Zhu Fei

English Translated by Tyan Chen

編按：朱斐居士，生於1921年。創辦菩提樹雜誌，並為財團法人台灣私立菩提仁愛之家三位創辦人之一。

Editor's Note: Upasaka Zhu Fei was born in 1921. Founder of *Bodhi Tree Magazine* and one of the three co-founders of the Bodhi Compassion Home.

金山寺方丈宣化上人，過去在香港以「度輪」的法號，用玄跡示化的姿態出現（見度輪法師事跡），今則在三藩市有許多美國青年男女跟他出家，並且轟轟烈烈的做出一些成績來，已確立了度化美國人的基業。

聽說有一位香港的謝老居士，曾到三藩市因慕名欲造訪香港時代的度輪法師，先用電話聯絡，適宣化上人接聽，這位謝老在電話中間：「度輪法師在不在？」他說：「度輪已經死了。」老居士聽了，感傷不已！以為緣慳遲來了一步，後來到了金山寺才揭開這生死之謎。

我也久慕宣公在美，德化一方，加以去冬他來以匆匆，未能面聆法益，深引為憾！我抱著興奮的心情，也先用電話聯絡好時間，正式訪問了金山寺——中美佛教總會。

這是一座很高大的三層樓房，一樓為大殿兼禪堂，中間三尊佛

Venerable Master Hsuan Hua, the abbot of Gold Mountain Monastery, was formerly known in Hong Kong by the Dharma name “Dulun (度輪) (to cross over from *samsara* to *nirvana*).” At that time, he manifested before people as a cultivator with hidden traces, using his spiritual powers to teach and transform people (see the biography of Dharma Master Dulun). Now in San Francisco, many young American men and women have entered the monastic life under his guidance and are making remarkable contributions. The Master has already established a basic foundation for the propagation of the Dharma in the United States.

I've heard that an elder layman from Hong Kong, Mr. Xie, once traveled to San Francisco, wishing to meet Dharma Master Dulun whom he had admired since the Hong Kong days. He first tried to contact the Master by phone. Venerable Master Hua himself happened to answer the call. Mr. Xie asked, “Is Dharma Master Dulun there?” The Venerable Master replied, “Dulun is dead.” Hearing this, the elderly layman was deeply saddened, believing that he had arrived too late and missed meeting him. Only when he arrived at Gold Mountain Monastery was the mystery of this “death and rebirth” revealed.

I too have long admired how the Venerable Master is bringing virtue and transformation to the West. Last winter, he briefly visited our place, but I missed the opportunity to receive his teachings in person—a lingering regret. With great anticipation, I arranged



金山禪寺一樓為大殿兼禪堂，右側為廚房和齋堂。

The first floor served as both the main Buddha Hall and a Chan Meditation Hall, to the right were the kitchen and Dining Hall.

像，是香港王泰生所造，像前設大座經壇，為宣公經常講經說法之處，右側為廚房和齋堂。

二樓供六祖及虛雲老和尚塑像。會客室及圖書室亦在此。右側為女眾中午休息房間。三樓為方丈及男眾寮房。整幢房屋不加油漆或裝飾，牆壁只用黑灰塗抹一下，樓梯板和桌椅多半是自己用木板釘的；因為該屋過去是床墊工廠，留下一堆廢料，正好廢物利用，大家動手鋸鋸釘釘，不需購置新的家具了。宣公上人說，這是一個大茅蓬倒也很恰當。

這天我在上午九時，由陸緯華居士和他的友人吳先生駕車，陪我同去，禮佛後由美籍恒觀法師陪我們上二樓會客室，他是金山寺的知客僧、兼中美佛教會書記和司庫，他在史丹福大學獲碩士學位，個子

an appointment by phone and officially visited Gold Mountain Monastery—the headquarters of the Sino-American Buddhist Association.

The building was a tall, three-story structure. The first floor served as both the main Buddha Hall and a Chan Meditation Hall. At the center stood three Buddha statues, crafted by Mr. Wong Taisheng (王泰生) from Hong Kong. In front of the statues was a large Dharma platform, where Venerable Master Hua regularly lectured on the sutras. To the right were the kitchen and Dining Hall.

On the second floor were images of the Sixth Patriarch and Elder Master Hsu Yun. The reception room and library were also located on this floor, as well as a resting room on the right side for the women's midday break. The third floor housed the abbot's quarters and the monks' dormitory. The entire building was left unpainted and undecorated. The walls were simply coated with dark gray wash, and most of the stairs, tables, and chairs were handmade from scrap wood. Since the building had previously been a mattress factory, a large pile of leftover wood remained, which they put to good use. Everyone pitched in—sawing and hammering together furniture—so there was no need to buy anything new. As Venerable Master Hua remarked, calling it “a large thatched hut” was quite fitting.

That day, at 9 a.m., I was driven there by Layman Lu Weihua and his friend Mr. Wu. After bowing to the Buddhas, we were welcomed upstairs to the reception room by Dharma Master Heng Guan, an



金山禪寺二樓供六祖及虛雲老和尚塑像。
On the second floor were images of the
Sixth Patriarch and Elder Master Hsu Yun.

很高大，講得一口流利的中國話。

宣公問我前天來時為何匆匆即辭？我告訴他因師父正在講經，不敢驚動；加以借用朋友的車，不能久留，所以留下名片而退。他又說我們這裏很自由，我可以隨時下座接待你的。

他邀我到金山寺住幾天。他老和藹親切，又說他那裏沒有什麼好的招待，如果要用車子，打電話來即可為我服務。因為他們有幾輛中型八座的大車子，他老又說你回國後，告訴國內佛教同人，如果來舊金山，歡迎他們來參觀，要借車子更無問題。

中午我們在那裏過堂用齋，他們每天只吃一餐，早晚均不開飯；過堂時恒觀法師居首座，我們三個在家人，被安排在他的左右；宣公在末坐，左邊比丘、沙彌、男居士坐；右邊比丘尼和沙彌尼、女居士坐。僧尼吃飯都用瓦鉢，都是來臺受戒時所發的鉢。南傳佛教比丘是

American monk.

He serves as the guest prefect at Gold Mountain Monastery, as well as the secretary and storeroom manager of the Sino-American Buddhist Association. He holds a master's degree from Stanford University, is tall in stature, and speaks fluent Chinese.

Venerable Master Hua asked me why I had left so quickly during my previous visit two days earlier. I explained that because the Master was giving a Dharma talk at the time, I hadn't dared to disturb him. Also, since I had borrowed a friend's car, I couldn't stay long, so I left my name card and quietly departed. The Master replied, "Things are quite relaxed here. I could have stepped down from the seat at any time to receive you."

He invited me to stay at Gold Mountain Monastery for a few days. The Venerable Master was warm and kind, though he humbly said there wasn't much in the way of hospitality here. If I needed a car, he said, just give them a call and they would be happy to help. They had several medium-sized vans that could seat eight passengers. The Master also said, "After you return to your homeland, please let fellow Buddhists there know that if they come to San Francisco, they are welcome to visit. If they need a car, that won't be a problem either."

At noon, we joined the community for lunch in the dining hall. They only eat one meal a day and do not take food in the morning or evening. During the meal, Dharma Master Heng Guan led the assembly and sat at the head seat, while the three of us lay guests were seated to his left and right. Venerable Master Hsuan Hua sat at the end of the row. On the left side sat the monks, novices, and male laypeople; on the right were the nuns, female novices, and laywomen.

All the monastics used ceramic alms bowls—mostly the ones they had received when taking precepts in Taiwan. In Theravāda Buddhism, monks do not eat at the same table as laypeople, but here, following the Mahāyāna tradition, the sangha kindly made accommodations, even seating us beside the head monk.

The meal offering ceremony followed Chinese tradition entirely, including the recitation of food offering chants in Chinese. All food was vegetarian. There was rice, homemade steamed buns, and



不與在家人同桌用餐的，他們都是大乘僧伽方便接眾，還將我們安排在首座的左右。過堂儀式完全照我國一樣，且亦用中國語唱誦供養咒等，一律素食，有大米飯、有自己蒸的饅頭，自由選食，素菜還不差，如馬鈴薯、蕃茄和生菜、玉米湯等，還有水果如哈密瓜等，每人一分，既豐盛，又有營養。

飯後恒觀法師先為我向大眾介紹，並要我說幾句話。我就起立將學佛與創辦《菩提樹》的經過，講了約半小時，雖然大部分人都聽得懂中國話，但仍由恒觀法師翻譯美語。

午齋中間，我為他們攝了一些照片，飯後又將帶來的食品分贈給正在用齋的四眾弟子結緣。

金山寺的出家男眾共有十一位，我去的時候有幾位在香港，有兩位正在外作三步一拜長途行腳，茲特一一介紹於後：

恒謙法師是美國人中第一位出家接受漢傳大乘戒的比丘，於一九六九年在基隆海會寺受具足戒，他的職司是金山寺的都監、中美佛總主席、金剛菩提海雜誌的發行人、傳戒會首席顧問，曾就讀於華盛頓大學，譯有《法華經》及其

a variety of dishes to choose from. The vegetarian fare was quite decent—potatoes, tomatoes, lettuce, corn soup, and fruit like Hami melon (cantaloupe.) Each person received their own portion. The meal was both abundant and nutritious.

After the meal, Dharma Master Heng Guan introduced me to the assembly and asked me to say a few words. I stood and briefly shared my journey of learning Buddhism and founding the *Bodhi Tree* magazine, speaking for about half an hour. Although most people understood Chinese, Dharma Master Heng Guan still translated into English as I spoke.

During lunch, I took a few photos with them. After the meal, I distributed the food gifts I had brought, offering them to the monastic and lay disciples as an act of merit-sharing.

At the time of my visit, there were eleven resident male monastics at Gold Mountain Monastery. Some were in Hong Kong, and two were on three-steps-one-bow pilgrimage on a long-distance journey. I will introduce them one by one in the following section.

Dharma Master Heng Qian was the first American to leave the home life and receive the full ordination in the Chinese Mahāyāna tradition. He was fully ordained in 1969 at Haihui Monastery in Keelung, Taiwan. His roles include Senior advisor to the Abbot of Gold Mountain Monastery, President of the Sino-American Buddhist Association, publisher of *Vajra Bodhi Sea* magazine, and Chief Advisor of the Ordination Platform Committee. He studied at the University of Washington and has translated the *Lotus Sutra* and many other smaller Sutras. He is currently residing at Tsz Hing Monastery in Hong Kong. A skilled Dharma speaker, he is known for explaining Buddhist teachings in accessible terms.

Dharma Master Heng Jing serves as the monastery manager of Gold Mountain Monastery, Vice President of the Sino-American Buddhist Association, translation advisor for *Vajra Bodhi Sea*, and Chair of the Ordination Platform Committee. He received full ordination in the same year as Dharma Master Heng Qian. He also studied at the University of Washington and has translated the *Sutra of Earth Store Bodhisattva* and many other shorter texts. He has widely propagated the Dharma both in the U.S. and abroad. Currently residing in Hong Kong, he is engaged in translating the *Avatamsaka Sutra*. He is fluent in Chinese, German, and French.

Dharma Master Heng Shou (授) is the Deputy Manager

它許多小部作品，目前掛單於香港慈興寺，他是一位能深入淺出演說佛經的法師。

恒靜法師是金山寺的監院，中美佛總副主席，金剛菩提海翻譯指導，傳戒會主席。他與恒謙法師是同戒，曾就讀於華盛頓大學，譯有《地藏經》及許多小部作品，他在美國本土及海外廣傳佛法，目前亦掛單於香港，正在譯《華嚴經》，通曉語文有中、德、法文等。

恒授法師是金山寺的副寺，金剛菩提海行政員、傳戒會書記長、曾就讀於華盛頓大學，譯有菩薩戒本等作品，曾掛單於香港一年餘，目前常住於金山寺。他也是在一九六九年在海會寺受具的。

恒守法師是金山寺書記，一九七一年在臺中慈善寺受具。譯有小部作品數卷，目前正著手譯楞嚴經，曾就讀於伊利諾大學，現掛單於香港。

恒伯法師與恒守同戒，耶魯大學學士，目前也在香港從事譯經工作。

恒超法師也是在臺中受具足戒，他願做一位默默無聞之士。

恒由法師是在金山寺於一九七二年開戒時受具足戒的，也是第一位在西方受具的比丘，大學畢業，他為祈求世界和平，在公路上一邊三步一拜，一邊還要護持恒具比丘的三步一拜。

恒具法師他為求世界和平，發了三步一拜的大願，從舊金山到華盛頓州，所行路程，已長逾一千一百英里。他也是在金山寺受具足戒的比丘。

恒祿法師是一九七三年十一月在金山寺出家的，他是一位沙彌，西方大學畢業，現常住於金山寺。

恒空法師與恒祿法師同時出家，也是一位沙彌，過去他曾在尼泊爾及印度修道多年，現常住於金山寺。

☸待續

of Gold Mountain Monastery, administrator of *Vajra Bodhi Sea*, and Secretary General of the Ordination Platform Committee. He studied at the University of Washington and has translated the *Bodhisattva Precepts*. He spent over a year residing in Hong Kong and is now living long-term at Gold Mountain Monastery. He also received full ordination at Haihui Monastery in 1969.

Dharma Master Heng Shou (守) serves as secretary of Gold Mountain Monastery. He received full ordination in 1971 at Tzu Shan Monastery in Taichung, Taiwan. He has translated several smaller works and is currently working on a translation of the *Shurangama Sutra*. He studied at the University of Illinois and is presently staying in Hong Kong.

Dharma Master Heng Bai, who was ordained in the same year as Heng Shou (守), holds a bachelor's degree from Yale University. He is also in Hong Kong engaged in translation work.

Dharma Master Heng Chao was also fully ordained in Taichung. He aspires to remain a quiet cultivator—humble and unknown.

Dharma Master Heng You received full ordination at Gold Mountain Monastery in 1972, becoming the first monk to be fully ordained in the West. A university graduate, he is currently undertaking a three-steps-one-bow pilgrimage for world peace along the highway, while also supporting Dharma Master Heng Ju in his own pilgrimage.

Dharma Master Heng Ju vowed to undertake a three-steps-one-bow pilgrimage to pray for world peace. Starting from San Francisco, he has already bowed over 1,100 miles on his journey to the state of Washington. He also received full ordination at Gold Mountain Monastery.

Dharma Master Heng Lu entered the monastic life in November 1973 at Gold Mountain Monastery. He is currently a novice monk and holds a degree from Occidental College. He now resides long-term at Gold Mountain Monastery.

Dharma Master Heng Kong, who left home at the same time as Heng Lu, is also a novice monk. He previously cultivated for many years in Nepal and India and now resides long-term at Gold Mountain Monastery.

☸To be continued