

訪金山寺——中美佛教總會（續）

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

摘自朱斐老居士《學佛回憶錄——太平洋兩岸行腳記》

陳蔚天 英譯

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.

國際佛教譯經院和尼眾寮

下午，陸居士等先回去，宣公法師帶我去譯經院參觀，四位比丘尼同行，由其中一位駕車，來到一座三層樓的譯經院，這是沈家楨居士的私產，無條件供給中美佛教總會作為譯經之用，同時也兼作金山寺女眾住宿的寮房。一樓供陳佛像作為大殿和講堂，二樓為宿舍，三樓另有幾間

The International Translation Institute for Buddhist Texts and the Bhikshunis' Dormitory

In the afternoon, layman Lu and the others returned ahead of us, while Venerable Master Hua took me on a tour of the Translation Institute. We were accompanied by four bhikshunis, one of whom was driving. We arrived at the three-story Translation Institute, which was a private property of layman Chia-Cheng Shen. He had unconditionally offered it to the Sino-American Buddhist Association for translating Buddhist texts. It also served as a residence for the nuns from Gold Mountain Monastery. The first floor housed Buddha

images and served as both the Main Hall and the Lecture Hall. The second floor was used for dormitories, while the third floor contained several rooms reserved for Layman Shen and his wife during their visits, along with a rest room for the Venerable Master. From the large glass windows of the Master's room, one could take in a sweeping view of the Golden Gate Bridge and the bay, a truly magnificent sight.

The three bhikshunis and one shramaneri each had a desk set up on the first and second floors. Each desk was equipped with a tape recorder, headphones, a selection of Chinese and Western Buddhist texts, a typewriter, and



大眾在佛殿聽經。

The assembly listened to the Dharma in the Buddha Hall.

留為沈居士伉儷來此時用，宣公也有一間休息室，從宣公丈室大玻璃窗，可以遠望金門大橋和金門灣，風光奇佳。

他們三位比丘尼和一位沙彌尼，分別在一、二樓設辦公桌，每個桌上有錄音機、耳機、中西文佛經、打字機等譯經時所需之文具，我先為他們照了一些相。

這四位尼師中，恒隱法師是美國女眾中第一位出家的比丘尼，她在一九六九年到臺灣受具足戒於基隆八堵海會寺，她譯有《六祖壇經》（已出版）、《阿彌陀經》、《大悲心陀羅尼經》（已出版）及其他，她精通梵文，為該院尼眾寮元，譯經會之主筆。出家前曾就讀於華盛頓大學。

恒持法師也是同年在臺受的具足戒，她譯有《金剛經》、《十法界不離一念心》（已出版）及其他，亦是譯經會的主筆，精通數國語言。

恒珍法師是一位沙彌尼，於一九七三年十一月在金山寺出家，她是史丹福大學碩士，



早期弟子在打鐘鼓。

In the early days, disciples played drum and bell.



晚課畢、由弟子們執香，維那師敲磬，同上二樓去，迎請宣公法師下來，升座開講《華嚴經》。

As the evening ceremony concluded, the disciples carrying incense and the cantor ringing the handbell, went upstairs to invite the Venerable Master to come down and ascend the Dharma seat to lecture on the *Avatamsaka Sutra*.

other stationery needed for translation work. I took a few photographs for them first.

Among the four bhikshunis, Dharma Master Heng Yin was the first American woman to become a bhikshuni. In 1969, she went to Taiwan to receive full ordination at Haihui Monastery in Badu, Keelung. Her translations include the *Sixth Patriarch's Dharma Jewel Platform Sutra* (published), the *Amitabha Sutra*, the *Great Compassion Dharani Sutra* (published), and others. She was proficient in Sanskrit and served as the head of the nuns' dormitory as well as the chief translator for the Translation Institute. Before entering the monastic life, she had studied at the University of Washington.

Dharma Master Heng Chih also received full ordination in Taiwan in the same year. She translated the *Vajra Sutra*, the *Ten Dharma Realms* (published), and other works, and likewise served as a chief translator for the Translation Institute. She was fluent in several languages.

Dharma Master Heng Zhen, a shramanerika, entered the monastic life at Gold Mountain Monastery in November 1973. She held a master's degree from Stanford University and was fluent in several languages. At present, all four nuns reside at Gold Mountain Monastery on a long-term basis.

Attending the Evening Recitation and Dharma Lecture

Upon my return from the Translation Institute, I joined the evening recitation led by Dharma Master Heng Guan. They recited the

也精通數國語言。以上幾位尼師，目前均常住於金山寺。

我參加了晚課及講經法會

從譯經院回來參加他們的晚課，由恒觀法師領眾，誦《阿彌陀經》，繞佛念佛，一如國內道場，全用中國語課誦；奇怪的是連唱讚，也是同一梵腔，念佛則用七音佛號。一時鐘鼓齊鳴，有板有眼，絲毫不亂，進入佛音聲海，似海潮音！

課畢、由弟子們執香，維那師敲磬，同上二樓去，迎請宣公法師下來，升座開講《華嚴經》。

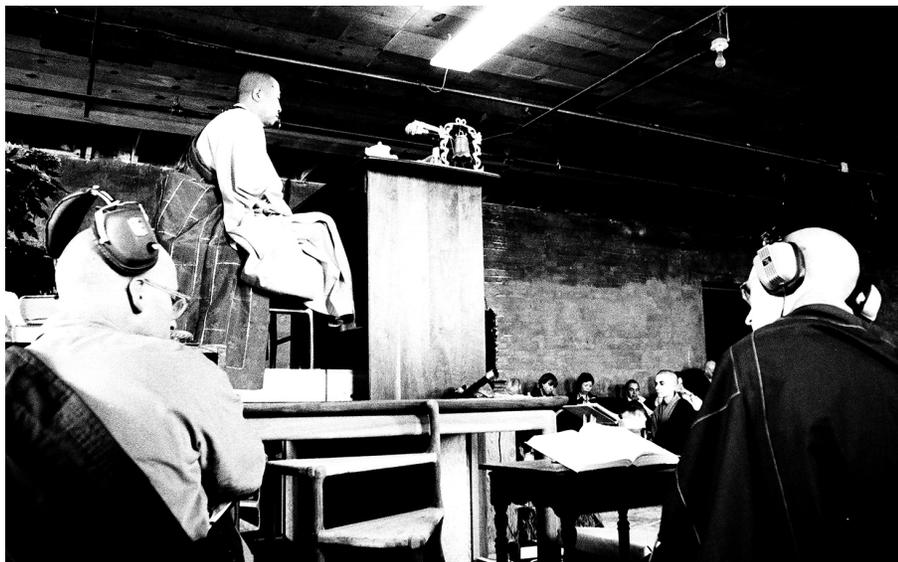
那天宣公講到第五卷〈世主妙嚴品〉第一之五，並引用《華嚴經疏鈔》的銓釋：「從八：座內眾流」起到「不思議菩薩讚場樹自在德十頌……」當宣公念到這裏，忽然笑了起來，他說：「怎麼這樣巧呢！今天《菩提樹》的主編來到這裏，我們恰好講到通贊菩提樹這一段，能說不是不可思議嗎？」

Amitabha Sutra and circumambulated the Buddha while chanting the Buddha's name, similar to the practices in Chinese monasteries, using the same liturgy. What surprised me was that even the chanting tone matched the same traditional melody, and the Buddha's name was recited using the seven-tone chant. At one point, the sound of the drum and the bell rang out together—perfectly in sync, not a beat out of place—filling the hall with the ocean-like cadence of the Buddha's name, like the roar of the tide.

As the ceremony concluded, the disciples carrying incense and the cantor ringing the handbell, led us upstairs to invite the Venerable Master to come down and ascend the Dharma seat to lecture on the *Avatamsaka Sutra*.

That day, the Master was lecturing on Roll Five of the *Avatamsaka Sutra*. He quoted the *Commentary of the Avatamsaka Sutra* covering the texts from “Section 8: The Assembly's Flow Within the Seat” to “The Ten Verses of the Inconceivable Bodhisattva Praising the Trees of the Self-Mastery Virtues at the Enlightenment Site.”

When the Master reached this section, he smiled and said, “What a coincidence! Today, the editor-in-chief of *Bodhi Tree* is here with us, and we've just happened to arrive at the passage praising the virtues of the Bodhi tree. Isn't that truly inconceivable?” The Master spoke in precise Mandarin. After each section, a disciple wearing headphones operated the recording equipment. When the Master finished a segment, the disciple would rewind the tape to the beginning, listen to it, and immediately translate it into English for the assembly. Whenever something was unclear, the disciple would pause to ask the Master, then retranslate it.



早期弟子邊聽經邊同時翻譯。 In the early days, disciples translated the lectures as they listened.

宣公講的是一口標準的國語，每講一段，座下有一位頭戴耳機的弟子，在控制錄音機，等一段講完，由他把錄音帶轉回去，從頭開起，他一邊聽一邊用英語向大眾譯出，聽不清的地方，隨時請問宣公，再予重譯。下面聽講的四眾弟子，雖大部分多聽懂老法師親口講的，但每個人都有一副耳機，既聽了國語、又聽譯語，還要把它記錄下來。恒觀法師要我坐在右側的長凳上，也給我一副耳機和一本華嚴經疏鈔，那天譯語的是一位男居士，據說，他們四眾弟子每天輪流譯語，當然有的譯的流利，也有比較生硬，就連連發問，老法師都不厭其煩地詳細為他重複解釋和補充。

有一位比丘尼她雙膝跪著聽講，用兩個拜墊壘在前面當桌子，雙手伏在上面邊聽邊記。而恒觀法師站在我的右邊，一直沒有坐，事後我問他為何不坐？他說：「站著聽表示恭敬，也可以防止昏沉。」我又問他那位跪聽的比丘尼也是表示恭敬嗎？他笑著點點頭。但他又補充說：「這都是各人自己發願這樣做的，並不勉強或影響別人的自由。」他這幾句話，使我感動不已！從今日西方人重法的精神看，相信佛教在美國，一定能發揚光大的！宣公講完經下座後，要一位果回居士駕車，還親自送我到孫府門口。臨別宣公再度要我到金山寺住幾天，並且說恒觀比丘可以陪我去航空公司簽座，還可以送我上飛機，他們交通工具很方便，所缺乏的只是沒有暖氣設備，晚上比較冷一點，我答應明天同孫先生夫婦商量後再決定。

我在金山寺住了一天

第二天，我和孫氏夫婦商量後，決定到金山寺去，過一天出家人的生活，因為三十日要飛夏威夷，因此只住一個晚上。是日上午由孫先生駕車，送我到金山寺。

Although most of the fourfold assembly could understand much of the Master's Mandarin directly, each person still chose to wear headphones to listen to both the original Mandarin and the English translation, all while meticulously taking notes. Dharma Master Heng Guan invited me to take a seat on a lengthy bench to my right and gave me a set of headphones, along with the *Commentary on the Avatamsaka Sutra*.

On that day, the translator was a layman. I learned that members of the fourfold assembly rotated the translation duties each day. Naturally, some translations were more fluent than others, and some were more hesitant, leading to numerous questions. However, the Master always answered patiently, repeating explanations in detail without the slightest trace of annoyance.

A bhikshuni attentively listened to the lecture while kneeling, cleverly arranging two bowing cushions in front of her to create a makeshift desk, with her hands resting on it as she took notes.

Dharma Master Heng Guan stood beside me the entire time, never once taking a seat. Curious, I inquired about his reason for this. He explained, "Standing is a sign of respect, and it also helps keep drowsiness away." I then wondered if the bhikshuni who was kneeling was also showing respect in a similar manner.

He smiled and nodded, saying, "These are personal vows. They're voluntary and not meant to restrict anyone's freedom." His words moved me deeply. Witnessing the deep appreciation Western disciples have for the Dharma, I became convinced that Buddhism will indeed flourish in America.

As the lecture came to a close and the Master stepped down from the Dharma seat, he asked layman Guo Hui to take the wheel and he personally accompanied me to the Sun family's doorstep.

As we said our goodbyes, the Master once again invited me to spend a few days at Gold Mountain Monastery. He mentioned that Bhikshu Heng Guan could help confirm my airline ticket and could even accompany me to the airport for my departure. The Master assured me that their transportation was quite convenient, with only one drawback, the lack of heating, which made the nights a bit chilly. I told him I would discuss it with Mr. and Mrs. Sun the next day before



三大宗旨。 The Three Great Principles.



恒觀法師為我安排在三樓的一間客戶住，因此，比較有充分的時間，仔細參觀這個「大茅蓬」。

他們的齋堂又兼作教室，邊上懸著一塊黑板，他們在這裏學習中文、梵文、日文和法文。黑板兩旁寫著一副很長的對聯，上聯是：

凍死不攀緣，
餓死不化緣，
窮死不求緣，
隨緣不變，
不變隨緣，
抱定我們三大宗旨。

下聯是：
捨命為佛事，
造命為本事，
正命為僧事；
即事即理，明理即事，
推行佛祖一脈心傳。

從以上這副長聯，可以看出宣公和他的弟子，為法為教，不避艱辛，拚命苦幹的精神，令人不勝欽敬！當他們還沒有住進這個大茅蓬以前，曾經十幾個

making a decision.

A Day at Gold Mountain Monastery

The next day, after discussing with Mr. and Mrs. Sun, I decided to spend a day at Gold Mountain Monastery to experience the life of a monastic. Since I was flying to Hawaii on the 30th, I could only stay one night. That morning, Mr. Sun drove me to the monastery.

Dharma Master Heng Guan arranged a guest room for me on the third floor, which gave me plenty of time to explore this “Great Thatched Hut” in detail.

Their dining hall also served as a classroom, with a blackboard hanging on one wall. Here they studied Chinese, Sanskrit, Japanese, and French. On either side of the blackboard hung a long couplet. The first line read:

*Freezing to death, we do not scheme.
Starving to death, we do not beg.
Dying of poverty, we ask for nothing.
According with conditions, we do not change.
Not changing, we accord with conditions.
We adhere firmly to our three great principles.*

The matching line read:

We renounce our lives to do the Buddha's work,

人共擠一間講堂，過著相當艱辛的日子，目前生活仍是相當的困難。我問他經費的來源時？他回答我的是：「反正餓不死！」

這天上午，我在三樓的會客室裏，和宣公談了一個上午，後來恒觀法師送來許多信件，其中有一些是從國外各地新聞記者寄來，要求提供正在三步一拜的兩位比丘的資料，也有國內已經刊出的剪報和照片，從各地報館寄來的。這轟動全球的新聞，已引起了世人的注意。我問宣公：如何引導這一批美國僧眾？

宣公要恒觀比丘為我說了一個「蘋果派」的故事。他說：「有一個居士，他參加了金山寺的僧團，但白天仍在外工作，晚上歸來聽經聞法、打坐共修，由於一時不習慣於日中一食，肚子餓的時候，便在外偷偷地買一些吃的。」

「有一次，他因為趕著回來聽經，來不及吃東西，便買了兩個蘋果派，帶回來準備晚上等大家睡後再吃，但是，他的房間有同住的人，又不敢分給他，怕他拒絕，且去告訴師父，因此便悄悄的爬上屋頂的平臺上，把兩個派都吃了。當他吃完的時候，忽發現宣師正站在他的前面，笑著對他說：現在肚子裏舒服多吧？」

這位弟子慚愧的無地自容，從此就發心嚴持一餐，不再偷吃了。」

宣公補充說：「我並沒有神通，平常我很少上屋頂平臺去，這天不知怎麼睡不著，天氣又熱，於是走上了平臺，無意中遇到了他。」

他又說：「美國人是極端愛好自由的，我絕不強迫他們做任何他們不願意做的事，一切都聽其自然，不過我只告訴他們，按照佛教戒律應該怎麼做，美國人很認真，受了戒就得按著戒律去實行。就如恒具比丘，他受了戒後，忽然發願要學虛雲老和尚，作三步一拜、徒步一千里路。以祈求世界和平。起初來告訴我時，我問他：你能不能堅持到底，不半途而廢？如果沒有把握就不要做。他終於貫徹始終，快要完成了。我沒有一絲勉強他們做，也從不命令他們做。」

We take the responsibility to mold our own destinies.

We rectify our lives to fulfill the Sangha's role;

Encountering specific matters, we understand the principles.

Understanding the principles, we apply them in specific matters.

We carry on the single pulse of the Patriarchs' mind-transmission

From this couplet, one can see the spirit of the Venerable Master and his disciples—their fearless dedication to the Dharma and their tireless efforts for the teaching. It inspires deep respect. Before moving into the “Great Thatched Hut,” more than ten people had crowded into a single lecture hall under extremely difficult conditions. Even now, life remained simple and austere. When I asked where their funding came from, their answer was simply, “In any case, we won’t starve to death!”

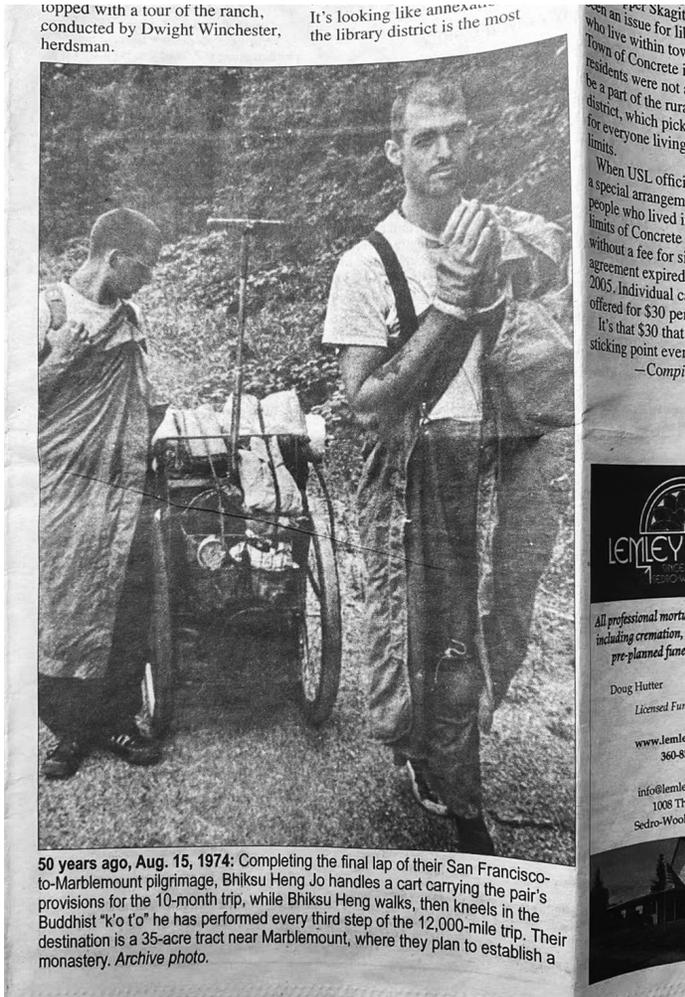
That morning, I spent several hours speaking with the Master in the third-floor reception room. Later, Dharma Master Heng Guan brought in a stack of letters, some from overseas journalists requesting information about the two bhikshus currently undertaking the Three-Steps-One Bow pilgrimage, along with domestic newspaper clippings and photographs from various reports. The story of these two bhikshus, whose pilgrimage had amazed the world, was capturing attention across the globe.

I asked the Master, “How do you guide this group of American monastics?” The Master had Bhikshu Heng Guan tell me an “apple pie” story.

“There was a layman who joined the Gold Mountain Monastery community. By day, he still worked outside; in the evening, he returned to listen to the Dharma, meditate, and join group cultivation. At first, he wasn’t used to the one-meal-a-day schedule. When he got hungry, he would secretly buy something to eat.

“One evening, he was rushing back for a lecture and didn’t have time to eat, so he bought two apple pies to save for later that night after everyone had gone to bed. But since he shared his room with someone else, he didn’t dare share with his roommate any—afraid his roommate might refuse and then tell the Master. So he quietly climbed up to

對！宣公法師之今日所以能成功的教出這一批美國僧伽，不是沒有原因的，他至少了解美國人，懂得美國青年人的個性.....✿



topped with a tour of the ranch, conducted by Dwight Winchester, herdsman. It's looking like annexation... the library district is the most

50 years ago, Aug. 15, 1974: Completing the final lap of their San Francisco-to-Marblemount pilgrimage, Bhikshu Heng Jo handles a cart carrying the pair's provisions for the 10-month trip, while Bhikshu Heng Ju walks, then kneels in the Buddhist "ko to" he has performed every third step of the 12,000-mile trip. Their destination is a 35-acre tract near Marblemount, where they plan to establish a monastery. Archive photo.

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50 years ago, August 15, 1974: Completing the final lap of their San Francisco-to-Marblemount pilgrimage, Bhikshu Heng Jo handles a cart carrying the pair's provisions for the 10-month trip, while Bhikshu Heng Ju walks, then kneels in the Buddhist "ko to" He has performed every third step of the 12,000-mile trip. Their destination is a 35-acre tract near Marblemount, where they plan to establish a monastery.

— Excerpt from the August 2024 issue of the *Concrete Herald*

50年前，1974年8月15日：從舊金山前往大理石山三步一拜的最後一段路程，比丘恒由推著一台裝載兩人十個月行程所需物資的推車，比丘恒具則三步一拜前進。在這12,000英里的旅程中，他每走三步就跪拜一次。目的地是大理石山附近一塊35英畝的土地，他們計劃在那裡建立一座道場。

— 摘自《康克里特先驅報》2024年8月

the rooftop terrace and ate both pies. When he finished eating, he suddenly saw the Master standing in front of him, smiling, 'Feeling better now?'

"Overcome with shame, the layman wished he could sink into the ground. From that day on, he resolved to strictly uphold the one-meal-a-day rule, vowing never again to sneak food."

The Master added, "I don't have any spiritual powers. I rarely go up to the rooftop terrace. That night, I just couldn't sleep. The weather was hot, so I went up to get some air, and happened to run into him."

He continued, "Americans value freedom to the extreme. I never force them to do anything they don't want to do. I just tell them what the precepts require, and leave the choice to them. Americans are very earnest, once they take the precepts, they follow them seriously. Take Bhikshu Heng Ju, for example. After receiving the precepts, he vowed to follow the example of Elder Master Xu Yun by doing Three-Steps-One-Bow over a thousand miles to pray for world peace. When he first told me, I asked him, 'Can you keep going until the end without quitting halfway? If you're not sure, don't start.' In the end, he persevered and is now close to finishing. I never pressured him to do it, nor have I ever ordered anyone to take on such things."

Absolutely! Master Hua's success in training this American sangha comes from his deep understanding of Americans and the character of American youth...✿