



點點滴滴憶上

*Memories of the
Venerable Master*

我給你處理這個事情

I'LL TAKE CARE OF IT.”

比丘恆實講於萬佛城大殿，2000年9月24日星期日晚

BY BHIKSHU HENG SURE ON THE EVENING OF SUNDAY, SEPTEMBER 24TH, 2000
IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS

……記得在（第一個）金山寺我還沒有出家時，上人講經，就有兩個小女孩一個三歲，一個四歲，她們的父母都是金山寺的護法居士。上人講經，孩子們就在那兒蹦蹦跳跳，上人看見她們，就從口袋裡掏出一塊糖給她們，說：「Can you bow to the Buddha（妳們拜佛嗎）？」她們就拜佛，他就給她們糖吃，很高興地，這是方便法。現在你們已經會拜佛，不需要給你糖了。她們好高興，很多晚她們都拜佛。

記得一個禮拜六的下午，上人剛講完經，一個小女孩拿了一塊糖跑了。上人已經下座，準備到後邊去坐跟大家講幾句話，那個小女孩的媽媽從廚房跑出來，喊著：「快來啊！快來啊！果芳……（編按：果芳中文名寶珠，英文名Pearl Bach）」大家都站起來跟上人一起跑到廚房去。那女孩躺在地下，皮膚藍色像死了一樣，好像閉氣很久了。大家不由自主地說「阿彌陀佛！」怎麼了？那塊糖就卡在她喉嚨裡，不能喘氣很久了。

上人說：「你們趕快念大悲咒！」命令式的語氣，大家就「南無喝囉怛那，多囉夜耶……」拼命念。上人一手拿著那小女孩的手腕，就一隻手--師父做的事我也不懂--不過沒兩分鐘，她突然「咄」一聲，那塊糖就出來了。她就，喔！喘氣了，得救了！大家都說，「怎麼一回事？」

師父什麼也沒做，是用什麼法力救這孩子的命？是迴向給她？我也不曉得，應該說是迴向。那麼外表看是這樣，到底怎樣我也不

...When I was still a layman, there was a couple at Gold Mountain Monastery on 15th Street who were among the first to draw near Shifu [Master, Teacher]. They had a young daughter who is now in her twenties and out of college. She was always in the Buddha Hall, very cute. When Shifu lectured, he would always give her a piece of candy and she would bow to the Buddha. She really liked candy. One Saturday afternoon she was there bouncing around and Shifu said, “Okay, be quiet. I’ll give you candy. Can you bow to the Buddha?” She bowed to the Buddha, and Shifu gave her a piece of candy. She was very happy. She bowed—bang, bang, bang, bang, bang—bounced off sort like a little peacock—peachick. She couldn’t fly, but she could bounce around.

Nobody heard anything for a while. Then at the end of the lecture when Shifu came down for the transference, the mother of the little girl came running out of the kitchen to the Buddha Hall, saying, “Quick! Guo Fang (Pearl was her name), Quick, quick!” We ran into the kitchen and found the little girl with her face all blue, looking dead, really dead. She had choked on the candy. Instead of licking it, she had swallowed it and it stuck in her throat. She looked really dead. She was blue from not breathing.

Shifu came around the corner and said “Quick, recite the Great Compassion Mantra.” There was no nonsense in his voice. We recited, “Na mo he la da nuo do la ye ye...” Shifu picked up the little girl and put her on his lap with everyone’s help. Then he did whatever Shifu does—and I don’t know what Shifu does. After about two minutes, the little girl went “pew” and spat the candy out. She inhaled deeply several times and came back to life, no problem.

Shifu said, “Ah, you like candy too much.” After that she didn’t get to eat any more candy for a while. But later on he gave her candy again—smaller pieces so she wouldn’t choke.

Anyway, I saw that with my own eyes. Shifu didn’t touch her. He didn’t give her cardiac pulmonary resuscitation (CPR).

He just recited and transferred the merit—I think—and she came back to life. I don’t really know what he was doing. It’s not my dharma.

曉得，不是我的境界了。上人是用這個力量救這孩子，有緣有緣哪！實在不可思議！

所以菩薩說：「我願意代眾生備受眾苦，令眾生不墮落地獄、餓鬼、畜生、閻羅王界，一切險難之處。」他不是空說，他願意這樣做，真是大發心。

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我另外一個故事是菩薩真有這種功夫，能不令眾生受這種苦。就說我有一段時間住在加拿大的華嚴寺，那時我可以說是很幸運很有福，因為上人在教化我。我們接近善知識，可能他會教化你。怎麼樣教化你？令你受苦，不過這種苦是值得受的。

怎麼說呢？就是他願意令你改惡向善，斷一切習氣毛病，化毛病，斷習氣。

那時在華嚴寺上人就教化我，讓我跟另外一位法師住在華嚴寺，上人呢，不跟我講話；每次打電話來，如果是我接的，我說：

「華嚴寺。」上人就說：「叫那個誰誰誰來聽電話！」上人不跟我講話，還很兇。以後每次電話一響，我就不願意接了。這就是教化眾生，尤其是驕慢的眾生

，自以為是世界上最重要的人。上人連一句話都不跟我講，我真覺得好像吃黃連那麼苦。

一次，我跟那位法師到卑詩省去看地。一月的加拿大非常冷，路上有種叫黑冰 black ice 的東西。哥倫比亞在阿伯達省，氣溫改變很快，突然間天氣暖和了，又突然下降到華氏20度，一下就結成冰，馬路就好像一面黑色的鏡子；你看不出，可是車子開到那兒就打轉，飛離馬路。這馬路很危險很危險，很多汽車出事。

我們離開卑詩省時，我看見路旁牌子說，「感謝你，旅客，請扣上安全帶。」對！好！我扣上了安全帶。加拿大不像加州有法律規定要扣上安全帶，在加州這是法律。你離開萬佛城去別的地方，一定要先扣上安全帶；你就不是美國人，也一定得知道

But I think Shifu was transferring merit. That's power—powerful transference. He didn't do anything else. It was just the power of Shifu's ability that saved the little girl.

It is really amazing to see somebody really have that ability to rescue people from suffering. That's one story.

* * *

This story happened in Canada and it happened to me. There was a time I was at Avatamsaka Monastery in Calgary and at the time I was being taught. If you're lucky and you have a good teacher, you go through a period of being taught, which is to say the teacher turns heaven and earth upside down and makes you suffer. Why? I thought the Bodhisattva was relieving suffering. Well, yes, he's relieving a bigger suffering by causing you to suffer in the monastery. What is he doing? He teaches you about your faults and your habits. It seems like empty space is there sticking you with needles. Every word anybody says to you is hard on your ear. Why? Because you can be reborn from the Dharma if you're willing to go through this and be patient. That was what I was doing. I was being taught. There was one other monk at the monastery, and the Abbot would call from San Francisco, and I would pick up the phone and say "Avatamsaka Monastery," and the Abbot would say, "Call the other monk!" I would go find the other monk and hand him the telephone. The Abbot wouldn't talk to me! He didn't talk to me for six months. And of course all I wanted was a kind word from Shifu. I wanted any encouragement or kindness. No, I was being taught. That's what you go through.

It went like that for six months and I knew when the phone rang it was not for me. You kind of get stronger inside when this happens—you hope so. Some people can't take it.

We went to look at a piece of property in Golden, British Columbia. Since we lived in the province of Alberta, to get to Golden we had to go through the town of Banff, the town of Lake Louise, and the beautiful Canadian Rockies—probably the world's most beautiful scenery. It was January. In Canada they have something the Californians don't know about. It's called "black ice." Black ice is a condition on the road where it snows and then it gets warm and then it freezes. The temperature goes down and then up. Ice coats the road, but because it looks just like glass and the roads are blacktop or tar, you can't see that there's ice. You drive on it and the car goes out of control. This is the cause of many accidents. It's called "Le glasse bleur." It's "blue ice" in French, but black ice in English. It's the cause of many accidents and fatalities. The other monk was driving the van up the King's Highway, right outside Banff, and hit a patch of "glasse bleur," black ice. The van spun in a huge circle at 50 mph, and climbed

這個規定，加拿大沒這個法律。我扣上安全帶才不過一分鐘，我們的車子就飛了起來，轉、轉、轉；路邊有剷雪車，把雪推到路邊堆得高高的像個小山，我們的車就衝上了那小冰山，在另一邊掉了下來，車輪向上，車翻了過來。這是一輛大旅行車，全毀了，人幸虧沒受傷。

因為我是坐在客位上，也扣了安全帶，所以人就吊在空中。那個Van（旅行車）很大，我想太危險了，就把安全帶打開；一打開人就掉了下來，一根脊椎碰壞受傷了，痛得要命。

我這是車出事後才受的傷，因為我懸在空中時把安全帶打開，掉下來才受的傷

。痛啊！真痛得要命！天又冷，兩個小時在外邊，風景雖美但一片寂靜，沒有其他車子。過了一會兒加拿大警察來了，把我們的車拖到一個叫菲爾德的城市。我們在那兒看地過了一天。那時，我甚至於呼吸都像有刀在刺我的傷處。晚上坐公共汽車

，凌晨兩點才回到華嚴寺，我快痛昏了，真是痛！

我剛垮進廟門，「鈴……」電話響了。接電話的法師說：「你的電話，師父叫你！」「果真，你怎麼樣啊？」「師父，汽車出事了！」「不要緊了，我給你處理這個事情。你打這個電話，到唐人街去，他有藥給你。」這位師父是不是像這位菩薩說的，「我不願眾生受苦。我怎麼樣都會接受他們的苦，不令他們墮落三惡道？」不錯！當晚我就到卡葛利的中國城，那有個中醫——師父怎知道那地方有個中醫？

他給我上藥膏，又給我吃些雲南白藥之類的，第二天就不痛了，一個禮拜後完全好了，沒事了。

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up the snow bank which had been packed up by the plows over our heads, and the van turned on its side and went “crunch,” and spun on its side right in the middle of the highway. Terrifying... We were both scared to death, but unhurt, more or less. This van was big and I was in the passenger seat, hanging in mid-air, by my seat belt (the van was on its side).

They didn't have a seat belt law in Alberta. As we left Alberta, I saw an Alberta Provincial sign that said, “You are now leaving Alberta. Thank you for buckling your seat belt.” So I thought “Oh yeah, I should do that.” I buckled my seat belt, and then, crash! One minute after I buckled my seat we crashed. And so, I'm hanging up in the air in the big van, and the sky is out the window, because we're on our side. I thought, “Oh, I guess I'm alright. I'd better unfasten my seat belt.” I unfastened my seat belt and bam! I fell down on the steering wheel and broke my rib. I injured myself after the accident by stupidly undoing my seat belt while hanging three feet up in the air over the steering wheel. I came crashing down and broke my rib. It was very painful and very cold. The car was absolutely totaled. It had to be towed in. The Royal Canadian Mounted Police—the Mounties—came and towed us into a gas station in Field, British Columbia. The car was ruined. I was in misery.

We went out that day to look at land. There was nothing to do; I had to go. The realtor came in a four-wheel-drive jeep and took us over the fields, bumping through the ruts and bumping over the mountains. Every time we left our seats and were airborne, I thought I was going to die. I was really, really in pain.

I took a bus back to Calgary. It was 2 am and everything was freezing outside. Every breath was like a knife in my side. As soon as I set foot in the monastery, I heard “rrring”—the telephone. The other monk went over and picked it up and said, “It's for you, it's the Abbot.” I picked it up and the Abbot said, “Guo Zhen, what happened?” It was two in the morning and I was in Calgary; he was in San Francisco. I set foot in the building, and the phone rang for me: “What happened?” I hadn't talked to him in six months. I said, “Shifu, we had an accident. I'm really in pain.” He says “All right, no problem.” He said, “Go to Chinatown, call this number. He's got the medicine for you. You'll be fine. I'll take care of it.”

I couldn't believe it. We called the number, went to the Chinatown in Calgary, got Chinese herbs, and applied them. The next morning, I could breathe. In a week, I was completely well.

(Continued on page 42)

更正啓事

※本刊2001年6月號373期封面之楞嚴咒「主囉跋夜」誤為「主囉婆夜」，特此更正。