



叫他來，就會好了：

# 憶父親沙彌恆維師

“TELL HIM TO COME; HE’LL GET WELL”:

IN MEMORY OF MY FATHER, SHRAMANERA HENG WEI SHI

比丘尼恆雲 講於萬佛城上人涅槃法會「弟子談上人事蹟」，1995年7月13、14日，並修正於2001年11月  
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師父上人、各位同參道友：

……去年（1994）和今年（1995），在我來說是很不尋常的兩年；去年我生父走了；今年法身之父走了。去年父親恆維師往生時，我可以說是很法喜的，這可說是上人所給予的，因為上人幫助恆維師很安詳、很平靜地走了，而且還有瑞相。去年我在美國時，接到俗家緊急電話，說父親快走了，要我回去。我當時反應淡然，但有師兄弟就去問上人，上人講了一句話，「要回去也可以。」於是我就回去了；回去第三天，父親就走了。但在這之前，弟弟對我說，「妳一定要告訴父親恆維師，如果他往生的時候，人家念阿彌陀佛，就等於念上人一樣。」弟弟又說，「父親只對上人有信心。」所以我就告訴恆維師，「念阿彌陀佛和念上人是一樣的。如果你要走了，一般來助念的人不會念上人名號的，只會念南無阿彌陀佛，您要當他們是念上人一樣的。」他點點頭，接著說他夢到上人穿著紅袈裟在前面，他在後面的情況。

家父患癌症走的，到了後期他很衰弱，但一直沒什麼疼痛，這一點家母還曾說，「大概是妳師父幫助他的，不然患這種病怎麼一點都不疼痛？」他臨走的那天早上，一切都還好。我們本來不能在醫院助念，但我們跟院方接洽，希望能在醫院助念。按照

Venerable Master and all fellow cultivators:

Last year (1994) and this year (1995) were two unusual years in my life; last year my father passed away, and this year, the father of my Dharma body [the Venerable Master] passed away. But last year when my biological father, Heng Wei Shi, passed on, I was filled with the joy of the Dharma. I think the Venerable Master gave me that joy last year because he helped Heng Wei Shi pass away in a very peaceful and auspicious manner; in fact, there were auspicious signs. At that time, I was in the United States and I received an urgent phone message from my family that my father was about to pass away so I should return home. I stayed very calm and composed. One of my Dharma sisters went to ask the Venerable Master about the matter, and he only spoke one sentence, “It is okay for her to go back.” So I did.

On my third day back at home, my father passed away. Prior to his passing, my younger brother spoke to me, “You must tell Heng Wei Shi that when he is preparing to go, if people recite Amitabha’s name, it is the same as reciting the Venerable Master’s name.” He added, “Father has faith only in the Venerable Master.” I told Heng Wei Shi, “Reciting Amitabha’s name is the same as reciting the Venerable Master’s name. If people come to help you recite, they will only recite Amitabha’s name and not the Venerable Master’s name. But you should think of it as being the same as reciting the Venerable Master’s name.” He nodded and told me that he had dreamt that he was walking behind the Venerable Master who was wearing a red precept sash.

When my father was in the final stages of his illness, he was very weak yet felt no pain. My mother commented, “It is because your Venerable Master helped him. Otherwise, how could someone so ill feel no pain at all?” The morning that he was to pass away, everything seemed fine. Originally the hospital did not allow us to recite for him. But we spoke with the hospital director, hoping that he would grant us permission to recite for my father in the hospital. According to hospital regulations,

醫院的規定，本來是人過世後，馬上要移出病房的；院方居然答應了，但是必須從雙人房搬到單人房去。那天快中午時，我們竟有機會搬到一間合適的單人房；院方也就睜一隻眼，閉一隻眼，讓我們從下午五點恆維師往生後，一直助念到第二天早上七點才移出病房。

記得那天他還躺在床上做了早課，中午還上供；他每天都上供的，這是一九八九年他第二次去萬佛聖城後，養成的習慣。

那時他已沒辦法拿課誦本了，就要我幫他拿著萬佛聖城的課誦本——這課誦本他每天用，所以封面都黑了——他也沒辦法念，只能看；看、看、看……，然後微弱地說

，「好了！我上完供了！」下午他就走了，走得很安詳，往生兩三天後，身體甚至比在世的人，更為柔軟，而且還燒出不少舍利子，火化畢，化床一推出，我看了很訝異，「怎麼有這麼多舍利子？」後來家人告訴我，「如果妳不回來，他走得不會安心的。」我感受到上人不但自己盡孝，還幫助弟子及他人圓滿孝道，這讓我感受很深。如果不是上人當時說，「要回去也可以」；我是不會回去的。但是上人看到了我如果不去的話，家父是沒法安詳往生的，所以這句話真是上人幫我盡孝道。

我還要把這個因緣，從十年前講回來。在一九八六年左右的冬天，海燈法師到萬佛聖城來拜訪上人。前幾天，我在法界佛教總會總辦事處（Main Office of DRBA）看到一張相片，令我非常感動。照片中海燈法師在講經，上人恭恭敬敬地合掌跪在旁邊，非常虔誠。上人那時候可能很忙，頭髮都比較長了，海燈法師來的那陣子，上人把我們帶到十五街舊的金山寺。我記得那還是在禪七中，因為這位海燈法師很難得來，所以上人把我們帶出禪堂，把握機會教育我們。

我記得曾在錄音帶裡聽到海燈法師告訴上人的弟子們，「你們不知道你們的師父是什麼人，但是我知道。」言下之意就是說上人絕不是普通的人，你們不知道，你們不珍惜。上人那時也告誡過我們，「你們要珍惜啊！」海燈法師來時，我們正

after a patient passes away, he or she must be immediately removed from the sickroom. In this case, the hospital director consented, provided that we move from a double to a single occupancy room. That afternoon, we had an opportunity to move to a suitable single room. The hospital director pretended not to notice and allowed us to recite from five o'clock in the evening, when Heng Wei Shi died, till seven o'clock the next morning when the body was removed from the sick room.

I still remember Heng Wei Shi doing morning recitation that day lying on his bed. At noon, he also did the Meal Offering Ceremony, as he did every day. This had been his usual practice ever since his second visit to the City of Ten Thousand Buddhas in 1989. By this time, he could not hold the *Daily Recitation Handbook* himself, and so I had to hold it for him. In fact, his yellow Recitation Handbook from the City of Ten Thousand Buddhas had turned black from constant use. However, he could not recite, but only glance at it, and after a while he said in a weak voice, "Okay, I've finished the meal offering!" In the afternoon, he passed away very serenely. Two or three days afterwards, his body still remained soft especially compared to normal people. In fact, to my surprise many *sharira* were found after his cremation. "Why are there so many *sharira*?" Afterwards, my family told me, "If you had not come back, he would not have gone so peacefully." I deeply believe that this is all due to the Venerable Master's practice of filiality. Not only did our teacher practice filial respect personally, he also helps his disciples and other people to practice filial piety. If the Master had not said, "It is okay for her to go back," then I would not have gone back. But the Master knew that if I had not gone back, my father would not have passed away in a peaceful and auspicious manner. With that one sentence, the Master helped me to practice filial piety.

Now I will go back to ten years ago, to the winter of 1985 when Dharma Master Haideng came to the City of Ten Thousand Buddhas to visit the Venerable Master. Just a few days ago, at the DRBA Main Office, I came across a photograph which moved me very much. It was a picture of the Venerable Master kneeling on the side very respectfully with his palms together while Dharma Master Haideng gave a sutra lecture. The Venerable Master was extremely sincere and reverent. During Dharma Master Haideng's visit, the Venerable Master was extremely busy, so his hair had grown long. I remember it was during a Chan session, but the Venerable Master took us out of the Chan Hall to the former Gold Mountain Monastery on Fifteenth Street because it was a rare occasion to have Dharma Master Haideng come to visit, so the Master wanted to take advantage of the opportunity to teach us.

I remember hearing a tape of Dharma Master Haideng telling the Venerable Master's disciples, "None of you know who your teacher actually is, but I do." His underlying meaning was that the Venerable Master is certainly not an ordinary person; yet we don't even know enough to cherish him. The Master also told us then, "You should cherish what you have." During Dharma Master Haideng's visit, I was very busy. It

忙，也就在那個時候，我接到俗家的緊急通知，父親得了脊椎癌，希望我回去照顧。

說真的，我很害怕，因為我來萬佛聖城出家，家裡不全諒解；母親很不同意，父親拿錢讓我過來。以後父母常常為這件事不愉快，父親受了很多埋怨。

我出家時，家人也不知道。很久後，我的表姊來看我，一看嚇一跳，說，「妳出家，妳父親會得高血壓而死。」我不知道怎麼去面對這些事情，很緊張，就向上人求救；上人就讓我帶表姊到「K」棟房那邊，上人以前都在那邊接見人。上人跟表姊談，表姊就問我，「妳出家多久了？」

我說了一個短短的時期，其實我已經出家不算短了，但我不敢說那麼長。我望一望上人，希望上人幫我圓謊，但是上人沒講話。等表姊走了，上人對我說，「妳不可以打妄語的；打妄語很傷自性。」這是一個很好的教育，因為打妄語這件事情，我們看不到影子，但是在自性裡就有損傷。

那麼父親得了病，我不敢回去，太害怕了。雖然上人說，「妳要回去也可以。」

我說，「不行！回去只會哭，什麼都不會，我不能回去。」上人說，「好！那妳就留下來吧！妳要念觀世音菩薩。」所以雖然那時是在禪七當中，但是我念觀世音菩薩，也念大悲咒；至於是不是有效，我自己也不知道，因為我很著急，而且心理上的壓力非常大。怎麼說呢？因為父親爲了我到聖城出家的事，承受了很多難過的事情，我心裡覺得很愧疚。如果父親就這樣子走了呢？一方面自己覺得很對不起家人；另一方面家人也會很不諒解。觀音菩薩名號我是念了，但是我的心情非常亂。

後來海燈法師走後，一次我在廚房工作，上人循例到廚房巡視，就是現在的道源堂；上人坐下來對我說，「妳知道嗎？妳要把心放下，妳簡直快要發瘋了。世間上的事情啊，妳不要這麼樣子執著。」上人要我告訴家人也念觀世音菩薩名號。

那時因為父親生病，所以我常和父親通

was during this time that I received an urgent message from my family saying that my father had cancer. They hoped that I could go back to take care of him. To be honest, I was very scared because my family had not responded favorably to my coming to the City of Ten Thousand Buddhas in order to leave home. My mother had not agreed with my decision but my father gave me the money to make the trip here. However, after that, my mother and father were never happy, and my father suffered a lot of blame.

My family did not know that I had left the home-life. After some time, my cousin came to visit, and upon seeing me, she said in surprise, "You've left home! Your father would die of high blood pressure if he saw you." I did not know how to face this situation, so I turned to the Venerable Master for help. He let me bring my cousin to K building where he received guests, and he talked to my cousin. Then my cousin asked me, "How long has it been since you left the home-life?" I replied, "Just a short while." In fact, I had left home for quite some time by then, but I dared not say so. I glanced at the Venerable Master, hoping that he would cooperate with me on this lie, but he remained silent. After my cousin left, the Venerable Master said to me, "You cannot lie. Lying really harms your inherent nature." That was a very good lesson for me. We should all realize that we cannot see the traces of a lie; nonetheless, it injures our inherent nature.

Now that my father was sick, I dared not go back because I was really scared. Even though the Venerable Master had said, "She can go back if she wants to," I said, "No! I would only cry if I went back. I'd be of no use at all. I cannot go back." The Venerable Master said, "Okay! Then you can stay. You must recite Guanyin Bodhisattva's name." Even though it was the middle of a Chan session, I recited Guanyin Bodhisattva's name, and also the Great Compassionate Mantra. I do not know if it had any effect because I was very worried and under a great deal of pressure. Why? Because my father had suffered a lot of hardship over the fact that I had left home at the City of Ten Thousand Buddhas. I felt very guilty. If my father passed away, I would be indebted to my family; furthermore, my family would not be able to accept it. I recited Guanyin Bodhisattva's name, but my mind was still confused.

After Dharma Master Haideng left, one day I was working in the kitchen in what is now Daoyuan Hall. The Venerable Master was on his inspection round. He paused and sat down to talk to me, "Do you know something? You have to let go of the mind. You are going to go crazy. You should not be attached to the affairs of the world." The Venerable Master instructed me to tell my family to also recite Guanyin Bodhisattva's name.

While my father was ill, I often spoke with him on the phone. One time, he told me over the phone, "Do you know something? Your Master came to see me in a dream, and I knelt before him and cried." I said, "You have never met my Master; how do you know it was



電話，一次父親在電話中告訴我，「妳知道嗎？妳的師父在夢中來看我了，我跪在他面前號啕大哭。」「你沒有見過我師父，怎麼知道是我師父？」「他和我在書上看到的一模一樣。」接著我把這件事告訴上人，上人就對我說，「你問他，我在夢中對他說什麼？」可惜我問父親時，他已經不記得了。

後來上人又說，「叫妳的父親過來，過來就會好了。」所以第二年浴佛節時，父親就拄著拐杖，舉步艱難地來了。來時，先到金山聖寺，那天剛好金山聖寺有法會，中午吃飯時，按照佛門四眾弟子的順序，出家人取食在先。那時父親還沒出家，我正考慮是不是該為行動不便的父親先盛飯，但是不敢貿然而行，還是自己先取食了。這時上人大聲嚴肅地對我說，「去替你父親盛飯！」那一剎那我羞愧得無地自容，我真不懂孝道，不會運用佛法！我們處事往往拘泥於成規，不知通權達變，但上人圓融無礙地教導我們將佛法靈活運用在生活中，這給我留下了非常深刻的印象。

待續



To be continued\_



him?" He replied, "It was the same person I saw in the books." I told the Venerable Master of this, and he replied, "Ask him what I said to him in the dream." But when I asked my father, he could not remember.

Afterwards, the Venerable Master added, "Tell your father to come. Once he's here, he will get well." The following year, on the Buddha's birthday, my father, who was having trouble walking, came with the help of a cane. We first came to Gold Mountain Sagely Monastery, where a Dharma Assembly was taking place. At lunch time, according to Buddhist tradition, the left-home people take lunch before the laypeople. My father had not left the home life yet, and I pondered whether or not to help him get food since he had trouble moving about; but I dared not do it and instead went ahead to take my share. At that moment, the Venerable Master said very sternly in a loud voice, "Help your father get his food!" I was totally ashamed at that moment. I was really not filial at all; I didn't know how to skillfully apply the Buddhadharma, but just followed the rules rigidly without versatility. The Venerable Master, with his perfect unobstructed wisdom, taught us how to actively apply the Buddhadharma to our daily lives. This left a very deep impression on me.