點點滴滴憶上人－妙蓮長老說舊事

MEMORIES OF THE VENERABLE MASTER:
RECOLLECTIONS BY ELDER MASTER MIAO LIAN

求同 文 BY QIU TONG
求同 英譯 ENGLISH TRANSLATION BY QIU TONG

一九九九年九月十五日下午上妙下蓮老和尚率修切、修雨法師與居士蒞臨金佛寺。老和尚由台灣抵達溫哥華，是為主持加拿大靈巖山寺佛殿落成開光典禮，並請大眾於九月十九日前去觀禮。金佛寺眾弟子列隊由寺門到大殿跪接，老和尚對此禮儀，讚揚不已，並說：「這就是你們的師父的教導！其他的地方沒有，沒有這功夫！你們跪著，我可是想到你們的上人，也是我的老同參，對你們的教導，你們能信受奉行。」老和尚謙稱自己是萬分萬分的不敢當，接著他提到與上人的舊緣——

「說起來是一九四九年，我從南華經過，我們見面。那時候我離開的時候，他還送我一百塊錢，一百塊錢美金啊！現在剛好五十年了！」老和尚還說，「三十多年前，我們在香港大嶼山常見面，後來他到美國建金山寺和萬佛

In the afternoon of September 15, 1999, Elder Master Miao Lian accompanied by Dharma Masters Xiu Qie and Xiu Yu and lay people came to Gold Buddha Monastery. The Elder Master had come from Taiwan to host the grand opening of the Lingyan Mountain Temple (Canada) and had invited the members of Gold Buddhas Monastery to attend the ceremony on September 19th. In honor of the occasion, the great assembly at Gold Buddha Monastery knelt in lines extending from the door to the main hall in order to receive the Venerable Elder. The Elder Master praised the formal reception, saying, "Ah, this is your Master's teaching! Nowhere else have people greeted me in this way. No one has ever performed such a ritual! You have faithfully followed the teachings of your Master, my old fellow cultivator." The Elder Master added humbly that he didn't deserve the honor a bit!

Furthermore, the Elder Master recounted his affinity with the Venerable Master Hua: "Let me see... It was in 1949 that we first met each other at Nanhua Monastey. He gave me $100 when I left the temple. That was American dollars! That happened exactly fifty years ago!"

"Thirty some years ago, the Venerable Master Hua and I saw each other often in Happy Valley, Hong Kong. Later, he went to the United States and founded Gold Mountain Monastery and the City of Ten Thousand Buddhas, and I went there to visit him. I am not afraid that
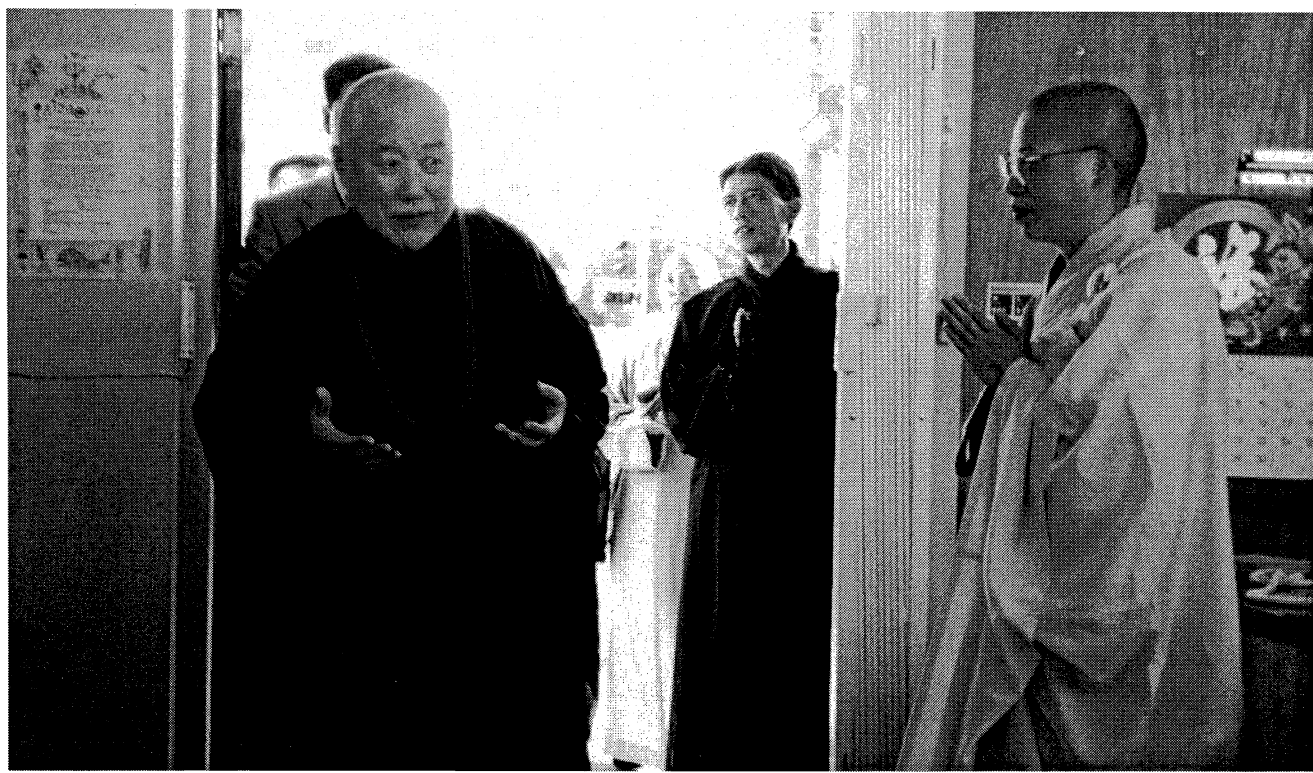
城，我也曾去看望他。說出來不怕大家見笑，在大嶼山的時候，一講起話來，俺就吵架了。說是吵架，不過現在想想，可是沒有這個人在同我吵架。」

you will laugh at me. When we were in Hong Kong, I would argue with him frequently when we conversed! However, as I reflect on it now, there wasn't a person who was arguing with me."

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　　sā 那個是指示形容詞這個／那個（主格、陰性、格、陰性、單數），用來修飾 *lokadhātuḥ* 世界，其主格謂語是 *sukhāvatī* 安樂（主格、單數、陰性），留意在接著 *sā* 之前，-*s* 失去其最末的 *l*- ，而 *lokadhātuḥ* 顯示在接著 -*s* 之前，最末的 -*ḥ* 改為 *s*-. *sukhāvatī* ，為另一種名詞，根本沒有主格、單數最末的 -*s* 可言。在婆羅門的用法，*dhātu* 是陽性，而在佛教的典籍，它有時是陽性，多數是陰性，很少是中性的。*ity*（*iti* 在子音或頓號前）標記關引句，其開引句可從全文得知。在此是安樂。*ucyate* 名為（現在時式、陳述語氣、被動、第三人稱、單數，語根 *guṇa* 稱／說的反向增長 √*vac*- 級）它是動詞，其主詞為 *lokadhātuḥ*. 佛陀問曰：「你如何說明它的名字的呢？

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sā **that** is the demonstrative adjective **this/that** (nom. fem. sing.) modifying *lokadhātuḥ* **world** (nom. fem. sing.), whose predicate nominative is *sukhāvatī* **(one) of Happiness** (nom. sing. fem.) Note that *sā* has lost its final -*s* before a following *l*-, while *lokadhātuḥ* shows final -*s* become -*ḥ* before a following *s*-. *sukhāvatī*, a different noun type, has no final -*s* in the nominative singular to start with. In Brahmanical usage, *dhātu* is always masculine, but in Buddhist work it is sometimes masculine, often feminine, and rarely ever neuter. *ity* (*iti* before consonants or a pause) marks the close of a quotation whose beginning is only known from context. Here it is **(one) of Happiness**. *ucyate* **is called** (pres. indic. passive 3 sing. reverse *guṇa* grade of the root √*vac*- **call/say**) is then the verb whose subject is *lokadhātuḥ*. "How do you account for its name?" the Buddha asks.