



最近，我看了一部電影，很同情劇中那位偷偷愛慕女主角的男主角。後來，我一翻開經本，師父立刻談到此事：

「無智眾生為愛刺所毒與所傷。眾生是什麼因緣來到這個娑婆世界？全是因為愛…愛不重，不生娑婆…」後來，他繼續解說愛的九種害處。〈《華嚴經》第九品〉

師父的法適時而至，使弟子不但不會因有事而心被境界轉，並能在尚可挽回之前，迅速意識到此事潛在的危險。

佛經以及師父的淺釋，有如一面鏡子，照出我們的過失、惡習、妄念等等。這些法雖然是很久以前說的，可是當我們最需要時，它會應時而至，如因病而與的特效藥。師父的教導，的確是沒有時間性的限制。佛教不像其他教，要它的信徒效忠、信靠於某一外在的心靈神祇；佛法教人探討自性和開發本有的智慧，並非盲目的信仰。透過佛教因緣果報的法則，每件事的發生，都可以解釋得通。像師父說的：

「修道人應該時時迴光反照，不要向外馳求，道不在外面的。」〈《宣化上人略傳》第19頁〉

我是在母親的引領下，親近這位明師的；若不是她，我將和我生命中最偉大的老師失之交臂。我願意提一下關於師父幫我培養悲憫心的一件事。家母很慈悲，她總盡力幫助貧苦的人；她常被各式各樣人家請託的問題纏得分不

師父： 我生命中的至師^(四)

Shr Fu: My Greatest Teacher (Part IV)

林鳴鶯 敬撰 BY LIM MING LUAN ON AUGUST 20, 2004

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Recently, I watched a show and could empathize with the hero for secretly loving the heroine. When I opened the Sutra later, Shr Fu immediately talked regarding this subject:

“Living beings without wisdom

Are injured and poisoned by the thorn of love...

What are the causes and conditions that bring us living beings to this Saha World? It's all because of love... If your love weren't heavy, then you wouldn't be born in the Saha...”

Then he proceeded to explain the nine unbeneficial aspects of love. [FAS Chap 9, pg 31-3]

Shr Fu's Dharma is suitably given at the right moment so that his disciples do not get carried away with matters of the heart and quickly realize the danger involved before it is too late.

The Sutras and Shr Fu's commentaries to them are like a mirror, reflecting our faults, bad habits, false thoughts etc. Although the Dharma was spoken long ago, yet it is given at the most appropriate moment when we need it most just as medicine is prescribed to cure a particular sickness. It is truly a timeless teaching. Unlike other teachings that may teach their followers to depend faithfully on an external spiritual entity, Buddhism is an investigation into our own true nature and cultivation of our inherent wisdom, and not just having blind faith. Everything that happens is reasonably explained through the law of cause and effect. As Shr Fu says,

“Cultivators of the Way should reflect within at all times. Do not seek outside, for the Way cannot be found there.” [Biographical Sketch of the Elder Master Venerable Hsuan Noble Hua, pg 19]

It was my mother who guided me to the proper teacher. If not for her, I would have missed the opportunity to meet the greatest teacher in my lifetime. I wish to relate an incident where Shr Fu helped me cultivate the mind of compassion. My mother is very kind and compassionate and strives to help people in need. She is constantly besieged by people who request/demand that she solve all



開身，我家的電話，常處於佔線狀態。雖然我們亦同情這些遭受痛苦的人，可是不斷地被同樣問題在一天內數次疲勞轟炸，直到問題解決為止，也會感到氣惱與厭煩的。雖然面臨著各種內在、外在的問題，然而母親意欲助人的意念，已到使她願意作某些個人犧牲的程度；她那份對人反覆請託的耐心，以及想方設法儘量滿足他人要求的心量，確實可佩。

有些時候，我真慚愧自己及不上母親和外婆她們那種能不斷回應他人需要的善心。求援的聲音之於她們，好似磁鐵與鐵沙那般，自然地相吸。她們像菩薩，永無厭止地，伸手將眾生從苦海中救拔出來；她們雖然沒有聽聞或讀過許多佛法（外婆不識字），她們卻真正做到了佛經所要教導我們的事情，她們是善良、悲憫跟忍耐的縮影。一次，電話鈴又響了，打電話的仍是同一人，他再度要求幫忙。當時，我雖然在做課誦，還是聽得見雙方的談話；我有點兒著惱：此人又以同樣的事情來麻煩母親了，豈不知這些事已給母親身心帶來多少的勞累？你猜得到接下來是什麼嗎？課誦完畢，我上樓讀經，讀到師父的話：

「…見來乞者，國王就生出悲憫心… 喜樂心… 尊敬心… 善友心… 廣大心… 堅毅心… 精進心… 不退心… 捨棄王位之心以及… 遍及一切之心」（《華嚴經》第39品之第六39頁）

「對來乞者，生如子心… 如父母心… 是福田心… 稀有心。起慈益心… 堅固心… 如視師長心… 如視佛心… 待以大慈… 普遍佈施，令其滿足… 普施眾生，而心無分別。」（同一品第42-3頁）

讀了師父的話，我對於「應該如何看待那些不停地前來求援的人」的看法，全都改觀了。我依然驚異，感激師父每一次的回應，他會用這種微妙且有震撼力的方式來教我。師父這麼解釋：「華嚴境界，沒有過去、現在、或未來。」

大聖者已超越時間的限制。因此，任何時候師父一說話，即使是錄音帶講法，我們依然常常能夠感受到過去、現在、未來之間的貫穿無礙。

sorts of problems for them. Our telephone number has become a hotline. Although we could sympathize with the suffering party(s), it can become quite irritating and bothersome if we are constantly bombarded with the same problem (a couple of calls for help per day) until we solve it.

Although faced with all kinds of internal and external problems, nevertheless, my mother is willing to help even to the extent of making personal sacrifices. Her patience with the repeated requests and the ways in which she strives to meet their demands is laudable indeed.

Sometimes, I feel truly ashamed of myself for I cannot measure up to her and my maternal grandmother's goodness in constantly responding to people in need. They attract appeals for help the way a magnet attracts iron fillings. They resemble a Bodhisattva who never grows weary of extending an arm to pull living beings out of the sea of suffering. Although they may not have heard or read much Buddhadharma (my grandmother is illiterate), they are truly practicing what is taught in the Buddhist scriptures. They are an epitome of kindness, compassion and patience.

Once, the telephone rang again. It was the same caller asking for help again. At that time, although I was doing my daily recitation, I could hear the conversation taking place. I was a bit afflicted with the caller for troubling my mother again with similar problems as in the past because it strains my mother's mental and physical health. Can you guess what ensued? When I went upstairs after my recitation to read my Sutra, I read Shr Fu's words:

"...upon seeing all those who have come to beg, the king brought forth a mind of compassion and pity... happiness... respect... befriending them... a vast great mind... a mind of perseverance... vigor... a non-retreating mind... a mind of renouncing and giving and... a mind of pervasiveness" [FAS Chap 39 VI, pg 39]

"Towards those who come to beg, he brought forth the thought that they were his sons... parents... a field of blessings... rare to come by. He gave rise to the thought of kindness and benefit... solidity... they were his teachers... they were Buddhas... He treated them with a mind of great kindness... He universally gave to all of them and made them all content... He gave them to all living beings without discriminating." [pg 42-3]

Upon reading Shr Fu's words, I changed my whole perspective of how I should regard people who persistently come to beg and request aid.

I am still amazed and very grateful each time Shr Fu responds to teach me in such a wonderful and astounding manner. Shr Fu





久遠之前所說法，能在最恰當的時機，用來對治未來的病症。

回家以後，我們想模仿在萬佛聖城的生活方式，例如：吃午餐的時候，播放師父的錄音帶開示。通過聽他的錄音帶、讀他的書、淺釋，以及《金剛菩提海》雜誌，我們一直從我們大慈悲大智慧的老師，已經領受到、也還在繼續領受無盡的慈恩和無形的幫助。

農曆新年的初一或初二，出了一樁有趣的事兒。我們一如往常，於午餐時分，隨意挑了一卷師父的帶子。你能想像他說了什麼嗎？「新年快樂！」說著，說著，他就開始規勸我們：新年時，哪些事不可做。

師父似乎依然跟我們在一起，從虛空中俯瞰著我們每一個人；一如他曾經說過的：「我從虛空來，回到虛空去。」若是要我用兩個詞來形容他，那就是：師父是「無所不在，無所不知」。

如何能報答他的慈愛呢？我翻開《楞嚴經》(卷8)，得到師父的答覆：「…聽佛教誨；行佛所教，牢記不忘。你尊敬佛、依從佛，就是報了佛的深恩。」

我很慚愧，未能將師父所教的，付諸實行；可我還是很慶幸，能獲得一位最棒的老師，一直在身邊引領我一路走向菩提。我發願：願我在生生世世，都能幼年得遇師父，蒙其接引教誨。當我寫到這篇文章的結語時，剛好拿起一本〈宣化上人示寂週年紀念專集〉，看到師父在356頁處的字句：「我會永遠和你們在一起。」

他曾經跟一名新出家的沙彌說這話。我不禁要完全贊同這位沙彌的意見——師父無時無刻，都跟我們在一起。爲了我們，他一直都在那兒，帶領我們，沿著正路，直趣菩提。

☞ 全文完

explains that,

“There is no past, present, or future in the realm of the Avatamsaka.”

Great Sages have transcended the limitation of time. Thus, whenever Shr Fu speaks, even if it's a taped lecture, we can still frequently experience the unobstructed interpenetration of the past, present, and future. The Dharma spoken a long time ago can be used to treat an illness in the future at the most befitting time.

We try to emulate the lifestyle in CITB when we are back home. We play Shr Fu's taped lectures when we have our noon meal. Through listening to his tapes, as well as reading his books, commentaries and *Vajra Bodhi Sea* magazine, we have received and are still receiving immeasurable kindness and unseen aid from our greatly wise and compassionate teacher.

One amusing incident happened during the first or second day of the first lunar month this year. As usual we just select one of Shr Fu's tapes at random during our noon meal. Can you imagine what he said? “Happy New Year!” He then proceeded to advise us what we should not do during the New Year.

It seems that Shr Fu is still with us, observing each one of us from empty space like what he said once, “I came from empty space, and I will return to empty space.”

If I have to describe him in two words, I would say that Shr Fu is omnipresent and omniscient!

How can I ever repay his kindness? I turn to the *Shurangama Sutra* [Vol 8, pg 257] and received an answer from Shr Fu: “...listen to the Buddha's instruction; do what the Buddha tells you and don't forget it. By honoring and obeying the Buddha, you are repaying the Buddha's deep kindness.”

Ashamed for not being able to put into practice what Shr Fu has taught me, I still consider myself so fortunate to have a most wonderful teacher who is constantly beside me to guide me along the path to Bodhi. I have made the vow that in every life at an early age, I will meet up with Shr Fu as my teacher and advisor. As I write the conclusion to this article, I happened to pick up a book in memory of the first anniversary of Venerable Master Hsuan Hua and came across Shr Fu's words on page 356: “I am always with you.”

He has said these reassuring words to a novice monk. I cannot help but totally agree with the monk's opinion that there will never be a time when Shr Fu is not with us. He is always there for us, leading us along the right path to Bodhi.

☞ The End

