



從容自在赴蓮邦

Entering the Lotus Land at Ease

魏鎮西 文 BY ANGELA WEI

【前言】

謹以此文感謝父親的養育與教誨之恩。父親是引我進入念佛法門的恩師，他的言教身教，以及佛學方面的素養，不但豐富了我的人生，也提昇我的精神層面。他的善良、寬容、公正，以及勤奮的好品德，像星光一樣永遠留在子女的記憶裡。父親他不但培育我們子女的生命，更滋長我們的慧命，他是我們今生最大的福報！

【親恩罔極】

我的父親魏可正先生，廣東省五華縣人，生於西元1922年十一月七日，西元2004年一月二十三日捨報往生於洛杉磯寓所，世壽八十二歲。

父親生長在窮鄉僻壤的鄉村，從小喜愛讀書，每天要走上一個半鐘頭的路程，才能到學校接受教育，但他甘之如飴。

高中畢業後，到省城半工半讀地就讀當地大學；因中日戰爭的緣故，父親於西元1940年放棄大學學業，響應從軍報國的號召。抗戰期間，父親為國家盡心盡力完成上級長官交代的各項任務，因此走遍大江南北，看盡世間的苦難，嘗遍人情的冷暖；但卻練就他不畏艱苦，做事負責到底的勇氣與毅力。

Prelude:

We are dedicating this article to express our gratitude to our father for bringing us up and teaching us. My father is my guiding advisor who introduced me to the Pure Land Dharma Door. His instructions, knowledge and practice of Buddhism enriched my life and elevated my spiritual being. His kindness, forgiveness, fairness and diligence are virtues that shine like stars in our memory. As a father, he not only brought us up, but also nurtured our spiritual life. He is our greatest blessing in this lifetime.

The loss of my kind teacher

My father Wei Ke-Zheng, was born on November 7, 1922 in Wu Hua County, Canton Province. He went to rebirth on January 23, 2004 in his residence in Los Angeles at eighty-two years of age. My father was brought up in a poor rural village and loved to study at an early age. It took him an hour and a half to get to the school to get an education. But he loved it and never complained.

After he graduated from high school, he went to a local college at the capital of the province, working part-time to support himself. Because of the war with Japan, my father had to give up his college education to join the army to protect his country. During that time, my father devoted all his energy to carrying out various jobs for his supervisors. His services to his country also carried him to all corners of Mainland China, enabling him to observe all kinds of sufferings and taste a full range of human emotions. This process molded his character and made him very responsible and persistent.

When we first arrived in Taiwan, my father had to move frequently because of his work. In order to provide us with more





剛到臺灣時，爸爸因為工作地點常有變動，為了不影響子女學業，我們兄弟姐妹五人與母親一直住在中部，而與父親則是聚少離多。年幼時，我們對父親的返家，是既興奮又害怕；興奮的是可以加菜，害怕的是要聽訓。他總會聚集我們兄弟姐妹五人，教導我們做人處事的道理，或說些中國歷史故事。而他最常提到的是：做人要正直，寧可少言，也不要花言巧語；寧可吃點虧，也不要佔便宜。更常灌輸我們：受人點滴之恩，要湧泉相報的觀念。

父親由軍職轉任為普通的公職，仍是在大機構做事，掌管的是人事部門，而機關上上下下的員工都喜歡向父親請教問題，不論是公事或私事，父親都盡量為他們出策略，或為他們擬定可行的目標，或為他們排難解紛，解除他們心中的結。並盡量提攜後進，為國家拔擢人才。

父親為人正直，處事公正，不徇私苟且，當時雖有多次升遷的機會，但因不屑於巴結豪貴，所以就在此機構待到退休。

父親早年生長於中國的戰亂時期，青年時代投筆從戎為國效命，青壯時期為國家投注全副的心力，毫無怨言，他將一生中最好的時光，全貢獻給了國家。父親晚年時曾提及，年輕時因為國難當前，只知全心全意為國盡忠，無法承歡膝下，好好孝順父母，這是他今生最大的遺憾。

父母親將中國傳統文化中最美好的一面，以身教言教的方式傳授給了我們；這是我一生中最感到驕傲與幸運的，也是父母親留給我們子女最彌足珍貴的遺產。

【與師父 宣公上人結深緣】

西元1985年，父親六十三歲，雙親首次聯袂來美，小弟帶他們到金輪寺，拜見師父 宣公上人。師父看到父親，第一句話就問他：「你還記得我嗎？」當時父親十分詫異，也不明究裡。



stability in our education, we lived with our mother in central Taiwan. We five children rarely got a chance to be with him when we were little.

Every time he came home, we were both excited and afraid. We were excited for more food and afraid to be lectured at. He always gathered the five of us and taught us the principles of being a good person. Sometimes, he would tell us some stories from Chinese history. He taught us to be straightforward, honest, and free from false speech. He also taught us to defer to others rather than taking advantage of other people. He especially emphasized the idea of repaying people's kindness twofold.

When my father transferred from his military position to an ordinary job in a large government agency, he was put in charge of the Human Resources Department. He was well liked by his supervisors and employees. They loved to consult him on both job related issues and personal problems. My father always helped them to come up with feasible solutions and dissolve hindrances in their minds. Whenever possible, he promoted capable people to higher positions to serve the country.

My father held his integrity by being fair and honest in carrying out his work without seeking personal benefit. He had several opportunities to get promotions, but he did not take them. Instead, he retired from the same position as the Department Head since he was unwilling to form alliances with the rich and the privileged.

In summary, my father grew up during a time of war, gave up schooling to join the army in his youth and devoted his adult life to serve the country in a civilian position. He spent all his productive years serving his country and we never heard any complaint from him. After he retired, he mentioned to us that his biggest regret was not being able to personally take care of his parents better since he felt he had to serve the country first, especially when the country was threatened.

My parents passed on to us the most precious values of Chinese





他們初次見面，師父就特地闢室與父親交談長達三、四個鐘頭，兩人相談甚歡。與師父促膝長談後，父親茅塞頓開，也種下了日後精進修行的種子。第二年父親再赴美一遊時，即皈依了師父 宣公上人，法名果任。

剛開始學打坐時，父親只能單盤；來美期間，師父指導他如何雙盤，並叫父親當場練習。父親依照師父指示雙盤，師父指著父親的腿，說：「這不是可以了嗎？沒問題的！」從此父親即可順利的雙盤，且毫無痠疼，也從此迷上了打坐。

父親來美小住期間，只要有機會，就請教師父打坐方面的問題；師父也經常闢室單獨教導並糾正他，並鼓勵他參禪。父親也遵循師父的教導，天天按時打坐，並且讀誦大乘經典，如《楞嚴經》、《華嚴經》等。

西元1989年春某一天，師父問父親說：「魏老居士！你這大半輩子為國家、為社會、為家庭，付出了畢生的精力；現在退休了，老年的生活，你打算如何過呢？」父親回答說：「老年人照樣可以為國家、為社會盡份心力！」師父說：「世俗的一切，如夢幻泡影；你倒不如捨下世俗的名利，好好修行吧！如此才能如願為更多的人謀福利！」

聽了師父的一席話，父親似乎有很深的感悟，並在師父的鼓勵下，放棄在臺灣已經擁有的一切，來美定居，決心走修行的路。來美定居後，父親在師父的指導下，專心打坐、念咒，並讀誦經典；由於經常親近師父，師父也傳授他不少的法門，因此進步很快。

父母每年都會上萬佛城拜萬佛懺。因為正值春夏之際，中午天氣非常炎熱，有一次，父親想回住處休息片刻；不巧剛走出大殿，就碰到師父。師父問他：「為何不在大殿拜佛？要上哪兒？」父親照實回答。師父說：「若是認真專心拜佛，是不會覺得熱的！假使你不怕它，它就怕你！」

traditional culture through their actions and oral instructions. I felt so proud and fortunate that we were able to inherit such valuable gifts from them.

A Deep Affinity with the Venerable Master Hua

My parent's first trip to United States (U.S.) was in 1985 when my father was 63. When my brother took my father to pay respects to the Venerable Master Hua at Gold Wheel Monastery, the first sentence that came out of the Master was: "Do you remember me?" My father was very surprised and did not know how to respond.

At that first meeting, Master Hua took my father to a separate room and talked to him for 3 or 4 hours. They both had a great time. The long talk with the Master obviously opened a whole new world to my father and seeds of vigorous cultivation were planted. A year later, my father came to the US. During the second visit, he took refuge with the Venerable Master Hua and got his Dharma name Guo Ren.

When my father began to learn meditation, he could only sit in half lotus. During his visit to the U.S., he received instruction from the Master on how to meditate in full lotus. He was even asked to practice in front of the Master. After my father managed to sit in full lotus, the Master pointed to my father's legs and said: "You can do it. No problem." Ever since then, my father never had any trouble meditating in full lotus nor did he experience any pain. He fell in love with meditation.

Every time my father came to the U.S. for a visit, he took every opportunity to ask the Master questions about meditation. The Master often gave him individual instruction and encouragement in meditation. My father accepted the Master's teaching and followed a daily meditation schedule. Furthermore, he started to study the great vehicle sutras including the *Shurangama* and *Flower Adornment Sutras*.

On one spring day in 1989, the Master asked my father, "Elder Upasika Wei! You have spent most of your life serving the country, the society and the family. Now that you are retired, what is your plan for your future?" My father replied, "Retirees can still serve their country and society." The Master said to him, "Everything in the world is like a dream or bubble. Why don't you put down all worldly fame and profit, and concentrate on cultivation. You will be able to serve more people as you wish!"

My father was deeply touched by what the Master said. The Master further encouraged him to let go of everything in Taiwan and move to the U.S. to cultivate. After he immigrated to the U.S., he received more instruction from the Master on meditation, mantra and sutra recitation. Because he often sought the Master's advice, the Master taught him many dharma doors and my father made much progress





父親聽了師父的這番話，於是又折回大殿，遵照師父所說的去做；突然暑意全消，並且還感到一股清涼。自此之後，每當父親在修行上遇到困境時，就會記取師父的那句話：「你不怕它，它就怕你！」藉此生出堅強的意念與毅力，不輕言放棄，勇往直前，絕不退縮。

從西元1987年開始，每年年底，父母都按時參加佛七法會。西元1991年12月底，他們一如往常的到萬佛城打佛七。法會期間，父親至誠懇切的念佛，感應到親眼目睹兩朵大如車輪，綻放著光芒的白蓮華，在大殿的上方旋轉不已；而且蓮華越轉越大，久久不散。

法會結束後，他請示師父。師父與父親盤腿對坐良久，然後問：「是在女眾的上方？還是男眾上方呢？」父親說：「是在女眾上方！」師父說：「對！」又問：「你看到的是什麼顏色？」爸回答說：「是白色！」師父說：「我看到的是青色。嗯！很好！好好念佛！因為『念佛成佛』！」

西元1991年師父宣公上人因身體不適，在灣區某處靜養；父親得知消息，就在家勤念大悲咒迴向給師父。有一晚，父親專心念〈大悲咒〉，竟然感應到滿室光亮，無需開燈；後來當父親北上探望師父時，就將此事報告師父。

師父坐在床上神情愉悅的對周遭的人說：「你們看！魏老居士為我念〈大悲咒〉，念得滿室光亮。我就知道我的病會好的！」然後笑容滿面的對父親說：「其實我也沒什麼事，只不過是被一老道拿根長棍掃過我的腰罷了！沒事！沒事！你放心！」

自此之後，師父指示我已出家的妹妹將「四十二手眼」的咒語念一遍給父親聽；並允許父親自學自練四十二手眼，無須經過師父傳授。當時父親十分高興，為回報師恩，更是勤念〈大悲咒〉與勤修「四十二手眼」。

西元1992年，父親親自上萬佛城，請教師父說：「我已七十歲了，參禪悟道，實非

in his cultivation.

My parents attended the Ten Thousand Buddhas Repentance Session in the City of Ten Thousand Buddhas every year. Because the session was held in late spring and early summer, the afternoons were very hot. One day, my father was going to take a break. Unfortunately, the Master saw him as soon as he stepped out of the Buddha Hall. When the Master asked him why he was heading out, my father just told him the truth. The Master told him, "If you are single-minded in bowing to the Buddhas, you should not be feeling hot. If you are not afraid of the heat, then the heat will be afraid of you." My father went back to the Buddha Hall and followed the Master's instruction. Sure enough, he did not feel hot at all. Instead, he felt coolness. My father remembered this experience very well. Afterwards, any time he ran into difficulties in his cultivation, he would remind himself of what the Master taught him and was able to use vigor and endurance to move forward.

My parents also attended the annual winter Buddha Recitation Session since 1987. During the session in December 1991, my father was extremely sincere and saw two white wheel-sized lotus flowers near the ceiling of the Buddha Hall, radiant and emitting white light. The lotus flowers grew bigger and stayed for a long time.

After the session, my father asked the Master for an explanation. The Master sat across from my father and did not respond for a while. He then asked my father: "Is the flower above the women's side or the men's side?" My father replied, "The women's side." The Master asked him another question: "What color was it?" My father told him that it was white. The Master answered: "I saw a blue one. Very well. Keep up the recitation because Buddha recitation leads to becoming a Buddha."

In 1991, the Master went on a retreat in the Bay Area to recover from some sickness. Upon hearing the news, my father encouraged everyone in the house to recite the Great Compassion Mantra and transfer the merit to the Master. While reciting one night, he saw the whole room filled with light and it was not necessary to turn on the light. My father went to visit the Master and reported to him what he saw that night. The Master, still in bed, was delighted to see my father and told people around him: "Look! Elder Upasaka Wei was reciting mantras for me and the whole room was filled with light. I know I will get better." He then smiled to my father: "I am not that sick. An old Taoist hit my back. That is all. Don't worry!"

After this event, the Master instructed my sister who is a Buddhist nun to recite the Forty-two Hands and Eyes Mantras to my father. He also gave my father permission to practice the dharma of the Forty-two Hands and Eyes without a direct transmission from





我這種根器的人所能做到的；而且我不求神通，除了佛菩薩外，其他的東西都不想看！請教師父，除了參禪打坐，還有沒有其它的法門可以了脫生死？」

師父凝視他多時，然後說：「既然如此，好吧！跟我來！」於是師父帶著父親步入室內，兩人盤腿對坐；師父很正式的傳授他如何繫心念佛——怎麼樣念佛，才可達到功夫成片的方法。當念佛法門傳授完畢之後，師父將他自己身上的念珠拿在手裡，加持約達數十分鐘之久，再送給父親；並告訴他：「這個念珠送給你！回去好好念佛！念佛也能成佛。記住！一句佛號念到底，定能往生西方極樂世界！」此時父親感念師父的慈悲攝受，於是下定決心專修念佛法門。

師父 宣公上人往生後，父親非常想念師父，有次在閒談中，父親說：「當時師父教我怎樣念佛才可功夫成片，我就一心一意遵照師父的話去做，心想等到有一定程度之後，再請示師父，如何才能修到念佛三昧？可是時不我予，現在師父走了，太可惜了！」

自師父圓寂之後，父親常生「師恩罔極」之歎！



待續

the Master. My father was very happy to hear this. To repay the Master's kindness, he became more vigorous in reciting the Great Compassion Mantra as well as practicing the Forty-two Hands and Eyes.

In 1992, my father visited the CTTB and asked the Master: "I am over seventy. I don't believe that my roots are good enough to succeed in meditation. Additionally, I am not interested in gaining any spiritual power to see anything else other than seeing Buddhas and Bodhisattvas. Besides meditation, is there another dharma door that can help me put an end to the cycle of birth and death?"

Looking straight at my father for a long time, the Master said: "All right. Follow me." My father followed the Master to one room and they sat across from each other. In that room, the Master formally transmitted the Buddha Recitation dharma door to my father and taught him how to recite the Buddha's name single-mindedly to enter Buddha Recitation Samadhi. Afterwards, the Master took his own recitation beads and held them in his own hands for over 10 minutes. When the blessing for the beads ended, the Master gave the beads to my father as a gift and told him: "This is yours. Work hard on this dharma door. Buddha recitation can enable people to become Buddhas. Please don't forget! If you can keep reciting the Buddha's name single-mindedly till the end, you will surely be born in the Western Pure Land.

My father was determined to cultivate the dharma of Buddha Recitation and was very grateful for the Master's kindness. When the Master entered Nirvana a few years later, my father missed the Master dearly. In one of our conversations, my father said: "When the Master taught me the Buddha Recitation dharma door, I thought if I just followed his instruction to a point when further instruction was needed, I could simply ask the Master to advise me how to attain the Buddha Recitation Samadhi. Unfortunately, time did not wait for me and the Master is gone. How sad!"

Ever since the Master's passing, my father often lamented about how tremendous the Master's kindness was to him.

To be continued

