



憶上人

Commenmarating the Venerable Master

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一生弘揚華嚴法門不置餘力的上人，於年輕出家時，是以參禪打坐入門，一路走來，多少困境，多少魔難，都動不了他堅固無比的道心；他百尺竿頭，更上一層，直到打破虛空蓋，吞盡刹海源，歷劫無明桶底脫落了，照說從此他儘可隨緣，悠然度日，而他卻開始忙著上山下海，廣度眾生。說到廣度眾生，其實就是永不退心的為眾生，作牛作馬，尤其那些根本就沒人願意做的事情，他卻行之甘如飴，他常語帶玄機的告誡弟子：我沒你們那麼聰明！又常說：你們這些弟子想跟我，就要先學會吃虧！若說到《華嚴經》，自有賢首宗的人去弘揚；《法華經》自有天台家去提倡；講經說法，自有經師去談玄說論，上人既是禪宗出身，只要用心調教出幾位禪門法將，再把禪宗發揚光大，就是一代宗師了，上人卻拼了老命似的，講這些大經，而只要有眾生想聽，拖著疲憊病體，他依然到處隨緣說法，這樣辛苦所為何事？

上人來到美國後，更是大力弘揚《楞嚴經》、《法華經》、《華嚴經》、禪宗及淨土法門。他的神通妙用廣大無比，卻常不著痕跡，視之猶如尋常老人。可是在他平凡的日子裡，卻蘊藏著精嚴的戒律，與勇猛不懈的精進。有幾次開車載上人出外辦事，他一上車，便盤腿閉目，或持咒或練四十二手眼，不與我們聊天、打閒岔之類，分秒都在把握時間用功，問題是：以他的境界，還須要用功嗎？相形之下，我們真是在混吃等

The Venerable Master promoted the Avatamsaka dharma door his entire life. He left home at a young age and began sitting in meditation and investigating Chan. He underwent much difficulty and hardship. His incomparable solid resolve on the Way never wavered. He advanced atop of the hundred-foot pole, until the cover of empty space was smashed, the source of the sea of worlds was exhaustively swallowed and the barrel of ignorance from kalpas past was obliterated. From then on, he could actually accord with conditions and leisurely pass his time. However, he busied himself by ascending the mountain and entering the sea to vastly rescue living beings. He had never retreated from his toil for the sake of living beings. The work that people would not want to do, he would do them quite contentedly. He often admonished his disciples with the profound truth, "I am not as smart as you people." He also constantly said, "Those of you disciples who want to follow me, must first learn to take a loss."

Those of the Hsien Shou sect would propagate the Avatamsaka Sutra. Those of the Tien-tai school would promote the Lotus Flower Sutra. The Sutra Masters lectured the Sutras and spoke the profound Dharma. Since Venerable Master originated from the Chan school, he needed only to apply himself in teaching several prominent Chan cultivators, causing the Chan school to flourish and make himself the Chan Master of the time. Instead, he sacrificed his life in order to lecture on the Mahayana Sutras. As long as there were living beings who were willing to listen, he would speak Dharma according to conditions. Why did he toil so?

After the Venerable Master arrived in the United States, he fervently promoted the Shurangama Sutra, the Lotus Sutra, the Avatamsaka Sutra, the Chan school and the Pure Land dharma doors. His spiritual penetrations and wonderful functioning were vast and incomparable. He did not attach to any marks, and yet behaved like any ordinary elderly. But during his ordinary days, he upheld the precepts strictly and had untiring vigor. Several times, I drove Venerable Master out on business. As soon as he sat in the car, he folded his legs and closed his eyes to recite mantras or practice the Forty-two Hands and Eyes. He did not





死。談到戒律，單單維持「日中一餐」與「衣不離體」這兩條戒相，多少人天是讚歎不已。把身心徹底融入戒律，與之合為一體，日常生活裡，他自然一言一行都合乎戒律。正因具足清淨戒體，他才可以如《法華經》裡的大白牛車，凡聖一起度。

約在1990年，一次上人來金輪聖寺，當天他生病，進了廟拜了佛，便說身體不適，要隨行的法師，先代替他開示，他便進房間休息。而當天正好有位居士要供養一尊韋陀菩薩(約三尺高)，可是須我們自己去店裡領取，因上人已在養息，也就沒有報備，便開車去把韋陀菩薩載回來，車才停在廟門口，剛打開車門，就見上人從房間出來，打著赤腳，急忙走過來，把韋陀菩薩抱出車，上人已站在眼前，只見上人笑容滿面，很慈祥的拍著韋陀菩薩的肩膀，說道：「喔！來啦！好！好！…嗯！嗯！…」

上人與韋陀菩薩講起話來，上人是邊說話，邊拍著韋陀菩薩的肩膀，神情很愉快很自在，彷彿遇到多年的知己一樣，儘管在房內，上人察覺到韋陀菩薩已到廟門口了，顧不得病體，也來不急穿鞋子，匆忙便跑出來迎接，而他們見面方式，竟然是把手言歡，真是數未曾有。眼前这一幕，深深的印在腦海裡，令人多年難忘。

今上人已圓寂十一週年，緬懷之餘，又如何說呢？

聖人出世難遭遇
猶如優曇鉢羅華
光照法界攝含靈
上人宏化於此地
是故此處最吉祥
但願聖城出千聖
全提正印祖燈傳
宗演上乘萬古芳

chat or engage in idle talk with us. He applied his effort every minute and every second. The question is, "Does he need to apply himself at his state?" In contrast, we are trying to get by and waiting to die. Upholding the precept marks of 'taking one meal a day' and 'wearing the precept sash', is applauded by human and gods. The complete fusion of body and mind with the precepts to form one substance was reflected in every word and deed in his daily life. We may say that just him is the precept. When he was replete with the precepts, he was like the white ox cart mentioned in the Lotus Flower Sutra that rescues both ordinary people and sages.

At one time in 1990, the Venerable Master came to Gold Wheel Sagely Monastery. He was sick on that day. After he bowed to the Buddha, he said he was not well and instructed the accompanying Dharma Master to substitute him for the instructional talk. Then, he went into the room to rest. Incidentally, on that day, a disciple was offering a three foot tall statue of Wei Tou Bodhisattva. However, we had to go to the shop to get it. Since the Venerable Master was resting, we did not inform him but went to the shop to fetch the Wei Tou Bodhisattva back. When our car stopped in front of the monastery, as we opened the car door, we saw the Venerable Master come out from his room bare-footed. He quickly rushed forward and carried Wei Tou Bodhisattva out of the car. The Venerable Master was already standing in front of us with a big smile. He compassionately tapped on the shoulder of Wei Tou Bodhisattva, and said, "Oh! You have come. Good indeed! Good indeed! ... Yes! Yes!" The Venerable Master conversed with Wei Tou Bodhisattva and tapped him on his shoulder as he talked. His expression was really happy and at ease. It was as if he had met a long lost friend. Obviously, the Venerable Master must have sensed the presence of Wei Tou Bodhisattva arriving at the gate of the monastery even though he was in his room. Regardless of his illness, with no time to wear his shoes, he came out to welcome him. This is truly unprecedented. That scene has been imprinted in my mind ever since. I will never forget it.

Now that Venerable Master has entered Nirvana for eleven years. What else could be said besides commemorating him?

Difficult indeed it is to encounter sages coming to the world
Like the appearance of the Udumbara flower
Illuminating the Dharma Realm to gather in sentient beings
The Venerable Master vastly propagated the Dharma here!
Thus this place is most auspicious.

We wish that the Sagely City will produce a thousand sages.

Completely uphold the proper seal and transmit the patriarch's lamp.

The renowned proclamation of the higher vehicle of Chan lasts for many generations.

