

# 巍巍風範憶上人(二)

## Remembering the Venerable Master's Lofty Example(II)

摘錄自宣化上人答問錄——金剛棒喝 EXCERPT FROM VAJRA STRIKES

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1. 問：為何有些人在未遇到上人之前，就先夢到上人，是不是他們往昔和您有緣？還是上人放光令他們夢見您？

上人：我沒有那麼多光，沒有那麼多汽油，這都是前因後果。因為人和人都有緣，緣深的，這些影塵都會記得，往昔的這些緣都會現出來。有很多人見到我很高興的，尤其小孩子，我叫他們幹什麼，他們就幹什麼。在東北的時候，一般青年人也沒人叫他們叩頭、拜佛，可是他們見到我都會叩頭、拜佛，什麼都會了。有的人見到我會哭，有的人見到我高興得不得了。問他們為什麼哭？好像是失散很久了，在外邊受了很多氣，見到我他們好像回到自己父母身邊似的，回來哭一哭，出出氣。有很多很多不同的情形，不過我不願意告訴你們，要告訴你們，你們也會哭。

2. 問：您剛剛講這個因緣，有些人看到您好像以前見過您似的，這個因緣是不是指前世的因緣？

上人：好像，誰知道是不是？

3. 問：師父怎麼知道這麼多事情？

上人：我想知道的時候，什麼事情我都知道；若是我不知道的時候，什麼事情我都不知

道。

4. 問：聽很多人說，修行人會有許多龍天護法護持，還有很多感應。請問師父，發生在您周圍有哪些感應或奇蹟？

上人：我的奇蹟是很多的，但這些是天龍八部呢？地龍九部呢？還是人龍十部？我不知道。

5. 問：師父看見過鬼？

上人：類似這一類的問題，我不答覆，為什麼？我說我看見，你也沒看見；我說我沒看見，你又想我會看見，這個不能解決這個問題。

6. 問：師父，您最得意的事是什麼？最失意的事是什麼？

上人：我最得意的事是助人為快樂之本；我最失意的事是我打妄語，說了做不到。

7. 問：為什麼小鳥停在師父的手裏不走？

上人：因為我沒有殺心。

8. 問：師父，聖城萬佛殿牆上的一萬尊佛像都是您做的啊！

上人：事情都過去了，提它幹什麼。

9. 問：為什麼師父都叫人念觀世音菩薩呢？

上人：因為末法時代魔強法弱，觀世音菩薩的大願是以慈悲心救度一切眾生。

10. 問：怎麼很少看見上人在聖城坐車？

上人：不要染污聖城的空氣。

11. 問：師父為什麼不住到另一間比較暖和的房間，開個暖爐保暖？

上人：我歡喜在冰箱裏。

12. 問：師父，您每天有這麼多信件，信封上的郵票有的以後會值錢，你有沒有收集？

上人：我不要錢。

13. 問：師父，您累了吧？

上人：累死就算了。

14. 弟子問：師父，某某人要出家，他第一是為報佛恩，第二是報師恩-----

上人：我的弟子很多，沒有幾個真正報我的恩。

15. 問：今天浴佛節-----

上人：所有的天龍八部都會聽話，只有你們這些皈依弟子不聽話。

16. 問：為什麼有人怕師父？

上人：因為他心裏有鬼，自己有愧，所以怕我。

17. 上人：妳做的事會讓妳墮地獄。

弟子：我該怎麼辦呢？

上人：我可以救妳，我到地獄去代妳受報。

18. 問：為什麼師父說自己有很多罪？

上人：我常常罵人，把眾生的罪都放在我身上。

19. 問：下個月第三個禮拜是師父的生日，我們可不可以幫師父做生日？



**Q1 [addressed to the Ven. Master]:**

How come some people have dreams about you even before they meet you? Is it that they have affinities with you from the past? Or is it that the Venerable Master emits some light that makes people dream about you?

**A:** I don't have that much light, that much gasoline. Cause and effect is the reason. People have affinities with others. Those who have deeper affinities with others will recall impressions from their past. These past affinities unveil themselves of their own accord. Many people are delighted to see me, especially children, who will do everything that I tell them. In Northeast China, without being told, some teenagers used to prostrate, bow, and do all kinds of things when they first saw me. Some people would cry when they saw me; some would be ecstatic. When asked why it is that they cry, they say they feel like children who have been lost and apart from their parent for a long time. They feel as if they have finally come home after years of suffering. They let out their pent-up angst and have a good cry when they know they've come home. There are many, many different situations, but I don't want to tell you about them. If I were to tell you, you all would cry, too.

**Q2:** Are you talking about causes and conditions from past lives when you mentioned how people have seen you in the past?

**A:** Possibly, who knows?

**Q3:** How come the Venerable Master knows so many things?

**A:** When I want to know, I know everything. When I don't want to know, I know nothing.

**Q4:** I have heard many people say that cultivators are protected by many gods, dragons, and Dharma protectors. Cultivators have many mystical experiences. May I ask the Master what kind of mystical experiences or miracles you have encountered?

**A:** I have encountered many miracles, but I don't know about the eightfold heavenly dragons, ninefold earth dragons, or tenfold human dragons!

**Q5:** Has the Master seen ghosts before?

**A:** I will not answer questions like this. Why? Because even if I have, you haven't yet. If I were to say that I haven't, you would still think that I have. So this is a question that shouldn't be answered.

**Q6:** Master, what were your greatest delight and greatest disappointment in the past?

**A:** I enjoyed helping people the most. I am most disappointed that I have lied,

that I have not done what I said I would.

**Q7:** How come that bird sits in the Master's palm without flying away?

**A:** Because I have no thought of killing.

**Q8:** Master, you made every one of the ten thousand Buddhas images in the Buddha Hall of the City of Ten Thousand Buddhas!

**A:** It's all in the past. Why mention it?

**Q9:** How come the Master is always telling people to recite the name of Guanshiyin Bodhisattva?

**A:** Because demons are in power while the Dharma is on a decline during this Dharma-Ending Age, but Guanshiyin Bodhisattva has a great vow to rescue all living beings with kindness and compassion.

**Q10:** How come we rarely see the Venerable Master ride in a car at the City of Ten Thousand Buddhas?

**A:** Let's not pollute the City's air.

**Q11:** Master, why don't you live in a warmer room or turn on the heater to keep warm?

**A:** I like being in a refrigerator.

**Q12:** Master, you get so many letters every day. Do you collect the stamps on those envelopes? They'll become valuable later on.

**A:** I don't want money

**Q13:** Master, are you tired?

**A:** I might as well die from fatigue.

**Q14 (by a disciple):** Master, someone wants to become a monk, firstly to repay the Buddha's kindness, and secondly to repay the Master's kindness. . .

**A:** I have lots of disciples, but very few really repay my kindness.

**Q15:** Today is Shakyamuni Buddha's Birthday. . .

**A:** All the gods and dragons of the eightfold division listen to me, but all of you who have taken refuge with

上人：多唸地藏菩薩，多唸觀世音菩薩，天天替我念他十萬聲觀世音菩薩、地藏菩薩，那就替我慶祝生日了，能辦得到嗎？這才是真的替我做生日，人算不如天算。

20. 問：願恩師萬壽無疆，弘揚佛法，普濟有情眾生。

上人：我已經死了。

21. 弟子：懇請上人久住於世〔一九九〇年曾在三次不同的情況下表示此意〕。

上人：我並沒有說我要走了，這種事是註定的。

22. 弟子：我想爲上人立一個延生牌位。

上人：如果我需要別人來幫助我，我又怎麼能夠幫助別人？

23. 請問法師圓寂後，欲往何處去？

上人：沒有地方去。

24. 問：想供養師父，但不知供養什麼？

上人：最好以念佛爲供養，真心念佛，真心供養；戒心念佛，戒心供養；定心念佛，定心供養；慧心念佛，慧心供養。

25. 一九八五年上人訓練弟子們講經說法，上人只在最後做講評。有位新來的弟子在心裏想：千里迢迢的從臺灣來到聖城，就爲了能聽到上人的講經說法，現在上人卻不講了，真不甘心！上人忽然自臺上走下來對他說：「誰叫你不早點來？」

26. 問：是不是人人都有緣成爲上人的弟子？

上人：你有真心就會有緣，若無真心，有緣也會變成無緣；如果有真心，沒有緣也會變成有緣。

27. 問：要具備什麼樣的資格才能作您的弟子？

上人：必須要改變自己。

28. 問：師父走了之後，弟子應如

何修行？

上人：要深入經典，一切依佛法所說而行，對任何人回答佛法，一定要引經據典。

29. 問：以後弟子們應注意哪些事呢？

上人：不作預言，不自誇，不要名利。有修行的人都是大智若愚的，不會到處賣廣告說自己救了多少人。

上人：具足什麼因緣？我不懂這麼多的問題。我出家，什麼因緣也沒有就出家了。

me do not.

**Q16:** Why are some people afraid of the Venerable Master?

**A:** Because they have ghosts on them and they're ashamed; that's why they're scared of me.

**Venerable Master(17):** The things that you are doing will lead you to the hells.

**Bhikshuni:** Then what should I do?

**A:** I can save you. I'll take on your retribution for being in the hells.

**Q18:** Why does the Master say that he has lots of offenses?

**A:** I often scold people. I have taken on living beings' offenses.

**Q19:** It just so happens that the third week of next month will be the Master's birthday. Could we hold a birthday celebration for you?

**A:** You could celebrate my birthday by reciting the names of Earth Store Bodhisattva and Guanshiyin Bodhisattva 10,000 times every day. Can you do it? That would be a real birthday celebration. Birthdays are better left to the gods than to people.

**Q20:** May our kind teacher live forever to propagate the Buddhadharma and universally save all sentient beings.

**A:** I am already dead.

**Q21 (a disciple):** We earnestly request that the Venerable Master remain in the world. (People expressed this on three different occasions in 1990.)

**A:** I didn't say I was leaving. This kind of thing is predetermined.

**Q22 (a disciple):** I would like to set up a lengthening life plaque for the Venerable Master.

**A:** How can I help others if I need other people's help?

**Q23:** Dharma Master, please tell us where you will be going after your death?

**A:** There is nowhere to go.

**Q24:** I would like to make some offerings to you, but I don't know with what?

**A:** The best offering to me is the recitation of the Buddha's name. To recite the Buddha's name sincerely is an offering of sincerity; to recite the Buddha's name with a commitment to precepts is an offering of commitment to the precepts; to recite the Buddha's name with samadhi is an offering of samadhi; to recite the Buddha's name with wisdom is an offering of wisdom.

**Q25:** In 1985, the Venerable Master was training disciples to go up on stage to lecture on the Sutras and give Dharma talks. The Venerable Master only gave a talk and an evaluation at the end. One newly arrived disciple thought, "I've come thousands of miles from Taiwan to the City of Ten Thousand Buddhas just so that I can hear the Venerable Master's Sutra lectures and Dharma talks; but now the Venerable Master isn't speaking. It's so unfair!" The Venerable Master suddenly walked off the stage and went up to that disciple, saying, "Who told you not to come earlier?"

**Q26:** Does everyone have the affinity to become your disciple?

**A:** You have the affinity if you are sincere. Affinity will become no affinity if you're insincere. No affinity will become affinity if you're sincere.

**Q27:** What are the qualifications for becoming your disciple?

**A:** You must change yourself.

**Q28 (by a disciple):** How should we cultivate once the Master leaves us?

**A:** You must enter the Sutras deeply. Do

everything according to the Buddhadharma. Cite from the Sutras whenever you answer people's questions about the Buddhadharma.

**Q29 (by a disciple):** What things should we be careful of in the future?

**A:** Don't make any predictions. Don't brag. Don't be interested in fame and

fortune. Real cultivators appear dumb though they're extremely wise. They don't go around advertising how they have saved so many people.

# 難行能行 ● 難忍能忍

## 一上人時時刻刻都在度衆生

### Practicing Difficult Practices and Enduring the Unendurable

#### --The Venerable Master's Constant Efforts to Liberate Living Beings

比丘尼恆頤 2008年5月17日講於萬佛城大殿

A TALK BY BHIKSHUNI HENG YI ON MAY 17, 2008 IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS

沙彌尼近經 英譯 ENGLISH TRANSLATED BY SHRAMANERIKA JIN JING

我到了萬佛聖城幾年後，大約是在一九八五年或一九八六年間，美國曾發生旱災，那時我仍然是沙彌尼。爲了消災解難，拯救世人於水深火熱之中，宣公上人規定大眾每天於大殿內持誦「解萬病咒」（唵 室裏哆 室裏哆 軍渣裏 沙哇訶）。

有一天，因有公務須下去三藩市金山寺辦理，在路途上我們也仍然在持誦「解萬病咒」。第二天用完齋後，又急著要趕回萬佛聖城，上人說要和我們同坐一輛十五人份的廂型車回去。司機就很擔心的說：「上人，外面天氣非常酷熱、乾燥，車內又沒冷氣，恐怕上人如此大年紀不太適合-----」但上人仍堅持如此做，當然我們也非常高興能有此稀有機會與上人同車。

開始，就有些人說：「好熱哇，熱死人了！」上人說：「如果以後你們下地獄會更熱！」大家就不敢再作

聲。於是不管天氣是那麼熱，車內形同烤爐，大家只有虔誠專心、閉目地在持咒。只有我唸了一段時間後，就因太熱而開始打妄想，睜眼往外看，就看見師父上人雖然汗流如雨，仍然雙眼半閉，神情極爲凝重，專注地作金剛持咒，乃至作加持的手勢。突然間我從上人眼睛內似乎看到一片火海，上人就在這火海內非常辛勞地救度一切沉淪的頑愚眾生；正如地藏王菩薩在地獄中頭頭救拔一切罪苦眾生。這種境界使我非常感動並流出眼淚，原來上人每時每刻都在默默中爲度眾生作出最大的犧牲，以其法力令「火燄化紅蓮，地獄變淨土」。

於是我立刻生大慚愧，屏除一切妄想而開始專心持咒，奇怪的是，天氣不再那麼炎熱，所謂「心清自然涼」，其他人也有同感。原來上人不辭勞苦，現身說法，教弟子們如何在惡劣環境中，難行能行，難忍能忍。



當車子抵達萬佛聖城之時，大家正準備將所有食物、物件拿下車，我一眼見到有兩盒東西，又開始打妄想了，「這些cake(素糕)怎麼這樣奇怪？」就在此時，上人問我說：「這是什麼東西？」我不加思索說：「師父，這些是cake，素糕之類-----」上人說：「妳看清楚一點，到底是什麼東西？」我立刻再看一次。啊，原來是 moth balls(樟腦丸)！上人說：「原來妳戒天只會想到吃東西，看到什麼都是 cake！」

我即時生大慚愧，上人給我取法名「恆頤果齡，而非大快朵頤！」於此，非常感激上人一語道破，令我明瞭自己的缺點是，對人對事只看片面，未能全面以對，才有此誤！