

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 SHRAMANERIKAJIN 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！

It was 1985 or 1986, a few years after I moved to the City of Ten Thousand Buddhas. A drought had occurred in the United States. I was still a novice nun then. In order to eradicate the disaster and save all human beings from this great misery, Venerable Master specifically commanded us to recite the “Curing-All-Illnesses Mantra” in CTTB’s Buddha Hall. (Mantra: nan, xi li duo, xi li duo, jun zha li, suo wa he)

One day, we had to go to Gold Mountain Monastery in San Francisco to take care of some business. On the way down, we continued to recite the Curing-All-Illnesses Mantra. After lunch on the second day, we hurried back to CTTB. The Venerable Master said he was going to ride with us in the 15-person van back to CTTB. The driver was very worried and said, “Master, the weather is relentlessly hot and arid. The van has no air conditioning. I am afraid that such travel conditions will not be suitable for someone of your advanced age.” However, the Venerable Master insisted on riding with us. Of course, we were very delighted to have such rare opportunity to ride in the same car with the Master. At the beginning, some started to say, “It is so HOT! We are dying from the heat!” The Venerable Master said, “If you fall into the hells in the future, it will be even hotter than this!” No one dared to make another sound after that. As a result, despite the excruciating heat that made the car feel like an oven, everyone only focused on reciting the mantra sincerely with eyes closed. I was the only one who recited half-way and started to have discursive thoughts because of the heat. I opened my eyes and looked outside. I observed that although the Venerable Master was perspiring profusely,



his eyes were still half-shut but there was a serious expression on his face. He concentrated on reciting the mantra using the Vajra method; I even saw him doing some mudras to bless beings. Suddenly, at that moment, I seemingly saw a sea of fire reflected from the Master’s eyes as if he was toiling very hard to rescue all the sunken, dull and obstinate beings from that very sea of fire – just like Earth Store Bodhisattva extricating every suffering being with offenses in the hells. This scene touched me so much that I shed tears. I realized that in every moment of time, the Venerable Master was silently making the greatest sacrifice in order to liberate living beings. He used his power of Dharma to “Transform blazes of fire into red lotuses and turn hells into the Pure Land.”

I immediately gave rise to great shame and remorse. I discarded all my false thoughts and started to concentrate on mantra recitation. A strange thing happened: it was no longer hot. As the saying goes, “When the mind is calm, it is naturally cool.” Other people also felt the same way. It turned out that the Venerable Master, fearing no toil or hardship, spoke Dharma to us through his personal

example. He taught his disciples how to practice what is hard to practice and endure what is difficult to endure in an undesirable and terrible environment.

When we arrived at CTTB, everyone was unloading food and other items from the van. I saw two boxes of something and gave rise to this false thought, “How come this cake look so strange?” At that very moment, Master asked me, “What is that?” Without thinking, I replied, “Shrfu, this is cake, vegetarian cake of some sort...” The Venerable Master continued, “Look at it more closely! What is it?” I looked again right away! It turned out that they were mothballs. “The only thing you think about all day long is eating. So, everything you see becomes cake!” the Venerable Master commented.

All of a sudden I felt very ashamed. The Dharma name the Venerable Master gave me, “Heng Yi, Guo Ling,” does not mean to “stuff yourself with food.” From these words, the Venerable Master pinpointed my shortcomings and caused me to realize my problem: I only look at people or things from a partial view instead of observing the complete picture. That is why I made the above mistake!