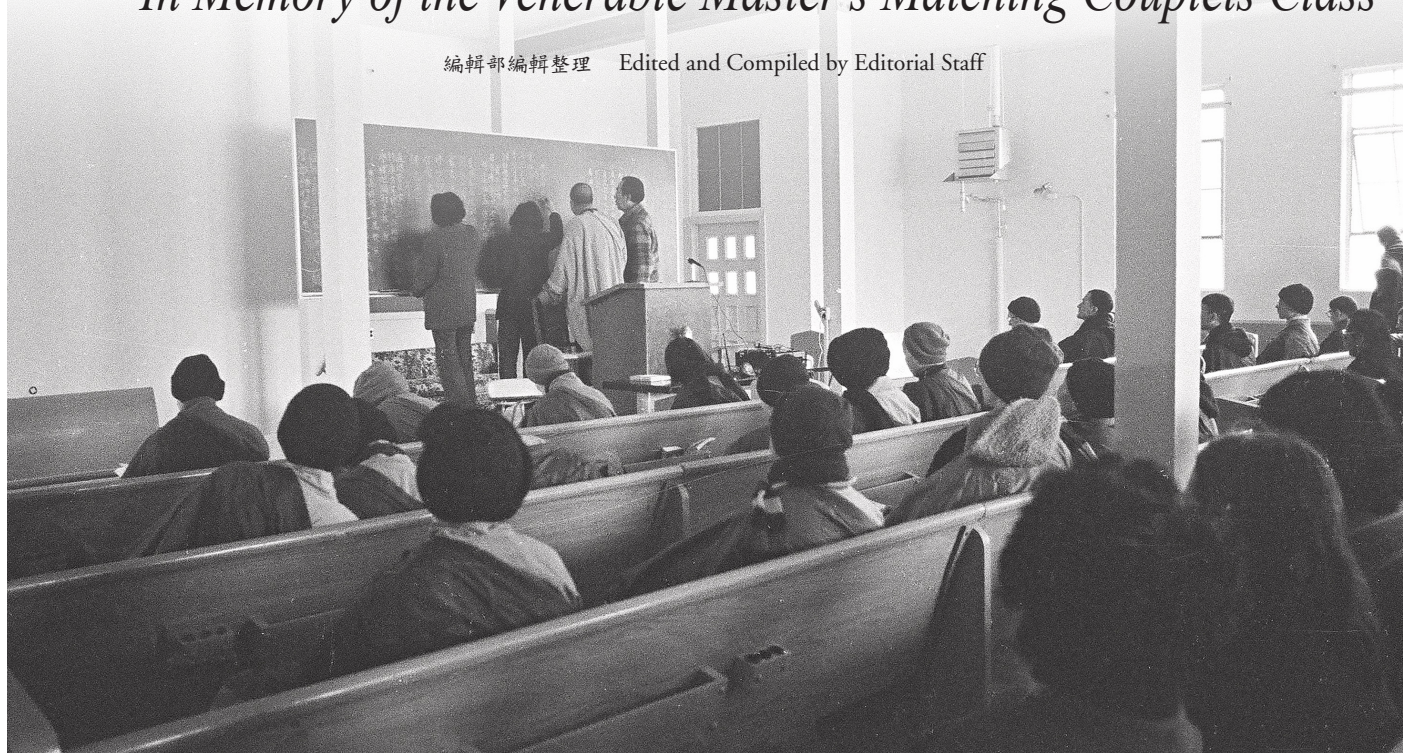


懷念上人的對聯課

In Memory of the Venerable Master's Matching Couplets Class

編輯部編輯整理 Edited and Compiled by Editorial Staff



對聯是人類智慧的一種表現

上人於一九八三年十一月五日開示

「對聯」這門學問已經失傳了，現在很多讀書人也不會對對聯，或者把它忽略了。其實這門學問是世界上人類智慧的一種表現，也是中國文化高超處的一種特色，西方文化是望塵莫及的。它乃是根據陰陽、天地、乾坤、男女等哲理，演變而成的，精練而意味濃厚豐富，很有啟發作用。

在中國，對對聯是很講究平仄的，但是現在這個地方有很多西方人對音韻還不了解，所以剛開始對，我不太苛求。我教人的方法是循序漸進的，先把基礎打好了，以後再注意平仄也無妨。

中國人向來很注重對聯，譬如清朝的紀曉嵐，最會對聯。可是近年來中國學問流入白話語體文，就把古文都遺忘了。你們現在學習古時中國文物的風範，有些人對得也不俗，有些人對得仍欠通順，不過我只是為你們改正錯

Matching Couplets Expresses the Wisdom of the Human Race

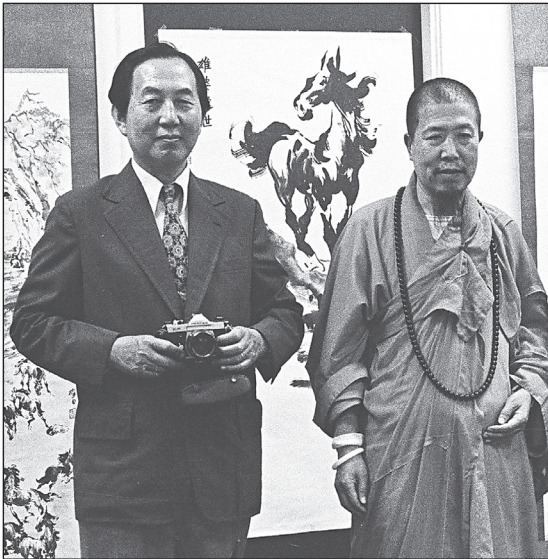
A talk by the Venerable Master on November 5, 1983

The study of matching couplets is no longer being taught to young people. Nowadays most educated people have either forgotten how to match couplets, or have simply never learned. Actually, matched couplets express the wisdom of the human race. They are a hallmark of the loftiness of Chinese culture, and Western cultures can never hope to match this form of poetry. Matched couplets have evolved based on the principles of yin and yang, heaven and earth, male and female, and so on. Subtly refined and richly profuse in meaning, to match couplets is an inspiring pursuit.

In China, when people compose matched couplets, they pay attention to the tones of the characters. However, since most of the Westerners here don't understand Chinese phonology, I won't ask for too much as we begin learning how to write matched couplets. I will teach you one step at a time. Let's first lay a good foundation; then later on, we can devote more attention to the tones.

Chinese people have always appreciated the art of matching couplets. For example, Ji Xiaolan of the Qing Dynasty was a master at matching couplets. In recent years, Chinese scholars have favored a more colloquial style, and the classical literature has been forgotten. Now all of you are studying the exemplary styles of ancient Chinese literature. Some of you have written excellent matches, while others aren't very proficient yet. In

字，仍然儘量保存你們每一句話的意思。你們不要看輕這門學問，它的境界也是無窮無盡的！



上人的對聯課，開始於一九七〇年代金山禪寺。早期任上人對聯課的助教，劉濟生居士表示：「可惜這門學問，近年日漸衰微，後繼乏人，今天在學術界懂得對聯的，真如鳳毛麟角，少之又少。所幸宣化上人，開中西人士學習中國古典文學對聯之先河。上人以獨出心裁的教授法，循循善誘，深入淺出，引起中西學員極濃厚之興趣。」

八〇年代，上對聯課成為萬佛聖城生活中一件重要的事情，同時也是法界佛教大學課程裏極重要的一堂課。一位弟子談論到：「八萬四千法門中，最奇妙的一種就是對對聯。上人用這種方法來鼓舞、帶領學生去啟發自己本有的智慧。在金山禪寺，上人每週教一堂對聯課。一個好的下聯，不僅意思與上聯相符合，還要在意思、語調、風格上，逐字逐字配合。在西方，這還是第一次傳授這法門。」

只要在萬佛聖城上過對聯課的學生，對這門課都踴躍萬分。上人說：「我給你們出對聯，都是即景，隨時我見個什麼就出什麼，沒有一定的，所以你們大概捉模不透，一向是這樣子，這是千變萬化，沒有一定的招數，也像小孩子打醉拳一樣，對對聯這種學習，就看你的智慧如何？有智慧，有辯才，有隨機應變，腦筋要活動一點，再難的也可以對，沒有智慧，一難就無法交卷了，這不是冒充的。」

當然，對聯課不僅只是一種文學形式。對聯的

correcting your lines, I only correct the wrong characters while trying to keep the original meaning. You should not look lightly upon this branch of learning, for its state is boundless and inexhaustible!

The Master's Matching Couplets class began back in the 1970's at Gold Mountain Dhyana Monastery. Upasaka Liu Jisheng, the Master's early Teaching Assistant in his Matching Couplets class, commented, "What a shame that currently the art is declining and those who really have talent in making couplets are rarer than phoenix feathers and unicorn horns! And so how fortunate that now the Master is teaching this unprecedented class in which Westerners and Asians can learn about the ancient Chinese art of matching couplets. The Master's ingenious method of teaching is a gradual approach. As an expert, he makes it simple, and Western and Asian students alike have become seriously interested in this art."

By 1980, the Matching Couplets class was an important event in life at the City of Ten Thousand Buddhas and was a core course in the Dharma Realm Buddhist University curriculum. A disciple commented: "Of the 84,000 dharma-doors, one of the most wonderful is completing the second line of a couplet. The Master can use this method to inspire and lead students to awaken to their original wisdom. At Gold Mountain Dhyana Monastery, the Master teaches a weekly Couplets class. A good match not only completes the meaning of the first line, but is written so that the meaning, tone, and style are matched character for character. This is the first time this dharma (of matching couplets) has been taught in the West."

Students at the City of Ten Thousand Buddhas showed great enthusiasm for Chinese matching couplets once they attended this class. The Master said, "When I give you the first line for a matching couplet, it is always impromptu. Whatever I see at the time will be the subject. You can never predict what I will give you. It has always been this way: myriads of changes without any fixed rules. It's just like children playing at 'drunken boxing.' How well you match couplets depends on your wisdom. If you have wisdom, eloquence, quick wits, and the ability to adapt to the situation, you can match even difficult lines. Without wisdom, you won't be able to match the more challenging lines. You can't fake it."

And of course Couplets class was more than just study of a literary form. The content of the couplets always contained principles that were proper and timely. Buddhist doctrines, terms, and lists were succinctly expressed in brief phrases of the couplets. Confucian concepts of how to be a good person and how to relate to and benefit the family, society, and all nations were introduced in the brief wording of the couplets.

內容還包含了正確、合時的道理。在簡短對聯句中表達了佛教的教義及名詞。也介紹了儒家思想，如何做一個好人，如何與人建立關係，利益家庭、社會、及整個國家。

對對聯的遊戲規則

對對聯的遊戲規則：專有名詞對專有名詞，普通名詞對普通名詞，形容詞配形容詞，動詞對動詞。上下聯中除了文法要相配合以外，上聯的字不能重複出現在下聯。讓我們先看看幾對上人親自做的對聯及文法分析。

萬佛聖城山門正面之對聯（進山門時可看見） 宣化上人題於一九八〇年五月四日

華嚴境界。楞嚴壇場。
四十二手眼。安天立地。

妙覺世尊。等覺菩薩。
千百億化身。變海為山。

The Rules for Matching Couplets

The Rules for Matching Couplets: Proper nouns are matched with proper nouns, common nouns with common nouns, adjectives with adjectives, and verbs with verbs. In addition, the grammatical functions in the two sentences of the couplet must match, and no word in the first line can be repeated in the match. Now let's look at some of the Master's own couplets and analyze the grammar.

Couplet on the Mountain Gate of CTTB (on the west side—seen upon entering)

Composed by the Master on May 4, 1980

The **expansive scope** of the **Flower Adornment**,
the **Shurangama's entire platform**,
and the **forty-two hands and eyes**
pinion the **heavens** and **secure** the **earth**.

The **World Honored Ones** with **wonderful enlightenment**,
Equal Enlightenment Bodhisattvas,
and **hundreds of billions** of **transformation bodies**
take seas and **turn** them **into mountains**.

Analysis 對聯分析：

First line 上聯	Matching line 下聯	Part of speech 文法詞類	Grammatical functions 文法
expansive scope (state) 境界	World Honored Ones 世尊	adjective-noun 形容詞・名詞	1st subject 第一主詞
Flower Adornment (Avatamsaka) 華嚴	Wonderful Enlightenment 妙覺	noun 名詞	adjective 形容詞
Shurangama 楞嚴	Equal Enlightenment 等覺	proper noun 專有名詞	adjective 形容詞
entire platform 壇場	Bodhisattvas 菩薩	noun 名詞	2nd subject 第二主詞
forty-two 四十二	hundreds of billions 千百億	adjective 形容詞	adjective 形容詞
hands and eyes 手眼	transformation bodies 化身	noun 名詞	3rd subject 第三主詞
pinion 安	take 變	verb 動詞	1st main verb 第一主要動詞
heavens 天	seas 海	noun 名詞	1st direct object 第一直接受詞
secure 立	turn into 為	verb 動詞	2nd verb 第二動詞
earth 地	mountains 山	noun 名詞	2nd direct object 第二直接受詞

香港西樂園寺 宣化上人題於五〇年代
念阿彌陀佛 三輩九品從此證
修波羅蜜法 六度萬行自茲圓

小人言謊。行紅就綠。換面要充君子。
丈夫說話。如白染皂。改口不算英雄。

學中文的最好方法

對聯課是上人教只認識一點點中文的人，最好的一個方法。剛開始，他教的很簡單，從最簡單的片語或短句開始。讓我們看一看上人的上聯與弟子的下聯。

師父的上聯

幹什麼

弟子的下聯

作對聯
化眾生
修正法

師父的上聯

口是心非偽君子

弟子的下聯

面從背違真小人
言真行實大丈夫
因慎果易實菩薩

師父的上聯

生老病死真是苦

弟子的下聯

喜怒哀樂幻如夢
國城妻子有何戀
行住坐臥原在道
富貴榮華無非幻

在這一個法門中，學生從上人的對聯課中獲益不淺！一、增加了中文字彙。二、掌握中文文法。三、獲得無價知識，培養高尚情操——如何斷除煩惱，改進品性；如何善待長輩與他人，盡應盡義務；如何立功立德，修行圓滿；

COUPLET AT WESTERN BLISS GARDEN composed by the Master during the 1950's

The **three levels** and **nine grades** (of rebirth) are certified to by **being mindful of Amitabha Buddha**. The **six paramitas** and **myriad practices** are perfected from **cultivating Paramita Dharmas**.

Petty people's lies shift from red to blue. Changing their countenance, they **pass themselves off** as gentlemen.

A man's phrasing is like a **stain of black on white**. **Altering his words**, he **cannot be counted a hero**.

An Excellent Way to Learn Chinese

This method of matching couplets was an excellent way for the Master to teach people who knew little about Chinese. In the beginning he made the lessons simple. Disciples only had to match a short phrase or a simple sentence. Let's look at some examples of the Master's line and the disciples' matches.

Master's line:

Doing what thing? (What are you doing?)

Disciples' matches:

Matching a couplet.
Transforming living beings.
Cultivating Proper Dharma.

Master's line:

One whose mouth says "yes" while his mind means "no"—a phony "superior person."

Disciples' matches:

Someone who to your face is compliant but behind your back opposes—truly a petty man.
Someone whose words are true and whose actions are genuine—a great hero.
Someone whose causes are cautious so his effects are easy—really a Bodhisattva.

Master's line:

Birth, old age, sickness and death—really are suffering!

Disciple's matches:

Joy, rage, grief, and happiness—illusory like a dream.
Nations, cities, spouses, children—what's there to cling to?
Walking, standing, sitting, and lying down—have the

妙覺世尊等覺菩薩千百亿化身變海為山

長白居士撰 弟子吳鼎敬書

及如何擴大胸襟、等等。四、上人用弟子們都可以接受的、不可思議的方便法門，糾正了其過錯——通過給予即時的、直接的、個別的忠告。五、下聯一出，可以互知彼此，了解他人之心思、意向，增進溝通。凡此種種益處，難以盡書！

另外，上人也強調，在黑板上寫對聯時，字必須工整。字直寫時，不可歪七扭八，不可太大太小，不可草寫——一筆一劃，都要清清楚楚。上人說，字可看出一個人的個性：寫得彎彎的，表示心也是彎曲的。寫的時候，每一行之間，要留點兒距離，但不要太大。上人總是不斷地提醒，不要超過自己的範圍。記得有一次，上人開玩笑地告訴一個小男生，要向他「收租金」，因為他寫的字佔用了太多的黑板。

對博學又專於此道的學者而言，上人的權宜法門，是難以形容的奧妙。下期【附記】一文，有很詳細的登載，楊富森教授與上人對對聯的經驗。

歡迎來對對聯

在籌備聖城卅週年慶祝法會活動期間，有人建議增加「對對聯」的活動。因對聯是上人在聖城給弟子們上主觀智能推動力熱門課程之一，尤其是早期之弟子，大家依然懷念。此議馬上獲得熱烈迴響。活動前籌備小組採編趕製出四十幅上聯。七月三日至五日，在書展現場，貼上十多副上聯，有一至二位法師在那兒為有興趣的來賓們講解，來鼓勵來賓踴躍一試，果然引起諸多來賓的興趣。在此特摘取現場幾副來賓所對的下聯，供大眾玩味。冀此拋磚引玉，來誠徵下聯，讀者如

Way as their source.

Wealth, honor, glory, and splendor—none is not illusory.

How many advantages students of the Dharma reaped from the Master's Couplet class! (1) It improved our Chinese vocabulary; (2) it taught us Chinese grammar; (3) we received invaluable lessons in how to cut off afflictions, how to develop our character, how to treat our elders and others, how to create merit and virtue, what our moral obligations were, how to cultivate and perfect our practices, how to expand the measure of our minds, and so forth; (4) we also received timely, direct, personal

advice from the Master about correcting our faults through this wonderful expedient in a form we could all accept; (5) we learned to know each others' minds and inclinations by the content of our matching lines. Ah! The good points could never all be listed!

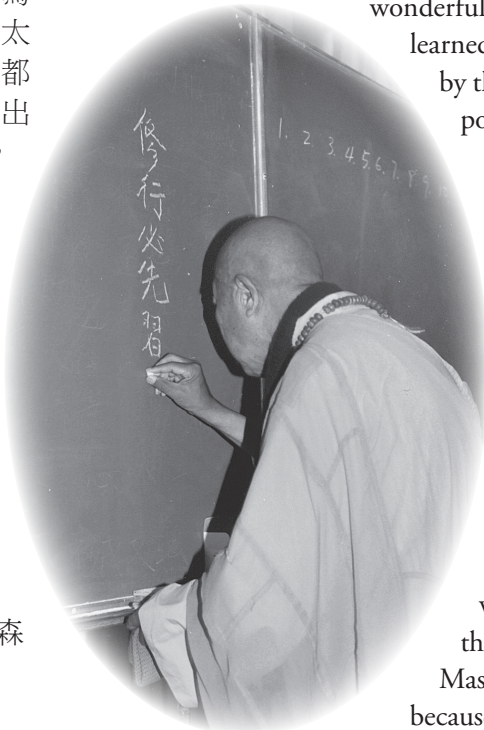
The Master also stressed that in writing our matches on the blackboard, our characters had to be written neatly. The vertical line of characters could not be crooked or lopsided, nor could the characters be written too large or too small. They had to be properly printed characters—no cursive style was allowed. The Master advised us that a person's character was exposed in his/her writing. Crooked lines meant crooked minds. A bit of space had to be left between each vertical line of characters—but not too much. We were reminded over and over not to take more than our share of space. I remember one time the Master threatened to charge a young boy "rent" because his line took up too much space on the board!

And for the most sophisticated couplet scholars, the

Master's expedients were also ineffably wonderful. You can find a detailed discussion in the following issue where Professor Richard Fusen Yang discusses his experiences in matching couplets with the Master.

Welcome to Join in Matching the Couplets

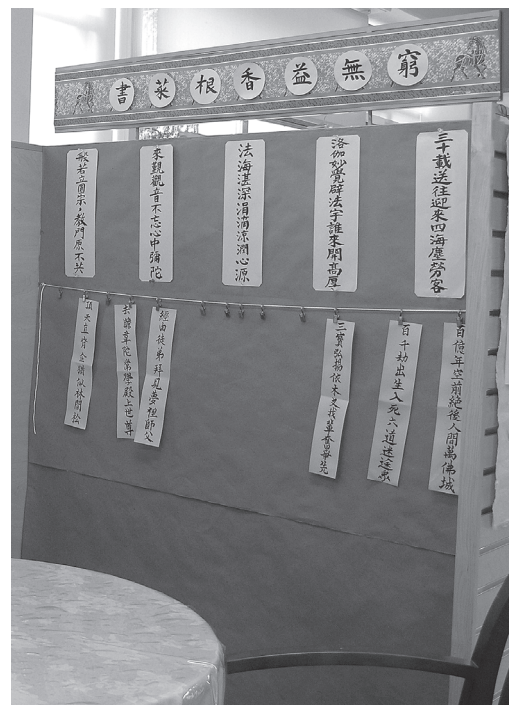
While CTTB's 30th Anniversary Preparation Committee was planning activities for the anniversary, someone brought up the idea of adding one more activity: matching couplets. It was received with enthusiasm because matching couplets was one of a series of popular courses advocated by Ven. Master to be taught at CTTB, by the method of developing and harnessing the power of one's inherent wisdom. People, especially disciples from the early time of Ven. Master Hua's teaching, still cherish memories of this course. The preparation team compiled and created over 40 couplets to be matched—for the occasion of a three-day Chinese couplet matching activity at the book exhibition center. Then, about 15 of those couplets were selected, written out with Chinese brush and black ink, and posted for people to match the lines. Also, two monastics were present to explain and encourage people to participate. The response was quite overwhelming. Now we have selected a few



果有興趣，歡迎就以下六幅上聯對對您的下聯。來稿請寄：萬佛聖城 —— 金剛菩提海，或電郵cttb@drba.org.

- (1) 上聯：回顧三十年展望千萬年 下聯：感念上人恩精進報佛恩
- (2) 上聯：三十載送往迎來四海塵勞客
下聯：百億年空前絕後人間萬佛城
/ 百千劫出生入死六道迷途眾
- (3) 上聯：洛伽妙覺辟法宇誰來開高厚
下聯：三寶弘揚依木叉我輩奮爭先
- (4) 上聯：師父茹苦含辛為造萬佛 下聯：徒弟胼手胝足承先啟後
- (5) 上聯：萬佛蒞臨萬佛城開法筵
下聯：觀音應化觀世音利有情 / 達摩駐蹕達摩鎮傳心印
- (6) 上聯：來觀觀音不忘心中彌陀 下聯：去瞻韋陀常學殿上世尊

☞ 待續



of those couplets that we consider well matched, or at least partially well matched, to share with you. Despite the imperfection in their matching attempts (due to haste or other reasons), we hope that by seeing these examples, readers will be inspired to come up with better matches for any of the following six couplets. Please send your matching lines to:

Vajra Bodhi Sea Editorial Department, The City of Ten Thousand Buddhas, 4951 Bodhi Way, Ukiah, CA, 95482 USA
Or email to: cttb@drba.org

- Opening line: Reflect thirty years into the past, and have a vision ten thousand years into the future.
Matching line: Remember the Ven. Master's kindness, and then work hard to repay the Buddha's kindness.
- Opening line: For thirty years, we have welcomed and bid farewell to people burdened with mundane concerns.
Matching line I: For a billion years, there is no precedent or parallel in the world for the City of Ten Thousand Buddhas.
Matching line II: For thousands of eons, beings who have gone astray have been born and died in the Six Paths.
- Opening line: From Potola to Wonderful Enlightenment, a new frontier of Dharma was pushed forward; who can come to push further?
Matching line: The Triple Jewel propagates the Dharma; by replying on Pratimoksa (precepts), we strive to be ahead.
- Opening line: The Master endured suffering and hardship, for the sake of creating ten thousand Buddhas.
Matching line: The disciples calloused their hands and feet, in order to carry on the Dharma for a brighter future.
- Opening line: Ten thousand Buddhas descend; the City of Ten Thousand Buddhas thus throws a feast of Dharma.
Matching line I: Guanyin responds; by observing the cries of the world Guanyin benefits sentient beings.
Matching line II: Bodhidharma settled in the town of Talmage, passing on his Mind-Seal.
- Opening line: Coming to Guanyin as a pilgrim, do not forget mindfulness of Amitabha.
Matching line: Going to Weitou as a worshipper, constantly learn from World-Honored Ones in the Buddha Hall.

☞ To be continued