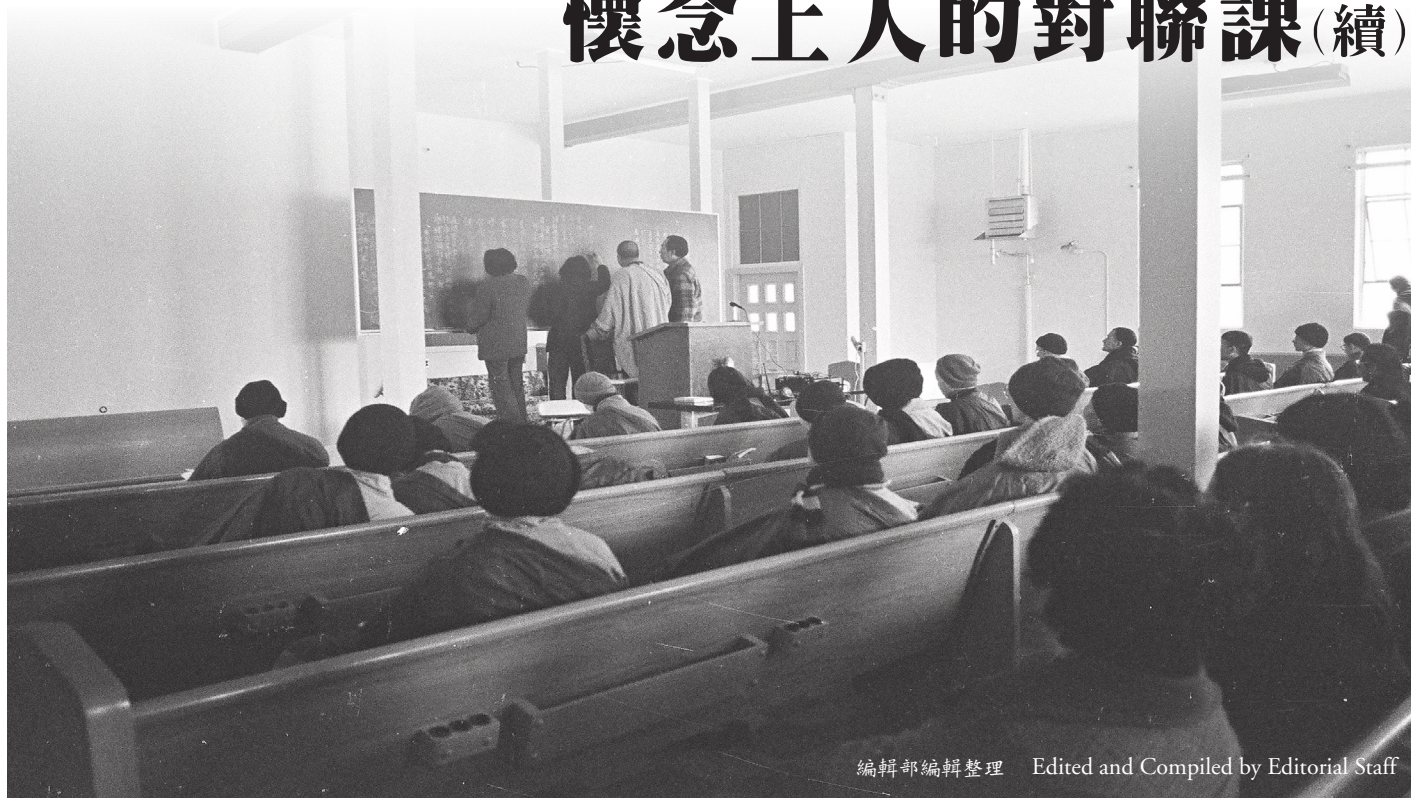


*In Memory of the Venerable Master's Matching Couplets Class (continued)***懷念上人的對聯課(續)**

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

前文提示：「對聯」這門學問是世界上最人類智慧的一種表現，也是中國文化高超處的一種特色。上人不但使用這種方法來鼓舞、帶領學生去啟發自己本有的智慧，同時透過上對聯課教導西方人學習中文，瞭解中國文化的奧妙。

**【附記一】比丘尼恒雲2009年9月13日講於法界聖城**

八〇年代左右，在妙語堂有對聯課。上人的對聯課非常有趣，上人出上聯，弟子上臺對下聯時，每個人都要把自己的名字寫在對聯的下面。從對聯課可以看出弟子的修行及境界，這是上人教化眾生的方式之一。不只是萬佛聖城的住眾，無論東方人、西方人，只要誰在場都可上前去對。上人在批改下聯時，通過的給1個圈，佳作給2個圈；若得到3個圈圈那就是優了。人都需要鼓勵，當自己的下聯被上人打2個圈圈，就很高興。

這課程很有意義、也很有意思，大家都很喜欢，不只東方人，西方人也喜歡。有時上人在前

Matched couplets express the wisdom of the human race. They are a hallmark of the loftiness of Chinese culture. The Master used this method to inspire and lead students to awaken to their original wisdom, as well as to help Westerners to learn Chinese and to understand the wonders of Chinese culture.

**Appendix 1: A talk given by Bhikshuni Heng Yun at The City of Dharma Realm on September 13, 2009**

In the 1980's, the Venerable Master held the very interesting matching couplet class at the Wonderful Words Hall. The Ven. Master provided the first part of the couplet and disciples would go up on the stage and write the second part of the couplet, signing their names next to the line they wrote. From the couplet they matched, the Master could tell the state of the disciples' cultivation. This was one of the ways the Ven. Master transformed living beings. Regardless of whether he was a Westerner and an Asian, anyone could go up to match the couplet because the class was not only for CTTB's residents. When the Ven. Master marked the matched couplet, one circle was given for passing matches, double circles for above average matches, and triple circles for excellent ones. Everybody needs encouragement. When people received double circles, they felt ecstatic.

一天晚上出上聯，譬如今天《涅槃經》講完了，上人就拿《涅槃經》的一句話做上聯，讓弟子去對。這時上人說，今天晚上你們大概睡不著了，因為要想著明早怎麼對下聯。上人不只出上聯、批下聯，還教我們如何做對聯，譬如：名詞對名詞，動詞對動詞；對到後來，連不懂中文的西方弟子都可對出不錯的下聯。還有對聯有甚麼特別意義，或者有甚麼特別因緣會出上聯，上人都會開示。以上是概略說一下上對聯課的情形。

### 【附記二】上人1983年8月13日開示於萬佛聖城無言堂

今天對聯的題目是：「見賢思齊英勇士」。我們要效法賢人，他們所行所作，皆為榜樣。什麼是賢人？就是賢而有德的人。見到賢人，一定向他看齊，向他學習，要和他一樣有道德，有風度，有學識，有涵養。但這並不是想一想就算了，而是要認真去實踐，努力學習。賢人的一舉一動，一言一行，堪作為我們的模範；若不學習，只是在想，是沒有用處。你能認真去學習，才是英勇士，也是大英雄，也是大法師。

英勇士，不是草包。什麼是「草包」？簡單地說，就是愚笨的人。有人說：「他是個鹹（賢）人呀！活該是鹹人，與我沒有關係。他要做鹹人，我要做淡人。」這種淡而無味的人，不管好，不管壞，一切無所謂，反正混吃等死，死了就算了，這是懶惰人的思想，永遠沒出息。

### 【附記三】比丘恒實記：

上人對「對聯」時，會把描述一種境界或弟子習氣的上聯，寫在黑板上，然後要大家對下聯。很不可思議的，寥寥的幾個中國字就能顯示出一個人的性格、優缺點、文學技巧、教育程度等等。上人甚至能使不會說中文的小孩子上前去，在黑板上寫出格調不俗、內容新鮮的對聯。上人教的這門課，是一個非常美好的經驗，美國的佛教史上恐怕是開天闢地的頭一遭，在中國佛教史上也恐怕是久遠以來的頭一回。這裏我只是指出我認為需要記得恩師的其中一面。

那是我與另一位出家眾三步一拜，拜到一個叫半月灣的海岸時，我靈感突發作了一

The class was very meaningful and everybody enjoyed it. Not only Asians, but Westerners also loved it. Sometimes, the Ven. Master would write out the first line of the couplet the night before. For example, when the Ven. Master finished lecturing on the *Nirvana Sutra*, he would use a line in that sutra as the first line of the couplet and let students match the second line the next day. The Ven. Master would say, "You probably won't be able to sleep tonight because you'll be thinking about how to match the couplet for tomorrow morning's class". The Ven. Master not only provided the first line and made comments on the second line but also taught us how to match a line. For example, a noun must be matched with a noun; a verb must be matched with a verb. At the end, even those Western disciples who did not know Chinese were able to come up with pretty good matching lines. The Ven. Master also talked about the special meanings of the couplets, or about how the first line of a couplet came about. The above is a brief description of the matching couplets class.

### Appendix 2: A talk given by the Ven. Master on August 13, 1983, in the Hall of No Words at the City of Ten Thousand Buddhas

The topic for today's matching couplets is "A hero is one who sees worthy ones and strives to be like them." We should take worthy people as our models and emulate their conduct. Who are the worthy ones? They are people with virtue and talent. When we meet worthy people, we should learn from them and strive to be as virtuous, refined, learned, and cultured as they are. We shouldn't just think about it; we should regard their every word and deed as a good example for us. But if we only think about their example without trying to emulate it, it won't be of any use. Only through diligent study can we be a great hero, a great Dharma Master.

A hero is not a simpleton or a fool. Someone may say, "Well, he may be a salty (pronounced the same as "worthy" in Chinese) person, but that's got nothing to do with it. If he's a salty person, I want to be a bland person." This kind of a bland and flavorless person doesn't care about anything; he just eats his food and waits to die, thinking, "After I die, I can forget about everything!" That is the attitude of a lazy, good-for-nothing bum.

### Appendix 3: A talk by Bhikshu Heng Sure

The Master would teach a matching couplets class, in which he would put the first line on the board regarding a state or a situation or a disciple's habits, and invite everyone else to come up and add the second line. It was amazing how just the few Chinese characters of your couplet line could reveal your character, your nature, your shortcomings, your literary skill, your education... He even had children who were not able to speak Chinese come up and put matching couplets on the board that were surprisingly sophisticated in form and refreshingly pure and straight in content. It was a wonderful experience to have the Master teach couplets. It's probably the first time in any American monastery that a Buddhist teacher has done this (and maybe the first time in



首詩。當時心裏想：「這首詩好棒！哇，我能用中文寫詩了！這首詩真正地表達了我的境界，下次見到上人時我一定將這詩呈給上人。」詩的內容是這樣的：「言詞虛幻經書多，精神寶貴稀有佛，夢中止語離妄念，覺後盡氣為眾說。」

不錯嘛！是不是！我在思考——那叫妄想——我應該一心一意地拜，而不是想自己是了不起的詩人。我對自己說：「我會有機會唸給上人聽的。」午齋時，一輛眼熟的旅行車靠路邊停了下來，是上人及其他一些人。結齋後，我清了清嗓子說：「上人，我寫了一首詩，我唸給您聽好嗎？」他說：「哼！你作了一首詩？好罷，唸來聽聽。」我就唸了。「不錯，可是我要改一改。」上人說：「言詞虛幻狡辯多，寶貴精神可成佛，夢中止語無差念，覺後原來一字沒。」

一針見血！而只花了不到一分鐘的時間。上人用我自己的話，轉過來直指我的妄想，我那美妙的詩就在風裏化為烏有。上人不但將這首詩改得更好，而且對我來說是一個最恰當不過的教訓。如照鏡子一樣，我在此孤芳自賞，深以為傲，而在眨眼的瞬間，上人就給了我一個棒喝：「看了！打妄想，還不趕緊努力！」這就是上人：詩人、文人、教師。

#### 【附記四】楊富森教授記

第二天清早，我趕到城裏，參加師父的對聯課；我沒有料到，那天師父出的上聯正是：「楊校尊授洋文楊洋同音不同字。」我一看師父出的對聯，心中明白，我當然要對個下聯；靈機一動，我想起了師父曾提到過，他和天主教樞機主教于斌不但是小同鄉而且是好朋友，我立刻寫出下聯：「于教主唱漁歌于漁異形且異義。」

到了第二個禮拜，師父出的上聯是：「劉金童舉金刀揮利劍刀刀劈空不見血。」我一看，心中明白，原來師父又用我老伴兒的名字做為上聯，

Chinese Buddhist history for a long time). So this is just to point to one aspect of our teacher that I think needs to be remembered.

This was on a bowing pilgrimage I did with another monk. We got to a place called Half Moon Bay on the coast. I was bowing along when something inspired me and I wrote down a poem. I thought, "That's a pretty good poem. Boy, I can write Chinese poetry! This really has captured my state. I'm going to give it to the Master next time I see him." My poem went like this: (This is the English translation.)

*Words are false; books are many.*

*Energy is precious, and Buddhas are few.*

*Still dreaming? Stop talking.*

*Do no more false thinking.*

*After awakening, cross living beings over in everything you do.*

Pretty good poem, huh? I was working on it--which is called false thinking; I should have been bowing, not thinking about what a great poet I was. I thought, "Well, someday I'll have a chance to read it to the Master." At lunchtime, a familiar station wagon pulled off the road; it was the Master and some other people. After the meal, I cleared my throat and said, "Master, I wrote a poem! Could I read it to you?" He said, "Hmpf! You wrote a poem? All right, let's hear it." So I said my poem. He said, "Not bad. But I want to change it." He said,

*Your words are false, your excuses are many.*

*Value your energy, and you can become a Buddha.*

*You're still dreaming? Really stop talking, and do no more false thinking.*

*After awakening, you'll see all along that there hasn't been a single word in it anywhere.*

Right on the spot! It took him less than a minute. He turned my own words around and pointed right at my false thinking. My wonderful poem was scattered to the wind. He made it not only a better poem, but exactly the right teaching for my mind. It was like looking in a mirror. Here I'd been, very proud of myself, and in the blink of an eye, the Master showed me--"See? False thinking. Go back to work." So this is the Master--the poet, the literati, and the teacher.

#### Appendix 4: A talk by Prof. Richard F.S. Yang

Early the next morning, I hurried into the City to join the Master's morning class. To my surprise, the Master gave the following line as the first line:

*The Honorable Yang teaches foreign language (yang wen);*

*Yang and yang are two different words with the same sound.*

As soon as I saw the line given by the Master, I knew that I was supposed to come up with a matching line. In a sudden flash of inspiration, I remembered the Master saying that he was not only from the same village as the Catholic Cardinal Yubin, but also a good friend of his. I immediately wrote the second line:

*Cardinal Yu sings fishing (yu) songs;*

*Yu and yu are different in form as well as meaning.*

The following week, the Master gave the following as the first line:

*Golden Lad Liu (Liujintong) raised the golden knife and brandished the sharp sword;*

*With every thrust of the knife, she slashed the air with no blood seen.*

可是他大概不好意思用全名（我老伴兒的名字是劉金定）所以改用劉金童（而不是劉金定），讓弟子們對下聯。我明白師父的用意，可是我怕弟子們不瞭解聯中的微妙。我也對上了，我的下聯是：「信言之做言人亂講話人人譏罵未成名。」

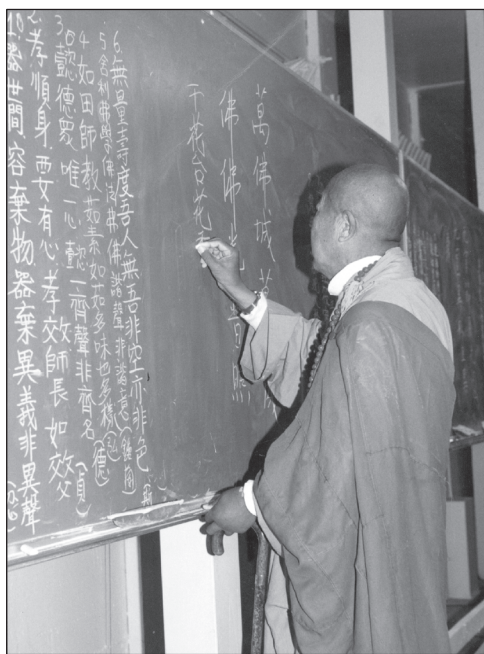
第三個星期，師父出的上聯是：

「楊雨辰震西將軍克敵制勝如探囊取物。」

我一看，心中又明白了，原來這次師父用我兒子的名字編成上聯，讓弟子們對。我對了兩個下聯；一個是：「胡白水泉中妖怪興風作浪竟傷天害人。」另一個下聯是：「吳古月湖北醫師懸壺濟世以捨己為人。」

到了第四個星期，師父出的對聯不再是我家人的名字了，而是祖（炳民）教授的名字，上聯是：「祖教授孫國父祖孫兩人誰老誰少誰知道。」我對的下聯是：「男醫生女護士男女兩位孰好孰壞孰品評。」

我在萬佛城的一年中，我參加了十幾堂師父的對聯課，獲益匪淺；我同意師父的想法，作對聯是訓練思考的最佳途徑。諺云：「禮尚往來」又說：「來者不往，非禮也。」宣公既然出了上聯，讓大家都（包括師父宣公在內）對下聯，那我也就出了我的上聯：「萬佛城萬佛成佛佛光普照。」四眾弟子們看了這個上聯，都低頭細想對個下聯，但是半天沒人能對得上；宣公確是一位名家，稍加思索，立刻在黑板上寫了下來，即「千花山千仙獻花花香遠播。」我自己也百思不得要領，想了半天，也想不出合適的下聯來。因此，我越加讚佩宣公的技藝高人一等。



As soon as I saw it, I understood. The Master was using my wife's name as the subject of the first line, but he probably felt it would be impolite to use her full name (her name is Liu Jinding) so he used 'Liu Jintong' instead. Although I understood the Master's intent, I'm afraid his disciples didn't grasp the wonderful meaning hidden in the line. I matched it with the line:

*It was told in a letter, but the letter writer spoke recklessly;*

*Every person scolded and ridiculed him, so he didn't become famous.*

The third week, the Master gave the following line to be matched:

*Yang Yuchen, the general who shocked the West, conquered enemies and won battles as easily as one digs into a pocket to take something out.*

When I saw it, I understood it at once. The Master had composed the line based on my son's name. I came up with two matching lines. The first one is:

*Hu Baishui, the freak in the spring, stirs up the wind and makes waves,*

*Doing nothing but hurting heaven and harming the people.*

[Note: Bai 白 and shui 水 combine to make the word 'spring' 泉.]

Another matching line says:

*Wu Guyue, a doctor from Hubei, suspended the pot and saved the world,*

*Renouncing himself for the sake of others.*

[Note: Gu 古 and yue 月 combine to make the word Hu 胡.]

In the fourth week, the Master's line was no longer based upon the names of my family members. Instead it mentioned the name of Professor John Tsu. It said:

*Professor Tsu ('grandfather') and Founding Father Sun*

*('grandson'):*

*Of the grandfather and the grandson, who is old and who is young--who knows?*

My matching line was:

*A male doctor and a female nurse:*

*Of the man and the woman, who is good and who is bad--who can judge?*

During the year I spent at the City of Ten Thousand Buddhas, I participated in more than ten matching couplets classes given by the Master and derived considerable benefit. I agree with the Venerable Master's view: matching couplets is an excellent way to train one's thinking. It is said, "Propriety must be observed mutually." It is also said, "If one does not return the favor, then one has not observed propriety." Since the Venerable Master gave everyone (including himself) so many first lines to match, here's my first line:

*At the City of Ten Thousand Buddhas, ten thousand Buddhas attain Buddhahood; The Buddhas' light shines on all.*

I lowered my head and tried to think of matches, but could not come up with anything for a long time. The Venerable Master, however, was a genuine expert. After brief consideration, he wrote the following second line on the board:

*At the Mountain of a Thousand Flowers, a thousand immortals offer up flowers; The flowers' fragrance wafts afar.*

I racked my brains but couldn't come up with a suitable matching line myself. Thus, I stood in even greater awe of the Venerable Master's outstanding skill.

待續

To be continued