

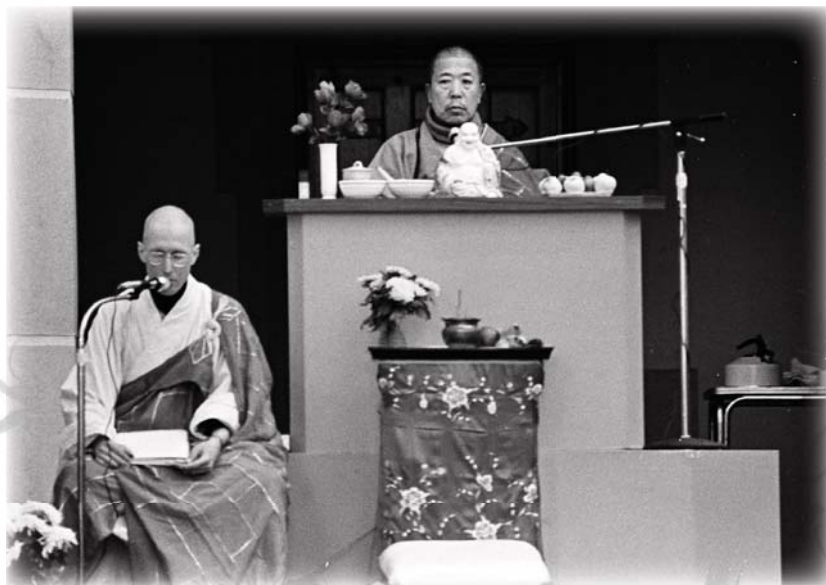
我心目中的宣化上人

The Venerable Master Hsuan Hua in My Mind

恆實法師 2009年12月11日於北京龍泉寺答問

By Dharma Master Heng Sure, during a Question-and-Answer Session at the Dragon Springs Monastery in Beijing, on December 11, 2009

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問：您心目中的宣化上人是怎樣的？
回答：長話短說，我最初認識上人是在金山寺；1973皈依三寶，再過三年，1976年在萬佛聖城受具足戒。在金山寺和萬佛城，「開悟」這個詞和「神通」這個詞，是聽不到的。聽到什麼呢？「道德」、「習氣」、「毛病」，這些你常常會聽到的。上人他重視那一方面？上人重視你能不能不生氣。很重視這個！

所以，有一次上人有這種教化弟子的習慣：如果有什麼事情錯了，有什麼問題發生了，他可能會先怪你，雖然你根本跟這個事情沒有關係。「你怎麼搞的！嗯？」他就這樣說。「沒有啊！師父，不是我，不是我，是他幹的！」上人就說：「嗯，好了，再說！」你心裡就覺得：「考不

Question: What was the Venerable Master Hsuan Hua like in your mind?

Answer: To make the long story short, I initially knew the Venerable Master at the Gold Mountain Monastery in 1973 when I took the Three Refuges. Three years later, in 1976, I went to the City of the Ten Thousand Buddhas to receive the full precepts. At Gold Mountain Monastery and the City of Ten Thousand Buddhas, people hardly ever heard the terms “enlightenment” and “spiritual powers.” So what did we hear? “Virtues,” “ethics and morality,” “bad habits,” “faults” and “shortcomings” — these were the words that you would often hear. What did the Venerable Master value and emphasize? The Venerable Master placed emphasis on whether you had anger and would lose your temper — he focused on this heavily!

Therefore, one time — the Venerable Master had this habit of teaching his disciples: Whenever there was anything wrong, or if there was a problem, he might first blame you, although you basically had nothing to do with the matter. “What happened?—how did you create this mess? Huh?” he would say. “But, Master, I didn’t do it, it wasn’t me! It was

上，這個考試考不上！」為什麼考試考不上？因為他怪你，是給你一個考試，看你能不能不生氣！然後你就會覺得：「啊，我認錯題目了！」上人並沒有責備我，他就是看我有沒有火候，能不能不生氣。

在1993年的有一天，那時我已經在博士班，平時住在譯經院。那個時候也是星期天講經，我正逢期末大考，又要到學校上課，還要管理廟上很多的事情，真的身體、心理都很疲倦。這時有一件事情發生了：有一封信——上人的一封信，好像丟了，沒人知道在哪裡，可能在辦公室裡面被放錯到什麼地方了。然後電話響，我在那裡，就覺得自己不知道氣力到哪裡去，心裡很疲倦。上人竟然叫我以前的俗名：「傑姆！」「師父？」「那封信，你怎麼弄丟了？」我說：「師父，不知道，我可能不小心，我去找，我盡量去把那封信找回來！」上人就說：「Pass（考試通過）。」

我心目中的上人，就是用善巧方便的方法來教化西方人的一位善知識。上人不為自己的身體著想，什麼都不要。穿的衣服就是那套老衣服，破了又縫的，穿了很久的。坐的車子也是破的車子、普通的車子，不坐豪華的車。用的衛生紙用得真的不能再用，用了三、四次才扔掉。因為他是東北雙城縣貧窮的農家孩子，他說物質很難買，所以不願意浪費東西。

還有一點，叫我們非常感動，這是我一輩子難忘的。上人在抗日戰爭的時候，他是青少年，他看到東北的同胞不夠穿、不夠吃，勞動之後，第二天早上凍死、餓死的屍體滿地都是。他那時身體長得高高的，一頓可以吃三碗飯，一天三頓九碗飯。他看到東北同胞受苦，生起大慈悲心，他說：「我如果能減少我每天吃的食物，雖然不能直接把六碗飯給他們吃了，可是食物還在世間，我還沒有用，我是間接的布施給他們。」所以他那時就發願日中一食。他說一天少吃兩頓，每天就可以省下來六碗飯，間接布施給他們。所以從那個時候開始，他都是日中一食。在《佛說四十二章經》中，佛說「日中一食，樹下一宿」。他說奇怪的是，只吃一頓，也不覺得餓。

him.” Then the Venerable Master would say, “Huh, OK, we’ll talk about it later.” In your mind, you would realize: “I flunked! I failed this test.” Why did you fail this test? Because when he blamed you, he was giving you a test to see whether or not you would get angry. Later, you would realize, “Ah! I did not recognize the test problem.” The Venerable Master did not blame me, but he wanted to see whether I had the ability to control and hold my fiery temper, to see whether I could endure and not get angry.

There was one particular day in 1993. At that time I was already in the doctoral program, but I normally lived at the International Translation Institute. I also had to lecture on the sutras on Sundays, and it happened to be the time of the final examinations. Additionally, I had to attend classes at school and manage various matters at the temple. Really, my body and mind were simply exhausted. Something happened on this day: There was a letter — the Venerable Master’s letter appeared to have been lost and no one knew where it was — perhaps it had been misplaced somewhere in the office. Then the phone rang; I was there physically, but I didn’t know where my energy and strength were, and I felt exhausted. The Venerable Master unexpectedly called me by my lay name: “Jamie!”

“Master?”

“That letter, how did you lose it?”

I said, “Master, I don’t know. Perhaps I was being careless. Let me find it; I’ll try my best to find that letter!”

Then the Venerable Master said, “Pass.”

In my mind, the Venerable Master is the one wise spiritual teacher who knows how to apply skillful means to teach and transform Westerners. The Venerable Master never cared for his own body and didn’t want anything else. He always wore a set of old clothes, which was torn and then patched up again and again, and he wore it for a long time. The car he drove was also a beat-up old car, an ordinary car, not a luxury car. He would use a piece of paper napkin again and again, for three or four times, until it was so frayed that it couldn’t be used anymore, and then he would toss it. Because he was a child from a poor, farming family in northeast China’s Twin Cities Province, he said that material goods were very difficult to come by, so he didn’t want to waste anything.

There was also another point which moved us greatly and which is the most unforgettable in my life. During the war of resistance against Japanese aggression, he was a youth and saw that his fellow countrymen in the Northeast didn’t have enough to wear and to eat, and after forced hard labor, the second morning he saw the ground littered with the frozen corpses of those who had starved to death. He said that at the time, he was tall and could eat three bowls of rice in a meal, and so in a given day that would be nine bowls of rice for the three meals. When he saw his compatriots enduring immense sufferings, he felt great kindness and compassion. He said, “If I can reduce my daily intake of food, although I cannot directly give them the six bowls of food, that food still remains in this world because I haven’t used it, so I’m indirectly offering that food to them.” So from then on, he vowed to eat only one meal a day. He

我們聽到上人這種大公無私的精神，內心很感動，也發願去日中一食。那麼這種苦行，出家人如果願意的話，是可以的。居士們呢？有的居士說：「哎呀！法師們都這樣做，我們也這樣做！」結果，照顧孩子、上班、開車等等，就「汽油不夠」（肚子餓了）。生了煩惱，就怪佛法：「哎呀，佛法令我受苦了！」我們說：「不是的！因為這個不對機。」你一定要吃夠！居士們，這個要看情形，要知道份、知道力。但是我們那個時候住在廟裡，只是打坐、做早晚課，因為很感動，所以我們也跟著上人一塊日中一食。我心目中的上人是這樣的，為法忘軀的。

故事很多，我再舉一個例子。有一天上人在那兒坐著，沒有人跟他講話，有些客人已經走了。我看到上人的面孔，就好像沒有任何人在那裡似的，就是很慈祥、很清淡的一種面孔。我有事情，就到師父跟前禮拜，跟他說了。一下子，我看到師父的面孔——怎麼樣呢？也看到我自己的面孔了！這個比較奇妙，我看到我的面孔在師父的面孔上，好像看一面鏡子似的。但是我這個人在那面鏡子裡，所有的毛病、所有的不如法，和還沒有達到圓滿的、難看的面孔，都看到了！，真是奇妙，就是那同一面鏡子，同時我又看到一種可以達到的、一個圓滿的人相——就是做人到了一個圓滿地步時的面相。就是說，不圓滿的地方和可以達到的地方，就在同一面鏡子——上人的面孔上——都看到了！我說：「這怎麼可能？上人這個示現，一方面告訴我還不如法的地方，一方面又讓我看到我可以達到圓滿的、可以成就的地方。」真是不可思議的一種境界！所以，我心目中的上人就是這面智慧的鏡子。



said that by cutting out the two meals, he saved six bowls of food a day and indirectly made a charitable offering to others. Therefore, from then on, he always ate one meal a day. In *the Sutra of Forty-two Sections*, the Buddha said, "Take one meal at midday and live under a tree." Strangely, the Master said that although he was only eating one meal a day, he never felt hungry.

After we heard about the Venerable Master's great selfless, impartial spirit, we were deeply moved and also made vows to eat only one meal a day. This kind of ascetic practice is fine for monastic cultivators who are willing to do so. How about the lay cultivators? Some lay people said, "Ah, since the Dharma Masters are all doing this, we should all be doing it." As a result, after caring for children, working a day job, driving, and doing various other tasks, some would say, "I don't have enough gasoline (I'm going hungry)." They got afflicted and blamed the Buddhadharmas, saying, "Ah, the Buddhadharmas are making me suffer!" We say, "No, it is not so. It is because the causes and conditions are not right yet." You must eat enough! Lay people, this depends on the situation, and you must know your conditions and your ability. We live in the temple, so we sit in meditation, attend the morning recitation, attend the evening recitation, and because we were very moved, we followed the Venerable Master to eat only one meal a day. In my mind, the Venerable Master was like this, neglecting his own body and health for the sake of the Buddhadharmas.

There are also many other stories. Let me give one more example. One day, the Venerable Master was sitting there, and no one was talking to him. Some of the guests and visitors had left for the day. I saw the Venerable Master's face, and it was like no one was there; it was a very kind and mellow face. I had something to tell him, so I walked to the Master and paid respects to him, and I also said something to him. A short moment later, I saw the Master's face — what happened? I also saw my own face! This was quite inconceivable, that I saw my own face on the Master's face, like his face was a mirror reflecting my face. Reflected by that mirror, I saw my many problems, everything not in accord with the Dharma, everything not yet achieved to perfection, the ugly face — I saw it all! This was truly inconceivable, that on the same mirror, I also saw what I could achieve, a perfect and fully human appearance, which was an indication of one who has achieved perfection. In other words, on the same mirror — on the Venerable Master's face — I saw both what was imperfect and what one could achieve if one reaches the ground of ultimate perfection. I say, how is this possible? The Venerable Master's manifestations, on the one hand, telling me where I'm not in accord with the Dharma, and on the other hand, showing me that I can reach that perfection, what I can accomplish ultimately. This is a truly inconceivable state. Therefore, in my mind, the Venerable Master is this mirror of wisdom.