

THE BODHISATTVA'S COMPASSION

菩薩的悲憫

比丘恆授 文 By Bhikshu Heng Shou

In the early spring of 1974 I was living in Hong Kong at the Buddhist Lecture Hall when the Master returned after many years in America. Shortly after the Master returned to Hong Kong, his disciples requested that he perform a Liberating Life Ceremony at Western Bliss Gardens, one of the temples he had founded years ago. I assisted with the chanting and playing of the Dharma instruments along with two other monks as the Master led the ceremony in the midst of a large crowd of lay disciples. The beings released that day were a kind of small bird whose flesh was used in Chinese cooking. A little into the ceremony, upon turning my head to pick up any ceremonial cues, I observed the Master standing next to the cages of birds. To my great surprise I noticed that he was weeping. There was no apparent expression of anguish. His countenance was almost placid and neutral. But still, there was no mistake about his weeping. Naturally, I was somewhat bewildered.

Since I had met the Master in the early summer of 1968, I had witnessed him displaying nearly every emotion in the course of his work as a Bodhisattva and spiritual instructor. I had seen him speaking very softly and gently to the timid disciples, at which his voice would sound as comforting as the quiet purr of a kitten. I had also seen him speak very harshly and powerfully to very arrogant disciples. At those times his voice could sound as terrifying as the roar of a lion. Sometimes he would tell jokes to lighten a disciple's overly leaden mood. Sometimes he would be very stern in discouraging frivolousness where there was lack of attention to important details. Sometimes his presence was so beatific that everyone in his presence enjoyed a state of nearly intoxicating blissfulness even when no words was spoken. Sometimes his demeanor was so grave that anyone present spontaneously experienced a sort of glacial solemnity.

I had seen all of these "emotions" in the Master and in many different permutations. But I had never seen the Master weep. I was rather disturbed by what I saw, but forged on with the rest of the ceremony, chanting and beating the wooden fish. When the ceremony came to an end, I turned and looked again at the Master, who now smiles radiantly through the traces of his recent tears. I was not the only one who had noticed the Master weeping. In fact, I think nearly everyone was a bit confused. Then the Master offered a brief explanation (which I paraphrase here), saying, "Some of you probably noticed that I was

1974年早春，我住在香港佛教講堂。那時，在美國多年的上人，剛剛返回香港。不久，上人應弟子之請，在西樂園寺舉行放生法會——西樂園寺是上人多年前建立的道場之一。上人帶領一大群俗家弟子進行法會時，我與另外兩位師兄弟負責領唱及打法器。那次放生的是一種小鳥，中國人用這種鳥的肉來烹飪。法會進行不久，我轉過頭去看敲擊法器的適當時間，看到上人站在鳥籠邊；令我大吃一驚的是：我發現上人流著眼淚！上人並沒有流露任何痛苦，事實上，他的表情幾乎是平靜而祥和的；但是上人的確哭了，這是不會錯的。很自然地，我感到有點困惑。

從1968年初夏認識上人以來，這位菩薩兼心靈導師，在他教化中所示現的每一種情感，我都見過。我見過他柔聲細語地對膽小的弟子開示，聲音溫和得像小貓安靜的咕嚕咕嚕聲；也見過他聲色俱厲地對貢高我慢的弟子吆喝，那時他的聲音就如獅子吼般令人怖畏；有時，他講講笑話，舒減弟子們過於沉悶的心情；有時，他嚴厲地指責輕率的弟子，疏於留意重要的細節；有時，他表現得如此喜氣洋洋，即使未發一言，也令周遭的人感受到那份令人陶醉的幸福；有時，他又神情肅穆沉重，令人不禁凜然起敬。

因此，無論如何，在許多不同的場合，上人所有的這些「情感」，我均見過；但我從未見上人哭，我為我所見到的感到相當不安。法會繼續進行，我也隨著唱誦及打木魚。當法會快要結束時，我轉過頭再看上人，此時他容光煥發地微笑著，但淚痕猶在。我並非是唯一一個注意到上人流淚的，事實上，我想幾乎每個人都有點困惑。上人於是稍做解釋（以下是我的意譯）：「放生法會時，也許有的人看見我哭，想知道為何什

crying during the Liberating Life Ceremony and you may have wondered why. Well, I'll tell you. The reason I wept was because I realized one of these birds had been a monastic disciple of mine in a previous life. But this monastic strayed from the path, and eventually strayed so far that now he has been rebirth as a bird. It was because of this that I couldn't help but weep out pity."

The ceremony at Western Bliss Gardens was an unforgettable experience for me. The fact that Master would shed tears over the karmic fate of one disciple shows the depth and genuineness of his concern for disciple. His weeping for a little bird shows me that the Master's compassion is so far-reaching that it really does extend to all living beings.



麼。好吧！我告訴你們！我發現這些放生的小鳥裡，有一隻是我前世的出家弟子。但是他誤入歧途，終至偏離太遠，以致今生做鳥。今日與他在此種場合見面，不禁悲憫落淚。」

西樂園寺的放生法會，是我終生難忘的一次經歷。上人竟然會為被業力所縛的弟子而流淚，顯示了他對弟子強烈而真實的關切。他為一隻小鳥而哭泣，讓我發現，上人的慈悲，真的是如此深遠而普及於一切眾生！

永恒的追思

In Memoriam with Deepest Respect

比丘尼 恒持 文（摘錄） Excerpted from a poem by Bhikshuni Heng Chih

*The Buddhist Lecture Hall locale
In San Francisco's Chinatown
Was the Way-place where we awakened
To the wisdom of Foremost Shurangama,
To karma, to causes, effects, and more.*

三藩市裡中國城，
佛教講堂是道場，
覺悟因果與業緣，
首識楞嚴大智慧。

*We found our Teacher who taught us before.
We wept for joy at this rare reunion.
If asked why we cried, no words came forth.
When we asked why, the answer was kind:
"You ride on vows you should renew."*

今生重遇往昔師，
喜極而泣欣重聚，
是何因緣淚難忍，
乘願而來謎情解。

*"Take refuge with three--the Triple Jewel
And follow the precepts to make yourselves pure.
Precepts are the basis of Buddhism.
From them comes samadhi and then comes wisdom.
No outflows is the ultimate aim."*

皈依持戒返清淨，
佛法根本在戒律，
定慧由茲自然生，
最終目的是無漏。

*Such mighty vows! Such gentle guidance!
How can we hope to repay that kindness?
"Only when no one is here in the hells
Will I consider my job complete."
A thump of his staff! A tinkle of rings!*

軟語教化誓弘深，
師恩浩瀚難酬報，
地獄不空誓不休，
錫杖震地鈺環響。

*Who was he, our Humble and Wise Advisor?
Some say he was indeed Earth Store.
Others say he was Cao Xi Source.
Let me quote once upon a time:
"Who is Amitabha? I am Amitabha!"*

明眼知識竟是誰？
地藏菩薩再臨世？
曹溪寶林是來處？
同參一語驚迷夢，
阿彌陀佛在面前。

*Down into the dark, rich soil
Of this vast and vibrant Western land
He planted a small Bodhi seed.
First guiding its slender sprout with care,
Eventually he nurtured a tender trunk.*

西方黑肥沃土中，
細細撒下菩提種，
殷殷看顧嫩芽生，
終至茁壯成樹幹。

*Like the moon in waters his transformations abound.
In dreams he offers comforts and cures.
May we meet him again in Amita's Pure Land.
Meanwhile, we know what we must do:
Bring our own Bodhi resolve to perfection!*

化身無數水中月，
直向夢中尋慰藉，
彌陀淨土願重見，
廣發圓滿菩提心。