



白山黑水育奇英（續）

White Mountains and Black Waters Nurture Rare Talent (continued)

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BIOGRAPHIES | 人物誌

54. 喜怒唯心

上人辯才無礙，修改一字，令人轉怒為喜；隨拈一法，令人心悅誠服。「業力如海」的故事，令人明白喜怒無常，唯心所致。

上人自述：

中國過年，無論廟上或一般家庭都要寫對聯，又叫揮春。那時候我做沙彌在廟上，就寫「如意吉祥」，或者寫種種吉祥的話。當我寫「智慧如海」四個字，寫得很快，好像有一點筆力似的。有一個沙彌師兄看見這四個字就很歡喜，不停地念：「智慧如海、智慧如海、智慧如海……。」一直這麼念，我聽了很討厭，我說：「我看你是業力如海。」

54. Joy and Anger All Arise from One's Mind

The Venerable Master had unhindered eloquence. Changing one word, he could make an angry person joyful. With one method [or: Dharma], he would make others happy and faithful. The story about the saying "Karma like the sea" helps people understand the impermanence of joy and anger — it all comes from the mind.

Story in Venerable Master's Own Words:

Around Chinese New Year, whether in temples or at home, people would make matching couplets. This is called *Hui Chun*, "Illustrating Spring." When I was a novice at the temple, I would write all kinds of auspicious sayings such as, "Fortune Will Come As You Wish." One time I wrote "Wisdom like the sea." I wrote these four characters very quickly and it looked like real calligraphy. Another novice who had the same teacher liked the words a lot, so he repeatedly recited "Wisdom like the sea. Wisdom like the sea. Wisdom like the sea..." He kept reciting it over and over like this. I got annoyed and said, "I see you have 'karma like the sea.'"

他聽我這麼說，大發脾氣，甚至於要打我！他說：「我看你寫這個字，寫得龍飛鳳舞這麼好，我忍不住念不停口；你倒說我是業力如海，你怎麼罵我？你怎麼看我是業力如海？」他氣得想要和我打架。

我說：「你先不要著急，我說你業力如海，你不但不應該發脾氣，還應該謝謝我來祝福你！」

「豈有此理！你說我業力如海，還要我謝謝你？沒有這個道理！」我說：「你知道什麼叫業？業力是你所行所造的，前生所造的，今生所應該受的。業分善業、惡業，我並沒有說你是惡業如海；假如我說你善業如海，那怎麼樣？」他眼睛睜著，沒有話講了，他說：「那——沒問題！」他聽我這樣解釋，反怒為喜，還向我道歉。你看，就這麼妙！我沒有說清楚一個字，他就發脾氣了；我再添上一個字——善業如海，他那麼大的脾氣即刻就沒有了，你說奇怪不奇怪？人心很奇怪的，一字之差，他就一喜一怒，業力就是這樣子。

還有一次，也是這個沙彌。他見我手拿著一卷紙，又多管閒事，問我：「這是什麼？這是什麼？」我說：「我賣你的契紙！」他又發脾氣了：「你有什麼資格賣我？你有什麼權力賣我？」我說：「我當然有這個權力，有這個特權。我賣你，你還會很歡喜的；你要是不歡喜，我還會賣呢！我賣你，有人買你，你一定會歡喜的！」他更發火了，他說：「豈有此理！你賣我，有人買我，我還會歡喜？」我說：「你知道我把你賣給誰了？」他說：「賣給誰了？」我說：「我把你賣給釋迦牟尼佛，永遠做和尚。」他這時眼睛睜著看著我，我說：「可不可以？你高興不高興？」「可以，可以！」你們不要以為我這是在講笑話，你們想一想，把他賣了，他還高興，這也是妙法！

☞待續

When he heard this, he lost his temper and was about to beat me up. He said: "I think your handwritten characters look really majestic. I cannot help but recite it non-stop. How can you say that I have 'Karma like the sea?' Why do you mock me? What do you mean my 'karma is like the sea?'" He really wanted to fight with me.

I said, "Calm down. I said you have 'karma like the sea.' You shouldn't get angry, you should thank me for blessing you."

"What?! You say I have karma like the sea and now you want me to thank you? No way!" he said. I replied, "Do you know what karma is? Karma refers to what you did in your past lives and what you will receive in your present life. There is good karma and bad karma. I never said your evil karma is like the sea. What if I'd said your good karma is like the sea?" His eyes popped wide open and he was speechless. "Ah, that'd be fine then." After he heard my explanation, his anger turned into joy and he even apologized.

You see, it's that incredible! He wasn't clear about one word and got angry. When I added one word, "your good karma is like the sea," his anger was gone in an instant. Isn't that strange? People's minds are strange. Joy and anger are one word apart; people become joyful or angry based on one word. That is how karma works.

On another occasion, this same novice saw me holding a roll of paper. He was being nosy again and asked me, "What is that? What is that?" I said, "I'm selling you and this is the contract." He burst out into a rage again, "What authority do you have to sell me?! What right do you have to sell me?!" I said, "Of course I have that right and privilege. You should be happy that I'm selling you. If you are not happy, I won't sell you. If I sell you and someone buys you, you should definitely be delighted." Now he got even angrier, "What?! Why should I be happy you are you selling me?" I said, "Do you know whom I'm selling you to?" He said, "To whom?" "I'm selling you to Shakyamuni Buddha so that you can always be a monk." He looked at me with his eyes wide open. I said, "Is that okay? Are you happy now?" "Okay, that's alright!" Please don't think that I'm telling a joke. Think about it, I was selling him and he was happy. This too is wonderful Dharma!

☞To be continued

布施供養福無邊，
心中三惡元來造；
擬將修福欲滅罪，
後世得福罪還在。
但向心中除罪緣，
各自性中真懺悔；
忽悟大乘真懺悔，
除邪行正即無罪。

—《六祖法寶壇經》

*While giving and making offerings brings blessings without limit,
It is in the mind that the three evils have their origin.
By seeking blessings you may wish to obliterate offenses;
But in the future, though you are blessed, offenses still remain.
You ought to simply strike the evil conditions from your mind;
By true repentance and reform within your own self-nature.
A sudden awakening: the true repentance and
reform of the Great Vehicle;
You must cast out the deviant,
and practice the right, to be without offense.*

— from the "Six Patriarch's Sutra"