

宣公上人二三事

A Few Recollections Of The Venerable Master Hua



BODHI FIELD | 菩提田

魏果時文
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編按：今年適逢宣公上人涅槃二十週年，特自《宣化老和尚追思紀念專輯》挑選此文，除了表達弟子對上人的追思之餘，也重溫上人與海燈法師之間的一段因緣。

Editor's note: This year is the twentieth anniversary of the Venerable Master Hua's entering nirvana. This essay was taken from the publication *In Memory of the Venerable Master Hua*, and illustrates not only a disciple's fond memory of the Venerable Master, but also the Master's affinities with Dharma Master Haideng.

6月7日下午驚聞上人圓寂，心裡一直想著：不可能呀！上人怎麼這麼快就捨我們而去？接著就是大家一陣的忙碌。上人的法體在殯儀館裡停放了一個星期，洛城信眾有幸得以瞻禮上人，6月16日移靈回萬佛聖城，7月28日舉行荼毗大典，29日上午遵照上人遺囑，把骨灰撒向天空。看著上人的骨灰，從熱氣球上飄下來，在天空中飛揚，然後便不知所蹤，心中的感慨真是好深好深！一代高僧就如此離我們而去……。

上人修為的高深，非我等所能揣測，但能肯定的一件事，就是他早已生死自在。沒想到他為了度我

I was shocked to hear the news of the Venerable Master's entering stillness on June 7. I kept thinking: "It can't be! How could he leave us so soon?" Then there was a hectic period for everybody. The Master's body was kept in the mortuary for a week so the disciples in Los Angeles had the opportunity to pay their respects. Then on June 16, the Master's body was moved back to the Sagely City of Ten Thousand Buddhas. The cremation ceremony was held on July 28, and the next morning the ashes were scattered into the sky, according to the Master's instructions. Watching the Venerable Master's ashes scattered from the hot-air balloon drifting in the air, I was even more at a loss. What deep melancholy! A great monk of this age has left us...



The depth of the Venerable Master's cultivation is not something that we can fathom. However, we can be sure of one thing: The Master had control over his own birth and death. I never expected that he would choose the most painful and difficult way of leaving--manifesting illness--in order to teach us. In the past, Chan Master Mazu Daoyi did the same. Under his teaching, eighty-four good and wise teachers were produced. He was known for beating and shouting, and for scaring everyone away. His spiritual penetrations were extensive, and he taught countless people. Despite all

們，卻選擇最艱難的方式——示現病態而走。以前的馬祖道一禪師也是如此，座下出了84位善知識，他棒打威喝，踏殺天下，神通廣大，度人無數，可是他自己卻常年生病，想來真令人心酸。

往昔與上人的接觸對話，一幕幕在腦海裡浮現出來。記得1986年初，海燈法師來美國，上人在聖城說：「我和他有很深的因緣！」於是特地南下，來探望他的老友。於是約四、五個人忙著打理金輪聖寺的會客室，當時我正搬著一張小圓桌，由牆角移到中央。上人看了，馬上過來幫我搬，我急忙跟上人說：「師父，沒有關係！這不重，我一個人就可以了。」上人答道：「一樣的，人多好做事！」就這樣我們便一起搬，把小圓桌從這兒搬到那兒。上人那種事事身體力行，毫無一點架子的風範，給那些不做事，只是一味使喚別人的人，留下一個很好的榜樣。

海燈法師來了以後，上人與他聊起當年一起在南華寺虛老座下時的情形，我們在旁聽得津津有味。上人提起南華寺以前有一個小孩子（被上人稱為小孩子的，到底有多大年紀，則不得而知），花21天的功夫，把整部《楞嚴經》背起來，又花21天把《法華經》全背起來，想來真是不可思

of this, he was constantly suffering from illness. Thinking of this saddens me.

My interactions and conversations with the Venerable Master appear in my mind, scene after scene. In early 1986, when Dharma Master Haideng came to America, I remember the Venerable Master saying at the City of Ten Thousand Buddhas, "I have deep affinities with him!" The Master then made a trip south to visit his old friend. Four or five of us were busy with cleaning up the reception room at Gold Wheel Monastery. As I was moving a small round table from the corner to the middle of the room, the Venerable Master noticed and came over to help. I hastily said, "Master, it's okay! It's not heavy' I can do it myself." The Master said, "It's okay; It's easier to do things when there are more people!" And so we moved the table together. The Venerable Master's willingness to do everything himself, not regarding himself as special, set a good example for those who only bossed other people around but never did anything themselves.

When Dharma Master Haideng arrived, he and the Master chatted about the days when they were together at Nanhua Monastery studying under the Elder Master Hsu Yun. Those of us who were present listened with great interest. The Venerable Master told of a child at Nanhua Monastery who took twenty-one days to memorize the *Shurangama Sutra* and another twenty-one days to memorize the



議，不知這位神童現在何處？當年天臺智者大師18歲出家，他師父給他三部經典——《法華經》、《無量義經》及《普賢觀經》，他只20天便全都背得滾瓜爛熟，他師父都不知如何教他是好？

上人與海燈法師又提到，有一次元宵節下午，一位老婆婆顯得愁苦無比，帶了一大臉盆的湯圓來供養。虛老請在座的出家眾們吃，可是人人過午不食，眾僧沒有表情，不食不動，只是靜靜地坐著。虛老一看，便自己拿起湯匙，一口一口地把整臉盆的湯圓全吃完。虛老95歲進駐南華寺，試想一個近百歲的高齡老人，為了滿某人的願，那種難消化的湯圓，吃一碗都很為難了，更何況一大臉盆，而他又是過午不食，想想真是難為他了！

海燈法師自幼習武，練就了一身硬功夫，據說學過一指禪神功及草上飛（輕功）的功夫。他以一指可穿破沙袋，以食指、中指頂地而倒立，凡見過他的人都要請他表演一下。海公慈悲，經常令人滿願，卻苦了自己。一次，有位同參要遠遊海外，不知何時才能回來，只可惜從未聽



Dharma Flower Sutra. (The Master called him a child, but how old was he? It's unknown.) This is truly inconceivable. Who knows where this child prodigy is now? When Great Master Zhizhe left the home-life at eighteen, his teacher gave him three Sutras — the *Dharma Flower Sutra*, the *Sutra of Limitless Meanings*, and the *Sutra of the Contemplation of Universal Worthy*. In a mere twenty days, he had them thoroughly committed to memory. His teacher didn't know quite how to teach him.

The Venerable Master and Dharma Master Haideng also recounted that once, in the afternoon of the fifteenth day of the first lunar month [a holiday on which Chinese people eat small round dumplings of rice flour], an old woman who seemed to be in great suffering and distress brought a large basin of dumplings and offered them to the Sangha. The Elder Master Hsu invited his left-home disciples to eat. But everyone there maintained the practice of not eating after noon. Showing no expression on their faces, the monks just sat quietly without making any move to eat. Seeing this, the Elder Hsu himself picked up a spoon and proceeded to eat the entire basinful of dumplings. The Elder Hsu had gone to Nanhua Monastery to live when he was ninety-five. For someone nearly a hundred years old, even one bowl of dumplings would have been difficult to eat because they are not easy to digest, how much the more an entire basin of them! He also maintained the practice of not eating after noon, yet he ate them for the sake of fulfilling one person's wish. Truly a difficult deed!

Dharma Master Haideng had practiced martial arts since early childhood, and his skill was very great. It is said that he had mastered the skill of standing on his finger and of running swiftly without touching the ground. He could pass his finger through a sandbag, and do a handstand supported only by his index and middle fingers. People who met him always asked him to perform, and the compassionate Master Haideng always granted their request, despite the suffering it caused him. Once, a fellow cultivator was about to travel abroad for an indefinite time and lamented only that he had never heard the *Dharma Flower Sutra* explained. The *Dharma Flower Sutra* was Master Haideng's favorite, and when he heard this, he invited that person to his cave in the mountains and explained the sutra to him. The two of them sat for three days and nights without getting up. One happily explained the sutra and the other happily listened.

Master Haideng's right hand began trembling when he came out of the cave



過《法華經》。海公一生最愛《法華經》，聽說如此，便邀他到山洞裡，為他講解《法華經》，兩人對坐講了三天三夜，一個高興講，一個高興聽。

山洞潮濕，海公出來後，右手有發抖現象，從此無法練倒立功夫。上人一聽，即刻抓著他的右手，加持了好久，然後說道：「你再到萬佛聖城住一段時間，很快就會好了！」上人那種對同參道友的關懷，很令人感動！

海公一直讚歎上人講《華嚴經》講了九年，真是不可思議，又讚歎上人將來一定是全身舍利，上人則回答了一句頗耐人尋味的話：「將來我的舍利會像土一樣地多！」上人當時的語氣、手勢，還依舊在腦海裡，清清楚楚。

海公提起虛老雖上百歲，依然事事親自而為，不假他人手，天一亮便到田裡工作，天黑才收工回寮房。從田裡到寺裡，其間必經一橋，此橋簡陋，只用一根長竹，兩頭擱在兩岸邊。海公說他自己雖有草上飛的功夫，天一黑還是不敢過此橋，可是只見虛老挑著扁擔，在一片漆黑、伸手不見五指的情況下，一搖一晃地走過獨木橋，自在得很，一點恐懼也沒有。看見此景，他才相信學了一身功夫，不如好好地去修行。

當晚海公開示《法華經》裡的〈妙莊嚴王本事品〉，講完下座時，上人帶領大眾向他頂禮致謝。

去年（1994年），有人從大陸來美拜見上人，談到海燈法師遭人種種的誤會，最後還因醫生誤醫而死。他童貞出家，自幼練功，丹田地方鼓起一大塊圓圓的硬肉，醫生卻說是瘤，硬是開刀，以致血流不止而亡；但他由始至終，卻沒發出半句怨言。上人聽後，說道：「我和他同時都是虛老的接法人，他真是毀譽不動心，順逆皆精進。」這十個字也可說是道盡海公一生的為人。

以上是記載當年上人與海燈法師的一段因緣，相信由此可看得出，高僧大德們的言行風範，他們的一言一行，在在處處，都足以為我們後人的楷模。

due to the dampness of the cave, and for that reason he could not practice handstands anymore. When the Venerable Master heard this, he grasped Master Haideng's right hand and blessed it for a long time. Then he said, "Stay at the City of Ten Thousand Buddhas for a period of time, and your hand will soon get well!" We were truly moved by the Venerable Master's concern for his fellow cultivator.

Master Haideng kept praising the Venerable Master, saying it was truly inconceivable that the Master had lectured on the *Avatamsaka Sutra* for nine years. He also said the Venerable Master's entire body would turn into sharira (relics after cremation). The Venerable Master replied with this thought-provoking comment: "My sharira will be as numerous as particles of dirt." The Master's tone of voice and the way he moved his hands when he said that are still very clearly imprinted in my memory.

Master Haideng commented that despite being over a hundred years old, the Elder Master Hsu continued to do everything himself without relying on others. As soon as it was light outside, he would go work in the fields; and only when it was dark would he stop working and retire to his room. There was a certain bridge that he had to cross regularly. The bridge was very scantily made with bamboo. Master Haideng said that even though he had the skill of "flying over the grass" (walking without touching the ground), he didn't dare to walk on that bridge after dark. However, he had seen Elder Master Hsu, with his bag slung over his shoulder, ambling carefree and without a trace of fear over the precarious bridge in the pitch-dark, so dark that one couldn't even see the fingers of one's own extended hand. This sight convinced him that mastering all those martial arts was not as good as concentrating on cultivation.

That evening, Master Haideng lectured on the *Chapter of the Past Life of Wonderful Adornment King* in the *Dharma Flower Sutra*. When he finished the lecture and left the Dharma-seat, the Venerable Master led the assembly to bow to him in gratitude.

Last year (1994), someone from mainland China paid a visit to the Venerable Master and mentioned that Dharma Master Haideng had been misdiagnosed in various ways and in the end had died from medical mistreatment. He had left the home-life as a pure youth and had practiced martial arts since childhood. When a hard lump of flesh had swelled up on his dantian (lower abdomen), the doctor said it was a tumor and insisted on performing surgery. During the operation, he bled uncontrollably and died. Yet he never uttered a single complaint. Hearing this account, the Venerable Master said, "He and I both received the Dharma from the Elder Master Hsu. He truly was one who was unmoved by slander and praise, and who was vigorous in favorable as well as adverse states." This statement could also describe Master Haideng's whole life.

The above has been an account of the Venerable Master's relationship with Dharma Master Haideng. I believe that from this, we can see the exemplary words and conduct of lofty and greatly virtuous Sanghans. Their every word and deed is a worthy example for future generations to follow.