



追憶上人的小故事 Stories of Master Hua

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Excerpts from Joey Wei's talks at the CTTB Buddha Hall on February 23 and April 20, 2015
English translation by Lotus Lee



BODHI FIELD 菩提田

農曆新年才剛過，在這邊就講一件以前的小事情，這裏主要不是在說誰怎麼樣，而是說你看看師父對事情的處理態度。

一次農曆新年，我想應該是1987年的時候，農曆新年很多人來，在我們這個大齋堂吃飯。那時候，師父沒有在上面吃飯，而是在下頭走，反正人太多，也沒有人留意到師父遠遠地站在窗子旁邊。我們就有人出來講幾句話，他用中文講：「恭喜發財！」這個話一出來不得了，師父站在很遠很遠的地方，然後很大聲很大聲從那邊罵了過來，講話的人不敢再講了，就趕快走下臺。

這裏不是在說誰講了這個話，而是說師父對我們出家人的要求很嚴格，尤其是對比丘。因為比丘是著如來衣，要入如來室，坐如來座，所以師父就以高標準來要求。

記得有時候跟師父出去，我們弘法團去到哪兒，當地人就送了一面錦旗歡迎，好像上面寫著「弘法利生」這類用布做的旗子，送給我們弘法團。一般人拿了之後就照相啦，說一些場面話。師父通常不這樣做，師父就不接這種東西。我們

Chinese New Year wasn't too long ago, so I would like to share a small incident that happened during Chinese New Year some years back. I am telling this story not to point fingers at people, but to illustrate the Venerable Master's attitude towards certain things.

On Chinese New Year in 1987, there were a lot of people who came to CTTB, and the dining hall was quite full during lunchtime. At the time of the incident, the Venerable Master was not up on the stage eating, but walking somewhere on ground level. Since there were so many people, no one noticed that he was standing near the glass doors. Someone [judging from what comes later, presumably a bhikshu] went up to say a few words. His Chinese wasn't too bad, and he said in Chinese, "Happy New Year and I hope that all of you get wealthy! [lit. "gong xi fa cai"]" As soon as he said this, the Venerable Master, who was standing a good distance away, roared his disapproval and began scolding the speaker, who dared not continue and made his way offstage quickly.

The point here is not who said this, but to show that the Venerable Master's expectations of monastics, especially bhikshus, were very high because they wear the clothes of the Tathagata, live in the rooms of the Tathagata, and sit on the seat of the Tathagata. The Venerable Master highly disapproved of his monastic disciples trying to establish connections with people by talking like this.



不是說，人家這樣就不對，我們也沒有資格去批評人家對還是不對，他們有他們的傳統、文化，我們都尊重，但是基本上我們師父是不這樣做。

再講一件事情，我們的《金剛菩提海》，就是萬佛城月刊，起碼要印一千本以上，人家工廠才開工。每個月我們就印一千多本，都會積存一些在書庫。經年累月就越積越多，我們書庫就要一直挪位置出來放《金剛菩提海》。有一次觀音法會，也是很多人來，我們也是有人站出來講，就說：「這個《金剛菩提海》是很高水準的，是很好的一份刊物。」

那時候好像一期四塊錢還是三塊錢——他就說「是一份價格很合理、很好的讀物」，才講到這裏，師父從齋堂的外面走了進來，在後面很大聲很大聲講：「你們萬佛城沒有飯吃了是不是？需要你出來自我宣傳。」很大聲地罵：「你們大家是不是就快餓死了？！」當然，說話的也不敢再說了，趕快就跑回座位坐著。師父又走到他的面前，再狠狠地痛罵他一頓，讓他牢牢記住。

難道說師父做事情都這麼不通人情嗎？好像也不是，他很通情達理的。以前師父出去，都有一位比丘，一個高高瘦瘦的美國人，載師父進出，他中文講得很好。

有一次他載師父出去，在薩拉度加附近，他就跟師父講車子有問題，要拿去修。師父說：「好啊，那拿去修吧。」然後，在他就去薩拉度加的時候，師父就在這邊打電話，找個居

When one of our delegations traveled with the Master to other countries, the people we were visiting welcomed us with a banner on which were written the words “Through propagating the Dharma, one benefits all sentient beings.” They also wanted to give the banner to us. Most people would probably accept the banner and then take pictures with them or say a few polite words, but the Venerable Master never accepted the banner. I’m not saying that what they did was wrong, and we don’t have the right to criticize whether they were right or wrong, since we should respect other people’s traditions and cultures, but basically, our teacher did not go about things this way.

Here is another incident. Ever since we began to publish *Vajra Bodhi Sea*, CTTB’s monthly publication, printing companies would only take orders of at least a thousand copies. After printing more than a thousand copies every month, we would have some leftover that we would put in storage. As time went on, we kept having to make room in storage for VBS. During a Guan Yin Session one year, there were a lot of people, and one person went up to speak about VBS and said, “*Vajra Bodhi Sea* is a very good publication that has very high standards. The price is three or four dollars per issue, so it’s very reasonable.” Suddenly, the Venerable Master walked into the dining hall and loudly said from the back: “Is CTTB going broke? Are all of you on the verge of starving to death that you have to advertise like this?” Of course, the speaker didn’t dare continue and retreated to his seat. The Venerable Master then stood in front of him and yelled at him for a good while until he was sure that the offending person had learned his lesson.

Was it that the Venerable Master was always stern and severe? No, he could also be quite understanding and reasonable. Once there was a tall and lean Anglo bhikshu who was responsible for driving the Venerable Master around when he needed to go out. This bhikshu spoke Chinese quite well.

One time when they were near Saratoga, this bhikshu told the

士。那個居士到了之後，一聽說車子壞了，可是師父要去辦事，他就說：「我先載師父去辦事，辦完我就順便把師父載回去。師父您要回萬佛城還是到金山寺？我就把您送到那邊去。」師父說：「不，辦完事我要回來，我要等這個比丘載我回萬佛城，我不能把他一個人放到這裏。」

那個居士載師父出去，師父就說：「其實車子根本就沒有壞。因為他出家很久了，很年輕就出家，都沒回家，他很想他母親。他想藉車子壞了的理由去修車，然後就開車回家看他媽媽，他家就住在那附近。」

師父說他想看他媽媽就讓他去看吧，師父也不揭穿——他打這個主意，以為沒人知道；可是他動念，師父都已經知道了，但師父也不揭穿他。事情辦好了，那個居士就把師父載回到那裏；這個比丘也回來了，他說：「車子已經修好了。」師父很高興：「那好啊，好啊。」

師父還指明說要去他家，到了他家，師父跟他媽媽寒暄啊、問候，你想師父那種寬大。因為你出家了，對自己家人而言，覺得好像有所損失，心裏是很失落。師父知道，給你講太多你也聽不進，所以師父也不講那麼多，就笑咪咪地跟她談話啊，問家常，很安慰她的這樣子，讓她心裏很寬慰。談完了，就坐他的車回萬佛城。這件事情後來這個比丘自己就講了，他才發現：啊，原來師父早就知道！但是，師父知道你有那點孝心，他還是滿你的願。從這些地方，你可以感覺到師父的那種慈悲。

有一次弘法團去到臺灣，那時候是一個比丘尼幫忙師父翻譯英文的。師父偶爾還會找另外一個人翻譯，就輪來輪去。當時我是覺得翻譯得還不錯，都能聽懂。但是有一個演藝人員，她是個電影明星，就覺得翻譯的英文不夠好。所以等師父講完下來了，她就跑過去；當時很多人跟著師父走，她就在前面攔著，跟師父說，只要師父在臺灣那段時間，她願意義務翻譯。這是她的意思。師父聽了，就看她一眼。你猜師父怎麼說？師父只說：「私生活要檢點。」師父就走開了。師父重視的不是你翻得好不好，當然你翻得好是最好。但基本上，他有他要求的條件。

以前還有一個也是臺灣的演藝人員，跟師

Venerable Master that there were some problems with the car that needed to be fixed. The Venerable Master gave permission to do so, and while the car was being fixed, the Venerable Master called a layperson to take him on the errand instead. After they were done, the layperson offered to take the Venerable Master back to CTTB or Gold Mountain, but the Venerable Master said, "No, after we're done, we have to come back and this bhikshu will drive me back to CTTB. I can't leave him here all by himself."

On the way, the Venerable Master told this layperson that actually, the car was not broken. However, this bhikshu entered monastic life when he was very young and had not gone home since, so he had not seen his mother in a long time and missed her very much. He wanted to go fix the car and then drive home to see his mother, as his house was nearby.

The Venerable Master decided to let him go and not expose his plan. This bhikshu thought that no one knew, but as soon as he had this thought, the Venerable Master was already aware of it. By the time this layperson drove the Venerable Master back, the bhikshu said, "The car has already been fixed," and the Venerable Master was very happy.

The Venerable Master even asked to go to the bhikshu's house, and spoke to his mother. You can imagine how big the Venerable Master's heart was for him to do that. For most people who have family members that entered monastic life, they would be very sad and view it as a loss. The Venerable Master knew that if he said too much to the bhikshu's mother she might not accept it, so he just smiled, asked her how she was, and said comforting words. After that the bhikshu drove the Venerable Master back to CTTB. Later, when he recounted what had happened that day, this bhikshu realized that the Venerable Master had known about his plan a long time ago, but because of his filiality, let him go ahead with his plan. From incidents like this, you can see the Venerable Master's compassion.

Another story is about a DRBA delegation to Taiwan. A bhikshuni was serving as the Master's English translator. Sometimes Master Hua would find another translator so they could take turns. I felt that the translator was doing a good job; at least I could understand her well. However, a film actress who was in the audience felt that the translator's English wasn't good enough. After the lecture, she came to see the Master. A lot of people followed the Master and she blocked the way. She told the Master that she would volunteer to serve as his translator during his stay in Taiwan. Upon hearing this, the Master looked at her. And what did he say? He said, "Be more circumspect in your personal life." And then he left. What the Master valued was not how good the translation is. Good translation is great, of course, but the Venerable Master also considered other qualities.

There was another incident when an entertainer in Taiwan told the Venerable Master that she wanted to leave home. The Master took a look at her and said, "OK!" But later the Master said he knew when she came that she would only stay for three months. Why did the Master take her? It took a lot of work to prepare her for leaving home and when it was all done, she left. Wasn't that all done in vain?

But the Master said that was not the case. She suffered for many lives, during which time she never made a wholesome resolve or practiced

父講她想出家。師父一看她，「好啊！」其實師父後來說過，她來的時候就已經看到，她最多只有三個月，之後就會走。可是為什麼還要收她為徒？收她之後別人還要張羅她（出家）的事情，等到差不多妥當了，她又走了。不是忙累了大家，她又什麼都沒有，還是一場空？

可是師父說，不是這樣講。她這個人很苦，好幾十生、好幾百生都很苦。她一直沒有發過任何心，一直沒有做過什麼善，好不容易今生有個什麼因緣就讓她起一點點的心，想要修行。但是師父一看也知道，妳起這心很微弱，很快就會退了；如果不給妳圓滿這個願，妳又會苦上好幾百生、好幾百劫，為了這樣，就同意妳，不是妳有什麼了不起。

另外一個故事是發生在別的道場，有一個人很會打坐，一坐可以坐八個鐘頭不動，很不得了。他在打坐期間，一天就坐兩支香，一支八個鐘頭。從一早就開始，坐到中午十二點；第一支香到了，他就起來，吃東西。下午又開始，坐到晚上。他的座位面前，就放著觀世音菩薩的像，讓他自己專心。

他後來出了問題，也沒有辦法來我們廟上請示，就託人轉話，請問我們的師父，那時候師父還在。他的問題就是，有一天他回去坐，看著前面的觀音像，突然觀音像越來越大；不是虛幻，不是把眼睛閉起來看著夢裏頭、定裏頭怎麼樣，都不是。他是看著真實的觀音像，一路變大，一路變大，越來越大，大到像房間這麼大，腳趾甲都大到像他的頭這麼大。突然間這位打坐的人心生恐懼，就害怕，狂叫，把門推開跑出去，當然就驚擾了周遭的人。那到底是怎麼回事，他也不知道怎麼會這樣子。他跑回去看，當然佛像根本就沒有怎麼樣，還是相同的。剛剛怎麼回事，他也講不出來。的確，他感到恐懼，就請人轉話，問我們師父到底怎麼回事。

師父一聽就講：「是他的我相！」因為你平常靠你的專注力、靠你的定力，壓住一切境界。哪天一鬆散，那個被你壓住的東西就衝出來，一下子就爆起來，扛不住了。他只想回去自己的房間，好好打坐，什麼都不想管。他自己壓下去的那些黑暗的盲點，他始終都不知道，也不曉得什麼時候會爆。因為「他的我相太大」，師父這樣解釋。

goodness. It was already not very easy for her to make the resolve to cultivate in this lifetime. The Venerable Master knew that her resolve for cultivation was weak and that it would lead her to retreat soon. If he didn't allow her to enter the monastic life and fulfill her wish, she would continue to suffer for countless future lives. That is why he agreed to her request. It was not because she was great or anything special.

There's a story that took place in another monastery. A cultivator there was skilled at meditation. He could sit for eight hours at a stretch without moving. It was really something. During the meditation session, he sat for two periods of incense, each of which lasted for eight hours. He would start early in the morning and sit until noon. He then got up for lunch and sat down in meditation again from the afternoon until evening. In front of his seat was a Guan Yin Bodhisattva image he used it to focus his meditation.

Later he encountered a problem and couldn't come to our monastery for advice. So he asked someone to pass his question to the Venerable Master. One time when he went back to his meditation seat and contemplated the Guan Yin image in front of him, all of a sudden the image of Guan Yin started expanding in size until Guan Yin filled the room. Even the toenail of Guan Yin was the size of his head. This cultivator was so scared, he shrieked, pushed the door open and ran out of the room. Of course, he disturbed everybody around him. He didn't know why such a thing had happened. When he went back to take a look at the Guan Yin image, it was the same as before. Nothing changed. He did not understand what had happened. He was frightened so he asked somebody to bring this question to the Master on his behalf.

Upon hearing this question, the Venerable Master said, "It is because of his attachment to self." Normally he could repress his problems because of his samadhi and focus. However, once he relaxed even a little, the problems that had been repressed would explode suddenly and he could not block them. He only thought about going back to his room to meditate and did not care for anything else. He did not realize that there were blind spots he had repressed and was not aware of the problems that would explode. The Venerable Master's explanation was that, "It's because his sense of self was too strong." ❀

小啓：本期稿擠，王財貴教授「兒童讀經教育」將於近期續完。

Editor's Note: Due to the limited space in this issue, Professor Cai Gui Wang's speech on "Children's Education Based on Classical Texts" will be continued in following issues.