

懷念上人的風範

Remembering Master Hua's Examples

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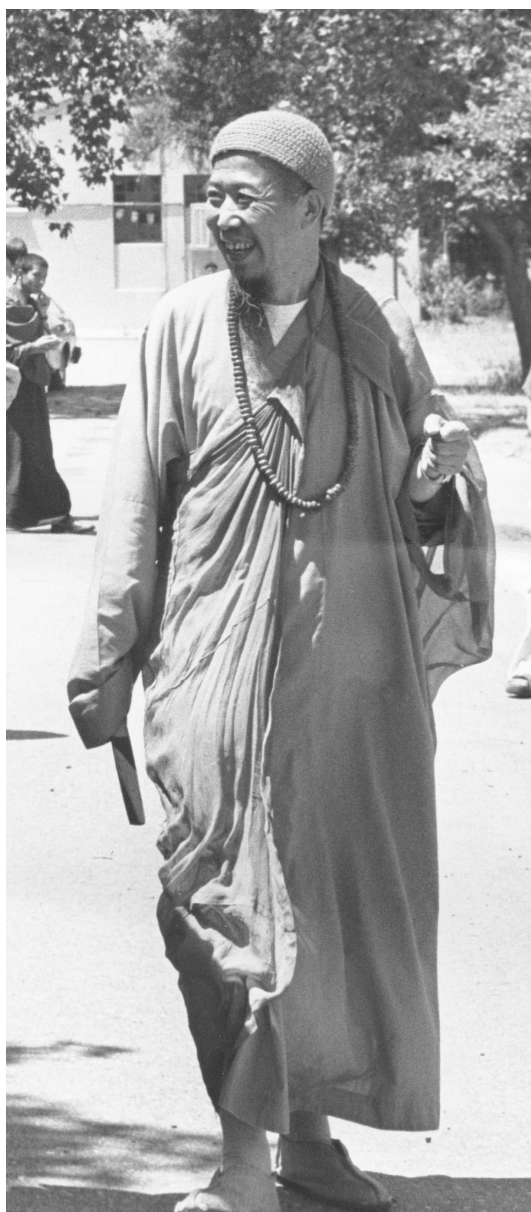
Spoken by John Chu

at the Buddha Hall of CTTB on January 28, 2015

English Translation by the Editorial Staff



BODHI FIELD | 菩提田



前天晚間有位法師跟大家報告過，上人在香港興建慈興禪寺時，是多麼地艱難。從山下扛幾十公斤的米、麵、油，給在山上作工的工人吃，這是非常地不容易。其實，剛買下萬佛聖城要興建的時候，也是非常地不容易。

在今年禪七的時候，一位老弟子王知恩，來聖城參加了幾天的禪七，抽空到辦公室跟我提到早期這邊生活的情況，有些是我們很難想像的。比如說，當初萬佛城大殿是一座室內籃球場，當要加建兩邊的延生堂和往生堂時，師父從頭到尾都參與，他就用最節省又最堅固的建材，就用水泥跟空心磚，但是中間要加鋼筋。這些材料都要去外面買，然後自己的人儘量能夠做多少就自己做。

後來在增建大齋堂時，為了節省經費，果齋（彼得·史密斯）

The night before last, a Dharma Master said that when Venerable Master Hua built Cixing Monastery in Hong Kong, it was very difficult. He had to carry heavy loads of rice, noodles, and cooking oil up the mountain for the workers. It was a tough job. As a matter of fact, when the City of Ten Thousand Buddhas (CTTB) was newly established, it was also very difficult.

A senior disciple of Venerable Master Hua, Zhi En Wang, came for this past Chan session. He visited the administration office and told us about life in early days of CTTB. Some stories were hard to imagine. For instance, the Buddha hall was originally an auditorium and gymnasium. Venerable Master Hua joined in during the construction of Lengthening Life Hall and Rebirth Hall. He wanted to use the least expensive and most sturdy construction materials such as cement, concrete blocks and steel. These needed materials could be purchased and our volunteers could build as much as they could themselves.

Later, when the big dining hall was built, in order to lower costs, Peter

跟承包商一起工作，不慎被鋼筋打到，師父也在場，就給他加持。後來他的腿骨雖然斷了，但還可以完全復原。三十多年後的今天，六十多歲的果齋仍經常回道場服務，參加大殿功課，拜佛的腿力還是很好。

還有老舊的電力系統，一壞就壞兩三個禮拜，師父也在萬佛城。他們到處去找，找不到以前舊的電力圖檔案。後來很奇怪，有一天，明明前一天沒看到那個圖，隔天就出現了！大家都相信這是師父的神通力，把舊的電力圖找出來。

原來是當初醫院在這裏時，已經預估這個電力系統四五十年後就不能用了，就有一套備用的系統，所以這個電力圖就在那邊。維修的義工就按照這備份的電力系統圖，把它重新接上。所以，當初類似的維修，都是用最節省的人力物力去做，而且師父親自參與，親自做。

另外，剛剛買下萬佛城時，因為還沒有自己的農場，所以每個星期都到舊金山中國城，把一些菜攤沒有賣掉，丟到垃圾桶的，下午送回萬佛城；隔天就在齋堂把撿回來的菜，從那裏頭挑出來可以吃的。

那時候，近恭師還沒有出家。他在舊金山工作，也常常到瑜伽市的麵包店去，買那些比較便宜的麵包。賣麵包的人知道萬佛城，也都願意把過期的麵包送給我們。有一次我跟他出去，我就看他怎麼買，怎麼送。麵包拿回來，舊的過期幾天，兩三天了，照樣在吃。那時候齋堂頂多兩三道菜，就是這樣子。

二、三十年前，種種的條件都很艱難，很困苦。比起二、三十年前，現在我們已經是好太多，可以講是天壤之別。

另外一件事情，就是宣公上人從一九七六年買下萬佛城，那個時候大家知道K building，就是無言堂，那邊有一個小佛堂；那個佛堂也是師父接見客人，以及開示說法的地方，師父用了二十年。

那個地方給大家坐的，就是兩片舊的床墊疊起來，當然是用床單包著。兩片床墊疊起來的高度，就好像一張沙發。所以那個房間裏頭大概有二十片舊床墊相疊，大概有十個

Smith worked with the contractor. He was hit by a steel beam in an accident. The Venerable Master was present and blessed him. Later he fully recovered even though his leg was broken. Over 30 years later, Smith is in his 60s and often comes back to CTTB to volunteer and follow the Buddha hall schedule. His legs are still strong enough to bow to the Buddha.

The other thing is that the power system was old and the power outages would often last for two to three weeks. Shr Fu was at the City of Ten Thousand Buddhas back then. People looked for old files of the power system but couldn't find them. Strangely enough, the old power system map was found one day even though it was not there the day before. Everyone believed that Shr Fu used his spiritual power to locate the old power system map.

When the hospital was built, there was a back-up power system because they knew that the main power system would last only for 40 to 50 years. And there was a back-up power grid. The volunteers who were working on construction reconnected the back-up power grid according to the back-up power map. So at the beginning similar projects were carried out using the most resource- and work-efficient manner possible. Shr Fu himself would participate and help out in the work.

Additionally, when the campus of the City of Ten Thousand Buddhas was first purchased, it did not have its own farm. So every week they would drive down to San Francisco's Chinatown to pick up some leftover vegetables from the market and drive them back up to CTTB. The following day, workers in the Dining Hall would pick out the edible vegetables to use for cooking.

Jin Gong Shr had not yet left the home-life at that time. He was working in San Francisco and would often go to the bakery in town (Ukiah) and buy the cheaper bread. The people at the bakery knew about CTTB and would also give us expired or day-old bread. I once went with him to the bakery and was able to see how he bought and distributed the bread. When the bread was brought back, we would eat it even if it was only two or three days past expiration. At that time the kitchen would prepare two or three dishes a day; our meals were simple like this.

Twenty or thirty years ago, the living conditions in CTTB were quite difficult. In comparison, life here now is extremely comfortable. It is as different as night and day. Also, back when Master Hua bought the campus of CTTB in 1976, he used the K building (Wordless Hall), in which there is an alter room. Master Hua would meet guests in that alter room and give lectures there. He used that room for twenty years.

Guests who came into the room were seated on two old mattresses that were piled on top of each other. The mattresses were wrapped in sheets and piled together so that they resembled the height of a sofa. In that room there were probably twenty mattresses piled two by two, which provided 10 makeshift sofas. The carpet in the room was left from the days of the

地方可以坐人。房間裏的地毯，是從前醫院剩下來整捆的，就把它攤開，有兩三種不同的顏色。而且用了二十年，不像我們現在的地毯，是找專人來鋪設得很好。所以，這是上人的另外一個風範。

上人在剛買下來的時候，訂定了萬佛城的規矩，總共有五條；這在一九九七年，萬佛城月刊上也刊過。

第一條，本城為研究東西方文化的機構，故不尚任何的應酬。

第二條，本城是為教育品學兼優的國家棟樑人才，免除一切不必要的交際。

第三條，本城是為真正用功修道，莊嚴肅穆的阿蘭若處，故不可以高聲狂叫，或者任意放肆喧嘩。

第四條，凡與本城有來往者，必須戒除吸菸、飲酒、食肉、吃麻醉藥品、賭博等非法行為，方可入城。

第五條，切望各尊重自己人格，合作嚴守秩序。

這是上人訂的五條規矩，也是我們的優良傳統。當然我們現在有住眾規矩，每一個人來我們這裏申請，都會簽一個規矩，道場的規矩。

所以可見上人是用心良苦的。他老人家也常常強調說，寧可無人，不可無法；也就是說，這邊是以修行為重。有些人覺得我們太嚴格了，不願意留下來；上人常常講，「來不自由去自由，菩薩要走也不留」。

另外有一個公告，就是在宣公上人涅槃前，大概六個月，是師父親自簽字，但是他晚年時簽字有時是倒著簽，跟方丈和尚律法師共同簽字的。通告這麼講，「萬佛城的住眾一起周知，除非七十歲以上的老年人可以自由用功，餘則年輕人一概要隨喜常住功課，不可躲懶偷安，空過歲月。男女一體周知，同住必須同守大眾的規則，除非有病，不能隨喜，還要有相當的證明，方可告假休息。」所以我們可以看出上人很悲憫來勸導大家。

另外一點就是說，在家居士來這邊，都是本著好心來擁護道場。當然是好心，但假如我們對聖城的一些規矩不熟悉，或者粗心大意；這樣子的話，可能我們好心擁護，但是不如法，不但沒有功，反而有時候還有一些過錯。所以

hospital. It was patched together from carpeting of two or three different colors. It was used for 20 years as well. The carpeting we use now have been installed for us specifically. So that was another of Master Hua's distinctive ways of doing things.

When Master Hua first bought this piece of land, he established five guidelines for the City of Ten Thousand Buddhas. These five guidelines were published in CTTB's monthly journal (Vajra Bodhi Sea) in 1997.

1st guideline: CTTB is a center for the study of eastern and western cultures, and is not for social gatherings.

2nd guideline: CTTB is for educating and developing talent of the nation who are virtuous and knowledgeable. Unnecessary social events are discouraged.

3rd guideline: CTTB is an "Aranya", a place of tranquil serenity where genuine cultivation takes place. All shouting and reckless noise is prohibited (for the purpose of concentrating on developing their spiritual practice).

4th guideline: Those who wish to come to the City must refrain from smoking, drinking alcoholic beverages, eating meat, taking drugs, gambling and other such unlawful behaviors.

5th guideline: It is sincerely hoped that everyone will practice virtuous conduct and maintain dignified order for a harmonious community.

These five guidelines were set up by the Venerable Master and have become part of our wholesome set of traditions. We now have a form listing the five guidelines for those who come to live at CTTB, which every newcomer must sign when they come here.

From this we can understand how Master Hua dedicated himself. He often said that he would rather have no people here than no Dharma. That is to say, cultivation is the focus of the City. Some people feel that we are too strict so they are unwilling to stay here. The Master used to say from time to time, "It's not easy to be able to come here when you wish to but you are always free to leave."

About six months before Venerable Master Hua entered nirvana, he and Abbot Heng Lyu together signed an announcement saying the following: "All residents of CTTB should know that only those 70 and older can focus purely on their spiritual practice. Those who are younger should all follow the daily schedule here and not be lazy or waste time. All men and women should follow the City's rules unless they are ill. Residents who are ill are allowed to take breaks, upon providing proof. So we can see that Master Hua was compassionate in exhorting everyone to cultivate.

All of the laypeople who are here have come with the good intention to support this Buddhist community. However, if we are not familiar with the rules here or are not careful, then our actions may not be in harmony with the expectations of the community and may sometimes create conflict with the guidelines and etiquette here. So we need to encourage

我們共勉之，自己簽了聖城住宿的規約，還有我們個人的守則；包括我自己，老早以前簽了以後，就好像習焉不察，我有時候，就跟大家彼此提醒。

在住眾規約裏頭，有一條是關於法師外出，其實居士也應該知道。它這麼講，就是說，「出家眾有事外出山門，應該得到執事的同意。男女僧團應該一致守此規矩，得到執事的准假後，交給辦公室，才可以外出。辦公室人員有權主動詢問是否有外出的單子。」

最近，有兩位年輕的居士，發心來聖城，要貢獻他們所長。這兩位有機會到辦公室，有時候就說，「聽說來這邊作工有很多的考驗，經常會碰到挫折。假如有這種情況，要怎麼辦，怎樣應對好。」

我也跟他們分享，其實很簡單。你碰到困難的時候，就問說，你自己當初為什麼要來。假如我當初來的時候，初發心是真的，是有道心，是有菩提心，任何的困難都可以通過。所以考驗肯定是有，那就是我們做事的時候，儘量往真的去做，往真的去想。碰到困難的時候，就回到原點，想到我當初是怎麼來的。包括我們這個規矩，當初也是我自己同意守這個規矩的。

我這麼跟他們分享，是因為以前我們城裏頭，有時候要為我們的住眾申請綠卡的時候，我們去問上人，「這些人可不可以為他申請綠卡？」上人就不說這些候選人裏頭，是有能力、有學位，還是怎麼樣；上人就一個一個問說，「這個人有沒有道心？」假如有道心，菩提心，一心向道的話，就可以為他申請綠卡。這個是比較沒有什麼問題。如果沒有道心，道心不堅固，到這邊有各種不同的出發點；雖然學歷很高，或者看起來辦事能力很強，但這並不是上人願意考量的條件。

所以就是說，外面的公司行號，外面的單位，是看人的能力；但是我們在佛教團體，在寺廟裏頭，就是看一個人的德，以德為標準。這個德，看不到，摸不到，但是我們平常的言行舉止，也可以有點蛛絲馬跡。看一個人就是這個樣子。

今年六月份，我們將紀念宣公上人涅槃二十週年。所以，今晚我就是很雜亂地分享一些比較好的傳統，跟大家共勉之。阿彌陀佛！

and remind each other because after signing the agreement with the guidelines for CTTB residents, we (myself included) may forget about the guidelines for staying here.

There is one guideline about Dharma Masters going outside which laypeople should know, too. It says, "A left home person must get permission from the person in charge before going out of the mountain gate. Sangha members of the men's side and women's side should both follow this rule. They should get the permission slip and turn it in to the administration office before going out. The administration office staff has the right to ask if Sangha members have permission to go out.

Recently, two young people have come to volunteer at the City of Ten Thousand Buddhas. They have been helping at the administration office. They have mentioned coming into contact with a lot of challenging situations in this role, and asked how they should respond.

I said that it is very simple: when you encounter a challenging situation, ask yourself why you came here in the first place. If your motivation for coming here was genuine, then that is bodhicitta (the resolve for enlightenment) and any difficulty you meet can be transformed. There will certainly be tests. When we go about our tasks, try to think and act sincerely, with a genuine mind, and when we come across difficult situations, return to our starting point: what was my motivation for coming here at the start? When it comes to guidelines, this means remembering that I agreed to live by these guidelines at the beginning.

I shared this with them because in the past, sometimes we (CTTB) were asked to make green card applications for our residents. We would ask Venerable Master Hua, "Can we apply for green cards for these people?" Master Hua would not ask about these people's abilities, degrees, or other external qualities. He would only ask about each person's resolve for cultivation. If they had made the resolve to cultivate (bodhicitta), and were wholeheartedly focused on cultivating the Way, then we could apply for green cards for them. These people would be accepted. If they did not have the resolve to cultivate, that might lead them astray in all sorts of ways. Even if someone was well-educated or had useful skills to help out, these were not the principles on which the Master made his choices.

This is to say, most companies offer people a position based on their ability and skills. We, however, are a Buddhist organization, and in the monastery our standard is based on a person's character. Character, or moral virtue, is not something we can see or touch. But we see their traces on a person's words and actions and that is what we look at in people.

In June of this year, we will be commemorating the 20th anniversary of Venerable Master Hua's nirvana. I hope that this overview of some of our more wholesome traditions at CTTB tonight will be encouraging for everyone to hear. Amitofo!