

【點點滴滴憶上人】

【Memories of the Venerable Master】

未完成的功課

Unfinished Business

朱果翔2018年6月4日講於萬佛聖城大殿

呂明賜 英譯

A talk given by John (Guo Xiang) Chu on June 4, 2018 at the CTTB

English translation by Michael Lu



今年適值師父上人百歲聖誕，我們在此緬懷上人的慈悲，我也奉命報告一些以前追隨上人的小故事。本著至誠感恩、飲水思源的心，謹就個人一些近距離的觀察，及跟上人的一些簡短交談做個報告；同時也藉這個機會檢視一下上人留給我們的未完成的功課，自我勉勵並思考今後該如何

This year marks the 100th birthday of the late Venerable Master Hua. As we gratefully recall the compassion of the Master, I would like to, per request, share a few anecdotes from accompanying the Master in the past. With a mind of sincere gratitude, like tracing water back to its source, I would like to make a report based on personal, close-up observations of the Master as well as a few simple conversations with him. At the same time, I would like to take this opportunity to review the unfinished business the Master has left us, as a means of encouragement and self-reflection on what I can henceforth do to repay the Master's kindness and virtue.

I first worked in Washington D.C. for about five years, at which time

做，才能報答上人之恩德。

大約有五年的时间，我在東岸的華府工作，那時候華嚴精舍剛剛成立。1991年我搬來聖城，直到1995年上人涅槃，有四年的时间親近上人，聆聽教誨。這些年我好像一隻跑籠套的小螞蟻，承蒙上人與法師們慈悲，讓我有機會在聖城盡一點點的心力，跟大家一起學習，可說是「功無半點，過有千條」。今天晚間的報告，我盡可能平實地講，就像白水煮白菜，沒有添加什麼調味料，主要是彰顯上人的慈悲喜捨，平等普攝一切眾生。若有講不對的地方，請大家隨時給予指正。

上人的教導方式，經常藉用很簡短的詢問。他問的問題聽起來好像很平常，但是這些問題即使到現在，依然留在我的八識田裡，有時工作當中或者開會的時候，上人問的這些問題就浮現出來，指引及影響我所做的一些決定。

先講講我皈依受戒的經過。那是1989年3月16號在華府，我跟家人前去聽上人弘法開示。那時候因為年輕，好高騖遠，覺得這位老法師講的內容都很平常，例如：「我們做佛教徒就是要錢少少，房子小小，人好好。」因此聽完這些開示，也沒有什麼特別深刻的印象。

倒是我的同修果璞，回家後當天晚間就跟我講，她覺得我跟宣公上人很有緣，第二天要打皈依，她鼓勵我去皈依。我也覺得這是很好的機會，所以隔天就報名了。報名的時候，有一位比丘尼說今天要皈依的請到前面來，師父在旁邊聽了就说：「要皈依的就過來，不用請。」我聽了，覺得這句話講得太好啦，師父真是沒有把我們當外人，所以彼此不需要用一些客套的話。

而上人為我取的法名，也正是那一陣子心境的寫照：「籠雞有食湯鍋近，野鶴無糧天地寬。」當時在公家機關上班，常覺得自己像是養在籠子裡的雞，有人餵吃，但是沒有什麼自由；假如能像《阿彌陀經》裡的白鶴，雖然沒有固定的糧食，但是自由自在，天地很寬闊。我當時常常這麼想，結果上人給我取的法名（果翔）就跟這個有關聯。

皈依之後，我和同修決定申請去聖城。有一次上人到馬里蘭大學弘法，我們在上人講完開示後，雙雙跪在上人面前，說我們希望有機會

the Avatamsaka Vihara had just been established. I moved to CTTB in 1991 and was able to draw near to the Venerable Master and listen to his teachings for four years until his Nirvana in 1995. During these years, I was like an insignificant ant. Only thanks to the compassion of the Master and other Dharma Masters did I have the opportunity to contribute a little toward CTTB and learn from everyone. It can be said that I “created no merit and had a thousand wrongs.” Tonight, I would like to speak plainly, like boiling vegetables in water without adding any flavoring. I mainly would like to highlight the Master’s spirit of compassion, kindness, joy, and renunciation, and of impartially gathering in all living beings. If I say anything incorrect, please correct me at any time.

The Master’s method of teaching often relied upon brief questioning. The questions he asked seemed very ordinary, but those questions have remained in my eighth consciousness until today. Sometimes during work or in the middle of a meeting, the Master’s questions will appear in my head, guiding and influencing every decision I make.

I would like to first share my experience with taking refuge and the precepts. The date was March 16, 1989, and I recall going with my family to listen to an instructional talk by the Master in Washington D.C. Because I was young and ambitious at the time, I felt that the Master’s instructions were quite ordinary, such as: “As Buddhists, we want to have little wealth, to live in small houses, and to be good ‘people.’” Therefore, the talk did not leave a deep impression on me.

On the other hand, my wife, Guo Pu, came home that night and said that she felt I definitely had some affinity with the Master. She encouraged me to attend the ceremony for taking refuge the next day. I felt that this was a good opportunity, so the following day I went to register. During registration, a nun asked all the people who wanted to take refuge to please come to the front. The Master, who was nearby, said, “Those who want to take refuge can just come, no need to say ‘please.’” I marveled at these words, because the Master really did not treat us as outsiders, setting aside all formalities and polite remarks.

The Dharma name given to me by the Master was also a precise portrayal of my mind at the time: “The caged chicken might have food, but the boiling pot is near. The wild crane is not fed but soars freely in the sky.” Working at a governmental agency at the time, I often felt that I was like a chicken raised in a cage, given food by others but lacking freedom. I dreamt of being like the white cranes in the *Amitabha Sutra*, without a steady food source but free and at ease, soaring between the skies and earth. The Master gave me the Dharma name Guo Xiang [Note: The Chinese character “xiang” means to soar], which was related to these thoughts I had been

能夠到聖城來學習，同時做義工，請問上人同意嗎？上人很慈悲，當場就答應了，他說：「你可以來萬佛聖城幫忙辦教育。」

上人回去沒多久，我就接到聖城的電話，問我申請要過來聖城，什麼時候來呀？我說我得要跟父母親稟告一下，同時得把工作辭掉，但是我肯定會來，大概是1991年5月份就會來。

來到聖城後，先是跟隨法大的何校長一起工作了幾個星期，接著就接到指示說行政辦公室需要人，就把我調過來。那一年的七月份有傳戒，傳五戒、梵網經菩薩戒，我也報名參加了，上人是我的得戒和尚。

最近辦公室有幾位年輕的同事，我有機會跟他們分享一些早期上人住世時行政辦公室的情況。鴻飛聽了就说：「啊！這些上人的故事，讓我覺得好激勵，也很受鼓舞。」另一位同事Aaron聽了也说：「跟你們比起來，我們現在年輕人一週只做二十個小時的工作，實在是望塵莫及。可能是上人住世時，他有很強大的正能量，你們經常受到鼓舞，所以大家雖然那麼忙，依舊士氣高昂，忙得不亦樂乎。」

來到行政辦公室後，從91年到95年這段期間，上人幾乎每天都會打電話來詢問。他通常會說：「怎麼樣啊？」我們就一一報告，如來寺、喜捨院、法大，什麼地方有什麼事情。任何的問題，只要一稟報師父，他就好像有文殊師利菩薩的智慧劍一般，一一迎刃而解。所以大家都認為，師父就是我們法界佛教總會最高的智慧之源。

有一天，上人的文字秘書周果立老居士要跟我辦交接，他說：「我下個禮拜就回中國啦，我這個工作請你就接過來。」我相信他已經跟上人報告過了，我說：「什麼事啊？」他說：「所有上人的信件，你就開始替他處理。」

我首先就請示上人：「師父啊，您的信件這麼多，有的是給總會的，有的是寫您的名字的，那我怎麼知道那些是您私人的？那些是公家的？是不是私人的信件給您自己看？公家的由弟子來處理？」

上人的反應令我很驚訝，他說：「我沒有任何

frequently having at the time.

After taking refuge, my wife and I decided to apply to move to the City of Ten Thousand Buddhas (CTTB). Once, the Master gave a Dharma lecture at the University of Maryland. After the lecture, my wife and I both knelt before the Master and related our wish to go to CTTB to study and volunteer, asking for the Master's permission. The Master was very compassionate and agreed on the spot: "You can come to the City of Ten Thousand Buddhas to help promote education."

Not long after the Master left, I received a call from CTTB inquiring about when I was moving to the City. I said that I needed to inform my parents first as well as quit my job, but that I would definitely come, probably sometime around May of 1991.

After arriving at CTTB, I first helped President He of Dharma Realm Buddhist University for a few weeks. Then, I received notice that the Administration Office needed people, so I was reassigned there. There was also the Transmission of the Five Precepts and Bodhisattva Precepts [of the Brahma Net Sutra] in July of that year, and I applied for and received those precepts. The Master was my Precept Master.

Recently, there have been some new, young faces at the Administration Office (A/O). Whenever opportunity arises, I share with them some of my experiences of the A/O during the early days, when the Master was still in the world. One of them, Hong Fei, responded after hearing these stories: "Oh! I am really encouraged and inspired by these stories of the Master." Another, Aaron, said, "Compared to you all back in the day, we young people only work twenty hours a week. We really have a long way to go! Maybe it was because when the Master was in the world, his powerful, positive energy invigorated everyone. Thus, even though everyone was so busy, each person persisted with strong vigor and remained in high spirits."

After being reassigned to the Administration Office, from 1991 to 1995, the Master would call over almost daily. He would usually ask, "How is it going?" We would then report on the situation of the Tathagata Monastery, Joyous Giving House, DRBU, and other buildings respectively. Whenever we reported any problems to the Master, he would be able to easily resolve them, as if he had the wisdom sword of Manjushri Bodhisattva. Therefore, everyone acknowledged the Master to be the loftiest source of wisdom in DRBA.

One day, the Master's correspondence secretary Guo Li Zhou came to me, saying, "I'm returning to China next week. Please take over my duties." I believed that he had already informed the Master, so I asked, "What duties are there?" He replied, "You must process all of the Master's Chinese correspondences."

I first went to the Master: "Master! You have so many letters. Some of them are for DRBA while others are for you personally. How will I determine whether it is a private or a public letter? Should private letters be only for your eyes, while public letters can be processed by me?"

的私人信件，所有的信件都是公家的。」那四、五年間為上人處理信件的經歷，可以證明他老人家確實是沒有一絲一毫的自私心。

另外有一天，上人的侍者找我：「師父有事情找你，過來三號房子吧！」一聽到，我立刻趕過去：「師父，弟子來了，您有什麼事要交待嗎？」

「你知道怎麼燒香嗎？」

「弟子知道。」

師父手裡遞過來一把鑰匙，說：「這個是我住的地方的佛堂，你每天去那邊燒香。」

我去了之後就覺得，怎麼高僧大德住的地方以及他的佛堂，用的全都是舊的家具、舊的地毯？招待客人的沙發，就是聖城以前還是加州州立醫院時所用的二個舊床墊，疊在一起就當做沙發，旁邊給客人坐的椅子甚至還是學校的椅子，上面有一塊用來寫字的板子，旁邊的書架也都是舊的。假如跟城內其他單位或是 Guest House(現為法大舊教學大樓)比起來，上人是非非常非常節省。所以上人確實是以身作則，他要我們節約節省，他自己就是這樣做的。

直到今天，我早晚都要去K棟上香。有人會覺得：「怎麼你總是往K棟那邊去？」其實我是繼續執行上人當年交待給我的日常工作。

上人留給我們那個未完成的功課，就是要隨時隨地認真遵守萬佛聖城六大宗旨。有一天，上人在電話裡這麼說：「假如有人問你們，說你們萬佛城的人常常講六大宗旨，難道你們都做到了嗎？有人這麼問，你該怎麼回答？」我們不知道怎麼回答，上人這樣教我們：「你要理直氣和地這麼說：『我們知道遵守六大宗旨很重要，真正做到了，成佛有餘，我們都還在學習，並朝這個方向努力。』」❀

The Master's response truly astonished me. He said, "I do not have any private letters. All correspondence is public." The experience of helping the Master process his correspondence for four to five years proved to me that he never harbored even a trace of selfishness.

On another occasion, the Master's attendant came to find me, saying, "The Master has something for you. Go over to cottage number three!" I immediately rushed over and said, "Master, I'm here. Did you have something you wanted me to do?" "Do you know how to light incense?" "Yes."

The Master gave me a key and said, "This is the key for the Buddha Hall near where I live. Light incense there every day."

Upon visiting the Master's residence, I thought: "How come the residence and Buddha Hall of the Master, an eminent and virtuous monk, has only old furniture and carpets?" The sofa meant for visitors to sit on was made up of two used mattresses dating back to when CTTB was still a California state hospital. The chairs for guests were tablet desks used in schools. The bookshelves were also worn. Compared to other buildings in CTTB or the Guest House (now DRBU old building), the Master's residence revealed his frugal lifestyle. Thus, the Master truly led by example; he told us to be frugal and was that way himself.

Even today, I go every morning and evening to light incense in building K. Some people wonder why I always go to K building? I am just fulfilling the daily responsibilities that the Master gave me back in the day.

The unfinished business the Master left us is to always, seriously follow the Six Great Guiding Principles of the City of Ten Thousand Buddhas. One day, the Master said through the phone: "If someone asked you whether you have actually followed the Six Great Guiding Principles that everyone from CTTB speaks of, how would you reply?" We said we didn't know how to reply. The Master then taught us, "You must confidently and calmly say, 'We know how important it is to follow these Six Great Guiding Principles. If we can truly follow them, we will become Buddhas eventually. We are still learning and diligently striving towards that ideal.'"❀

諸佛如來，以大悲心而為體故。因於衆生而起大悲，因於大悲生菩提心，因菩提心成等正覺。

——《華嚴經·普賢行願品》

All Buddhas take the heart of great compassion as their substance. Because of living beings, they gave rise to great compassion. Because of great compassion, they brought forth the Bodhi resolve. Because of the Bodhi resolve, they realized the right and equal enlightenment.

——"Universal Worthy's Conduct and Vows" chapter of *Avatamsaka Sutra*