



## 點滴舊事憶上人

# A Bit of The Past: My Memory of Venerable Master

張福麟2018年6月18日講於萬佛聖城大殿

吳蓮蓮 英譯

A Talk Given by Fulin Zhang on June 18, 2019 at the City of Ten Thousand Buddhas

English Translated by Wu Lianlian

我是1985年來聖城做義工，師父是1995年入涅槃，這中間有十年，大約斷斷續續、多多少少和上人有一些接觸。今天跟大家分享的，就是我在2000年的時候自己記下來的。因為當時《金剛棒喝》的編輯要把這事情，我自己的或者關於上人的事情寫出來；轉眼已經十九年了，等於算是種紀錄吧，也可以說是如是我聞。

上人以前曾經說過：「一個新的人來，他就把我的法給改了一點；第二個新的人來了，又改了一點；那第三個新人再來呢，再改下去，我的法就沒有了。」雖然這是我個人的紀錄，但是有人就會問說：「這是你說的，你有什麼證據嗎？」我想各位善知識都有本有的智慧，我這邊如果講得不對的話，就請大家告訴我，我再改正。

第一個故事，當時有一個翻譯的人離開了。所以我就問上人說：「哦，糟糕了！這個人走了，那以後請誰來翻譯呢？」上人就說：「沒有什麼事情非要什麼人來做不可，也沒有什麼人非要做什麼事情不可。」後來自然就有別的人來翻譯了，所以這也不是一個問題。

I came to the City of Ten Thousand Buddhas (CTTB) as a volunteer in 1985. The Master entered nirvana in 1995. During those ten years, I had some chances to communicate with the Venerable Master. What I am sharing with you today is what I wrote down [back] in 2000, because around that time the editor of the *Vajra Strikes* asked me to write down some things about myself or the Venerable Master. Nineteen years have passed. My writing could be treated as a type of record or as “this is what I heard.”

The Venerable Master once said, “When a new person comes, he changes my Dharma a little. [When] a second new person comes, he also changes my Dharma a little. Then, a third new person comes. Again, he changes my Dharma. If this goes on and on, then my Dharma will eventually be gone!” Although this is my personal record, I think every good and wise advisor has inherent wisdom. If what I say is wrong, please tell me and I will correct it.

Here is the first story. At that time, a translator had left. So, I asked the Venerable Master, “Oh, no! This person left. Who will do the translation?” The Venerable Master said, “There is no such thing as a something that must be done by a particular person, nor is there such a thing as someone who must do a particular something.” Someone else did the translation, so it wasn’t a problem.

The next story [happened when] I was driving out of CTTB with the Venerable Master. Just when we passed through the Mountain Gate, I saw a couplet inscribed on the gate: “Incarnate in thousands of billions.” As we were on our way out, I suddenly had a random thought. So, I asked the Master, “Buddhas and

下面一個故事，是有一次我跟上人一起坐車子出聖城，剛好經過山門，我看到山門上的對聯，「千百億化身」，是寫在進來的地方。當時我們出去，我突然有了這個妄想，所以我就問師父上人說，「佛菩薩化身千百億，那是不是要用觀想的？」上人說，「你修到那個程度的時候，很自然的化身千百億，不需要用觀想的。」

下面一個故事是93年的時候吧，上人住在三號房，那時候上人很辛苦。我又打了妄想，我就問上人說，「上人怎麼沒有侍者呢？」因為中國一般的老和尚都有侍者，在幫忙照顧著。上人就告訴我了——基本上我也不知道這是什麼問題，也可能是文化的問題吧，還是別的問題，大家聽了也可以告訴我，可以參考一下——上人就說：「我實在是不得已啊！如果我的侍者是中國人的話，我的美國弟子就會不高興；如果我的侍者是美國人的話，我的中國弟子也會不高興；如果我的侍者是男的，那我的女弟子會不高興；如果我的侍者是女的，我的男弟子也會不高興；我的侍者如果是年紀輕的話，那麼年紀大的會不高興。」上人就講到這裡，我想如果上人要繼續講下去，大概可以講很長的原因。

接下來就是，有一次我陪上人走，就在現在法大跟帳篷之間，正在過那個街；過街以後，有個弟子剛好經過，去跟上人打招呼。上人看著他，就問他：「你知不知道你為什麼駝背？」那個弟子被問了，也傻在那邊，就說：「不知道。」上人就告訴他：「因為你整天都在打妄想。你總是在想別人對你所做的每一件事情的反應，所以，你就變成駝背了。」

另外一件事情，就是有一次我跟著訪問團到台北。在台北的住的地方，當時台北有位法師來見上人——因為他跟大家說不要提他的名字，所以在這裡我也就不方便講他的名字——那他來見上人的因緣，也是因為我的老師跟他很親近。因為這個因緣，他就來台北見上人，因為上人難

Bodhisattvas incarnate into thousands of billions of beings. Is this through contemplation?" The Venerable Master said, "When you reach that level, it is natural to incarnate into thousands of billions of beings without any need for contemplation."

The next story happened in 1993. The Venerable Master lived in Building No. 3. At that time, the Master had a tough life. So I asked the Master, while indulging in false thinking again: "How come you, the Venerable Master, have no attendants?" In China, usually the old monks have attendants to take care of them. The Venerable Master told me, "Basically, I don't know what the problem is, but it may be because of culture, or something else. You can tell me what you think so that I can consider it for reference." The Master continued: "I have no choice. If my attendant is Chinese, then my American disciples will not be happy. If my attendant is American, my Chinese disciples will not be happy. If my attendant is a man, then my female disciples will not be happy. If my attendant is a woman, then my male attendants will not be happy. If my attendant is young, then the old disciples will not be happy." The Venerable Master stopped here. I think if the Venerable Master continued to explain all of the reasons, he could have continued for a long time.

The next story occurred when I accompanied the Venerable Master to walk across the street between the Dharma Realm University and the Big Tent. After crossing the street, a disciple happened to pass by and greeted the Venerable Master. The Master looked at him and asked, "Do you know why you are hunchbacked?" That disciple stood there speechless. The Venerable Master then told him: "Because you indulge in false thinking all day. You always think about other people's reactions to the things you do, so you become hunched over."

Another story happened during my trip to Taipei with a visiting delegation. A Dharma Master in Taipei came to meet the Venerable Master where we were staying. He told me not to mention his name, so I won't say his name here. He came to meet the Venerable Master because my teacher was very close to him. When the conditions ripened, he came to Taipei to meet Venerable Master, because the Master seldom went back. Since he is a great Dharma Master, we all went downstairs to meet him when he arrived and accompanied him to the elevator. The Venerable Master lived upstairs and knew he was coming. Altogether, there were the Master, my teacher and me present—the [Dharma] Master was nervous, a little embarrassed, and hesitant [to meet the Venerable Master] because he had never seen the Master before. When we

得回去。法師到了，我們就到樓下去接他，然後陪著他坐電梯上來；上人住在樓上，也知道他來了，所以那位法師，還有我的老師——那我也在旁邊——法師就怕被人家看見，就有一點尷尬，有點猶豫。他也沒見過上人，所以他正在猶豫和緊張的時候，電梯門就開了，上人就在電梯門外面等著他。上人看他一出來呢，當下就跟他頂禮；那位法師看到上人跟他頂禮，也當下立即一起跪下去，他們兩位就互相頂禮。頂禮完了就進上人的房間，兩個人交談得非常開心。

再一個，是在佛殿裡面發生的，就是像昨天那種大日子，人山人海，大家有的時候都不會有那個習慣，一個挨一個站，後面來的人了不要留任何的空位子。那一天，上人進來以後，就跟大家講說：「先來的人，要儘量往裡面站，一個排一個，不要留空位。你如果站得沒有規矩的話，那你將來會有果報的。」

還有一分鐘，再報告一個。最後一個，是有一次從妙語堂上人早上開示完離開的時候，我剛好跟上人坐車。我開車子，經過大家在一排走的時候，師父就問我說：「那個人穿的袈裟是什麼袈裟？」我轉頭看了一下，就跟師父說：「報告師父，那個不是袈裟，那是一條大圍巾。」上人就跟我講說，你去告訴他：「不可以那個樣子。」上人是說圍脖，不可以那樣子圍脖。時間到了，今天就報告到這裡。阿彌陀佛！<sup>◆</sup>

arrived on the top floor, the Master was waiting for him just outside the elevator door. The Venerable Master prostrated as soon as he saw his guest. When the Dharma Master saw the Master's prostration, he immediately did the same and the two were reverently paying respects to each other. Afterwards, the two entered the Venerable Master's room and had a very pleasant conversation.

Another story happened here in the Buddha Hall. It was during one of the big events like yesterday. There were many people. We didn't usually have the habit of standing side-by-side and leaving no empty spaces between us. On that day, when the Venerable Master came in, he said to everyone, "Those who come first should stand as far inside as possible, and then stand side-by-side without leaving any empty spots. If you don't stand according to the rules, you will get the effects in the future."

I have one minute left and one more story. One morning, I left the Wonderful Words Hall after listening to the Venerable Master's morning lecture. The Venerable Master and I got into the same car. I drove the car. We passed by everyone as they were walking in line. The Master asked me: "What kind of patch-robe is that person wearing?" I looked at it and told the Master: "Master, that isn't a patch-robe. That is a big scarf." The Venerable Master, "You should tell him, 'That's inappropriate,'" The Venerable Master meant that we shouldn't wear a scarf like that. Time is up. Let's call it a day. Amitabha!<sup>◆</sup>

## BUDDHISM A TO Z

「白毫相」是佛三十二相之一。佛兩眉間有一根柔軟的白色毫毛，若伸展開來，表裡有鮮白淨光，初生時即有五尺長，成道時有一丈五尺；若捲縮起來，則右旋如陀螺，而盤曲在兩眉之間，猶如鑽石。其表法，則眉間表中道一乘法，白毫表理之顯明白淨；又者，白為色之本，表此中道一乘為諸教之本源。

"The hallmark of a white fine hair" is one of the Buddha's thirty-two hallmarks. Between the Buddha's eyebrows is a strand of long, fine hair. As it unfurls, both the inside and outside shine forth a brilliant, pure light. At its inception, this hair grows up to five feet long. Upon a Buddha's accomplishment of the Way, it grows to fifteen feet in length. When it shrinks back, it curls clockwise and twirls between the brows of a Buddha, which looks like a diamond. Since it lies between the two brows, it represents the Middle-Way Dharma of the One Vehicle. The white fine hair represents the Dharma's quality of purity. Moreover, white is the foundation of all colors — thus the One Vehicle represents the source of all Dharmas.