

Jesus' Spirit

耶穌的精神

此篇摘自【宣化上人紀念特輯系列影片】。這一系列影片，透過諸位老弟子描述當年追隨上人學習佛法的親身體驗，藉由他們從未曝光的點滴舊事，帶您認識宣公上人的風範以及他的教化。影片旨在發揚宣公上人的教法，冀望透過口述專訪，啟發尚未認識老和尚的人；希望透過每位受訪者對上人的回憶及故事，讓我們彷彿也在上人座下親受其教，親聆法音。影片網址 <https://www.youtube.com/hashtag/thememoirsofmasterhua>

This is an excerpt from the Oral History Project—"The Memoires of Master Hua." The video series gives you a glimpse of the Master's character and methods of teaching through the – previously undocumented – personal experiences of people who had the opportunity to learn directly from him. This project aims to keep the Master's teachings alive through videos of personal accounts that could inspire even those who do not yet know the Master. The memories and stories of each person interviewed enables us to feel closer to the Master as if we were learning directly from him ourselves. You are welcome to visit: <https://www.youtube.com/hashtag/thememoirsofmasterhua>



Upasaka Doug Powers stated: The Dharma Shifu taught was like this: He said, "All I'm doing is getting people into touch with their own nature. I'm not teaching any "isms." I'm just teaching the mind ground to get people to recognize their own awareness—the natural state of being completely aware and bright, completely free and at ease, when everything is okay with no problems."

In this state, your mind is comfortable, contented, and it just observes. From that place you can operate, observe, and become aware. When Shifu talked about faith, he says, "Faith means having

包果勒居士記述：師父所教的法是這樣的一一他說：「我所做的是設法讓人認識本有的自性。我不是教人什麼『宗教』，我只是教人認識自己的心地，我只是教人認識自己的覺性。自心本然時，是了了常明，完全地自在，凡事都好，一切都沒有問題。」

在這種狀態下，你的心性是安住的、是知足的、是觀照的。在那種自然的狀態

faith in living beings' inherent nature.” He describes faith as “**believing in**,” not “worshipping.” So when you talk to people, the first step is to believe in their inherent natures. In this way, you will always stand on the same-shared position with others.

The first thing that Shifu always did was to find out a person's causes and conditions. Then with that person's benefits in mind, he used skillful expedients to teach them. He did not try to prove that you are a Buddhist or you are smarter than he was. As soon as you engage in comparative situations, Shifu would give you some “head smashing.” Anytime you had such thoughts where you try to prove you were a noteworthy person in Buddhism, he'd immediately stop you.

I remember the time when we had a bunch of people protesting outside the temple's mountain gate. We had a religious conference here and there was a bunch of fundamentalists outside the gate, demonstrating for Jesus, against the “heathens.” When we told Shifu that there were people demonstrating outside the gate, Shifu said, “Great, bring them in.” Some of us said, “No,” so Shifu said, “Okay, then I will try it.”

Shifu got into his little golf cart and went out to talk to them. He said, “Come in, come in! We'll put you in the first row; you can present, you'll be the first presenter, so we want to hear what you have to say.” Shifu invited them and continued: “You know, it's really hot out here—it was like one of those 110 degree afternoons—it's really hot out here demonstrating, why don't you come in and demonstrate inside where it's cooler? Not only that, you can have the platform. You guys talk, we'll stop; you guys must have some really good insights, and we want to listen to them.” So they followed Shifu in with their signs and they sat in the front row, prepared to present to us their thoughts. Then we all sat there, and they presented their views, and everybody responded with a positive attitude. Shifu sat there listening, and says, “Ah, that's an interesting point.” Then he would ask a couple questions about it.

The Venerable Master's Own Words: Last year, when we held a religious studies conference, I encountered a

下你可以起用，你能夠開始觀照，你能夠了了常明。當師父談到信仰這件事時，事實上他說：信仰，指的是對眾生的自性有信心。師父其實用的字眼是「信心」，而不是「信仰」。所以當你開始和人交談的時候，第一步就是要相信人的自性。這樣你跟別人就站在一個共同的起點。

師父總是會做的第一件事就是，了解對方的根機和因緣。然後使用方便善巧，設身處地换位思考；而不是證明你是佛教徒，或是證明你比他聰明能幹；一旦你落入這種「自他對立」，師父會當頭棒喝。任何時候當你動念，當你試圖證明你在佛教裏是個人物，他會立即阻止你。

我記得當年有一群人，在山門外抗議。我們當時正在舉辦宗教交流會議。有一群基本教義派的教徒站在山門外，以耶穌之名對我們這群「異教徒」抗議。

他們待在山門外。我們告訴師父有人在山門外抗議。師父說：「很好，帶他們進來（萬佛城）。」有的人就說不可以，結果師父親自出馬了。

師父開著一輛小高爾夫球車，到山門外去跟他們對話。師父說：「進來！進來！我們會讓你們坐在會議室的前排，你們可以出席會議發言，你們將第一個上台發言，我們想聽聽你們的看法，進來參加會議吧。」所以師父邀請他們參加會議。然後師父又說：「天氣很熱，（那個下午的氣溫高達攝氏40多度左右）在外面抗議太熱了，你們不如進來，到裡面來抗議比較涼快。你們可以進來在裡面抗議，因為山門內比較涼爽，你們可以上台發表，你們講我們聽。你們肯定有很好的高見。我們願意洗耳恭聽。」

所以他們舉著抗議牌跟著師父進來了，然後他們坐在前排。我們說好啦，請發言。我們都坐在底下聽。他們發表了意見，大家用正面態度回應，師父坐在那邊聽。師父的反應是：「這個看法很有趣。」然後師父針對他們的看法問了好幾個問題。

上人自述：所以在去年啊，我們在開宗教研究會議的時候，我頭一天就遇到麻煩了。什麼麻煩呢？有一個不知道叫什麼新耶穌教，是新基督教，還是新天主教，我不確實知道他們的名字。

problem on the first day. What problem? There was a... I don't know what it's called— New Jesus Religion, New Christianity, or New Catholicism group. I don't exactly know their names. When we just started the conference, on the first day and they were already at our doorstep, holding up signs with slogans written in English:

Your demonic ways cannot be hidden from Jesus, Jesus has long seen through your tricks.

They were demonstrating like that at the entrance. My disciples were so frightened that they came to me trembling and said, "There are many people demonstrating at the entrance! What should we do? It's not a good scene; do we need to think of a way to confront them?"

I said, "So they are demonstrating. Demonstrating is good. I'll go and give them a kowtow. I guess they'll leave after a kowtow." These disciples of mine, how would they know how to kowtow? You ask them to kowtow, and no matter what you do, they still would be clueless. I said, "If you all don't know, I will go and give a half bow to them and they would probably understand. Alright, I will go and try it out."

So I rode my golf cart, the car used when people play golf. I don't know how to play golf, but in the City of Ten Thousand Buddhas, I have a tiny car like that. Although my vehicle is small, it can fit seven to eight people. The Great Vehicle (Mahayana Buddhism) is also like this, so I brought a blonde, stern-looking disciple.

He is my dark-faced god in the City of Ten Thousand Buddhas (CTTB). What is a dark-faced god? This man is an American; Americans are tall and large, as tall as me, and their bones are also very large. So I asked him to go along with me to translate. He looked like a god from the heavens with a commanding presence, and a ferocious aura. He followed me and helped me translate wherever I went.

I said to the people protesting: "All of you, my friends, are getting baked here in the sun, sweating all over. Would you all please come inside the CTTB to demonstrate? I welcome you to come inside." I said told them that I have many trees inside, and many buildings too. "If you are inside, you won't be so uncomfortable demonstrating under the trees; you won't be baked in the sun. If you are willing, if you feel tired under the trees, you are invited to come into the building to demonstrate, demonstrate inside the building. If you feel tired from standing while demonstrating, you may sit down to demonstrate. If

我們一開會的時候，第一天他們就到了我們門口，舉起了牌子，上面寫著英文的標語說著：

你們魔鬼的行為，你瞞不了耶穌，耶穌早就看穿你們的這個把戲了。

就這麼在門口示威。這樣就把我的徒弟嚇得戰戰兢兢地就來對我講，我們門口很多人在那示威，怎麼辦啊？不是好現象啊。我們要想什麼辦法來對治他們嗎？

我說：「他們示威嗎？示威好啊，我去向他們叩個頭，叩個頭他們大概就走了。」我這些個徒弟啊，他們怎麼會懂得叩頭，你給他們叩頭，你怎麼樣做，他們也都不懂，我說：「你們不懂啊，我給他們去打個問訊大概他們就能明白，我去試試看。」

我就坐著我的高爾夫車，我不會打高爾夫球，但是在萬佛城裡邊我有這麼一個小車。我那個小乘，雖然很小的，但是能坐七八個人；大乘不過也是如此，那麼我就去了。

我帶著一個金髮的黑面神去，是我萬佛城裡面的黑面神。什麼叫黑面神呢？

這個人是個美國人，美國人高高大大的，有我那麼高，骨頭也是很粗的。那麼我就叫他同我一起去做翻譯。那麼他像一個天神的樣子，威風凜凜，殺氣騰騰的跟著我去，我到那兒他給我翻譯。

我對門外示威的人群說：「你們各位朋友們，在這站著被太陽曬得那麼辛苦，身上都流汗了，你們請到我萬佛城裏邊來示威，我歡迎你們進到裏邊來。」我說我裡邊樹木也多，房子也多，「你們在裏邊啊，在樹底下示威不會那麼辛苦，太陽也不會曬得那麼辛苦。如果你願意，在樹底下覺得疲倦了，請你到我的房子裏邊來示威；你站著示威覺得疲倦了，你就坐下來示威；你坐下來疲倦了，就躺下來示威；你躺下來示威，覺得躺了躺睡著了，那更好。」

「如果冷了，我就給你拿那個blanket(毯子)給你們蓋一蓋。你們到我裏邊，你

you're tired from sitting down, you may lie down to demonstrate; when lying down to demonstrate, if you fall asleep while lying down, that is even better.”

“If you feel cold, I will give you a blanket to let you cover yourselves up when you come inside. If you are thirsty, I have water for you to drink; if you're willing to drink tea, I have tea for all of you; if you're willing to drink coffee, I have coffee for all of you; if you're willing to drink soda, I have soda for all of you. Whatever you need, I will offer it to you for your demonstrating purposes here. If you're hungry you can eat here; if you feel sleepy you can sleep here.”

“Everyone, we're all friends when you come inside to demonstrate. If you feel that the demonstrations are not strong enough, and you want to scold me; I welcome you to scold me. If you feel that scolding is not intense enough, and you want to hit me, I will certainly not retaliate. I will let you hit me to your heart's desire; even if you hit me, I still welcome you to demonstrate against me. If your anger has not subsided, you can grab a knife and kill me. I am also willing. I will not resist. Why am I so stupid? Why am I like this? It's because I have Jesus' spirit.”

Once I said this, these friends all looked at each other, not knowing what to say to one another; they were all silent. They knew in their hearts, and understood deeply inside without having to say anything, and then they laid down their signs and went home. They changed their clothes from sloppy outfits, so that they no longer looked like vegabonds. They changed into smart Western suits and came back to attend the conference, increasing our number of participants. The newly added participants strengthened our group power. There we discussed and shared each other's opinions on how to improve religious institutions, how we should deal with interpersonal relationships respectfully and other related subjects—we had a very joyful conference.

At the end, a priest at the conference said of these people, “We really cannot afford to provoke them. Every year, these kinds of people give us a lot of trouble. We can only call the police to drive them away, but even after driving them away, they still come back; they simply cannot be gotten rid of. They just wouldn't budge, these hoodlums. The method that you used today, it is the best method. We would like to also use this method in the future, learn from you.” I said, “This is not my method. It's the kung fu (skill) of patience in Buddhism.” ❀

們渴了我有水給你們喝，願意喝茶我有茶給你們喝，願意喝咖啡我有咖啡給你們喝。你們願意喝汽水我有汽水給你們喝。你們需要什麼，我都會供給你們在這示威用的。你們餓了在我這吃飯，困了在我這睡覺。」

「各位，我們都是朋友。你們到我裡邊示威，如果你覺得示威示得不夠力量，你要罵我一頓，我歡迎你們罵我。若覺得罵還不夠厲害，你要打我一頓，我絕對不還手，我給你們打個夠，你打我也歡迎你們來向我示威。如果你們的氣還不平的話，你拿把刀把我殺了，我都願意的，我不會反抗的。我說為什麼我這麼愚癡，我這樣呢？因為我有耶穌的精神。」

這麼樣一說呢，這些的朋友，他看看他，他看看他，也不知道互相該說些什麼。大家就都不約而同，都是默會，都是心裡心照不宣了，於是就都把牌子放下來，都回去了把衣服也都換了。不再是那麼粗魯、那麼野蠻的人，穿的衣服好像窮人階級，很不講道理的。

這一些人都換上筆挺的西裝，回來參加開會了。那麼他們來參加開會，我們這邊人數也多了，增加了生力軍。到了這個地方我們就講，互相提供自己的意見，對宗教應該怎麼樣改善；我們人與人之間應該怎麼樣，共同尊重，研究這些道理，那麼這個會開得很愉快。

最後這個會議上有個神父就說：「這一些的人啊，我們真的惹不起他們。我們每一年啊，他們都給我們很多麻煩。我們只可以叫警察來把他們攆走了，但是攆走了，他們又會回來。總是揮之不去，驅之不散，這麼一班無賴的人。今天你用這個方法，這是最好的一個方法，我們以後都要用這個方法，照你來學習。」

我說：「這個方法不是我的，這是我們佛教忍辱的功夫。」 ❀