



悲心化作無邊願

His Compassion Transforms into Limitless Vows

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上人的德行跟智慧，我個人無法說知道很多，對上人的德行跟智慧，我個人是千分不及一、萬分不及一、乃至算數譬喻所不能及。即使這樣，也希望藉由這一點點的皮毛，能夠啟發大家對上人的認識，也算是個人一點小小的願望。

以前師父講過，將來有這些新肺炎的時候，大家最主要就是要念〈大悲咒〉。我印象中師父是在金輪寺講的，也許在其他道場也有講過，現在就是再提醒彼此，請多念〈大悲咒〉。

師父的心量很大，他很慈悲，一點架子都沒有。一個人當他沒有我相的時候，他就很慈悲，視眾生跟他一樣；也因為視眾生跟他是一樣的，所以就是一點架子都沒有，很平常的樣子。

以前有一位老先生，我個人陪著他去見師父，老先生看見大家都頂禮師父，他也就過去頂禮。師父馬上跟他講：「老人家，不用頂禮了，來，坐！坐！坐！」這位老先生不得已就坐到師父旁邊，師父說：「你有什麼話，就講。」老先生說：「我好不容易來美國，我很想學打坐。」師父轉

I can't say that I know much about the Venerable Master's virtuous conduct and wisdom. Compared to his, my own wisdom and virtuous conduct do not amount to even one thousandth or one ten thousandth — not even up to any reckoning by mathematical calculation or analogy. That being said, I still hope that by relating what I know about the Venerable Master, each one of you can have a better understanding of him — that can be counted as a small wish of mine.

The Venerable Master once said that in the future, when people encounter new forms of “pneumonia” (today's COVID-19), they can recite the *Great Compassion Mantra*. According to my impression, the Master related this prediction at Gold Wheel Monastery, and perhaps also at other DRBA branches. So now I'm just reminding all of you to recite the *Great Compassion Mantra*. Please recite it more often [and more sincerely].

The Venerable Master's mind was great and vast. He was full of compassion toward others and carried himself without the least bit of arrogance. When a person is totally free of the notion of self, he will become very compassionate and regard all beings as himself. By seeing all beings as part of himself, he never put on airs — he will look much like an ordinary person.

In the past there was an elder whom I accompanied on a visit to the Venerable Master. Seeing others bow in reverence to the Venerable Master, this elder followed suit, but was immediately corrected by the Venerable Master, who said, “Senior citizen. There is no need to bow. Come sit. Sit down please.” This elder had no choice but to sit next to the Venerable Master, who said, “Anything

過頭看了他一眼，說：「年紀大了，學打坐就不用了。你好好念佛就可以了。」

師父這時候就把他掛在脖子上的念珠拿起來，跟這個老先生講：「你念南無阿彌陀佛，念十句，就撥一顆念珠。假設你念到第六句或者第七句，發現自己精神有分岔，或是有妄念起來了，這一顆就從第一句佛號再念起。等到你這一整串念珠都念完了，才可以說是念一串佛號。」老先生問，念十句佛號，難道還要在心裡再數一二三四嗎？師父說：「不用！」

師父就演示一遍給老先生看。師父說：「我們平常念佛號，是心裡在念，『南無阿彌陀佛、南無阿彌陀佛、南無阿彌陀佛』，念三句。第一句『南無阿彌陀佛』，心裡頭稍微大聲一點，另外兩句就稍微小聲一點，『南無阿彌陀佛、南無阿彌陀佛』；再來第二段『南無阿彌陀佛、南無阿彌陀佛、南無阿彌陀佛』，這樣念兩段就六句佛號。第三段你就要念四次，『南無阿彌陀佛、南無阿彌陀佛、南無阿彌陀佛、南無阿彌陀佛』加起來是十句。憑著自己的呼吸，一點點的小聲念，這樣你就不用數了。」師父這樣解釋，很簡單、很容易學。

師父講完，就把那一串念珠交給老先生：「這串念珠送給你，你回家好好去念佛。」由這一點，你大概可以看到師父的那種平等心，對待眾生那種慈悲。

想起來很久以前的海燈法師，很多人都聽過他的名字。海燈法師那時候從內地來美國，想要到萬佛城見師父。

海燈法師是四川人，他的四川話口音非常非常重，他跟師父在交談，真是很難懂，可是師父都好像聽得懂。後來法師旁邊來了一位隨從，一看就是練武之人。身材、精神都很飽滿。他就把海燈法師的話大概翻譯一下。

海燈法師提到跟虛雲老和尚一起去雲

you have in mind, you can just speak up.” The elder said, “I have come all this way to America, so I really want to learn how to meditate.” The Venerable Master turned his head, glanced at him, and said, “Since you are getting old, there is no need for you to learn how to meditate. You can just sincerely recite the Buddha’s name.”

Then the Venerable Master took a string of beads from his neck, held it in his hand, and said to the elder, “When you recite the name of Namó Amitabha Buddha — every ten recitations, move a bead through your fingers. Suppose you have recited up to the sixth or seventh Buddha name and find that you have been false-thinking, then you can start your chanting again from zero. When you have moved through all the beads on the string, you are considered to have completed a bead-set of Buddha recitations.” Having heard the Venerable Master’s explanation, the elder asked, “Are you saying that, when chanting the Buddha name’s in this ten-recitation set, I need to count one, two, three... in my mind?” “No need,” said the Master.

The Venerable Master then gave a how-to demo to the elder, saying, “Normally when we chant the Buddha’s name, we do it in our heart — ‘Namó Amitabha; namó Amitabha; namó Amitabha...’ There are three chantings in this group: For the first chanting, do it a little bit louder; the next two chantings, a little softer. ‘**Namó Amitabha;** namó Amitabha; namó Amitabha.’ This is the second group. For the third group, you need to chant it four times. All of these add up to ten chantings (as a unit). This way, you don’t need to count the number of individual recitations, but rather just rely upon your breathing and the low voice of your chanting. This way of chanting explained by the Venerable Master is quite easy and simple.

After finishing his explanation, the Venerable Master gave the string of beads to the elder, saying, “I am giving these beads to you so that you can go home and chant the Buddha’s name well.” Just from this act, you can see the Venerable Master’s equanimous and compassionate treatment of all living beings.

I now recall Venerable Master Hai Deng (Oceanic Lamp) from a long time ago. Many people have heard about this Dharma Master. At that time, Master Hai Deng traveled from mainland China to the United States to visit the Venerable Master at the City of Ten Thousand Buddhas (CTTB).

Master Hai Deng came from Sichuan Province and spoke



居山的真如禪寺。雲居山在江西省。虛雲老和尚去真如寺主持重建，是很辛苦。

海燈法師說虛雲老和尚年紀很大，大概一百一十歲多。因為要維持生活所需，老和尚一大早就到田地去種菜，有時候弄到很晚才回來。種菜的那個田地和廟附近之間有一條很深、很長的溝，只放了一根竹竿跨在兩邊。就看見虛雲老和尚早間挑著扁擔，踩著竹竿晃過去；到晚間又這樣子晃回來。

海燈法師因為從小習武，會草上飛。這個「草上飛」的輕功，只要有些東西給他墊一下，他馬上又可以再跳起來。他說這是少林寺的功夫之一。

早期的社會，沒有手電筒，走夜路就靠點油燈。虛雲老和尚他老人家很省，晚間過那個長溝，從來都不點燈。海燈法師就說：「我會草上飛的人，晚上我都不敢這樣過那個溝，因為實在太沒把握。」可是看見虛老從那邊挑著

with a very heavy Sichuan accent. It was truly difficult to understand his conversation with the Venerable Master, but the Venerable Master seemed to understand what he was saying. Later on, one of Master Hai Deng's attendants came to translate his words. The attendant looked like a martial artist: he was well built and his awareness was sharp.

Master Hai Deng talked about traveling to Zhenru (True Suchness) Monastery on Yun Ju Mountain, which is located in Jiangxi Province. Master Hai Deng shared with us what he knew about Venerable Master Hsu Yun and the hardships faced by him during his years at Zhenru Monastery.

Dharma Master Hai Deng revealed that Venerable Master Hsu Yun was over 110 years old: "In order to maintain a basic livelihood, Venerable Master Hsu Yun had to work at the farm from early in the morning and would often return late at night. Between the farm and the monastery, there was a very long and deep ravine; the only way to cross was to walk on a single bamboo pole placed across the ravine. I could recall seeing Venerable Master Hsu Yun walk across that bamboo bridge-pole in the morning, carrying a pole on his shoulder; at night, he would walk across the bamboo pole in the same quivering manner to get back."

Master Hai Deng shared that he could "fly on top of grass" because he had practiced martial arts since he was a child. This "flying on top of grass" martial arts came from Shaolin Temple and enabled him to jump in midair as long as his foot could temporarily come into contact with some sort of light support.

In the old days, one could only rely on oil lamps when traveling at night because there was no flashlights. Venerable Master Hsu Yun was a very frugal person; he would never light up the oil lamps when walking across the long ravine at night. Master Hai Deng even said: "As someone who could 'fly on top of grass,' I do not dare to walk across the ravine like that because it's too risky." However, he would see Venerable Master Hsu Yun steering left and right on the bamboo bridge-pole with his shoulder pole, not knowing if he had missed his step. Venerable Master Hsu Yun would even walk across the ravine in a quivering manner, then say, "Oh my! I forgot to bring the hoe back while carrying the shoulder pole." He would then go back to pick up the hoe and come back in the same quivering manner. It was truly a mind-boggling sight even for observers.

Sometimes Venerable Master Hsu Yun's attendant, out of good intention, would say to him, "Master! I could help you light up the lamp for you to see better! Isn't it bad for senior people to accidentally slip and fall?" But do you know that Venerable Master Hsu Yun would admonish his attendant? You probably won't ever forget his response after you hear it. Venerable Master Hsu Yun replied, "The three-thousand-great-thousand world system is full of light; what need is there to light an oil lamp?" The

扁擔，也不曉得他踩空了沒有，就這樣晃著晃著，晃了過來，有時候晃著過來了，又說：「哎呀！我剛剛拿扁擔忘了拿鋤頭。」又晃著晃著，晃回去；再挑著鋤頭又晃回來，看著都心驚膽跳。

虛老的侍者就很好心，說：「我幫您點個燈籠，您看清楚一點！年紀大的人一個不小心，跌倒是很不好。」於是虛老就呵斥侍者。這一句話你聽了，大概這一輩子都不會忘掉了。老和尚就講：「三千大千世界一片光明，為什麼要點燈籠？」明明這是很暗的地方，老和尚就說一片光明。

師父十九歲的時候母親逝世，在守孝期間他發了十八大願，其中第十二大願：「願將法界眾生所有一切苦難，悉皆與我一人代受。」所以說代眾生苦，是師父的願力之一。

《華嚴經》裡的〈普賢行願品〉裡頭講廣修供養，「一一燈炷如須彌山，一一燈油如大海水」，你這樣子的供養，都不及法供養。在〈普賢行願品〉上就這樣講，「法供養為最」，然後舉出七個供養都是法供養：

第一個，如說修行供養。譬如，師父教我們要「不爭、不貪、不求、不自私、不自利、不打妄語」，你照他的話去做，就是最好的供養。第二個，利益眾生供養；第三個，攝受眾生供養；第四個，代眾生苦供養；第五個，勤修善根供養；第六個，不捨菩薩業供養；第七個，不離菩提心供養。

〈普賢行願品〉提到七種供養，你做其中一個，都比你用如大海水的油，如須彌山的燈，種種諸具供養佛都還要好。最好的供養就是法供養。師父他的願力之一，就是第四個法供養——代眾生苦供養。

environment there was really dark at night, but Venerable Master Hsu Yun said it was full of light.

The Venerable Master's mother passed away when he was 19. He observed the mourning period by the side of the grave, and during the observation, he made his eighteen great vows. His twelfth great vow was: "I vow to fully take upon myself all the anguish and hardship that all the beings of the Dharma Realm are due to suffer."

Samantabhadra Bodhisattva's Conduct and Vows chapter of the *Avatamsaka Sutra* says that [a practitioner vastly makes offerings: "I burn all kinds of lamps...] The wick of each lamp is as tall as Mount Sumeru; the quantity of oil in each lamp is equal in volume to the waters of the great sea." All of these offerings cannot compare with the offerings of the Dharma. Samantabhadra Bodhisattva is saying that the offering of Dharma is supreme; then the seven kinds of offerings of Dharma are listed.

The first is the offering of cultivating according to the teachings. For example, the Venerable Master taught us not to fight, not to be greedy, not to seek, not to be selfish, not to be self-benefiting, and not to tell lies. If you follow his instructions in your conduct, that is the best offering of Dharma. The second is the offering of benefiting all living beings. The third: the offering of gathering all living beings [toward Buddhism]. The fourth: the offering of standing in for all beings to undergo their suffering. The fifth: the offering of diligently cultivating roots of goodness. The sixth: the offering of not forsaking the deeds of a Bodhisattva; and the seventh: the offering of not renouncing the Bodhi mind.

These are the seven kinds of offerings of Dharma mentioned in the "Samantabhadra Bodhisattva's Conduct and Vows" chapter. If you can make any of these seven kinds of offerings, it is better than making physical offerings to the Buddhas— even with lamps as large as Mount Sumeru and lamp oil as voluminous as the Great Sea's water. This is because among all forms of offering, the offering of Dharma is supreme. The Venerable Master's vow resembles one of these seven kinds of offering— in particular, the fourth one: the offering of standing in for all beings to undergo their suffering.

One time, CTTB hosted a Water-Land-Air Dharma Session, to which many eminent monks were invited to come from mainland China, such as the Venerable Masters Ming Yang, Zhen Chan, and Qing Ding... There were about one hundred of these guest monks who were assigned to stay in today's Lion House and Horse Whinny

有一次萬佛城辦水陸法會，那時候從內地請來了很高僧大德，像明暘大和尚、真禪大和尚、清定大和尚等，好像將近一百位，他們就分住在現在的獅子精舍和馬鳴精舍。每天晚上，師父就開著他那個小高爾夫球車，去問他們冷不冷，師父一個一個的問，需要的話就送暖氣、送電爐。

問到其中一位法師的時候，他正生病。這位法師的病就是每幾秒鐘就「呃」打嗝一下，沒過多久，又「呃」一聲。看起來也不是病，可是你自己試看看，幾秒鐘就「呃」一聲打嗝，這樣子不停，一個鐘頭後你就會受不了，精神就要崩潰了。法師一整天下來，難受得不得了。

師父就問他：「你現在怎麼樣了？年紀有多大了？」你會覺得師父問的跟他的病沒有關係，可是你若留意一點，師父跟他講話的時候，這手是慢慢的把他身上的病氣拿了過來，這個法師是不知道的。師父拿過來後就說：「好啦，你好好休息！希望你很快就好了。」講完後，師父就從馬鳴精舍出來。走出馬鳴精舍的大門，師父就突然「呃」一聲，沒有多久又「呃」一聲，坐上他的高爾夫球車，他又「呃」，師父就把那位法師的病整個拿了過來。

萬佛城有法會的時候有很多人來，師父吃完中飯就在佛殿，侍者會拿一把椅子給師父坐在中央，師父的臉就朝著千手觀音，很多人就圍著他，有什麼問題就問。師父也會問他：「你叫什麼名字？你今年幾歲？」在問你話的時候，他已經慢慢的把你的問題吸了起來。你會覺得這些問題跟我的病痛沒有關係。可是師父在問你的時候，他已經在做事了。

但是師父後來講，有些人你要知道因

House. Every night, the Venerable Master would drive his small golf cart around to visit and greet them, to see if they were cold. He would ask each one of them, and if he found that there was a need, he would arrange to send over an electric heater.

He came to one of the guest monks, who was sick. This guest monk's symptom was to have a hiccup every once in a while — Hic — Hic — Hic ... This may not seem like a symptom, but if it were you who had such a symptom, you would also be unable to put up with it — within an hour, you might well be on the brink of a mental breakdown. This guest monk endured it all day long for several days and was really miserable.

The Venerable Master asked him, "How are you now? How old are you?" You might feel that the Venerable Master's inquiry had nothing to do with the guest monk's illness. However, if you are careful and pay a little attention, you can notice that, while speaking with the guest monk, the Venerable Master [used his Forty-Two Hands] to transfer the guest monk's sick energy upon himself, without this guest monk's being aware of it. Afterward, the Venerable Master told him, "Okay, you're alright now. Go have a good rest, and you should recover soon." Having said this, the Venerable Master walked out of Horse Whinny House. When he was at the threshold, he belched, Hic — and not long after that, he had another Hic — and while in his golf cart, he had another one, indicating his transference of the illness of this guest monk upon himself.

The Venerable Master would sit in the Buddha Hall in a chair specially prepared by his attendant facing the thousand-hand, thousand-eye Guanyin statue. Many people would come and circle the Venerable Master and ask whatever questions they had. The Venerable Master might unexpectedly ask, "What is your name? How old are you?" When he was asking you, he was actually absorbing the "problems" for which you came. You might feel that these problems had nothing to do with your illnesses, but you wouldn't know that when the Venerable Master was questioning you, he was already doing what he could to resolve your problems.

However, the Venerable Master said later that for some of these people who came, you would need to know their causes and conditions. Some people had bigger and more severe karmic hindrances behind them. If you remove one of their current karmic obstacles, the next one which comes will cause them greater agony.

緣，他後面還有更大的一個業障，若現在這個拔掉了，下一個來他會更苦。有時候只好跟現在這個業障講妥，它不太障礙你，讓你還能過日子，還能修行；你就這樣子受著它，也能夠修行，業障也同意這樣子。假設現在就把它拿走，後面那個來更苦。

我們城內就有人這樣想：師父好像什麼都不會、什麼都不懂，還問這問那，問一些沒有關係的問題。你知道你一起那個妄念，師父馬上就收到了。師父突然間就站起來，轉過身對著打妄想的人講：「我告訴你了，我從小到大，我從來就不打妄語；我從小到大，我從來就沒有淫欲心，光憑這兩點，我就有資格做你師父。」師父講完話就走了。我聽了很震撼。

後來我就想到，以後不管在城內、在城外，假設能夠遇到一個人，不要說具足這兩點，具足其中一點，我們都要對他客氣一點、恭敬一點，因為這是一種德行，都應該值得尊敬。

以前金輪寺在第六街的時候，師父來的話，晚課一結束，師父就走下來坐在下面的椅子，大家就把師父圍著，師父就會說：「你們有什麼問題就問吧。」

有一次講完經了，大家就把師父圍起來了，那時候就來一對母子，小孩子看起來好像是七、八歲的小男生，媽媽帶著小男生來見師父。媽媽就先開口：「我這個兒子不知道為什麼，有點奇怪，在念小學一年級，去念書的時候回來常常講：『我在操場上常常看見很多小鬼，都跟他們跑、玩。』我心裡就想：你在胡說八道什麼。可是孩子多講幾次，我也開始擔心。」

母親又講：「我喜歡看一些電影明星雜誌這一類的，有時候在看，本來

So the best approach is to reach a compromise with these karmic creditors: As long as they do not hinder you too much, causing you to be unable to continue your cultivation, then you simply have to put up with them in order to continue your current cultivation, while these creditors also agree. Suppose you dispel these current karmic creditors—then the following karmic retributions will cause you greater suffering.

Some CTTB residents might think, “The Venerable Master looks like he knows nothing, and still he goes on asking all these irrelevant questions...” When you had such false thoughts, the Venerable Master knew immediately; he rose from his seat, turned to the person who had the false thought, and said, “Let me tell you, from childhood to adulthood, I have never lied and have never had lustful thoughts. Just with these points, I am qualified to become your Master.” Having said this, he walked away, leaving me impressed and amazed.

Later it came to me that, in the future, no matter who it may be, inside or outside the City of Ten Thousand Buddhas, we ought to be more courteous, hospitable, and reverent toward those who have any of the above two qualifications, because any of these two is worthy of our respect and reverence.

Gold Wheel Monastery used to be on Sixth Avenue. When Venerable Master Hua came to the monastery, after evening ceremony, he would walk down to sit on a chair below the stage and people would come and surround him for Q & A. The Venerable Master would say, “Feel free to ask me any questions you have.”

One time, the Venerable Master finished giving commentary on the sutras and was surrounded by people as usual. There was a mother and her seven or eight-year-old son, who had come to see the Venerable Master. The mother spoke first, “I don’t know why my son behaves a little bit strangely compared with others. When he was in first grade at the elementary school, after he came back from school, he often said, ‘I saw many little ghosts on the playground. I went to play with them!’ I kept thinking, ‘What nonsense are you talking about?’ After he said this several times, I began to worry.”

The mother continued, “I love to read some magazines about the movie stars. Sometimes I felt that they were really beautiful. When my son walked over, he said, ‘Aiya, they’re like skeletons.’ What appeared to be someone so beautiful looked like a skeleton to him. So I brought him to see a psychiatrist to see if he could solve

電影明星很漂亮，兒子走過去看見了，就說：『哎呀！這像個骷髏。』明明這麼好看，他卻說像個骷髏。於是我就帶著他去見心理醫生，看能不能解決小孩的問題。醫生檢查也說沒有什麼事。後來我就輾轉打聽到金輪寺，也打聽到師父今天來，所以我就特別拉著孩子來金輪寺。」

師父看著小孩，把腿盤起來之後，師父就把左手伸出來問那個小孩：「你看我左手裡面是什麼東西？」我正好站在師父的後面，我本能的趕快把頭探過去看一下，沒有東西，師父的手是空空的。可是那個小孩卻說：「一個紅色的球。」我一看：哎呦！不一樣了！他的看法跟我們不一樣。

然後師父再把右手伸出來：「你看我手裡是什麼？」他說是一根繩子。師父又把左手拿出來：「你看現在左手是什麼？」我印象中好像他說是一個玉鐲子這樣的手環。師父都沒有講對還是錯，師父就笑笑，就問下一個、再問下一個。然後師父把身體一坐直再問：「你看一看我。」這個小男生就講：「哦！你後面有一根根像針這樣金色的光。」我就想到有些佛像，好像阿彌陀佛後面有金色線條的那種光。

師父也笑笑，就說：「那你再看一下。」「哦，是紅色的了。」師父又講：「你再看一下。」「是藍色的。」這樣問了很多次，小孩子想要造假很難。然後師父就笑笑，把腿放下來，就指著他頭上的那個地方，就說：「他看東西從這邊看的。」我就趕快探頭看一下是哪裡。師父就說：「你要好好的珍惜，一般過了十五六歲很容易就沒有。」

這時候旁邊就有一位金輪寺的居士，就跟他媽媽講：「你以後要帶你小孩常來金輪寺啊！」不得了了，她一講這個，師父馬上一轉頭對著她大聲的講：「你講這個幹什麼！管好你自己就好了。」

師父很慈悲地對你，但是師父沒有表現出一點點希望你來我這裡，或是拉攏你來這裡，一點點那種攀緣的心都沒有，他卻很大方很大方的給你所需要的，一點都

the child's problem. The doctor checked and found that there was nothing wrong with him. Later, through many twists and turns, I learned of Gold Wheel Monastery, and that the Venerable Master would come here today. So I made this special visit here with my child."

Venerable Master having looked at the boy sat in full lotus. Then he extended his left hand to ask the boy, "What do you see in my left hand?" I was right behind the Venerable Master. I instinctively hurried to bend over and see what he was holding in his left hand. Nothing. His hand was empty. Then the boy said, "A red ball." I looked again: "Aiya, he sees differently than I." This boy had a different vision than others.

The Venerable Master extended his right hand, "Look at my hand. What do you see in it?" The boy said it was a rope. The Venerable Master extended his left hand, saying, "What do you see in my left hand?" According to my impression, the boy said it was a jade bracelet. The Venerable Master neither approved nor disapproved of what he said. He smiled and kept asking one question after another. Later, the Venerable Master sat upright and said, "Look at me now." The boy said, "Oh, there are needle-like rays of golden light from the halo behind you." It reminded me of some Buddha statues — for example, the images of Amitabha Buddha, whose back halos give off that kind of golden light.

The Venerable Master smiled and said, "You take one more look." "Oh, now it's red-colored." The Venerable Master said, "One more look." "It's blue." Such Q & A went on for a few rounds. It would be very difficult for the boy to fabricate such a story. Then the Venerable Master smiled and put down his legs, pointing to the space right above his head, explaining to me, "He (this boy) sees things from up there!" I hurried to look up at the direction he was pointing. Then the Venerable Master said to the boy, "You should cherish your ability. Usually a person over 15 or 16 will no longer have the ability to see such phenomena."

At this time, there was a layperson near the boy's mother. This layperson said, "In the future, you should bring your child here more often." Incredibly, upon hearing this, the Venerable Master turned and said to her in a loud voice, "Why do you say such things? Just mind your own business."

The Venerable Master was compassionate toward you, but he did not express the least bit of a scheming attitude of seeking your patronage. Instead, he was extremely generous and provided for you when you stayed here. He did not seek anything from you nor wish you to do this or that. So you can see the capacity of his

沒有乞求，希望你怎麼樣。你就可以知道師父的心量。

你看起來師父對那位好像居士有點兇，可是師父是慈悲的。為什麼會這樣呢？

你有攀緣的心，不是說你想造業還是幹什麼，就是攀緣心可以說是一種習氣，久了就造成一種改不了的這種習慣。這個習氣要斷掉很難，師父突然間呵下去，她整個就醒了，馬上就切掉；你如果察覺到這個念頭、這個心念是這樣子的，你就會收了，就會知道：哦！我要小心呢！

問題：你認為上人生氣的時候是真的在生氣嗎？

魏果時居士：可能沒有，只是講話大聲點。師父很大聲講話的時候，你以為他在生氣，他其實是要把的你念頭切掉。師父很大聲地呵斥，當下把你的「融通妄想」切掉。這個妄念的前一念跟後一念是融在一起的，你要斷掉這個很難，久而久之就形成一種習氣。師父突然間呵斥下去，人整個就醒了，馬上就把妄想切掉，如果不再好好守護著，很快又會再融通妄想。這個融通妄想呢自己要發現、要放下，才有辦法把自己改善提升。不然你自己去打坐，看你自己怎麼降伏那個習氣。你自己都不知道自己有那個習氣，有那個障礙，那個盲點障礙著，師父一下很大聲呵斥，就把那個切掉。

你可以去看《楞嚴經》卷九，色受想行識的想陰是融通。它就講修行人到那個地步就發現：哎呀！我的想陰原來是融通妄想造成的。前一念跟後一個念頭融在一起，☸

mind.

You may think that the Venerable Master was treating this layperson quite harshly. However, the Venerable Master was compassionate. So why did he behave like this? Because you have thoughts of scheming for advantage. With this kind of mindset, you will very likely commit karmic offenses. This kind of scheming mind can be said to be a habitual energy. Over time, you will find it very difficult to rectify or cut off this habitual energy. When the Venerable Master suddenly scolded her, her entire being awoke and was able to cut off this habitual energy. If you see that you have such thoughts, or your thoughts are like this, you know it's time to remove this kind of thinking, saying, "Oh, I must be careful with the thoughts I'm having."

Question: When the Venerable Master acted angrily, do you think he was really angry?

Upasaka Joey Wei: It's very likely that he was not angry but rather merely raised the volume of his voice. When he was speaking loudly, you felt that he was angry, but actually he was trying to cut off your current stream of false thinking. His very scolding may have caused you to immediately stop your interfused false thinking. Your false thoughts flow like a stream, one after another, unceasingly and interfusing each other. It's very difficult for you to stop them, not to mention cut them off. Over time, it becomes a habitual energy. When the Venerable Master scolded you, you could suddenly experience an awakening and thus stop all your false thoughts. However, if you do not guard this kind of state well, very soon you will be overwhelmed with these false thoughts once again. You need to spot them and let go of them, and only then can you improve yourself and advance to a higher level of cultivation. Otherwise, you can try to meditate and see how difficult it is to subdue your habitual energy. You may not even realize that you have such (bad) habits, or have certain obstacles or blind spots. When the Master gave you a good scolding, he was trying to cut them off.

You can go study Roll 9 of the *Shurangama Sutra*: Among the five skandhas, the cognition skandha is interfused. It says that a cultivator will discover when he reaches that level: "Alas, my cognition skandha originally came into being because of my interfused false thoughts." The preceding thought and the succeeding thought are two in one, interpenetrating with each other. ☸