



覺海慈航度香江（續）

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

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44. 少年弟子

(2) 嚴師教化

很多的弟子曾親自受到上人的教誨，有著現身親近善知識的經歷。上人平時會隨機在任何時候、任何地方，出奇不意地給弟子一個點撥，或者訶斥，或者鼓勵，以點化他們身上所帶的壞習氣。被訶責的弟子，在懺悔與反省的同時，卻有一股輕安、放鬆和寧靜；更重要的，都深刻印記著這無價的教誨，往往是在修道瓶頸中，在慧命道路上的一大轉捩點。這也就是上人教法中，所呈現出大智大慈的善巧運用。

上人自述：

你們沒有見過我發大脾氣，你們要是見過，就不會這樣放肆、不守規矩！在東北、在香港，我是很有師父的架子；不要說我叫你做，

44. Young Disciples

(2) A Strict Teacher's Guidance

Many disciples received the teachings of the Venerable Master in person. They had personal experiences of being close to a good advisor. At any time and regardless of place, the Venerable Master would unexpectedly give his disciples a hint, a scolding, a shout, or encouragement to point out their bad habits. The disciples, who got shouted at, gained a sense of ease and tranquility as they repented and introspected. What mattered most was they all received the teachings of the Venerable Master, which deeply impressed upon them. Most of the time, they experienced some bottleneck in cultivation or reached a crucial turning point along the way. The teaching method of the Venerable Master demonstrated his skillful use of great wisdom and compassion in helping them get through their respective situations.

The Venerable Master's words:

You have not yet seen me fly into a tantrum. If you had, you would not be unbridled and unruly like this! While in Manchuria and Hong Kong, I was a very stern teacher and master. If you did not respond to what I was trying to say, I would already be

單單示意而不說，你要是不去做，我就已經不高興了！這是我的作風。我的徒弟在我面前不敢隨便講話的，很怕我。有的時候小孩子調皮、不守規矩，我就罵他一頓，甚至打他一頓；我在香港真的打徒弟，不是打假的，人都被我打腫了。

有的人說：「師父，你不要生我們的氣！」我不生你們的氣，誰對我好不好，我也不生氣的。為什麼？你喘你的氣，我喘我的氣，為什麼我要生你的氣呢？因為一切都是假的，一切都是虛妄的。但是我有的時候要用方便法來教化人。你這應該發脾氣的人，我不對你發一發脾氣，你總不精進、總懶惰，總是覺得等到明天再修行、等明天再修行、等明天再修行……，啊，一等等老了，甚至於等死了也沒修行。所以我就要對你大發脾氣了，甚至於打你一頓。我在香港常常打人的。

現在再告訴你們，我的脾氣很大，有的時候罵人的確是沒有道理，打人也沒有道理；但是不是隨便和誰都不講道理的，要夠這個程度的才行。你不夠程度，我和你講道理；你要夠程度，才能不講道理。教化眾生，有的時候應該講道理就講道理，有的時候應該不講道理就不講道理。罵，也講道理也不講道理；打，也講道理也不講道理。你要真夠程度，根本就沒有道理可講的！佛法就這樣不可思議，你看它又這樣又那樣，又不這樣又不那樣，把你搞得糊塗了。糊塗到極點，就是你好消息來的時候；在糊塗的時候，你能不糊塗，那也是一個好消息。

【後記1】譚果正居士記述：

師父說：「果蜜常念『南無度輪法師』，他真的對我有信心，令我感動。以前的祖師們會折磨弟子，看看

unhappy, not to mention when you do not follow my explicit instructions. That was my style. My disciples were quite intimidated by me. They did not dare talk casually in front of me. Sometimes when the children were being naughty and unruly, I would shout at and even beat them. While in Hong Kong, I did not only threaten my disciples, but I also beat them. Sometimes, the people who got beaten experience some swelling.

Some say: Master, please do not be mad at us! I am not. No matter how you treat me, with flattery or with insult, none of you could anger me. Why? Your anger is your displeasure, and my anger is my displeasure. So why should I get angry at something you did? And this is because everything is false. Everything is a delusion. But sometimes, I use anger as a tool for teaching. If you are a person who needs to be shouted at because you do not work hard, I yell at you. You think you could start cultivating tomorrow, then tomorrow, and then another tomorrow until (sigh) you are old and die. Yet, your cultivation never even started. So, I act angry, shout, or even beat you. I frequently beat people in Hong Kong.

Now I am telling you once more that I have a temper. Also, sometimes it is not right to scold people, nor is it right to beat them. I would not casually be unreasonable to anyone and only lose my temper with qualified people. But if you do not have the quality, I would be reasonable. So, to be treated unreasonably, you must have an unfit characteristic, as rational methods require individuals to be within reason when teaching and transforming living beings. Likewise, unreasonable approaches are for those who are unreasonable. Scolding and beatings could be within reason or without. At some point, you realize that these issues are beyond reasoning! The Buddhadharmā is so inconceivable. You see, it could be this way or that way. It could neither be this way nor that way. You get confused. When you are confused to the utmost point, then the time for good news has arrived for you. When in confusion, and you realize you are confused, then that is good news.

[Postscript 1] Upāsikā Tan Guozheng (Stella):

The Venerable Master said: Guomi chants, 'Namo Master Dulun' regularly, and he believed in me, so that moved me. In the olden days, Patriarchs would torture their disciples to attest to their beliefs. I, too, deliberately tested him several times. One time, he went mountain climbing with Guojun, so I punished him by telling him to kneel for four hours. Afterward, he barely stood up. Seeing this,

他是否真有信心，我也曾數次故意考驗他。有一次他與果君去爬山，我罰他跪四小時，跪得他幾乎站不起來；（果蜜的姊姊）果殊看見也不敢作聲，只是暗地裡流淚。又有一次在慈興寺為一些小事，我故意趕他下山。

1991年農曆十一月十七，師父說：「我的願力就是代眾生受苦，尤其最後的幾年，我要替眾生受苦。我有很多罪，可是現在都沒有了；瀾天大罪，一懺便消。」我迷惘地問：「為什麼師父說自己有很多罪？」師父說：「我常常罵人，把眾生的罪都放在我身上。我罵的是好人，不是壞人。」

【後記2】譚果式居士敘述：

我們年紀相近的師兄弟，跟著師父很快樂，因為師父常常會給我們一些「甜頭」，雖然不能跟其他朋友們吃喝玩樂也值得。弟子們稍有懈怠和犯錯，總瞞不過師父。大家很快都學乖了，每件事都要先稟告師父，才敢進行。有時候我們做錯了什麼，師父會責備我們，甚至當著大家的面，用香板來責罰；我是唯一沒有被師父用香板打過的，師父可能知道我是個很敏感的人。

【後記3】譚果正居士記述：

師父對我說：「阿英（果森的次子伍英才，法名果棟）在家裡沒有人能管得了他，只有我罵他才不敢辯。他告訴他母親：『師父罵我，我樂意接受。』」我聽了笑道：「打是愛，罵也是愛。」「有一天我若打妳，不是輕輕的，是狠狠地打，妳怕不怕？」我無以為對。師父說：「如果信我的人，縱然我要殺了他，他也會說這是解脫。」

【後記4】黃果君居士敘述：

師父觀機逗教的方法是很特殊的！我那時候是讀天主教的學校，香港好的學校不是天主教就是基督教辦的，

Guoshu (Guomi's older sister) did not dare say a word, but her tears poured down. Another time was at the Cixing Temple when I drove him off the mountain for trivial things.

On November 17, 1991, during the lunar month, the Venerable Master said: I took a vow to suffer for living beings, more so in the last few years. I created a lot of offenses, but now I am clean. Repentance eradicates these extraordinary offenses. I perplexedly asked, "Venerable Master, why do you say you created these offenses?" The Venerable Master replied, "I often scold people and take over the sins of people and suffer on their behalf. The people I rebuked were good guys and not the bad ones."

[Postscript 2] Upāsikā Tan Guoshi (Madalena):

For us disciples, who were close in age, we were happy with the Venerable Master because he would now and then give us some sweets, and this was worth giving up the lifestyle of "eating, drinking, and being merry with friends." If the disciples lazed around or misbehaved, the Venerable Master would always find out. Soon, we all learned to behave. We would consult the Venerable Master on everything before taking any action. Sometimes if we did something wrong, the Venerable Master chided us and even beat us with an incense stick in public. I was the only one who did not get beaten by the Venerable Master with an incense stick. Perhaps the Venerable Master knew I was oversensitive.

[Postscript 3] Upāsikā Tan Guozheng (Stella):

The Venerable Master told me, "No one could discipline A-ying (the second son of Guosen, Dharma name Guodong). But he dared not talk back to me whenever I scolded him. He told his mother, 'I would happily take the reproach from the Venerable Master.'" I smiled and said, "Beating is love, and scolding is love." "Some day if I beat you, very heavily-handedly and not just a slight pat, would you be scared?" I did not know what to say. The Venerable Master said, "For a person who trusts me, even if I want to kill him, he would see it as liberation."

[Postscript 4] Upāsaka Huang Guojun (Hector Wong):

The Venerable Master had his way of teaching! I was

好的佛教學校幾乎是鳳毛麟角。我當時十來歲，有一天我對師父說：「假如我有錢的話，我長大以後要開一所佛教的學校。」師父說：「好啊！你能發這個願很好。」過了幾個月，師父對我說：「我現在有一個法門，你只要修七天，就能到西方極樂世界去了。」我馬上跪下來，說：「師父，請你教我這個法門。」師父說：「你的學校呢?!」師父這麼一試，就拆穿了我所發的願是假的，我發願並不真切，所以我的學校沒開成，極樂世界也去不了。大家都知道師父有預知的能力，所以我在十五、六歲時曾問過師父：「以後我會怎麼樣？」師父看著我，只短短地說了一句：「只要心慈！」他沒有再往下說，我也沒有追問。這短短的四個字，就成了我這一生的座右銘。

【後記5】譚果正居士記述：

伍英才是伍相才的弟弟，我們都叫他「阿英」，他跟母親很早就皈依了。師父告訴我，阿英本來每天晚上來聽經，然後晨早七時許就會先到講堂禮佛後才上班。聖誕節是年輕人的社交日，他因為去參加舞會，數天沒有到講堂。師父恐怕他家裡有變遷或意外，所以派人去一看究竟。翌日，阿英到講堂。師父正色道：「我的年輕弟子無人慶祝聖誕。如果都像你，豈不是沒有人護我法啦？」阿英慚愧，無地自容，求師打他。師父漫不經心地說：「我不打你。為什麼要打你？」英才更難過，於是自拍面頰至腫，求師父原諒。

☞待續

attending a Catholic school then. All good schools in Hong Kong were built either by a Catholic or a Christian church. Good schools built by Buddhist communities were as rare as phoenix feathers or unicorn horns. One day, when I was in my teen age years, I told the Venerable Master, "When I grow up, and if I had the money, I would build a Buddhist School." The Venerable Master replied, "Great! It is great you are making such a vow." After a couple of months, the Venerable Master told me, "Now I have this method, whereby if you practiced for only seven days, you could depart for the Pure Land of Bliss." I immediately knelt and said, "Venerable Master, please teach me this method." The Venerable Master replied, "What about your Buddhist School?!" The probation of the Venerable Master revealed my vow was not sincere. Eventually, I did not build a school. And I did not depart to the Pure Land of Bliss. We all know that the Venerable Master could foretell the future, so I asked him when I was about fifteen or sixteen years old: "When I grow up, what would I become in the future?" The Venerable Master looked at me and said: "Zhi Yao Xin Ci 只要心慈 (You only need a good heart)!" Then he stopped, and I did not further ask. These four Chinese words became my motto in life.

[Postscript 5] Upāsikā Tan Guozheng (Stella):

Wu Yingcai was the younger brother of Wu Xiangcai, and we would call him A-ying. A-ying and his mother took refuge a long time ago. The Venerable Master told me: A-ying would come and listen to the sutra every night, then at about seven in the morning, he would go to work after bowing to Buddha in the Buddha Hall. Christmas is a social day for young people, and A-ying went partying and did not show up at the lecture hall for several days. The Venerable Master worried about what might have happened to his family, so he sent people to check. The next day, A-ying came to the lecture hall. The Venerable Master said severely, "None of my young disciples celebrate Christmas. If everyone followed you, I would have no one as Dharma Protector." A-ying felt ashamed and asked the Venerable Master to hit him. The Venerable Master said with seeming indifference, "I will not hit you. Why should I hit you?" Yingcai felt even worse, so he slapped his face until it swelled, then begged the Venerable Master for forgiveness.

☞To be continued

