

# 我對上人的印象

## My Impressions of *the Venerable Master*

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我對上人的印象，始終停留在他不同於一般的人格特質上；例如：爲了重振佛教內在珍貴的教義，他從不顧慮自身的利益，凡事躬行實踐，坦率直言。他很清楚在他眼前的這條路有多麼艱辛困苦，他總是說：「我是不怕人罵，也不怕人譏諷，也不怕人批評的，什麼也不怕的；我若怕，我就不跑到美國來弘揚佛法了！」如同他告訴我們的「修行上不管遇到什麼困難，一定要站起來走下去」，縱使這條路走起來是多麼的孤單。

有時候，我並不是很了解，爲什麼上人可以承受那樣多的苦？即使看到我們常常做錯事情，悔過後又犯錯——例如忘了要一同合作，互相幫助了生死出三界，只因抵制不了自己的習氣毛病，就互相比較高下、嫉妒障礙等——他都不曾因此而傷心失望，就選擇放棄我們。他只是這麼說：「弟子要是不成佛，我就等著他，弟子要墮地獄，我也墮地獄。」

我們都沒想到，當我們因生氣而怨恨彼此時，其實也同時傷害了師父。師父說：「你們皈依我的人，都是我身上

My impressions of the Venerable Master remain once and for all firmly affixed on his personality with its extraordinary qualities. For example, to emphasize the precious meanings of the teachings within Buddhism, he never concerned himself with his own advantage. In all aspects of practicing his teachings, he spoke frankly and directly. He was clear about the bitter and difficult road facing him, saying: "I am not afraid of people scolding me, and I am not afraid of people slandering me, nor am I afraid of people criticizing me, I am not afraid of anything. If I was afraid, I wouldn't have come here to America to propagate the Buddhadharma!" Just like he told us, "No matter what challenges you run into with your spiritual cultivation, you must stand up and keep walking," no matter how lonely that road is to walk upon.

Sometimes, I didn't really understand how the Venerable Master could endure so many hardships. Even after seeing ourselves do so many wrong things, after repenting of our trespasses, we again would make mistakes. For example, we would forget to work together as one and help each other to put an end to birth and death and escape the three realms of existence. Because we couldn't control our own bad habits and faults, we constantly competed amongst ourselves, remaining blocked by our jealousy and so forth. However, he never once lost hope and felt hurt, or chose to abandon us. He just would say the following: "If any of my disciples does not become a Buddha, I shall wait for him. If any of my disciples should fall into the hells, I shall fall into the hells as well."



的血和肉；無論把哪一塊肉割去都是很痛的，無論哪一個地方流血，元氣都會受損傷的。所以你們要互相團結！爲了要使佛教發揚光大，就要吃人所不願意吃的虧，受人所不能受的侮辱。心量要放大，行爲要真實。忘記自己，而爲整個佛教、整個社會服務。」

〔摘自宣化上人開示錄（一）〕

上人說：「省下我的糧食給眾生，省下我的衣服給眾生。我曾許下願：法界眾生一切苦難，都由我一人代受！」從這些話，不難知道他感受到眾生的苦；也許就因爲如此，我想他才能忍人所不能忍的苦，爲了能從根本教導人如何脫離苦難的佛教而努力。每當我看到或聽到一些苦難的人事物時，我才稍稍能體會到上人心情於萬分之一。

佛教的沒落，在於愈來愈少人可以依佛所教導的去付諸實行。師父雖然已圓寂多年，但他的生命卻沒有隨著四大假合的肉身而消逝；而是變成許多顆種子，散佈在每個受到他感化的人身上。這些種子若在誰心田裡萌芽茁壯了，那麼看到他也就能像看到師父還活著一樣。



We never thought that while we got angry and held grudges against each other, we were actually harming our teacher at the same time. As our teacher said, “Each of you who has taken refuge with me is the flesh and blood of my body; regardless of which piece of flesh you chop away, it is very painful.

Regardless of what part of me bleeds, my overall health shall still be

harmless. Thus you must all band together! For the glory of Buddhism, you must undertake the burdens that others are unwilling to shoulder, endure humiliation in ways others are unwilling to endure. Your mental capacity should be expansive and your behavior sincere. Forget yourselves in order to be of service to all of Buddhism and to all of society.” (Taken from the *Instructional Talks of the Venerable Master Hsuan Hua*, Volume One)

The Venerable Master said: “Save my sustenance and give it to living beings, save my garments and give them to the living beings. I once made a promise: All the sufferings of living beings of the Dharma Realm shall all be endured by me alone.” From these words, it is not hard to know that he indeed felt the sufferings of all living beings. This is why I think he was able to endure the suffering others were unwilling to endure, and how he could at a very fundamental level instruct people how to be free from suffering and difficulty by means of Buddhism and persistent effort. Every time I saw or heard of some person’s suffering, I could only then gradually start to understand one ten-thousandth of the Venerable Master’s feelings.

Buddhism’s decline comes from the fact that fewer and fewer people can actualize and put into practice the Buddha’s teachings. Although it has already been many years since our teacher has ‘passed into stillness,’ yet his life has not dissipated like the four great elements that make up the false body. Rather it has become a great many seeds, spread over the body of every person who has been touched by his teachings. And whenever these seeds sprout forth from the soil of a person’s heart and grow strong, it will be the same as seeing our teacher alive again.

