



四眾和最吉祥

HARMONY IN THE FOUR ASSEMBLIES IS MOST AUSPICIOUS

朱建和講於萬佛城大殿，2001年8月22日星期三晚

A TALK GIVEN BY JOHN CHU IN THE BUDDHA HALL OF THE CITY OF TEN THOUSAND BUDDHAS ON THE EVENING OF WEDNESDAY, AUGUST 22, 2001

李宗佑英譯 ENGLISH TRANSLATION BY MICHAEL LEE

師父上人、各位法師、各位蓮友：

弟子朱建和，法名果翔，我是1989年在美國東岸有幸遇見上人，皈依後還繼續在東岸工作。那時萬佛城剛在東岸添置了華嚴精舍，我下班後就常到精舍去學習佛法，或者幫道場做點工。因為是在那邊皈依上人的，所以當時就近親近道場，學習一點佛法。大概在90年的冬天，我決定來萬佛城長住，不久上人再來華府時，就得到上人允准，全家於91年5月搬來住。至今十年了，我一直很慶幸自己能做這個決定。

不只我這樣，每一個來到萬佛城的人都是自願來的，我相信沒有一個人是被迫來的。既然我們是自願來的

，我們都要一本當初來時的初發心，認清角色，守住本份。在各人工作崗位上，自動自發，盡心盡力。俗話說，「三個臭皮匠，勝過一個諸葛亮。」我們不一定有大智慧，但是三個人要是能好好互相勉勵，分工合作，也可以完成很好的工作；假如三個臭皮匠經常爭吵，那什麼事也做不成了。

在辦公室有時聽到抱怨：「怎麼來個新人，又是來教書的？這裡最需要的是義工，需要做事的人；許多人都只會講話，不會做事。」有一次，一位住萬佛城二十幾年的西方人來辦公室，我就問：「你覺得萬佛城最需要的是什麼人呢？會講話的？還是會做事的？還

Venerable Master, Dharma Masters, and all Buddhist friends:

I am Jen-Ho Chu, and my Dharma Name is Guo-Xiang. I was fortunate enough to have taken refuge with the Venerable Master after meeting him on the East Coast in 1989. After taking refuge, I stayed on the East Coast where I worked. At the time, the City of Ten Thousand Buddhas (CTTB) had just acquired the Avatamsaka Hermitage there. I would often go there to study Buddhism after getting off work. If there were chores to be done, I would help out a bit. Because I had taken refuge with the Venerable Master there, I wanted to be near that Wayplace and learn the Buddhadharma. Around the winter of 1990, I made a decision to go to CTTB to live. Not long after the Venerable Master visited Washington D.C., I asked the Venerable Master's permission and it was granted. Then in May of 1991, my whole family moved to CTTB. It has been ten years now, and I am still very glad that I made this decision.

I feel that I am not the only one to do this. Every individual who has moved to CTTB has done so on their own initiative. I believe that no one was forced to come. Since we came here voluntarily, we must therefore continue to carry that original motivation as we identify our roles and maintain our posts. Each and every one of us must hold the spirit of self-motivation and do our best at our assigned posts. As the old Chinese saying goes, "Three ordinary men's wisdom put together is better than a single wise man." Although we may not have great wisdom, if three people can make an effort to mutually encourage each other and cooperate, then they will surely do some quality work and surpass that single wise man. If the three ordinary men constantly bicker, then they will not accomplish anything.

In the office, sometimes I hear complaints: "We have a new arrival; is he going to teach at the school too? What we need most here are volunteers. We need people who do real work. Lots of people only know how to talk but do nothing." That's a typical complaint. One time, there was a Westerner who had lived in CTTB for over twenty years. He came to the office and I asked him, "What kind of people do you think CTTB needs the most? People who are eloquent? Or people who are diligent? Or perhaps



是很會思考的人？」我想他在這裡住那麼久了，比較會有正知正見；他想了想說：「都不是！」然後他用中文回答，令我很驚訝。他說：「萬佛城最需要的是證果的人。」當然有證果的人那是最好，就是還沒證果的凡夫，只要能夠循規蹈矩，老實修行、工作、學習，在萬佛城裡每一個人都是很重要的一份子。

記得上人在世時，每次有人來皈依，上人總是苦口婆心地講：「凡是皈依我的人，都要拜佛一萬拜；皈依我的人都要先成佛，我才成佛。」相信每一位皈依上人的都聽過這句話。即使到1993、1994年，有時上人不能親自主持皈依儀式，讓弟子代為主持，上人還是念念不忘打電話到辦公室說：「皈依完了之後，你去替我轉達，還是這句話，凡是皈依我的，要先成佛，我才成佛；將軍不下馬，各自奔前程。」每一句話都是從上人的真心和宏願發出來的。我們當弟子的，對師父要有堅定不移的信心，相信上人的願力，他講了就一定不會做得到。

上人圓寂六週年紀念法會，越南籍的明照法師應邀來參加，他幾乎每一年都來。雖然他是南傳的法師，但跟上人很有緣；這次他住在七號房，他告訴我：「我覺得很欣慰，很歡喜，上人圓寂六年了，萬佛城四眾還能夠和合。」他看到許多地方很上軌道，他覺得這是很不容易的事。

釋迦牟尼佛曾經告訴他的弟子，他圓寂後應以戒為師，凡是能夠持戒清淨，按照釋迦牟尼佛的教導去做的，即使離他千萬里，也如同在他的身邊一樣。假如他的弟子不能嚴持戒律，不能按照佛法去修行，即使是每天跟在佛的身邊，也等於是遠在天邊。（下接第38頁）

people who are real thinkers?" I figured that since he had lived here for so long, he would be more likely to have the right view and opinion. He thought about it for a while and said, "None of these!" Then he replied in Chinese, which surprised me very much. He said, "What CTTB needs is people who have attained enlightenment." Of course, people who have attained enlightenment are the best, but for common folks who have not attained enlightenment, as long as they can follow the rules and earnestly cultivate, work, and learn, every single one of them is an important part of CTTB.

I remember that when the Venerable Master was alive, whenever someone took refuge with him, the Venerable Master would always say out of kindness, "Everyone who takes refuge with me must bow to the Buddhas ten thousand times; everyone who takes refuge with me must become a Buddha before I do." I am sure that everyone who has taken refuge with the Venerable Master has heard this. Even in 1993 or 1994, when the Venerable Master could not personally conduct the refuge ceremony and had his disciples take his place, the Venerable Master was still concerned and would call the office to say, "After the ceremony, you go and tell them for me, "Everyone who takes refuge with me must become a Buddha before I do. Generals don't dismount your horses; just hurry on your way. Work hard!" Every one of these words came out of the Venerable Master's genuine sincerity and great vows. We, his disciples, must have unwavering faith in the Master. We must believe in the power of the Master's vows; he will definitely do what he said.

On this occasion of the Dharma assembly commemorating the sixth anniversary of the Venerable Master's entering Nirvana, we invited the Vietnamese Dharma Master Ming Zhao, who has come practically every year. Although he is a Master of the Southern Tradition, he has a great affinity with the Venerable Master. This time he stayed in Cottage 7, and he told me that he felt very happy and consoled, because although the Venerable Master has already passed away for six years, the people of CTTB are still united in harmony. He saw that we had made progress in many areas and felt that this was not an easy thing to do.

Shakyamuni Buddha told his disciples that after he passed away, they should take the precepts as their teacher. When they upheld the precepts and remained pure, and did as Shakyamuni Buddha taught, then even if they were ten million miles away from him, it would be like they were right beside him. If his disciples could not strictly uphold the precepts and follow the Buddhadharma in cultivation, then even if they spent everyday next to Shakyamuni Buddha, they would be as far away from him as heaven is from earth.

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