



法界佛青會九週暑期研習--

再轉楞嚴經

Dharma Realm Buddhist Youth's Nine-Week Summer Study Session: A Second Turning of the *Shurangama Sutra*

尹達偉 文 白慧學、史親歸、魏湧政修正

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今年法界佛青會的暑假班，從6月14日至8月15日共計九週，九位講師應邀聯合講授全經，課程包括：研究楞嚴經、觀音七和佛根地之旅。廿多位學員分別來自墨西哥、新加坡、馬來西亞、中國、臺灣、加拿大和美國，和幾位萬佛城的住眾。這是繼宣公上人於1968年在三藩市天后廟街佛教講堂為一群西方人暑假班開演楞嚴經以來，法總第二度在暑假轉楞嚴大法輪。當年楞嚴班有五位西方人發心出家，卅五年後在萬佛聖城的楞嚴班則有五位學員發菩提心皈依三寶、也有人受五戒和八關齋戒。

經二度更改後，此次暑假班的作息表分分秒秒需要學員認真修行。它包括三小時靜坐、四個半小時講法、三個小時法會、一小時工作和一小時誦咒背咒。參加萬佛聖城的功課學員有機會嘗試寺院生活，在日本教英文的約翰提到，參加此研習班得到大眾共修的助力，支持他順利圓滿結業。柏克萊物理研究生維持回想，在暑假班之前原來自己一天要有八小時睡眠才夠，現在緊湊的課程儘管只有五小時的睡眠，卻可熬過來，這是他以前難以想像的。

每一週進行情形如下：

第一週：維和文博士講第一卷

因為有許多初學者，所以維和文

The Dharma Realm Buddhist Youth's (DRBY) annual Summer Sutra Study Retreat focused on the *Shurangama Sutra* this year. The retreat lasted from June 14 until August 15, 2003, a total of nine weeks, and included explanations of the entire *Shurangama Sutra* given by a total of nine lecturers, the Guanyin Session, and a trip to Buddha Root Farm in Oregon. The participants, of which there were twenty to thirty, were students from many different backgrounds, including Mexico, Singapore, Malaysia, China, Taiwan, Canada, and the US. Several residents of CTTB attended as well. It was the second time in DRBA that the entire *Shurangama* has been lectured over a summer, the first of which was in 1968, when the Venerable Master Hua held a summer session for a group of Westerners at the Buddhist Lecture Hall on Waverly Place in San Francisco. The first session inspired five Westerners to leave home. Thirty-five years later, at CTTB, we see yet another turning of the Dharma Wheel with the DRBY's *Shurangama* Retreat. During this year's retreat five participants took refuge with the Triple Jewel, and some took the five precepts and the eight lay precepts as well.

After revising the schedule twice, the participants settled on three hours of meditation, four-and-a-half hours of lecture, and three hours of ceremony, one hour of community service, and one hour of mantra recitation and memorization. By participating in the CTTB daily schedule, people had the opportunity to experience the monastic schedule offered at CTTB. John, who is an English teacher in Japan, mentioned how he felt carried by the energy of everyone as they followed the schedule together, so that he may successfully complete the session. Whit, a physics graduate student at UC Berkeley mentioned that before the retreat he was convinced he needed eight hours of sleep a night to function, but after participating in the schedule that only allowed about five, he realized this was not true.

The following is a description of each week of the retreat.

Week 1: Dr. Martin Verhoeven, *Shurangama* vol. 1

Since many people were new to the Dharma, Dr. Verhoeven laid the groundwork for the entire retreat and spoke a lot about basic Buddhist history,

博士要為整個暑假班學員奠定基礎，他花很多時間講解佛教的歷史、道理與修行。開經語「如是我聞」就介紹了兩三天，引起廣泛討論，他特別強調：修行越高的人對戒律與威儀越加嚴謹。維和文博士鼓勵大家寫學習日記，他看後作評語，也讀給大家聽，以提高學員研習的素質。

第二週：朗果舟居士講第二、三卷

果舟居士用分組報告方式妥善地在一週內解說兩卷經義，他並介紹翻譯經典的樂趣與難處，像梵文 *Tathagata-garbha* 通常譯為如來藏，卻不能完全表達原義，因為 *garbha* 還有「胎」之意。翻譯委員決定英譯文將改為“atrix of the Tathagata”，因為“atrix”有母胎的意思。有人提出目前用“atrix”會使人聯想到電影 *The Matrix* 那個受巨大電腦母體控制玩弄的人性形象，可見翻譯也要克服很多困難。

第三週：易象乾博士講第四卷前半

易博士提到第一次楞嚴班的事，上人的期望永遠都超出學員的自我期許。他說：「我們對自己的所能並不了然，佛陀說你的能力是無限量，但是你必須要先放下有限量的識心。」易博士鼓勵學員發問，他自己也提出難題來問大家。他並鼓勵大家利用這個暑假改過遷善，學習做個真正的佛教徒。

第四週：恆佐法師講第四卷後半

佐法師除了解釋經文外，暢談上人常常鼓勵弟子自我鞭策，他建議修改時間表，因此取消午休並增加一堂靜坐，他強調靜坐和參加法會的重要性。雖然休息時間減少，大家都喜歡新的調整，學員也熟記上人「不上供，不吃飯。」的叢林規矩。

第五週：包果勒居士講卷五觀音

白天學員參加觀音七，每天在佛殿

principles and practices. Two or three days were spent just discussing the first four words of the sutra, “Thus I have heard.” He emphasized that as a cultivator reaches higher levels of attainment, he should be all the more careful with regard to details, such as precepts and deportment.

Dr. Verhoeven encouraged all participants to keep a journal. He would read the journals and write comments, as well as share quotes that might help us along in our study.

Week 2: David Rounds, vols. 2 and 3

Mr. Rounds accomplished the difficult task of explaining two volumes in one week. He had everyone divide into groups to study and present different selections of the text. He also discussed the joy and challenge of translating Sutras. For instance, the Sanskrit word *Tathagata-garbha* is often translated as the “Treasury of the Thus Come One,” but this does not encompass its entire meaning. Besides “treasury,” the word *garbha* means “womb.” The translators decided to use the “Matrix of the Tathagata” in the new translation, because “matrix” also has the meaning “womb.” The participants further revealed the complexities of translation by noting that currently, the “matrix” is a word that causes most people to immediately think of the popular movie *The Matrix*, invoking images of humanity ruled and deceived by a huge computerized “matrix.”

Week 3: Ron Epstein, 1st half of vol. 4

Dr. Epstein began his series of lecture with an account of the first Shurangama session in 1968. He mentioned how the expectations of the Venerable Master seemed far beyond anything the participants, of which Ron was one, could imagine themselves accomplishing. He said, “We have a limited view of what we are capable of doing. The Buddha says there is no limit to what you can do. You have to let go of your restricted mind.” He encouraged the students to ask questions, and he asked a lot of challenging questions of the students, himself. He also encouraged the students to use the summer as a chance for changing habits for the better, to learn to be a genuine Buddhist.

4th Week: DM Tso, 2nd half of vol. 4

DM Tso, besides lecturing on the sutra text, described how Master Hua really encouraged people to push themselves. He suggested a revised schedule, which added a third meditation and deleted the afternoon rest period. He emphasized the importance of attending meditation and ceremonies. Although it meant less sleep, everyone ended up appreciating the changes in the schedule. One slogan that stuck in many of the participants’ minds was “no meal offering, no lunch,” which was something Master Hua advocated in the past.

5th Week: Doug Powers, vol 5, Guanyin Session

兩次誦念《法華經普門品》，晚上果勒老師講觀音菩薩的反聞聞自性。最後一晚有五位學員跟法會大眾分享心得。

第六週：包果勒居士續講卷五（奧勒岡，佛根地）

本週上課地點在奧勒岡的佛根地，這是上人1975年時舉行彌陀七之處。地主比爾。畢佛先生，當大家剛到就歡天喜地來接待我們說：「我等你們卅年了！」佛根地和萬佛城不同，因為它完全在大自然裡而少有建築物。在林中簡單的木造禪堂/佛堂，非常適合靜坐--很安靜祥和。

奧勒岡三天期間，老師每天兩次講解廿五聖圓通，並討論要在西方建立佛教僧人之重要。除了講法靜坐外還有徒步與戶外念誦，學員希望將來能在此有更長的共修。

第七週：恆持法師講卷六

本週主講四種清淨明誨和楞嚴咒，首先討論戒律是持咒與靜坐修行的基礎。楞嚴經為什麼會受到攻訐，因為四種清淨明誨是照妖鏡，令破戒邪師無法遁藏欺世盜名。接著介紹楞嚴咒和感應故事，法師個人豐富的經驗讓學員大感興趣。

第八週：恆貞法師和恆瑩法師講卷七

介紹基本佛教道理和三藏的概念。恆瑩師解釋中國的教宗，使學員明白楞嚴經屬於佛教哪一部份。恆貞師以生活故事為例講業與戒，本週結尾學員分成六組分別報告卷一到卷六的總結，這是複習我們在楞嚴班種種所學的最佳方式。

第九週：恆實法師講卷八

法師在五天内介紹五十陰魔。下午我們在總辦公室前樹蔭下上課，大家覺得如佛在世坐在菩提樹下。一天兩位印度來的女尼來訪經過，表示：「有修道

During the daytime, the students participated in the Guanyin Session reciting the Universal Door Chapter of the *Lotus Sutra* twice a day, and in the evenings Mr. Powers went over the *Shurangama Sutra*, particularly the portion “Returning the hearing to hear the self-nature.” On the last night of the session, five participants shared their experiences before the great assembly.

6th Week: Doug Powers, vol 5 (Oregon, Buddha Root Farm)

At this point, DRBY took a trip to Buddha Root Farm in Oregon, where Master Hua had held an Amitabha session in 1975. Bill Brevoort, who hosted DRBY, told the participants upon their arrival, “I have been waiting thirty years for you.” Buddha Root Farm is a very different environment than the City because it is completely immersed in nature with very few buildings. The Chan/Buddha Hall was a simple wooden structure in the middle of the forest. It was a wonderful place for meditation—very silent and peaceful.

During the three days spent in Oregon, there were two lectures each day covering the 25 sages’ methods of achieving perfect penetration. We also discussed the importance of the monastic role in the establishment of Buddhism in the West. Besides lectures and meditation, there were nature hikes and outdoor recitations. People expressed the wish to have an extended retreat in Oregon in the future.

7th Week: DM Chih, vol 6

This week emphasized the Four Unalterable Aspects of Purity and the Shurangama Mantra. We spent the first few days discussing how the precepts are the foundation for cultivation of the Mantra and samadhi. We talked about why the Four Unalterable Aspects are one of the reasons the Shurangama is being attacked. A deviant teacher can’t lecture the precepts as being unalterable while breaking them and still claim to be a Good Knowing Advisor.

The rest of the week was filled with talk about the Shurangama Mantra and tales of its efficacy. Dharma Master Chih shared many fascinating personal experiences regarding the Mantra.

8th Week: DM Jen and DM Jhuang, vol 7

DM Jen and DM Jhuang provided a good foundation in the basic Buddhist principles and an overview of the makeup of the Tripitika. DM Jhuang began the week with some explanations of the teaching schools in China, which helped us understand where the *Surangama Sutra* fits into the history of Buddhism. DM Jen taught about karma and precepts, using real life stories. At the end of the week, we divided into six groups to present summaries of Volume 1 through Volume 6. This was an excellent way to review and share what we had learned since the beginning of the retreat.

9th Week: DM Sure, vol 8



人樹下坐，樹木都變得神聖了。」法師講很多故事強調找善知識的重要，在學佛的路上要小心，不要被求名求利的偽知識蒙騙誤入歧途。最後一天，法師鼓勵全體學員依照十善法，把兩個月所學的道理帶到未來的生活裏運用。雖然多數學員將離開萬佛聖城，但是聖城的精神六大宗旨可以帶回去，可以隨身「用」，或許我們無法每天早上3:30起床做早課，但是我們可以在「不發脾氣」上下功夫，時時期許自己做個有正知正見的佛教徒。

編按：

此次暑期楞嚴班，學員們單是能把萬緣放下到萬佛聖城來學習就已經是難能可貴了，在這九週內學員確是盡最大努力，忘卻疲累，通過考驗，在課堂他們認真學習並踴躍發言提出問題，在大殿則是懇切專一念誦，研習營講師們傾囊相授，非常欣喜佛教後繼有人。祝福學員們繼續努力，菩提不退，早日施展抱負，利生濟世！

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(上接第43頁)

聖城是他踏出校園後，第一個最好的生活體驗和安排。鄭老師覺得這裡的環境很清淨，日常生活起居的每一個細節，都很自然地融入於佛法中，舉手投足間就能感受它的教化與力量。雖然自己設訂一年義務老師的期限已屆，臨別前夕，他表示有機會的話，他願意再回來，貢獻自己的力量；身為萬佛聖城的一份子，他永遠懷有一份責任與使命。

DM Sure covered the entire Fifty Skandha-Demon States in five days. During the afternoons, he brought the class outside to sit under trees by the Administration Office. It felt like sitting under the Bodhi tree back in the days of the Buddha. On one day, two Jain nuns from India stopped by. They commented that, "When holy people sit under a tree, the tree becomes holy."

DM Sure told many stories emphasizing the importance of finding a Good and Wise Advisor, and in studying Buddhism how careful people should be and not to be deceived by false teachers seeking personal fame or profit.

The last day, DM Sure encouraged people to be mindful of the Ten Good Deeds and bring the principles and practices learned in the past two months back into their lives. Although most are leaving the external conditions of CTTB, there are many internal aspects that can be taken with us and applied in daily life, such as the Six Great Principles. We may not be able to continue to get up at 3:30 to do Morning Ceremony, but we can all try a little harder not to get angry and to be a Buddhist with the right knowledge and right view at all times.

Editor's Note:

For this group of young people to set everything else aside and come to the City of Ten Thousand Buddhas to study the *Shurangama Sutra* is rare indeed. During these nine weeks, they strove to live up to their potential, forgetting their fatigue and successfully meeting the challenge. In class, they studied seriously and raised all kinds of challenging questions. In the Buddha Hall, they chanted with single-minded earnestness. Their instructors were inspired to teach everything they could impart, because these students have great potential for carrying Buddhism forward. May they advance on the Path, never retreat from Bodhi, and dedicate their talents to benefit living beings and help the world!

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(Continued from page 43)

CTTB has been Upasaka Cheng's very first life experience after graduation, and it has also been an ideal arrangement. He feels that the environment is very wholesome, that every single daily activity is naturally infused with the Buddhadharm. In every move and gesture, one can sense the Dharma's influence and power. Although the term he set up for himself as one year volunteer teacher has come to an end, he would like to come back to contribute his efforts when the opportunity arises. As a member of CTTB, he will always carry a sense of responsibility and mission.