

清淨心修清淨法

— 觀音聖寺的楞嚴講習班

Cultivate the Pure Dharma with a Pure Mind — Shurangama Retreat at Prajna Guanyin Sagely Monastery

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馬來西亞般若觀音聖寺於2003年的10月27日至11月2日，舉辦了為期6天的楞嚴講習班，以研習楞嚴經四種清淨明誨和教導正確的學佛觀念為主旨，課程全以中文進行。講師是恆揚法師、恆定法師和近義法師。

學員有28人，大部份是英迪學院大專生。全體學員必須在道場掛單，遵守寺院清規。他們每天課程很緊湊，清晨3:30起床，晚間10:30入寢。活動內容包括早晚課、上供、四小時上課、一個半小時誦持楞嚴經楞嚴咒、打坐和出坡。「開發本有的智慧」是一天中的最後一堂課，這時候，學員得在大殿習講法師指定的經文。

第一天

下午四點鐘，學員在報名處集合，簡單的自我介紹。晚餐後作晚課，接著由恆章法師和

Prajna Guanyin Sagely Monastery in Kuala Lumpur, Malaysia hosted a six-day Shurangama Retreat from October 27 to November 2, 2003. The main purpose of the retreat was to investigate the Four Clear and Unalterable Instructions on Purity in the Shurangama Sutra and also to teach the proper concepts of Buddhism. The classes, conducted in Chinese, were led by Dharma Master Heng Yang along with Dharma Masters Heng Ding and Jin Yi.

The 28 participants, mostly students from INTI College, stayed in the monastery and followed the monastic rules. Their vigorous daily schedule from 3:30 a.m. to 10:30 p.m. included morning and evening recitations, meal offering, four hours of lectures, one and a half hours of reciting the *Shurangama Sutra* and Shurangama Mantra, meditation, and community work. Each day ended with a Developing Inherent Wisdom session in which students made presentations on assigned Sutra texts in the Buddha Hall.

Day One

Students reported for registration at 4:00 p.m. After dinner, they attended the evening ceremony and the ceremony for purifying the boundaries led by Dharma Masters Heng Zhang and Heng Xiang. After the evening recitation, the rules for the retreat were reviewed.

Day Two

A Dharma Master first explained the causes for the Buddha's speaking of the *Shurangama Sutra*, and selected texts related to the first Clear and Unalterable Instruction on Purity—to sever lust. The commentaries of Venerable Master Hua and Great Master Han Shan were used as reference material. Students were required to make a presentation on severing lust. Each presenter had 15 minutes to speak, and was evaluated on intonation, deportment, explanation of the text, revealing the principles, and any strengths and weaknesses.

恆祥法師帶領大眾灑淨。法師為學員解說作息須知。

第二天

法師首先講解佛陀演說楞嚴經的因緣，並以第一決定清淨明誨—斷心淫—這段經文來作解說。講解的參考資料來自宣公上人的白話淺釋及憨山大師的經文註釋。學員並以「斷心淫」為題上台習講。習講者每人有15分鐘時間，法師依據其音調儀態、經文解釋、主旨闡明、以及各項優缺點作講評。

第三天

法師讓大家發問，有許多針對吃素、墮胎、宿命論和外道的修行等等問題。學員紛紛以親身經歷或遭遇與大家分享。法師也說了自己素食的過程。這些正契合了第二決定清淨明誨—斷殺生，這段經文旨在解釋人何以必須戒殺乃至斷除最微細的殺念。學員們也明白了佛陀住世時的五淨肉為何。

第四天

今天探討的主題是第三決定清淨明誨—斷盜心。法師宣佈，從今晚起大家上台習講，須事先默熟經文並做解釋。這個挑戰不簡單！儘管準備的時間如此匆促，大家還是一絲不苟地照規定來。學員們在這場晚間的習講會上，個個卯足全力背經釋義。

第五天

今天的主題是第四決定清淨明誨—斷除諸大妄語。法師詳細地解說人不該打妄語，因為那會毀壞我們的如來種、失卻我們的正知見。

第六天

這是最後一天上課，一些上班族，也來隨喜上午的課程。今天的主題是研究情想多寡示七趣升沉之相，它展露六道眾生如何輪轉之由。
(下接第47頁)



Day Three

Given the opportunity to ask questions, students asked about vegetarianism, abortion, predestination, and the practices of external sects. Students shared their experiences with the class. Dharma Masters also related their past experiences on becoming vegetarian. These questions were related to the second Clear and Unalterable Instruction on Purity—to cease killing. This section clearly explains the reason one should not kill or even harbor the thought of killing. Students also learned about the five kinds of pure meat when the Buddha was in the world.

Day Four

The discussion focused on the third Clear and Unalterable Instruction on Purity—to cease stealing. The Dharma Master announced that starting that day, students had to memorize the Sutra text and explain it from memory. This was a great challenge to the students! However, all sincerely accepted this instruction, even though there was only a short time to prepare. They worked hard on memorizing the text and explaining it, especially during the evening presentations.

Day Five

This day's topic was the fourth Clear and Unalterable Instruction on Purity—to cease telling major lies. The Dharma Master explained in detail why one should not lie, as this will destroy the seed of Buddhahood and cause us to lose our knowledge and vision.

Day Six

On the last day, some working adults joined the morning lecture, which focused on how the balance of emotions and rational thought directly affects one's ascent or descent into the seven destinies. This explains how beings in the six paths come into existence. (Continued on page 47)