



法雨心燈照古今 (五)

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THE DHARMA-RAIN AND LAMP OF THE MIND
ILLUMINATES THE PAST AND PRESENT (Part V)

ON MINDFULNESS OF THE BUDDHA

上宣下化老和尚於1974年冬至1975年春亞洲之行開示精華

SELECTED TALKS FROM THE VENERABLE MASTER HSUAN HUA'S VISIT TO ASIA

FROM WINTER

1974 TO SPRING 1975

比丘尼恆音 英譯 ENGLISH TRANSLATED BY BHIKSHUNI HENG YIN

暑假班，外國人來了三十多個人，都是讀大學的學生，有的是讀Master，有的讀Doctor，就讀碩士、讀博士。都來聽這個《楞嚴經》。在九十六天，早晨從五點鐘開始，到晚間十點，中間就只禮拜六下午放香半天；平日就五分鐘的休息時間也無，都還講經。我最初講《楞嚴經》，一天講一次；講了有十幾天，我覺得《楞嚴經》在九十六天講不完；就一天講兩次，一次兩個鐘頭，兩次就四個鐘頭。又過了十幾天，覺得這個《楞嚴經》好長的，總還講不完；以後就一天講三次。等到最後這一個月，覺得還講不完，就講四次；我一個人講，一天講四次經。這可以說是從古以來，恐怕沒有法師講經一天講四次的。我一天講四堂經，那麼辛苦，就因為在暑假班這九十六天，必須要把這部經講完。那麼在九十六天把這一部《楞嚴經》講完了，各地學生都回去讀書了。以後，在佛教講堂就住著幾個西雅圖來的人，本來他們在西雅圖讀書，以後就都轉學了，就到三藩市來讀書；終於天天來聽講經，那麼就供養，以後就有人出家了！最初有五個人出家，三個比丘、二個比丘尼；一九六九年，都在臺

During the summer lecture series, thirty some American college students came to attend. Some of them were studying for their master degrees and, others were doctoral students. They all came to listen to the *Shurangama Sutra* lecture series. During the ninety-six days of the session, the daily schedule lasted from five o'clock in the morning until ten o'clock at night. The only break during the week was Saturday afternoon. Otherwise, there was not even five minutes of rest as the sutra was being lectured. In the beginning, I lectured once a day. After ten or so days, I felt that I would not be able to finish lecturing the *Shurangama Sutra* at this rate, so I began giving two lectures a day, each lecture being two hours long for a total of four hours a day. After another ten or so days, I felt that the *Shurangama Sutra* was still too long and I would not be able to finish, so I started lecturing three times a day. During the final month, I still felt I couldn't finish, so I gave four lectures a day. I myself gave four lectures each day. Throughout all of history, probably no Dharma Master has ever lectured on a sutra four times in a single day. The reason I worked so hard giving four lectures a day was that I had to finish lecturing the *Shurangama Sutra* in the ninety-six days of the summer session. After the session was over and the sutra had been completely lectured, all the students returned to wherever they came from to resume their studies. Later, some of these students who had been studying in Seattle transferred to other colleges in San Francisco and took up residence at the Buddhist Lecture Hall. That way they were able to listen to the sutra lectures





灣受戒。

跟著我出家，都得不到好處，都要受苦。你們跟著我出家，不怕苦就可以；怕苦，就不好跟著我出家。跟著我出家，第一，不一定有飯吃；或者有的時候就無飯吃、或者有的時候就無衫著、或者有的時候無屋住。那麼，你若怕衣食住不圓滿，就不要出家；你若不怕無飯吃、不怕無衫著、不怕無屋住，就可以跟著我出家。所以我的徒弟，在美國跟著我出家的，都是一天吃一餐；著衣服，都是著得很爛的衫；住房呢？也住得馬馬虎虎的，沒有好好個屋；在那裡的人，都可以這麼過的。

那麼可以，就收了，這就有五個出家。在那一年正月初一的時候，我這裡多是外國人，連中國人連外國人，大約有三十幾個人，我就計劃等暑假班的時候開暑假班講《楞嚴經》；我就對他們講，我說在今年美國的佛教會開花的。會開花，開幾多朵花呢？有五朵蓮花今年會開。那麼講過這話，一般人也不知道是什麼意思；等以後有五個人出家，他們這些人說：「哦！師父在正月初一那天講過，在佛教裏有五朵蓮花會開；那麼現在有五個出家人，這是代表五朵蓮花！」

那麼以後，就陸續陸續有人來出家。在我那兒出家，都是最低限度吃一餐，早晨也不吃、晚上也不吃；這第一，不怕餓，第二，不怕凍。等受得不怕餓、不怕凍，我白天也不准休息；得早上三點半起身，四點鐘做早課；做完早課，到十點鐘才可以休息，天天都是這麼樣。做完早課，再坐兩個鐘頭禪；坐完禪，大家就研究經典，來把中文的經典翻譯成英文。晚間五點半，又有語言班，語言班每天教不同的課程，有的教中文、有的教日文，有的時候教梵文，有的時候教德文、有的時候教法文、有的時候教西班牙文、有的時候教葡萄牙文。總而言之，我們這兒的語言班是很多的。爲什麼要教這麼多語言呢？就

every day and make offerings. Eventually, some of them left the home life to become monastics. In the first group there were five monastics: three Bhikshus and two Bhikshunis. In 1969, they all went to Taiwan to receive the precepts.

Those who left the home life with me do not gain any advantage. They all have to undergo suffering. If you want to leave home with me, you may do so if you are not afraid of suffering. If you fear suffering, you had better not leave home with me. If you leave home with me, first of all, you may not have food to eat. Sometimes there may be no food to eat, or no robes to wear, or no place to live. If you are afraid of not having enough food, clothing, and shelter, you should not leave home. If you are not afraid of going without food, clothing, and shelter, you may leave home with me. My disciples who left home with me in the United States all eat one meal a day, wear clothing of very poor quality, and dwell in very simple and so-so quarters. They do not have nice places to live. However, they are able to live that way.

I accepted those disciples who felt that these conditions were okay, and so five people joined the monastic order. Previously, on New Year's Day of that year, there were 30 some people, mostly Westerners, and since I planned to hold a lecture series on the *Shurangama Sutra* that summer, I said, "This year, American Buddhism will blossom. How many flowers will bloom? Five lotus flowers." At that time, most people did not know what I meant, but after the five people entered the monastic life, they exclaimed, "Oh! Our teacher announced on New Year's Day that five lotus flowers would bloom in Buddhism. Now we have five monastics, so they must represent the five lotuses."

After that, more people came to join the monastic order, little by little. Everyone who enters the monastic order under me must eat only one meal a day. They don't eat in the morning or evening. After they are able to endure this first condition and not be afraid of hunger, the second requirement is not to fear cold. In addition, I did not allow them to rest during the daytime. We rose at 3:30 in the morning to do morning recitation at 4:00 a.m. They could not retire until 10:00 p.m. This kind of lifestyle occurred the same everyday. After morning recitation, they would sit in meditation for two hours, and after that they would all study the sutras and work on translating the sutras from Chinese into English. At 5:30 in the evening, they would attend language class. There were different language classes everyday. Sometimes there would be a Chinese class, sometimes a Japanese class, sometimes a Sanskrit class, sometimes a German class, sometimes a French class, sometimes a Spanish class, sometimes a Portuguese class. In general, we had plenty of language classes. Why did we want to study so many languages? This was the preparation for developing talented people who would be able to travel to various countries to propagate the Dharma in the future. From morning to night, there was no idle time and no time to





預備培養將來到各國弘法的人才。一天到晚都沒得閒、沒得休息。

所以我在美國，有人給我寫信，我也不回信，就因為沒有時間回信。那麼，我教導人和一般的法師教的不同；我無論到什麼地方去講演、說法，一定要我的弟子或者比我年輕的人先講，我是最後講。爲什麼呢？我就願意提拔青年人！

我給你們講，你們學佛皈依三寶，要拎出你們的真心來；你們不拎出個真心來，佛菩薩不理你。怎樣叫「真心」呢？就是不怕苦、不怕肚餓；你若怕肚餓，那就不是真心。所以怕著不吃飯的還好，我們打佛七，你們每一個人都應該發菩提心，不要像以前那麼樣子，一天吃好幾頓；來打佛七，一點誠心都不拎出來！你們要拎出個真心來，拎出個真心，就肚餓不怕餓了！怕什麼？少吃一餐又怎麼樣？少吃一餐，也沒瘦幾多；多吃一餐，也沒肥幾多。你就瘦一點，我把我的肉獻給佛、我把我的血獻給佛，這麼樣才叫真的哩！

這六年我無衫著，衫都著爛了，因爲我去的時候，沒多了幾對鞋，沒做縵，也沒做衫，或者是把鞋都穿爛了，縵也都著爛了，衫也都著爛了，我也沒講給人聽，我沒衫了。那麼六、七年都馬馬虎虎地就算了。我到了美國，我的名字改了，叫墓中僧，這個度輪死掉了，所以度輪是我自己可以講的。你看我的弟子都不知道。那麼我到了美國，我就不用我這個名字了，改墓中僧，這麼用了六年這個名字。

有個介君如老居士到美國去找我，第一次他去問我在那兒，我也沒有理他。他問：「度輪法師在嗎？」我對他講：「他死掉了！」他問：「哦！幾時死的？」我說：「死掉四年了。」他就要哭的樣子：「唉呀！我同他無緣喔！我想來看他，見不到了，你是他什麼人啊？」問我：「你是他徒弟啊？」我說：「是徒弟，也可以說是他師父，頂介（粵語，即「怎麼樣」）呢？」我說：「我教他英文，他教我中文，所以我們兩個人，也是師父、也是徒弟，我們不分彼此的。」第二天因爲我們有佛

rest.

That's why, if people wrote letters to me when I was in the United States, I did not write back because I simply had no time. My way of teaching differs from that of other Dharma Masters. No matter where I go to give a lecture or a Dharma talk, I always insist on having my disciples or those younger than me talk first, and I speak at the end. Why? I wish to promote young people and give them an opportunity to improve.

When I lecture for you, and when you study Buddhism and take refuge with the Triple Jewel, you have to make a sincere resolve. Otherwise, the Buddhas and Bodhisattvas will pay no attention to you. You have to put your true heart into it. What is the true heart? It is an attitude of not fearing suffering and not fearing hunger. If you are afraid of going hungry, your heart is not yet true. It's okay if you are afraid of not being able to eat. When we hold a Buddha recitation session, each of you should bring forth the resolve of a Bodhisattva. It shouldn't be like in the past when you ate several meals a day. You come to a Buddha recitation session and yet you aren't the least bit sincere. You must bring forth your true heart. When you do so, then you will no longer be hungry. What are you afraid of? What's the big deal if you eat one meal less? Eating one meal less won't hurt you that much. Eating one more meal won't make you that much fatter. Even if you get thinner, you can offer your flesh to the Buddha! You can offer your blood to the Buddha! That's what I call being true!

During those six years, I had no robes to wear, because my robes became so tattered. When I went to the United States, I didn't get any new upper garments made, nor did I get any pairs of shoes, nor did I get any robes made. Thus I had no clothes to wear. During those first six or seven years, I just got by with whatever I had. After I arrived in the United States, I changed my name to "The Monk in the Grave." "Du Lun" was dead. (The Venerable master was known as Master Du Lun in China and Hong Kong.) Only I could talk about him, but as you can see my disciples don't know who he is because I stopped using that name after I got to the United States. I changed my name to "The Monk in the Grave" and used that name for six years. Later the Elder Layman Jie Jun-ru went to the United States to look for me. The first time he asked where I was, I paid no attention to him. He asked, "Is Dharma Master Du Lun here?" I told him, "He died." He exclaimed, "What? When did he die?" I said, "He died four years ago." Looking as if he was about to cry, he said, "Alas! I have no affinities with him. I wished to come see him, but now I cannot. What is your relationship to him? Are you his disciple?" I said, "Yes, I'm his disciple, or you could also say I'm his teacher. What do you think?" I continued, "I teach him





事，我就叫他來吃齋。美國的齋，不是香港的齋、不是臺灣的齋，我們就半生不熟的，青菜豆腐這麼大雜燴的羅漢齋，煮得也沒味道。請他父子來吃齋，用齋時，他就見到我的相片，上面寫著「度輪法師」；他一抬頭看見，對著他老爸就講：「這個就是度輪法師啊！」這個老爸才知道我是誰。這麼樣以後他就對我好好了，時時去美國，都去探望我；先一定去探我，旁的地方他都不去。

所以我到美國，你們不知道我在那裡；等到一九六八年，你們知道有很多美國人都來了，來了我就給他們講《楞嚴經》。開始時，我一天講一堂，講了十幾天，我覺得在暑假這九十六天裏，無法講得完一部《楞嚴經》——暑假班的時候，各地都放假了，我預備在九十六天全經講完。但是，講了十幾天，一數這個天數、一數這個經，無法講得完，就一天講兩次，講四個鐘頭囉。以後又覺得講不完，就講三次，每天講三次。最後這一個月，每天講四次經。所以你們單單知道：「哦！我們師父收了很多美國徒弟！」這不是那麼容易收的，這還有人家做不到的我來做，那麼樣把他們感動的。那麼，在一九六八年，舊曆正月初一隔天，那時美國還沒出家人，我對他們大家講：「今年美國的佛教會開著花了！開什麼花呢？有五朵蓮花會開出來。由這五朵蓮花，在美國，將來還會開出來千萬朵，都從這五朵蓮花一路一路生出來。」這麼樣講了，他們以為就等著這個蓮花開；等到秋天，這暑假班圓滿之後，有五個人要出家，兩個女的、三個男的；他們大家才都明白了：「哦！五朵蓮花，就是五個人出家受戒！」我也不管，你說什麼就什麼嘍！你說是「蓮花」也好、你說是「牡丹」也好、你說是「菊花」也好，總而言之，有這麼個因緣。

☸待續

English, he teaches me Chinese, so both of us are both teachers and disciples. We do not discriminate between ourselves.” As there was going to be a Buddhist ceremony the next day, I invited him to come for a vegetarian meal. A vegetarian meal in the United States is not like a vegetarian meal in Hong Kong or Taiwan. It is half raw and half cooked. We cook a dish of vegetables and tofu all mixed together, without any seasoning. I invited him and his son to a meal. During the meal, the son saw my picture with the words “Dharma Master Du Lun” written across the top. After he looked up and saw this, he said to his elderly father, “This is Dharma Master Du Lun!” Only then did his elderly father realize who I was. After that he treated me very well and whenever he came to the United States he would come to visit me. The first thing he would do was to visit me. He didn’t go anywhere else.

And so when I first came to the United States, none of you knew my whereabouts. In 1968, you heard that many Americans had come. After they came, I lectured the *Shurangama Sutra* for them.

When I first started lecturing the *Shurangama Sutra*, I gave one lecture a day. After more than ten days, I felt that at that rate I would not be able to finish lecturing the sutra within the 96 days of the summer vacation. I had planned to finish the sutra over the summer because that was when everyone was on vacation. However, after ten or so days, I compared the number of days to the length of the sutra and did not think I could finish the sutra in that time. And so I began lecturing twice a day for a total of four hours. Later on I felt I still didn’t have enough time, so I started lecturing three times a day. During the last month, I gave four lectures a day. All of you only think, “Our teacher has taken many American disciples!” It wasn’t so easy to take them. In order to inspire them, I had to do what others could not do. In 1968, the day after New Year’s Day, at a time when there were no American monks or nuns, I announced to everyone, “Buddhism is going to blossom in America this year! What kind of flower will blossom? Five lotus flowers will blossom. Starting with these five, in the future there will be thousands and millions of lotuses, all of which will emerge from these original five.” After I made that announcement, people waited to see these lotuses. When fall arrived and the summer session was over, five people entered the monastic life—two Bhikshunis and three Bhikshus—and then everyone understood: “Oh! The five lotuses meant five people who would enter the monastic life and get ordained.” I didn’t pay any attention. They could say whatever they wanted. They could say they were peonies, or chrysanthemums, or whatever, but those were the causes and conditions.

☸To

be continued

