



# 不要等旁人來做！

## Don't Wait for Someone Else to Do It!

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今天是很有福的日子，因為是龍樹菩薩聖誕，所以我說南無龍樹菩薩。感謝您在《中論頌》裡使我們歸到佛的真實義。

我是布魯克斯·韓薩德，來自佛羅里達的戴托那海灘，今年28歲從南卡羅來納州格林威爾的佛爾門大學心理學系畢業。我以買賣股票為生，喜歡在亞洲國家居住旅行，曾在中國、印度任老師。未來萬佛聖城前，我修行的法門是靜坐、讀經和誦六字大明咒。從聖城回去後，我還會增加拜佛和誦經。

今晚我想談談上人如何改變並增長我對法的了解，以及我以前的認知實際是誤解，我相信這也是多數有興趣修行之西方人士的誤解。我不是什麼權威，也未做過什麼調查，只是自己粗淺的看法。基本上，我只是以個人的經驗，假設一般人也有相同的經驗與了解罷了。

西方人士來修佛法，大約為三種特性深受吸引。我覺得因為它們在過去西方思想中是很生疏的。這三種特性就是無緣大慈、般若波羅密多和禪。西方宗教教導慈悲寬恕，卻沒有教過對一切有情的無緣大慈；因為它與深植在西方社會既有的思想大不相同，其結果是許多西方人士因此趨之若鶩；因為般若波羅密多深奧難思，也因它與西方哲學家多世紀以來的看法如此不同，所以許多西方人士敬畏這甚深般若。再加上快速的

This is a very blessed day because it is Nagarjuna Bodhisattva's birthday; therefore, I'd like to say, "Namo Nagarjuna Bodhisattva. Thank you for the Madhyamaka-karika, in which you return us to the Buddha's true meaning and understanding."

My name is Brooks Hansard. I'm from Daytona Beach, Florida. I'm 28 years old and received a bachelor's degree in psychology at Furman University in Greenville, South Carolina. I earn a living by trading the stock market. A passion of mine is living and traveling in Asian countries; I've worked in both China and India as a teacher. Before coming here, my dharma practices were Vipassana Chan, reading sutras, and reciting "Om Mani Padme Hum". When I return home after my stay here, I will also add bowing and sutra recitation to those practices.

Tonight I want to talk about how the Venerable Master changed and expanded my understanding of the Dharma, and how my former understanding is actually a common misunderstanding that I believe is shared by most Westerners interested in practicing Buddhism. I'd like to add that I don't claim to be any sort of an authority on this subject, I haven't given surveys, and these opinions come from my own very limited perspective. Basically, I'm assuming there are others out there with the same experience and understanding I had.

There are three main characteristics that I believe Westerners associate with practicing Buddhism. I think they are commonly associated with Buddhist practices because they are rather foreign to the West's historical way of thinking, and so we are strongly attracted to them. The three are Universal Compassion, Prajna Paramita, and Chan. Western religions teach compassion and mercy, but they don't teach Universal Compassion towards all sentient beings; as a result, many Westerners are drawn to this aspect of Buddhism because it is so different from the established ideas already ingrained in Western society. Also, many Westerners are in awe of the profundity of Prajna Paramita because it is so deep, and again because it is so foreign to the ideas already established by Western philosophers over the centuries. Finally, with our fast-paced, stressful lifestyle, Westerners desperately seek the peace and bliss that result from Chan.



步調與緊張的生活方式，西方人在靜坐中極想找到安寧與福樂。

在我看來，西方人修行佛法多半只注意這三方面，而忽略了其他要項；我也曾是其中的一份子，誤以為了生脫死只需要定慧。因此之故，未聞《楞嚴經》和上人的註解前，我常靜坐，誦經多。讀此經文後，我才了解持戒的重要；及時覺悟到光打坐不持戒是無有是處的。請問：禪和子不持戒清淨，怎能避免陰魔？以我淺薄的看法，這是不可能的。若未持戒，正法不住持，這是上人的教導。不幸的是我想西方人未被引領到此修道之要項。

未親聆上人的教化前，我也不知道修道人捨的重要。西方人聽到「捨」，就想是瑜伽士入山修苦行，而不解佛陀所教示「捨」的真義。例如我們每天都有機會修捨。請問：何時不是你捨六塵、五欲、五陰、三毒、自我和法的時候？捨乃是尋找少一點，在各個情形下保持知足。我們何時不可修這些？每天都可以。守持這種捨就是正法；不持就不是正法。如持戒一樣，這是多數西方人不願注意的一項法，我未遇到上人的教化之前也是如此。

最後，我從上人那裡學到修功累德也是修道者的重點。西方人不了解親近道場來培福培德的重要。沒有三寶福田，到哪裡去種福？西方人以為佛教可以方便的在家讀書或上網即可取得；我們自以為到道場去修福報不是修道的要點。若在俗世（不是僧田）修功德，我們不以為這是修道的必要，而視它是所有宗教和社會對人民的期望。

況且還有許多西方人無法分辨佛道或非佛道。我讀過非佛教徒老師教說：解脫是善惡業的止息，對真正神聖自性之害是均等的；你若造業，不論善或惡，就和自性分離。因此也像佛教，有

Consequently, in my own opinion, most Westerners only focus on these three aspects of Dharma practice while ignoring other vital aspects of it. I myself once had this mistaken understanding of the Dharma. I thought all you needed was Samadhi and Wisdom to end birth and death. Thus, I meditated a lot and read many sutras. That was before I came across the *Sburangama Sutra* with the Venerable Master's commentary. After reading that text, I came to realize the importance of Precepts. Before that, I didn't realize how useless meditation was if you didn't also uphold precepts. I ask you: How can a Chan cultivator avoid the *skandha* demons if the precepts are not also purely upheld? In my very humble opinion, it's impossible. If Precepts are not upheld, Proper Dharma is not upheld; this is what the Venerable Master taught. Unfortunately, I think Westerners have not been exposed to this crucial aspect of the Path.

Before coming across the Venerable Master's teachings, I was also unaware how vital renunciation is to a cultivator of the Way. When Westerners hear the word "renunciation", we think of a yogi who goes into the mountains and practices austerities. We don't understand the true meaning of "renunciation" as taught by the Buddha. For instance, everyday we are given an opportunity to renounce. I ask you: When are you not given the chance to renounce the six sense objects, the five desires, the five *skandhas*, the three poisons, self, and dharmas? Renunciation means to seek little and to remain satisfied in all situations. When can we not put these principles into practice? Everyday we can. Upholding this form of renunciation is Proper Dharma; if this form of renunciation is not upheld, it is not Proper Dharma. Like precepts, this is another aspect of the Dharma that most Westerners would rather ignore, as I did before I came across the teachings of the Venerable Master.

Finally, I have learned from the Venerable Master that generating merit and blessings is also an essential practice for a cultivator on the Path. Westerners don't understand the importance of drawing near to Way Places [monastery] in order to plant seeds of merit and blessings. Where can we plant such virtuous seeds if we don't find a field of merit to plant them in? Westerners think Buddhism can be conveniently accessed at home through a book or on the internet. We think going to a Way Place to cultivate blessings is not essential to walking the Path. If we generate merit in the secular world (not through the Sangha), we don't see it as a necessity for cultivating the Way; rather we see it as an expectation that all religions and societies place on its peoples.

Moreover, many Westerners likely can't distinguish between the Buddhist Path and other non-Buddhist paths. I have read books by non-Buddhist teachers who teach that because liberation is the ending of both good and bad karma, they are both equally harmful to one's true divine self. Basically, if you are creating any type of karma, good or bad, you are experiencing separation from your own true self. Thus, like Buddhism, such spiritual practices have precepts in order to stop one from creating bad karma. However, due to their belief that good karma and bad karma both equally create separation from the divine self, there is no emphasis on



戒律幫助人不造惡業；不過，相信善惡都造成自性分離，所以他們不強調要造善業，只強調止息或超越善惡二業，這信念與佛陀的教導相似。佛陀也講妄我、五陰是造善惡業的結果；不過這二種信念有微細的差別。佛陀強調善業雖是假我所作，還是該種福，消滅惡業增長善業可清淨五陰。唯有五陰清淨，才能永遠沒有善惡業的纏縛；如果不積福，五陰難能清淨。西方人不懂得正法，在讀相似法時，以為或許佛陀講的也是同樣的想法與修行。結果許多西方人誤以為福德並非了生脫死所需的資糧，而以為那是為社會該做的正確事情。修功累德是修法的要點，我認為它是正法；若不如是教，就是非正法。這是我從上人所學的道理。

在西方，我們學佛時只專注於慈悲、般若和禪，為它所迷。我們希望達到般若的甚深高妙，也願經由靜坐能獲得天界的境界。因此，我們所知的盡是閱讀佛書、打坐和護生（修道這也確是很重要）；不過對於修行，我們所知有限。即使確實有難得的機會學習正法，可能很多人看捨我、捨法沒有什麼可得，懶得用戒律來清淨自我，不認為種福田對了生脫死是必需的。

這是為什麼我覺得來這裏真有福氣，既學正道又有機會修行，真是稀有中的稀有！上人教正道，在萬佛聖城我們有機會躬行實踐。佛法的光明在娑婆世界繼續照耀，在這道場也輝煌燦爛。我們修道人要充分利用這難得的機會，在這裡不要讓光陰空過。惟願我個人永不輕忽這個忠告。

我們都受佛陀教化的法益，它在我們的未來與盡法界中會迴響。佛陀無須往返娑婆世界虛受人身之苦惱；他未受涅槃樂而慈悲地為我們到世界上來。他來自永恆與無為的賜予是無法衡量或以數量的，因此回報佛受苦以了眾生苦的

creating good karma. The only emphasis is to end, or rather transcend, both types of karma. This type of belief-system is similar to what the Buddha taught. The Buddha also taught that the false self, the five *skandhas*, is the result of creating karma, both good and bad. Yet there are also some subtle differences between these two belief-systems. The Buddha emphasized that although good karma is indeed a cause for the existence of the false self, we should still create blessings, because increasing good karma and decreasing bad karma purifies the five *skandhas*. Only when the five *skandhas* are pure can one permanently vanquish all karmic fetters, both good and bad. If no karmic blessings have been accumulated, the five *skandhas* will not be pure enough to accomplish this goal. Perhaps Westerners, not knowing Proper Dharma, might read about other similar, non-Buddhist practices and believe the Buddha basically taught the same ideas and practices. Consequently, many Westerners would fall into the misunderstanding that creating karmic blessings is not a requisite for ending birth and death, they might think it is merely the right thing to do for society. Generating merit and blessings is an essential practice of the Dharma; in my view it is Proper Dharma. If this practice is not taught as essential to the Path, it is not Proper Dharma. This is what I learned from the Venerable Master.

We in the West want to focus solely on Compassion, Prajna, and Chan when we learn and practice Buddhism. We are fascinated with these three aspects of the Dharma. We want to reach the profound intellectual heights of Prajna, and we want to gain a heavenly state of existence through Chan. Thus, all we know to do is read about Buddhism, meditate, and cherish all life (all of which indeed are crucial to the Path). However, we are limited in what we know to practice. Even if we do have the rare opportunity to learn Proper Dharma, perhaps many of us see nothing to gain from renouncing self and dharmas, we don't want to bother with purifying ourselves through precepts, and we don't think that planting merits and blessings is vital to ending birth and death.

That is why I feel so blessed to be here. To learn the Proper Way and have the chance to practice it is the rarest of the rare. The Venerable Master taught the Proper Way, and here at the City of Ten Thousand Buddhas we are given the chance to practice it. The light of the Dharma continues to shine in this Saha world. It shines brilliantly here at this Way Place. It is up to us as cultivators to take full advantage of this rare opportunity and not let our time here be spent in vain. My only hope is I never ignore this piece of advice.

All of us here have gained benefit from the Buddha's teachings. Those benefits will reverberate far into our future and far into the expanses of the Dharma Realm. The Buddha did not have to enter the Saha World and take on a human body with all its inherent pain and afflictions. He could have enjoyed the bliss of Nirvana instead. But he didn't do that. He came down to our world out of kindness and compassion for us all. What he gave us is not something that can be measured or quantified, because it is in the realm of eternity and the unconditioned. Therefore, in



恩，我們的回報也應是永恆，這是很難做到的，但那不表示我們不該盡力竭力去報佛恩。我認爲以修道來報佛恩是一種方法，另外以工作和金錢廣修供養，對象是僧眾。

最後還有一種方式，我們可講法和介紹佛道給不熟悉佛法的人。有些西方宗教用很多功夫勸人信教；佛教則不這麼做，永遠也不會這麼做，因爲佛教不度無緣之人。儘管如此，我們還是要讓他們了解佛法。若人聽聞佛法沒有起煩惱或毀謗，福報種子就已種下，將來會結果。若人見佛像有欽慕、恭敬或歡喜心，即便沒有學過法，他便種福了。

目前西方尚有大部分地區不認識佛或佛道；很多西方人願意接受包容新文化、新觀念；西方歷史上有好奇的人樂於在未走過的航線範圍內探險。我認爲大家都同意西方是接受佛法的沃土，去播種是佛殿內的我們之責任。因此我認爲我們該盡一切努力向人介紹佛、法、道。道並非就只是八正道、六波羅密，也是指五戒、四無量心、了解因果、無常和無常苦，或只修專注。若能鼓勵他人如此修道，或修少分，即使不是佛教徒，也能獲益。這是變世界爲淨土以及報佛恩的必要。不要有消極的態度和想法：因爲這是末法時代，所以佛法和人性的未來是沒有希望的。我們該想這是我們的責任，沒有旁人會變世界爲淨土。也許您想只有彌勒佛有這本事，在久遠的未來可以辦到。或許您對，但面對困難，我們至少也該有勇氣，並對世人懷抱希望，相信他們有從法化生的能力。

末法時代和淨土都不在人心之外。若能將法的種子植於人心，您就在世界上種下淨土的種子。我們都需盡自己的責任，不要等旁人來做。那是何以我們大家都必須全力精進的原因。

order to repay his kindness for taking on suffering in order to end ours, it would take an eternity to do such a deed. It's basically impossible. Yet that doesn't mean we shouldn't try our best to repay his kindness with all our effort and energy. I think one way to repay his kindness is by exerting all our efforts in cultivating the Way. Another way to repay his kindness is by profoundly giving offerings, both through work and money, to the Sangha.

Finally, another way to repay his kindness is by sharing the Dharma and the Buddha Path with people who are unfamiliar with the Buddha's teachings. In some Western religions, efforts are made to convert people into their religions. In Buddhism, that is not the case, and never will be, because we understand Buddhism might not transform a person if his or her karma has no affinity with it. Even though we should never try to convert people into becoming Buddhists just for the sake of conversion, we should try to expose them to the Buddha's teachings. If someone is exposed to the Buddha's teaching and doesn't create a mind of affliction or slander it, he/she is receiving seeds of blessings in his/her mind that will someday reach fruition. If someone sees an image of the Buddha and creates a mind of admiration, respect, or joy, they are creating blessings for themselves, even if they never learn anything about the Dharma.

Most of the West does not know about the Buddha or the Path. Many Westerners are open to, and tolerant of, new cultures and ideas; moreover, throughout the history of the West, we have been curious people who have enjoyed exploring uncharted territories. I think we would all agree the soil in the West is fertile for receiving the Dharma. It's up to us in this room to plant those seeds. That's why I think we should make every effort possible to share the Buddha, the Dharma, and the Path with people. The Path doesn't necessarily refer to the Eightfold Path and the Six Paramitas in their entirety. It can also refer to parts of them, such as upholding the Five Precepts, cultivating the four Boundless Minds, understanding the truth of cause and effect, understanding impermanence and the suffering inherent within it, or perhaps just practicing mindfulness. If we can encourage others to follow such a Path, then even if they aren't Buddhists, they are still following the Buddha's Path, or at least parts of it, and thus gaining benefit. This is vital to transforming our world into a Pure Land, and it's vital to repaying the Buddha's kindness. We should not have a defeatist attitude and think how because we are in the Dharma Ending Age there is no hope for the future of the Dharma and humanity. Instead, we should think how it is up to us and no one else to change this world into a Pure Land. Perhaps you're thinking only Maitreya Buddha will be able to accomplish this feat far in the distant future. Well, you're probably right. But at least we will have shown courage in the face of difficulty, and shown our hope in the people of this world, and in their ability to be transformed by the Dharma.

The Dharma Ending Age is not outside of anyone's mind, nor is the Pure Land. If you can plant the seeds of the Dharma in someone's mind, you are planting the seeds of the Pure Land within this world. We all must do our part in this, we shouldn't wait for someone else to do it for us. That's why we should all do it with full vigor.