

法雨心燈照古今(三十)

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

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
沙彌尼近經 英譯 ENGLISH TRANSLATED BY SHRAMANERIKA JIN JING

一九七四年十二月廿二日 於越南舍利寺

南無常住十方佛

南無常住十方法

南無常住十方僧

南無本師釋迦牟尼佛

南無佛頂首楞嚴

南無觀世音菩薩

南無金剛藏菩薩

各位善知識，我們在無量劫以來種下法緣，所以在今天共同聚會在一堂，來研究佛法。這個佛法，不是單單我知道，其實，知道佛法的人很多，或者聽過佛法的人也很多。我所說的道理，或者有的人已經說過了，可是雖然有人說過，這說法與說法稍有不同。你在過去或者已經聽過，就不妨拿出你的忍耐心再聽多一次；聽多一次，你又會記得多一點，明白多一點。沒有聽過的人可以細玩其味，就會明白佛教的大概義理，所謂由淺入深，一點一點就會明白多了。無論你聽過，或者沒有聽過，你都應該把你的心裏先清淨了。你心裏清淨，然後才能接受佛法的灌溉，接受佛法的滋潤；如果你不清淨其心，一點忍耐心也沒有，能接受佛法是很困難的。

談到佛法，有人就問這樣的問題：「什麼是佛法？」你想要知道什麼是佛法？你首先需要知道什麼不是佛法？你既然找不出來什麼不是佛法，那所有一切天地間事事物物、山河大地、房廊屋舍都在佛法裏包括，依報

December 22nd, 1974 at Sharira Monastery in Vietnam

Homage to the Eternally Abiding Buddhas of the Ten Directions

Homage to the Eternally Abiding Dharma of the Ten Directions

Homage to the Eternally Abiding Sangha of the Ten Directions

Namo Shakyamuni Buddha

Namo Shurangama of the Buddha's Summit

Namo Guan Shi Yin Bodhisattva

Namo Vajra Treasury Bodhisattva

Good and wise teachers: because we have planted dharma affinities since limitless kalpas ago, we are able to gather in the same room and study the Buddhadharma today. I am not the only person who knows about the Buddhadharma. In fact, many people have known or heard about it. The principles I am going to talk about may have been explained by others in the past. Even though they've been explained, there are different approaches in speaking the Dharma. Even if you have heard them before, it wouldn't hurt to be patient and hear them one more time. When you listen to them one more time, you will remember and understand more. Those of you who have not heard them can ponder the principles so that you will fathom the general doctrines of Buddhism. It is said from the shallow, one enters the profound. Bit by bit, you will comprehend more. Regardless of whether you have heard them before or not, you should first purify your mind. Only when your mind is pure can you receive the irrigation of the Buddhadharma and its nourishment. If you don't cleanse your mind and have no patience at all, it is difficult for you to accept the Buddhadharma.

Speaking of the Buddhadharma, some will ask this question, "What is the Buddhadharma?" If you wish to know what the Buddhadharma is, you must first understand what it is NOT. Since you are not able to find what is not included in the Buddhadharma, then every object, event, mountain, river, the entire earth, all the houses and pathways

正報都在佛法裏包括著。佛法，分而言之，有八萬四千法門；合而言之，只是一個心法。這個心法，又分開有八種，所謂：色法有十一種、心法有八種、心所法有五十一、不相應法有廿四、無為法有六，總起來為百法；分而言之，有八萬四千法門。

又有人問：「哪一個法門是第一呀？」，這八萬四千法門有八萬四千個第一。「哪一個是第二呢？」沒有第二。有人不同意這種說法了，說：「八萬四千法門，怎麼會有八萬四千個第一呢？這個說法絕對是不對的。因為第一、第二、第三、第四，有第一就會有第二，乃至於八萬四千。」你說我這個講法不對，我有根據的，我講八萬四千法門，哪一個都是第一，這在《金剛經》上說得清清楚楚：「是法平等，無有高下。」

既然沒有高下，是不是都是第一呢？你說：「這是《金剛經》上這麼說的，八萬四千法門集中到一起，那不能都是第一。」，我說這都是第一，是對機而言。對你的機緣，你用這種法門，就是第一法門；不對你的機緣，當然不是第一，但是也不能說它是第二，因為是法平等，無有高下。這個法不可以列成第二，都是第一義諦，都是不可思議的妙法，所以對你的機，就是第一。

無論那一個人在這八萬四千法門裏，一定有一個會對你的機的。對你機，就是把你的毛病治好；你的毛病治好了，這個藥方就是第一的藥方。不能治你病的，這個藥再好，它對你這個病不能治，這就談不到第一了。我這是說對你的機，與你相應的這個法，這就是第一法！

所以法門沒有高下的，都是平等的，也沒有深，也沒有淺的。智者自見智，仁者見仁，深者就見深，淺者見淺；不是法有深淺，而是每一個人自己心裏有一種分別心。在八萬四千法門，有八萬四千個第一。

are all included in the Buddhadharma – all of the Dependent Retribution (environment) and Proper Retribution (our bodies) are encompassed within the Buddhadharma. If we categorize the Buddhadharma, there are 84,000 dharma methods. If we combine these methods, there are only the dharmas from the mind, which are divided into 8 sub-categories. There are 11 kinds of dharma (phenomena) from form, 8 phenomena from the mind, 51 phenomena from mental factors, 24 phenomena not directly interactive with the mind and 6 from the unconditioned phenomena, totaling 100 dharmas in all. If these are divided further, they become 84,000 dharma methods.

Someone might ask, “Which method is the foremost?” Among the 84,000 dharma methods, every one of them is the foremost. Which one is rated number two? There is no number two. Someone may disagree with this and say, “There are 84,000 dharma methods; how can there be 84,000 number one’s? This theory is absolutely wrong. Because the ordinal numbers come in a sequence: first, second, third and fourth. If there is a first, there will be a second, and so on, upto the 84,000th.” You say my theory is incorrect, but I actually have evidence to support my statement. Among the 84,000 dharma methods, every one of them is the foremost. The *Vajra Sutra* says this very clearly, “All dharmas are level and equal. There is no dharma that is higher or lower.”

Since there is no high or low, is every one of the methods number one? You say, “This is what the *Vajra Sutra* indicates. When you gather together all 84,000 dharma methods, they can’t all be number one.” However, I say they are all number one, but in the context of being able to correspond to one’s potential. When the dharma method corresponds to your potential, it is the number one dharma door. If it does not correspond to your potential, it cannot be considered number one. However, you cannot say it is number two, either. Because all dharmas are level and equal, there is no high or low. Therefore, you cannot list the dharma as number two. All of them are the ultimate meaning and are inconceivably wonderful dharma. So, if it corresponds to your potential, it is number one.

Amongst the 84,000 dharmas, you will find one that suits to your potential regardless of who you are. Corresponding to your potential means that it can cure your sickness. Whichever prescription can cure your ailment is the best one. If it cannot cure your sickness, it is not number one no matter how good the medicine is. I am saying that if the dharma corresponds to your potential and it connects with you, this is the foremost dharma.

Therefore, there are no better or worse dharma methods; they are level and equal; there is no difference between profound or shallow dharmas, either. A wise person sees wisdom; a kind person sees benevolence; profound people see the depth and shallow people see

今天所要講的，就是因果輪迴的道理，因為今天上午在佛教中心，有一位居士請問六道輪迴，究竟是真的是假的？她對這個有所懷疑、認不清楚，她說：「假設六道輪迴是真有的話，為什麼一年比一年造惡的人多？造罪的人造罪，他墮落到三惡道裏去，為什麼還不見這個世間的人減少？這一類的人落到地獄裏去了，應該這個世間上就少造惡的人。」

當時我答覆他，我說：「譬如墮到三惡道，一天有一萬個人，但是從三惡道裏出來的人就有二萬個、或者十萬個、或者百萬人，出來的人比進去的人多。出來的人以為受過三塗的苦了，再造罪業，或者永不會再受三塗的果報，所以更造罪業多一點。」這是我簡單的答覆。

今晚間藉著這個機會，我講一講在中國過去古德的一個公案，向大家說明六道輪迴的這種情形。講這個公案，我們先要把時代搬一搬，把這個時代搬回到唐朝的時候，把現在人思想搬到唐朝那時候人的思想。你能這樣子，把思想搬了，把時代也搬了，然後才能置身處地，真實了解當時的情形。

你們都知道，在唐朝的時代，中國出了一位大善知識玄奘法師。玄奘法師生來就具有大智慧，他看到當時佛教的理論不一樣，各是其是，各非其非，各成己見，還沒有什麼根據。所以他就發願，從中國到印度，不遠千萬里去求法取經。各位，雖然遠在越南居住，也都會知道唐僧取經這件事。

唐玄奘法師發願到印度去求取正法，當時交通並不便利，也沒有飛機，一飛就飛到印度，也沒有火車到印度，也沒有汽車也沒有巴士，只有木船可以到印度。可是這一位大善知識不怕辛苦，徒步而行到印度去求法。當時路途非常地難行，人煙也非常的少。他從陸路上由西伯利亞那個地方去到印度。在半路上，他就遇到一個老修行，這個老修行在這兒打坐參禪入

the superficial. It is not the case that the dharma is profound or shallow. It is just that everyone's mind discriminates. Among the 84,000 dharmas, there are 84,000 number ones.

What I would like to talk about today is the law of cause and effect and the principles of reincarnation. This is prompted by a question from a layperson asking whether transmigration in the Six Paths actually occurs. She had some doubts on this because she did not understand the concept clearly. She said, "If beings are actually reincarnated in the Six Paths, why are there more and more people who engage in evil deeds every year? If those people who commit offenses are supposed to plunge into the hells, why don't we see population decrease in the world? She reasons that since these people fall into the hells, this world should have fewer people committing crimes."

My answer to her was, "Suppose there are 10,000 people who fall into the hells. There might be 20,000 people who get out from the Three Evil Paths; it might even be 100,000 or one million people. The number of people being released is more than the number of people going in. These people think that they have already undergone the suffering of the Three Evil Paths and will no longer undergo the retribution in the Three Evil Paths again. So, they go on to create even more offenses." This was my simple answer.

I'd like to take the opportunity in this dharma assembly to relate a public record of an ancient virtuous one in China to illustrate the principles of reincarnation in the Six Paths. In order to speak this public record, we must bring our thoughts from the present back to the era of the Tang Dynasty. If you can shift your thinking to that of the Tang Dynasty, you then can put yourself in the place of those people and truly understand what happened then.

Everyone is familiar with the era of Tang, in which a great wise teacher was born in China. His name was Dharma Master Xuan Zhuang. He was endowed with great wisdom. He observed that the principles in Buddhism were not unified and that each school had its own doctrines whether they are right or wrong. There was no evidence or proof to support their teachings. As a result, he vowed to travel from China to India to obtain the sutras even though it was thousands of miles away. All of you probably know this story even though you live in Vietnam.

At the time that Dharma Master Xuan Zhuang vowed to obtain sutras in India, the transportation was not convenient at all. There were no airplanes, trains, cars or buses that could take him there. There were only wooden boats. Nonetheless, this great wise teacher feared no toil and traveled to India on foot. It was a long and arduous journey with very few people on the path. He took the land route passing through Siberia. On his trip he met an old cultivator who was sitting in meditation and had entered *samadhi*. It was not certain how long this cultivator had been sitting there. Birds had nested on his head and the dust on his

定，究竟多久沒有人知道。小鳥在他頭上築窩，他身上衣服的灰塵大約有一公分那麼厚，他臉上的塵土也是很厚的，老修行入定了。

玄奘法師看見一個奇怪的人，在這兒氣也不出也不入，但是不是死了，他知道他是入定。就用引磬給他開靜，「噹」一聲，他沒有出定；二聲，他還沒有出定；打了引磬三聲，這個老修行出定了。老修行出定也不會動了，玄奘法師就問：「老修行，你在這兒入定，有什麼益處呢？」這個老修行舌頭不靈光，就說：「我在這兒等紅陽佛出世！」



玄奘法師是一位很聰明的人，雖然聽見舌頭好像木頭的聲音，但是也明白他說什麼。便說：「你在這等紅陽佛出世！」，所謂紅陽佛是誰？就是本師釋迦牟尼佛。玄奘法師又問他，說：「你等紅陽佛出世做什麼呢？」，他說：「我等著他說法的時候，去聽法。」玄奘法師就說：「糟糕！紅陽佛不單出世了，而且已經入涅槃很久了。你在這兒入無心定，什麼也不知道，你在這兒入定，入得好像睡覺似的，紅陽佛已經入涅槃了。」

這個老修行一聽紅陽佛入涅槃了，他又把眼睛一閉又要入定，玄奘法師說：「啊！你等等先不要入定。」，他說：「我不入定做什麼？紅陽佛入涅槃，我可以等白陽佛出世嘛！你不要打我閒岔。」，玄奘法師就說：「紅陽佛雖然入涅槃了，可是他的佛法還在世間，你現在等到白陽佛出世那時間要很久的，要一增一減，人的壽命減到十歲，然後再增，增到八萬四千歲，然後又減到八萬歲，這個時候白陽佛才出世。」所謂白陽佛就是彌勒菩薩，當來下生彌勒尊佛就是白陽佛。

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clothes and face was about one centimeter thick. This old cultivator surely had entered *samadhi* there.

Dharma Master Xuan Zhuang saw this strange person who did not appear to be breathing. Knowing that the meditator was not dead but had merely entered *samadhi*, Dharma Master Xuan Zhuang struck a handbell and broke the silence. “Ding” – the first time, the cultivator did not come out of *samadhi*. The second “ding” did not do it, either. On the third attempt, the old cultivator came out of *samadhi* but couldn’t move. Dharma Master Xuan Zhuang asked him, “Old cultivator, what benefits do you gain from being in *samadhi* here?” The tongue of the old cultivator was no longer working well and said, “I am waiting for the birth of the Red-Yang Buddha!” He was waiting for the Red-Yang Buddha to appear in the world.

Dharma Master Xuan Zhuang was an intelligent person and understood what the cultivator meant even though his voice sounded low and dull. So he replied, “Oh, you are waiting for the Red-Yang Buddha.” Who is the Red-Yang Buddha? It is Shakyamuni Buddha. Dharma Master Xuan Zhuang asked again, “Why are you waiting for him?” “I am waiting for him to speak Dharma so that I can go and listen to him.” Dharma Master Xuan Zhuang replied, “It’s too bad! The Red-Yang Buddha not only came to this world, he also entered nirvana quite a long time ago. You have entered the mindless *samadhi* and are not aware of anything as if you were asleep. The Red-Yang Buddha has entered nirvana.”

When the old cultivator heard this news, he was going to enter *samadhi* again. However, Dharma Master Xuan Zhuang said, “Wait, don’t enter *samadhi* yet.” “What am I going to do if I don’t enter *samadhi*? Although the Red-Yang Buddha has entered *samadhi*, I can wait for the White-Yang Buddha to come to this world. Don’t disturb me!” said the old cultivator. Dharma Master replied, “Even though the Red-Yang Buddha has entered nirvana, his teaching still remains in the world. If you wait for the White-Yang Buddha, it would be a long time. It takes the period of one increase and one decrease of the human life span, which means the average human life span will decrease to 10 years old, then increase to 84,000 years old, then decrease again until it is 80,000 years – that’s when the White-Yang Buddha will be born.” The White-Yang Buddha refers to Maitreya Bodhisattva, the Future Buddha.

(Continued on page 19)

妙覺果位自承當

Attaining Wonderful Enlightenment Is Our Personal Responsibility

宣公上人開示

INSTRUCTIONAL TALK BY THE VENERABLE MASTER HUA

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

爲什麼要念南無阿彌陀佛呢？因爲阿彌陀佛和十方一切眾生都有大因緣。在阿彌陀佛因地的時候，就是他沒有成佛以前，也是一位比丘，名字叫法藏。法藏比丘發了四十八個大願，每一願都是要度眾生成佛的。其中他就發了一個願，這樣說的：「所有十方一切眾生，等我成佛的時候，他們若念我這個名字，也一定就要成佛；如果他們不成佛，我也不成佛。」

阿彌陀佛這願力，好像吸鐵石那種吸鐵的力量似的，十方所有的眾生都好像這塊鐵似的，所以把十方的眾生都給吸到極樂世界去。如果吸不到呢？阿彌陀佛也不成佛。所以我們一切眾生，若有稱阿彌陀佛這個名號的，就都有成佛的機會。

我來給你們唱首歌：

大聖主，阿彌陀，端嚴微妙更無過；
七珍池，華四色，湧金波。

這是說的四色蓮華。大聖主是誰呢？阿彌陀佛。所以說「大聖主，阿彌陀」，他坐在那兒。「端嚴微妙更無過」，端嚴，阿彌陀佛的樣子，可太妙了，太好了！沒有比阿彌陀佛這個佛相再好的了，所以說「更無過」。「七珍池，華四色」，七寶的池就是七珍池，那裏邊的蓮華有四色。「湧金波」，七珍池那個水，那個波浪，都是金色的。

Why do we recite "Namo Amitabha Buddha?" It is because Amitabha Buddha has a great affinity with living beings in the ten directions. Before Amitabha Buddha realized Buddhahood, during the formative stages of his cultivation, he was a Bhikshu named Dharma Treasury who made forty-eight vows. Among those vows was one that said, "I vow that after I realize Buddhahood, any living beings throughout the ten directions who recite my name will certainly realize Buddhahood. If they are not able to realize Buddhahood, then I will not realize Buddhahood."

The power of Amitabha Buddha's vows is like a magnet; living beings of the ten directions are like iron filings. That is how he draws beings of the ten directions to the Land of Ultimate Bliss. What if they aren't attracted? Amitabha Buddha vowed that he himself wouldn't realize Buddhahood if they couldn't be! Therefore, all who recite the name of Amitabha Buddha have the opportunity to realize Buddhahood.

Let me sing you a song:

Amita, the Great Sage and Master, serene, subtle, wonderful
beyond all others...
Pools of seven gems, flowers of four colors and waves of
shimmering gold.

It mentions the four shades of lotus blossoms. Who is the great sage and master? Amitabha Buddha is. *Amita, the Great Sage and Master, serene, subtle, wonderful beyond all others.* He is upright, adorned and very wonderful. There is no image as fine as that of Amitabha Buddha. Within the pools of seven gems are flowers of four colors. Not only are the pools filled with seven jewels, the water forms waves of shimmering gold.

The response from our reciting "Namo Amitabha Buddha"

我們這兒念「南無阿彌陀佛」，在西方極樂世界那個七寶池、八功德水裏邊，就有蓮華生出來了。我們念佛念得越多，那個蓮華就長得越大，但是它可沒有開，等到我們臨命終的時候，我們自己這個自性，就生到極樂世界，那個蓮華那兒去。所以，你若想知道，你這個品位的高下，是上品上生？是中品中生？是下品下生？那就看你念佛念得多少？你念佛念得多，那個蓮華就長得大；你念佛念得少，你那蓮華就小。那麼說：「我不念呢？」你若念念佛就不念了，那蓮華就乾了，就枯去了，就死了。所以這全憑自己去爭取自己這個果位。

要明白世界無論什麼事情，都不是一定的，若有一定的，那是已經做成的；沒有成事實的，就不會有一定，就可以有轉變的。好像我們每一個人本來沒有生西方極樂世界的資格，但是你一念「南無阿彌陀佛」，每一個人都有生西方極樂世界的資格了，就看你念不念。你若念，做不到的也能做得到，就是生西方極樂世界本來很困難的，但是也能做到；你若不念呢？做到的也做不到了。你若不念「南無阿彌陀佛」，本來可以生極樂世界，你一念就生了，但是你不念，就不生了，就做不到了。

所以這世間的事情是無有定法的，《金剛經》上說的，沒有定法，是名阿耨多羅三藐三菩提，這就是無上正等正覺一個方法。我們要發大勇猛心，不怕苦、不怕難、不怕凍、不怕餓，勇猛向前，走到極樂世界為止。我們念「南無阿彌陀佛」，這才是真的。我們念「南無阿彌陀佛」，了生死是最要緊的。

here where we are is that in the Land of Ultimate Bliss, a lotus forms in the pools which are made of the seven jewels and filled with the waters of eight meritorious virtues. The more we recite, the bigger it grows, but it doesn't open. When we die, our intrinsic nature is born in that lotus in the Land of Ultimate Bliss. There are nine grades of lotuses, and how high a grade of lotus we are born in is determined by how much we recited the Buddha's name. Reciting more causes our lotus to grow bigger; fewer recitations result in a small lotus. "Well, suppose I don't recite at all?" If we stop reciting altogether, our lotus will wither and die. The grade of lotus depends on our own effort in reciting the Buddha's name.

In this world, nothing is fixed before it happens. The future can always be changed. For example, before we recited "Namo Amitabha Buddha," we didn't have the qualifications to be reborn in the Land of Ultimate Bliss. Once we recite, we become qualified. Even if originally it would have been difficult for you to be reborn in the West, once you recite it becomes possible. On the other hand, even if you could be reborn in the West with a single recitation, if you don't recite once, you won't get there.

So nothing is fixed. The *Vajra Sutra* says, "There are no fixed dharmas. This is called Anuttarasamyak-sambodhi." That is the method for attaining unsurpassed, proper and equal, right enlightenment. We should advance courageously, undaunted by suffering, difficulty, cold, and hunger, until we arrive at the Land of Ultimate Bliss. Reciting "Namo Amitabha Buddha" is what really counts. In reciting, the most important thing is to end birth and death.



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美國的法師 一定要向東方去流通

American Dharma Masters

Should Definitely Disseminate the Dharma to the East

摘自宣化上人講述 《華嚴經疏淺釋》

EXCERPT FROM THE COMMENTARY ON THE PROLOGUE TO THE AVATAMSAKA SUTRA BY VENERABLE MASTER HSUAN HUA

比丘近永 英譯 ENGLISH TRANSLATED BY BHIKSHU JIN YONG

你們到台灣去，你就可以說你們已經是出好家的，沙彌戒、菩薩戒、比丘戒，已經都受了，都燒香疤了，都是老戒了，到那兒再去增戒。所以，教他們到臺灣，一看：「啊，這個美國的已經受過戒的，都又來受戒，這我們一定要誠心一點！」你們能令那些中國人都發一點誠心，這也是弘揚佛法的一個方法，你們不一定是去受戒，你們就去弘法去。那麼以後，美國的法師一定要向東方去流通，就像流通經典似的流通，一個一個都輪著。我預備一年流一個，流到東方去給他們教化眾生。我們這麼多人都

在廟上，也用不了這麼多人。你現在到台灣去，主要的是到那兒弘揚佛法去，求戒是第二步，你們現在這個戒都差不多了，到那個地方就圓滿了。主要是去弘揚佛法，到處有人請你們演講，或者講經，或者講開示、說法，你們主要的題目就是：我們美國現在有正法，不要你們這個末法。

就是用這個做題目，到處講這個，講幾百次都可以。你說：「我請問你們各位大德，為什麼你們是一個出家人，卻不守佛的制度？」就這麼樣問他。現在你們不知道自己在中國人的眼目中，這美國一個出家人，

When you go to Taiwan, you may say that you have already left the householder's life and received the Novice, Bodhisattva, and Bhikshu Precepts. You have burned your head with incense and have been ordained for some time. You go to Taiwan just to renew your precepts. So when people in Taiwan see you, they will think: "Ah! Those Americans have already taken precepts and yet they still come to take precepts again, we'd better be more sincere." You will cause those in China to become more earnest. This is also a way to propagate the Buddhadharma. The main purpose for your going there is not to receive precepts but rather to propagate the Dharma. **In the future, American Dharma Masters must disseminate the Dharma to the East, in the same way that Sutras and texts are circulated and disseminated. Everyone can take a turn. I plan to send one person to the East each year to teach living beings there.** We have so many people here in this monastery; we do not really need so many.

The main purpose of your going to Taiwan is to propagate the Buddhadharma, and to receive precepts is only the secondary reason. In fact, you are almost done with your precepts, so that they will be complete as soon as you arrive there. Wherever people invite you to lecture on the Sutras or give instructional talks, your main topic should be: We have the right Dharma in America, and we do not want your state of the Dharma's decline.

Just talk about this topic everywhere. It is all right to speak on this topic hundreds of times. You may say: "I'd like to ask you great virtuous ones: 'How come you, as monastics, do not follow the rules laid down by the Buddha?'" Just go ahead and ask them

喔，這就是菩薩，都要給你們叩頭才對的！頭一次，你們到處給叩頭，現在你們不要到處給叩頭，你們到處要叫人家給你們叩頭，不要給人叩頭。說你們是新戒，你就說：「我們的戒比你們老，幾千年以前我們就受過戒了！我們這三位法師，在隋朝就是法師、唐朝就是法師、宋朝都是法師，過去到現在。你們是什麼時候的？」問問他們，就這樣講，你們不要怕他們。

不是我叫你們貢高，因為我們要提倡正法，所以要到處弘揚正法。你去到香港，切記不要像以前那麼拖泥帶水，好像到紐約那麼嚇得都顫顫起來，講南…無…本…師…釋…迦…牟…尼…佛，完了，就顫起來了，那個話就說不清楚了。你怕什麼的？不要怕什麼！這回到香港，你要打起精神來，不要常常要睡覺的，把那個懶蟲和睡蟲都要趕走。

你這回是第一次，也是第一位西方的法師到東方去講法，一定要把這個路子創開，做開路先鋒。你不要到那邊那麼隨聲附和，盡聽人家招呼。自己要有真正的主宰，有真正的主意，只管辯論。辯論，不要發脾氣辯論，歡歡喜喜地同他講道理。你自己不要噠噠噠噠像放機關槍似地，不要那樣子。你聽他講完了一個道理，你來破他那個道理，破也不要用了，扼要的，就說一兩句，就給他破了。

this. You do not know that when you are in China, you American monks will be seen as Bodhisattvas. They should all bow to you. In the past, you bowed to everyone everywhere you went. Now you should no longer bow to people. Instead people should bow to you. If they should say that you are newly ordained, you could respond: "We are more senior than you, because we took the precepts thousands of years ago! We three have been Dharma Masters since the Sui, Tang, and Song Dynasties. When did you receive your precepts?" Just talk to them like this, and don't be afraid.

I am not teaching you to be arrogant. We want to promote the proper Dharma, so we should propagate the proper Dharma everywhere. When you go to Hong Kong, remember not to be shy like last time in New York when you trembled after reciting, "Homage to the Fundamental Teacher Shakyamuni Buddha." What were you afraid of? Don't be afraid of anything! This time when you go to Hong Kong, you should be energetic. Do not fall asleep all the time; rather you should chase away those lazy bugs and sleep bugs.

This will be the first time that Western Dharma Masters have gone to the East to speak the Dharma. So you must pave the road and be pioneers. Do not just follow along and listen to others' instructions when you are there. You should be in control and have your own opinion and go ahead to debate. During your debates, don't get mad; instead you should calmly and happily reason with your opponents. Do not talk non-stop like a machine gun. You should listen to your opponent's arguments and then counter him accordingly. You need not say too much. Just a sentence or two that is to the point will be enough to defeat him.

—長白山行者沙門宣化題—

大陸臺灣是一家 佛教不分你我他
僧伽和合國運旺 黎庶同力邦業發
聖人出世祥瑞現 賢明臨政爭貪化
以德服人中心悅 勿用手段霸天下

The Mainland and Taiwan are one family; Buddhism does not discriminate between you, me, and others.
When the Sangha is in harmony, the country flourishes.
Citizens combine their strength, and the nation's affairs thrive.
Sages appear in the world, and auspicious omens manifest.
When a worthy, bright one comes to rule, contention and greed dissolve.
When people are subdued by virtue, they are happy at heart. Do not use schemes to tyrannize the world.

By Shramana Hsuan Hua of Changbai