



# 東北印象之旅

## Impressions from the Trip to Northeast China, October, 2007

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在今年10月法界佛教總會中國北京之行，其中重點項目是去探訪東北，這是我們法界佛教總會創辦人宣化上人的出生地。訪問團成員有比丘、比丘尼眾及居士們，比丘恆來和本人代表如來寺的僧眾，我們看到佛教在中國的另一面。行程第一個目的地是大菩提寺，這間新的寺院位於黑龍江省東北方的集賢縣，四周皆是玉米田圍繞。從哈爾濱坐巴士要六小時才到達，若從俄羅斯邊界就只需三小時的車程。黑龍江省相當於美國的緬因州。秋天已經來了，樹葉也都已披上紅色和黃色的秋意。

去年法總訪問團在北京時，大菩提寺的住持正修法師，率領十三位弟子來與我們見面，並邀請我們去該寺參訪並講法。對於他們需要廿四小時從遙遠兼程趕來請法，這樣的誠心，留給訪問團很深刻的印象，所以我們才決定今年黑龍江省之行。

我對東北的第一印象是一片廣闊平坦、肥沃的土地，到處遍佈著玉米田，可惜在夏天最關鍵的時候，長達四十五天都不下雨，造成整個東北原有豐收的玉米都乾枯了，這是全球暖化所帶來的另一件傷害。

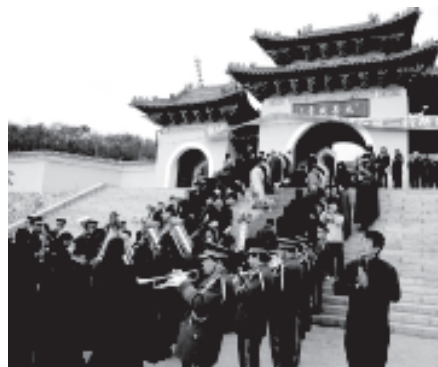
大菩提寺僧俗二眾給與訪問團一個難忘、隆重熱烈的歡迎儀式：樂隊、紅毯鋪地，和成束的鮮花致贈給每一位成員！訪問期間，我們講法兩天，每天都是充滿人潮。講法之後，跟著是一個生動活潑的問答會。在會上顯示出，在東北的農村佛弟子和其他

Some of the highlights of the DRBA trip to Beijing in October of 2007 include visiting Northeast China, which is the birthplace of Master Hsuan Hua, the Founder of our Buddhist Association. We traveled with a delegation of monks, nuns and laypeople and saw another face of Buddhism in China. Bhikshu Heng Lai and I represented the monks of Tathagata Monastery; and our first destination was Daputi (Great Bodhi) Monastery. This new monastery resides outside Jixian Xian, amid the cornfields of Northeastern Heilongjiang province. The monastery is six hours by bus from Harbin, and only three hours from the Russian border. In the continental USA, Heilongjiang province would be the equivalent of the state of Maine. Autumn had already arrived and the trees were showing the reds and yellows of fall.

During our DRBA delegation to Beijing last year, the abbot of Daputi Monastery, Master Zhengxiu, lead a group of thirteen disciples to rendezvous with our delegation and invite us to visit and speak Dharma. The group traveled 24 hours to make their invitation; such sincerity impressed our group and we agreed to make the trip to Heilongjiang this year.

My first impression of the Northeast China was flat, fertile farmland, covered with vast fields of corn. Unfortunately the rain didn't fall for forty-five days during the critical days of summer, and all over Northeast China the enormous harvest of corn was parched and dry. This is another casualty of global warming.

The monks and laity at Daputi Monastery met our delegation with an unforgettable, enthusiastic reception: a brass band, a red carpet, and bouquets of flowers for every member! During our visit we spoke for two days to overflowing crowds. Following the talks a lively question and answer session showed that in the Northeastern countryside, Buddhist disciples have the same concerns as people anywhere: how to cultivate the Way, how to benefit from practice of the Dharma, and how to find happiness and peace of



地方的人們都有同樣的關切：如何修道，如何從佛法實踐中受益，如何在這世界上找到幸福和內心的安寧。

我們離開集賢縣，在住持正修法師的陪同下參訪哈爾濱的極樂寺，該寺位於哈爾濱的市中心，我們在此講法。在極樂寺住持靜波法師引領我們參觀寺廟四周、圖書館和佛學院。該寺院在文化大革命期間被紅衛兵毀壞，於2004年重建；靜波法師已使該寺成為黑龍江省佛教協會的中心。

當我們走過許多庭院和大門，來到主要演講大廳，這時已有二千多人在等待。他們是來聽我們——聆聽自己家鄉的名人，「旅美高僧」宣化上人之美國弟子說法。約有七百人坐在大殿裏聽法，另有一千三百多人排坐在大殿外會場的四周。我介紹宣化上人事蹟、介紹萬佛聖城，以及上人如何把佛教帶到西方。人們聽到我的洋腔洋調的普通話覺得很有趣，我得到的印象是，他們是來聽聽法語，同時也想見見這些藍眼睛、白皮膚的洋法師（本人、恆來和比丘尼恆良）。

每次提到有關道德時，我注意到聽眾的反應；善與惡，對與錯，清淨和腐敗，誘惑與意志力的題目等，都受到聽眾的關注。事實上，上人多年來都極力強調品德的重要，我也清楚地看到在東北的佛友，對善良品格的興趣。道理講得多高妙尚在其次；如果能真正躬行實踐佛法，並改變你的



mind in the world.

We departed Jixian Xian and Abbot Zhengxiu accompanied us to Harbin, where we spoke at Jile (Utmost Happiness) Monastery, a relatively new temple located in the heart of downtown Harbin. Abbot Jingbo gave us a tour of the grounds, the library, and the Buddhist Studies Academy. Jile Monastery was destroyed by the Red Guards during the Cultural Revolution and then rebuilt in 2004. Abbot Jingbo has established the monastery as the center for the Buddhist Association of Heilongjiang.

As we walked through the many courtyards and gates we reached the main lecture hall to find over 2,000 people waiting. They had come to hear us, the American disciples of their hometown celebrity,







觀點，才更重要。

在寺院之素食餐廳吃午飯時，一名年輕的女子代表供養一個充滿法音的盒子，盒子裏面是她們有系統的下載宣化上人的法語教化做成DVD光盤——它代表了許多小時勞苦的貢獻。佛學院的學生代表來頂禮，並代表佛學院來供養我們。靜波法師講了一個笑話——該佛學院的名稱是「哈爾濱佛學院」，當你為方便起見，縮短為「哈佛學院」，這也是美國「哈佛大學」的中文名稱，所以當你這樣說，就變成學生在哈爾濱市就讀「哈佛大學」哪！

接著我們登上巴士，前往位於郊區

Master Hsuan Hua, whose epithet is “lu mei gao seng”, the noble monk who traveled to America. About 700 hundred close disciples sat inside the large lecture hall; more than 1300 people lined the walkways outdoors on all sides of the hall. My talk related stories of Master Hsuan Hua, the City of Ten Thousand Buddhas, and how Master Hua introduced Buddhism to the West. People listened with gracious good humor to my Mandarin Chinese; I had the impression that they had come to inspect the blue-eyed, pink-skinned “yang fashi” (foreign monastics) (myself, Heng Lai and Bhikshuni Heng Liang) as much as to hear the Dharma.

I noticed that the audience responded to every mention of virtue; good and evil, right and wrong, purity and corruption, temptation and will power were topics that caught the attention of the listeners. In fact Master Hua strongly emphasized virtuous character over the years; I could clearly see the interest in wholesome personality among the Northeastern audience. It mattered less how lofty your principles were; if you actually practiced the Dharma and changed your perspective, it counted more.

During lunch at the vegetarian restaurant connected to the monastery, a young woman made an offering of a box full of sound files she had downloaded from Master Hua’s teachings into DVD format — it represented hours of devoted work. The students of the Buddhist Studies Academy came and bowed to us and made an offering on behalf of their school. Master Jingbo made a joke—the name of the Buddhist Studies Academy in Chinese is “Ha Er Bin Fo Xue Yuan.” When you shorten it for convenience it is Ha Fo Xue Yuan which is also the name in Chinese of Harvard University. So when you say it that way, his students in Harbin attend Ha Fo Xue Yuan, or Harvard University.

We boarded a bus for a ride out of town to Master Hua’s birthplace near Lalin Station in Shuangcheng (Twin Cities) County. We met Dharma Master Guo Jie, the Abbot of Huazang Monastery, near the Venerable Master’s village. He has plans to create a memorial hall at the spot where Master Hua sat by his mother’s grave to cultivate Filial Respect. Master Hua’s village is still tiny; our big bus didn’t attempt to go down the small lane and get closer. We saw the rooftops of the houses surrounded by fertile farmland and tall corn stalks; each disciple in his or her heart made a silent connection to the land, wind and water that produced our source of wisdom.

We spent the night in Harbin and then on the way back to Beijing, stopped in Tianjin at the second largest Buddhist convent in China, Jian Fu Guan Yin Si (Blessings Guan Yin Monastery). The abbot there is Miao Xian Bhikshuni, who greeted us with courtesy and said that she knew about the work of CTTB and Master Hua. She seemed very



的上人出生地，附近的雙城市拉林鎮。我們在上人小時候所住的村子附近，見到華藏寺住持果杰法師，他已計劃在師父上人廬墓守孝處，建立一座聖母院作為紀念。上人所住的村子是很小的，我們的大巴士無法靠進，只好停在車道上。我們看到房



子的四周環繞肥沃的農田和高大的玉米秸稈；在場的每個弟子，對這塊產生我們智慧源泉的土地、風、和水，在他或她們的心中澎湃出無聲的交接。

返北京途中，我們路過中國第二大的尼眾佛學院——薦福觀音寺。該寺住持妙賢比丘尼禮數週到接待我們，並說，她對萬佛聖城的使命和宣化上人素有耳聞。妙賢比丘尼看來很能幹，她的比丘尼僧團正在茁壯成長，並忙著在天津弘揚正法。她說，大部分的信徒來到寺院只是燒香、拜佛、祈福，這很難把另一層次的佛法介紹給他們。我支持並鼓勵她，並分享在西方我們也是做同樣的工作——只是在人人都愛打坐，並認為在蒲團上就是佛教的開始和結束的異國。我們正嘗試對參禪行者引進其他領域的佛法，並加深他們對大乘佛法修行的欣賞。

我們已達成此次訪問的目的地，比丘恆來和本人就先回舊金山，而比丘尼和居士們則繼續往南京、杭州等佛教勝地。我感謝居士們的護持，使我得以飛往中國和返美，以略報上人之恩和得償中國的法緣。



上人廬墓守孝處  
The spot where Master Hua sat by his mother's grave to cultivate Filial Respect.



capable, her Bhikshuni Sangha was thriving and busy bringing the Proper Dharma to Tianjin. She said that most of the disciples who came to her convent wanted to burn incense and bow seeking blessings; it was difficult to introduce them to another level of engagement with the Dharma. I supported her goal and offered encouragement by sharing that we were doing the same work in the West, only starting from a different place, where everybody loves meditation and thinks that Buddhism begins and ends with hours on the cushion. We are trying to introduce meditators to other aspects of the Dharma and deepen their appreciation of the practices of the Mahayana.

The goal of our trip accomplished, Bhikshu Heng Lai and I returned to San Francisco, while the nuns and laity continued on to Nanjing, Hangzhou and other places on the Buddhist map in China. I felt gratitude for the support of the laity who made it possible for me to fly to China and back, to repay a portion of the debt of kindness I owe my teacher and the Dharma in China.