

法雨心燈照古今 (續)

The Dharma-Rain and Lamp of the Mind Illuminates the Past and Present (continued)

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

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我一九六二年到美國，我就發願要把佛法帶到美國去，推行到西方的社會裡邊去。我去年到台北和各位談話的時候，有的中國人對我就很不高興的，說「你把佛教帶到西方去了，我們台灣怎麼辦呢？」。

我從一九六二年到美國，就給我自己改一個名字，改叫什麼名字呢？叫墓中僧，墓就是墳墓的墓，中就中華民國的中，僧就是僧人的僧，就是和尚；還有一個名字叫活死人，這是我在東北一個名字，叫活死人。我到香港叫度輪，到了美國，因為人人聽了度輪這個名字都很不順耳的，甚至有的人一聽見這個名字就頭痛了，尤其是出家人聽見就頭痛，這樣我就不要這個度輪的名字，改叫墓中僧，就在美國隱遁。

從一九六二年隱遁到一九六八年，一九六八年來了很多美國的青年人，他們都是有的讀博士的、有的讀學士的、有的讀碩士的，有三十多人來了，我就給他們講《楞嚴經》，在暑假班九十六天把這一部《楞嚴經》講完了。最初的時候，一天講一次；以後覺得講不完了，講兩次；兩次講不完，又講三次。最後那一個月，一天講四次，講四次經。相信從古以來，哪一位法師講經都沒有一天講四次的，我這回也打破記錄了，是一個空前創舉，但是可不敢說是絕後，因為將來或者有的講五次、六次、

Kao-hsiung Buddhist Association of Taiwan, January 9, 1975

In 1962, I vowed to bring the Buddhadharma to the United States and promote it to western society. Actually, I talked with some of you last year in Taipei. Some Chinese said to me unhappily, "What is Taiwan going to do if you have taken the Buddhadharma to the West?"

Ever since 1962 when I arrived in the U.S., I have changed my name. What is it? "Monk in the Grave." I have another name, "Living Dead Person," which is a name I used in northeast China. I then traveled to Hong Kong and was known as "Du-Lun." When I arrived in the U.S., this name grated on people's ears or gave them headaches, especially the monastics. For this reason, I changed my name to "Monk in the Grave" and vanished as a hermit.

I hid myself from 1962 until 1968, when many young Americans came. Some of them were studying for their Ph.D., Master's or Bachelor's degree. More than 30 people came so I lectured *Shurangama Sutra* for them. We finished this sutra lecture in 96 days. At the beginning, I lectured once a day. Later, I thought we could not finish on time, so I lectured twice a day. That was still not enough, so it changed to three times a day. The last month, we had four lectures a day. That time, we broke the record and it was unprecedented; but I dare not say it won't happen again. Maybe in the future, some will lecture five, six, seven or even eight times a day – it is not certain. I can only say it set a precedent. You can search throughout the history of Buddhism. No Dharma Master ever lectured four times a day.

After the *Shurangama Sutra* lecture series was over,



七次、八次都不一定的，所以只可以說是空前。你打開佛教歷史找一找，沒有那一個法師一天講過四次經。

把這一部《楞嚴經》講完了，就有一些青年人留下來了，在其他地方讀書都要轉學，寧可自己損失學分也到三藩市來讀書了。我就從一九六八年開始，從事翻譯經典的工作，現在已經翻譯出有十幾種佛經，有《妙法蓮華經》、《楞嚴經》、《彌陀經》、《金剛經》、《六祖壇經》、《百法名門論》、《大悲陀羅尼經》、《心經》，我們出版的英文的佛經有十幾種了，這是從一九六八年到現在的成就。

我們金山寺每一個人都是不怕苦、不怕難、不怕沒有錢推行佛教，向世界來邁進，預備要把全部的藏經都翻譯成英文、葡萄牙文、西班牙文、法文、德文，翻譯種種的語言文字，把佛教向世界去發展，這可以說是現代佛教的一個新趨勢。各位聽見我對你們報告這個消息，希望每一個人都抱著這種的志願來令佛教趕快、很快推行到整個世界去。

在一九七六年是美國建國兩百週年紀念，我們金山寺在那一年預備傳戒。金山寺在過去已經傳過一次戒，一九七六年又因為慶祝美國兩百週年國慶，也傳一個戒。我們那兒傳戒是一百零八天，很苦的。在這一百零八天，每天最低限度要拜佛拜六個鐘頭，其餘的時間做旁的工作，我們深深的懺悔。

我希望每一年臺灣的佛教徒也組織一個團到美國，我們大家在一起研究佛法，或者一個月，或者兩個月。金山寺的地方雖然小，但是我們大家勉強都可以住得下，每一次希望有二十個人至三十個人組織一個團到美國去。這是我今天晚間告訴你們各位一個不知道是好消息？還是不是好消息？你們想它是好消息，就是好消息；你們想它是壞消息，那我也不反對。

我再和你們各位說一說，我自己的願力。我的願力，到任何的地方，一定要正法久住；我願力絕對不許可任何地方有末法，假如有末法，我也希望把它改變成爲正法。爲什麼呢？法本來本身沒有正末，都是人所造成的。人要是行正法，就是正法久住；人要是修行，不依法修行，那就末法，所以各位要明白這一點。法沒有正末，

some young people (students) stayed on. Some even transferred to study in San Francisco. I have engaged in sutra translation since 1968. We have more than ten sutras translated into English including the *Lotus Sutra*, the *Shurangama Sutra*, the *Amitabha Sutra*, the *Vajra Sutra*, the *Sixth Patriarch Sutra*, the *Hundred Dharmas Shastra*, the *Great Compassion Dharani Sutra* and the *Heart Sutra*. We have more than ten of them; this is an achievement we have had since 1968.

Everyone in Gold Mountain Monastery fears no toil, difficulty or poverty, in propagating Buddhism to the world. We are planning to translate the Tripitaka into English, Portuguese, Spanish, French, German and other languages so that Buddhism can develop and propagate throughout the world. You can say this is the new trend of Buddhism. Those of you who hear this news should make a resolution to quickly disseminate Buddhism to the entire world.

The year 1976 was the two hundredth anniversary of America's Independence. That was also the year Gold Mountain Monastery planned to transmit the Full Precepts. Gold Mountain Monastery has transmitted the precepts once but we also planned to do the same on the 200th anniversary of the United States' Independence Day as a celebration. Our precept transmission took 108 days and was full of toil. During these 108 days, people would bow for at least six hours a day. If they had any time left, they would do other work as we repented deeply.

I hope that the Buddhists in Taiwan can also organize a group to visit the U.S. We could study the Buddhadharma together, for a month or two months. Although Gold Mountain Monastery is small, we can fit just about everyone. I hope that an organized group of twenty or thirty people can go to the States. This is the news I am telling you tonight. I don't know whether it is good news or bad news. If you think it is good news, then it is good. If you think it is bad news, I would not disagree either.

I will tell you a bit more about my vows. My vow is that anywhere I go, I will not permit the Dharma-Ending Age to prevail. If the Dharma is on the decline, I hope to change it to the Age of the Proper Dharma. Why? The Dharma itself has no end; it is only caused to end by people. If people practice the Proper Dharma, the Proper Dharma will abide in the world. On the other hand, if people do not practice according to the Dharma, then that's the end of the Dharma. So, everyone should understand this point. The Dharma itself is not "proper" or "ending". If people no longer cultivate, that is the ending of Dharma. During the Proper Dharma Age, there was also the Dharma-Ending Age. By the same token, within the Dharma-Ending Age, there is also Proper Dharma. Therefore, every one of you should apply effort and work hard. Having heard the principles I told you today, advance if it is the Way; retreat from it if it is not the Way.

Regarding the principles Heng Ju talked about, it is because the

人有勤懶，人要勤儉去修行，勤修戒定慧，息滅貪瞋癡，就是正法；人要是不修行呢？那就是末法。在正法的時候也會有末法現出來，在末法的時候也會有正法現出來，所以各位應該各自努力。今天我對你們所說的道理，是道則進，非道則退。

方才恆具他所說的道理，就因為現在西方人士對天主教、耶穌教、猶太教都覺得「夠了」，夠了的意思就是已經很疲倦了，他們現在知道這些教不究竟，所以現在有一些青年人唯一的趨向是佛教。現在只是一個開始，這也可以說是方才我講的題目—現代佛教的新趨勢、發展新趨勢，將來西方這些很天真的青年人都會對佛教發生興趣。他們跟著我一天也是吃一餐，也常坐不臥，都要練習苦行了。

這兩位是西方最初修苦行的西方和尚，這一位發心三步一拜，從三藩市到西雅圖馬克山(英文)，就是雲斯山，一千一百五十哩，三步一拜；這一位是做護法，也是叩頭的，他不是三步一拜，他或者先走一百步，在那兒停止，就在那兒拜，拜三百拜、五百拜都不一定的。這是三步一拜，那個是每一百步在停止那個地方拜，他們兩個人可以說是在佛教裡對西方人發生一種領導的作用，所以也可以說是現代佛教發展的新趨勢。謝謝各位！我也不謝你們，你們也不要謝我！（鼓掌）

中國人都燒紙錢，一燒燒很多，花了很多錢，把錢也燒了，也不知道紙錢可不可以用，因為有人說唐太宗死了要向某某人借錢，所以要燒紙錢。各位燒可以的，我希望只燒一張就夠了，不要燒太多；燒太多，用錢買的也太多了。這究竟有沒有用呢？現在就是有用，也不要太多了；如果沒有用，你多了更沒有用。為什麼呢？西方人沒有一個燒紙錢的，如果鬼一定須要錢的話，西方人都變成窮鬼。（鼓掌）

☞待續

Westerners nowadays feel “they have had enough” of Catholicism, Protestantism, and Judaism. “Enough” implies that they are tired of them because they know that these teachings are not ultimate. Therefore, some young people now are exploring Buddhism. This is just a start and really corresponds to the topic I just lectured on - “The Modern Trend of Buddhism.” As we develop the new trend, these innocent young people will also be interested in Buddhism. They follow me in eating one meal a day and not lying down to sleep, upholding such ascetic practices.

These two monks are the first ones who practiced asceticism in the West. They resolved to make a prostration every three steps while walking from San Francisco to Marblemount, near Seattle with a total distance of 1,150 miles. This person here is also bowing, but he does not do three steps one bow. He is a dharma protector, who would perhaps walk one hundred steps ahead and bow three or even five hundred



bows at that spot; it is not certain. This is the practice of “three steps one bow.” These two people can be considered as having a guiding and leading influence for Westerners in Buddhism. Therefore, we can also say this is developing the new trend for Buddhism. Thank you, everyone. I don’t thank you, so you don’t have to thank me in return. [Applause.]

Chinese people burn great quantities of paper money, which wastes a lot of money. It’s the same as burning the money they spent, since they have no idea if the paper money is useful or not. Someone said that since Tang Emperor Taizong borrowed money from someone after his death, paper money had to be burned on his behalf. If you wish to burn paper money, it is all right. Just burn one piece. Don’t burn too much since these paper bills, which are ultimately useless, are purchased using real money. Even if it is useful, don’t burn too much anyway. If it is useless, it is even worse if you burn a whole lot. Why? The Westerners have no custom of burning paper money. If ghosts need money, all Westerners must become poor ghosts! [Applause.]

☞To be continued