

法水長流——2009中國佛教文化訪問團聞法記

The Dharma Water Flows Eternally: A Report on the China Buddhist Culture Delegation 2009

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抵達中國的第一天晚上，我們與各地來參加「上虛下雲老和尚圓寂50周年紀念法會」的來賓都被安排住在廬山西海國際溫泉度假村。實法師召集團員們開會，法師說：「我不是來度假的，我是來工作的。」誠然，這次萬佛聖城佛教文化訪問團在大陸14天的行程(10/27~11/9)，扣

除頭尾2天搭飛機，實法師應邀有8場演講，此外還有臨場致辭、媒體採訪、接見訪客、團員會議等等。

1. 虛雲老和尚與宣化上人的因緣

(10月28日於廬山西海)

「首屆虛雲大師佛學思想國際研討會」於10月27~28日在廬山西海國際溫泉度假村召開。10月27日為分組討論，28日上午則有兩場演講，接著是閉幕儀式，實法師應舉辦單位的邀請演講，並在閉幕式上致辭。

演講講題是「虛雲老和尚與宣化上人的因緣」，實法師以上人年譜為軸，介



On the first night after arriving in China, the people who came from all over the world to attend the Dharma Assembly for the 50th Anniversary of Venerable Master Hsu Yun's Nirvana were arranged to stay at the West Sea Lu Mountain International Holiday Hotel. Dharma Master Sure gathered everyone and told us, "I am not here for vacation, but to

work." This year, the Buddhist Culture Delegation from the City of Ten Thousand Buddhas stayed in Mainland China for two weeks, and in those 14 days (minus the two days of air travel), Dharma Master Sure was invited to give eight talks and other impromptu speeches, attend media interviews, receive guests, chair group meetings, etc.

1. The Affinity between Venerable Master Hsu Yun and Venerable Master Hsuan Hua (October 28th, West Sea, Lu Mountain)

The First International Forum on Venerable Master Hsu Yun's Thoughts on Buddhism took place on October 27–28 at the West Sea Lu Mountain International Holiday Hotel. On October 27, discussions were conducted in groups. On the morning of the 28th, there were two presentations, followed by the closing ceremony. At the request of the organizing committee, Dharma Master Sure presented a talk and also spoke a few words during the closing ceremony.

His talks were on "The Affinity between Venerable Master Hsu Yun and

紹上人1948年到南華寺參拜虛老，1959年虛老圓寂，上人召集眾人舉行追思法會，誦《大般若經》120天，並派弟子迎請虛老舍利。實法師說：「虛老的舍利現在供奉在萬佛聖城，讓美國人也有機會瞻仰，虛雲老和尚畫傳集在美國英文版已發行。」

問題 1：宣化上人在美國傳授為仰宗的宗風，提倡的參禪是怎樣的？是不是延續了虛雲老和尚的參話頭「誰？」還是另有發揮？

法師：上人每年都有舉行冬天的禪七，就是參話頭，參「念佛是誰？」繼續靈祐法師的法脈，還是參「念佛是誰？」

問題 2：萬佛城法師們離開禪堂後，如何保持正念？

法師：以我在柏克萊讀書時為例，從道場到教室，經過花花綠綠熙熙攘攘的校園，我以手持念珠念大悲咒來攝心。一日，有一位女士見到，問我是否在祈禱，並感謝我提醒大家什麼是最重要的。所以修行人能保持正念，無形中也是現身說法。

問題 3：佛教文化在美國的影響，以及超個人心理學派與佛教的關係？

法師：佛法剛剛來到美國扎根沒多久，佛法從印度傳到中國是怎麼樣子，傳到西方也會差不多。佛法和當時的文化，語言，風俗習慣會互相影響，互相受到改變，而西方文化中的心理學和科學跟佛法最契合，受佛教的影響最大。

實法師在閉幕式致辭，說：「曾經有美國人，包括知道佛法和不知道佛法的，他們夢到虛雲老和尚。怎麼一回事呢？你問我，我也不了解，應該說虛雲老和尚是菩薩境界，不可思議，但是不可思議是從可思議而開始，就是大慈大悲的心，知苦的心。佛法傳到西方，大家見到虛雲老和尚的法像，也不知道他是佛教徒，卻覺得有緣，為什麼？因為虛雲老和尚給現在的我們作個好榜樣。尤其在現在物質文明的時代，譬如住在這豪華的酒店，當然有樂、舒服，但是當無常來臨時又如何？虛老給我們的指導就是少用世間物質，多發慈悲

Venerable Master Hsuan Hua.” Dharma Master Sure used Master Hsuan Hua’s year-by-year biography as a starting point to introduce the Master’s visit to Ven. Master Hsu Yun at Nanhua Monastery in 1948 and Ven. Master Hsu Yun’s nirvana in 1959 when Master Hua marshaled everyone and held a memorial Dharma assembly reciting the Great Prajna Sutra 120 times and requested his disciples to collect Ven. Master Hsu Yun’s sharira. Dharma Master Sure said, “Ven. Master Hsu Yun’s sharira are now kept in the City of Ten Thousand Buddhas, allowing Americans to have an opportunity to pay their respects. Also, the English version of Ven. Master Hsu Yun’s pictorial biography has already been distributed in the States.”

Question 1: When Ven. Master Hsuan Hua advocated the practice of Chan, did he pass down what he learned from Ven. Master Hsu Yun--the Chan topic of “Who?” Or did he elaborate based on his own insights?

DM: Every winter, Master Hua holds a Chan session emphasizing looking into the Chan topic, “Who is mindful of the Buddha?” This was passed down from Dharma Master Ling You.

Question 2: After leaving the Chan Hall, how do Dharma Masters in the City of Ten Thousand Buddhas maintain proper mindfulness?

DM: Take myself, for instance. When I was studying in Berkeley, I always had my recitation beads with me and I would recite the Great Compassion Mantra while walking from the monastery to my classroom. One day, a woman saw me and asked if I were praying. She thanked me for reminding people about what’s important in life. So when cultivators maintain proper mindfulness, they are also speaking the dharma.

Question 3: What is the influence of the Buddhist culture in the United States and the correlation between super individualistic psychology and Buddhism?

DM: Buddhism has just recently taken root in the States, but we can predict how it will turn out by looking at how Buddhism developed after it arrived in China from India. Buddhism and the country’s culture, language, and customs mutually influenced one another, as both are transformed by the other. In western culture, psychology and science mesh with Buddhism and therefore have been the most heavily influenced by it.

At the closing ceremony, Dharma Master Sure said, “Previously, some Americans, whether or not they believe in Buddhism, have dreamed of Ven. Master Hsu Yun. What happened? I don’t fully comprehend either, but I would say that Ven. Master Hsu Yun is at the Bodhisattva stage, which is highly inconceivable. Yet inconceivable thoughts derive from conceivable thoughts, which are compassion and acknowledgement of suffering. When Buddhism started spreading across the Pacific Ocean to the Western world, people started seeing Ven. Master Hsu Yun’s dharma image. They did not know that he was a Buddhist, yet they felt an affinity at work – why was that so? Because Ven. Master Hsu Yun was a role model for us human beings. Living in a materialistic world, or in this classy hotel,

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心——不爭、不貪、不求、不自私、不自利、不妄語。百年虛雲，從心地開始。虛雲老和尚是菩薩境界，我們不懂，但一樣可以崇拜、效法！」

2. 紀念上虛下雲老和尚圓寂50週年致詞

(10月29日於雲居山真如禪寺)

上虛下雲老和尚圓寂50週年的紀念大會有數千人參加，在真如禪寺的廣場舉行。大會請實法師代表海外佛教界致詞，實法師說：「恆實是美國加州萬佛聖城宣化上人的美籍弟子，很榮幸能代表虛雲老和尚法脈的海外弟子。因為宣化上人在萬佛聖城遵循虛老的囑咐，把正法帶到西半球，建立寺廟，令佛教扎根在西方，所以我可以說虛雲老和尚是我的師公，我是他的徒孫。」

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for that matter, we experience joy and comfort, but what will happen when the ghost of impermanence arrives? Ven. Master Hsu Yun's advice for us is to lessen our dependence on worldly things, increase our compassion by not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying. Everything comes from the mind alone. Ven. Master Hsu Yun has entered Bodhisattvahood. We may not understand him, but we can always respect and emulate him!"

2. Speech given in memory of Venerable Master Hsu Yun's nirvana's 50th anniversary (October 29th, Zhenru Chan Monastery, Yunju Mountain)

Held at Zhenru Chan Monastery, the 50th Anniversary of Venerable Master Hsu Yun's Nirvana attracted a few thousand people. When the great assembly invited Dharma Master Sure to give a speech on behalf of overseas Buddhists, he said, "As an American disciple from the City of Ten Thousand Buddhas in California, the United States, I am honored to represent the overseas disciples of Ven. Master Hsu Yun. Due to the fact that Ven. Hsuan Hua had, under the orders of Ven. Master Hsu Yun, established the City of Ten Thousand Buddhas, brought the proper Dharma to the western hemisphere, built monasteries and rooted Buddhism in the west, I can say that Ven. Master Hsu Yun is my grandmaster, and I am his grand-disciple."

☞ To be continued

