

# 法水長流

—2009中國佛教文化訪問團聞法記（續）

## *The Dharma Water Flows Eternally: A Report on the China Buddhist Culture Delegation 2009 (Continued)*

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可在西方推行祖師一脈心傳，教化西方人很不容易，上人說難於公雞下蛋，也難於太陽從西邊出來，所以要用很大的忍耐心度西方人。上人用虛雲老和尚的道德模範來感化我們。在萬佛聖城每天早課，禮拜祖師，就是先頂禮真如堂上上虛下雲戒源和尚。這是每天早上做的功課，結果今天回來真如寺，覺得必定接受虛雲老和尚為人、成佛的思想。在海外，我們以虛雲老和尚為榜樣，他的為法忘軀，捨己為人的菩薩精神感動我們。

20世紀時西方文化影響世界，現在到了21世紀地球村的時代，我們不能只知道自己，東方文化起強大的領導作用，尤其傳統道德觀念和佛教大慈大悲的精神受到全世界的重視。我們要以虛雲老和尚和歷代祖師為榜樣，發大菩提心，為法忘軀，捨己為人。我們把東、西分別的觀念放在一邊，齊心挽救地球，解脫一切眾生。能跟隨不爭、不貪、不求、不自私、不自利、不妄語，這六大宗旨一定會有成就的。」

### 3. 上海龍華寺座談

（10月31日，龍華寺——人道素餐館）

10月31日是實法師60歲生日，訪問團從南昌飛抵上海已近中午，龍華寺的方丈照誠法師在寺內附設的人道素餐館為法師慶生，除了有兩位法師作陪外，上海及北京等地來的佛友也歡聚一堂。實法師首先說他與龍華寺有深深的法緣：「上人於1987年在聖城舉行

“But propagating the Dharma to westerners is not an easy task. Master Hua once said it was tantamount to a rooster laying eggs, as difficult as the sun rising from the west. Therefore, great patience is required in teaching westerners. Master Hua used Venerable Master Hsu Yun’s moral framework to touch and transform us. In the City of Ten Thousand Buddhas, when we bow to patriarchs during the morning ceremony, we always bow to Venerable Master Hsu Yun first. We do this every morning, and I feel the need to accept Master Hsu Yun’s concept of how to live a good life and become a Buddha. Overseas, we view Master Hsu Yun as our role model. His contribution to the Dharma, his self-sacrifice, and his Bodhisattva spirit of putting others before himself move us deeply.

“In the twentieth century, western culture influenced the world. But as we step into the twenty-first century of the global village, we cannot afford to know only ourselves, because eastern culture has taken a leadership role, and its moral and ethical traditions and Buddhism’s strong spirit of compassion have become esteemed around the world. We should take Master Hsu Yun and other patriarchs as our role models and bring forth our great compassionate resolve, sacrifice our body for the Dharma, and dedicate ourselves to the benefit of others. We should do away with the discrimination between East and West, and work together to save the planet and liberate all living beings. We can make a difference as long as we follow the six great principles of not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying.”

### 3. A Talk Given in Dragon Flower Monastery, Shanghai

(Rendao Vegetarian Restaurant in Dragon Flower Monastery on October 31)  
Dharma Master Sure turned 60 on October 31. When our group arrived in Shanghai from Nanchang, it was already nearly noon. The abbot from Dragon Flower Monastery, Dharma Master Zhaocheng, prepared a birthday celebration for him in the Rendao Vegetarian

水陸空法會，這是西方的第一個水陸空法會，內壇、外壇都非常莊嚴。上人邀請了中國大陸近百位法師與居士到聖城共襄盛舉，那也是中國解放後第一次有這麼多出家眾出國到海外。那是我第一次見到龍華寺方丈明暘老法師和平熙法師；我後來應邀到龍華寺二次，參加他們的傳戒。」龍華寺是歷史古剎，三國時期即有（公元242年東吳孫權為孝敬其母而建造），先有龍華寺，然後才有上海市區。

法師接著談自己入佛門的最初因緣：「我在美國中部出生，怎麼會學佛法呢？怎麼會出家呢？這個要從漢文說起。」大約13歲生日時，實法師的阿姨寄給他一個中國畫展的小冊子。雖然他那時不認識畫裡漢字，可是心裡倍感親切，對中國文化和道德觀念一向仰慕，到現在他還在這個路上走。實法師也談及自己60歲的心聲與期許：「回顧60年，深感能夠跟真正善知識有緣是很重要的。釋迦牟尼佛是一位大善知識，近代的虛老、宣化上人是我們幾千萬的人的好榜樣。」



**問題 1：**學佛的人多了，可是世界的問題還是繼續不斷在發生，我們到底能做什麼？

**法師：**每個人都有共業，有別業。如果不改習氣，老是發火、發脾氣，那就是造成天災人禍的一個原因。念頭裡火一起來，你認識就說：「我不願意增長無明，讓地球暖化，我願意做自己心裡的救火員。」用「忍耐，忍耐，需要忍耐，切莫生氣，娑婆訶。」把火滅了，無形中也解決了地球的問題。給無家可歸的人飯吃，這樣行善是好的，可

Restaurant located in the monastery. Besides the two Dharma Masters who accompanied him, other cultivators from Shanghai and Beijing gathered there as well. Dharma Master Sure started the talk by expressing his deep affinities with Dragon Flower Monastery: "In 1987, Venerable Master Hua held a water, earth, and air dharma assembly. This was the first assembly of such kind in the west, so the inner and outer platforms were exceptionally adorned. Master Hua invited about a hundred Dharma Masters and lay people from China to participate in this ceremony. It was also the first time such a big group of monks went overseas since the change in regime in China. That was the first time I met Dragon Flower Monastery's abbot, DM Ming Yang and DM Ping Xi. After that, I was invited to this monastery twice to attend the transmission of precepts." Dragon Flower Monastery is a historical building. It was built during the period of the Three Kingdoms (Sun Quan built it in honor of his mother in 242 B.C.E.), even before Shanghai became a city.

DM Sure then discussed his very first contact with Buddhism: "Since I was born in the Midwest of the United States, you may wonder how I came to learn Buddhism, and how I came to leave the home life. The story begins with learning Chinese." When he was 13 or so, DM Sure received a little booklet on a Chinese art exhibition from his aunt. Even though he didn't understand the Chinese characters written in it back then, he felt an immense affinity. He admired the Chinese culture and moral teachings and still does to this day. DM Sure also talked about his reflections on turning 60, and some of his wishes. "Looking back on these 60 years, I feel really strongly about having good affinities with wise teachers. Shakyamuni Buddha is a great teacher, and more recently, Master Hsu Yun and Master Hsuan Hua are our role models."

**Question 1:** More people have come to understand and learn Buddhism, but the problems in the world still occur incessantly. What can we do about this?

**DM Sure:** All of us have both shared karmic obstacles and individual karmic

obstacles. If we do not change our habits, if we continue to let our tempers flare, natural disasters will continue to happen. When the fire in your mind is stirred, you should immediately recognize it and tell yourself, "Not wishing to increase my ignorance and add to the high temperature of the earth's atmosphere, I am willing to be the firefighter of my mind." Use the mantra "Patience, patience, gotta have patience; don't get angry, swo po he." Once you extinguish the fire in your heart,





是如果能真正靜坐，觀察自己的心，以戒定慧來息滅貪瞋癡，你的貢獻會更大。世界往壞的原因是在我們自己的念頭裡，宣化上人說如果一個人能打坐入定，有真正三昧的力量，無形中就能把空氣裡煩惱的毒濾掉，消毒戾氣。

**問題 2：**如何使佛門團結起來？

**法師：**最好用功的地方，就在自己的心；宣化上人給我們六大宗旨，那是最重要的法；他強調這個法很多年，上人說這是最高無上的，沒有什麼其它的；這就是修行，成佛最快直截了當的方法。

#### 4. 薦福觀音寺開示

(11月2日，天津薦福觀音寺圓通寶殿前)



飛機到天津的上空時，只見地面一片雪白，這是訪問團到中國大陸所見到的第一場雪景。雖然寒風料峭，但是陽光普照。當巴士到達薦福觀音寺時，住持妙賢法師和僧眾、以及護法居士們已在大門外等候；在幢幡前導下，進入寺內，數百人夾道合掌念佛歡迎。在大殿禮佛後出來，只見大殿前的廣場及旁邊樓閣的空地上，已站滿了信眾等候實法師開示。

實法師首先介紹自己：「現在我把在美國宣化上人法座下聽到的法，帶回國內跟大家分享，好不好？」信眾熱烈的回答「好！」法師告訴大家，上人在西方傳的第一個咒語「忍耐，忍耐，需要忍耐，切莫生氣，娑婆訶。」廣場上滿滿的在家居士，笑瞇瞇地跟著一起唸。法師勉勵大家：「第一要度自己的煩惱，第二要教化眾生，令中國成為21世紀的強國，在全世

you have indirectly resolved earth's problem. It is good that you can do good deeds like providing food for the homeless, but if you can seriously meditate, observe your mind and remove your greed, anger, and delusion using precepts, samadhi, and wisdom; your contribution will be much greater. The reason the earth has gone bad is that it all arose from our minds. Venerable Master Hua said that one who can meditate, enter samadhi and attain the true power of samadhi will be able to counter the atmospheric poison created by afflictions.

**Question 2:** How can we unite all of Buddhism?

**DM Sure:** The best way is to work on our hearts. Venerable Master Hua taught us the six great principles, the most important Dharma of all times. He had been emphasizing this Dharma for years by saying that it is of paramount importance – nothing is above it. This is cultivation, the fastest and most straightforward way to become a Buddha.

#### 4. A Talk Given in Jianfu Guanyin Monastery

(November 2nd, in the Perfect Penetration Jeweled Hall of Jianfu Guanyin Monastery in Tianjin)

As the plane hovered over Tianjin, the landscape was covered with snow. It was the first sight of snow for the members of the delegation to China. Though the wind was brutally cold, the sun was shining bright. When the bus arrived at Jianfu Guan Yin Monastery, Dharma Master Miao Xian, other Dharma Masters, Dharma protectors and lay people were already waiting at the front door. With tall banners heralding our arrival, we entered the monastery to find several hundred people welcoming us by reciting the Buddha's name, with their palms together. Walking out of the Buddha hall after bowing to the Buddha, we found the great space in front of the Buddha Hall and other areas in the nearby building filled with cultivators, waiting for DM Sure to speak the Dharma.

DM Sure started off by introducing himself. "I will now share the Dharma I heard during the Venerable Master's lectures when he was in the United States, alright?" "Okay!" was the enthusiastic response received from the audience. DM Sure told everyone about the first mantra the Venerable Master transmitted in the west – "Patience, patience, gotta have patience. Don't get angry, swo po he." The laypeople then recited along with him happily. DM Sure encouraged everyone to first "eradicate one's afflictions, and then teach and transform living beings. This will turn China into one of the 21st century's powerful nations with the ability to lead the entire world and an influential force for saving living beings."

**Question 1:** What is the discrepancy between Buddhism in the east and in the west, since it was transmitted from the east to the west?

**DM Sure:** From the aspect of practice, Buddhism is the same in both locations, because all humans share the same human mind. How did Venerable Master Hua first teach and transform us westerners? He said, "Learn how to live your life by emulating the Buddha; once your human path is perfected, you have attained Buddhahood." He taught us the

界起領導的作用，這是度眾生的最大力量。」

**問題 1：**東方佛教傳到西方去，東西方佛教有什麼不一樣？

**法師：**佛法修行方面是一樣的，因為人同此心。宣化上人最初步怎麼樣教化我們西方人呢？他說：「學佛做人，人道盡，佛道成。」上人白天教中國傳統的道德觀念，晚上講佛經。上人讓我們明白報父母恩的重要，還教我們學論語，聖城學校的學生要背弟子規（實法師當場背出弟子規的第一段，大眾歡喜亦有附和者）；進而忠於國家，學習大慈大悲的菩薩心，這是一連串的。修行最基礎是道德，中國最寶貴的也就是道德觀念。明白怎麼做人，在社會上發揮倫理精神，東西交流，共同幫助這個世界變成一個有智慧的地球村。

**問題 2：**盤腿是否與修行直接影響？因為腿盤不上，心也靜不下來。

**法師：**跏趺坐入定快，但不是人人都坐，可以單盤；如果單盤不可以，坐在椅子上也可以，降伏其心才是重點。每天靜坐15分鐘，念大悲咒，然後參「念佛是誰？」如果不參話頭，就觀察自己的呼吸氣，因為數息觀簡單，所以也有效。如果妄想紛飛，因為六根平常往外看很多。看看自己的心，把惡念轉成善念，多迴光返照，用觀音菩薩的聖號降伏其心，打坐會有好消息。

**問題 3：**我已經皈依受五戒，因為工作吃到葷，對於三淨肉不明白。

**法師：**因為有些地方沒有蔬菜五穀，佛特別給佛的弟子開緣吃肉，但是必須不見殺，不聞悲聲，也不是特別為你而殺。現在吃蔬菜這麼容易，能吃全素是很好，不是只有初一、十五才吃。吃肉傷害自己的慈悲心，而且一個畜牲身體裡有一尊未來佛在裡面，牠現在只是隨業示現而已。能使父母、公婆吃清淨齋菜，這是最慈悲，為他們準備往生西方極樂世界，增加他們和阿彌陀佛的因緣。雖然有三淨肉，能吃長素是最好，最有智慧的。

☞待續

Chinese traditional moral principles during the day and lectured on sutras at night. The Venerable Master made us realize the importance of repaying our parents' kindness and taught us the Analects of Confucius. The students studying in the City of Ten Thousand Buddhas are also required to memorize the Standard for Students (When DM Sure recited the first chapter of Standard for Students from heart, the crowd was overjoyed, and some recited along with him), and further, to dedicate themselves to their country, and to embrace the Bodhisattva mind of great kindness and compassion; these are all interrelated. Morality is the foundation for cultivation; China's most precious jewel is also its emphasis on ethics. It all comes to understanding how to lead a principled life, developing an ethical awareness in society, promoting cultural exchange between East and West, and working together to turn this world into a wise global village.

**Question 2:** Does putting our legs up in the lotus position have any immediate influence on our cultivation? Is it the case that if we cannot put our legs up, our minds cannot be tamed either?

DM Sure: One enters samadhi faster when sitting in full lotus, but not everyone can do so; therefore, half lotus is acceptable as well. If one cannot achieve half lotus, even sitting on the chair is okay; the chief aim is to subdue the mind. Meditate for 15 minutes every day, recite the Great Compassion Mantra, contemplate "Who is reciting the Buddha's name?" If you do not wish to investigate the Chan topic, you can just observe your breathing, because counting breaths is not only relatively simple, it is also effective. If you find your mind wandering around a lot, it is because your six faculties seek too much on the external level. Observe your mind, change unwholesome thoughts into wholesome ones, reflect upon your inner self more, and use Guanyin Bodhisattva's name to subdue your mind; then you'll get positive effects.

**Question 3:** I have already taken the five precepts, but due to work reasons, I accidentally eat meat sometimes. I am unclear about the three kinds of pure meat.

DM Sure: In some places, vegetables and grain cannot be cultivated, so the Buddha specifically gave his disciples some leeway so that they can eat meat. However, the disciple must not see the action of killing; he must not hear the sad cries of the animal when it is killed; and the animal must not be killed just for him. Nowadays, being a vegetarian is convenient. It is good if one can be a full-time vegetarian, not only on the first and fifteenth days of the lunar month. Consuming meat harms one's compassionate heart. Furthermore, a future Buddha lives inside every animal; it is now merely in this form due to karmic effects. To encourage your parents and grandparents to be pure vegetarians is an exceptionally compassionate thing to do, for you will be laying the path to the Western Pure Land for them, increasing their affinities with Amitabha. Even though the three types of pure meat are allowed, it is best if you can be long-time vegetarians; that is what we call wisdom.

☞To be continued