

## 法水長流

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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## 5. 佛教在西方的傳播

（11月2日，天津南開大學文學院）

南開大學是中國著名的學府，剛剛度過九十週年校慶，實法師應邀在文學院演講。葉嘉瑩教授介紹她於1984年在加拿大金佛寺講解陶淵明「結廬在人境，而無車馬喧」這首詩時，上人要實法師即席翻譯，葉教授讚歎實法師的復講能力，以及對中文和古詩的學養。

演講的題目是「佛教在西方的傳播」，在場聽眾大都為青年學子。法師隨著幻燈片，介紹上人和萬佛聖城。法師說：「有一天在三步一拜時，妄想寫詩。師父來的時候，我要跟他說這首詩，師父一定會讚歎！」拜到舊金山南邊的Pacifica城市，果然上人與一些居士，包括《女兵自傳》作者謝冰瑩女士乘車來探望。法師就向上人說：「師父，我有一首詩。」「你打什麼妄想？」「師父，我在拜佛的時候，有一個感想，就寫下一首啞巴說法偈：『言詞便宜經書多，精神寶貴稀有佛；夢中止語離諸念，覺後盡氣為眾說。』」「再說一遍。」法師怯聲的再唸一遍。上人：「哼！根本不會寫。你聽我講，你跪下，好好聽。」上人當下就說：「言詞虛妄狡辯多，寶貴精神可成佛，夢中止語無雜念，覺後原來一字無。」你看，

5. The Transmission of Buddhism in the West  
(November 2 at Nankai University in Tianjin)

Nankai University is one of China's most prominent institutions. It had just celebrated its 90th school anniversary, and Reverend Sure was invited as a guest speaker. When Professor Yeh Jiaying was introducing him, she said that in 1984, when she was giving a talk on Tao Yuanming's composition, namely "Although I make my home in the world, I do not hear the noise of the traffic," at Gold Buddha Monastery in Canada, the Venerable Master asked Reverend Sure to translate impromptu. She was then greatly taken aback by Rev. Sure's translation skills and his knowledge of the Chinese language and ancient poetry.

Rev. Sure's topic was "The Transmission of Buddhism in the West," and the audience was mostly young. Reverend Sure gave a PowerPoint presentation introducing the City of Ten Thousand Buddhas. He said, "One day when I was on my three steps one bow pilgrimage, I gave rise to the thought of writing a poem. I was thinking, 'When the Venerable Master comes along, I shall recite the poem to him, and I'm sure he'll be amazed.'" So, of course, when Rev. Sure reached the city of Pacifica, south of San Francisco, the Venerable Master, along with a few laypeople, including Hsieh Bing Ying, author of *The Autobiography of a Female Soldier*, came in a car to visit him.

Rev. Sure told the Master: "Shifu, I have a poem in mind."

Venerable Master: "Why are you having false thoughts?"

Rev. Sure: "Shifu, when I was bowing, I had a sudden inspiration, so I wrote a verse on the art of speaking the Dharma of silence; it goes like this:

Words are false; books are many.

Energy is precious, and Buddhas are few.

Still dreaming? Stop talking.

Do no more false thinking.

After awakening, cross living beings over in everything you do."

Venerable Master: "Say again."

So Rev. Sure recited it again.

Venerable Master: "You can't even write well! Kneel down and listen carefully."

上人沒幾秒鐘把意思完全改了。不僅改得很好，也直指我的毛病。皈依三寶時，我的法名叫果真，「師父，是不是我很真呢？」「因為你打妄語太多了，因為你不真，你很假，所以給你『果真』是希望你未來好好修行，你將來做一個真的。」我的法號是恆寶，和真實是同一個意思。

法師提到他未出家前，參加過話劇社，會演戲、唱歌，也登臺表演過。

「一個好的演員，必定會扮演好那個幻有的人，問題是下臺後，是不是繼續；如果不清楚，根本就不能修行，修行要直心，直心是道場。上人是高僧大德，也是個文人，他因病下藥，對機逗教，看用什麼方法，其中音樂是一種國際的語言；上人曾作曲，我也希望用這個方式。我聽了悉達太子的出家故事很感動，就寫了一首歌『耶輸陀羅』。」法師拿起吉他時，學子鼓掌，全神貫注地聽法師唱這首英文歌。

法師將話題轉向佛法與高科技：「有一位歷史學家叫湯恩比，是英國人，他說『過去人們所關心的主要是宗教，並不是經濟，現代人以經濟為主要活動，這是一種病變，我們必須要重新調整所要走的方向。』如果我們單單知道物質文明，而忽略了心靈自我資訊的改革，恐怕我們沒有多少年了。為什麼？這個世界的能量是很有限的，可是心是無量無邊的，一直到成佛。成佛是哪個身體呢？不是另外換個身體，不是另外一個心去成佛，而是這個知道修行的心成就的。」

And so the Master revised his poem on the spot:

Your words are false, your excuses are many.

Value your energy, and you can become a Buddha.

You're still dreaming? Really stop talking, and do no more false thinking.

After awakening, you'll see all along that there hasn't been a single word in it anywhere.

Reverend Sure explained to the assembly, "See, within a few minutes, the Venerable Master completely changed the meaning. Not only did he do a great job on that, he also pointed out my shortcomings. When I took the Three Refuges, the Dharma name given to me was Guo Zhen [the character 'zhen' means 'real' or 'true' in Chinese], so I asked the Master: 'Shifu, am I true?' And he answered, 'You have too many false thoughts, so you are not true at all. Therefore, I named you Guo Zhen, in the hope that you will take cultivation seriously in the future and will eventually become someone who is true.' My Dharma name is Heng Sure [the character 'Sure' or Shi also means 'real' or 'true']."

Rev. Sure mentioned that before he left home, he participated in the Drama Club – he can act, sing, and has performed on stage. "A good actor can portray an imaginary character extremely well, but the question lies in what goes on when the curtain falls. If one is unsure about oneself, then cultivation is out of the question, because one of the requisites of cultivation is a straightforward heart--a straightforward heart is the *bodhimanda*. The Venerable Master was a great sage with great virtue. He was a scholar who prescribes medication according to the sickness and teaches according to the situation. Music is one of the international languages that he utilized to teach and transform living beings. Since the Venerable Master used to write songs, I decided to follow his method and wrote a song called 'Yashodara.' I wrote this because I was touched when I heard Prince Siddhartha's story of leaving home." When Rev. Sure picked up his guitar, the assembly gave a round of thunderous applause and listened to his English song attentively.

He then changed the subject to the relationship between Buddhism and technology: "The British historian Arnold Toynbee said, 'In the old days, people cared not about the economy, but religion. Nowadays, people's lives are revolved around the economy. This change has sickened our society, and we should reshape the direction we are following.' If we base everything on mere civilization, neglecting our spiritual growth, I'm afraid we don't have many years

