

# 有朋自遠方來

## 王金平拜訪柏克萊聖寺側記

臺灣的立法院院長王金平訪美期間，於美西時間1月28日下午，在柏克萊大學做了一場演講；之後，就抽空造訪柏克萊聖寺。王院長自從皈依宣公上人以來，每次有機會到北加，必定拜見恩師宣公上人，躬聆慈誨；即使在宣公上人圓寂之後，十五年來，他每次來，仍會到上人一手創辦的萬佛聖城或者其他分支道場看看，並虔心禮佛，此次也不例外。他同時也鼓勵隨行人員一起禮佛：「大家都來拜佛啊！拜佛很好啊！」

### *A Friend from Afar: Sidelights of Mr. Jin-ping Wang's Visit to Berkeley Buddhist Monastery*



The speaker of the Taiwan Legislative Assembly, Mr. Jin-Ping Wang, spoke at the University of California, Berkeley, on January 28, and spared time in the afternoon to visit the Berkeley Buddhist Monastery to bow to the Buddhas. Speaker Wang took the Three Refuges with the Venerable Master, and whenever he had a chance to come to Northern California, he always came to pay respects to the Master and listen to his lectures. In the last fifteen years since Venerable Master's nirvana, he still comes to visit the City of Ten Thousand Buddhas (CTTB) or other branches founded by the Master to sincerely bow to the Buddhas. This time was no exception. He encouraged his entourage to bow to the Buddhas with him, saying, "Come, everyone. Let's bow to the Buddhas. Bowing to the Buddhas is really wonderful!"

After arriving at the Berkeley Buddhist Monastery, Speaker

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抵達柏克萊聖寺後，王院長首先拈香長跪，虔誠禮佛三拜，接著頂禮宣公上人法相與舍利。王院長透露：他每年農曆六、七月間都念誦《地藏經》；平日雖然公務忙碌，但也盡量抽空念誦《金剛經》。

王院長特別在柏克萊佛寺與恆實法師、果廷居士、果勒居士、陳吉雄居士，以及法界大學年輕一輩的計畫個案主任吳適有、陳頌明、陳彥君、蔡禎禎等人交換意見，相談近兩個小時才離去。

王院長多年前，曾將家族位於高雄縣六龜鄉興隆村東溪山莊的別墅，捐給宣公上人，成立法界聖寺，恆實法師曾在那裡修行過。當日王金平拜訪柏克萊佛寺時，恆實法師講述了一段發生在六龜法界聖寺的真實小故事。

恆實法師在法界聖寺修行時，看過一幅別墅主人的油畫。主人的嘴角原來是下垂的，但在法師們住進修行一段時間後，畫中人的嘴角竟然變成愉快上揚的角度，大家看了都覺得不可思議。

王院長說，那座別墅原本是他四叔蓋的。別墅位於山腰，俯瞰六龜平地，視野極好；有八個房間，還有餐廳、大廳，相當寬敞。他的四叔年輕時，曾被日軍徵召到海南島、新幾內亞等地當兵，沒食物吃時，只能吃椰子肉；吃了太多這種寒性食物，造成日後經常頭痛的毛病。王院長四叔的個性又很嚴肅，總是不苟言笑，一臉的正氣浩然，晚輩們都沒看過他的笑容。

王院長家族原本由他父親擔任大家長，在他父親過世後，就由四叔負起大家長的責任。後來四叔搬到台北，別墅空出來。正好宣公上人到台灣弘法，在中山堂演講。王院長跟上人報告時，提及這座別墅，想捐給上人作道場。

上人當時在台北縣樹林楊金村家中，打坐後告訴王金平說，那座別墅當做道場很好。第二天下去高雄實地看過，隨即辦理過戶手續。後來有別的寺廟法師經過，認為該地是最好的道場；但王院長說，該處已經捐給上人。這就是六龜法界聖寺成立的因緣。

恆實法師接著談到，上人生前弘揚佛法，由四個方向做起，首先建立僧團；其



Wang held a stick of incense and knelt, sincerely bowing three times to the Buddhas. Then he proceeded to bow to the picture of Venerable Master Hua and his sharira. Speaker Wang said that he recites the *Earth Store Sutra* around the sixth or seventh month of the lunar calendar every year. Although he has a busy work schedule, he does his best to find time daily to recite the *Vajra Sutra*.

Speaker Wang stayed in Berkeley Buddhist Monastery for almost two hours talking with Dharma Master Heng Sure, Martin Verhoeven, Doug Powers, Chi-Hsiung Chen, and the younger staff members of Dharma Realm Buddhist University, who are in charge of various projects - Franklyn Wu, Wayne Chen, Stacy Chen, and Kristine Go.

Speaker Wang donated his family villa, located in Liu-Guei Township, Kao Hsiung County, to Venerable Master Hua, many years ago, to establish Dharma Realm Monastery. Dharma Master Heng Sure once practiced there and gave an account to Speaker Wang about his experience in Dharma Realm Monastery.

Dharma Master Heng Sure said the villa building had a painting of the former owner. The corners of the owner's mouth were painted downward. However, after Dharma Masters had lived and practiced there for some time, the corners of the owner's mouth tilted upwards in a smile. Everyone was amazed to see that change in the painting.

Speaker Wang informed us that the villa was built by his fourth uncle and was located on a hill with a nice view overlooking the plain of Liu-Guei. It is spacious with eight bedrooms, a dining room, and a living room. Speaker Wang's uncle was drafted by the Japanese military to serve their army in Hainan Island and New Guinea. He had to eat coconut meat when there was no other food. Since coconut meat has a cooling

次翻譯經典；第三建立學校、興辦教育、培養道德；第四推動宗教交流。

王院長的老友，中華民國監察院前副秘書長陳吉雄表示，自他退休後，在萬佛聖城附近過著隱居生活。這一年來觀察的心得是，萬佛聖城開始要動起來了。上人涅槃近十六年，道場採僧團共治的民主制度。而上人第一代弟子年事漸高，年輕一輩開始參與推動事務，顯現出新的氣象。

他告訴王院長，萬佛聖城中小學已經通過評鑑，法界佛教大學現在也要申請評鑑。萬佛聖城有責任振興佛教與中華文化，現在正是時機。法界佛教大學要成為世界佛學中心，萬佛聖城有資源、也有配合計劃。

果廷居士則說，師父留下種子，讓我們成長開花結果。僧團需要教育，否則佛法無法長留世間。我們要全心投入，現在因緣變得很快。又說：「有德無知不能開花結果，有知無德則很危險。因此上人創辦學校，教育學生不僅要學習知識，還要了解如何做個好人的基本道德。要達到師父理想的僧團，教育是關鍵；要翻譯佛經，教育是先決條件；要推動宗教交流，教育是基礎。」

王院長則說：「將佛教的道理講給現代人聽，而且讓大家聽得進去，是很重要的。今天的世界很需要佛教的智慧，而佛陀的教誨也非常對機。很多人專業技能很高，但連基本的道德都不明白；雖然這些人聰明、天份高，但他們的專業技能只用來利益自己。」

王院長表示，師父的佛法修持，過程最辛苦，也最真實——不只令人佩服，師父就是現代聖人！師父對佛教應如何發展，有整套構想。所以上人每日講經說教，首先建立僧團，有次序地團結大家來弘法；又因為佛陀創教要讓世人了解，所以必須把經典翻譯成世界各國語文，而譯經一定要有學問的人來做；至於弘法傳教，如果沒有教育，哪來人才？所以教育是最根本的，其他三個都是從教育而來，環環相扣。師父的眼光很遠，只是不能一下子就實現構想；所以要以教育為基礎，循序漸進。

effect, later on, Speaker Wang's uncle often had severe headaches. He had a serious disposition and was discreet in his speech and manners. He always had a righteous demeanor. The younger generations of Wang's extended family never saw him smile.

Speaker Wang's father was the household head of their extended family. When he passed away, the fourth uncle became the head of Wang's extended family. Later, Speaker Wang's uncle moved to Taipei, leaving the villa vacant. It just so happened at that time the Venerable Master Hua was visiting Taiwan to spread the Dharma and was giving lectures at Chung-Shan Hall. Speaker Wang told Venerable Master Hua about the villa and said that he wanted to donate it to Master Hua to be used as a monastery.

Venerable Master Hua told Speaker Wang that the villa would be highly suitable for a monastery, after he meditated at the house of Yang Jin-Tsun in Shu-Lin Township, Taipei County. So they went down to Kaohsiung the next day and, soon after, transferred the title ownership. Later a Dharma Master from another monastery passed by the villa and said that it was the optimum place for a monastery. But Speaker Wang told the other Dharma Master that the building had been donated to Master Hua. And that's the story of the cause and condition for the Dharma Realm Sagely Monastery in Liu-Guei Township.

Dharma Master Heng Sure said that Venerable Master Hua took four approaches to spread the Dharma when he was alive. They were: first, to establish the Sangha; second, to translate Buddhist sutras; third, to establish schools for education and for the developing of students' virtue; and fourth, to launch interfaith dialogue.

An old friend of Speaker Wang, Mr. Chi-Hsiung Chen, who had served as the Deputy Secretary of the Control Assembly in Taiwan, said that he has been living in seclusion near the City of Ten Thousand Buddhas (CTTB) since retirement. His insight from this year's observation is that much is going on at CTTB. Our monasteries have been managed cooperatively, based on a democratic system by the Sangha members since Master Hua entered nirvana nearly sixteen years. The first generation of the Venerable Master's disciples are now aging, and the younger generation is involved in the monastery's affairs, creating a new atmosphere.

Mr. Chen told Speaker Wang that the CTTB schools have been accredited and Dharma Realm Buddhist University (DRBU) is also preparing to apply for accreditation. CTTB is obliged to promote Buddhism and Chinese culture, and now is the right time. CTTB has the resources and plans to support DRBU as the world center of Buddhist studies.

Martin Verhoeven said that the Master left seeds for us to grow and bring to bloom and bear fruit. The Sangha needs education; otherwise, Buddhism will not stay in the world. We need to put all our efforts into it since the causes and conditions have been changing rapidly. He also said, "Virtue without knowledge will not bear fruit; knowledge without virtue is dangerous. This is why the Venerable Master wanted to build schools to educate students to acquire not only academic knowledge, but also



恆實法師指出，在師父的理念下，我們如何推動傳承？年輕一代受過良好學術訓練，有他們的使命；將師父的理念貫徹實現，就靠年輕的一代了！法師又說，萬佛聖城三十週年慶時，我們談到的重點，就是學習與修行。

王院長又說，佛教傳入中國後，融合很多儒、道思想，變得更生活化，能夠實際運用。儒、道、釋一家，是以佛家思想為基礎，以儒家思想來規範，而道家清靜無為的思想，則將佛家思想拱出來。

恆實法師說，法界佛教大學的不同，就在院長所說的「三教合一」——要學佛，先學做人。所以當年上人白天講〈論語〉、〈孟子〉與〈孝經〉，晚上講佛經。教育興盛，佛教才能興盛。二十一世紀應將佛教道理發揚光大，影響世界。上人強烈鼓勵所有他的弟子們接受教育。如果有人已經有一個學士學位，他會告訴你去獲得博士學位；他甚至為他們提供幫助的資源。我用了十年的時間才完成他的指示，得到了我的博士學位。

果勒居士則強調：一般大學重視的是

to understand the basic virtues of how to be a good person. Education is the key central to establishing a Sangha the way the Master envisioned. Education is a prerequisite to translating Buddhist canon. It is also fundamental to interfaith discussion and dialogue.”

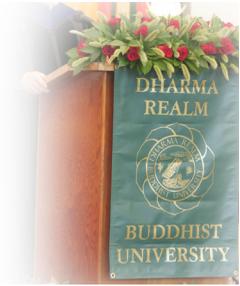
Speaker Wang said, “It is very important to articulate Buddhist principles in an effective way to people in the modern world. The wisdom of Buddha's teaching is relevant and much needed in today's world. Many people have advanced professional skills but do not understand the basic virtues. They are smart

and talented, but they use their skills only to benefit themselves.”

Speaker Wang said, “The Venerable Master's practice of the Dharma was most toilsome and most genuine – not only because people adored him, but also because he's indeed a modern sage! The Master has a complete conceptualization of how to propagate Buddhism. He lectured and taught every day so as to establish the Sangha. He united everyone in a systematic way to propagate Dharma. Since the Buddha established his teaching to enable people to understand, it is a must to translate the sutras into the languages of all nations in this world - and translating sutras requires educated people. Without education, who can propagate the Dharma? Hence, education is the basic root because the other three are derived from education, linked one by one. The Master had a far-reaching vision, yet his ideas cannot be realized all at once. We need education as the foundation, upon which we can build steadily in proper sequence.”

Dharma Master Sure pointed out, “How can we promote, teach and undertake the Master's ideas? The young generation has received excellent academic training; this is their mission. We have to rely on this young generation to carry out and realize the Master's ideals.” The Dharma Master mentioned again the important points that we discussed during the 30th Anniversary of CTTB - education and practice.

Speaker Wang remarked that when Buddhism entered China, it absorbed many Confucian and Taoist ideas and became more dynamic and practical. The integration of Confucianism, Taoism, and Buddhism takes Buddhism as its foundation and Confucianism as its standard.



末梢，空有專業能力；這是沒有用的！不行善、不接受規矩約束，是不行的。跟下一代溝通，要善巧方便；就像兩岸溝通一樣，很需要技巧。這是法界佛教大學的重要工作——將良好的價值觀，推廣到街頭年輕人也能接受的程度。果勒居士希望：未來能定期將法大的近況向王院長說明；法大到台灣時，也盼望王院長多支持。

王院長表示一定支持法大。他還透露，師父宣公上人到現在依然在照顧他們全家，他的家人屢獲感應；只是他不便多說，以免不了解的人，會說是怪、力、亂、神。陳吉雄指出，王院長的話，給大家很大的鼓勵。

王金平院長離開柏克萊佛寺前，恆實法師以最新版的《楞嚴經》英譯本相贈。王院長很高興看到上人的弟子們，秉承上人遺志，繼續努力推動翻譯佛經的千秋大業。



The Taoist philosophy of non-action causes Buddhist principles to stand out.

Dharma Master Heng Sure continued, “The uniqueness of DRBU is precisely the integration of the three religions mentioned by Speaker Wang: first one has to learn how to be a human being if one wants to learn Buddhism. So the Venerable Master taught the *Analects of Confucius*, the *Book of Mencius* and the *Classic of Filial Piety* in the daytime, and expounded Buddhist sutras at night. Buddhism will flourish only if education is prosperous. We should carry forward the principles of Buddhism to influence the world in this 21st century. The Venerable Master strongly encouraged all his disciples to get an education. If someone already had a Bachelor’s degree, he would tell that person to get a Ph.D. He would even provide the resources and support. It took me ten years to follow his instructions and get my Ph.D.”

Doug Powers emphasized, “Regular universities focus on superficialities. Mere professional ability is not sufficient. It will not work if one does not do good deeds and does not restrain oneself with self-discipline. One needs skillful means to communicate with the next generation, such as the cross-Strait communication [between Taiwan and China]. This is the major task of DRBU: to popularize the value of ethics to the level of acceptance by youngsters in the streets.” Doug Powers would like us to periodically report the recent developments of DRBU to Speaker Wang. We hope Speaker Wang will support us when DRBU goes to Taiwan.

Speaker Wang indicated that he will support DRBU. He also disclosed that the Venerable Master is still taking care of his whole family. His relatives experience many responses. But it is inconvenient to speak of them, lest those who don’t understand consider them to be weird or superstitious. Chi-Hsiung Chen pointed out that Speaker Wang’s words give us much encouragement.

Dharma Master Sure gave the new English version of the *Shurangama Sutra* to Speaker Wang as a gift before he left the Berkeley Buddhist Monastery. Speaker Wang was delighted to see the disciples of the Venerable Master following the will of the Master and continuously making exceptional effort to propel the translation of Buddhist Canon, an endeavor that will last a thousand years.

