

Turn the Dharma Wheel and Enjoy Dharma Bliss: (Continued)

A Report on the Delegation to Europe 2011

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訪歐日誌 (續)

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七月八日

法會繼續進行。晚上講法的主題：懺悔業障以及受幽冥戒的意義。法師開示：替親友受幽冥戒，最大的意義在實踐孝道，也就是說我沒有忘記你，替你受戒，希望你可以生生世世修行。這樣的作為能自利利他。

法師並分享一九七八年上人第一次在萬佛城傳幽冥戒的故事，有一位開眼的人看見一群身著古裝的鬼魂，手捧自己的頭參加法會。於是請教上人，他們是否是法國大革命犧牲的人？上人稱是。由此可知，法會如法，信眾一片誠心，其中的感應道交不可思議，孤魂們也可蒙益。

七月九日

今天是法會最後一天，因此下午的問答時間改成心得分享，晚間由實法師回答信眾問題。摘要如下：

問：何謂「誠」？如何「誠」？

答：上人說：「誠心是沒有第二個念頭。只要專心致志就做到誠，也能成就所有的事。」所謂「制心一處，無事不辦。」

問：受戒一定要吃素嗎？

答：用你的智慧決定。吃素是為我們的星球有所貢獻。身為佛弟子應該反省自己的身口意，想想如何和佛比較接近一點。

Diary on the Trip to Europe (Continued)

By Bhikshuni Jin Yu/English translation by Chin-Wen Chen

July 8

The Dharma assembly continued. The topics for the evening's Dharma talk were repentance and the meaning of the ceremony of giving precepts to the deceased. Dharma Master Sure explained, "The significance of participating in the ceremony for transmitting precepts to the deceased on behalf of one's family and loved ones is the fulfillment of filial piety. It is a gesture to commemorate the deceased, to receive the precepts on their behalf and to substantiate our wish that they be able to cultivate the Buddhadharma in life after life. In doing so, we can benefit ourselves and rescue our ancestors."

Dharma Master Sure shared a story about the first ceremony to transmit precepts to the deceased held in the City of Ten Thousand Buddhas in 1978. He recounted that a practitioner with his spiritual eye activated witnessed a group of ghosts dressed in ancient attire arrive at the Dharma assembly, carrying their own heads in their hands. This practitioner asked the Venerable Master whether those ghosts were the people who had their lives sacrificed during the French Revolution, and the Venerable Master answered, "Yes." This story testifies to the fact that when a Dharma Assembly is conducted in accordance to the Buddhadharma and the participants partake with all sincerity, inconceivable responses and liberation can occur, and even forlorn ghosts can benefit from the merits.

July 9

Today is the last day of the Dharma Assembly. Therefore, the afternoon Q&A session was changed to "Sharing of the Experiences and Reflections" instead. Dharma Master Sure presided over the Q&A session in the evening.

Q: What is sincerity? How does one achieve sincerity?

A: The Venerable Master once instructed, "A sincere mind is an undistracted mind; when one focuses one's mind with a determined will, one thus embodies sincerity, and one will be able to accomplish everything." As the saying goes, "When one's mind is focused in one place, nothing is left unaccomplished."

Q: Does a person have to become a vegetarian after receiving the precepts?



當然答案很明顯：慈悲一些。而素食正是符合這個條件。前美國總統柯林頓心臟病發，醫生建議他改成素食，他毅然接受，成了素食主義者，而且不吃奶製品。他說他還想看到自己的孫子，意思是他想活得更久。最明智的做法就是不再受肉類的毒害。

問：為什麼要皈依三寶？

答：皈依佛寶就能接近智慧，皈依法寶等於接近真理，僧寶是個可靠的團體，千百年來一直屹立不搖。所以皈依三寶，生命就有了價值。

問：幾年前我把牌位寫錯了怎麼辦？是不是那人就得不到超度？

答：誠心就好。人會有胡塗的時候，可佛不會胡塗的。不必在意人寫的怎樣，佛非常清楚該怎麼樣的。

問：貢高妒嫉是煩惱中的煩惱，如何對治？

答：隨喜功德，能對治妒嫉障礙，也就是全心支持別人的善事。以前我以為自己不會妒嫉他人，直到上人不跟我講話九個月，卻對別的和顏悅色，那時我的妒嫉酸氣在肚裡翻轉，猶如膽汁反芻，一路苦到喉嚨，那時才知道妒嫉心是怎麼回事。只好反觀，然後發現對治妒嫉的最好方法就是拜佛，以及隨喜他人的功德。

七月十日

一早湧進受三皈五戒的人，九十九位報名受皈和四十四位受五戒的人誠心跪請，雖然儀式長達三個鐘頭，但大家都法喜充滿。下午四點傳授幽冥戒，共有二百四十二個牌位，法會莊嚴肅穆。六點多結束在法國的所有法會。

晚間實法師召集團員和法國的朋友開會，大家都覺得這個大家庭真好，沒有誰是第一、最強的，大家都不自私地互相包容，為法做事。歐洲的法友希望弘法團能早日再回來。

A: Use wisdom to decide. To become a vegetarian is to contribute to the wellness of our planet. As a Buddhist disciple, one ought to reflect upon one's body, mind, and speech and contemplate sensibly on how one can draw closer to the Buddha. The answer is obvious: "Be more compassionate." Vegetarianism fits right into the act of compassion. The former U.S. President, Bill Clinton, suffered from a heart disease and his doctor recommended vegetarianism to him as a part of his healing regime. Mr. Clinton accepted his doctor's prescription resolutely and became a vegan. Mr. Clinton indicated his wish to live longer, saying, "I wish to live and see my grandchildren." Therefore, the wisest action would be to no longer remain a victim of toxins from meat consumption.

Q: Why take refuge with the Three Jewels?

A: To take refuge with the Buddha allows one to have access to wisdom. To take refuge with the Dharma is to draw closer to the ultimate truth. The Sangha is a reliable community with hundreds and thousands of years of unwavering solidity. Hence, taking refuge with the Three Jewels enriches one's life with meaning and value.

Q: A few years ago, I put down the wrong information on the plaque for rescuing a deceased person. I wonder if the person I intended to liberate could not benefit from the plaque as a result my mistake?

A: What matters is your sincerity. Human beings might have missteps but the Buddhas are never confused about your exact intentions.

Q: Arrogance and jealousy are among the worst mental agonies. What can we do to counteract such afflictions?

A: The act of following along with and rejoicing in the merits and virtues of all wholesome deeds of others can counteract jealousy. That means one should support other people's altruistic actions. I once thought I had no jealousy in me until the Venerable Master stopped talking to me for nine months but at the same time treated other monks with distinct pleasant friendliness. At that time I experienced the sour energy of jealousy tossing and churning in my stomach, and my throat was tainted with such bitterness as if the bile in my liver had regurgitated upward. I finally learned how jealousy works against oneself. I then sought healing through introspection, and as a result I discovered that the best way to counteract jealousy is to bow to the Buddhas and to follow along with and rejoice in the merits and virtues of others' wholesomeness.

July 10

The crowd of people waiting to receive the Three Refuges and the Five Precepts poured into the ceremonial site early in the morning. A total of 99 people took refuge and 44 received the Five Precepts. All of the participants knelt down with sincerity in requesting the Dharma. Even though the ceremony lasted for three hours, everyone appeared to be filled with Dharma bliss.

The Ceremony for Transmitting Precepts to the Deceased took place at 4:00 p.m. The deceased were represented by 240 plaques. The atmosphere of the Dharma assembly was dignified and solemn. By 6:00 p.m., we had concluded all of the Dharma assemblies in France.

Later in the evening, Dharma Master Sure called a meeting for all delegation members and sponsors of the Dharma activities in France. We all shared the grateful feeling of having a great "big family" among the team members. There



七月十二日

早上前往波蘭。經過兩個多小時的航程，我們抵達波蘭的華沙。然後趨車前往一所藏傳寺院，也是訪問團這幾天落腳的住所。

下午三點搭車到老街，這是個文化保留區，但全區的文化遺產被破壞殆盡，僅約百分之二十殘存。城牆處處可見波蘭內戰和二次世界大戰槍林彈雨洗劫的痕跡，令人不禁對這苦難的國家寄予最深的同情，同時也對經歷三次亡國波蘭人民之堅韌、勇敢肅然起敬。這趟歐洲行，感觸最深的莫過於舉目可及的教堂，也幸好有教堂，歐洲幾百年來的歷史文化才能免於戰火。波蘭也不例外。

六點回到老街的文化中心，一個比教室還小的廳堂，湧進了六十多人，搬出所有的椅子仍然還是有人必須坐在地上，或站著聽講。聽眾幾乎清一色是波蘭人，他們對法師生動活潑的講法有著深刻印象。其間西方人最為關注的，仍是僧團男女平等和二十一世紀佛教所扮演的角色。法師回答：佛教徒首先要對家人慈悲，圓滿家庭裏的人倫關係。有報導指出，平均一天小孩和父親相處的時間少於一分鐘，小孩沒有大人陪伴和正確指導，導致問題叢生，這是人類的大問題。因此，二十一世紀佛教要特別注意人倫關係，家庭倫理圓滿了以後，再將之擴及到我們所處的地球。

七月十三日

實法師開示：yoke，瑜珈的梵字字根。

在早期，牛是農耕時非常重要的幫手，可是牛很固執，難控制，因此發明了牛軛（yoke）來駕馭。戒律也就像牛軛一樣，佛陀制定戒律的目的，就是來調伏眾生內心的貪瞋癡三毒。在荷蘭，看到兩個年輕女孩，坐在長凳上分享大麻（在荷蘭

was no competition to show off who was the best or strongest person among the teammates. Everybody embraced one another's differences with selfless compassion. These European Dharma friends expressed their wish for the delegation's prompt return.

July 12

We began our journey to Poland in the morning. After a little more than two hours of flight, we arrived in Warszawa, Poland. Afterwards, we traveled to a Tibetan monastery, where we would reside during our stay in Poland.

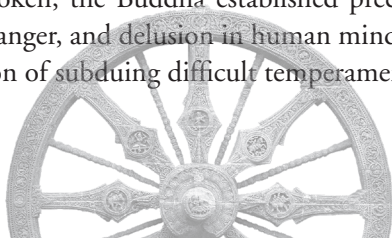
Subsequently, we toured the Old Town at 3:00 p.m. in the afternoon. The Old Town is supposed to be a district of cultural preservation but the town and its cultural heritage were mostly destroyed; only 20% of the town escaped destruction. The town walls were heavily scarred by bullet holes and bomb fires during the Polish Civil War and two World Wars. After witnessing such horrific destruction, I couldn't help wanting to give my highest condolences to this war-torn country; at the same time, I wanted to salute the resilient and courageous Polish people who continued to strive after three national subjugations. My deepest impression during this European trip was the common sight of church buildings throughout the region. If it weren't for the churches, the hundreds of years of European history and culture would have all been destroyed by the ravages of the wars; Poland was no exception.

By 6:00 p.m. we returned to the cultural center of the Old Town; this particular town hall was smaller than a classroom. More than sixty people showed up and crowded into the small room. There were not enough chairs to accommodate all of the audience, hence some sat on the floor and others just stood and listened to the Dharma talk. The attendees were almost homogeneously Polish. They were impressed with Dharma Master Sure's dynamic Dharma talk. It seems that what concerned the Westerners most were the issue of gender equality in the Sangha and the role Buddhism plays in the 21st century. Dharma Master Sure responded: The foremost task a Buddhist faces is to exercise compassion toward his or her own family members in order to harmonize and strengthen family relationships. One report indicated that on the average, modern children spend less than one minute of quality time a day with their fathers. This very phenomenon produces the most devastating ethical and educational challenges for humankind. When children grow up without the companionship and proper guidance of their guardians, they inevitably grow astray and create many of the social problems. Hence, 21st century Buddhism should pay utmost attention to the ethics of human relations. Once harmonious relations have been achieved in the family, we can then strive for harmonious relations throughout our planet.

July 13

Dharma Master Sure explained that the Sanskrit root for yoga means "yoke."

During the earlier stage of agricultural development, oxen played an important role in the farming industry. However, oxen were too stubborn and hard to manage. Therefore, the yoke was invented to control the oxen. By the same token, the Buddha established precepts to subdue the three poisons of greed, anger, and delusion in human minds. Precepts and yokes share the same function of subduing difficult temperaments.



大麻販賣是合法的)，看似自由，沒有宗教的戒律約束。反觀隨團的年輕人，很多是來自佛教家庭，或者是培德中學的學生校友，必須遵循一些教條規範，表面上好像少了自由，然而他們卻面色光亮，胸膛筆挺，跟那兩位黑暗、因毒癮而萎縮的「自由人」相比，有如天壤之別，這就是yoke的重要性——戒律指引我們人生光明的方向。

有人問：什麼是最好的修行方法？法師回答，佛說八萬四千法門，度眾生八萬四千煩惱。將自性裡的眾生度了，就成了自性的菩薩。例如打坐很苦，卻想法子克服，說服自己進禪堂，就是度了自性的眾生，自己成了自己的菩薩，所謂自性眾生誓願度。人人都有一個工具箱，裡頭有鋤頭、錐子等等，那裡有問題時，就拿出適合的工具來整修一番，修行也是如此。

和歐洲其他國家一樣，波蘭的佛友渴望法總能派法師來此帶領他們修行。

七月十四日

早上和下午打坐後分別有佛學問答。

問：為什麼要經行？

答：目的在訓練我們的心，不論行、住、坐、臥都能專注。也就是將打坐時所用的方法，在經行時繼續為之，讓易馳的心習慣置心一處。另外動靜互相配合，幫助身體氣血流通。

法師也和大家分享：在家人過的是加法的生活，也就是放縱欲念，不斷追求物質享受，卻未必快樂；相反地，修行者過的是減法的生活，清淨無我。

七月十五日

早上十點到達Palmiry紀念館。僅僅華沙，就有三分之二的人在此被納粹德軍屠殺。一踏進館內，氣氛凝重，一幀幀照片訴說著民族間殘殺的慘狀，令人不忍卒睹。一行人參觀後默

In Holland, we witnessed two young girls who openly shared their marijuana with each other since it is legal to sell marijuana in Holland. In some ways the young girls appeared to possess freedom without any restraint from religious precepts. They were a great contrast to the young members of our delegation. Most of these young delegates come from Buddhist families or are affiliated with the Developing Virtue Schools, either as current students or alumni. The conduct of these young delegates is regulated by ethical guidelines. On the surface, they seem to possess less freedom than their Dutch counterparts, but they have radiant complexions and a demeanor of propriety. The contrast between the energy of the young delegates and those of the two young girls “totally free” from restraints but at the same time withering in the darkness of drug use is like heaven and hell. This is how precepts, ethical yokes, make a difference in our lives. A precept is a compass pointing us in the right direction in life.

One person asked, “What is the best method of practice?” Dharma Master Sure answered: The Buddha once stated, “There are 84,000 dharma methods to cure beings’ 84,000 kinds of suffering.” Once we liberate the beings in our inherent nature, we can then become our own Bodhisattvas. For example, sitting meditation is a lot of pain; however, if we can figure out a way to overcome it and persuade ourselves to enter Chan hall, that is crossing over the beings in our self nature and become our own Bodhisattvas. As it is said, “I vow to liberate the beings of my own nature.” Each of us is equipped with a toolbox containing hammers, awls, etc. We pull out the appropriate tools to fix whatever problems we face. It is the same for our spiritual practice; we have to adopt expedient means in order to amend personal deficiencies.

Harboring the same wish as all other Dharma friends in Europe, the Dharma friends in Poland expressed their desire for the leaders of the Dharma Realm Buddhist Association to arrange for Dharma Masters to reside in Poland and provide leadership and guidance for their practice.

July 14

Question and Answer sessions on Buddhism were scheduled both in the morning and afternoon after the meditations.

Q: Why do we practice walking meditation?

A: The purpose is to train our mind to remain focused at all times, in spite of the shift from sitting to walking to lying down and any other movements. We extend what we practice in sitting meditation to walking and train our wild mind to dwell in one place. Moreover, the alternation between stillness and movement allows for optimal blood flow and energy circulation.

Dharma Master Sure further elucidated: The average layman leads a lifestyle of acquisition—indulging in desires and pursuing sense pleasures, but never experiencing true happiness. Conversely, practitioners live lives of simplicity and dwell in a state of egoless tranquility.

July 15

We arrived at the Palmiry Mausoleum at 10 a.m. This was the very place where German Nazis massacred the Jews. Just in Warszawa alone, two-thirds of the Warszawa citizens were slaughtered. Once we stepped inside the

然至墳場，至誠懇切做法事，迴向功德後，內心才稍感舒坦。

七月十六日

實法師繼續昨晚的話題開示，同時也回答信眾的問題。

有一「胖哥」在全程參與的期間，也學習日中一食。他請問法師是否可以終生如此？法師問他餓不餓？他率真的說：「有一點，但還好。」法師說出家人因為大部份的時間內修，不像一般人需要花很多時間應付小孩、同事、配偶等，所耗費的精力多，所以如果堅持日中一食，恐怕不僅不合乎中道，還會對修行產生懷疑——誤以為修行令自己的身體不好。

果智接著也問，他花很多時間幫助勒戒所的人（AA）戒酒，所以自修的時間便相對減少，怎麼辦？法師鼓勵他修行須要福慧雙修：悲智雙運，不光修慧，也要幫助人——修福。其實最主要的，是自己要做自己的老師，度了自性的眾生，也就成了自己的觀世音菩薩。

面對只有十個人左右的法會，而且聽眾全部是波蘭人，感覺和在法國時截然不同。但波蘭人的誠心和能量，卻不因「人數」而有所折扣，其實很令人感動。

七月十八日

歐洲之行就要劃上了句點了，回顧這一個月，就只有四個字形容——法喜充滿。

mausoleum, the atmosphere became palpably solemn. We viewed photo after photo depicting the horrific scenes of the Holocaust. It was nearly unbearable to see.

After our visit to the mausoleum, we walked in silence to the cemetery of the massacred Jews. We used our utmost sincerity in conducting the Dharma ceremony for the deceased. Only after dedicating the merit to the deceased victims did we regain a sense of peace.

July 16

Dharma Master Sure carried over the unfinished topic from last night to today's Dharma talk and also answered questions from the audience.

A heavyset man participated in all the Dharma activities, during which time he followed the delegation's practice of taking only one meal a day. He inquired of the Dharma Master about whether it is suitable for him to continue this practice for the rest of his life. The Dharma Master asked whether he felt hungry or not. He frankly replied, "Just a little bit but not too bad." The Dharma Master explicated: Sangha members differ from laymen in that they focus most of their daily routines on inward cultivation. Their energy does not dissipate easily like that of the laypeople. An average person has to spend a lot of time and energy dealing with their children, co-workers, spouse, etc. Therefore, for a layman to take only one meal a day may not accord with the middle way. It might also cause him to question why his spiritual practice has caused his health to decline.

Guo-Zhi then asked for guidance, sharing that since he spends a lot of time helping members of Alcoholics Anonymous, he has less time for his personal practice. Dharma Master Sure encouraged him to cultivate both wisdom and blessings in his spiritual journey: The cultivation of wisdom and compassion should go hand in hand in one's spiritual practice. We shouldn't just cultivate wisdom; we have to help others at the same time and that is the cultivation of blessings. Actually, what's most important is to become one's own teacher—whenever we liberate the beings in our own nature, we act as our own Guanyin Bodhisattva.

There was a striking contrast between the Dharma assembly in Poland, attended by roughly a dozen, strictly Polish participants, and the busy and diverse activities in France. Nevertheless, it was quite moving to have witnessed the solid power stemming from the sincerity of the Polish attendees, which did not waver in spite of the smaller number of participants.

July 18

Our visit to Europe is about to end. In reflecting upon the experiences of the past four weeks, I have only five words to describe it—"being filled with Dharma joy."

