

Cherish the Venerable Master's Teaching

珍惜上人的教化

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A talk given by Bhikshuni Heng Yun on October 13, 2009
in the Buddha Hall of CTTB

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在萬佛城有很多大樹，我們看到這些樹又高又大；說來這些樹大部分比我們在萬佛聖城的時間還要長久；可以說，這些樹已經根深柢固在這一塊肥沃的土地上了。除了這是一塊肥沃的土地，想當初是一粒種子，或是一棵小樹苗的時候，也必定是經過很多的灌溉、澆水、照顧，然後慢慢地往下紮根，才能夠這麼多年屹立在這個地方。

As we can see, there are many big, tall trees in CTTB, and most of these trees have probably been here longer than us, and their roots are deeply rooted in the fertile land. The big trees must have been seeds or young trees in the past. In addition to being planted on fertile land, they must have been irrigated and cared for, so that their roots can gradually grow deeper. Thus they can stand tall in this place for so many years.

Likewise, our Bodhi root also needs to be irrigated for a long time and to grow on fertile land. Then it can endure any kind of test or



那麼，菩提善根也是一樣，需要長遠地來灌溉，而且長在肥沃的土地上，這種的樹就耐得住考驗，經得起風霜，乃至長成一棵大樹。所謂「信為道源功德母，長養一切諸善根」；萬佛城正是這麼一塊肥沃的土地，能夠長養我們的善根。

這塊肥沃的土地，是誰給我們的呢？大家都應該會想到是宣公上人。那麼，我們看看現在的世界，能夠像宣公上人這樣的大德，實在非常難找。上人貫通三藏，融匯五宗，行解並重，洞徹世宇。

就在法方面，我們來看看——所謂五宗：禪、教、密、律、淨；上人在禪的方面不但有很多禪七的開示，而且實際教我們怎麼樣參禪打坐。上人關於禪方面，像《佛祖道影》、《楞嚴經》，這都是教導我們修行禪宗的法門。

在教方面，上人「一日不說法，一日不吃飯」，所以我們現在聽到《楞嚴經》、《法華經》、《華嚴經》、《金剛經》、《六祖壇經》、《地藏經》、《永嘉大師證道歌》等等；不只是「經」，還有「論」方面，上人一生講了非常非常多的經典。

那麼在密方面，那個〈楞嚴咒〉、〈四十二手眼〉，我相信，在當今世界上能夠為〈楞嚴咒〉作句解的，能夠闡釋〈四十二手眼〉的人，這個你大概找不到。

在律方面，有人說：「上人只講了一部《沙彌律儀》，其他沒有什麼啊！」可是上人在日常的開示裡面，就講了很多關於戒律的精神；而且在律方面，他是以身作則。過去有弟子把上人所講的關於戒律方面的，做了一個戒律專輯；無論是出家眾、在家眾的律儀都涵蓋在裡面，包括行住坐臥四大威儀、上殿過堂、待客之道，居士怎麼樣在道場居住的法，出家眾又怎麼樣在道場裡安住，用功辦道的法，還包括人際之間的相處，無一不包括在裡面；這是非常難得的，所以在律方面，上人也留下給我們非常多的法寶。

還有淨土法門、念佛法門的開示，教導我們怎樣念佛。還有像《彌陀經》、《大勢至菩薩念佛圓通章》等等，上人都給我們留下講解來了。

除此之外，上人在世間法方面也教導我們。我們會學到《論語》、《水鏡回天錄》；裡

coldness until it grows into a big tree. There's a saying, "Faith is the source of the Path and the mother of merit and virtue; it nurtures all our wholesome roots." So, CTTB is like a piece of fertile land that can help us to develop our Bodhi root.

Who provides us with this fertile land? Of course, everybody knows—it's Venerable Master Hua. In this world, it's truly difficult to find someone with great virtue like Venerable Master Hua. He has mastered the entire Tripitaka [Buddhist canon] and the five different schools of Buddhist practice, emphasizes both the principles and the practices, and has penetrating insight regarding the world.

In terms of the Dharma, let us consider the five different schools of practice: Chan, Teaching, Esoteric, Vinaya, and the Pure Land. Let's take Chan. The Venerable Master gave numerous Dharma talks on Chan meditation, but also taught us how to actually meditate and investigate Chan. He taught *The Lives of the Patriarchs* and the *Shurangama Sutra*, which are all teachings of the Chan School.

As for the Teaching School, the Venerable Master said that on any day where he did not explain the Dharma, he would not eat. He gave various commentaries on different sutras, such as the *Shurangama Sutra*, *Lotus Sutra*, *Avatamsaka Sutra*, *Vajra Sutra*, *Sixth Patriarch's Platform Sutra*, *Earth Store Sutra*, and the *Song of Enlightenment by Master Yong Jia*. The Venerable Master also lectured on shastras. He gave commentaries on a variety of sutras and shastras.

As for the Esoteric School, the Venerable Master taught us the *Shurangama Mantra* and the *Forty-two Hands and Eyes*. In this world, you probably cannot find a second person who can explain *Shurangama Mantra* with verses, and who can teach the *Forty-two Hands and Eyes*.

As for the Vinaya, people may say that Venerable Master only lectured on the *Shramanera Vinaya* [rules for novice monks]. However, in his daily instructional talks, he gave many teachings on the spirits of the Vinaya, and he led by example. In the past, disciples compiled the Venerable Master's lectures and instructional talks on the precepts into a special edition, which includes topics for both monastics and lay disciples, such as the four departments of walking, standing, sitting, and lying down; the rules of etiquette in the Buddha Hall and dining hall, the way of greeting guests, the regulations for laypeople and monastics in the monastery, and things that we should learn in dealing with people. It is very rare to have such an inclusive teaching. That is the Dharma jewel on precepts that the Venerable Master left us.

In addition, the Venerable Master gave Dharma talks on the Pure Land practice, teaching us how to recite the Buddha's name. He also explained the *Amitabha Sutra* and the *Chapter on Great Strength Bodhisattva's Perfect Penetration through Mindfulness of the Buddha*.

Other than those, Venerable Master also taught us worldly dharmas. He taught us the *Analects of Confucius* and also composed *Reflections in the Water-Mirror: Turning the Tide of Destiny* in which he commentated on virtuous and malicious people both in ancient and modern times, in

面上人講了很多古今中外聖賢善惡種種人，讓我們引以為鑑，作為我們的老師。上人的這些個法寶，可以說涵蓋天地間所有一切，無不包括在裡面。

那麼，上人不是只是講講而已，還以身作則教導我們實際地修行，像上人訓練我們要有擇法眼，教導我們走正確的路。比如說，我們現在研習《楞嚴經》，個人在整理《楞嚴經》的時候，特別到後面五十陰魔的地方，上人給我們非常多的指正，也指示我們很多世界上的現象。

我記得看到上人講想陰的境界時，因為上人指示勿用原名，所以書上是用「某某」；你們看不到是誰的名字，但是我看的是原稿，所以可以看到有的是當今的名僧——上人說，他那種其實是五十陰魔裡面的境界；說這麼多人來親近他，為什麼？因為他有一股魔力，所以這些人都會去親近他。你看到這個的時候，會覺得：「哦，非常地怵目驚心吶！」

而且，裡面還講到一些修行到什麼樣什麼樣的境界，然後陷在想陰裡面；因為弟子們自己也不知道那些境界，以為對方是個善知識。所以他就迷惑他們的心，以為是來親近善知識，所以他們很快樂；可是已經走錯路了都不知道。

上人除了指導我們，訓練我們擇法眼，還指導修行上的種種問題。個人雖出家多一點的年限，可是這麼多年來，我覺得個人還沒有辦法飲到上人法海的一滴；那是浩瀚無窮的，這種無窮無盡珍貴的法寶，是我們要必須非常珍惜的。

我們已經有這麼多豐富的法在了，我個人覺得不需要再引進外面的；不是說外面的法不好，也不是說外面的人修行得不好；他們也有好的地方，可是上人給我們的法寶已經是非常豐富的了。所以，我們在這麼豐富的法寶裡面，如果信心不堅固，那就像雖然在這個肥沃的土地上，不灌溉也沒有辦法成為一棵大樹啊！

這邊看一看，那邊參觀參觀，就像什麼呢？像一顆種子，這邊要種，那邊也要種；不知道種在什麼地方，永遠沒有辦法成為一棵樹。

談談個人遇到的一個例子。有個母親，很久沒有跟兒子聯絡了；當她病危時，就跟兒子聯絡了。這兒子寫個信來，說：「我已經在某某地方（這是在臺灣）學習，這是某某居士設的修行地方，孩子已經證得初果須陀洹了。母親您在上人的座下，希望您以後回來；我們母子

China and other countries. He showed us all the good examples so we could emulate them. Those Dharma jewels that the Venerable Master left us include everything between heaven and earth.

The Venerable Master didn't just talk; he also practiced what he taught. He taught us that we need to have Dharma Eye to choose between right and wrong, and to walk on the right path. For example, we are studying the *Shurangama Sutra* right now. When I am compiling the commentary on the *Shurangama Sutra*, especially the part about the Fifty Demonic States associated with the aggregates, I found that the Venerable Master gave us numerous instructions and corrections, and also pointed out many phenomena in the world.

I remember the part where the Venerable Master was talking about the demonic state in the aggregate of cognition. Because the Venerable Master instructed us not to use the person's name in the book, you will not see his actual name. However, the original text I was reading gave the name of a renowned contemporary monk. The Venerable Master pointed out that that monk in fact was under the influence of the fifty demonic states. The reason that so many people have drawn close to him is because of his demonic power. When I read this, I was terrified.

In addition, the text mentioned that someone had reached a certain state in his cultivation and fell into a demonic state associated with the aggregate of cognition. However, his disciples didn't recognize those states and still considered him as a trusted teacher. He then confused their minds, and they were happy thinking that they were following a good teacher. Little did they know that they were already on the wrong path.

Besides teaching and training us to have Dharma Selecting Eye, the Venerable Master also instructed us on all kinds of issues in our cultivation. I have been a monastic for many years. However, I don't feel like I have drunk one drop of the water in the Venerable Master's boundless Dharma Ocean yet. We should really cherish the endless Dharma jewels that the Venerable Master has left us.

Since we already have abundant Dharma jewels here, I personally think there is no need to bring in teachings from other Dharma Masters. It is not that I don't think their teachings or practices are good; they do have their strong points. But it is because Venerable Master has left us such abundant Dharma jewels, and we should have faith in his Dharma. It's as if we already have a piece of fertile land, but if we don't irrigate, we're not going to grow into a big tree!

Someone who takes a look at this place and then visits some other places are like a seed being sown here and then being sown over there. The person can not decide where to plant it and thus will never grow into a tree because the seed is always being moved around.

I'd like to share one example I have encountered. There was a

兩個人可以共同談論佛法，這是一件非常快樂的事情。」母親生病，已經要走了，兒子只寫了這麼一封信，也不顧母親怎麼樣。

等到母親快要往生了，旁人幫忙打電話找這個得初果須陀洹的兒子。因為臺灣的時間跟美國相反，是半夜，是個女人先接了，再接給兒子。所以不知道這個兒子到底得的是什麼須陀洹果，我搞不清楚。

那麼那某某居士呢，就是這個所謂上師的，在臺灣可以說是有名氣的，也有上人的弟子親近他後，說破了本參；因為這位弟子原本是我們的師兄弟，看她這麼快就破了本參，也不知道怎麼破的。後來呢，看到這個兒子的情況，這麼快就證得須陀洹果；就知道她這麼快破本參，大概是怎麼一回事了。

（破本參就是開悟了。）這事在外面的世界很多很多，如在網絡上、書本上，很多。他們也罵別人是天魔外道，所以你如果沒有擇法眼，還以為都是正確的。所以，外面的世界不如法的很多，開謊花的很多；我們自己在這一塊肥沃的土地上，是應該好好珍惜。

上人在講《佛祖道影》時提到，有一位祖師是斷了腿的；為什麼他腿會斷呢？因為當他在修行，他有所發明——就是有所領悟的時候，他就去跟他的善知識講。那位善知識沒講話，就開始打他；不止開始打，還追他到懸崖去，他掉下去就斷腿了。你以為這個斷腿的他就算了？這個斷腿的祖師，又回來繼續參這個老和尚，希望能夠明心見性；後來他就大徹大悟了，可是他為法忘軀，一條腿已經斷了。這是《佛祖道影》裡面的一個公案。

那麼，我們在這座寶山裡，在這塊肥沃的土地上，我們的腿也沒有斷，就可以得到很多的法寶，我們不能不珍惜。有很多人很感嘆生不逢時，不逢上人住世的時候。這個，過去可能就是跟上人的因緣，種得不是那麼深；那麼今生越往外找，跟上人的緣就越淺了。你在道場裡，在這塊肥沃的土地上，一面還要往外找；這樣子，日後可能你的這一個意識就把你帶走，你再也親近不到善知識了。所以我今天所要講的是什麼？我們不要「懷其寶，迷其邦」；要什麼呢？要珍惜我們所有的，要珍惜上人的教化。

mother who had not been in contact with her son for a while, and she didn't contact him until she was about to die. The son wrote a letter back to his mother saying, "I have been training in Taiwan and have realized the First Fruit, that of Srotaapanna or stream-enterer. Mom, you follow the Venerable Master. I hope that when you come back to Taiwan, we can discuss the Buddhadharma together. That will be a very pleasant thing to do." His mother was ill and dying. The son just wrote this one letter without considering her situation.

The friends of the mother called the son when she was dying. Because of the time difference, it was midnight in Taiwan. A woman answered the phone and passed it to the son. Therefore, I do not really know what kind of Srotaapanna or stream-enterer the son has become.

There is a certain layperson, a so-called guru, who is very famous in Taiwan. One disciple of the Venerable Master claimed that she had attained enlightenment after following the guru. This person was originally our Dharma sister. I do not know how she got enlightened so quickly. Later, after seeing how quickly the son attained Srotaapanna or stream-enterer, I can guess how she got enlightened so quickly. There are many such things going on in the world, on the Internet or in the books. And they also scold other people as being demons or externalists. If you lack the Dharma Selecting Eye, you may think they are correct.

Thus, there are many things going against the Dharma outside of CTTB. So we should cherish the fertile land that we have here.

When the Venerable Master was lecturing on the *Lives of the Patriarchs*, he spoke of a Patriarch who had broken his leg. When that Patriarch had realized some awakening of the Dharma, he went to tell his spiritual teacher. And the teacher started to hit him, and not only that, but he also chased him to the edge of a cliff. He fell off the cliff and broke his leg. Do you think the person will give up after breaking his leg? After he broke his leg, he came back to his master and continued investigating in order to realize the true mind. At the end, he attained great enlightenment. However, he already had one broken leg. That is a record in the *Lives of the Patriarchs*.

So, we are on this fertile land, on this mountain of treasures, and we can have so many Dharma jewels without having to break a leg. We should cherish this opportunity. Many people feel sorry that they were not born at the right time to cultivate under the Venerable Master when he was still alive. That was probably because they didn't plant their causes and conditions with the Venerable Master deeply enough in the past. So if we continue seeking outward, we will have even less affinity with the Venerable Master. You are living in this great monastery, on this fertile land, and yet you still seek something outside. Later on, this consciousness might take you away so that you will not be able to draw close to the wise teacher again. So, what am I trying to say today? We should not hoard our jewels and fail to put them to good use. What should we do? We should cherish what we have -- the Venerable Master's teaching.