

# 上人賓州弘法問答集

## Questions and Answers During the Venerable Master's Visit to Pennsylvania

1989年3月於彭德山奎格靜修中心

During the March 1989 Visit to the Quaker Center of Study and Contemplation at Pendle Hill

比丘恒順序

Preface by Bhikshu Heng Shun

比丘近巖、張福麟、果民合譯

Translated by Bhikshu Jin Yan, Fulin Chang, and Roger Kellerman

### 【序文】

一九八九年三月初，上人帶領我和一位比丘尼，以及門翼屏居士前往華盛頓特區。當時上人同時受邀到位於費城郊區的彭德山「奎格靜修中心」，因為有一位萬佛聖城的老朋友是在那個團體的「教友會」內任行政幹事，他於七十年代末期曾數度參訪聖城。而在上人那次的造訪期間，正好一位同修的妹妹也在彭德山工作。我們與上人一起搭乘火車從華盛頓特區到費城，上人受邀在彭德山住四天（三月五~九日）。在那兒，上人與門居士共同主持一系列以「佛教與倫理」為題的研討會。除了兩場對外的講座：「道德之復興」與「道德之實踐」，兼舉辦坐禪講習班，以及一場討論佛教、儒教與基督教教義共同點的研習會。

一個名為「費城佛協會」的團體，邀請上人於抵達彭德山之前先至費城開示。出人意料地，上人接受了這個邀約，當時我們完全不熟悉這個團體。我還記得，那個地方令我想起了芝加哥西區一個藍領階層出入的地區，因為我就是在那種環境中長大的。那棟大樓乍看之下，似乎是剛租下來或才剛購買，正準備做裝修。

我們抵達時，完全不見人影。當時天色漸暗，我私下琢磨著：「我是怎麼搞的領著師父在這瞎轉！」就在此時，幾個人突然出現，打

### Preface

During the beginning of March in 1989, the Venerable Master went to Washington D.C. A Bhikshuni, Mrs. Men Yi-Ping and I accompanied the Master. The Master was also invited to the Quaker Center for Study and Contemplation at Pendle Hill, located in a suburb of Philadelphia. We had an old friend of CTTB who was an administrator in their organization, the Society of Friends. He had visited the City several times in late 1970s. And at the time of the Master's visit in 1989, the sister of one of our peer cultivators was working at Pendle Hill. We took a train with the Venerable Master from Washington D.C. to Philadelphia, and the Master was invited to stay at Pendle Hill for about four days (March 5-9), where he gave a symposium on Buddhism and Ethics, along with Mrs. Men Yi-Ping. There were two public lectures, "Renewal of Virtue" and "Virtue in Action", as well as workshops on Chan Meditation, and a seminar on the common bonds found in the teachings of Buddhism, Confucianism, and Christianity.

A group called the Philadelphia Buddhist Association invited the Venerable Master to speak in Philadelphia before we went to Pendle Hill. The Master surprisingly accepted even though we didn't know who they were. I remember the area reminded me of the blue-collar neighborhood I was born and raised in on the west side of Chicago. When I saw the building, it looked like it had just been rented or purchased and that they were planning to do some remodeling.

When we arrived, nobody was there. It was already getting dark. I thought to myself, "What have I done? I must have led the Master on a wild goose chase." All of a sudden, a couple of people showed up. They opened up the building. And then, about 50 or more young people, in their twenties and thirties, showed up. These were young American working families,

開了大樓的門。接著大約有至少五十多位的二三十歲的年輕人出現了，都是些美國年輕一輩的勞力工人。他們將辛苦賺來的錢積集起來，才得以租下這棟大樓，其真誠可見一斑。樓內的地板與其他的一切都相當簡陋，我們在擔心到哪兒去給上人找張像樣的椅子，我們想讓上人坐得比聽眾高一些，但就是找不到這樣的椅子。最後上人說：「算了，就這樣吧！」上人乾脆就跟這些美國人一起席地而坐。上人可以說是「撲通」一聲就坐到地上，然後盤起腿來結雙跏趺坐。他以一種非常自然的方式，開啟了話題並回答問題。

這是一次很奇妙的經歷！這些聽眾似乎與上人特別投緣。上人對他們是每問必答，有求必應。法水如湧泉般地湧出，字字契理契機！雖然本文所載之問答，皆出自彭德山的研討會，但希望有朝一日能在錄音資料中，找到當年上人在「費城佛協會」的開示並加以出版，今以此序為側記之。

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**師父：**我先要說清楚了，我是很愚癡的。答覆問題呢，要是問得太高深，我是不會答覆的；要是問得太淺呢，人人都會答覆，也不需要我答覆。所以問問題，我也不一定答覆。那麼誰願意去答覆，那就讓他們去答覆，因為他們的智慧都比我高，所以你問問題也不要選錯了對象。

**聽眾：**這個問題昨天我請問過上人，不過那個時候上人跟我說，這個問題不是很重要。現在我想再問一次這個問題：「念佛和參禪可不可以雙修呢？」我知道「禪淨雙修」的方法在日本已經很罕見了。上次我問上人時，上人說這沒有什麼問題，重要的是你要有一些德行——就是要老老實實、踏踏實實地修行。

現在我想再問一次，是因為《六祖壇經》有提到一段關於念佛的開示。經上說，隨其心淨即佛土淨，不需向外馳求；如果念佛是為了求生淨土，那麼西方的人念佛，又要求生何處呢？是不是求生到東方琉璃世界去呢？有些人對這段經文的理解是：你參禪就不需要念佛，

working all day and pooling their resources to rent this building. They were really sincere. Inside, the floor and everything was also in a rather poor physical condition. However, we were concerned about finding a proper chair for the Master. We wanted the Master to sit higher than the audience. We couldn't find a chair. Finally, the Master said, "Just forget it." The Master just sat on the floor with all these Americans. He literally plopped himself down on the floor and put his legs in full lotus. In a very spontaneous fashion, he started talking and answering their questions.

It was a wonderful experience. They seemed to have deep affinities with the Venerable Master. He answered anything they would ask. He was really accommodating to them. The Dharma just sort of gushed out and they responded in kind. The questions and answers in this article are from Pendle Hill, but we hope to be able to find the talks to the Philadelphia Buddhist Association in our archival recordings and publish them in the future.

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**Ven. Master:** I need to say clearly: "I am someone who is very stupid. When I answer questions, I cannot answer those questions that are too profound. Those questions that are too simple, everybody can answer, and don't need me to answer. So, when you ask questions, I may not answer. Whoever wishes to answer can go ahead because they all have greater wisdom than I do. Therefore, when you ask, don't pick the wrong person to ask."

**Question:** Yesterday I already asked this question to the Ven. Master. But at that time, the Ven. Master told me that this question is not very important. Now I wish to ask this question again—on whether it is okay to combine the methods of reciting the Buddha's name and investigating Chan together. I have to say that this method of joint practice of these two is already not very popular in Japan. When I asked the Ven. Master this question, the Ven. Master said that it didn't matter, what is important is you need to have virtuous conduct—you must plant your feet firmly on the ground, which means that you must cultivate honestly and sincerely.

I still would like to ask the question again. In the *Sixth Patriarch Platform Sutra*, there is a passage on the Pure Land practice of reciting the Buddha's name. It says that if one's mind is pure, that itself is pure land. There is no need to go to seek outside. Because if you seek rebirth in the Western Pure Land by reciting the Buddha's name, then what about those people who are already in the Western Pure Land, when they recite the Buddha's name, where are they reborn? Are they reborn in the Eastern Lapis Lazuli Land. Some people take it that if you investigate Chan, you don't need to recite the Buddha's name. If you recite the Buddha's name, then you are going down the wrong path. You are then becoming an externalist. The mind itself is the Pure Land. I would like the Ven. Master to re-explain it to decide whether this kind of view is correct or not.

你若是念佛就是走偏了，就變成一種外道了；因為既然即心就是淨土，那何必要再念佛？我想請上人再解釋一次這種看法到底對不對？

**上人：**這個解釋是不對的。我再多說一點，真正參禪的人，是真念佛；真正念佛的人，是真參禪。他說這對、說那不對，都是沒明白參禪、沒明白念佛。所以說：「有禪有淨土，猶如帶角虎；現世為人師，來世做佛祖。」就這麼簡單明瞭！

你要是真會念佛，也不妨礙參禪。你在動中念佛，靜中就可以參禪；你靜中念佛，動中又可以參禪。這個動靜是一個的，沒有動也沒有靜。這個禪、淨法門都是佛所說的，都是互相無礙的，也沒有一個對，也沒有一個不對。若說這個對、那個不對，這就是謗佛了。所以這種講法呢，是六祖大師破當時的人的執著，並不是說哪個對、哪個不對。你若沒有執著了，哪個都對的；你有執著了，哪個都不對的。

**師父：**誰有話就說。

**聽眾：**我有三個問題。

- 一、日本的日蓮宗就只念一句「南無妙法蓮華經」，請問這有什麼感應或是好處？
- 二、《妙法蓮華經》本身有什麼功用？
- 三、天臺宗對於現代人有什麼幫助？

**上人：**他叫什麼名字？（弟子翻譯：What is his name?）這個念「南無妙法蓮華經」，比不念好；念《妙法蓮華經》的名字，不如念經的正文。念正文，比念經名字又好一點，因為單念那個經的名字啊，是給小孩子學的，因為小孩子記不住那麼多，所以教他念「南無妙法蓮華經」這個經名字，比不念經要好一點。可是念全部的經文，比單單念這個經名字呢，又好得多——懂得的多，明白的多，把那個經義都懂了。

至於天臺宗對人有什麼益處，天臺宗也不是我創的，所以我也不知道天臺宗對人的益處究竟有多少，大約是比這個恆河沙數多一點。這是我不懂得答覆的答覆，你不能反對我的答覆。滿意嗎？

**Ven. Master:** This explanation is incorrect. I will just say a little bit. True practitioners of Chan are truly reciting the Buddha's name. True practitioners of reciting the Buddha's name are truly investigating Chan. If anyone says one (method) is correct, and the other is wrong, then they have not truly understood. It is said: "If you practice Chan and the Pure Land, then you are like a tiger with horns. This life you will be a Teacher of humans. In the future you will be a Buddha or a patriarch." It is simple and obvious.

If you really know how to recite the Buddha's name, then this does not obstruct investigating Chan. If in movement you are reciting the Buddha's name, then in stillness you can investigate Chan; or if in stillness you recite the Buddha's name, then in movement you can investigate Chan. Movement and stillness are one—there is neither stillness nor movement. Why is there "Chan" and "Pure Land"? Both Chan and Pure Land are methods of practice spoken by the Buddha. They are mutually unobstructed. It is not that one is right and one is wrong. If you say one is right and the other is wrong, you are slandering the Buddha. Thus I say that such a person's view is wrong. What the Sixth Patriarch said is meant to break through people's attachments—he did not mean one method is right and the other is wrong. If you have no attachment, then both are correct. If you are attached, then neither is correct.

**Ven. Master:** Whoever has something to say, say it now.

**Question:** I have three questions: the first one is about the Japanese Nichiren School. They just recite one phrase "Nam-myoho-renge-kyo (Homage to the *Wonderful Dharma Lotus Flower Sutra*)." Is there any efficacy or benefit attributed to it? The second: is there any benefit in the *Lotus Sutra* itself? The third is what insights or help the Tien Tai School can offer to modern people?

**Ven. Master:** Reciting Homage to the *Wonderful Dharma Lotus Flower Sutra* is better than not reciting at all, but reciting the sutra's title is not as good as reciting the sutra text. Reciting the sutra's title is kid's work. Children cannot deal with so much text. So, just teach them to recite Homage to the *Wonderful Dharma Lotus Flower Sutra*. This is a little better than not reciting the sutra's title at all. However, reciting the full text is much better than just reciting the sutra's title. You understand a lot more. You will also comprehend the sutra's meanings.

But as to how much benefit does the Tian Tai School have for the world, since I did not found the school, I don't really know the extent of its merit and virtue. It probably has more than the grains of sand in the Ganges River. This is a reply from someone who doesn't know how to answer your question. You cannot contradict my answer. Satisfied?