

宣化上人傳法西方五十年 (續)

FIFTY YEARS OF DHARMA BROUGHT TO THE WEST BY THE VENERABLE MASTER (continued)

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二、六大宗旨

你們能不爭、不貪、不求、不自私、不自利、不妄語，這就是正法住世。

一九六二年初，上人隻身赴美，希望在這個國家弘揚佛教真正的道理，令所有的人都明白。隨著因緣成熟，上人座下僧團建立並且成長，這批佛教生力軍的加入，幫助上人逐步實踐在西方國家建立正法的藍圖。

五十年來，上人創建的道場遍及美、加、亞、澳，秉持上人的家風化導有緣；上人生前成立的佛經翻譯委員會，譯經和出版的進度從未間斷；上人「讀書為明理，不為名利」的理念，成為法總之下每一所教育機構辦教育的宗旨；1977年上人與于斌樞機主教「你做天主教中的佛教徒，我做佛教的天主教徒」的約定，開啟推動宗教交流的對話至今。這些都是上人為佛教在西方國家奠定的重要基石。

然而，若要評論上人遺留給後世最大的功業，應該就是他老人家畢生奉行的準則——不爭、不貪、不求、不自私、不自利、不妄

2. The Six Great Principles

If you can dispense with fighting, greed, seeking, selfishness, pursuit of personal advantage, and lying, then the Proper Dharma will remain in the world.

Early in 1962, the Venerable Master came to the U.S. to propagate the Buddhadharma, hoping all people would be able to understand the true principles of Buddhism. As conditions ripened and advances were made, the Sangha was established and grew under the guidance of the Venerable Master. This new force revitalized Buddhism and helped map out and realize the vision the Venerable Master intended to implement, step by step, in the western world.

Over the past 50 years, the branches established by the Venerable Master have spread to the United States, Canada, Asia, and Australia. Each adheres to the tradition laid down by the Venerable Master in that it transforms and leads those who have affinities with him. The Buddhist Text Translation Society founded by the Venerable Master makes continuous progress in sutra translation and publication. The concept of “studying to understand principles, not to achieve fame and make profit” promoted by the Venerable Master is instilled in every educational institute under the Dharma Realm Buddhist Association (DRBA). Moreover, the deal made by the Venerable Master with Catholic Cardinal Yu Bin in 1977, “You become a Buddhist among the Catholics while I become a Catholic among the Buddhists,” opened up a channel for dialogue between two distinct religions; an interfaith dialogue that continues to this day. The Venerable Master laid down these

語，這六大宗旨。因為上人說：

「我給你們講來講去都是這套，道理似乎很淺，但你們也不容易做到。你們若能做到，也早成佛了。你們若能躬行實踐這六大宗旨，若不成佛，我就待在地獄不出來。我以信心來保證，依這六大宗旨來修行的人，將來一定成佛。」

而幫助眾生成佛，正是上人來這個世界唯一的目的。上人的願力是無論到什麼地方去，不准末法存在，只准正法住世。而六大宗旨，就是維持正法住世的那股浩然正氣。上人說：

「世界每一個人若都能守這個六大宗旨，世界什麼戰爭都沒有了，什麼問題也都解決了。在萬佛城裡教你們這麼多年了，說不貪、不爭，不求、不自私，不自利，你們迴光返照問一問自己，是不是照這樣做了？要沒有照這樣做，趕快要照這樣做；不照這樣做，這個世界不能存在的。這是扭轉乾坤的一個大法，成就全世界生命的一個大法。你們不要以為這個很簡單，說這不爭、不貪、不求、不自私、不自利、不打妄語就能救世界？我就是用這個六大宗旨救世界的，救所有人的生命的。」

翻開上人一生無數的言教，清楚可見他對六大宗旨的重視：

「什麼是法的最要緊地方？就是不爭、不貪、不求、不自私、不自利、不妄語。天天用這六大條件作為尺標，來衡量自己一天之所行所為。如果不合標準，要即時糾正。做到沒有過錯，只有功德，才算是佛教徒。這是萬佛聖城的六大宗旨，希望人人遵守，人人開悟，個個成佛。」

「這不爭、不貪、不求、不自私、不自利、不妄語六大宗旨，用佛教道理來講也可以，用道教的道理來講也可以，用儒教道理來講也可以。總而言之，怎樣講都可以的，這個道理圓融無礙，很合乎邏輯學。此宗旨包括一切宗教的教理，是很實用的方法。佛教所講的戒律，說來說去都沒有離開六大宗旨範圍之外。」

「今天我教你們這個方法，你們要認清楚了。我在萬佛城提倡人人不爭、不

fundamental cornerstones in establishing Buddhism in the West.

Nevertheless, the Venerable Master's greatest legacy is none other than the Six Great Principles which he himself followed throughout his life—not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying. The reason for this, according to the Venerable Master, is:

"I have explained it to you this way and that, but it's just the same old thing. The principles seem very simple, but it's not easy for you to actually practice them. If you could put them into practice, you would have become Buddhas long ago. If you actually put these Six Great Principles into practice and you don't become Buddhas, I shall remain in the hells and never come out again. I guarantee that people who cultivate by following these Six Great Principles will definitely become Buddhas."

Helping living beings to become Buddhas was his only purpose in appearing in the world. The Venerable Master vowed that wherever he went he would not allow the Dharma to perish. Only the Proper Dharma must abide in the world. The Six Great Principles have an imperishable noble spirit that can keep the Proper Dharma alive. The Venerable Master said:

"If everyone in this world can follow these Six Great Principles, then all wars, regardless of their form, can be resolved, and all problems solved. I have been teaching you the Six Great Principles at the City of Ten Thousand Buddhas for many years. Reflect, and ask yourselves: are you doing as instructed? If not, you must do so as quickly as you can. Otherwise, this world is not going to last long. They are the most effective means of resolving hopeless situations and bringing the lives of all beings to perfection. You do not want to take them lightly by doubting their capacity in saving the world. It is the Six Great Principles that can save the world and all who live in it."

Reviewing the Venerable Master's oral teachings throughout his life, we can clearly see the weight he placed on the Six Great Principles:

"What is the most important aspect of the Dharma? Not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying. Every day, use these six guidelines as a yardstick to measure your conduct on that day. If it's not up to that standard, then you should immediately rectify your conduct. When you are free of errors and only have merit and virtue, then you can be considered a Buddhist disciple. These are the Six Great Principles of the City of Ten Thousand Buddhas. I hope everyone follows them, everyone becomes enlightened, and everyone becomes a Buddha."

"The Six Great Principles—not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not telling lies—can be explained equally from the perspectives of Buddhism, Daoism and Confucianism. To sum up, they are subject to free interpretation, because by whatever approach they are interpreted, the results interpenetrate one another without obstruction and are consistent with logic. The Principles comprise the teachings of all religions, thus they are pragmatic in their

貪、不求、不自私、不自利，不單我在萬佛城現在來提倡這個，我從來就是主張不爭、不貪、不求、不自私、不自利、不打妄語，這是我的宗旨！你們各位跟著我來學佛法，所以我要把這個真實的東西告訴你們，你不要拿著當馬馬虎虎的，這是你到各處也找不著的。」

再觀察上人一生的身教行誼，更是這六大宗旨真實的寫照：

「我和旁人的思想不一樣，行為不一樣，處事不一樣。旁人的思想，都是願意得到利益好處；我的思想呢，我自己的事情不願意得到什麼利益，只要對眾生有利益，我雖死不辭，這是思想不一樣！行為，我所做的事情，一般人不一定認識，我也不願意叫人認識我的行為，這是行為。處事呢，無論遇到什麼事，我所要做的，旁人都不願意做。譬如我出家做沙彌的時候，專門做什麼呢？專門收拾廁所、倒痰罐子、掃地，這是一般人不願意做的事情，那麼我自己來做。所以我這個思想、行為和處事的方法，和一般聰明有智慧的人不一樣的；和愚癡的人來比較，也沒有再比我更愚癡的。」

「我是不講假話的，處處往真的地方去做。直言直行，不用任何手段來待人接物。我要說的話，不管在什麼地方我都要說，我也不怕得罪人。我不要說的話，在什麼地方我也不說，絕對不打妄語，不欺騙他人。」

「我告訴你們，我就是直人，我是命在直中取，不在彎中求，要罰就罰，沒有關係的。我說真話，你就是罰我，我也值得，也不怨人。修行，不一定要我說出來人家就相信，不相信我也盡我的心了。」

下文「做個好總統」就是一則關於上人「直言直行」生動的故事。

今值上人傳法西方五十年之際，弟子們感念上人當初筆路藍縷之餘，更應該躬行實踐這六大宗旨，以繼志述事上人「只准正法住世」的宏願。

application to daily life. The morality and ethics embedded in Buddhism have never gone beyond the scope of the Six Great Principles.”

“You must clearly understand the Principles I taught you today. Here at the City of Ten Thousand Buddhas I advocate that everyone should leave behind fighting, greed, seeking, selfishness, pursuit of personal advantage, and lying. This is my motto! Since every one of you follows me in studying Buddhadharma, I am telling you the truth. You do not want to treat it casually, because you will not encounter it anywhere else.”

The Venerable Master set a good model throughout his entire life, and his conduct truly reflected the Six Great Principles:

“I am different from other people in my thinking, conduct, and way of doing things. Other people wish to benefit themselves; I don't wish to benefit myself. If there is something I can do to benefit living beings, I want to do it, even if I have to die in the process. That is how my thinking differs from theirs. As for my conduct, most people do not understand my actions, nor do I need to explain myself to them. As for my way of doing things, I do the things that no one else wants to do. For example, when I left the home-life and became a Shramanera (novice monk), I cleaned out the pit toilets and spittoons and swept the floors. I did the chores that other people didn't like doing. All of you should know that I am different from intelligent and wise people in my thinking, conduct, and way of doing things. I am like a fool; no one is more stupid than I am.”

“I don't tell lies. No matter where I am, I try to be truthful. I engage in straightforward speech and straightforward conduct, and I don't use manipulative tricks in dealing with people. If there is something I want to say, then I say it wherever I am. I am not afraid of offending people. If there is something I don't want to say, then I don't say it wherever I am. I absolutely will not lie or cheat others.”

“Let me tell you: I am a straightforward person. I'm someone who establishes his life in straightforwardness and doesn't seek out the crooked. If people want to punish me, they can go ahead; it doesn't matter. If you punish me for telling the truth, I will still think it's worth the effort, and I won't hold a grudge against you. In cultivation, I don't insist that other people believe what I say. Even if they don't believe it, I will have tried my best.”

The story that follows this introduction, entitled “How to Be a Good President” is meant to exemplify the Venerable Master's straightforwardness in his speech and actions.

Now, on the 50th anniversary of the Venerable Master's bringing Buddhadharma to the West, we remember with gratitude his pioneering hardships. We should also exemplify and personally put into practice the Six Great Principles to perpetuate his lifework, in order to “permit only the Proper Dharma to remain in the world.”