

三月法雨潤 金峰

A March Dharma Rain Showers Gold Summit Monastery

2013年3月初，恒持法師和恒良法師應西雅圖金峰寺常住的邀請，蒞臨金峰寺轉大法輪。眾所周知，宣化上人在1968年農曆新年時曾預言是年美國佛教將有五朵蓮花綻開，當年果然有五位美國人出家，這是西方人成為僧寶的開始。而恒持法師正是當年的「五朵蓮花」之一，上人的偈頌：「前謙寧靜恒授先，逸隱修持五朵蓮；一九六八楞嚴會，宣揚佛教化有緣。」裡面的「修持」指的就是恒持法師，果修恒持。

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凌峰文
陳姍姍 英譯

By Ling Feng
English Translation by Anne Chen



During March, DM Heng Chih and DM Heng Liang came to Seattle to turn the Dharma wheel at Gold Summit Monastery upon request. It is commonly known that at the start of 1968, VM predicted that five lotus flowers would blossom. Later that year, five Americans indeed became monastics, which represented the beginning of the Sangha Jewel in the West. DM Heng Chih was one of the lotus flower that blossomed that year. This was VM's verse:

‘Chien Ch’ien, Ning Ching, Heng Shou Hsian,
Yi Yin, Hsiu Chih – the five lotus flowers.
The 1968 Shurangama Assembly.
Propagate Buddhism to those with affinities.

The words Hsiu Chih in the verse refer specially to DM Heng Chih. Her Dharma name was “Guo Hsiu,” and her ordained name was “Heng Chih.”

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三月法雨潤金峰 (續)

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(continued)

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English Translation by Xan Schmickel



DHARMA REALM NEWS | 法界音

法會從3月8號週五晚上開始，直至3月10號週日晚上圓滿結束，日程緊湊，內容精彩。兩位資深美籍比丘尼以英文講法，有數位上人的西方老弟子也趕來聽法。現場使用了兩套翻譯系統，進行中文和越南話的同步翻譯，消除語言的隔閡，與會大眾普沾法雨。

恒持法師在講法中提到，中國有些師徒傳承是這樣的，師父只教給徒弟80%的東西，為什麼呢？師父總是想比徒弟高明一點點。那麼第二代又教給下一代徒弟80%的東西，這樣到了第三代就只有60%的東西了。而她這次來是要把自己知道的東西毫無保留地傳授給大家。

持法師詳細講解了《華嚴經·無盡藏品》的部分內容、唯識的義理、造業的過程以及戒律在其中的作用，楞嚴咒五會心咒、楞嚴咒咒心、以及一些具體的修行法門等等。

持法師結合自己四十多年的修行為大眾講述她的經驗和領悟，義豐理深，而且有些法門是不外傳的，只有與會的大眾才有緣份聽到，可惜我們這些人大多根性魯鈍，不知是否了解到了其中幾分奧妙。正如持法師所舉的例子，上人有時候會突然在早課後傳四十二手眼，如果有人當時缺席，自然沒有機會學習。然而有些人即便有這個因緣，但也不明所以，糊里糊塗的得法之後不再修行，那也是白白錯過了。可見，佛法真的是要至誠懇切中才能夠求得，依法修行才能夠真正得到利益。

The Dharma assembly lasted two days starting from the evening of March 8th and ending on March 10th. The program was full of events, and every moment was precious. Both American Masters spoke Dharma in English drawing many of the early Western disciples of the VM to return and participate. Using two sets of translation equipment, translators provided simultaneous translation into Chinese and English so that everyone could benefit from the wonderful Dharma rain.

DM Heng Chih explained how in China, some Masters would only transmit eighty percent of his Dharma to his disciples and hold some back so as to always be at a higher level than his disciples. The second generation then also teaches eighty percent, so the third generation ends with roughly 60% of the original Dharma. On this occasion, DM Heng Chih did not hold back anything and wished to give everything she had to everyone.

DM Heng Chih's teaching covered a variety of topics ranging from topics from *The Inexhaustible Treasuries* chapter in the *Avatamsaka Sutra*, Yogacara (Consciousness-only) teachings, how karma is created, the role of precepts, the Five Assemblies Mantra and Heart Mantra of the Shurangama Mantra, her own experiences in cultivation, and much more.

DM Chih's teachings, which brought together her understandings and experiences over forty years of cultivating, were truly extensive and profound. Some of her teachings were given only to the participants present at the Dharma Assembly and were not to be disseminated outside of the group. Sadly, due to our dullness of ability, we could only grasp parts of the profundity and wonder of the teachings. DM Chih gave an analogy of how VM Hua would spontaneously teach the 42 Hands and Eyes after Morning Ceremony and those people not in attendance would miss the opportunity. Then some people, although they were present, did not really understand what they had been transmitted, and hence did not cultivate it. This was also a real missed opportunity. Clearly, we must be extremely sincere and earnest in learning the Dharma and use the Dharma as our standard in our practice. Only then, will there be any true benefits.

On Sunday afternoon, DM Liang gave a talk titled: "Learning to Live

週日下午，恒良法師講解「佛教徒所應該持有的環境保護觀」。法師苦口婆心呼籲大家儘量減少浪費，進行資源的回收，珍惜自己的福報，從而減少對環境的破壞。與此同時，持法師則在藏經閣那裡，慈悲地對有問題的信眾提供一對一的諮詢，解答大家在修行中所碰到的境界或者問題。晚間，持法師總結說不要執著於境界。雖然打坐過程中，可能會碰到種種的境界，大家要明白它們都是虛妄的。持法師提到1970年代有一次在萬佛聖城打禪七，她在三週禪七裡面一直聽到古典音樂在耳邊迴響。禪七結束後，在開車回舊金山的路上她和恒隱法師提起此事，恒隱法師轉過頭來說：「我也是這樣！」

持法師在談到業的時候，通過例子詳細分析身口意三業的善、惡、無記三種性質，以及造業過程中心的種種運作。她指出，即便在造業之後，還有辦法進一步影響其結果。比如，善業已經完成之後，可以通過迴向來擴大善果；而已經造了惡業之後，也可以通過懺悔來減小將來的惡果。

當八識的業種現前的時候，要守護自心，不要又造新的業。如果能夠在業境面前不為所動，那麼自然可以使業種的相續停止了。而戒律正是幫助我們做到這一點的工具。因為戒律已經規定了我們的行為規範，所以碰到境界的時候，就不需要再在心裡面做權衡，可以直接地按照戒律行事，從而避免再造新業。

持法師還特別指出，修行是要很保守的，她本人就很保守。有些修行人非常努力地提高自己的技能和神通，但是卻不注意自己德行的培養，那樣是非常危險的，尤其是在自己沒有準備好之前，就試圖獲得一些神通的話。即便有了一些神通，也是需要仔細考慮是否要使用它。

恒持法師和恒良法師講法生動，其中很多例子是來自於她們多年修行過程中的親身經歷，非常引人入勝，法會大眾莫不法喜充滿。希望以後能夠有因緣，再請兩位法師蒞臨金峰寺雨大法雨，轉大法輪，饒益廣大眾生。 ❀

Lightly on the Land.” DM Liang entreated everyone to be less wasteful, recycle our resources, and cherish the blessings we have. By doing this, we can reduce the harm we cause the environment. During DM Liang’s talk, DM Heng Chih held a Q&A session in the library. Here, she was able to provide answers to specific difficulties people encountered during their process of cultivation. DM Chih emphasized the importance of not getting attached to any states that arise during meditation. All those states are just illusions. She, herself, experienced a meditation state during a Chan Session in 1970 where she heard classical music next to her ear. Later on a drive back to San Francisco, DM Heng Chih shared her experience with DM Heng Yin. DM Heng Yin then turned her head and said, “I had the same experience!”

DM Chih used many examples to help explain the three kinds of karmic actions, which are done by the body, mouth, and mind. Each of these three types of actions can have a different quality, namely, good, bad and indeterminate. She also explained how one creates karma and how it operated. Also, even after a karmic action is done, we can still influence the karmic action. For example, dedication of merit is one way of transforming a good karmic result into an enormously good karmic result. Or, repentance is a way of lessening the negative results of a bad karmic action.

When the karmic seeds in our eighth consciousness ripen and manifest, we must guard our minds and restrain ourselves from creating any new karma. If we can remain unmoved by this state—the experience of the seed ripening—then naturally the karmic seed will stop functioning. The precepts are tools to help us remain unmoved. This is because the precepts give us a principled framework for our actions. When we are confronted by various states, we do not need to use our mind to weigh the various options, but can simply act according to the precepts. This then prevents us from creating new karma.

DM Chih emphasized that we must be very conservative in our cultivation. She, herself, is conservative. Some cultivators are extremely diligent in developing their skill and cultivating spiritual powers, but they do not pay attention to nurturing their virtue. That is extremely dangerous, especially if one suddenly gets spiritual powers before one is ready for them. And even if one has spiritual powers, one must think carefully over whether one should use them or not.

Both DM Chih and DM Liang gave dynamic talks. Many of the examples they gave came from their many years of cultivation and personal experience and were extremely engaging. Everyone was filled with Dharma joy. We hope that in the future, we will have the opportunity to invite both these Dharma Masters back to Gold Summit Monastery to shower us with more Dharma rain, turn the Dharma wheel, and greatly benefit all beings. ❀