

# 規矩，在你我之間流失

## Rules, Are Lost between You and Me

比丘尼恒雲 2013年6月16日 開示於台北法界佛教印經會

Given by Bhikshuni Heng Yun on June 16th, 2013 at the Dharma Realm Buddhist Books Distribution Society, Taipei



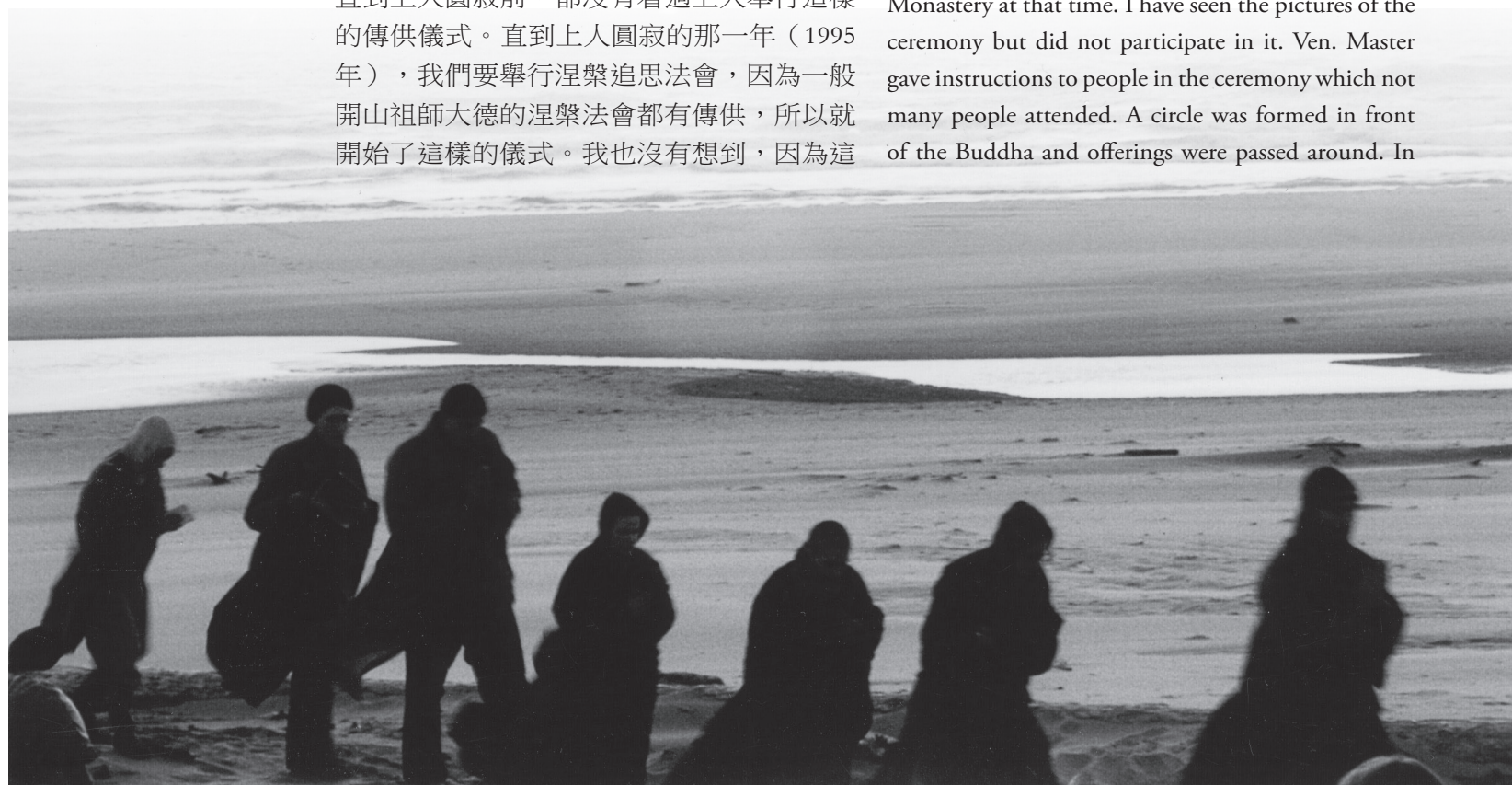
BODHI FIELD | 菩提田

今天是上人涅槃十八週年的紀念日。已經十八年了，在上人涅槃紀念的法會上還這麼多人，可見上人的教化真實流入每個人的心裡。

等一下我們要傳供，傳供這個因緣怎麼開始的呢？上人住世的時候也舉行過傳供，那是在舊的金山寺（當時叫「金山禪寺」），我看過照片，但我本人並沒有參加。當時上人在場指導，人不多，大家在佛前排成一個大圓圈來傳供。1983年我到萬佛聖城常住，一直到上人圓寂前，都沒有看過上人舉行這樣的傳供儀式。直到上人圓寂的那一年（1995年），我們要舉行涅槃追思法會，因為一般開山祖師大德的涅槃法會都有傳供，所以就開始了這樣的儀式。我也沒有想到，因為這

Today is the eighteenth anniversary of Ven. Master's Nirvana. It's been eighteen years and yet many people still come to participate in Ven. Master's memorial ceremony. As you can see Ven. Master Hua's teachings had truly flowed into everyone's heart.

In just a moment, we will start the Grand Meal Offering ceremony. What was the occasion that this particular offering ceremony started? When Ven. Master was alive, the Grand Meal Offering ceremony was once held at the old Gold Mountain Monastery, which was known as the Gold Mountain Chan Monastery at that time. I have seen the pictures of the ceremony but did not participate in it. Ven. Master gave instructions to people in the ceremony which not many people attended. A circle was formed in front of the Buddha and offerings were passed around. In



攝於1975年佛根地 From Buddha Root Farm in 1975

樣的因緣，傳供就一直延續下來。

這幾年來，我發現大家不說來參加上人涅槃紀念法會，而是說來傳供。其實這是把追思上人的真正意義給忘了，變成最主要是在傳供。為什麼我要特別講這個呢？因為我們不要讓這一天變成好像大家是來吃好東西，這樣子我覺得真是太對不起上人了。

我在萬佛聖城當沙彌尼時，其實是還在當在家人的時候，就開始擔任廚房的典座，所以有時要為上人備飯。上人吃得非常簡單，記得那時候我和一個同參一起管理廚房，有一天這位同參發了一個孝順心，費心地把水果切得好漂亮，然後排個很漂亮的水果拼盤呈給上人；結果被上人罵：「這簡直是看不起我！」上人完全不吃。

上人用的、穿的都很簡單，不吃油、鹽。上人真的吃得非常簡單，吃什麼呢？上人通常吃一碗粥，或是一碗飯，再一碗大鍋菜，還有一些水果、乾果。水果，誠如前面所言，都不能擺什麼花色，就是放著就好了，否則上人就不吃了。而且也不能給上人太多東西，吃的量不多。上人吃得這麼簡樸，我們真是不應該在上人涅槃法會的時候大吃大喝，這是捨本逐末，忘記了追思上人的真正意義。

有時候我們出家眾自己也忘記了，跟居士說：「這一天你們來傳供喔！」應該是要說：「這一天是上人的涅槃法會，我們來追思上人。」這個追思，包括回顧與展望。我們應該看一看，上人圓寂十八年了，這十八年來我們到底做了什麼？未來應該要怎麼做？我想這樣來紀念上人、追思上人是比較有意義，也比較受用；而不要把這個日子變成是在慶祝上人圓寂，這樣就失去它的意義。

我們應該要想想上人的教化，想想上人的教化我實踐了沒有？今天我們誦〈普賢行願品〉，經文提到「如說修行供養」，問問自己有沒有如說修行？有沒有依教奉行？若有依教奉行，這就是供養，不是只有拿食物來才算是供養。上人住世時耳提面命，要「不爭、不貪、不求、不私自、

1983, I moved to CTTB as a permanent resident and I have not seen this type of offering again. Due to Ven. Master's passing into Stillness in 1995, we held a memorial ceremony for Ven. Master's Nirvana. It was not until then the Grand Meal Offering ceremony was revived again; most founders of monasteries and great virtuous ones were honored with such ceremony on their Nirvana Day. Out of my expectation, with such causes and conditions, the Grand Meal Offering ceremony has continued every year since then.

For the past few years, I realized that people no longer say they are coming to participate in Ven. Master Hua's Nirvana Memorial, instead, to the Grand Meal Offering Ceremony. Such sign actually indicates that people forget the true meaning of Ven. Master Hua's memorial day and made the Grand Meal Offering ceremony the main theme of the day. Why do I specifically mention this phenomenon? It's because I do not wish this memorial day turns into a day of gourmet feast for all of us. If this is the case, I really feel sorry for Ven. Master.

When I was a novice, actually a laywoman to be exact, I was already working as the kitchen manager. Because of this, I sometimes needed to prepare Ven. Master's lunch. He ate very simple food. I remember at the time I was the co-manager with another fellow cultivator. One day, this fellow cultivator resolved to be filial to the Master. She took the time to cut the fruits very nicely and arranged a beautiful fruit platter to present to Ven. Master. It ended up that this person was scolded by the Master, "This is simply a look-down on me!" Ven. Master did not touch the fruit at all.

Everything Ven. Master ate and wore was very simple. There was no salt or oil in his diet; it's just plain and simple. What did he eat? He would usually eat a bowl of congee or a bowl of rice and a bowl of plain mixed vegetable soup along with some fruits and nuts. Just like aforementioned, no specially arrangement or platter was allowed; just leave the food there the way it is or else Ven. Master would not eat it. Additionally, we could not give him too much food since he didn't wish to eat that much. Ven. Master's diet was so simple and plain. Due of this reason, we should not indulge ourselves in a gourmet feast on his Nirvana Day because by doing so, we would have attended to trifles to the neglect of the essentials, which means we forget the true significance of Ven. Master's Memorial Day.

Sometimes, we monastics will also forget and inform the lay people, "Remember to come for the Grand Meal Offering ceremony!" Instead, we should have said, "This is Ven. Master's Nirvana Day. Let's come together to reminisce Ven. Master." This memorial day should retrospect of the past and prospect of the future. We should examine ourselves: "Ven. Master Hua has passed into Stillness for eighteen years. What have we done during these years? What should we do in the years to come? If we hold the memorial with this attitude, it is more meaningful and beneficial. This should not be the day that we "celebrate" Ven. Master's passing. If so, we have lost its meanings.

We should also think about Ven. Master's teachings, of which, have we embodied? Today, we recited *the Chapter of Universal Worthy's Practices and Vows*. A passage in the text said, "Make the offering of cultivating according



不自利、不打妄語」，那麼日常生活碰到事情時，是不是就起爭心跟人家爭啊？上人告訴我們不要常常給人家洗衣服，我們是不是常常在洗別人的衣服？這都是生活上很受用的教誨，也是修行的根本。每天洗心滌慮觀照自己，問問自己有沒有不爭、不貪？做佛事的時候會不會貪功德？例如我很會做事，我喜歡做的你們都不要做、不能做，統統我來做完。

不爭、不貪、不求、不自私、不自利、不打妄語，其實就是基本的五戒。上人解釋「不求」說是不求男，不求女。那麼在這一方面，我們是不是有正確的知見？過去道場裡的道風比現在更嚴謹，男女眾幾乎沒有什麼往來。尼眾很少跟男眾講話，若有公事需要和男眾講話時，必須有兩位尼眾以上在場。

八〇年代曾經發生過一件事情。那時，萬佛聖城的辦公室是由男眾法師輪流值班，所有的信件都會先送到辦公室，所以女眾必須去辦公室拿信。其中有一位比丘尼，常常利用吃飯的時間去拿信。後來有一天晚間，我們在聽經時，一位比丘就上去當面罵這位比丘尼，大家都嚇一跳！不久，這位比丘尼就還俗了。之後上人提到這件事時告訴我們，那位比丘為什麼會去罵她，因為他要修行，而她去拿信時對他笑，令他受不了。

出家人雖然放下世緣來修行，但是畢竟還不是一個聖人，還是在半路上，所以凡夫的這些情感還沒有斷。因此我們要知道規矩，分支道場多數是女眾道場，公事上難免和男眾居士接洽，所以居士就要知道怎麼樣當個正確的護法。要成就一個出家人很不容易的，女眾方面，必須在道場當淨人兩年；兩年後，你的行為、道心合格了才可出家；出家後起碼當三年的沙彌尼，才能夠受具足戒，總共需要五年的歷練。所以成就一個出家人是不容易的。

護法要知道護法的分寸，如果男居士有事跟一位尼眾講話，要多找一個男居士或者女居士陪同，最起碼是這樣子。以前上人規定，要有兩個比丘尼才能夠去辦公室，因為看辦公室的是男眾。雖然上人圓寂日久了，但是我們還是要知道規矩。

to the teachings.” Have we cultivated according to the teachings? Have we followed the teachings in our practices? If we have cultivated according to the teachings, this alone is an offering. Making an offering does not merely mean to bring food to the monastery. When Ven. Master was alive, he always reminded us frequently that we do not fight, do not be greedy, do not seek, do not be selfish, do not pursue personal advantages and do not lie. Then, when we encounter circumstances in our everyday life, have we fought with others? Ven. Master had instructed us not to wash others' laundry. Are we washing other's dirty laundry often? These are very beneficial instructions in our daily life and are the foundations of one's cultivation. We should cleanse our minds and reflection upon ourselves every day. Ask ourselves, “Do I fight? Am I greedy? When I do the Buddha's work, am I greedy for gaining merit and virtue?” For example, if I am good at doing something or I like doing something, none of you should do it or can do it but me. I am the one who will do it all.

Not fighting, not being greedy, not being selfish, not pursuing personal advantages and not lying are basically the Five Precepts. Ven. Master explained “not seeking” as not pursuing men and women. As far as this point is concerned, do we have the correct knowledge and views? In the past, our tradition was more conservative than now. Men and women hardly interact with each other. Nuns seldom talk to the men side. If there was monastic business to discuss with the men side, two nuns must be present during the time of conversation.

In the 80s, an incident had occurred. At the time, monks worked at the CTTB administration office. All mail were sent to the office first. Therefore, nuns had to get our mail from there. One of the bhikshunis often used lunch time to pick up the mail from the administration office. One night during the lecture time, a bhikshu went up to the stage to scold that bhikshuni and everyone was shocked! Not long after that, that bhikshuni returned to the lay life. Ven. Master talked to us about this afterwards. He told us the reason why the bhikshu scolded that bhikshuni. It was because he wanted to cultivate but then when she went to pick up the mail, she always smiled at him. He couldn't stand it.

Although monastics have renounced worldly conditions to cultivate, we are not sages after all. We are only walking on the Path and therefore, we have not cut off all of our love and emotions yet. Consequently, we must know the rules. The branch monasteries are mostly managed by the women side. Unavoidably, we need to talk to lay men about monastic business from time to time. So, lay men must know how to be a proper Dharma protector. It is not so easy to nurture a monastic. On the women side, lay women must live and work in the monastery for two years as a “pure person” first. (Note: this is the training stage of becoming a novice nun.) After two years, the lay woman would have been qualified in her behaviors and her resolve to walk the path. If she passes, she can enter the monastic life as a novice nun for at least three years before she is ordained. All together, it takes five years of training. Hence, it is not very easy to train one to become a monastic.

現在又有email在網路上傳來傳去，以前萬佛城只有一支電話，就在總辦公室裡，哪裡有什麼email？哪裡有什麼手機？都沒有的。那個時候，電話算是蠻普遍的，可是上人就是無論你覺得怎麼樣困難不方便，也不多設。後來慢慢開放了，現在是電子時代，有時候公事上不得不用email，那麼公務上的來往，出家人該怎麼使用呢？

以前我在當在家人、沙彌尼的時候，會碰到一種情況：一位比丘尼來對我說：「你可以幫我簽一個seen by（會簽）？」因為她要寫紙條給別人，必須要找人簽seen by——就是這件事情，不是我單獨給你的，他人也看過，可見當時的僧眾都很有概念。現在，就算尼眾和女眾往來不簽seen by，最起碼和男眾往來的時候一定要簽，不要在email上和男眾單獨往來。男居士也要有概念，不要單獨和一位尼眾email往來，這樣單獨一來一往，其他人也看不到，你們在email裡面談些什麼誰知道啊？

所以和男眾往來email時，我會同時email給相關尼眾，這是保護我的修行。出家不容易，出了一輩子家，說真的個人也沒什麼修行，可是最起碼我希望能繼續當出家人。當出家人需要有一些資糧，守本份，要知道怎麼樣保護自己的修行。以前我們如果跟男眾嬉嬉哈哈，真的被上人罵死了。還有即使是同性之間，例如女居士對尼眾，也不要送些無關緊要的email讓修道人分心，或是送出家人iphone、ipad。若出家人沒有克制力，很容易失去菩提路。

說這些，是因為今天來參加的有出家眾，也有在家居士，希望讓居士知道怎麼樣保護出家人，這是互相保護。居士不要單單護持一個出家人，這樣會把他（她）護到地獄去，種這種因很不好，以後就跟他（她）結作眷屬。在〈虛雲老和尚年譜〉裡記載了一件事，老和尚提到廟前一個賣香人的因緣。這個賣香的過去是一個比丘，他太太過去是一位女居士，因為供養他一件袈裟就跟他結成眷屬，所以這會有一種緣。

所以供養要供養大眾僧，不能說我喜歡哪位法師，就單獨來供養他。這對出家眾不

Dharma protectors must know your boundaries. If a layman must talk to a nun, he must find another layman or laywoman to accompany him in the conversation. This is the most basic requirement. In the past, Ven. Master's rule was that if a bhikshuni needs to go to the administration office, she must be accompanied by another bhikshuni in order to go because the men side works in the office. Even though Ven. Master has passed away for a long time, we still must know the rules in this area.

Now we communicate via e-mail on the internet all the time. In the past, there was only one telephone located at the administration office in the entire CTTB. There was no e-mail or cell phones; none of these existed. At that time, phones were very prevalent. But Ven. Master never added more phones anywhere regardless of how inconvenient it is. Later, things became more open. It is now the digital age. We could not help but use e-mail to communicate to discuss monastic affairs. What is the code of conduct when monastics use e-mail to communicate?

When I was a lay woman or a novice nun, I frequently encountered the following situation. A bhikshuni would come to me and said, "Could you sign a 'seen by' for me?" (Note: It's a way to co-sign a note.) Because she wanted to write a note to someone, she had to find another person to sign "seen by", which means this is not a note I sent you alone; another person has also read the content. From here you see the monastic back then had good concept of this. Nowadays, even if we do not cosign "seen by" the notes we pass to another woman, at the minimum, nuns must cosign a note communicating to the men side. Do not send e-mail to the men side alone by yourself. Laymen must also know this: do not communicate to the nuns via e-mail one on one by yourself. When communication is one on one, who knows what you talk about in the e-mail?

Therefore, when I send e-mail to the men side, I will copy another bhikshuni in the e-mail. This is a way to protect my cultivation. It's not easy to leave the home-life. I have been a nun all these years and I don't really have much cultivation. But at least I hope to continue my life as a nun. Monastic must amass some provision and know their places and duties. We must know how to protect our own cultivation. In the past, if we fool around with the men side, Ven. Master would scold us very badly. Moreover, even the interaction amongst the same sex, for example, laywomen should not send unimportant and miscellaneous e-mail to the nuns to distract them from their cultivation, or offer nuns iPhone or iPad. If monastics cannot self-discipline themselves, it is easy for them to lose their resolve on the Bodhi path.

The reason I am talking to you about this is because the participants today consist of monastics and lay people. I hope to help lay people understand how to protect monastics; it's actually mutual protection. Lay people should not support only one monastic; by doing so, he or she will be "supported to fall" to the hells. This is planting a very bad cause. In the future, the monastic and the dharma protector will become family members. In *the Chronicles Biography of Ven. Master Xu-Yun*, the past causes

好，會損害他的修行。而且常常有這樣的行為，出家人也會慢慢養成習慣，或許這輩子還能繼續做出家人，可是在因地上就有一個不對的地方；有不對的地方，以後可能就不能再做出家人了。在座各位很多人過去世可能都是做出家人的，這輩子因緣不足，就來做在家人，你們也很遺憾對不對？那麼，這輩子我們不能做出家人，但可以種來世的因；來世的因，就是幫忙把道場、上人的家風建立好，你如法地供養，就可以種這個因。

這些點點滴滴，講起來非常多。在規矩方面，有一些道風真的慢慢流失掉了。以前如果有人不來聽經，這個人差不多就是要離開道場，要還俗了；如果出家眾沒穿袈裟，就感覺像沒穿衣服一樣，我們必須了解上人要我們衣不離體的用心。上人講過一個公案，說馬來西亞有一位文建法師，他是在別的地方出家的，他很想跟上人一樣衣不離體。可是，他的師父不同意，因為在很多道場搭袈裟，基本上是個怪物。上人就教他一個方法，說：「你去跟你的師父講，說我如果不搭袈裟的時候，就會有欲心，會想女人。這樣問，看你師父讓不讓你搭？」文建法師就這樣去跟他的師父講，他師父就讓他隨時搭袈裟了。

你看，有人沒機會隨時搭袈裟，都要想辦法搭，那麼上人給我們這麼多機會讓我們每天搭袈裟，種無上的菩提因，所以千萬要保持僧相，尊重自己是個出家人。那麼在家居士呢，像你們穿海青、搭縵衣，威儀教相很好，這就是尊重己靈，尊重自己是個修行人。你們不覺得如果端端莊莊的，跟嬉嬉哈哈心都散了，是不一樣的嗎？

為什麼講這些？因為「不求」裡面包括不求男、不求女，所以男女的界限要分好。還有「不自私」、「不自利」，也要問問自己是不是自私自利？例如好吃的東西我都要，今天傳供最好的供品我要來出。居士們做功德有時候會出現

and conditions of an incense vendor were told there. The incense vendor in the past life was a bhikshu; his present wife was a lay woman in the past. Because the wife (laywoman) had offered the husband (bhikshu) a precept sash in the past life, they became spouses this life. Therefore, there is this kind of conditions.

When making offerings, one must make offerings to the Sangha community. It should not be the case that I like this Dharma Master, I will only make offering to him or her only. This kind of offering is not good for monastics and will harm his or her cultivation. Lay people should not have this kind of behaviors frequently because monastics will gradually get used to it. Maybe in this life, they are still left-home people. However, due to a mistake made on the causal ground, in the future lives, they will not be able to become monastics again. Those of you who are sitting here were probably monks and nuns in the past; however, due to insufficient causes and conditions, you are a lay person this life. You feel regretful, right? Although we cannot become left-home people this life, we can create causes to become one in the future. These causes to plant are to help establish and maintain Ven. Master's traditions in our monasteries; make offerings properly accordingly to the Dharma. You can plant these causes.

These are bits and pieces of our traditions which is a lot. As far as our rules are concerned, some of our traditions are gradually lost. In the past, if someone does not come to the sutra lectures at night, this person is considered to be leaving the monastery soon; about to return to the lay life. If monastics do not wear their sash, it feels like they are not wearing clothes at all. We must understand Ven. Master's intention of wanting us to wear our precept sash all the time. Ven. Master told us a true story before. A Dharma Master named Wenjian, who left the home-life in another monastery. He wished to uphold the practice of always wearing the precept sash but his teacher did not agree because a monastic wearing the precept sash is deemed to be a freak in many monasteries. Therefore, Ven. Master taught him a method to communicate with his master, "Tell your teacher and say that if I don't wear my precept sash, I will have lust and start thinking about women. Ask him this way and see if he will let you wear your precept sash." Dharma Master Wenjian asked his master as instructed. Subsequently, his teacher gave permission to Dharma Master Wenjian to wear his sash at all times.

As you can see, people who did not have opportunities to wear their precept sash tried various means to wear it. Ven. Master provided us so many opportunities to wear our sash every day in order to plant the supreme causes of Bodhi, we certainly should maintain the monastic appearances and respect ourselves as monks and nuns. As for lay people, when you wear the black ceremonial robe with the precept sash with good deportment and demeanor, this is considered respecting your own spirit and respecting yourself as a cultivator. Don't you think there is a difference between behaving with dignity and guffing around?

Why are we talking about this? It is because "not seeking" includes not pursuing women and not pursuing men. Therefore, the line between men and women must be clear. Moreover, as for "not begging selfish" and "not pursuing personal advantages", we should also ask ourselves whether or not we are self-centered or chase after personal benefits. For example, I want to have all the good food; I want to give the best offerings in today's special meal-offering ceremony. When lay people create meritorious virtues, these kinds of situations appear sometimes. Furthermore, take building a monastery as an instance, if people hear



這種情形，例如道場蓋廟，大家聽說是要造佛像的，就搶功德；聽說是要蓋廁所的，就不願意發心：這就是分別心。

所以，我們應把「不爭、不貪、不求、不自私、不自利、不妄語」這六大宗旨重拾起來，運用在生活上真實地受用，這樣對上人才比較有一個交待，而不是在上人涅槃法會這一天大吃大喝，這就不對了，真是不對。

等一下就要開始傳供。傳供的物品有香、花、燈、塗、果、菜、茶、寶。塗是塗香，是印度人塗在身上的香，中國沒有這個，所以基本上我們只有七樣。

第一供養「香」，這是表法，表示戒香要提起來。〈香讚〉文：「爐香乍爇，法界蒙熏，諸佛海會悉遙聞」，下一句：「隨處結祥雲，誠意方殷，諸佛現全身。」這就是心香開了。心香開，就沒有貪、瞋、癡這些臭的東西，也就是戒香。所以這個供養特別有意思。

「花」，大家的菩提花要開出來，菩提莊嚴，內外莊嚴，不只是外表莊嚴。

「燈」，心燈永明。一燈能破千年暗，嫉妒障礙這些黑暗的東西、不開心的東西都破掉，心燈要點燃。心燈點燃，就是一種很誠心的供養。

「果」，要結菩提果，每個人都結菩提果。

「菜」，能夠養我們的色身，代表我們的法身強壯有力，法身慧命增長。

「茶」，可以清涼解渴。所以身心的熱惱都要沒有了，都得到清涼。

「寶」，我們自性的法寶要顯出來。

做這些供養時，除了供養十方三世諸佛，也要普同供養十方世界一切的眾生。無論貧富高低、十二類生（胎、卵、濕、化、有色、無色、有想、無想……），我們同時都發一個供養心。

今天因為要傳供，所以希望大家能把傳供的意義認識清楚，我想這樣上人會比較開心，不會覺得：「今天是我圓寂的日子，你們在這邊大吃大喝！」我們若能依教奉行，這就是一種孝心。



about building Buddha statues, everyone fights to obtain that merit and virtue. If it is for building toilets, no one resolves to pay. This is the discriminating mind.

Therefore, we should re-acquire the six great principles—not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantages and not lying—and truly apply them in our daily life so that we could do justice to Ven. Master. We should not have a grand feast on Ven. Master's Nirvana Day. It is wrong, really wrong!

In just a moment, we will make a grand meal-offering. The offerings usually include incense, flowers, lamp, fruits, vegetables, tea, gems and incense paste, which is what Indians rub on their bodies; there is no such item in China. Therefore, we only have seven kinds of offerings.

The first is offering of incense, which is symbolic. It means we must remind ourselves of the “precept fragrance.” The Incense Praise says, “Incense in the censor now is burning; all the Dharma Realm receives the fragrance. From afar the sea vast host of Buddhas now all inhale its sweetness.” The next lines say, “In every place auspicious clouds appearing. Our sincere intention thus fulfilling; All the Buddhas show their perfect bodies.” These lines refer to the incense of the mind is now open, which means there is no more stinking things like greed, anger and delusion in the mind. This is what is meant by the precept fragrance. So, there is special significance of these offerings.

**Flowers** – everyone's Bodhi flower must blossom and be adorned with Bodhi inside and outside, not just being adorned in the exterior appearances.

**Lamp** – the light of the mind is bright forever. One lamp can break the darkness existing for a thousand years. Dark energy like jealousy, obstruction and unhappiness are all broken through. The light of the mind must be illuminated. When this light is lightened up, it itself is a very sincere offering.

**Fruits** – it is meant for bearing fruition of Bodhi. Everyone must bear the fruition of bodhi.

**Vegetables** – they can nourish our physical bodies and are symbolic for strong and powerful Dharma Body. Additionally, it also means that our Dharma Body and our Wisdom Life will increase and grow.

**Tea** – it is cooling and can quench thirst. Therefore, if heated afflictions from body and mind disappear, one obtains coolness.

**Gems** – we should manifest the Dharma treasure of our inherent nature.

When we make offerings, not only should we make offerings to the Buddhas of the ten directions but also make offerings everywhere to the living beings in the ten directions. It does not matter if they are poor, rich, of high ranks, low ranks or in any of the twelve classes of living beings (born from the womb, eggs, moisture, by transformation, with form, without form, with thoughts, without thoughts and so on), we should bring forth the resolve to make offerings.

Because we are going to have this grand meal-offering today, I hope everyone can really understand the significance of this offering. I think, in this way, Ven. Master will be happier. He wouldn't feel, “Today is my Nirvana Day and you are having a feast here!” If we can practice according to his teachings, this is being filial.

