

謝惠英、張鈺釗文 / 鄭雪薇 英譯

By Hui-Ying Hsieh and Yu-Chung Chang / English Translation by Veronica Ty



DHARMA REALM NEWS | 法界音

此次南加州訪問團因洛杉磯居士們的恭請，在資深比丘尼恒持法師帶領下，於2014年3月29日從萬佛聖城，前往洛杉磯展開為期一週的弘法。隨行的還有比丘尼恒良法師、恒異法師、法界佛教大學副校長道格拉斯鮑爾先生，及公共關係室主任安吉拉加斯提斯女士。

萬佛聖城的法師們除了在南加州道場舉辦佛學講座之外，更走入校園，前往加州大學洛杉磯分校、加州理工學院及帕薩迪納市立學院講演，並與學校師生進行交流，拜訪加州大學洛杉磯分校佛教研究中心巴斯韋爾博士，以及帕薩迪納市立學院副校長鮑爾先生，宣揚宣公上人辦教育的精神和理念。與會者踴躍發言，討論熱烈，更有居士再度誠心請法，邀請萬佛聖城法師們擇期再至南加州弘法。

此行恒持法師及恒良法師，平日教學及寺務繁忙，但仍不辭辛勞，舟車勞頓，四處講法，毫無疲累之色，只一心為莘莘學子播下幾許佛性種子，祈眾人同霑法益。為法忘軀的精神，令人既佩服又感動。

回想宣公上人當年住世時，每個月固定由萬佛聖城驅車南下，長途跋涉，不辭勞苦，至洛杉磯金輪聖寺講法，與居士們結法緣，前後達十年之久，廣度了無數的信眾。聞法而來者，莫不景仰上人的修持及風範，一心追隨上人，依教奉

Responding to a request from the laity of Southern California, Dharma Master Heng Chih led a delegation from City of Ten Thousand Buddhas (CTTB) to Los Angeles on March 29th, 2014. Other members of the delegation included Dharma Master Heng Liang, Dean of Students; Dharma Master Heng Yi, Professor; Doug Powers, DRBU Vice President of Finance and Administration; and Angela Justice, Director of University Relations.

The Dharma Masters gave Dharma talks at various monasteries and also held open forums at various colleges including University of California Los Angeles (UCLA), California Institute of Technology (Caltech), and PCC (Pasadena City College). This was organized with the coordination and help of faculty members and students. The delegation met with Professor Robert Buswell, Director of the UCLA Center for Buddhist Studies, and Dr. Robert Bell, Vice President of PCC to discuss modern topics and Master Hua's educational philosophy. The discussion was quite engaging and interactive. Afterwards, the laity sincerely requested the Dharma Masters to come back to Southern California again.

Despite their busy schedules, Dharma Master Heng Chih and Dharma Master Heng Liang went on this delegation to speak at many places. They tirelessly taught the Dharma without thinking about their own needs, but instead, their main concern was to sow the seeds of Dharma in the heart of listeners hoping that everyone benefits from the Dharma. Many were moved by their spirit of "forgetting themselves for the sake of the Dharma."

Reflecting on the early years of DRBA, Venerable Master Hua would travel from CTTB (Ukiah, CA) to Gold Wheel Monastery (Los Angeles, CA) every month to speak the Dharma to create affinities with the laity. Despite the physical drain from extensive travel, the Venerable Master still traveled to Los Angeles for over a decade every month. Master Hua's cultivation and virtue inspired many to come and listen to the Dharma. And, in response, they sincerely requested him to come back and teach every month. Since the Venerable Master entered stillness, this is the first time a delegation from CTTB came to Los Angeles to propagate the Dharma. The disciples in Los Angeles have been waiting for this opportunity for a long time and cherished their time with the delegation.

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行,不敢一日或忘。自上人圓寂後,此乃萬佛聖城訪問團第一次到南加州弘法,四眾弟子無不殷切期盼,珍惜此一殊勝而難得的因緣。

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2014年3月30日上午8時30分至10時15分

長堤聖寺佛學講座:「禮敬諸佛」

李貞姬 文

訪問團的首站來到長堤聖寺,3月30日上午舉行佛學講座,主題為「禮敬諸佛」。由於前一天洛杉磯發生了兩次輕微的地震,因此持法師特別在講法之前,領眾誦念29句〈楞嚴咒〉,以防止更大地震的發生。當年上人住世時,有人預言三藩市將會發生大地震,於是上人在金山寺教導弟子們持念29句〈楞嚴咒〉,以消災解難。

接著持法師開示,談「拜佛與打坐」。拜佛與打坐都有助於修行。早年師父教我們西方人打坐,同時也教我們拜佛,他常說拜佛和打坐有連帶關係。拜佛有助於打坐,打坐有助於拜佛。

談到拜佛,就想起普賢菩薩的十大願之一「禮敬諸佛」。當我們禮敬諸佛菩薩及聖賢時,他們會幫助我們不但內心會改變,身體也會隨著改變,由普通人變成聖人,即所謂的「超凡入聖」。若有人準備出家,上人會叫他們每天拜佛兩小時,以消業障,方能領納清淨戒體。至今萬佛聖城仍維持每天早課後一小時的普佛,幫助大家消除業障,清淨身心。良法師她個人在普佛五十五分鐘之後,最後的五分鐘,身心靈會感受到非常好的變化。

根據科學家的研究,拜佛與打坐均有益於腦部的循環。於是持法師在白板上畫出人的腦部結構,解釋人腦中的營養水,那是保護人腦的一種營養水,必須流動順暢,才有助於人的專注力。而五體投地的禮拜能促進身體內部營養水的循環,令人腦中的營養水流到它該流去的地方,因此拜佛有助於精神集中,專一其心。

科學家也曾比較不同姿勢(站著、躺著、

8:30 AM- 10:15 AM on March 30th, 2014

Long Beach Monastery Buddhist Lecture: Worship and Respect to the Buddhas

By Zhen Ji Li

One day before the arrival of the delegation in Southern California, two minor earthquakes occurred in Los Angeles. In response, Dharma Master Chih led the assembly in recitation of the first 29 lines of the *Shurangama Mantra* as a way to protect the world and prevent earthquakes. This was a direct instruction from the Venerable Master who instructed his disciples to recite the first twenty-nine lines to dispel calamities and disasters—at that time, there was a prediction that a major earthquake would hit San Francisco.

Dharma Master Chih then talked about how bowing and meditation can be integrated in one's Buddhist practice. During his early years in America, the Venerable Master taught his disciples to sit in meditation and bow to the Buddhas. He showed how these two approaches to practice mutually supported and balanced one another.

The practice of “respectfully bowing to all Buddhas” is one of *Universal Worthy Bodhisattva's Ten Great Vows*. Bowing has many benefits. From the outside, our bowing opens us to the compassionate aid of the the Buddhas, the Bodhisattvas and the sages. From the inside, our bowing changes our minds and bodies. Through this practice, we, as ordinary people, can become sages. For those who want to become monastics, the Venerable Master would instruct them to bow two hours a day in order to eradicate their karmic obstacles and facilitate their reception of the precept substance. In CTTB, there is one hour of bowing after the daily morning recitation which helps purify our karma. Sharing her personal experience about the bowing practice, Dharma Master Liang said that during the last five minutes, she experiences a deep transformation that is physical, mental, and spiritual.

Bowing and meditation are also beneficial to the circulation in the brain—which can be verified with scientific methods. Dharma Master Chih drew the structure of a brain on the whiteboard and explained the function of the cerebral fluid, the nourishing fluid that protects the brain. This fluid needs to be in active circulation to reach all the places it is needed. Good circulation of cerebral fluid allows a person to stay focused. Bowing has been shown to facilitate this.

Scientists have studied and compared how the different activities of standing, lying, meditating, and bowing would affect the cerebral fluid. They discovered that people who practice bowing and meditation have good circulation of cerebral fluid. Although lying down provides the body a restful state, it does not bolster circulation of the cerebral fluid. Bowing to the Buddhas can eradicate karmic obstacles and eliminate delusive thoughts. It aids in staying focused during meditation. It enhances the alpha waves and promotes brain function. Otherwise, it is very easy to have delusive thoughts when meditating. The Venerable Master also taught his disciples

打坐以及拜佛)對人腦內營養水的影響。發現拜佛的姿勢最能幫助內水循環良好，躺著雖然可以讓身體許多部位得以休息，但腦中營養水並不是流動得這麼好。拜佛能夠消業障、除妄想，因此有助於打坐時集中精神，令Alpha波增強，促進腦的功能，否則打坐時容易打妄想。上人也教我們打坐一小時，那一小時很吉祥，我們需要足夠的時間才能令內水流動，所以良法師鼓勵大家在家練習也要有足夠的時間。

接著，異法師用一個自行車比賽的故事說明「爭」的藝術，並引用《論語·八佾篇》談到君子不與人爭，但遇到必須競爭時，也會保持君子風度，不趁人之危，或用手段取勝對方，這才是「爭而不爭」的境界，也是上人平日教導我們六大宗旨中「不爭」的道理。

佛學講座結束後，佛友們都法喜充滿，受益良多，期待法師們有機會能再來結法緣，繼續指導大家修行。

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2014年3月30日下午2時至4時

福祿壽聖寺佛學講座：「法界中的號令」

翟果宜 文

在3月30日下午，法界佛教總會南加州弘法訪問團的恒持法師、恒良法師和恒異法師來到福祿壽聖寺與大家結法緣，講法的主題之一是「楞嚴咒心」。三位法師用生動活潑的投影片為大眾介紹和講解〈楞嚴咒心〉，現場並有中文、英文和越南文的翻譯。當天來參加的人很多，大家都深感法喜充滿，受益良多。

衷心感謝諸佛菩薩、師父上人和恒山法師給我機會，和兩位許久不見的法友一起請法，這也是我第一次在以〈楞嚴咒心〉裏的「唵」字莊嚴的福祿壽聖寺，聽到如此不可思議的楞嚴法門，心中的歡喜和震撼無法用言語來形容。

感恩師父上人為了能幫助眾生深入〈楞嚴咒〉的義理，作了四句偈頌來解釋每一句的力量和功用，今日我們才能夠有此大福報來聽聞和學習此咒的義理。師父上人用他的血汗和真心來為眾生講解〈楞嚴咒〉，我祈願〈楞嚴咒〉能進入每一位眾生的心中，直至成佛。

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to meditate for an hour at a time because an hour is a natural cycle of the body. Sufficient time is needed for the cerebral fluid to circulate. Dharma Master Liang encouraged everyone to set aside enough time for such sustained practice.

Dharma Master Yi shared a story of a bicycle race to introduce the topic of “not contending.” She cited a section of the *Confucian Analects* stating that “The noble ones do not contend.” When a confrontation is the only option at hand, a noble person maintains his virtue and integrity. They never use underhanded means. This is what is called “contending, yet not contending.” The Venerable Master taught this as well by giving it as the first of the Six Principles.

At the conclusion of the lecture, we were all filled with Dharma joy. We had learned a great deal from the talks and hoped that the Dharma Masters could return to continue teaching and guiding us along the path of cultivation.

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2:00 PM- 4:00 PM on March 30th, 2014

Blessings, Prosperity and Longevity Monastery Buddhist

Lecture: Decree of the Dharma Realm

By Carol Chai

In the afternoon of March 30, 2014, at Blessing Prosperity and Longevity Monastery (BPLM), Dharma Master Heng Chih, Dharma Master Heng Liang, and Dharma Master Heng Yi gave a Dharma Talk on the *Heart of Shurangama Mantra*. Utilizing PowerPoint, they presented a lively introduction and explanation of the *Heart of Shurangama Mantra*. The talk was delivered in three languages – English, Chinese, Vietnamese – for the multinational audience. Many came to listen. All were filled with the joy of Dharma. Everyone benefited from the talks.

I am deeply grateful to the Buddhas, Bodhisattvas, Venerable Master Hua, and Dharma Master Heng Shan for giving me the opportunity to request the Dharma with two other Dharma friends whom I haven't met for a long time. This was my first time to hear such inconceivable Dharma Door of the Shurangama in BPLM, which is adorned with the syllable “Om” from the Heart of Shurangama Mantra. I was overjoyed and awestricken beyond words.

I am grateful to Shi Fu for his tremendous effort to help living beings fathom the essence of the Shurangama. From early on, Shi Fu had composed four-line verses for each line of the *Shurangama Mantra*, elucidating the power and function of each line. Because of his work, we now are endowed with such great blessings of listening and learning the principles of *Shurangama Mantra*. With his sweat and blood, the Venerable Master has true-heartedly helped all to comprehend *Shurangama Mantra*. I pray that Shurangama Mantra can enter every being's mind and lead them straight to Buddhahood.

2014年3月31日晚上7時30分至9時

長堤聖寺—法界佛教大學教師座談：「迎向瞬息萬變的未來」

安吉拉加斯提斯文

3月31日晚間，任教於法大的恒持法師、恒良法師、恒異法師以及鮑果勒教授，就主題「迎向瞬息萬變的未來」於長堤聖寺舉行座談。會中同時介紹法大最新的學士以及碩士學位，以上兩者課程皆以學習「原典」為主，也就是過去三千年來，人類歷史上偉大的聖人、學者、科學家、數學家所著述的佛經或典籍。透過小組討論分享的方式，學生研習原典，從中直接擷取先人的智慧。相較於不斷面臨淘汰的科技，佛法、哲學、修辭與寫作、文學、自然科學，以及數學，展現其日久彌新的價值，因此法大以提供後者課程為主，培養學生在瞬息萬變的時代擁有明智的決策力，成為品格高尚的領導者與能說善道的溝通者。

現任法界佛教大學的副校長，也是上人70年代初的老弟子，鮑果勒先生談到法界佛教大學如何奠立於上人對西方教育的願景。他說上人所關注的，是美國高等教育大多注重發展世間有用的技能，卻忽略了開發學生的人性。他認為，現代人需要接受培養人性的教育。

副校長繼續提到，目前法界佛教大學正進行美國西部大學校院認可協會（WASC）的認證。上人希望經由這國家認可的認證，使佛教如同心理學一樣，是一個完整的領域一而不是像當今許多大學，將佛法視為東亞研究系或宗教系的其中一部分。他希望法界佛教大學將成為如哈佛大學的一流大學。他希望經由世界級的教育，佛教能進入並被西方和當代世界所接受。法大現已通過WASC認證的第一個門檻，目前正接受2014年秋季班首屆大學生的申請。

持法師向大家介紹了法大研究所的課程，目前提供的是兩年學程的佛學碩士學位。她說早年上人教導弟子，有兩種程度的學生。一種是聽經的學生，他們瞭解一點佛法，但懂得不多；另一種是具備語言基礎並懂多一點佛法，他們是翻譯經典的

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7:30 PM- 9:00 PM on March 31st, 2014

Long Beach Monastery: Dharma Realm Buddhist University Faculty Discussion: "Preparing for the Future in an Ever-Changing World"

By Angela Justice

On Monday night, March 31st, 2014 at Long Beach Sagely Monastery Dharma Master Heng Chih, Dharma Master Heng Liang, Dharma Master Heng Yi, and Professor Douglas Powers spoke on the topic "Preparing for the Future in an Ever-changing World". Details about the new degree programs, a Bachelor of Arts in Liberal Arts and a Master of Arts in Buddhist Classics, offered at Dharma Realm Buddhist University (DRBU) were also presented. Both the undergraduate and graduate program are grounded in the study of "primary texts"; Buddhist sutras and other classics written by the greatest sages, scholars, scientists, and mathematicians of the last 3000 years. Students learn wisdom directly from the source through these primary texts in small, seminar style classes that encourage participation through shared inquiry. The curriculum grounds students in a foundation that teaches them not technical skills that could become easily outdated, but timeless fields of study - Buddhist Dharma, philosophy, rhetoric, writing, literature, natural sciences, and mathematics so they will be well prepared to make decisions, and become ethical leaders and eloquent communicators.

Mr. Powers, the Vice President of Administration at DRBU and a disciple of the Venerable Master since the early 1970s, spoke about how DRBU is grounded in the vision that the Venerable Master had for education in the West. The Venerable Master was concerned that a lot of higher education in the United States was oriented toward developing skills that were useful in the world, but neglected the development of the students' humanity. He believed that people nowadays need to be educated on how to nurture their human nature.

He went on to say, "Right now, DRBU is undergoing accreditation under the Western Association of Schools and Colleges (WASC). The Venerable Master wanted this national accreditation so that Buddhism would be seen as a complete field like Psychology, and not as a subset in the Department of East Asian Studies or Religion. He hoped that one day DRBU might become like Harvard. He wanted Buddhism to enter the Western and contemporary world in a way that it could be received and accepted – through a world-class education. DRBU has successfully passed the first stage of WASC accreditation and is currently accepting applications for undergraduate program starting in Fall 2014."

Dharma Master Chih introduced the graduate program at DRBU. Currently being offered is a two year program, a Master of Arts in Buddhist Classics. She said, "There were two categories of students when Shifu started teaching. One consisted of listeners of the sutras. They knew a little of Buddhism, but not much. The other one consisted of people who knew a little

學生。持法師說她是屬於第三種的學生，在遇到上人之前什麼也不懂，是個「墜底」的學生。她剛來的時候，甚至連佛經是什麼都不知道。但是，師父是開路先鋒，而且是一位天才老師，他將佛法帶進了學生的生活中。為了尋找更多對佛法有興趣的學生，上人從唐人街搬到以西方人為主的地區，後來甚至成立了大學。深受上人的啟發，持法師相信所有的人，即使像她這樣的初學者，都可以學習更多的佛法。她鼓勵凡是有興趣深入經藏和學習講法的人，都可以申請法大研究所的課程。

法大入學申請採「隨到隨審制」，也就是只要符合資格以及有心學習的申請者，隨時申請，隨時受理，沒有特定的截止日。有意就讀本校的學生，不要求必須是佛教徒，但必須對課程投以真誠的興趣。和美國其他大學不同的是，校內是清淨的素食環境，學生不准飲酒，衣著端莊，行為端正，這樣才能與城內的住眾和諧共住。一旦錄取，學生可申請獎助學金；視個別需要，校方將與學生及其家人共同討論助學方案，以降低因學費造成的入學障礙。有興趣者，可瀏覽法界佛教大學網站www.drbu.org/admissions，或洽學校註冊組。

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2014年4月1日

加州大學洛杉磯分校

訪問團首先參訪了加州大學洛杉磯分校佛教研究中心，並與研究中心巴斯韋爾博士以及一些教授和研究生進行交流。巴斯韋爾博士談到他與宣公上人的因緣，以及旅居香港時認識的一位萬佛聖城的男眾法師。與會者除了交流彼此在佛法上的學習及修持經驗，持法師、良法師和異法師也談到宣公上人對四眾弟子的教導、萬佛聖城尼眾的培訓和教育，分享她們在這方面的寶貴經驗。

結束佛學研究中心的參訪，訪問團隨即來到該校的大學佛教協會（UBA）舉行佛法講座，討論團體共修的重要性。

持法師談到上人如何把各種文化融合在一

more of Buddhism and who were replete with linguistic skills. They were Translators of the Sutras.” Then she added, “I was in the third category of students who knew nothing about Buddhism before meeting Shifu.” She considered herself at the bottom of the rung. When she started, she didn’t even know what a sutra was. However, Shifu was a pioneer, and a deeply gifted teacher who could bring the sutras to life for students. He moved out of Chinatown in the early days to find more students who were interested to learn Buddhism, and later established the University. Dharma Master Chih was inspired by his teachings. She believed that everyone is capable of learning the Buddhadharma. and She encouraged everyone interested in deeply entering the sutra treasury and in learning to speak the dharma to apply for the graduate program.

DRBU has a rolling admissions process, which means that applications of sincere and qualified candidates are reviewed on their individual merit throughout the year. Prospective students are not required to be Buddhist to attend the university, but must have a sincere interest in studying the curriculum. The DRBU student experience is also unique in a few regards compared to many other American universities - the campus is vegetarian, intoxicants are not allowed, and also modest attire and proper behavior are observed to facilitate a studious and harmonious environment for learning and cultivation. Once students are accepted, financial aid is available. The Department of Financial Aid works closely with students and families to make sure that expense is never an obstacle to entering the university. Interested students may visit www.drbu.org/admissions for more details, and to arrange a conversation with the admissions staff.

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University of California, Los Angeles, April 1st, 2014

The DRBA Delegation visited the UCLA Center of Buddhist Studies and met with Professor Robert Buswell, the Director, along with faculty and graduate students. Professor Buswell shared about his affinities with Venerable Master Hua as well as knowing a CTTB monk when he was in Hong Kong. During the discussion on Buddhist practice, Dharma Master Chih, Dharma Master Liang and Dharma Master Yi talked about how the Venerable Master taught his disciples. They also explained how the nuns were educated at CTTB.

After visiting the Center of Buddhist Studies, the delegation held an open forum at UCLA University Buddhist Association (UBA). The discussion focused on the importance of shared inquiry as a method of cultivating in community.

Dharma Master Chih spoke of how Venerable Master Hua brought together the different cultures. The Venerable Master taught his disciples six ways to live in harmony with others. She said, “It’s a learning experience, and it’s also something you have to work out yourself. However, what I have found in all my time as a nun is there isn’t anything that I know of—now

起。上人教導他的徒弟以六種方法與其他人和睦相處。「這是一種學習的經驗，必須靠自己領悟。」她又說，「我這一生，前面二十七年在家人的生活，之後出家至今超過四十年，我想不出有什麼比我現在所做的事更想要做的，而且大部分的學習都是得益於僧團。」

接著，異法師談到共修的智慧，並分享她參與集體翻譯的親身經歷。集體翻譯的過程中，大家要學習互相尊重，並接納彼此而成為一體。猶如大海納百川，百川雖色味各異，終入大海，其味合一；集體翻譯的組員們背景各不相同，若能於佛法前謙卑，一旦進入佛法的智海，大家平等，其味相同。翻譯工作中學到很好的課題，就是放下自我，才能和他人共事，同享共修的智慧。

良法師說她原以為出家是在深山或洞穴內打坐，與世隔絕，然而事實並非如此。上人教導大乘佛法，強調菩薩道的精神，而不是獨善其身的聲聞道。因此在團體中修行，就像上人形容的未經打磨的寶石，必須丟進拋光機裡和其他的石頭互相摩擦、碰撞，才能磨去粗糙的棱角；當寶石現出來時，就都光滑璀璨了。眾人共住同參也是一樣的道理。

鮑爾教授也從不同的角度提供意見，任何發生在你身上的事情都有其因緣，因此我們必須在已經發生的因緣際會中去作一些改變，以達到未來更大的變化，而不是逃避。他提出一個問題，讓大家進行心靈上深層的探討。在場的學生提問熱烈，獲益匪淺，並希望訪問團能再回來進行更多的討論。

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2014年4月1日 1:00 PM

帕薩迪納市立學院

「佛教的正念觀」——從漢傳禪法看由迷轉悟

4月1日訪問團受邀至帕薩迪納市立學院，舉行佛學講座。首先由法大副校長鮑爾先生主講「佛教的正念觀」。他說現代人俗務繁忙，散心雜亂，自我察覺的意識欠缺，所以精神多不集中。佛家禪坐法門的要點是覺察自己的心，時時迴光返照。

鮑爾副校長談到，透過不斷地學習，我們可

I only have 27 years of experience in the world [before becoming a nun], and over forty years as a left-home person, there is nothing else that I know of that I'd rather be doing than what I am doing. And I think much of the learning comes because of community."

Dharma Master Yi talked about the wisdom of communal cultivation. She shared her personal experience of working with a team of translators. Working with a team, everyone must learn to respect each other and be tolerant of individual differences. Eventually all the different perspectives need to come together to one translation. It is like the great sea taking in water from different tributaries. Although the color and flavor of the water may initially be different, the flavor blends as one when they finally come together in the great sea. Similarly, we may all come from different backgrounds, but if we can be humble before the Dharma and enter the sea of Dharma wisdom, everyone is equal and the flavor is the same. Working with the translation team, Dharma Master Yi has learned a significant lesson, which is to let go of the sense of self in order to work harmoniously with others and take part in the wisdom of practicing within a community.

Dharma Master Liang admitted that she originally thought becoming a monastic meant meditating on a mountaintop or inside a cave, isolated from the world. However, this has not been her experience. The Venerable Master emphasized the Bodhisattva path taught in Mahayana Buddhism rather than the path of the Arhat. In terms of practicing in community, the Venerable Master likened it to a stone tumbler. To polish a stone's surface, all the rough stones are thrown into the tumbler where they rub against each other. The rough edges are all smoothed out, and the result is a lustrous gem. Practicing in community produces similar effects.

Professor Doug Powers explained that whatever happens comes about due to causes and conditions. Hence, the place to start making changes is our immediate conditions. These changes then result in larger changes that affect our lives as a whole. We cannot simply run away and try to escape. This topic generated a great deal of interest and discussion where the students asked a number of questions. Everyone learned a great deal, and the students hoped that the delegation would come back to teach again.

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Pasadena Community College on April 1st, 2014, 1:00 PM

Buddhist Concept of Mindfulness: Changing Confusion to Clarity from a Chinese Chan Perspective

At the Pasadena Community College, Professor Doug Powers spoke about "Mindfulness from a Buddhist Perspective." In modern society, people live busy lives, have constant distractions, and have little self-awareness. All these factors cause them to be unable to focus. Buddhist meditation is a method for people to see into their own minds and reflect from within.

以對自我的心有絕對的控制，而不被分分秒秒的外界活動所干擾。佛教的禪修是訓練自我覺察的最好方法，令我們有正念，有能力選擇正確的人生方向。他也解釋智慧和一般的知識是不同的，智慧是由禪修習定而來；有了智慧，自然就有正念。用正念與他人溝通才能真正了解對方，與人群的互動自然良好。

接著，恒持法師請三位培德中學男校的學生示範雙跏趺坐。基本上，雙跏趺坐能關閉人體內的能量系統，你會感覺一股氣在體內循環。打坐是我們面對自己的唯一時刻，藉由打坐，可以培養正念，學習很多有關自我的內部能量系統，認識我們的心，進而了解我們的精神層面。

曾住在洛杉磯多年的恒異法師說，這是她第一次來到該校，第一個印象是副校長非常友善，而且與訪問團聊得很投機。副校長表示，不知道是何因緣，大家一見面就很投緣，有似曾相識的感覺，不用互相介紹，就能聊得很深入又親切。

最後恒良法師說，方才所談的內在的正念，應該時時刻刻運用在日常體用之間。譬如現在是午餐時間，佛教的「食存五觀」，幫助我們即使在短短用餐的時間，也能隨時保持正念。正如孔子所說：「君子無終食之間違仁。造次必於是，顛沛必於是。」君子那怕是吃一頓飯的時間，都不可以違背仁道；即使在動盪艱困或顛沛流離的時候，都不可忘失正念。

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2014年4月3日 12:00 PM

帕薩迪納市立學院

「如何培養日常生活中的正念覺知」

4月3日，訪問團再次來到帕薩迪納市立學院，為教師研討會展開佛學正念觀講座。主題是「如何培養日常生活中的正念覺知」。法師們以八識介紹心識的作用，特別請培德中學的學生示範，詳細解說如何雙跏趺坐，了解自我，培養對四周人事的正念覺知。並解說佛教認為人是受業而來，有很多貪、瞋、

Through continuous practice, we can achieve complete self-mastery of our mind so that we are not perturbed by external events. Buddhist meditation provides one of the best methods for developing this ability. We can develop our skill in mindfulness and also discern the right direction we should take in life. Professor Powers also explained the difference between wisdom and knowledge. Wisdom arises from equanimity and evenness of mind developed through meditation. When we have wisdom, mindfulness comes very naturally. Using mindfulness in our communication with others, we can understand them more deeply and have more meaningful interactions with one another.

To show the proper posture for meditation, Dharma Master Heng Chih asked three students from Developing Virtue Boys School to demonstrate the full lotus posture. She explained that this posture helped close the internal energy circuit within our body. Energy can then circulate within our body. Meditation is one of the unique opportunities we have to really face ourselves directly. From meditation, we can develop mindfulness and our internal energy system, as well as recognize our mind and eventually understand where we are in our spiritual process.

This was the first time Dharma Master Heng Yi visited PCC, despite having lived in Los Angeles for many years. Her first impression was that Dr. Bell, the Vice President of PCC, was very hospitable and welcoming towards the delegation. In response, Dr. Bell said that for some unknown reason he felt an immediate affinity with the delegation. It seemed like everyone had known each other from the past. The conversations were quite warm and formal introductions were unneeded.

In conclusion, Dharma Master Heng Liang said that mindfulness should be applied daily. For example, during lunchtime, the Buddha taught the Five Contemplations that teaches us how to be mindful while we eat. This principles is also taught by Confucius who said, "A noble person does not do things contrary to the principle of humaneness, even for a moment, such as eating a meal. If you encounter difficulties, you should always maintain mindfulness."

Pasadena Community College on April 3rd, 2014, 12:00 PM

Inward Cultivation: How To Develop a Buddhist

Mindfulness Practice

The delegation visited Pasadena Community College to hold a Faculty Development Workshop on Buddhist Mindfulness. The main topic was "Inwardly Cultivating: How to Develop a Buddhist Mindfulness Practice." The Dharma Masters introduced a Buddhist understanding of mind through the Buddhist theory of the Eighth Consciousness. Developing Virtue Boys School students demonstrated how to sit in full-lotus position and the monastics gave a detailed explanation. The monastics also taught how we can understand ourselves as well as developing proper mindfulness

痴、慢、疑、財、色、名、食、睡的習氣毛病，以致被業力牽引，終日造業受苦而不自覺。若能藉由打坐及冥想，反觀自照，去除習氣毛病，時時刻刻保持正念，內心平靜，將自己解脫出來，才能得到真正的幸福和快樂。

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2014年4月3日

加州理工學院

張志文、侯一釗文

2014年4月3日傍晚，在加州理工學院中國同學會的邀請下，萬佛聖城恒持法師、恒良法師以及恒異法師不辭辛勞來到該校開示佛法。眾多上人的弟子，以及加州理工學院和帕薩迪那市立學院的學生都踴躍前來，聆聽法師的教誨。大家認真聆聽，不時提問，現場氣氛活躍。

恒持法師在談到業的時候，通過例子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。她指出即使在造業之後，也還有辦法影響其結果。比如，善業已經完成之後，可以通過迴向來擴大善果；已經造了惡業之後，也可以通過懺悔來減少將來的惡果。持法師還介紹了佛法唯識論中八識的概念，即眼識、耳識、鼻識、舌識、身識（以上合稱五識）、意識、末那識、阿賴耶識，以及如何轉識成智。

恒異法師講解《華嚴經》中的一段經文，並通過深入淺出的方式闡釋其中的意境。她把聽眾分成若干小組，就其中的一段經文進行討論，各抒己見。隨後以一則具體的故事，類比在生活中要用智慧處理好爭與不爭的關係，正如《老子》所說的：「夫唯不爭，故天下莫能與之爭。」

恒良法師開示，每天固定拜佛會幫助我們修行，生起懺悔心，我們的戒體會增長。在打坐前，如果可以先拜佛，會有助於打坐，因為拜佛可以消除妄想。否則打坐時會不斷地打妄想。

法師們講法生動，很多例子是來自她們

and awareness towards everything around us. They explained the Buddhist perspective of rebirth and how people are born as a result of their karmic actions in the past. All of us have many negative habitual patterns such as greed, anger, foolishness, arrogance, and skepticism as well as pursuing wealth, sex, fame, food, and sleep. Each of these habitual tendencies end up being a karmic force that trap us. If we can practice meditation and reflect within, we can then let go of our habitual patterns, maintain proper mindfulness and equanimity at all times, and liberate ourselves, then we will be able to realize true happiness.

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California Institute of Technology on April 3rd, 2014

By Zhiwen Zhang and Yizhao Thomas Hou

Dharma Masters from the City of Ten Thousand Buddhas -- Dharma Master Heng Chih, Dharma Master Heng Liang, and Dharma Master Heng Yi, came to Caltech to give a Dharma Talk. Many disciples of Venerable Master Hua and students of Caltech and Pasadena City College came to listen. Their eagerness to learn and questions created a vibrant atmosphere.

Dharma Master Heng Chih explained the three types of karma which are positive, negative and indeterminate. She emphasized that even after one does a deed there are still ways to influence the outcome. For example, after we create good karma, we can expand the goodness through Dedication of Merit. If we commit bad karma, we can reduce its future bad consequences through repentance. Dharma Master Heng Chih also introduced the Eight Consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, cognitive consciousness, *mana*-consciousness and *alaya*-consciousness, and how to transform consciousness to wisdom.

Dharma Master Heng Yi explained a passage from the *Avatamsaka Sutra*. To help the audience understand firsthand the principle she was explaining she grouped the participants into small teams to discuss and express their views. She then used a true story as an analogy to demonstrate wisdom in the relationship between fighting and no-fighting in our daily lives. She quoted *Laozi* who said, "If one does not compete, then the world could not compete with him." The smartest advice is to avoid competition; if you do not fight, you win.

Dharma Master Heng Liang advised the audience to follow a daily schedule of bowing to the Buddhas. Bowing supports our cultivation and helps us develop a heart of repentance. Bowing also nourishes our precept substance and can eradicate our delusive thoughts. Bowing before meditation is a very effective way of reducing delusive thoughts during our meditation practice.

The Dharma Masters delivered the Dharma in a compelling way that came from their personal experiences and realizations through years of cultivation. When responding to questions, the Dharma Masters explained the relationship

多年修行過程中的親身經歷和感悟，非常引人入勝，大眾也不時提問。法師尤其回答了科學與佛學的關係，如何在充滿競爭的環境裡保持平和不爭的心態，堅守正確的價值觀，積極發掘自己的潛能和智慧。法師們開示的時間雖然短暫，大眾法喜充滿，彷彿醍醐灌頂，甘露灑心。❀



between science and Buddhism, how to keep a peaceful and non-fighting disposition in an environment of contention, how to firmly uphold the proper values, and how to proactively explore and develop our potential and wisdom. Although the length of the Dharma talk was short, everyone was filled with the joy of Dharma. ❀