

金佛寺三十週年慶 慶豐收

A Bountiful Harvest: Celebration of Gold Buddha Monastery's 30th Anniversary



比丘尼近育文

李海昱 英譯

Written by Bhikshuni Jin Yu

English Translation by Lotus Lee



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今年適逢金佛聖寺成立三十週年，依照往例在佛教的教孝月——農曆七月——舉辦為期一個月的「地藏法會」。法會期間法師分別介紹《地藏十輪經》和《佛說十善業道經》，期望與會的信眾能將佛的教法應用於日用平常。

有件插曲值得一提，那就是在法會前夕，一架馬來西亞航空客機不幸失事墜毀。一位信眾發了超度所有罹難者的好心，可是財力無法負擔，臨離開前仍誠懇地請法師給他一點時間盡力周全；然數日過去，仍無訊息。對一位正處立業的年輕人而言，要湊足這筆金額實非容易；於是法師登高一呼，出乎意料地，信眾你出一個，他發心五個，如此結合大家的力量，不僅馬航這架墜機，包括台灣復興航空、非洲阿爾及利亞航空兩架墜機的所有罹難者，都得以在法會立上超度牌位。當年輕人知道比原本的設想更圓滿時，感動莫名。這真可謂心燈一明，燈燈相傳，照破千年暗。

8月23、24日，一場法與食的饗宴熱熱鬧鬧地展開了。

23日，講法法會由香港大嶼山慈興寺興

This year is the 30th anniversary of the founding of Gold Buddha Monastery. In Buddhism, the seventh lunar month is the month of teaching filiality; as in previous years, during this time, Gold Buddha Monastery held a month-long Earth Store Session. Throughout the Dharma Assembly, Dharma Masters gave introductory talks on the *Sutra of the Ten Wheels of Earth Store Bodhisattva* and *The Buddha Speaks the Sutra of the Ten Wholesome Ways of Action*, in the hopes that participants would be able to apply the Buddha's teachings to their daily lives.

One incident worth mentioning is that before the session was to begin, a Malaysian Airlines flight crashed. A layperson wished to write plaques for all the people who had lost their lives, but he was unable to cover the cost of the plaques. Before he left, he asked the Dharma Masters to give him some time to amass the amount of money needed. However, even after several days, he did not return. For a young man trying to establish a business, this was a very difficult endeavor. As a result, a Dharma Master announced his wishes publicly, and to everyone's surprise, the members of the assembly all chipped in generously, and with everyone's efforts, every single victim of the Malaysian Airlines, TransAsia Airways, and Air Algerie plane crashes had a plaque. When the compassionate young man found out that his original plans had been more than fulfilled, he was extremely touched. This is truly an example of how one lamp can light many more lamps, thus dispelling a thousand years of darkness.

On August 23rd and 24th, a feast of Dharma and food began.

On the 23rd, Dharma Master Xing from Cixing Monastery in Lantou Island, Hong Kong, began the Dharma talks, saying: When Buddhism came



法師揭開序幕。法師說，佛教從印度傳到中國，其目的在教導眾生離苦得樂。而苦的根源在於眾生不能認識自己，沉淪於貪瞋癡而無法自拔。如果我們能依佛的教誨，善用其心，好好地觀察自己的習氣毛病，運用禪定的工夫，不使習氣影響修行，假以時日，必有消息。

接著良法師分享她和金佛寺的故事。她說上人的境界時常令人難以捉摸。有一天，上人對她說：「妳可以開車去金佛寺。」聽了之後，她又驚又喜。歡喜之餘便開了長途車抵達溫哥華。當時座落在唐人街的寺院大門，是一扇非常特別的玻璃門，門裏的人可以清清楚楚地往外看，可是外面的人卻看不進裏頭。當年的中國城可說是販毒、色情的大本營，外面花花世界的種種常令當時的她大開眼界。她認為上人把道場設在這麼不安靜的地方，無非要弟子們在亂世中提起道心，不忘修行。

再來，江法師引用上人的話說：學佛的初步就是六大宗旨——不爭，不貪，不求，不自私，不自利，不打妄語；如果能謹守這六大宗旨，成佛有餘。江法師又說，這六大條款恰恰和五戒不謀而合。不殺生就是不爭，不偷盜就是不貪，不邪淫就是不求，而不飲酒就是不自私不自利，加上不妄語，真正是做人的基礎，更是修出世法的根本。

最後，來法師很幽默地跟大家講上人教他們包水餃、做饅頭的經歷。他說上人的烹飪總是非常非常地簡單，經常有很多人會做極漂亮、花俏的水餃來供養，可是上人都不吃，他就喜歡來法師做的「陽春水餃」，沒有太多的調味料。不過，來法師提醒大家，上人不時地要大家保持正念，即便吃飯時也不休息，專心在三念五觀上。上人不斷地強調內裏的修行，而不著相。

to China from India, its purpose was to teach sentient beings how to leave suffering and attain bliss. The source of suffering is the fact that sentient beings are unable to recognize their true nature, sinking into greed, anger, and delusion, unable to pull themselves out. If we are able to follow the Buddha's teachings, put our minds to good use, observe our bad habits, and use mindfulness to prevent them from being distractions in cultivation, with time, we will definitely reap the results.

Dharma Master Liang went on to share her experiences with Gold Buddha Monastery. She said that the Venerable Master's state of mind was often very difficult to understand. One day, he told her that she could drive to Gold Buddha Monastery. Surprised and delighted, she drove all the way to Vancouver. At the time, Gold Buddha was located in Chinatown, and the door to the monastery had been specially tinted so that people on the inside could see out, but people on the outside could not see in. In those days,



Chinatown was the prime location for drugs and prostitution. To Dharma Master Liang, the different aspects of the world outside were really eye-opening. She thought that the Venerable Master established the monastery in such a rowdy place to enable his disciples to bring forth the resolve to cultivate and not forget their practice in a chaotic era.

Then, Dharma Master Chiang quoted the Venerable Master, saying that the first step in learning Buddhism is to follow the six great principles: do not fight, do not be greedy, do not seek, do not be selfish, do not pursue personal advantage, and do not lie. If one can put these principles into practice, one will be more than qualified to attain Buddhahood. In addition, the six great principles go together with the five precepts perfectly: by not killing, one refrains from fighting; by not stealing, one is not greedy; by not engaging in adultery, one does not seek; and by not drinking alcohol, one refrains from being selfish and pursuing personal advantage. When added to the precept against lying, they form the

23日，下午傳三皈五戒，法師們勉勵戒子把握睜眼投胎的機會。江法師說，皈者，乃反黑為白的意思，目的在教導我們改過自新，重新做人。興法師說，上人窮其一生修習佛法，實踐佛法，除此之外，別無興趣。我們皈命敬投在他座下，應該要尋著他的腳步走。來法師要求大家依照自己的身體狀況、時間圓滿一萬拜；或者可以到萬佛城參加〈萬佛寶懺〉，二十一天便可拜滿一萬拜。他說自己在1969年遇到上人，可是一直到1973年才圓滿受戒，而殿堂裏的戒子在短短的兩個小時便完成受戒，相較起來比他快多了，相信成佛也會比他快。

24日早上，金佛寺太鼓隊精湛的演出，加上1314劇團逗趣的布偶戲表演，把氣氛推向高潮。中午園遊會推出各式精美素食，吸引數百的人潮。

8月25日起，為祈求國泰民安、風調雨順，啟薦為期八天的〈梁皇寶懺〉。法會在良法師的帶領下，上下一氣，氣氛特別祥和。中午以及晚間，江法師對大眾講解懺文大義，諸如信心、懺悔、發願的重要性等；興法師則開放禪坐問答，吸引了不少禪和子前來。其間來回問答熱絡，不論初學或老參皆如沐春風，謹書一二以饗讀者。

其一：古德說，「若人靜坐一須臾，勝造恆沙七寶塔。」如何靜坐須臾，而能滅罪？

法師答：靜心而坐，乃成佛的正因，將來必成就成佛正果。但並非馬上成佛，而是要經過長時間不斷地修行，轉妄想、煩惱為菩提。談到妄想，禪修的人尤其怕，其實能用它，妄想不僅不會阻礙修行，相反地可以成為得力的助手，而其中的關鍵在：能從境界中「找好處」。

說到對治妄想的方法有二，一是觀照真如。妄想在未形成前是一股氣，所謂「習氣」。如果行者能時時產生觀照力，看著它，把它定住，它就會自己來又自行離去。如此一來，就有辦法不受它的控制。再者，妄想重重無盡，對抗、壓抑都不是好辦法。事實上，妄想本身並無自性，如果它有實體的話，我們就毫無機會轉煩惱成菩提。因此我們當下的功課是：練習時時觀照心念，將

foundations of being a good person and the basics of cultivating Dharmas that transcend the world.

Finally, Dharma Master Lai related humorous stories about the Venerable Master teaching them how to make dumplings and steamed bread. He said that the Venerable Master's cooking was always very simple. A lot of people would make offerings of extremely beautiful and fancy dumplings, but the Master would never eat them, because he only liked the plain and simple dumplings that Dharma Master Lai made, which had very little seasoning. However, Dharma Master Lai reminded everyone that the Venerable Master wanted people to maintain proper thoughts, and to keep the three mindfulnesses and the five contemplations in mind even when eating. The Venerable Master always emphasized internal cultivation and not being attached to any characteristics.

On the afternoon of the 23rd, the three refuges and five precepts were transmitted, and the Dharma Masters encouraged the preceptees to take advantage of this opportunity of being reborn with their eyes open. Dharma Master Chiang said that to take refuge is to turn black into white, and the goal is to teach us to change ourselves and begin anew. Dharma Master Xing said that in the Venerable Master's life, he concentrated solely on cultivating the Buddhadharma and putting it into practice. Now that we have taken refuge under his teachings, we should follow in his footsteps. Dharma Master Lai requested everyone to bow to the Buddha ten thousand times to the best of their abilities, or alternatively, to go to the City of Ten Thousand Buddhas for Ten Thousand Buddhas Repentance, where one can finish ten thousand bows in twenty-one days. He said that he met the Venerable Master in 1969 but did not take the precepts until 1973. Since the preceptees were able to receive the precepts in just two hours, they were much faster than he was, and he believed that they would attain Buddhahood more quickly too.

On the morning of the 24th, Gold Buddha Monastery's taiko team played brilliantly, and the 1314 theatrical troupe gave an amusing performance that brought the atmosphere to great heights. During lunch, all kinds of delicious vegetarian food were served at different stations, attracting hundreds of people.

For the sake of a prosperous country, peace for the people, and favorable weather, beginning on August 25th, a Dharma assembly of *Emperor Liang's Jeweled Repentance*, which spanned eight days, was held under the guidance of Dharma Master Liang. The atmosphere of the entire ceremony was harmonious and peaceful. At lunch and during the evenings, Dharma Master Chiang explained the meanings of the text, including the importance of faith, repentance, and making vows. Dharma Master Xing hosted a question and answer session on meditation, which attracted many Chan enthusiasts. The exchange of questions and answers was quite exciting, and both beginners and experienced meditators enjoyed it greatly. A few questions and answers are listed below.

Question: Virtuous ones have said, "If a person sits in meditation for

之養成習慣。最終的功夫，則是在概念未形成之前，就能一把抓住那股氣。

第二個方法是禪坐，參話頭。參念頭產生之前是啥狀態。我們比較熟悉的話頭是：念佛是誰？前三個字是引導，重點在「誰」字。要能把「誰」字拉得長長的，長到把疑情帶出來，把習氣一把推開，有如漩渦般越蕩越開。法師接著說：「念佛是誰」猶如以指標月，等工夫純熟、上手，便能帶領我們趣向真如。



又有人問，禪修最利，可是有走火入魔之迷，如何解？

法師說：修行門門所面對的是心，也就是如何將心收攝起來，專一用功。所以是心的問題，而不是法的問題。所謂汝在妙覺中，它在塵勞外；能奈汝何？又如用刀斷水，如何斬得了呢？可是如果用有所求的心來修行，像求神通、境界等等，就很容易出問題。因此一個修行人如果能抱持慚愧心，不跟低趣的眾生相比，而是常住於佛住，問題能從哪裏來呢？法師勉勵大家，如果能時時觀察，瞭解心的作用，慢慢就能把習氣毛病給改過來了。修行人要很清楚自己的目標，要越修越清淨、越柔順才是。

even an instant, the merit accrued is greater than that of building as many stupas with the seven gems as there are grains of sand in the Ganges River.” How does one sit in meditation to eradicate offenses?

Dharma Master’s answer: Sitting in meditation with one’s mind at peace is the direct cause for attaining Buddhahood. One will definitely become a Buddha in the future. However, this does not happen at once, but requires constant practice over a long period of time to turn false thoughts and afflictions into Bodhi. People who cultivate Chan are especially afraid of false thoughts, but if you know how to use them, not only will false thoughts not obstruct your cultivation, they can actually help you instead. The key is to be able to see a silver lining in your false thoughts, no matter what sort of state you encounter.

As for methods to deal with false thoughts, there are two: first is to reflect on true thusness. Before false thoughts come into being, they are actually a flow of *qi* (energy), part of your bad habits. At this point, if the cultivator is able to constantly reflect inwards, and fixate one’s awareness on them, then the false thoughts will simply arise and disappear. They will not control you anymore. False thoughts are limitless and inexhaustible. Trying to resist or oppress them is not a good idea. Actually, false thoughts have no inherent nature. If they had a substance, we would have no chance of being able to turn afflictions into Bodhi. Our task at the moment is to practice continuously reflecting on and being aware of our thoughts, and to make this a habit. The goal is to be capable of catching the burst of *qi* before it takes form.

The second method is sitting in meditation and contemplating the *huatou*. Before the *thoughts* are formed, what state is your mind in? A *huatou* that we are more familiar with is, “Who is mindful of the Buddha?” The word “who” is the key, and all the other words are just guiding markers. You should put all the emphasis on the word “who,” drawing it out so that you draw out all your doubts and push out all of your bad habits, so that any doubts spiral out and away. Using the *huatou* “Who is mindful of the Buddha?” is like using your finger to point at the moon. Once you have built up your skill in cultivation, it can guide you towards true thusness.

Question: Cultivation of Chan is the most effective, but there is also the danger of going down the wrong path. How would you explain that?

Dharma Master’s answer: In cultivation, every method is pointing towards the mind and how to gather it in to focus on practice. Therefore, it is the problem of the mind, not the method. The *Shurangama Sutra* says, “They are subject to the stress of entanglement with perceived objects, while you abide within wondrous enlightenment. Therefore they can do you no harm any more than wind can blow light away or a knife can cut water.” However, if you cultivate with the intent of seeking something, such as spiritual powers or some sort of states, then problems will arise very easily. On the other hand, if a cultivator can be humble and refrain from dealing with beings of lower forms, while abiding in the dwelling of the Buddhas, then where could any problems arise? If we can always



又有人問禪淨雙修、反聞聞自性等問題。法師都詳加解答，使令與會大眾均霑法雨，法喜充滿。

這場法與食的饗宴，溫潤了溫哥華。大眾的誠心若有絲毫的功德，在此除了祈求加拿大國泰民安之外，更祝禱世界得以和平。✿

able to change our bad habits. Cultivators should be very clear about their goals, and become purer and gentler as they cultivate.

Others asked questions about simultaneous cultivation of Chan and Pure land, and how to turn the hearing round to listen to the true nature. The Dharma Master answered each question in detail. Everyone received the benefits of the teaching and was filled with the joy of the Dharma.

This whole event warmed the city of Vancouver. If the sincerity of the assembly has resulted even a tiny bit of merit and virtue, not only do we pray for the country of Canada to be peaceful, we also hope for peace in the world. ✿