

## The Mind-Seal of the Venerable Master 上人的心法



Spoken by Bhikshu Heng Sure  
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Chinese Translation by Sandy Hsieh

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謝果馨 中譯



Venerable Master and Dharma friends, fellow cultivators, welcome to our 19<sup>th</sup> observation and commemoration of the Nirvana of our teacher and founder, Venerable Master Hsuan Hua. We have lots of Dharma friends here today. We've opened up several different dining rooms, and we hope everybody will be especially patient and mindful of your neighbors and new friends sitting to your left and right, and keep your minds on the legacy of Dharma teachings that our founder left for us.

I saw a survey the other day. Some reputable, dependable findings that said America is a very diverse religious nation, many different religions getting along together. They were counting heads, they were seeing how many different faiths, how many different believers of those different faiths were in this county and they came to the conclusion that people of

師父上人、各位師兄、各位佛友，大家阿彌陀佛。歡迎大家今天到萬佛聖城來參加我們的師父，也是創辦人宣公上人，入涅槃十九週年的紀念日。今天佛友來的特別特別多，所以我們加開了幾個齋堂，左邊也有，右邊也有，外邊也有。因為有那麼多新的朋友，所以各位要發出更大的忍耐心，對你左邊、右邊新的佛友就要忍讓。各位如果能用這種廣大的忍耐心，然後保持正念思惟，尤其對於上人所留下來的法寶，那大家一定不會空手而回。

這個禮拜讀到一篇調查報告，是一家頗有信譽的報紙報導的，所以應該可靠，內容來自某一所大學的研究報告。美國是一個multi-faith



the Book, people who follow the Bible, are the numerical majority by far. It doesn't surprise anybody. But the biggest surprise was that of the people asked to report their actual faith, the number two religion in the western states, from Montana to New Mexico, was Buddhism. The researchers were impressed with the speed at which Buddhism was growing in America.

When I saw that, the first thing that popped into my mind was, "How do you know who is a Buddhist?" If the criteria was, "Have you taken refuge with the Three Jewels?" that figure would probably drop pretty dramatically. In the year 2014, what does it mean to be a Buddhist? Well, it's even harder than we know because when I go out to the larger Buddhist world, the number one question that I get asked, even from people inside our own widespread worldwide community, is, "Fashi, there are 84,000 Dharma doors, which one should I cultivate? Which one is the best one for me?" Even within Buddhism, we have so many choices, so many different ways of being Buddhist, right? It has been 19 years since our teacher entered Nirvana in 1995. From the last time he was physically here, to this very day, what have you been practicing? The word that you hear around here is cultivation. What are you cultivating? What do you actually do when you want to be a Buddhist or do it the way the Buddha did? That's a question I'd like to pose to everybody to think over.

I was in a car today with a grandma. Her grandchildren

有多種宗教信仰的國家，因此研究報告主要調查各宗教信徒的人數。結果並不意外，美國的確是一個信耶穌教為主的國家，信仰《聖經》的人最多，這是我們都知道的。不過研究人員說，最驚奇的發現是在西岸這些州，不是全國，而是從蒙大拿州一直到南邊的新墨西哥州、亞利桑納州，西岸這五、六個州最流行的宗教是佛教。這一個新發現令他們很驚訝，佛教竟然發展得那麼快！

看到這項調查結果，我最先想到的就是，具備什麼條件才算是佛教徒？如果是要歸依三寶才算的話，那這個數字會低很多。2014年，佛教徒怎麼定義？常常有人問我：「法師，八萬四千法門我應該修哪一個法門？哪一個法門最適合我？」光是在佛教裏就有這麼多選擇，有這麼多不同的方法成為佛教徒。從師父1995年入涅槃到今天，已經十九年，你都在做什麼？尤其「修行」這個詞，經常在萬佛城裏聽到，我們的師父很重視修行、修道，他說：「佛法是要修的，道是要行的，不行哪有道？」所以我們在修什麼？有什麼資格說我信佛、我確實是佛教徒？我希望大家好好去思考一下這個問題。

今天來萬佛城的時候，車上有一位老居士，她的孫子孫女已經是大學生。她每天三點半起身做早課，每天誦六部《地藏經》，現在不必看本子，因為《地藏經》都背熟了。這種修行的確非常了不起、不簡單。不過呢，不是各個人都有



are already in college and for her cultivation, she recites sutras. She recites the *Earth Store Bodhisattva Sutra* every day and even has it memorized because she recites it so many times. She doesn't even need the book. She's up doing morning ceremony at 4 o'clock every single day because it's what she does as a Buddhist. So there is that kind of cultivation, very serious Buddhist practice involving a method, and a place, and a vow. But I reflect upon what Shrfu actually left us, what Shrfu said to us over and over and over again, particularly in the last few years of his life: Shrfu said, "The best method that I've encountered in the 50 years of my cultivation would be the Six Guidelines of the City of Ten Thousand Buddhas."

There was a time when we heard Shrfu start to lecture on the Six Guidelines and we all kind of went, "Here we go again," because Shrfu used to talk about it so often. But now 19 years after his nirvana, we ought to think what was it about those Six Guidelines that made Shrfu say something like that? And could it be if Buddhism is America's second most popular religion in the western states, does everybody know about that kind of practice? And what do we mean when we say we cultivate the Dharma of the City of Ten Thousand Buddhas? That's another way to look at that question.

Okay, what are the Six Guidelines? How do we practice them? First of all, they're psychological; you use them in the mind. Second of all, they're invisible; there is no sign that you're cultivating according to the Six Guidelines. Third of all, they're portable; you can do it all the time. You don't have to be in a Buddha Hall, you don't have to be in your robe, or with incense lit. The fourth one is that you don't have to pay, not even a penny. You can do it anywhere, anytime, and nobody knows that you're actually cultivating according to those. But these are the strengths of this particular practice, which is to say, Shrfu gave us a way to return to our

那麼多時間，能這樣精進用功。如果問我，哪一個是萬佛聖城傳統的法門，那就是六大宗旨。回想上人真正留下的法寶，而且不斷耳提面命、孜孜不倦提醒我們的，尤其是在他老人家即將離開我們的最後那幾年，上人說：「我修道五十年，這是我最重要、最喜歡、最常用的法門。」

聽上人講六大宗旨那麼多次，每次只要他開始講「不爭、不貪…」，大家心裏就：「喔，又來了！」因為講了那麼多次。然而上人色身不在已經十九年，我們應該想想為什麼師父這樣注重六大宗旨？儘管佛教躍居為西岸的第二大宗教，這些人知道這麼一個修行方法嗎？還有，當我們說自己修的是萬佛城的佛法，它代表的是什麼？我們應該要認識這六大宗旨。

什麼是六大宗旨？六大宗旨怎麼修？第一、它是心靈層面的，必須在心地上修持。第二、這個法門是無形的、看不見，你在修的時候沒人知道。第三、它是行動可攜式的，任何時間都可以修，即使不在佛堂，沒有搭衣，沒有點香，你都可以修。第四、不用付錢，一分錢也不用；所以一切時一切處，你都可以

nature and to correct the flow of ordinary, fighting, greedy, selfish thoughts that are rolling through our minds all the time.

The genius of this method and why I think Shrfu stressed them so much is that at this time when Buddhism is just getting started, when this new Asian faith is first being introduced to the West and to the world, not everybody is going to be able to say, “Namo Amitufo, Namo Amitufo,” right? Because we had just gotten rid of one God and heaven, we don’t want another Buddha and heaven that looks like God, right? Many people have that reaction when they see Amitabha. So we’re not ready for high level Buddha recitation which is probably the ultimate and best Dharma door. People aren’t there yet. Even I’m not there yet. But, if I look at my mind and I think, “Am I competing to be number one? Am I trying to be the one and only?” If so, that’s called the fighting thought. Maybe I should yield; maybe I should take that number one and give it to everybody else. That’s cultivation according to City of Ten Thousand Buddhas, according to our teacher.

Shrfu gave us six ways to correct our minds. If I have a greedy thought, and that happens probably most often, then instead of greed I can be generous, and share, and give; instead of taking the part of yours that I wanted, I make sure you get yours, and maybe even give you some of mine. There won’t be affliction if you can do that. Instead of seeking, be content; instead of being selfish, be selfless and put others in that center spot; instead of wanting advantages for every situation, share the good stuff with others; and instead of being dishonest, tell the truth. Those are the Six Guidelines, and when I put those practices at the center of my mind and my thoughts, I think I’m cultivating, at least the way my teacher encouraged us to cultivate. Furthermore, I’m going to be holding the precepts at the root, so my mind is going to be turning towards the Dao, towards goodness, towards benefiting. Afflictions will not increase and I’m a blessing to the world if I can transform fighting, greed, seeking, selfishness, advantages, and dishonesty.

So I think this is a wonderful Dharma for the 21<sup>st</sup> century in a time of ecological crisis, in a time when NASA says the polar ice caps are not going to survive; they’re not going to stop melting. This is a time to live together—in harmony, without fighting, without greed, without seeking. I just want to share that and if somebody says, “Gee, I went up to the City of Ten Thousand Buddhas on that Nirvana day, and I brought something back; it’s a jewel. It’s actually putting my mind in the Buddha’s space and putting my feet on the Buddha’s path.” If you can recognize those Six Guidelines, I think Shrfu’s Dharma is alive and well in the world, 19 years out!



默默地如法行持這六大宗旨，不為人所知。這也正是這個法門最殊勝之處，上人教我們這個方法，讓我們可以返本還原，修正內心又爭又貪又自私的思想，回復清淨。

我想師父一直強調六大宗旨，是因為佛教剛剛在西方起步，西方人對這個從亞洲來的信仰認識不深，並不是每個人都懂得念「南無阿彌陀佛」。好不容易擺脫上帝和天堂的思想，我們不要另外一個類似上帝的佛祖和天堂；有些人看到阿彌陀佛的佛像時，的確有這種反應。所以雖然唸佛可能是最究竟圓滿的法門，可是我們還沒辦法參加，因為程度還不到那裏。但是程度雖然不夠，可是如果我要我觀照內心：「我在爭第一嗎？我又開始唯我獨尊嗎？」一旦察覺有「爭」的念頭，下一個念頭可以轉為「讓」，可以把這個「第一」讓給別人；能夠這樣，就是遵循萬佛城和師父的教導修行。

師父給我們這六個方法改造心裏錯誤的念頭。貪心起來的時候，這可能是最常出現的，我就用慷慨布施、人欲我予的心來代替；雖然我也想要，可是不能霸占別人的份，甚至學著把自己應得的布施出來。能這樣做，一定不會起煩惱。求心，就用知足心取代；自私心起來的時候，就學著大公無私，替對方著想；凡是想獲得自我利益，就要想到把好處分享給別人；想打妄語或是有不老實的念頭，就用不妄語、誠實的念頭來代替。這就是六大宗旨。當待人處事都以這六大宗旨為中心，我們就是在修行，至少這是師父鼓勵我們修行的方法。不但如此，也要從最根本的戒律做起，這樣我們的心地就開始向道、向善、利益眾生。如果能轉化這些爭、貪、求、自私、自利、不誠實的念頭，不僅不會生煩惱，而且還能利益這個世界，人生不知不覺就走在正確的道路上了。

我相信這個方法，在二十一世紀，一個面臨生態危機、南北極冰層急速融化的世界裏，是最有效的靈丹妙藥。人類今日共處在地球村裏，應該彼此不爭、不貪、不求，這就是我想跟各位分享的。如果有人說：「喔，今天到萬佛聖城參加涅槃法會聽到法師講六大宗旨，不爭、不貪、不求、不自私、不自利、不妄語，這個法門讓我能以佛心為己心、佛行為己行，果然是入寶山沒有空手而回。」如果你真能懂得六大宗旨，那麼即使過了十九年，師父的法依然常駐在世！

