

# NOONTIME DHARMA TALKS ON THE 20TH ANNIVERSARY OF VENERABLE MASTER HUA'S ENTERING NIRVANA

— At the Five Contemplations Hall  
of City of Ten Thousand Buddhas, June 21, 2015

上人涅槃廿週年紀念法會午間講法

——2015年6月21日星期日萬佛聖城五觀齋堂



BODHI FIELD | 菩提田

## Bhikshu Heng Sure:

Venerable Master, fellow sangha, brothers, Dharma friends and good advisors, Amitofo! We know that many of you are still waiting very patiently to get your food, please be patient and sit happily to eat your fill of the wonderful Buddha dharma.

I'm going to say a few words first and then going to introduce the venerable bhikku sitting to my left who is not a stranger to CTTB, Ajahn Pasanno is here with three of his students in dharma and laity. We're going to get to hear from him.

20 years now, we had been meeting on the day to acknowledge the passing of our teacher. 20 years ago, 1995 – we say he entered nirvana and on one hand we're coming to say we remember you, we think of you and appreciate as our lives as monks and nuns came directly from your virtue. That's one important part of the day but that's looking backwards. What I think is really important, not only that we remember this is the day that our teacher left his body, more importantly I think and I could easily go wrong by putting words in Shr Fu's mouth, I'm pretty sure he would say, why are you so worried about my ashes? Why don't you pay attention to what I taught? Well, those two are not exclusive, we can do both certainly. If you've

## 比丘恆實法師：

上人、各位法師、各位佛友、各位善知識：大家阿彌陀佛！我們知道許多人非常有耐心地等待去拿食物。希望各位耐心愉悅地享用上妙法食。

我會先講幾句話，然後介紹坐在我左手邊的一位長老，他是阿姜帕沙諾比丘，是我們的老朋友，對萬佛城而言，並不是陌生人。今天他的三名出家和在家弟子跟他一起來，我們即將聽他講法。

已經20年了，我們都在這個日子相聚，紀念上人入涅槃。20年前，1995年，我們說上人入了涅槃。一方面我們要說：「師父，我們懷念您，我們也感恩您，因為男女出家眾的法身慧命都直接來自您的德行。」這是今天這個日子重要的一部份，不過這是往回看。我認為真正重要的，不僅在於今天追念上人肉身入滅，更重要的是，我相當確定上人會說：你們為什麼那麼關心我的骨灰，為什麼不更注重我的教導？我這樣猜臆上人的話，當然也很容易出錯。不過往回追思，與向前修行，其實可以同時並進，並不互相排斥。如果各位今天前來只為紀念上人20年前入涅槃，那只是一半的意義。如果各位真想融入今天的紀念法會，很重要的是，看看宣公上人在曼都仙諾縣這塊沃土上，所植下的種子，如今成長茁壯，在全世界結果。

如果我們要說哪些種子現在正成長茁壯，可以回顧上人的貢獻。一般而言，我們將上人的貢獻分為四大類。第一當然

only come today to acknowledge our teacher passed away – entered nirvana 20 years ago, that's half the job. If you really want to be part of the program, then it's important to take a look at what Master Hua planted down in the fertile soil of Mendicino County that is currently thriving, alive and bearing fruit around the world.

If we want to say what are some of those seeds that are currently flourishing – we have now had the advantage of looking back at the contributions our teacher made, by and large we put them into four categories. **One, is certainly establishing the sangha.** Today there were three young men and two young women who shaved their heads and ascending into the sangha order. They went forth from the householder's life to become shamineras and shaminerikas. If you look on the stage on both sides, there are monks and nuns and novices on both sides, bhikshus and bhikshunis who've devoted their lives to keeping the dharma wheel turning. This is clearly the first legacy of Master Hua.

**The second legacy was interpreting the Buddha's sutras, explaining the texts.** Opening the text and letting us hear the voice of the Buddha unmediated by commentary. That's an important point to make. Often in Asia the tradition is you only touch the sutras through the work of men and women who lived after the Buddha's time, the wise sangha members who made commentaries. You don't touch the sutras directly. Master Hua changed that tradition, he said we have enough wisdom to encounter the Buddha's words directly, let the Buddha's voice be heard in the languages of the country where the sutras have arrived – of course that involves translation, so that was his second legacy, explaining the text and having his disciples translate.

**The third legacy was education.** I do hope all of you take the opportunity to find out more about Dharma Realm Buddhist University. We are, after a very long endeavor, at the brink of accreditation, which means our degrees will count and also we will be able offer visa to overseas students. This is one of Master Hua's deeply cherished wishes, that is within our grasp in a few months. (Editor's Note: DRBU is currently approved by the California Bureau for Private Postsecondary Education [BPPE]. It has not received accreditation by the Western Association of Schools and Colleges [WASC], the regional accrediting commission recognized by the US Department of Education.)

**The fourth legacy was interfaith.** As you see on our stage, we have monks and nuns in different robes. We are off to the Parliament of World's Religions in several months to Salt Lake City. The delegation of over 70 of Shr Fu's disciples will be traveling to Salt Lake City to stand for the Buddha's teachings among the religions of the world.

If we look at these four legacies – establishing the monastic sangha, translating and explaining the sutras, developing virtues-based education from kindergarten through graduate levels, and becoming interfaith neighbours with the rest of the religions in this country – you can see our teacher's legacy is very much alive after 20 years in some cases we're just getting up to speed and moving down the road. On one hand we do want to look back and recognize the life of our teacher but certainly his legacy is very much living, breathing and brining benefits of the dharma to living beings in 2015 and on into the future.

就是建立僧團。今天有三名善男子和兩名善女人，剃度出家，進入僧團；他們捨棄在家人的生活，成為沙彌、沙彌尼。大家看看臺上兩邊，男女眾法師還有新戒出家眾，比丘、比丘尼奉獻身心性命使法輪常轉，這是上人留下的第一大遺產。

第二大遺產就是翻譯佛經，解釋經文。翻開經典，讓我們直接傾聽佛陀法音，而非透過註解，這點很重要。亞洲的傳統經常是閱讀佛陀時代以後，有智慧的男女僧眾對佛經的註解，而不是直接閱讀原典。宣公上人改變了這種傳統，他說我們有足夠的智慧直接接觸佛陀教誨，只要是佛典所到之處，佛陀的法音即可透過該國語文讓大家聽到。當然這就涉及翻譯，因此這是上人留下的第二大遺產，解說經文，並讓弟子們翻譯佛經。

第三大遺產是教育。我真希望大家能藉此機會，對法界佛教大學多了解一些。我們在長期努力後，即將獲得認證。此即意味著我們的學位將被承認，我們也可以為海外學生提供簽證。這是上人最為深刻珍惜的大願之一，未來數月間即可望獲得（認證）。

（編按：法界佛教大學為加州政府立案的私立大學，目前尚未獲得聯邦教育部所認可之美西大學評鑑聯盟的認證。）

第四大遺產是宗教交流。大家可以看到臺上的男女眾法師穿著不同的僧袍。幾個月後，我們將到鹽湖城參加世界宗教大會；上人的弟子有70餘人將組成代表團，代表佛教跟世界其他宗教交流。

當我們看這四大遺產——建立僧團；翻譯並解說經典；提倡教育，從幼稚園一直到研究院，都有道德教育的機構；宗教交流，跟美國其他宗教人士做好鄰居。各位可以看到我們師父的四大遺產，在20年後的今天，依舊活躍。在某些情況下，我們正在加速上路。一方面，我們回顧讚嘆上人的一生。另一方面，上人的遺產還是活生生的，在2015年及未來，將繼續以佛法來利益眾生。

在介紹帕沙諾法師之前，我要分享發生在我身上，以及青年比丘近傳師，還有剛

Before I introduce Ajahn Pasanno, I want to share a story that happened to myself and also to Jin Chuan Shr, one of your young bhikshus and to our brand new novice, Chin Xian – the former Marek Chodkiewicz. We were, four days ago, in White Salmon, Washington. This is the very bottom of Washington State, just across the Hood River from Oregon. We were visiting the monastery of Ajahn Sudanto. Ajahn Sudanto is one of our dharma friends from Abhayagiri and the monastery is called Pacific Hermitage. If Abhayagiri is a branch of Amaravati, you could say the first monastery in America, then Pacific Hermitage in White Salmon is the first branch of Abhayagiri. I'm told there is a third one called Temple Buddhist Vihara in New Hampshire. Ajahn Sudanto has been there for five years after leaving Abhayagiri, after living there for ten years. His method of bringing Buddhism to the state of Washington is to go on alms rounds. To travel every morning from his forest at 7:30 on foot, carrying his bowl and walking into the streets of this small town in America. He has different routes that he takes – Monday, Wednesday, Friday one route, Tuesday, Thursday another route, on the weekends another route. One of them is two and half miles, the other one is four miles. It takes two hours to walk it.

So we went with Ajahn Sudanto carrying our Thai forest alms bowls on the long route on a Sunday and traveled through the town to the back streets and watched Americans discover the Buddhist sangha. It was so impressive to see the men and women in their cars, stop and put their palms together as the monks walk by. To see women with their children and their grandchildren in the back doors and kitchens of their homes put their palms together as they put food in the monks' bowls. What do they say? They say, "A day begins feeding monks is a day that has a good beginning." We saw this ourselves. We were in the line with the monks, receiving the alms of these American brand new Buddhist disciples who know that feeding monks is a good way to begin the day. We discussed it and we've considered strongly the possibility of doing alms rounds in Berkeley, California to see if this could be a possibility. Ajahn Sudanto said the secret to it is to go every single day. Every single day, to be there on the street, looking clean and alert and looking happy to receive people's generosity.

I want to say one thing, I hope everyone here who can hear my voice after this, do not say the monks took their begging bowls. Let's just take those words "begging bowls" and put a big red X through it. Why? There's no begging in alms rounds. What's different? The monks do not touch money. Money is not allowable as an offering. They never say "I want this" or "I need this", never. Those words don't come out of their mouth. What do you say? Listen to this, there's genius in this sentence, they say "We are willing to make ourselves available if you would like to practice generosity." Why is that such a good phrase? It puts it on the donor. If the donor wants to get happy by giving, then the monks are there to receive whatever they'd like to

出家的親賢師的一個故事。四天前，我們在華盛頓州白鮭市，這座城市位於華盛頓州最南端，隔著虎德河與奧瑞岡州相望，我們走訪蘇丹陀法師的道場。蘇丹陀法師是我們在無畏寺的佛友，他的道場名稱是「太平精舍」，如果說無畏寺是英國長生寺在美國的第一座分支道場，「太平精舍」就是無畏寺的第一座分支道場。我聽說無畏寺還有第三座道場是在新罕布什爾的天普佛教精舍。蘇丹陀法師在無畏寺住了十年之後，到太平精舍那兒已有五年。他將佛教帶到華盛頓州的方式，就是托鉢乞食。他每天早上七點半步行離開他所住的樹林，帶著他的鉢到這座美國小城的街上；他有不同的路線，週一、三、五是一條路線，週二、四是一條路線，週末是另一條路線。其中一條路線是2.5哩，另一條是4哩，要花兩小時才能走完。

我們跟蘇丹陀法師一起，托著泰國叢林的鉢，在週日去走那條比較長的路線。我們走過小城，去到後街，觀察美國人看見佛教僧侶的反應。令人印象深刻的是，看到車上的男女居士，在法師經過時，他們停車合掌。女居士帶著兒女、孫兒女在他們住家的後門、廚房，當他們將食物放在法師鉢裏時，恭敬合掌。他們說什麼？他們說：「以供養法師食物展開一天，這天就有了好的開始。」我們親眼目睹這一切。我們跟其他法師一起列隊托鉢，接受這些來自最新美國佛弟子的飲食供養，他們知道供養法師食物是展開一天的好方法。我們對此討論，我們也非常認真考慮在加州柏克萊市托鉢的可能。蘇丹陀法師說，秘訣在於每天都出去托鉢。每天出門，要看起來乾淨、精神，以及接受人們布施時的快樂。

有一點我要講清楚，希望在座各位，聽到我的談話後，不要認為這些法師是去乞討。因為托鉢乞食並不是乞討。這中間的差別在哪裏？托鉢的和尚不碰錢，不接受金錢的供養。托鉢的和尚絕不會說「我想要這個」或「我需要那個」，絕不會！這些話不會從他們口裏說出來。他們說什麼呢？聽吧！這句話很善巧，他們說的是：「如果你們願意作供養，我們就願意接受。」這句話善巧在哪裏？它將主動權放到施主身上。如果施主希望透過布施而獲得快樂，法師就會接受施主的供養，只要所供養的不違反戒律。這是多麼妙的視野胸襟！師父多年前曾說：「以後在萬佛城，我們要托鉢乞食。」現在我在美國已經有過托鉢的經驗，我們要看看在加州柏克萊市是不是可能實現？

各位，我想先介紹帕沙諾比丘，他是我們隔壁道



offer that doesn't break their precepts. What a wonderful vision. Shr Fu in years passed said, "You know, at CTTB in the future, we're going to go on alms rounds." Well I now have had that experience in America; we're going to see if it's possible to do it in Berkeley, California.

Let me introduce to you, the Venerable Ajahn Pasanno. He is the abbot we know, he used to be the co-abbot with Ajahn Amaro, now the primary abbot of Abhayagiri Forest Monastery, our neighbors and you see him here sitting and he looks very much at home, I have to say. Not only in his robes, which he has worn for over 40 years now, he is longer in precepts than I am. Also, it is remarkable that he came from The Pas, Manitoba, which is just about far north in Canada you can go. It is hard to go any further north and not have moose as your neighbors. They have moose as neighbors, even in The Pas, Manitoba.

Ajahn Pasanno had such affinities with the dharma that he traveled from Northern Manitoba to Thailand, where he became abbot of Wat Pah Nanachat International Forest Monastery in Thailand. The Thais accepted him as an abbot where he taught the dharma in Thai and in English. There are many, many, many stories about Ajahn Pasanno's expedient means of teaching living beings. I'll share one with you.

There was a magazine article that I read, that he authored that was published in Thailand. It said, "Saving the forests so there can be forest monks." What is it? The story goes Thailand has been chopping its hardwood forests at an alarming rate, the trees are falling, falling, falling, only 10% of the trees are left. Of course forest monks live in forests. Ajahn Pasanno came up with a method, along with other monks of tying precept sashes around the trees, knowing that the Thai laity would not dare cut down a tree that had been given precepts and had a sash tied around it. So he was able to use the faith in the dharma of the ties to save the trees, so that there could be forests for forest monks. This kind of wisdom has now been transferred to America and he has been abbot at Abhayagiri since its conception in 1995. It's a privilege and honor to request him to speak some dharma for us. Amitabha!

### Ajahn Pasanno:

Just like to express my delight at being able to join you all today. It's always inspiring to come to the City of Ten Thousand Buddhas. Today, of course, is a very special day, being the 20th anniversary of Venerable Master

場無畏寺的方丈，已經二十年了。他以前跟阿莫若法師共同擔任無畏寺方丈，現在就他一個。大家看他坐在這裏，很有賓至如歸的樣子。他出家已有40多年，戒臘比我還長。他來自加拿大最北邊的曼尼托巴省德巴小城，與麋鹿為鄰。

他有這樣的佛緣，因此從加拿大曼尼托巴省北部到泰國去；在泰國也是當方丈，阿姜查長老請他在巴蓬寺國際叢林做方丈，用泰語和英語在那裏弘揚佛法。帕沙諾法師教化眾生的方便善巧故事非常非常多，我現在要跟大家分享其中一則。

我看過一份在泰國出版的雜誌，有一篇他寫的文章：「拯救樹林，才有住樹林的和尚。」這是怎麼回事？泰國現在以驚人的速度砍伐硬木林，樹木不斷被砍倒。只有10%的樹還在，其他的都砍掉了。他說：必須要保護樹林，才能有住樹林的和尚。他怎麼做呢？他知道泰國居士很信佛，所以他就把袈裟綁在樹幹上；泰國的居士不敢砍這棵樹，因為有戒衣在外面。他救那些樹，也是救那些樹林，所以才會有住樹林的和尚。這樣的智慧已經傳到美國，帕沙諾法師從1995年無畏寺成立開始，就擔任方丈。我們很榮幸請他為我們講法。阿彌陀佛！

### 帕沙諾法師：

今天非常高興能來萬佛城，跟大家一起紀念這個特別的日子，宣化上人涅槃二十週年紀念日。每次來萬佛城都覺得備受鼓勵，很多人都知道我們（無畏寺）跟萬佛聖城的關係非常深刻，也非常感恩宣化上人和整個萬佛城。我們兩個地方相距十五英里，是宣化上人布施給我們那塊土地，讓我們在那裏成立無畏寺。所以，我們欠著一份感恩的人情債。物質上的債務有時很沉重，但感恩的債卻能維繫美好良善的關係。所以，我們跟萬佛城的關係非常深刻，我們很珍惜這份關係。

今天紀念宣化上人涅槃二十週年，我們都要反省回憶上人的教誨，正如我們回憶對上人感恩的債。如果我們這樣反省，就會跟上人的法保持堅固的關係。剛剛聽到恒實法師談及上人留下的四大遺產，這些是比較具體的。

上人留下的遺產之一，就是給出家人、在家人一樣運用的六大宗旨。我讀到去年的《金剛菩提海》，上人涅槃十九週年那天，恒實法師的開示，就鼓勵大家反省上人留下的六大宗旨，這些正是給大家身體力行的宗旨。

要恭敬榮顯他人，有很多不同的方法。對師父最大的恭敬，就是躬行實踐他的教法。佛典使用的文字裏，有所謂：以我們的修持當作供養。所以，六大宗旨「不爭、不貪、不求、不自私、不自利、不妄語」為道德奠定了基礎，是我們團體發展與個人進步的基礎，我們需要這樣的道德基礎。為了讓頭腦與心靈都變得真正的平和清明，我們需要道德。

Hsuan Hua. Most of you know our community has a strong connection and debt of gratitude to the Venerable Master and to the whole community. We are only 15 miles away from here and it is on land that was offered by Master Hua for us to begin our community. We will always in this wonderful debt of gratitude - sometimes material debts can be burdensome but debts of gratitude are ways of creating and maintaining connections of goodness and wholesomeness so that our connection with City of Ten Thousand Buddhas is very deep and is very cherished.

Today of course is the 20th anniversary of Master Hua's passing and I think it's helpful to take these occasions to reflect, to recollect on similarly what is our debt of gratitude in CTTB toward the Venerable Master. In order to help us to maintain a strong connection with the teachings that he gave. Rev. Heng Sure spoke of the legacies of the Venerable Master but those were on a certain level a bit more concrete.

One of the legacies that he gave are the principles for training, both for the monastics and the lay community. I remember reading the magazine *Vajra Bodhi Sea* last year and there was a small talk by Rev. Heng Sure reflecting on the 19th anniversary of Venerable Master's passing and encouraging people to reflect on the Six Great Principles that Master Hua laid down and taught. These are principles of practice.

I think there are many different ways of showing respect and giving honor to somebody but really the greatest honor we can give our teachers are to practice what he taught, practice what they taught. In scriptural language *pati pati puja* - to practice with our own training and our own practice - or to give honor with our practice and are living our life. It's interesting that, say with these Six Great Principles Master Hua gave - no fighting, no greed, no seeking, no selfishness, no pursuit of personal gain, no lying - these lay a foundation of integrity. In order to for us to grow both as a community, to develop strong communities as well as to grow personally, we need to have this foundation of integrity. For the mind and for the heart to become really and truly peaceful and clear, there's this necessity for integrity.

So these principles that the Venerable Master gave to you all, these are the principles to continue to keep refining and working. On a certain level, and I remember in Rev. Heng Sure's talk when Venerable Master was alive, he'd start talking about these principles and people would start to glaze over and say oh no, not this again, the same old talk. I can relate to that because my own teacher, Venerable Ajahn Chah, he had similar kinds of short principles that he kept referring to over and over and over again. You'd get kind of bored listening to it.

Of course when the Venerable Master is not there, then you start really reflecting. What is it that made a difference? What is it that really gave me something solid and firm to really train with and live with? So these principles are really quite essential for that cultivation and development. They lay a basis of harmony - no fighting, no greed, there's a harmony that arises and a sense of communal... In one of the images the Buddha himself gives, living together and mixing together like water and milk. It just flows together. That's creating a sense of harmony. This is an opportunity to develop a sense of happiness and well-being, that no selfishness that quality of not putting oneself first, that putting others, looking out for the welfare of others. This is extremely important.

I remember a teaching I received from a very revered Thai teacher, Ajahn Buddhadasa. He was very renowned in Thailand as a great scholar, as a great meditator,

因此上人留給大家的六大宗旨，要繼續運用、精進。我記得恆實法師去年講法提到，當上人住世時，開示常講六大宗旨，每次一說六大宗旨，大家的眼睛就懵了，他們就說：哦，又來了，老是這套六大宗旨。我在這裏會提出這個，是因為我自己的師父阿姜查長老，他也會講些類似的道理，不斷重覆這些道理，聽來聽去就會覺得煩。

當然，上人肉身不在了，我們就開始反省，這些道理如何帶來我們的改變？如何給我們的修行與生活有個穩固的基礎？這些法，對修行和發展是非常非常重要，是給我們的和合奠定基礎——不爭、不貪，自然就合，並產生一體的感受；正如佛陀說：我們共住融合，如同牛奶和水不爭，合起來一起流動。這就是和合，是帶來快樂幸福的機會。不自私，就是不把自己擺在第一，而把別人放在前面，關心別人的福祉。

我記得從泰國一位非常受尊敬的長老佛使比丘，從他那學到的教誨。他在泰國是位非常有名的學者、修行者、導師，他住世教化的時間很長。他晚年八十多歲時，我有機會拜見他。他的教法特色之一是，他會拿一個題目，一個道理，例如四聖諦或緣起，會講幾個月，或者幾年——他從各種不同的角度講那個道理，講很久很久，很徹底介紹那個道理。

我親近過他好幾次，我就請教他說：佛使長老，您現在年紀大了，已經到生命的晚年，您現在最重視哪一個道理呢？他說：「我活到這麼老，已經活得累了。我也覺得不好意思，活得比佛陀還久。我現在最重視的道理就是『不自私』！」不自私，是佛陀教誨中提煉出來的精華。「不自私」就有道德，能為自己和別人帶來快樂幸福。

最後，不打妄語，它的重要性很有意思。當然在五戒中，最容易先

as a great teacher. He had a very long teaching career. I remember going to visit him, toward the end of his life, he was already over 80. One of the things that characterized his teaching was he would pick up themes. Say he would pick up the theme of the Four Noble Truths or the dependent origination – he would teach on that theme for months or sometimes years. He would stick with that theme and come at it from all different angles.

I had met him quite a few times before, so I took the liberty of asking him, now that you're getting quite old, getting to the end of your life, what theme are you emphasizing? He said, "I'm so old now, I'm getting tired, I'm even embarrassed I'm outliving the Buddha. The only theme I'm only emphasizing is don't be selfish." It's such a distillation of the Buddha's teachings. That "not selfishness", there's an integrity, well-being, a happiness that we ourselves that we gain and that we also bring to others.

The last quality or principle of no lying – is really interesting how important it is. Certainly in the five precepts, it will more than likely be the precept on speech that is the one that is transgressed first. Everybody has difficulty with that. In the story of the life of the Buddha and the Jataka tales of all of his previous lives, in all of the lives the Buddha led, how ever many hundreds that are documented, he committed transgressions of various precepts. The only precept he never ever transgressed was the precept on false speech. That's say the power of his determination and goodness, is based on that kind of honesty. For us as followers of our teachers, these are things that we need to try to bring to mind and to bring to our hearts to lay this foundation for our integrity and our growth in the dhamma. When we think of those principles that Master Hua gave, sometimes you can look at it and say, "That sounds really strong or harsh somehow – no fighting, no greed, no this and no that." It might feel a bit daunting. It's actually really interesting.

Two or three weeks ago there was a very large international conference on neuroscience at San Francisco State University. One of the findings they found because it was on neuroscience but also the neuroscience of mindfulness and compassion. So there were Buddhist scholars, Buddhist academics, Buddhist practitioners who were involved.

One of the neuroscientists, they did tests on the brain and brain activity. What they have realized is that it is much easier for the human brain to learn how to not do something than to do something. It's really interesting. That no fighting, no greed... these are things we say we're refraining from but they lay a foundation for real learning, whereas if we say be peaceful, be harmonious, be loving and kind. They're nice ideas but we don't do it.

To train ourselves, we can hold back and by learning to do that we create that integrity and well-being so that this is an insight that Master Hsuan Hua definitely had. This is one of the legacies that he left you and for all of us to take them to heart, to develop them, to learn them, to do them as a pati pati puja – do it as an offering of gratitude to your teacher.

### **Bhikshuni Heng Liang:**

This morning, during the leaving home ceremony, Dharma Master Sure remarked that the world is full of darkness and devastation, and this is certainly true. The predictions for the future could not be more alarming or gloomy.

It is difficult not to fall into despair but complete loss of hope ensures tragedy

犯的就是妄語戒，每個人持妄語戒都不容易。在佛陀的一生，以及佛的本生故事裏，生生世世中他犯過很多戒，但唯一不曾犯的就是妄語戒。也就是說，佛陀的意志力與慈悲心，是本於他的誠實。對我們這些追隨自己師父的人而言，這些道理正是我們要銘記於心，為我們的道德及在法上的增進打基礎。當我們想到宣公上人留下的六大宗旨，有時你會說：「這聽起來未免太嚴厲——不爭、不貪，這不行，那不准。」可能讓人感覺有些嚇人，但其實這是很意思的。

兩三個星期前，在舊金山州大有一場非常大型的國際神經科學研討會，由於是探討神經科學，他們也研究「專注」與「慈悲」的神經科學，因此佛教學者與修行人也參加討論。其中一位神經科學家的研究是測試腦部的狀況和活動，他們發現，人腦要學習不做什麼，比學習要做什麼容易多了。這很有趣，不爭、不貪這些我們不去做的事，為真正的學習打下基礎。如果我們說要和平、和諧、關愛、仁慈，這些都是很好的想法，但我們不會去做。

為了訓練我們自己，我們要自我克制，並由此培德培福。我相信宣化上人很清楚這一點，所以給我們學「不」。這是他留給各位以及我們所有人的遺產之一，讓我們緊記在心，並培養、學習、實行，以此作為大家感恩師父的供養。

### **比丘尼恒良法師：**

今天早上在出家剃度的典禮裏面，實法師講到這個世界上充滿了黑暗及毀滅性，這是事實，對未來的預言，沒有比這個更警世或灰暗的。

人很難不陷入絕望裏面，因為完全失去希望的時候，悲劇保證會發



and is based on delusion. And so, taking refuge in the Triple Jewel means taking refuge in our own Buddha Nature, taking refuge in our own ability to change to the good, and taking refuge in the light of wisdom and compassion. Taking refuge does not mean transferring our responsibility, being lazy and superstitiously relying on the Triple Jewel to save us no matter what we do. It means taking up our responsibility to daily decrease our greed, our hatred and our delusion, and to think and act in accord with Precepts, Samadhi and Wisdom.

As the Venerable Master often said, "If it is good, then follow it; if it is bad [if it will lead to suffering - either of ourselves, or of other living beings] then don't follow it." by doing this, we cannot only save ourselves, but influence and save the world around us.

I recall that in the San Francisco Bay Area in the 70's, there were many predictions of impending doom and disaster that San Francisco was about to undergo a devastating earthquake and the West Coast was going to break off and fall into the ocean. In response to that, the Venerable Master demonstrated and taught us some fundamental and important Buddhist principles: that "everything is made from the mind alone," and everything comes about through causes and conditions. He taught us that our thoughts, lead to our actions, and that our thoughts and actions create karma. As the verse says, "The sea of suffering is deep and wide; yet a turn of the head is the other shore." that is, all we need to do is change our minds and resolutely go toward the good, and conditions will change accordingly. Each one of us has this capacity to influence and help the world and ultimately reach the shore of Nirvana - where there is only true self, true purity, true joy and true permanence.

### **The Abbot of CTTB, Bhikshu Heng Lyu:**

Venerable Master, Honorable Dharma Masters, All Good Knowing Advisors and Dharma friends, Amitufo! Welcome back home to City of Ten Thousand Buddhas. Today we are lucky to hear wonderful dharma talks from Reverend Sure, Venerable Ajahn Pasanno and Dharma Master Liang. When the Venerable Master was alive, he always said those who hear dharma well cannot compare with those who practice dharma well. Other than showing gratitude to them, we should practice their teachings in our daily lives so we can attain real benefits from the dharma.

Next, I would like to express my gratitude to the heavens, or some would say to the dragons. This morning we had a cool morning. More than a thousand people walked to east campus, we felt very comfortable and cool. Finally I would like to express my gratitude to dharma masters and volunteers who worked very hard these few days so we can have a successful and auspicious dharma event and a wonderful lunch. Thank you! ❀

生。當然，這也是我們癡心妄想而產生，所以，皈依三寶，意味著要皈依我們的佛性，皈依我們改惡向善的能力，皈依我們的智慧和慈悲的光明；但是皈依三寶不代表我們可以卸下該盡的責任，變得懶惰並很迷信地相信——不管我做什麼，三寶都會來救度我。皈依三寶，這表示我們對自己負責，皈依後的責任是每一天都要減少自己的貪瞋癡，我們的一言一行都要符合戒定慧。

上人常常說：「是道則進，非道則退。」（非道，就是讓自、他、眾生都受苦的言行。）如果我們這麼做，不僅僅可以救自己，同時也可以影響、拯救這個世界。

我記得1970年代，舊金山灣區有許多關於舊金山即將面臨末日及災難的預言，說舊金山將會有災情十分慘重的大地震，整個西岸將會與美洲大陸分離，沉到海裏去。上人針對這件事情的回應就是，教導我們一些很根本、很重要的佛教道理——一切唯心造，一切諸法皆由因緣而生。上人又教我們，我們的心念會導引我們的行為。心念，加上行為，我們就會造業（或善或惡）。有句話說：苦海無邊，回頭是岸。所以我們要做的就是改變我們的心，所以要發願往好的做，因緣就會隨之改變。我們每一個人都有能力來影響並幫助這個世界，最後到達涅槃彼岸，也就是常樂我淨的彼岸。阿彌陀佛！

### **方丈和尚恆律法師：**

師父宣公上人、各位尊敬的法師們、各位善知識：阿彌陀佛！首先，歡迎大家從遠地回到我們的家——萬佛聖城。我們今天很幸運聽到實法師和帕沙諾法師以及良法師給我們微妙佛法的開示。上人在世的時候，經常告訴我們說：「會聽的，不如會行的。」我們除了很感恩他們之外，我們還要把他們的教導，付之於日常生活去實行，才能得到真正的受用。

接下來我要感恩的是老天，有人說是要感謝龍，為什麼呢？因為今天早上我們有一個很清爽的早晨，所以我們有一千多人，浩浩蕩蕩地走到東區念〈大悲咒〉，這樣往返，我們覺得天氣非常的舒爽，我們也走得非常的輕快。最後，我想感恩這幾天來辛苦忙碌的法師們及義工們，由於你們的辛勞，我們今天才有這麼吉祥又殊勝的法會，以及今天的佳餚。謝謝你們！❀