

大方廣佛華嚴經淺釋

The Flower Adornment Sutra With Commentary



PROPER DHARMA SEAL | 正法印



【毘盧遮那品第六】

修訂版
國際譯
宣化上人
講學院
記錄翻
譯

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER SIX:
Vairochana Buddha

顯示普入一切法界清淨智，顯示一切道場中成佛自在力，顯示佛力無畏無差別智，顯示普示現如來身，顯示不可思議佛神變，顯示莊嚴無量清淨佛土，顯示普賢菩薩所有行願。令如須彌山微塵數衆生發菩提心，佛剎微塵數衆生成就如來清淨國土。

「諸佛子」：普賢菩薩又叫一聲，各位佛的弟子！「時大威光菩薩，以見一切功德山須彌勝雲佛，承事供養故」：在這個時候，這位大威光菩薩，他因為來禮拜一切功德山須彌勝雲佛，在這兒承事供養這一位佛的緣故。

「於如來所，心得悟了」：所以在佛的道場這個地方，他心裏就開悟、明瞭了。

「為一切世間，顯示如來往昔行海」：他為一切世間的眾生，明顯地指出，一切功德山須彌勝雲佛在過去生生世世無量劫以前所修行的行門、願海。

「顯示往昔菩薩行方便」：又明顯地指出來，這一位佛在過去行菩薩道的時候，用種種的方便來行菩薩行。

「顯示一切佛功德海」：又明顯地指示出來，一切諸佛的功德海。

「顯示普入一切法界清淨智」：又顯示諸佛普遍地入一切法界的這種清淨智眼。

「顯示一切道場中成佛自在力」：又明顯地指出來，諸佛在一切的道場中成佛的這種自在神力。

「顯示佛力無畏無差別智」：又明顯地指示出來，

Sutra:

He manifested the pure wisdom of entering all Dharma Realms everywhere; he manifested the power of self-mastery in realizing Buddhahood in all Bodhimandas; he manifested the non-differentiating wisdom of the Buddhas' powers and fearlessness; he manifested the Thus Come One's body appearing everywhere; he manifested the Buddhas' inconceivable spiritual transformation; he manifested the adorning of limitless pure Buddhalands; he manifested all the practices and vows of Universal Worthy Bodhisattva. As a result, he enabled living beings as many as particles of dust in Mount Sumeru to resolve upon Bodhi and living beings as many as particles of dust in Buddha kshetras to realize the pure lands of the Thus Come Ones."

Commentary:

Disciples of the Buddha: Universal Worthy Bodhisattva called out each disciple of the Buddha again. **At that time, Great Awe-inspiring Radiance Bodhisattva, from having seen, served, and made offerings to Mountain of All Meritorious Virtue and Sumeru Supreme Cloud Buddha.**

In the presence of the Thus Come One, had an awakening understanding in his mind. He gained clear and lucid understanding at the Buddha's bodhimanda.

For the sake of all living beings, he manifested the sea of the Thus Come One's past practices. He manifested the practices and the ocean of vows which the Buddha himself cultivated previously in life after life for limitless eons.

He manifested the past skillful means practiced by bodhisattvas: Great Awe-inspiring Radiance Bodhisattva

一切佛的十力、四無所畏，這種無差別的平等智慧。

「顯示普示現如來身」：又明顯地指出來，佛普遍示現一切如來的身。

「顯示不可思議佛神變」：又明顯地指示出來，一切不可思議的佛的神通變化。

「顯示莊嚴無量清淨佛土」：又明顯的指出來，莊嚴無量諸佛的清淨佛土。

「顯示普賢菩薩所有行願」：又明顯地指示出來，普賢菩薩所發的所有的行願。

「令如須彌山微塵數眾生發菩提心」：使令一切如須彌山微塵數那麼多的眾生都發菩提心，行菩薩道。「佛刹微塵數眾生成就如來清淨國土」：又令佛刹微塵數那麼多的眾生成就如來的清淨國土。

爾時，一切功德山須彌勝雲佛，為大威光菩薩而說頌言。

「爾時」：當爾之時。「一切功德山須彌勝雲佛，為大威光菩薩而說頌言」：一切功德山須彌勝雲佛，為了開示這位大威光太子，又用偈頌來給他說一說。

**善哉大威光 福藏廣名稱
為利眾生故 發趣菩提道**

「善哉大威光」：這位一切功德山須彌勝雲佛，以偈頌來讚歎大威光菩薩，說：好得很啦！你大威光。「福藏廣名稱」：你在過去所修的福很多，無窮無盡；你的這個名稱很多人都知道，很多人對你都很恭敬、很佩服的。

「為利眾生故」：你為了利益眾生的緣故。「發趣菩提道」：才

clearly revealed the various skillful means the Buddha had employed when practicing the Bodhidattva's path.

Furthermore, he manifested the sea of meritorious virtues of all Buddhas.

He manifested the pure wisdom of entering all Dharma Realms everywhere. He further manifested the pure Wisdom-Eye of Buddhas entering all Dharma Realms everywhere.

He manifested the power of self-mastery of realizing Buddhahood in all bodhimandas. He clearly pointed out **the power of self-mastery** the Buddha **manifested in all bodhimandas** as he became a Buddha.

He manifested the Buddhas' non-differentiating wisdom of equality as well as the **ten powers and four fearlessnesses**, which all Buddhas also have.

He manifested the Thus Come One's body appearing everywhere.

He manifested the Buddhas' inconceivable spiritual powers and myriad **transformations.**

He manifested the adorning of limitless pure Buddhahands; He used infinite many adornments to adorn the pure Buddhahands. **He manifested all the practices and vows** that **Universal Worthy Bodhisattva** has practiced and brought forth.

As a result, he enabled living beings as many as particles of dust in Mount Sumeru to resolve upon Bodhi and practice the Bodhisattva's Path. Furthermore, he also led **living beings as many as particles of dust in Buddha kshetras** to realize the pure lands of the **Thus Come Ones.**

Sutra:

At that time, for the sake of Great Awe-inspiring Radiance Bodhisattva, Mountain of All Meritorious Virtue and Sumeru Supreme Cloud Buddha spoke the following verses.

Commentary:

Then, Mountain of All Meritorious Virtue and Sumeru Supreme Cloud Buddha instructed **Great Awe-inspiring Radiance Bodhisattva** and spoke the following verses for him.

Sutra:

**Good indeed, Great Awe-inspiring Radiance ,
O! Treasury of blessings, of vast renown!
In order to benefit living beings,
You have trodden on the Path of Bodhi.**

Commentary:

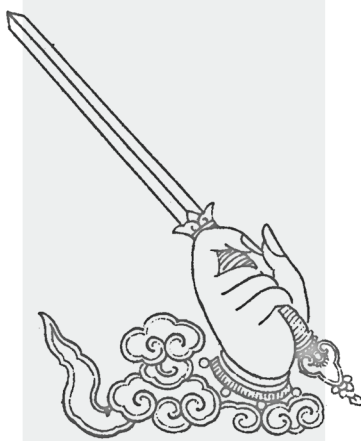
This Buddha, Mountain of All Meritorious Virtue and Sumeru Supreme Cloud Buddha, spoke verses to praise the Great Awe-inspiring Radiance Bodhisattva, saying **good indeed!** Excellent, **Great Awe-inspiring Radiance, O!** You **treasury of blessings.** In the past, you cultivated a tremendous and inexhaustible amount of blessings. Consequently, you are also one **of vast renown!** Many people recognize, honor, and respect you. **In order to benefit living beings**—because you wanted to help them—you **have tread on the Path of Bodhi.** You resolved to cultivate the Path of Bodhi and various kinds of Dharma-doors.

楞嚴咒句偈疏解

The Shurangama Mantra
with Verse and Commentary



PROPER DHARMA SEAL | 正法印



464. LI FO DI JIE LA HE
四六四 唎佛帝揭囉訶

宣國比
化際丘
上譯恒
人經順
講學修
解院訂
錄
翻
譯

Commentary by the Venerable Master Hua
Translated by the International Translation Institute
Revised by Bhikshu Heng Shun

【頌】

惱亂幼兒睡不寧
忽然驚惶泣弗停
持誦靈文通天地
滅惡生善慶安平

「惱亂幼兒睡不寧」：此一句咒文的意思，就是說「惱小兒鬼」。他的相貌好像女人的面孔，那麼他是不是女人呢？這不一定的，因為他也是千變萬化的，就是給人麻煩，在這個世界搗亂。

「忽然驚惶泣弗停」：他會讓人家的孩子驚嚇起來，忽然間就哭得怎麼也不停止，總是哭。

「持誦靈文通天地」：你若能持誦這個靈文，能徹天通地。

「滅惡生善慶安平」：你的惡業也可以滅了，能生出善業，這個小孩子也就平安無事了。

今天〈楞嚴咒〉這個課就是這樣子。無論什麼事情，好裏頭也伏藏著一個壞，壞裏頭又隱一個好。你不要以為魍魎魍魎一定是不好，他也是幫助佛在弘揚佛法，教化眾生。所以各位若能明白這個道理，世間一切一切的事情都不足奇怪的，都是很平常的。

天下本無事，庸人自擾之，我們若願意做庸人，就執著多一點。若願意做有智慧的人，就一切的事情都不要執著；沒有執著了，也就沒有什麼麻煩了。所以各位這一點要明白了，要破一切執著，然後行菩薩道。

〈楞嚴咒〉裏邊是包羅萬有

Verse:

Disturbing young children
from their peaceful sleep,
They suddenly become frightened
and cry without cease.
Upholding and reciting the efficacious words,
one can fathom Heaven and the Earth.
Extinguishing evil and producing good,
one celebrates in peace.

Commentary:

Disturbing young children from their peaceful sleep. This line of the mantra refers to “ghosts that disturb young children.” These ghosts appear to have the face of women. However, whether or not they are women cannot be determined for sure. This is because they are capable of transforming into a myriad different shapes and forms. These ghosts annoy humans and try to stir up trouble in this world.

They suddenly become frightened and cry without cease. They make people's young children become scared and then cry unceasingly. All they do is wail and cry.

Upholding and reciting the efficacious words, one can fathom Heaven and Earth. If you can uphold and recite these efficacious words, then you can thoroughly fathom Heaven and Earth.

Extinguishing evil and producing good, one celebrates in peace. Your evil karma can be extinguished and you can create good karma. Then these young children will be safe and sound.

This is the way today's *Shurangama Mantra* class is. Regardless of what the situation is, within the good there is also some bad that is hidden inside. And within the bad, there is also some good concealed in it. Do not think that these weird demons and ghosts are definitely not good. They also help the Buddha to propagate the Buddha-dharma and to teach and transform living beings. Therefore, if each of you can understand this principle, then you will not consider anything at all in this world to be strange and unusual. Everything will be quite ordinary to you.

Basically, there is nothing to be concerned about in the world, but ordinary people create problems for themselves. If you want to be a common ordinary

的，天地間的萬事萬物沒有哪一種不在〈楞嚴咒〉裏包括著。〈楞嚴咒〉是釋迦牟尼佛從頭頂上現出大寶蓮華，寶蓮華上邊又有一個化身佛，而來宣說這〈楞嚴咒〉。我們各位想一想，這〈楞嚴咒〉是救阿難的災難，阿難被摩登伽女所迷，幾幾乎就要毀戒體。放光如來宣說這個神咒，能把他救回來，我們就應該知道這個咒的力量是多麼不可思議。

在〈楞嚴咒〉裏頭，包括著十方佛、十方的菩薩、天、人、阿修羅、地獄、餓鬼、畜生都包括在內，所以這個〈楞嚴咒〉是佛教裏頭的一種靈文、一種法寶。若能把〈楞嚴咒〉研究明白通曉了，可以說是對佛教還算懂了一點點。你若不懂〈楞嚴咒〉，不念《楞嚴經》，你就講經說法、到處教化眾生，那都是好像隔靴搔癢。

你若明白〈楞嚴咒〉了，那可以說是徹底進到佛教門裏邊來了。〈楞嚴咒〉的每一句、每一個字都有它的妙處，都有它不可思議的靈感；因為這個，我們切記不要忽略這個〈楞嚴咒〉、《楞嚴經》。人人都要能把《楞嚴經》背得出，把〈楞嚴咒〉能了解，那可以說對將來佛教的貢獻是不可思議的。❀

person, then you should be more attached to things. If you wish to be a person with wisdom, then don't have any attachments to anything. If you are not attached, then you will not have any trouble at all. Therefore, each of you should understand this point. You should break all of your attachments and then afterwards practice the path of the Bodhisattva.

The *Shurangama Mantra* encompasses all the myriad things of existence. Of the myriad things in Heaven and Earth, there are none that are not contained within the Mantra. Shakyamuni Buddha made a great precious lotus flower appear on the crown of his head. Then on top of this precious lotus he created a "transformation-body Buddha" that proclaimed the *Shurangama Mantra*. Each of us should think this over. The *Shurangama Mantra* saved the Venerable Ananda from an impending disaster. Ananda had been bewitched and confused by Matangi's daughter, and was on the verge of destroying the very substance of his moral precepts. The Tathagata Emitting-light proclaimed this spiritual mantra and was able to save him and bring him back to his senses. We should all realize just how inconceivable the power of this mantra is.

The *Shurangama Mantra* contains the Buddhas of the ten directions, the Bodhisattvas of the ten directions, as well as the gods, humans, asuras, hungry ghosts, animals, and denizens of the hells. All of these beings are included within it. Hence, the *Shurangama Mantra* contains the efficacious words within the Buddha's teachings and is a Dharma-jewel. If you study the *Shurangama Mantra* so that you thoroughly understand it, then you are considered to be a person who understands a little bit of the Buddha's teachings. If you do not understand or recite the *Shurangama Mantra* and the *Shurangama Sutra*, then even if you go around lecturing the Sutras and the Dharma to teach and transform living beings, it will be ineffectual.

However, if you understand the *Shurangama Mantra*, then you can be said to have completely entered the gateway to the Buddha's teachings. Every single line and word of the *Shurangama Mantra* has wondrous aspects to it and invokes inconceivable efficacious responses. Therefore, we should always bear in mind and not be remiss about cultivating the *Shurangama Mantra* and the *Shurangama Sutra*. If each of you can recite the *Shurangama Sutra* from memory and understand the *Shurangama Mantra*, then in the future your contribution to Buddhism will be inconceivable. ❀

人能看其他人像自己一樣，那麼這個世界上什麼麻煩也沒有了，什麼問題也解決了。為什麼世界有這麼多麻煩，這麼多問題？就因為人都是各自為政，沒能存無緣大慈、同體大悲這種精神。

—宣化上人

If people can think for others as they would themselves, then there would be absolutely no problems in the world. Why are there so many problems in this world? It is because people set up individual policies. They cannot bear great kindness to people they have no affinities with nor great compassion to consider everything to be of one substance.

-by Venerable Master Hua



論語淺釋 (續)

The Analects of Confucius

(continued)

宣化上人講

楊維光、劉年聰 英譯

Lectures by the Venerable Master Hua

English translation by Yong Wei Kwong and Liew Yen Chong



DHARMA TALK DHARMA RAIN | 法語法雨

【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

「吾道」：我天天教你們所學的道，你知道是個什麼？這個地方，孔子就等一等——我告訴你當時的孔子的神氣。等一等，曾子也大約有點著急了，也不知道這個「吾道」倒是怎麼道啊？這在那兒有點著急了，孔子就說，「一以貫之」：這個「一」，是一個天地之始；這個「一」是個男女之始；這個「一」是一個陰陽之始；這個「一」是萬物的一個開始——就是一切一切的本，一切一切之母，一切一切的母體。

這個「一切一切之母」是什麼呢？方才孫老師講得也很對的，就是個理，就是一個真理；可是這個真理不絕對是的。那麼是相對的嗎？也不是相對的；在絕對、相對之間。那個絕

My teachings..... As for the doctrines that I preach to you every day, do you have any idea what they are? At this juncture, Confucius paused for a while (I'm telling you about the manner in which Confucius spoke at that time). During the pause, Zengzi was probably quite worried for he had no inkling what 'my teachings' were all about. Just as he was feeling anxious, Confucius continued: **"..... are linked by one consistent principle."** 'One' is the genesis of heaven and earth, the progenitor of male and female, and the origin of *yin* and *yang*. 'One' marks the beginning of the myriad things: it is the basis, the source and the precursor of absolutely everything.

What exactly is the source of absolutely everything? Just now, Jennifer Sun explained it quite well. It is a principle, a true principle, but it is not absolute. In that case, is it relative? No, it is neither. It is somewhere in between absolute and relative. If it is absolute, then basically nothing exists. If it is relative, then there must be a 'second' entity. Therefore, 'one' is neither absolute nor relative. In an absolute state, even the 'one' does not exist! All of you should take note of this point. Since there is a 'one', then it cannot be absolute, otherwise everything ceases to be! As the *Sixth Patriarch's Platform Sutra* says: "Originally there is not a single thing: Where can dust alight?" [Sutra translation by Buddhist Text Translation Society]

對，根本就沒有了，什麼也沒有；相對的，就另外是個「二」。所以這個「一」也不是絕對，也不是相對的；那個絕對，連「一」也都沒有了！你們大家要注意這一點，有個「一」，那不是絕對的；絕對，就什麼也沒有了！「本來無一物，何處惹塵埃」？

那麼這個「一」，是人的生命開始；這個「一」，是萬物生命的開始。那麼由這個「一」的理而貫穿起來，當一切的理。你現在無論科學、哲學、醫學，這個學那個學，東學西學，南學北學，上學下學，都是離不了這個「一」。我講得很淺的，你們應該要懂；上下四方，乃至於這個天地，都是離不了這個「一」。因為什麼說它不是絕對的？它若是絕對的，剛才沒說「什麼也沒有」？它也不是相對的，所以就有個「一」。一以貫之，由這個一個真理，而貫穿到一切的真理上。

「曾子曰：唯」：曾子也就老老實實的，也就似懂非懂的。你說一定他懂嘛？他沒有懂；一定他不懂嘛？他又好像懂一點。所以他就：「是！」所以有的人說：「只因曾子一聲『唯』，誤盡天下多少人」，就說這一聲「唯」，把人都給弄糊塗了，就都不知道怎麼樣，連孔子其他的門人也都不知道了——當時顏回已經不在了，所以就沒有人給下個註解。

「子出」：孔子一想，這個曾參，你真懂了嗎？人家說是這樣嗎？那好！你懂了！孔子也就不管了，就走了。當時說這已經明白了，就走了，把這個儒教的心法傳給你了！

儒教的心法是什麼呢？也有十六字真言。就是：「人心惟危，道心惟微。惟精惟一，允執厥中。」「人心惟危」，危，是危險；「道心惟微」，微，是很微妙的。這兩個「惟」和「惟精惟一」，都是豎心那個「惟」，當只有講。「允執厥中」，允，是可以；執，是執持；厥，就是當「其，他的」那麼講。

「門人問曰：何謂也」：那麼孔子出去了，門人不明白，就問曾子說：「誼！怎麼回事啊？夫子方才講的什麼？」這個「夫子」，就是老師的一個名詞。

待續

Now, 'one' is the beginning of human life and the lives of the myriad things. Absolutely everything is connected by the principle of 'one'. Regardless of whether you are studying science, philosophy, medicine or any other discipline, you are not apart from the 'one'. I am explaining it in very simple terms, so all of you ought to understand. Everything above and below and in the four directions, including the heavens and the earth, is not apart from the 'one'. Why is it said that it is not an absolute entity? Was it not mentioned just now that if it were absolute, then 'nothing exists'? Since it is also not a relative entity, therefore it is known as 'one'. **Linked by one consistent principle** refers to all the true principles being connected together by this one, single true principle.

Zengzi replied, "Yes!" Zengzi responded in a very straightforward manner but he appeared to have only a hazy notion. Would you say for sure that he understood? No, he didn't. Is it certain that he did not understand? Then again, he seemed to understand a little bit. Therefore, he replied, "Yes!" For this reason, some people have commented: "All because Zengzi uttered 'Yes', how many people in the world have missed the point entirely!" Just this one word "Yes" has thrown people into confusion because they cannot make any sense out of it. Even the other disciples of Confucius were at a loss. At that time, Yan Hui was not around anymore and so there was no one to provide explanatory notes on this.

After the Master left. Confucius thought to himself: "Zeng Shen, do you really understand it? Was what I said really the case? Very well then! You have understood!" Confucius did not bother about it anymore and promptly left. Since Zeng Shen said that he had already understood, Confucius walked away thinking: "I have transmitted the core instruction of the Confucian teachings to you!"

What is the core instruction of Confucianism? Again, there is a sixteen-character verse:

*The human mind is fraught with danger;
Yet the mind of the Way is all too subtle.
Only with singleness of purpose,
May one grasp the doctrine of the Mean.*

The human mind is fraught with danger. '危' (wēi) means 'dangerous' or 'precarious'. Yet the mind of the Way is all too subtle. '微' (wēi) means 'subtle and wonderful'. The character '惟' (wéi) that appears on the first three lines has a 'vertical heart' radical and means 'only' or 'alone'. May one grasp the doctrine of the Mean. '允' (yǔn) means 'can' or 'may'; '執' (zhí) means 'hold' or 'grasp'. '厥' (jué) can be explained as a determiner (his, its, their).

The other disciples asked, "What is the meaning of that comment?" Now that Confucius had left the room, the other disciples who did not understand the conversation proceeded to ask Zengzi: "Hey! What's going on here? What was the Master talking about just now?" The word 'Master' (夫子) is a term of address for one's teacher.

To be continued

法大善財參學中心打坐班開課

DRBU Sudhana Center Starts Free Meditation

郝達佐 文 / 譯

Written and Translated
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DHARMA REALM NEWS | 法界音

法界佛教大學瑜伽校區善財參學中心自2016年1月31日起，每週日晚間6時至8時提供免費打坐班，深受當地社區民眾歡迎。在沒有特別宣傳的情況下，第一次上課，即有近40人參加。

當天打坐班由法界佛教總會最資深的比丘尼恒持法師帶領，恒持法師本人打坐經驗已逾40年。在兩小時的課程裏，她將打坐分成多次進行，首先從10分鐘開始，接著15分鐘、20分鐘，最後一支香30分鐘。中間穿插持法師的開示與答疑。

持法師指出，她自1968年即開始追隨宣公上人學習打坐。她強調雙跏趺坐的好處，21歲的王慧儒在現場為大家示範雙跏趺坐。持法師說，這種姿勢可調整人體三個部位的氣。首先，雙腿結跏趺坐可調人體下盤的氣；其次，雙手相疊掌心向上，大拇指相對，可調人體中盤的氣；最後是舌尖抵上顎，如此可帶動氣自脊椎上行至頭頂，然後

Dharma Realm Buddhist University's Sudhana Center in Ukiah has started a free meditation class every Sunday evening since January 31, 2016. This class has received a warm welcome from the local community. Without promotion, the first class attracted nearly 40 people.

The meditation class is taught by the most senior Bhikshuni of the Dharma Realm Buddhist Association, Dharma Master Heng Chih who has more than 40 years' experience in meditation. She divided this two-hour class into several silent sits. The first sit was 10 minutes long. The following sits were 15 minutes and 20 minutes long. The last sit was 30 minutes. In between the sits, she answered questions and gave instructional talks.

Dharma Master Heng Chih said that she started meditating in 1968 under the guidance of the Venerable Master Hua. She stressed the positive aspects of sitting in the full-lotus posture. While 21-year-old Hweiru Ong demonstrated full lotus, the Dharma Master explained how this posture regulates the energy flow in three areas of the body. First, the legs in full lotus posture regulate the energy at the lower half of the body. Next, placing the hands cupped together with palms up and the two thumbs touching regulates the energy flow at the center of the body. Finally, curling the tongue back and letting it touch the roof of the mouth connects the energy that comes up the spine, over the head, and down the front of the body in

從前面下行，相繼循環。

在介紹了理想的跏趺坐之後，持法師指出，打坐有不同姿勢，大家可嘗試自己覺得舒適的姿勢。持法師並建議，最理想的是每天固定撥出一段時間打坐，不一定要多長的時間，15分鐘也很好，逐漸就能坐得比較久。

持法師指出，禪坐有坐、臥、行等不同姿勢。就方法而言，現場人士有的嘗試調息法、也有使用數息法、或觀色法等多種。持法師又說，打坐參禪傳統上是要參話頭，細細參究「誰」字，有破除我執之效。

一位民眾提問：「為何大家一起打坐效果比較好？」持法師答道：「大家一起打坐時，產生一種集體的精神能量，氣場不一樣。」由於打坐的好處太多，持法師鼓勵大家除了每天自己練習之外，每週日晚間儘量來善財參學中心一起打坐。

法界佛教大學校友肯尼斯·坎納塔看到這麼多不同的人來學打坐，深有感觸。他說：「這個班都坐得很安靜，好像很容易就進入狀況。」

住在附近的瑜伽市民卡美爾·安吉羅表示，她期盼這樣的打坐課程已有多年，她很喜歡持法師循序漸進的教學。第一個小時卡美爾·安吉羅覺得自己還在熟悉這個環境，第二個小時則感覺如彈指般飛逝，意猶未盡，「時間不夠長，一定要再來」。❀



a circular flow.

After emphasizing the ideal lotus posture, Dharma Master Chih indicated that meditation can be done in a variety of positions and welcomed participants sit in a way that was comfortable for them. She did suggest that it is best to meditate on a daily basis. It does not have to be long. Fifteen minutes is fine; over time, your ability to sit long will increase.

There are various types of meditation. In terms of posture, besides sitting meditation, there is also walking meditation. Some people even practice meditation lying down. In terms of method, participants indicated that some of them count breath, some meditate on the energy flow, and some may contemplate a color. Dharma Master Chih described the use of a meditation topic as the classic method for Chan meditation. The meditation topic “Who?” allows for a sustained inquiry into the validity of our ego-based perspective.

One participant asked: “Why is it that when people meditate together, the effect is better than when one sits alone?” Dharma Master Chih answered, “There is a collective spiritual energy when people meditate together so the energy level is different.” Dharma Master Chih urged everyone to sit in meditation on a daily basis and come to Sudhana Center as often as they like on Sunday nights to meditate together with others.

Kenneth Cannata, a DRBU graduate, was struck by the variety of people who attended the class. He said, “The group sat very quietly and seemed to easily enter the practice.”

Ukiah resident Carmel Angelo lives close by. She said she had hoped for a meditation class like this for a long time. She deeply appreciated the gradual way Dharma Master Chih taught meditation. After she got used to the environment during the first hour, the second hour passed quickly like a snap of the finger. “Not long enough. I will definitely come back,” she said. ❀

諸佛本來是眾生 勇猛精進超群倫
謹修法門不懈怠 福慧雙圓大覺成

— 宣化上人作於1974年8月4日開禪七偈

Every Buddha started out an ordinary person.
Courageous vigor swept them past their peers.
Never lax in their methods, their diligence persevered.
Great awakening came upon perfecting blessings and wisdom.

—Verse for starting the Chan session,
composed by Venerable Master Hsuan Hua on August 4th, 1974

祝願往生極樂，早成佛道——追悼近穩師

May She be Reborn in the Land of Ultimate Bliss
and Quickly Realize Buddhahood
—In Memory of Dharma Master Jin Wen



孟亦昶 文/譯

Written and translated
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DHARMA REALM NEWS | 法界音

法界佛教總會比丘尼近穩師於2016年1月9日在台灣往生，享壽六十八。祖籍山東曹縣的近穩師，1948年在中國出生後，一歲多即隨父母播遷到台灣。她是長女，家中手足眾多，從小就幫忙父母照顧弟妹，養成強烈的責任感與堅強的性格。

近穩師人生閱歷十分豐富，對人的觀察深入獨到。她曾在台灣一所大型醫院擔任護理和行政工作多年，並曾加入中華民國外交部主辦之醫療隊，遠赴沙烏地阿拉伯與利比亞服務。1978年赴美，從事汽車旅館業，經營有成。

1989年返台時，學會念誦〈大悲咒〉，從此對佛法產生好樂之心。她個性豪爽，行事幹練，決心學佛後，為邀請法師講法，於1990年成立路州（路易斯安納州）佛教會，設於紐奧良自家住宅。九年後，更與友人合購一座教堂，裝修成佛堂。

近穩師受上宣下化老和尚感召甚深，1991年第一次看到宣公上人開示錄，即一讀到天明；年底，她到萬佛聖城正

Bhikshuni Jin Wen of the Dharma Realm Buddhist Association passed away on January 9th 2016 in Taiwan at the age of 68. Her ancestors were natives of Cao County, Shandong Province. She was born in China in 1948 and moved to Taiwan with her parents when she was over one year old. She was the oldest child in her family and helped take care of her younger brothers and sisters. Hence, she developed a strong sense of responsibility and a strong character.

Dharma Master Jin Wen had many experiences throughout her life and was discerning in observing people in depth and detail. She used to work as a nurse and helped with administrative work in a large hospital in Taiwan for years, during which time she also joined a medical team organized by the Ministry of Foreign Affairs of the Republic of China and was assigned to serve in Saudi Arabia and Libya. In 1978, she came to the US and found success in the motel business.

In 1989, she went back to Taiwan where she learned to recite the *Great Compassion Mantra* and grew close to Buddhism ever since. After she resolved to learn Buddhism, being the straightforward and capable person she was, she established the Louisiana Buddhist Association in 1990 at her own residence in New Orleans in order to invite Dharma Masters over to give lectures. She even bought a church with her friends and remodeled it into a Buddha hall nine years later.

Dharma Master Jin Wen was deeply moved by Venerable Master Hua. The first time she read Master Hua's Instructional Talks was in 1991 and she read them through the night until dawn. At the end of that year, she came to City of Ten Thousand Buddhas (CTTB) to take refuge. She said quite often that it

式皈依佛門。她經常說，能皈依上人座下，是她此生最大的榮幸與福報。

公元2000年，近穩師搬進萬佛聖城，專心修行。她熱心助人，樂於布施，在君康真素齋擔任義工三年，見到客人吃素，特別開心。每逢素菜館臨時需要採買添購，她必定第一個跑去買，從不報賬，以此與前來吃素的客人廣結善緣。

2003年10月機緣成熟，近穩師終於圓滿了出家的心願，並於2009年10月受具足戒。近穩師特別喜歡唱誦，耳根敏銳，法器一學就上手，擔任維那中氣十足，音色優美，而且咬字清晰，充滿攝受力，很多信眾都聽得法喜充滿。

近穩師因長期罹患家族遺傳疾病，於2014年返台休養終老。往生後，萬佛聖城緇素二眾每逢七期，都為近穩師舉行誦經法會，念誦《阿彌陀經》、《往生咒》、《彌陀讚》等，功德迴向近穩師往生西方極樂淨土，早日圓成佛道。✽

was her greatest honor and blessing in this life to be able to take refuge with Master Hua.

In 2000, Dharma Master Jin Wen moved into CTTB to focus on spiritual practices. She warmly helped people and was delighted to make donations. She volunteered at the Jyun Kang Vegetarian Restaurant for three years. She was especially happy whenever she saw patrons having vegetarian meals. Whenever the restaurant was short of vegetables, she always went to buy what the restaurant needed and never asked for reimbursement. This was her way in creating good affinities with customers.

The causes and conditions for her to leave the home life came in October 2003. Dharma Master Jin Wen's wish was finally fulfilled and she was fully ordained in October 2009. She was especially fond of chanting. She had a keen ear and learned to play the Dharma instruments very quickly. When she was the cantor, she chanted with clear articulation and her voice being full of grace, had the power to attract people to join the Dharma assembly. They were filled with Dharma joy listening to her chanting.

Dharma Master Jin Wen suffered from a long-term inherited disease and went back to Taiwan in 2014 to convalesce. After her passing, monastics and laypeople at CTTB held a weekly recitation ceremony for seven weeks consecutively. They recited the *Amitabha Sutra*, the *Rebirth Mantra*, and the *Praise to Amitabha Buddha*, and transferred the merit and virtue to Dharma Master Jin Wen, hoping that she will be reborn in the Western Pure Land and will realize Buddhahood soon. ✽

【續封背• Continued from the back cover】

宣公上人1981年冬季禪七開示 / 比丘尼近經 英譯
A talk given by Ven. Master Hua during the Chan Session in 1981
English Translation by Bhikshuni Jin Jing

我們修道修什麼？就是修改習氣毛病。習氣毛病不改，永遠不會和道相應。你習氣毛病一改，才能與道合一，與真合一，與覺合一。

那麼從什麼地方先注意？先從衣食住行著手。穿衣服，是不是盡貪漂亮、貪美麗？吃的東西，是不是盡想吃有營養的，盡想貪口腹，貪好味道？若是如此，這是吃的習氣沒有改。我們要不入色、聲、香、味、觸、法。

還有住的地方和睡覺，有的人一天沒睡就受不了了。修道的人，睡也可以，不睡也可以，沒有睡覺的執著。你心裏不注意這個，把衣食住行的習氣都改了，這才是真正的無心道人。

——宣化上人

What do we do when we cultivate? We cultivate to change our habitual tendencies. If bad habits are not rectified, our practices will never resonate with the Path. When habitual tendencies are changed, we will become one with the Path, the Truth, and Awakening.

Where do we start? We begin from how we wear clothes, how we eat, how we live our life, and how we walk. When we wear clothes, are we always greedy for beautiful clothes? If so, we have to change this habit. When we eat, do we only pick nutritious food to eat? Are we obsessed with good, delicious food? If so, this is an indication that we have not yet changed our habitual patterns in eating. We should not dwell on or be attached to forms, sounds, smells, tastes, objects of touch and dharmas.

Furthermore, there are the aspects of living and sleeping. Some people cannot stand going without sleep for a day. For cultivators, if there is time to sleep, it is fine; if there is no time to sleep, it should also be fine. There is no attachment to sleep. If you pay no attention to these issues, you change these bad habits. Only when we correct our habitual tendencies in wearing clothes, eating food, living and walking can we then become cultivators with non-discriminating minds.

—by Venerable Master Hua

【每月一書】

覺海慈航度香江—上人事蹟【香港篇】

Book of the Month:

The Autobiography of the Venerable Master Hua (Hong Kong Chapter): *Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening*



狄梓文 / 呂明賜 英譯

Written by Di Zi

English Translation by Michael Lu



DHARMA REALM NEWS | 法界音

歷經數年蒐集資料與編輯，記載宣公上人香港事蹟的《覺海慈航度香江》，於2015年上人涅槃20週年之前出版了。全書連同附錄，總計836頁，是法界佛教總會中文出版部出版的單本書籍中，頁數最多的一本。

《覺海慈航度香江》紀錄了宣公上人從1949年隨緣赴港至1962年離港赴美期間弘法度生的經過，整理成一百餘則事蹟，並加上譚果正與譚果式兩姐妹當年追隨上人的筆記，以及數百張照片，內容豐富珍貴，發人深省。書中指出重編上人事蹟的緣起為：「弟子譚果正、果覺等居士有感於上人之事蹟影響深遠，讀者深受感動，有助於佛法之弘揚，為使更多的善信受益，因此合力重編上人事蹟。」

「上人在香港的時候，年僅30餘，然

After many years of assembling information and editing the Hong Kong chapter of the autobiography of Venerable Master Hua, *Crossing Over Hong Kong on the Ship of Compassion in the Sea of Awakening* was compiled and published just before the Twentieth Anniversary of Venerable Master Hua's Entering Nirvana. The entire book, including its appendices, totals 836 pages, making it the longest single volume book that the Chinese publishing division of Dharma Realm Buddhist Association has published up to this point.

Crossing Over Hong Kong on the Ship of Compassion in the Sea of Awakening documents the Venerable Master's experiences in propagating the Buddhadharma and rescuing living beings while he resided in Hong Kong from 1949 to 1962. His experiences are divided into over a hundred short stories and incidents, and, along with the journal entries of the sisters Stella Tan and Madalena Tan who accompanied the Master during that time as well as hundreds of vivid photographs, provide a colorful and thought-provoking narrative of the Master. In the book, the reason for recompile the autobiography of the Venerable Master is given: "Disciples Tan Guozheng and Guo Jue among others, finding the autobiography of the Venerable Master to be profoundly influential by deeply affecting readers and contributing to the propagation of the Buddhadharma, have decided to collaboratively recompile the autobiography of the Venerable

其所行所做，無一不感人肺腑，令人天敬仰。無論順境逆境，上人始終精進如一，為弟子們樹立了修行的典範；上人言教身教，以德化人之事蹟，甚具扶危救世之妙用力。」

本書封面印有上人在香港所作偈頌：「夜落靈會山，步出慈興寺；孤月照貧僧，眾星拱北極；世事如夢幻，知者嘆幾希；勿為浮塵轉，許汝六根一。」正是上人自述當年在港度生的最佳寫照。本書的一位編輯在編完此書後，發覺對經典的領悟深入許多。上人的無言教化，即使在涅槃20年後，仍然深入人心，妙不可言。❀

Master to benefit even more devout Buddhists.”

“When the Master was in Hong Kong, he was only a little over thirty years old. However, every one of his words and actions is touching to the heart and worthy of admiration from gods and humans. Regardless of whether the Master experienced prosperity or faced adversity, he was always unfalteringly vigorous and established himself as an exemplar of cultivation for his disciples. His teachings, both through words and by example, as well as his feats of transforming people through virtue all possessed the wonderful power of relieving distress and saving the world.”

A verse that the Master composed while he was in Hong Kong is printed on the cover of the book. The verse goes: “Night falls on Vulture Peak; a monk walks out of Cixing Temple. The solitary moon shines on him; stars circle Polaris. Worldly affairs are like illusory dreams; how few are those who know! Do not be turned by external states, so your six sense organs may become one!” This is simply the best self-portrayal of the Venerable Master’s experiences while crossing over beings in Hong Kong. An editor of this book realized that she had gained a much deeper understanding of the sūtras through her editing work. From here, we see how the wordless teachings of the Venerable Master, even twenty years after his Entering Nirvana, continue to deeply impact people in ways wonderful beyond words. ❀

「難民涉險記」徵稿啓事

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