

# 占察善惡業報經淺釋

## The Sutra for Discernment of the Consequences of Wholesome and Unwholesome Karma with Commentary



PROPER DHARMA SEAL 正法印

曾素珍 英譯  
宣化上人 講於 1971 年

English Translation by Su-Zhen Zeng  
Commentary by the Venerable Master Hua in 1971

「唯除遍吉、觀世音等，諸大菩薩皆不能及」：唯獨除去普賢菩薩、觀世音菩薩、文殊菩薩等，其餘的這些大菩薩，都沒有地藏菩薩這樣子的殊勝；他悲願也深，慧辯也殊勝。遍吉，就是普賢菩薩的別名；觀世音，也就是那位觀自在菩薩；等，就是包括文殊菩薩了。

「以是菩薩本誓願力，速滿眾生一切所求」：因為這位菩薩他在生生世世都發這個願力，他說無論哪一個眾生向我求什麼，我都很快就滿足他的希望。他求什麼，我就滿他什麼願；甚至於有人想要喝我的血，我就給他血喝；想要吃我的肉，我就給他我的肉吃；想要把我殺了，那我就叫他殺了。這地藏王菩薩發這個願，你對他再不好，他都要度你。但是我們眾生，可切記不要：

「喔！地藏王菩薩發這個願，那麼我就試一試把他殺了，他好度我！」這不要試。這一試是很危險的，變成「破和合僧，出佛身血」了。

地藏菩薩雖然發願度對他最不好的眾生，但是或者要等一等；一等，或者等一個大劫、二個大劫、三個大劫、五個大劫、十個大劫，也都不一定的。總而言之，他等一等叫你受一點苦，然後再來度你。總而言之，他忘不了你，但是要等得很久。因為他的願力沒有邊，沒有窮盡；不知道盡未來有多少個大劫？那個時候都是他的願力所到的地方。所以他將來度你，要慢慢等著。

「能滅眾生一切重罪，除諸障礙，現得安隱」：他能消滅

**No great Bodhisattva except for those like Samantabhadra and Avalokitesvara can compare to him in the work of teaching the beings in this world.** Aside from those like Samantabhadra Bodhisattva, Avalokitesvara Bodhisattva, and Manjushri Bodhisattva, all other great Bodhisattvas do not have the excellent qualities of Earth Store Bodhisattva. His compassionate vows are deep, his wisdom and eloquence supreme. Universally Auspicious is another name of Samantabhadra Bodhisattva. Avalokitesvara is also known as the Bodhisattva Contemplating at Ease. “Those like” indicates that Manjushri Bodhisattva is also included.

**Due to the strength of this Bodhisattva's past vows, he quickly fulfills beings' wishes.** Because this Bodhisattva brought forth these vows life after life, he says, “If any living being asks me for anything, I will quickly fulfill his wishes. No matter what he wishes for, I will fulfill his wish. Even if someone wishes to drink my blood, I will give him my blood to drink. If one wishes to eat my flesh, I will give him my flesh to eat. If one wishes to kill me, I will allow him to kill me.” These are the vows of Earth Store Bodhisattva. No matter how bad you treat him, he still wants to cross you over. However we beings should always be mindful to not test the Earth Store Bodhisattva by thinking, “Aha, since Earth Store Bodhisattva made this vow, I'll test it out and kill him so he crosses me over.” One should never experiment with this. This experiment is very dangerous, for it turns into “disrupting the harmony of the Sangha and shedding the Buddha's blood.”

Although Earth Store Bodhisattva made a vow to cross over those who treat him the worst, he probably has to wait a little. Maybe he needs to wait one great kalpa, two great kalpas, three great kalpas, five great kalpas, or ten great kalpas—it's not for certain. In general, he waits a little so that you will experience some suffering, before he comes to cross you over. In summary, he does not forget about you, but he waits for a long time. Since there are no boundaries and no limits to his vow-power, we do not know how many great kalpas it covers, or until what point in time his

眾生一切的重罪，除去一切的障礙，現在得到安穩、得到平安無事，非常快樂的。

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我們道場的法門做好了。這個法門是個大法門，不是個小法門。三個門合到一起，這也就是三位一體。因為以前果地要做燈，做三個，表示三寶；那麼現在做門，做三個門，也是三寶，這三門就是一個門，不二法門。那麼你們都要學習開這個門，我們這個門在這個地方說，這是右邊；在外說，是左邊，你在外邊可以往裡邊一推把它開了。那麼，從或者明天，或者禮拜六，或者禮拜天，可以用這個門了。用這個門，就把那邊那個門鎖上；你們各位來的時候，就從這邊來，往裡一推，就可以推開這個門了。想進我們這個門，要用一點力量；你們不用一點力量，是進不來的。

那麼我們這個門做好了，以後就無論男人、女人都是走這個門，進來就先拜拜佛；然後，男界到男界那邊去，女界到女界那邊去。這是平時，要是外邊的人到這兒，拜佛完了，他有什麼事再做事。無論誰來，先叫他拜佛，我們這兒以佛為主；他要是到這兒不拜佛，對我們道場是不恭敬。對佛不恭敬，也就是對人不恭敬；對人不恭敬，就是來到這兒想 make trouble（找麻煩）。所以我們無論哪一個來，都要叫他先拜佛；他拜完佛，或者簽名，或者有什麼事再談事情。這是我們以後的規矩。

在明天晚間，果寧還是照以前一樣的來講法。你們大家預備預備，後天禮拜六要開會；或者有外邊人來，或者沒有，我們都一點鐘開會。你們大家想一想，每一個人可以提出來一個建議，有什麼事情應該做的？有什麼事情不應該做的？我們這一切一切的事情，都應該要研究一下，來討論，不可以馬馬虎虎的。那麼以後凡是到這兒來的人，大家都要共同一致，要一個心來擁護道場。這是我給你們說的話。

待續

vows will last. He will cross you over in the future; you just need to wait patiently until then.

**And is able to eradicate beings' offenses and to remove their obstacles so they achieve peace at this moment.** He can eradicate all the weighty offenses of beings and get rid of all their obstacles, in order that at this moment, they can attain peace and be very happy.

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The construction of the Dharma door of our monastery is now complete. This Dharma door is a great Dharma door; it is not a small Dharma door. It is a combination of three doors; it also represents the essential oneness of the three. Because previously Guo Di wanted to make lamps, he made three lamps representing the Three Jewels. Now that we are building the door, we built three doors that also represent the Three Jewels. The three doors are also one door; it is the door of nondual Dharma. So now you all should learn to open this door of ours, looking at it from this spot we are at, it is on the right side. If you look at it from outside, it is on the left side. From the outside, you can push it inwards to open it. So maybe tomorrow, maybe on Saturday or maybe on Sunday, we can start using this door. When we are using this door, we will lock the other door on the other side. When all of you come here, you will come in from this side. When you push the door inwards, you will push open the door. To enter through this door of ours, one must use a little strength. If you do not use a little strength, you cannot come in.

Now that this door of ours is built, all men and women will come in through this door. Upon entering, they will first bow to the Buddha. After that, men will go to the men's side and women will go to the women's side. This is for usual times. If people from outside come here, they will carry out their business only after they have bowed to the Buddha. No matter who, we must ask them to bow to the Buddha first since the Buddha is the main focus of this place. If they do not bow to the Buddha, they are being disrespectful to our monastery. Disrespecting the Buddha is the same as not respecting the people. Disrespecting the people is equivalent to wanting to make trouble here. So regardless of who it is, we should ask them to first bow to the Buddha. After they are done bowing to the Buddha, they may sign their name, or they may want to discuss some matters. This is our rule.

Tomorrow evening, Guo Ning will lecture on the Dharma as usual. All of you should prepare for the meeting on Saturday. Some people from outside may come, or they may not. We will have the meeting at one o'clock. All of you should give it some thought. Everyone can offer suggestions: What are the things we should do? What are things we should not do? We should look into and discuss all these things and not be careless. That way, when people come here in the future, we will all be unified and focused on protecting the monastery. This is what I wanted to say to you.

To be continued

# 楞嚴咒句偈疏解

The Shurangama Mantra  
with Verse and Commentary

467. Mu Tuo La  
四六十七 姥陀囉

比丘恒順  
國際學院  
宣化上人  
講解 修訂  
錄翻譯



PROPER DHARMA SEAL 正法印

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

## 【頌】

犬職守夜雞司晨  
貓鬼鼠妖各逞能  
凶神惡煞皆授首  
誦持秘咒轉靈文

「犬職守夜雞司晨」：犬的責任是守夜，看見有賊人偷主人的東西，牠就在那兒叫起來。誰給牠這個責任呢？沒有人一定給牠，牠就是自己要盡自己的責任，所以在那兒守夜。雞到時候牠就報曉，誰給牠的命令呢？也是牠自己覺得也應該在人間盡一分責任，一早就把人都叫醒了。

「貓鬼鼠妖各逞能」：貓有貓的鬼，所以有的時候你看是隻貓，可是是個鬼，在晚間出現。有的時候，妖怪變成一隻老鼠，在那兒跑來跑去；這也不是什麼老鼠，就是個妖怪。好像哪個家裡頭如果有一些凶事、不吉祥的事情，這老鼠就很多。

以前我住的地方也有老鼠，這老鼠很奇怪的，專門跑到你睡覺的地方、打坐的地方，像個賊似的看來看去。這是妖，不過我們學佛法的人也不用管它，不要以為這是個貓鬼，看見這個貓，嚇都嚇死囉！那不用，你不理牠，它沒有辦法你。見怪不怪，其怪自敗，你越害怕，它越逞能，越和你

## Verse:

A dog's duty is to keep watch at night,  
while a rooster's is to crow in the morning.

Cat-ghosts and mouse-demons  
show off their abilities.

Malevolent spirits and evil demons all submit.  
Reciting and upholding the esoteric Mantra  
transforms it into efficacious words.

## Commentary:

A dog's duty is to keep watch at night, while a rooster's is to crow in the morning. A dog's responsibility is to be on guard during the night. If he sees a thief come to steal his owner's possessions, he will bark. Who gave him this responsibility? No person in particular has given him this responsibility; rather he just wants to take up this duty on his own. A rooster crows at the appropriate time and heralds the break of dawn. Who commands it to do so? It does this because it feels it should do its part in taking on this responsibility for the sake of humanity. Hence, it wakes people up in the early morning.

Cat-ghosts and mouse-demons show off their abilities. Amongst cats, there are some that are cat-ghosts. So sometimes you may see something that looks like a cat, but is actually a ghost. They appear at night. At other times, a weird demon may turn into a mouse that runs about everywhere. This is not a mouse but a weird demon. For example, if a family is about to face a certain ominous event or some inauspicious situation, then many mice will appear.

In the past, I lived in a place where there were mice. These mice were very strange. They only wished to go to places where people slept or where they meditated. They were like thieves looking about here and there. These were demons. But those of us who study and learn the Buddha-dharma should ignore them. Do not think that they are cat-ghosts. If you think like that then when you see cats, you might be scared to death. If you pay them no heed, they will have no way of bothering you. You should see what is strange as not being strange. If you see them as strange, then you will take a loss. The more scared you are, the more they will show off their abilities and make fun of you. For instance, there was the case of a certain monastic who got into a dharma battle with



開玩笑。好像這個恒某，那時候和狐狸鬼鬥法，他弄一下，那狐狸也弄一下，就這樣子和他來鬥。這就是各逞能了。

你不怕它，你就沒有事了。現在萬佛城裡頭，狐狸都藏起來，差不多都不敢露出來。因為以前都是魚目混珠，那些個妖魔鬼怪會變成很多動物，到這兒來見佛、認識佛。所以大家都要修定，修定就是「見怪不怪」，沒有什麼。

「凶神惡煞皆授首」：所以你若有力，無論什麼凶神惡煞都老實了，都沒有關係了。

「誦持秘咒轉靈文」：你要怎麼做呢？趕快修持這秘咒，天天誦持。誦持時間久了，它就變成一種靈文。「平時不燒香，著急抱佛腳」，你若天天總是躲懶偷安，到著急的時候抱佛腳，那來不及的。所以應該平時就誦持〈楞嚴咒〉、〈大悲咒〉，無論受持哪一個法門，時間久了，它就變成靈文了。✿

a fox ghost. When he made a move, the fox also made a move. In this way they fought. Each of them showed off their abilities.

As long as you are not afraid, everything will be okay. Now, in the City of Ten Thousand Buddhas, the foxes have all gone into hiding. For the most part they do not dare to expose themselves. Because in the past just like fish eyes that can be passed off as pearls, these weird demons and ghosts could transform into many kinds of animals. However, when they come here and see the Buddha, they recognize the Buddha. Therefore, everyone should cultivate samadhi. As one cultivates samadhi, one sees that what is strange is not strange; then it is nothing.

**Malevolent spirits and evil demons all submit.** Therefore, if you have samadhi-power, then all malevolent spirits and evil demons will be well behaved. What they do will not matter to you.

**Reciting and upholding the esoteric Mantra transforms it into efficacious words.** What should you do? Quickly practice and uphold this esoteric mantra. Recite and uphold it everyday. When you have recited and upheld it for a long period of time, it will change and become efficacious words. As it is said, "During normal times, one does not light incense. However, when there is a crisis one clutches the Buddha's feet." If all you do every day is slack off and take it easy, then when a crisis comes and you try to clutch the Buddha's feet, it will be too late. Therefore, during normal times you should recite and uphold the *Shurangama Mantra* and the *Great Compassion Mantra*. Regardless of what Dharma method you accept and uphold, after a long period of time it will change and become efficacious. ✿

你又知道哪一個是善知識呢？不容易知道，所謂善知識難遇，況且整個世界很少的真正善知識……。

善知識是教人走正路，不會叫人走邪路的。什麼叫正路？教你不要殺生，不要偷盜，不要邪淫，不要打妄語，不要飲酒。啊，不會說啊這個酒沒有關係，佛啊當時說戒酒，五戒裡戒酒，他是為好酒如命的人說的，不是為一般人說的。這就叫邪知邪見，不是正知正見。

他沒有貪、瞋、癡，這就叫善知識；他能實實在在來修這個戒定慧，這就是善知識。你觀察善知識，看看他是不是有自私心？他有自私心，這不是善知識；他有自利的心，這不是善知識。他沒有自私自利的心，這都是善知識。✿

How are you to know who really is a good and wise advisor. It is not easy to know... As a matter of fact, in the entire world there are very, very few good and wise advisors...

A good and wise advisor teaches people to walk on the right road. He does not teach people to take deviant paths. What is meant by the right road? He teaches people not to kill, not to steal, not to engage in sexual misconduct, not to lie, and not to take intoxicants. He would be a bad advisor if he said, 'Wine is no problem. When the Buddha included the prohibition against wine in the Five Precepts, he was talking to people who were as fond of alcohol as they were of their very lives. He wasn't referring to ordinary people.' To speak that way is teaching deviant knowledge and deviant views....

One who is without greed, anger, and stupidity is a good and wise advisor. One who can actually cultivate precepts, samadhi, and wisdom is a good and wise advisor. If you are observing to see if someone is a good and wise advisor, see if he is selfish. If he is, he is not a good and wise advisor. If he is after profit for himself, he is not a good and wise advisor. The person who isn't selfish and has no desire to benefit himself is a good and wise advisor. ✿

—宣公上人法語

— Dharma Quote from Venerable Master Hsuan Hua





# 二十三祖 鶴勒那尊者 (續)

## The Twenty-Third Patriarch, Venerable Haklena (continued)

宣公上人講於1981年9月6日

比丘尼恒持 修訂

A lecture by the Venerable Master Hua on September 6, 1981

English Translation Revised by Bhikshuni Heng Chih



BIOGRAPHIES | 人物誌

能這樣，這就「隨緣認得性」，你就認識自己本有的佛性，明心見性了。「無喜亦無憂」：這時候，也沒有什麼憂愁，也沒有什麼快樂，時時都在如如不動、了了常明裡頭，所以說無喜亦無憂。

「時鶴眾聞偈，飛鳴而去」：這時候，這一些白鶴聽見這個偈頌，心開意解，於是就在鳴叫中飛跑了。

「尊者既得法，行化至中印土，轉付師子比丘」：鶴勒那尊者得到這個心印法後。以後在中印度，又將這心法轉付師子比丘。於是「即現十八變，而歸寂」：在空中就現了十八變，他在虛空裡站著，又在虛空裡躺著、坐著，又在虛空裡身上邊出水、身下邊出火，身下邊出水、身上出火，這種種變化莫測十八變的境界。然後他在虛空裡就圓寂了。

贊曰——虛雲老和尚作：

法說龍宮 道服羽族  
指歸其源 頂門亞目  
得師子兒 唱還鄉曲

You come to recognize the truth of your Buddha-nature. You understand your mind and perceive your nature. **Then you will experience neither delight nor anxiety.** At that point, you are free from worry or ecstasy. At all times you are in unmoving suchness and crystal clear about everything.

**When the flocks of cranes heard that verse, they flew up into the air, called out, and disappeared.** The birds understood, attained freedom, and left.

**The Venerable One then obtained the Mind Seal Dharma and travelled, teaching as he went, until he reached central India. There, he transmitted the Dharma to Venerable Lion<sup>5</sup> displayed the eighteen transformations, and passed into nirvāna.**

He did things like standing, lying down, and sitting in the air, sending water out of the upper part of his body and fire out the lower part, sending fire out of the upper part of his body and water out the lower part, and so forth. The Eighteen Transformations include such miraculous abilities. Then he entered nirvāna right there in the air.

*A verse in praise of him by Elder Master Hsu Yun says:*

**He spoke Dharma in the Dragon Palace.**

**His Way was revered by the feathered flocks.**

**Once directed, they returned to their own source.**

**At the opening at the crown of his head, the single eye opened.**

**He had a Lion for a disciple.**

**The recital was a song for returning home.**

## 月氏國中 信香薰馥

「法說龍宮，道服羽族」：這位尊者到龍宮去為龍王說法；他的道德，把長羽毛的飛禽都教化了。

「指歸其源，頂門亞目」：二十二祖說個偈頌，把源流給指出來了；在頂門上，另開一隻眼睛。

「得師子兒，唱還鄉曲」：二十三祖得到師子比丘作為徒弟，唱還鄉回家的這種歌曲。

「月氏國中，信香薰馥」：在月氏國裡頭，大家敬信這一位祖師，就好像得到異香滿室這種清淨的法味，那麼繼續不斷地，永遠紀念這一位祖師。

或說偈曰——宣公上人作：

天地造物頗稀奇  
鶴隨尊者警愚迷  
心為境轉非自在  
性被雲遮障菩提  
苦海無邊回頭岸  
蓮邦有路舉足及  
自古成功全憑忍  
勇猛精進莫狐疑

「天地造物頗稀奇」：這第一句說，天地間，造人、造物，都是很不可思議的。

「鶴隨尊者警愚迷」：這些鶴隨著鶴勒那尊者，就是來警誡我們這些愚迷的眾生，叫我們覺悟。你看！這些鶴即使墮落到畜生身，都還知道要跟著尊者學法，我們人反而不知道學習佛法。

「心為境轉非自在」：你心若被境界轉了，就不自在。

The land Tokharistan

Was permeated with the fragrance of faith.

*Commentary:*

**He spoke Dharma in the Dragon Palace. His Way was revered by the feathered flocks.** This Venerable Haklena went to the Dragon Palace to speak Dharma for the Dragon King. His virtue taught the birds.

**Once directed, they returned to their own source.** When the twenty-second Patriarch spoke this verse, he already pointed out the source.

**At the opening at the crown of his head, a single eye opened.** Underneath the crown of his head, he opened a single eye. <sup>6</sup>

**He had a Lion for a disciple.** Lion Bhikshu became his disciple.

**The recital was a song for returning home.** He sang a song of homecoming.

**The land Tokharistan was permeated with the fragrance of faith.** In Tokharistan people had deep respect for this Patriarch. It was as if a rare fragrance filled the room and they were blessed with the pure flavor of Dharma, which continued without cease, as a perpetual reminder of this Patriarch.

*A verse in praise of him by Venerable Master Hsuan Hua says:*

**The creatures and things between heaven and earth are quite unusual.**

**Cranes followed the Venerable One,**

**Alerting those dull and confused.**

**When the mind is turned by states, we are not at ease.**

**When the nature is covered by clouds,**

**We are blocked from Bodhi.**

**The sea of suffering is boundless.**

**Turn around to find the other shore!**

**The Lotus Land can be reached by a Path.**

**Take but one step and arrive!**

**Those who succeeded from of old to now all relied on patience.**

**Be courageous and vigorous! And harbour no doubts!**

*Commentary:*

**The creatures and things between heaven and earth are quite unusual.** This line says that all the phenomena, all the creatures in the universe are inconceivable.

**Cranes followed the Venerable One, alerting those dull and confused.** That large flock of cranes that followed Venerable Haklena cautioned the dull-witted creatures—the likes of you and me—urging us all to wake up. You see, even the cranes were astute enough to follow the Venerable One in order to be taught. People like us, on the other hand, do not recognize the importance of studying the Buddha-dharma.

**When the mind is turned by states, we are not at ease.** When our minds are influenced by what goes on, we experience discomfort.

詩中有畫，畫中有詩——

# 王維 (續)

His poems are like paintings,  
and his paintings, poetic

— Wang Wei (continued)

宣化上人講述於1987年5月9日

劉無塵 英譯

Lecture by the Venerable Master Hsuan Hua on May 9, 1987

English Translation by Frank Liu



BIOGRAPHIES | 人物誌

又說偈曰：

唐代震旦王維摩  
佛教家庭修多羅  
智慧超人為右相  
行解並重駕法船  
能詩善畫悠然樂  
文章道德俱灑脫  
預知時至別親友  
談笑往生觀見佛

「唐代震旦王維摩」：他生在唐代的時候。震旦就是中國，在印度來說，中國叫「震旦」。王維摩自己不知慚愧，叫自己「王摩詰」，自比維摩詰居士。那麼是不是維摩詰？夠不夠這個資格呢？這是不能定論的。

「佛教家庭修多羅」：可是他生在很好的家庭，是個佛教家庭，自小就來研究佛教，做佛教一個虔誠的信徒。

「智慧超人為右相」：所以養成他一種很超人

*Another verse goes:*

Wang Mojie was born during the Tang dynasty,  
Into a Buddhist family possessing many Sutras.  
Through his brilliance he became a prime minister,  
Who sailed on a Dharma-boat of "practice and understanding".  
He was a great poet and a skilled painter, happy and care-free.  
With a spirit free of attachment, he wrote effortlessly.  
Foreseeing his death approaching, he took his leave.  
Laughing on his way to pay his respects to the Buddha.

*Commentary:*

**Wang Mojie was born during the Tang dynasty.** Zhendan is the ancient Indian name of China. As a layperson, he was too audacious to call himself "Wang Mojie (Vimalakirti)." Whether he is qualified to be given such a name or not is inconclusive.

**Into a Buddhist family possessing many Sutras.** He was born in a very good family, a Buddhist family. Since young he had already studied the sutras and was a devoted Buddhist.

**Through his brilliance he becomes a prime minister.** His exceptional intelligence is attributed to his immersion in Buddhist



的智慧。右相，他做了右丞相，就是國家的一個宰相，也就是首相。

「行解並重駕法舵」：他明白了，又能實行，能實行又明白，解行並重。也可以說，他是現宰官身來為眾生說法。

「能詩善畫悠然樂」：他又能作詩，又能畫畫，悠然自得，很快樂的。

「文章道德俱灑脫」：他的文章和道德都是很可取、很可觀的，有一點出塵的味道。

「預知時至別親友」：他預先知道死的時候已經到了，所以就寫一封信遍告親友書。寫完了，談笑往生。

「談笑往生覲見佛」：把那個筆往下一放，很高興地就往生了，往生去見阿彌陀佛，去見十方諸佛。他雖然做了一些錯事，但是臨終的境界還算不錯，還算迷途知返，歸去來了。✿

sutras. He became a prime minister of the country, which was the highest position of an official.

**Who sailed on a Dharma-boat of “practice and understanding”.** He understood what he studied, and he put into practice what he understood. He manifested in this life as a prime minister to teach Dharma and transform living beings.

**He was a great poet and an excellent painter, happy and care-free.** Not only did he enjoy writing, but he also enjoyed painting, the practice of which made him feel happy and at ease.

**With a spirit free of attachment, he wrote effortlessly.** Through his moral character and his writings he proved himself to be worthy of appreciation and admiration. Also his writings, including his articles and his poems, had a certain transcendent quality.

**Foreseeing his death approaching, he took his leave.** Knowing the hour of his death was drawing near, he wrote a farewell letter to all his friends and relatives, then passed away with a cheerful heart, exuding relaxation.

**Laughing on his way to pay his respects to the Buddha.** When he put down the brush, he looked very happy and passed away to meet Amitabha Buddha and the Buddhas of the ten directions. Even though he had made some mistakes in his life, he passed away in a good state of mind -- which shows that he must have realized he had gone astray and that he had returned to the correct path. ✿

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「性被雲遮障菩提」：什麼叫雲遮呢？就是被情愛所迷，這就是被雲遮了！你性被雲遮，也就會障礙菩提道。

「苦海無邊回頭岸」：這苦海無邊，你回頭就是岸了。

「蓮邦有路舉足及」：到極樂世界，那是有條道路可走的；只要你肯念佛，肯發心修行，就像一邁步就到了，不要著急。

「自古成功全憑忍」：自古以來，你看看每個成功的人，都是由這個「大忍耐心」成功的，他什麼事情成就，都因為有忍耐心。

「勇猛精進莫狐疑」：因為這個，你在佛教裡要勇猛精進，不要胡思亂想，想東想西，生那麼多的懷疑。✿

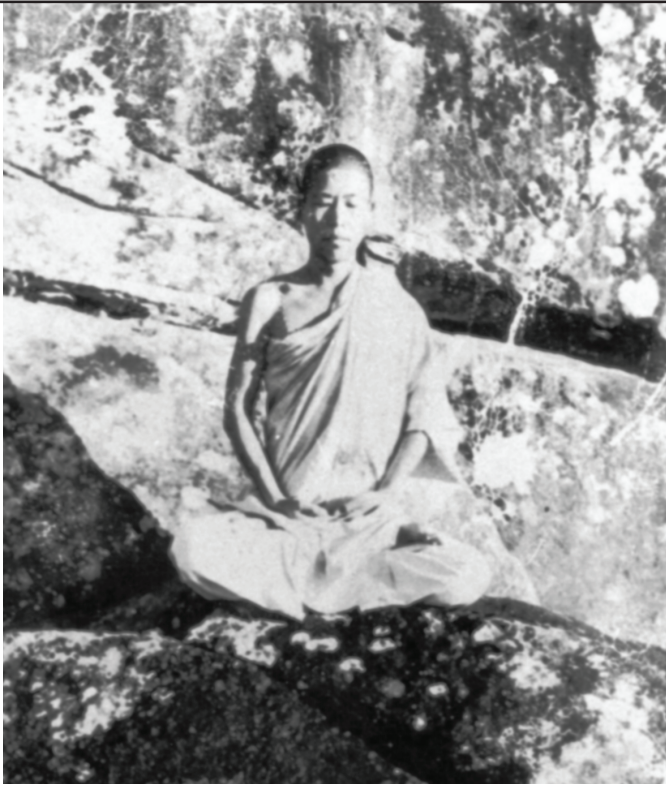
**When the nature is covered by clouds, we are blocked from Bodhi.** When our own natures are covered by clouds—confused by emotions like emotional love—then our path to Bodhi is hindered.

**The sea of suffering is boundless. Turn around to find the other shore!**

**The Lotus Land can be reached by a path. Take but one step and arrive!** There is a road that leads to the Land of Ultimate Bliss. All it takes is for you to be mindful of the Buddha and resolve to cultivate. One could say that you arrive just by taking that one step. There is no need to worry.

**Those who succeeded from of old to now all relied on patience.** If you investigate the behavior of successful people, you will find that they have a great capacity for patience. Success comes from patience.

**Be courageous and vigorous! And harbour no doubts!** Therefore, in the practice of Buddhism, we should be vigorous. We should not overthink and get muddled – trying to figure things out, but generating a lot of doubts. ✿



# 白山黑水育奇英（續）

## White Mountains and Black Waters Nurture A Rare Talent (continued)

宣公上人事蹟編輯委員會新編2009年

鄭耿琳 等人 英譯

A new edition by the Committee for the Publication of

Venerable Master Hsuan Hua's Biography

Translated into English by Genglin Zheng and others



BIOGRAPHIES | 人物誌

### 79. 水淹東井

所謂「道高一尺，魔高一丈」，前文上人為了治果國的病，與山妖水怪結怨。水淹東井，四個鐘頭淹死三十多人，沖倒八百多間房子，他們興風作浪想淹死上人……

#### 上人自述：

我在東北時，無以數計的山妖水怪都從四面八方而來，晝夜六時伺機報復。這真是防不勝防，往往一不小心會吃大虧；甚至我周圍的人也跟著我受累，可是一般人完全不知內幕，譬如那一次在東井子屯發水的事。怎麼叫東井子？因為這村子四周地勢都高，裡邊低凹，像個井似的。山妖水怪看著我來到這凹下的地方，住屋四周又是木籬笆，不擋風也不擋水，水怪就趁機發水來淹我。

因為我給廟上辦事，常常去各處。那天我帶了四位小弟子在郭玉霞家住下，這戶人家全都皈依我。在那兒住下不久，無緣無故就下起大

### 79. Water Floods Dong Jing

There is a Chinese saying that goes: "Evil outruns good." As mentioned in the previous texts, the Venerable Master aroused the enmities of the mountain devils and water monsters in order to cure Guo Guo's illness, and thus they flooded Dongjing Village. In four hours, over thirty people lost their lives and more than 800 houses were destroyed. The demons tried to drown the Venerable Master with wind and flood they summoned.

#### Venerable Master's Own Narration:

When I was in Manchuria, countless mountain devils and water monsters came from all sides and sought an opportunity for revenge at all times. It was really difficult to protect myself from their onslaught, and sometimes just a little carelessness (on my part) would result in a big loss. It came to the point that even those people around me were affected and suffered as well. However, most people did not have any insight of the occurrences. Let's take the example of the flood in Dongjing Village. Why is it called Dong Jing? The village is surrounded on four sides by high ground, so it looks like a well (as jing in Chinese). The mountain devils and water monsters saw that I had come to this low-lying area staying in a residence surrounded on the four sides by

雨來，雨下得很急，水井自己又不斷向外噴出三丈多高的水，這麼上下夾攻。因為水勢洶洶，來得措手不及，水來水去四個鐘頭就淹死了三十多個人，人站在炕上也被淹死了。從東井子到太平橋，一路一路沖倒八百多間房子，這情形和水淹金山寺差不多！直到今天，我對這件事耿耿於心，深感很對不起這些人！

在漲水的期間，水淹有一丈高，我住的院子裡卻只有一、兩尺水；木頭籬笆牆雖然有很多窟窿，但是水進不來，就這麼奇怪！為什麼水進不來？我老實告訴你們：跟著我的這四個小弟子都有五眼六通，因為無緣無故下這麼大的雨，於是我們就結上界，所以水淹不進來；籬笆牆裡的水是從天上下的雨，只有一、兩尺深。

我在年輕時，專門給人治病，所以得罪了很多天魔外道和牛鬼蛇神；這些妖魔鬼怪都有大神通，一直等待機會攻擊。這一次沒淹死我，以後等我坐船從天津到上海，海怪又來一次；他們想要把船給推翻了，我幾幾乎要被魚吃了！由此之後，我到內地，就很少給人治病了。因為這個，現在有很多魔來欺負我，我都修忍辱，不再用什麼法來和魔鬥了。我用慈悲心來攝受、來感化他們。我的這些事情，誰都不相信。郭玉霞當時親眼所見發生的這些事情，卻不知道是怎麼一回事；現在她到這兒來，聽我說起，她才知道。

【後記】比丘尼恒品師（俗名郭玉霞）口述：

上人來我們家時，好幾回都帶著兩個小徒弟一塊兒來。有一次上人帶了白布來，讓我給那兩個小徒弟做布衫（小褂）、褲子。我找了王慕純（音）一塊兒做，我們一人各做一套；王慕純後來和我一塊兒跟上人出家

wooden fences which could hardly keep out wind or water. Thus, they seized the opportunity to flood the place, attempting to drown me.

Since I handled a lot of things for the monastery I always had to travel to different places. One day I brought four of my little disciples with me to stay overnight at Guo YuXia's house. All of the family members in her house had taken refuge with me. Not long after we settled down, a heavy downpour unexpectedly occurred. While the rain was pouring down, from the well the water shot out about thirty feet into the air. Thus we were being attacked both from above and below. Because the water came too ferociously and too quickly without any warning, after four hours, over thirty people had been drowned; some were even drowned standing on their own kang-beds (a kind of brick bed in northern China with a crude heating system from within the bed.) From Dong Jing Zi to Tai Ping Bridge, the flood washed away over eight hundred houses. The disaster could be compared to the flooding of Gold Mountain Monastery! Even until today, I still bear the disaster deeply in my mind and feel terribly sorry for those people who passed away in the incident!

While it was flooding, the water surged to over ten feet. Strangely, the water was only about one or two feet high inside the courtyard that I lived in. Although there were many holes in the wooden fence, the flood just couldn't get in! Why couldn't the flood get in? I will honestly tell you. All of my four little disciples had the Five Eyes and the Six Spiritual Powers. As we saw such a heavy storm came all of a sudden, we decided to tie the boundary of territory around the house using our spiritual power — it kept the flood out. All the water within the fences was from the sky, rising to about only one to two feet high.

When I was young, I liked to cure people, and I have thus offended a lot of externalists, celestial demons, monsters, goblins and sprites. Those demons and monsters also possess great spiritual powers and they have always wanted to attack me. Since then they have failed in their attempt to drown me. During my sea journey from Tianjin to Shanghai, the sea monsters wanted to sink the ship, and feed me to the fish! After, I have seldom cured diseases for people when I was in the inland area of China (because I didn't want to bring anymore disasters on innocent people), I no longer fight with demons nowadays. A lot of demons have come picking on me, and I simply practice patience. I try to use a heart of kindness and compassion to draw them in, influence and move them. Nobody would believe all of the stories that happened to me.

Even Guo Yuxia, who went through the incident herself and witnessed everything, didn't know the truth behind it, until she came to CTTB and listened to my telling the story.

[Postscript] Narrated by Bhikhuni Heng Pin Shi (Yuxia Guo):

The Venerable Master brought along two young disciples when he stayed at my house from time to time. Once the Venerable Master brought me some white cloth and told me to sew shirts and trousers for his disciples. I asked Muchun Wang for help and each of us made one set. Muchun later followed the Venerable Master and was ordained. The Venerable Master was always in his ragged clothes and tattered shoes. People had offered clothes and shoes many times. Although the Venerable Master accepted them, he gave them away once he returned to the temple and remained in his worn-out outfits.



# 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

所以他說這個「忠恕」。那麼這兩個字，忠以持己，恕以待人。忠，是自己去對事，對人要忠；對國家，對民族，對天下的整個人類都要盡上我們一點忠心，也就盡上我們真正的責任心。這個「忠」就是盡責任，就是你要能守你的崗位。你應該的事情，你都做得實實在在的，真真實實的，一點也沒有虛偽，那就是「忠」。

「恕以待人」，這不是一定對長輩、晚輩來說的；這個「忠」，對平輩朋友，無論對誰，你都應該盡上忠心。不說比我晚輩或者比我低的人，就是普通群眾，我待誰都要寬；我待我自己要很謹慎、很嚴的。律己要嚴，待人要寬。那麼「恕」是原諒人，就是人有什麼不對的事情，你可

For this reason, he talked about faithfulness and forbearance (忠恕). These two characters mean “to conduct oneself with faithfulness and treat others with forbearance”. Being faithful is to be honest towards others and in the things we do. When it comes to our country, our nation and the entire human race throughout the world, we have to exert our loyalty or, in other words, fulfill our genuine sense of responsibility. Faithfulness is to discharge your responsibility fully and stick to your guns. Whatever that is required of you, do a good honest job without the least bit of hypocrisy: that is considered faithfulness.

“Treating others with forbearance” does not necessarily refer to one’s seniors or juniors. In the case of faithfulness, you should be loyal to those of your same generation, your friends and everybody else whoever they are. Similarly, apart from your juniors or subordinates, you should treat everybody with magnanimity, even the ordinary masses. Be very cautious and strict with yourself but be lenient towards others. Practicing forbearance (恕) means forgiving others. If people have done anything wrong, you ought to teach them to learn from their mistakes and guide them so that they understand. After that, you should be lenient and forgive them instead of kicking up a fuss. Regardless of the mistakes others have made or how unkind they are towards you, spare a thought for them instead of venting your

以教他知道錯誤，可以教化他令他明白了，然後你再能原諒他、寬恕他，對他不計較。他有什麼錯處，就是對自己再不好，自己也能替其他人著想，不為自己去遷怒於人。

所以古人說，「人雖至愚，責人則明，恕己則昏」，人雖然再愚癡，責備人家就很聰明的，原諒自己的時候就很愚癡了！自己有什麼毛病、有什麼錯誤，都自己把自己的過錯都不提了，責備人家就很聰明的。我們這裡頭就有這樣人，不單有，好幾個都是這樣的，看人家的毛病看得很清楚；看到自己，什麼也不知道了！所謂「老呱落到豬身上」，那個烏鴉落到豬的身上了，看見那個豬黑，看不見自己黑，這是「恕己則昏」。

「苟有聰明，以責人之心責己，恕己之心恕人；如此，何患不至聖賢地」，假如你真是有聰明的話，以責備人那個心來責備自己，以原諒自己那個心去原諒其他的人；就這麼一反個兒，你還愁什麼不到聖賢的那種地位上呢？所以這個道很容易的，這一反一正就是了！

待續

To be continued

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的。上人自己永遠都是穿著那套破衣服、爛鞋子，幾次有人供養新衣新鞋，上人雖然收下，一回廟上就布施給別人，他還是穿的那身破衣爛鞋。

那年是1945年吧，八路軍來了還沒站崗，農曆五、六月。那天很晴，上人剛進屋，在炕上坐著，鄰居們都還沒來，突然黑雲密布，天暗得不見對面人。頓時閃電打雷又颶風，滂沱大雨像倒水似的，下了有二、三個鐘頭。我們左邊的屯子，有人蓋房子，很多當大樑的樹幹都被沖下來，木柴也成捆地沖下來，還沖下來別的東西，水淹得人都急往高處逃。

等雨停退水之後，左鄰右舍到我們家來看上人，都說：「老郭家多有福氣！白孝子在他們家，他們家就沒進水！」我們家籬笆圍院子只進一、二尺水，比外面淺多了。我那時候親眼所見，也不知道怎麼一回事，還是後來到美國，聽師父講起才知道的。

待續

To be continued

anger on them for your own sake.

This is why the ancients say: "Although a person may be extremely foolish, he can be quite clever in criticizing others. In making excuses for himself, he is a muddled fool." This means that no matter how stupid or ignorant a person is, he can be very smart in taking other people to task. On the other hand, when he pardons his own wrongdoings, he is actually very dumb! Such a person mentions nothing about his own faults and mistakes but is very clever in criticizing others. There are such people right here in our midst, not one but many. They can see others' shortcomings very clearly but are oblivious to their own faults! As the saying goes, "An old crow lands on a pig." When a crow lands on a pig, it sees only the blackness of the pig but not its own color. This is what is meant by "In making excuses for himself, he is a muddled fool."

"If a person were intelligent, he would criticize himself as he would others, and forgive others as he would himself. In this way, he need not worry about not being able to attain the ground of the sages and worthies." If you are genuinely intelligent, you will change your frame of mind and reproach yourself as you reproach others, and forgive others as you forgive yourself. By making this switch, why worry about not reaching the position of the sages and worthies? Therefore, the method is very simple – just flip it over and set it right!

It was about 1945, and the 8<sup>th</sup> Route Army had arrived but were not yet stationed. It was the 5<sup>th</sup> or 6<sup>th</sup> month of the lunar calendar. On that day the weather was very clear. The Venerable Master was sitting on the kang-bed after he entered the house. The neighbors had not arrived yet. Suddenly, the sky was covered with dark clouds and it was so dim that it was hard to see anyone across from him. Then there was lightning, thunder and a strong wind, followed by a heavy downpour. It lasted for two to three hours. In the village to our left, a house was in the middle of construction, but when it flooded, the water washed away many logs which were intended for the beams. Bundles of firewood, as well as other objects, were also washed away by the flood. People scurried to high ground to avoid the flood.

When the rain stopped and the water receded, neighbors came to visit the Venerable Master at my house. They all said: "The Guos are so lucky! Filial Son Bai stayed at their house, so the house was spared from being flooded." The water level inside our fenced yard was only one to two feet, much lower than that outside. I personally saw the incident at that time but couldn't figure out why. Later, only after I came to the States did I know about the whole story from the telling of the Venerable Master Hua.

# 四聖諦：煩惱即菩提

## The Four Noble Truth: Afflictions are Bodhi



萬佛聖城方丈和尚恒律法師觀音七灑淨開示

講於2016年3月26日萬佛聖城大殿

A Talk Given by the Abbot Dharma Master Heng Lyu before the Purifying of the Boundaries for Guanyin Recitation on March 26, 2016 in the Buddha Hall



BODHI FIELD | 菩 提 田

師父宣公上人、各位尊敬的法師、各位善知識，阿彌陀佛！這次觀音七，我想到釋迦牟尼佛成道後第一次轉法輪所講的「四聖諦」法。四聖諦，指苦、集、滅、道。最近有人問我：「是不是四聖諦是小乘法，所以在萬佛聖城很少談到？」事實上，「四聖諦」的道理不但通於大小乘，而且還是我們每天都在修習的法門。今天就提一些個人的淺見，供大家參考。

第一聖諦的苦聖諦，什麼是苦

Venerable Master Hua, Honorable Dharma Masters, and all good knowing advisors: Amitabha! Before this Guanyin session, I am reminded of what the Buddha taught first after his great enlightenment - the Four Noble Truths, which are suffering, the origins of suffering, the cessation of suffering, and the way to the cessation of suffering. Recently, someone asked me whether we speak so little about the Four Noble Truths at CTTB because it is a Theravada teaching. In fact, the principles of the Four Noble Truths can be applied to both the Mahayana and Theravada teachings. We also practice them in our daily lives. Tonight, I would like to share my humble thoughts on the Four Noble Truths.

The First Noble Truth is suffering. What is suffering?



呢？簡單地說，就是人、事、物不遂你的意，讓你心煩，就是苦；苦就是問題、困難。當然，如果每件事情都稱心如意，那就沒有苦了。但是，這是不可能的，因為世事無常。譬如你想要健康，但偏偏你就是經常生病，住進醫院去了；你想要人際關係很成功，卻偏偏處處討人厭，做人很失敗；你想要青春常駐，偏偏一年比一年的衰老；你想要很有錢，卻偏偏很窮。種種這些，就會讓你覺得很「苦」。

所以，每個人受的苦沒有一定，每個人對苦的感受也是不同，有的是可以忍受的小苦，有的是難以忍受的大苦。因此，苦的大小和理解的程度是非常主觀的。雖然人有性別、年齡、種族、教育、生活背景、經濟狀況等不同，但是苦卻是每個人日常生活中都可以體驗到的。這就是苦聖諦。

既然苦在日常生活當中如此普遍，為什麼佛陀還要講呢？佛陀講苦，就是要我們以開放的心胸來面對苦，勇於面對問題和困難，不要以負面的情緒來排斥苦，要冷靜來面對苦，才能處理問題和困難。若是以生氣、抱怨、詛咒、抑鬱、沮喪、消沉等負面的情緒來排斥或是抗拒苦，那就猶如在傷口上撒鹽一樣，不但於事無補，而且是苦上加苦。

除了不要排斥和抗拒苦，同時也不要逃避苦。譬如以喝酒、吸毒、狂歡、縱慾，乃至自殺來逃避問題和困難，不但無法解決原本的問題，而且還會增加新的問題和更多的痛苦。就像在擂台上與敵人做生死的決鬥，你能勇敢去面對敵人，就可能去戰勝他，而不是平白把自己的生命交到敵人手裡。

世間不了解佛教的人，以為佛教講「苦」——「三苦」、「八苦」、「無量諸苦」，就認為佛教是很消極的。其實佛陀講「苦」，是要我們深入地去了解苦，進而積極地解決苦的問題。所以，四聖諦中的苦聖諦是具有非常積極的意義。

既然眾生都有不同程度的苦，那要如何解決這個問題呢？首先就要先了解這個苦是怎麼來的。苦並不是無中生有，是有其因緣集聚而成的，這就是第二聖諦中的集諦。

第二聖諦集諦，是去了解、分析造成苦的

To put it simply, whenever someone or something goes against your wish, which troubles you or upsets you, you suffer. In other words, suffering is to have problems or difficulties. So if everything were to follow your wishes and if you could have everything you wanted, for sure you would have no suffering. However, that is impossible. Why? Because nothing is permanent. For example, you want to stay healthy, but you often get sick and are hospitalized; or you want to have great relationships, but you are a dreadful bore or very annoying; or you want to have eternal youth, but you age year by year; or you want to be rich but you are poor... Then you feel suffering.

Each person's suffering is different. Each individual feels different towards suffering. Some sufferings are minor thus endurable, while some are great thus hard to endure. So the degree of suffering and our understanding of suffering are very subjective. Although we differ in gender, age, race, educational background, upbringing, and economic status, we all experience suffering in our daily life. This is the First Noble Truth – suffering.

Since suffering is so common in our life, then why did the Buddha talk about it? The Buddha talked about suffering in order for us to face suffering with an open mind. This means that we need to face problems and difficulties with courage. Please do not resist or reject suffering with negative emotions. Instead we need to calm down and face it squarely, so we can really deal with the problems and difficulties. If, in trying to resist or reject suffering, you become angry, complain, curse, become depressed, upset, or pessimistic, it is just like rubbing salt on a wound- it only hurts more.

Not only should we not resist or reject suffering, we should also not try to avoid it. For example, in order to evade problems and suffering, people drink, do drugs, go clubbing, indulge their senses, or even commit suicide. Not only does this not solve your problems, you end up with more problems and suffering than before. This is like, in a duel, it's possible to win if you have the courage to face your enemy, rather than handing your life to your enemy.

However, those who don't understand Buddhism, think Buddhism is pessimistic, because it teaches about suffering, such as the three kinds of suffering, the eight kinds of suffering, and the myriad kinds of suffering. On the contrary, the Buddha talked about suffering in order to let us know how to deeply understand suffering and then to deal with it with a positive attitude. Therefore, the First Noble Truth is very positive and meaningful.

Since we all experience different degrees of suffering, how do we deal with it and end it? First we need to understand how suffering comes into being. Suffering doesn't come from nowhere, it has its origins—there are causes and conditions for it. This is the Second Noble Truth – the origin of suffering.

The Second Noble Truth is to analyze and understand the origins of suffering. It's like a sick man needs to see a doctor who will examine him to find out what illness he has and what caused it. What is the cause of suffering? It is our minds. Because when people, things, or situations do not

因緣。就像病人要去看醫生，經過檢查之後，才了解自己生的是什麼病和造成生病的因緣。什麼是苦的因？就是我們的心。因為人、事、物不順我們的心，讓我們心煩，這就是苦。苦的因既然是我們的心，那又是個什麼樣的心呢？

我們有執著的心，執著人事物要順我意，否則就心煩。譬如你去賭場賭錢，心中就希望能贏一大筆錢，這就是苦的「因」；你不但沒有贏得大錢，反而是血本無歸，這就是苦的「緣」，於是就會令你很懊惱、很痛苦，這就是苦的「果」。所以，只要有苦的因，一旦苦的緣現前，就會有苦的果，這就是「如是因，如是果」的道理。

我們經常有一種迷惘、迷惑，認為自己一定要達到某種程度的完美——這就是苦的因。在日常生活中，有人覺得自己一定要貌美、漂亮、有錢，或是有某種的成就才會受人的歡迎，自己才會快樂。覺得大家都應該尊敬我、喜歡我，如果有人不尊敬我、不喜歡我的話，就覺得被侮辱、被傷害。這都是苦的因。從佛法來講，這就是我執太強了，癡心太重了。所以，佛陀特別告訴我們第二聖諦，提醒我們要深入了解苦的因緣，才能夠真正地對症下藥。

第三聖諦就是滅諦，把苦給滅除了。用看病的例子來講，就是你這個病有救了！除了給病患克服病苦的信心和希望之外，同時也明確設立治療的內容和目標，最重要的是有了積極向上的力量來達成目標。這是第三聖諦滅諦的意義。

滅諦的基礎在於第二聖諦（集諦），若是沒有深入了解苦的因緣，很可能就錯認苦的因緣，而導致錯誤的第三聖諦，也就是說搞錯了方向。到最後，不但事倍功半，而且還可能造成反效果。譬如上個月有人花三塊錢買一張彩票，結果中一億五千萬美元的獎金。有人或許就想，如果我能中一億五千萬美元的話，那我所有的苦就滅除了，我就能想怎麼樣，就怎麼樣，享受舒適幸福的生活，這就是我的「滅諦」了。

但是佛陀早就告訴我們，是無法從外在的事物上找到真正長久的快樂，也就是長久的了苦。為什麼？因為不管發生什麼事情，我們終究會慢慢適應而習以為常。所以就算真的中了

accord with our wishes, we become upset, and this is suffering. Since the origin of suffering is our mind, then what kind of mind is it?

We are attached to ideas about how things should be or how people should behave, and if they don't, we become upset. For example, you may go to the casino with the intention to make a good deal of money. Such an intention is the cause of suffering. Then, when you lose all your money – that is the condition of suffering. As a result, you get upset and depressed. Therefore, as long as there is a cause of suffering, there will be suffering when the conditions of suffering are present. It is the principle of cause and effect.

Sometimes we are deluded or confused about having to reach some kind of perfection- this is a cause of suffering. For example, some people think they have to be pretty or rich or have some kind of achievement to be liked by others. Then they will be happy. Or they may think people should respect and admire them. If someone doesn't like them or show respect to them, they feel hurt or insulted. These are all causes of suffering. According to Buddhism, they have very strong attachment to the idea of self, and their delusion is heavy. So the Buddha told us about the Second Noble Truth, reminding us that we must deeply understand the origins of suffering in order to treat it accordingly.

The Third Noble Truth is the cessation of suffering. Using the analogy of a sickness, this means there is a cure! In addition to giving a patient the confidence and hope of recovery, the doctor sets clear goals and a plan for the treatment, and it is most important to always be positive in working towards goals. This is the meaning of the Third Noble Truth.

The Noble Truth of Cessation is founded on the Second Noble Truth (the origins). If we fail to understand the real causes and conditions of suffering, we will have the wrong ideas about the cessation of suffering and go in the wrong direction. In the end, we may end up with wasting time and energy, or even worse, we may get what we dislike. Just like that person who bought a \$3 ticket and won a jackpot of \$150 million last month. You may think, “My cessation of suffering is to win the \$150 million jackpot. With so much money, I can enjoy myself in any way I want to, without worries or limitations. I can pursue my dreams and live in comfort. This would be my cessation of suffering.”

However, the Buddha told us that we cannot find long lasting happiness in external things, which means to end suffering permanently, because no matter what happens, we will gradually to adapt to it. Even if you win the \$150 million jackpot, you may buy a grand new house, a new car. You may quit your boring job, and all the aspects of your material life may improve significantly. But within a few months, the contrast gradually blurs and your pleasure fades.

How does this happen? Your pleasure comes from a huge increase in wealth. After a few months, however, the new comforts have become the new baseline of daily life. Then you take them for granted, you want

一億五千萬美元的彩票，你或許可以買一棟富麗堂皇的新房子，再買一輛高檔的新車，辭掉原來無聊的工作，然後吃穿玩樂樣樣都比以前高級得太多了。但是，過了幾個月之後，這種跟以前生活的天壤之別的對比，就會慢慢地變模糊，而且這種快樂也會慢慢地淡化消失。

為什麼？因為你之所以會開心，是因為財富的暴增；但幾個月之後，新的財富已經變成新生活中平常的事物了，一切變得理所當然，再也沒有什麼特別。所以你就會想要更多的錢，於是就種下另一個苦的種子。

更糟糕是，金錢還會帶給你種種的不安全感，擔心別人詐欺、勒索甚至綁架。事實上，就發生過中大獎的人後來被自己的親人給謀財害命了。這就是為什麼許多中獎的人，經常飽受騷擾，不但要特別僱用保鏢或是保全人員，甚至搬家或是躲起來，切斷了原有的人際關係。雖然有了錢，但生活卻過得非常地不快樂。除此之外，還會擔心如果這些錢不管放在銀行或者用在投資，乃至藏起來，突然因為某種意外而損失，甚至全部都沒有了，那時該怎麼辦？

許多工業化國家，在過去五十年全國財富增加兩、三倍，國內生產總值也大幅地提升，生活舒適度顯著改善。住的房子變大，汽車、電視、電腦、手機全面普及，上館子用餐也如家常便飯，健康狀況、平均壽命都普遍進步、延長。但是，這些國家人民的快樂水平及生活滿意度，並沒有多大的改變，反而抑鬱症越來越普遍。

事實上，眾生在六道輪迴中所受種種的苦，要馬上去除是很不容易做到的，因為我們有太多的習氣毛病。就像身體有很多種病，想要一下子把所有病統統治好，也是很難做到的，需要一步一步地來。眾生想滅苦，也是同樣的道理，也是需要一步一步地來。所以聲聞乘有初果、二果、三果、四果的次第，菩薩乘有初地、二地、三地乃至十地、等覺和成佛的果位，都代表著不同程度的解脫。

比如萬佛聖城東區的妙覺佛教學院，最終目標是要完成大雄寶殿，但這也不是一蹴可

more money and you plant another seed of suffering.

Even worse, the money might cause feelings of insecurity because you are afraid of being cheated, blackmailed or kidnapped. Some lottery winners have been murdered by their relatives for the money. Lottery winners are so often harassed that many have to hire bodyguards or security guards or even move, hide and end all their relationships. Even though they have money, they are very unhappy. Besides, you will worry that the money you depend on, whether it is saved in banks, invested, or hidden somewhere, might decrease or be gone one day due to an accident. Then what will you do?

In many industrialized countries, wealth has doubled or tripled in these last 50 years, and their GDPs have greatly increased, which has improved their standard of living. People own bigger homes, more cars, TVs, personal computers, and mobile phones. They can afford to dine out more often. Their health has also improved and so has the average life expectancy. However, the level of happiness and quality of life has changed little, and depression is on the rise.

To end all suffering overnight is very difficult, because we have too many habits and attachments. It is like when someone has many kinds of illnesses. It is hard to cure all of them at once. The healing needs to be done step by step. It is similar with ending of suffering. For example, there are four stages of Arhatship (Stream-Enterer; Once-Returner; Never-Returner; and Arhat) in the practice of the Sound-Hearers. In the course of the Bodhisattvas' practice, there are the First Ground, the Second Ground, the Third Ground, and so forth, all the way up to the Tenth Ground, Equal Enlightenment and Wonderful Enlightenment. These examples represent different degrees of liberation.

This is just like our Wonderful Enlightenment Buddhist Institute Project on the east campus of CTTB. Our vision is to have a great hall, but it has to be done step by step. So we have many sub-goals along the way to help us achieve our vision. We will have a groundbreaking ceremony on June 12<sup>th</sup>, the 21<sup>st</sup> anniversary of the Venerable Master Hua's entering Nirvana. There are many different sub-goals along the way, leading to the final goal of the completion of the Wonderful Enlightenment Buddhist Institute project.

After we have set clear final goals and sub-goals, how can we reach these goals? How can we eliminate the causes of suffering and end suffering? We need plans and methods. It is just like a patient who needs treatment to recover. This is the Fourth Noble Truth – the way to end suffering.

What is the plan to end suffering? Besides truly understanding the causes of suffering and the right way to end it, we also need to do it step by step and follow the right sequence of practice. Only in this way we can reach our goal. Therefore, when we took refuge with the Venerable Master Hua, he asked us to bow to the Buddhas 10,000 times to reduce our karmic obstructions, such as arrogance. He also asked us to practice the Six Great Principles to cultivate our virtue and character as the foundation for being



成的，必須要逐步來進行，所以我們設有不同階段性的目標。今年6月12日，也就是宣公上人涅槃21週年紀念日，將舉行動土的典禮，這就是一個階段性的目標。當然，還有許多不同階段性的目標，直到妙覺佛教學院的所有建設完成為止。

有了明確的滅苦的目標、階段性的目標之後，要如何達到這些目標呢？如何來滅除苦的因緣、來了苦呢？這就需要計畫和方法。就像病人想要康復，就必須接受治療，這就是第四聖諦——道聖諦。

什麼是滅除苦的計劃呢？就是真正了解苦的因緣和滅除苦的正确方法之外，我們還要循序漸進，修法的先後次第順序要對，才能夠達到目標。所以當我們在皈依宣公上人的時候，上人要我們至誠禮佛一萬拜，來消除我們貢高我慢的業障；並且要我們實行六大宗旨，來培養我們的德行，打下做人的基礎；進而再選擇自己修行的法門，不論是參禪、念佛、持咒、誦經等等的法門皆可以。所謂「人道盡，佛道成」，這就是宣公上人為我們特別量身訂做，最好修行佛法的次第。

第四聖諦（道聖諦），是滅除苦的方法。所謂「歸元無二路，方便有多門」，佛教中的八萬四千法門，皆是幫助眾生離苦得樂的方法。唯一是必須先瞭解自己的狀況，選擇適當的方法，才能夠對症下藥。

雖然四聖諦分為苦、集、滅、道，但其中的道理卻是環環相扣，渾然一體的；不只是通於小乘，也通於大乘。法無大小，而心有大小；只要有宏大的心量，修行任何法門都可以利益無量的眾生。

同時，四聖諦的道理也可以用於世間法上。譬如企業經營有虧損，就不要忽視，也不要做假賬來隱藏，而要勇敢地來面對問題，這就是第一苦聖諦。進而主動檢查和深入瞭解企業出問題的原因及相關因素，這就是第二集聖諦。然後設定正確的願景及目標，以及達成階段性的目標，從而有了方向和積極向上的動力來改善企業。這就是第三滅聖諦。

所以四聖諦法的道理，是非常科學而且實用的。可以運用在學習、事業、人際關係，從家庭乃至國防軍事方面，應用範圍非常廣泛的。

a good person. The next step would be choosing a Dharma practice of your own, whether it is meditation, recitation of the Buddha's name, mantra recitation, or sutra recitation. The idea is after you perfect yourself as a person, you attain Buddhahood. This is what the Venerable Master Hua has designed especially for us and it is the best sequence of practice.

The Fourth Noble Truth is about the way to end suffering. There is a saying, "There is only one road back to the source, but there are many expedient ways to reach it." That is to say, the myriad different ways of practice in Buddhism all serve to help us end suffering and attain bliss. However, we must first understand our own conditions so that we can choose the appropriate methods, which is like choosing treatment according to one's illness.

Although the Four Noble Truths consist of suffering, the origins of suffering, the cessation of suffering and the ways to end suffering, the underlying principles are integrated with each other as a perfect system that can be applied to both Mahayana and Theravada teachings. In terms of Dharma teachings, there is no "great" or "small" – the difference is in our mind. If you have a great heart, you can benefit countless beings no matter what you practice.

The principles of the Four Noble Truths can also be applied to worldly matters. For example, when your business has a loss, you shouldn't ignore it or cook the books to hide it. Instead you should face the problems with courage. This corresponds to the First Noble Truth. Then you should actively examine your business to find out the root cause and related factors. This corresponds to the Second Noble Truth. Next, you should establish your vision, goals, and sub-goals, which give you the direction and motivation to move forward to improve your business. This accords with the Third Noble Truth.

So the principles of the Four Nobles Truths are actually very scientific and practical. They can be applied to our studies, career, relationships, family, and even national defense. They can be applied almost everywhere.

Someone may say: "Facing my suffering is too painful, too difficult. I can't do it." Another person may say: "My past traumatic experience is too painful for me to face. So how can I apply the Four Noble Truths?" When you raise such a question or have such a thought, you are applying the First Noble Truth. You are willing to face these problems and pain. When you no longer avoid or ignore these issues and pain, you are applying the First Noble Truth.

Next you can try to find a comfortable environment and relax. When you calm down, you can investigate why you don't want to face these painful experiences. After your deep and careful contemplation, you will find out that the pain is due to the attachments in your mind—you don't want to let go. If you can apply effort this way and deeply understand the real cause of your suffering, you are applying the Second

有的人說：「我就是無法去面對問題，因為對我而言，那太痛苦、太困難了，我做不到。」有的會說：「過去的創傷令我太痛苦了，我不願意去面對它。那我要如何去實行四聖諦的道理呢？」其實，能夠提出這個問題，或者有這種想法，這就是第一聖諦了。你已經願意去面對這些問題和痛苦了，而沒有繼續逃避或忽視它們，這就已經在實行第一聖諦了。

接下來，可以找一個舒緩的環境，放鬆自己，讓自己能夠心平氣和地來探究，為什麼不願意去面對這些痛苦創傷的經歷？經過冷靜深入的思維之後，你會發現是因為自己內心有所執著，不願意放下而造成的痛苦。當能如是地下功夫，深切瞭解自己痛苦的真正因緣，這就是在實行第二聖諦了。

當明白痛苦是因為放不下內心執著時，你可以看看這個世界上，是否有人有類似你這樣的經歷，卻活著自在解脫的？你會發現，的確有這樣的人，甚至可能比你的遭遇更不幸，但因為能夠勇敢面對自己的不幸，所以他們活得自在又快樂。如此，你就可以試著放下心中的執著，將痛苦的因緣給滅除了。

當然這不是一蹴可及，你可以設定一些比較容易達到的階段性目標，一步步地來，這就是在實行第三聖諦了。有了目標和方向之後，就可以訂下短程、中程和長程的計劃，選擇適當的方法，以正確的次第來達到各階段性的目標，乃至最終目標。這就是在實行第四聖諦了。

其實，四聖諦的道理也就是禪宗的「煩惱即菩提」。從不逃避、不排斥，用開放的態度來面對煩惱，進而深入瞭解煩惱的因緣，設定正確的滅除煩惱的計畫，以及各階段性的目標；然後依正確的次第方法來實行，回復本具清淨的覺性，這不就是將煩惱化為菩提了嗎？

因此，瞭解四聖諦的道理，就不會像一般世間的人，有了煩惱之後，煩惱還是煩惱，甚至增加更多的煩惱，苦上加苦；而是能夠將煩惱轉為菩提，雖然受苦，但是可以了苦。換言之，四聖諦法也是真正的懺悔法門。❀

Noble Truth.

When you understand that the real cause of your suffering is your inability to let go of your attachments, try to think of someone in the world who had a similar experience and eventually rose above it and is now free of that suffering. You will find that there are people who have had similar or worse experiences. However, they faced their misfortunes with courage and now live a happy life.

You can also try to let go of your attachments and to eliminate the causes of suffering.

To achieve the ultimate goal, you can also set some sub-goals that are easier to achieve step by step, and this is applying the Third Noble Truth. When you have goals and direction, you can further make short-term, mid-term, and long-term plans. If you achieve your sub-goals in the right sequence using appropriate methods, and you will finally achieve your ultimate goal. This is applying the Fourth Noble Truth.

The principles of the Four Noble Truths are the same as the Chan school's "Afflictions are Bodhi". We start by facing our afflictions, with an open mind, without avoiding or rejecting them. Then we deeply understand the causes and conditions of those afflictions. Next, we establish right goals, vision, and sub-goals for different phases in order to end afflictions. Finally, we practice according to the right sequence, end suffering, and return to our inherently pure and bright nature. In this way, aren't afflictions transformed to Bodhi?

Those who don't understand the Four Noble Truths can't do anything about their afflictions. Even worse, more afflictions arise. Those who understand the principles of the Four Noble Truths can transform afflictions into Bodhi. They experience suffering, but ultimately they can end suffering. In other words, the Four Noble Truths are a practice of true repentance. ❀



# Mind-Ground Meditation: The Ancient Art of Learning by Subtraction

## 心地禪法：古老的簡約之道與藝術



A Talk Given by Professor Martin Verhoeven  
on September 19, 2008  
Chinese Translation by Angela Morelli

馬丁·維荷文教授講於2008年9月19日  
李佼 中譯



This practice we are doing might more properly be called a science of inquiry and it is very old, having its origins deep in antiquity. We know this to be the case because the statues that we find going back one or two millennia before the Buddha have icons in this posture. The statue of the Vajrasana posture pre-dates the Buddha by 1,000 years or more. Nobody knows when it began. It's that old! Nevertheless, we have a pretty good idea of what this practice is all about because it has been handed down generation after generation.

I would say that meditation is the most fundamental and profound form of inquiry we as human beings can take up. It's the highest order of thinking we are capable of. And yet, at the same time, it's amazingly simple and straightforward. You needn't make any purchases and it requires no special equipment. You can do it using just what you came into the world with—well, you will also

我們現在練習的，可以稱作「探究式科學」，其方法非常古老，並可追溯到古典時期。之所以推斷其久遠，是因為出土的雕像年代，早於佛陀坐姿之前的一、兩千年。金剛坐的坐姿，在比佛陀時代早一千多年就有了，沒有人確切知道金剛坐起源於何時，總之就是非常古老！但是我們仍然可以對這種修行法門有很多了解，因為人們一代一代地將之傳承下來。

我認為這是人類最基本和最深奧的探究方式，也是可以達到的最高層次思維，同時這也是極其簡單直接的修行方式。你不需要添購任何東西，也不需要任何特殊裝備，只需用你與生俱來的東西來實踐這種修行。當然還是需要一些基本東西，比如衣服，因為雖然你是赤裸裸地來到這個



need some clothes, because, though you came into the world without clothes, here we don't do birthday suit meditation! But you did come with what the ancients call "your original face," and finding, or recovering, your 'original face' is the goal of meditation.

When I first came to the monastery, I asked my teacher: "How do you meditate? What do you do?" Of course I spoke very broken Chinese and he didn't speak English, but I don't think that is the reason I got the answer I did. He said, simply: "Do that!", and pointed to the statue. But when I tried to sit with my legs crossed like the statue's, I couldn't do it. I couldn't even get into a good half lotus, much less a full lotus. So what looked like a pretty simple thing at first—imitating the statue's posture—turned out to be quite difficult.

But within the statue itself, in the form in which it's been passed down, are embedded the techniques and the actual methodology of this practice. You don't really need to rely on the texts which explain it. All you need to do is study the statue well, look at it and start to connect with it, both within and without. Connect with the statue aesthetically, emotionally, and spiritually, and you will be able to enter into this practice. That is what's so remarkable. Texts may be lost, may be burned in a fire, but the statuary remains, and it functions as a model for the three aspects of meditation practice - body, breath, mind, and also Sila, Samadhi, Prajna.

Knowledge of this practice has come down to us in two modes. One is what we might call "the inspired embodied tradition," in which there is a passing on of knowledge from teacher to disciple. The disciple masters the practice, becomes a teacher and then passes the knowledge on to another, and another, over the course of thousands of years. And that inspired embodied tradition continues into the present, and should continue into the future.

Then there is what is called the received tradition. These are teachings which have been written down, one example of which is this text we are studying now, the *Sixth Patriarch Sutra*. So, what we are doing here is we are taking part in the inspired embodied tradition which I learned from my teacher, and which he learned from his teacher (and on and on, all the way back to antiquity), and, at the same time, we are combining it with the written tradition, thereby bringing them into relationship.

I should say now that meditation isn't just a sitting posture: it's a way of life. The texts clearly state that you don't have to sit to be in meditation. They also warn you that you will go astray if you get too attached to your sitting practice, seeing that alone as meditation, instead of seeing meditation as a way of life, and your everyday life as meditation. That's why we try to keep both dimensions in mind. The practice of sitting meditation isn't samadhi. It isn't dhyana. It isn't enlightenment. It's an exercise with which we discipline

世界，但我們這裡不提倡裸修。但你生來的時候，確實帶著古人所講的「本來面目」，而找到這個本來面目，正是禪修的根本目的。

當我第一次來到道場，我問師父：「坐禪怎麼坐？應該做什麼？」當然我的中文很糟糕，師父也不說英語，但我覺得這不是我得到以下這個答案的原因。師父的回答很簡單，他指著佛像說：「就那樣做！」但是當我嘗試照著那樣坐的時候，卻發現根本做不到。我連單盤都做不到，更別說雙盤了。所以模仿佛像那樣坐，看上去很簡單，結果卻非常困難。

雖然如此，但是在一代代流傳的過程中，佛像本身已經詮釋了這個法門的技巧和真正方法，並非絕對依賴文字來解釋。你只需要深入地去研究、觀察它，開始與它建立內在以及外在的聯繫，這包括審美層面、情感層面以及精神層面的聯繫，然後你就會慢慢進入這種修行法門，這正是不可思議處。經典可能會流失，可能會被焚毀，但是佛陀的塑像始終保留著，為修行者在坐禪的坐姿，呼吸以及念頭三方面，也可以說戒、定、慧三學提供最佳典範。

這種修行的知識，通過兩種方式流傳下來。一種是啟發式的身教，老師將知識傳遞給學生，學生掌握方法以後也成為老師，再把知識傳給下一個人，一個接著一個，持續幾千年流傳至今，當然還會繼續延續到將來。

第二種傳授的方式是接受式，禪修的知識以文字流傳下來，我們現在學習的經典《六祖壇經》就是一個例子。所以我們現在採用啟發式身教，也就是我所教的是我從上人那裡學到的，而上人又是從他老師那裡學的（如此追溯到最早）。同時又把啟發式身教和文字傳授相結合，讓兩種方式產生對話。

這裡應該說明，坐禪不是一種坐姿，而是一種生活方式。經典裡明確指出，坐禪不一定要坐著。經典也告誡我們，如果你對打坐太執著，你會迷失，你會誤以為只有坐在那兒才是坐禪，而不明白禪其實是一種生活方式，日常生活就是禪。這就是為什麼我們要牢記這兩點。修習打坐，並不是入定，不是禪那，也不是開悟；它是一種幫助自我規範的練習，也幫助我們在徹底轉化自己的過程中打下基礎。

坐禪的方法道理，千百年來（大概從佛陀時代開始）口耳相傳保存下來，沒有文字記錄。修行者尋師訪道，親身拜師學習、提問，這樣經過四、五百

ourselves and which helps us to get a foothold in a larger process of self-transformation.

Knowledge of this practice was passed along orally for hundreds of years—let's say from the time of the Buddha—without ever being written down. People went to a teacher whom they studied under and they asked him or her questions. And so for about four or five hundred years, there was no written record of the practice. The first written texts about meditation only began to appear in the century preceding the common era.

According to Buddhism the mind is not the brain, although it includes the brain. So we have to be careful here. One of the Chan questions is: Where is the mind? Well, where is it? I don't know! Those of you who have studied the *Shurangama Sutra* are aware that this is how the whole thing goes: The mind is inside of us. Ok, let's take a look. Not really quite there? Well, then maybe it's outside of us. Not really outside either? Or maybe it's inside of us and outside of us?

The mind seems to be, in modern parlance, a “distributed property.” This is an inquiry into something very basic. It centers on the most fundamental questions, the sort of questions a child might ask: “Who am I?” “Where did I come from?” “Where am I going?” “What is this all about?” “Was there something before I was born, is there something after I die, and what is the interval in between all about?”

Again, this line of inquiry approaches a science, perhaps an ‘inner’ science in that it is concerned with the observer, and his or her ‘field’; so it might be better termed a science of awakening. And they say that there are discoverable answers to those questions. These things are actually knowable, but they are only knowable by you directly, or as the Sixth Patriarch says, “by yourself, for yourself, in yourself.” They cannot be given to you by someone else. Nor is it a matter of faith.

The answers can be directly experienced and known immediately through this exercise of body, breathing, and mental discipline we call meditation. So in this kind of science you are both the scientist and the science experiment. Your own mind is your laboratory. And that makes doing this kind of science very inexpensive. You don't need to apply for any grants or funding. You have already got everything you need. All you need to do is learn and apply the right method. Learning alone is sterile; applying without learning is blind.

What's even more interesting: you don't need to take notes or compile data. Nor do you need to publish your findings to validate yourself. So actually this science is the exact opposite of all the other sciences. In all the other sciences you're accumulating data, running tests and building up a body of knowledge. But with the science of meditation practice it's the very opposite. Instead of adding and accumulating, you must subtract. You must empty. A text says:

*Learning consists in adding to one's stock day by day;  
The practice of Tao consists in “subtracting day by day,*

年，沒有留下任何關於坐禪的文字紀錄。最早的典籍記錄，是在公元前一世紀才開始出現。

佛教認為我們的心（精神世界）並不是大腦，雖然它包括大腦，這是我們要特別注意的。有個參禪的話頭是：「心在哪裡？」在哪兒呢？我不知道！學過《楞嚴經》的人知道這個徵心的過程：心在身內？好吧，想想看，好像又不是。也許在身外？卻又不在身體外。或許既在身內又在身外？

按照現代的講法，心彷彿是分布式的。這種「心在哪裡」的探究，是對一種非常基本原始的詰問，它圍繞在人類最根本的問題上，就像一個小孩子會問的：「我是誰？」「我從哪裡來？」「我會到哪裡？」「一切到底是為什麼？」「未生之前是什麼？死後是什麼？」「死生之間又是什麼？」，諸如此類的問題。

有些人將這種探索視為一種科學方法，一種「內在」科學，其中牽涉觀察者以及觀察者實地觀察的「對象」，所以將之稱為「開悟的科學」或許更為貼切；而這些探索的問題，也被認為是有方式解答的。這些問題的答案確實可知，但唯有通過自身直接的體驗來了知，就像六祖說的「自悟自證」，無法通過別人的傳授而獲得，或是透過信仰可解決的。

這必須直接透過身體、呼吸以及心智（參禪）的鍛煉，而契悟問題的答案。所以你是設計這項實驗的科學家，同時也是實驗的研究對象，你的心就是實驗室。這項實驗成本並不高，你也不用去申請補助或研究基金。你已經萬事俱備，只需依著正確的方法解行並進，因為有解無行的修行，只會開謊花而不結果；有行無解的修行，則是盲目危險的。

更有趣的是：你不需要撰寫實驗報告或是收集資料數據，也不需要發表研究成果來證明自己的發現。因此，這門科學事實上與所有其它的科學完全相反，因為它們都需要你去累積數據、進行測試，然後建構理論。坐禪的科學恰恰相反，與其增加、累積，你反而是必須減少、放空。正如經典上講的：

為學日益，為道日損。  
損之又損，以至於無為。  
無為，而無不為。

——《道德經》第四十八章



*Subtracting and yet again subtracting  
Till one has reached inactivity.  
But by this very inactivity  
—Everything can be activated. (chap. 48 Daodeqing)*

That's how you activate the higher faculty. That higher faculty is actually impeded by hyper-activity, so much doing, so the only way to reach it is through stillness and silence. You take away from what's there instead of adding to it. That's why the sitting posture we see in the statuary is a posture indicating stillness, quiet, calm, and receptivity.

Most of the time we are projecting our fantasies, fears and longings onto things. It's kind of like running a film. But this practice is the opposite. It entails reception rather than projection. You are shutting down the projective faculties. Your brain, eyes, ears, nose, tongue, and mind fall back into quiet receptivity. And when in your practice you reach a point of absolute, real stillness, then "everything manifests by itself." It is then that you receive the answer to those fundamental questions: "Who am I?" "Where do I come from?" "Where am I going?"

It all sounds simple. But for most of us it will take many years and perhaps many lifetimes of practice to perfect, because there is no room for error. The margin of error here is zero. Your practice has to be so precise to get the proper result, that if you are just a little bit off, you will miss many key aspects. And here's what's really frustrating: if you desire to attain this result, you're off. If you think you've gotten it, you're off. If you fear you won't get it, you're off. And if you think there's something to get, you're also off. That is why it is said, "At the place of seeking nothing, there are no worries." Subtracting, and yet again subtracting, you unexpectedly arrive. So, as you can see, all of this is somewhat counter-intuitive from the point of view of everyday consciousness, but, nevertheless, it can be done. ❀

這才是開發你的高級功能。這高級功能，被過度活躍、種種造作的心理活動所障蔽，因此啟發它的唯一方式，就是虛、靜——除去已有的，不再去增加。這就是為什麼打坐的佛像透露的都是寂然、寧靜、淡定和接受。

大多時候，我們都是將自己的幻想、恐懼以及期待投射在事物上，就像播放電影似的。但是禪修正好相反，應該接受，而不是投射，修行者必須關閉這個投射的功用。你的大腦、眼、耳、鼻、舌、身、意，都要收攝為沉默的接受。如此修行一段時候，你會達到一個絕對、真實的平靜，然後「萬物自然顯現」。到那時候，你就知道「我是誰？」「我從何處來？」「我將去何處？」這些根本問題的答案。

聽起來很簡單，是吧？但對絕大多數人而言，這個過程需要很多年，甚至很多生的修行才能夠圓滿，因為這容不得一絲差錯，這個實驗結果的誤差值必須為零。你必須非常精準，才能修成正果，否則失之毫釐，差之千里。而這也是最令人頭痛的地方：因為如果你想有所得，就有了偏差；如果你覺得已經有所得，就有了偏差；如果你害怕無所得，就有了偏差；如果你覺得有什麼可得的，就有了偏差。這是為何古諺云：「到無求處便無憂。」你減之又減，損之又損，終有一天，自然水到渠成。所以你可以看到，這道理多少有些違反日常情理，但是儘管如此，還是可以做到的。❀





# A Place I Call Home

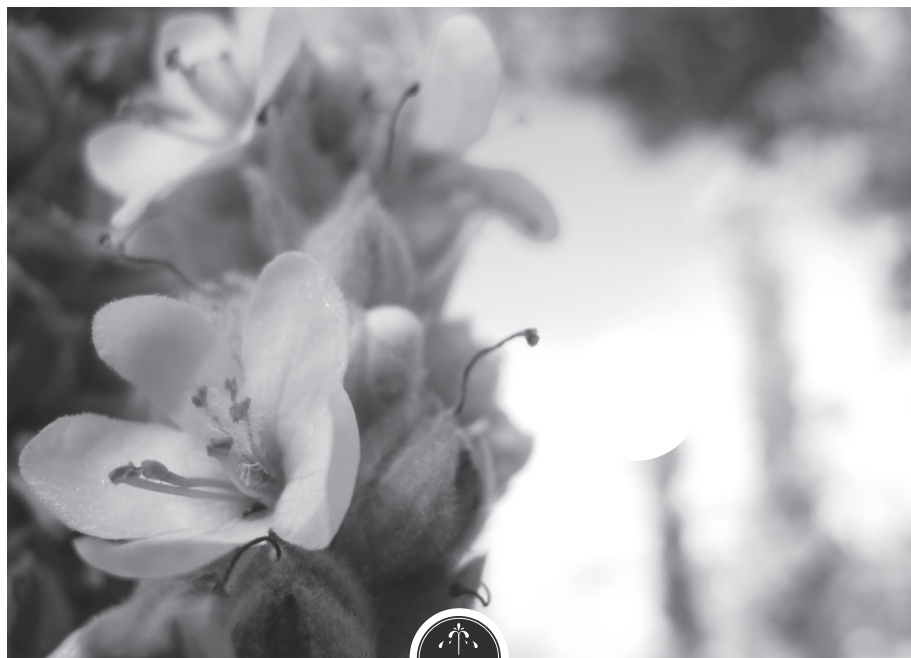
## 一個叫「家」的地方

謝燕妮講於2016年4月12日萬佛聖城大殿

姜亦琳中譯

A Talk Given by Amanda Setera on April 12, 2016 at Buddha Hall of CTTB

Chinese Translation by Elaine Jiang



Buddhas, Bodhisattvas, Venerable Master Hsuan Hua, all Dharma Masters, all Dharma protectors, and fellow Dharma friends, good evening. Tonight I would like to say why the City of Ten Thousand Buddhas is so special to me. I would say everything fell into place a year after my near death experience in 2013. I encountered many wake-up calls along the way. Those experiences summed up my topic for tonight.

Most of the incidents took place while I was working in the DRBU Library. Everything began with this particular incident when a Dharma Master toured me around the Library and she was so kind to bring me in into the Tripitaka Room. At first, I was very reluctant to enter the General Tripitaka Room but I entered anyway. I felt some mixed emotions started to play inside me and when I entered into the Dragon Tripitaka Room, that was what struck me the most. I broke down crying so hard. At that time, I was still unsure what was going on. The next day, the Dharma Master asked me what happened, I

諸佛菩薩、上人、各位法師、各位護法、各位法友，晚上好。今天想談為什麼萬佛聖城對我來說如此特別。二零一三年那次腦瘤手術之後，所有的事情依次出現。一路上遇到很多讓我覺醒的事情，這也匯聚成我今晚要講的話題。

大部份的事情，發生在我工作的法大圖書館。一次，法師帶我參觀圖書館，她很慈悲地帶我去藏經閣；一開始我不太願意，但最後還是走進去了。當走進樓上的龍藏室時，有一些混合的情緒在我心裡翻湧，忽然間不能自己，我哭得很厲害。那時候，我也不知道自己發生了什麼事；第二天，當法師問我怎麼了，我不假思索地說：「我找到家了。」

spontaneously said, I found my HOME.

When I took up the job in the library, one of my jobs was to be in-charge of the *Vajra Bodhi Sea* section. During that period of re-arranging the monthly journals, many of the Venerable Master's verses just appeared to me one after another. Here is one of the many verses that popped up to me.

*All things pass by in their own time  
but a bad temper is truly hard to change  
If you can really not get angry  
then you have found a priceless treasure  
Once you stop putting blame on others  
then everything goes your way  
And if you never let your mind get afflicted,  
karma born of hatred won't return to trouble you  
But if you always dwell on other's faults you only prove  
that your own suffering has not yet reached its end.*

Each line has its strong message to me, so true and so profound. I won't deny that I am still struggling trying to put what I've learned into practice.

I have several roles to fulfill being here in the City. My family is my first priority. Without them I wouldn't be here. Being a wife is the most challenging part. That was what lead me into Buddhism. Thank you Steve for your patience and understanding. Somehow, the verse has been my main guide, my mentor toward my role as a wife, my role as a mother, as a volunteer and my role as a disciple. I found it very helpful, especially being part of this community here at the City.

In 2014 I started to seriously learn from the Venerable Master's teaching. I read most of his books and I listened to the audio recording of his Dharma talks and commentaries. I started to attend most of the daily ceremonies and memorize them. By putting all of his teachings into practice I realized that to be a good human being, I need effort and faith to change from the deviant to the proper. Because of all the defilements planted life after life due to my ignorance, I failed to recognize my own faults and kept blaming others, taking what is true and to be false, and what is right to be wrong. I was rather confused. The biggest lesson I learned from Venerable Master Hsuan Hua is to be kind and compassionate. These were the two values I was lacking.

I recall back to the incident when I was awake in the ICU after a major operation for my aneurysm, I saw a person in a red sash and as he came closely to me, I recognized him as our current Abbot. Very naturally, I tried to get up and put my palms together to pay my respects. He only said these two words three times before being chased out by the medical staff. "Be kind and compassionate", "Remember" was his final word. These two words spoken three years ago, and I questioned it a lot, why just these two words? I finally understand it now.

I used to consider myself a very righteous person. I always wanted to be right and prove others wrong! My weakness was that I kept pointing out others' wrong doings and discussing the faults of others. My ignorance told me it's ok and I

那段時間在圖書館幫忙重新整理《金剛菩提海》月刊，很多上人的偈頌接連出現，這裡是其中一首：

事事都好去，脾氣難化了；  
真能不生氣，就得無價寶。  
再要不怨人，事事都能好；  
煩惱永不生，冤孽從那找。  
盡瞅人不對，自己苦沒了。

每一行對我都像醍醐灌頂，說的既真實又含意深遠。其實到現在，要把這些落實在日常生活中，對我來說還是很掙扎、有困難的。

在聖城，我有幾個不同的角色。我把家庭放在首要，因為如果沒有他們，我不會住在這裡。妻子的這個角色最具挑戰性，但也是因為這個角色我才來到聖城，我想謝謝Steve的耐心和理解。作為一個妻子、一個母親、一個義工和一個佛弟子，我把上人這偈頌當作指引，當成座右銘，對我非常有幫助，尤其身為聖城這個社區的一份子。

二零一四年起，我開始認真地學習上人的教導，大部份是從佛經翻譯委員會出版的書上讀到的，我也聽上人的錄音，也參加大殿日常功課，並且儘量地背下來。通過把上人所教的付諸實踐，我明白自己要做一個好人，必須依靠信仰和努力來改邪歸正。因為生生世世所造的惡業，源於我的無明，我看不到自己的錯誤，只知道責怪他人。什麼是真的，什麼是假的，什麼是錯，什麼是對，我自己都很迷惑。在上人所有教化中，我學到最重要的一課就是要「慈悲」，這也是我最欠缺的。

回想三年前動脈瘤手術之後在加護病房醒來，我看到一個搭紅色袈裟的人走近我，我認為是方丈和尚，因此本能地想起身對他合掌。在醫務人員請他出去之前，他講了兩句話，講了三遍：「要慈悲，記住。」我很奇怪為什麼是這兩句，現在我終於明白了。



was just doing them a favor. Without realizing, I was just the same as them. Here's another quote from the Venerable Master Hsuan Hua:

*Truly recognize your own faults,  
And don't discuss the faults of others,  
Others' faults are just my own:  
Being one with everyone is Great Compassion.*

I truly felt Venerable Master's great compassion. He saved my life twice. He not only saved my life but enabled me to live like a normal person. A miracle happened when my insurance card arrived when I was admitted into the hospital. This took care of all my medical bills which were now in 6 figures.

I felt truly blessed and grateful for all the things that he has done for me. He knew how confused I was in the past. I would say all my past karmic offenses could easily fill up the entire empty space. His acts of kindness and compassion, really transformed me. How could I repay his kindness? My gratitude towards the Venerable Master and to everyone here has been my main force to keep me moving forward : to do my best in all areas, such as to be in service for others, to put in practice what I have learned and to cultivate diligently.

One of his phrases, which is, "Everything is O.K.!" has been a very useful "tool" for me to counteract my own afflictions. Instead of becoming afflicted over things that didn't go my way or a conflict or even an unpleasant incident. Well, such things do happen here in the City, I would say it's not easy to endure but I am sure if I am content and just have faith in Venerable Master's teachings I'll be on the right path to end my own sufferings.

我習慣把自己當成一個正義的人，我的毛病就是指出他人做錯的地方，然後講別人的毛病。我愚癡地告訴自己：「這沒關係，因為我是在幫助他們。」卻沒有意識到我其實和他們一樣。這是上人的另一首偈頌：

真認自己錯，莫論他人非，  
他非即我非，同體名大悲。

我真切地感受到上人的大悲心。他救了我兩次性命，二零一三年我動了兩次動脈瘤手術，上人不僅救了我的命，並且讓我能像正常人一樣地生活。我幸運地在被送到醫院手術前拿到保險卡，幫我付了六位數的醫療費，這實在是個奇蹟。

我很有福報，也很感恩上人為我做的一切。他知道我過去是多麼的愚癡，可以說，我所造的那些惡業，輕易地就可以把虛空都給填滿。但是，上人的慈悲改變了我。我要怎麼回報他呢？對上人和這裡每一位的感恩，是我前進的動力，我將盡力在各方面努力，例如服務大眾、把所學的付諸實踐和精進修行。

另外，當我起煩惱時，上人常說的「Everything is OK!（什麼都可以）」是非常管用的秘訣，讓我不會因為事情不如意，



This Way Place was not created by Venerable Master to be a nice, quiet and peaceful where everything goes smoothly without any conflicts and free from all defilements. If really such a place was created, then we don't have much to learn. This Way Place is a place where we can all learn and reflect from one another and learn how to be selfless, getting rid of the "I", "Me" and "Mine". All Dharma taught by Venerable Master is a tool for us to sharpen our Vajra Prajna, to upkeep our morals, to uphold our precepts and strengthen our Samadhi, so that we aren't easily moved by states. Such a conducive place to cultivate the Bodhisattva Path is nowhere to be found except here.

The Venerable Master set himself as an example for me to see how he used kindness and compassion to cross over living beings. He sees us as future Buddhas. Each living being has the Buddha nature and can become Buddhas. I once experienced a flashback when in 2014 I saw everyone illuminating bright lights from within during the 10,000 Buddhas Repentance. This concluded my understanding that we are all the same. No different. We are all of one substance. I also experienced seeing myself in each and every one of you. A reflection of me being in all corners kept reminding me to reflect from within.

Besides working in the DRBU Library, I am also one of the ushers in the Buddha Hall during Dharma assemblies. My duty is to assist the visitors in all the activities during the assemblies to make sure that things run smoothly. Being an usher I apply kindness and compassion to all visitors who came here from afar. All the way from their home to pay homage to the Triple Jewel and Venerable Master Hsuan Hua and taking their vacation to attend the Dharma assemblies is something that I truly respect and rejoice.

I also assist some elderly nuns to their

或者衝突，或者不愉快而被境界所轉。這些事情確實會在聖城發生，也不容易忍受，但是因為對上人有信心，讓我能夠知足，堅持正道，吃苦了苦。

上人創立萬佛聖城，並不表示這裡一切就如此美好、安寧又祥和。如果真是這樣，我們反而沒有太多機會學習。這個道場是讓我們可以互相觀摩、學習，學著不自私，學習去除我相。上人教我們的法，就是要我們去鍛煉金剛般若，嚴持戒律，堅固定力，這樣就不會輕易地被境界所轉。這是一個可以來修行菩薩道的道場，並且是獨一無二的。

上人給我示範一個榜樣，如何用慈悲來度化眾生。上人看我們是未來的佛，人人都有佛性，都能成佛。二零一四年的萬佛寶懺期間，有一剎那我靈光驟現，看到每個人發出的光明，這讓我知道我們大家都是一樣的，沒有不同，我們是一體的。還有一次，我在每個人身上看到了自己。這些方方面面，時常提醒我要迴光返照。

除了在法大圖書館工作，法會期間我還充當大殿引領員的角色，就是協助外來的客人，保持法會順利進行。這個工作，讓我練習用慈悲心對待遠來的客人，看到他們利用假期來參加法會，恭敬三寶，恭敬上人，讓我打從心底尊重他們，也隨喜他們的功德。

偶而我也會帶一些年長的比丘尼去看醫生，可以為她們服務讓我很榮幸。這份工作，讓我學到老和病；看到她們經歷病苦掙扎，仍然精進修行，這些很激勵我在修行的路上繼續往前。

二零一四年七月，我有機會受在家菩薩戒。所有戒子都要上五天很密集的戒律課程，一天天過去，我



BODHI FIELD | 菩提田

doctor's visit from time to time. Being able to be in service to them is my great honor. From them, I learned about old age and sickness. Seeing them going through their pain and agony and yet diligently cultivate really inspired me to keep moving forward in my practice.

In July 2014, I had the opportunity to receive the Transmission of Bodhisattva Lay Precepts. All the preceptees were required to attend the 5-day intensive course. Day by day, I felt like an onion with its skin being pulled off layer by layer, until I could see my original self. In the past I had a different view of what precepts are. But now, I understand their importance. Precepts act as a guideline to keep us on right track towards achieving ultimate liberation. To be a Bodhisattva is far difficult without all these precepts set out by the Buddha.

After listening to all the explanation from different Dharma Masters on each precept, I realized that I have violated most of the precepts being taught. I felt deep remorse and shame. My ignorance used to tell me "a little bit is OK". What I didn't know was that it all starts from a little bit here, a little bit there and soon it will become big, not "a little" anymore.

Upon the completion of the transmission of the Lay Bodhisattva Precepts, I felt very different. I wasn't like who I used to be. Everyone was so happy; their eyes were filled with joy. But not for me. My feeling was rather neutral and both my shoulders felt heavy. A great sense of commitment and huge responsibility to be, to do and to think like a Bodhisattva, all of a sudden overwhelming. At that point of time, I felt like a brand new ME entering into a whole new world. A new chapter of my life has begun since then.

I really treasure all my experiences which money cannot buy. I have shared with my daughter, Abigail, what I have been through in the past. Most importantly she is aware of what is right and what is wrong, what is proper and what is deviant and realizes the law of cause and effect, which means what goes around comes around. This year will be her last year in Developing Virtue Secondary School. She will be graduating soon in June. And she has decided which university she is going to and what major she is going to take. My advice to her is no matter what she does in the future, she has to make sure that the end result is to benefit others.

I would like to take this opportunity to acknowledge her for being such a good daughter all this while. She has this unique personality which is totally the opposite of me... quiet and gentle. She is the one who brought love into my life. To love myself and to love others. To Steve, thank you for being such a caring, loving and responsible father to Abigail. All your effort paid off.

Last but not least, I would like to express my deepest gratitude to the Venerable Master Hsuan Hua for creating such a unique Way Place. A City within a city where monks and nuns stay together with lay people from all walks of life in a large community learning and cultivating the Buddhadharma together on this sacred land. From all the experiences I have had throughout my stay here in the City since July 2010, I conclude that I have found a place that I can call HOME. ❀

感覺自己像洋蔥一層層地被剝掉外皮，直到見到真正的自己。過去我對戒律有不同的看法，但現在我了解它的重要性，是讓我們保持在正道並且最終解脫的指導。如果沒有佛制的戒律，做一個菩薩就極其艱難。

聽法師一條條講解戒律，我意識到自己犯了絕大部份的戒，我感到深深的懊悔。我的無明告訴我犯一點點沒有關係，可是卻沒意識到，所有的就是從一點點開始；少少的匯聚成大的，就不再是少少的。

受戒之後，感覺很不一樣，感覺不再是以前的我。每個人都很開心，眼神裡充滿喜悅。但對我而言，這種喜悅不是這麼明顯，反而是肩頭上的責任似乎變得沉重，一股強烈的使命感和責任感要學習菩薩的思想和行為。從那時起，我感到一個全新的我，進入一個嶄新的世界，從此翻開人生的新篇章。

我很珍惜這些用錢買不到的經歷。當我和女兒Abigail分享這些時，我發現她非常清楚是非、正邪，也明白所做的最終都會回到自己身上的因果定律。今年是她是在培德中學的最後一年，很快六月就要畢業了。她已經決定要上什麼樣的大學，選擇什麼樣的專業。而我給她建議，就是無論以後做什麼，都要確保結果是利益他人。

我想藉這個機會說，她一直以來都是我的好女兒，她人很特別，完全和我相反，很安靜溫和。她把愛帶進我的生活，讓我看到自己，也去愛護別人。也想謝謝Steve，謝謝你在Abigail的生命中扮演一位呵護、慈愛又有責任的父親，謝謝你所有的付出。

最後深深感恩上人創立這座獨特的道場，一個城市中的小社區，裡面不僅只有出家人，而且各式不同人生經歷的在家人、家庭和個人也居住在一塊兒，一起在這塊聖地上學習修行佛法。從二零一零年來到聖城，我想說我終於找到一個地方，這個地方被我稱作——「家」。❀

# 人瑞級長期護法居士 — 郝定堅

## A Long-time Dharma Protector now Almost A Centenarian —Ding Jian Hao

文/譯：金仁睿

Written and Translated by Renrui Jin



菩提臺 BODHI STAND

加拿大溫哥華金佛寺有位出生於1918年的人瑞級護法居士，好樂佛法之心與護法的誠心正如其名：郝定堅。郝居士於1979年自馬來西亞移民溫哥華，1980年代，有一天漫步溫哥華中國城時，聽說附近新成立一座佛教道場，還有兩位三步一拜的洋和尚講經，便前往一探究竟。

進入金佛寺之前，郝居士遇見當時尚未出家的恒樂師。兩人結伴一起去聽經，從此成為好友。當時的金佛寺距離她家走路不過

The almost a centenarian Dharma protector with the Gold Buddha Monastery in Vancouver, Canada, was born in 1918. Her admiration for the Buddhadharma and sincerity for protecting the monastery is like her Chinese name: Ding Jian Hao which literally means firm and stable. She emigrated from Malaysia to Vancouver in 1979. One day in 1980's when she strolled around Chinatown in Vancouver, she learned that there was a new Buddhist temple nearby and two western monks who did three-step-one-bow pilgrimage were speaking the Dharma there. She decided to check out this new Buddhist temple.

Before entering Gold Buddha Monastery, she met Dharma Master Heng Le who was then still a layperson. They kept



十分鐘，她就經常前往金佛寺幫忙煮飯做菜。時間長了，自己也成為全素食者。之後，郝居士想到萬佛聖城，但不敢一個人出遠門，就約了恒樂師同行。

在萬佛聖城聽到宣公上人說，溫哥華的居士要當金佛寺是「家」，要多回金佛寺這個家。郝居士不懂普通話，但她也不知道為什麼，宣公上人的東北腔普通話她竟然聽得懂，而且將上人的開示牢記於心。她也趁此機會報名三皈五戒，法名郝果堅。

回到溫哥華之後，她往返於兩個家之間，樂在其中；其後又受了菩薩戒。1993年，好友恒樂師因緣成熟出家了。郝居士因為幾個外孫年紀還小，需要她幫忙照顧，因此無法跟好友一起出家。

郝居士在馬來西亞時，原本跟隨家人信民間信仰。她還清晰記得自己五、六歲時，曾經嚴重腹瀉高燒，病魔來勢洶洶，情況頗危急。她的母親十分擔心，有一晚為她祈禱之後，夢見觀世音菩薩。第二天，郝定堅的重病，竟然奇蹟式痊癒。

1960年代末期，郝居士動過一次手術。手術前，小女兒在家中為她誠心念誦觀世音菩薩聖號，忽見觀世音菩薩經過眼前。當時小女兒雖然不在醫院陪伴，但心中已很篤定，知道這項手術將順利成功。

兩次病癒經歷，都有家人獲得觀世音菩薩感應；這讓郝定堅相信自己跟觀世音菩薩很有緣。學佛之後，每天的功課就是念誦《普門品》以及108遍大悲咒，近年則改為全日念佛。每次傳授八關齋戒，郝定堅總是盡量參加，不願錯過這個可以往生極樂淨土的良機。

郝定堅自己學佛念佛信心堅定，女兒女婿以及孫輩也都受她影響學佛，並且跟她一樣，將金佛寺當成「家」，經常回家參加法會與活動，盡心盡力護持道場，協助正法久住於世。❀

each other company listening to the Dharma talks and have been good friends ever since. The old Gold Buddha Monastery was only 10-minute walk from her home so she frequently went to GBM to cook and help in the kitchen. Since she cooked vegetarian dishes there, after some time she became a vegetarian herself. Later, she wanted to go to the City of Ten Thousand Buddhas, but was afraid of going on this long journey by herself alone. She asked Dharma Master Heng Le and the two of them went on the trip together.

At the City of Ten Thousand Buddhas, she heard that Venerable Master Hua told laypeople from Vancouver to take Gold Buddha Monastery as their home and they should go back to this home at Gold Buddha Monastery as frequently as possible. She didn't know Mandarin but somehow she inexplicably could understand Master Hua's Mandarin and Manchurian accent. She didn't know why, nevertheless, she remembered Venerable Master Hua's instructional talks well. This trip was when she took refuge and the five precepts and received her Dharma name, Guo Jian Hao.

After this trip, she enjoyed going back and forth between her two "homes". Later she took the Bodhisattva Precepts as well. In 1993, her good friend Dharma Master Heng Le's causes and conditions ripened and she left the home life accordingly. But Ms. Hao's grandchildren were very young and needed her to care for them so she couldn't leave the home life with Dharma Master Heng Le.

Before coming to the United States, Ms. Hao and her family believed in a folk religion. She can still remember vividly that when she was five or six, she fell ill with terrible diarrhea and a high fever. Her illness was so serious that she was in a critical condition. Her mother worried a lot and prayed for her. One night, her mother saw Guan Yin Bodhisattva in a dream. Miraculously, Ms. Hao recovered the next day.

In the late 1960s, Ms. Hao underwent surgery. Before the surgery was performed, her younger daughter sincerely recited Guan Yin Bodhisattva's name at home. All of a sudden, her daughter saw Guan Yin Bodhisattva in front of her. Even though her daughter was not by her bed at the hospital, she knew that the surgery would go smoothly and successfully.

Due to these two experiences of recovering from illnesses and her family members' responses from Guan Yin Bodhisattva, Ms. Hao believes that she has affinities with Guan Yin Bodhisattva. Since becoming a Buddhist, her daily practice includes reciting the *Universal Door Chapter* of the *Lotus Sutra* and reciting the *Great Compassion Mantra* 108 times. In recent years, her daily practice is reciting Amitabha Buddha's name all day long. She also tries her best to attend the transmission of the Eight Vegetarian Precepts every time when they are transmitted because she doesn't want to miss the opportunity to be reborn in the Western Pure Land.

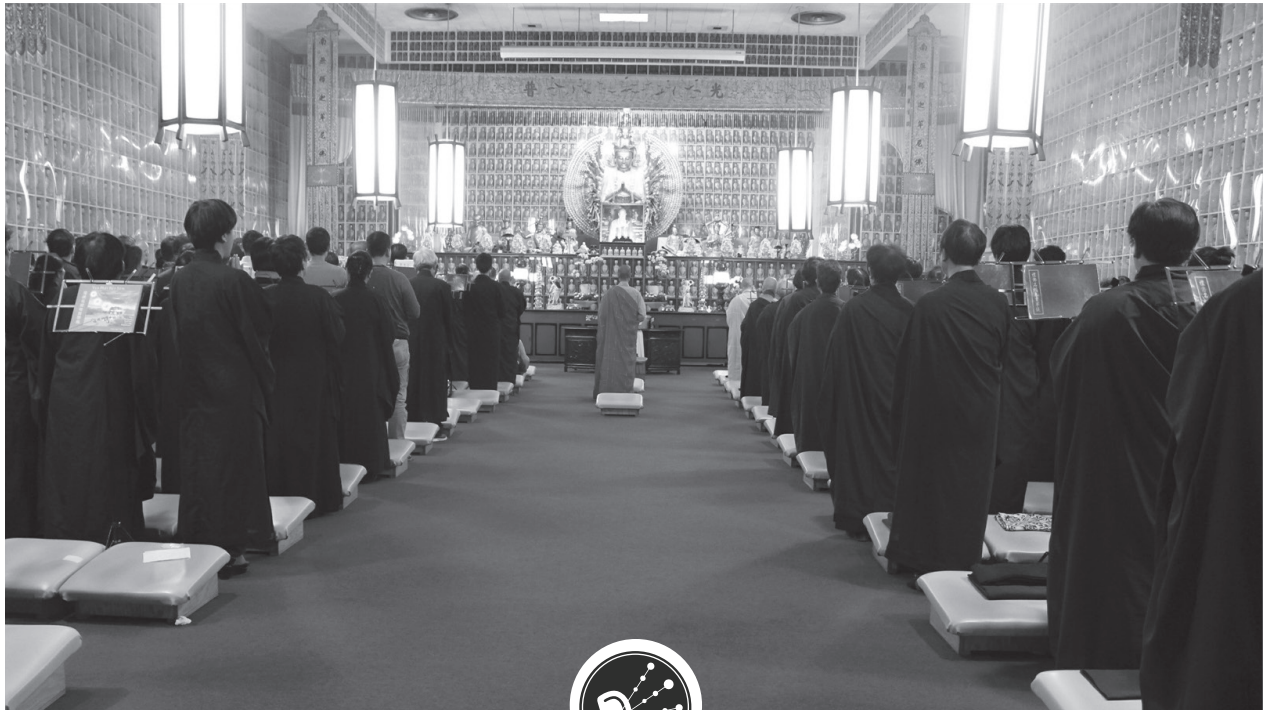
Ms. Hao has a firm belief in Buddhism and in reciting Amitabha Buddha's name which has influenced her daughters, son-in-law and grandchildren. They all study Buddhism and take Gold Buddha Monastery as their own home just like Ms. Hao does. They often come back to this home for Dharma assemblies and events; and do all they can to protect the monastery and help the proper Dharma remain in the world. ❀

# 十方諸佛加持《萬佛寶懺》

## Ten Thousand Buddhas bless the "Ten Thousand Buddhas Jeweled Repentance"

文/譯：慧禪

Written and Translated by Chan Hui



DHARMA REALM NEWS | 法界音

(續封面內頁)

居士組團前來的，計有美國華府團、舊金山團、聖荷西團、南加團、西雅圖團、奧瑞岡團、加拿大卡城團、澳洲團、法國團、德國團、馬來西亞團、臺灣團等，今年新增中國四川團十二人，合計三百餘人，加上萬佛聖城住眾，總共約七百人一同拜懺。

香港慈興禪寺當家師恒興法師於寶懺前開示指出，佛佛道同，十方三世佛共一法身。因此拜一尊佛即

(Continued from the front inner cover)

There were also groups of laypeople from Washington, DC, San Francisco, San Jose, southern California, Seattle, Oregon, Calgary, Australia, France, Germany, Malaysia, Taiwan, and a new group of 12 people from Sichuan Province, China. Around 700 people bowed the Ten Thousand Buddhas Jeweled Repentance this year. Over 300 of them were from other parts of the world. The rest were the residents of City of Ten Thousand Buddhas.

Dharma Master Heng Hing, manager of Cixing Chan Temple in Hong Kong, gave an instructional talk before the Repentance session started. He said that all Buddhas of the ten quarters and three times share the same Dharma body

是拜法界佛，拜法界佛也是拜一尊佛。拜懺期間他特別提醒大眾，在迴向世界和平之際，也應將拜佛功德迴向給每個人的冤親債主，祝願他們生生世世親近三寶，並為冤親債主累積足夠的福報，讓他們得以早日往生。

崇明島雲林寺監院仁來法師認為，首次來到萬佛聖城拜萬佛寶懺，彷彿到了極樂世界。萬

佛聖城的法會讓他覺得「連打妄想的時間都沒有了。」他與首座惟因法師原來都是過午不食，來此開始日中一食，奇妙的是，「並不覺得餓。」仁來法師表示，要將萬佛聖城的道風帶回去，在雲林寺也嘗試恢復佛制「日中一食，衣不離體」。

雲林寺首座惟因法師是第四次參加萬佛寶懺，他認為到萬佛聖城參加拜懺的一切眾生都很發心，他說：「他們都是我的善知識。」他前三次是在崇明島廣福寺禮拜萬佛寶懺，廣福寺不是兩邊輪拜，大約兩個星期就拜完，平均每三年舉辦一次萬佛寶懺，不像萬佛聖城每年都舉辦。

來自四川的道成法師表示，這是她生平首次拜萬佛寶懺，感覺正能量很強，諸佛菩薩的加持力也很強。她指出，梁皇寶懺以及其他小懺在中國很普遍，但拜萬佛寶懺這樣長的大懺，目前在中國十分少見。她希望未來數年能繼續前來萬佛聖城參加這項殊勝的寶懺。

德圓寺的尼師指出，萬佛聖城維那的唱誦很能攝心。平日她們在自己廟上的法事只用引磬與木魚，在聖城拜



and the same Way. Bowing to one Buddha is equivalent to bowing to all Buddhas in the Dharma Realm and bowing to all Buddhas in the Dharma Realm is equivalent to bowing to one Buddha. He also reminded participants that during the bowing session, when we transfer the merit and virtue from the bowing to world peace, we should not forget to transfer the merit and virtue to everyone's karmic creditors and wish them to draw near to the Triple Jewel life after life. We also need to accumulate blessings for our karmic creditors so that they can have a good rebirth as soon as possible.

Dharma Master Ren Lai, manager of Yun Lin Buddhist Monastery in Chongming Island of Jiangsu Province, China, said that this is his first time coming to the City of Ten Thousand Buddhas for the bowing session. He felt as if he was in the Land of Ultimate Bliss and the Dharma assembly

gave him no time for extraneous thoughts. He and Dharma Master Wei Yin, the most senior monk at his temple, follow the practice of not eating after lunch. However, since they arrived City of Ten Thousand Buddhas, they have tried the one meal a day practice and found it was inexplicably wonderful that they didn't feel hungry at all. Dharma Master Ren Lai also said that he would bring the City of Ten Thousand Buddhas' tradition, originally set by the Buddha, of eating one meal a day and always wearing the precepts sash back to Yun Lin Monastery.

This is the fourth time Dharma Master Wei Yin has attended the bowing session. He feels that those participating this bowing session all are very inspired, and "they are all my good and wise advisors." The first three times he attended this bowing session were in Guangfu Monastery of Chongming Island. However, they didn't bow twice for each Buddha's name and the session was only two weeks. The bowing session at Guangfu Monastery is held about every three years instead of the annual event at the City of Ten Thousand Buddhas.

Dharma Master Dao Cheng who came from Sichuan Province, China, said that this is her first time bowing the Ten Thousand Buddhas Jeweled Repentance. She could feel the highly positive energy and the strong protection from the Buddhas and Bodhisattvas. She noted that the Jeweled Repentance of Emperor Liang and other short repentances are popular throughout China, but bowing the Ten Thousand Buddhas Jeweled Repentance is rare in China. She wants to come back in the next few years for this wonderful bowing session.

Nuns from Duc Vien Buddhist Temple pointed out that City of Ten Thousand Buddhas cantors's chanting helped them stay focused. At Duc Vien Temple, they use only the wooden fish and hand bell for Dharma assemblies. Here at the City of Ten Thousand Buddhas, they feel a sense of adornment when listening to the sound from more Dharma instruments such as the drum and bell which raises more energy. Dharma Master Trung Giac of Duc Vien Temple said that everything at the City of Ten Thousand Buddhas, such as the environment, flowers, trees and





懺聽到鐘鼓等法器聲，感覺十分莊嚴，很能提起精神。忠覺師表示，萬佛聖城的花、樹、雲、整個環境都讓她內心特別祥和，能够專心拜懺，忘掉一切痛苦。每天時間還不到，就想趕快拜懺。

中國西南科技大學客座教授陳豎琴說，以前不重視拜懺法門，不認為自己需要懺悔。後來認識到，越是知識份子，越是傲慢。這回第一次來拜萬佛寶懺，深深感受到：只要內心純淨，就能感應道交。

德州萊斯大學數學博士候選人吳劍秋是第四年來拜萬佛寶懺。第一年拜時，業障現前，坐骨神經痛發作，一個月後，疼痛才消失。此後，逐年感覺身心越來越輕鬆。今年不但沒有任何病痛、不需休息，還聞到發自體內的香氣，他相信連續數年的拜懺功德以及平日的功課已超度了許多業障。

馬來西亞旅行業者胡桂清自2004年起，每年都到萬佛聖城拜萬佛寶懺，不僅得見瑞相，而且感覺有求必應。她的目標是度盡業障，未來能够順利往生極樂世界。胡桂清說：「我會一直來拜，直到拜不動為止。」

像胡桂清這樣每年以朝聖心情，前來禮萬佛寶懺的，還有一批老佛友。79歲的文玉敬，經常從西雅圖到萬佛聖城參加各項法會，光是拜萬佛寶懺，已將近十年。82歲的何果益已連續25年來拜萬佛寶懺，越拜越覺

clouds, all gave her peace and ease so that she could be focused on bowing and forget all suffering. Every day she was eager to bow before the bowing started.

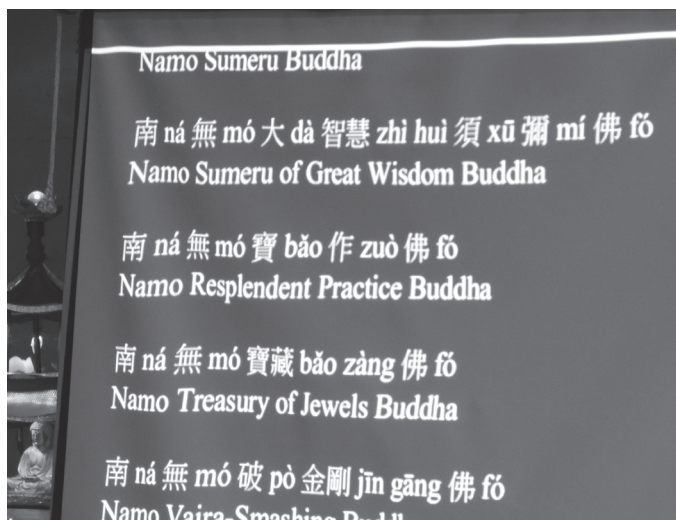
Ms. Shuqin Chen, a guest professor from Southwest University of Science and Technology in Sichuan Province said that she had not paid attention to the Dharma practice of bowing repentance. She had not felt that she needed to repent. Later she recognized that intellectuals were more arrogant than other people. This was her first time to attend the bowing session. She feels deeply that a pure and clear mind will bring about efficacious responses.

Jianqiu Wu, a PhD candidate in Math at Rice University in Texas came to the bowing session for the fourth time this year. The first year when he attended the bowing session, his karmic obstacles manifested and he suffered terrible sciatica pain

which went away after one month. In the following years, he felt more physically and mentally relaxed. This year, he did not have any pain nor need to take a break. He even smelled fragrance from inside his body. Wu believes that many of his karmic creditors have been taken across because of the merit and virtue from attending the bowing session for several years in a row as well as from his daily practices.

Jenny Woo who works for a travel agency in Malaysia has come to the City of Ten Thousand Buddhas every year for this bowing session since 2004. She was able to see auspicious signs and felt that all she prayed for was bestowed as she wished. Her goal is to take across all her karmic creditors so that she can be reborn in the Western Pure Land without any difficulties. Jenny said, "I will keep coming here for the bowing session until I cannot





身心輕快，感應妙不可言。

哈佛大學宗教博士生黎娜，對於萬佛寶懺能吸引世界各地的善信前來拜懺，感到很好奇。因此今年專程前來萬佛聖城，與本刊編輯部合作，共同訪問拜懺者的心得，整理後將成為她研究「佛教現代化」博士論文的一部份，也將在本刊分期登載。

萬佛聖城開山祖師宣公上人生前大力提倡萬佛寶懺，並說：「拜萬佛懺的功德是沒有辦法可以說得完的；有罪業的，罪業就沒有了；沒有善根的人，善根就有了；沒有修行的人，藉此來修行，增長善根，善根圓滿了就會開悟…我們修道的人，不拜萬佛懺就談不上修行。」❀

bow down.”

There is a group of seniors who, like Jenny Woo, make the pilgrimage to the City of Ten Thousand Buddhas every year for the bowing session. Van Phuoc, a 79-year-old laywoman, frequently comes to the City of Ten Thousand Buddhas from Seattle for various Dharma sessions. She has come for the bowing session for nearly 10 years. Nguyet Ha, an 82-year-old laywoman, has been coming for the bowing session for 25 consecutive years. She has felt more and more relaxed and at ease with wonderful responses beyond words over the years.

Lina Verchery, a Harvard PhD candidate in Religion Studies, is curious about the people who come from all over the world for this bowing session. This year she made a special trip to the City of Ten Thousand Buddhas to work with the editorial staff of *Vajra Bodhi*

*Sea*, interviewing participants of this bowing session about their experiences and insights. These interviews will be part of her doctoral dissertation on the modernization of Buddhism as well as a special column in installments in *Vajra Bodhi Sea*.

Venerable Master Hsuan Hua, the founder of City of Ten Thousand Buddhas, greatly promoted the *Ten Thousand Buddhas Jeweled Repentance* when he was alive. He said, “The merit and virtue derived from bowing this repentance can never be fully expressed. Bowing in repentance can eradicate people’s karma; bowing in repentance can nurture people’s good roots. Bowing in repentance can help people who have never done any spiritual practice learn how to practice and help people who are without good roots to develop them. When our good roots are full and complete, we will become enlightened...If you don’t participate in this repentance, you can’t really be called a practitioner of the Way.” ❀

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# 金山聖寺舉行皈依儀式

## Ceremony for Taking the Refuge and Precepts at Gold Mountain Monastery

伊桂文

沙彌尼果荷、伊桂英譯

By Gui Yi

English Translation: Shramanica Gwo He, Gui Yi



DHARMA REALM NEWS | 法界音

位於舊金山中國城的金山聖寺，於2016年4月10日，為21位善信舉行皈依儀式。這批加入佛門的新血輪，從96歲的老居士，到1歲的小娃娃都有。這是金山聖寺自1995年宣公上人入涅槃至今，首次舉行皈依儀式。

這批新皈依的善信，大都因容易暈車，或行動不便，多年來一直未曾到萬佛聖城參加皈依儀式。96歲的李養在上人住世時，即已常到金山聖寺參加法會。多年來總以「佛在心中，眾善奉行」為座右銘，從未認真考慮皈依佛門。今年因緣終於成熟，將法師的開示聽進心裡，下定決心報名皈依，做一名真正的佛弟子。

李養居士精神豐燦，家住四樓，每天都步行上下樓，腿力強勁。但畢竟年事已高，又容易暈車，法師特別為她向法界佛教總會申請，就在金山聖寺皈依，並由柏克萊寺派比丘近佛法師與近合法師前來主持皈依儀式。

由於因緣殊勝，金山聖寺將此難得的機會開放給其他

Twenty-one people took refuge with the Triple Jewel on April 10, 2016 at Gold Mountain Monastery located in Chinatown, San Francisco. The ages of this new group of Buddhists covers a spectrum from a 96-year-old woman to a one-year-old infant. This is the first Taking Refuge Ceremony held at Gold Mountain Monastery since Venerable Master Hua entered Nirvana in 1995.

Many of the people who took refuge had difficulty, (some due to illness), traveling to the City of Ten Thousand Buddhas for such a ceremony. Yang Lee, the 96-year-old laywoman, has been coming to the Gold Mountain Monastery for Dharma Assemblies ever since Venerable Master Hua was alive. However, she never thought about taking refuge with the Triple Jewel. Her motto has been: "The Buddha is in my heart and I do all good deeds." However, the causes and conditions for her to take refuge finally ripened this year. She listened





居士報名。結果反應熱烈，很快就有二十多人報名，超乎預期。近佛法師在皈依儀式中指出，人身難得，皈依就是睜眼投胎，走上光明的道路。他勉勵高齡佛子要多念佛，這是最簡單易行的法門。

皈依儀式後，並有17人受戒。近合法師講述了一則真實故事：一個終日憂愁煩惱的人，在受戒後終於安心，因為他知道只要跟隨佛陀的教誨，將戒律應用於日常生活中，往生時一定有很好的歸宿。近合法師希望因緣成熟時，未受戒者也能認真考慮受戒。當天皈依與受戒儀式圓滿後，大家都露出開心的笑容，現場一片法喜充滿。✿

to the Dharma Master's lecture and remembered the instructional words. She finally resolved to sign up for taking the refuge and becoming a real Buddhist disciple.

Laywoman Lee is healthy and is physically fit with strong legs. She lives on the fourth floor of a building and climbs up and down the stairs every day. However, because of her age she easily gets carsick. A Dharma Master applied on her behalf to take refuge at Gold Mountain Monastery. The application was approved by the Dharma Realm Buddhist Association and Bhikshus Jin Fo and Jin He came from Berkeley Buddhist Monastery to preside over this ceremony.

Since the causes and conditions were supreme and rare, Gold Mountain Monastery opened up the opportunity for other laypeople. People responded with enthusiasm; over twenty people signed up to take refuge. During the ceremony, Dharma Master Jin Fo said that it is difficult to be born a human and taking refuge is equivalent to being reborn with one's open eyes and walking on a bright path. He encouraged the senior Buddhists to recite Amitabha Buddha's name more because it is the simplest Dharma practice.

Seventeen of the people who took refuge also took the precepts that day. Dharma Master Jin He recalled a true account of an afflicted person who finally took the precepts and realized that as long as he followed the Buddha's teachings and used the precepts in his daily life, he was doing something that would create a good rebirth. This way, he eventually stopped worrying and developed a peaceful mind. Dharma Master Jin He hoped that when the time is right, all of those who had not taken the precepts would carefully think about it.

When the ceremony for taking refuge and precepts was complete, everyone smiled happily and the Buddha Hall was filled with Dharma joy.

✿



# 精進精進再精進—追思近上法師

## Vigor, Vigor, and More Vigor —In Memory of Dharma Master Jin Shang

編輯部 文

沙彌尼果荷 英譯

By Editorial Staff

English Translation by Shramanera Gwo He



DHARMA REALM NEWS | 法界音

2002年，為盡孝道，近上法師陪同其近80高齡的母親到聖城拜萬佛寶懺。當時已退休的他，準備拜完懺後到美國各地旅遊。卻沒想到，在首次拜懺過程中，讓他感受到難以言喻的法喜與歸屬感。其實，他的母親在1999年到聖城拜懺時，就把功德迴向給這個大兒子，發願讓他也能來聖城出家修行，因為她的次子恒江法師，全家四口當時皆已在聖城出家。

由於這次殊勝的經驗，第二年，他不請自來，又參加萬佛寶懺，並申請在聖城長住；第三年，正如其母之願，出家成為沙彌，法名親善，法號近上。因此，他出家可說是萬佛寶懺這個法門攝受了他。因此出家後，他連續十餘年全程地拜萬佛寶懺，從不遲到早退，即使

In 2002, in order to fulfill his filial duty, Dharma Master Jin Shang accompanied his nearly 80-year-old mother to the City of Ten Thousand Buddhas to bow the 10,000 Buddhas Jeweled Repentance bowing session. He had retired and planned to tour the United States after the bowing session. However, after attending this first bowing session in his lifetime, he was filled with Dharma bliss and a sense of belonging beyond words. In fact, when his mother attended the bowing session in 1999, she transferred the merit and virtue to her oldest son, wishing he would make the resolve to leave the home-life at City of Ten Thousand Buddhas. This was because her second son, Dharma Master Heng Chiang, and his whole family, a total of four people, all left the home life at CTTB.

Given his rare and supreme experience at the bowing session, Dharma Master Jin Shang came the following year for the bowing session as well. He applied for a long-term residency at CTTB. In his third year at CTTB, he left the home life, just as his mother had wished. He became a shramanera with the Dharma name Qin Shan, and style name Jin Shang. In retrospect, one could say that his leaving home was due to the Dharma door of the 10,000 Buddhas Repentance. After leaving home, he attended the bowing session for over 10 years in a row. He was never late nor did he leave early during the bowing session, even when he had difficulties

身體行動不便時亦是如此，其精進力令人讚歎不已。出家時其母勸勉他要「精進再精進」地修行，他秉持母訓，不敢或忘，「精進精進再精進」就成了他修行的座右銘。

近上法師在2005年受具足戒。除了拜懺，日常的佛殿功課和打七，他都絕不錯過，十餘年如一日。在佛殿誦《華嚴經》時，他精神抖擻，力求字字分明，聲聲入耳。此外並自訂功課拜經、念佛，他拜經時不急不躁，專注凝神，動作柔軟。雖然年事漸高，精進力卻超越常人，因此定功日純，兩眼炯炯有神。

2013年雙周佛七圓滿日早上，近上法師突然昏倒，緊急送醫，在生死邊緣挽回一命。醫生告知，他的肺功能不足，往後需要隨身攜帶氧氣瓶來呼吸，否則隨時會有危險。從此他體力大不如前，就以電動輪椅代步，也無法擺脫攜帶氧氣瓶的麻煩，但這些不便並沒有阻礙他精進修行的決心，大家會看到他騎著小車來回在如來寺與佛殿間，也會看到他拖著氧氣瓶參加佛殿功課，乃至跟著大眾繞佛。

今年三月下旬，近上法師以瘦弱的身軀參加觀音七，圓滿後因感染肺炎，再度入院治療，醫師確定他的肺功能只剩十分之一，已不久於人世。如來寺法師在他往生前一日去探望，當時他神智清晰，與大家談笑風生。沒想到隔日醫生就宣布病危，方丈和尚慈悲，決定把他接回如來寺助念，近上法師就在念佛聲中安詳往生。為其淨身時，他全身冰涼，但頭部尚有餘溫，可見平時精進的修行是功不唐捐的。

近上法師為我們示現生命是如此無常，在娑婆世界這個身體是不可靠的，唯有精進修行才能以不堅固身換取堅固的金剛不壞身。謹以此偈祝願近上法師：

上善若水性仁慈，願君疾得不壞身；  
且問妙果何時成？唯有精進再精進！✽

moving around. His vigor was admirable. His mother encouraged him to cultivate “with vigor and more vigor”. He never forgot his mother’s words for him. Hence, “Cultivate with vigor and more vigor” became his motto for spiritual cultivation.

Dharma Master Jin Shang was fully ordained in 2005. In addition to his more than 10 years of bowing repentance, he never missed any recitation, ceremony, or retreat in the Buddha Hall. His spirit was energetic when reciting the *Avatamsaka Sutra* in the Buddha Hall in order to pronounce every word clearly to the ear. He also had his own daily practices such as bowing to the Sutra and reciting Amitabha’s name. He was very focused and patient when bowing to the Sutra with slow and gentle movement. Even though he was getting on in years, he was extraordinarily vigorous and made great progress in samadi. His eyes were bright and piercing.

On the morning of the completion day of the two-week Amitabha session in 2013, he suddenly passed out and was sent to the emergency room. His life was saved from the verge of death. The doctor told him that his lungs were not functioning well, and he would have to carry an oxygen tank around with him to prevent precarious situations. His physical strength began deteriorating a great deal and he had to use an electric wheelchair. However, all these problems didn’t stop his resolve for vigorous cultivation. People saw him in his wheelchair, going back and forth between Tathagata Monastery and the Buddha Hall, and saw him participate in Buddha Hall recitations and the circumambulations with his oxygen tank.

Last March, Dharma Master Jin Shang attended the Guan Yin session despite his physical weakness. After the completion of the session, he contracted pneumonia and was hospitalized again. Doctors said that only one tenth of his lungs were functioning and he didn’t have much time left in this world. The day before he passed away, the Dharma Masters of the Tathagata Monastery visited him in the hospital. He remained fully conscious and went on talking and laughing. This made it all the more unexpected when the doctor claimed he should be transferred to hospice the next day. Abbot Lyu compassionately decided to take him back to the Tathagata Monastery so that people could recite Amitabha’s name for him. Dharma Master Jin Shang passed away peacefully during the recitation of Amitabha’s name. When people cleansed his body, they found that even though it was cold, his head was still a little warm. This shows that vigorous cultivation is never undertaken in vain.

Dharma Master Jin Shang manifested for us that life is impermanent. Our physical body in this Saha world is not reliable. Only vigorous cultivation can get us an indestructible vajra body, rather than this not-so-solid flesh body. The following verse is to commemorate Dharma Master Jin Shang:

*You have a compassionate nature with supreme wholesomeness just like water;  
We wish you a quick attainment toward an indestructible body.  
How can the wonderful fruition be achieved?  
It will only be achieved through vigorous and more vigorous cultivation. ✽*



【每月一書】

## 普賢行願品淺釋

Book of the Month:

### *Chapter on the Practices and Vows of Samantabhadra Bodhisattva with Commentary*

Written and Translated by Heng Yuan

袁衡 文/譯



DHARMA REALM NEWS | 法界音

法界佛教總會佛經翻譯委員會於2015年2月推出中文新版宣公上人講述之〈入不思議解脫境界普賢行願品〉淺釋，不僅在編排上與舊版大不同，更重新再聽宣公上人於1969年暑假花了六個星期講解〈普賢行願品〉的錄音，完整謄寫，將舊版節略的字句予以補足，重現上人講經的風格和口吻。英文新版之〈普賢行願品〉正在進行最後校訂，可望於不久的將來出版。

中文新版〈普賢行願品〉蒐集了多篇文獻，計有「烏荼國王進華嚴行願品表」、「大方廣佛華嚴經普賢行願品疏序」、「大方廣佛華嚴經入不思議解脫

In February, 2015, The Buddhist Text Translation Society of Dharma Realm Buddhist Association presented the first Chinese edition of the re-edited *Entering the Inconceivable State of Liberation by Means of the Practices and Vows of Samantabhadra Bodhisattva* with Venerable Master Hua's commentary. Not only is the layout completely different from that of the old version, but the editorial staff also listened to the old audio files of Venerable Hua's lectures in the summer of 1969 which lasted for six weeks. The dictation was comprehensive and all omissions of words or sentences were reinserted thereby creating the same original style and tone of Venerable Hua's lectures on this chapter of the *Avatamsaka Sutra*. The new English version of the *Chapter on the Practices and Vows of Samantabhadra Bodhisattva* is in the process of receiving a final proofreading and is expected to be published in the near future.

The new version of the *Chapter on the Practices and Vows of Samantabhadra Bodhisattva* also includes a collection of ten related articles in the appendix. They are as follows: *King of Odra Presents the Memorial for the Avatamsaka*

境界普賢行願品第四十卷疏」（節錄）、「普賢菩薩行願讚」、「大華嚴經略策第一卷」（節錄）、「華嚴發願文」、「大行普賢菩薩」（水鏡回天錄）、「法界佛教總會簡介」、「宣化上人略傳」、「宣化上人十八大願」等十篇，列入附錄，俾讀誦〈普賢行願品〉的行者便於研習。

唐朝清涼國師認為《華嚴經》的精華就在〈普賢行願品〉。宣公上人也說，

《大方廣佛華嚴經》在佛經裡是王者之王。這個佛法是一種不可思議的法，所以謂之妙法。這一品〈普賢行願品〉也是不可思議的品，所以如果要把這個道理完全都講出來，那還要很長的時間。那麼現在簡單的講大概的意思是這樣子，那麼要想研究佛法的人還要自己去用功加以研究。

至於我講的是好是不好，我也不知道。我也不希望有一個好，有一個不好。那怎麼樣呢？我現在講，也是沒有講；你們現在聽，也應該沒有聽。「沒有聽，沒有講」，這才是真正的妙法。你要明白了這個妙法，那就沒有空過這六個禮拜的時間；沒有空過又是怎樣呢？吃飯還是吃飯，穿衣服還是穿衣服，睡覺還是睡覺去，就是這樣。❀

### 大行普賢菩薩

贊曰

虛空有盡 我願無窮  
充滿法界 徧入微塵  
處處示現 剎剎化身  
皆證菩提 圓大覺尊

—宣化上人作於

1986年9月26日

*Sutra's Chapter on the Practices and Vows of Samantabhadra Bodhisattva, Prologue to the Commentary of the Avatamsaka Sutra's Chapter on the Practices and Vows of Samantabhadra Bodhisattva, Commentary to the 40th Roll of the Avatamsaka Sutra: Entering the Inconceivable State of Liberation by Means of the Practices and Vows of Samantabhadra Bodhisattva Chapter (Excerpted), Praises of the Practices and Vows of Samantabhadra Bodhisattva, The First Roll of the Great Avatamsaka Sutra Outlines (Abridged), An Essay on the Avatamsaka Vows, The Great Practices of Samantabhadra Bodhisattva (Reflections in the Water-Mirror), A Brief Introduction to the Dharma Realm Buddhist Association, A Short Biography of Venerable Master Hua, The Eighteen Vows of the Venerable Master Hsuan Hua.* These articles are conducive to practitioners reciting the *Chapter on the Practices and Vows of Samantabhadra Bodhisattva*.

National Master Ching Liang of the Tang Dynasty noted that the essence of the *Avatamsaka Sutra* is in the *Chapter on the Practices and Vows of Samantabhadra Bodhisattva*.

Venerable Master Hua also noted that the *Avatamsaka Sutra* is the “king of all kings” among all the Sutras. He said :“The Buddhadharma is inconceivable, and so it is called ‘wonderful Dharma.’ This *Chapter on the Practices and Vows of Samantabhadra Bodhisattva* is an inconceivable chapter. If I were to explain the principles completely, it would take a very long time. I have just given a simple explanation. If you want to investigate the Buddhadharma further, you should work hard on your own and look into it more deeply.

I don't know whether I have explained the Sutra well or not. I do not have any wish for it to be good or bad. What does this mean? I have explained as if I have not explained, and you should have listened as if you have not listened. To be without listening and without explaining is the true wonderful Dharma. Therefore, you should realize that it is unnecessary to explain and unnecessary to listen. Once you understand this wonderful Dharma, then you will have not wasted your time during these six weeks. What happens when one has not wasted one's time? Eating is still eating, wearing clothes is still wearing clothes, and sleeping is still sleeping. That's the way it is.” ❀

### *The Practices and Vows of Samantabhadra Bodhisattva*

*A verse in praise says:*

*Empty space may come to an end,  
But my vows will not be exhausted.  
They fill up the Dharma Realm  
And pervade every mote of dust.*

*He appears in all places;*

*Manifesting transformation bodies in every land  
To cause living beings to certify to Bodhi  
And accomplish the great and perfect enlightenment.*

*-composed by Venerable Master Hsuan Hua on September 26, 1986*

# 探討真實：漢堡大學師生參訪萬佛聖城

## Exploring Reality: Humboldt State University Faculty and Students visit the City of Ten Thousand Buddhas

薛達文/譯 Written and Translated by Da Xue



DHARMA REALM NEWS | 法界音

北加州漢堡大學師生70餘人，於4月8日至10日參訪萬佛聖城，體驗佛教叢林生活、學習打坐、探討生命真相。許多學生都表示：「下次還要再來。」

由漢堡大學宗教研究系主辦的這項週末參訪活動，是該系世界宗教課程的一部份，已有20餘年歷史。每年春秋兩學期各安排一次，這學期的參訪活動仍依慣例，安排學生參加早晚課、上供、打坐、太極拳，另有三節問答時段，是隨法師們研習佛法。此外，週六晚間安排座談，共同探討「真實是什麼？」

座談會由比丘恒順法師主持。比丘近永法師指出，人眼所見有限，波長比紅色長或比紫色短的光包括(紅外線、紫外線、X光、微波、無線電、電視波)都不可見。天道、鬼道及地獄道的眾生，人眼也看不到。科學家發明很多儀器以探索大自然，至今仍無法偵測一切事物。佛教徒採取不同的方式探索真實，包括打坐以及深刻的意識。佛陀在兩千多年前即證悟實相，只要精進修行，每個人都有機會跟佛陀一樣。

擁有形上學博士學位的史蒂夫·瑟特拉也說，佛家所謂的真實即空相，亦是實相。佛陀在《經集·婆塞特經》中說：「由於行為(業)，世界才存在；由於行為(業)，人類才存在；眾生受行為(業)束縛，猶如轉動的車輪受車軸束縛。」道家的真實，如同老子所說：「有物混成，先天地生，寂兮寥兮。獨立而不改，周行而不殆，可以為天下母。吾不知其名，字之曰『道』。」儒家的真實，則以中庸思想為代表。

Over 70 students and faculty from Humboldt State University had a taste of Buddhist monastic life over the weekend of April 8<sup>th</sup> to 10<sup>th</sup>, 2016 at The City of Ten Thousand Buddhas learning to sit in meditation, and exploring the truths of life. Many of them would like to return.

Such a weekend retreat has been held for over twenty years as part of the World Religions course and is sponsored by the Religious Studies Department of the Humboldt State University. Each year two weekend programs are held, one in the Fall and the other during the Spring semester. Students attended morning and evening recitation, the meal offering ceremony, an introduction to meditation, Tai Chi, and three Q & A sessions on Buddhism with our Buddhist monastics. In addition to this, there was a Saturday evening panel which explored the question, "What is reality?"

Bhikshu Heng Shun hosted the panel discussion. Bhikshu Jin Yong pointed out that our eyes can detect only a very narrow band of electromagnetic waves. We cannot see wavelengths longer than red or wavelengths shorter than violet. We cannot see IR light, UV light, X-rays, microwaves, radio or TV waves. We cannot see devas, ghosts, or hell beings. Scientists try to build instruments as sensitive as possible to explore nature. However, the instruments cannot detect everything. The Buddhist approach is different. Instead of relying on instruments, it explores reality through meditation that delves deep into consciousness. The Buddha realized the true nature of reality more than two thousand years ago. Through rigorous self-cultivation, every one of us can be like the Buddha.

Steve Setera, PhD in Metaphysics added that the ultimate reality in Buddhism is also an ultimate truth, that is the truth of emptiness. The Buddha said in the *Sutta-Nipata*, "The world exists because of causal actions, all things are produced by causal actions and all beings are governed and bound by causal actions. They are fixed like the rolling wheel of a cart, fixed by the pin of its axle shaft."

In Taoism, Lao Tse said about the ultimate reality: "There was something undifferentiated and yet complete, which existed before heaven and earth. Soundless and formless, it depends on nothing and does not change. It is all pervading and unfailing. It may be considered the mother of the universe. I do not know its name; I call it the Tao or the Path." The ultimate reality in



胡達亞博士指出，科學的真實從提出問題和假設開始，一切都要能夠量化與測量，但是佛教所謂的「真實」是完全無法測量的。我們在夢中覺得真實，但跟夢醒後的生活相較，不過是一場夢罷了。在佛陀這位覺者的眼裡，我們每天活著猶如作夢一般。

漢堡大學教授史蒂夫·詹肯思認為，真實並非我們所見、所想或透過感官所認知的一切。他談到慈悲的重要，對有志菩薩道者而言，就是必須學習慈悲。

法界佛教大學榮譽校長易果容指出，我們認為的真實，正如電玩遊戲所提供的虛擬實境。美國大學生在過去十年間，因為習慣以數碼方式與人溝通，對他人的同理心已下降40%，逐漸喪失感受真實的能力。我們的自我雖非真實，但菩薩的慈悲能量卻是真實不虛。人生隨時都可在自私的欲望與不自私的慈悲念頭之間作選擇。

法界佛教大學碩士生梅根·思薇特表示，時刻的真實，長期累積就成為每個人的生命。我們的看法、想法與觀念積累成習。佛陀教我們從中觀察選擇，從每時每刻的經驗中解脫，獲得自由。另一名碩士生莫琳·麥吉惟則說，真實可分絕對與相對兩種；她認為絕對的真實如同印度教所謂的永恆之法，人生的目標正是要了解不二的真實。相對的真實，則是以妥善的方式，在人我之間互動。

座談帶給學生深度思考的空間，一名學生甚至問道：「我從何而來？難不成也來自空嗎？」瑟特拉博士答案之一是：「你來是因為你的父母。」（全場笑）梅根則建議他閱讀《楞嚴經》，經上有詳盡的說明。比丘尼恒異法師也提醒學生：「真實就是諸法空相，佛陀所有的教化，無非在幫助眾生明白這個道理。」

離開萬佛聖城之前，多位學生都表示收穫豐富，希望下次再來。第二度參加這項參訪活動的賈許·若亞，是漢堡大學野生動物管理與保育系學生。他非常喜歡打坐，更高興有機會向法師請益。齋堂的素食很好吃，他決定「明年還要再來」。

Confucianism is stated in the *Doctrine of the Mean*.

Dr. Hudaya Kandahjaya noted that the way science works in reality begins with questions and hypothesis. Everything must be quantified and measurable. Reality in Buddhism is based on what is not measurable. When you are in a dream you think it is real, but in comparison to our everyday life, it is but a dream. To an Awakened One like the Buddha, everyday life is just like a dream.

Professor Steve Jenkins of Humboldt State University said that reality is not what we see or think or what we perceive through our senses. He also mentioned the importance of compassion, which is what aspiring Bodhisattvas should learn.

Dharma Realm Buddhist University Emeritus President Ron Epstein stressed that the reality we perceive in our daily lives is like the virtual reality in computer games. He also mentioned the startling statistic that American college students have dropped 40% in their empathy for others in the last decade. He said that this is because they are used to communicating with people in a digital way and are thus gradually losing the ability to sense what is real. Although our so-called self is not real, the compassionate energy from the Bodhisattvas is real. Every moment we have the opportunity to choose between going along with our selfish desires or unselfish thoughts of kindness and compassion.

Megan Sweet, an MA student of Dharma Realm Buddhist University, noted that our moment-to-moment reality adds up over time to become our life. It is our views, ideas, and conceptions that over time become habits. The Buddha asks us to look at the here and now, and to realize that we really do have a choice in this. In this way, he awakens the potential in us for freedom. Maureen McIver, another MA student said that there are two types of reality. The absolute reality refers to the non-dual eternal present. The goal of human life is to attain an understanding of this non-dual reality which is the Sanatana or Eternal Dharma. Relative reality is about our view of self and others. We experience the world of multiple forms and at the same time interact within the world in appropriate ways.

This panel discussion engaged students to think more in-depth. One student even asked, "Where do I come from? Do I come from emptiness?" Dr. Setera answered, "You are here because of your parents." (Laughter) Megan Sweet suggested reading *The Shurangama Sutra* which provides a detailed answer to this question. Bhikshuni Heng Yi also reminded students that reality is emptiness and that all teachings from the Buddha are there to help living beings to understand this principle.

Before leaving the City of Ten Thousand Buddhas, many students felt that they had learned a lot and wanted to come back. Josh Roa who majors in Wildlife Management and Conservation said that this is the second time he has come to City of Ten Thousand Buddhas. He liked meditation a lot and felt happy to interact with the monastics. He also said that the food that was served was great. And he made up his mind to come again. Zach Ottey, a psychology student, said that this is also his second visit to the City. Getting away from every day busy life, he could sense the inner peace which enabled him to appreciate little things such as the chirping of a bird and the fragrance from a flower. He enjoyed meditation