

# 九品咸令登彼岸——柏克萊聖寺佛三略記

*In Nine Lotus Stages We Reach the Farthest Shore——*

*A Brief Report of the 3-day Buddha Recitation at Berkeley Buddhist Monastery*



柏克萊聖寺提供

By Berkeley Buddhist Monastery

(續封面內頁)

柏克萊聖寺平日多舉行佛一或佛二，這是最近三年來第二次的佛三。恒江法師與近佛法師皆為信眾開示，以上人教導的西方極樂是君家，來鼓勵大眾把握難得的念佛機緣。口唸得清楚，耳聽得明瞭，把佛號掛在身口意之間，時時培植往生極樂的「深信、切願、實行」三資糧。

第三天中午用齋前，台灣海明寺及大雄精舍的住持明光法師，以及柏克萊大學已故梅冠香教授的夫人和公子來訪。第一次來訪的明光法師，二十多年前即與恒實法師相識，並數次邀請實法師到所主持的佛學夏令營中為青少年開示。見到佛三期間大眾精進念佛，法師以參訪五台山時一善知識的贈語與大眾分享：「修行唯有念佛妙，不分男女和老少，不論地點與時間，出聲默念皆可靠。」

隨著往生牌位火化，佛三亦近尾

(Continued from the front inner cover)

This is the second time a three-day Buddha Recitation Dharma Assembly was held at BBM during the past three years; usually it is either a one-day or two-day session. Dharma Master Heng Chiang and Dharma Master Jin Fo gave talks to the Assembly by reminding everyone of Venerable Hua's teaching that "The Western Pure Land Is Our True Home" to encourage the Assembly to take this rare opportunity to recite clearly and listen carefully, so that the Buddha's name is always in tune with our bodies, mouths and minds. Therefore, we can at all times nurture the Three Essentials —deep faith, sincere vows and true practice to be reborn in the Land of Ultimate Bliss.

On the third day, Dharma Master Ming Guang, who is the Abbot of Hai-Ming Monastery and Da-Xiong Vihara in Taiwan, along with the wife and son of deceased former UC Berkeley professor, Dr. Kenneth Mei, came to visit BBM before lunch. Dharma Master Ming Guang, who visited BBM for the first time, said that he had known Dharma Master Sure for over twenty years and has invited him to the youth summer camps to give instructional talks for many times. Seeing the vigorous spirit of the Buddha Recitation Dharma Assembly, he shared with everyone a verse from a Good and Wise Advisor whom he met while on a pilgrimage to Mount Wutai in China:

*Cultivating by way of reciting the Buddha's name is truly wondrous,  
Whether man or woman, old or young, befitting everyone thus;  
At all times and in all places, without differentiation,  
Whether aloud or silent, both can be relied upon.*

聲。三天念佛的時光，轉眼即過。有人隨喜片刻，有人參加一天或二天，有人三天全程不懈；有人喜歡緩念六字洪名，有人喜歡快速追頂的四字佛號；有人一切都好，有人追求完美。眾生各異，彌陀慈悲，施設九品方便攝受，令不同根器的信願眾生咸登彼岸，都能往生極樂世界。法師曾經開示：「每一個人在道場內都應該有他的修行空間。」此次的佛三法會，可以說是真實寫照。

佛三雖然結束了，柏克萊聖寺依然提供許多共修念佛的機會。每週六下午兩個小時、每個月第一個星期日整天的經行念佛，都歡迎大家前來共修。✿

The three-day Buddha Recitation Dharma Assembly came to an end with the sending-off of the rebirth plaques. In the blink of an eye, time flew by in three days. Some people can only drop by briefly, some participated for one or two days, while others attended the full session. Some people preferred the slow recitation of chanting the Buddha's name in six syllables, while others liked the quickened pace of the four syllable recitation. Some people felt everything is okay, while others strived for perfection. "To each their own;" as such, Amitabha Buddha compassionately and skillfully set up nine different grades to receive beings of varied capacities who have faith and vows to the other shore—to be reborn in the Land of Ultimate Bliss. Dharma Master Sure once said, "In the monastery, everyone should have the space to cultivate." This Buddha Recitation Dharma Assembly exemplifies this sentiment.

Although the three-day Buddha Recitation Dharma Assembly has ended, there are still many opportunities of practicing Buddha recitation at BBM. Every Saturday people gather and recite the Buddha's name for two hours. In addition, on the first Sunday of the month, there is a day-long walking recitation from 7:30 am to 4:30 pm. Everyone is hereby welcomed to come and join in the recitation. ✿

為什麼要往生西方極樂世界？因為阿彌陀佛在因地，為法藏比丘時，曾發四十八大願，其中說，我成佛之後，十方所有的眾生，若有稱念我名號者，我一定接引他到我的世界來，將來成佛。在我的世界裡，眾生都是由蓮華化生，故身體清淨無染。因為阿彌陀佛發這種大願，所以一切眾生都應該修念佛法門，這是很對機，很容易修的一個法門。

永明壽大師說：「有禪有淨土，猶如帶角虎；現世為人師，將來作佛祖。」又參禪又念佛，好像老虎有犄角似的；現世可以為人的師表，將來可以成佛作祖。

所以真正參禪的人，就是真正念佛；真正念佛的人，也就是真正參禪。再深一層地說，真正持戒的人，也就是真正參禪；真正參禪的人，也就是真正持戒。那麼真正講經說法的人，他是為講經而講經，也就是真正參禪。《永嘉大師證道歌》上說：「宗亦通，說亦通，定慧圓明不滯空。」又會參禪，又會講經，這是宗說兼通。再進一層說，真正持咒的人，真正修密宗的人，也就是真正參禪。

——摘錄自《宣公上人開示錄（八）》

Why do we want to get reborn in the Land of Ultimate Bliss? Because when Amitabha Buddha was the Bhikshu Fazang (Dharma Treasury) in a past life, he made forty-eight great vows. In one of these vows he said, "After I have become a Buddha, if there are living beings in the ten directions who recite my name, I will receive them and bring them to my land, and they will become Buddhas in the future. In my land, all living beings are born transformationally from lotus flowers, so their bodies will be pure and have no defilement." Because of these great vows made by Amitabha Buddha, all living beings should cultivate the Dharma-door of reciting the Buddha's name. This is a very appropriate and easy Dharma-door to cultivate.

Great Master Yongming Shou said, "With Chan and with Pure Land, one is like a tiger wearing horns; / In this life a teacher of people, in the future a patriarch and a Buddha."

One who truly investigates Chan is really reciting the Buddha's name, and one who really recites is truly investigating Chan. Let me explain further: one who truly upholds the precepts is really investigating Chan, and one who really investigates Chan is truly upholding the precepts. A true Sutra lecturer who speaks Sutras for the sake of speaking Sutras is also truly investigating Chan. The *Song of Enlightenment* by Great Master Yongjia says: "The (Chan) school penetrated and the doctrines penetrated; Samadhi and wisdom are completely clear; I do not stagnate in emptiness." One who is capable of investigating Chan and explaining Sutras has mastered both the practice of Chan and the doctrines. Further, one who truly recites mantras, a true cultivator of the esoteric school, is also truly investigating Chan.

— Excerpts from *Venerable Master Hua's Talks on Dharma (Volume Eight)*