



延續上人家風 (一)

Carrying On the Tradition Established by Venerable Master (1)

比丘尼恒雲2017年8月1日與8月3日萬佛聖城大殿講法摘錄

Talks given by Bhikshuni Heng Yun in the Buddha Hall at CTTB on August 1 and August 3, 2017

比丘尼近簡 英譯

English Translation by Bhikshuni Jin Jian

很長一段時間沒回到聖城了，這次因為戒期的緣故回來聖城。看到多位資深的比丘尼相續合作幫助戒場，或是帶領戒子，或是照顧戒子，或是教課等等。

上人圓寂二十二年了，這麼多的弟子還願意花這份心，因為要報答上人的法乳深恩，一方面也是希望能夠延續上人留下的家風。

上人不是一位普普通通的大德，老和尚德配天地、道貫古今、理事圓融。上人來自中國，佛教在中國兩千多年，自有它的精髓處，上人把這些精髓帶過來了。

個人在研讀虛雲老和尚的傳記等書時，發現我們的法，很多是祖師一脈相傳的。例如上人帶來的祖德清規；這祖德清規是延續道場的命脈。

剛剛提到上人保留了中國佛教的精髓，可是也祛除了佛教在中國的一些弊病，比如說迷信的色彩、攀緣、紅包、世俗化等等。

1987年，上人從中國請了僧人、居士，總共一百人到萬佛聖城，舉辦西方佛教界第一次水陸空大法會。在那個法會裡，我才感覺到：哦，原來佛

It has been a long time since I have been back at the City of Ten Thousand Buddhas. The purpose of my trip this time is to participate in the precepts training period. Many senior bhikshunis cooperate to help with the work in the precept platform, guiding and looking after the preceptees, teaching classes, and so forth.

It has been 22 years since the Venerable Master has entered stillness, yet there are still many disciples willing to contribute to this effort. This is because they want to repay Venerable Master's deep kindness of Dharma sustenance and also to perpetuate the traditions that were established by him.

The Venerable Master was not an ordinary great virtuous monk. His virtue matched heaven and earth. His cultivation spanned from ancient times until the present, and his principles and practice were perfectly fused. The Venerable Master came from China. Buddhism was in China for over 2,000 years and there was an essence that was there. The Venerable Master brought this essence here.

When I read Elder Master Xu Yun's biography and other books, I discovered that much of our Dharma is passed down from the lineage of the Patriarchs. The Venerable Master brought with him the pure rules developed by the Patriarchs. These pure rules are the lifeline by which the Sangha can perpetuate its operations.

I just mentioned that the Venerable Master preserved the essence of Chinese Buddhism, but he also eliminated some of the failings of Chinese Buddhism, such as superstitions regarding colors, taking advantage of conditions, the giving of red envelope, and incorporating mundane traditions.

In 1987, Venerable Master invited over one hundred Sanghas and laity from China to the City of Ten Thousand Buddhas for the Water, Land, and Air Great Dharma Assembly; this was the first time that it was conducted in the West. It was at this Dharma Assembly that I realized that there was another side to Buddhism.

Why is that? One day during lunch, I saw the Venerable Master carrying a monk's bag. He went to each of the Chinese Sangha. With a smile he gave each one of them a red envelope. I was a bit confused and didn't understand what the

教還有另外一面。

怎麼說呢？有一天午齋時，我看到上人揹一個僧袋，走到所有中國僧人前，在每位僧人前放了一個紅包，然後跟他笑一笑。我不清楚上人到底在做什麼，後來才瞭解，原來上人在供養這些法師。

本來上人也可以叫弟子去做，但上人親自做。上人從沒有說給我紅包怎麼樣的，好像我們出家時沒多少錢，也不懂這些，就出家了。以後，有因緣回到家鄉，有人問：「你們出家，要不要供養道場？要不要包紅包啊？」我說：「我都不懂啊。」

上人完全都是以法為主，很多特殊的法，上人沒有跟我們要紅包或收一個錢，就教導我們了，比如傳授〈四十二手眼〉或〈楞嚴咒〉裡一些特殊的法門，上人完全沒有跟我們要費用。

我去年在金聖寺整理上人住世時的相



Venerable Master was doing. It was only later that I realized what was going on. The Venerable Master was making an offering to these Dharma Masters.

The Venerable Master could have told his disciples to do this, but he did it himself. The Venerable Master never asked people to give him red envelopes. When we left home, we didn't have much money and we didn't know about these things. We just entered the monastic life. Later, there was an opportunity for me to return to my hometown and someone asked me, "Did you have to make an offering to the monastery when you left home? Did you have to give red envelopes?" I replied, "I have no idea about these things."

The Venerable Master placed the Dharma as priority above all else. There were numerous special Dharmas. The Venerable Master never asked us for red envelopes or accepted money from us. He just taught us. For example, he transmitted the *42 Hands and Eyes* and some special Dharmas within the *Shurangama Mantra* and he never asked for a fee.

Last year, at Gold Sage Monastery, when I was organizing photos of the Venerable Master, I saw a photo of myself. It was in 1983 during a Dharma Assembly. I was with two of my fellow cultivators standing in the center aisle, acting as the Merit and Virtue Host. At that time, we were bowing the Ten Thousand Buddhas Repentance. I was trying to recollect: "Why was I the Merit and Virtue Host?" Later, I came to feel deeply how compassionate the Venerable

Master was. We had just arrived at the City of Ten Thousand Buddhas and our karmic obstructions were very heavy. The Venerable Master must have seen our heavy karmic obstructions and so allowed us to act as the Merit and Virtue Host in order to help eradicate our offensive karma. Normally, there is a fee to be the Merit and Virtue Host, but we didn't know about that. The Venerable Master definitely did not sell the Buddhadharma for money or benefit.

In 1986, my father was diagnosed with cancer. The Venerable Master said, "Tell him to come to the City of Ten Thousand Buddhas and he will be cured." My father had never met the Venerable Master, but one night he saw the Venerable Master in his dream. My father told me about this on the telephone. He said, "Your Master came to visit me. In my dream, I was kneeling before the Venerable Master and was crying uncontrollably." I asked him, "How did you know it was my Master?" He replied, "He looks exactly like the picture."

I told the Venerable Master, "My father said that you visited him." The Venerable Master smiled and said, "Can you ask him what did I tell him?" I asked my father, "What did my Master say to you?" My father replied, "I think he said that he has been waiting for me for a long time."

片，看到一張自己的相片。那是1983年的時候，在法會中，和兩位同參站在中間當功德主。那時候是拜〈萬佛懺〉，我回想：「我怎麼會當功德主？」後來深深感受到：上人實在很慈悲，因為我們剛來萬佛城，業障很重；上人大概看我們業障很重，讓我們當功德主消業。一般當功德主是要費用的，我們根本不懂，但是上人完全沒有為了金錢、為了利益來賣佛法。

1986年父親得癌症，上人說：「叫他到萬佛城來，就會好了。」父親從來沒有見過上人，但是有一天晚上夢到上人，在電話中父親跟我提這件事，說：「你的師父來看我，我在夢中跪在上人面前一直哭、一直哭。」我說：「你怎麼知道是我師父？」他說：「跟相片上是一樣的。」

我告訴上人：「父親說您去他看。」上人笑笑說：「你問他，我和他說什麼？」我問父親：「師父和您說什麼？」父親說：「他好像說等我很久了。」

後來父親來到萬佛聖城，上人幫他加持、治病。我記得父親來到萬佛聖城那一天是浴佛節。以前浴佛還是在大殿，上人說：「叫妳父親去上香。」這浴佛節，如果是一般道場，可要功德主、大齋主才能上香的。我們是個普通的人家，父親也不懂這些。我講這些意思是：上人不拿佛法當生意，而是給我們非常清淨的法。

上人留給我們非常良好的僧團制度，剛剛講到佛教的精髓，這要從僧團做起。上人這麼多的弘願：教育、弘法、譯經，這都要以僧團作骨幹、作基礎。

不要以為我們僧團制度是很普通的，上人把僧人的食衣住行——飲食、湯



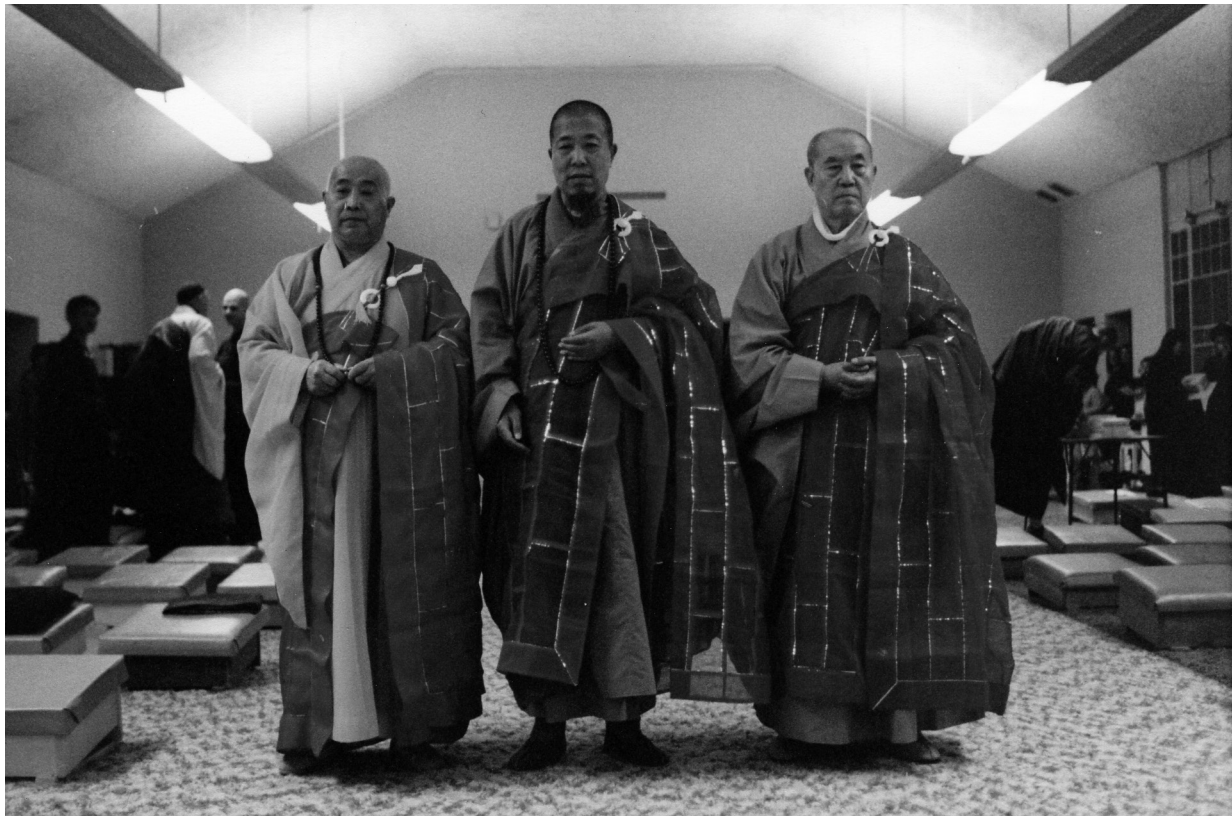
After my father came to the City of Ten Thousand Buddhas, the Venerable Master helped him by blessing him and curing his illness. I remember that the day my father came, it was the Buddha's Birthday celebration. In the past, the Bathing the Buddha ceremony was held in the Buddha Hall. The Venerable Master instructed to ask my father to offer incense. If it was at other monasteries, usually only the Merit and Virtue Host or Great Meal Offering Host could offer incense at the Buddha's Birthday celebration. We were just an ordinary family and my father didn't know this. I am recounting these events so you will understand that the Venerable Master did not take the Buddhadharma as a business. He gave us this very pure Dharma.

The Venerable Master left us a well established structure for the Sangha. I previously mentioned the essence of Buddhism; it comes from the Sangha. The Venerable Master had many great aspirations: education, propagating the Dharma, and the translation of Sutras. These are the backbone and foundation for the Sangha.

Do not think that our Sangha structure is an ordinary one. Food, clothing, shelter, and conduct for monastics (food, medicine, and bedding) are all taken care of by the Venerable Master. Besides taking care of these, he also did not allow us to be involved with defiled dharmas. Hence, he did not give allowances and he would encourage us to uphold the precept of not holding money.

The structure passed down was exceptional. For example, never being apart from the three robes, bowl, and bowing cloth. This allows us to plant the cause for Buddhahood, to do the Buddha's work, and to quickly become Buddhas. Other monasteries are not like this at all. The Venerable Master's monasteries are for teaching and transforming people and receiving and guiding living beings, not running a business operation.

Different monasteries have different ways of teaching and training the Sangha. In some monasteries they are trained to recite sutras and perform repentance



藥、臥具都照顧得非常好；在照顧之餘，又不要讓我們有染污法，所以上人不發單錢，鼓勵我們持銀錢戒。

我們有法、有食，每天可以聽經聞法，在法上熏習；這都是上人留下來非常好的制度。像三衣鉢具不離體，讓我們種佛因、作佛事，早日成佛。並不是一般道場都是這樣子的；上人道場是教化人、接引眾生的，不是企業化經營的。

不同的寺廟有不同教導僧人的方法，有一些僧人是被教來趕經懺，也有一些僧人是被教來作業績。比如你是分部的當家或執事，必須回饋總部多少錢，你得要拉多少信眾。甚至去賣東西，這樣的教法都有的。

上人給我們非常清淨的修行環境，這個清淨的環境要大家來保持。譬如男女界非常清楚，平常也是非常少的接觸，每次書信、便條的往來，都只限公事。

對外的通訊，上人也是將我們保護

ceremonies, while in other monasteries they are trained to achieve the goals set by the monastery. For example, if you are the manager or person in charge of a branch monastery, you must give a certain amount of money back to the headquarters, and you must attract a certain number of devotees. You may even need to sell things. These kinds of training do exist.

The Venerable Master gave us a very pure environment to cultivate in. This pure environment requires everyone's effort to preserve it. For example, the boundaries between men and women are made very clear and normally there is little contact between men and women. Letters and correspondence is limited to work affairs only.

As for external communications, the Venerable Master also protected us within this pure environment. When I first came, the City of Ten Thousand Buddhas only had one telephone located at the side of the girl's school. Later, even that one telephone was removed. At that time newspapers, magazines, and telephones were very common, but under the Venerable Master's

在一個清淨的環境裡。那時，萬佛城本來有一個電話在女校那邊，後來連那支電話也拆了。在那個年代，其實報章、雜誌、電話已經非常普遍，可是在上人保護之下，我們很多年都沒有接觸到這些科技產品。

上人住世的時候也再三告誡我們，要小心運用這些電子、電訊產品。有一陣子在HQ（法界佛教總會總辦事處），居士們要來裝電話，上人不給裝；要裝網路，上人也不給裝，上人說：「越快越慢。」

清淨的環境，讓我們少俗務；少俗事，就

protection, we were spared contact with these scientific and technological products for many years.

When the Venerable Master was still in the world, he also warned us over and over again to be careful when using electronics and telecommunication devices. For awhile at the headquarters for Dharma Realm Buddhist Association, there were laypeople who wanted to install a telephone, but the Venerable Master would not allow it. They also wanted to install the internet, but the Venerable Master did not allow that either. He said, "The faster you are, the slower you will be."

A pure environment reduces our contact with worldly affairs. With less worldly matters to distract us, there will be less worldly emotions. In



BODHI FIELD | 柳澤田

少俗情。修行要攝心為戒，要收攝身心。如果我們方便開門，讓染污法進來，道業很容易受影響。沒有紮實的修行基礎、福報不夠，染污法多，不知不覺之中，道心在俗情俗務中就流失了。

再講一講僧團制度；上人教我們三衣鉢具不離體。雖然我們沒有單錢，但是四事——飲食、湯藥、臥具、衣物都不缺，讓我們安心辦道。還有，上人所制訂的道場功課其實是非常好的，這教導我們要福慧雙修、行解並進。

cultivation, we need to gather in our mind as our precept. We need to gather in our bodies and our minds. If we make an exception and open the gates to let defiled dharmas in, then it will be easy for our karma in the Way to be affected. If we do not have a strong and true foundation for cultivation, insufficient blessings, and encounter too many defiled dharmas, then without even realizing it, in the midst of worldly emotions and worldly affairs, we will lose our mind for cultivation.

Let's return to the structure for the Sangha. The Venerable Master taught us never to be apart from our three robes, bowl, and sitting cloth. Although we do not receive a stipend, we do not lack any of the four requisites—food, medicine, bedding, and clothing. This allows us to focus our minds on the Way. In addition, the daily ceremonies in the monastery, set by the

在外邊有很多道場作完晚課之後，就等於那一天的功課完了。但是上人特別制訂：在一天忙碌之後必須要聽經聞法。為什麼？因為修行必須要行有所依，如果我們不聽經聞法，修行就沒有一個依循。你在行的過程中，有什麼境界或者什麼的，聽經聞法都可以幫助我們的。更進一步不止收攝身心，乃至你認真聽法、認真學習，都可以明心見性。

上人住世的時候，不只是晚上聽經聞法；連白天都會幫我們上課。有一陣子，上人甚至在早課之後就開始為我們上課，上到八點；教我們作對聯、講解〈楞嚴咒〉等等，這樣子孜孜不倦來教導我們。所以雖然在忙碌的生活中，身心是充實的，因為有法的滋潤。

上人教導我們諸多的修行法門，五宗並進，一門深入；這些法門，我個人是百聽不厭的。因為我做BTTS（佛經翻譯委員會）的工作，所以很多法寶一看再看，一聽再聽；每次看、每次聽，每次都有領悟，覺得非常受用；而且重複聽也沒關係。為什麼？我們修行，聽經聞法是來幫助我們修行的，指導我們修行的。在修行的路上需要堅、誠、恆，這個恆心非常重要；聽過的能夠再聽，有耐性，就是恆心，這就是幫助我們修行。

在聽法方面，上人也教導我們請法的儀式。在80年代的時候，每次都是持香執具請法，三匝以後到中間的地方展大具請法，特別的隆重。因為請法是幫助大家開智慧的，當年這請法的儀式，不只我個人，當場在座的人菩提心都會油然而生，感覺特別殷重。

上人鼓勵所有的戒子，都要背《四分律》比丘或比丘尼戒、《沙彌律儀》、〈五十三小咒〉。〈五十三小咒〉是隨事巧願、善用其心，所以上人常常叮嚀我們要背〈五十三小咒〉，在日常生活中收攝身心。

☯待續

Venerable Master, are extraordinary. They teach us that we need to cultivate both blessings and wisdom and to advance in both understanding and in practice.

At other monasteries, after they finish the evening ceremony, they are done with their practice for the day. However, the Venerable Master specifically stipulated that even after a busy day, you must still listen to the Sutras and hear the Dharma. Why is that? It is because in cultivation our practice must have something to rely upon. If we don't listen to the Sutras and hear the Dharma, then we will not have anything to follow. In our practice, if we encounter any states or situations, then listening to the Sutras and Dharma will help us to advance one step further beyond gathering in our bodies and minds. If we genuinely listen to the Dharma, study, and practice, then we can understand the mind and see the nature.

When the Venerable Master was still in the world, we not only listened to the Sutras and Dharma in the evening, but, during the day, we also had class. At one point, after morning ceremony, the Venerable Master held class for us until 8 o'clock. He taught us to compose matching couplets and explained the *Shurangama Mantra*. He diligently and tirelessly taught us. Thus, even though we were in the midst of a busy life, our bodies and minds were full, because we were nurtured by the Dharma.

The Venerable Master taught us to cultivate many Dharma practices. We studied all Five Schools, but deeply investigated one practice. I was never weary of hearing about these different Dharma practices. I do BTTS (Buddhist Text Translation Society) work, so there are many Dharma treasures that I read and hear again and again. Each time I read or hear them, I gain more insight. I feel I benefit a lot from them. Also, listening over again is not an issue. Why is that? In our cultivation, listening to Sutras and hearing the Dharma help us and guide us in our cultivation. On the path of cultivation, we need to have determination, sincerity, and perseverance. Perseverance is extremely important. After you have heard something once, but can listen to it again and have patience, then this is a persevering mind. This helps us to cultivate.

The Venerable Master also taught us how to request the Dharma. During the 1980's, every time we requested the Dharma, we would hold incense and bring our sitting cloth. After circumambulating three times, we would walk down to the center of the Hall and fully spread out our cloth to request the Dharma. It was especially formal, because requesting the Dharma helps everyone gain wisdom. In those days, during the process of requesting the Dharma, not only myself, but all of those present would spontaneously bring forth the Bodhi mind and we felt especially earnest.

The Venerable Master encouraged all the preceptees to memorize the *Vinaya in Four Parts: Bhikshu or Bhikshuni Precepts Handbook, the Essentials of the Shramanera Vinaya and Rules of Deportment, and the Fifty-Three Small Mantras*. The *Fifty-Three Small Mantras* helps us to make vows according to the situation, making beneficial use of our mind. Hence, the Venerable Master constantly urged us to memorize the *Fifty-Three Small Mantras* to aid us in gathering in our body and mind in our daily life.

☯To be continued