

感師德澤續家風

Gratitude for Our Teacher's Kindness;
Carrying on His Tradition



法界佛教印經會 · 台北 Dharma Realm Buddhist Texts Distribution Center, Taipei



彌陀聖寺 · 花蓮 Amitabha Monastery, Hualien



感師德澤續家風

——二零一八年法總訪問團臺灣大悲法會紀實

Gratitude for Our Teacher's Kindness

—A Record of Dharma Realm Buddhist Association's Delegation and the Great Compassion Session in Taiwan in December 2018

法界佛教印經會 提供 布穀 英譯

By Dharma Realm Buddhist Books Distribution Society

English Translated by Early Bird Translation Team

今逢上人百歲誕辰，弟子們以各種方式感念恩師德澤，其中一項就是組織弘法訪問團，延續上人住世時的家風。兩千零二年法總訪問團訪臺，闊別十六年後，訪問團再度於二零一八年蒞臨臺灣。於十二月六日至十三日，舉行大悲法會。訪問團成員有比丘恒實、恒來、恒興、近修、近合，比丘尼恒立、恒居、恒榮、恒教、近良、近康、近經，加上美國、加拿大的居士，共計三十四位；又有中國、日本、新加坡的佛友前來共襄盛舉。

十二月六日，訪問團蒞臨臺灣東郊花蓮彌陀聖寺，舉辦大悲法會並授八關齋戒。這是彌陀聖寺創建以來，第一次舉辦八關齋戒。小小佛殿，擠滿一百多位戒子，授戒過程依著儀軌，簡單卻不失隆重。一位任職花蓮看守所的居士說：「好感動，有股電流流過全身。這周日去臺北法界皈依時，一定要再受一次八關齋戒。」

This year, 2018, marks the centennial anniversary of the Venerable Master Hsuan Hua's birth. His disciples have in various ways been expressing their gratitude for their master's grace and generous teachings. One of the ways was organizing a Dharma delegation to visit various places — this is to maintain and commemorate this tradition established by the Venerable Master Hua when he was alive. In 2002, DRBA's Dharma delegation visited Taiwan, and after many years, 16 years later in fact, in 2018, DRBA's Dharma delegation visited Taiwan again, hosting a Great Compassion Dharma Session from December 6-13. The Dharma delegation included the following monastics: Bhikshus Rev. Heng Sure, Heng Lai, Heng Hing, Jin Xiu, and Jin He; Bhikshuni Heng Li, Heng Ju, Heng Rong, Heng Jiao, Jin Liang, Jin Kang, and Jin Jing. Many Upāsakas and Upāsikās from the US and Canada also joined this Dharma visit, there were 34 of them in total. Other Buddhists from China, Japan, and Singapore also came to join this Dharma event.

On December 6, the delegation arrived at the Amitabha Monastery in Hualien, eastern Taiwan. They hosted the Great Compassion Dharma Session and transmitted the Eight Precepts. This was the first time Amitabha Monastery has held the transmission of the Eight Precepts since its establishment. Despite its small size, the Buddha Hall was packed with more than a hundred preceptees. The precept transmission was conducted well and in accord with the proper procedures — simple and yet dignified. A layperson who used to work

下午法會行程是誦〈普門品〉與佛學講座。實法師首先說道，訪問團抵臺的第一站就是彌陀聖寺，訪問團成員分別來自六個國家，這是一個很殊勝的因緣。

興法師提到過去未出家時，去香港佛教講堂參加法會，駐錫的男眾法師夜間在樓頂天臺休息——夜夜如此，給他很大的震撼。原來修行是這樣的一——白天講經說法，晚間休息時用功。

實法師說曾有一年，在花蓮李志宏居士的安排下，法師們去花蓮監獄、花蓮看守所、花蓮外役監獄；一天之內去三個監獄，為「同學」說法，(在獄中，受刑人以「同學」互稱。)令他們種善根。這可不是每天會發生的事情，是因為李志宏居士發了菩提心。菩提心是甚麼？就是上承佛道，下化眾生。

上承佛道，就是藉由修行把本有的智慧完全發露出來，每個人都有成佛的資格。成佛的方法是甚麼？是把自己種種的習氣毛病改掉，因為這些執著、妄想、無明、煩惱把佛性的光明遮蓋住，就像乾淨鏡子塗上好幾層的凡士林或萬金油，讓我們看不見自己的臉；得擦乾淨了，才能看到本來面目。李志宏居士發菩提心，到一般人不願意去的地方弘揚佛法，也四處流通宣公上人的法語；他還幫助出獄的人找工作。這位日前剛往生的李居士，真的給大家作了很好的榜樣。

恒雲法師補充，李居士以修習地藏法門為主，效法地藏菩薩「我不入地獄誰入地獄」的精神，到監獄去幫助眾生。所以臨終助念不是念佛號，是念地藏菩薩聖號。入殮時全身柔軟，臉色安

at the local Hualien detention center commented, “I am really touched. It felt as if an electric current ran through my entire body. This coming Sunday when I take refuge at the Taipei DRBA Branch, I will definitely receive the Eight Precepts again.”

The afternoon schedule of the Dharma Session included the recitation of the *Universal Door Chapter* and Dharma talks in the format of a panel discussion. Dharma Master Sure first remarked that the Delegations' first stop in Taiwan was the Amitabha Monastery. With its members coming from six different countries, this was a very special condition.

During the Dharma talks, Dharma Master Hing mentioned that, prior to his leaving the home-life, he participated in a Dharma session at the Hong Kong Buddhist Lecture Hall. A DRBA monk who was sent to host the Dharma Session went on the rooftop to rest each and every night. This greatly impacted him, and made him realize what (true) cultivation meant — lecturing on sutras and speaking the Dharma during the day, and continuing the cultivation even during the night while resting.

Dharma Master Sure remembered that one year, through the arrangement of a Upāsaka, Li Zhihong, our DRBA Delegation went to visit the Hualien prison, the Hualien detention center, and the Hualien minimum-security prison — all three of these prisons in a single day, and spoke the Dharma to the ‘fellow students’ (within the correction system, inmates are referred to as ‘fellow students’) so that they can plant seeds of goodness. This was definitely not something that happens every day, but it happened because this Upāsaka, Li Zhihong, brought forth the Bodhi resolve to make it happen. What is meant by bringing forth the Bodhi resolve? It has a twofold meaning: above, uphold the Way of the Buddha, and below, teach and transform all beings.

To walk the Way of the Buddha is to completely reveal our inherent wisdom by means of cultivation. Everybody has the potential to become a Buddha, but what are the methods of becoming a Buddha? We must correct and cut off all of our bad habits, such as our attachments, false thoughts, ignorance, and afflictions which have completely covered the light of our Buddha nature. It is just like a mirror smeared with layers of Vaseline or Tiger Balm, making us unable to see ourselves in the mirror. Once it is cleaned, we will be able to see who we truly are. Upāsaka Li made a Bodhi resolve, and went to places where people normally wouldn't want to go to — so that the Dharma could be heard and spread the teachings of the Venerable Master. He also helped the released inmates find jobs. This Upāsaka, Li passed away a few days ago — he was really a noble role model for everyone.

Dharma Master Heng Yun added, that Upāsaka Li Zhihong mainly cultivated the Earth Store Dharma-door and followed Earth Store Bodhisattva's example of ‘If I don't enter the hells, who will?’, and went into prisons to help living beings. Therefore, when he passed away, they recited Earth Store Bodhisattva's name instead of Amitabha Buddha's name. When it was time to

詳，潤澤勝過生前，連葬儀社的人都懷疑是不是醫生錯開死亡證明。

十二月七日（星期五）上午在恭誦〈普門品〉和觀音聖號聲中，開始了北區的法會。下午恒實法師開示後，四眾弟子再次恭誦〈普門品〉和觀音聖號。儘管這一天並非假日，仍有一百七十人赴盛會。

法會第二天適逢週末，參加者更為踴躍，「法界學堂」的兒童班上課，可愛的孩子們隨著大人念觀音聖號，為法會平添純真活潑的氣息。午齋時，除了觀賞一九七四年宣公上人在臺事蹟紀錄片「心燈永明」，並有法師開示。

配合大悲法會主題，恒居法師開示，觀世音菩薩是千處祈求千處應，是最大的無線上網，而且是盡虛空、遍法界的頻寬。來參加法會的人，就已經連上觀音菩薩的網路，一個真正能夠得到解脫的網路。恒立法師則提到，當年上人的戶籍設在臺灣，我們凡夫俗子卻不知上人的用心。

下午的佛學座談，邀請訪問團的男眾法師分享自身學佛、出家的因緣。恒實法師提到自己是在俄亥俄州地方圖書館讀到老子《道德經》、《六祖壇經》，讓原本熱愛棒球的他開始學習中文，閱讀亞洲宗教書籍，乃至後來到金山寺跟著上人出家。

恒來法師則是因為一個非常特殊的參禪體驗，讓他開始尋找善知識。之後，他在一本古德寫的書中讀到：「所有的修行都像河流一樣，讓我們流到大海。但是要持續留在這個修行的大海裏，需要戒定慧作為基礎，並且需

lay him in the coffin, his body was still soft, his countenance was peaceful, and his skin was more lustrous than when he was alive. Even the funeral service workers wondered if the doctor had accidentally issued the death certificate.

On December 7, Friday morning, the Northern District Dharma Session began with the recitation of the *Universal Door Chapter* and Guan Shi Yin Bodhisattva's name. After Dharma Master Sure spoke the Dharma in the afternoon, the fourfold assembly, once again respectfully recited the *Universal Door Chapter* and Guan Shi Yin Bodhisattva's name. Even though it was not a holiday, a hundred and seventy people still came for this session.

The second day of the Dharma event was on a weekend, so the participants were even more enthusiastic; moreover, the 'Dharma Realm Sunday School' was having classes so there were cute children reciting Guan Yin Bodhisattva's holy name along with the adults, adding a pure and lively atmosphere to the Dharma event. During lunch, the entire assembly watched "The Mind's Lamp Is Eternally Bright," a documentary about the Venerable Master's visit to Taiwan in 1974, and later listened to the Dharma Masters speak the Dharma.

To collaborate with the theme of the Great Compassion Dharma Session, Dharma Master Heng Ju spoke about Guan Shi Yin Bodhisattva "As for this Bodhisattva," he said (quoting the Universal Door Chapter) "When prayers depart a thousand hearts; in a thousand hearts, she answers." Master Heng Ju described it as, "the largest WIFI network with its bandwidth extending to the very ends of empty space and of the Dharma Realm. The people who came to participate have already connected to Guan Shi Yin Bodhisattva's network, a network that can help people attain liberation." Dharma Master Heng Li mentioned that back then when registering for citizenship, the Venerable Master chose his residence address as (Kaohsiung in) Taiwan. Ordinary people like us didn't understand the Master's true purpose.

In the afternoon panel discussion, the delegation monks were invited to share their conditions for learning the Dharma, and affinities for leaving the home-life. Dharma Master Sure mentioned that, when he was in Ohio, he read the *Dao De Jing* of Laozi and *The Sixth Patriarch Platform Sutra* which he found in a local library. This experience kindled an interest in him, whereas before he was interested in baseball, he began to learn Chinese and read about religions. He eventually arrive at Gold Mountain Monastery to follow the Venerable Master, and become a monk.

An extraordinary experience similar to Chan meditation inspired Dharma Master Lai to begin searching for a good spiritual mentor. He later read in a book on the teachings of the ancient sages, just as all rivers flow into the sea, we should let all of our practices flow into the ocean of cultivation. However, in order to persevere and remain in this ocean of cultivation, we need to base ourselves on precepts, samadhi, and wisdom. Moreover, we need a good

要一位善知識來幫助我們。」後來，種種的因緣把來法師帶到金山寺。

恒興法師閱讀了同事送的《來自修行者的消息》一書，獲得很大的啟發。後來在同事的牽引下，來到了慈興寺。

近修法師在年少時就開始持誦〈大悲咒〉，最大的感應是改掉許多壞習慣。後來得到一本有關〈楞嚴咒〉和《楞嚴經》的書，就到附近的寺廟學習〈楞嚴咒〉，因此聽聞宣化上人的名號。閱讀了上人「修行莫等待」的開示之後，遂下定決心出家修行。

恒實法師總結說到，之前幾位法師都提到佛書對他們的影響，可見佛書就像一盞明燈能照亮我們內在的佛性，因此法界佛教印經會的使命至為重要，現在我們給世界一盞明燈，未來自己也會常常遇到善知識。

當晚特別舉辦了一場佛青會座談，旨在讓法雨潤澤網路時代的青年佛子，恒實法師特別介紹法總的線上活動——佛教譯經委員會的譯經群組和線上佛學研討會。法師說，當我們使用網路頻寬作佛事，就是對世界各個方向發射善的念。大家參加一天的法會有功德了，也要把這份善心迴向給世界。

十二月九日（星期日）上午傳八關齋戒，有兩百位以上的居士受戒，氣氛肅穆莊嚴。下午傳三皈五戒，來自全省各地的居士，一百多人皈依、受戒，也有舉家大小皈依，或是祖父母帶著孫兒來皈依，希望後代小小年紀早種菩提種子。

午齋時，實法師開示開示：佛

spiritual mentor to help us. Later, various conditions led Dharma Master Lai to Gold Mountain Monastery.

As for how Dharma Master Heng Hing came to renounce the householder's life, he related that it was through reading *News from the True Cultivators*, given to him by one of his colleagues. Reading this book greatly inspired him. Later, under the guidance and recommendation of his colleagues at work, he came to Cixing Chan Monastery.

Dharma Master Jin Xiu recalled that, when he was young, he started to recite and uphold the *Great Compassion Mantra*, and its greatest response was that he was able to cut off many of his bad habits. Later, he obtained a book on the *Shurangama Mantra* and the *Shurangama Sutra*; and then went to a nearby monastery to study the *Shurangama Mantra*. It was there that he heard about Venerable Master Hsuan Hua. After reading the Venerable Master's Dharma instruction *Do Not Wait to Cultivate*, he resolved to renounce the householder's life to cultivate.

In conclusion, Dharma Master Sure said that the aforementioned monastics all mentioned how Buddhist texts had influenced them, therefore, it was evident that the Buddhist texts are just like a bright light that can illuminate our inner Buddha nature; hence, the Taipei Buddhist Texts Distribution Center shoulders this task of utmost importance. Because we are bringing a bright light to the world now, we will be able to frequently encounter good spiritual mentors in the future.

That night, a special round-table discussion on the topic of Buddhist youths was organized. The discussion centered around how we can let the Dharma Rain moisten and nurture our minds during this age of the internet. Dharma Master Sure introduced DRBA's online Dharma activities, including that of the Buddhist Texts Translation Society and the online Dharma study groups. He said that when we are doing the Buddha's work with the internet bandwidth, we are just sending our good vibes to every corner of the world. As we have acquired merit and virtue from participating in a whole day of the Dharma session, we should also dedicate our wholesome thoughts to the entire world.

On Sunday morning of December 9, the Eight Precepts were transmitted to over two hundred laypeople. The atmosphere was solemn yet dignified. In the afternoon, another ceremony for transmitting the Three Refuges and the Five Precepts was conducted. Over a hundred laypeople from all over Taiwan flocked to participate in this ceremony. Some of those who came included entire families coming to take refuge, and also grandparents bringing their grandchildren to take refuge. Those elders must be hoping that their descendants would plant Bodhi seeds in their early childhood.

During the meal, Dharma Master Sure gave the following Dharma instructions: There are three types of Buddhists:

The first are the "emergency-room" Buddhists. Although they believe in

教徒有三種：第一種是急診室佛教徒，他們雖然信佛，但是半信半疑，有事的時候才會懇切念佛。第二種是跟三寶作生意的佛教徒，他們供香、供花就希望得到滿分的福報，得到遂心滿願。第三種佛教徒是真正的佛弟子，他們依教奉行，修行不是為了自己，而是為了利益眾生。法師勉勵大家，要常常觀照自己的身口意，作一個真正明白佛法的佛教徒，在心裏邊不對三寶打算盤。

下午佛學講座，由恒實法師為首，法師們再度為大眾開示。恒實法師以上人的六大宗旨為此次的法會作總結。六大宗旨就是心地的工夫，在心地上持五戒，觀察自己的心。讓而不爭，就不容易殺生；在戒品上清淨，修定才容易成功。起盜心的時候，就是心地上起貪念，因此就以布施對治。不要嫌棄自己的伴侶，伴侶是在成就我們的修行，知足就不會邪淫，家庭就會堅固。能大公無私，就不容易打妄語；打妄語是不願意讓別人看到自己，才會戴上假面具。喝酒是圖利自己，想要讓自己飄飄然，才會喝酒、吸毒。最後是不打妄語，要說真語和實語。遵循上人的六大宗旨，就是成佛最直接的指標。

恒雲法師提到，上人的教化把我們連繫在一起，成就這場殊勝的法緣。上人住世的時候，帶著弟子到亞洲、歐洲到處弘法，教化眾生；也教化隨團的弟子，讓僧團成長。在這個快速變化的時代，人心躁動，人們需要真實的東西，安定身心。❀

Buddhism, they are dubious, and only when they are in trouble will they think of reciting the Buddha's name.

The second are the “bargaining” Buddhists. When they make offerings of flowers and incense to the Buddha, they are hoping for a reward of blessings, a full return on their “investments.” They want all of their wishes fulfilled.

The third are the true Buddhist disciples who follow and uphold the Buddha's teachings, and truly practice — not just for themselves, but for the benefit of all beings.

Dharma Master Sure encouraged all of the assembly to constantly reflect on their own body and mind, to be Buddhists who truly understand the Dharma, and who harbor no selfish agenda with regard to the Three Jewels.

During the afternoon lecture, the monastic panel led by Dharma Master Sure gave Dharma talks to the public again. Dharma Master Sure concluded this Dharma session by basing his talk on the Venerable Master's Six Great Principles (the Six Guidelines.) Upholding these Six Guidelines is to work on one's mind ground. One must uphold the Five Precepts on one's mind ground while reflecting on one's thoughts in these ways:

- By practicing deference and no-fighting, one is unlikely to take life. Or only by being pure while observing the precepts can one succeed in one's cultivation of samadhi.
- One gives rise to thoughts of stealing, because one has thoughts of greed on the mind-ground. So one must practice giving to counteract this problem.
- One must not find faults with or even betray one's spouse, because one's spouse is someone who aids in one's cultivation. Thus, knowing contentment will make one's family solid and complete.
- By being selfless for the greater good, one will be unlikely to tell lies. Telling lies means that one tries to conceal the true self from others, thus wanting to put on a false front.
- To consume alcohol is to seek benefit for oneself. Hoping to experience the floaty euphoria, one resorts to drinking and taking intoxicants.
- The last (of the Six Guidelines) is to refrain from telling lies. One should speak truthfully and genuinely.

By following these Six Guidelines, one will embark on the fast train to Buddhahood.

Dharma Master Heng Yun mentioned that the teachings of the Venerable Master have linked us together and created the rare and auspicious conditions which made such a Dharma gathering possible. When the Venerable Master was alive, he used to lead his disciples on delegations to Asia and Europe to propagate the Dharma and teach living beings. While on these trips, he taught and transformed his monastic disciples according to the conditions as they arose, so as to better teach the Sangha.

In this fast-changing world, people are easily agitated. As a result, they are searching for something real and solid, so they can find peace within and settle down their body and mind. ❀



法界聖寺 · 高雄

Dharma Realm Sagely Monastery, Kaohsiung



A Record of the Dharma Realm Buddhist Association's Delegation and the Great Compassion Session in Taiwan in December 2018

二零一八年法總訪問團臺灣大悲法會紀實