

成長與老化

Maturing and Aging

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A Dharma Talk Given by Bhikshuni Heng Yun on March 22, 2019 at the City of Ten Thousand Buddhas

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1979年11月4日萬佛聖城千手千眼
觀世音菩薩聖像開光

Inauguration held for the City's
thousand-handed, thousand-eyed
Guanyin Bodhisattva statue on
November 4, 1979

今年是上人涅槃二十四周年，二十四年的時間，一個小孩子會長大成人乃至青年。一個壯年的人，會邁向老年乃至死亡。人是這個樣子，那我們看看，上人已經不住世上二十四年了，我們是成長還是老化呢？

在很多方面我們可以看到成長，譬如說，硬體設備方面，如道場的興建，像去年妙覺山建設工程啟動了，這是一件喜事。我們也看到學校教育的發展，八〇年代，我在萬佛聖城住過五、六年，那是我當沙彌尼時。那時無法預期學校會發展到目前的情況，所以，這有相當的成長。

This year is the twenty-fourth anniversary of the Venerable Master's entering Nirvana. During these twenty-four years, a person could have been born and grown into adulthood, and a person who was in his (or her) prime years could have grown old or even walked to his death. It has been twenty-four years since the Master left this world, so let us ask ourselves: have we matured or are we getting old?

In many aspects we have actually matured. We can see that we have grown a lot, especially in terms of equipment and technology. For example, last year, we began the construction of the Wonderful Enlightenment Mountain Project. This is something to rejoice in. Moreover, our schools and education opportunities have also developed and grown. In the 1980s, I spent most of my time at the City of Ten Thousand Buddhas (CTTB). Then, I was a Shaminerika, a novice nun, for about five to six years, and at that time, we did not expect that our schools would grow so much.

Yet at the same time, we are actually also aging, but first, let's talk



The inauguration of CTTB in 1979
1979年萬佛聖城開光

至於老化這部分呢，我們先不談；先來談談上人當年怎麼帶我們。成長代表一種動力、代表著希望；老化是衰退乃至死亡。上人住世時，1978年上人帶團到馬來西亞等亞洲地區弘法。1979年萬佛聖城開光，這都是很大的活動。1981年年底，上人又帶團到臺灣、香港、馬來西亞、新加坡等各地弘法。接下來，1982年11月，舉行萬佛聖城山門開光。1977年是山門啟建，82年開光包括山門、萬佛殿、五觀齋堂開光等。那也是一個很大的活動。

拜萬佛懺是萬佛聖城的特色，世界各地的人都來參加，也是一個非常大的法會，這是從甚麼時候開始的？是在1983年。那時，上人還特別開示拜萬佛懺的種種道理，及其功德妙用等等。

1980年到1986年，上人在萬佛聖城成立「難民救濟中心」，收留很多柬埔寨、越南來的難民，地點就在現在的「福居樓」。上人除了照顧他們的飲食起居外，還教導他們，讓那些孩子受教育，幫助他們。

1984年是「法界佛界大學」第一屆畢業典禮，那是很隆重的盛會，那時

about how the Master helped and took care of us. Maturity and growth represents impetus and hope, while old age means decline or even death. When the Master was in the world, in 1978, he took a delegation to Malaysia and South Asia to propagate the Dharma. In 1979, we also held the inauguration ceremony for the Opening of the Light for the City of Ten Thousand Buddhas, which was a really big event.

At the end of 1981 till the beginning of 1982, the Master took another delegation to Taiwan, Hong Kong, Malaysia, and Singapore to speak the Dharma. In 1979, the operation of the City of Ten Thousand Buddhas' main campus commenced, and in 1982, we held the inauguration ceremony for the Mountain Gate, the Ten Thousand Buddhas Hall, and also for our Five Contemplations Dining Hall. It was also a big event.

Our annual Ten Thousand Buddhas Repentance has become a special feature at the City of Ten Thousand Buddhas. People come from all over the world to join this session. This big repentance started in 1983, and at that time, the Master gave special instructions about the principles of bowing the Ten Thousand Buddhas Repentance, as well as its wonderful functions.

From 1980 to 1986, the Master established the Buddhist Council for the Rescue and Resettlement of Refugees, so people from Cambodia and Vietnam could stay here. They were housed at the Tower of Blessings; at that time, it was the Rescue Center for Refugees. In addition to taking care of their food and drink, the Master also taught them, so they could get an education, especially the children. He also arranged for his disciples to teach these refugees.



The inauguration ceremony for the mountain gate in 1982
1982年萬佛聖城山門開光

世界各國的人都來參加。1986年，慶祝萬佛聖城成立10周年。

1987年呢，大家就比較清楚了，上人舉行了美國佛教史上第一次的「水陸空大法會」。本來是「水陸法會」，但是上人說，過去沒有空難，現在有空難，所以特別名為「水陸空大法會」。這個大法會，是很不可思議的，也是非常殊勝的，因為很不容易作。那時，萬佛聖城人手非常有限，但是上人克服一切困難，從中國邀請了眾多僧人，還有一些如上人的親友等等。其中有一位門翼屏，她後來跟著上人出家，就是恒庵法師。她提到上人怎麼能從中國幾億人口裡面找到她？那時科技不像現在這麼發達，不知道上人怎麼找到的。她和上人是親戚朋友嗎？說來也不是，她是道德會的演說家，是四大演說家之一。上人年輕時聽過她講道，所以就把她找來了。所以那個時候，我們也跟著上很多相關的課程。

那麼這麼大的盛會結束後，照理說應該休息一下，不是的；接著，在同年夏天，上人又舉行「世界宗教聯席會議」。所以，那種動力、法輪就不斷不斷地在轉動中。

1988年，上人又帶團到亞洲弘法，行程包括臺灣、香港、馬來西亞、新加坡。因為這個因緣，台灣成立「正法佛學院」的曙光就現出來了。

1989年，上人又到臺灣弘法，那是一件令人非常感動的事情。上人曾經說過：「只要我在三藩市一天，就不准三藩市地震。」那時，上人在臺灣弘法，三藩市真的大地震了；因為，上人把所有的精神都放在臺灣。那時，上人說：「我準備餓死在臺灣。」所以，上人在那麼多天都沒有吃東西，只喝水。

三藩市地震時，我聽說，上人提到：「我太專注，精神都放在臺灣。

In 1984, we had the first graduating class from Dharma Realm Buddhist University (DRBU). It was quite a tremendous event! People from all over the world came to participate in the commencement.

Later, in 1986 we celebrated the tenth anniversary of CTTB's establishment. In 1987, I believe—(but others might be more certain of the year)—the Master hosted the first Water, Land, and Air Ceremony in American Buddhist history.

Originally this kind of Dharma ceremony only included the two elements of water and land, because in the old times there were no plane crashes and the like, but the Master said that we now have such disasters, so he hosted the Water, Land, and Air Ceremony. This Dharma assembly was extremely inconceivable, based on supreme special conditions.

We had very limited resources then; however, the Master overcame all kinds of difficulties and was able to invite many masters from China. He even found his family and friends in China. There was a person who followed the Master and later left the home life: her original name was Men Yiping; she was later given the name: Dharma Master Heng An.

She mentioned how the Master was able to find her among millions of millions of people in China. Back then, there was no technology, but he somehow still managed to find her. Men Yiping was not a family member or friend of the Master; she was one of the four famous speakers in China from the Virtue Society, so the Master found and invited her to come to the United States. Since the Master had heard her speak in the past, he arranged for us to have many classes with Men Yiping. This was yet another huge event in 1987. If you thought we could rest during that time, you would be mistaken; the Master didn't let us rest. Following this, he held a Religious Interfaith Conference that same summer. This is the kind of impetus we needed so that we kept the Dharma wheel turning time and again.

In 1988, the Master brought another delegation to Asia, which included stops in Taiwan, Hong Kong, Malaysia and Singapore. Based on these causes and conditions, we established the Proper Dharma Buddhist Academy—a light to the world.

The Master also went to Taiwan for a delegation in 1989. It was also a very moving event. He said, "As long as I live in San Francisco for one day, San Francisco will not have an earthquake." At the time he was giving a Dharma talk in Taiwan and a huge earthquake occurred in San Francisco. The Master was putting all of his energy towards Taiwan, and even said, "I am prepared to starve to death in Taiwan," so for many days, he ate nothing, but just drank water.

Then San Francisco had a huge earthquake, and the Master said that he had focused so much of his energy on Taiwan that he decided

」所以，上人就馬上回到美國，可是法會還在進行，沒幾天上人又返回臺灣，繼續法會活動。

1989年上人這樣子流血汗不休息，來幫助我們，幫助眾生。1990年，上人又到臺灣弘法，不到一個月又到歐洲去弘法。你看這個轉法輪的動力，是不停止的。

1989年傳三壇大戒，1991年又傳三壇大戒，1992年也傳三壇大戒。當時傳戒在萬佛聖城來說，是一件很大的事，是大家共襄盛舉的，全城充滿喜氣，每一個人都法喜充滿。上人會用一個活動帶動大家，激發起大家的菩提心。

1990年後期，上人開始生病，可是，我們看到上人即使生病，還是不斷地轉法輪。1993年，已經病得比較嚴重；我們知道上人是1995年入涅槃，可想而知，那時上人時時在病中。雖然這麼樣子，上人還是不餘其力地來幫助眾生。1993年上人又到臺灣弘法，這是上人最後一次遠行。

上人說過，紅花也需要綠葉來陪襯。上人這樣不停地轉法輪，後面，當然要一個助力，比如說弟子；這就取自平常的訓練，平常也是在轉法輪。在我們那個時候，道風真是特別清淨，特別令人懷念。上人在清淨有序中，帶著我們前進。在日常生活中，每天每天，我們都得到訓練；譬如規矩方面，還是聽經聞法方面，或服務道場，培福方面。上人讓我們福慧均勻地往前走，每天轉法輪，但是，法輪不會轉偏，也不會轉錯了。為甚麼？因為它是在道上，在一條軌道上。這樣子，在善知識的帶領下，我們沿著這條軌道，繼續前進。我們，對未來充滿希望，也在成長，這就是我剛剛說的成長。在那段時間，

to fly back to the United States immediately; but there was a Dharma assembly happening at that time in Taiwan. After a few days, he had to come back to Taiwan and continue the Dharma ceremony.

Once while I was organizing the Master's tape lectures, I suddenly heard a familiar voice. Who was it? It was actually my father's voice. It was recorded in 1989 when the Master was probably propagating the Dharma in Taiwan. The Master told a story about the foot washing water he used.

At that time, my father bravely went up stage and told the assembly that the water from the Master is really inconceivable. His story went like this:

Layperson Guo Guan, who was an imperial chef, really helped and took care of my father. This happened in Taiwan when Guo Guan was taking care of Master. He would bring water to the Master to drink, but there would be some leftover water. Guo Guan would take it to my father and say, "You must drink this water". My dad said, "How can I drink this water? It is such a large cup; plus, your child just fell to the ground from the fifth floor of a building." The reason why Guo Guan gave my father the water was because my dad had cancer then, and while he improving, his cancer was still there. Guo Guan insisted so my father said that he would take a little sip of the water. After drinking, my father said, "Just drinking a sip of the water, your whole body warms up! It's just a tiny cup of water."

Later Guo Guan brought more water to my father, and the second day he brought water to him again. The Master had blessed the water so that was why it was very special. When my father had cancer, the Master really helped him without sparing on any effort. My family was not really well off, and the Master really helped us, so you can see from this that the Master did not seek fame or name, but exhausted all of his efforts for the sake of saving living beings. My father was blessed by the Master and had some special feelings about the situation, and since Guo Guan's child was also blessed by the Master, my father asked him how he felt. This child had some mental illness, so all that he said was, "Light, light, light, light," and "there are many Buddhas there." This is a story I wanted to share with you.

The Master really gave his blood and sweat and never rested in 1989 to help us living beings. In 1990, he went to Taiwan again, and a month later, he went to Europe to propagate the Dharma, so the Dharma wheel was always turning non-stop. Also in 1989, we held a Three Platform Ordination, and then another one in 1991, and then another in 1992. Whenever we had an ordination ceremony, it was a big event at the City of Ten Thousand Buddhas, and everyone was immersed Dharma joy. So the Master was very skillful at using big events to inspire everyone to

我的感覺都是成長、成長、成長，但是成長中有秩序，不會出軌。

上人教導我們福慧雙修，行解並重；而現在道場培福方面比較多。不過「解」是蠻重要的，因為「行」必須要有「解」作為依循，才不會錯。但光「解」也不行，所以上人教我們要均衡。我們光「行」，沒有善知識的教導和法力量的滋潤，很容易用自己的知見去作事，落到錯誤的坑塹裡面。譬如說，會不知不覺著住工作、霸著工作，這都有可能的。還有，乃至你當道場的執事，因為你的「解」不夠，認知不夠，還是你在戒律方面搞不清楚，會指示別人錯誤的方向，所以「解」是非常重要的。

在修行的路上，有善知識的指導特別重要，如果，我們跟著一位惡知識而行的話，這不僅不能修行有所成就，乃至會落入魔道。現在上人圓寂二十四年，也可以說去佛比較遠，我們更應該好好珍惜跟善知識的法緣，這是特別重要的。如果，聽的法都是其他人的，那很容易走錯了。在金聖寺有一位比丘尼，我這次回去特別感動，她很認真，是越南人，不太懂中文，她幫道場出坡，就帶著上人的錄音聽，問：「妳聽得懂嗎？」「聽不懂！」哈，可是人家還是這麼認真聽！我說：「對對！妳就這樣子聽，妳多聽上人的，就當上人的弟子；妳多聽別人的，以後就去當他人的弟子。」她說：「對！對！對！」因為那個法緣就結進去了，在我們八識田裡，你傾慕哪一位，很容易就跟著那一位去。

還有一件很重要的事，聽經聞法，在當年的萬佛聖城是非常非常重要的，當時不來聽經的就差不多要離開了，基本上是這樣。上人也用這段時間，把我們集合在一起。比如說道場有甚麼事情，上人會告訴我們；還

bring forth their Bodhi resolve. That was how he brought our energy up.

During the latter part of 1990, the Master started getting sick, but we could see that although he was ill, he continued to turn the Dharma wheel. In 1993, his illness got more serious, and then later he entered Nirvana in 1995. From this, you know that despite the Master's illness, he still spared no effort or energy to help living beings. In 1993, when he went to Taiwan to propagate the Dharma again, it was his last trip overseas.

The Master previously said that bright red flowers need green leaves to accommodate them, so although, he always turned the Dharma wheel, he also needed his disciples to cooperate with him. Hence, came our training in turning the Dharma wheel in daily life. I remember back then our tradition was really pure, and I really miss it. The Master trained us in daily life in a pure environment and guided us forward in cultivating both blessing and wisdom. In terms of blessings, we had training in the precepts, community work, and listening to the Dharma; and in terms of wisdom, we were trained to turn the Dharma under the guidance of a good knowing advisor so we wouldn't go off track. We continued to go forward and grew. I remember that during that time period, I felt great hope for the future and was always maturing with in a structured framework.

The Master taught us to cultivate both wisdom and blessing, and to study and practice together. Right now, I feel that people in the Way-place cultivate more blessings than study, yet both are equally important. When we practice, you must have study, so your practice will not go wrong; if you only study without practice, that's not permissible either. If you practice without any guidance from a good knowing adviser, then you can very easily develop your own knowledge and own views in doing things. The result is that you easily make mistakes, or become very attached to your job, thinking that it is "yours." Take for example, if you were a manager at a certain Way-place for a department. If you don't have enough understanding of your situation, precepts, or practice, you could easily lead others in the wrong direction.

So on the path of cultivation, it's very important that we have a good knowing adviser. If you follow the wrong person in your cultivation, you will have no achievement, and it is very possible that you might fall into a demonic path. The Master entered the Nirvana twenty-four years ago, and we could say that we are rather far from the Buddhas now, so we must cherish the Dharma affinities that we have with good knowing advisers. If you only listen to yourself or wrong advisors, then you will go askew. Recently, I went back to Gold Sage Monastery, and there was a Bhiksuni who could not speak Chinese but helped out

是上人不在時，弟子也會用這段時間互動，這互動，團體性的機能就現出來了。現在，不一樣，我聽說現在萬佛聖城很多都用電子郵件來聯絡，有的人說，我沒有辦法不用電子郵件，因為會不知道發生甚麼事情。可是這樣團體的凝聚力就會減少了。如果我們都是用這樣的方式，個人性就比較重，相對的團體的凝聚力不夠，整個團體的向心力也會慢慢減少很多。

還有，當年規矩很嚴謹，嚴謹中又帶著生機，譬如說，現在，出家人日中一食，過午食要說淨；那時哪有說淨這一回事？因為大家持日中一食戒很清淨，根本不須說淨。所以，像這個跟以前就不太一樣。

還有，男女界的規矩特別嚴謹，以前，男女眾一起上殿，在妙語堂一起聽經聞法或上課，但是沒有另外男女眾合併的課，這會被上人禁止的。以前我們曾經想要錄英文的早課，那一天早上都已經準備好，要開始了，這不是在萬佛聖城，那時上人知道了，馬上要我們停止，呵叱：「男男女女在一個小地方做甚麼？」因為要錄音，就選一個比較小的房間，但馬上被停掉了。這些規矩戒律，個人出家這麼些年來，覺得它是非常保護我們的，而且也很感激上人當年的教導，讓我能夠繼續當一個出家人。

我一開始就說：成長代表動力跟希望，老化代表衰退乃至死亡。那到底我們老化的部分有哪些，大家去參一參。✿

the temple by doing a lot of community work. When she worked, she would bring the Master's Dharma tape to listen to it at the same time. She took it very seriously. I asked her what she was listening to and she replied, "Oh, I'm listening to the Master's Dharma. So I asked her, "Do you understand what he is saying?" She said, "I don't understand!" She couldn't understand, yet she was so vigorous in listening to his Dharma. So I said, "Yes, yes. Just continue listening to the Master's Dharma and then you will become his disciple. If you listen to other people than you become their disciple." She replied with, "Yes, yes, yes." By listening, you will create Dharma affinities, because the Dharma goes directly into your eighth consciousness. If you admire someone, it's very easy to follow that person.

Another important matter is listening to the Dharma. In the early days at CTTB, this was always an extremely important matter; if you didn't come for the evening lecture, you basically had to leave the temple. The Master would also use this time to assemble everyone and disciples would interact with each other as a group. But it's quite different now. Everything is communicated through email; this is how we talk to each other, so communicating in-person is diminishing within the group. The more we use this method, the more people will believe in it, and as a result, group spirit, power, and ardent motivation will weaken and gradually decrease. In terms of rules, they were very strict, yet lively. For example, left-home people only eat one meal a day; we do not eat after noon. At that time, there was no such thing as saying the short ritual to declare purity to take food after lunch, because everyone was purely upholding that practice. But it's very different now.

The rules regarding men and women were also very strict. In the past, men and women would only get together in the Buddha Hall, when listening to the Dharma in the Wonderful Words Hall, or when having classes with the Master. Besides these occasions, we would not have any individual classes where men and women were together. Those classes would be forbidden without the Master being present. I remember that one time we wanted to record the Morning Recitation and were all prepared on the morning of the recording. We wanted to record at our HQ branch temple, not at CTTB, because that place already had recording devices and was smaller and better for acoustics. There were men among the nuns that were ready to go to our destination, but that morning, the Master learned of this, and immediately stopped us. He said, "Why are men and women gathering together in such a small place? What are you doing?" So the Master immediately cancelled our plans to record. So you can understand how strict those rules were. Personally, after leaving home for so many years, I feel that these rules and precepts are to protect us. I am really grateful for all the teachings that the Master taught us, which allows me to continue being a left-home person. I am extremely grateful.

At the beginning of this talk, I said that growth refers to impetus and hope, and as far as decline, it alludes to our aging and moving toward death. Everyone can think about this. ✿