



# 緬懷宣公上人

—上人涅槃廿四週年紀念法會午間講法

## In Memory of Venerable Master Hsuan Hua

—Dharma Talks from the 24th Observance of his Entering Nirvana

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By Bhikshu Heng Lai

Chinese Translated by Bhikshu Jin Yong

恒來法師

近永法師 中譯

The Master said the only goal he had when he came to this world was to create living Buddhas. He had no other goals.

So, I was able to witness the Master fulfill this intention for many years. Each time he encountered a living being, even [if it was] an animal, he would work on crossing them over towards Buddhahood. Even in the course of doing business and interacting with people in the outside world, he would look at them and their Buddha-nature to see what he could do to get them to become Buddhas. One time, we went to the Golden Gate Park. There was, at that time, an aquarium there. They had fish and other sea creatures, and so, some lay disciples invited the Master and the Master said, “Okay, I’ll go along.” So, he went on a trip to this aquarium. When we arrived, instead of enjoying looking at the fish and other animals there, he started reciting mantras for them.

Even to the point of reciting for an alligator, he recited mantras for the alligator and continued on down. Next, he looked at the fish, and then recited for them. He wanted to cross over all living beings. He had the true Dharma spirit of the Buddha. Because we are human, we have a

上人說，他來這個世界不為旁的，就是為了造活佛。

多年來，我見證上人力行不悖這個想法。不論他遇到什麼人甚至動物，上人都會盡力幫助他們邁向佛道。即使跟外邊的人談事情、打交道，上人還是會看到對方的佛性，幫助他們成佛。有一次，居士邀請上人到三藩市的金門公園，當時那兒有一個有魚跟其他水族動物的水族館。上人說：「好吧，我去。」於是，上人就領著我們到水族館去。我們並非是去參觀這些水族動物，上人一到那兒就開始為這些眾生持咒。

他看到鱷魚，就為鱷魚念咒；接著看到魚，也為魚念咒；希望度那裡所有的眾生成佛。上人真的具有佛陀的精神。我們擁有人身，比起其他的眾生，我們更是得天獨厚，因為我們可以修行。所以上人特別費心的幫助我們修行，幫助我們開發自性。上人教我們不論是行、住、坐、臥，甚至吃飯的時候

great advantage over those in the animal world because we can cultivate the Way. So, he really worked hard on us to help us cultivate the Way and wake up to our true natures. He would always tell us whether walking, sitting, lying down, [or] eating, always be mindful. Be mindful of the Buddha, be mindful of the Dharma and be mindful of the Sangha. Always keep yourself in the present. Don't let your mind wander all over the place and you'll have more often attainment that way.

Even as we eat this wonderful vegetarian meal, we can still be mindful. This is a good practice for us today because we eat every day, and there are many other days in the week, many other weeks in the month, and many other months in the year. Today is a special day—you can use it for cultivation. Amitufo.

### By Bhikshuni Heng Chih

Chinese Translated by Bhikshuni Jin Jing

On this day, we express our remembrance of the Master by honoring the day of his passing. I will share with you two small things that I remember well. Shortly after I joined the Shurangama session in the summer of 1968 at the Buddhist Lecture Hall in San Francisco, I had a dream of the Master in which I was just an observer. In the dream, he was walking ahead of me along a path beside a lake. So, I saw him only from the back dressed in a gray robe. He moved silently and humbly with his shoulders, slightly rounded—no words were spoken. And yet, the dream left me with a lingering sense of having witnessed something profound beyond the scope of words and thought.

It wasn't until sometime later that I realized what the Master's bearing had communicated. It came to my understanding when I heard the Master's quote—it was a passage from Mencius. It goes like this, Mencius said, **“Humaneness, righteousness, propriety and wisdom are rooted from the mind and the heart, and yet they also take form. They are clearly visible in the countenance. They suffuse the back and they spread through the four limbs. The entire body becomes a nonverbal analogy.”**

It was then that I realized in both my waking state and dreaming state, I had witnessed this nonverbal communication of the essence of virtue, embodied by the Master. His quiet presence communicated to me that he was entirely virtuous. The second thing I remember was the verse the Master wrote. It goes like this:



都要保持正念，念佛、念法、念僧，讓自己活在當下，不要隨便打妄想，如此在修行上才能有所成就。即便我們正在享用這些美味的齋菜，我們仍然可以讓自己保持正念。今天對我們來說是很好的練習機會，因為一週有其他幾天，一個月有其他幾週，一年有其他幾個月。今天是非常特別的一天，可以藉著這個機會修行。

### 恒持法師

近經法師 中譯

我想分享我謹記在心的兩件事情。一九六八年，在我參加三藩市佛教講堂的暑期楞嚴研習班不久，我夢到上人，夢裡我是一個旁觀者。上人沿著湖邊的小徑走在我前頭，我只看到上人的背影，他穿著灰袍，沉靜地走著。他的雙肩微微屈著，不發一語，看似深藏若虛。但是夢裡領略的那種超言思而迴出的玄妙感，令人難忘。

直到一段時間之後，我才瞭解夢裡上人所傳達的訊息。當我聽到上人引用孟子的一段話，我才明白。孟子曰：「君子所性，仁、義、禮、智根於心，其生色也晬然，見於面，盎於背，施於四體，四體不言而喻。」

*Language is only fabrication and provocation, We use it to make excuses.*

*Let us value our energy for we all can become Buddhas. During this dream, stay silent; have not the slightest thought.*

*While awake to find that all along, there is not even a single word.*

**Language is only fabrication and provocation, We use it to make excuses.** We have the habit of talking. Did you happen to notice how many words you said on your way here today? Were they all worth it? The Master might tell us, “Probably not.” He said that words and sentences are but figments of our imagination. They arise from definitions we make with our minds—definitions that are not reliable because they come from our false thinking. But he also said, “Words are convenient for us to use because they help us justify our actions.” They help us vindicate our mistakes. They help us excuse our behavior. In other words, they help us sustain our ego and we use them to try to convince ourselves and others that we are the center of the universe.

**Let us value our energy for we all can become Buddhas.** In the second line of this verse, the Master reminded us that talking uses up our energy and making others listen to our talking uses up their energy. He pointed out that there are better things to do with our energy. For example, we can use it to urge ourselves to wake up and to propel ourselves to ward becoming sages and Buddhas.

**During this dream, stay silent; have not the slightest thought.** In the third line, the Master suggested how we might proceed with our lives. He said during this dream, stay silent. This dream he referred to is the lives we’re living. The Sages and the scientists tell us that what we are able to think and know is extremely limited in its scope—so limited that it’s likened to a mere dream state. The Master’s advice is: don’t talk so much. In fact, the best is to be quiet and listen to the silence. Try it some time. Try it on your way back home today.

The second part of the third line says: have not the slightest thought here. Slightest translates to the [Sanskrit] word [for] ksana, and ksana has a formula. I’m going to tell you the formula ksana is a measure of time. So remember

我才意識到當時自己是在一個清醒和作夢的境界，我見到德行之體，上人的德行之體。上人在無言的交流中展現他全然的德行。我記得的第二件事情是上人寫的偈頌，方才來法師也有提到，這個偈頌是這樣說的：

言詞虛妄狡辯多，  
寶貴精神可成佛；  
夢中止語無剎念，  
覺後原來一字無。

「言詞虛妄狡辯多」我們有說話的習氣。你們注意到今天來這裡的路上已經講了多少話？是否值得說？也許上人會告訴我們：「大概不值得。」上人說，文字和語言都從臆造而生，這些言詞的定義都是唯心所造，卻不可靠，因為都是來自我們的妄念。但是上人也說，語言方便我們使用，幫助我們將行為合理化、掩蓋錯誤、為行為找藉口。換言之，語言幫助我們保持我相。我們用語言來說服自己和他人，我們是宇宙的中心。

「寶貴精神可成佛」在偈頌的第二句，上人提醒我們，講話耗費我們的精神，別人聽我們講話也同樣耗費精神。上人指出，我們可以有更好的方法來使用我們的能量，例如用它來鞭策自己覺悟，或者讓自己走向成聖、成佛之道。

在偈頌的第三句「夢中止語無剎念」，上人對我們的生活方式提出建議。上人說，在生死大夢裡應該保持沉默，這個夢就是我們現在的人生。聖人和科學家都告訴我們，我們所看、所想、所知的範圍極其有限，以至於被比喻為夢境。上人教我們，不要說太多話。事實上，最好的方法是保持安靜並傾聽沉默。試試看，今天回家的路上就試一下。

在偈頌第三句的第二部分提到「無剎念」；無剎，這個「剎」翻譯成「剎那」，剎那是一個公式。告訴各位，這個公式是用來測量時間。因此，記得不要有絲毫的念



not the slightest thought, not a ksana of the thought. Some says that the ksana is equal to 1/75th of a second. Others say that 60 ksanas are equal to a finger snap. There are 90 ksana in a thought and that there are 4,500 thoughts in a minute. The point being that not for the slightest intake of a breath—not for the slightest blink of an eye. Should we have thoughts?

**While awake to find that all along, there is not even a single word.** And finally, the fourth line. The Master offered us a glimpse of what emerging from this dream might be like. He said, “Awake to find that all along, there is not even a single word.” Well, just think about it. All the talking we do and all those words we use to make excuses for ourselves isn’t worth it. Let’s take this last line away with us and ponder it. Use it as a meditation topic in Chinese. Huatou loosely translated means that which comes just before language. What is it that exists just before we use words to define it? I ask you again: what is it that exists just before we use words to define it? That’s the Master’s advice I leave for you today to remember him by.

By the Abbot, Bhikshu Heng Lyu

So, we all know the Venerable Master made eighteen great vows to benefit all living beings.

When he was young, included first in one of his eighteen great vows was: any living beings encompassing the Dharma Realm, from Bodhisattvas to living beings in the hells—if there is a living being among them who doesn’t become a Buddha, he won’t become a Buddha either. Therefore, out of loving kindness and compassion, the Venerable Master consistently transforms living beings day and night. Each time he reverently completed his prostrations to the Three Jewels—the Buddha, the Dharma, and the Sangha—he would add an extra bow. He said the extra bow was dedicated to all living beings in the Dharma Realm because they will eventually become Buddhas in the future. At the same time, he also transferred the merit from bowing to all living beings. From this, we can deeply understand that the loving kindness and compassion of his great vows to benefit living beings goes beyond space and time.

This year, 2019, is the 40th anniversary of the opening of the City of Ten Thousand Buddhas. The Venerable Master once told us, “The City of Ten Thousand Buddhas is the place to produce myriad Buddhas.” Therefore, he said those who come to the City of Ten Thousand Buddhas will definitely become Buddhas in

頭，甚至一剎那的念頭。一剎那就是七十五分之一秒；也有人說六十個剎那就像一彈指的時間。在一念中有九十個剎那，在一分鐘裡面有四千五百個念頭。這裡的重點不是一次呼吸或者一個眨眼的時間，而是不要有任何的妄想。那我們應該有念頭嗎？

最後，在偈頌的第四行，上人讓我們一探夢境所浮現的境界。上人說，「覺後原來一字無。」想想看，我們所講的、為自己找藉口的話語，這些話都不值得。讓我們把最後一句帶回去琢磨，把它作為參禪的話頭。簡單翻譯話頭的意思，就是在言語發生之前所存在的。在我們用語言去定義之前。再問大家一次：「在我們用語言去定義之前所才存在的是什麼？」我想把上人的這個教法送給大家以緬懷他。

方丈恒律師

我們都知道，上人年輕的時候，為了利益廣大眾生，發了十八大願。其中的前十大願，就包括了法界所有的一切眾生，從菩薩到地獄的眾生都包括在內。上人發願：「若有一眾生未成佛，就誓不取正覺。」因此，上人很慈悲地日夜都在教化眾生。每當他禮拜佛、法、僧三寶之後，都會額外的再多禮拜一次。上人說，這額外的一拜，是禮盡所有法界的一切的眾生，因為眾生將來都會成佛。同時，上人也將他的功德迴向給所有的眾生。從這裡我們可以深深的體會，上人慈悲利益眾生的願力是盡虛空、徧法界、盡未來際去幫助眾生。

今年2019年剛好是萬佛聖城開光四十週年。上人曾告訴我們說：「萬佛城的『萬』代表『無數』；而萬佛城的『城』，也可以說是成就的『成』；換句話來說，萬佛城就是無數諸佛成就之處。」所以上人說：「凡是來到萬佛聖城的人，將來一定會成佛。」有人聽了或許會問：「我現在已經在萬佛城了，我要怎麼樣才能夠成

the future.” Hearing that, someone may say, “I am at the City of Ten Thousand Buddhas now, how do I become a Buddha?” The answer is simple. We should practice the Six Great Guidelines that the Venerable Master already set for us to incorporate into our daily lives. They are: no fighting, no greed, no seeking, no selfishness, no pursuing personal advantage and no lying. Someone might say, “I am a businessperson, if I don’t fight, how can I make money?” Or someone may say, “I am a student, if I don’t fight, how will I get into a good school?” In fact, not fighting doesn’t mean we don’t do anything; it’s to remind us that we should keep a peaceful mind towards the things that we do while not having thoughts of anger, resentment or jealousy. In the same way, not having greed is the same as being content which is true happiness. Not seeking reminds us to purify our mind by having less desire, especially lust. Not being selfish reminds us to practice loving kindness, compassion, and putting ourselves in other people’s shoes.

Not pursuing personal advantage reminds us to benefit all living beings. Refraining from lying reminds us to be honest and have an open heart. Therefore, the Master said the Six Great Guidelines are the foundation of becoming a Buddha and those who practice the Six Great Guidelines are undoubtedly happy all the time. He is no longer, with us in a physical body. Before entering nirvana, however, he told us that he came from empty space and will return to empty space. What does that mean? It means that with his loving-kindness and compassion we are encouraged to remember that our inherent Buddha-nature is completely pure—just like empty space—beyond production and cessation. At the same time, he also encourages us to cultivate sincerely. The Venerable Master will always help us [regardless of our whereabouts] because empty space pervades everywhere; the loving kindness and compassion of his great vows to benefit living beings pervades everywhere as well. Today, we gather together here to sincerely express our gratitude to the Venerable Master for his loving kindness and compassion. At the same time, we should cultivate vigorously to help the proper Dharma dwell in the world so all living beings receive the benefit. Therefore, we can definitely accomplish Buddhahood soon and not keep the Venerable Master waiting too long. ❀

佛呢？」答案很簡單，那就是將上人耳提面命的六大宗旨——不爭、不貪、不求、不自私、不自利以及不打妄語，在我們的日常生活當中力行實踐。有人或許會說：「我是個生意人，如果『不爭』，那要怎麼賺錢？」或者有人會說：「我是學生，如果『不爭』，那要怎麼進到好學校？」事實上「不爭」，並不是說我們什麼事都不做，而是在提醒我們要心平氣和的做我們份內的事，而不要生氣、是怨恨或嫉妒。同樣的，「不貪」是提醒我們要知足常樂。「不求」是提醒我們要清心寡欲。而「不自私」，是提醒我們要慈悲，多為別人著想。

「不自利」，是在提醒我們要利益廣大的眾生。「不打妄語」，是在提醒我們要誠實，心地光明。因此上人說：「這六大宗旨是成佛的基礎，凡是實行這六大宗旨的人，時時都是快樂的。」雖然上人的色身已經不在這裡，但是在入涅槃之前，上人告訴我們他是從虛空來，回虛空去。這是什麼意思呢？上人的慈悲，提醒我們本有的佛性是純淨無染，就像虛空一般，超出生滅。同時，也鼓勵我們，只要認真修行，上人會一直幫助我們。因為虛空是充遍法界，上人慈悲利益眾生的願力也無處不在。今天，我們齊聚一堂，對上人的慈悲表達誠摯的感謝。同時，我們應該精進修行讓正法久住於世，以利益所有的眾生。如此，我們才會早日成佛，不會讓上人等太久。❀

