

A Good Teacher

善知識

A talk given by Barbara (Guo Xu) Waugh in the Buddha Hall at the City of Ten Thousand Buddhas on May 17, 2018
Chinese translation by Angela Morelli and Janet Lee

果須講於2018年5月17日萬佛聖城大殿
李佼、李采真 中譯



Many people have thought that the Venerable Master Hsuan Hua was a very good instructor for anyone who wanted to learn the meaning contained in Buddhist Classical texts and understand how to put the instructions of the Buddha into practice. When the Venerable Master came to America there was already some interest in Buddhism. There were teachers of Tibetan and Japanese Buddhism. People went to places like Sri Lanka to study Theravada Buddhism. A few scholars were translating some Chinese sutras into English and expressing doubts about whether anyone could still understand or explain them. Access to China for Westerners was very limited and some suspected that the Chinese version of Buddhism had probably died out.

對於想要深入經藏、解行相應的人而言，上人是他們心目中的一位善知識。上人初來美國的時候，美國人已經稍微對佛教感興趣。當時有藏傳佛教和日本佛教的老師，有些人甚至遠赴斯里蘭卡等地去學習南傳佛教。也有學者將中文的佛經翻譯成英文，不過他們懷疑是否有人能真正明白、甚至講解這些經文。由於西方人對中國的了解非常貧乏，甚至有人懷疑漢傳佛教大概已經不存在了。

People wondered, “was this ancient teaching something that modern people could still understand and practise? Could someone explain it and teach it? How do you recognize such a person?”

One night I was attending a lecture by the Venerable Master and he asked, “How do you know a good teacher? He answered his own question by saying, “You know a good teacher by what he or she does.” What does that mean?

In Sanskrit the root *kr* means “to do or make.” The word *karma* means both action and the result of actions. In the *Abhidhamma*, *karma*, as the experience and conditions of one’s life, are explained as the fruits or results of one’s past intentional actions. Our future *karma* results from actions in response to what arises for us based on the seeds we have planted in the past, according to *Yogacāra*.

In *Aśvaghoṣa’s Handsome Nanda*, good conduct consists of wholesome actions of thought, speech, and body. One can see examples of right speech and right action with one’s ears and eyes in Master Hua’s everyday deeds and words. One can consider his teachings and apply direct knowledge to assess their verity. This technique is recommended by the Buddha in the *Vimamsaka Sutta*, for determining whether one can place faith in the Buddha.

Through his words and actions, Master Hua was able to convey to people the type of proper and wholesome mental activity conducive to achieving happiness and freedom for one’s self and for others. He was able to explain to people how to use the Buddha’s teachings to accomplish this, and he exemplified this type of accomplishment in his person. In my experience this is easier to think about and talk about, than to do. There is a term, “head mouth Zen,” or Kou Tou Chan. Rather than going just by what a person thinks or says, he was recommending that we go by what they do.

The Venerable Master had arrived in the United States in the early 60’s an itinerant Buddhist monk with few possessions and even fewer local connections. In 1968, 50 years after Master Hua’s birth, and 50 years before now, the Master had met a few people and convened a summer Dharma Assembly in San Francisco on the *Śūraṅgama Sūtra*. He explained the *Śūraṅgama Sūtra* and the practice that goes with it and he oversaw the recording, transcription and translation of his lectures. Instrumental in that process

人們也想知道：「這個古老的教法是否能被現代人理解？有誰可以講解這些經典，並且教導人們如何依教奉行？要如何認出這樣的善知識？」

有一天晚上，上人講經的時候問大家：「要如何辨別一位善知識？」然後他自己接著回答：「從他的行為，就可以看出不是一位善知識。」這是什麼意思呢？

在梵語中，字根 *kr* 有「做」或「去做」的意思，所以「業」這個字就包含兩種意思—行為和行為產生的結果。在《阿毘達磨》中，「業」被解釋為一個人的生活經驗和生活中各種因緣的表現，也是過去造作所產生的結果。根據《瑜伽行》的說法，對於現前緣境所做的回應將決定我們未來的業，而如何回應這些緣境，又是受往昔的種子所影響。

馬鳴菩薩所著的《美難陀傳》中提到，善行是由良善的思想、言語和行為所組成。如果我們仔細用耳目去觀察上人的日用言行，就知道什麼叫做正語、正業；然後進一步去思維上人所教導的，在生活中體驗其中的道理。這個方法也是佛陀在《審查經》教導他的弟子，用來判斷是否應該對佛陀具足信心。

透過正語、正業，上人也為我們展現正念、正思維如何帶給自己和他人快樂和自在。上人不僅懂得教導如何修行佛法而得到解脫，他也親自做給我們看。根據我個人的理解，比起躬行實踐，思維佛法或是討論佛法可是簡單多了。有一句話說「口頭禪」，意思就是與其光說不練，還不如起而去行。

60年代初，上人這位雲水僧行腳到美國國時，幾乎是身無長物，人地生疏。1968年，上人五十歲的時候，也就是現在的五十年前，師父遇到一些人，因此促成舊金山暑期楞嚴研修班的因緣。上人當時不但講解《楞嚴經》，也教導大家如何依照經典來修行；並交代將所有的講法都進行錄音、文字記錄以及翻譯。在這個過程中，

were some young Americans, including Dharma Master Heng Chih and Dr. Ron Epstein. That summer Master Hua turned the Dharma Wheel and that wheel continues to turn to this day.

In 1969 I met Master Hua in a dream. I knew next to nothing about Buddhism at that time. In the dream, Master Hua was giving away the Supreme Dharma. A year later, I met him at a retreat arranged by Dr. Lewis Lancaster for his UC Berkeley Buddhism students. The Venerable Master arrived with five newly minted young American monks and nuns, and a group of lay people. Dr. Ron Epstein was too busy welcoming his baby girl, Shari, into the world, to attend. Dharma Master Heng Chih, one of the original five American left-home people, was there.

The Venerable Master lectured *the Ten Vows of Samantabhadra Bodhisattva* and I recognized him as the monk in my dream. He said everyone present had conditions with Samantabhadra Bodhisattva but that after we left we would probably forget his lecture.

A month later, when I sought out the Venerable Master at the Buddhist Lecture Hall in San Francisco and told my story, he asked if I remembered the Ten Vows. I remembered about four of them. He gave me a copy of the first edition of *Vajra Bodhi Sea*, and pointed out an article about the five precepts. I was delighted. My mother and doctor had tried to talk me out of being a vegetarian for years so I was glad to have support for this practice.

When the Venerable Master was a young boy in Northern China, the youngest son in a hard working farming family, he came across a dead child in a field. This affected him profoundly. He saw very clearly the dangers of the repetitious cycles of birth and death, the basis of the first Noble Truth, and resolved on the path of becoming a Buddhist Monk. However, his parents needed his help on the farm so he practiced filiality and other virtues. When his mother died and his parents were gone, he sat by his mother's grave, in harsh conditions, for three years. During that time the Sixth Patriarch appeared to him and told him to bring the Dharma to the West.

When the three years were up, the Venerable Master became a monk. He traveled about China, sought out teachers, and studied and put into practice all five schools of Buddhism. People recognized the level of accomplishment in his practice and sought him out as a teacher.

有幾位年輕的美國人扮演了非常關鍵的角色，包括恒持法師和易象乾教授。那個夏天，上人啟動了正法之輪，這個法輪至今仍持續轉動著。

1969年，我在夢中見到上人。當時我對佛教幾乎一無所知，然而在夢裡，上人正在開演殊勝的妙法。一年後，我在一個研習營遇見上人，那是柏克萊大學藍卡斯教授開給他佛學課學生的，上人帶著剛出家的五位比丘、比丘尼以及一些居士來參加。那個時候易象乾教授為了迎接他女兒易瑞華的誕生，忙得分身乏術無法參加。恒持法師，最早的五位美國出家人之一，當時也在場。

上人給大家講解普賢菩薩的十大願，我立刻認出他就是夢境裡的那位和尚。上人說當時在場的人跟普賢菩薩都很有緣，但是這些人聽完之後很快就又會忘得一乾二淨。

一個月後，我在舊金山佛教講堂找到上人，跟他說了我的故事。上人問我是否還記得那十大願？我只記得其中四個。他給了我一本《金剛菩提海》的創刊號，然後翻到一篇和五戒有關的文章。我非常驚喜，因為我的母親和醫生多年來一直試圖勸我放棄吃素，我很高興現在終於找到了支持。

上人在中國東北家鄉的時候，是一戶辛苦農家的么兒。因為在田裡見到一名死嬰，帶給他極大的影響，因此透視生死輪迴的險惡，這也正是四聖諦中苦諦的根本。於是上人決定出家修道，了生脫死。然而因為父母需要他幫忙農作，上人便留在家中盡孝，充實內德。當母親去世，雙親都不在了，上人就在母親的墳上守孝三年，絲毫不畏環境的困苦艱難。在這段守孝的歲月，六祖大師示現在上人面前，囑咐他要把佛法帶到西方。

三年守孝期滿後，上人就出家了。他在中國各地行腳，參訪善知識，修習

When Venerable Master arrived in America he was unknown. By the time he entered the stillness, he was known to many people around the world. What is the key to his accomplishments? I don't know about his past lives, but in this life I think it started with seeing the dead child in the field. From that time forward, in thought after thought, he paid attention to the problem of birth and death and how to solve it. And somehow, in the course of his remarkable journey, he brought forth boundless compassion for all living beings.

He taught people how to sit in full lotus and meditate. He lectured and explained the important sutras and practices of Buddhism. He put forth constant effort to adhere purely to a tradition passed on in an unbroken lineage since Śākyamuni Buddha. Every thought, word and deed evinced an attention to enlightening himself and others. He practiced all the Dharma doors. He disregarded his own benefit to help others and said that he had one attachment—to living beings and helping them realize buddhahood. He shunned wealth and fame. He provided a model for holding precepts purely and braving difficult Buddhist ascetic practices like eating one meal a day and sleeping sitting up. He tended to the problems great and small of his disciples, without asking anything in return but their sincerity.

Attending to the actions of body, mouth, and mind in the manner taught by the Buddha as leading to ending birth and death and realizing Nirvāṇa requires constant wise, proper and mindful attention and effort with regard to thoughts, words, and deeds and their potential negative or positive karmic outcomes. When the Venerable Master spoke to you, it was not idle speech. Whether admonishing or comforting, his words were helpful. He was a kind parent and a skilled doctor. Meanwhile he founded many temples, a Sangha and Laypeople Training Program, the Buddhist Text Translation Society, Instilling Goodness and Developing Virtue Schools for Girls and Boys, Dharma Realm Buddhist University, and the International Institute for Philosophy and Ethics. He created a Buddhist community of monks, nuns, and lay men and women in the West. He brought the Buddhadharma, not just to the West, but to the modern world, and made it possible for people to understand and practice it.

People flocked to the Venerable Master like birds looking for a meal and a safe place to perch. Was it his eloquence, his rigorous and pure practice, his spiritual powers? Was it his

佛教的五大宗。能看出上人很有修行的人，都紛紛拜他為師。

上人剛到美國的時候，沒人認識他；上人入涅槃之後，世界各地很多人都知道他。他成就的關鍵是什麼？我不知道上人的過去世，但就這一世而言，我認為是從看到田野那個死嬰開始，上人就不斷思索生死的問題以及解決之道。在他卓越非凡的一生中，始終是無緣大慈、同體大悲對待眾生。

上人教導人們如何雙盤和打坐，也講解佛教的重要經典和教導人們修行。他投注極大的心力去傳襲世尊訂定的佛制，身語意都是如何幫助自己和眾生開悟。上人修行所有的法門，無視自身利益去幫助眾生，為的就是希望眾生早日成佛。他捨棄財富和名望，持戒清淨，並且修日中一食和夜不倒單的苦行。上人不求回報的關心弟子們大大小小的問題，只希望弟子們在修學佛法的路上有誠心。

按照佛陀教導的方式來觀照自己的身口意，才能了生脫死，達到究竟涅槃，這需要真正的智慧、正知見、正念，才能跳脫善惡業的牽引。上人和我們談話的時候，一定不是講閒話。不管是訶責或是安慰，上人所有講的一字一句都是有作用的。他就像慈悲的父母，或者一個技術純熟的醫生一般。除此之外，上人也建立很多道場，設置僧伽居士訓練班，法界佛教總會佛經翻譯委員會，培德中學和育良小學，法界佛教大學和國際哲學倫理研究院。他在西方為四眾弟子打造了一個佛教叢林。上人不僅把佛法帶到西方，也帶到現代，並使人們能夠信受奉行。

就像尋找避風港和食物的鳥兒一樣，人們總是圍繞在上人的身旁。是因為上人的辯才無礙、持戒精嚴、還是他的神通？還是因為上人的德行、道行、他的才能還是他的慈悲？上人知道所有他見過的人的因果和所需要的教法，不論弟

obvious virtue and accomplishment in the way, his skill in means, his compassion? He recognized the causes and conditions of the people he met and understood what type of teaching each one needed. Wherever his disciples were in their journey towards Buddhahood, he brought the Dharma Rain to the seeds in the ground, the little sprouts and the great trees. He said anyone who set foot on the grounds of the City of Ten Thousand Buddhas was guaranteed to become a Buddha. If you have been to the City of Ten Thousand Buddhas, you have a prediction of Buddhahood. How quickly you get there depends on you. The Venerable Master vowed not to attain enlightenment himself until all his disciples attained it. Yet, if one felt unable to measure up in comparison to his accomplishments, he would reassure you with a big smile and the words. “Everything is okay. Try your best”.

Some might think, “Well that is all very well and nice but what will we do now that the Venerable Master is not here?” When Ānanda asked Śākyamuni Buddha, on behalf of the great assembly, who would be their teacher after the Buddha had gone, the Buddha said to take the precepts as your teacher. Who can explain the precepts? In the Pāli Suttas the Buddha said turn to the elder experienced monks and nuns. What can help you bridge the 2500 year gap between Śākyamuni Buddha and today? It is the words of the Buddha, preserved in the sutras and explained in the śāstras, that have been handed down to us in an unbroken lineage. As long as there is a pure Sangha, there is Proper Dharma, and one can learn and practice the teachings of Śākyamuni Buddha. This is what the Venerable Master gave freely and generously and compassionately to the world. ❀

子們在成佛路上的任何一個地方，上人都用法雨滋潤地上的種子、小芽和大樹。上人說，凡是踏進萬佛城的人都一定成佛。如果你到過萬佛城，你就已經被授記了；至於多快可以成佛，取決在你自己。上人的願力是，所有的弟子成佛之前，他誓不取正覺。但是如果有人認為自己不能跟上人相比，上人會報以微笑，說：「沒問題，盡力就好。」

有人可能會認為，這一切聽起來都很美好，但是上人不在，我們能做什麼？當阿難代表大眾請示世尊：「世尊涅槃之後，應以誰為師？」佛陀說：「以戒為師。」誰能解釋戒律？佛陀在巴利文數部經典上都說，應當轉而請教年長的比丘和比丘尼。我們要如何傳承釋迦牟尼佛在兩千五百年前所傳的法？那就是佛所講過的法，保存下來的經典還有論述，這些就是佛教傳承給我們不間斷的法脈。只要有清淨的僧團，有正法，人們就可以學習和修行佛陀的教義。這也是上人對這個世界最自在、最慷慨、最慈悲的布施。❀

BUDDHISM A TO Z

Eight Aspects of The Path of Buddhas

In all world systems, the lives of all Buddhas share the following eight aspects:

- 1) Descending from the Tusita Heaven,
- 2) Entering the womb,
- 3) Emerging from the womb,
- 4) Leaving the home-life,
- 5) Subduing Mara,
- 6) Becoming a Buddha,
- 7) Turning the Great Dharma Wheel,
- 8) Entering nirvana.



佛的八相成道

所有世界諸佛一生都經歷八個過程：

1. 由兜率天降
2. 入胎
3. 出胎
4. 出家
5. 降魔
6. 成道
7. 轉法輪
8. 入涅槃