



法筵長流（一）

Feast of His Dharma Legacy Like an Ever-Flowing River (Part 1)

「只要我有一口氣在，一定要講經說法」——宣化上人赴美後講經史（1968年起）

“Even if I have only one breath left, I will continue to lecture on the sutras and speak the Dharma without fail.” — A history of Venerable Master Hsuan Hua’s sutra lectures given after arriving in America (since 1968)

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「只要我有一口氣在，一定要講經說法、弘揚正法。」這是旅美高僧宣化上人發的弘願。

上人從年輕在中國，中年在香港；乃至1962年到美國，數十年講經說法如一日，法座不可計數。每次講經不因人數多寡而有所改變，多則數百人，少則甚至一人，還是照樣地講。

上人自述，十六歲時即以弘揚佛法為己任，當時住在廟上，曾開講《六祖壇經》、《金剛經》、《阿彌陀經》；1948年三十歲時，應邀赴江西南城講《阿彌陀經》。1949年赴港後，十餘年間觀機逗教，隨緣度眾，前後講了《地藏經》、《金剛經》、《阿彌陀經》、《普門品》、《楞嚴經》等；惜均未整理出書。香港有位劉果娟居士耳聾多年，竟在聽上人講《普門品》時，

“Even if I have only one breath left, I will continue to lecture on the sutras and speak the Dharma without fail; I must propagate the Proper Dharma.” This was one of the great vows of Venerable Master Hsuan Hua, the eminent Chinese monk who took up residence in America.

Venerable Master Hua passed his youth and early adult years in China, spent his thirties in Hong Kong, and then, in 1962, (at the age of 44) came to America. Decade after decade, Venerable Master Hua continuously spoke the Dharma and lectured on the sutras, presiding over countless Dharma sessions. He taught regardless of how many people participated. Whether there were many, even hundreds, or whether there were only a few, maybe even just one person — no matter what, he was there.

The Venerable Master said that he remembered undertaking the responsibility of propagating the Dharma when he was only sixteen. At that time, in the monastery where he lived, he lectured on the *Sixth Patriarch’s Platform Sutra*, the *Vajra Sutra*, and the *Amitabha Sutra*. In 1948, when he was thirty years old, having received an invitation, he went to Nancheng in Jiangxi Province, where he lectured on the *Amitabha Sutra*.

In 1949, he went to Hong Kong and for a little over a decade,

完全恢復聽力，令她更誠心信佛。上人早期在美，1962年至1968上半年所講的《妙法蓮華經》、《金剛經》、《心經》、《永嘉大師證道歌詮釋》、《易經》、《六祖法寶壇經》、《阿彌陀經》，除了《永嘉大師證道歌詮釋》外，也均未流通於世。

1968年夏，因緣成熟，弟子們才開始有系統地將上人講經說法及開示內容翔實記錄，並翻譯成多國文字，以廣流傳，幫助更多人同霑法益。

西方佛法露曙光

黃頌軒、晨瑛 英譯



1968年楞嚴講修班

The Shurangama Summer Retreat, 1968.

1968年6月17日，在三藩市佛教講堂，宣化上人正式開始講解在美國弘法的重要經典——《大佛頂首楞嚴經》。此經為正法的代表，於佛法將滅時，首先消失。《楞嚴經》是禪門的祕鑰，也是顯教的教綱，凡夫依之修行，可轉凡心而入聖智；諸菩薩證之，能夠化度群機，而歸於佛乘。上人首先講這部經，旨在破除我們的無明煩惱、我執、愛欲，指示我們如何渡過茫茫業海，實為迷途的指南針、黑暗的照明燈。

observing each person's potential, he taught accordingly, depending on specific causes and conditions. During this period, he lectured on the *Earth Store Sutra*, the *Vajra Sutra*, the *Amitabha Sutra*, the *Universal Door Chapter*, the *Shurangama Sutra*, and more. Unfortunately, those lectures were never compiled and published.

There was a upāsikā from Hong Kong, Liu Guo Juan, who had been deaf for many years: after attending the lectures of Venerable Master Hua on the *Universal Door Chapter*, she completely regained her hearing. This strengthened her faith in the Buddhadharma. Of all of the lectures the Venerable Master gave in his early years in the United States (from 1962 to the first half of 1968,) including those on the *Lotus Sutra*, the *Vajra Sutra*, the *Heart Sutra*, the *Book of Changes (Yi Jing)*, the *Six Patriarch's Dharma Jewel Platform Sutra*, and the *Amitabha Sutra*, only his lecture on *Great Master Yongjia's Song of Enlightenment* was published.

When the causes and conditions ripened in the early summer of 1968, the Venerable Master's disciples began to record—systematically and in great detail—all of his lectures, Dharma talks, and specific Dharma instructions. At the same time, they began to translate these talks into many different languages and to disseminate them throughout the world, so that they could share and many others could benefit from the Dharma.

The Dawning of Dharma in the West

English Translated by Early Bird Translation Team

On June 17, 1968, in the San Francisco Buddhist Lecture Hall, the Venerable Master Hua began his formal lecture series on the *Shurangama Sutra*, one of the important sutras he lectured in America. This sutra perfectly represents the Proper Dharma, and will be the first to disappear from the world during the Dharma Ending Age. The *Shurangama Sutra* contains the keys to Chan practice; it outlines the non-esoteric teachings. If ordinary beings rely on it in their cultivation, they will be able to turn their ordinary minds into the wise minds of sages (and then they will become sages). If Bodhisattvas awaken to or realize the truths within it, they will be able to liberate beings, delivering them on a vast scale and teaching them in accord with their potentials, so that they become Buddhas (literally, “realize the supreme



1968年楞嚴講修班結業

The Conclusion of the Shurangama Summer Retreat in 1968.

此次的楞嚴暑假講修班，為期九十六天，有四十多名西方大學生參加。最初，包括翻譯在內，每日講兩小時。上人知道這樣是講不完的，所以除了晚上講經外，在下午又增加一次講經時間，之後又增加為三次——上午、下午、晚上，到了最後又再增加到四次——上午一次、下午兩次、晚上一次。因此，首次的暑假班於一九六八年九月廿二日圓滿。

Buddha Vehicle.”) That is why the Venerable Master chose to lecture on this sutra first. It was meant to help us overcome our afflictions, and to break through our ignorance, self-attachment, cravings, and desires. It can also provide us the guidance we need to cross over the vast ocean of karma. This sutra is a beacon for beings in darkness and a compass for those who have lost their way.

During the summer retreat of 1968, which was attended by over forty Western university students, the Venerable Master lectured on the Shurangama Sutra over the course of 96 days. At first the sutra lectures lasted two hours every day, including translation. But soon, the Venerable Master realized he would never finish if he carried on according to this schedule, so he added an afternoon lecture, and after that an evening lecture, so that there were in total three lectures each day— morning, afternoon, and evening. During the final phase of lecturing he added yet another lecture time to the original three so that there were four in all each day: one in the morning, two in the afternoon, and one in the evening. This first summer retreat concluded on September 22, 1968.



楞嚴經淺釋——英譯本

The English Version of the Commentary on the Shurangama Sutra



楞嚴經淺釋——韓譯本

The Korean Version of the Commentary on the Shurangama Sutra

屢變土田說大法

郭明羽、晨珪 英譯

一九六八年「楞嚴暑假講修班」以後，學佛的弟子越來越多，暑假班的學生大多來自華盛頓州西雅圖市，契機相引，如磁吸鐵，不可思議！他們都自動搬到三藩市，便於參加1968年11月10日開講的「法華法會」。上人每晚講解《妙法蓮華經》，一連兩年，約三百五十餘會，1970年11月10日圓滿。此經闡明「諸佛世尊，唯以一大事因緣故，出現於世」，所謂「開示悟入佛之知見」。上人講說此經，是為了啟發我們——開佛之知見、示佛之知見、悟佛之知見、入佛之知見，足見上人之悲願宏偉。

1968年11月16日起，上人又於每星期六講《地藏菩薩本願經》，1969年9月29日圓滿。地藏菩薩所發「眾生度盡，方證菩提；地獄未空，誓不成佛」的宏願，喚醒我們的良知，引導我們發大悲願力，救度物質豐富、精神領域缺乏的眾生。

在弟子們懇切的請求之下，上人接著又在1968年11月17日開始，每日下午講解《金剛般若波羅蜜經》，讓我們了悟——三心不可得、應無所住而生其心，即是看破、放下、



1968年法華法會

The Lotus (Dharma Flower) Lecture Series, 1968.

While Speaking the Great Dharma, the Buddha Transforms the Earth

English Translated by Early Bird Translation Team

Since the Shurangama Summer Retreat in 1968, more and more people have come here to study the Buddhadharma. Most of the students who attended this retreat were students from the University of Washington in Seattle. Since the conditions for learning looked so appealing, they were drawn here the same way that iron filings are attracted to a magnet. It was quite inconceivable. They voluntarily relocated to San Francisco so they could more easily participate in the Lotus (Dharma Flower) Lecture Series which started on November 10, 1968. The Venerable Master lectured on the *Lotus Sutra* every night for two consecutive years, holding 350 or more Dharma sessions. The lecture series concluded on November 10, 1970. This sutra expounds that “the Buddha appeared in the world because of causes and conditions relating to an important matter.” That is to say, the Buddha intended to reveal to living beings his knowledge and views, to offer instruction on these, and to help beings awaken to and enter into his knowledge and views. Similarly, it is also for the sake of us living beings that the Venerable Master explained this sutra to reveal the Buddha’s knowledge and views, to instruct us on these, to enable us to awaken, and to “enter into” the Buddha’s knowledge and views. From this we can sense his great compassion and profound vows.

Moreover, every Saturday, starting from November 16, 1968, the Master lectured on the *Sutra of the Past Vows of Earth Store Bodhisattva* — a lecture series he completed on September 29, 1969. Earth Store Bodhisattva made a profound vow: “Only when every single living being is liberated will I attain Bodhi. Should a single living being remain un-liberated from hells, I vow that I shall never become a Buddha.” Such a profound vow wakes us up, guides us to make our great vows of our own, and inspires us (following the Bodhisattva’s example) to go out and liberate the living beings of our time who, although enjoying material abundance, really suffer because their spiritual life is so impoverished.

At the sincere request of the disciples, the Venerable

自在。此次般若法會，於1969年4月6日圓滿。

接著又續講《大般若經》之精髓——《般若波羅蜜多心經》。並著作《般若波羅蜜多心經非臺頌解》，指點迷津，期冀眾生同登彼岸。頌云：

妙智方可達彼岸
真心自能契覺源
法喻立名超對待
空諸法相體絕言
宗趣原來無所得
力用驅除三障濁
熟酥判作斯教義
摩訶逆轉般若船

也啟示我們：

行道修身莫外尋
自性般若深密因
白浪沖霄黑波止
涅槃彼岸任運登
時兮時兮勿錯過
慎之慎之取天真
杳杳冥冥通消息
恍恍惚惚見本尊



1968年法華法會
The Lotus (Dharma Flower) Lecture Series in 1968.

Master started another lecture series on the *Vajra Prajna Paramita Sutra*, which began on November 17, 1968 and took place every afternoon. His lectures on this sutra enable us to awaken to the truth that the three minds—the mind of the past, of the present, and of the future—are all unobtainable. Thus, our minds should be engaged everywhere, but nowhere attached. In other words, we should see through all phenomena, let go of everything, and attain self-mastery. This Prajna Lecture Series was completed on April 6, 1969.

He then proceeded to lecture on another sutra, the *Heart of Prajna Paramita Sutra*, which is the very essence of the *Maha Prajna Sutra*, adding his own commentary, a work called: the *Heart of Prajna Paramita Sutra — A Versified Commentary*. His commentaries are like a compass for beings lost at sea. He sincerely hoped that all beings would reach the other shore (—the shore of Nirvana).

A verse of his commentary goes like this:

*Only through wondrous wisdom can one reach the other shore.
The true mind corresponds with the source of awakening.
Dharma-analogy establishes its name—transcending all dualities.
This ineffable substance is empty of all dharma attributes.
Its principal teaching is non-attainment and
it has the power to eradicate the three obstacles.
It belongs, by its meaning, to the sutras compared to clarified butter.
By a sudden reversal you find the Maha Prajna Boat.*

Another of his verse teaches us that:

*Practice the Way, cultivate virtue, and do not pursue external things.
In the prajna of your own nature discover the deep and secret cause.
When white waves surge up into sky, the stormy sea calms;
Effortlessly, one ascends to Nirvana, attaining the other shore.
Time running is out—do not waste this opportunity.
Cultivate carefully and you will attain your true nature.
Far, dim, and indistinguishable, good news arrives.
Here one minute, gone the next—you suddenly discover yourself as an
unborn Buddha.*

This lecture sessions began on April 20, 1969, and concluded on July 27, 1969.

Upon the completion of the Dharma sessions of this *Heart Sutra* Lecture Series, the disciples, deeply touched by this rain



妙法蓮華經淺釋及英譯本

The Commentary on the *Lotus Sutra* and the English Version of the Commentary on the *Lotus Sutra*.

法會自1969年4月20日開始，至1969年7月27日圓滿。

「心經法會」之後，弟子們廣受法雨之滋潤，法喜充滿，再度懇請上人講解《大悲心陀羅尼經》。此經說明觀世音菩薩從無量劫以來，在因地修行菩薩道時，成就大慈大悲。經云：

為諸衆生得安樂故，除一切病故，得壽命故，得富饒故，滅除一切惡業重罪故，離障難故，增長一切白法諸功德故，成就一切諸善種故，遠離一切諸怖畏故，速能滿足一切諸希求願故。

上人要弟子學佛所學，行佛所行，發大慈悲心，在五濁惡世行難行之行，忍難忍之忍，盡心竭力行菩薩道；要躬行實踐，身體力行，才能使諸佛菩薩的真精神顯露出來，使佛教能在西方生根萌芽，開花結果。此外，上人也是想讓大家知道——佛教究竟是甚麼？

of Dharma, which moistened and nurtured them, were filled with the bliss of Dharma. They further requested that the Master lecture on the *Dharani Sutra of the Heart of Great Compassion*. This sutra explains how Guanyin Bodhisattva, beginning limitless kalpas ago, cultivated the Bodhisattva Path on the causal ground and perfected his great compassion and great kindness. The sutra says:

I (Guanyin Bodhisattva) shall cultivate the Bodhisattva Path so that I can help all beings attain peace and bliss; Dispel all sicknesses, attain longevity, and riches and abundance. Eradicate all bad karma and heavy offenses, and transcend all obstacles or difficulties. Increase all merit and virtue related to the Dharmas of purity; Accomplish all seeds of goodness, and leave all fear far behind; and so that I can quickly fulfill whatever living beings wish for or aspire to.

The Venerable Master wanted all of us, who are his disciples, to emulate the Buddha—to learn and practice just like the Buddha, to bring forth great compassion, and in the evil times of the five turbidities, to practice what is difficult to practice and endure what is difficult to endure. He hoped that we would spare no efforts in practicing the Bodhisattva Path. Only by truly practicing can we bring forth the true spirit of the Buddhas and Bodhisattvas, allowing Buddhism to take root, sprout, blossom, and bear fruit in the West. Besides, the Venerable Master also wished to help all of us to understand what Buddhism is truly all about.

待續

To be continued