

## 法筵長流（二）

# Feast of His Dharma Legacy Like an Ever-Flowing River (Part 2)

「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)

佛經翻譯委員會提供

Reflections Provided from the Buddhist Text Translation Society (BTTs)

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### 出廣長舌破迷倒

第二次的暑假佛學講習班，於1969年6月16日開始。上人每日下午講解《大方廣佛華嚴經·普賢行願品》，晚間繼續講《妙法蓮華經》。普賢菩薩的十大行願，告誡修行佛法的人，要成就佛果，必須發恭敬心、長遠心、不畏懼心、慈悲心、大行願心，修學普賢菩薩十大願王。上人時常鼓勵弟子，要抱著為法忘軀之精神；尤其是在這個國度裏，應本著大行願力，為佛教努力。〈普賢行願品〉於1969年7月25日講解圓滿。

之後，上人又於1969年8月4日起，每日下午講解《六祖法寶壇

### A Long, Vast Tongue that Shatters the Confusion and Inversion of Living Beings

The second Buddhist Summer Retreat started on June 16, 1969. Every afternoon the Venerable Master lectured on the *Avatamsaka Sutra* chapter, “Samantabhadra Bodhisattva’s Conduct and Vows,” and every evening he lectured on the *Lotus Sutra*. The “Samantabhadra Bodhisattva’s Conduct and Vows” chapter teaches Buddhist practitioners that, if they want to realize Buddhahood, they must practice with a mind of reverence, a mind of perseverance, a mind of fearlessness, a mind of compassion, and a mind that upholds great vows. In other words, it is necessary to study and practice Samantabhadra Bodhisattva’s conduct and his ten great vows. The Venerable Master often exhorted his disciples to focus so intently on the Dharma that they forget themselves. One should model one’s conduct on these great vows and work vigorously on behalf of Buddhism. The lecture series on “Samantabhadra Bodhisattva’s Conduct and Vows” was



美國佛教的第一批比丘、比丘尼

First Bhikshus, Bhikshunis in U.S.A's Buddhism

經》，至9月12日圓滿。禪宗乃是教外別傳、不立文字，直指人心、明心見性、見性成佛。《六祖壇經》強調眾生即是佛，佛性本無差別，但用此心，直了成佛，離心無別佛。上人常指點我們：「不要於心外尋覓，以為有佛法可修，有佛道可成；假使離開了心，一切法就了不可得。」上人的話，對症下藥，使見聞者捨去執見，直入佛道。

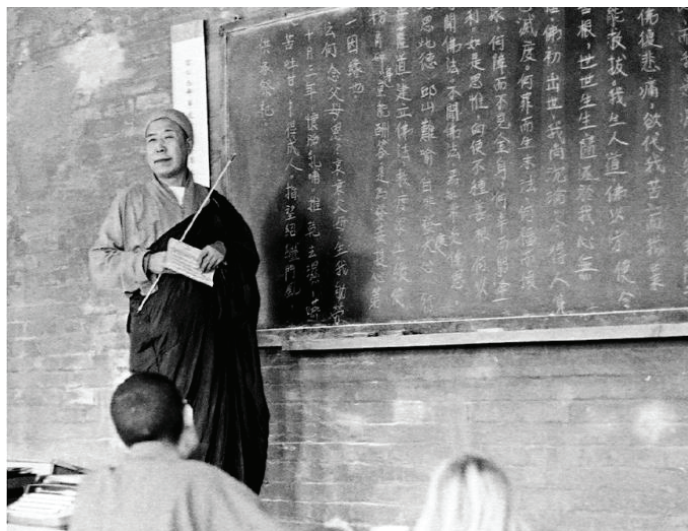
上人不辭勞苦，一心弘法的精神，感動了弟子們都具足信心，發心出家作實證的工夫。上人因此於1969年安排座下五位美籍弟子，到臺灣基隆海會寺求受三壇具足大戒。這五位弟子可說是美國佛教的第一批比丘、比丘尼。

當他們離開美國的這段時間，金山寺晚間的「法華法會」就暫停了，上人把它改為「彌陀法會」，特

completed on July 25, 1969.

Starting on August 4, 1969, the Venerable Master lectured every afternoon on the *Platform Sutra of the Sixth Patriarch*, finishing this lecture series on September 12, 1969. The Chan School emphasizes the importance of the wordless teachings outside the sutras. By pointing directly to the mind, these teachings enable one to awaken and see one's inherent nature; after seeing this, one continues to cultivate, finally becoming a Buddha. There is no Buddha apart from the mind itself. The Venerable Master often taught us that we do not need to seek the Dharma outside the mind; do not think that there is Buddhadharma outside this mind, or a Buddha Path outside this mind. If one is apart from this mind, no Dharma is ever attainable. Teachings of the Venerable Master such as these are like medicine dispensed to individuals according to their potential; they help those who listen to the Dharma renounce their views and attachments and directly realize Buddhahood.

The Venerable Master spared no effort and toiled for the sole purpose of propagating the Buddhadharma. His unflagging spirit moved his disciples, imparting to them a complete faith in the Dharma. They brought forth the resolve to renounce the householder's life and truly practice the Dharma so as to attain fruition. The Venerable Master arranged for the first five monastics who left home under him to go to Haihui Monastery in Keelung, Taiwan, to



宣公上人講解《勸發菩提心文》

The Venerable Master Hua was explaining the *Exhortation to Resolve Upon Bodhi*



六祖壇經淺釋及英譯本

The Commentary on the *Sixth Patriarch's Platform Sutra* and the English Version of the Commentary on it.

別強調信心的重要——信為道元功德母，長養一切諸善根。淨土法門要具足信、願、行，專心一致，老老實實地稱念「南無阿彌陀佛」名號，臨命終時，佛及聖眾皆會來接引往生極樂國土，不再受生死輪迴之苦。法會開始於1969年10月29到12月25日圓滿。

接著又於1970年1月繼續講《妙法蓮華經》，同時舉行禪七和佛七。期間，上人以活潑生動的言辭，深入淺出地開示佛七和禪七的法要。上人每年均舉行禪七和佛七數次，皈依的弟子也不斷增加。

1970年5月17日到6月7日，上人講解《大乘百法明門論》。此論是唯識學所依據，乃「立宗十一論典」之一，是佛教的心理學。表面上雖是名相的分析，實際上是把人體各部位根識的形狀、作用，以及相互間的關係，明白地告訴我們，讓我們很容易地知道經典上的一些專有名詞。

receive full ordination. These five became the first monastic order in the history of American Buddhism.

The evening *Lotus Sutra* Lecture Series was temporarily suspended during the time these five monastics were outside the United States. The Venerable Master gave an Amitabha Sutra Lecture Series instead. The Pureland Practice taught in this sutra particularly emphasizes the importance of sincere faith. As it is said in the *Avatamsaka Sutra*: “A sincere faith (in Dharma) is the source of the Way, and the mother of all merit and virtue. It nurtures all of one’s roots of goodness.” The prerequisites of the Pureland Dharma are “faith, vows, and practices.” One must be single-minded and focused as one earnestly recites “Namo Amitabha Buddha.” Then, when one is near the end of one’s life, Amitabha Buddha and the whole assembly of Bodhisattvas will appear to take one across to the Pure Land of Ultimate Bliss, so that one will no longer suffer in samsara. This lecture series started on October 29 and concluded on December 25, 1969.

In January, 1970, the Venerable Master resumed his lectures on the *Lotus Sutra*, while holding the Chan and Amitabha Sessions. During these sessions, the Venerable Master gave Dharma talks, instructing his disciples on the essentials of both Pureland and Chan Practice. He always explained profound and complicated Dharma principles in simple everyday language. The Venerable Master held several Chan and Amitabha sessions every year, and as time passed the number of his refuge disciples steadily increased.





七〇年代宣公上人與西方弟子  
The Venerable Master Hua and his disciples in 70'.

第三次的暑假佛學班，上人繼續講《妙法蓮華經》。

1970年11月12日至次年2月，舉行十四個星期的禪七，每日凌晨三點開始坐禪，至晚間十二點結束。在這「百日禪」的期間，上人講述歷代高僧大德的偉大風範——《高僧傳》，以及打坐的意義與方法，大家受益匪淺。每日晚間，以及星期六、星期日下午，一星期中上人總共開示九次。這段期間，成立了「金山禪寺」，大規模整修內部，使之成為佛教道場，並遷「中美佛教總會」會址於金山禪寺。

1971年4月18日起，上人每星期講解一次《大乘起信論》，開導我們發起大乘佛法的淨信，斷除一切疑暗邪執，普令佛法的種性綿延相續不間斷。

待續

From May 17 to June 7, 1970 the Venerable Master lectured on the Shastra, *Door to Understanding the Hundred Dharmas*. This Shastra is the foundation of Consciousness-Only studies, and it is one of the eleven canonical classics which are the pillars of the Consciousness-Only School. It is also a work for studying Buddhist psychology. On the surface, it looks like nothing more than a study of Buddhist terminology, but in actuality it clearly shows us the forms, shapes, functions, and various inter-relationships between the human body's various sense faculties and their respective sense consciousnesses. This enables us to have an easier understanding of those terms when they appear in the sutras.

During the third Summer Retreat, the Venerable Master continued to lecture on the *Lotus Sutra*.

From November 12, 1970 to February, 1971, the Venerable Master held a 14-week Chan Session. Each session started at 3 AM every morning, and ended at midnight every night. During this almost 100-day long Chan Session (it lasted a total of 98 days), the Venerable Master lectured on the *Biographies of Eminent Monastics* — a book containing the great and noble examples of greatly virtuous Buddhist monastics throughout history. In addition the Venerable Master explained the meaning and the methods of meditation, teachings which benefited the assembly greatly. The lectures were given every night, seven days a week, as well as on Saturday and Sunday afternoons — a total of nine lectures per week. During this Chan Session, Gold Mountain Chan Monastery was formally established, and a major interior renovation was done to make the temple a Bodhimanda for Buddhism. The Sino-American Buddhist Association was also moved here.

On April 17, 1971, the Venerable Master began a new lecture series on the *Shastra of the Awakening of Faith in Mahayana*, providing us guidance for bringing forth pure faith in the Mahayana Buddhadharma. These lectures help us to resolve all doubts, obscurities, deviant attachments, and to perpetuate the Buddhadharma's lineage everywhere, so that it continues unceasingly, without any interruption.

To be continued