



## 法筵長流 (三)

# Feast of His Dharma Legacy Like an Ever-Flowing River (Part 3)

「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 Historical Compilation of the Venerable Master Hsuan Hua’s Sutra Lectures Given After Arriving in America (1968 - 1995)

佛經翻譯委員會提供

Reflections Provided from the Buddhist Text Translation Society (BTTS)

郭明羽 英譯

English Translation by Early Bird Translation Team

### 微塵剖出大千經

佛陀初成道時於三七日為法身大士說《大方廣佛華嚴經》。1971年6月13日第四次的暑假佛學班開始，上人採用清涼國師著的《華嚴經疏鈔》，首先講《華嚴經疏序》，接著講《華嚴經疏》。每天講法，前後歷時一年五個月，共計三百七十五會，於1972年11月10日圓滿。繼於11月12日講解《大方廣佛華嚴經》經文，一星期講演九次。

1979年「華嚴法會」圓滿，講述歷時八年，法席近三千次。此法界大經旨在彰顯根本法輪，是諸經之母，其教義浩瀚，以「毗盧遮那佛法身」為果，以「十蓮

### After Splitting Open a Fine Mote of Dust, Sutras Emerge as Many as Fine Motes of Dust Throughout the Great Thousand Worlds

As soon as the Buddha attained the Way, he proclaimed the *Avatamsaka Sutra (Flower Adornment Sutra)* to the great Bodhisattvas of the Dharma-body, speaking for twenty-one days straight. On June 13, 1971, the Fourth Summer Retreat started. The Venerable Master used National Master Qingliang’s approach to explain this huge sutra — that is to say, he first explained the National Master’s *Commentary and Subcommentary to the Avatamsaka Sutra*, then explained his *Preface to the Prologue on the Avatamsaka Sutra*. He gave lectures on the *Avatamsaka Sutra* every day — a total of 375 lectures — and completed the series in approximately one year and five months, on November 10, 1972. Then, on November 12, he began to explain the sutra itself, giving nine lectures each week.

The Flower Adornment lecture series concluded in 1979,



1971年金山禪寺華嚴法會

The Avatamsaka (Flower Adornment) Lecture Series began at Gold Mountain Chan Monastery in 1971.



1978年宣公上人在萬佛城講華嚴經

The Venerable Master Hua speaking on the Avatamsaka Sutra at City of Ten Thousand Buddhas in 1978.

「華藏世界海」為依報化境，以「普賢之悲願」為因行，繼以「十無盡、圓融無礙大法」為行門，彰顯華藏境界。此經典是為極諸佛神妙之智用，貫徹一切宇宙種種性相理事，又結集一切所有修行的心要法門。

這段期間，先後在三藩市成立「國際譯經學院」女眾道場，在洛杉磯成立「金輪聖寺」，在瑜伽市達摩鎮成立「萬佛聖城」。1976年開始，本著為法忘軀之悲願，上人任勞任怨地弘法於這幾

after eight years, with the Master having given nearly three thousand lectures in total.

This *Avatamsaka Sutra* is called the Great Sutra of the Dharma Realm. This sutra is considered the mother of all sutras, and the Buddha proclaimed it in order to reveal the fundamental wheel of the Dharma.

The meanings and principles it contains are as immense as a great ocean. The fruit is Vairochana's Dharma-body. The transformation realm of dependent rewards is the Sea of Worlds of the Ten-Lotus-Flower Treasury. The cause of future realization is conduct based on the compassionate vows of Samantabhadra. And the practice method is the perfect and unobstructed great Dharma presented by means of inexhaustibly many sets of ten Dharmas. The sutra thereby reveals the Flower Treasury state. It exhausts all the Buddhas' wondrous functions of wisdom and penetrates all natures, appearances, principles, and phenomena. And it gathers together all essential Dharma-doors used to cultivate the mind.

It was during this time that the International Translation Institute (ITI) — a women's monastery—was established in San Francisco; the Gold Wheel Monastery (GWM) in Los Angeles; and the City of Ten Thousand Buddhas (CTTB) in Talmage, Ukiah. From 1976, in accordance with his compassionate vow of sacrificing himself for the Dharma, the Venerable Master propagated the Dharma tirelessly at these monasteries, crossing over a great number of living beings. In 1978, he once again started lecturing on *the Sutra of the Past Vows of Earth Store Bodhisattva* at Gold Wheel Monastery.

In 1972, hoping that his disciples might learn from the noble character and virtuous conduct of the Patriarchs of every generation, Venerable Master Hua started teaching using *Portraits of Patriarchs: Buddhist Lineages* as a textbook. This book, as the name suggests, records the life of each Patriarch — whether Indian or Chinese — documenting his methods of practice, his level of skill, and some of his defining features, such as what he looked like, and his origin and background.

These lofty characters can serve as models of cultivation



宣公上人在萬佛城講佛祖道影

The Venerable Master Hua lecturing on the Biographies of the Patriarchs at the City of Ten Thousand Buddhas.

處道場，廣度群倫，1978年再次開講《地藏菩薩本願經》於「金輪聖寺」。

為了教導弟子學習歷代祖師的風範與道德，宣化上人1972年開始以《佛祖道影》為教材教導弟子。《佛祖道影》，顧名思義，是記載歷代西天東土祖師的道行及法相，為後世修行者的楷模，有「見賢思齊」的作用。此書著作的時間可追溯到明、清時期，近代高僧虛雲老和尚認為此書對禪宗史極有價值，故繼續徵集增訂之。繼虛老之後，上人又增續近代高僧行誼，除了以白話講解之外，並提綱挈領，增撰偈頌一首，淺顯明了。上人陸續講解祖師大德的風範，直至1986年春圓滿。

1974年上人開講《佛說四十二章經》，這是中國最早譯出的經典。此經言簡意賅，在四十二篇短短的經文中，清楚地闡述了修行的次第過程，從出家、修道至證果，明確指示修道人何所應

each Patriarch's biography his own verse of praise. These verses are simple and clear, illustrating the contents and emphasizing key points. The lecture series on this book was at last completed in Spring, 1986.

In 1974, the Venerable Master started lecturing on the *Sutra in Forty-Two Sections*, the first sutra to be translated into Chinese. This sutra is concise yet comprehensive, expressing profound meanings in simple words. The short texts of the Forty-two Sections clearly explain how to cultivate, going step by step, and covering everything from leaving the home-life, to practice, to fruition. This sutra also clearly states what cultivators should and should not do.

In this same year, the Venerable Master explained the *Novice Precepts and Deportment* to his Western disciples, in the hope that in the future they would become exemplary teachers of humans and gods, and willingly shoulder the responsibility of perpetuating the Buddha's lineage. Because the precepts are so essential to the life of a monastic, monastics should first receive the Ten Precepts for Novices, then study dignified deportment and learn Buddhist terminology.

### **Propagating the Proper Dharma by Widely Teaching Beings of All Levels of Potential**

In 1974, because of special affinities, the Venerable Master Hua went to Asia four times to propagate the Dharma. Besides giving

for future practitioners, encouraging them to “emulate those who are superior to themselves.”

This book can be traced back to the Ming and Qing Dynasties. Great Master Xuyun believed it to be extremely valuable for Chan cultivation, so he continued to gather and compile more of these Patriarchs' stories.

After him, the Venerable Master continued this work, adding the biographies of eminent modern monastics to the collection. He not only provided simple explanations of the biographies, but also appended at the end of



1974年宣公上人在香港弘法  
Venerable Master Hua Propagating the Dharma in Hong Kong in 1974.

為，何所不應為。

這一年上人又為西方弟子講《沙彌律儀》，以便來日堪任人天師表，荷擔如來家業。因為戒律是出家人的生命，因此出家人先受沙彌十戒，並學習威儀教相。

### 廣度群機宣正教

1974年因緣特殊，宣公上人前後四次到亞洲弘法訪問。除了隨機講開示，2月26日應邀在臺灣開講《華嚴經·普賢行願品》，3月20日在香港開講《藥師懺》。

是年冬，上人率領美籍弟子再度來到亞洲，在臺灣、香港、泰國、印度、錫蘭、新加坡、越南、日本各地弘法訪問。期間除了在各地寺院、道場、大學講法外，並在香港主持一個佛七。

在臺期間12月底應邀開講《華嚴經·淨行品》，此品教導我們在日常生活中，如何善用其心，隨著所行所為善巧發願，若能依願起行，則能防心不散，增長菩薩的悲行和智行。

Dharma talks according to the circumstances, on February 26, the Venerable Master was invited to Taiwan to lecture on “The Conduct and Vows of Samantabhadra Bodhisattva” chapter of the *Avatamsaka Sutra*. On March 20, the Venerable Master went to Hong Kong to lecture on the “Medicine Master Repentance.”

During the winter (of 1974), the Venerable Master led his American disciples on a Dharma-propagation tour of Asia, including visits to Taiwan, Hong Kong, Thailand, India, Sri Lanka, Singapore, and Japan. During that time, aside from speaking the Dharma in temples, monasteries, and universities, the Venerable Master also hosted a Buddha recitation session in Hong Kong.

In Taiwan at the end of December, he lectured upon request on the “Pure Conduct” chapter of the *Avatamsaka Sutra*. This chapter teaches us how to skillfully apply our minds in various situations in daily life and how to use skillful means to make vows regarding anything we do; if we can practice according to these vows, then we can prevent our minds from becoming scattered and increase our compassionate conduct and wisdom as practitioner-bodhisattvas.

After having lectured on the “Pure Conduct” chapter of the



1974年宣公上人在台灣弘法  
Venerable Master Hua Propagating the Dharma Dharma in Taiwan in 1974.



1974年宣公上人在越南弘法

Venerable Master Hua Propagating the Dharma in Vietnam in 1974.

講完〈淨行品〉，又應南臺灣的信眾講解〈楞嚴經·大勢至菩薩念佛圓通章〉。念佛法門三根普被，利鈍兼收。經上說：「若眾生心，憶佛念佛，現前當來，必定見佛。」上人以淺顯易懂的方式，解釋「都攝六根，淨念相繼」的念佛真義。

1978年上人到馬來西亞弘法，萬人空巷，盛況空前，期間除了在各地開示外，並講解了《地藏經》。

在佛教裏頭，〈楞嚴咒〉是最重要的一部咒，是咒中的王，也是咒裏邊最長的一個咒，這個咒關係著整個佛教的興衰。〈楞嚴咒〉是支持天地不毀滅的靈文，《楞嚴經》就是為〈楞嚴咒〉而說的。為此，上人自1979年起，首創以偈誦方式，逐句解釋〈楞嚴咒〉，《楞嚴咒句偈疏解》歷經將近九年，1987年圓滿。

《勸發菩提心文》是清朝省庵大師所作。文中將「發心」分為邪正、真偽、大小、偏圓八種，清楚說明其中差別。此文義理透徹，是重要的修行導引，因此上人分別於1979年及1985年，兩度講述此文，

*Avatamsaka Sutra*, the Venerable Master continued to lecture on the section of the *Shurangama Sutra* detailing “Great Strength Bodhisattva’s Breaking through to Enlightenment by Means of Reciting the Buddha’s name.” This lecture series was given in response to the Dharma request of the disciples in southern Taiwan. The Buddha-Recitation Dharma is universal, encompassing all the various levels of beings’ potentials, whether they be keen or dull.

The *Shurangama Sutra* says that “beings who are always mindful of the Buddha, always thinking of the Buddha, are certain to see the Buddha now or in the future.” The Venerable Master taught in a simple and accessible manner to explain the true meaning of Buddha recitation (mindfulness of the Buddha), in which a practitioner “gathers in and discipline the six sense faculties while continuously maintaining a pure mindfulness of the Buddha.”

In 1978, the Venerable Master went to Malaysia to propagate the Buddhadharma; this grew into such an unprecedented and phenomenal event that the streets were emptied because everyone attended his lectures. During this period, in addition to speaking on the Dharma in many places, the Venerable Master also lectured on the *Earth Store Sutra*.

In Buddhism, the Shurangama Mantra is the most important mantra, the king of all mantras, as well as the longest mantra. The flourishing or decline of Buddhism depends upon this mantra. This Shurangama Mantra is an efficacious text that supports Heaven and Earth, preventing them from perishing. The entire *Shurangama Sutra* was spoken for the sake of this mantra. Because of this, in 1979, the Venerable Master began to lecture on the Shurangama Mantra using verses that he composed — line by line. This lecture series continued for nearly nine years and concluded in 1987; the Master’s commentary is being compiled into a multi-volume series, *A Versified Line-by-Line Commentary of the Shurangama Mantra*.

*An Essay of Exhortation to Bring Forth the Resolve for Bodhi* was written by Great Master Sheng’an of the Qing Dynasty. This exhortation classified the resolve upon Bodhi into deviant or proper, true or false, great or small, and partial or perfect, clearly indicating



1974年宣公上人在馬來西亞弘法  
Venerable Master Hua Propagating the Dharma in Malaysia in 1974.

勸勉弟子發大菩提心，立堅固願，去妄存真，返迷歸覺。

1979年洛杉磯金輪寺信眾請上人講解《佛遺教經》，這是佛陀對四眾弟子最後垂訓。提醒我們如何修行，如何少欲知足，如何依戒定慧，成就道果；不以睡眠、放逸空過一生。此「佛遺教經法會」圓滿後，1980年上人接續開講《地藏經》於金輪寺。

1983年再續洛杉磯信眾的請法，上人又講解了《藥師經》，藥師佛的願力是要消除眾生的煩惱，使人免於病苦，消災免難。藥師佛法門除鼓勵命終往生淨土外，還強調可蒙藥師佛願力加被，以求現生即得安樂利益，增福延壽，清除修行路上重重障礙。

〈永嘉大師證道歌〉是永嘉大師一生修行的心得。他開悟後，寫了此歌啟示後人。此歌簡單明了，字字珠璣，言言真實，令人讀誦後，菩提心油然而生，智慧燈不期而燃。1965年上人著《永嘉大師證道歌詮釋》，並數度講解此歌，1985年金輪寺的法筵即是其中之一。

☞待續

the differences between these. The essay, the principles of which are clear and thorough, is an important guide for cultivation. Because of this, the Venerable Master lectured on it twice, once in 1979 and again in 1985, in the hopes of exhorting his disciples to bring forth a great and sincere resolve for Bodhi, to make solid vows, to remove anything false while retaining the true, and eventually to return from confusion to enlightenment.

In 1979, upon the request of the disciples at Gold Wheel Monastery in Los Angeles, the Venerable Master lectured on the *Sutra of the Teachings Bequeathed by the Buddha* — a sutra containing the Buddha's final instructions to the fourfold assembly before he entered nirvana. This sutra reminds us how to

cultivate, how to reduce our desires in order to live a simple and content life. It teaches us how to rely on the precepts, samadhi, and wisdom to attain fruition of the Way and admonishes us not to indulge in sleep, slack off, or live our lives in vain. In 1980, upon the completion of the lecture series on the *Sutra of the Teachings Bequeathed by the Buddha*, the Venerable Master proceeded to lecture on the *Earth Store Sutra* at Gold Wheel Monastery.

In 1983, upon the request of the Los Angeles disciples, the Venerable Master lectured on the *Medicine Master Sutra*. Medicine Master Buddha made vows to eradicate living beings' afflictions and distress, to free them from sickness, and to avert the disasters that would befall them. This Medicine Master Dharma-door not only encourages beings to seek rebirth in the Pure Land, it also stresses that beings can attain in this very life the benefits of peace, bliss, blessings, and longevity as well as the benefit of removing many layers of obstacles to the path of cultivation.

“Great Master Yongjia's Song of Enlightenment” encompasses the insight he gained from a lifetime of cultivation. This song is simple and clear; every character is like a pearl, and every word is true and sincere. Reciting it, one will naturally bring forth the resolve upon Bodhi, and one's “lamp of wisdom” will light up spontaneously. In 1965, the Venerable Master wrote a commentary on “Great Master Yongjia's Song of Enlightenment”; he also lectured on it on several occasions, including at Gold Wheel Monastery in 1985.

☞To be continued