



【紀念宣公上人傳法西方60週年】

【Commemorating the 60th Anniversary of Venerable Master Hua's Bringing the Dharma to the West】

Harmony in the Community of the Four Assemblies

四眾和合

A Talk Given by Terri Nicholson in the Online Sunday Evening Lecture Series on June 26, 2022

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I am going to start with the Three Refuges ritual.

To the Buddha I return and rely, vowing that all living beings understand the Great Way profoundly and bring forth the Bodhi Mind.

To the Dharma I return and reply, vowing that all living beings deeply enter the sutra treasury and have wisdom like the sea.

To the Sangha I return and rely, vowing that all living beings form together a great assembly one and all in harmony.

बुद्धं शरणं गच्छामि
धर्मं शरणं गच्छामि
संघं शरणं गच्छामि

I began with the Three Refuges tonight, because I believe it has a lot to do with my topic, Harmony in the Community of the Four Assemblies. Regardless of what Buddhist tradition you come from, what language you speak, the Three Refuges are fundamental to the Buddhist practice and to what draws us together as a community. Every day when I recite this, I pray especially that we can all be a great assembly, all in harmony, because seems to me that is the one of the most important things in working for the Buddhadharmā.

首先我以三皈依作開場。

自皈依佛 當願眾生 體解大道 發無上心
自皈依法 當願眾生 深入經藏 智慧如海
自皈依僧 當願眾生 統理大眾 一切無礙

今晚我以「三皈依」開場，因為我認為三皈依與我的講題「四眾和合」相當有關係。無論你是哪種佛教徒、說何種語言，三皈依都是佛教修行的基礎，也讓我們凝聚為一個團體。每天，當我誦三皈依時，都會特別祈求我們能夠四眾和合。因為我覺得，這是為佛法獻身中最重要的事情之一。

我在2012年有一個非常有趣的體驗。我的女兒嫁入一個來自斯里蘭卡的家庭。我們去斯里蘭卡，參加在當地舉行的婚禮。在那兒時，我的同修倪果歸各處逛逛，看到一座非常古老的廟宇。後來他帶我去，我們一起對佛像頂禮。當我們到達那兒向佛頂禮時，有一個非常有意思的經歷。在南傳佛教傳統中，小男孩住在寺院、短暫出家的情形相當普遍。有時他們會繼續留下來過出家生活，

I had a very interesting experience in 2012. My daughter married into a family that was originally from Sri Lanka and we went there to participate in a wedding ceremony. While we were there, my husband Alan was exploring and came upon a very old temple. He later brought me to see it and we bowed to the Buddha together. In the Theravada tradition, young boys very often live in a monastery as novice monks for a short period. Sometimes they stay and choose that life, but more often they return home, enriched by the experience. There were three young boys, probably about eight to nine-year-old, who were in the hall when we came in. When they saw us bow, they were surprised. I'm guessing that they had not seen many Westerners bow. Seeing them, I began to recite the refuges in Pali. How was I able to do this?

When we moved to the City of Ten Thousand Buddhas, the Venerable Master suggested that the students recite the Three Refuges three time a day, once in the morning, once after lunch and once before they went home. He further suggested that we recite once in English, once in Chinese and once in Pali. So, as a result I knew the Pali version of the Three Refuges.

The boys at the temple giggled in absolute delight. Their joy and amazement were quite moving. They must have gone and told their teacher because the Abbot then came and invited us to share some refreshments with him. It happened that day was Sri Lanka's New Year. It was a very special experience for me. It illustrated how the Three Refuges connect Buddhists all over the world. In the temple compound there is a pagoda that houses the tooth of the Venerable Mahākāśyapa. There are also some very old Reclining Buddhas.

In 412 A.D, the Venerable Master Fa Xian travelled to Sri Lanka and lived in a community called Abhayagiri; the Abhayagiri here in Redwood Valley outside of Ukiah is named after the original Abhayagiri in Sri Lanka. When the Venerable Master Fa Xian was in Sri Lanka, there were over 5,000 monks studying at Abhayagiri. He brought back several Mahayana sutras from Sri Lanka. So, people practiced both Theravada and Mahayana Buddhism in Sri Lanka at that time.

I brought this up partly because of the connection with the Three Refuges, but also because of the importance of community, not just within DRBA, but also within the Buddhist world and the deep connections that we all have with each other that go back thousands of years.

更多時候則是回家，將短期出家當作充實人生的經驗。其中有三個小男孩，大概8到9歲；我們進去時他們在佛殿。他們看到我們禮佛，相當驚訝。我猜想，他們沒見過太多西方人頂禮。看到他們，我開始用巴利語誦三皈依。我是如何做到的呢？

當我們搬到萬佛城時，上人曾建議學生們每天誦三皈依，一日三次，也就是早上一次，午齋後一次，回家前再一次。他還進一步建議我們用英文、中文和巴利文各誦一次。因為如此，我知道巴利語版本的三皈依。

寺廟裡的男孩們開心地笑出聲。他們的喜悅之情很有渲染力。他們肯定去向他們的老師報告了這件事，因為不久方丈就來了，邀請我們和他一起享用一些茶點。那天正好是斯里蘭卡的新年，所以這對我來說是一個非常特別的體驗，讓我了解到三皈依是一座橋梁，將世界各地的佛教徒聯繫起來。

那間寺廟有一座寶塔，據說裡面有摩訶迦葉尊者的牙齒。那裡也有一些非常古老的臥佛。

我還想提一下，早在西元412年，法顯法師就行腳到斯里蘭卡，在一個叫無畏寺的叢林中掛單。我們這裡位在瑜伽市郊紅木谷的無畏寺就是以斯里蘭卡的無畏寺命名的。法顯法師在斯里蘭卡時，有五千多名僧眾在無畏寺參學。當時他還從斯里蘭卡帶回了幾本大乘經典。因此，當時斯里蘭卡的修行者是大小乘兼修。

我提出這點，一部分是自己與三皈依的聯結，但也是因為三皈依對團體的重要性，不僅在法總內，

The Buddha also spoke about community. In a Pali text, the Venerable Ananda asked the Buddha a question: “Community [and] friendship [is] half of the holy life, is th[is] not true?” The Buddha said, “Admirable friendship, admirable companionship, admirable camaraderie is actually the whole of the holy life. When a monk has admirable people as friends, companions, and comrades, he can be expected to develop and pursue the Noble Eightfold Path.”

This is another example how important community is in the Buddhadharma. Having a supportive community holds us together in harmony. The Buddha went on to talk to the Bhikshus about seven qualities that indicate someone is a good friend. The seven are:

1. He gives what is hard to give.
2. He does what is hard to do.
3. He endures what is hard to endure.
4. He reveals his secrets to you. (I think this means your innermost feelings).
5. He keeps your secrets.
6. When misfortune strikes, he doesn't abandon you.
7. When you're down and out he doesn't look down on you.

In another discussion with some lay disciples, the Buddha told them the qualities of a warm-hearted friend:

1. The friend who is a helpmate.
2. The friend who is a friend in happiness and woe.
3. The friend who gives good counsel.
4. The friend who sympathizes.

I also want to share something from western culture about the importance of community. In John Donne's “Meditation 17” (1664), he ends his essay with the famous lines:

“No Man is an Island.’ No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the

也是在佛教界，以及我們彼此之間數千年來的深厚聯繫。

在一篇巴利文經典中，阿難尊者請示佛陀一個問題：「所謂善友誼，即是半梵行，這不對嗎？」佛陀回答說：「善知識、善友和善同伴乃是梵行全體（全梵行）。當一位僧眾與善知識、善同參和善同伴結交時，他必將修習八正道。」（出自《雜阿含經》）

所以，這是另一個例子，說明團體在佛法中有多重要。擁有一個互助的團體，能讓我們和合相處。佛陀繼續向比丘們講述七個值得交往的人格特質。這七種品質分別是：

- 第一、他難捨能捨。
- 第二、他難行能行。
- 第三、他難忍能忍。
- 第四、向你透露他的秘密。（我想這是最真實的感受。）
- 第五、能為你保守秘密。
- 第六、當你身處困境，不捨棄你。
- 第七、當你陷入低潮，不看輕你。

在另一次與幾位在家弟子的討論中，佛陀告訴他們一個善友所應具備的特質。

- 第一、樂於助人。
- 第二、無論歡喜或悲傷，都能與你同在。
- 第三、能給予忠告。
- 第四、能感同身受。

我還想分享一些西方文化中關於團體生活的重要性。在約翰·多恩所著的《沉思第十七篇》（1664）中，以一段名言作為他的文章結尾。

〈沒有人是一座孤島〉沒有人是一座孤島，可以完全獨立；人人都是大地的一片土，組成一塊陸地；如果一個土塊被海浪沖刷，歐洲就少了一隅，如同一個山岬失掉一角，如同你朋友的或你的莊園缺了一塊；任何一人的殞落都是我的損失，因為我是人類之一。別問喪

less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were; any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee."

"No man" refers to all humankind; at that time, the word "man" was used in the universal sense to mean all of us. If this song were written now, it would probably use "no human" or "no one" to speak about humankind. Later, Alex Kramer wrote a very popular song based on the concept, "No Man is an Island."

*No man is an island,
No man stands alone,
Each man's joy is joy to me,
Each man's grief is my own.*

*We need one another,
So I will defend,
Each man as my brother,
Each man as my friend.*

*I saw the people gather;
I heard the music start.
The song that they were singing
Is ringing in my heart.*

*No man is an island
Way out in the blue.
We all look to the one above,
For our strength to renew.
When I help my brother,
Then I know that I
Plant the seed of friendship
That will never die.*

When we bought City of Ten Thousand Buddhas, our community changed a great deal. Up until that time, we were the Sino-American Buddhist Association. When we bought the CTTB and Dharma Realm Buddhist University opened, Shifu (the Master) changed the name

鐘為誰而鳴;鐘聲為你我而響。

「沒有人」指的是全人類;在當時,「人」這個字泛指我們全體人類。如果這首歌是現在寫的,它可能會用 no human (沒有一個人)或 no one (沒有一個人)來代表人類。後來,艾力克斯·克雷默根據這個概念寫了一首膾炙人口的歌曲——〈沒有人是一座孤島〉。

沒有人是一座孤島，
沒有人能獨自孤行，
每個人的喜悅就是我的喜悅，
每個人的悲傷就是我的悲傷。

我們需要彼此。
所以我將捍衛每個人。
如同捍衛我的兄弟一般，
如同捍衛我的朋友一般。

我看到人們聚集；
我聽見音樂響起。
他們所唱的那首歌在我心中響起。

沒有人是一座孤島。
我們仰望上蒼，
賦予我們全新的力量。
當我幫助我的兄弟。
我知道我播下友誼的種子，
永遠都不會消亡。

當我們買下萬佛城的時候，我們的團體有了很大的改變。在那之前，我們這個團體叫「中美佛教總會」，而在我們買下萬佛城並創辦法界大學和中小學之後，師父(上人)將我們的團體更名為「法界佛教總會」，我想當時我們已經能夠擴大我們的心量了。

當師父在三藩市的金山寺講經時，我們多數人幾乎每天都以各種方式和師父交流。當我們搬到萬佛城後，同個時間，也在美國、馬來西亞、台灣和加拿大等地建立多座分支道場，師父無法時時陪著我們，他得到各個

of the association to the Dharma Realm Buddhist Association. I think we were ready to expand the measure of our hearts.

When the Master was lecturing in San Francisco at Gold Mountain Monastery, most of us interacted with Shifu one way or another almost every day. When we moved to City of Ten Thousand Buddhas, it was also a time when many other temples were established in the United States, Malaysia, Taiwan and Canada. The Master was no longer with us all the time; he travelled to other temples and he was still lecturing in San Francisco. Then he would come back most weekends and lecture at the City of Ten Thousand Buddhas.

At that time, he also sent Sangha members to different temples and people took on more responsibilities in the day to day running of the community, so we had to rely on each other a great deal more than we had in the past. It was a shift and not without difficulty.

I remember a time when the Master said, “No one is allowed to say ‘Shifu said.’” Where did that come from? Well, when the Master was not around, some people got into the habit of saying we have to do this or do things in a certain way because Shifu said so. Of course, this didn’t work very well. So, Shifu made this rule.



道場去照看。他仍然在三藩市講經，週末多半會回來萬佛城講經。

當時，他還將僧眾派去各分支道場，大家在團體的日常工作中就得承擔更多的責任，我們比過去更需要互相支援。這是一個轉變，但非毫無困難。

我記得一次師父說：「不准講『師父說的』」。這句話是怎麼來的？師父不在的時候，有些人養成一種習慣，當要大家必須這樣做或者以某種方式做事時，就會講「師父說的」。當然，這樣的方法並沒有起太大作用。因此，師父定了這個規矩。

當我回想這件事，這是因為我們不想用「師父說的」或「佛說的」來驅使他人達成我們的目的。我們不想用「師父說的」來討好他人；而是用他們（佛、上人）的話使他人受益，使自己受益。我認為發生這種情況的部分原因是，我們還在學習如何做事和如何互助，互重。

大約在同個時候，還發生了幾件事情。這個團體早期主要是以西方人為



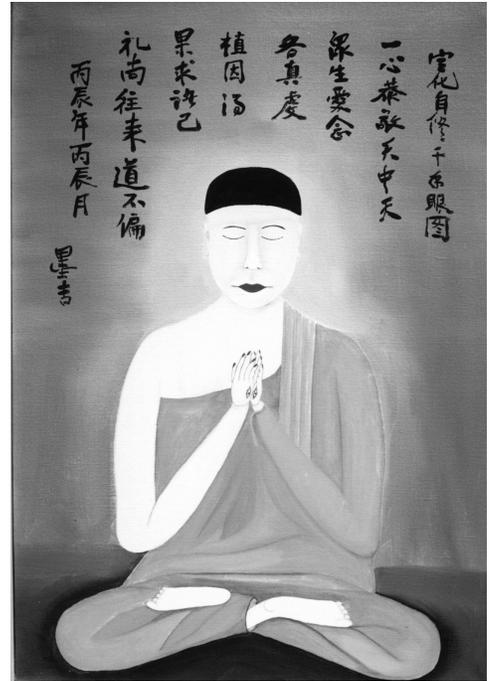
When I reflect on it, I believe it was because we don't want to use Shifu's words or Buddhas' words to try to get other people to do what we want, or to content with others. We want to use their words to benefit others and benefit ourselves. We were still learning how to do things, and this encouraged us to rely on each other, and learn to respect one and another.

Around this time, several other things happened. The community, which in the earlier days had been mostly westerners, began to become more international. There were more disciples who came to live and study at the City of Ten Thousand Buddhas from Taiwan and Malaysia. We also had a refugee resettlement program in the early nineteen eighties. Refugees from Vietnamese, Cambodian and Laos and some other places came as well. At that time, the Institute for World Religions was conceived. We didn't have just one Way Place anymore. It is a time that really expanded the measure of our hearts as a community: we were a larger and larger community that began to include people not just of one culture, but many cultures and other religious traditions as well.

I would like to share this image of the Venerable Master's painting of joint palms, which is about people forgetting themselves in working together, and also an early *Vajra Bodhi Sea's* cover, which also has the Master's verse for joined palms. It says:

*Single-mindedly revere the God among Gods (Buddha),
Kind thoughts for living beings are true and sincere.
One plants causes, reaps results – seek within yourself;
When reverence is mutual, the Way is not unbalanced.*

The City of Ten Thousand Buddhas is a very unusual Way-place. There are not many others, if any, that I know of where monastics and lay people with families also live together, where there are also schools and universities, and where people from many different cultures converge. This situation and what it brings is wonderful, absolutely wonderful, but it also brings challenges to all of us to learn to get along together. The Sangha must deal with lay families and all their noise, babies crying at



主，後來逐漸變得更加國際化。有更多台灣和馬來西亞的弟子來到萬佛城生活和學習。在80年代初，我們有一個難民安置計劃，收容來自越南、柬埔寨、寮國和其他地方的難民。在那個時候，我們有了世界宗教研究院的構想，我們不再只是單一道場。因此，作為一個團體，這是一個真正擴大心量的時期：我們的組織日益茁壯，開始包括許多人，不僅是單一文化，而是多元文化和許多不同的宗教組織。

我要分享上人畫的這幅合掌圖，講的是人們在共事中，要放下自我。我也要分享一張早期《金剛菩提海》的封面，上頭也有上人的合掌偈：

一心恭敬天中天，
眾生愛念各真度，
植因得果求諸己，
禮尚往來道不偏。

lectures, and students in Buddha Hall who may not always behave so well. As laypeople, we need to raise the level of our conduct, protect the Sangha, and change our behavior so that it can be harmonious with the Sangha. CTTB/DRBA is a multicultural and international community, so we also need to learn to let go of our personal attachments. The Master often commented about religious dialogue that we shouldn't compare one religion with another, saying one is better and another worse. Instead, we can make use of the best in all of them. I believe the same is true of cultural traditions. We want to share the best in all our traditions and bring those into the Buddhadharmā.

As a community I think this is very important to emphasize what we do share. Most of us chose to come to the CTTB come from somewhere else. And we share many of the same values. We may not agree on everything, but our basic values and desire to study the Buddhadharmā are the same. If we are not Buddhists, we are interested in the principles of the Buddhadharmā. As Shifu's disciples, we want to be open and inclusive rather than exclusive. We believe in the fundamental human capacity for wisdom.

Even with all that we have in common, as in any community, when human beings interact with each other, sometimes conflicts arise. Once the Master told me that in the heaven everyone agrees. It's an interesting definition of heaven, a place where everyone agrees. A lot of times we don't see things the same way. I know this is a real challenge for me. I don't like conflicts. But over the years I have learned that conflict itself is neither good nor bad; it is how we respond to conflict that has an either positive or negative effect. When conflicts arise, it is often a sign that something is out of balance. Things can get a lot better and work more smoothly if we learn to resolve conflicts in a positive way. ❀

萬佛城是一個非比尋常的道場。據我所知，沒有幾個地方像我們這樣，僧團和攜家帶眷的在家居士同在一個社區，道場中有中小學校和大學，來自許多不同文化的人匯聚在一起。這種條件和它所帶來的都是美好的，肯定是美好的。但也給我們所有人帶來挑戰，要學會共處。因為僧團要面對在家居士的家人以及他們所帶來的喧擾，聽經聞法時，有嬰兒的哭聲，以及那些在佛殿中不會總是乖乖聽話的學生。作為在家居士，我們需要提高自己的行儀水平，保護僧團，同時修正自己的行為，與僧伽和睦共處。萬佛城/法界佛教總會是一個多元文化的國際團體，我們也需要學習放下我執。有許多不同的文化傳統，我們知道上人在宗教對話中說過：不要在宗教之間作比較；說誰比較好或比較壞，我們應該取所有宗教中的長處。我認為文化傳統也是如此。我們要分享各種文化傳統中最好的部分，並將這些文化帶入佛法中。

作為一個團體，我認為強調我們分享的共同點相當重要。我們當中的多數人，是從其他地方選擇來到萬佛城，因此我們有許多相同的價值觀。我們並非意見完全一致，但我們想學習佛法的基本價值觀是同樣的。如果不是佛教徒，也是對佛教的教義感興趣。作為師父的弟子，我們希望擁有開放和包容的心，而非排他；我們相信人類開發智慧的本能。

即使我們有這些共同點，但就像在任何一個團體裡，人們相互交流時，有時出現衝突在所難免。我記得有一次，上人告訴我，「在天上，人人意見都是一致的。」這種對天堂的定義很有意思，在那裡人人意見相同。在人間，我們對事物的看法常常相左。這對我來說確實是考驗。我不喜歡衝突，但多年來我了解到，衝突本身沒有好，也沒有壞；而是我們如何面對衝突，及其所帶來的正面或負面的影響。當衝突發生時，通常意味著某些事情失去平衡。如果我們學著以積極正面的方式解決衝突的話，事情就會好得多，也會進行得順利多了。 ❀