

還有「下單」，就是下床的時候要唸：

從朝寅旦直至暮，  
一切眾生自迴護；  
若於足下喪其形，  
願汝即時生淨土。

所以你們想要去受戒，應該把這個都熟悉了它，這五十三個小咒子和這個偈頌都要能背得出來。所以你們什麼都要學一學；你不學，到時候什麼都不懂，人家就都不佩服你了。✽

When you get up out of bed, you should recite:

*From the break of dawn until the dusk,  
All you living beings had best take care of yourselves.  
If you should come to harm beneath my feet,  
I vow you will be reborn in the Pure Land.*

If you intend to take the precepts, you should familiarize yourselves with these fifty-three verses and mantras, and be able to recite them by memory. You should be willing to learn everything. If you do not learn them, then when the time comes and you do not know anything, people will not admire you. ✽

## 辯才法師的故事

# The Story of Dharma Master Eloquence

宣公上人開示

比丘尼法積 英譯

A Dharma talk by Venerable Master Hsuan Hua

English Translated by Bhikshuni Fa Ji

這位法師叫辯才。他是什麼地方的人呢？沒有人知道。他也是讀誦《華嚴經》的。讀誦了十六年，什麼利益也沒得到，還是笨頭笨腦的，也不明白道理。以後他自己就想，「哦！我雖然讀誦《華嚴經》這麼久，也沒有開悟，也沒有得到什麼好處，一定是自己對這部經典還不夠恭敬，所以讀了十六年還是不明白經義。」

於是乎，他就想方法來保護這個經典，擺放這個經典時都非常的潔淨。他用種種的香來作一個盒子，把《華嚴經》放在裡邊。走路，他把經盒頂在頭上；不走路的時候，他就把經放在前邊就來禮拜。那麼這樣子時時刻刻恭敬《大方廣佛華嚴經》，禮拜《大方廣佛華嚴經》，

There once was a Dharma Master named Eloquence. Where was he from? No one knew. His practice was reciting the *Avatamsaka Sutra*. He had been reciting it for sixteen years and had not experienced any benefits; he was still very foolish and did not understand the principles. Later on, he thought to himself, “Oh! Even though I have been reciting the *Avatamsaka Sutra* for so long, I haven’t become enlightened, and I haven’t experienced any benefits. It must be that I haven’t treated the sutra with enough reverence; that is why I still do not understand the meanings in the sutra.”

Therefore, he came up with a way to protect the sutra and kept it very clean. He used all kinds of incense wood to make a box, and placed the sutra in the box. When walking, he would carry the box on top of his head; when he was not walking, he would place the box in front of him and prostrate before it. It was in this way that he paid reverence to the *Avatamsaka Sutra* at all times: prostrating to and contemplating the sutra

思惟《大方廣佛華嚴經》。又經過了三年的時間，有一天晚間，他就做一個夢，夢見普賢菩薩就給他講華嚴經的妙義，教他怎麼樣修行。

那麼在夢中因為普賢菩薩給他講這個法，令他豁然開悟。以前他誦了十六年華嚴經，一句也背不出，記不住。這之後，他就好像對著鏡子看這個經，那個經就在鏡子裡，一個字，一個字，非常清楚，並且看完之後就不忘了，永遠都記得。✻

in every moment. Three years later, he had a dream in which Samantabhadra Bodhisattva explained the wonderful meanings of the *Avatamsaka Sutra* to him, and instructed him on how to practice.

Samantabhadra Bodhisattva gave him Dharma instructions in the dream, and he suddenly became enlightened. Before this, he had recited the *Avatamsaka Sutra* for sixteen years and could not remember even one line. After this dream, reading the sutra was like looking in a mirror: each word of the sutra was crystal clear as if reflected in a mirror. And after reading the sutra he did not forget any of it—he was able to remember it forever. ✻

### 傅大士 (上接第16頁)

日裡他就去耘田——你們不要誤會他去耕田，這耕田也是修行；在那兒做工也不打妄想，或者念佛或者參禪。人會用功，行住坐臥都可以用功。晚間他更加參禪打坐；日間修動，夜間修靜。他就這麼來修道。

當時這個風氣，有的信老道的就毀謗和尚，有的和尚就看不起這個儒教；互相排斥，所謂「入主出奴，入附出污」。我信這個宗教，就說這個宗教是主要的，是最好的，旁的宗教都是不好的、都是假的；等離開這個宗教了，說：「我以前那個宗教不好的！」這叫「入主出奴」。入到這個教了，就附會牽強，擁護這個宗教；等他出去了，違背這個宗教，覺得不相信這個宗教，就又汙衊這個宗教：「我以前在那個宗教真是不好。」這叫「入附出污」。那麼都是有這樣情形，這儒、釋、道三個互相都不合作，互相不協調。

於是有一天這位傅大士也就想以身示範，要以身來作則。你說他是儒教嘛？他穿一個和尚袍；你說他是個和尚嘛？他又戴一個老道的帽子。

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### The Great Recluse Fu (continued from page 16)

He tilled the fields during the day, but you should not misunderstand this to mean that he was engaged in farming. Actually, when he tilled the fields, he was cultivating the Way. He didn't give rise to wandering thoughts as he worked. He remained mindful of the Buddha or he investigated Chan. One who knows how to apply effort can do so in all their daily activities—when walking, as well as when standing, sitting, or lying down. So when he worked in field, he diligently practiced the Way at the same time. Furthermore, in the evening, he sat in meditation and investigated Chan. During the day, he cultivated in movement; at night, he practiced in stillness. Hence, he cultivated the Way day and night.

At that time, it was common practice for the followers of different traditions to slander each other. Those who followed Daoism spoke ill of Buddhist monks; and some Buddhist monks looked down on Confucian teachings. Thus, each rejected the other. It is said, “Entering it one honors it; leaving it one deprecates it. Entering it, one relies on it; leaving it, one vilifies it”. If I believe in a religion, I say that this religion is the most important, supreme and lofty. Any other is inferior and fake. When one finally renounces his religion and is outside of it, he says, “Oh, the religion I used to believe in is actually not very good.” This is called “Entering it, one honors it; leaving it, one deprecates it.” Once a person converts to a religion, he gives a forced interpretation which supports the religion. But when he betrays and renounces the religion and no longer has faith in it, he slanders it, saying, “Ah, in the past the religion I believed in was truly bad.” This is called “Entering it, one relies on it; leaving it, one vilifies it.” Such was the state of affairs at that time. Confucianism, Buddhism, and Daoism were at odds and not in harmony with each other.

One day, upon seeing this state of affairs, the Great Recluse Fu decided he wanted to set an example by his own actions. You think he was a Confucian scholar? Yet, he donned a Buddhist monk's robe. You say he was a Buddhist monk? But he wore a Daoist priest's hat.

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