

法賴僧傳

The Propagation of the Dharma is Dependent on the Sangha

摘自宣公上人《大般涅槃經淺釋》

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An Excerpt from a Commentary on the *Mahāparinirvāna Sūtra* by Venerable Master Hsuan Hua

English Translated by the Early Bird Translation Team

法賴僧傳。要從根本上說起來，三寶是從什麼地方生出來的？三寶是從人修行而成為三寶；要是沒有人，三寶都沒有了。所以人應該怎麼樣呢？人，不是在那兒胡思亂想，妙想天開，不是在那兒坐著、想著、等著天上掉下麵包給我們吃。人要修行才能成佛；成佛了，佛才能說法；法才能生出僧來。

「法賴僧傳」——佛說的法，法要僧再繼續傳下去，傳是向下傳，傳誰呢？傳給人。

所以不要捨本求末，不要忽略了我們是從什麼地方來的。我們要知道三寶也是從人修行而成的，人修行了就會成佛，佛才能夠說法，法再由僧傳下去。那麼要是沒有佛，就沒有法；沒有法也就沒有僧了。所以現在這個佛是說法的，法是教化僧人的，那麼僧人必須要把這個佛法再傳給一般的人。

這個三寶在世間是出貴的，自己要尊重自己，不要自己把自己弄得不是寶了。所以在這個地方，不用去妙想天開，不

The Dharma depends on the Sangha to propagate. That needs to be explained from the very beginning. Where did the Three Jewels come from? The Three Jewels come from people's cultivation which becomes the Three Jewels. If there are no people, the Three Jewels would not exist. Therefore, what should people do? We, as humans, should not run wild with our thoughts or conjure up all sorts of imaginations, sitting in a place thinking, waiting for bread to fall from the sky so we can eat. People have to cultivate in order to become Buddhas. When they become Buddhas, only then can they speak the Dharma. Only then can the Dharma create the Sangha.

The Dharma depends on the Sangha to propagate — The Buddha speaks the Dharma, and the Dharma has to be passed on by the Sangha. Passed on to whom? To other people. Thus, do not neglect the root and chase after the branch tip; do not overlook where we came from. We need to know that the Three Jewels is formed by people cultivating: if people cultivate, they will eventually become Buddhas, and having become Buddhas, they can then speak the Dharma. Then the Dharma will be passed on by the Sangha. If there are no Buddhas, there is no Dharma; if there is no Dharma, there is no Sangha. The Buddha is to speak the Dharma, the Dharma is to teach and transform the Sangha, and the Sangha is to spread the Dharma further to other people.

The Three Jewels are nobility in the world. That being said, you should have a sense of self-respect; you don't want to make yourself becoming "unjeweled" anymore (i.e., you want to inspire reverence and faith in others through your conduct; not the otherwise, inspire contempt or cause loss of faith in others). Regarding how to do so, there is no need to think really hard, trying to find a fancy way of cultivation, or a unique Dharma such

用想這個法是長啊、短啊、變啊、不變啊，不用想那麼多，你就這麼老老實實去修行——這就是皈依處。老老實實就是守戒律，守戒律就是老實。不守戒律，轉彎抹角的，那就是不老實。戒律是什麼呢？就是直心是道場，直言直行，沒有委曲想，沒有是非想，沒有這些個噁啊囉唆，要言不煩的。

很簡單的，不要那麼儘東想西想，想了一大堆，這對於佛、法、僧三寶是不相應的。怎麼樣和三寶相應呢？就是不要打妄想。❀

as a long Dharma, a short Dharma, a changing Dharma, a not-changing Dharma. No need to think so much; just cultivate properly with sincerity. That is the place of refuge. What does it mean by cultivating properly with sincerity? It means to observe the precepts. If you do not observe the precepts but rather look for various loopholes or ways around it, then you are not proper and sincere. What are the precepts? It is said, “a straightforward mind is a Wayplace.” That is, you carry yourself with straightforward speech and conduct, without crooked ideas, without thoughts or concerns for issues of right and wrong, without being long-winded (in discussing with others) — because important words are always concise and to the point.

It is very simple — do not think east, do not think west, do not think about all sorts of things, because that is not in accordance with the principles of the Three Jewels. How do you be in accordance with the Three Jewels? By not having false thoughts. ❀

印度佛法的未來

The Future of Buddhism in India

人能弘道，非道弘人

The people propagate the Way; the Way does not propagate the people.

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晨珪譯組 英譯

An Excerpt from Venerable Master Hsuan Hua's Commentary
on *National Master Qing Liang's Prologue to the Avatamsaka Sutra*
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佛法由印度傳到中國，現在又來到美國，將來會從美國又傳到印度去。為什麼呢？一定要到美國，印度才會對佛法重視。因為現在印度佛法都不興了，為什麼不興呢？我給你們講講其中的道理。

當時印度有一些高僧和祖師都跑到中國去了，所以印度沒有祖師。留在印度和尚、比丘沙門，不像達摩祖師折蘆渡江，用一片

Buddhism passed from India to China, and now it has come to America. In the future, it will return from America to India. Why? Because only when Buddhism reaches America will India see Buddhism as something important again. That is because Buddhism in India is in decline. Why is it in decline? Let me tell you the reasons.

In ancient times, the eminent monks and Patriarchs of India all went to China—that is why there are no Indian Patriarchs. The śramaṇa who remained in India were not like Patriarch Bodhidharma, who could “pluck a reed and use it to cross a river”—that is, he crossed the Yangtze River on a reed, going from its south to its north bank. Those incapable usually liked to sleep all day. When Indian people saw these