



# 覺海慈航度香江（續）

## Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

宣公上人事蹟編輯委員會新編

馬來西亞翻譯小組 英譯

比丘尼恒青 修訂

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Venerable Master Hsuan Hua's Biography  
English Translated by Malaysia Translation Team  
Revised by Bhikshuni Heng Ching

### 45. 訓練講法

上人自成一派，以法施人，是出家人說法的典範。不單他講經開示，把佛陀的思想精髓傳播給皈依弟子、信佛大眾，還悲心切切地訓練弟子們都參與講經說法、都學會講說技巧、都能夠以法施人。上人因人施教，對年輕有文化的弟子，培養他們研究佛學、明理悟道，做佛教弘法的後繼人才；對於年齡大、沒有文化的居士，也一樣鼓勵他們學習佛法，講談感受，哪怕只是一件事、一句話……

#### 上人自述：

一般法師講經，是一人講經，眾人聽經；而我講經，我會帶著兩個幫忙的，在我沒講之前，叫他們先講三、五分鐘。為什麼要這樣呢？因為我的宗旨，是提拔青年人做弘法的人才，我

### 45. Dharma Speaking Training

The Venerable Master was in a class of his own and was a role model for the monastic people in expounding the Dharma. Not only did the Venerable Master expound on the Dharma, but he also taught his disciples and fellow Buddhists the essence of the Buddha's thoughts. With compassion, the Venerable Master offered Dharma to people, and he earnestly trained his disciples by providing them with skills to speak, participate, and expound on the Dharma. The Venerable Master also taught according to individual dispositions. For young and educated disciples, he encouraged them to study and investigate Buddhism, understand the principles and The Way, and be successors in continuing the propagation of the Buddhadharma. But for elders who were not well-educated, the Venerable Master encouraged them to study Buddhism and to speak the Dharma according to their respective experiences, even if it was just a single subject or a word.

#### The Venerable Master's words:

When a Dharma Master speaks the Dharma, he is the only person who speaks the Dharma while the public listens. Still, I bring two people to help when speaking the Dharma. Before

願意培植佛教的新血，願意栽培佛教的新青年。我們要培養一班真正的修行人，要教化出一班最會講演的人。誰歡喜講演的可以先練習，等到在大眾法會再出來公開講演；不要養成你也不敢說話、我也不敢說話，甚至也不願意其他人說話，只會躲在人後講是講非，這是大錯而特錯的。

用法來供養大眾，這是法的布施！無論誰講經，我都隨喜讚歎。只要你敢講，講錯沒關係，這是我的宗旨。講錯了有罪過，那個罪過是我的。佛是慈悲的，你有過錯你能改，他都原諒你，況且你不是故意講錯的。好像我講經，我不怕誰批評我，我講的要是不對，那你來講，這是我的宗旨。在講演的時候，要目中無人，誰也看不見，也不怕人家笑，也不怕人家說什麼，只要說得有道理就可以了。

一些不清楚的人說：「不要講，萬一講錯了有罪過！」就是講錯了也比不講好；你不講你自己也不知道到底錯不錯，也沒有人知道。大家在這兒是研究佛法，好像方才有人講錯了，有人知道就幫他改過來。學習講經的各位，對前輩要心存恭敬，不可以直呼祖師、前輩的名字；好像稱六祖大師，你不要直接說「惠能」；一定要加上大師，「大師」是個尊稱。不要一邊學佛法，一邊造罪業。你是個凡夫，直呼祖師之名，這是最不恭敬、最沒有禮貌的行為，可見你還沒有真正明白佛法。

我現在跟你們講的，等你們將來明白經典的道理了，你們不一定要照著我所說的這麼講，可以根據你們自己所悟到的道理去

speaking, I would ask them to first speak for three or five minutes. Why? Because my objective is to nurture the talents of these young people in propagating the Dharma. I am willing to train new blood and the youth in Buddhism. We want to develop authentic cultivators and train a group of people to be good at speaking dharma.

Those interested in public speaking should practice and then speak at a public general Dharma Assembly. We do not want to harbor the habit of “you are afraid to speak, and I am also afraid to speak.” Worse would be when the individual does not want others to speak and only talks about the faults of others behind their backs, as this is a grave mistake.

Speaking Dharma to the public is an offering of Dharma. I would always praise and rejoice with whoever lectures on the sutras. For so long as one dares to speak, even if it is not correct, it is all right, as this is my principle. Yet, it is an offense incorrectly expounding sutras, but that offense will be mine. The Buddha is very compassionate. If you make a mistake and reform, he will forgive you, especially if you had no intentions of speaking wrongly. For instance, when I lecture on the sutras, I am not worried about people criticizing me. You are welcome to point it out if I speak wrongly, as this is my principle. When lecturing on the Dharma, there is no one in one's eye, and one should not see anyone. Do not be afraid that people will laugh or be worried about their comments. It is good if the talk is according to the principles.

Some are not clear on this matter and say, “Do not speak. If you speak wrongly, it is an offense!” To speak wrongly is better than not speaking at all. However, when you do not talk, you do not know if you are right or wrong, and no one knows either. We are all here to investigate the Buddhadharmā. And as soon as someone speaks wrongly, people will help and correct him once they realize it. Those learning to give talks on the Dharma must be respectful toward the seniors. You cannot directly say and call out the Patriarch's name or a senior's name. For example, when you address the Great Master the Sixth Patriarch, you cannot say his name directly, “Hui Neng.” You must add the honorific title “Great Master” to his name; this is being respectful. Do not create offenses while simultaneously learning the Buddhadharmā. You are an ordinary person, and directly calling the Patriarch's name is most disrespectful, uncalled-for, and irreverent behavior. Because as such, one can see that you do not understand Buddhadharmā.

In the future, when you have understood the principles of the sutra, you do not need to follow the way I speak. You can explain according

說。講法要扼要，一個字不多說、一個字也不少說。不要像繡花、不要長篇大論像寫作似的。講話不要太快、也不要太慢；講得不要太廣、也不要太狹。講經應該教所有的人都懂、要通俗，令一般人都明白才有用；要是講得太深、令人不明白，這也沒有多大用處的。

### 【後記1】譚果式居士敘述：

西樂園建成，週末都有念佛法會和師父的開示，師父也要我們每一個人輪流講法，大人講完了，我們年輕人跟著上去講；其實講什麼都無所謂，甚至你只講你的名字也可以。師父會記得誰這週講了，下週該誰講。他不讓我們事前準備，要我們想什麼就說什麼，這是師父教我們演講的方法，他告訴我們：「你們不要害怕，上臺將你們想到的講出來就可以了。」

我那時並不害怕上去講演，因為我在學校就經常參加辯論賽，面對過比在西樂園更多的人，但是我在西樂園不知道該講些什麼。師父告訴我：「別著急！妳只需要談談妳的想法，說說妳腦子裡的事情，這就足夠了！」我不記得第一次我講的是什麼了，但是大家都覺得我講得不錯。我記得有一位六、七十歲的老居士，她不識字，所以每天精進念佛，師父也要她上去講，她說：「師父慈悲，我不知道該說些什麼，我只知道念阿彌陀佛！」師父說：「這就對了！」

to your awakened understanding. Focus on the essential points when giving Dharma talks. Refrain from saying one word more or one word less. Avoid embellishing your statements and unlike writing essays, be brief-winded. Refrain from talking too fast or too slow; speak less too expansively or narrowly. When giving talks on the sutra, it should be such that all people can understand, even ordinary people. If one can make people understand the sutra, then, and only then, is this work and effort considered beneficial. If one speaks too profoundly, and people do not understand, then this is of little use.

### [Postscript] Upāsikā Tan Guo Shi (Madalena):

After the completion of Western Bliss Garden, there were always Dharma Assemblies with talks from the Venerable Master on weekends. The Venerable Master also wanted us to take turns in speaking the Dharma. When the adults finished speaking, young people like us would talk about Dharma. It did not matter what we discussed. Even merely saying our names had been all right. The Venerable Master would remember who had spoken this weekend and who should be speaking next. The Venerable Master did not allow us to prepare beforehand. He wanted us to say whatever came to mind. And this was how the Venerable Master taught us to speak. He told us, "You all need not be afraid. Once you are up on the stage, say whatever comes to your mind; it is all right."

At that time, I was not afraid to go up and speak on stage. Because in my school, I had frequently participated in debate competitions and had faced more people than at Western Bliss Garden. My problem was that I did not know what to say. The Venerable Master told me, "Do not be anxious! You only need to speak about your thoughts and say what is in your mind, and this is already enough." I could not remember what I was talking about during my first talk, but everybody felt it was pretty good. I remember there was once an old lady who was sixty or seventy years old. She was illiterate, but she diligently recited the Buddha's name daily. The Venerable Master also wanted her to speak. She would say, "Kind and compassionate Venerable Master, I do not know what to say. I only know how to recite Amitabha Buddha's name." Venerable Master replied, "That already is correct!"

### [Postscript] Upāsikā Tan Guozheng (Stella) :

The Venerable Master always wanted us to come out and speak,

## 【後記2】譚果正居士記述：

師父常要我們出來說話，但又不知道何時會被師父點到名，這是他的訓練方法。師父不但訓練年輕人講法，也鼓勵年長居士研究佛法，師父真的希望每個人都可以說法。曾經有一位老居士每週都會上來念一首偈，念同樣的四句，但是師父說沒關係，只要我們肯開口說話。記得有一次師父開示，說：「看破後還要放下。」

薛果鳳重述師父開示的要點。果笙講解「戒定慧三無漏學」。像葉果慶和余果滿，已年逾半百，說起法來充滿了他們對師父的信心。葉果慶接著講《憨山大師費閒歌》的「修行容易遇師難，不遇明師總是閒。」余果滿說：「師父常勸我們念佛，我只有念佛，別無可做；其次要心地光明，心地光明，到處都光明。」

☯待續

but we never knew when he would call our names out. That was the Venerable Master's training method, whereby he trained young people to talk about the Dharma and encouraged the older laypeople to investigate the Buddhadharma. As such, he hoped that everyone would be able to speak the Dharma. At one time, an old layperson recited the same four sentence-verse every Sunday. Yet, the Venerable Master said it was all right if we were willing to open our mouths and speak. I remember once, Venerable Master gave a talk and said, "Even after one can see through things, one still needs to let it go."

Similarly, Xue Guo Feng repeated the essential points of the Venerable Master's lecture, while Guo Sheng explained the "Three Non-Outflows studies of precepts, samadhi, and wisdom." Yè Guǒ Qìng and Shé Guǒ Mǎn, who were both over fifty, revealed that they were full of confidence in the Venerable Master during their Dharma talk. Ye Guo Qing talked about the verse of *Great Master Han-Shan's Idle Free Song*, "Cultivation is easy, but encountering a teacher is difficult. Not being able to meet a wise teacher, one is always idling the time away." She Guo Man said, "The Venerable Master has always advised us to recite the Buddha's name, and I have done nothing else. Also, our mind-ground must be bright; when the mind-ground is bright, everywhere will be bright."

☯To be continued

## BUDDHISM A TO Z

### 法 Dharma

在佛教中，「法」有多層的意義，包括1)佛陀的教義，亦即開悟的方法；2)開悟時體悟到的實相；3)教義中，心靈和物質世界的種種部分。

法是指佛所教導如何能大澈大悟的所有修行方法。它們是到達目的的方法，但是它們本身並不是目的。

In Buddhism, Dharma has several levels of meaning including: the teachings of the Buddha, which can be understood as methods (teachings) for becoming enlightened; the reality that one realizes at enlightenment; and the various divisions of the mental and physical world that are part of the teaching.

Dharma refers to all the methods of cultivation taught by the Buddha which lead to ultimate enlightenment. They are means to an end, not an end in themselves.