

## BTTS New Release

# The Path Within — Talks by Teachers of the Dharma Realm Buddhist Association

## 新書出版

## 《內心之道》—法界佛教總會師長們的法語

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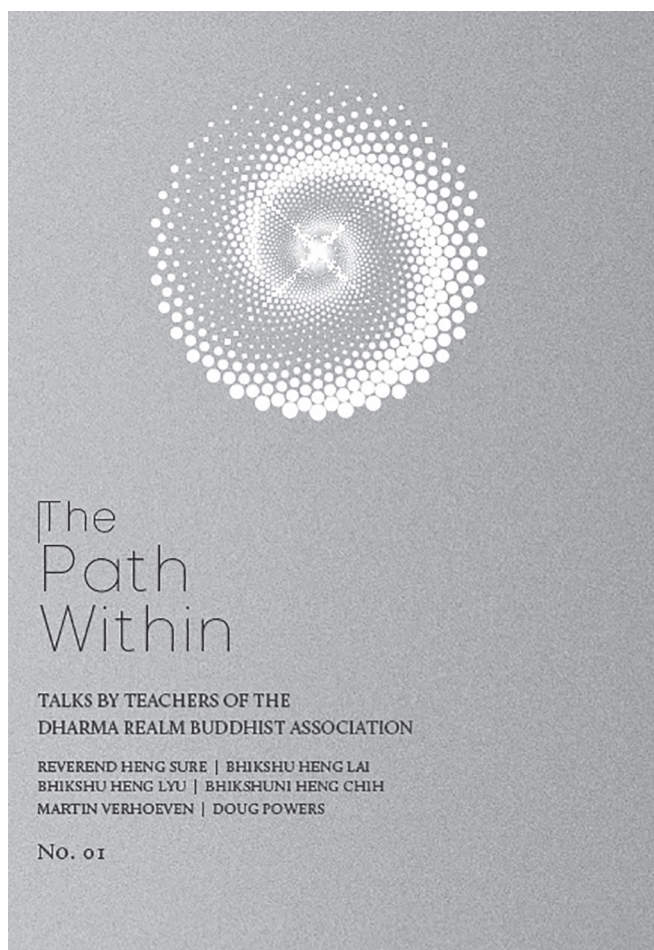
This anthology of talks by senior teachers in the Dharma Realm Buddhist Association presents a pragmatic approach to Buddhism. These senior teachers, Reverend Heng Sure, Dharma Master Heng Lai, Dharma Master Heng Lyu, Dharma Master Heng Chih, Martin Verhoeven, and Doug Powers, all are Venerable Master Hsuan Hua's disciples. Their talks cover topics such as the four noble truths and meditation, devotional practices such as recitation and bowing, and even spending the holidays with family.

This book is published in 2024 by the Buddhist Text Translation Society and accessible for beginners and also informative for long-term practitioners. As the editor's note in the introduction, "As young Dharma practitioners, the chance to learn from long-term practitioners is valuable in and of itself."

Developing Virtue Girls School students interviewed four of these teachers at the Buddha Hall of City of Ten Thousand Buddhas from 8:20pm to 9:00pm on November 12 and 22, 2024. Some of their questions and answers in the interview are as follows:

### Question for Dharma Master Heng Lai:

**"You have to endure to breakthrough.' According to that idea, you have to do what actually feels unnatural, to**



這本法界佛教總會資深師長的法語集，介紹了實用的佛教教義。這些資深師長，都是宣化上人的弟子，包括比丘恒實法師、恒來法師、恒律法師、比丘尼恒持法師、以及兩位居士馬汀·

**endure what is difficult, to overcome what is difficult.” How do we know whether this difficulty is an obstacle we should overcome and how do we know whether we have gone to the extreme?**

**Answer:** The idea is do what feels unnatural, after a while of consistency, it becomes natural. For example, you might feel uncomfortable and endure some pain when you just started meditating, and can't even hold on to half lotus. But if you keep practicing, you will eventually feel natural to do full lotus every time. And one day you will enter samadhi, you wouldn't think it's uncomfortable anymore. This means if you can have some patience (very important) and endure the pain, especially in the beginning, you will get used to it and don't see lots of things as difficult as before.

### **Question for Dharma Master Heng Chih:**

**Is there any instance when you were distracted when you were contemplating “who am I”? How did you overcome your distraction? What are some practices that we can apply in real life to stay motivated and achieve our goals?**

**Answer:** When you realize you are having any distractions, try your best to bring yourself back again and again. Try to think of the question of “who” brings you back. You can choose any practice you like the most among all the practices you do, and keep on practicing it to advance it. During the process, be mindful and pay attention to what might distract you, also notice if you are finding any excuse for yourself that stops you from continuing practicing it. Because all of these thoughts are from your own mind, and you have the responsibility to try your best to stop your own obstacles for cultivation.

### **Question for Martin Verhoven:**

維荷文（果廷）和鮑果勒。他們的談話涵蓋了四聖諦和禪修等主題，念誦和禮拜等修行，乃至與家人共度節日。

此書由佛經翻譯委員會於2024年出版，適合初學者，也對長期修行者提供有益信息。正如主編在引言中所說：「作為年輕的佛法修行者，有機會向長期修行者學習，本身就很有價值。」

培德女中的學生於2024年11月12日和22日晚間8:20至9:00，在萬佛聖城的大殿訪問了其中四位師長。以下是他們在訪談中的部分問題和回答：

**問恒來法師：**「『必須忍耐才能突破。』根據這個觀點，必須去做實際上感覺不自然的事，忍受困難，克服困難。我們如何知道這種困難是我們應該克服的障礙，還是我們過於勉強自己，走到了極端？」

**回答：**這個理念是做那些感覺不自然的事情，經過一段時間的持續努力，這些事情會變得自然。例如，剛開始打坐時，你可能會感到不舒服，忍受一些疼痛，甚至連單跏趺坐都做不到。但如果你繼續練習，最終你會感覺每次雙跏趺坐都很自然。總有一天你會入定，這時你就不會覺得不舒服了。這意味著，如果你能夠有些耐心（這非常重要）並忍受疼痛，尤其是在開始的時候，你會逐漸習慣，不會再覺得很多事情像之前那麼困難。

**問恒持法師：**在您參「我是誰」的時候，有沒有過分心的情況？您是如何克服分心的？我們可以在現實生活中應用哪些方法來保持動力並達成目標？

**回答：**當你意識到自己分心時，盡你所能，一次又一次地把自己帶回來。試著思考這個問題：「是誰」把你帶回來的？你可以在所有的修行法門中，選擇你最喜歡的一個，並且不斷練習來提升它。在這個過程中，要保持正念，並注意可能會讓你分心的事情，還要留意是否自己在找任何藉口停止修行。因為所有這些念頭，都來自你自己的心，你有責任盡最大的努力，去克服在修行中遇到的種種障礙。

**問果廷居士：**如果你試圖不去想任何事情，在試

**To what extent do you subtract when you are trying to focus on something? What do you subtract when you are trying to focus on something? What do you say to not think of anything at all?**

**Answer:** It's not possible not to think of anything at all. The thing about not thinking of anything at all means you don't attach to any of those thoughts. So, when you are meditating, you are watching the thoughts come, and you are observing them as they ebb, and you observe them as they go away. And that's a subtracting process. Master Hua said it was like sometimes you watch snowflakes falling on a fire. You observe them, and as they hit the flames, they just evaporate and go on. All the things that you think about, all the phenomena, all conditioned dharmas, are like snowflakes. You just watch them come and go. And in doing that, you actually see how your mind is free not to become attached and moved by anything.

### **Question for Professor Powers:**

**How to deal with the arising of karma? How can we start identifying when we are reacting to karma, and how can we work with it?**

**Answer:** Karma is always arising. The problem is you cannot smash the karma arising because you already planted the seeds of it, so it's already arising. If you try to smash the karma itself, it's like forever trying to put a finger in a dam in a huge flow of water. You'll never be able to stop because what you're trying to stop is the constant flow of every seed you planted in the past is now arising as emotion and thought and so forth. What you have to do is to pay attention to all kinds of thoughts and not to add all kinds of complex thoughts. One day, if you don't add all kinds of thoughts, you will find that you are not affected by karma and all your thoughts.

This book is currently only available in English. A free eBook of The Path Within can be obtained from the Buddhist Text Translation Society's website:

<https://www.buddhisttexts.org/collections/free-english-ebooks/products/the-path-within-1> ❀

圖集中注意力時，你會減去（損之又損）到什麼程度？你會減去什麼來集中注意力？你會說什麼來讓自己不去想任何事情？

回答：不去想任何事情是不可能的。關於不去想任何事情的關鍵是，你不執著於任何一個念頭。所以，當你在打坐時，你就是在看著這些念頭興起，淡化，離去；這就是一個減去的過程。宣公上人說，這就像有時你看著雪花落在火上。你觀察它們，當它們碰到火焰時，就蒸發消散了。你所思考的一切，所有的現象，所有的有為法，都是像雪花一樣的。你就是看著它們來來去去，在這樣做時，你就可以看到你的心是自由的，不執著於任何事物，也不受任何事情影響。

**問果勒居士：如何面對業力現前？我們應該如何意識到我們正在被業力所影響？如何才能有效地與之相處？**

回答：業力總是出現。問題是你無法打破業力的出現，因為你已經種下了業的種子，所以它已經出現了。如果你試圖打破業力本身，就像嘗試將手指放進水壩，想要永遠堵住一股巨大的水流，你怎麼也堵不住，因為你試圖停止的是過去你種下的每一顆種子，現在都在以情感和思想等形式出現。你需要做的是關注所有種類的思想，而不是增加各種複雜的思想。有一天，如果你不增加各種念頭、想法，你會發現你不再被業力和所有的念頭、想法所影響。

這本書目前只有英文版。在佛經翻譯委員會的網站上，可下載免費的「內心之道」電子書：

<https://www.buddhisttexts.org/collections/free-english-ebooks/products/the-path-within-1> ❀