

城友之聲

Voices of City Friends

比丘尼近瀚2023年10月12日講於萬佛聖城佛殿

A Dharma Talk Given by Bhikshuni Jin Han at the Buddha Hall of the City of Ten Thousand Buddhas on October 12, 2023



君康素食館 Jyun Kung Vegetarian Restaurant

今天我要講的主題是推廣素食的重要性，和簡單地介紹萬佛聖城君康素食館的成立與發展。

首先，我想跟大家分享一篇上人開示吃素和吃葷的區別：

現在人類殺業瀰漫，故世界上出現無以數計的天災人禍，奇難雜症，醫藥罔治之怪病。此因科學發展偏差，導致空氣、河海、陸地皆有毒素；飛禽走獸，乃至一切的樹木瓜果，也染上毒素，人不知道很多動物體裡已含有毒素，仍吃肉，肉裡的毒素便移到人的身

Today, my topic is about the importance of promoting vegetarianism, and the establishment and development of Jyun Kung Vegetarian Restaurant inside the City of Ten Thousand Buddhas.

First, I would like to share a talk by the Venerable Master regarding the difference between vegetarianism and meat-eating.

Nowadays, humankind's killing karma is widespread, and it causes countless natural and man-made disasters; diseases that are complex and difficult to treat; and illnesses that have no cure. Due to the misuse and abuse of scientific development, the air, the rivers, the seas, and the land are all filled with toxins.

The birds and animals, and even all trees, melons, and other fruits are also infected with toxins. The people do not know that many animals already contain toxins, but they still eat meat. The toxins are transferred to the human body. Toxins inherent in the human body coalesce with external toxins, causing inflammation, oxidative stress,

體上。人體本具之毒素，與外來的毒素衝撞，產生種種化學變化，導致癌症及其他怪病。古人說得很好：「千百年來碗裡羹，冤深似海恨難平，欲知世上刀兵劫，試聽屠門夜半聲。」又有偈云：「肉字裡邊兩個人，裡邊罩著外邊人。眾生還吃眾生肉，仔細思量人吃人。」眾生互相殺戮，互相食噉，便造成血債，刀兵災劫永無止期。故曰：「世人欲無刀兵劫，須自眾生不食肉。」——宣公上人

上人講這一段開示的時候，是1989年4月15日，在加拿大的溫哥華。雖然距今已有33年了，但是我們看一看當今世界上的殺業並沒有改善，反而災害比以前更嚴重！

「君康」這名字是上人取的，全名是「君康真素齋」。上人還為君康作了一副對聯：

君心仁慈，禪悅為食。
康泰平安，法喜充滿。

上人在1990年去台灣弘法的時候，曾交代一位皈依弟子來萬佛聖城開素食餐廳。不久之後，這因緣成熟了，素食餐廳終於在1991年7月開業。他們就是君康的先鋒。基於使命感，他們不忘上人的交代，要把君康當成自己的來做，要平價，要讓人人都吃得起。又因為很多人認為素食不夠營養，所以他們立志要把素食做得好吃又營養，來幫助人們來吃素。

儘管萬事開頭難，剛開始做時候，菜單上只有幾道菜。他們說：就算沒有人來，或只有一位顧客來，君康也要照常開放！慢慢地，君康的名聲與口碑開始傳開了，一傳十，十傳百！有一天，一位牧師來吃飯，他覺得飯菜很好吃，就說要帶家人來吃。後來，君康的回頭客也愈來愈多了。

DNA damage, or hormone disruption: these are some of the factors that can lead to cancer and other diseases.

The ancients said it very well, “For thousands of years, the stew in the pot has simmered, brewing resentment as deep as the sea, and enduring hatred that is difficult to appease.

If you want to know where the wars in the world come from, listen to the sound of the slaughterhouse at midnight.” There is another verse, “The Chinese word ‘meat’ has two people, the outside person covers the inside person. Living beings also eat the flesh of living beings; consider carefully, it is just people eating people.” Living beings kill each other and eat each other, resulting in a blood-debt and the disasters of wars. Therefore, it is said, “If people in the world want to be free from the calamity of wars, they must avoid eating meat.” — By Venerable Master Hua

This talk was given by the Master Hua in Vancouver, Canada, on April 15, 1989. It was thirty-three years ago. Let’s look at our world today, the disasters are increasing. Human’s killing Karma didn’t improve for the better.

Jyun Kung’s name was given by the Master Hua. The full name is “Jyun Kang True Vegetarian.” The Master also composed a verse for Jyun Kang. Here it is!

*With a benevolent heart, may you take Dhyana Bliss for food.
Staying safe and healthy, may you be full with the joy of Dharma.*

In 1990, the Master visited Taiwan and instructed one of his disciples to open a vegetarian restaurant at the CTTB. Shortly after, all the necessary factors came together, and in July 1991, the Jyun Kung restaurant was born. Jyun Kang opened in July, 1991. The pioneers of Jyun Kang, motivated by a sense of mission, never dared to disregard the Master’s guidance. They aimed to offer their food at a reasonable price that would allow them to keep it affordable for everyone.

They believed that many people doubt the healthiness and nutritional value of a vegetarian diet. This inspired them to create tasty and healthy vegetarian food choices to encourage more people to embrace a vegetarian lifestyle.

Despite the initial difficulties, Jyun Kung started with only a few dishes on the menu and remained open even with few customers. Gradually, its excellent reputation spread by word of mouth, drawing more and more customers. One day, a priest was

甚至於，有些常來的顧客剛進門都還沒有坐下，君康的工作人員就開始為客人準備配菜了！有時候，顧客吃完飯菜後也會提出建議，說這道菜很好吃，但如果能加點什麼東西會更好。工作人員採納了客人的建議並改進，結果那道菜就真的更美味了！

最初的幾年，在君康工作人員的努力下，菜單從開始的七、八道菜餚，研發到40幾道菜。還有冷凍食品，也在分支道場銷售，幫助和方便了許多人可以吃到清淨又美味的素食。不久前，一位母親告訴我，她的三個孩子小時候的早餐，都是吃君康的包子長大的。

如果食物是用關愛的心去製作，或是以馬虎的心態來製作，吃的人都可以感受到！有一次，一位客人說，吃了君康的包子時，覺得做包子的人很有愛心。這就說明，我們的善心念和喜悅，是可以藉由食物來傳遞正能量。

這些君康的先鋒者，一心只想把工作做好，一心要達成使命。雖然很累，但內心卻很快樂。他們感恩上人給予這個機會，尤其是做道場的工作，只要對人有益的就去做！在道場，一切要從反面找好處，以歡喜心去做，知足常樂。他們說君康並不是像外面的商店，他們是代表佛教徒，代表萬佛聖城，在推廣素食的同時，佛法也推廣出去了！他們不跟動物結惡緣！

疫情爆發之前，君康在網路上獲得許多的好評，許多人聞名而來，也有從遠道而來。我甚至曾經遇到一位客人，她特地從外州搭飛機來到北加州的萬佛聖城，只是為了要在君康吃一頓午餐！這麼多年來，由於許多的人到來，也因此有機會踏入我們的萬佛殿，瞻仰到令人莊嚴肅穆的佛像，同時也有機會請到上人的法寶。真的就是讓人吃素的同時，佛法也推廣出去了！由此可知，在萬佛聖城開設君康素食館，是上人善巧

so impressed by the food that he said he would bring his family for a meal. Over time, Jyun Kung's customer base continued to grow with more loyal patrons.

Sometimes, the Jyun Kang staff knew their regular customers so well that they could anticipate their preferences before they even sat down. One memorable occasion happened when a customer, after finishing his meal, suggested an improvement for one of the dishes. He complimented its delicious taste but said that adding a certain ingredient could make it even more flavorful. The attentive worker quickly implemented the customer's idea and improved the dish.

Initially, they collaborated to create an expanded menu from seven to eight dishes to a diverse selection of forty. The introduction of frozen food options for simplifying the accessibility of clean and flavorful vegetarian meals, and sell to the different DRBA branches. A mother recently expressed that her children have been savoring Jyun Kang's steamed buns, which are their favorite breakfast choice over time.

When food is prepared with care, or without care, its impact can be felt by those who consume it. There was a customer who shared that while eating a Jyun Kung's steamed bun, they could genuinely sense the sincere effort put into making it. This serves as evidence that our thoughts and intentions have the ability to transmit compassionate and uplifting "energy" through food.

The pioneers at Jyun Kang were truly devoted to their mission and felt blessed to have the opportunity to establish the Jyun Kung Restaurant. They worked with enthusiasm, knowing that Jyun Kung was no ordinary establishment. They were the embodiment of Buddhist values and the City of Ten Thousand Buddhas, and were committed to avoiding harmful relationships with animals. In addition to promoting vegetarianism, they also spread the teachings of the Buddha.

Before the pandemic, Jyun Kang was known for receiving numerous positive online reviews, attracting people not only for its reputation but also from far away. There was even a customer who flew from out of state to California just for lunch at Jyun Kang! Over the years, many visitors have had the chance to step into the Buddha Hall, admire the noble Buddha statues, and receive the Master's Dharma treasure. This not only offers a chance to savor vegetarian cuisine but

方便度眾生的方式之一！

在《華嚴經卷第七·世界成就品第四》，提到佛菩薩是如何度眾生的，所謂「先以欲鉤牽，後令人入佛智。」

上人致力於道場的建立，他曾說過：「道場是給所有的佛教徒預備的，是給所有的宗教徒預備的，是給世間所有的眾生預備的。」上人也曾說：「我們無論在哪個國家，都要幫助那個國家平安、幸福。」願我們大家同心協力，擁護正法，推廣素食。阿彌陀佛。

also promotes Buddhism at the same time.

This demonstrates that the opening of Jyun Kang Vegetarian Restaurant in the City of Ten Thousand Buddhas is a skillful and expedient method used by the Master to teach sentient beings. In chapter four, “The Coming into Being of Worlds” of the *Avatamsaka Sutra* roll seven, it describes that Buddhas and Bodhisattvas save sentient beings. As the saying goes, “If you want to lead people to the Buddha’s wisdom, first, attract them with something they like.”

The master is committed to establishing Way-Places around the world for the benefit of Buddhists, believers, and all sentient beings! He also said, “I wish to contribute to the peace and prosperity of any country I visit.” May we all work together to support proper Dharma and promote vegetarianism.

何塞·維加2023年10月25日講於萬佛聖城佛殿

A Talk Given by Jose Vega at the Buddha Hall of the City of Ten Thousand Buddhas on October 25, 2023



Today I would like to share some reflections about my work as a translator of sutras into Spanish. I moved from Spain to America in 1997 and became a Buddhist the following year. Ever since then I felt compelled to translate the Dharma into Spanish. I began with some talks of the Venerable Master Hua and later moved to the sutras.

I joined the group working on the new translation of the *Surangama Sutra* into English and had the opportunity to learn from qualified translators, especially from the late David

今天，我想分享一些有關佛經翻譯為西班牙語的感想。1997年我從西班牙移居美國，並在隔年皈依佛教。自那時起，我內心就有一種使命感，要將佛法翻譯成西班牙文。一開始，我翻譯了一些上人的開示，然後轉向經典的翻譯。

我加入了一個翻譯小組，參與將《楞嚴經》譯成英文的新翻譯，並有

Rounds. I was doing in parallel my translation into Spanish, unaware that I had started from the hardest. My Chinese was very poor (and still is) so I heavily relied on the English version. The (Chinese) *Surangama Sutra* is written in lines of only four characters, so the meaning was not evident even for Chinese speakers. The commentaries of Master Hua helped us to navigate through such a profound text. It took me ten years to finish this project. (I usually translate for about one hour every day early in the mornings.)

Next, I translated the *Sixth Patriarch Sutra*, a text that had a great impact on me when I first read it in English. This is not a speech by the Buddha, but a collection of teachings by Hui Neng, the Sixth Patriarch. There is not much theory, the message is straight, with the flavor of Chan. It pushes us to see directly our true nature, without intellectual effort and biases. I especially enjoyed translating the dialogs, where the Sixth Patriarch could dispel the doubts of his visitors with just a sentence. I regularly come back to this sutra to refresh my spirit, and now I can do it by reading it in my original language.

Next, I translated the *Gandavyuha Sutra*, a sutra within a sutra. In the translation of the *Avatamsaka Sutra* by Siksanda, the Gandavyuha is only one chapter out of forty (chapter 39); however, it is about one-quarter of the whole *Avatamsaka* (more than 400 pages). I admire Sudhana, the protagonist, a young man who goes on a pilgrimage to figure out how to become a Bodhisattva, completing a circular journey of self-discovery. Unlike other sutras, this was never translated before into Spanish, so I feel a special satisfaction “hearing” Sudhana speak Spanish.

Next, I translated the *Lotus Sutra*. This is a text full of metaphors and parables brimming with symbolism, such as the burning house, the prodigal son, or the stupa emerging from the earth. I love symbology, so I loved translating this sutra. Master Hua always said this was the pinnacle of Mahayana Buddhism, and I sensed that.

After translating the main Mahayana Sutras that Master Hua lectured in America, I translated the *Vimalakirti Sutra*. Here the protagonist is not a young man full of energy like Sudhana, but a sick old man full of wisdom, and a subtle sense of humor. It was a pleasure to translate the words of such a unique character, someone who dares to tease the

機會向有經驗的翻譯師學習，尤其是已故的果舟居士。與此同時，我還進行西班牙文的翻譯。當時並沒有意識到自己是從最難的地方開始。我的中文能力非常有限，而且至今仍然如此，所以我很依賴英文版本。《楞嚴經》的經文每句四字，即使對中國人來說，其含義也不明顯。上人的白話淺釋，幫助我們在如此深奧的經文中找到了方向。我花了十年的時間完成這個項目（通常每天早上翻譯約一個小時）。

接下來，我翻譯了《六祖壇經》，這是對我產生了深刻影響的經文，當我首次讀到它的英文版本時。這不是佛陀的演說，而是由六祖惠能的教法集合而成。沒有太多理論，信息非常直接，充滿禪味。它鼓勵我們直接見到自己的真實本性，無須過多的知見。我特別喜歡翻譯對話部分，特別是六祖能夠用一句話就解除訪客的疑惑。我經常回顧這些經文，讓我精神清新，現在我可以通過用我的母語閱讀它來實現。

然後，我翻譯了〈華嚴經·入法界品〉，這是一部經中的一品，也是經中之經。在實叉難陀《華嚴經》的譯文中，〈入法界品〉僅是四十品中的一品（第三十九品）；然而，這一品卻佔了整部《華嚴經》的四分之一（超過400頁）。我很佩服主角善財童子，一位踏上朝聖之旅的年輕人，為了如何成為一名菩薩，而完成了自我探索之旅。與其他經文不同，這本經典從未被翻譯成西班牙文，所以當我「聽到」善財童子說西班牙語時，我感到特別滿足。

接下來，我翻譯了《法華經》，經文充滿隱喻及象徵寓意，如三界火宅、窮子喻、或從地下湧出的寶塔。我喜愛象徵手法，所以我喜愛翻譯這部經典。上人總是說這是大乘佛教的經中之王，我感受到了這一點。

翻譯了上人在美國講述的主要大乘經典之後，我又翻譯了《維摩詰經》。這裡的主人公不像善財童子那樣充滿活力的年輕人，而是一位充滿智慧和微妙幽默的患

great disciples of the Buddha, and even debate with Manjusri. I highly recommend its reading.

My most recent translation was the *Perfect Enlightenment Sutra*. The scholar Charles Muller, compiler of the *Digital Dictionary of Buddhism*, had translated this sutra into English and I found it very helpful to integrate the sudden and gradual approaches to cultivation.

Now I am about to start the translation of the *Diamond Sutra* and *Heart Sutra*. Amitabha.

病老人。能翻譯這樣一位獨特的人物，真是一種樂趣，他敢揶揄佛陀的大弟子，甚至與文殊菩薩辯論。我強烈推薦閱讀這部經。

我最近的翻譯是《圓覺經》。學者查爾斯·穆勒是《佛教數位詞典》的彙編者，他將這部《圓覺經》譯成英文。我發現這經文對整合頓教和漸教的修行方法非常有幫助。

現在，我即將開始翻譯《金剛經》和《心經》。阿彌陀佛。

李親定2023年8月9日講於萬佛聖城佛殿

A Talk Given by Lee Chin Ding at the Buddha Hall of the City of Ten Thousand Buddhas on August 9, 2023



去年五月，我生了一場怪病，心臟受損，常常心絞痛；我的腸胃也受了一些損害，導致無法正常進食。身體後來變成相當虛弱，有三四個月沒辦法行走，幾乎都得臥床休息。花了一年的時間，才慢慢好轉，但還沒有完全康復，目前仍是虛弱。

那段期間，我每天都過著非常痛苦，身心受盡折磨，常常一口氣

Last May, I had a strange illness and my heart had some damage, which caused some heart pain. My digestive system also had some damage which caused me indigestion and diarrhea all the time. In the end, I became very weak and couldn't walk normally for three or four months. I had to lie in bed most of the time. It took me one year to gradually recover some strength. I still haven't fully recovered and I still feel weak sometimes.

I suffered physically and mentally during that entire period, and sometimes felt short of breath with irregular heartbeats.

喘不過來，或心臟不跳動，感覺快要往生了，所以我甚至還跟法師、道友、妻子小孩去道別。肉體上的痛楚，也造成精神上的憂鬱，如果不是繼續每天早晚做功課，我恐怕都要發瘋了。

在這一年痛苦的經驗中，體會到以前不知道的事情。我發現，最主要的一個困難，是當我身體很虛弱的時候，尤其是病的時間長了，會使心的力量，就是那個定力，受到嚴重的影響。好比以前可以承受的事情，現在卻忍耐不了了。或是小小的煩惱，也覺得很煩躁，譬如：噪音大一點，就受不了；太冷太熱，也受不了；飲食粗糙，腸胃受不了，要像小嬰孩吃軟的食物。注意力沒辦法集中，念經的能力也大大降低，說話也沒有聲音，常常沒辦法專心念佛。在等待身體檢查和治療之前，我常常變得很焦慮，吃不下，睡不好。

從小我就很容易緊張、失眠，這一定是先天帶來的業障，在學習佛法以後，情況有了很大的改善。可是這一次碰上病魔的考驗，在長期的身心折磨下，又開始出現這些負面反應，此時我才發現自己的定力和修行還差得很遠。

有些法師和善知識提醒我，是不是對念佛法門信心不夠，或是念佛的時間不夠。我承認這是一部分原因，還有一部分是因為我的修行不夠深入，只停留在皮毛上。我並沒有徹底改掉壞習性，只是暫時壓抑著，這就像紙板蓋的房子，風吹一下就垮了。

最近因為腳底皮膚出了點問題而有個小手術，行動不便，然後又染上慢性腸胃炎，接二連三的折騰，把我打擊得很沮喪。我常常問自己，以前為什麼要造這麼多惡業，每天醒來就要承受新的痛苦？現在我明白了，就是業重才生娑婆世界，像我這樣業障重的人，一定要求生極樂世界才有希望解脫。

上人說：「吃苦是了苦，享福是消福」，這

I often had a feeling that I would die soon, so I even said goodbye to some Dharma Masters, friends, and family members. The physical pain also caused severe depression. I probably would have gone crazy if I hadn't continued my daily cultivation.

During this painful experience, I started to realize some things I didn't know about myself. My main problem is that when I am physically weak, especially for a long time, my mental strength becomes weak as well. There were some things I could bear before that I could no longer bear now. For example, I couldn't stand loud noises and I felt extremely uncomfortable if it was too hot or too cold. I could no longer eat hard foods and I had to eat soft foods. I couldn't concentrate, my recitation ability was greatly reduced, and I lost my voice. I couldn't recite Amitabha with my full focus. I usually became anxious and sleepless before my medical checkups and treatments.

Since childhood, I was prone to anxiety and sleeplessness. It must have been karma from a past life. Fortunately, it improved greatly after I learned Dharma. However, this time the long-term physical and mental challenges started to trigger these negative reactions again. I realized that my cultivation was still far from successful.

Some Dharma Masters and friends reminded me that these negative reactions come from a lack of confidence in the Pure Land or from not reciting enough Buddhas' names. I admit that's part of the reason. The other part is because my past cultivation wasn't deep enough and only scratched the surface. I didn't thoroughly remove all of my bad habits, just temporarily suppressed them. A house made of cardboard cannot withstand a gust of wind.

I recently had a small procedure on the sole of my foot because of a skin problem, which made it difficult to walk normally. My chronic gastroenteritis resurfaced as well. The nonstop torturing made me depressed again. I often asked myself how I made so much bad karma in previous lives. It felt like there were always new tortures when I woke up every day. Now I understand, if you are born into this Saha World, it's because you have quite a large amount of bad karma with you. Therefore, I must be reborn in the Pure Land to have a hope of releasing my shackles.

句話現在才入到我心裡。生病期間，經常臥床，有更多的時間回顧過往種種，我逐漸意識到自己以前做了很多過錯，都沒有好好懺悔改過。於是，我聽從永法師的建議，盡量把過錯逐一寫出來，能有機會道歉就去道歉。這一年來發現，其實我每天的身口意都還在犯，不夠清淨。我承認自己習氣很重，業障也重，自我意識也很強，貢高我慢，常見人短。所以要時時刻刻在內心保持正念和清淨，真是無比的困難。

有很深的體會，就是連上人最簡單、最平常的教導，我一點點都做不好。以前看六大宗旨，對我來說只是六句話，我也常常在嘴邊唸，還解釋給別人聽。現在覺得這六大宗旨竟然比六座須彌山還高，我不知道要到哪一生哪一世才能圓滿做好。我彷彿感覺，這六大宗旨，就是建造這個虛空的藍圖，也是成就任何清淨佛國的基礎。

在生病期間，有機會讀到一些以前沒讀過的上人偈頌。我漸漸能感悟到偈頌中所含著微妙的深意，讀起來是回味無窮。後來發現，經常唸這些上人的偈頌，也有安定心情的作用，我變得比較開朗光明和自信。

雖然我身心受嚴重打擊，鬱悶沒自信，但慶幸的是我沒有放棄佛法的學習，這幫助我重新站起來。在此，我衷心感謝萬佛聖城所有的法師大德，和同參道友諸善知識，在過去的一年裡，給我很多的鼓勵和幫助。我也由衷地敬佩萬佛聖城的四眾，都有如此清淨高尚的德行，不像末學很多貪瞋癡。這是我的真心話。

我知道自己的修行很差，習氣很重，在諸位法師大德面前我覺得很丟臉很慚愧。希望大家能原諒我，多教導我，包容我做得不夠多不夠好。我今天所說的每句話，都是真心話。謝謝大家耐心聽我說。❀

Master Hua said, “To suffer is to pay off our karmic debts. To enjoy is to diminish our blessings.” Now I really understand this saying. During my sickness, I had much more time to retrospect, and I gradually realized I made many errors in action and judgement and never repented for my mistakes. Therefore, I accepted Dharma Master Yong’s suggestion and wrote down all the mistakes I had ever done and tried to apologize for as many as I could. However, in the past year, I continued to make mistakes and my whole heart and being was still impure. I admit I still have many bad habits and a strong sense of self-centeredness, and I was arrogant and quick to find fault in others. I found out that it was extremely difficult to maintain a strict and positive mindset.

I deeply felt that even the simplest lesson from Master Hua was difficult to fulfill. In the past, the six Principles were just six phrases to me. I said them often and even explained them to others. Now I feel that these six Principles stand taller than the six Sumeru Mountains. I don’t know how many lifetimes it will take me to accomplish these principles. In my opinion, these six principles are the blueprint of understanding emptiness and the foundation of any Pure Land.

During this sickness, I had the chance to encounter some lesser-known verses from Master Hua. I gradually realized they had a wonderful deep meaning, and it was felt wonderful to recite them. I even found out that reciting these verses calmed my mind and I became more positive and confident.

Even though I suffered physically and mentally and became depressed and self-pitying, I fortunately didn’t give up my Dharma learning and practice, which helped me get back onto my own feet. I sincerely appreciate all of the Dharma Masters and my friends in the CTTB. They gave me tremendous encouragement and support over the last year. I also sincerely admire the pure and righteous behavior of the CTTB Dharma Masters and cultivators, not like me, who is full of greed, anger, and delusion. These are my sincere words.

I know my cultivation still has far to go and I still have a lot of bad habits. I often feel ashamed in front of the Dharma Masters. I wish everyone is able to forgive me, teach me the right path, and tolerate me if I don’t do enough good. Everything I said today sincerely comes from my heart. Thank you everyone for patiently listening to me. ❀