

雲水三千

Cloud and Water

星雲大師弘法50年紀念影像專輯
A 50 Year Anniversary Photobiography of Master Hsing Yun



佛光山宗務委員會
Fo Guang Shan Religious Affairs Committee

雲水三千：星雲大師弘法50年紀念影像專輯／
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吳伯雄

雲水三千

《吳伯雄先生序》

星雲大師曾轉述一則故事給我聽，著實令我感動：

城郊有座私人花園，亭台樓閣，鳥語花香。主人是一位虔誠的佛教徒，他用寶石、珍珠等七寶，塑了一尊觀世音菩薩聖像供奉，莊嚴無比。

天色已晚，有一隻賽鴿飛得疲倦了，停在菩薩的腳下，準備休息一晚隔天飛回去奪冠。

睡到半夜，一個東西掉下來，硬硬涼涼的。鴿子想：「下雨了嗎？」一看，不是雨水，而是一顆寶石。牠想：「這一定是觀音菩薩慈悲，要我代他送給貧苦的人。」鴿子銜起寶石，投進一戶清寒人家。牠覺得應該跟菩薩有所交待，於是飛回了菩薩的腳下。

不久又掉下來一顆珍珠，想到這是觀音菩薩救度眾生的願心，鴿子沒有猶豫，振起翅膀，銜了珍珠繼續飛出去。「我還是要回到菩薩那裡，表示對這樁任務負責。」鴿子又回到菩薩的座下。

第二天清早，賽鴿鼓著飽滿的翅膀準備上路。才要離開，觀音菩薩的身上又落下一顆珍珠。鴿子停了下來，心裡想：「一定是菩薩的信任，知道我可以達成任務，所以把送珍珠的事託付給我。啊！和菩薩度眾的慈心悲願比起來，功名獎項又算得了什麼呢？我不回去了！」

就這樣，菩薩掉下一顆珍珠寶石，鴿子就銜起一顆珍珠寶石。從黑夜到白晝，從夏天到冬天，此一來彼一往，到最後，觀音菩薩翠玉做的眼珠子都掉了下來，成了一尊瞎眼的塑像。

冬去春來，主人來到觀世音菩薩像前：「哎呀！怎麼變得這麼醜，我得把它整理整理。」他一彎身想要拆除，卻在菩薩的腳下，看到一隻枯瘦僵硬的鴿子。他絲毫沒有考慮，拿起來便往旁邊的草叢一丟，走了！

故事說到這裡，大師停了一會兒，然後悠悠的說：

「觀音是菩薩，鴿子也是菩薩，菩薩就是這樣無怨無悔、義無反顧，沒有人知道他做什麼！」

當我還在罣念鴿子的結局時，大師對於「菩薩精神」的詮釋，確實令我意外，也令我感動。

星雲大師弘法整整半世紀了，我個人也敬仰大師弘法數十年。不管是二十多歲時，騎著腳踏車深入到窮鄉僻壤布教，或是到現在運用最新的科技電視、報紙、網路弘法，大師的精神，五十年一路走來，始終如一。大師一直致力於佛教的生活化、大眾化、普遍化、現代化，他說：「凡是佛說的、人要的、善美的、淨化的，就是人間佛教。」尤其要把深奧的佛法讓大家都聽得懂、做得到、能接受，才能讓人受用。他並且提倡正信的重要，就像佛指舍利來到台灣，八百萬名信眾虔誠禮敬，大師強調我們應該以真誠的心來檢驗自己是否與佛心相應，更勝於只是向佛祈求感應、祈求賜福。

當我們憂心國家道德向下沉淪，社會人心衰落，幾十年來，大師秉持「有佛法就有辦法」的卓絕精神和毅力，一步一腳印，不斷地辛勤耕耘，努力弘法，只為人心注入一股向上提昇的清流。我們可以看到，不管是在教育、文化、藝術、慈善、共修方面，大師弘揚佛法的慈悲智慧，實踐教義的事蹟成效，有著不可抹滅的重大貢獻。在他，已經不是個人，而是社會道德、人類善美的表徵，到全世界走一遭，我們就知道，大師提倡「人間佛教」的理念，不僅突破了國界，突破了種族，而且在歷史上留下新的一頁。可以說「佛光普照三千界，法水長流五大洲」，他做到了「行佛」的境界。

大師說：「我們現在所做的事，什麼都沒有，就像觀音菩薩，像鴿子一樣，來為眾生來，去為眾生去，無論什麼東西都會成、住、壞、空，無相無住；但現在是有相的，所以要努力實踐菩薩道的理念。」

我想起佛陀說過，他一生說法，未曾說過一個字；禪宗不立文字，祖師們的語錄卻是最多，並且發人深省。雖然大師也曾說自己是「處處無蹤跡」，然而，在這個有形有相的世間，我們仍期盼，透過大師的弘法歷程，為眾生留下信心，為佛教留下歷史，為社會留下功德，為人間留下美好。

因此，佛光山宗務委員會發起編輯《雲水三千》，並邀我作序。我欣然為之。

2003/7/22

Foreword

Master Hsing Yun once told me a story which deeply touched my heart.

There was private garden situated at the outskirts of a city, inside the garden was a statue of Kuan Yin Bodhisattva decorated with diamonds, pearls and gems.

One day, a pigeon stopped to rest at the foot of Kuan Yin's statue. In the middle of the night, a diamond fell onto the ground. The pigeon thought it must be a gift that the compassionate Kuan Yin Bodhisattva wanted it to deliver to the needy. Therefore the pigeon held the stone in its mouth and flew it to a poor family. Not long after returning to Kuan Yin Bodhisattva's foot, another pearl fell to the ground, believing that this is the kindness of Kuan Yin, the pigeon picked it up without hesitation and flew away again.

Just like this, whenever a stone fell off Kuan Yin, the pigeon would pick it up and send it away. The pigeon continued its work until all the gems had fallen off the statue.

When the owner of the garden returned, what he found was a plain and ugly statue and a dead pigeon lying stiffly at its feet. Without second thoughts, the man picked up the pigeon and threw it into the grass.

At this point of the story, Master stopped for a little while, and then continued slowly,

"Kuan Yin is a bodhisattva, a pigeon is also a bodhisattva. Bodhisattvas are just like this, they show no regrets, holding nothing back, and never turning away, even though no one knows what great things he has done." While I was feeling a little upset about what happened to the pigeon in the end, Master's is interpretation of bodhisattva spirit had surprised me, but also touched my heart.

Master Hsing Yun has spent half a century promoting the Dharma, I personally have followed the master for a few decades. Be it riding bicycles around remote places as young adults, or promoting Buddhism with the most advanced technology such as Television stations, newspaper or the internet, Master Hsing Yun's enthusiasm and spirit never changed one bit. He has endeavored to make Buddhism part of our life, easily accepted by the general public, universal, and modern. He said to us, anything said by the Buddha, needed by human beings, beautiful and kind, and purified, these are all considered Humanistic Buddhism. To make the profound Dharma easily understood, applicable and acceptable, this is the only way that Buddhism will ever be helpful to human beings. Master also advocates the importance of righteous believe, just as eight million Buddhists came forward to pay respect to Buddha finger relic when it toured Taiwan, he urged everyone to think more about whether their hearts corresponds to the Buddha teachings, rather than questioning how much happiness and joy Buddha can give them.

While we are worried about problems of low morale and lack of enthusiasm, Master Hsing Yun never stopped showing his spirit and determination in telling others that where there is Dharma, there will be a way. He took one firm step after another in promoting Buddhism, hoping to add a stream of purity to human minds. Be it education, culture, art, social welfare and spiritual cultivation, Master's wisdom, his achievements, and his contribution to the development of Buddhism cannot be denied even in the least way. Master Hsing Yun is no longer just an individual, but a symbol of morality and goodness. This can be seen anywhere we go. His concept of Humanistic Buddhism has broken down barriers of nationality and race. We can definitely say that he has indeed helped the Buddha's light to shine in all worlds, and Dharma stream to flow through the Five Continents.

Master Hsing Yun said to us, "What we are doing now is nothing, just like Kuan Yin Bodhisattva and the pigeon. We come to this world for the benefit of sentient beings, and we also leave this world for their benefit. Everything goes through the process of creation, existence, deterioration and emptiness. Although form and our mind are empty, but while we possess our physical form, we must use it well to put into practice the spirit of bodhisattvahood."

This reminds me of the Buddha saying that he had never taught a word of Dharma. While Ch'an Masters transmit their understanding by heart, record of Ch'an stories still make the greatest number of all, and they are also extremely inspiring. Master Hsing Yun also said that he is a man who never left any traces. However, living in this physical world comprising form, we still hope that Master Hsing Yun's splendid journey of Dharma promotion will leave something behind, be it religious faith in our minds, history of Buddhism, merit for society, or beauty for the world.

When Fo Guang Shan Religious Affairs Committee approached me for the foreword of *Cloud and Water*, I embraced this opportunity with joy, and with honor.

Wu Pob-hsiung

July 22, 2003

雲水三千

《自序》

星云



時光荏苒，歲月悠悠，回顧我從一九二七年出生，到今年二〇〇三年，我已經七十七歲了。在十二歲那一年，於棲霞山寺披剃出家。最初的十年，只是過著沙彌學習的生活，從苦行開始，挑水、擔柴、打掃，尤其在參學期中，我做了六年的行堂，二年的香燈，一年半的司水。直到二十一歲那年，我回到祖庭白塔山大覺寺禮祖，隨即留下來擔任國民小學校長將近二年。當時大覺寺因地處國共戰爭的地緣關係，鎮日戰火彌漫，不得已只好告別祖庭來到南京華藏寺，從事新佛教的改革運動。

在華藏寺一年多的時間，與散漫的寺僧鬥法，訂立新規約，創建新制度，但都遭受惡勢力所阻撓。那個時候，時局動盪，徐蚌會戰失利，人心惶惶，我也不得不於一九四九年元月，以組織僧侶救護隊之名遠來台灣，當時我剛好二十三歲。後來僧侶救護隊的因緣未能成熟，參加人員各自解散，我忽然發覺自己孑然一身，上無片瓦，下無立錫，真是到了一日三餐不繼的窘況。所幸還能執筆寫文章、編雜誌，或者教書；從筆耕教學中，才得暫時免於困頓失所。

我的一生，說得好聽，我一直在文教之間游走，說得不好聽，在佛教裏誰來重視一個從事文教工作的人。記得剛到台灣，當我日夜俯首為文時，一位老太太用台語對我說：「法師，你要工作，你不工作沒有飯吃呀！」意思就是我們寫文章，不在僧侶的工作之內，要念經、勞動服務，才算工作。

我曾把自己的一生規劃為成長期、學習期、參學期、弘法期等數個時期。在二十一歲擔任國民學校校長，到二十六歲的五年教書期間，也算為學習時期。從一九五三年元月到了宜蘭，當時我二十六歲，終於踏上弘法之路，到今天算來，整整五十個春秋了，在世俗上來講，也算半個世紀。回首來時路，這五十年來也曾留下一些痕跡，雖然我一生講究「處處無蹤跡」的人生，但是當徒眾們將五十年來的影像專輯《雲水三千》擺在眼前，往事也不禁一幕幕的襲上心頭。

從到宜蘭開始，五十多年來，為了弘法，我走遍台灣各地，甚至行腳到全世界五大洲，但是我的戶籍一直都設在宜蘭，宜蘭的因緣儼然成了我弘法的根據地。

宜蘭雷音寺是一個小廟，五十年來沒有人請我擔任過住持，我也從來沒有過要當住持的意願，我永遠是一名客居的雲水僧。我創建過宜蘭念佛會的講堂，但那也是信徒集資所建，所有權屬於信徒所有，與我無關。不過我創辦幼稚園，成立兒童班、星期學校、學生會、青年會、歌詠隊、弘法隊；甚至我把宜蘭市鎮的四十八里，編成佛教的四十八班，諸如光明班、清淨班、慈悲班、正道班等。可以說，不分男女老少，蘭陽地區的佛教有緣人，一時都跟著我動員起來了。

我經常帶領弘法隊的青年下鄉弘法，我們沒有錢買火車票，一行人騎著幾小時的腳踏車，從宜蘭出發，到羅東、頭城、冬山、三星、蘇澳，甚至到南方澳去弘法布教。每到一地，警察的干擾，強硬的取締，讓我們不得不一再和警察玩捉迷藏。我們沒有集合的殿堂，而媽祖宮、天帝廟、晒穀場、大樹下，都是我們布教的場所。

在當時的農業社會，農民只有夜晚才有閒暇，他們一面乘涼，一面看我們布教。一場弘法布教下來，大都已是半夜三更，在回程途中，高聲唱著「弘法者之歌」：

「銀河掛高空，明月照心靈，四野蟲唧唧，眾生心朦朧。救主佛陀庇佑我，為教為人樂融融，尊者富樓那，布教遇蠻凶，犧牲生命都不惜，只望佛法可興隆……。」

「佛歌入雲霄，法音驚迷夢」，我們真的都滿懷著像富樓那不計較蠻荒的壯志，也有著像目犍連不怕犧牲殉教的豪情。

有時我們也唱著「佛教青年的歌聲」，隨著：

「聽啊！真理在呼喚，光明在照耀，這是佛教青年的興教歌聲，響徹雲霄。青年為教的熱忱，掀起了復興佛教的巨浪狂潮，成功的一日，就要來到……。」

那時聽了不禁熱血沸騰，每一個參與的青年，都興奮無比，悲願具足。像心平、慈莊、慈惠、慈容等，就是在那個時候培養了對佛教的信心，所以後來把青春生命都奉獻給了佛教。

在初期的弘法過程中，可以說障礙不斷，阻擾困難接踵而來，但我的信心從來不曾動搖過。記得當時美國、瑞士、瑞典，都相繼有人請我去弘法，但由於我在叢林裏養成安住身心的性格，所以總是一動不如一靜。初到宜蘭雷音寺，林松年先生從基督教轉而信奉佛教，他非常反對我的保守，但是我用他擔任總幹事至少十年的時間。我們在宜蘭的生活雖然清苦，物質雖然貧乏，但佛法滿足了我們一切的需求。

一九五七年，日本大正大學給了我入學證書，同意我前往修學博士學位。我一生沒有領過畢業證書，眼看著「博士」的名號在向我招手，但是高雄的一位信徒朱殿元居士說：「師父，您已經是我們的師父了，我們把您看成比博士還重要，您為什麼又要再去當博士學生呢？」

我聽後毅然決然打消留學的念頭，我覺得他的話說得沒有錯，做師父要緊，做博士沒有什麼了不起。於是就這樣註定了我一生沒有任何學歷文憑。但是，感謝張其昀先生，他不以為我沒有學歷而見棄，他請我擔任中國文化大學印度文化研究所所長，也感謝基督教東海大學校長梅可望先生，請我擔任六年的哲學系客座教授。

此外，我創辦了十多所的佛教學院，建設了三、四所的大學，包括佛光大學、南華大學、西來大學、佛光山信徒大學等。甚至創設普門中學、均頭中學、智光商工，以及幾十所幼稚園。我對教育一直表達了我的熱誠，甚至對文化事業，更是熱心。我不只是創設電台、電視台，甚至辦報紙以外，我把藏經翻譯成白話文，出版《中國佛教經典寶藏》；我成立「佛光大藏經編修委員會」，把藏經加以標點、分段、註解，重新編印成《佛光大藏經》。其它如養老院、育幼院、仁愛之家、雲水醫院、診所等，也只是在教育、文化、慈善等事業，略表對社會貢獻一點心力而已。

我對信徒的共修，在全世界五大洲，每一個大都會都建有道場，可以說，在同一個時間裏，佛光山的道場在全世界真是同聲念佛、同聲誦經，讓人真有「佛光普照，法水長流」的感覺。

一九九二年國際佛光會在美國洛杉磯國際音樂中心成立，讓我的弘法足跡更不斷的踏遍世界每一個角落。我一年又一年的遠到巴黎、多倫多、洛杉磯、澳洲等地，主持國際佛光會世界會員代表大會。我甚至前往莫斯科、瑞典、丹麥、冰島，成立各地區的佛光協會。我自己雲遊世界，有時一覺醒來，一時也搞不清楚自己身在何處，甚至有時不禁懷疑，我究竟是那一國的人氏？因為在一個國際的大環境中，尤其曾經幾度到非洲的史瓦濟蘭、南非等國，在廣大無垠的非洲草原行車時，獅子老虎就從身邊經過，那種感覺，真是深刻體會到萬物同體共生，不禁從內心油然而生起一份「非得做一個地球人不可」的自我期許。

說來慚愧，我是一介僧侶，憑著一襲袈裟，在全世界弘法都能受到當地國家元首、重要官員，以及文教界的學者教授給予協助。從印度的總理尼赫魯，到泰皇蒲美蓬、菲律賓總統馬嘉柏梟、回教的馬來西亞總理馬哈迪、中南半島各國家的政府領袖，甚至天主教的教宗若望保祿二世、台灣的樞機主教單國璽，乃至佛教的達賴喇嘛，都成為朋友。尤其對兩岸的共同合作，禮請佛指舍利來台供全民禮拜供養，期能促進兩岸友誼，早日實踐和平，這是我一生最大的心願。

五十年的時光，彈指過去，所有一切，都是眾人共同成就的結果。因此，《雲水三千》不是為了表現我個人，而是為五十年來在全世界參與人間佛教運動的有緣人，留下一個紀念。展望未來，還會再有五十年共成的因緣嗎？祈願佛門弟子，共同團結合作，一起續佛慧命。所謂「法幢不容傾倒，慧燈不可熄滅」。衷心祈願，是為序！

二〇〇三年七月 傳燈樓開山寮

Preface

Time has elapsed quickly, and even the years have passed quickly. It has been 77 years since I was born. I became a monastic at Chi-hsia Shan Monastery when I was twelve, and the first ten years of my life as a monastic was the stage of learning. Going from ascetic practice, collecting water, chopping woods and cleaning up the environment, I also served meal for six years, looked after the Buddha's shrine for two years and took charge of collecting water for one and a half years. In the year I turned 21, after returning to Da Jue Temple on Bai Ta Mountain to pay my respects to my ancestral masters, I stayed behind and accepted the position of a primary school principal for almost two years. As Da Jue Temple was situated in a war zone, it was under the constant threats of war, and as a result, I had to leave for Nanjing Hua Tsang Temple to begin work on reform of Buddhism.

During the year at Hua Tsang Temple, I struggled with undisciplined monastics, strived to create new regulations and pushed for system reform, but all of these efforts were obstructed by vicious powers inside the monastery. It was a period of chaos, and the 1948 Xu-Bang Battle resulted in a setback, causing people to live in fear and uncertainty. For this reason, I was forced to come to Taiwan in the name of the Monastic Rescue Team in January, 1949. I was 23 years old at that time, and due to insufficient causes and conditions, many members of the rescue team were dismissed. Suddenly, I was all alone with no food or a place to stay. Luckily I was still able to write, edit articles and teach, which prevented me from becoming a homeless and helpless Buddhist monk.

Speaking of my life in a nice way, I had been shifting between cultural and educational works. To put it otherwise, no one valued a monastic who did only cultural and educational works. I still remember my early days in Taiwan, when I used to spend most of my time writing. An old woman warned me in Taiwanese, "Venerable, you must work, otherwise you won't have anything to eat." What she meant was that writing articles was no job for monastics who are supposed to be chanting and doing chores.

I once divided my life into different stages. For example, the stage of growth, stage of learning, stage of traveling, stage of Dharma promotion and so on. From the time I became a primary school principal to the time I turned 26, these five years of teaching are considered part of the stage of learning too. In January 1953, I arrived in Ilan at the age of 26. This was the starting point of my journey on the promotion of Dharma. Since then, 50 years, which is half a century has already passed. As I look back to yesterdays, I have in fact left some traces of my life throughout this period. Even though I have striven to live a life without traces, when my disciples gathered the photos for *Cloud and Water*, imagines of the past fifty years suddenly began to replay in my mind.

Over the past fifty years, I have gone from Ilan to the rest of Taiwan, and then to the whole world for the purpose of spreading Buddhism, but I have always been registered as a resident of Ilan, because Ilan is the cradle of my endeavors in promoting Buddhism.

Ilan Lei-yin Temple was only a small Buddhist temple, and no one has ever raised the topic of appointing me as the abbot, nor has this thought ever crossed my mind, because I am always meant to be a wandering monk. I built a hall for the Ilan Buddhist Chanting Association, but all the funds came from the donations of devotees. Therefore it belongs to them, and it does not have anything to do with me even in the least bit. Nevertheless, I established a kindergarten, children's class, Sunday school, student association, youth groups, a choir and the Dharma promotion team. I even divided the forty-eight districts of Ilan into forty-eight classes such as the class of brightness, purity, compassion, the righteous path and so on. It can be said that Lanyan residents of all walks of life who had ever had connections with Buddhism had all followed my steps and became active in its promotion.

I often lead young adults of the Dharma promotion team to the countryside to promote Buddhism. Since we could not afford to

pay for train tickets, the whole group would ride the bicycles from Ilan to Tungshan, Shanhsing, Suao and even as far as Nan Feng Ao (south of Ilan). In almost every place that we went to, we would be disturbed by the police or be banned from organizing activities to promote Buddhism. There was no particular place for our gatherings, therefore the Matzu Temple, Tiendi Temples, open grounds and in the shade of trees were all stages for us to promote Buddhism.

Taiwan was an agricultural society back then, therefore farmers were only free in the evenings, and they would sit in the shade and watch our performance. By the time our performance ended, it was usually very late at night, and we would be singing "Song of the Dharma Promoter" on our way home,

*The silvery galaxy hangs high in the sky,
The bright moon illuminates the hearts,
Insects and bugs chirp in the wild,
Sentient beings dream deluded thoughts.
O, Buddha! Please bestow your blessings unto me,
So that I may benefit Buddhism and others with joy.
Purna came across barbarians in his endeavors to promote Dharma,
But he was willing to sacrifice his life,
Only so that Buddhism can thrive.*

As the sounds of the Buddhist hymn soared into the sky, and chanting music awakened deluded dreamers, we truly had the courage of Purna and also his lofty sentiments in his being willing to sacrifice his life for Buddhism. Sometimes we would also sing "The Rhythm of the Buddhist Youth,"

*Listen!
The truth is calling, shining with glory,
The voice of Buddha's children
Rejoicing in his light.
It echoes to the horizon,
The devotion of his children
Is swelling with the mighty
ocean of his following!
As the age of enlightenment,
Now is drawing near!*



一九五三年佛教最早的歌詠隊。
The first Buddhist Choir established in 1953.

My blood boiled as I listened to this song, and every youth was extremely excited, because they were equipped with both resolution and compassion. Those such as Hsin Ping, Tzu Chuang, Tzu Hui and Tzu Jung were amongst the ones who nurtured strong faith in Buddhism during this period, and they have dedicated their youthful days to this religion.

I took off on a rough and difficult start on my journey to promote the Dharma, but none of these ever shook my will. While invitations from the US, Switzerland and Sweden came for me to spread Buddhism in those countries, I was fortunate to have developed an unmoving character during my studies in the monastery; therefore I chose to remain where I was instead of moving about. When I first came to Ilan Lei-yin Temple, Mr. Lin Sung-nien had just converted from Christianity to Buddhism. Although he disagreed with me for being conservative, I still appointed him as general director for at least ten years' time. While we lived simple and frugal lives in Ilan, the Buddha Dharma satisfied all our needs.

In 1957, Taisho University in Japan sent me an enrolment notice for a Ph.D. course. I have never received a single graduation certificate in my life, but when I came this close to getting a doctorate, something said by a devotee in Kaohsiung, Mr. Chu Tien-yuan changed my mind,

"Master, you are already a master to us. In our eyes, you are much more esteemed than a doctor, so why go study for a doctorate?"

His words totally wiped out my desire to study overseas, because he was right, to be a master is much more important than being a doctor. For this, my life is destined to be without any academic achievements. However, I am still grateful to Chang Chi-chun, Founding President of the Chinese Culture University, who appointed me as the Director of the Institute of Indian Cultural Studies at the university despite the fact that I was not formally qualified. I am also thankful to Dr. Ko Wang Mei, President of Tung Hai University for appointing me as an associate professor at the Faculty of Philosophy for six years.

Other than the above, I have established more than a dozen Buddhist colleges, four universities including Fo Guang University, Nan Hua University, Hsi Lai University, and Fo Guang Shan Devotees' University. I even founded Pumern High School, Jun Tou High School, and many kindergartens. I have always expressed my enthusiasm for education and even more passion for cultural works. While establishing a radio station, TV station and a newspaper, I have also translated



2003 年大師已走了弘法的道路 50 年。

The year 2003 marks the 50th year for Venerable Master's endeavors for Dharma propagation.

the Buddhist canons into easy to understand language and published *Chinese Buddhist Texts in Modern Writing*. I established the Fo Guang Shan Tripitaka Editing Committee, who are responsible for punctuating, paragraphing, footnoting and referencing traditional Buddhist texts and for publishing the *Fo Guang Tripitaka*. Others such as nursing homes, children's home, Jen Ai Senior Citizens Home, Cloud and Water Mobile Clinic and medical clinics. All of these works are merely a small bit of contribution to the development of education, culture and charitable works in society.

To cater for devotees' need for spiritual cultivation, I have established branch temples in major cities around the world. It can be said that the sound of chanting coming from these Fo Guang Shan branches can be heard simultaneously, thus truly making one feel that the Buddha's light shines universally and the Dharma water flows consistently.

The Buddha's Light International Association was established in the Los Angeles Center for the Performing Arts, USA in 1992, which allowed me to extend my footsteps further into different corners of the world. Year after year, I have traveled to Paris, Toronto, Los Angeles, Australia and many other places to preside over BLIA General Conferences. I even went to Moscow, Sweden, Denmark, Iceland and so on to establish BLIA Chapters. Having traveled around the world, sometimes I would wake up not knowing where I was, and sometimes I would even be confused about which nation I belonged to. My life around the world, especially when I crossed the great pasture lands of Swaziland and South Africa, as the wild lions and tigers walked right past me, gave me a feeling which enabled me to develop a deep sense of the oneness and coexistence of all beings, therefore having great expectations in myself to become a global citizen without fail.

I am a monastic who has been blessed by this monastic robe that I wear, so that whichever country that I visit, I would receive assistance from national leaders, high officials and scholars from both fields of culture and education. Some include Indian Prime Minister Jawaharlal Nehru, His Majesty King Bhumibol Adulyadej of Thailand, President Gloria Macapagal-Arroyo of the Philippines, Malaysia Prime Minister Mahathir Mohamad and government officials in Indochina. I even became acquainted with His Holiness Pope John Paul II, Cardinal Paul Shan Kuo-hsi SJ and the Dalai Lama. Furthermore, the cooperation and support given by China and Taiwan in making the Buddha's Finger Relic Taiwan Tour possible was a great step toward the peace and fellowship between these two nations, which is something I wish for the most.

Fifty years have passed just in the blink of an eye, and all that has been achieved are results of collective effort. Therefore, *Cloud and Water* has not been published to praise myself as an individual, but as a commemoration of the efforts once put in by people around the globe for the benefit of Humanistic Buddhism. It is hoped that all followers of Buddhism will continue to work hand in hand in order to pass down the wisdom of the Buddha. As it has been said, "The house of Dharma must not collapse, and the light of wisdom cannot be extinguished." This is also my most sincere wish.

Hsing yun

Chuan Deng Lou

Founding Master's House

2003/7

星雲大師略傳

江蘇江都人，一九二七年生，十二歲於南京禮志開上人出家。曾參學金山、焦山、棲霞、天寧、寶華等禪淨律學諸大叢林。親近太虛、若舜、仁山、智光、太滄、雪煩、南亭、東初、慈航、圓湛、融齋、芝峰、大醒等諸大德。

一九四九年來臺，主編《人生》雜誌、《覺世》等刊物。一九六四年於宜蘭雷音寺成立念佛會、青年會、兒童星期學校、弘法團等，奠定爾後弘法事業基礎。

一九五七年創辦佛教文化服務處，後改為佛光出版社，出版各類佛教叢書和視聽教材。一九六七年創建佛光山，以人間佛教為宗風，樹立「以文化弘揚佛法，以教育培養人才，以慈善福利社會，以共修淨化人心」宗旨，致力推動佛教教育、文化、慈善、弘法事業。先後在世界各地創建二百餘所道場，如西來、南天、南華等寺，分別為北美、澳洲、非洲第一大佛寺。又創辦九所美術館、圖書館（二十六所）、出版社、書局（十二所）、雲水醫院、佛教叢林學院（十六所），暨智光、普門、均頭等完全中學，美國西來、佛光、南華及澳洲南天等大學。一九七〇、一九七五、一九八七年相繼成立育幼院、佛光精舍、慈悲基金會，撫育失怙幼童、照顧無依老人，以及從事急難救濟等福利社會。

一九七六年《佛光學報》創刊，翌年成立「佛光大藏經編修委員會」編纂《佛光大藏經》、《佛光大辭典》。一九九七年出版《中國佛教經典寶藏》，結合科技與佛法，出版佛光大辭典光碟版，並設立「佛光衛視」（現改名為人間衛視）、「網際網路中心」。二〇〇〇年創辦佛教第一份日報《人間福報》，二〇〇一年將發行二十餘年的《普門》雜誌轉型為《普門學報》論文雙月刊；同時並成立「法藏文庫」，收錄兩岸佛學博、碩士學位論文及世界各地漢文論典，集成《中國佛教學術論典》、《中國佛教文化論叢》等。

大師著作等身，撰有《釋迦牟尼佛傳》、《星雲大師講演集》、《佛教叢書》、《佛光教科書》、《往事百語》、《佛光祈願文》、《迷悟之間》等，並翻譯成英、日、德、法、西、韓、泰、葡等十餘種語言，流通世界各地。

大師教化宏廣，來自世界各地僧眾弟子千餘人及信眾百萬；一生弘揚人間佛教，倡導「地球人」思想，對歡喜與融和、同體與共生、尊重與包容、平等與和平等理念多所發揚。一九九二年成立國際佛光會，被推為世界總會會長，於五大洲成立一百七十三個國家協會，成為中國人在國際間最大社團，實踐「佛光普照三千界，法水長流五大洲」的理想。

大師除屢獲國家各級政府頒獎表揚外，國際上亦德風遠播，舉其犖犖者如一九七八年榮膺美國東方大學榮譽博士學位；一九九五年獲全印度佛教大會頒發佛寶獎。一九九七年與天主教教宗若望保祿二世及西藏佛教領袖達賴喇嘛多次交換意見，促進世界和平；五月獲內政部、外交部壹等獎章，二〇〇〇年獲國家公益獎，肯定大師對國家、社會及佛教的貢獻。

一九九八年二月遠至印度菩提伽耶傳授國際三壇大戒及多次在家五戒、菩薩戒，恢復南傳佛教國家失傳一千多年的比丘尼戒法。同年四月八日，恭迎佛牙舍利蒞台安奉，舉國歡騰。大師並積極推動國定佛誕節的設立，一九九九年八月三十日由總統李登輝宣布將農曆四月八日訂為國定假日，成為佛教東傳中國二千年首度國定佛誕節。

二〇〇〇年十二月第二十一屆世界佛教徒友誼會上，泰國總理乃川先生頒贈「佛教最佳貢獻獎」。二〇〇一年十月前往美國紐約「911事件」地點為罹難者祝禱；回台後，同年十二月，受邀至總統府以「我們未來努力的方向」發表演說；二〇〇二年元月與大陸總書記江澤民達成佛指舍利來台協議，以「星雲簽頭，聯合迎請，共同供奉，絕對安全」為原則，後組成「台灣佛教界恭迎佛指舍利委員會」至西安法門寺迎請舍利蒞台供奉三十七日，寫下兩岸宗教交流新頁，也為兩岸和平交流跨入新的里程碑。

大師對佛教制度化、現代化、人間化、國際化的發展，可說厥功至偉！

佛向身心 佛向身心



懷度名慈悲願

佛光普照五大洲

心懷度名慈悲願

身似法海不繫舟

向我平生何功德

佛光普照五大洲

日生



壬戌年五月十六日

A Brief Biography of Master Hsing Yun

Venerable Master Hsing Yun was born in 1927 in Jiangdu, Jiangsu Province, China. At the age of twelve, he was tonsured by eminent Master Zhi Kai in Nanjing. He was a student at Qingshan, Jiaoshan, Chi-hsia, Tianlin, and Baohua traditional monasteries.

He arrived in Taiwan in 1949, and soon became the chief editor of the publication of *Human Life*, *Buddhism Today*, *Awakening the World* and other magazines. His effort in establishing the Ilan Buddhist Chanting Group, the Buddhist Student Society, the Young Buddhist Association, Children's Sunday School and Dharma Promoters' Team ensured a strong foundation for his subsequent endeavors in the promotion of Dharma.

In 1957, he began to organize the Buddhist Cultural Service Center, which later became Fo Guang Publishing House and published various texts and audio-visual information on Buddhism.

Venerable Master founded Fo Guang Shan Monastery in 1967, whose main goal is to promote Humanistic Buddhism while abiding by the objectives: "To propagate Buddhism through culture; to foster talent through education; to benefit society through charitable programs; and to purify human minds through Buddhist practice." Over two hundred branch temples were established in major cities around the world within a short period of 35 years. In particular, Hsi Lai Temple near Los Angeles, Nan Tien Temple in Sydney and Nan Hua Temple in South Africa have become the largest Buddhist temples in North America, Australia and Africa respectively. At the same time, nine art galleries, twenty-six libraries, publishing houses, twelve bookstores, the Cloud and Water Mobile Clinic, sixteen Buddhist colleges, Chi-Kuang High School, Pumen High School, Hsi Lai University in the U.S., Fo Guang University and Nan Hua University in Taiwan were established. A Children's Home, Fo Guang Senior Citizens' Home and Fo Guang Shan Compassion Foundation were also established in 1970, 1975 and 1987 respectively to help the young and old as well as those in need.

Master's cultural endeavors include the following:

1976: Publication of the *Fo Guang Academic Journal*, followed by the establishment of the Fo Guang Tripitaka Editing Board to compile the *Fo Guang Tripitaka* and *Fo Guang Buddhist Dictionary*.

1997: Publication of *Selected Chinese Buddhist Texts in Modern Writing*, Fo Guang Dictionary on CD-ROM, and establishment of Buddha's Light Television and World Wide Web Resource Centre.

2000: Establishment of the first Buddhist newspaper — *Merit Times Daily News*.

2001: Pumen Magazine transformed into the bimonthly *Universal Gate Buddhist Journal*, and *A Collection of Contemporary Buddhist Works* consisting of Master's theses and Ph.D. dissertations on Buddhist academic studies.

Master is the author of *The Story of Sakyamuni Buddha*, *Buddhism Series*, *Fo Guang Textbook*, *Hsing Yun's Hundred Saying Series*, *Pearls of Wisdom: Prayers for Engaged Living*, *Between Ignorance and Enlightenment* and many others, which have been translated into English, Japanese, German, French, Spanish, Korean, Thai, Portuguese and so on, which are widely circulated around the world.

Extending his influence far now into the world, he is a Master to over one thousand monastics and millions of lay Buddhists around the globe. He has dedicated his life to the promotion of Humanistic Buddhism and has advocated the idea of being a

global citizen. Joy and Harmony, Oneness and Coexistence, Respect and Tolerance, Peace and Equality are the concepts which he has been promoting actively.

The year 1992 was the establishment of Buddha's Light International Association where Master was elected as the President of the BLIA, World Headquarters. The association acts as the umbrella for chapters located in one hundred and seventy-three countries throughout the five continents, making it the biggest Chinese association in the world, and fully realizing the ideal of letting the Buddha light shine in all worlds, and the Dharma stream flow through the five continents.

Venerable Master's achievements have received recognition not only from the government of Taiwan but also those of many other nations around the world. For example, he received an Honorary Ph.D. awarded by University of Oriental Studies in 1978, the Buddha Ratna Award at the All India Buddhist Conference in 1995, First Rate Medal from the Ministry of the Interior, R.O.C., from the Ministry of Foreign Affairs, R.O.C. in May 1997, and National Social Welfare Award in 2000 in recognition of Master's contribution to the nation, society and Buddhism. Venerable Master also met with His Holiness Pope John Paul II and the Dalai Lama on several occasions to exchange ideas and promote world peace in 1997.

In order to restore Bikhsuni Precepts in the Theravadan tradition which has been lost for more than one thousand years, Venerable Master brought the Triple Platform Full Ordination Ceremony to Bodhgaya, India in 1998. April 8th in the same year, the Buddha's tooth relic was escorted to Taiwan to be enshrined at Fo Guang Shan. His efforts in pushing for Buddha's Birthday to be a national holiday in Taiwan showed effect on August 30th 1999, where President Lee Teng-hui declared April 8th of the lunar calendar to be a national holiday, making it the first time for this to happen in the 2000 years after Buddhism has traveled to the east.

December 2000: During the 21st General Conference of the WFB, Master was awarded "Best Contribution to Buddhism Award" by Thai Prime Minister Chuan Leekpai.

October 2001: He arrived at the September 11 terrorist attack Ground Zero to pray for the victims. December in the same year, an invitation was received to give a talk on "The Future Directions of Our Endeavors" at the Office of the President of the Republic of China.

January 2002: Having reached an agreement with Chinese President Jiang Ze-min and been given a guideline: "Hsing Yun to make the initiation; united effort in the escort; enshrinement and worship as one; safety as top priority." Master established Taiwan's Buddhist Organizing Committee for the Buddha's Finger Relic Tour and escorted the Buddha's finger relic from Xian Famen Temple to Taiwan, a process lasting thirty-seven days, marking a new page in the history of religious exchange between China and Taiwan as well as setting a milestone for the peaceful interaction between the two shores.

Venerable Master has indeed made tremendous contributions to the systemization, modernization, humanization and internationalization of Buddhism.



我們擁有了人間無限的時空。
What We Possess is the boundless
time and space in the human world.