

佛光寺紀

星
雲
大師



Buddha's Light New York



www.fgsny.org

The Passing Away of Fo Guang Shan Founder — Venerable Master Hsing Yun at age 97

On the morning of February 6th, 2023, at 5 AM, as dawn broke, a thousand monastic and lay members of the Fo Guang Shan Order knelt in the Main Shrine Courtyard of Fo Guang Shan Monastery, listening to the solemn announcement made by Most Venerable Hsin Bau, Chairperson of the Fo Guang Shan Board of Directors. Venerable Master Hsing Yun, the founder of the Fo Guang Shan Order, passed away at age 97, on February 5th, 2023 at 5 PM, amidst the solemn chanting of the Buddha's name in the Founders Quarters at the Fo Guang Shan Light Transmission Building.

With great sadness and sorrow, the congregation mourned the loss of such an eminent Buddhist Master. Faced with the reality that his heavenly and human eyes of wisdom have now closed, and his ferry of wisdom has now sunk, they prayed for his swift rebirth into this world.

Venerable Master Hsing Yun devoted his life to the propagation of Humanistic Buddhism and the realization of the Fo Guang Pure Land. In the past 56 years, since the founding of Fo Guang Shan, he had established over 300 temples worldwide and founded five universities in Taiwan, USA, Australia, and the Philippines, as well as the Buddha's Light International Association with millions of members. Countless people have benefited from his compassionate endeavors.



Born in Jiangdu, Jiangsu, he lived as a global citizen



Author of 395 Titles and Advocate of Cultural Dissemination



Venerable Master Hsing Yun was committed to fostering a better world



Bridging International and Cross-Strait Relations

In a continued effort to advance cultural education and encourage cross-strait harmony toward world peace, Venerable Master Hsing Yun had undertaken significant endeavors in recent years. This included the restoration of his ancestral temple, Dajue Temple in Yixing, as well as the establishment of various cultural and educational facilities such as the Chinese Academy Museum, Yangzhou Jianzhen Library, Buddha Light Building at Nanjing University, Yangzhou Lecture Hall, Hsing Yun Cultural and Educational Foundation, and the reconstruction of Nanjing Tianlong Temple. These efforts reflected the Venerable Master's unwavering commitment to fostering a better world for all.



Founder of 5 universities in Taiwan, USA, Australia, and the Philippines

Venerable Master Hsing Yun's life was a shining example of the teachings of the Buddha. Throughout his lifetime, he dedicated himself to serving countless individuals, providing guidance and hope to Buddhists everywhere. Despite his passing, his achievements have left an indelible impact on the world and will continue to inspire future generations. The legacy of Venerable Master Hsing Yun will live on and his unwavering commitment to propagating Humanistic Buddhism and delivering sentient beings will always be remembered.

Venerable Master Hsing Yun's life is epitomized in the following verse:
With a heart filled with compassion and vows to save others,
My body is like the ocean of the dharma unbound;
Should you ask what have I achieved in this lifetime?
Peace and happiness now shine over the five continents.

Buddhist Leaders Come Together to Pray for Venerable Master Hsing Yun



Venerables and members of the American Buddhist Confederation and Fo Guang Shan New York Temple

On February 8th, 2023, Venerables and members of the American Buddhist Confederation visited Fo Guang Shan New York Temple to pray to the Buddha and pay their respects to the passing of Venerable Master Hsing Yun, Founder of Fo Guang Shan.



Prayer altar commemorating Venerable Master Hsing Yun



American Buddhist Confederation members attending a prayer service



Prayer service honoring Venerable Master Hsing Yun



Venerables in the Fo Guang Shan New York Temple Tea House

Prayers and Wishes for the Most Venerable Hsing Yun of Fo Guang Shan

O great compassionate Buddha,
Ven. Master Hsing Yun,
Born in Jiangsu, tonsured at Qixia,
Trained in Tsunglin Monastery then
Crossed the sea to Taiwan.

He who,
Endeavored to build a
Humanistic Pure Land to benefit all beings,
Propagated the Dharma
On the Five Continents,
Has now come to the end of the journey,
Accomplished the goals of his life.
Ready to let go of his worldly ties
To reach the end of this lifetime.

O great compassionate Buddha,
As his disciples, devotees, and friends
Gather before you.
We seek your compassion and blessings,
We seek your guidance and teachings.

We would like to say to you,
O great compassionate Buddha,
The esteemed Ven. Master Hsing Yun was
A Humanistic Buddhist practitioner,
A patriarch who taught and benefited,
A bodhisattva who delivered all,
A teacher respected by heaven and humanity,
A most venerable of compassion and wisdom.

He gave his all for Buddhism,
And did all he could for living beings.
He tread on the difficult path
Of rekindling Buddhism,
He established the Sangha
And founded the monastery.
He renewed Buddhism, leading the way,
Devoting his life to the teachings, selflessly.

Now we,
Your four assemblies of disciples,
Pray to our dearest Ven. Master,
Please worry not for us,
We shall abide by your words,
To shoulder the responsibilities,
To carry on the Fo Guang Legacy.

As we bid our farewells for now,
May you return on the wings of your vows,
To continue teaching the world,
And liberating all beings.

O great compassionate Buddha,
Life is like an ever-flowing river,
The voices of Dharma shall go on unending.
Stars may fade, descending from the sky,
Leaves may fall back to their roots,
Life's brilliance will continue, forever shining,
The legacy of Fo Guang shall flourish,
Forever transcending.

O great compassionate Buddha,
Please accept our sincerest prayers,
Please accept our sincerest prayers.

An Honest Revelation — An Open Letter

by Venerable Master Hsing Yun, 1927-2023

Dear Dharma protectors, friends, and disciples,
I am taking this opportunity to make an honest revelation to you all.

All my life, many have thought of me as rich, but the truth is, staying poor has always been my motto. I grew up in a poverty-stricken family, yet I never saw myself as poor, because I always felt rich in heart. Till my old age, many have thought of me as very wealthy because they believe I own many educational institutes, cultural enterprises, publishing houses, and foundations; however, I never felt that I owned anything because these belong to the public, not to me. Although I have constructed many temples around the world, none of these houses, buildings, or even any of the furniture were intended for me. I own not a single piece of the tiles above my head or a single mound of the dirt beneath my feet. Every object within the Buddhist community belongs to the world, so how can there be such a thing as individual possessions? Nonetheless, in my mind, I can still feel that the entire world is mine.

All my life, I have owned neither a desk nor a cupboard. Even though my disciples have considerably prepared them for me, I still never used them. All my life, I seldom went out to the streets to shop, nor have I ever kept any savings. Everything that I have belongs to the public, the Fo Guang Shan Order, and the monastery. Likewise, all my disciples should follow the same example in dedicating one's body and mind to the monastery, and live by following conditions.

All my life, many have thought of me as someone with an innate ability to gather an assembly. The truth is, I have a very lonely heart, devoid of a personal preference or animosity towards anyone. Others may view me as having a vast following of disciples and admirers, but I have never regarded them as mine, for my only wish is for them to find a place of belonging in Buddhism.

I have no personal possessions such as money, land, or memorabilia to divide between you. If you wish for something, just take one of my many books for remembrance; and if you want nothing, then even my words of advice will be of little use. All I have to offer is Humanistic Buddhism for you to learn from, and the temples for you to support.

I am impartial and show no preference to any individual. The Order has established a system and standards for determining rank, but maintaining fairness is a challenging task. Promotions are based on one's performance in their assigned role, as well as their spiritual growth, study, and accomplishments, which differ from person to person. Success, ranking, and recognition are all connected to one's personal merit; therefore, I cannot personally have a say in whether someone should get promoted or not. For this, I am truly sorry to my disciples, as I am unable to make everyone happy by speaking out on their behalf in the pursuit of fairness. But I hope this serves as a lesson in the reality of disappointment and adversity. The authority to approve promotions or demotions lies with the Board of Directors, while the true measure of spiritual cultivation as a monastic will always be weighed through the essence of Dharma. No worldly rules can accurately reflect this.

What concerns me about the future are the job transfers for my disciples. Although Fo Guang Shan is not a government, it nevertheless consists of numerous departments and a job transfer system. The Sangha Affairs Committee shall strive to assign appropriate personnel to each position. Any discrepancies between assigned positions and individual preferences or aspirations must be reconciled. Equality is a complex and challenging concept to define and measure in this world, but our ability to lead a peaceful and contented life depends on our unique interpretations of it.

All my life, many have thought of me as making painstaking efforts in establishing all these undertakings. The truth is, it has been very simple and easy for me, because in collective effort, I am merely a part of the team. I give my best in achieving the goals, and leave the rest to conditions. Many have thought of me as an expert in management; the truth is, the only thing I know is to take no action in governing. I thank everyone for showing mutual assistance and cooperation, because aside from the precepts and regulations, we do not have the right to discipline others. With everything that happens in this world, there is no need to take joy in seeing them come, or feel regret in seeing them go. Somehow, we all deserve to be free and at perfect ease when going along with the conditions. The ability to be in accord with the Way and to be compatible with the Dharma makes us the wealthiest in the world.

All my life, I have abided by the philosophy of giving. I have always given others my compliments and fulfilled their wishes. Being well aware of its importance, I always bear in mind the importance of developing affinities and spreading the seeds of Dharma everywhere I go. For this very reason, I have established the working mottos for Buddha's Light members: "give others faith, give others joy, give others hope, and give others convenience." My desire to establish educational institutions stems from my own lack of formal education, and the realization that education is the key to self-improvement and transformation of character. I have also dedicated myself to writing, as the teachings of Dharma that I inherited from the Buddha must continue to flow from my heart to the rest of the world.

All my life, I have abided by the following principles: "to retreat in order to advance; to regard the multitude as myself; to own nothing in order to have something; to take joy in the truth of emptiness." My monastic disciples should cultivate a mindset of transcendence and engage in worldly pursuits with a detached perspective. Furthermore, they must live a life of simplicity and refrain from accumulating material possessions. The monastic traditions from the Buddha's era, such as owning only three robes and one bowl, having a total of no more than two and a half cattles in personal possessions, and adhering to the eighteen ascetic practices, are exemplary traditions that align with the vinayas and should be deeply considered and remembered. Disciples of Fo Guang Shan must never raise funds, keep savings, construct temples, or establish connections with devotees for private purposes. If these rules are upheld, the glory of the Fo Guang Shan lineage will endure forever. Everyone must abide by the following: "glory goes to the Buddha, success goes to the community, benefit goes to the monastery, and merit goes to the devotees."

One must know that "the Buddha's Way fills the vast emptiness; the Truth is omnipresent within the Dharma realm." Everything in this Dharma realm belongs to me, yet the phenomena of impermanence also tells me that nothing is mine. There is no need to become overly attached to worldly matters. A practitioner of Humanistic Buddhism must remain connected to the world, but like a scarecrow watching over flowers and birds, we must not be overly deliberate or discriminative.

All of my disciples should own nothing but the Dharma. Anything such as money or material goods should be given away whenever possible, because these are assets which belong to the world. All monetary possessions should become public property, because everything we have is provided by the monastery. By doing so, we will avoid conflicts and disputes over material possessions. By fostering a virtuous mindset, we need not worry about our basic needs. I urge my disciples not to dwell on the trivial concerns of daily life, but instead to allow the monastery to use its resources for noble causes. The path to peace and prosperity for Fo Guang Shan lies in renouncing material wealth and focusing on the Dharma.

Aside from daily provisions for the monastery, any surplus money should be dedicated to cultural, educational, or charitable endeavors. Fo Guang Shan receives from all, and thus, shall give back to all. We must provide emergency relief, care for the helpless who have no kith and kin, and give to the poor and needy whenever the circumstances require. Disaster and poverty are all misfortunes of the world; it is a matter of course for us to extend a helping hand.

The lands of Fo Guang Shan, the Buddha Museum, and all branch temples are neither owned by the state nor leased. All of them were purchased with donations made by our devotees. With the only exception being the National Broadcast Network of Taichung, all these properties belong collectively to the monastic and lay assemblies of Fo Guang Shan. None of these properties have a joint partnership or are associated with any other organization. Since the founding of Fo Guang Shan, no money has ever been borrowed.

Branch temples must be well-assisted and renovated to provide better environments for devotees. Shall any of the branches become difficult to maintain, they will be closed down with the consent of the local devotees to concentrate on funding for cultural, educational, and charitable endeavors. None should be distributed for personal use. Monetary exchanges, except for donations, should not ever be made with other Buddhist organizations or individuals. Reimbursements or loans should never be involved to avoid disputes in the future.

I have devoted my entire life to the Buddha, regarding him as my teacher, and taken Buddhism as my path. Therefore, in our future practices, we should revere the Buddha and his ten foremost disciples as role models, and the Buddhist patriarchs as exemplars. In propagating Buddhism, branch temples across the world should strive to localize by assigning local nationals abbacy postings. All my teachings on Humanistic Buddhism should be conveyed in a way that reaches out to families and is accepted by people.

All my life, I have aspired to propagate Humanistic Buddhism. Anything that is taught by the Buddha himself, is needed by human beings, is pure, and is virtuous and beautiful; any teaching that promotes the happiness of humanity is regarded as Humanistic Buddhism. In addition, we should regard suffering as the conditions which strengthen us. While impermanence means nothing is fixed, it can also change our futures to make our lives even better. Emptiness does not mean "nothingness," but builds upon the idea of existence. Only when there is emptiness, can there be existence. In my life, I have owned nothing; is this not wondrous existence arising from true emptiness? I firmly believe that the teachings of Humanistic Buddhism will be a guiding ray of light for humanity in the future. Speaking good words is truthful, doing good deeds is virtuous, and thinking good thoughts is beautiful. We must let truth, virtue, and beauty take root in our society through practicing the Three Acts of Goodness. Wisdom is prajna, benevolence is compassion, and courage is bodhi wisdom. We must strive to achieve them, so that we can develop a mind of morality, concentration, and wisdom, with practicing the bodhisattva path as our spiritual cultivation.

Humanistic Buddhism originates from the Buddha and has now become widespread. However, the insistence on different views since ancient times has resulted in the division into the Sthaviravada and Mahasanghika schools in India, and into the eight schools of Chinese Buddhism afterward. The differences in practice and

ideology are understandable, but comparing and competing over who is right and wrong goes against the spirit of Buddhism. For this reason, the development of Fo Guang Shan and Buddha's Light International Association (BLIA) will surely define them as trustworthy organizations in the Buddhist community. If any of you are interested in maintaining the solidarity of Fo Guang Shan's monastic and lay assemblies, you can follow in the footsteps of ancient sages in establishing a sect. Nonetheless, the introduction of a new sect depends on the efforts and accomplishments of later generations. Should anyone be able to contribute to Buddhism and command public respect and support, it would be beneficial for a contemporary Buddhist school to stand out and become the pivot of Buddhism.

For those who do not see eye to eye with the approaches of Humanistic Buddhism, it is just as the saying goes, "Even after one has already eradicated attachment to the self; it is still difficult to correct one's attachment to the Dharma." Should anyone opt to establish their own school, we will have to be open-minded and accept them as a branch of the Fo Guang Dharma lineage. As long as it does not deviate from the core teachings or the lineage, we must strive for tolerance.

Our objectives are not focused on our own accomplishments, but on the transmission of Buddhism regardless of gender or age. On the great path of the Buddha's Light, the four assemblies of monastics and laity already have established roles. The monastics, the bhiksus and bhiksunis of Fo Guang Shan, shall shoulder the responsibilities of propagating Buddhism while the laymen and laywomen of BLIA shall share their talents and make full use of their abilities. By combining our strengths, a common understanding and solidarity will unite everyone in keeping BLIA on the rise, so that the Buddha's light will shine universally and the stream of Dharma will flow for eternity. Members of BLIA should be encouraged to keep a livelihood that is in accord with the Noble Eightfold Path. Let us help one another so that we can progress and develop together.

Although BLIA is affiliated under the Fo Guang Shan Order, both monastics and laity can live in harmony without disputes or conflicts, just as emptiness and existence are two sides of the same coin. Fo Guang Shan already has a democratic system in effect, therefore the leaders of Fo Guang Shan and BLIA should comply unanimously with the standards established and consider public opinion.

As an advocate of equality, I firmly believe that both men and women, both the rich and the poor, are all equal without discrimination. All living beings have the Buddha nature, whether sentient or insentient, all living beings can also attain nirvana. Therefore, I hope to thoroughly put into practice the spirit of "equality amongst all living beings," through the beliefs in "respect for human rights" and "promoting the right to life." We must cherish every tree and flower at Fo Guang Shan, care for our neighbors, encourage the youths at the children's home, express our concern to the elders at the senior's home, and respect the elders of the sangha community.

I hope to leave good causes and conditions for humanity, the sentiments of Dharma for followers, the seeds of faith for myself, and unsurpassed glory for the Buddhist congregation. May the entire world believe in the Law of Causes, Conditions, and Effects. I hope that everyone can practice kindness, compassion, joy, and equanimity, as well as leave their goodwill to the world.

The undertakings to propagate Humanistic Buddhism (such as establishing universities, television stations, newspapers, publishing houses, Cloud and Water Mobile Libraries, senior homes, children's homes, and services that benefit society) must be offered uninterrupted support. The Water Drop Teahouses should promote and place an even greater emphasis on the idea of "gratitude for a drop of water." If we have the opportunity, we should also pay a visit to the Ancestral Temple of Fo Guang Shan—Dajue Temple in Yixing, China. I have always honored works relating to cultural, educational, and charitable endeavors; therefore I have established the Venerable Master Hsing Yun Public Education Trust Fund, which has raised more than one billion dollars to date. In addition to contributions by a handful of devotees, most of its funding comes from my One-Stroke Calligraphy and the royalties from my books. In the future, endeavors can be supported by the elders of Fo Guang Shan as well as Buddhists in entrusting their inheritances to the trust fund, to allow further expansion in benefiting society and leading a good example for the country.

Awards—such as the Truthful, Virtuous, and Beautiful Media Awards, the Three Acts of Goodness Schools, the Global Chinese Literature Awards, and the Hsing Yun Education Award—can be established as long as there is sufficient funding. Fostering progress in society is the unshakable responsibility of every Buddhist.

In terms of education, the monastery's largest expenditure is towards the management of several universities and high schools. As long as the right conditions are present, management of the schools can be unconditionally handed over to those with affinities, so long as they are not sold or bought. If the schools are sold, how will we explain ourselves to those who have contributed to the fundraisings? This will not be beneficial for Fo Guang Shan's reputation and will be criticized by others. Any group that contributes to Fo Guang Shan's cultural and educational undertakings should be reimbursed, so that those with aspirations can be even more closely united. Constructive comments, or even criticism should not be refused; we need to bear the magnanimity of "taking joy in having one's errors pointed out." We must accept everyone's opinions, so that they will be even more supportive.

Very often, I would see the monastic disciples from the Landscaping Unit weeding and trimming flowers. I would also see fellow practitioners in the Environmental Care Unit sorting out recycling, the Construction Unit doing repair and maintenance work, the Domestic and Overseas Executive Council offering their services, as well as the kitchen staff, the shrine attendants, and the heads of the shrines. Their efforts and willingness to undertake responsibility are the true forces behind Fo Guang Shan's success; it is their dedication and sense of responsibility that inspires me and fills me with gratitude. Without everyone's resolve, how could there be Fo Guang Shan as it is today? From today onwards, training should be given on receiving guests, caring for devotees, and the participation of volunteers, so that our religious organization can reach even greater heights.

Therefore, it is my lifetime aspiration for the spirit of teamwork to prevail and persevere without complaints and regrets. For no one can exist solely by themselves, everyone must help and respect one another, coexist and thrive together. Only then can one grasp the fundamental essence of the Buddha's teachings. It is preferable to forgo one's personal gain, showing forbearance, rather than harming the monastery and society.

One of the predecessors from my hometown, Master Jianzhen of the Tang dynasty, had to go through numerous obstacles to reach Japan to propagate culture. At the old age of seventy-five, aware that there weren't any prospects of returning to his village, he wrote the following verse: "Across the mountains, streams, and foreign lands; all places under the same sun, moon, and sky; Hope lies in all Buddhist practitioners, to create future affinities together." The current of life is like a river with no return, but there will still eventually be a day of coming back, as the end of one lifetime also marks the beginning of another. No man is an island; to live, we need the services provided by different people such as scholars, farmers, artisans, and merchants, as well as the assisting conditions of earth, water, fire, and wind. Everything in nature, such as the sun, moon, and stars, as well as the mountain, river, and earth, are all part of our lives. Therefore, we should cherish the Earth that we call home, and help all beings on this planet to repay the kindness, benefits, and assistance they have shown us.

Each one of us came into this world empty-handed, and will leave empty-handed. Reflecting on a lifetime, I cannot tell you what I have brought into this world, but I shall take with me the joy and good affinities of this world. I will never forget the many devotees who have happily given and supported me, as well as the blessings of many fellow practitioners. Nor will I ever forget all the conditions that have assisted me, as they are etched into my heart. All the blessings of the Buddha and the friendships I have formed in this lifetime are truly magnificent; I feel my life in this world has been lived with great value. I vow to devote lifetime after lifetime to the Buddha and to serve all beings, thereby repaying the four types of gratitude.

Now, as I am about to leave with the respect you have given me, with the affinities you have given me, with the care you have given me, and with the friendship you have given me, I vow to repay your generosity in kind. I hope all of you can remember and put into practice what I have said in speeches given throughout my life, such as "Work by collective effort, lead by a system. Do but what is in accord with Buddha, and rely on nothing but the Dharma." Also, remember the verse spoken during Dharma transmissions: "The bodhi seeds of the Buddha's light are sown across the five continents; when the flowers bloom and bear fruit, the whole universe will be illuminated." Those who believe me when I say, "Where there is Dharma, there is a way," should practice compassion, kindness, joy, equanimity, creating affinities, and repaying gratitude. Furthermore, be harmonious, upright, of service, normal, honest, patient, fair, just, willing, and practice the way of the Buddha. With these principles of the Dharma, a path will naturally present itself.

All my life, although I have encountered many ordeals of time, I still feel very fortunate. I have enjoyed hardship, poverty, struggle, and having nothing. I have understood that all Four Elements are existence; I have felt flowers blooming in all four seasons. The Buddha and devotees have given me too much. Although renounced and destined to sacrifice personal enjoyment, I have actually enjoyed the wondrous happiness that comes from sacrifice. I feel that the happiness from Chan and the joy from the Dharma found in the Buddha's teachings are already too much to enjoy. In regards to the conclusion of this life, there will be no relics, and all unnecessary and over-elaborate formalities are to be completely omitted. A few simple words written or Buddhist songs chosen from the "Sounds of the Human World" may be sung by those who miss me. The most fitting way to honor my memory and my sincere wish is for everyone to bear the teachings of Humanistic Buddhism in mind and always practice Humanistic Buddhism.

The last thing that I am concerned about, other than the happiness and peace of devotees, is everyone in the monastery—in particular, the teachers and students of the Buddhist College. Since they are the future bodhi seeds of Fo Guang Shan, they must be grounded and dedicated, so that Humanistic Buddhism may last as long as heaven and earth, and can remain a part of us always.

The banner of Dharma cannot be toppled. The lamp of wisdom must never be extinguished. I hope everyone is able to continue to progress on the great path of Humanistic Buddhism, to support and uplift each other, and to nurture our own well-being for the sake of Buddhism.



「成長的人生」

The Life of Venerable Master Hsing Yun

第 **1** 個十年
1—10歲

Growing Up
The 1st Decade: (Age 1 to 10)

慈悲

- 大師出生農村，由於家貧，加上外祖母的影響，養成勤勞、慈悲的性格。
 - **勤勞**：家人外出工作，他自己在家主動耙灰、打掃、整理環境，希望讓父母回家有一個驚喜：「哇！家中這麼乾淨」。甚至主動燒水、煮飯、劈材、牧牛、犁田、插秧等，從小他都一一做過。從生活的工作經驗裏，他學會了重視實際而非只有理論。
 - **慈悲**：大師一生受外婆影響很大，外婆信佛虔誠，個性慈悲。從小耳濡目染下，他不敢打死一隻蚊蟲、蒼蠅、螞蟻，而且對小動物很有愛心。他曾把一隻受傷缺喙的小雞養大並能下蛋。創建佛光山後，開山寮經常有受傷的鴿子、松鼠，他細心照顧，為牠們取名「滿天」、「滿地」，三十多年來不知凡幾。佛光山從開山時的鳥不生蛋，到現在經常有近百種鳥兒鳴叫。
- Born in a rural village, the influences of poverty and his maternal grandmother helped him nurture a diligent and compassionate nature.
 - **Diligence**: While his family was out working, he took on the chores of emptying the stove ash and cleaning the house, hoping to surprise his parents when they came home to a clean and pleasant environment. His experience in boiling water, cooking meals, chopping wood, herding cattle, plowing fields, and so on, enabled him to focus on being practical rather than theoretical.
 - **Compassion**: The Venerable Master's maternal grandmother was a pious and devoted Buddhist with a compassionate heart. Under her influence, he never dared to kill even a mosquito, a fly, or an ant, and was most caring towards small animals. He once took care of an injured beakless chick until it was able to lay eggs. Injured pigeons and squirrels were often found inside the Founding Master's Quarters in Fo Guang Shan. The number of animals he has cared for over the past thirty years is innumerable. Fo Guang Shan went from being a wasteland that no animals would consider home to one where hundreds of bird species now dwell.

貢任壇

悟徹

字今覺江蘇江都縣人
依志開大師出家
依大實師出家

隆陞

字普照江蘇銅山縣人
依聚仙師出家

同戒錄

自誠

字光德江蘇泰縣人
依心虔師出家

貳陸壇

覺亮

字明空江蘇六合縣人
依開慧師出家

吳然

字如音江蘇江都縣人

「學習的人生」

第 2 個十年
11—20 歲

Learning

The 2nd Decade: (Age 11 to 20)

- 大師十二歲出家，開始學習出家人的律儀生活，接受佛學院「有理無理都受」的打罵教育，養成他認錯的性格，甚至受到無情的處分，也不會有怨言。
 - 此時期養成他「不買」的習慣。因為「沒有錢」，他常常一封信寫好了，從今年擺到明年，就是寄不出去，因為沒有錢買郵票。襪子破了，用紙板糊；鞋子破了，用厚紙板墊，因為他沒有錢。人在貧窮的時候，反能激發智慧，所以任憑再大的逆境，總有克難的方法可以解決問題。
 - 大師的人生觀「以無為有」，他一生「什麼苦都能吃」，三餐經常以茶泡飯，一飯一菜一湯，一生一以貫之。他的一生沒有假期，經常在路上辦公，分秒必爭，提倡「人生三百歲」，這都是這個時期養成的觀念。
- At the age of twelve, he renounced the worldly life and began to live a routine and disciplined monastic life. The harsh punishments and teaching methods at the Buddhist College, leaving no room for reasoning, enabled him to willingly admit his mistakes and accept heartless punishments without resentment.
 - Being penniless at this stage of his life fostered his habit of "not buying." Letters to his mother would remain unsent for the year as he could not afford stamps. He patched his worn-out socks with paper and repaired his shoes by gluing cardboard on the soles. Poverty is a stimulant to wisdom; therefore, no matter how adverse the circumstances, there is always a way to overcome problems and obstacles.
 - The belief in "owning the world by owning nothing" enabled him to take on any hardship and adversity. His three meals often consisted of a simple bowl of rice soaked with tea. "A bowl of rice, soup, and a dish" has been his life long principle. He never went on vacations and always seized every minute by handling official matters even when on the road. Thus, his notion of living a 300-year-long life was established during this period.

不買初心

「參學的人生」

第 3 個十年
21—30歲

Itinerant Learning

The 3rd Decade: (Age 21 to 30)

- 大師雖然沒有受過正式的學校教育，但在佛教的律下（律學院、寶華山傳戒）、教下（天台、賢首、唯識、三論）、宗下（金山、天寧、高旻），接受了完整的佛門教育。二十歲離開佛學院擔任國民小學校長，學習行政與人事工作的協調。
- 在大陸他聆聽過太虛大師講演，親近過金山寺住持太滄老和尚。到了台灣，受妙果老和尚知遇，替他翻譯。也曾與慈航法師討論未來佛教發展的方向；與大醒法師研議佛教如何現代化與制度化；與東初法師論議「利眾與自利」、「傳統與現代」等問題。
- 大師二十三歲到台灣，直到三十歲之間，走遍台灣每個大小城市鄉鎮寺院；一生弘法，坐過各種交通工具，甚至受到軍方邀請，為陸海空各種軍種開示，軍方以專機、戰艦等各種交通工具接送。

- Despite a lack of formal education, he has received a complete Buddhist education through a series of experiences. He left the Buddhist College at age 20 and served as principal of an elementary school, where he learned administration and interpersonal management skills.
- He attended talks given by Venerable Master Taixu, became acquainted with Venerable Taicang, the Abbot of Jin Shan Temple, and acted as an interpreter for Master Miao Guo after he arrived in Taiwan. He also discussed the future of Buddhism with Venerable Tzu Hang, shared opinions with Venerable Daxing on the modernization and systemization of Buddhism, and spoke to Venerable Dongchu on issues such as “Benefiting self and others,” “Between the Traditional and the Modern Age,” and more.
- Between the ages of 23 and 30, he visited various Buddhist temples throughout Taiwan. He traveled using many means of transportation and even received invitations to give Dharma talks to the army, air force, and navy where he was escorted by military aircraft and battleships.

行佛

「文學的人生」

第 4 個十年 31—40歲

Literature The 4th Decade: (Age 31 to 40)

- 1953年，大師二十六歲到宜蘭，開始走上弘法之路。因為自覺沒有專長，難以立足社會，因此從事寫作弘法。
- 為了帶動佛教文化，他經常「以文會友」。與文學家，如郭嗣汾、公孫孿、朱橋、何凡、高陽、劉枋、司馬中原，都成為很好的文友。
- 寫作之餘也編雜誌、替報紙副刊寫文章、為廣播電台寫廣播稿。尤其寫評論性文章護教，曾與《菩提樹》雜誌朱斐居士論辯，也曾撰文抗議顧正秋演出「火燒紅蓮寺」有損佛教形象。大師覺得衛教護法是每個佛子應負的責任，做人就要有道德勇氣，要讓佛教有聲音。

- In 1953, at the age of 26, when he began to propagate the Dharma in Yilan, he realized that it would be difficult to stand on one's own feet in society without a particular skill. Therefore, he started writing as a means to spread the Dharma.
- Becoming acquainted with the literati was a way to promote Buddhist culture. Writers such as Kuo Chih-Fen, Kung-Sun Yen, Chu Chiao, He Fan, Gao Yang, Liu Fang, Sima Zongyuang, and others became his dearest friends.
- In addition to writing, he was also an editor for magazines, a newspaper columnist, and a script composer for radio stations. He wrote commentary articles to safeguard Buddhism. The Venerable Master believes that it is every Buddhist's responsibility to protect their faith and have the moral courage to ensure the voices of Buddhism are heard.

禪

「歷史的人生」

第 5 個十年 41—50 歲

History

The 5th Decade: (Age 41 to 50)

1963年開辦壽山佛學院，1967年創建佛光山，並陸續送弟子出國留學，希望從發展佛光山而為佛教開創歷史，為人間留下功德事業。例如：

- 1977年成立《大藏經編修委員會》，陸續把藏經加以標點、分段、注解，重新編印成《佛光大藏經》，並將藏經翻譯成白話文，出版《中國佛教經典寶藏精選白話版》132冊。
- 應聘擔任文化大學印度文化研究所所長，受邀為基督教所辦的東海大學教學六年，改寫過去出家人不准進入校園的歷史。當時台灣各大學中，幾乎沒有一所不曾請大師前往上課或講演過。甚至他成為五所大學、十六所佛學院的創辦人。
- 之後於1992年成立「國際佛光會」，為發展國際佛教、落實「佛教本土化」，大師經常來回五大洲弘法，一年要繞地球好幾圈。佛光會中設有「檀講師」制度，體現「僧信平等」，同時團結僧信力量，期能邁向「佛光普照三千界，法水長流五大洲」的目標。

After establishing Shou Shan Buddhist College in 1963 and founding Fo Guang Shan Monastery in 1967, the Venerable Master began sending his disciples abroad to study, with the hope that Fo Guang Shan would make history for Buddhism and leave a lasting impact as well as merits in this world.

- Established in 1977, the Fo Guang Shan Buddhist Canon Committee published the Fo Guang Buddhist Canon, which included annotations, punctuation, and paragraphing to aid in understanding. This canon was also translated and published in vernacular, with the title *Selected Buddhist Texts in Modern Writing*, spanning 132 volumes.
- He was invited to serve as the Director of the Institute of Indian Cultural Studies at the Chinese Culture University, and as a teacher at the Catholic Tung Hai University for 6 years, putting an end to restrictions placed on monastics as teachers in educational institutes. Nearly every university in Taiwan today has invited the Venerable Master to give classes. He is now the founder of 5 universities and 16 Buddhist Colleges worldwide.
- In 1992, the Venerable Master established the Buddha's Light International Association (BLIA) with the goal of globalizing and localizing Buddhism. He traveled extensively across the five continents to propagate the Dharma, so much so that he would often circumnavigate the world several times a year. The BLIA Lay Dharma Lecturer System is a testament to the equality between monastic and laity, uniting the strength of both categories of Buddhists to let the Buddha's light shine universally and the Dharma stream flow across the five continents.

親自在

「哲學的人生」

第 6 個十年
51—60歲

Philosophy

The 6th Decade: (Age 51 to 60)

- 早年因經常撰文寫作，被稱為「佛教的文藝明星」。但大師深知這個讚譽並不能獲得佛教界的認可，如同胡適先生曾稱曼殊大師是「二十世紀上半的文學代表」，但在佛教界沒有人稱他「曼殊大師」，只稱「蘇曼殊」，因此大師認為要有哲學的人生
- 辦佛學院時，他請楊國樞、章政通、陳鼓應、王淮、唐亦男老師教《老子》、《莊子》，啟發同學的哲學思想。
- 1993年建立禪堂，從參禪打坐中思惟宇宙、人生、生死等問題；每年舉辦學術會議，從佛法義理的論述，開拓、發展、昇華思想。大師不但自己努力在做，也鼓勵弟子、信眾一起參與。

隨
然

- The Venerable Master was named the “Literary Star of Buddhism” in his early career for his literary works, but he was aware that this recognition alone would not bring him true validation in the Buddhist community. Like Venerable Master Man Shu, who was never referred to as “Master Man Shu” by the Buddhist community, the Venerable Master felt that it was essential to pursue a philosophical life.
- The Venerable Master invited scholars to teach classes on the philosophical thoughts of Chinese thinkers such as Laozi and Zhuangzi at the Fo Guang Shan Buddhist College to inspire students with philosophical thinking.
- In 1993, the Venerable Master built the Fo Guang Shan Meditation Hall as a place for individuals to contemplate issues such as the universe, life, birth, death, and other related matters while practicing meditation. Additionally, annual academic conferences were organized to facilitate discussion and elaborations of Buddhist doctrines, aimed at unraveling, developing, and sublimating thoughts. As a diligent cultivator, the Venerable Master urged his disciples and devotees to actively engage in such exchanges.

「倫理的人生」

第 7 個十年
61—70 歲

Moral Principles

The 7th Decade: (Age 61 to 70)

- 「人間佛教」要有人間的性格、人間的倫理、人間的秩序，需要從「人」做起，甚至要從「自己」做起，凡事不要求別人。
- 他為徒眾父母舉辦「佛光親屬會」，大師與他們的關係定名為「親家」。他們將兒女交給大師，為佛教服務，大師則以天下人的父母為父母。
- 他成立「功德主會」，把信徒定位為「佛教的老闆」；並訂定各種功德主福利辦法，一方面替佛教報恩，同時也讓信徒在有生之年都能「往生」佛光淨土。
- 六十歲那年，大師邀請一千三百位六十歲的信徒與他一起過生日。他覺得世界不是他一個人的，是大家的，應該有「同體共生」的觀念，大家要做「地球人」。

- Humanistic Buddhism emphasizes the importance of human characteristics, ethics, and order. Everything begins with human beings, and with ourselves. This means that we should not only rely on others to fulfill our expectations, but rather place the responsibility on ourselves to achieve our goals.
- The Venerable Master held the Fo Guang Family's Gathering for the parents of his monastic disciples, considering the parents of his disciples as the "in-laws" of Buddhism, as they had offered their children to serve. Therefore, the Venerable Master held all parents in high regard and treated them as his own.
- The Venerable Master established the FGS Benefactors' Association to recognize the important role of devotees as the "stakeholders" of Buddhism. He established welfare regulations to express Buddhism's gratitude towards the benefactors for their contributions to make Fo Guang Shan their spiritual home.
- At age 60, the Venerable Master invited 1,300 60-year-old devotees to celebrate their birthdays with him. He believed that this world is not his alone but is shared with all beings. Thus, all should share the value of "Oneness and Coexistence" and always be global citizens.

人間佛教

「佛學的人生」

第 8 個十年
71—80 歲

Buddhist Values

The 8th Decade: (Age 71 to 80)

- 世界和平要靠佛教，現在世界最大的問題就是「戰爭」、「恐怖份子」，擾得人心惶惶。世界要和平，要發揮人性的慈悲、無私，要明白緣起性空、六度四攝、因果報應等，這些都是促進世界和平的無形力量。
- 「有佛法就有辦法」！什麼是「佛法」？「人間佛教」就是佛法。佛法是苦難人生的慈航，尤其人間佛教是未來世界的一道光明。為了提倡人間佛教，發展現代化佛教，提昇佛教義理研究，建立人間佛教的思想體系，2001年發行《普門學報》，提供學者發表人間佛教學術論文的園地。
- 人我是同體的，生命是不死的，此生不能完成的事，還有來生。大師生生世世都有願力為眾生服務，為世界和平努力。祈願大眾都能獲得幸福安樂、解脫自在。虛空有盡，世界有盡，大師的願力無有窮盡。

- The role of Buddhism in world peace is key. Today, the world faces major challenges such as war and terrorism, which cause widespread panic and fear. Achieving global peace requires the realization and practice of fundamental Buddhist teachings such as compassion, selflessness, dependent origination, the Six Paramitas, the Four Means of Embracing, and the law of cause and effect. These teachings represent the soft powers that can elevate peace in the world, and bring harmony and happiness to all beings.
- "Where there is Dharma, there is a way." But what is Dharma? Humanistic Buddhism embodies the Dharma as a compassionate guide that leads one away from suffering. It is also a beacon of hope for the future of the world. To advocate Humanistic Buddhism, promote the modernization of Buddhist teachings, encourage the study of Buddhist principles, and establish the ideology of Humanistic Buddhism, the *Universal Gate Buddhist Journal* was published in 2001 to provide scholars a platform to publish their works on Humanistic Buddhism.
- We all exist as one and live an eternal life. What we are unable to achieve in our current life can still be accomplished in future lives. The Venerable Master had vowed, life after life, to serve all sentient beings and strive to achieve world peace. He prayed for all sentient beings to live a comfortable and peaceful life. Although the vast emptiness and this world may have their limits, the Master's vows carry boundless strength.

般若人生

「隨緣的人生」

第 9 個十年
81—90歲

Following Conditions

The 9th Decade: (Age 81 to 90)

- 因罹患糖尿病逐漸沒有視力之後，大師書寫「一筆字」，以書法結緣；口述親身見聞，由弟子記錄整理出版。
 - 成立「公益信託星雲大師教育基金」、「星雲文化教育公益基金會」，以公益形式推動各項文化與教育活動。
- The Venerable Master began to write One-Stroke Calligraphy after losing his vision due to diabetes, and he presented his calligraphy as a token of good affinity. Moreover, his disciples compiled and published his narrations on personal experiences.
 - The Venerable Master Hsing Yun Public Education Trust Fund and the Master Hsing Yun Cultural and Educational Foundation were established to support various cultural and educational endeavors.

星云白话

「圓滿的人生」

第 **10** 個十年
91—97歲

Perfection

The 10th Decade: (Age 91 to 97)

- 2013年獲頒「影響世界華人終身成就獎」。
- 2017年5月發表《星雲大師全集》，共365冊。《全集》增訂版於2022年出版，總計395冊，收錄畢生重要著作。
- 2020年，受港澳台灣慈善基金會頒贈第15屆「愛心獎」。

- The Venerable Master was awarded the You Bring Charm to the World Award.
- *The Complete Works of Venerable Master Hsing Yun*, which includes the most significant writings of the Venerable Master, was published in May 2017, comprising of 365 volumes. The extended edition of the Complete Works was published in 2022, comprising 395 volumes.
- In 2020, the Hong Kong and Macau Taiwanese Charity Fund awarded the 15th Compassion Award to the Venerable Master.

淨善因緣



佛光山紐約道場

Fo Guang Shan New York Temple



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