



**Dear Buddha,
Where are You?**

佛陀，您在哪裡？

Buddhism in Every Step (H8)

Venerable Master Hsing Yun

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Dear Buddha,
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星雲大師簡介

一九二七年生，江蘇江都人，十二歲於南京棲霞山禮宜興大覺寺志開上人出家，曾參學金山、焦山、棲霞等禪淨律學諸大叢林。

一九四九年春天來台，主編《人生》雜誌等刊物。一九五三年創宜蘭念佛會，奠定弘法事業的基礎。

一九六七年創建佛光山，以人間佛教為宗風，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三百多所道場，又創辦多所美術館、圖書館、出版社、書局、雲水醫院、佛教學院，暨興辦西來、佛光、南華、南天及光明大學等。一九七一年後，相繼成立『大慈育幼院』、『仁愛之家』，收容撫育孤苦無依之幼童、老人，及從事急難救濟等福利社會。一九七七年成立『佛光大藏經編修委員會』，編纂《佛光大藏經》、《佛光大辭典》。並出版《中國佛教

A Brief Biography of Venerable Master Hsing Yun

Venerable Master Hsing Yun was born in Jiangsu Province, China in 1927. He has studied at various renowned Buddhist institutions such as Qixia Vinaya College and Jiaoshan Buddhist College.

Master Hsing Yun arrived in Taiwan in 1949, and soon after became the chief editor of the publication, *Human Life*. In 1952, his efforts in establishing Buddhist Chanting Groups strengthened the foundation for his subsequent endeavors in the promotion of the Dharma. The Master founded Fo Guang Shan Monastery in 1967, with the primary goal of promoting Humanistic Buddhism through Buddhist education, culture, charity, and propagation of the Dharma. Since then, over two hundred branch temples have been established in major cities around the world. He also set up art galleries, libraries, publishing houses,

經典寶藏精選白話版》，編著《佛光教科書》、《佛教叢書》、《佛光祈願文》、《人間佛教叢書》、《百年佛緣》等。先後榮膺世界各大學頒贈榮譽博士學位，有智利聖多瑪斯大學、澳洲格里菲斯大學、美國惠提爾大學及香港大學等，並獲頒南京、北京、人民、上海同濟、湖南及中山等大學名譽教授。

大師弘揚人間佛教，以地球人自居，對於：歡喜與融合、同體與共生、尊重與包容、平等與和平等理念多所發揚，於一九九一年成立『國際佛光會』，被推為總會會長，實踐他『佛光普照三千界，法水長流五大洲』的理想。

bookstores, mobile clinics, Buddhist colleges, and universities including University of the West, Fo Guang University, Nan Hua University, Nan Tien Institute, and Guang Ming College. Since 1970, Da Tzu Children's Home, Fo Guang Senior Home have been built to support and assist those in need of emergency relief and social services.

In 1977, the Fo Guang Tripitaka Editing Board was formed to compile the *Fo Guang Buddhist Canon* and *Fo Guang Dictionary of Buddhism*. Others including *Selected Chinese Buddhist Texts in Modern Language*, *Fo Guang Textbooks*, *Essential Guides to Buddhism*, *Pearls of Wisdom: Prayers for Engaged Living* have also been published.

Master Hsing Yun has dedicated his life to propagating Humanistic Buddhism. As a "global citizen," he continues to foster "joy and harmony," "oneness and coexistence," "respect and tolerance," and "equality and peace" throughout the world. When he founded the Buddha's Light International Association in 1991 and was elected president of its world headquarters, he was closer to realizing the ideal of having "the Buddha's light shining throughout the three thousand realms, and the Dharma water flowing across the five continents."

佛陀，您在哪裡？

佛陀，您在哪裡？
您還在兜率天嗎？
您不是已經降誕世間了嗎？
哦！
藍毗尼園、七步蓮花
您在那裡嗎？

不！
尼連禪河的苦行，
菩提樹下您夜睹明星，
您不是已經成等正覺了嗎？

佛陀！
「佛在世時我沉淪，
佛滅度後我出生，
懺悔此身多業障；
不見如來金色身。」

Dear Buddha, Where Are You?

Buddha, where are You?

Are You in the Tusita Heaven?

Have You not already descended to this world?

Oh!

In Lumbini Garden,

where the lotus flowers blossomed under Your
seven footsteps.

Are You there?

No!

Practicing asceticism by the Nairanjana River,
gazing upon the stars under the bodhi tree.

Haven't You already attained enlightenment?

Buddha!

*Astray while the Buddha was in the world,
Not born until after He had entered nirvana,
With this karma-bound body I repent
For not having seen Tathagata's golden body.*

佛陀！
您在鹿野苑大轉法輪，
您在靈鷲山有百萬人天，

您降伏了三迦葉，
度化了舍利弗、目犍連……
您說了四聖諦、三法印、十二因緣，
成立了佛法僧的教團；

您在祇園的說法，
您在拘尸那城的事蹟，
我都不能恭逢盛事啊！
法身永在，
我相信，
佛陀您還在虛空中——那裡。

我不甘心，
七十五年的出家歲月，
天涯海角，

Buddha!

You set the Dharma Wheel in motion at
Deer Park,

You were joined by millions of humans and
heavenly beings on Vulture Peak.

You subdued the Three Kasyapa Brothers,
and converted Sariputra and Maudgalyayana.

You expounded the teachings of the Four Noble
Truths, Three Dharma Seals, and Twelve Links
of Dependent Origination,
and established the community of
the Buddha, Dharma, and Sangha.

Your teachings at Jetavana Grove,

Your stories in Kusinagar;

these were all events I could not attend.

Your eternal Dharma body is,

I firmly believe, Buddha,

still there in the vast emptiness.

I refuse to accept this!

Throughout the seventy-five years of my life

Buddhist monk,

to the ends of the earth,

我四處尋找您；
我八去印度，
在佛陀您的祖國，
我想，可能會遇到您，

我匍匐在菩提迦耶金剛座旁，
高聳的迦耶大塔莊嚴雄偉，

但我沒有見到您的示現啊！
我徘徊在雪山的苦行林，
您還需要再修行嗎？
那裡只剩一些兒童嬉戲，
連牧羊女都失去了芳蹤。

我找到了轉法輪處，
連五比丘的蹤影，
我都沒有見到；
您在王舍城的竹林精舍，
和頻婆娑羅王多次的開示，

I had searched for You everywhere.
I went to India eight times,
 Buddha, over in Your homeland,
 I thought I might be able meet You.

I prostrated myself
beside the Vajra Throne¹ at Bodhgaya,
Rising high and above,
 at the majestic Mahabodhi Temple;
I still could not see Your manifestation!
I lingered around Tapovana Forest on the Snowy
 Mountain,
 wondering if spiritual cultivation
 was still necessary to You.
All that was left there were playful children,
 not even traces of the shepherdess.
I reached the place where You turned
 the Dharma Wheel.
I could not even see the Five Bhiksus there.
At Rajagrha's Kalandaka Venuvana,
 where You spoke to King Bimbisara on several
 occasions,

1. Diamond Throne. The place where the Buddha sat under the bodhi tree and gained enlightenment.

法音還留傳在虛空，
法義已結集經文流傳，
但，王舍城找不到您的行蹤啊！

我北去迦濕彌羅國舍衛城，
我知道，
過去您曾和波斯匿王，
指導過治世之道；
但您說的無常苦空的真理，
美麗的祇樹給孤獨園，
現在已成為一片廢墟。
當然，
佛陀您已不在那裡。

佛陀，
您出國了嗎？
法身本來就遍滿虛空、充塞法界，
哪裡還需要出國呢？

哦！
您雖然弘法於印度，
但佛法僧光大於中華；

Your Dharma sound lingered in the air,
Your Dharma teachings have been compiled
 into sutras and widely disseminated.
Yet in Rajagrha, You are nowhere to be found!
I went northward to Sravasti in Kosala,
 knowing that, there,
 You once taught King Prasenajit
 ways to govern his kingdom.
Yet the place where You spoke the Truths on
 impermanence, suffering and emptiness,
 that beautiful Jetavana Grove
 is now nothing but ruins.
Of course, Buddha,
You are not there anymore.

Buddha,
Have You left the country?
But if the Dharma body is omnipresent
 within the vast emptiness and
 immersed in the Dharma realm,
Then of course You are still here.
Oh!
Although You expounded the Dharma in India,
China is where
 Buddha, Dharma, and Sangha thrived.

我在中國的西域敦煌，
只見到您洞窟彩繪的畫像；
我也到過龍門、雲崗，
只見到您石刻的浮雕；

在大足、寶頂，
但那裡也只有您的聖像；
莊嚴美麗慈悲，
但我要看到的是您的真身吶！

佛陀，
您究竟在哪裡？
我去參學的金焦山佛殿，
文殊、寶光的禪院，
還有天童和育王，
以及天寧和高旻，

這許多叢林古剎中
我只聽到人述說您的事蹟，

In the Dunhuang Caves in Western China,
I could only see colorful paintings of You;
I have also been to
the Longmen and Yungang Caves,
and still saw only stone reliefs of You.

Inside the Baoding Grottoes in Dazhu,
there are also only noble statues of You,
so majestic, beautiful,
and full of loving-kindness and compassion;
But what I yearn to see is Your true body!

Buddha,
Where exactly are You?
I have traveled to the Buddha shrines
of Jinshan and Jiaoshan,²
to the meditation halls
of Wenshu and Baoguang,
Tiantong and Yuwang,
and Tianning and Gaomin,²

Yet among the many ancient monasteries,
I have only heard Your stories,

2. Jinshan, Jiaoshan, Tiantong, Yuwang, Tianning, and Gaomin are all locations in China.

不知道您到底是什麼模樣？
您並未和我共與啊！

我到過日本比叡山、高野山，
奈良和京都；
我到訪韓國，
慶州的釜山，
佛法僧的通度、海印和松廣，

儘管三寺比賽自己的優點，
都留有您的盛事傳播，
但您也並未現身。
我前往中南半島，
緬甸蒲甘的塔林，
雄偉的大金塔，
也都只見塔寺莊嚴；
在泰國，有金佛、玉佛，
但那是聖像，
不是您的真身啊！

佛陀！
一個捨棄世間五欲六塵的生活，
離開了父母親友的人，
皈投在您的座下，

but have no idea what You look like.
You and I have never interacted!

I have been to Mt. Hiei and Mt. Koya in Japan,
and Nara, and Kyoto.

I have visited Korea's
Busan near Gyeongju, and
Tongdosa, Haeinsa, and Songwangsa,
representing the Buddha, Dharma, and Sangha.

While they each shine in their own way,
each also tells stories about You,
yet You still have not appeared.

I went to Indochina;
in Myanmar, among the pagodas of Pagan,
and on the Shwedagon Pagoda,
I could still only see the majestic pagodas.

In Thailand,
the golden and jade Buddhas
still are only noble statues;
They are not Your true body!

Buddha!

For someone who has relinquished
life's five desires and six dusts,
bade his loved ones and friends goodbye,

不能見您，
實在誓不甘心啊！
我讀《法華經》，
想在經文見到您的現身，
但經裡只有法身文句，

您化城譬喻，
您三車比量，
雖是一代言教，
但我想像不出三十二相、
八十種好的佛陀您究竟的模樣？

我在《華嚴經》中，
看到五十三參菩薩的往來，
也懂得「事事無礙」法界的真理，

毘盧遮那佛究竟是什麼樣子呢？

《維摩經》中的維摩居士，
他在丈室中，

and has taken refuge in You,
To not be able to see You
is such a difficult thing to accept!
I have read the *Lotus Sutra*,
hoping that You would
manifest among the writings;

Yet in it, there is only Your Dharma body
in the form of texts.

Your parable of the apparitional city,
Your analogy of the three carts;
Although these were all
teachings personally spoken by You,
I am unable to visualize
the thirty-two marks of excellence
or eighty notable characteristics of the Buddha.

In the *Avatamsaka Sutra*,
I have read about the fifty-three bodhisattvas,
and also understood the Truth of the
non-obstruction of phenomenon against
phenomenon.

But what exactly does Vairocana Buddha look
like?

The layman in the *Vimalakirti-nirdesha Sutra*,
was able to, inside a small room,

能集聚幾萬幾千的寶座，
容納了成千上萬的菩薩，
您廣大的神通法力，
又豈是維摩居士能比？

羨慕當時的阿難尊者，
優婆離、富樓那等；
他們是何等的福份哦，
都能親證您的法席，
都能聆聽您的出和雅音。
八歲的龍女、
七歲的妙慧童女，
以及月上女等，
還有男眾耶舍、善生、長者子，
他們竟然也能得到您的印可，
未來當能作佛，
我何不能？
我不甘心。

我經常匍匐在大雄寶殿的地上，
我經常挑燈夜讀您的法語，

佛陀，
您可以現身給我看一下嗎？

conjure up thousands of jeweled thrones
to accommodate thousands of bodhisattvas.
Nonetheless,
Your immense supernatural power is
something Vimalakirti can never compare to.
I envy Ananda from Your time,
also Upali, Purna, and others.
How blessed they were
to witness Your Dharma,
to have heard Your wonderful voice.
The eight-year old Nagakanya,
seven-year old Sumati, Candrottara,
men such as Yasa, Singalaka,
the Elders' sons,
they have all received Your prophecies
to become Buddhas in the future.
Why can't I do the same?
I refuse to accept this!

Very often I would prostrate myself
on the floor of the Main Shrine,
Very often I would read Your words of Dharma
underneath a raised wick.
Buddha,
Could You appear so that I could see You?

我在晨鐘暮鼓中，
渴望能聽到您的音聲，
溪聲盡是廣長舌，
山色無非清淨身，
我只能這樣稍微安慰自己。

鬱鬱黃花，皆是妙諦，
青青翠竹，無非法身，

但我是人間虔誠的凡身弟子，
總想親炙您的法席，
何其難吶！
佛陀，您到底在哪裡呢？

佛陀，
我是不會放棄的，
從童年到青年到壯年，

如今，我已是衰殘的老人，
我不能找到您，

Amidst the sounds of
the morning bell and evening drum,
I yearn to hear Your voice.
The sounds of the creeks are voices spoken by
Your broad and long tongue,
The mountains are none but manifestations of
your pure body.
This is how I give myself a bit of solace.
The lush chrysanthemums are all
expressions of the wondrous Truth,
The crisp green bamboos are none but
manifestations of your Dharma body.

Yet as your disciple,
I am just an ordinary, devoted human being
who yearns to hear You teach in person.
How hard it is for this wish to come true?
Buddha, where exactly are You?

Buddha,
I refuse to give up.
From childhood to youth,
Then to the prime of life,
I am now a decrepit old man.
Not being able to find You

我真不甘心啊！

所以，

我周遊世界，

我想在世界上的哪裡可以巧遇到您；

我坐火車、高鐵、浮磁列車，

窗外樹幹的移動，

草原田野的奔馳，

在那裡，能看到佛陀您嗎？

我坐飛機，

在朵朵飄浮的白雲中，

也沒有見到您的身影；

佛陀，您現身一下好嗎？

我航行過太平洋、大西洋、印度洋；

海水濤濤，

一片茫茫，

我左顧右盼，

佛陀，您在何方？

我把剃度的恩師，

和當代的大德高僧，

is something I will not accept!
Therefore,
I traveled the world,
hoping that somewhere in it,
I might cross paths with You by chance.
I took the trains, high-speed rails, and
magnetic levitation vehicles.
As trees outside the window swayed,
and meadows flew past me,
I wondered if I could see You there, Buddha?
I flew on airplanes, amidst the floating clouds;
But did not see You.

Buddha, could You show Yourself?
I sailed across the Pacific Ocean,
the Atlantic Ocean, and the Indian Ocean.
Atop the ocean waves,
everything seemed vast and boundless.
I looked left and right,
but Buddha, where were You?

My tonsure Master
and the eminent monks of my time

當作您的化身；
我把自己的父母，
和普世的一切芸芸眾生，
當做是您的示現，
人似佛，佛似人；
我也難以清楚；

您說過人人都有佛性，
但似乎是，
似乎又不是，
我還是想親自看見您偉大的佛陀！

我夢魂顛倒的思念著您，
從台灣彰化，到南都高雄，

我舉辦多少次「回歸佛陀時代」，
想在一片樹林裡、
丘陵上、曠野中，
看到諸大聲聞羅漢，
親見諸多的龍天護法，

are all manifestations of You to me.
I regard my parents,
and all living beings in the world
as Your manifestations.
Humans looking like Buddhas,
Buddhas looking like humans;
even for me,
it is hard to distinguish the two.
You once said that
every person has Buddha nature.
It seemed so,
yet it does not seem so.
Still, I wish to see You, the Great Buddha,
in person!

Head over heels,
I have continued to think of You.
From Taiwan's Changhua
to Kaoshiung in the South,
many times I have held the
"Return to Buddha's Time" event,
hoping that inside forests,
over hills, and across the wilderness,
I could see the great sravakas and arhats,
and the many heavenly guardians.

古今差異，
今日時空，
總不是佛陀您那個時代啊！

哦！終於，
《金剛經》給了我消息：
「若以色見我，以音聲求我，
是人行邪道，不能見如來。」

原來，
不應該在事相上見到您，
也不應該是在幻象中見您，
您是無形無相，
您是在宇宙大化之中，
原來，
您已經走進了我的心裡。

我吃飯，您與我同餐，
我行走，您與我同行；
甚至睡覺時，

Separated by the past and present,
today's space of time that we live in,
will never be the time
that You had lived, Buddha!

Oh! Finally....

The *Diamond Sutra* offers me a clue:

*If anyone should think that I can be seen
amongst forms,
or that I can be sought amongst sounds,
then that person is on the wrong path,
and he will not see the Tathagata.*

So it turns out that

we are not supposed to look for You in form,
nor seek You among delusions.

You are shapeless and formless,

You are omnipresent in the universe.

So it turns out that

You have already stepped into my heart.

When I eat, You are eating with me,

when I walk, You are walking alongside me;

You are there even when I sleep.

我「朝朝共佛起，
「夜夜抱佛眠」啊！

在四川長江的上游，
樂山大佛向來往的世人微笑；
在河南平頂山，
站立行化的中原大佛，
慈悲俯視著芸芸眾生；

在佛光山旁，
有四十八米高的金銅佛光大佛，
他不是坐在山上，
他是映在人的心中。

終於，
我知道了您在哪裡？
您安住在每個人的心中。
從此，
我已不必一再看他，
在我心中已經有了您，
我何須再看呢？
即佛即心，即心即佛，

Every morning, I wake up with the Buddha,
Every night, I fall asleep
with the Buddha in my embrace!

Upstream of the Yangtze River in Sichuan,
the Leshan Giant Buddha smiles at
travelers who come and go worldwide;
atop Mount Pingding in Henan,
The Spring Temple Buddha stands and teaches,
watching over sentient beings with
compassionate eyes;
Next to Fo Guang Shan,
a golden bronze Fo Guang Big Buddha
forty-eight meters tall
does not just sit on top of the hill.
Instead, he is found within people's hearts.

Finally,
I know where You are.
You abide in everyone's hearts.
From now on,
I no longer need to look for You,
because I already have You in my heart.
What need is there to look anymore?
Buddha is the mind, the mind is Buddha.

古今的禪者，
早就告訴了我們消息。
在晚風徐來的時候，
我低吟著：

「佛在靈山莫遠求，
靈山就在汝心頭；
人人有個靈山塔，
好向靈山塔下修。」

六祖慧能大師不是說嗎？
「佛法在世間，不離世間覺」，

太虛大師也說：
「仰止唯佛陀，完成在人格」；

原來，
把人完成了，
才能和您相應哦。

佛陀，
您也已示現了許多靈感，

Chan practitioners across the times
have already given us such hints.

In the evening breeze,

I quietly recite,

*Seek not far for Buddha on that Spiritual Peak,
For the Peak is right in Your heart;
Each one of us is a Spiritual Pagoda,
Underneath which we can cultivate our own
minds.*

Even Huineng, the Sixth Patriarch, once said,

*The Dharma is within this world,
apart from the world, there is no awakening.*

Master Taixu also said,

*The Buddha we look up to
and take refuge in perfected his character.
By perfecting our own humanity,
we attain Buddhahood.*

So it turns out that

once we perfect our character,
we will finally connect with You.

Buddha,

You have already manifested
in many supernatural ways.

一九七〇年左右，
宜蘭信徒說，
「大佛開眼了」，
佛光山萬千朝拜的信眾說，
「接引大佛的聖像轉身了」，
您的一顆佛牙光臨到台灣的時候，
在數十家電視轉播中，
全世界的人，
都見證了這一片大地金光，
那不是您顯現的佛光大道嗎？

如今，
佛陀紀念館和佛光山，
就是由佛光大道連接起來的聖地啊！

原來，
一花一世界，
一葉一如來，
您行走在佛光山的成佛大道上，
您或者在佛館的菩提廣場經行，

Sometime around 1970,
devotees in Yilan told me,
“The Big Buddha has opened his eyes!”
Thousands of pilgrims at Fo Guang Shan had said,
“The Welcoming Big Buddha has turned around!”
When Taiwan was graced
by the presence of Your tooth relic,
through the live broadcasts
of a dozen television stations,
the entire world witnessed a path covered in gold.
Isn't that the Buddha's Light Path
You have manifested?
Today,
the Buddha Memorial Center
and Fo Guang Shan
are sacred lands that are connected
by Fo Guang Boulevard!
So it turns out that
one can see a world in a single flower,
one can see a Buddha in a single leaf.
You have walked along
the Fo Guang Boulevard at Fo Guang Shan;
You have also strolled across the Bodhi Wisdom
Concourse of the Buddha Memorial Center.

那四大菩薩，
那許多羅漢，
那諸多祖師，
不都是把您供奉在天上天下嗎？

哦！

「天下唯心，法界悠然，
盡未來際，佛在心裡。」

The Four Bodhisattvas,
the many arhats,
and the patriarchs;
have they all worshipped You there above or
beneath the heavens?

Oh!

The world is but a creation of the mind,
While the Dharma realm is a carefree existence;
Into the endless futures,
The Buddha is always in my heart.