International Translation Center

Buddhist Affinities over a Century

人間佛緣　百年仰望

Buddhism in Every Step (H7)

Venerable Master Hsing Yun

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Buddhist Affinities
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人間佛緣　百年仰望

星雲大師簡介

星雲大師(1927-2023)，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。一九七〇年後，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

A Brief Biography of Venerable Master Hsing Yun

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Venerable Master Hsing Yun (1927–2023) was born in Jiangsu Province, China. He 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 1953, 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,

國佛教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, and Buddhist colleges and universities, including University of the West, Fo Guang University, Nan Hua University, Nan Tien Institute, and Guang Ming College. Since 1970, Ta Tzu Children's Home and 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 the Modern Language*, *Fo Guang Textbooks*, *Essential Guide to Buddhism*, and *Pearls of Wisdom: Prayers for Engaged Living* have also been published.

Master Hsing Yun dedicated his life to propagating Humanistic Buddhism. As a global citizen, he continued 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 "the Buddha's light shining throughout the three thousand realms and the Dharma water flowing across the five continents."

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人間佛緣　百年仰望

《百年佛緣》要出版了，
有人問我今年幾歲？
我反問地球：您活了多久？
地老天荒，我在哪裡？
萬千年的流轉，我又在何方？
盤古、女媧，
或許我有見過，
因為隔陰之迷，
現已無從思量；

Buddhist Affinities over a Century

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- I -

Buddhist Affinities Across 100 Years
is now published.
Someone asked how old I am this year.
I ask the Earth in return,
"How long have you lived?"
At the end of the world, where will I be?
Hundreds and thousands of years in the cycle of re-
birth, then, where will I be?
Pangu or Nuwa,
I may have met them before.
But because we live in two different worlds,
there is no way to remember.

嫦娥、玉兔，
只是從故事裡飛奔的美麗篇章。
問唐堯虞舜已難知道，
探文武周公也無法端詳。

老子騎著青牛西去，
有人說紫氣在東方；
莊周一夢，
蝴蝶飛向北方？
如夢幻般的人士，
在我近百年的歲月裡，
南北東西已不是地老天荒；
是在六道裡流轉？
是在法界裡流浪？
問往事記載，已一片蒼茫；
這八十多年的歲月，
我歷盡了多少滄桑。

Be it Chang'e or the Jade Rabbit,
they are moments in stories
too beautiful to be true.
There is no way to personally ask Tang Yao or Yu Shun,
nor a chance to get to know King Wen, King Wu or Zhou Gong.

While Lao Tzu went Westward riding a bull,
they still say prosperity lies in the East.
In Zhuang Zhou's dream,
was the butterfly heading toward the North?
These people are but a dream to me.
Across the nearly 100 years of my life,
north, west, east, and south
are no longer Earth's ends to me.
Have I been travelling in the six realms of rebirth?
Or have I been wandering across the Dharma realm?
If I were to refer to historical records,
it would all be a hazy uncertainty.
In my 80 some years,
I experienced so much.

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北伐動盪的時代，
我帶著懵懂無知的生命來到世上，
嚴父慈母的恩惠，令人難忘；
但家徒四壁，
已知道未來前途難有希望。
扶桑的炮火，蘆溝橋的烽煙，
親人的離散，舉國的人民，
失去了生命的保障；
到處逃亡，四處流浪，
逃亡到哪裡？
流浪到何方？
所幸，佛陀向我招手，披剃出家，
從窮苦的偏鄉，
一下子登上人間天堂。

- II -

In the chaos of the Northern Expedition,
I came into this world confused and ignorant.
The kindness of a strict father
and a compassionate mother
can never be forgotten.
Having nothing but bare walls in the house,
I already knew a future was hard to come by.
The cannons of Fusang
and the beacons of Lugou Bridge,
the separation of loved ones
meant that the entire nation
had lost their security in life,
fleeing in all directions,
leading vagrant lives.
Where could one escape to?
Where could one drift toward?
Fortunately, Buddha reached out to me;
I have thus renounced.
From a poor rural village,
I was suddenly brought into heaven on earth.

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石頭城伴著紅葉，
深山古寺的叢林，
寂寞的童心，
虔誠，如梯如崖，
我要不斷攀爬，
不斷成長向上。

往事歷歷，樁樁難忘，
三刀六槌的學習，
十八般頭陀的苦行，
是我奮發的力量。

師長們的犍槌打罵，
原來是一雙慈悲的手掌；
細細的思量，
才能懂得他們一如菩薩的模樣。

綿延不斷的揚子江，
伴著金焦伽藍，
訴說世間生滅的無常；
宜興大覺寺祖庭的師恩，
讓我永誌心上。

In a stone city accompanied by crimson leaves,
an ancient monastery is hidden in the
deep mountain forest.
For the lonely heart of a child,
devotion is like a ladder, a cliff.
I must continue to climb,
continue to grow and progress.
The past is distinctively clear,
every detail hard to forget.
Having to learn the skills of the
three blades and six mallets,
the eighteen types of ascetic monastic practices
was my motivation to strive hard.
The punishment and scolding of my teachers
were in fact executed with
compassionate hands.
Reflecting carefully,
I finally understand that
these were the faces of the bodhisattvas.
The forever-extending Yangtze River,
along with the monasteries of the Jin
and Jiao Mountains,
speak of the impermanence of a world
that arises and ceases.

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我在自覺之中打開心房，
所有的困難都視為應當；
辛酸的生活裡，
信仰始終讓我屹立增上。

遺憾的是，
內戰的槍響，苦難的降臨，
加重了兄弟姐妹的傷亡。
戰亂的烽火，流竄南北四方；
是砲彈？是機關槍？
是生死吧！
把我送到台灣福爾摩沙。

船行在茫茫海中央，
天色已濛濛微亮，
倏然乍醒，
原來我還活在世上。

The kindness of my teachers at Dajue,
our ancestral temple in Yixing,
is something I'll never forget.
Through self-awareness,
the door to my heart was opened.
All hardships became a matter of fact.
Amid the bitterness of life,
faith has kept me standing tall.

Regretfully, the gunshots from the Civil War
have brought forth suffering and calamities
and aggravated the pain and death of siblings.
In the turmoil of war, the beacon fires
spread to all directions.
Was it the cannons?
Or the machine guns?
Perhaps it was life and death
that brought me to Formosa (Taiwan).

- III -

As the ship sailed across the vast ocean
and the sky began to light up at dawn,
I suddenly awoke
and realized that I was still alive in this world.

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眼前是一座美麗的寶島，
但海峽兩岸又成為對立的戰場；
政治上的冤屈，
讓人對未來感到驚慌。
我輩像初生的嬰兒，
衣食住行的缺乏，
讓我在人海裡徬徨；
像飄零的落葉，
只想在草叢裡躲藏，
又像一隻孤鳥，
需要有樹枝作為棲身的地方。
政軍以外，
也有許多好心人給我幫忙；

桃園妙果老，
一句「你住下來」，
讓我的前途又點燃了希望；
吳鴻麟老先生為我設籍落戶，
孫張清揚女士為我補辦行裝，
從此以後，台灣成了我的第二個故鄉。

但社會的動盪，人心的倉皇，

What greeted my eyes was a beautiful island,
yet the two shores of the strait became another battle field.
Political oppression caused panic about the future.
We were like newborns lacking everything in every way,
which set me wandering in the ocean of people
like a leaf in the wind.
All I wanted to do was hide in the bushes.
I was like a stray bird
that needed a branch for a home.
Other than officials and the military,
there were also many kind hearts that offered me help.
Master Miao Guo in Taoyuan
said, “Why don’t you stay?”
which allowed my future to light up again.
Mr. Wu Hung-ling helped me
register for permanent residence.
Madam Sun Chang Ching-yang
helped me purchase necessities.
From then on, Taiwan became my second home.

Amid the chaos in society and the fears in people’s hearts,

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恐怖的歲月，又翻新了花樣；
二二八的陰影，
治安單位猜疑的眼光，
終於，我被關進了牢房！

所幸，新竹青草湖出現了曙光，
我和青年學僧以佛法為慈航；
台北是十里洋場，
生活是個困難的地方；
幾番輪轉，
宜蘭士紳李決和等向我呼喚，
我徜徉蘭陽平原自然人情的風光，

儘管語言不通，生活雖有差異，
但與宜蘭人的相處和樂通暢，
社會青年們紛紛加入我的行列。
我開始了傳教弘道，
經常和警察捉迷藏。

the days of terror took a new turn.
Shadows of the 228 Incident
and the suspicious eyes of the government
finally put me in a prison cell.

Fortunately, dawn broke through over Hsinchu's Ching-tsao Lake.
Along with other young monastics,
I sailed in the compassionate ferry of the Dharma.
Taipei was like the ever-extending foreign district,
a place that made survival difficult.
After a few rounds were turned,
a Yilan gentry man named Lee Chueh-he called out to me.
I cruised in the warm, natural scenery of Lanyang Plain.

Despite the language barrier and different ways of life,
I began my friendly interactions
with the Yilan residents.
Youths from society continuously joined me.
I began my missionary work in propagating the Dharma.
Often, I would play hide-and-seek with the police.

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為了覺群週刊，
我說太虛大師不是印光，
佛教教派的執著分歧，
讓我幾乎又要亡命他方。
名伶演戲傷害佛教，
為了護持正法，
我發出無畏的呼嘯，
無視於當時的安危存亡。

我數度環島、雲遊四方，
領略寶島人文風情、自然景觀；
我蹚過溪水河川，
也曾在農村睡過豬舍牛房。

我翻越高山峻嶺，
到八仙山為砍木的工人說法，
又到太平山和青年們講道；

神廟前、曬穀場，

In order to defend the *Chueh Chun* periodical,
I said that Master Taixu was not Master Yin Guang.
The schisms of Buddhist sects
became another cause that almost took my life.
When actresses performed acts against Buddhism,
I howled fearlessly in order to defend the right Dharma
and ignored the dangers threatening
my life during those days.

- IV -

Many times, I travelled around Taiwan
and to other places
to experience the people, the life,
and the natural beauty of this treasure island.
I crossed creeks and rivers
and even slept in village pigsties and cattle barns.

I crossed high mountains and lofty ranges.
I taught the Dharma to woodcutters
at Pa-hsien Mountain
and afterward to the youths in Taiping Mountain.

Temple squares and grain-basking fields

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都是我布教的地方。
宴會、迎送，不是我的專長，
為了佛法的傳揚，
只有南下高雄港灣，
和南部的青年們交流來往。
我在壽山建了第一座道場，
這是青年慧命養成的搖籃，
當然，不會忘記旅居的蘭陽，

別人說，
我在宜蘭，是福如東海，
我到高雄，又說我壽比南山；
有同參法侶的陪伴，
弘揚佛法並不孤單。
高雄名打狗，阿猴稱屏東，
嘉義諸羅山，埔姜頭是台南永康，
這許多縣市，甚至於全台灣，
都能讓我發心為教爭光。

花蓮曾普信、彰化林大賡、南投曾永坤，

were all places for my Dharma propagation.
Banquets, welcomings, and farewells
are not my specialty.
Yet, to spread the Dharma, I had no choice
but to travel southward to the Kaohsiung bay area
to interact with youths in the South.
I built my first temple in Shou Shan,
which became a cradle for Buddhist youth.
Of course, I cannot forget Lanyang, my place of abode.
Some say that when I am in Yilan,
I have blessings that compare to the Eastern Sea;
when I am in Kaohsiung,
I then live as long as the Southern Mountains.
With the companionship of my fellow practitioners,
I am not alone on the path of Dharma propagation.
Kaohsiung was once named Takao (beat the dog),
Pingtung was once called Ahou (monkey),
Chiayi was once Chuluo Mountain, and
Tainan Yungkan was once Pujiangtou.
All these cities and counties, all of Taiwan,
were once places that inspired me
to glorify Buddhism.
Tseng Pu-hsin from Hualien,
Lin Ta-keng from Changhua,
Tseng Yung-kun from Nantou,

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雲林郭慶文、台中林錦東，
他們是當地佛教會的領導，
都成了我最初的友好，
讓我在台灣多了一些鄉親父老。
藝文界的朋友，
郭嗣汾、公孫嬿、朱橋、司馬中原等，
藝文之美，拓展了我的時空。

我舉辦「回歸佛陀時代」，
我推動「把心找回來」，
「慈悲愛心人」已遍布四方；
我又發願為佛教創辦社會大學，
這是我出家以來的願望；
倡導百萬人興學，涓滴愛心，
成就了西來、南華、南天和佛光大學，

這許多人間菩薩，
把大學留在世上，

Kuo Ching-wen from Yunlin,
and Lin Ching-tung from Taichung,
were all leaders of local Buddhist organizations
who became my good friends during the early days,
increasing my friendships in Taiwan.
With friends from the arts and literature circles,
Kuo Szu-fen, Gong-Sun Yan,
Chu Chiao, and Sima Chung-yuan,
the beauty of literature and art
broadened my world.
I organized the Return to the Buddha's Time event;
I initiated the Recover Our Hearts movement.
Campaigners for loving-kindness
and compassion have now spread in all directions.
Establishing a regular university
on behalf of Buddhism
has been my aspiration ever since I renounced.
I introduced the Million-Member Fundraising Campaign
to pool the love and kindness of people,
which contributed to the University of the West,
Nanhua University, Fo Guang University, and
Nan Tien Institute.
All these bodhisattvas of the human world
gave the world these schools.

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把智慧留給自己，
把功德留給兒孫。

張大千、李奇茂、馬壽華、
王雲五、田雨霖、史國良，
許許多多藝術家的書畫，
都讓我搬進了義賣場，
為社會教育的發展，
大眾熱心的助長，
成就我辦學弘道的願望；
重新編修大藏經，只為法的流傳；
覺世旬刊、今日佛教、普門學報，
人間衛視、人間福報，
都讓我的理想走向四方。

五大洲的信眾，幫我在各地開闢道場；
慈莊法師在美國協助大法西來，

They have reserved wisdom for themselves
and reserved merits and blessings for their children.

Chang Da-chien, Lee Chi-mao, Ma Shou-hua,
Wang Yun-wu, Tian Yu-lin, Shi Guoliang,
and the works of many artists
have all followed me into auctions
to support social education.
The support and assistance of so many enthusiastic people
has helped me achieve the goal of promoting education
and propagating the Dharma.
Editorial work on the Buddhist canons
is for the purpose of Dharma propagation.
The *Awakening the World* periodical, *Buddhism Today*,
the *Universal Gate Buddhist Journal*,
Beautiful Life Television, and *The Merit Times* newspaper
have helped send my ideals into the four directions.

- V -

Devotees across the five continents
helped me establish temples everywhere.
Venerable Tzu Chuang helped at Hsi Lai Temple in the USA.

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慈惠法師和依如、滿蓮法師在香江啟建佛香講堂，
滿徹在柏林購下青年會的樓房，
慈容法師、滿謙法師
在歐洲、澳洲都建立新的道場；
依來第一個前往南非闢土開疆，
馬來西亞的覺誠，
在亞馬遜河旁、聖保羅的山上
建設如來的道場，
一批批窮苦的如來之子，
向世界訴說他們衷心的希望。
在倫敦，我接受了天主教的修道院，
在洛杉磯，也接辦了基督教堂，
我倡導世界和平，
我要讓普世的宗教同樣發光。

我不長於佛教的梵唱，
也沒有語言的特長，
靠著優秀的翻譯團隊給我協助，
慈惠法師的台語和日語，
英語有滿和、妙西和妙光，
覺梵的粵語、妙慎的泰語，

Venerables Tzu Hui, Yi Ju, and Man Lian
established IBPS in Hong Kong.
Man Che purchased a YMCA building in Berlin,
and Venerable Tzu Jung and Venerable Man Chien
established new temples in Europe and Australia.
Yi Lai was the first to go and make a start in South
Africa.
Jue Cheng from Malaysia built Templo Zulai on a hill
in Sao Paulo beside the Amazon River
and enabled the poverty-stricken Sons of Zu Lai
to voice their wishes to the world.
In London, I accepted a Catholic abbey, and
in Los Angeles, I took over a Christian church.
As an advocate of world peace,
I wish for all religions in the world to shine as one.

I am not skilled in Buddhist hymns or chanting,
nor do I have language abilities.
What I depend on is an outstanding team
of interpreters to assist me.
Venerable Tzu Hui speaks Taiwanese and Japanese.
For English, there are Man Ho, Miao Hsi, and Miao
Guang.
There are also Chueh Fan for Cantonese,
Miao Shen who speaks Thai,

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葡文有覺誠、西文有覺培、
韓文有依恩和慧豪，
還有德語、法語等人才，
都讓我周遊世界自由自在，
弘揚佛法於十方。

成住壞空的世間，
讓人感覺生命如螻蟻細微，
大自然環境的變化與崩潰，
讓我一次次與災民，
同在無依的生死邊緣，
面對屋倒人亡，失怙傷悲。

印尼、南亞的海嘯，
印度、孟加拉的水災、蜀地汶川的地震，
哥斯大黎加的風災、宏都拉斯的水患，
在那滿目瘡痍、觸目驚心的現場，

Jue Cheng for Portuguese, Chueh Pei for Spanish,
and for Korean there are Yi En and Hui Hao,
along with those who speak German and French.
They have enabled me to travel the world worry free
and propagate the Dharma in all places.

This world that experiences formation, abiding, destruction, and emptiness
makes life as fragile and insignificant as that of bugs and ants.
The transformation and destruction of our natural environment
have again and again caused me and the other victims
to fall helplessly toward the brink of death.
The confrontation of the sadness caused
by homelessness and the separation of loved ones,
the tsunamis in Indonesia and Southeast Asia,
the floods in India and Bangladesh,
the earthquakes in Wenchuan, China,
the hurricanes in Costa Rica, the floods in Honduras,
at the scenes of devastation and distress,
I helped victims find physical and mental comfort
and restore their homes.

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我協助他們，
身心安頓、家園重建，
我鼓勵他們，
活著就是力量，生存就有希望！

台灣是個美麗的寶島，
也有美中不足的地方；
地震、颱風、洪水，
經常造成各地的創傷；
我也因此四處奔走，
號召大家一起賑災救亡。
從一九五九年的八七水災，
到一九九九年的九二一大地震，
捐建學校、救濟傷患，
就像扛起如來家業一般；

莫拉克八八水災，
和原住民災民建立了信任和交往，
多少年來，
在彼此的回饋與幫忙中，
我們的心意都能相通。

I encouraged them by telling them
staying alive means strength;
survival symbolizes hope.

Taiwan is a beautiful island,
though it has its imperfections;
earthquakes, typhoons, and floods
often cause distress in places.
I have thus rushed about
to call upon people to help in the relief efforts.
From the flood of 1959
to the earthquake on September 21, 1999,
during all these events, I donated to schools and
assisted the victims.
It is my responsibility
to shoulder the duty of Dharma propagation.

The Morakot Disaster
allowed us to build trust and friendship
with the aboriginal community.
For many years,
through giving back and helping each other
we have communicated our feelings.

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在無窮的時光隧道裡，
我想人都有老病死生，
想到自己將來之後，
不知有什麼缺陷陋習給人說短論長？
我問徒眾，我個人版稅有多少？
他們回答「三千多萬」，
真讓我訝然；
我的一生都像公有的物品一樣，
怎可有那麼多私人餘款？
二〇〇九年，我把它送進了銀行，
作為捐獻社會公益的資糧。

天下文化高希均、王力行，
幫我成立真善美新聞傳播貢獻獎；
台灣文學館館長李瑞騰博士，
助我推動華文文學的發揚；

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In the endless space of time,
I believe we all experience
old age, sickness, and death,
then rebirth.
As I wondered about the future,
whether there will be any flaws or
faults left behind for people to criticize,
I asked my disciples, “How many royalties do I have?”
They replied, “Over 30 million NTD.”
That was much to my surprise.
Throughout my entire life,
I’ve never had any personal possessions, so
how could I have so much private savings?
In 2009, I put it all in the bank.
Then Charles H.C. Kao
and Cora Wang from Commonwealth Publishing
helped establish the Award for Contributions to True, Virtuous, and Beautiful Media.
Curator Lee Jui-teng of
the National Museum of Taiwan Literature
assisted in the promotion of Chinese literature.
President Yung Chaur-shin of Fo Guang University

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佛光大學楊朝祥校長，
為我在台灣的校園裡，
讓三好運動發光，
並讓卓越教師受到肯定與表揚。
好心人士的捐款，
托鉢行腳的助長，
公益善款日漸增長。

我生也沒有帶來，
未來也沒有什麼東西帶去，
百年的歲月，就像煙火一樣，
總是那麼剎那匆忙。

弘法一甲子的時間過去了，
台灣是個自由民主的殿堂，
但社會的分裂，
不斷讓人感到兄弟鬩牆的悲傷；
本來都是一家人，
甚至大陸同胞也是同根同源，
仇恨、對立，都不是好的榜樣。

enabled me, inside the school campuses of Taiwan,
to promote the Three Acts of Goodness
and to recognize and commend outstanding
teachers.
The donations of those with kindness and
the support from the alms processions
enabled the continued growth of the charity fund.
I came with nothing;
in the future, I shall go empty-handed too.
The 100 years of this life
are like fireworks,
so momentary and hasty.

60 years of Dharma propagation have thus occurred.
Taiwan is a shrine of democracy,
yet the social schism from internal disputes
has continued to cause sadness.
We were all once a family.
Even the mainlanders share
the same root and the same origin.
Neither resentment nor confrontation
set good examples.

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余光中先生說，
一灣海洋，
使中國成為兩個地方；
我希望我們中華民族國盛家昌，
未來成為一個富而好禮的家邦。

回憶七十五年前，
慈母准許我出家做和尚，
我為《百年佛緣》寫下：

「吾母送子入佛門，
　要在性海悟法身；
　兒今八十有七歲，
　弘法利生報親恩。」

我在心靈的深處訴說著：
天下為心，法界悠然；

Just as Yu Guang-zhong has said,
a stretch of sea has split China into two parts.
I wish for the prosperity of the Chinese people,
that there is a home of propriety and
abundance for us in the future.

Looking back to 75 years ago,
when my compassionate mother allowed me
to renounce and become a monastic,
I now write the following
in *Buddhist Affinities Across 100 Years*:

My mother sent her son
into the door of Buddhism,
hoping that he could awaken to the Dharma body
amid the ocean of the phenomenal world.
Your son who has now turned 87,
shall repay your kindness by propagating the Dharma and benefiting sentient beings.

I speak from the deepest part of my heart.
The world is in my mind,
while the Dharma realm is but a carefree existence;
into the endless futures,

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盡未來際，耕種心田。
我的心願是人間佛教的弘揚，
佛說的真理法印，
人要的幸福家庭，

四大菩薩的悲智願行，
十大弟子各有專長，
要我們都能悟道利生；

我寄望佛光僧信弟子，
人人都要立志，
把人間佛教推展到世界各地，
深深印在每個人的心房；

寄語諸佛光人，
正派、慈悲、承擔、服務，

要把佛光山打造為佛國淨土，
佛光永普照，
法水永流長，

I continue to cultivate my mind.
My vow is to promote Humanistic Buddhism,
the Dharma seals and the Truth spoken by the Buddha, and
the happy family life yearned for by the people.

The compassion, wisdom, vows, and practice
of the four great bodhisattvas are inspirations
for us to attain enlightenment and to benefit sentient beings.

I place my hopes in the monastic and lay disciples of Fo Guang Shan.
May each and every one of them aspire
to spread Humanistic Buddhism to every part of the world.
Imprint it in the deepest part of every person's heart.

I place my hopes in every Buddha's Light member:
be righteous, be compassionate,
be responsible, and be of service.

Let us transform Fo Guang Shan into a Buddha's Pure Land.
May the Buddha's Light shine universally

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這就是我們永世的願望。

南無佛，南無法，南無僧。

二○一三年二月一日
於佛光山開山寮

and the Dharma stream flow eternally.
This is our lifelong wish.
Blessed be the Buddha.
Blessed be the Dharma.
Blessed be the Sangha.

February 1st, 2013
Founding Master's Quarters

Fo Guang Shan International Translation Center

Fo Guang Shan
International Translation Center

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