

# 一瓣心香入法界

從「鬻香長者」說到「供香行者」

近巖法師 2025 年 6 月 22 日中午講於金佛聖寺



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個人近巖，是 16 日下午舊金山飛溫哥華的航班；所以到的時候，已經是傍晚了。真正參加法會，則是從 17 日開始，《華嚴經》卷 64、65、66、67，這樣就略有遺憾啊：若是能早到一天，16 日到，則 60、61、62、63，那豈不是整品的〈入法界品〉就完整了？

既然如此，那我就把頭一天誦的入法界品中的幾位善知識跟大家再複習複習——五十三參的每一位善知識，雖然說有現身外道的、在家的、長者、兒童等的，但是從他們的正報（莊嚴身相等）依報（山川大海世界等），我們都可以把他們當成是佛。

我們一卷一卷誦，速度是飛快的；如果事先沒預習，事後沒複習，平常沒持誦，臨時來參加誦念，就會有看走馬燈似的感覺，一下子就迷失了東西南北。這裡順便問一下，我們這裡所有人有哪一些是以持誦《華嚴經》作為自己的法門的，包括《普賢行願品》的，請舉手……（居士中有一位舉手回應）。



每天四卷的速度，我們感覺明明每個字都懂，卻道不出所以。所以，希望個人能幫大家把誦的經文捋一捋，增加大家的印象，聽聞這些善知識的名字，知道善知識的法門，哪怕只是聽聞其名號、或是法門的名稱，都有廣大的功德的。

即使我們不能明了經文的內容，經文中一些重複出現的文句，會藉由誦經，在我們腦海中迴盪不已，縈繞不去，如：

【善知識教，猶如春日，生長一切善法根苗；

善知識教，猶如滿月，凡所照及皆使清涼……】

【善知識者，則是趣向一切智門，令我得入真實道故；

善知識者，則是趣向一切智乘，令我得至如來地故；】

第十一參：善見比丘（卷 65）：【……於三十八恆河沙佛所淨修梵行，或有佛所一日一夜淨修梵行，或有佛所七日七夜淨修梵行……】



第十三參：具足優婆夷，修無盡藏福德解脫門，說的是具足優婆夷的面前有一個小容器，你喜歡吃什麼，就出現什麼美味，羅漢要吃，就專門給出羅漢的食物，菩薩要吃，就出現給菩薩的食物……我們稱之為「百寶盆」。

有趣的是下一位善知識也是修福德藏法門。所以，善知識所修，乃六度波羅蜜，廣而言之，則有十度，若要精簡之，則可以濃縮為：福慧二門。那麼下一位，

第十四參：明智居士，修隨意出生福德藏解脫門。修圓滿後，他的功夫能夠如何呢？明智居士他可以，當無數眾生來聚會，各有所需的時候，往天上這麼看一看，每個眾生所需要的東西就能從空中飄落下來，就這麼厲害。

第十五參，法寶髻長者（卷 66），其宅廣博，十層八門。

第十六參，藤根國普門城普眼長者。這位善知識，不僅能幫別人治病（善療諸病），且還是一位調香師（善調諸香）：「**善男子！我又善知和合一切諸香要法，所謂：無等香、辛頭波羅香、無勝香、覺悟香、阿盧那跋底香、堅黑栴檀香、烏洛迦栴檀香、沈水香……**」聞到香，眾生能夠滅惡生善，發菩提心。

接下來，另外一位善知識也是善調諸香的，第二十一參：廣大國的**鬘香**（青蓮華）長者（卷 67）。當善財童子請法後，**鬘香**長者說：「**善男子！我善別知一切諸香，亦知調合一切香法，所謂：一切香、一切燒香、一切塗香、一切末香。亦知如是一切香王所出之處，又善了知天香、龍香、夜叉香，乾闥婆、阿修羅等香……**」，到這一節的時候真是讓人大開眼界：除了人間的香，還有天龍八部的香。



我們人間有一種香，叫象藏，是因為龍王打鬥的時候生出的。特別香，燒那麼小小的一丸，細末吹到衣服上，眾生嗅到了，七天都能身心快樂！……眾生聞者，離一切罪，戒品清淨……

說到**鬻香**長者，我想到一位，可以說是「**供香學子**」——他其實是法界佛教大學的一位西方學生，叫**夢覺**，英文名字：**Adrian Samuelsberg**。



夢覺是一位挪威人。作為一位北歐人，那邊的文化基本是對供香沒有概念的，有的話也只是停留在電影上看到的罷了。而這位夢覺，卻有一種與生俱來的善根，很小的時候隨父母旅遊就請到一尊佛像，自此之後他就自發打坐；打打坐，他就想燃香供佛。

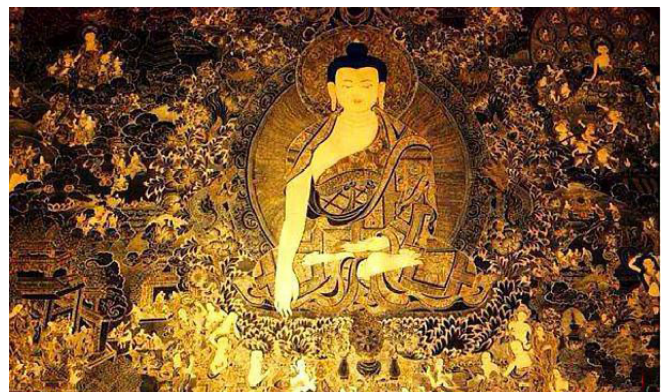
之後，他發心雲遊「參方」，每到一座廟，就從衣兜裏的小香囊取出一瓣（支）香供佛。行腳——走著走著，他不知不覺走了三十多個國家，無形中環繞了地球一圈，中間經歷許多困難，體重暴減到一百出頭磅，人瘦到一根長長的竹子，最神奇的是，**他行腳的終點，居然是萬佛聖城。**

他上台結法緣（五月十四日晚）的時候，有幾點深深觸動了我：

他說，香在爐中燒，猶如我們的煩惱一點一點地燒化，化作裊裊香雲，瀰漫空中，**香**可以稱之為**戒香**，**雲**則象徵著解脫後的瀟灑自在。

**香**，可以說是我們人跟靈界（菩薩，天人，鬼神等）溝通的媒介。我們人心裡有什麼請求禱告，那麼把香一燃，很誠心地在佛菩薩跟前禱告之；我們想跟鬼神說說心裡話，也一樣——燃上香，然後慎重地說出來。

接下來他提到古人有的，燃指、燃臂、乃至燃身的，這些對他來講太困難，他做不到，但是燃香供佛的後面則是呈現不變的道理：真正把身心性命都奉獻給佛教，乃至自己的一言一行都能利益眾生利益佛教。這樣就是「**將此身心奉塵刹，是則名為報佛恩！**」



時間很快，有鑑於時間有限我就長話短說，夢覺從供香延伸到燃指燃臂燃身供佛，讓我眼前一亮，思路還可以這麼拓展，我怎麼之前都沒想到，雖然我也供香，供得

行禮如儀的。我們不知道這位年輕「供香學子」的往昔生中發過什麼樣的願，能夠有這樣的善根。最後我想引用去年 11 月 24 日往生的卑詩大學、南開大學的葉嘉瑩教授的一首詩來結尾。

一瓣心香萬卷經，茫茫塵夢幾時醒。  
前因未了非求福，風絮飄殘總化萍。  
時序晚，露華凝，秋蓮搖落果何成。  
人間非是堪惆悵，簾外風搖塔上鈴。

這首詩既呼應了夢覺其名的意思，也點出了跟我們金佛寺的因緣：1984 年上人來溫哥華，重點度化早期的弟子們，包括貴法師、葉教授……他來的時間把握得非常準，因為錯過這一村，就沒有下一店。從此就打開了上人在美加，尤其是在加拿大建道場的先河。是個標誌性的事件。好，我今天就講到這裡。沒時間給大家發問了，大家有問題的，可以私底下再問我。

卍            卍            卍

夢覺的英文講稿：

All Buddhas and Bodhisattvas, Venerable Master, all Dharma Masters, all good-knowing advisors, and all fellow practitioners, Amitabha. This is Meng Jue. My dharma name is Qin Zhi Today it is my turn to tie Dharma affinities with everyone and I would like to share my experience of incense offerings.

I grew up and lived most of my life in Norway. When I was young, I once found a Buddha statue in a home décor shop. This inspired me to inquire into Buddhism. I kept the statue in my bedroom and would sit in meditation in front of it. Somehow, I got the idea that I should make an incense offering. In Norway no one uses incense. In general people know what it is from seeing it in movies and what not, but you don't see people using incense in real life. Once me and my family went on a holiday to the Czech Republic, and I found a store that sold incense. When I got back home, I tried to make an offering to the Buddha, but I did not

know what to do. I had never seen anyone light incense before. I asked my mom if she knew, but no one had ever lit incense. Eventually I figured out how it worked on my own, and every day I made an incense offering to the Buddha. My whole life was like that.

我在挪威長大，大部分人生也是在挪威度過的。在我小的时候，我曾經在一家家居裝飾品店裏發現了一尊佛像。這啓發了我去了解佛教。我把雕像放在睡房裡，然後會在它面前打坐。

我不知從何處起了供香這個主意。在挪威，沒有人使用香。人們大概從電影裏得知它是什麼東西，但是你不會在日常生活中看到有人使用它。

有一次，我跟家人一起去了捷克共和國度假。在那兒，我找到了一家賣香的商店。我回到家以後，嘗試供香，但是不知道應該做些什麼。我從來沒有見過人點香。我還問媽媽會不會，但是沒有一個人知道怎麼點香。最後，我自己琢磨出來了。從那以後，我每天都會向佛供香，一生就這樣子過的。

The burning incense can teach us a lot about the spiritual process. When we first start to practice meditation, we might feel a lot of agitation. The habitual forces are very strong. We have to force ourselves to be still when the mind desperately wants to move. And when we first start to practice restraint, it is even worse, the mind desperately wants some pleasure or other, or it gets agitated and wants to act out in anger. But rather than flaring up into an open fire, we simply have to sit with the burning sensation. It burns, it is so painful, but eventually we can start to experience the world as premeditated by an incense cloud of the most wonderful fragrance. The sweet smell is tied up in the form of a stick or a spiral or a cone, through the purification of fire it is released and can flow unobstructed and unburdened by the demerits of physical form. Yet it had to be in a form, and it had to burn to become the incense cloud. I believe this was what Master Hui Neng meant when he said afflictions are Bodhi.

燒香可以教會我們很多修行的道理。我們剛開始學習打坐時，可能會感受到很多煩惱。我們習性的力量非常強大。但是即便意識拼命地想要動，我們必須強迫自己平靜下來。而當我們開始練習「止持」時，就更困難了。我們的意識急切地渴望娛樂或刺激，否則就會變得煩躁不安，甚至導致我們在憤怒的驅使下行動。

但是我們不必讓自己變燃起來，變成熊熊烈火，而是要學會靜靜地坐著，與這種灼燒般的感覺共處。它依舊在燃燒，依舊那麼疼痛，但到最後，我們體驗到的就是一個香雲之芬芳瀰漫的世界。

這甜美的香氣可能被包裹成一根香條，或一卷螺旋形狀的載體，或呈現為圓錐形的香料。通過火的淨化，香氣被釋放出來，不再受物質形態的阻礙或牽絆。但它必須有一個形體，也必須被燃燒，才能化為香雲。我相信這正是六祖惠能所說的「煩惱即菩提」的寓意吧。

In Buddhism we often talk about detached and lofty states of mind, insight and freedom. Ultimately, that is the goal of practice after all. But I also always had within me a very childlike wish to simply make offerings and to glorify the Triple Gem. In the Mahāparinibbāna Sutta the Buddha says making offerings is for the purpose of gladdening and brightening the mind. That always rung very true to me. However, most of the western temples I went to don't think much of it. I studied with a British monk from the Thai Forest Tradition for some years, and he explained to me a key concept from the Pali texts. The Buddha said there are two kinds of disciples, those who will be liberated by insight, and those who will be liberated by faith. (References in the Pali Canon: SN 48.12- SN 48.17, SN 48.24, DN 28, DN 33, MN 65, AN 7.14, AN 8.22, AN 10.16, MN 70). Some cultivators have to apply the critical mind and investigate the teachings thoroughly to reach liberation, while others with the root of faith have another path rooted in love of the Buddha, in Pali “*Tathāgate pemattam*”. This second type of follower can accept the teachings on faith, and rather than inquiring into the nature of the teachings, their path is about seeing the teachings in personal experience. The Ajahn explained to me that in Asia most people have the root of faith, whereas in the west, most people have the root of insight. I find this analysis very true, and I think it can help to inform how Buddhism will move forward in the west. For me however, it was always love of the Buddha that made the practice so sweet. So I had to start searching for a way and a form that could honor this root of faith, yet maintain the true essence of the path, what we might call *chan* (meditation).

在佛教裡，我們常常談到一些超然而崇高的心境、見地與自由狀態。最終，這些是我們修行的目標。但是我心裡一直都有一個如同孩童般天真的願望：單純地供養三寶、讚歎三寶。在《大般涅槃經》中，佛陀說，供養的目的是為了令我心生歡喜、增長光明。這點我一直深有共鳴。然而我去過的大多數西方寺院對此並不太重視。

我曾在一位來自英國的泰國森林傳統僧人座下學習了幾年。他向我解釋了巴利經典中的一個關鍵概念：佛陀說，弟子有兩種，一種是以智慧得解脫的，一種是以信心得解脫的。有些修行人必須透過批判性思維深入探究佛法，才能獲得解脫；而另一些具有信心根器的人，則走的是另一條道路——源自對佛陀的愛，巴利文稱為“*Tathāgate pemattam*”，不必分析教法的本質，而是透過個人經驗來印證佛法。

這位阿姜查告訴我，在亞洲，多數人具有信心根；而在西方，大多數人具有智慧根。我認為這個分析非常貼切實際，也能為佛法在西方的發展提供一個方向。至於我個人，一直以來，是我對佛陀的愛讓修行如此的甜。因此，我開始尋找一種形式，既能尊重這份信心，又不失去修行的真諦，也就是我們所說「禪」。

After having visited some retreat centers in Norway for a couple of years, and also further down into Europe, I set off in stages to Asia. I would go from one retreat to another, and in the meantime travel by plane, train or motorcycle just to visit different temples and holy places. I had a little pouch full of incense sticks with me, and every single temple that I saw on my way I would stop to light incense and bow. I was just wandering aimlessly from temple to temple and country to country to make incense offerings. Occasionally getting some helpful instructions by random monks and laypeople. One time I visited over 20 temples in a single day just to do this kind of thing.

Sometimes vegetarian food was hard to find, so my body became emaciated for all the traveling and lack of food. My body weight dropped down to 114 pounds, and at some point, most of my hair fell out. I just kept on visiting all these places to pay homage to the Buddhas and Bodhisattvas. That time I was feeling very lost. When I came here in August last year, I realized I had actually made a full circle around the planet, because I had been here previously that year. It was not intentional, but I circumambulated the world with incense offerings through over 30 countries, and my pilgrimage ended here, at the Sagely City of Ten Thousand Buddhas.

自從我在挪威的幾年間參訪了一些禪修中心，又深入歐洲之後，我便開始分段踏上前往亞洲的旅程。我從一個禪修營到另一個，路途中有坐飛機、火車或騎摩托車，為了參訪不同的寺廟與聖地。我隨身帶著一個小袋子，裡面裝滿了香。每當我路過一座寺廟，都會停下來點香、頂禮。我就這樣毫無目的地，從一座寺廟去到另一座寺廟，從一個國家到另一個國家來供香。



偶爾，會有一些僧人或居士給予我一些受用的教導。有一次，我在一天內拜訪了二十多座寺廟，就是為了點香供佛。有的時候很難找素食，所以我的身體因為旅行和缺食而變得消瘦。我的體重減到 114 磅，到了某個時候，我大部分的頭髮掉出來了。我只是不斷地拜訪這些地方，向諸佛菩薩頂禮。那段時間我感到非常迷茫。直到去年八月我再次來到了這裡時，才發現自己整整繞了地球一圈——那年年初，我曾來過這裡。我並沒有刻意地安排這些，但我卻以供香的方式，繞行了三十多個國家，最終在萬佛聖城 結束了我的朝聖之旅。

When we burn incense, something very special happens. In the field of religious studies, they might label it as setting up a sacred space. Some say that lighting incense opens a portal to the spiritual world. We set up a physical space, and allow it to mirror the mental space, such that the line between inside and outside is blurred, there one can act upon the mind in ways that we normally cannot. In this way ritual is a gateway to the mind's subconscious, where one acts no longer as the personal self, but as the generations of sages that formed these precious rituals with their enlightened perception. The incense is indeed a portal to many things, as the smoke permeates the room, the sense of smell is activated, which is most closely linked to memory, thus crossing the boundary of time. The boundaries between spirit, mind, space and time all become liquidated. I never heard it explained in this way. But this is how I make sense of it.

當我們燒香時，會發生一件非常特別的事情。在宗教學中，這可能被稱為「營造聖地」。有些人說，點香能夠打開連結靈界的一扇門。我們設立一個位於物質世界的空間，並讓它映照我們的精神世界，使內外的界限變得模糊。在這種狀態下，我們可以從一個平時無法達到的心靈狀態的出發點來做事情。

因此，儀式是一扇通往潛意識的大門，此時的我們已不再從個人立場來辦事情，而是以一代代聖賢的心意，借由他們開創的清淨儀軌來實踐一切事情。香，確實是一種能通往多重世界的門戶。當香煙瀰漫整間屋子時，會啟動我們的嗅覺，而嗅覺離著記憶緊密相關，我們就這樣子跨越了時間的界限。意識、靈魂、空間與時間的界限都因此被融化掉。我從來沒有聽過有人給過這樣子的解釋，但我是這樣子理解這些的。

I always wondered how to make my whole life as an offering. The genius of devotional practice I believe comes from surrendering the false self onto the Buddhas, such that the affliction of personhood can become subdued and transformed even without having attained

penetrating insight. The Buddha says as much in MN 70, where it is explained that by simply having love and faith in the Buddha, can the lower afflictions be destroyed, and one can enter the path of non-retrogression. I think we can better understand how this works through the lens of Yogacara.

我一直在思考怎樣可以把自己的一生當作供養。我認為以信任為主的修行方式的殊勝在於 它將自身虛偽的自我奉獻給諸佛菩薩們，以至自我帶來的煩惱從而得以平息與轉化，即便我們還沒有得到最高智慧的見地。佛陀在《中部經典》第七十經中，就有這樣的開示：只要具足對佛陀的信心與愛，低層次的煩惱便可以被摒除，然而我們可以進入「不退轉」的修行之道。我認為我們可以通過唯識學更好地理解這個過程。

If one cultivates love of the Buddha, there is still love of course. There is attachment there. But that attachment takes the place of other more worldly attachments, the alaya-consciousness is filled with wholesome seeds and is profoundly perfumed, creating conditions for more and more freedom of mind, while at the same time the mind's propensity to cling is shifted away from impure onto a pure object. The false self becomes a worshiper, and is thus purified of its grosser elements, and prepared for direct insight.

如果一個人滋養著對佛的愛，這當然仍 是一種「愛」，也還存在某種執著。但這種執著會替代我們原本對世俗東西的著念。第八識——阿賴耶識，會因此而充滿清淨的善種子，造成越來越多能幫助心境變得自在的條件。同時，在意識層面，我們產生執著的傾向從染污的物件轉向了清淨的事物。虛偽的自我成為了一個「禮敬者」，粗重的煩惱因此被淨化，準備接受更高的見地。

So simply by love and faith in the Buddha can one enter the path of non-retrogression. It is like this love of the Tathagatas has lit our incense and placed it down in the ashes of the burner, meaning that our spiritual process has started and will keep going until dispassion is finally achieved. It is not that one can stop practicing of course, but that the practice takes on its own momentum, and it just keeps on going and going. The incense is lit, it may be a really long stick, but at least it is burning. I think that is the most important thing. So we ought to take Samantabhadra Bodhisattva's advice seriously and practice like our heads are on fire!

所以，若簡單地憑我們對佛陀的愛與信仰，我們便可以進入不退轉之道。對佛的愛可以比成把香點著了，放在堆滿灰燼的爐子裡，象徵著靈性修行的過程已開始，一

直到達成無欲無求的境界。到了那個地步，這不意味著我們可以停止修行，而是說我們的修煉已形成了自己的動力，會自然持續下去。香已被點燃，可能是一條很長的香，但至少它在燃燒。我覺得這是最重要的。因此，我們應該認真對待普賢菩薩的教導，猶如頭上著了火一樣地去修行。

For a long time, I have been contemplating how to make one's whole body as an offering. In the past cultivators would literally light themselves on fire as offerings to the triple jewel. I think lighting the arms or fingers on fire will not be very suitable for me. Yet, the principle of it remains. To really give up one's body, that is one's whole entire agency in the world, as an adornment to the Buddha's Pure Land. This is no small thing. I probably don't have the courage to light the body on fire, but if we still want to make it as an offering, then every single action you do with it has to be an offering to the Buddha. All actions need to be done with the same attitude as one offers the flowers and the incense, they need to be single heartedly serving the purpose of bringing forth the bodhi mind. In whatever situation, however mundane it may seem, it has to linger with the faint fragrance of wisdom and compassion.

我也思考了很久怎樣可以把整個身體當作供養。古時候有些修行人會真地把自己的胳膊和手指燃燒，供養給三寶。我覺得這個對我說不是很適合，但這個背後的原則是不變的。真正把自己的身體奉獻出去，意味著把我們所有的行動力全部用來莊嚴佛淨土。這不是一件小事。

我可能沒有這個勇氣來把自己燃燒，但若還想保留這隻手，仍想讓它成為供養之物，那就意味著——你用這隻手所做的一切，都必須是供佛的行為。所有的行為需要以供養花、香的態度一樣進行。每個行為——都應該是全心全意地奉獻給發菩提心。無論身處何種境地，無論事情看起來多麼世俗尋常，我們都要散發著智慧與慈悲的清香。

Although I really deeply enjoy being able to say the Buddha's name to everyone I meet here at CTTB, sometimes I also have to say other things. So I ask myself, can it be said with the same sincerity and aspiration as when reciting sutras, such that it can be heard with the same warm and loving embrace as Amitabha's name is heard? Can I leave a positive emotional imprint in another person, such that it may perfume their minds as when the mind is perfumed by personal cultivation? As I feel my heart beating in my bony rib-cage, can it bring the same deep-felt energy as the beating of the wooden fish? And can my open awareness permeate

the room as expansively as the ringing of the temple bell? Can thoughts come and go as peacefully as the assemblies of robed men and women come and go through the doors of the Buddha Hall?

雖然我非常喜歡在聖城裡跟每個人常提起佛的名字，但有時，我也需要說些別的話。於是我問自己：我能否與念經持咒同樣的誠信與願心來說話？讓這些話也能像阿彌陀佛名號一樣，被別人聆聽時，使他們充滿及感受到溫暖與慈愛的擁抱？我能否在別人內心留下正向的情感印記，就像修行時薰習心識的那種清香？當我感受到自己心臟在瘦削的肋中跳動時，它是否能帶來如木魚敲響時那般深 我的覺知能否像鐘聲一樣，遍滿整個房間？我的念頭的來去，能否像佛堂前穿著袈裟的僧眾一樣的平靜？

So I feel blessed beyond comparison to find myself at the Sagely City. I cannot express my gratitude enough to the Venerable Master, and to each and every one of you that makes this possible. Every single day there are hundreds of people that continually manifest the City of Ten Thousand from their acts of body, speech and mind. Even the simplest actions, such as cleaning the floor or driving the security car, to the hosting ceremonies, preaching the Dharma and the myriads of logistical feats, are part and parcel of the Venerable Master's vision. I am insignificant to it. This kindness I cannot repay. All I can do is to offer my humble obeisance in gratitude.

我感到無比幸運能夠身處萬佛聖城。我無法用言語充分表達我對上人的感激之情，也無法表達對每一位讓這一切成功的人士的感恩。每天有數百人以身、口、意的實際行動，例如清潔地板或開保全車、舉辦法會、弘揚佛法，這一切都是上人願景的點點滴滴。我對這一切而言是微不足道的。這份慈恩我無以為報，我所能做的，唯有獻上我謙卑的頂禮與感恩。

To end my talk here tonight I wish to share with everyone a poem. I do not have much to give, but at least I can offer this poem in gratitude to the Venerable Master, the sangha and the laity that has kindly taken me in.

來結束今天晚上的分享，我希望能與大家分享一首詩。我雖然沒有很多可以貢獻的，但至少可以將這首詩獻給上人、僧團和在家居士，來表達我深深的感恩之情。



Clouds like purple golden castles	雲似紫金闕
Brimming—full of life	生机盈满霞
The solemn ringing / Of the temple bell	古寺鐘聲肅
A thousand generations listen	萬代共聆聽
There is not nothing between the atoms	原子間非空
But what is left of me and you	唯余君與我
When the me- and you-ness is gone	君我俱空盡
The rhythm between the blows	聖鼓節奏響
On the old liturgical drum	老鼓聲複聲
Dumb to sight and sound	盲啞於見聞
When life drops out from death	命自死中剝
The world is peeled away	世界便消盡
To the clear and cool ground	歸於空涼境