

***Dharma
Rhymes***

智海法師法語

Master Chi Hoi

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**From Master Chi Hoi's Collection
of Dharma Rhymes**

Translated by his disciples Hui-deng
and Hui-nien

The Author

Dharma Master Chi Hoi (“Ocean of Wisdom”) was born in 1926 in a village near Beijing. At the age of seventeen he was initiated at Chi Fu Monastery, in the Hong Luo Mountains north of Beijing, originally founded by the venerable Master Tsou Wu, the twelfth patriarch of China’s Pure Land school. For three years, Chi Hoi learned the teachings of the Pure Land school and practiced the “recitation of Amitabha Buddha.” In 1944 he entered a Buddhist academy in Beijing to study literature, history, and logic in addition to religion. From 1948, Chi Hoi further studied the Pure Land teachings at Mount Lin Yan Monastery in Suzhou, the monastery of the Pure Land school’s thirteenth patriarch, the venerable Master In Kwong. Chi Hoi then learned the Buddhist doctrines of the Tien-t’ai school from the venerable Master Tan



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shu in Hong Kong between 1952 and 1962. He was later appointed the forty-fifth dharma successor of the Tien-t'ai school. Chi Hoi's philosophical perspective is based on the fundamental principles of both the Pure Land and the Tien-t'ai schools; his approach to enlightenment likewise combines the faith and devotion to Amitabha Buddha espoused by the former and the one vehicle teaching and emphasis on meditation from the later.

In 1967 Dharma Master Chi Hoi came to the United States to preach Buddhism and in 1972, founded the Buddhist Wisdom Lecture Hall of Fo Shan Monastery in San Francisco. Chi Hoi devotes his time not only to writing Buddhist literature, but also to traveling around the world to lecture on various sutras as well as Buddhist philosophy. Despite his reputation as a scholar, Chi Hoi always emphasizes

the importance of both faith and prajna. Master Chi Hoi wishes to introduce Buddhism to all, and to bring harmony and serenity to the modern mind.

The Translator's Preface

This collection of “*Dharma Rhymes*” composed by Master Chi Hoi is light, full of color and perfect for younger readers. Despite the seemingly simple pictures and verses though, a flip through these covers can potentially refresh the mind as any good session of meditation would!

Appealing to new and experienced readers alike, this selection represents core beliefs of the Buddhist tradition. The poems vividly capture not only the imagination, but illustrate the very nature of Buddhism itself. Sutras, historically written on leaves, expound sophisticated ideas of emptiness, wisdom and enlightenment through countless similes, metaphors and tales of nature. The bamboo, ocean, moon and the great lotus flower are all symbols of the Mahayana tradition. Sutras, flowing with rivers and blossoming with lotus flowers, bring



abstract theories to a realm understandable to the human mind. In this book, the juxtaposition of verses against various scenes of green highlights the way in which Buddhism's core teachings are taught, understood, and memorized through similes using the natural world around us. Indeed, Master Chi Hoi's poems are like jewels embellishing the Buddhist tradition, just as lush foliage enhances and epitomizes the purity and essence of nature.

Master Chi Hoi's "*Dharma Rhymes*" was originally written in Chinese. In translation, for adherence to mainstream vocabulary, attempts were made in some instances to conform to the Buddhist diction used by Rupert Gethin in *Foundations of Buddhism*. An apology is in order here to Master Chi Hoi if this translation does not do justice to his original work.

In the words of Master Chi Hoi, in his work *Understanding the Heart Sutra*:

Prajna is the ship of kindness in
the suffering sea,
We shall embark and navigate it!
Prajna is the lamp of brightness
in the long night,
We shall reach up and light it!

The study of Buddhism by meditation and practice is a journey one traverses, and through these inspirational verses, we sincerely wish all travelers an insightful excursion into the nature of Buddhism.

Hui-deng and Hui-nien
July, 2008

念
佛
法
語



**Mindfulness of
the Buddha**



**In walking meditation on the
Buddha,
the mind does not stir,**

**In standing meditation on the
Buddha,
the mind sits very still,**

**In praying meditation on the
Buddha,
the mind is respectful,**

**In sitting meditation on the
Buddha,
the mind is tranquil.**



佛 阿 精 朝
光 彌 神 夕
照 陀 集 靜
注 佛 中 坐
我 心 虔 身 十
中 念 誠 放 分
鐘



**To sit calmly ten minutes
day and night,**

**With mind collected, body loose, not
tight,**

Sincerely contemplating Amida,

**Illuminates my heart with the
Buddha's light.**



身披袈裟坐洞間，
彌陀念念在眼前，
飢來山上食松子，
渴往溪下飲清泉。



**In a cave,
over your shoulders,
a monk's robe lies,**

**Reciting His name,
Amida Buddha,
appears in front of your eyes,**

**When hungry,
go to the mountains,
for fresh pine seeds,**

**When thirsty,
go to the stream,
for clear spring water.**

彌陀日夜在身旁，
不用參究不用忙，
若問如何修行去？
持戒念佛最穩當。



Amida Buddha,
by my side,
day and night,

Don't study,
don't hurry,
the goal is in sight,

You might ask,
how does one practice,
in this light?

Holding precepts,
chanting Buddha,
are surely right.



One Buddha, one Sutra,
 one Monk's Robe,

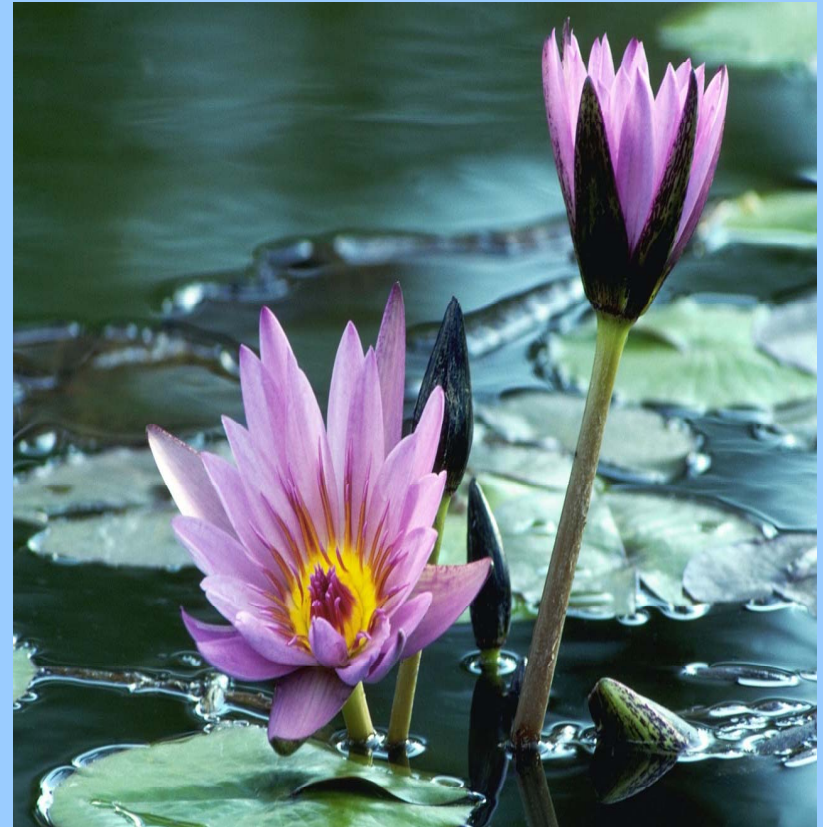
A bowl, a dish, a tea cup too,

Infinite Light, Infinite Life,

The Western Pureland is my home.

戒堂法語

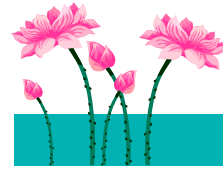
Precious
Precepts





戒 戒 戒 戒
是 是 香 法
無 定 普 清
上 慧 熏 淨
菩 功 十 好
提 德 方 嚴
因 本 聞 身

。 ， ， ，



The Dharma of the
precepts,
disciplines the body,
clear and pure,

The fragrance of the precepts,
perfumes and reaches,
the ten directions,

Through precepts,
attain the merits,
of wisdom and meditation,

Through precepts,
attain the fruit,
of utmost, unequalled Bodhi.



修得上品蓮華開
孝順雙親敬三寶
西方極樂增蓮台
菩提心發受戒來

。 ， ， ，



Follow the precepts
to achieve Bodhi mind;

In Amida's Pureland
a new lotus will rise.

Be kind to your parents
and revere the Three Jewels;

Reach the highest level
through practice
and the lotus will bloom.

禪
門
法
語

Through the



Gate of Zen



禪不安心非真禪，
非真禪時心難安，
心中無禪心不安，
心不安時心無禪。

禪能安心是真禪，
是真禪時心能安，
心中有禪心自安，
心自安時心有禪。

Meditation, incapable of settling the mind, is not true meditation, The mind, not in genuine meditation, is difficult to settle; The mind, without meditation, will not settle, The mind, not settling, is not in meditation.



Meditation, capable of settling the mind, is true meditation, The mind, in genuine meditation, is able to settle; The mind, with meditation, will naturally settle, The mind, naturally settling, is in meditation!