



1988年

護國息災觀音大悲法會 (續)

A Guanyin Dharma Assembly to Protect the Nation and Quell Disasters in the Republic of China (CONTINUED)

臺灣省桃園縣一九八八年十月二十九日 OCTOBER 29, 1988 IN TAOYUAN, TAIWAN

沙彌尼近廣師 英譯 ENGLISH TRANSLATION BY SHRAMANERIKA JIN GWANG SHI

上人：現在我推薦我一個徒弟出來講一講這個賊故事。

比丘恆順師：

這是個真實的故事，是我第一次到舊金山金山寺時的事情了。十四年以前我曾在泰國出過家，當沙彌。一次在一個小乘蒙古廟的圖書館裡看到了〈宣公上人事蹟〉英文本

。當時就知道這一位大德是我原來的師父了，馬上就安排回美國，要在金山寺上人的法座下出家。到金山寺的時候我還是持八關齋戒，跟寺裏邊的居士們和出家人一起學習佛法，包括過午不食。寺裡的出家人日中一食，我也願意試一試，看能不能夠行這個日中一食的苦行。我那時候的工作是洗碗，所以我每天用完齋就在廚房裏邊洗碗。

那天慶祝觀音菩薩出家誕辰，有很多貴賓、佛友來用齋，碗盤一大堆我就在那裏用功洗。差不多洗完時，我看見旁邊一個垃圾桶上有一大堆糕餅很多很多。我想：「哎！如果不把它吃了，這是浪費福報，浪費物質，這不對的。」這樣子自己給自己講道理，心裏明明知道金山寺的規矩是大家日中一食，就是過午不吃東西。那天碗盤子很多，已經下午三、四點鐘了，大家都在佛堂裏邊用功打觀音七，我一個人還在廚房裏邊洗碗。

我看見那垃圾桶上那麼多好吃的餅乾、煎餅啊什麼的都在那兒，我心裏邊就打起仗



Venerable Master:

Let me now recommend my disciple, a thief, to tell you a story about stealing.

Bhikshu Heng Shun Shr:

[Originally spoken in English] This is a true story that happened when I was at the former Gold Mountain Monastery. After I had been at the Monastery for about

half a year, I was still a layperson, I hadn't left home yet.

I had actually left the householder's life in Thailand as a novice monk about fourteen or fifteen years ago. At the Thai monastery, I got a copy of the English *Biography of the Venerable Master Hsuan Hua*. It had just been published. As soon as I read the Master's biography, I knew that he was my teacher. I immediately made arrangements to leave Thailand and went to Gold Mountain Monastery. That's why I went to Gold Mountain Monastery in San Francisco.

At Gold Mountain Monastery I was still keeping the eight precepts as a layperson and following the practices of the monastics there, which included not eating after noon. Anyway, one of my jobs in the monastery was to wash dishes. I washed the dirty dishes after lunch every day.

Once during a big holiday...as I recall, it was Guanyin Bodhisattva's birthday. There were a lot of people, guests who came to join the Guanyin Bodhisattva's Dharma Assembly that day. There were a lot of dishes to clean and there were a lot of good treats [left over], good food such as sweet cakes and so forth. It took me several hours to clean those dishes after the meal. It must have

來了，自己給自己講道理：「哦！不應該浪費，你就自己把它吃了，好不好？」慢慢地就把自己給說服了，把它吃到肚子裏，吃了很多。當時明明廚房裏沒人，我看左邊也沒有人，右邊也沒有人，前邊後邊都沒有人，只有我一個人坐在廚房裏邊。我把這些餅在下午三點鐘吃了，吃完了以後就到佛堂跟著大家一起打觀音七。

等到晚間上人講解《大方廣佛華嚴經》的時候--那時上人每個禮拜講八次或者九次，這樣苦幹大約八、九年才把它講完。那天就在講經之中，上人忽然間就說：「在金山寺人人都要行苦行，這包括日中一食；雖然這些苦行是不容易做的，大家都願意這樣子修行。如果有人覺得受不了，太苦的話，可以在垃圾桶裡邊撿東西吃。」上人這麼講，我心裏一聽見就嚇了一大跳：「唉！師父怎麼會知道我這樣做？」我心裡很害怕，就想師父能知道我心裏邊的思想；我每一個念頭，打了什麼妄想，他都明明白白地知道

。我知道那時候沒人看見我吃甜餅，他怎麼知道我心裏邊有這種思想？我很害怕。從那以後每一次見到上人，我自己心裏邊就打了顫顫，很害怕。

過了幾天，上人到我的寮房來敲門，那時我已經在金山寺有半年多的時間，上人沒有和我講過一次話，何況到我房間裏邊來！所以我就躲在門後邊，很害怕，很焦急。上人很和藹地進來就問我：「有什麼事啊？」我就坦白說：「我怕了。」上人就問我怕什麼呢？「怕您老人家。」「你為什麼怕我？」「因為您能看見我心裏邊的思想，您能知道我的心。」

然後上人再問我：「你那個心是什麼樣子，是圓形的呢？是方形的呢？是紅的，是藍的呢？是什麼形狀？」我就沒有話講，我就答覆不出來。「師父，我找不著我的心。」

上人就說：「好了，問題解決了，沒有問題了。」

嘿！不錯，我找不著我那個心，到底我的心是什麼樣子，我還不清楚，到現在還需要用功找一找。

been about three or four p.m. by the time that I finished cleaning all the dishes.

As I had said, like everyone else in the monastery, I held the precept of not eating any solid food after noon very strictly.

But [on this day], after I had finished the dishes, I saw a bunch of these really sweet, delicious cakes in the garbage can. They were in really good shape. I said to myself, "Boy, I know that I hold the precept of not eating after noon, but it sure would be a big waste to just throw away that cake." So I rationalized to myself, playing "lawyer" for myself to justify how I could eat those cakes. So I ate the cakes right out of the garbage. Now the important thing to remember in this was that no one was in the kitchen and no one saw me eat the cake out of the garbage can. At that time, everyone was in the Buddha hall attending the ceremonies for Guanyin Bodhisattva's birthday. Of course, I also made sure that no one saw me eat the cake out of the garbage can. I was absolutely sure that no one had seen me do this.

During those evenings at Gold Mountain Monastery, the Venerable Master was lecturing on the *Flower Adornment Sutra*, which he lectured for about eight or nine times a week for about eight or nine years, as I recall. During the evening lecture, the Venerable Master announced, "You know, we maintain a lot of difficult ascetic practices here at Gold Mountain Monastery. For example, we eat only one meal at midday. Sometimes it's very hard to cultivate these ascetic practices. If any of you feel that it's just too hard to avoid eating after noon, you can always find good things in the garbage can." Now when I heard the Master say this during the lecture, I was "totally blown away," as we say in America. I was totally shocked. I thought, "How did the Master know that I ate these cakes out of the garbage can?" I was terrified. I thought, "The Master can read my mind. He knows everything, every thought that goes on in my mind. Since no one saw me eat that cake out of the garbage can, the Master must have been able to read my mind." I was just petrified. Every time I saw the Master, I was scared out of my wits.

A few days later, the Master came to my door. I had been there for about half a year by then and the Venerable Master had never spoken to me even once before, not to mention coming to my room! So I hid behind the door. I was really scared. The Venerable Master said, "What's wrong?" I said, "I'm really scared of you." "Why?" he asked. "Because you can read my mind," I said.

The Master said, "Is your mind round or square? Blue or red? Show me your mind." I thought about that and I wasn't able to answer him. The Venerable Master said, "See, no problem." And then he left. So you could say that I'm still working on answering that question, even to this day.

Venerable Master:

上人：諸山長老、各位大德高僧、各位善知識、各位檀越！

我們要學布施、持戒、忍辱、精進、禪定、智慧；這六度缺一不可，尤其我們在學習佛法的時候，或者研究佛法的時候，或者聽法的時候，我們要有心裡的準備，心裏準備什麼呢？聽法我們不要睡覺，這是第一點

，要打起精神來；第二點，我們要有忍耐心，你有忍耐心，不論誰講的法都是甚深微妙的，都是無上的。在這無上甚深微妙法的當中，你要用擇法眼，也要用忍耐心來聽法。你要沒有忍耐心，一著急或者等不了了，講什麼妙法你也聽得不入耳了，不入耳就聽而不聞了，再往深的一層說就視而不見了。聽而不聞，視而不見，這把眼根、耳根都浪費了，甚至於一著急回去吃飯也食而不知其味了，這爲什麼呢？就因爲沒有忍耐心。要有忍耐心，所有人講法，依法不依人，不能說我只要聽那好聽的，這個好聽的不一定好。

我實實在在告訴你們各位，我不願意講話的原因就因爲我一講話就很扎耳朵的，令人不願意聽，令人都害怕了。方才我這個過去的賊徒弟，現在是正徒弟，現在他不偷了

，因爲那一次害怕，大約怕得真魂都出竅了，那個饞鬼也跑了，餓鬼也沒有了。我方才特意叫他對大家講一講，好露出他偷東西吃的這個光明，他對人講一次，他這種偷業就減輕一點；他要常常對大家講，大家聽了，大家都不偷東西吃了，大家不偷東西吃，他就有功勞了，說：「那個偷東西吃的人都能修行，那麼我也偷過東西吃，我也能修行。」

也就見賢思齊，見不賢而內自省。所以不要著急，不要一定聽我講。

我這個年紀雖然不是很老，但是也不是很小了，還算是一個中年的老頭子，我相信你們沒有人反對的。我這個老頭子也願意省一點力氣，所以收了這麼多徒弟，又是美國的、又是英國的、又是義大利的、又是越南的、又是這邊兒那邊兒的很多，爲什麼呢？我就預備我老了，在家人說養兒防老，我收徒弟也不知道是防老還是防少，總而言之就糊里糊塗收一大幫徒弟，爲什麼呢？等我做不動工的時候，他們

Leaders of monasteries, all greatly virtuous ones and eminent Sanghans, all good and wise advisors, and all *danapati*!

Those of us studying the Buddhadharma should learn to give, to hold the precepts, to be patient, to be vigorous, to meditate, and to be wise. Not one of these six *paramitas* should be missing [from our studies]. We must be mentally prepared to learn, investigate, or listen to the Buddhadharma. How? We must not sleep during Dharma talks. The first point is this: we must rouse our spirits. Secondly, we must be patient. If you're patient, then regardless of who the speaker may be, his or her Dharma will be most profound, subtle, and wondrous, as well as most sublime. You must use your ability to select Dharma and patiently listen to this unsurpassed, profound, and subtly wondrous Dharma. If you are anxious or can't wait, then no matter how wonderful the Dharma is, you cannot hear it. You listen, but don't hear it. You look but don't see anything, and you listen, but don't hear anything. Your eyes and ears are rendered useless. You may not even know the taste of the food that you rush back to eat. Why? It is because you are impatient. If you were patient, you would pursue the Dharma rather than the person. You shouldn't choose to listen only to good presentations because what's good is not necessarily *good*.

I will tell you in all honesty, the reason that I don't want to talk is because my words are harsh to your ears. People don't want to hear what I have to say because they're scared, like my disciple who had stolen in the past. He's a dumb disciple now; he doesn't steal any more because he was probably scared out of his wits then. His ghosts of gluttony and hunger have gone. That's why I specifically told him to tell to everybody how he stole food. Every time he tells someone, his karma lightens a bit. He should tell people often so that people will not steal. If people don't steal food to eat, then he has earned some credit. "If that thief can steal food to eat and cultivate, then even though I have also stolen before, I could cultivate too." They see worthy individuals and emulate them; they see unworthy individuals and reflect upon themselves." Don't be anxious. You don't necessarily have to listen to me.

Although I am not old at this age, I am not exactly young either. I am a middle-aged old man. I believe none of you will object to this old man's wish to save some energy. I have accepted many disciples—American, English, Italian, Vietnamese, and this and that kind. Why? I was preparing for my old age. Lay people talk about taking care of their children as insurance for their old age. I don't know whether I'm insuring for my old age or younger days by accepting these disciples, but generally speaking, I have collected a large number of disciples somehow. Why? So that they would help me when I can't work anymore. While I can still work, I'm training them first. At the City of Ten Thousand Buddhas,

就幫我做一做。現在我還能做，就先訓練他們出來做，所以在萬佛城我天天教他們怎麼樣講經說法，訓練有十多年，有十六、七年的都有的。他們所講的，也都是我的心聲，也就是我所要講的，他們不過替我講一講，我藉他們的口，他們傳我的心，大家明白嗎？所以我就懶惰一點，看看我這些個徒弟倒是說的怎麼樣。

我再告訴你們一個很不名譽的事情，我訓練徒弟，真是費了九牛二虎的功夫。當初叫他們出來講，誰也不肯出來講，這怎麼辦呢？叫誰講，誰就像沒聽見似的，都不睬我，以後我說：「我真是苦命的師父，連徒弟都叫不動了。好了，那麼要向徒弟懺悔，要向徒弟認錯。認什麼錯？我做師父的真不會做。好了，我向你叩三個頭，你再要不出來講，我就跪著不起來。

」這個方法還有點功效，一給他們叩頭，他們就趕快跑上去講了，講個不停，所以我現在介紹他們給你們講法是我叩頭叩出來的。

在中國，你打開佛教的歷史來看一看，鳩摩羅什的師父以後拜他做師父，並不是向徒弟叩頭，而是向師父叩頭。因為他是小乘，鳩摩羅什法師是大乘，他的師父因為也要學大乘，所以他說：「我是你小乘的師父，你是我大乘的師父。」所以我給徒弟叩頭，他們是我小乘的徒弟，我是他們大乘的師父。所以大乘沒有一個「大

」字，那就是大而無外；沒有一個「小」字，那是小而無內，大而無外，小而無內，法界也可以充滿，微塵裏頭也可以生存，所以『於一毛端現寶王刹，坐微塵裏轉大法輪』這個境界並不是神通，而是唯心所現。

「若人欲了知，三世一切佛，應觀法界性，一切唯心造。」「忍是無價寶，人人使不好，要能會使它，永遠無煩惱。」不會聽法，「坐著忍不了，著了急就要跑，沒滿願生煩惱，我說你好好好。」大家晚安！

I teach them to lecture the sutras and speak the Dharma every day. This training has taken more than a decade, or more than fifteen, sixteen, or seventeen years for some. Their voices express the words in my heart; what they say is exactly what I want to say. They are speaking for me. With their mouths, they say what is on my mind. Does everyone understand? I am just a bit lazy and that's why I want to check and see how my disciples will do.

I shall tell you something else that is quite disreputable. I sure have spent all of my efforts on training these disciples! In the early days, none of them was willing to speak when I told them to speak. And so what did I do? Since people would sit there, ignoring me as if they didn't hear my instructions. I thought, "I am such an ineffective teacher, I can't even get my disciple to move." Okay, I will repent to my disciples and admit my mistake to my disciples. What mistake? I really don't know how to be a teacher. Okay, I will bow to you three times. If you still refuse to speak then I will kneel here and not get up. Ah! That method was somewhat effective. Once I prostrated to them, they quickly ran up to talk, then they spoke nonstop. Their Dharma talks are a result of my prostrations! You may open up a Chinese Buddhist history book and see that Kumarajiva's teacher never bowed to his 'disciple' Kumarajiva, he bowed to his 'teacher' Kumarajiva. The man used to be Theravadan while Dharma Master Kumarajiva was Mahayan. Since Kumarajiva's master also wanted to learn about the Great Vehicle, he said to Kumarajiva, "I am your teacher for the Small Vehicle, but you're my teacher for the Great Vehicle." As for my case, I bowed to my disciples because they're my Small Vehicle disciples and I am their Great Vehicle teacher!

Great Vehicle doesn't contain anything "great" because it's so great that nothing is outside it. It doesn't contain anything small because it's so small that it has nothing inside it. It can fill the Dharma Realm and it can be preserved in a particle of dust. Hence, "On the tip of a hair, precious and magnificent Buddhalands appear. Sitting on a particle of dust, he turns the great wheel of Dharma." This state is not about supernatural abilities, but a manifestation of the mind.

"If people wish to know all Buddhas of the three periods of time, they should contemplate the nature of the Dharma Realm, for it is made from the mind alone!" "Patience is a priceless gem, but people don't know how to use it well. If you know how to use it well, you are forever worry-free." If you don't know how to listen to the Dharma, "You're impatient sitting there receiving the Teachings; you're ready to dash out in a beeline. You're troubled because your wishes weren't met as you had been hoping, and yet I say, 'You're just fine, just fine.'" Good night, everybody!