



# 天天天藍萬里晴

—我的人生哲學

## Make Every Day a Sunny Day

—My Philosophy of Life

林瑞光寫於聖荷西 1997年6月27日 BY RUI-GUANG LIN AT SAN JOSE, JUNE 27, 1997  
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所謂學佛，並不是一天到晚看經典，讀淺釋，就說我是佛教徒，當然大家都知道，在日常生活中修行是最重要的。但如果你日常生活中，不發慈悲心，不以爲一切眾生甚至平等，還鄙視惡形惡狀的眾生而生起憎恨心，這是很不對的。一切佛法，是由慈悲而起，觀照悲心，發揚慈悲，不亂發脾氣，溫和對人，要以柔軟心看世界。

我的家是個大家庭，大大小小總共有二十一成員，而且幾乎天天見面。所以如何在大家庭中修行學佛，是我日常生活中最重要的課題。所謂「一樣米養百樣人」，況且我的身份是長輩，很多事情是很煩人的，所以如何發揚慈悲呢？我想應該生氣而不生氣

，就是慈悲吧！應該憎恨而不憎恨，也是慈悲吧！應該告狀而不告狀，也是慈悲吧！甚至忍耐也是慈悲吧！因爲慈悲心一起，它消除了一切負面的情緒，而且使得我比以前更柔軟，比以前更寬大溫和了。

再有就是要運用智慧安定心靈，就會擁有一顆清淨的心，我們家是做生意的，如果沒有清淨心，很容易染成市儈味。所以在不應該憂傷的時候，就不要憂傷，就是智慧；在不應該猶豫的時候，就不猶豫，也就是智慧；在不應該懷疑的時候，而不懷疑，也就是智慧；甚至不驕傲、肯割捨也是智慧。因爲智慧讓我勇於面對自我的習氣，讓人心境和諧安定。遵守萬佛聖城的六大宗旨：不爭

Learning Buddhism doesn't mean one reads sutras and commentaries all day, and then calls oneself a Buddhist. Everyone knows, of course, that it's most important to cultivate in our daily lives. If in your daily life you fail to be compassionate and treat all living beings equally, or maybe you even look down upon and despise unsightly living beings, then you're wrong. All Buddhadharma begins with kindness and compassion. To illumine the heart of compassion, to spread kindness and compassion, you must keep your temper, treat others warmly, and perceive the world with a tender heart.

I have a big family with about 21 members. We see each other nearly every day; thus one of the most important issues for me in my daily life is how to cultivate and study Buddhism in a big family. As it is said, "One variety of rice sustains a hundred varieties of people." Since I'm an elder I deal with many irritating concerns. How can I maintain kindness and compassion in those situations? I believe I practice kindness and compassion when I remain unprovoked in infuriating situations! I believe I practice kindness and compassion when I should be hateful yet remain unresentful! I believe I practice kindness and compassion when I should complain yet remain uncomplaining! I believe I practice kindness and compassion too when I am patient! Kindness and compassion eradicate all negative emotions; it helps me become more softhearted, more embracing and warmer than before.

Furthermore, we must use wisdom to stabilize and focus the mind and spirit so that we'll possess a clear and pure heart. My family owns a business, and I feel that if we lack a pure and clear heart, we'll easily be corrupted into becoming crafty business people. Wisdom means not being depressed when you shouldn't. Wisdom means not hesitating when you shouldn't. Wisdom also means not doubting when you shouldn't. Wisdom can even mean to be self-effacing and willingly make sacrifices. Wisdom lets me face my habits courageously and unify and harmonize my mind's states. Wisdom is also to follow the six great principles of the Sagely City of Ten Thousand Buddhas: not to fight, not to be greedy,



、不貪、不求、不自私、不自利、不妄語。我的原則是：你要，我就給你，我自有天地。中國不也是有句話：「各人頭上一片天」嗎？所以我要我的天，每天，無時無刻不保持「萬里晴天，陽光普照」。

所以有了清淨的心以後，你可在這個時刻放慢腳步，看看花，看看樹，聽鳥兒唱歌。在這個時刻來到窗口，望繁星，凝明月，走進大自然。在這個時刻開放自己，伸出你雙手，祝禱這世界，願這個時刻打開心門，使美善意念、寧靜心思，源遠長流。放鬆心弦，悲心再起。珍惜擁有的一切，珍惜與大家庭中每一個成員、狗兒們相處在一起的時光。

not to seek, not to be selfish, not to pursue personal advantage, and not to lie. My principle is that if you want it, I'll give it to you; I will have my own heaven and earth. Isn't there a saying in Chinese, "There is sky above each and every person's head"? Hence, I want my sky to always be "clear and sunny for ten thousand miles, the light of the sun shining everywhere."

With a pure and clear mind, you can take a moment to slow down your steps, look at flowers and trees and listen to the birds sing. Take a moment to peer out the window, watch the legion of stars, gaze at the clear moon and take a walk in nature. Take a moment to relax yourself, extend your hands and pray for this world of ours. Take a moment to open your heart and make a wish, anticipating that your beautiful and wholesome thoughts, your quiet contemplations, will extend far and wide. Relax your heartstrings and arouse your compassion; value everything that you own. Treasure the time that you spend with every member of this big family.

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所以我們在念佛的時候，我們就不夠積極，常常口念心不念，心裡打很多妄想。師父一九七四年亞洲之行，在離開香港的時候，師父說了一句話，師父說：「我就要死了！」這句話就是告訴大家說，我們要隨時保持一種想法，就是我就要死了，我這時候不念佛還念什麼；爲了救命，念佛的心一定是至誠懇切。師父苦口婆心的告訴我們念佛法門的要旨，可是我們在念佛的時候我們的心是不是真的能夠像即將要死了？這顆心是不是有這樣的意志呢？這個好像很困難。雖然困難，我們也要往這個路上好好的走。

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That is why we are not vigorous enough when we recite the Buddha's name. We usually recite with our mouths instead of our minds. We often have a lot of false thoughts. On the trip to Asia in 1974, before the Venerable Master left Hong Kong, he said, "I am dying." This was to tell us that we should constantly keep this in mind: "I am dying soon. If I don't recite the Buddha's name, what else could I recite? In order to save our lives, our minds must be sincere to the utmost. The Master exhorted us on the key points of the practice of Buddha recitation. Do we have the kind of determination that it is as if we were reciting the Buddha's name on the verge of death? It seems very hard to envision this. Even though it is difficult to do, we still must march forward down this road.

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聖城有必要節約日常的費用，因爲施主的錢得來不易；我們又不要攀緣，否則就失去了我們的宗旨。所以最好是不浪費，好好珍惜我們資源；能再用的，要盡量運用。如果自己的東西浪費了，那只折損我們自己的福報；浪費了常住的東西，那等於什麼呢？等於把這個正法也給滅了。這是我作爲在家人的一種看法。

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CITTB has to ration the amount of money used each day, because the money from donations does not come easily. We cannot take advantage of situations, or else we will lose our principles; so, the best way is to not waste anything at all, and wisely use the resources we have. If we can use something, then let's use it to its full extent. If something is ours, and we waste it, that will use up our blessings. Wasting the monastery's property is essentially equivalent to destroying the Proper Dharma. This is my view as a layperson. Amitabha!