



淺談「服務」 (二)

ON SERVICE (PART II)

A TALK BY NIPUN MEHTA ON APRIL 19, 2004
IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS

尼朋·梅塔2004年4月19日講於萬佛聖城大殿
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有一次，我應邀演講，我自問：「好吧！你學過什麼？」我喜歡不打草稿，我就作了一首童謠；（不！我現在不唱，不用擔心。）也不真算童謠，我想它只是個幫助記憶的玩意兒，它代表服務。那什麼是服務？這個英文字，是由七個字母S-E-R-V-I-C-E組成的。

第一個“S”，代表「無我」；相信在座的各位，都明白它的意思。在我個人歷程中，我最初瞭解它的含意，是透過一個故事；那是有一回我在印度時，由一位和尚那裡聽來的。（今天稍早，我在男校講過這個故事——或者是在女校？）這第一個故事，講一隻猴子。

再度救援猴子。在某個地方，猴子總是打擾觀光客。人們想：「牠們每天這樣煩人，怎樣才能把牠們帶去動物園呢？」大家不想殺猴子、抓猴子，而要用一種慈悲的方式。「怎麼做才慈悲呢？」他們想到一個好辦法：「我們用個裝堅果的大瓶子！」瓶口僅夠容猴手伸入，只要牠握住堅果，牠的拳頭就伸不出來了；所以所有的猴子只好鬆開拳頭。放下、信任宇宙，然後牠們就自由了；因為空拳就是牠們當初怎麼伸進去的樣子。可是這貪心的猴子說：「不！我要那個、我要那個，我還要更多！」那就是牠困住自己的原因。「無我」就會有這不可思議的慈悲力量，「無我」給予你對宇宙不可思議的信賴、不可

One time I was asked to speak. “OK, what have you learned?” I like to speak sort of spontaneously, and I made up a little nursery rhyme (no, I won't sing, don't worry). It's not really a nursery rhyme. I guess it's a mnemonic. It stands for service. So what, really, is service? S-E-R-V-I-C-E.

“S” stand for selflessness. I'm sure everybody here knows what that means. And the way I understood it first, in my personal journey, was through a story I got from a monk in India one time. (I was sharing this with the boys' school earlier today, or maybe it was the girls' school.) There was a monkey in the first story.

Once again, monkeys to the rescue. Monkeys were bothering all these tourists in a particular area. And the people said, “Well, how can we take them to the zoo, because they're bothering everybody.” They didn't want to kill them, and they didn't want to capture them. They wanted to handle the problem in a compassionate way. They said, “How can we do it in a compassionate way?” They thought of a very good idea. They said, “Let's put out a big jar of nuts.” Now, the catch was that the opening of the jar was big enough for the monkey's hand to slide in, but as soon as the hand makes a fist with all the nuts, that fist wouldn't come out. So the hand goes in perfectly fine, but as soon as you grab all the nuts, the fist won't come out. So all the monkey has to do is open the fist. Let go, trust the universe, and he's free, because that's how he got in there in the first place. But the greedy monkey says, “No, I want that, and I want that, and I want more!” And that's how it traps itself. So selflessness has this incredible power of compassion. Selflessness gives you this incredible trust, this incredible surrender to the universe, which puts you in a state of utmost service.

“E” stands for experience. In my journey, I realized that you can read, you can listen, you can talk, even about the Dharma, but that's not enough; just as if you want to learn to ride a bicycle, you can't read a book about it. You have to actually go out and sit down on a bicycle, And go out and fall down maybe a couple of times. Learn a little about humility. But you have to be willing to experience, you have to be



思議的順從，而使你有最佳服務的狀態。

第二個字母“E”，代表「經驗」。我知道你會聽、讀、說，甚至於會講法，那是不夠的。就像學騎車，光看書，絕對學不會的，你必需出去真的坐上車，還得摔幾次才行。學謙虛點，不過你要願意去體驗，願意像甘地說的：「成爲被改變體。」他說，你自己要變成你在世界上所樂見的那種樣子；不論你樂見的是什麼，你要爲它獻上時光。不論你要什麼、什麼是你的理想，光想沒有用，必須要有所行動——這是經驗。

第三個字母“R”，代表「漣漪效應」。把一顆石子投入平靜的湖面，它會產生不可思議的漣漪。我們做的每個動作，在世上都有無法想像的後果。顯然地，在此的大眾都知道業力，現在連科學都可證實。有位氣象學家發表了「蝴蝶效應」的概念：一隻蝴蝶在加州揮動牠的翅膀，會造成日本的龍捲風——他合乎科學地證明了這點。可見漣漪效應的觀念，是很具鼓勵性、也很具威力的道理；不論你做什麼，對世界都有影響，所以要確知你做的是對的。

第四個字母“V”，代表有「多樣性」。我最喜歡引用的例子，是李小龍本人的話。李小龍生平與人比武，從來沒有失敗過；別人就問他：「你有什麼秘訣？爲什麼你所向無敵？」他說：「你要像水，必須能隨圓就方。」水有可塑性，連小孩都能根據容器改變水的相狀；可是同時，水又有大威力，能夠移動整個洲。正是這多樣性，使它有力量。這多樣性最大的障礙，就是自我！自我使我們呆板、固執；當宇宙要求我們變時，它使我們無法因應。有變化性，是服務一個很重要的理念。

第五個字母“I”，代表互相關連：我們都是同體的，有慈悲的緣。我在矽谷，聽過一個小孩和一個印度和尚的故事。小孩問和尚：「天堂和地獄有什麼差別？」這位法師說：「我帶你去看。」他們先去地獄，

willing to, as Gandhi said, “be the change.” He said you must be the change you wish to see in the world. Whatever you want to see, you have to put your life behind it. Whatever you want, whatever you think are your ideals, you have to act; just thinking about it is not enough. You have to act. So that’s the ‘E’.

“R” stands for the ripple effect. I have stories for each one of these but we will never finish if I tell you all the stories. ‘Ripple effect’ is the idea that when one stone is thrown in a still lake, it creates incredible ripples. Every single action that we take has unimaginable consequences in the world. This is pretty obvious—certainly everybody here knows about karma, but even science has now verified it. There’s a meteorologist who came out with an idea called the Butterfly Effect. A butterfly flapping its wings in California can cause a tornado in Japan. He proved it scientifically. So this idea of a ripple effect is a very inspiring, very powerful principle. Whatever you do affects the world, so make sure you’re doing the right thing.

The “V” stands for versatility. My favorite example for versatility comes from Bruce Lee. Bruce Lee, who never lost a fight in his life, was once asked, “What’s your secret? How come no one can defeat you?”

He said, “You must be like water. You must take the shape of the container you’re in.” Even a little child can change the shape of the water based on the container it’s in. Yet at the same time, water can move entire continents; it’s very powerful. It’s that versatility which makes it powerful. And the biggest block to that versatility is the ego, which is what gets in the way. The ego is what makes us rigid, stubborn, and unable to change whenever the universe demands that we change. So versatility is a very big principle of service.

The “I” stands for interconnection. There is an awesome story I got from Silicon Valley. This is a story of a kid and an Indian monk. The kid asked the monk what the difference was between hell and heaven.

The Master says, “Sure, you seem like a sincere seeker. Come, I’ll take you to Hell first.” He takes him to hell. There were amazing roads and beautiful scenery. It was just delightful.

“Well, this is hell and I’m eating all the candy I can get a hold of. Let’s go see how they live,” the little kid says.

“OK,” says the monk. They go and check out where they live and see really nice air-conditioned houses, nice carpets; everything is wonderful.

“Wow, I still don’t see a problem with hell. What’s wrong here?”

“Well, go on, see how they eat.”

And so he goes in the kitchen and there is this amazing, wonderful soup and the boy says, “Well, OK, this is great. Everyone’s gonna be drinking soup from this big bowl, and it smells really good. So far so good; hell is not a bad place after all!”

“Well, hold on...hold on. Wait till dinner starts,” the monk says.





「哇！這裡的路很漂亮、風景也很美、可以吃到很多糖，住處又有冷氣、地毯。」這個小孩就問法師：「這裡有什麼不好？這是地獄嗎？」「我知道！我知道！等你看他們吃飯……」他到了廚房，看到香噴噴的一鍋湯，飯也很好吃的樣子。；等到晚餐時，那邊的人祈禱過了，就要進餐。可是拿起長長的湯匙，太長了，舀了湯，卻無法放進嘴裡，所以湯都灑在桌面上；幸運的話，會有幾滴落到嘴裡，但大部份都喝不到。所以這小孩說：「哦！太可憐了，他們環境雖好，得不到營養，無法生活，真不好玩。」

和尚說：「要不要再去看天堂？」小孩很樂意。他到了那裡，所有的風景、馬路、冷氣、地毯，都有。這下子小孩很聰明地說：「帶我去看廚房！」他看到了湯。「現在給我看湯匙！」和地獄一樣長長的。小孩問：「這跟地獄有什麼不同呢？」和尚說：「耐心點，等他們吃晚餐時，你就知道了！」天上的人拿起同樣長長的湯匙，可是舀了湯後，他們不是餵自己，而是餵對面的人；大家互相餵食。這就是慈悲？這就是天堂與地獄唯一不同之處；你有天堂之心（慈悲），就沒有地獄之心（自私自利）。

第六個字母“C”，代表是「滿足於當下」，我們常常做很多事？都很忙。一次，我和一位有名的法師坐在一起，有個很知名的醫生走進來；法師問她：「生活可好？」她說：「大家都在生病，所以太多工作。我好忙、很緊張、累垮了！」想到自己在跟一位大和尚說話，她說：「是嗎？您好像也很忙！您到處講法、管理廟務，做這做那……，您自己也挺忙的。」法師說：「我是很積極！不是忙，是積極！」當你滿足於當下，你會百分之百有效率；事情一件一件地做，不計成果？這就是為何你會有效率！因此「滿足於當

So they all do their prayers and dinner starts, and they start eating. But the problem is that they have spoons with really long ladles—really long handles. So usually you take a spoon and you put it in your mouth. But with this they couldn't. They would try to scoop the soup and then try to put it in their mouth, and it just wouldn't go; it would spill! If they were lucky that splatter dropped one or two drops of soup in their mouth, but most of it would spill. It was horrible; they couldn't get any nourishment.

So this young kid says, “This is kinda great but if you can't get food, if you can't get nourished, it's no good. Alright, OK, take me to heaven.”

The monk takes him to heaven. Everything is the same. And this kid sees the roads and sees the scenery and says, “Alright, alright, OK, just say take me to where they live.”

“OK, here you go” the Master says. Everything's the same—air-conditioned, carpeted houses.

“OK. I just want to go to the kitchen. I mean business…” (He knows, he's too smart now.) He goes to the kitchen and says, “Alright, show me the spoons! Right now.” And they show him the spoons. He says, “Wait a second! These are the same kinds of spoons. How is this different from hell?”

“Well, hold on,” the Master says. “Patience is a virtue. Wait till their meal starts.” And their meal starts. And they do their prayers...put their spoons in the soup...and instead of trying to bring that big ladle into their own mouths, they feed the person in front of them. And the other person feeds the person in front of him. That's compassion—it's the only difference between heaven and hell. You have the heart in one; you don't have the heart in the other.

The “C” stands for “content in the moment.” And it's an interesting thing. So many times we do a lot—we get busy. I was with a monk one time; we were sitting down and this very prominent doctor came in and so the monk asked the doctor, “How's life?”

“Oh this time of the season it seems like everyone's getting sick at the same time. It's just too much work!” the doctor says. She goes on and on for a couple of minutes about how busy she is and how incredibly stressed out she is. Then she realizes who she's talking to—this pretty important monk—and she says, “Yeah well, you seem like you've got a lot going on, too. You're giving a lot of talks, managing a monastery, doing this, doing that. You seem like a pretty busy guy yourself.”

“I'm active. Not 'busy'. Active,” he responds.

When you're content in the moment, you're fully, optimally efficient. You're just working—one action after another, without attachment to the outcomes. That's what makes you efficient. So being content in the moment is a very important faculty.

Last but not least, 'effortless' is the “E”. E stands for effortless. It's





下」，是很重要的因素。

持續而非最後，字母“E”，代表「無功用、無為」。就像玫瑰花香，它不分別貧、富，法師或流浪漢，玫瑰無條件的會放香，因為這是它的天性。當你如此做，不可思議的事就會發生。

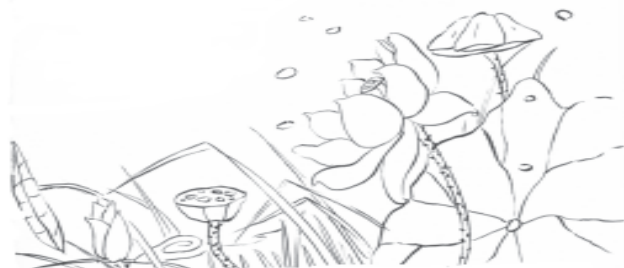
最後我要講個關於兩條魚的短故事，當我自己有疑問的時候，我常常會記起它。一條有智慧，另外一條是小魚，就沒有智慧。沒智慧，我總會想到這個。我不認為我們需要發明什麼，我們只需要發現本來就存在我們周圍的東西就行了。

謝謝！

almost like a rose essence—it doesn't say this is a rich person, that's a poor person. This is a Master, that's a homeless person. The rose just gives its scent unconditionally, because that is its nature. When you do this, amazing things happen.

I want to end with a quick story. There's a story of two fish which has always stayed with me whenever I'm in a state of doubt. There are two fish and of course, as the story goes, one is the wise one and one is the not-so-wise one. The young one says to the wise one, "You know, I hear that there's water all around us, but I just never see it. Everyone talks about it, but I just never see it." "Look!" says the wise one. "Look all around you. It's all right there." But the young fish just can't see it.

And so I think of that as we take our little experiments on this journey of dharma, on this journey of service, on this journey of understanding reality as it is. I don't think we have to invent anything. I think we just have to discover what is around us all the time. Thank you.



《宣化上人開示錄》

修道就是不為自己講道理，不狡辯，不談是非，所謂：

摩訶薩不管他，

彌陀佛各顧各。

常常守住自己的身心，不打那麼多妄想，這才是真正的修道人。

In cultivating the spiritual Path, one does not defend oneself or engage in gossip. As it is said,

Mahasattva doesn't pay attention to others,

Amitabha only takes care of himself.

Constantly guard your mind and don't have so many idle thoughts; then you are a real cultivator.

----From Venerable Master Hua's Instructional Talks

