

成真 成妄

Making It True, Making It False

用心念來改變自己的命運

Use our mind and faith to change our destiny.

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A TALK GIVEN BY BHIKSHUNI HENG MAO AT GOLD SAGE MONASTERY

林青青 英譯 ENGLISH TRANSLATED BY LAURA LIN

常住法師慈悲！從這星期開始，和大家一起來研究淨土法門；讓我們研究真理之前，我先告訴大家一個研究真理的消息。宣公上人1977年曾經說過：「全世界國寶級人物，再二、三十年後，將會來到萬佛聖城；這些國寶級人物，是來自世界各國的真正研究學問的學者，因為萬佛城是真正想把人生的真理發明出來的地方。」

觀世音菩薩與阿彌陀佛，和娑婆世界的眾生很有緣，中國有句俗話「家家觀世音，戶戶彌陀佛」。我們佛教徒見面第一句話就說「阿彌陀佛」，怎麼不說地藏王菩薩？我們來研究為何要念佛？念觀音聖號？

經上說，所謂智者，也要有譬喻，才會明白。我先講一個有趣真實的故事。有一位醫學院的學生，爲了要通過解剖學的考試，在放暑假的時候，把真人的骨頭帶回家鄉去研究，她把骨頭用簡單的手提袋裝著，抱在胸前，擠火車回家去。當她坐在火車上，就想：「萬一有人知道這是真的骨頭，一定會嚇一跳。」

回家後，天天拿著骨頭研究；她的表姐看到了，覺得很有趣，拿起骨頭邊看邊笑說：「眼睛是個大洞洞，鼻子塌塌的，真可愛！」她就向表姐說：「因為他們的奉獻，讓我們做研究，讓我們以後能夠救人，所以應該向他們致敬，而且要致謝。」她話還未說完，就聽到她表姐驚叫聲，馬上把骨頭丟得遠遠的，嚇得要哭出來了，她怪說：「妳爲什麼不早告訴我那是真的？」她趕快

Starting from this week, we will talk about the Pure Land Dharma Door. Let's begin by studying about the truth. But before that, let me tell you something related. In 1977, Venerable Master Hua said, "The national treasures (that is, important people) of the world, in 20 to 30 years, will come to the City of Ten Thousand Buddhas. These people are scholars. They come because the City of Ten Thousand Buddhas is a place where they can investigate the truth about life."

Guan Shi Yin Bodhisattva and Amitabha Buddha have great affinities with the living beings of the Saha World. The Chinese have a saying, "Every family knows Guan Yin. Every household knows Amitabha." We, Buddhist disciples, greet each other with "Amitabha". Why don't we say "Earth Store Bodhisattva?" Let's look into why we recite the Buddha's name and the holy name of Guan Yin.

According to the sutra, wise people require examples in order to understand. Therefore, I'll first tell you a true story. There was a medical student who was going to take an examination on human anatomy. During summer vacation, she took a human skull home to study. On her way home by train, she placed the skull in a simple bag and held it in her hand. She thought to herself, "If anyone knew that this was a real skull, they would be very surprised."

After she got home, she studied the skull everyday. Her female cousin saw it and thought it was very interesting. She picked it up and started having fun with it. While laughing, she said, "The eyes are like two caves; the nose is flat. It's really cute." The student told her cousin, "Because of their contribution, we are able to study and, in the future, rescue people. Therefore, we should pay our respect and show our appreciation." Before finishing these words, her cousin already flung the skull far away and started screaming out of fright, blaming her, "Why didn't you tell me earlier that this



道歉，說：「對不起！原來妳不知道骨頭是真的。不過剛才妳也看得很高興，真的骨頭並不可怕，它只是被包在我們皮膚下。」

這個故事的啓示：我們人都是活在自己「觀念」的世界中；那個骨頭，前後並沒有什麼差別，但是表姐的情緒卻是天差地別。雖然是真的，如果以為是假的、是塑膠做的，或是人造的教具，就一點也不可怕，玩得自在又有趣。一旦在觀念中，把很單純的骨頭，和從小看的那些鬼故事聯想在一起，就變得很恐怖，情緒就起了變化，甚至心臟都要衰竭了。其實每個人自己都有一副骨頭，骨頭包在肉裡，不也都是很平常，一點也都不可怕嗎？

接下來講一個真理：「照見五蘊皆空，度一切苦厄。」《心經》說：「觀自在菩薩，行深般若波羅密多時，照見五蘊皆空，度一切苦厄。」什麼是「五蘊」？就是色、受、想、行、識，五種色、心法。

什麼是「色法」？眼睛所看到，耳朵聞、鼻子嗅、舌頭所嚐，身體所觸，都是色法。受，是當遇到境界，便升起感受作用，有苦受、樂受、不苦不樂受。什麼是「苦受」？面對著不如己意的境界起煩惱，如別人罵一句、打一下，自己就感覺很痛苦而起煩惱。什麼是「樂受」？面對著如己意的事，就很快樂。如：今天吃到色、香、味俱全的齋菜，心裡生歡喜心。什麼是「不苦不樂受」？對於每天所發生的例行公事，不覺得有苦、也不覺得樂。

再來談「想、行、識」這三蘊。想，五根接受五塵之後，便生出種種看法、見解、想法、觀念，這是很主觀的。行，有了想法之後，便去做，便有行爲的表現。識，有了行爲之後，便有分別好惡之心。

我們現在把真理與這個故事合在一起來看，就色蘊來說，醫學院的學生，因每天都研究骨頭，看到骨頭很平常；而表姐起初也不害怕，看到它沒有分別心。就受蘊來說，那個骨頭前後並沒差別，但後來表姐發抖嚇哭了。就想蘊來說，一旦表姐有這種想法：「原來是個可怕的死人骨頭」，所以就被自己的觀念和胡思亂想給嚇轉了。就行蘊說，

was a real skull?" The student quickly apologized and said, "Sorry, I didn't know you weren't aware that the skull is real. However, you were having much fun with it just a while ago. A real skull isn't necessarily scary. Our skin covers it. That's all."

The story tells us that we live within the reality, which our mind creates. Although the skull didn't change one bit, the cousin's emotion changed dramatically after finding out the truth. Even though the skull is real, if we consider it to be something fake, made of plastic or some other synthetic material, then we won't be the least bit frightened. Once we connect the skull with ghost stories in our mind, the whole situation becomes scary. Our emotions become weak and we might even have a heart attack. The truth is, we all have bones wrapped inside our flesh. It's very ordinary. Do we need to be scared?

Let's now talk about a true principle, which is, "He illuminated the five *skandhas* and saw that they are all empty, and he crossed beyond all suffering and difficulty." The *Heart Sutra* says, "When Bodhisattva Avalokiteshvara was practicing the profound Prajna Paramita, he illuminated the five *skandhas* and saw that they are all empty, and he crossed beyond all suffering and difficulty." What are the five *skandhas*? They are form, feeling, cognition, formation, and consciousness. Five form dharmas and the mind dharma.

What are form dharmas? All which the eyes can see, the ears can hear, the nose can smell, the tongue can taste, and the body can touch are the form dharmas. What is feeling? When we encounter a certain situation, our feelings arise accordingly. There is the feeling of suffering, the feeling of happiness, and the feeling of neither suffering nor happiness. What is the feeling of suffering? When we face something that doesn't go our way, we get afflicted. For example, when someone scolds or beats us, we feel very frustrated and give rise to afflictions. What is the feeling of happiness? When we face something that goes our way, we become happy. For example, today, we are eating well-prepared, delicious food and our hearts are delighted. What is the feeling of neither suffering nor happiness? The routine activities that we go through everyday cause us neither happiness nor unhappiness, in particular.

Now let's discuss cognition, formation, and consciousness. What is cognition? When the five organs come in contact with the five objects, we produce many kinds of thoughts and views, which are all very subjective. What is formation? After we give rise to a thought, we put it into action. What is consciousness? After we put it into action, we give rise to discrimination between good and bad.

Let's take this true principle and apply it to the story. Let's speak from the standpoint of the form *skandha*. The medical student sees the skull everyday and views it as being very ordinary. When the cousin first saw the skull, she was not scared because she didn't discriminate. Let's now speak of the feeling *skandha*. The skull did not change. But when the cousin found out the truth, she was terrified. Let's talk in terms of the cognition *skandha*. Right when the cousin thought, "This is a dead person's skull," she was terrified and turned by her own random thoughts

她表姐被嚇得臉色蒼白，把骨頭扔得遠遠的。就識蘊說，表姐做出這些動作，便產生分別這是死人骨頭很可怕。

從以上分析知道，色、受、想、行、識這五蘊是因人、因地、因時、因事而不同，它是短暫、空幻的，沒有實體。表姐覺得苦受，而表妹並不覺得苦受；我們自己也常常被一些觀念和幻象所欺騙，可以說是「色不迷人，人自迷」、「骨頭不嚇人，人自嚇」。很多事本身並不氣人，是人聽了自己生氣。

此真理、故事和淨土法門有何關係？祖師大德告訴我們：吾人現前這一念心，「全真成妄，全妄即真；終日不變，終日隨緣，不隨佛界之緣而念佛界，便念九界；不念三乘，便念六凡。」我們的心念力量是很大的，「全真即妄」，可以把本來是真的，變成假的；「全妄即真」，明明是假的，也都不離真的。如故事中，表姐起初把真人骨頭當成人造的教具，是假的，就玩得自在又有趣；殊不知那可愛的骨頭不是假的，她就被嚇哭了。

我們說輪迴，不是死了才去輪迴，要知「每起一念，為一受生之緣」——每起一念，都是將來要去投胎、受生，去輪迴的因緣。我們起佛的念，便去作佛，起貪瞋癡，便去墮三塗。萬法唯心造，假使我們心不念佛，必念眾生；不念淨土，必念娑婆。念眾生，將來就去當眾生；念娑婆，必定再來娑婆輪迴。念佛即是種無上因，以後臨終佛現，往生極樂，成就佛果；念菩薩，就成菩薩果。

明白念佛的真理，讓我們歡歡喜喜，勇「往」直前，不間斷的安心念佛，過慈悲的淨土生活。現在快樂，未來快樂，時時都願「生」活在最慈悲的佛世界裏。

and views. Let's use the formation *skandha*. The cousin threw the skull far away because she was frightened out of her wits. Let's talk in terms of the consciousness *skandha*. After all this, she discriminated and thought this skull was scary because it belonged to a dead person.

From this analysis, we understand that form, feeling, cognition, formation, and consciousness differ according to different people, places, time, and situations. They are temporary, illusory, and without true substance. Her cousin felt afflicted but the student didn't. We are also tricked by our views and imagination. We can say that form doesn't confuse people; people confuse themselves. The skull doesn't scare people. People scare themselves. Situations cannot put frustration onto people. People get frustrated of themselves.

How do this principle, the story, and the Pure Land Dharma Door connect? All virtuous ones and Patriarchs tell us that due to the thought we have at this moment, "Something that is completely real can become false. Something that is completely false can become true. To the end of time, it does not change. To the end of time, it accords with conditions. If we are not mindful of the Buddha realm, we exist in the other nine realms. If we are not mindful of the three sagely realms, we exist in the other six common realms." Our minds are very powerful. "Something that is completely real can become false." We can transform something real into something fake. "Something that is completely false can become true." Something that's clearly fake is not apart from real. Just like in the story, the cousin, at first, thought the skull was a man-made teaching material. It was fake. She had a lot of fun with it. How would she realize the cute skull was not fake! Therefore, she was terrified.

We talk about the realms of existence. We do not have to die in order to enter into other realms of existence. We should know, "Every thought is a cause to be reborn into another realm." Every thought that arises will eventually lead us to rebirth in different realms. When we are mindful of the Buddha, we eventually become a Buddha. When we are mindful of greed, anger, and delusion, we eventually fall into the three evil destinies. Everything is made from the mind alone. If we aren't mindful of the Buddha, we are mindful of living beings. If we aren't mindful of the Pure Land, we are mindful of the Saha world. If we are mindful of living beings, we will surely become living beings in the future. If we're mindful of the Saha world, we will certainly come back to the Saha world. When we recite the Buddha's name, we plant the unsurpassed seed. In the future, when we are about to die, the Buddha will appear before us. We'll be reborn in the Land of Ultimate Bliss and become a Buddha. If we recite the Bodhisattva's name, we will become Bodhisattvas.

We should clearly understand the principle behind reciting the Buddha's name. We should joyfully go forward and continuously recite the Buddha's name with a peaceful mind. Live our life with compassion as if we're in the Pure Land. If we can do this, we'll always be happy. We'll always live within the compassionate realm of the Buddhas.