



# 我的母親與佛教

## My Mom and Buddhism

阮有天 2007年9月19日講於萬佛聖城大殿

A TALK GIVEN BY THIEN NGUYEN ON SEPTEMBER 19, 2007

IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS

林常青博士 中譯 CHINESE TRANSLATED BY CHARNG CHING LIN, PH.D.



我們剛圓滿地藏法會，我想今晚來討論我的第一位教師——我的母親，也談談佛教以及我在萬佛聖城的經驗，我說法的主要對象是在場的兒童與年輕佛友。

我是家中三個小孩中的老大，有一個弟弟和一個妹妹。我們三個都很感激有一個偉大的母親。家母很慈悲，也是個虔誠的佛教徒。她是在我們成長過程中的偉大模範與老師。她為眾人做許多仁慈和慷慨的事，包括對她的先生和三位子女。這對我的成長影響深遠。

十一年前我還在讀中學時，是家母帶我來萬佛聖城的。我只記得我們是來參加觀音法會，在那個週末我還記得有美麗的唱誦，緊湊的課程以及美味的食物。在我們那次造訪聖城之前與之後，雖然我自認為是一位佛教徒，但是我並沒深入理解佛教的教誨和如何去實踐。

來萬佛聖城前，我住在灣區，在該地居住有六年之久。我自認屋崙（奧克蘭）是我的家，在那裡我有很多好朋友。在二〇〇五年底，我的一位朋友自殺了。

這對我們整個社區是一件令人震驚的事，這個損失讓我和我的朋友都很難受。這個朋友很仁慈、愉悅，是一個很好的人。他一定遭遇到不尋常的折磨，但是沒有人知道，因為他很保密。所以我們對於他的離去都感傷很深。我們也不懂得如何技巧的來克

Since we just finished the Earth Store Bodhisattva session, tonight I thought it would be a good idea to talk about my first teacher and greatest Buddhist influence. I would like to talk to you about my Mom and also about Buddhism and my experience being here at the City of Ten Thousand Buddhas. This talk is especially for the children and young people in the Assembly.

I am the oldest of three children: I have a brother and a sister. The three of us are very blessed to have such a great mom. My Mom is very compassionate and she is very devoted to Buddhism. As we were growing up, she was our biggest role model and teacher. She did many kind and generous things for many people, including her three children and husband. This had a deep impact on me growing up.

It was my Mom who brought me here about eleven years ago when I was still in high school. Our visit was during a Guanyin session and about the only things I remembered from that weekend were the beautiful chanting, the rigorous schedule, and the delicious food. However, for most of my life before and after that visit, although I called myself a Buddhist, I didn't deeply understand the teachings or how to actually practice.

When I'm not here, I live in the Bay Area, and have been living there for the past six years. I consider Oakland my home where I have a community of good friends. A few years ago, at the end of 2005, one of our friends committed suicide.

It was a shock to our entire community, and the loss was very difficult for my friends and I. Our friend was a kind, cheerful, wonderful person who must have been suffering greatly, but nobody knew because he kept it hidden from everyone. So we also suffered greatly after he passed, and we didn't know how to overcome our suffering in skillful ways. Many of us became depressed, socially withdrawn, and started drinking alcohol heavily. This event was a painful reminder of the First Noble Truth of Suffering. My





服感傷，許多人因此變得很憂鬱，與社會疏遠和酗酒。這件事是對「苦」這個第一義諦最好的提醒。我的朋友很年輕，才剛過三十歲。

就在此刻，我瞭解我必須騰出一些時間來專心修行，如此我才能自救，幫助朋友、家人以及眾生，克服生命中的苦痛與悲傷。我知道還有一個更好的方式來過生活，一個通往解脫之道；也因為家母給我的影響，讓我對這個方式和這個道有信心，它就是佛、法、僧三寶。

我很幸運去年夏天在這裡過了三個星期。我的經驗太好了，以致我知道必須再來，停留更長一段時間，加深我的行與解。

所以我決定今夏再度回來。家母對我的計劃並不是很高興，根本不高興。家母是佛教徒，但也很實際、要求也高，不容易取悅，而且她是個母親。她要我立業，賺些錢，同時她也很關心我的健康。當然，我對她的不支持感到有點驚訝，畢竟是她首先鼓舞我來修行。

但我已經下定決心來此，因此在我辭職後，與我的朋友和女朋友道別，搬出公寓，於七月份回到此地。回顧當初的決定，我自信沒有違背家母的意思；反而是我在提醒家母，她曾要求我一生中要做的事：修行。

在此地是一個改變人生的經驗，對於佛教和生命，我學到很多，有機會在一個支持的環境下修行。我認識許多好的人也結交到了了不起的法友。在很多方面，我曾經卑順或受挑戰；經常面對疲憊、健康問題、妄想。我的貪瞋癡經常出現。有的晚上睡覺時，因白天在農場工作，我感到全身酸痛，所以在這裏，你才真正開始體會到所謂的「苦行、甘意」的真義。

但是經過一段時間後，修行真正能變為更甘美。佛教的修行對我而言是集中在修行兩件事：智慧與慈悲。在這裏，我想請教大眾一個謎語。這並不是佛教的謎語，但我想佛教徒可以瞭解這個故事：

以前有一個聰明但是很貪婪的神，他發現了快樂和解脫的秘密。但是他不想與任何人分享這個秘密，尤其是人類，所以他決定把這個秘密隱

friend was still young: He was barely past 30 years old.

It was at this point that I knew I had to take some time off and dedicate myself to my Buddhist practice, so I could try to help myself, my friends and family, and all living beings overcome life's suffering and sorrow. I knew there was a better way to live life, a path to liberation, and because of my mom's influence, I had faith that this Way and this Path was the Triple Jewel: The Buddha, the Dharma, and the Sangha.

I was fortunate enough to spend three weeks here last summer, and I had such a great experience I knew I had to come back and stay for a longer period of time so that I could deepen my practice and understanding of the Dharma.

So I made the decision to come back this summer. My Mom wasn't very happy about this idea. Not at all. She's Buddhist but she's also very practical, demanding, hard to please. AND she's a MOM. She wants me to build a career and make some money. She also had concerns about my health. Of course I was surprised at her lack of support, since she was the one who had inspired me to cultivate in the first place.

But I was determined to come here, so after quitting my job, saying goodbye to my friends and girlfriend, and moving out of my apartment, I came back here in July. Looking back on this decision, I believe that I wasn't going against what my Mom asked me to do, but rather I believe I was reminding her of what she has asked me to do my whole life: to cultivate.

Being here has been a life-changing experience. I've learned so much about Buddhism and about life, have had the opportunity to cultivate in a supportive environment, and I've met many good people and made some great Dharma friends. I have been humbled and challenged in many ways. I constantly deal with exhaustion, health problems, false thinking. My greed, hatred, and delusion are constantly coming up. Some nights I go to bed aching and sore from working on the farm. So being here, you really begin to understand the meaning of "bitter practice, sweet mind."

But after a while the practice can actually become more sweet than bitter. Buddhist practice for me is centered around the cultivation of two main things: wisdom and compassion. Before I continue I would like to ask the Assembly to answer a riddle. It is based on a story that is not based on Buddhist tradition, but is a story that I think Buddhists can appreciate:

Once there was a wise but very greedy god that discovered the secret to happiness and liberation. He didn't want to share this secret with anybody, especially humans, so he de-



藏在宇宙某處，讓人類連想都不知道想去找。各位知道他把快樂與解脫秘藏在那裏？

答案是：在他的心裏。

人類的心識是一個力量無窮的東西。從佛法中，我學習到要讓我成爲有智慧，有技能，能從貪瞋癡解放出來，我必須要發展一個專注和有德行的心識。缺乏有德與專注的心識，我們無法修行或是稱念佛的名號，或是持戒、或是幫助他人、或是覺悟。

我學習到若要對無常、煩惱與無私的真諦有深入的體會，我必須持戒以作爲我修行中道德的基礎，然後我可以經由修行關心我周遭的現實和佛法僧三寶，來沈澱我的心識。唯有如此，我才能真正發展出「般若」（智慧），和把自我解放出來俾對眾生有利益。

另一個與我修行有關的重要項目是要培養慈悲和仁愛。我相信作爲一個佛弟子最重要的事是要利益眾生而培養慈悲與仁愛。因爲如此，我盡我所能努力做一個仁愛和正面的人。仁愛的意義，我是指對眾生的福祉、快樂和解放有強壯的意願和希望。

當我們反覆不停培養仁愛的念頭，我們訓練我們的心識，擴大我們心識的內涵成爲更慈悲。如此我們正走向菩薩道，行菩薩事業。這就是三寶利益眾生最偉大的道路之一。我衷誠相信慈悲、仁愛與智慧的力量無邊無際，一個慈悲、仁愛、覺悟的心識將會影響整個宇宙。

因爲家母所以我才有可能瞭解這些。她教導我有關佛道和鼓勵我盡力去實行。感謝她與我生命中其他的善知識們。因此上週一是我的二十九歲生日，或是佛教徒稱之爲『延續日』，我在電話中對家母說有些令人驚異的事發生。她也告訴我一些以前她從未說過的事：

第一、她說我的佛法修行與知識已經超過她了。當然我一點也不相信。但是我想這是她表達她爲我感到高興和驕傲的方式。

第二、她也說她告訴她的朋友們，她的長子在萬佛聖城居住和修行。

第三、最後，她告訴我當我回家探望她和家父時，她希望我們能夠在一起做動與靜的禪修，

decided to hide this secret somewhere in the universe where human beings would never ever even think about looking. So does anyone know where he hid the secret of happiness and liberation?

The answer is the mind.

The human mind is such an immeasurably powerful thing. From the Dharma, I've learned that in order for me to become wise, skillful, and liberated from all greed, hatred, and delusion, I have to develop a concentrated and virtuous mind. Without virtuous and concentrated minds, we could not cultivate or recite the Buddha's name or hold the precepts or help other living beings or become enlightened.

I learned that in order to have deep insight in the truths of impermanence, suffering, and nonself, I have to first hold the precepts as the moral foundation of my practice and then still my mind by cultivating mindfulness of reality within and around me and mindfulness of the Buddha, the Dharma, and the Sangha. Only then can I really develop prajna and liberate my mind for the benefit of all living beings.

The other important aspect of my practice is the cultivation of compassion and loving-kindness. I believe that one of the most important things we can do as disciples of the Buddha to benefit living beings is to cultivate compassion and loving-kindness. Because of this, I work hard to be the most kind and loving and positive person I can possibly be. By loving-kindness, I mean the strong wish and hope for the welfare, happiness and liberation of all living beings.

When we cultivate kind thoughts over and over again, we are training our minds and expand the capacity of our minds to be more compassionate. By doing that we are walking the path of the Bodhisattva and doing the work of Bodhisattvas. This is one of the greatest ways that the Triple Jewel benefits living beings. I sincerely believe that the power of compassion, loving-kindness, and wisdom are boundless and immeasurable, and that a compassionate loving enlightened mind can affect the entire universe.

It was my Mom that made it possible for me to understand all this. She did this by teaching me about the Buddha's path and inspiring me to try my best to walk it. Thanks to her and other Buddhist teachers in my life. So last Monday was my 29th birthday, or what some Buddhists like to call "continuation day." I was talking to my mom on the phone when something amazing happened. She told me certain things I've haven't ever heard her say before:

1. First, she said that my Buddhist practice and knowledge have surpassed hers. Of course I don't believe this at all, but I





以及誦經書。

我想我大概在作夢或是起幻想，但是我並沒有。這是對家母和我一個主要的突破，我們現在不再只是母子、師生，我們現在也是佛友了。

我們的父母不只是我們的父母而已，他們也是我們的第一位導師。我們要牢記此事。我們永遠無法回報他們對我們多年與一生的慈愛，但是我們能做最好的就是尊敬他們，崇敬他們，用最誠摯的願望來修行。我鼓勵在座的家長們，盡您所能去瞭解和慈愛您的子女，不只是對他們的願望和目標，也去瞭解他們的煩惱。現在的年輕人要經歷許多事務，所以父母給他們的支持是很重要的。

年輕人有許多方式可以回報父母的慈愛。我知道我永遠無法給家母很多錢財，一個大房子，或是漂亮的汽車，但是我知道我可以給她最好的禮物：「法」禮。而且我也知道因為我的無知和生澀，帶給她和家父許多煩惱和憂傷。所以現在是我回報我母親往昔給我一切的時機，也是我努力來不僅是利益她，而且是利益眾生。

我要感謝法會大眾今晚給我與大家分享的機會，就像「本漢」上週末的談話一樣，我在佛教上也僅像個初生嬰孩一樣。我每晚見到您們許多面孔，但是我並不知道您們的名字，可是我要您們知道我十分感激有這樣的機會成爲這個社區的一份子，也能與您們一起修行。謝謝您們！

我想用以下對慈愛的短短禪思來結束我的談話：

願眾生遠離煩惱，痛苦和悲傷。

願眾生有慈悲、智慧與技能。

願眾生遠離痛苦和悲傷的此岸，抵達  
解脫和和平的彼岸。

願眾生往生淨土。

願眾生成佛與菩薩。

阿彌陀佛

think that's her way of saying that she's proud of and happy for me.

2. She also said she tells all her friends that her oldest son lives and practices at the City of Ten Thousand Buddhas.

3. Finally, she told me that when I come home to see her and my dad, she would like for us to do sitting and walking meditation and recite sutras together.

I thought I was dreaming or hallucinating or something, but I wasn't. It was a major breakthrough for my Mom and I, because now we are not only mother and son, teacher and student; we are now also Dharma friends.

Our parents are not only our parents, they are our first teachers. We must always be mindful of this. We can never repay their kindness over so many years and lifetimes, but the best we can do is respect them, honor them, and have the sincere aspiration to cultivate. The only thing that I encourage parents out there to do is to try your best to be understanding and compassionate with your children, not only when it comes to their aspirations and goals, but also their suffering. Young people go through so much today, so it's important they have parents that support them.

There are many ways for us young people to repay the kindness of our parents. I know that I can never give my Mom lots of money, a big house, or fancy cars, but I know I can give her the best gift of all, the gift of Dharma. And I also know that because of my ignorance and unskillfulness, I have caused her and my dad much suffering and sorrow. So now it's my turn to repay my Mom for all that she has done for me, and also to strive diligently to benefit not only her but all living beings.

I would like to thank the Assembly for the opportunity to share with you tonight. Like Berhen who spoke last weekend, I'm also just a baby when it comes to Buddhism. I see many of your faces every day but I don't know many of your names, but I wanted you to know that I'm grateful to have the opportunity to be apart of this community and to cultivate with you. Thank you.

I would like to end with a short meditation on loving-kindness:

May all living beings be free of suffering, pain, and sorrow,  
May all living beings become compassionate and wise and skillful,

May all living beings leave behind this shore of suffering and sorrow and cross over to the shore of liberation and peace,  
May all living beings enter and dwell in the Pure Land,  
May all living beings become Buddhas and Bodhisattvas.

A Mi To Fwo.

