

今天是觀世音菩薩出家日，觀世音菩薩是尋聲救苦，爲什麼他可以聽聞到所有眾生的聲音？就是因爲他反聞聞他的自性，他也教我們反聞聞自性。我們的佛性是充滿光明的，跟所有的眾生都是連接的。

我想分享一個真實的故事，是關於一位法國人，他有一點反聞聞自性的這種經驗。他的名字叫 Jacque Lusseyran，1924 年在巴黎生的，有一個非常快樂的童年。但是就在 7 歲的時候，他在學校不小心跌倒了，他的頭就撞到一張桌子，當時他戴眼鏡，他的眼鏡就扎到他的眼睛裏面。當他醒過來的時候，醫生已經把他的眼睛切除了。另外一隻眼睛也瞎了，所以他就變成瞎子。

但是，他發現雖然他的眼睛看不見，但是他的內心裏面有一道很強的光明，而這個光明比外面世界上的光明都強，所以，如果他一直專心在這個光明上，他就還是可以感覺到外面的世界。他可以感覺到樹、牆、人，甚至他可以感覺到人的心裏。他也會聽到所有的物質，或者是人，都有發出一種聲音，會有一種壓力或者是能量。因爲他用這些感覺，他就可以看，就避免到處走的時候碰到東西，所以他雖然失去他的眼睛，但是他在其他的知覺上更有力量，專心的能力加強很多。

可是他發現如果他害怕，或者擔心、生氣、妒嫉，或者是悲哀的時候，他就沒有這種感覺，就好像真的瞎了。所以他說這個瞎，其實盲目是你的心態，不是你的眼睛。因爲他是一個瞎子，他有機會發展內在的這種能力，他就活在當下。



團體的領袖，他們就非常殘忍地來審問他，大概有 45 天之久。之後，就把他關在監獄裏六個月，後來又把他送進集中營。在集中營過了兩年，被美軍解放的時候，原來的 2000 個法國人只剩下 30 人，那他是其中一個。

他是怎樣生存的？他說：「每次我受不了集中營的考驗和那種殘忍的時候，我就閉上眼睛，把外面的世界都關掉，然後進到內心的光

發掘內在的光明 Discovering the Inner Light

比丘尼恆音 講/譯 2007 年 10 月 28 日 於萬佛聖城大齋堂

A TALK GIVEN AND TRANSLATED BY BHIKSHUNI HENG YIN

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AT THE CITY OF TEN THOUSAND BUDDHAS

當他 16 歲的時候，第二次世界戰爭開始爆發了，納粹很快就佔領法國，所以他就又變成不自由的法國公民。可是他也發現，他外在的自由沒有了，他的內在因爲可以跟他內心的光明連接，所以他還是很自由的。

他發現他的使命是要去提醒他的同胞說，「你們真的是自由的，不要認爲自己是不自由的。」所以他組織一個抗納粹的團體，有 600 多個年輕人跟隨他，出版一份地下報紙，做了很多事情來幫法國得到自由。因爲他的記憶力非常好，他把這幾千個人的電話號碼都記在他的腦子裏，所以納粹就不會發現有什麼任何證據。

可是在 1943 年的時候，他又被納粹的警察捉去了。因爲他是那個

明裏面去。我發現真正的慈悲跟生命在那裏面，之後我再打開眼睛，去面對外面這種屠殺和悲慘的狀況，因此我就可以生存下來。」他發現「一切是唯心造的」，我們的命運是由自己內在來決定的。

戰爭結束以後，他上完大學，就在大學教書。做了很多事情來提倡盲人是跟一般人一樣的，我們不應該歧視他們，他們不是什麼都不懂的，也有各種天賦，他們也應該是有平等的工作機會。

雖然他不是佛教徒，但是他這種經驗跟我們講的反聞聞自性有一點相同。我們的自性是充滿了光明，它是永遠存在的，雖然我們爲外在的東西，比如我們的家庭、財物、名聲、摯愛的人、朋友、錢----- 這些所有的東西，我們都可以

失去。甚至我們的眼睛、耳朵、腿跟手，我們都可以失去，但是我們自性的光明還是存在的，可讓我們永遠是自在的、快樂的。所以 Lusseyran 就說，做一個瞎子，失明是他最大的快樂、最大的幸福。

我們不需要等到變成瞎子，才來找這個內心的光明，我們可以在念觀世音菩薩的時候，或者是修我們自己的法門的時候，就可以來發掘我們自己自性的光明。



Today is Guan Shi Yin Bodhisattva's leaving home day. Guan Shi Yin Bodhisattva listens to living beings' sounds and rescues them from suffering. Why is he able to hear the sounds of all the living beings in the world? It is because he listens to his own nature, and he also teaches us to do the same. Our Buddha nature is full of light and is connected with all living beings.

I'd like to share a true story about a man who lived in France whose life illustrated the principle of returning the light and listening inwards. Jacques Lusseyran was born in Paris in 1924 and had a very happy childhood. At the age of seven, when he was at school, he tripped and fell and hit his head against his teacher's desk. One arm of his eyeglasses pierced into his eyes, and when he woke up, he was completely and permanently blind.

You might conclude that he must have had a miserable life, but instead his blindness caused him to discover the inner light within his heart, which is much stronger than the light outside. By being mindful of that light, he was able to perceive the outside world; he was able to perceive objects, trees, walls, and even what people

were thinking or feeling. Because he was blind, he became much more sensitive to the sounds, pressure and energy that were around him. And he discovered that he could still see, just not through his eyes. He could also "hear" tones emanating from everything and he was sensitive to pressures exerted by them, so he could avoid bumping into them. Though he lost his eyes as an instrument for seeing, he gained much greater sensitivity in other sense faculties and in the power of his mindfulness.

However, he found that whenever he was overcome by emotions, like fear, worry, anger, jealousy, or sorrow, he would lose that mindfulness and perception and become truly blind. Therefore, he said that blindness is a state of mind, not a physical condition. Being blind gave him an opportunity to develop his inner light, and to always live in the present moment. When he was sixteen, World War II broke out. Pretty soon the Nazis had occupied France and his outer freedom was taken away, but he found an inner freedom that could not be taken away, due to this luminous light in his nature.

He wanted to remind his fellow citizens that they too had an inner freedom which they should not forget, so he founded a resistance group, leading 600 young people to help France work toward freedom by publishing and distributing an underground newspaper. His memory was so strong that he was able to keep thousands of phone numbers in his mind; in this way, there would be no incriminating written evidence of the group for the Nazis to find.

In 1943, the Nazis arrested him, and because he was the leader of the group, he was brutally interrogated for 45 days straight. Later he was put in prison for six months, and then taken to a concentration

camp. Two years later, when the US army finally liberated the camp, only 30 of the 2,000 Frenchmen that had been sent to the camp were still alive, and he was one of them.

How did he survive all the cruelty? He said, "Every time the tests in the camp became unbearable, I closed myself off from the world and entered a refuge where the SS could not reach me. I directed my gaze at the inner light – which was life, and love. Then I could open my eyes to the slaughter and misery. I survived them.... Our fate is shaped from within ourselves."

After the war, he completed his university degree and began to teach at a university. He worked for the recognition that blind people are equal to seeing people, that they have many talents and should be given equal opportunities for work.

Although he was not a Buddhist, his experiences seem a little similar to what we study in the Sutras, where Guanyin Bodhisattva talks about returning our hearing to hear the self nature. He was going in that direction. He discovered an inner nature, which is full of light and is a true source of happiness, and which cannot be taken from us no matter what else we lose outside. We might lose our home, our possessions, our reputation, our money, our loved ones, our friends, our arms, our legs, our sight and hearing, but still we can always find our inner nature. That is why Lusseyran said that blindness was his greatest happiness. It was not a misfortune for him. As for us, we don't have to wait until we lose our eyes to begin to find the light in our nature. We can do that now just by reciting Guanyin's name or practicing whatever dharma door we choose to practice.