

“When the water is clear, the moon appears.” Where the water is clear, the moon gets reflected in the water. “When there are clouds, the moon is hidden.” The clouds in the sky cover the moon up so it seems to disappear. When the moon appears in clear water, has the moon really come to that place? When clouds hide the moon, has the moon really gone away? These are just analogies.

Also, sometimes when people look at clouds moving through the sky, they see the moon moving and the clouds standing still. Actually it is the clouds that are moving while the moon stays still, but some see the moon moving. Also, when a boat is moving down a river, it appears to some that the two banks are moving and the boat is stationary. Do the banks actually move? No, it is the boat that moves.

The Buddha’s transformation bod-

ies come and go, but his Dharma body does not. We are only talking about the state of the Dharma body. Do not mistake the Dharma body for the transformation bodies. Maitreya Bodhisattva spoke a verse which says,

*What comes and goes are the
Buddha’s transformation bodies.*

*The Thus Come One is eternally
unmoving.*

*He is neither the same nor different from
Every place within the Dharma Realm.*

The Buddha’s transformation bodies come and go, but the Thus Come One remains unmoved. In the Dharma Realm, there is neither one nor many. This is how Maitreya Buddha explained the meaning of “Thus Come One”.

You should know that it’s not the Buddha who comes and goes nor the Thus Come One who comes and goes,

it is the discriminations of your eighth consciousness which perceives a coming and a going. When the *Vajra Sutra* tells you not to consider the Buddha as either sitting, reclining, coming or going, it is telling you not to make such distinctions. When you no longer make discriminations, your wisdom can appear. Your *prajna* will manifest. Why is your *prajna* so minute? Why is your wisdom so minute? It’s because your sense of discrimination is so overwhelming that there is no place for wisdom to exist. Because of your excessive tendency to discriminate, your eighth consciousness is filled with such filth. Your eighth consciousness is originally the purest place, but then you throw trash in it. What trash? Discriminating thoughts. If you clean up all these distinctions, your wisdom will appear.

我的沉思：看 不願面對的真相

Reflections after Watching “An Inconvenient Truth”

比丘 近乎 講於萬佛聖城佛殿

A TALK GIVEN BY BHIKSHU JIN PIN

IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS

編輯部 中譯 CHINESE TRANSLATED BY EDITORIAL STAFF



The movie “An Inconvenient Truth” reminds me that I am a citizen of the world, and that this world is each and everyone’s responsibility. It teaches us that all of us in this world are closely connected. From the Buddhist perspective, we would call this our “dependent retribution”. In some small way it is like the *Avatamsaka Sutra*, because if we think of the world, instead of this country, as our home, we are broadening our minds and ultimately

enabling ourselves to regard the entire cosmos or Dharma realm as our home.

There were a variety of suggestions on the issue of global warming. A teacher spoke of carpooling as a simple “off-the-cuff” solution. A nun saw this as a positive opportunity to promote vegetarianism because, as she said “pound for pound, less energy is required to feed vegetarians as opposed to meat eaters.” I asked a Buddhist monk what would he

recommend as a solution to global warming. His reply was that “people should slow down their pace. This world is too hectic and everything is fast-paced. People are racing, competing in every aspect of life – from business to leisure activities to sports. If only this world could slow down.” How can this world slow down when nobody is willing to give in, or to take a loss?

When I was young, there was no

smog in Malaysia. The air was clean and fresh everywhere. Now, for about four months each year, the entire country becomes enveloped in a thick haze. This haze is created when a neighboring country burns large tracts of virgin jungle as a means of clearing it, in order to establish commercial plantations. They believe that burning is the cheapest and fastest way to get the job done. Who is responsible for this? The people involved are a group of Malaysian people who went to a neighboring country for the plantation business. I think of these people as self-benefiting.

Basically, it is the minds of people that have deteriorated and created today's predicament. Whether carpooling will succeed, whether more people will become vegetarians, whether people will restrain large scale open burning, whether governments will cooperate with one another – all depends on the minds of the people.

The principles of collective karma and interconnectedness with our dependent retribution are well explained in the *Shurangama Sutra*. We know that conditioned dharmas will arise, grow, mature and become extinct due to the mind. Accepting the statistics shown in the movie as speaking the truth, it is easy to accept the cause of this deterioration come from the mind.

How do the minds of living beings become cured? We can improve our dependent retribution through the power of cultivation. This requires faith and sincerity. Having faith means to accept the teaching first, and the experience will follow later on. I am referring to the power of prayer, which purifies the minds of living beings. No scientific finding can help us understand the power of faith and cultivation.

This planet Earth should have been hit by a huge comet several years ago. The comet was named Comet Kahoutek. However, the disaster was averted through the sincere prayer of two of the "three steps one bow cultivators". This is a classic example of faith. If the power of prayer can avert disasters caused by a comet, how much the more so can it cure



the minds of living beings and prevent potential catastrophes, which arise from global warming. In the Great Compassion Dharma assembly, the Buddha said "The great spiritual mantra can cause even withered trees to grow new branches, bloom and bear fruit. How much the more so can it cure the sickness and disease of the bodies of living conscious beings."

How else does one cure the sickness of the mind? How to awaken the confused mind? An example of this is about the Song dynasty scholar Su Dongpo and Dhyana Master Foyin.

The conversation began with Su Dongpo and Chan Master Foyin sitting in meditation at Gold Mountain Monastery.

Su Dongpo, feeling very peaceful in body and mind, asked the Chan Master, "Chan Master, what do I look like sitting here?" Chan Master Foyin: "You look magnificent, just like a Buddha."

Chan Master continued: "What do I look like to you?" Su Dongpo, who never let an opportunity to tease the Chan Master go by, immediately said, "You look like a piece of turd!" When the Chan Master did not respond to his comment, Su Dongpo thought he had won the exchange. After he returned, he told everyone what had happened, saying, "I won today."

But his little sister said, "Brother, you lost! The Chan Master had a Buddha in his mind, so he saw you as a Buddha. You have dried excrement in your mind, so you saw the Chan Master as a piece of turd!" Su Dongpo was speechless. He realized that his Chan skill was still not up to par with Chan Master Foyin's.

In the Flower Adornment Sutra, we read that there are myriads of world systems. Some are wholly defiled, some are pure and some are a mixture of purity and defilement. The world we are

going to create comes from the window of our mind. Venerable Master has explained that this world is full of black energy. And by cultivating Chan, we can detoxify this black energy.

As beginners in cultivation, we have not fully grasped the principle that everything is made from the mind alone. Wouldn't you say, the teaching requires faith first?

Earlier I mentioned General Bai Qi during the Warring States Period. The opposing army of 400,000 soldiers had already laid down their arms and surrendered to him. Yet he asked them to dig trenches to jump in and then he buried them alive! The 400,000 soldiers dug their own graves and were buried alive. This is truly tragic. But suppose I were to ask, "Who really was digging his own grave?" What a silly question this must be! You just told us that the soldiers dug their own grave so why do you ask this silly question?

Buddhism is about understanding cause and effect. So on a slightly deeper reflection it was the general who was digging his own grave. It depends on how you see it and when you see it. The soldiers were digging the graves as a manifestation of karmic retribution, while the general was planting the seeds of karma for himself. Put another way, the soldiers were being liberated, while the general was digging his own grave, having to be reborn in the three evil destinies to repay every bit of the 400,000 lives he took plus interest.

What if the soldiers, while being buried alive, still harbored hatred and vengeance? Then they would certainly be continuing to plant the seeds for being buried alive again sometime in the distant future. This returns to the issue of whether harboring emotional seeds of anger at the time of one's death influences one's karmic retribution. To answer the question, the soldiers were digging their own graves and are continuing to dig their own graves if they still harbor emotional seeds of anger. Is this necessary?

The cycle of karma cannot be ended without attending to emotion. Therefore, it

is said, "Karma ended and emotions empty defines a Buddha. Karma heavy and emotions turbid defines a living being."

Anger is therefore a seed of rebirth. It is the Siamese twin of love and desire. The Buddha while sitting under the Bodhi tree had two tests; the first test was on emotional love when the demon's daughters came. The final test was on anger when Mara and his hordes attacked him and the Buddha entered into the Samadhi of Non-contention. Cultivation is about getting rid of emotional anger and love – this is the inconvenient truth in cultivation.

我認爲「不願面對的真相」是一部不錯的影片。它提醒我，我是世界的公民，我們每個人對這個世界都有責任。它也教導我們，在這個世界上，我們彼此都是息息相關的，這就是佛教所謂的依報與共業。如果我們能以世界——而非以國——爲家，我們的心量就能擴大如同《華嚴經》般，以整個宇宙或法界爲家。

對於地球暖化的問題，有許多不同的建議。一位教師未經仔細思索的提出汽車共乘作爲解決問題的方法。一位比丘尼則善用這個機會提倡素食，因爲素食者飽食所需的能源遠低於肉食者。我問一位師兄弟：「看過這部電影的人一定會問出家人：你們出家人對解決地球暖化有甚麼對策？」他回答說：「人們應放慢腳步。這個世界太忙亂，步調太快了。人們生活在競賽中，從賺錢、休閒活動到運動都在競爭。這個世界如果能慢下來就好了！」可惜很少有人願意讓步或吃虧，這個世界怎可能慢下來呢？

回想在我年幼的時候，馬來西亞沒有空氣污染的問題，到處都是新鮮的空氣。現在則每年有四個月，濃煙籠罩全國。原因是鄰國正在大肆砍除原始叢林，以作爲農地，而火燒是最便宜、最快的方法。是誰在燒這些叢林呢？是到鄰國去發展農作的馬來西亞人，我認爲叫他們是自私自利的人更恰當。

由於人心的惡化，所以造成現今的困境。汽車共乘是否會成功？是否會更多人吃素？人們是否會節制大規模的露天燃燒？國與國間是否會互相合作？它們完全決定於人心。

《楞嚴經》對共業以及依報相關連的道理解釋得非常清楚。由於人心的關係，一切有爲法都會有生住異滅。我們如果相信影片中的統計數據，就不難接受：這些惡化乃肇因於人心。

如何治療眾生的心靈呢？藉著修行的力量，我們可以來改善我們的依報；然而這需要信心及誠心。我談的是以祈禱的力量來淨化眾生心靈。科學研究是無法幫助我們瞭解信心及修行的力量的。

二十幾年前地球眼看就要被一個巨大的慧星迎面撞上，二位三合一拜行者的誠心祈禱，奇蹟似地化解了這場浩劫，這是誠心的典型例子。由此可知，至誠懇切的祈福不只能化解慧星撞擊的浩劫，它當然能治療眾生的心靈，以及化解地球暖化可能引起的災難。誠如佛陀在大悲法會中說：「大悲神咒既能令枯樹重生新枝、開花，並結果，它當然也能治療眾生的疾病。」

如何治療心的疾病呢？如何覺醒迷心呢？宋朝大文豪蘇東坡與佛印禪師的有趣對話公案，就是個例子。有一回蘇東坡與佛印禪師在金山寺打坐。蘇東坡坐得身心泰然，便問道：「禪師！你看我坐在這兒像什麼？」佛印禪師說：「你看起來像一尊佛。」禪師接著問：「那你看我像什麼？」蘇東坡絕不放過調侃佛印禪師的任何機會，答道：「你看起來像一堆糞！」佛印禪師並沒有還嘴，蘇東坡以爲這回他贏了。

回去後逢人便得意洋洋的宣說當天他贏了佛印禪師的事。不料他的妹妹卻說道：「哥哥，這回你又輸了！佛印禪師心裏有佛，所以他看你像一尊佛。而你心裏充滿了糞，所以

你看佛印禪師像一堆糞！」蘇東坡聽後啞口無言，他明白他自己的禪坐工夫還是遠不及佛印禪師。

《華嚴經》中說世界無數，有的清淨，有的污濁，有的淨穢相雜。我們這個世界，是來自於我們內心所成就的。上人曾說這個世界充滿了黑氣，而坐禪可以去毒，淨化空氣。初學者還不能充分明白「一切唯心造」的道理，您不認爲我們需要先相信這教導嗎？

早先我提及戰國時代秦國大將白起，他在趙國四十萬大軍棄甲投降後，竟然命令降軍挖掘壕溝，然後跳下去遭受活埋！這四十萬大軍自掘墳墓然後被活埋，確實是大悲劇；然而「究竟是誰在自掘墳墓呢？」佛教說因果是絲毫不爽的。士兵們掘墳墓，是業報的表現，而白起則是在爲自己種造業的種子。換句話說，士兵們正被解放，而白起則是在自掘墳墓；他必將往生三惡道，償還四十萬大軍的生命外加利息。

如果士兵們被活埋時懷恨在心，會有什麼結果呢？他們確定會將被活埋的種子再持續至未來。所以答案是：如果士兵們懷恨在心的話，他們不僅是在自掘墳墓，也在持續的自掘墳墓。如果情感不斷的話，業果循環也不可能斷。所以說：「業盡情空是真佛，業重情迷是眾生。」

因此，瞋恨是生死的種子，它和慾愛是連體兄弟。佛陀在菩提樹下打坐時，遭遇到兩次魔考：先是魔王女兒情慾誘惑的考驗；其次是面對魔王及魔軍的攻擊時，佛陀以入「無諍三昧」對治瞋恨心。修行就是要斷欲去愛及瞋恨——這是修行上需面對的真相。



這個世界如果能慢下來就好了！

If only this world could slow down!