

# 善知識教

## The Teaching of a Good and Wise Teacher



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2006年冬天，聖城有個特別的二週彌陀七法會。平常我是專修念佛法門，因此很希望有因緣參加佛七，還有接下來的三週禪七，來專心念佛。法會後，一位法師建議我多留幾天，去旁聽法大春季班的課程，可以增加一點對佛法的認識及體驗聖城的日常生活，我心裏非常猶豫。因為來之前，我沒有做長時間的安排，客戶已經打電話來催我回去了。我想聖城的日常功課多，在家也許有更多時間念佛，考慮又考慮，決定還是回去。

在離開前，我與一位法師講了我的困惑，法師開示說：「修行最重要是要隨眾，如果你想做什麼功課，就做什麼，那是在修『我』，而不是在修道。在隨眾的過程中，道心不知不覺就增長了，我執也慢慢減少。」法師又開示說：「念佛三昧，就是要在行、住、坐、臥中都念佛，定力在動中培養。」接著又說：「萬佛城裏很多人都修念佛法門，出家眾持戒清淨，妳有機會與這麼多出家人在一起修行，這

In the winter of 2006, there was a special two-week Amitabha Recitation. Since I practice reciting the Buddha's name, I hoped to attend it and also the three-week Chan session. After the five weeks were over, a Dharma Master suggested that I stay a few more days to audit some classes at Dharma Realm Buddhist University (DRBU) to learn some Dharma and to experience the daily life at the City of Ten Thousand Buddhas (CTTB). I hesitated for a few reasons. I hadn't made arrangements for such a long absence, and my clients started to call and urge me to go back. Also, I thought that I'd have more time to recite Amitabha's name at home since there were so many ceremonies at CTTB. After thinking about it, I decided to go back.

A day before I was to leave, I told a Dharma Master about my confusion and asked for advice. The Dharma Master said, "It is very important to cultivate in a group. If you just practice whatever dharma you want at leisure, you reinforce the sense of self. By following the assembly, you develop your commitment to the Path and reduce the sense of self. If you want to achieve the Buddha Recitation Samadhi, then you should be mindful of the Buddha all the time regardless of whether you are walking, standing, sitting, or lying down. The Samadhi is cultivated through movement." She also said, "At CTTB, many people practice reciting the Buddha's name and the Sangha holds the

有多好，即使挨罵，也是很好的。就像在石頭下長出來的小苗，特別強壯。」法師最後說：「如果我是妳的話，我就留在聖城。」法師一席話，令我恍然大悟，因此我又延期了四個星期。

除了參加日常功課，常住的工作以外，我旁聽法大的一些課程。爲了多了解聖城生活，就再延期一個月。漸漸的，我了解到修行是要改變習氣，就像上人常說：「人道成，佛道才成。」當我們的習氣毛病、妄想、執著、人我是非去除之後，我們的心自然與佛心相契，佛性自然顯現。爲什麼我念佛時不能專一？因我的心是閉塞的，被我執繫縛，念的是我，而不是佛，當然不能與佛感應道交。

我非常感激上人珍貴的講經說法被錄製保存下來，並印成書出版，令我們有機會聽到上人說法的錄音。有很多次當我面臨問題及考驗時，都可以在午齋或晚上聽經時，在上人的開示中找到答案。有一次，當我爲工作而擔憂時，在晚上的開示中，上人講到：「人活在世上，以爲就是爲了掙一點錢，吃一點飯。因爲你沒有錢，所以你不得不去工作；你掙錢爲了買食物和衣服。如果生活就是吃、穿和住在一個好房子裏，真的太沒有意思了！」當我聽完開示後，關於工作的煩惱不翼而飛，我一直覺得上人給我新的生命。

上人的教導就像「華嚴經」經文所說：

善知識教，猶如春日，  
生長一切，善法根苗。  
善知識教，猶如滿月，  
凡所照及，皆使清涼，  
善知識教，如夏雪山，  
能除一切諸獸熱渴。  
善知識教，如芳池日，  
能開一切善心蓮華。  
善知識教，如大寶洲，  
種種法寶充滿其心。

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precepts purely. It is a great opportunity to practice with so many Sanghas, and it's even good if you get scolded, for 'what doesn't kill you makes you stronger.' If I were you, I would stay at CTTB." So I postponed my flight for four weeks.

In addition to attending the daily ceremonies at the Buddha Hall and doing community service, I audited a few DRBU classes. To better understand the lifestyle at CTTB, I extended my stay for another month. Gradually, I realized that cultivation is about changing our habits. The Venerable Master always said, "If you perfect your humanity, you will naturally become a Buddha." By getting rid of afflictions, bad habits, attachments and false thinking, our Buddha nature will manifest. Why can't I be mindful of Buddha at all times? It's because my heart is closed. It is attached to the self. I'm always mindful of myself, not mindful of Buddha. No wonder there is no response.

I am very grateful that the Venerable Master's precious lectures are preserved on tapes and printed in books so we have the chance to listen to the Venerable Master's lectures. I have experienced many occasions when the Venerable Master's tape was being played during mealtimes or in the evenings, when his words penetrated right to the root of the problems and tests I was facing at the time. One time, I worried about my job. In the evening lecture, Venerable Master spoke "The ultimate meaning of being in this world is making a little money and eating a little food. You don't have any money so you have to go to work. You make money in order to buy food and clothes. If all there is to this life is eating, wearing clothes and living in a nice house, it is really meaningless." My affliction about work was gone after the lecture. I always felt that the Venerable Master gave me a new life.

The Venerable Master's teaching is aptly described in the *Flower Adornment Sutra*: The Youth Good Wealth contemplated and reflected upon the instructions of his Good and Wise Advisor. He was like the great sea, which receives the rains from the great clouds without satiation. He had the following thought:

*The Good and Wise Advisor's teaching is like a spring sun in that it produces and make grow the roots and sprouts of all good dharma.*

*The Good and Wise Advisor's teaching is like a full moon in that it refreshes and cools everything it shines on.*

*The Good and Wise Advisor's teaching is like a snow mountain in a summer in that it can dispel the heat and thirst of all beasts.*

*The Good and Wise Advisor's teaching is like the sun on a fragrant pool in that it can open the lotus flower of the mind of all goodness.*

*The Good and Wise Advisor's teaching is like a great jeweled continent, in that the various Dharma jewels fill his heart.*

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