

Bringing the Buddha's Wisdom into a New Century



如是文
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將佛陀的智慧帶入世紀

我們知道真正的智慧生命是無限的，是超越一切時間的限制，所以我們說：「要把佛陀的智慧帶入世紀」，我個人覺得這一個想法，是非常積極的。因為不僅我們自己要明白佛陀所教我們智慧的課程，而且還願意從自己的心裏面，發出來一個願力。

什麼願力呢？把佛陀的智慧帶入到新的世紀！在時間的遷流中，或許我們都是做一個隨波逐流的人，隨著時光的流逝，我們自自然然地，流進了世紀這個大河裏邊。今天我們每一個人，要向我們自性裏面的智慧，來找一找，來想一想——在這個新世紀的開始，我怎麼樣來處理自己內心的世界？把我的內心世界，處理到合理的境界，之後，分享和貢獻給別人，有一份自己的努力，有一份自己的願力。

這樣我們來談談世紀，我這個學習佛法的人，我的責任是什麼？我覺得這個意義無窮。藉著佛陀的智慧、古來修行人的智慧，來幫助我們瞭解，什麼叫做「智慧」？

智和智慧，可以說是同樣一件事情。一個是它的本體，一個是它的一個作用。「智」是一個知道的「知」，下面一個「日」。就是說：你所認識的真理就像太陽一樣的光明，照遍一切。能夠很肯定、很正確地決定所想、所做的，這叫做「智」。那麼什麼又叫做「慧」呢？慧，就是一種明白。這個明白，是把事物的道理，都明白到很透徹了，這個就叫「慧」。

學習智慧，可以說是我們佛教徒的本份，因為佛就是一位最圓滿的大智慧者，佛把最圓滿的大智慧，布施我們眾生、教化我們眾生。

我們自性的智慧，被很多的雜念染污遮障住了，這就是煩惱。很煩！很惱！但是煩什麼？惱什麼？自己也不是很明白。其實煩惱的根源無非來自於「我」。因為我們把這個「我」看

現在是新春時期，首先祝福大家春節快樂！春天，草木欣欣以向榮，這是一切生機醞釀之後，待機而發，無限澎湃生命力的一個開始，所以可以說是最美好的一個生機。

那麼什麼又叫做快樂呢？我們來學習佛法，是希望自己快樂，也希望他人沒有煩惱。但是，每一個人所追求快樂的方向不一樣，因此所呈現出來內心的感受，也不相同。有人從快樂當中，得到真正的解脫，但是也有人從快樂的追求當中，迷失了自己，生出了很多的煩惱。

上人教導我們：遇到一切事情，你能夠把事情看得清楚、看得正確，知道該怎麼做，能夠看得破，放下，得到自在，這個就是快樂。相信每一個人，都很希望體會到這樣美好的道理，也希望自己能夠得到這樣的受用，所以，我們必需要學習什麼是智慧！

在時空交流的境界下，我們有多少人，能從一百年中第一年的第一天，一直生存到第一百年的最後一天？這在人有限的生命過程當中，並不是人人都能做到，但在佛法裏面，

得太重要了，看得太高了，因為這個「我」，我們得不到自由。

上人說：佛教就是智慧的教，以佛陀的智慧來自我教育，希望把自己的佛性，智慧的光明，教育成功跟佛一樣。想要學習智慧，必需要有正確的方法。上人說：誰能夠把「我」放下，就是明白佛法。記得上人有一次講經，就說：「我跟你們沒有什麼不同，唯一不同的，就是我没有我自己。」但是，如果說，沒有我們自己，我們就不知道如何來處理我自己了，是嗎？

不要說起心動念，我們沒有辦法覺察自己，就是一言一行，我們都繞著一個「我」。上人在十六歲的時候，寫下省修日記，有一句話說「人壞於名利，死於情欲。」人，怎麼壞的？怎麼死的？一位佛友說：「有的人，雖然活到了六十歲，大家才把他送走，可是他在十六歲的時候，就已經死了。」為什麼有這樣的話呢？因為人自私、自利的心，是無限量的，錯用它的時候，沒有任何約束地向外馳求，以自私、自利的心做為一個基本，不要命地去追逐名利，把自己的佛性給殺死了。

我們處在這樣一個時代，不要覺得——佛法是老舊的，佛法是談玄說妙的，佛法跟我是分開的，佛法需要跟著時代的改變，要改變它的內涵；相反的，我們要充實佛法的內涵。

要充實佛法的內涵，唯有從我們自己的心裏面，來調整我們自己，學習智慧，就必需要有一個正確的方法。這個方法很簡單，上人說：如果我們不發脾氣，那麼我們自性裏面的智慧，就會一

This is the beginning of a new year. First, I would like to wish everyone a Happy New Year. In the spring, plants are blossoming and this is the point after preparation, waiting for opportunity, as well as a beginning for an unlimited life force. Thus, it can be said that this is the most beautiful part of living.

What is happiness? We learn Buddhism because we want to be happy. At the same time, we also want others not to have afflictions. However, everyone pursues happiness in different directions. Consequently, the reflections of internal feelings are thus different. Some people are able to get true release from happiness. However, some people get lost in the pursuit of happiness and thus have a lot of afflictions.

The Venerable Master taught us the following: when encountering any situation, if you see things clearly, know what to do, are able to let it go, to detach and not be uneasy, then this is happiness. I believe we all would like to experience this wonderful theory and hope that we are able to put this theory into application. Thus, it is necessary for us to learn what wisdom is.

In the time-space continuum, how many people can live from the first day of the century to the last day of the century? In our limited life span, not everyone can achieve it. However, in Buddhism, we know true wisdom is limitless. It is beyond the limitation of time. Thus, we are saying “Let’s bring Buddha’s wisdom into a new century.” Personally, I think this thought is very labor-intensive. Not only do we need to understand the class materials that the Buddha is teaching us but also we have to be willing to voice a vow from the bottom of our hearts.

What vow? The vow of bringing Buddha’s wisdom into a new century. In the dimension of time, perhaps we will just ride the waves of time into the river of a new century. Every single one of us should be looking inward into the wisdom in our self-nature. Think about how I should take care my internal world in this new century. Think about what I am going to resolve the issues in my internal world in a logical manner. Then, share your experience with others as a contribution that includes

effort and vow.

Let’s talk about what my responsibility is as a person learning about Buddhism in this century. I think this is extremely meaningful. We need to use the wisdom of the Buddha and the ancient cultivators to assist us in understanding the meaning of wisdom.

Wisdom is a combination of intelligence and understanding. We can say that they are the same thing. One is its form while the other is its application. The Chinese character for “intelligent” is composed of the character “knowing” with the character “sun” below it. In other words, the true logic of understanding is analogous to the brightness of the sun. It is able to shine everywhere. You can precisely and confidently decide your thoughts and actions. This is intelligence. What is understanding? This particular type of understanding is the ability to interpret the logic of things and situations thoroughly as if they were transparent. This is understanding.

Learning about wisdom is a basic responsibility of Buddhists because the Buddha is the one with complete great wisdom. He shares his great wisdom with living beings and teaches us the Path.

The wisdom from our self-nature has been contaminated by false thoughts. It is blocked by afflictions. What exactly are you afflicted about? You don’t really know. Actually, the origin of affliction is I as a person. Because I think too much of myself. I put myself on a pedestal and think too highly of myself. Because of this perception of oneself, we cannot be free.

The Venerable Master said that Buddhism is a teaching about wisdom. We are using the Buddha’s wisdom to teach ourselves about our own Buddha nature. The brightness of the wisdom is identical to the Buddha. In order to learn about wisdom, a proper method is required. Therefore, the Venerable Master once said that anyone who can let go of the notion of self can truly understand Buddhism. During one of the Dharma talks, the Venerable Master



點一點的現出來。

講不發脾氣，聽起來很簡單，但是遇到境界來的時候，我們有沒有一個紅燈告訴自己說：「不要發脾氣！」所以我們沒有藉著境界來磨練我們的心，我們的心常常隨逐外面的境界，七轉八倒，給自己累積了很多的煩惱，因此就沒有智慧了；沒有智慧，我們就覺得佛法離我很遠。

此外，還有一個很簡單的方法，就是「吃虧」——把這個虧吃下去，就好了。然而我們卻常常希望表現一個自我，希望人肯定我，希望世界不要埋沒我，希望群眾不遺忘我，所以不能夠吃虧。不能夠吃虧，終究還是得吃虧，吃了一個無明的大虧；吃了無明的大虧，當然也就把我們的智慧賠掉了。所以古人說：「天地之道，淡漠而已。」天地之間所說的無言大道是什麼呢？就是平淡，能夠平淡來處理這個世間的人事，能夠平淡來處理我們內心的這個我，那麼就多少跟智慧接近了。

希望在二十一世紀，我們學習佛法的人，真正負起我們本分的責任，對佛教，對眾生，做一個最好的貢獻，來學習自性的智慧。我們從道理上明白之後，還要相信這樣的道理，還願意從理解中求實踐，那麼理通了，事情就沒有障礙了。

所以我們不妨學習不生氣，不自私、不自利、不要打妄語，不要貪求，也不要爭，我們爭什麼呢？所爭到的，都不是真的，把真的都失去了。所以我們不要做這樣賠本的事情，因此，在這個新世紀的開始，我們大家不妨天天多吃虧。

said, “There is not much difference between you and me. The only difference is that I don’t have the perception of myself.” However, if we said that we don’t exist, we wouldn’t know what to do with ourselves, would we?

Let’s not even talk about our thoughts. We cannot even observe ourselves when it comes to our words and actions. Whatever we say or do is centered on us. When the Venerable Master was sixteen years old, he kept a cultivation diary. One line from it says, “People became bad due to fame and money and die of lust and desire.” How bad are people? How do they die? One Dharma friend said, “Some people live to 60 and are sent away but actually they were already dead at the age of 16.” Why are sayings like that out there? Because people are selfish. The thought of benefiting oneself is limitless. When we are driven by our selfishness, letting it guide us, there will be nothing to stop us from seeking in the external world. When using selfishness and self-benefit as the foundation in order to seek fame and money, we kill our Buddha nature.

At the time we are living in now, don’t think that Buddhism is outdated, mysterious, and not part of who we are. However, this does not mean that Buddhism needs to change with time and its substance. To the contrary, we need to fulfill its substance.

To fulfill the substance of Buddhism, we have to start from our mind to adjust the way we think. We need to have a proper method to learn about wisdom. This method is very simple. The Venerable Master said that if we don’t get angry, the wisdom from our self-nature would appear

little by little.

Talking about not having a temper is simple; however, when faced with a situation, we don’t have a red warning light telling us not to get angry. Thus, we are using different states and conditions to train our minds. Oftentimes, our minds drift with external states and conditions and end up accumulating afflictions for ourselves. This means we don’t have wisdom. Without wisdom, we feel the Buddha Dharma is very far away.

Let me give another simple method. This one is called “taking a loss.” If we can really take it, then we’re fine. However, we usually want to show who we are. We want to be recognized, not to be ignored or forgotten; we cannot take a loss. We end up losing our wisdom because of ignorance. The ancients said that the way of heaven and earth is being ordinary. What is the grand theory of heaven and earth? It is being plain, average or ordinary. If you can use this attitude in dealing with things and people, in dealing with our perception of ourselves, then we would get closer to wisdom.

I hope in the 21st century, we, the people who are learning the Buddha Dharma would live up to our responsibilities to Buddhism and living beings and make a contribution by learning about wisdom. After understanding the theory, we need to believe in the theory and apply it. When the logic is clear, then there is no obstacle.

Thus, we might as well try to learn not to get angry, learn not to be selfish, not to pursue personal benefit, not to lie, not to be greedy and not to fight. What do we fight for? Whatever we gain from fighting is not real and in the process we lose the truth. We should not engage in a business that will make us bankrupt. Thus, in the beginning of this new century, we might as well take a loss on a daily basis.