

善用其心

Put Your Mind to Good Use

比丘尼 恆貴 文 Bhikshuni Shi Heng Gwei

在我沒有出家以前，有一次在金佛聖寺，有人請求師父給他寫一首《金剛經》偈頌，師父滿了他的願。當時我在旁邊，我沒有求，但是上人不求自寫，寫了一張墨寶，上面寫著「某某留念」「勤修戒定慧、息滅貪瞋癡」。雖然我不是很懂，但我很高興，裱了之後，把它掛起來。有一天，我的教授看見這一幅字畫，就問我：「你的師父是方外人，為什麼還像世俗人一樣，什麼留念，這樣子呢？」當時我懂的佛法不多，雖然我知道上人並不是像世俗人一樣感情的，但是我卻不會回答他。

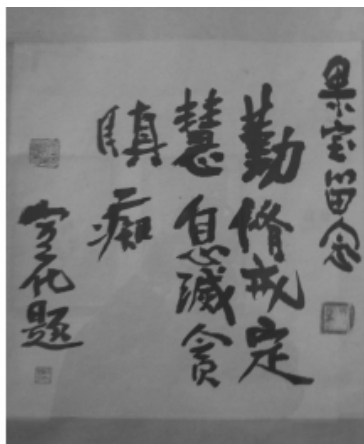
過了幾年，我出家了。出家的第一天，用完齋後，到方丈室，上人對我講：「妳看妳想出家想了這麼多年，今天是心想事成了！」上人又說：「我們的心好像猴子似的，東跑西跑，你不管著它，它就沒有控制了。所以你心信什麼、想什麼，終有一天，會成就什麼。」

我就想到幾年前，師父寫給我的墨寶上有「某某留念」，所以我們念念都要注意自己的念頭，不要打那些不清淨的念頭，不要善惡夾雜，要純一清淨。修行學法，就是要用師父的六大宗旨，用我們的真心來修學，這樣子才能夠成就聖果。假如我們的心，是善惡夾雜的，將來的果，也是善惡夾雜的。

上人的教化，我體會最深的，就是「善用其心」。無論什麼時候，我們常常要迴光返照——我這個念頭對不對呢？我現在想的是什麼呢？我要成佛、要學聖賢，我將來必定能夠「心想事成」。假如打一些無聊的妄想，口是誦經，心想那些不正當的事情，善惡夾雜，將來也不會成就，如我所想的得到聖果。

所以今天我把這寶貴的經驗，寫出來跟各位共勉！我們一定要「多多留念」，善用其心。

Once when I was at Gold Buddha Monastery before I had left the home-life, someone asked the Master to write in calligraphy a verse from the *Vajra Sutra*. The Master did as requested, and I watched from the side. Then, without my asking, the Master wrote for me in calligraphy “For So-and-so to remember me by: Diligently cultivate precepts, samadhi, and wisdom; and put to rest greed, anger, and stupidity.” I didn’t really understand, but I was very happy to have it, and so I framed it and hung it up. One day my professor saw it and asked me, “Your Master is a cultivator, why would he want someone to remember him the way worldly people do?” Although I knew the Master was not sentimental the way worldly people were, I didn’t understand much Buddhistharma and couldn’t answer him. Several years later, on the day I left home, I went to the Abbot’s quarters after lunch. The Master told me, “You see, you wanted to leave home for so many years, and now your wish has finally come true.” He also said, “The mind is like a wild monkey running here and there. If you don’t pay attention to it, it will go out of control. Whatever your mind believes in and thinks about will one day come true.”



That reminded me of the words “For So-and-so to remember me by” which the Master had written several years back. The meaning is that we must pay attention to our thoughts. We must keep our mind pure and avoid impure thoughts, not let our thoughts be a confused mixture of good and evil. In studying and practicing the Dharma, we have to use the Master’s Six Guiding Principles. Only by cultivating with a true mind will we be able to realize sagehood. If our mind is a mixture of good and evil thoughts, our future attainment will also be a mixture of good and evil.

I deeply feel that the essence of the Master’s teaching is to use the mind well. We should constantly reflect upon ourselves and ask: “Is my thought proper? What am I thinking about?” If we want to become Buddhas or sages, we will certainly be able to accomplish our aim as long as we are mindful of it. On the other hand, if we indulge in idle thoughts and daydream about improper things as we are reciting the Sutras, we will not achieve sagehood. I have set down this personal experience as an encouragement to others.

We must always remember to put our mind to good use.