



佛法在行不在說

The Buddhadharma

Is In Practice, Not in Talking

比丘尼恆君 2008年2月3日講於法界聖城

A TALK BY BHIKSHUNI HENG JUN ON FEBRUARY 3, 2008

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When I first heard that we were going to study the Venerable Master's Dharma talks, I was very happy. When I was still a layperson, I would study with some dharma friends. Since we did not have the Master's Dharma talks on hand, we would read the Venerable Master's sutra lectures. Each person would take a turn reading a paragraph. Strangely enough, as we read the text, we would find answers for all the problems in our lives. We all thought it was truly wonderful. For example, I was really into delicious, nutritious food; therefore, I was constantly exposed to the quote, "A superior person works for the Way, not for food." Another laywoman was troubled by a romantic relationship, and the Master's lecture would talk about purifying the body and mind. Sometimes, I noticed that the paragraph I was going to read did not mention food, so I would feel happy. However, when we were halfway through, someone new would join in, so that I had to read the next paragraph, in which the Master said, "Eat only one meal a day." As I read along, I thought of how powerful our Master was. I suggest that everyone read his Dharma talks more often. The Master has not left us; he's been silently teaching us all this time.

這次我聽說我們是用上人的開示錄跟大家一起來學習佛法，我個人是非常歡喜。因為在過去我是在家人的時候，和好幾個好學法的佛友，每週會在一起共修，輪流唸上人的經典淺釋，那時手邊還沒有什麼上人開示錄。我們的方法是你唸一段，我唸第二段，他唸第三段。不過很奇怪，在唸的時候，我們心裏的煩惱和生活的困難，都在書的裏面得到解答，大家都覺得蠻妙的。譬如我很重視美食、營養方式，常會唸到這一段「君子謀道，不謀食」；另外有一位女居士，為感情的事情很煩惱，師父就講要清靜身心。有的時候一看，我唸的這一段師父沒說貪食的事，心裏很高興。沒想到半路來個人，加入聚會；我又變成唸下一段開示，結果師父說應該「日中一食」，我一邊唸一邊想，這個師父太厲害了！上人開示錄我勸你們多看看，其實師父沒有離開我們，很多時候都是默默中現身說法，不斷地教化我們。

上人開示的教化

上人說過：「會說的不如會聽的；會聽的，不如會做的！」所以說的再好，不如那個會聽的人；那會聽的人，他如果不做，也是沒有用；唯有那個會做的人，才真正得到法的利益。個人曾經也得到過上人法語開示的利益。上人在十二歲的時候開始拜「天地君親師」，他說：作木匠的，也有一個師父，他那時候雖然不知誰是他的師父，還是每天向他未來的師父跪拜。當看到上人這段開示錄的時候，是一九九二年的十月，我想將來我也會有個師父；雖然不知道會不會來出家，但是相信將來學習佛法，一定有位師父來教導我的，他是誰呢？我不知道。

當時上人在美國，有人告訴我他病的很嚴重，不可能來台灣，所以不可能皈依他或者是向他學習佛法。但是他的開示給予



我很大的啓示，所以也就每天給未來的師父叩頭。當然我沒像師父那麼偉大、那麼誠心，每天在清早和深夜的時候叩頭。我是有空時就叩頭，我就對空默想：「師父！雖然我不知道你是誰，但是我相信你是位善知識，請你帶引我學習佛法。」沒想到沒過不久，上人就從美國來到台灣，當時我就皈依了上人。由此可知上人的話，只要我們依教奉行，都能獲得法益。

說到這兒我想到，有位法師告訴我，她出家的因緣。她說：因為父親病重，她求觀世音菩薩，結果她父親是癌症病房裏最不像病人的一個病人，一點疼痛都沒有，然後安詳地往生了，她非常感謝觀世音菩薩。當她心懷感恩時，心中忽然萌發了「出家」兩個字，她想：「喔，觀世音菩薩希望我出家，好！我出家。」於是就跟她母親講這件事情，她母親說：「妳發什麼願都好，為什麼要發出家的願呢？那我就沒有女兒啦！不過我們既然跟佛菩薩說了，不能反願，不能後悔。只是我有個條件，妳的師父要媽媽選，由媽媽決定妳跟誰出家。」她說：「好，只要您答應，您去選好了，看誰適合我。」但是，這麼一選，選了兩年，所有親朋好友都知道她要出家，她也說：「我要出家。」可是過了兩年，她還是在家。

因為很多親朋好友知道她要出家，只要佛教相關的活動和新聞報導都會通知她。她都會把資料送給她母親看，結果她母親都不同意。兩年過去了，她實在受不了，就跟母親吵了起來，她說：「您是騙我的，您用您來選

師父來拖延我，跟本不是誠心要讓我出家。」她母親說：「我不是的，因為這些法師，我認為都不適合妳。」為此母女鬧得不歡而散。那天晚上，她就做了一個夢，夢到一個老先生來跟她說：「妳不應該跟妳母親吵架，因為妳的功課沒做好！妳念經沒念好，念佛也沒念夠，拜懺也拜得不多，所以妳的師父沒有出現。如果妳的功課都作好了，妳的師父自然就會到了。」第二天她醒來以後，去向母親賠罪，從此開始好好的朝念佛、誦經、拜懺這三方面來勤習。沒多久後她收到關於上人到台灣弘法的資料，她母親一看，二話不說，「對了！這位就是妳的師父。」

無言的啓發

有一次，在電視新聞裏，看見一個婦人被警察抓到了，她上警車的時候，說：「我是吃素的，我是好人啦！我是某某慈善團體的義工呢！」她說這些想證明她這個人是不會做壞事的。實際上到底是不是這樣子？這個我們就不知道了。我們常見滿嘴仁義道德，而在日常行事上，往往是說到卻做不到。就像佛教我們要慈悲喜捨，在我們身上是不是能夠讓人感受到慈悲良善的精神呢？這就不見得了。不過在聖城曾經有兩個法師在默默中，精神感化兩個人，這是我所知道的，而這些法師本人卻不知道他們的影響力。當然，或許受感化的人很多，但今天我舉這兩個例子。

第一個例子，是有一次，中國大陸的有名氣功師，到萬佛城，又到金山寺，邀請上人和法師們去蒞臨指導，所以上人就派了兩個弟

子去。氣功師在表演會中開始發氣功，在座的人開始搖頭晃腦，有很多動作出現，而聖城的兩位法師在那邊端然正坐，一動也不動。這時候有一婦人，看著整個會場的情形，她發現旁邊的人，這個頭在動，那個手臂在動，一堆人又跳又叫，只見兩位法師在那靜靜地，什麼也沒說也沒動。回去以後，這婦人向他先生說她要開始吃素，她要學佛了。

另外一個例子是幾年前，有位法師應某慈善團體邀請，為青少年開示。因為聽眾多是一般人，非是佛教徒，所以法師以輕鬆的方式談話，談如何做好自己。當時有位美國人，他站在教室後面旁聽，也沒有發問。回去後對家人說，他從此以後不吃肉、不喝酒，也不抽煙了。他的中國籍妻子，原本吃素，因為嫁給他，只好改變飲食習慣，現在聽他這麼說，真是喜出望外。這個美國人不只是說到做到，甚至自己還剃個大光頭呢！後來他母親來看他，他母親習慣吃肉、抽煙、喝酒，他對母親說：「您如果要做這些事情，請到外邊去；在我家裏是不可以吃肉、抽煙、喝酒的！」

真正做到才有用

學習佛法，不在高深處，而是在日用平常中見功夫。現在學佛法的人日益增加，其中不乏「自負的人」與「自閉的人」。自負的人，自以為自己有程度，「你們說的，我還不懂嗎？這個太淺了，我要學那個高深的。」往往忽略了佛法是在恭敬中求，是重實行的。有的人說自己看完一部大藏經，也有人說他每年都要念

多少部經、拜多少懺，可是捫心自問：「自己的貪瞋癡到底減少了多少呢？還是越發的驕慢自滿呢？」如果修行不能息滅貪瞋癡，勤修戒定慧，那狂慧將來的後果是誤人誤己，不堪設想的。自閉的人，就是「修行就是修行，會說有什麼用，只會說而已！」雖然天天學佛法，但是上完香、叩完頭，念完經，佛還是佛，法還是法，我還是我！一點都不求上進，隨榔唱影，日子一天過一天，自己不學還不要旁人學；不談度人，連自度都沒有。記得上人曾說：「你不要貪多！能學一句，真正做到，那才有用！」願以此與各位共勉！

The Teaching in the Venerable Master's Dharma Talks

The Venerable Master said that people who know how to talk are not as good as those who know how to listen. People who know how to listen are not as good as those who know how to practice. So regardless of how well you can speak, you are not as good as those who actually practice the teaching. However, it will also be useless if you know how to listen but fail to practice it. Only those who truly practice can gain the benefit of Dharma. I would like to share how I personally benefited from the Venerable Master's Dharma Talks. When the Venerable Master was twelve years old, he started bowing to Heaven and Earth, to the kings, and to his parents and teachers. He said that even if you want to become a carpenter, you still need a teacher to teach you the skills. So he bowed to his future teacher. It was October of 1992 when I read this comment. I thought,



"I am going to have a teacher in the future. I do not know whether I will leave home or not, but I am sure I will study Buddhadharma, so I will have a teacher. Who is he?" At that time the Venerable Master was in America, someone told me that he was very sick and could not come to Taiwan, so I couldn't take refuge with him and learn from him. Because of the revelation that I had from the Dharma Talks, I started bowing to my future teacher. Of course, I was not as sincere as the Venerable Master was. He would bow to his teacher in the morning and at night. I only bowed when I had time and prayed silently, "Master, I do not know who you are, but I believe you are a wise advisor. Please guide me to study the Buddhadharma." Unexpectedly, not long after, the Venerable Master came to Taiwan and I took refuge with him. From this, you can see that if we actually practice according to the Venerable Master's teaching, we can all gain benefit from the Dharma.

Once a Dharma Master told me about the circumstances under which she left the home life and became a nun. At that time her father was very sick and she was seeking help from Guanyin Bodhisattva. It turned out that her father was the only patient in the cancer treatment room who did not look sick, and he passed

away peacefully without any pain. So she was very grateful to Guanshiyin Bodhisattva. When she was expressing her gratitude in her mind, two words flashed through her mind: "Leave home." She thought to herself, "Well, if Guanyin Bodhisattva wishes that I leave the home life, then that's what I should do." So she told her mother about her wish, and her mother said: "Of all the vows you could make, why did you make a vow to become a nun? Then I will no longer have a daughter! But since you have made the promise to the Bodhisattva, you cannot break it. I will give you permission to leave the home life, but on one condition: let me decide who will be your teacher." The daughter said: "Sure! As long as you agree, you can decide which teacher is suitable for me." However, the selection process dragged on and two years passed by. Every family member and friend knew that she was going to leave the home life, so every time there was news or events related to Buddhism, they would inform her and she would tell her mother; however, her mother did not agree. Two years passed, and the daughter could not stand it anymore and told her mother, "You are just cheating me; you're just trying to procrastinate in selecting a teacher. You are not really allowing me to leave the homelife." The mother said, "No, that's not the case; I just thought all those Dharma Masters did not suit you." That same night after they had had this fight, the daughter had a dream in which an elder person told her, "You shouldn't have fought with your mother, because your own cultivation has been inadequate. You haven't done a good job in reciting sutras, reciting Buddha's name, and bowing in repentance; so of

course you haven't met your teacher. When your practice is adequate, your teacher will naturally arrive." She woke up the next morning and apologized to her mother. From then on, she started to practice diligently in those three kinds of Dharma work. Not long afterwards, she received the news that the Venerable Master was coming to Taiwan to propagate the Buddhadharma. This time when the mother got the information, she straightaway said, "He's the one! He is the right teacher for you."

Silent Inspiration

One time, I saw on the TV news that a woman was captured by the police. When she was being pushed in the police car, she said: "I am a vegetarian, I am a good person! I am a member of a such and such a charity!" She was trying to use labels to prove that she was not a person who would do anything bad. Whether such people are actually good or not, we're not really sure. We often see people talking about virtues all the times, but what they do in daily life is another thing. In Buddhism, we are taught to be compassionate, kind, joyful, and generous; but whether these wholesome virtues are embodied in our personality is not for sure. Once there were two Dharma Masters who silently transformed two other people. I heard these stories, but the Dharma Masters themselves are not aware of their influence. Of course, there might be more people influenced by them, but today I will give two examples.

One example is this: once there was a famous Qigong Master who visited the City of Ten Thousand Buddhas and Gold Mountain Monastery. He invited the Venerable Master and his disciples to attend his performance and give him guidance, so the Venerable Master sent two of his disciples to attend. During

the show, when the Qigong Master started to invoke his power, many attendees started to shake their heads and move their bodies in various ways. However, these two Dharma Masters from CTTB just sat there, not moving at all. At that time, there was a woman who observed the entire situation. She noticed that some people were moving their heads, others were waving their arms, and yet others were jumping and screaming, but these two Dharma Masters just sat there quietly, without moving or saying anything. When she went home, she told her husband that she want to study the Buddhadharma and be a vegetarian.

Another example is that several years ago, one Dharma Master was invited by a charity organization to give a lecture to the youth. Since the audience was mostly non-Buddhist, the Dharma Master gave the lecture in a lighthearted way, talking about how to be a better person. At that time, there was an American standing in the back of the classroom. He did not ask any questions, but after he went home, he told his family that from then on, he would quit eating meat, drinking alcohol, and smoking. His Chinese wife was very happy to hear that since she was originally a vegetarian and had had to change her diet when she married him. Not only did he change in those ways, this American even shaved his head! Later his mother, who was used to eating meat, smoking and drinking, came for a visit, and he told her, "If you want to eat meat, smoke, or drink, please go outside since my home does not allow these things!"

It Is Genuine Practice That Works

The Buddhadharma is not found in profound and lofty places; instead it manifests in our daily life. Now

more and more people are studying the Buddhadharma; however, quite a number of them become either arrogant or autistic. The arrogant type of people think highly of themselves: "You think I don't understand what you are talking about? It is too shallow; I want to learn the deep and profound stuff." They forget that the Buddhadharma should be sought in a reverent manner and that it emphasizes practice. Some people say that they have already finished reading the entire collection of Sutras; some declare that they recited so many sutras and performed so many repentances every year. However, they do not reflect upon themselves: "How much have I reduced my greed, anger, and delusion? Or am I getting more arrogant?" If cultivators do not diligently cultivate precepts, samadhi, and wisdom, and fail to eradicate their greed, anger, and delusion, with such insane "wisdom", their retributions will be unimaginable. The "autistic" type of people think, "Cultivation is merely cultivation, what's the use of being eloquent? You only know how to talk about it." They study the Buddhadharma every day, making incense offerings, bowing to the Buddhas and reciting sutras; however, the Buddha is the Buddha, the Dharma is the Dharma, and they are still themselves! They do not seek for improvement at all and just follow along with the assembly, letting time slip by. They themselves do not learn, nor they wish for others to learn. They do not seek to liberate others, for they cannot even liberate themselves.

I remember the Venerable Master once said, "Do not be greedy! Learn one sentence and genuinely practice it; then it will be really effective!" This is an encouragement for all of us!