

師父法語常存我心

The Dharma Words of the Venerable Master Are Always in My Mind

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1989年師父回台灣弘法，我有緣皈依在師父門下，承他老人家的慈悲說：「拜佛不拜滿一萬拜就不是我的弟子」，於是我每天在睡前拜佛一百下，用三個多月的時間圓滿一萬拜，說也奇怪，原本我有腰部椎間盤突出（骨刺）的毛病，以為這個拜佛動作會使我的腰部很不舒服，沒有想到拜滿一萬拜後，我腰部的毛病有很大的改善，對我次年坐12小時飛機，移民加拿大溫哥華有相當大的幫助，非常感恩師父的慈悲，後來我就養成了每天拜佛的習慣。

自從1990年從臺灣移民到加拿大溫哥華，還未深入學習佛法的那段日子，我一直過得很不快樂，每天在家洗衣、燒飯、整理房屋，照顧兩個兒子，要花很多的體力，和我以前在臺灣的職業婦女生活是截然不同，我非常不適應，好像看不到自己的價值，再加上兩個兒子到了青春叛逆期，相當難以溝通，更是讓我覺得自己放棄了臺灣的高薪職位，這種犧牲沒有代價，所以我總是沉緬在自己過去的職業生活中，總是想到自己。但是看了師父講的「人生要義」一書中的「認清楚做人的責任」以後，知道中國傳統的固有道德做人的責任，是應該為他人服務，利益他人，而把自己看得很渺小，一舉一動，一言一行，都要屈己利人、損己利人。

於是我嘗試著放下包袱，擴大心量，不只考慮個人的一切，我從宏觀的角度來看待人生，發現我們每個人的生命離不開父母，生命的成長也離不開社會與他人，食衣住行無不是靠他人和社會所提供的，所以個人與他人、社會是相互依存，不可分割的聯繫在一起，因此，利益他人其實就是利益自己。師父說，要腳步站穩，思想純正，行為良好，做一個頂天立地，正大光明，利益眾生的人。感恩師父的教導，讓我從「小我」中解

In 1989 the Venerable Master went to Taiwan to propagate the Dharma. Hence I had the opportunity to take refuge with the Triple Jewel under him. The Venerable Master once said out of compassion, “Those who do not make ten thousand bows to the Buddhas are not my disciples.” Accordingly everyday before I went to bed, I bowed a hundred times to the Buddhas, and finally completed ten thousand bows in more than three months. My experience was quite miraculous: Initially my spine had an outgrowth of bone at the waist level (osteophyte). I thought bowing would make my waist uncomfortable. Surprisingly, after I completed ten thousand bows, the problem at my waist was greatly improved. It was a great help for me when I took a 12-hour plane ride to immigrate to Vancouver in Canada the following year. I was very grateful for the Venerable Master’s compassion. Afterwards I started the daily practice of bowing to the Buddhas.

After I immigrated from Taiwan to Vancouver, Canada in 1990, and before I started to seriously study the Buddhadharmā, I was quite unhappy. Everyday, I found it very exhausting to do the household chores—laundry, meal preparation, house cleaning, and taking care of my two sons. Such a life was entirely different from my life as a professional woman in Taiwan. I could not adapt to my new life and could not see my own worth. In addition, my teenage sons were in the rebellious phase which made our communication rather difficult. I felt even more strongly that my giving up of my high paid job in Taiwan was not worthwhile. Therefore, I constantly wallowed in memories of my working life; I always thought about myself. But after I read the chapter, “Recognizing the Responsibility of Being a Human” in *The Fundamentals of Life* by the Venerable Master, I came to understand that according to traditional Chinese morality, the responsibility of being a human is to serve and benefit others, to see ourselves as insignificant, and to be altruistic—to offer every word and deed for the benefit of others even at our own expense.

Therefore I tried to take the load off and expand my mind. I tried not to think only about myself but to take a broader perspective on life. I realized that every person’s life could not be apart from his parents, and that our life development could not be separated from the society and others. Every aspect of our lives—food, clothing, shelter and transportation—is dependent on others and provided by our society. Individuals, other people and the society are interdependent and inseparable entities. Therefore, to benefit others is to benefit oneself.

脫出來，使我理解了人生的意義，心量的擴大，讓我覺得天地從此寬闊無邊，不再為一些家庭瑣事而煩惱，非常平靜安祥的過日子。

後來有特殊的因緣與一些同參道友一起聽經、研讀淨土法門的經典，非常投入，三年唸滿三千多部無量壽經，當時幾乎整部經從頭到尾都可以背誦，可是就在此時，我發現似乎業障、干擾時時現前，即使不出門，先生與兒子也會有不滿意的挑剔，令我心煩意燥，我們心自問：「到底出了什麼問題呢？我大部份時間都用在誦經、聽經，拜佛啊！」，忽然看到師父的法語：「緊了繃，慢了鬆，不緊不慢才成功。」喔，原來我的心太急切了，勇猛精進過了頭，怪不得業障現前！照師父的教導，放慢腳步後，一切都恢復了正常，充滿了法喜，非常感恩師父的慈悲提示。

俗話說：「學佛一年，佛在眼前，學佛兩年，佛在天邊，學佛三年，佛在西方，學佛四年，化為雲煙。」我自己的經驗也是如此，產生了解怠心理，喜歡花時間在練功打坐上，相對的花在佛法的時間就比以前少了許多，我心裏也曾經存疑，是否有些本末顛倒了？

直到有一天，師父用一種方式提醒我，要我更加思考是否真正知道如何才能把握和珍惜終身學習宗教的一切機會，是否做好了終身學習宗教的準備？是否應該以更大的學習興趣和更高的學習熱情，深入學習佛教道理呢？看到這種提示，猶如當頭棒喝。是的，應該把佛法的修行放在人生中萬事之首才正確。於是又開始聽經，研讀經教，花更多的時間在佛法上。「人身難得今已得，佛法難聞今已聞，此身不向今生度，更待何時度此生？」就看自己是否能發長遠心、堅固心、勇猛心，慚愧心，往生西方？所以如果希望自己今生有所成就，不空過此生，就必須珍惜機會、潛心學習、努力精進、不斷進步、力盡本份。

衷心地感恩師父的教導！

The Venerable Master said that we must stand firm, with pure thoughts and good conduct, in order to be high-minded and upright people who benefit living beings. I was very grateful for the Venerable Master's teaching which liberated me from my narrow view of self and helped me understand the meaning of life. The expansion of my mind made me feel that the heaven and earth were broad and boundless. I no longer worried about family trifles but lived a peaceful life.

Afterwards I had a special opportunity to listen to the sutra lectures and study the Pure Land scriptures with some Dharma friends every day. In three years, I recited the *Infinite Life Sutra* more than three thousand times; I could almost recite the sutra from cover to cover by heart. At this time, however, I found that my karmic obstacles often appeared. Even if I did not step out of the house, my husband and sons were dissatisfied and often found fault with me. I was vexed and worried. I asked myself, "What's wrong? I spend most of my time reciting the sutras, listening to the sutra lectures and bowing to the Buddhas!" Then I came upon the words of the Venerable Master: "Too tight, and it'll break; too slack, and it'll be loose. Neither tight nor slack and it will turn out right." Oh! I had been too anxious and too vigorous—so much so that my karmic obstacles appeared. Then I followed the Venerable Master's direction to slow down my pace. Everything went back to normal and I was full of Dharma bliss. I was very grateful for the kind reminder of the Venerable Master.

As the saying goes: "When one studies the Buddhadharma, in the first year, the Buddha is right in front of one's eyes. In the second year, the Buddha is beyond the horizon. In the third year, the Buddha is in the Western Land. In the fourth year, the Buddha vanishes into cloud and mist." My experience was also like that; I began to slack off. I came to enjoy spending time on Qigong practice and meditation even more. In contrast, the time I spent on the Dharma was much less than before. I once doubted myself: was I putting the trivial above the important?

One day, the Venerable Master reminded me in a certain way. He made me ponder whether I truly knew how to seize and treasure all opportunities to practice my religion for my entire life. Was I supposed to seriously study the principles of Buddhism with a heightened interest and enthusiasm? I was startled to come upon such a reminder, which was like a head-on blow to me. Yes indeed, I should have put the practice of the Buddhadharma as my priority of all things in my life. Thereupon I again started to listen to the sutras, study the scriptures and spend more time on the Buddhadharma. "It is difficult to obtain a human body and now we have obtained one; it is rare to hear the Buddhadharma and now we have heard it. If we do not cross ourselves over in this life, how long are we going to wait to cross ourselves over?" It only depends on whether we could persevere and be firm, vigorous and have a feeling of shame. We will then have confidence that we will be reborn in the Western Pure Land. If we wish to accomplish our goals in this life and not pass our life in vain, we must treasure every opportunity to be vigorous and concentrate on our study, continually improve ourselves and do what we should do to the best of our abilities.

I sincerely thank the Venerable Master for his teaching and guidance!