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(二)



We Should Cherish Each Other Like Our Own Father or Mother (II)

Reflections on the Venerable Master's
Instructions on Cultivating the Buddha's Path

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If you do not get rid of your bad habits, then you cannot destroy ignorance. Because you have a false mind, your true spirit is scattered and not concentrated. Then you have greed and seeking within the myriad appearances.

Purify your own mind; have no false thinking. Don't have greed. Without greed there is no affliction. "The Path is something we cannot depart from for even a single moment."

In cultivating the path "work hard without making it known to others" (mai to ku gan). It is not that you do some good and then you want to make sure other people know about it. That is not true good. Rather that is seeking for recognition and fame. "Good done that people know about, is not true good. Evil done fearing people will know about it, is great evil." As is said in the Dao De Jing: "Supreme goodness is like water; water well-benefits the myriad things, yet does not contend. It abides where the multitudes detest. Therefore, it is close to the Path." (May 10, 1992)

如果你沒有去除你的壞習慣，那麼你就不能摧毀無明。因為你有一個妄心，你真正的精神是散漫而不集中的；接著就會有貪欲，並且逐求無量無數的表相。

淨化自己的心，沒有妄想，不貪。如果沒有貪欲，也就沒有煩惱。「道也者，不可須臾離也。」

修行要埋頭苦幹！這並不是說你做些好事，然後要其他人知道。因為這不是真善，而是尋求賞識和名聲。「善欲人知，不是真善；惡恐人知，乃是大惡。」就如〈道德經〉上說的：「上善若水。水利萬物而不爭，處眾人之所惡，故幾於道。」（1992年5月10日）

這是一個佛法教義的寶庫。只要我們習慣於追求無量無數假相中的快樂，我們將變得散漫而不能專一。我們要淨化我們的貪心和對感官享受的執著。這項任務要求我們完全地「埋頭苦幹」。但在這樣做的時候，我們不要希望別人知道我們做的任何好事。

了解這個真理，是極為重要的。真正的修行，是一個只有自己知道的、內心深處的旅程，它並不需要與他人溝通交流的事。如果我們能淨化我們心靈的最深層，它會給我們的自性帶來一個完全的轉變。我們將不再是相同的。我們會很自然地對所有我們日常生活中所遇到的每個人都產生積極的影響。我們身、口、意所造成的一切將是善的。這有什麼需要去和別人溝通交流的呢？有讓別人知道的欲望，這意味著我們仍然陷入自私，並沒有真正認識「至善」。

This is a treasure trove of Dharma teachings. As long as we habitually seek for happiness amidst the myriad false appearances, we will be scattered and unfocused. We must purify our minds of greed and attachments to the pleasures of the senses. This task requires that we literally “fully immerse ourselves in our hard work.” Yet in doing this we do not want others to know about any good that we might do.

It is extremely important for us to understand this truth. Real cultivation is a journey into the farthest reaches of inner space that only you yourself know. It is not something that needs to be communicated to others. If we can purify the deepest layers of our mind, it will bring about a complete transformation in our inner being. We will never be the same. And we will very naturally have a positive impact on everyone we meet in our daily lives. There will be goodness in everything we do in body, speech, and thought. What need would there be to try to communicate this to others? To have the desire to let others know about this means that we are still mired in selfishness and have not truly realized the “supreme good.”

This means that the benefits of the Path, that cause a paradigm shift in the way we experience everything, are not something that can be known by others. It is a spiritual transfiguration that will profoundly affect everything and everyone you encounter for the good.

If one person has true cultivation, then we can cause everyone to receive radiant light in this place. (June 12, 1992)

If just one person can work hard at their practice so that they go through this inner transformation and realize the genuine fruits of Enlightenment, then they will have a tremendous influence on the City of 10,000 Buddhas and the world at large. This is not something that one seeks for, but merely a natural result of true practice of the Path.

“Return the Light, Reflect Within. Truly recognize your own shortcomings. Do not speak of the faults of others. Others’ faults are just your own faults. The revelation that we are all the same is called Great Compassion.” In repentance, it can’t be superficial- merely saying, “I’m sorry.” Rather you have to deeply see it in your own mind. Don’t clean others’ laundry. Rather clean your own laundry. Everything you do must be a good model for others.

Everything at the City of 10,000 Buddhas is good. Everything is fine. You have food, clothes, a place to live- everything is good. You should really cultivate the Path! If you still do not well-cultivate, then you couldn’t even cultivate in the Pure Land (of Amitabha Buddha). What are you waiting for? If you don’t cultivate now, you will never cultivate. Do not miss the opportunity to cultivate the Path!

We have all heard the Master teach this verse on “Returning the Light.” However, we must ask ourselves if we really put this into practice in our daily lives. We have such a wonderful opportunity to cultivate the Buddha’s path here at the City. It is such an ideal environment. It would certainly be a great shame if we do not take advantage of this chance to vigorously put the teachings into actual practice.

After receiving the Complete Precepts (of a Bhikshu/Bhikshuni) one must be a good example for others. Bhikshus should not give orders. Rather they should be good models. It’s not like you’re a Patriarch. You have to bear what others can’t bear and yield when others can’t yield. If you tell others to eat bad food, then you must eat bad food. Or if you tell others to do bitter work, then you must also do it.

這意味著，在修道上我們所經歷的一切，導致一個典範的轉移；這種道的利益，是無法被他人瞭解的。這是一種精神上的美化，將深刻地影響每件事、每個你遇到的人成為善的。

如果一個人真正修行，那麼我們會使令這地方的每一個人人都得到光明。（1992年6月12日）

假設只有一個人肯認真修行，他們透過內在的轉化，達到真正覺悟的果位，那麼他們將對萬佛城乃至世界有很大的影響。這並不是一個人要追求的事，只是一個真正修道的自然結果。

「迴光返照。真認自己錯，莫論他人非，他非即我非，同體名大悲。」懺悔，不能做表面——只是說：「對不起！」而是必須深入自己的內心去看到它。不要盡洗別人的衣服，要洗自己的衣服。所有你做的事，必須足以做他人的表率。

萬佛城的一切是好的。一切都好，有食物、有衣服、有地方住——什麼都好。你們應該真正修道！如果還沒有好好來修行，那麼你甚至不能修到（阿彌陀佛的）淨土。還等什麼？如果現在不修行，你將永遠不會修行。千萬不要錯過修道的機會！

我們都聽過上人教導的這個「迴光」的偈頌。然而，我們必須問問自己，是否真正把它落實在我們的日常生活當中。我們有這樣一個極好的機會，來萬佛城修佛道，它是這樣一個理想的環境。如果我們不利用這個機會，努力把這種教導付諸實行，這確實是一個很大的恥辱！

受了（比丘/比丘尼的）具足戒之後，必須做別人的好榜樣。比丘不應發號施令。相反的，他們應該做好模範。這不意謂你是位祖師。你必須忍人所不能忍的、讓人所不能讓的。如果你叫別人吃不好的食物，那麼你必須吃不好的食物；或者如果你叫別人做苦工，那麼你必須也這樣做。

在萬佛城的每個人，每天都應該問問自己：「為什麼我來這裡？我的目的是什麼？」真的應該問問自己這一點！不

Everyday everyone at the City of 10,000 Buddhas should ask himself or herself, "Why have I come here? What's my purpose?" You should really ask yourself this. Don't be lazy- respect yourself. When you really cultivate, you do not need to show it to others. (June 19, 1992)

Regardless of what position we may have in the community, we must always be good models for others. If we are truly cultivating, then the longer we are here, the more humble we will become. It is important that we go along with the assembly and not try to put on airs or a special style. Everyday we should reflect on why we are here. We should recite our vows and consider whether we are making progress in making them a reality. Again, this is something only we can know. Therefore, "self-honesty" is essential. If we are not true to ourselves, then we only cheat ourselves. As Shakespeare said in Hamlet, "And this above all: to thine own self be true. Then it must follow as the night follows the day, one canst not then be false to any man."

There is not a single place the size of a minutest particle where the Buddha did not sacrifice his life for living beings while cultivating the Bodhisattva Path, which he did for three great asamkhyeya kalpas. He did what others could not do and endured what others could not endure. "By purposely undergoing suffering and difficulty, one can become outstanding." (July 1, 1992)

☞ To be continued

要懶惰——尊重你自己！當你真正修行，你不需要顯示給他人知道。（1992年6月19日）

不管我們在團體裡地位是什麼，我們必須常常做他人的好模範。如果我們真正修行，那麼我們在這裡的時間越長，我們便越謙虛。重要的是，我們和眾同修，不要想擺架子或做個特別的樣子。每天我們都應該反省，為什麼我們在這裡。我們要發願，並觀察我們是否在進行，使它成為事實。再說一次，這是只有我們才能心知肚明的。因此，「自我誠信」是最根本的。如果我們不忠於自己，那麼我們只是自己欺騙自己。正如莎士比亞在「哈姆雷特」裡說的：「這是最重要的，你的自我是真實的，那就必須如同晚上跟隨白天一般遵循它；如果不能，這個人對任何人都是虛假的。」

佛修菩薩道的時候，經歷三大阿僧祇劫，沒有一個如芥子大小的地方，不是佛為眾生捨生命處。他做人所不能做，忍人所不能忍。「吃得苦中苦，方為人上人。」

（1992年7月1日）

☞ 待續

電話皈依

Taking Refuge on the Phone

比丘尼 恆怙 2010年6月3日口述 A talk by Bhikshuni Heng Hu on June 3, 2010
張鈺釗 英譯 Translated into English by Yu-Chung Chang

I first visited The City of Ten Thousand Buddhas in 1986. There were very few people living there and a lot of help was needed, so I stayed and lived there for three months, working busily from morning till night every day. Once during the sutra lecture after evening recitation, a laywoman shared a true account of a miraculous response that had just happened.

She had been suffering from a hunched back, and she asked the Venerable Master, "Master, which holy name should I recite to cure my hunched back?" The Master said, "You must recite the name of Guanyin Bodhisattva sincerely." From then on she recited the holy name of Guanyin Bodhisattva very sincerely. Then one day she fell in the kitchen and felt a severe pain. When she got back up, her hunch was gone. Her back had straightened. She was cured!

在1986年我第一次來萬佛城，當時城內住眾很少，很需要人手幫忙，因此就留下來住了三個月，每天從早忙到晚。有一次在晚上聽經時段，一位女居士上台說她最近發生的真實感應。

她一直為駝背所苦，就請教上人：「師父，我要念什麼聖號，才可以療治這個駝背？」上人說：「妳要誠心地念觀世音菩薩。」從此，她就很誠心地念觀世音菩薩聖號。有一天在廚房工作，跌倒了，覺得很痛很痛。爬起來後，怎麼駝背就沒有了，背挺直了，好了。