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

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

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One of the last lectures that the Master gave at the City of 10,000 Buddhas included the following:

*We should always be diligent in our cultivation-don't be lazy-and make progress everyday.... The City of 10,000 Buddhas does not belong to any single person- it belongs to the world. Whoever comes to the city has a share. We are all friends in the Dharma who have come together here.*

*I know you have heard this before, but you should always be mindful of this verse, "To endure suffering, is to end suffering. To enjoy our blessings, is to dissipate them." Only a very few of my followers really believe and follow me. Most of my disciples are applying their energy in superficialities. Only if you have genuine spiritual skill (gung fu) can you propagate the Buddhadharma. (May 15, 1994)*

In the natural course of cultivation, we inevitably meet with difficult circumstances. Suffering is unavoidable. It is from being able to endure

以下是上人在萬佛城最後講法的部分內容：

我們應該常常精進修行，不偷懶，每天要有進步……。萬佛城不屬於任何一個人，而是屬於整個世界的。凡是到萬佛城的人都有份。我們都是一齊到萬佛城的法友。

我知道你以前聽過這個偈頌，但你應該永遠記得這個偈頌是「吃苦是了苦，享福是消福。」我的弟子中只有極少數相信，並且奉行。大部分的弟子都把精力用在做表面功夫。唯有當你有真正的功夫，你才能弘揚佛法。（1994年5月15日）

在修行過程中，我們免不了會遇到困難。痛苦是不可避免的，從能夠忍受痛苦，才可以使我們靈性上有所進步。也唯有能遵循菩薩的願力，犧牲自己成就他人，才能成為真正的「法器」。那也就是說，我們每一個人都能體驗到佛法。這不是一件容易的事情；但是再沒有其他事情比這樣做，更具有價值或更能利益我們的親人、其他人和其他眾生。唯有真正有了功夫，我們才能弘揚佛法。如果沒有，我們就像螞蟻在西瓜上爬行，不能真正知道裡面是什麼滋味。

每一個人都必須認真修行，真正瞭解，深深領悟，然後才可以教化別人。修任何法門都可以。日常生活中所做的每一件事情都是佛法，但是如果你不明白，那就是世間法。如果你一整天只是念「我吃了什麼什麼」，而實際上卻沒吃，你就不會飽。

修行不要依靠別人，要時時刻刻努力不休息，否則你會後悔的。當死亡來臨時，那就太晚了！斷欲去愛是最困難的。你必須

suffering that we can make spiritual progress. And it is by following the ideals of the Bodhisattvas, who are able to sacrifice their own lives for other living beings, that we can become true “vessels of the Dharma.” That is, we can become individuals who have the capacity to exemplify the Buddhadharmas. This is not an easy task by any means, but there is nothing more worthwhile or beneficial to our loved ones, other people, and other living creatures. Only with genuine gung fu can we spread the Dharma. Without it, we are like ants crawling on the surface of the watermelon without really knowing what it tastes like inside.

*Each person has to cultivate hard to gain genuine understanding- profound realization. Then one can teach others. Any method that you use to cultivate is okay. Every single thing you do in your daily life is Buddhadharma. However, if you lack understanding, it is worldly dharma. If you recite, “I’m eating” all day, but don’t actually eat, you will not get full.*

*In cultivation, don’t rely on others. Constantly work without rest or you will have regrets. When death comes, it will be too late! Cutting off lust is the most difficult. You must cut off lust decisively- don’t drag your feet. It can’t be like breaking lotus buds, which still have threads attached. But you say, “Who doesn’t have thoughts of lust?” Right! If you cut off lust, you will be a “vessel of the Dharma.” If you still have lust, then be diligent and energetic. The Three Destinies are suffering, so seek to be reborn in the Pure Land. (July 12, 1992)*

It does not matter which method of practice we use, whether it be reciting the Buddha’s name, Buddhist mantras, the sutras, investigating Chan meditation, mindfulness of breathing, or any of the many other Dharmas of practice that the Buddha taught. If we are earnest and sincere in our cultivation, all Buddhadharmas have the potential for spiritual transformation and enlightenment. When everything we do, say, and think is in accord with the Dharma, then every single thing in our daily life is the Buddhadharmas.

In the Sutra in Forty-two Sections, the Buddha said that there is no desire like sexual desire. He said if there were two desires like this, no one would be able to cultivate the Path to Enlightenment. Here the Master says if we can be decisive in cutting off sexual desire, then we can become true exemplars of the Buddhadharmas. This is particularly important for members of the Sangha. To be an authentic member of the Sangha, we must be magnanimous and pure.

*We are all at the level of investigating and learning. None of us are totally perfect or accomplished. Don’t be a false teacher (a false Kalyanamitra). Don’t be arrogant. We are all mutually helping each other, using our collective wisdom. If you are really “far out,” then you will hide your light. Don’t rely on your teacher (Shr Fu), you should be the same in cultivating the Path whether I’m here or not. You yourself must really cultivate. (July 12, 1992)*

I recall the last time I talked to the Master (on December 13, 1994). I was worried that he had not forgiven me for the mistakes I had made in the past. I was deeply ashamed and concerned about this. When I knelt before the Master, he took my hand and said, “I don’t blame you. I see all beings as Buddhas; as my father or mother from past lives.”

*We all have good and bad points. We should mutually assist each other in the big smelting furnace at the City of 10,000 Buddhas. “As ivory is cut and*

果決地切斷愛欲——不要拖拖拉拉！不要藕斷絲連。你會說：「誰沒有愛欲的念頭？」對！但如果你能斷欲去愛，你將是一個「法器」。如果你還有欲念，那麼你就要勇猛精進。三塗是痛苦的，因此要求生淨土。（1992年7月12日）

不管我們修行用的是哪個法門，無論是念佛號、念咒、念經、坐禪、數息，或任何的許多其他佛所教的法門，都沒關係。只要我們是認真的、真誠的在修行，所有佛法都有精神轉化和開悟的潛力。當我們所做、所說所想的一切都符合佛法，那麼在我們日常生活中的每一件事情就都是佛法。

在《佛說四十二章經》上，佛陀說「愛欲莫甚於色。」他說，一個色欲就很厲害了，如果再有一個和它一樣的，就沒有人能修道開悟了。在這裡，師父說，如果我們能果斷地斷絕淫欲，那麼我們就可以成為真正佛法的典範。這對出家眾特別重要。要成為一個真正的僧伽，我們必須有豪曠的氣概和清淨。

我們大家都還在研究和學習的階段，我們誰也都是不完美的，也都還未得道。不要做個虛偽的老師（假的善知識），不要驕傲。我們要用我們的集體智慧互相幫助。如果你真的「出類拔萃」，那你就會「韜光養晦」。不要依賴師父！不管我在不在這裡，都應該一樣的修道。你必須自己認真修行！（1992年7月12日）

我記得最後一次與上人交談（1994年12月13日），我很擔心上人還沒有原諒我過去所犯的錯誤，我深感慚愧和掛慮這件事。當我跪在上人面前，他握住我的手說：「我不怪你！我看一切眾生是佛，是我過去生的父親或母親。」

我們每個人都有優點和缺點。在萬佛城的大冶熔爐裡，我們應該互相幫助。「如切如磋，如琢如磨。」（擷自〈大學〉）用心血將璞玉做成精美的器皿。（1992年7月31日）

雖然以下是前面所節錄開示之後的兩個星期所說的，但它好像就是這開示的一部分。上人再次提到彼此關懷的重要性，以仁慈的心來作有意義的修行，彼此辛勤的協助。希望在大冶熔爐裡，能造出「法器」。



*filed and as jade is carved and polished” (Quote from the Great Learning making exquisite utensils out of jade, out of flesh and blood. (July 31, 1992)*

Although this was spoken two weeks after the previous quote, it's as if it was part of the same lecture. Once again, the Master talked about the importance of cherishing one another, assisting one another in the arduous, but meaningful task of self-cultivation with kindness and compassion. In the smelting furnace we wish to create “vessels of the Dharma.”

Finally, I close this article on the Venerable Master's Dharma instructions with these words spoken on August 14, 1992 and August 25, 1992 respectively. I believe they speak for themselves.

*Fellow cultivators, fellow learners, and fellow vow-makers, the world now is in a very unfortunate condition. There is a tremendous amount of suffering. Morality is at such a low ebb that even relatives are killing each other. There are wars between countries, families, and individuals. It is like we are being cooked in a pot with myriad sufferings and evil.*

*The only hope is with those who can “save themselves from the violent current, and bring forth the Bodhimind” and transcend the Three Realms of Existence. Otherwise we are trapped in the Six Paths of Rebirth. If we do not bring forth the Bodhimind, then it will be impossible to save ourselves and put an end to this suffering. If we end the suffering of Samsara (birth and death), then we will not have left the householder's life in vain.*

*We must set lofty goals. Don't compete with others. You must eliminate your faults, improve every day, and lessen your bad habits day by day... Be very kind and respectful to others. Be true and straightforward, not flattering or obsequious. All states are unreal, none can be obtained! All appearances are false. If you are conceited about your state, even a true state will become false. (August 14, 1992)*

*In the whole world, only the City of 10,000 Buddhas is pure. All other places have afflictions and troubles. Here you can single-mindedly cultivate. You don't hear, see, or speak of others' rights and wrongs. Buddhas and Bodhisattvas are always mindful and protective here. If you bring forth the Bodhimind, they will assist you. (August 25, 1992)*

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他睜開眼睛一看，卻沒有看到任何人，心想大概他在作夢吧！

於是他又閉上眼睛想重新入夢，怎知道那高個子的出家人，又出現在他面前，並且又告訴他去拜佛。他再次睜開眼睛，同樣地，他也沒有看到任何人。可是這次他害怕了，他飛快地跑去大殿。剛遇上大眾在瞻仰上人的遺容，於是他也跟隨著。豈知不看則已，一看則把他嚇得渾身發抖滿頭是汗！原來這就是他看見的高個子出家人！本來他是個無神論的人，什麼也不相信。但經過這次的奇事，他決定皈依並從此吃素，且護持道場，後來也把他的母親和兄妹等引導信佛法。所以，大家要拿出誠心，拿出真心就一定得到感應。希望大家不要辜負師父的教誨，好好念佛！

最後，我以上人在1992年8月14日和8月25日的法語開示，來結束這篇文章。我相信，這些話是不言自明。

同參們、同學們和同行者！現在的世界處在一個很不幸的狀況。有無量無邊的痛苦。道德淪喪，甚至於親人間互相殘殺。國與國戰、家與家戰、人與人戰，就好像我們帶著無量的痛苦和罪惡，在大鍋裡被燒煮一樣。

唯一的希望是在那些可以從目前的暴力中自救，並發菩提心和超越三界的人。否則，我們將被困在六道輪迴裡頭。如果我們不發菩提心，那麼就不可能拯救自己，了結這種痛苦。如果我們了結生死輪迴之苦，那麼我們出家就不唐捐。（1992年8月14日）

我們必須訂定崇高的目標，不要跟別人競爭。必須除去自己的缺點，每天進步，並一天一天地減少自己的壞習氣毛病……要非常仁慈和尊重他人。要真實、率直，不阿諛諂媚。“所有的境界都是不真實的，皆不可得，所有的表相都是假的。如果你對你的境界感到驕傲，那麼即使是真的境界也會變成假的。（1992年8月14日）

在世界上，惟獨萬佛城是清淨的。所有其他地方都有痛苦和麻煩。在這裡你可以一心一意修行，你不聽、看，或說別人的是非。佛菩薩總是關注和守護這裡。如果你發菩提心，他們會幫助你！（1992年8月25日）

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This young man was an atheist and didn't believe in anything but after experiencing this miracle he took refuge, became a vegetarian, and acted as a Dharma protector. Later he even guided his mother and siblings to believe in Buddhism. Therefore, everyone should bring forth their utmost sincere and true mind. In this way, you will surely receive a response. Hope that everyone will not forget our Master's teachings, recite the Buddha's name diligently!