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A talk given by Bhikshuni Heng Jun, in the Buddha Hall at the City of Ten Thousand Buddhas on September 2, 2010  
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# 大家一起 來成就

## Let's Come Together to Achieve Perfection

農曆七月，有很多人發心念《地藏經》，有的念得很勤快，每天一部，這是很難得的。我曾經遇過一個人，念《地藏經》念了很多年，可是脾氣沒有多大改變，言行還是那麼任性。他以為：「《地藏經》講得很清楚，念經的功德如何、如何！憑仗著地藏菩薩的願力和念《地藏經》的功德，就算我說假話、做錯事，也不用怕有什麼後果，地藏菩薩會保佑我的！」我相信地藏菩薩不是會溺愛眾生的菩薩，他的願力雖然很大，但是他也告訴你：「是故眾生莫輕小惡，以為無罪，死後有報，纖毫受之。」所以不要自欺欺人，做錯因果的事。

如果拜了懺、念了佛、念了經，脾氣還是那麼大，足見你念經、拜懺、念佛都是有口無心，沒有真正體悟到斷惡修善的重要性。雖然說信佛、修行多年，其實你離佛教的真義還是很遠！有一次，有兩個居士在吵架，一個就說：「我告訴你，你可不要得罪我，我是念《法華經》的。你有念過《法華經》嗎？你曉得謾謗念《法華經》的人會有什麼果報嗎？我告訴你，《法華經》是經中之王，你不可以這樣對我說話！」另外一個人說：「對不起！我不懂。但是我是念《華嚴經》的，《華嚴經》是經王之王！」你看！念經念到這樣子，用這個來吵架，真不知道是該哭還是該

Many people are sincerely reciting the *Sutra of the Past Vows of Earth Store Bodhisattva* during the seventh lunar month of this year. There are others who have vigorously recited the *Sutra of the Past Vows of Earth Store Bodhisattva* at the rate of one volume per day, but some people still have not put the teachings of the sutra into practice. Once I met a person who had been reciting the *Sutra of the Past Vows of Earth Store Bodhisattva* for many years, yet his temper hadn't changed much and he was still very stubborn. Perhaps he thought: The *Sutra of the Past Vows of Earth Store Bodhisattva* clearly describes the merit and virtue derived from reciting this sutra! I can rely on the power of Earth Store Bodhisattva's vows and the merit and virtue obtained from reading this sutra. Hence, even if I lie, make offenses and do wrong things, I don't have to fear the consequences because the Earth Store Bodhisattva will bless and protect me! I believe that Earth Store Bodhisattva is not a Bodhisattva who spoils and indulges living beings. The power of his vows is great, but he also tells you this: "For that reason, beings should never think that minor bad deeds are unimportant or assume that they do not count as offenses. After death, there will be retributions to undergo that reflect all those details." Therefore, do not deceive and delude yourself or others because by doing so you will do more bad deeds which leads to the creation of more offenses.

If you have bowed repentance, recited the Buddha's name and the sutras, yet still have a bad temper, it is because you have merely mouthed the words and performed the rituals without mindfulness and sincerity. You have not truly realized the importance of ending all evils and cultivating wholesome goodness. Although you have had faith in the Buddha and have cultivated and practiced Buddhism for many years, you are unfortunately far from the true principles of Buddhism! One time, two lay people were quarreling and fighting. One said, "Let me tell you, you should not offend me or slander me because I recite the *Wonderful Dharma Lotus Flower Sutra*. Have you ever recited it? Do you know the karmic offenses for slandering people who recite it? Let me tell you, the *Wonderful Dharma Lotus Flower Sutra*

笑！不論你是念經、持咒或是拜懺，改變自己的心性才是真念經、真持咒、真拜懺。

上人說過，我們每一個人都在說法，每一個人都是一部經，就看你會不會念。有些經真的是殊勝的不得了，有些卻令人看了不禁感慨萬千，看他前面那麼風光，後面卻這樣的黯然而去。這些都是在告訴我們：修行路上，步步要真實。每一步都不要虛榮，不要忘記上人教我們的六大宗旨：不要用爭心，不要用貪心，不要用求的心，不要有自私的心，不要有自利的心，不要有打妄語的心。上人說：「你們哪一個人能不打妄語呢？」真的，我們真的能夠很真實的跟人說話嗎？很真實的面對自己？真實的面對佛、菩薩嗎？真實的修行嗎？因如果不會騙人，你用騙人的心種這個因，將來那個果也會騙你。可惜在名利、習氣的業風中，我們容易忘了自己修行為什麼，而前功盡棄。

曾經有個法師告訴我，他在大殿繞佛的時候，很注意威儀，所以舉止莊嚴。有人跟上人講說：「師父！這位法師無處不莊嚴，真是讓我太敬佩了！」師父跟他講：「他啊？假的！」那位法師告訴我說：「師父真是一語說穿！因為那時候的我，真的是那樣子；好虛名求假好，一心想表現給別人看『看到了沒有？我很不錯呢！』而心裡是不是真的這麼莊嚴、這樣地肅穆、一心向道？自己從來沒有想過。」所以，師父的話經由居士轉到他的耳裡，他嚇一跳：「啊！我修道的真心到哪裡去了？」

記得在臺灣的時候，1993年我第一次參加上人的法會，上人在法座上說：「你們都沒有真心！」我一聽就想：「唉！師父您是高僧，您卻不知道我為了參加您這個法會，我都是蹣跚趕來！等法會結束，我回到家都深夜十一、二點了，我還不夠真心嗎？何況現在外面還下大雨呢！」沒想到上人馬上就說：「不過呢，有些人是有點真心，雖然有真心，但是不夠真正的真心！」聽他這樣一講，我才口服心服了。因為什麼？上

is the king of sutras, so you cannot speak to me this way!" The other lay person replied, "Sorry! I did not know about it. But I recite the *Flower Adornment Sutra* and it is the king of kings of sutras!" Look, even when some people recite sutras, they use the sutras in their fights. Should we weep or laugh about this case? It doesn't matter whether you are reciting sutras, upholding mantras, or bowing repentance, it is only when you truly change and transform your mind and your character, that you are truly reciting the sutras, upholding the mantras, and bowing repentance.

The Venerable Master once said that each and every one of us is speaking Dharma and that every person is a sutra within himself; it all depends on whether you know how to read and understand it. Some sutras are simply splendid and magnificent; others make us deeply moved and we can't refrain from being filled with emotions and sighing with sorrow when we see those who were previously so impressive and full of promise end up slipping away bleakly and quietly. All of these incidents tell us something: On the path of spiritual practice and cultivation, take every step solidly and honestly. In each step, there should not be any vanity and fame-seeking. Never forget the Venerable Master's teaching of the Six Great Guiding Principles: do not fight, do not be greedy, do not seek, do not be selfish, do not pursue personal advantages, and do not lie. The Venerable Master said, "Who among all of you can really not tell a lie?" Indeed, can we truly talk to other people with utmost honesty? Can we face ourselves honestly and truthfully? Can we candidly and truthfully face the Buddhas and Bodhisattvas? Are we truly and solidly practicing and cultivating? Cause and effect do not lie -- if you use a deceptive mind in planting the cause, then in the future the karmic reward you reap will also be sham and fraudulent, deceiving yourself in the end. It is regrettable that in this atmosphere of fame- and profit-seeking, we often forget why we even engage in spiritual practice and cultivation in the first place, thus relinquishing all efforts that you have applied before reaching the ultimate goal.

A Dharma Master told me that when he circumambulates the Buddha Hall, he is attentive and mindful of his deportment, thus his movements are dignified and solemn. On another occasion, another person told the Venerable Master, "Master! This Dharma Master has my highest esteem and respect; in all aspects, he is so dignified and elegant. I really admire him!" The Venerable Master replied, "Him?! He's a fake!" Then the Dharma Master told me, "The Venerable Master penetrated the lies with one word! At that time, I was really like that, seeking fame, seeking the fake, just thinking about showing myself to others. 'Do you see me? I'm not that bad!' In my mind, I had never thought about whether I was really dignified and adorned, solemn and serene, or mindful of seeking the Way." When the Venerable Master's statement reached his ears via the lay person, he was startled and said, "Ah! Where is my sincere mind for seeking the Way?"

The first time I attended the Venerable Master's Dharma assembly was in Taiwan in 1993 where he said, "None of you have the sincere mind!" I heard that and I thought, Sigh! Master, you are an eminent monk, yet you don't know that I had to skip work and rush here to attend your Dharma assembly. When the Dharma assembly concludes, I have to go home between 11:00 p.m. and 12:00 a.m. -- isn't this sincere enough? Moreover, it's raining hard



人講法的時候，我有打妄想，沒有全神地聽，所以我是有點真心，但是不是真正的、全部的真心。

在萬佛城裡，每一年的暑假就會感覺到：廚房工作的人特別辛苦。因為平常有學生的家長幫忙，他們暑假回家或是去度假，廚房就會出現人手不足的情形。同時，有一些法師應派到分支道場去弘法，所以就留下我們這些——不曉得是有能力，還是沒有能力的人繼續苦守，支撐這個七月、八月的法會。現在大家都回來了，在大殿裡感覺到人氣很旺，果然是人多好辦事。像這個地藏法會，就很需要大家一起來成就！

這個星期六是地藏七法會灑淨，在法會期間有很多人都會超度亡故的親友，或者超度自己的怨親債主。說到地藏法會，曾經有人跟師父講，他說：「念經有用嗎？這個《地藏經》裡面有很多鬼神，我很怕，我不敢念！」上人告訴他，說：「念《地藏經》是有用的，如果你誠心念，一定會有感應。你為什麼怕呢？因為你心中有鬼。」有人又問上人，說：「牌位是要常寫呢？還是寫一次就夠了？」上人說：「盡我們的心。你覺得一次就夠了，也可以；你的力量要是多，你多做點功德也可以；假使你有誠心，不做也可以；一切唯心，盡你的力量，你的力量能做得到，你就盡量去做。」

舉行法會，信眾有信心而來，不論是參加法會或是寫牌位，都是廣利眾生的盛事。每次法會的時候，我會特別注意看一下往生堂的牌位，我看到一張又一張的牌位，我覺得自己任重道遠，責任很重。面對信眾的期望，我們怎麼樣對得起他們呢？怎麼樣對得起施主的供養呢？雖然我是一個不精進的出家人，自己業障很重，身體也不好，但是我願意盡一點微薄之力，盡量做好這件工作。希望大家共同努力、共同成就之下，存亡兩利，地藏法會順利圓滿。

outside! I didn't expect the Venerable Master to immediately say, "However, there are some people who are sincere. Although they are sincere, it's still not the true sincerity!" When I heard this statement, I was utterly convinced. Why? When the Venerable Master was speaking Dharma, I had idle thoughts and did not pay full attention to him. Therefore, I did have some sincerity, yet it was not the true, complete sincerity.

In the City of Ten Thousand Buddhas, during the summer vacation months of July and August we are understaffed. We feel that people working in the kitchen are toiling especially hard because the parents who help in the kitchen during the school year return home or go on vacation. Additionally some Dharma Masters are sent to branch temples to propagate Dharma. So those of us remaining here endure -- regardless of whether we have the ability and competence -- and continue to support the Dharma assemblies. Now that everyone is back, it feels like the Buddha Hall is flourishing with human energy and vitality. Indeed, many hands make work light -- just as in this Earth Store Bodhisattva Dharma assembly, we need everyone to work together to accomplish the goal!

This Saturday is the purifying boundaries for the seven-day Earth Store Bodhisattva Dharma assembly. During the Dharma assembly, many people will seek to assist in rescuing their deceased relatives and friends or their own past-life creditors and relatives. Speaking of the Earth Store Bodhisattva's Dharma assembly, once someone asked the Venerable Master, "Does reciting the sutra have any use? This *Sutra of the Past Vows of Earth Store Bodhisattva* contains many ghosts and gods. I am very scared and I don't dare to recite it!" The Venerable Master replied, "Reciting the *Sutra of the Past Vows of Earth Store Bodhisattva* is useful and efficacious; if you recite it with sincerity, you will have responses. Why are you afraid? It's because you have ghosts and specters in your heart." Another person asked the Venerable Master, "Do we have to constantly write plaques, or is writing plaques once enough?" The Venerable Master replied, "Do things to the best of your ability and with your utmost sincerity. If you feel that once is enough, then it's OK. If you have more ability, then you can generate more merit and virtue. If you have sincerity, then you don't have to do anything at all. Everything is made from the mind; if you have more ability and strength, then you can do everything to the best of your ability."

When faithful disciples come to participate in the Dharma assemblies, no matter whether they are attending the Dharma assemblies or writing plaques, they have a splendid occasion to benefit living beings. I am especially mindful during every Dharma assembly of the plaques in the Rebirth Hall. The sight of one plaque after another, row after row, lining the walls makes me feel that I have a particularly heavy responsibility and critical duty. The responsibility is weighty and the task arduous but facing the expectations of multitudes of faithful disciples, how can we let them down? How can I be worthy of the donors' support, offerings, and expectations? Although I am not a vigorous monastic -- with karmic obstacles heavy and my body not in the best of health -- I am willing to exert some modest effort and wield some strength to do this work to the best of my ability. I hope that everyone will work together to carry out this Dharma assembly for benefiting the living and the dead and I hope the Earth Store Bodhisattva Dharma session will go very well.