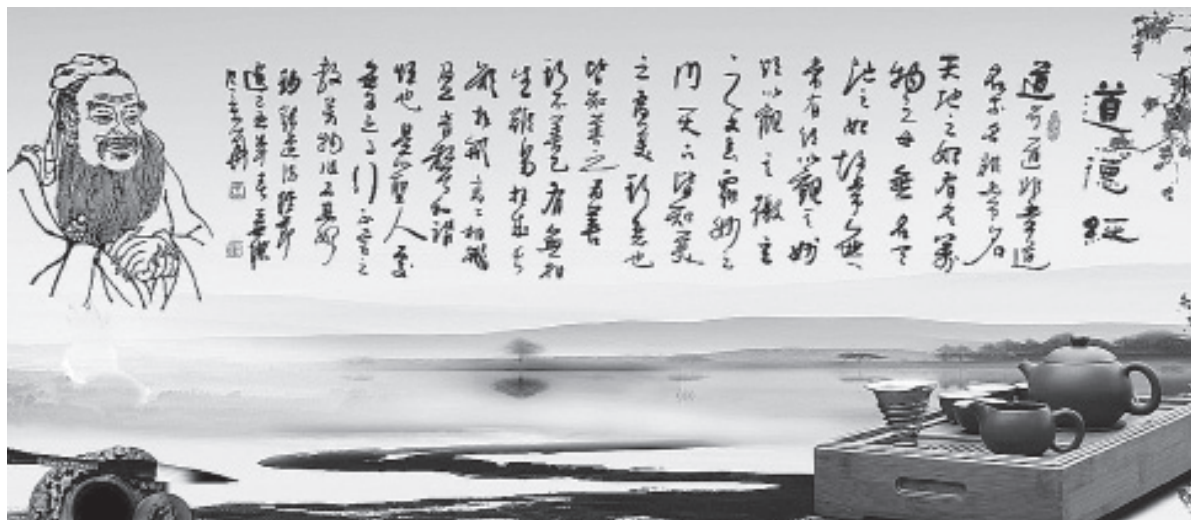


中士聞道，若存若亡



比丘恆律
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When Average Men Hear the Way, They Half Believe It.

首先，歡迎各位佛友回到萬佛聖城來。明天我們會慶祝觀世音菩薩的成道紀念法會。談到「道」，想起了老子的一句名言，在《老子·道德經》四十一章講到，「上士聞道，勤而行之；中士聞道，若存若亡；下士聞道，大笑之。不笑，不足以為道。」

上士，就是指那些悟性高、毅力強的人。這類人一聽到修道，便如福至心靈，從此一味潛修，勇猛精進。相傳觀世音菩薩的化身，為妙善公主，一聞修道，便捨去尊貴地位而出家，歷經多年的苦難，終於成就了大解脫。其一生的故事正是告訴我們，要解除苦難，以至究竟成就解脫，除了一心向道發心之外，還要必須精進不懈。所以說，「上士聞道，勤而行之。」

中士，是悟性尋常，平常之人，修與不修，是很難決定的。常受到外界的影響，搖擺不定。這種人，唯有善知識時時刻刻在旁耳提面命地提醒，以及種種善因緣，卻也並非沒有機會修道。所以一切看是否有善知識，及善因緣。所以說，「中士聞道，若存若亡。」

而下士呢，悟性最差，聽了這番修行的言論，多是「哈哈」一笑，棄如敝履。這類

First of all, welcome to all friends in the Dharma who have come back to the City of Ten Thousand Buddhas. Tomorrow we will celebrate the anniversary of Guanyin Bodhisattva's accomplishing the Way. Talking about the Way, I recall a famous saying by Laozi in the *Daodejing*:

When the highest type of people hear the Path, they practice diligently.

When average people hear the Path, they half believe it.

When the lowest type of people hear the Path, they burst out laughing.

If they did not laugh, it would not be the Path.

The highest type of people means those who have great insight and perseverance. Upon hearing the Path, these kinds of people will lose no time in cultivating the Path vigorously. There is a story about Guanyin Bodhisattva who came to the Saha World as a princess named Wonderful Kindness. She renounced a luxurious life of nobility to become a nun, to cultivate. After diligent cultivation for years, she accomplished the Path and attained great liberation. Her life story shows us that if we want to leave suffering and accomplish the Path, we have to emulate her diligent spirit and perseverance. So it says, "When the highest type of men hear the way, they practice diligently."

Average people, who have an average level of insight, are always influenced by conditions and lack the determination to practice. Such people need plenty of good conditions and good advisors to instruct or remind them. It is not that they lack the opportunity to cultivate, but they rely on good teachers and favorable circumstances. So it says, "When average men hear the Way, they half believe it."

人早已為紅塵所迷，六根皆「不漏」。為什麼會「不漏」呢？「不漏」什麼呢？不漏掉任何好看、好聽、好香、好吃、好舒服的種種享受。所謂「今朝有酒今朝醉」，他根本不信有修道這一回事。任你說破了頭，他會找出千般的理由跟你辯論，駁斥你。所以說，「下士聞道，大笑之。不笑，不足以為道。」

相信在座的各位善知識都不是第三種，因為第三種根本不需要修，就自動在道上。什麼道呢？六道輪迴。今天要討論的是第二種的中士；因為第一種的上士已經在道上或乃至成道，就像觀世音菩薩已經成道，名正法明如來，又倒駕慈航，現菩薩身，來此娑婆世界救度眾生。

當然相信相信的很多都是第一種的上士。記得宣公上人最後一次在萬佛聖城主持觀世音菩薩成道慶祝法會，那是一九九三年八月一日。那時他在大齋堂說，問一問我們自己什麼時候成道，什麼時候能具有和觀世音菩薩一樣的大威神力，有感斯通，無求不應，能以滿一切眾生的願。如果我們有這種力量了，你也不可以自滿，也不可以存驕傲的心，還是要和眾生一樣的，和光同塵，在世、出世來教化眾生。

所以，第一種的上士就請你來做影響眾，來隨喜功德。我們一般的眾生要修道，求解脫，就必須要做到一心。正如《普門品》所講的，要一心稱念觀世音菩薩。所謂「制心一處，無事不辦。」在《雜寶藏經》上有一個非常有名的制心一處而不可思議的成道故事，在這裡一起來分享。

從前有個老比丘，精神困頓恍惚，資質不聰明。但他有向道的心，很誠心地求法。有一天他聽幾位年輕比丘在談論四果，心羨慕又嚮往，對年輕比丘們說：「你們這些年輕的善知識啊，個個聰明又有智慧。請你們告訴我，怎樣才能得到這四果呢？」

年輕比丘聽了，忍不住哈哈大笑。因為他們知道老比丘對佛法見地素來薄弱，怎麼可能修行得到四果？於是有一位年輕的比丘戲弄地說：「噯，我這裡有四果，但先要請我大吃一頓，才能把這四果傳給你。」

老比丘聽了非常高興。他以為這就像登壇去受比丘戒一樣，只要有三師七證就可以得戒；同樣的道理，也可以得到四果了。於

The lowest type of people, who have little insight, hear of spiritual practice and find it funny. They toss it aside as if it were an old shoe. Such people are addicted to the material world. Their six sense organs never miss out on good food, good drink, good sights, good smells, and a comfortable environment – they are sure to enjoy all sorts of pleasures. They absolutely cannot believe in the idea of spiritual practice. Even if you spend great effort and time to explain it, they just refute it. So the saying goes, “When the lowest type of people hear the Path, they burst out laughing. If they did not laugh, it would not be the Path.”

I believe all of you are not the third type of people. Such people don't need to cultivate and are automatically on the path. What path? The six paths of rebirth. Today, we will talk about the second type, average people, because the highest type of people are already cultivating the Path or have accomplished the Path. For example, Guanyin Bodhisattva diligently practiced the Path and became the Buddha called Light of Proper Dharma Thus Come One. Now he returns to the Saha World to save beings, as a Bodhisattva.

Of course, I believe many of you are the highest type of people. I remember that Master Hua, our founder, held his last celebration of Guanyin Bodhisattva's Accomplishing the Path at CTTB on August 1, 1993. He said to ask ourselves: When will I attain the Path? When will I have the same great spiritual power as Guanyin Bodhisattva to respond to cries for help, without leaving any wish unfulfilled? If we have the same ability as the Bodhisattva, we should not be conceited or arrogant. We must act like ordinary people and mingle with others harmoniously to teach and transform beings in the world with a transcendental mind.

So, if you are among the highest type of people, please be an influential supporter and joyfully take part in this Dharma assembly. Ordinary people who want to cultivate the Path and attain liberation have to be single-minded, as the Universal Door Chapter says to single-mindedly recite Guanyin Bodhisattva's name. It is said that being single-minded you can accomplish anything. Here is a famous and inconceivable story from the *Sutra of the Storehouse of Sundry Valuables* about being single-minded to accomplish the Path.

Once, in the past, there was an elder Bhikshu whose body had declined and whose mind was dull. However, he had the determination to cultivate, so he always requested the Dharma humbly and sincerely. One day, he heard a discussion on the four fruitions of Arhatship and was full of admiration. He said to the young Bhikshus, “You are good and knowing advisors, who are clever and wise. Please tell me how to attain the four fruitions.”

The young Bhikshus burst out laughing because they knew the elder Bhikshu didn't know the Buddhadharma well and it was stupid for him to ask how to attain the four fruitions. One of them jokingly said, “I have the four fruitions. You have to treat me to some delicious food; only then will I transmit them to you.”

是，將所有的私人財物，換了佳餚美食，宴請他們，希望能夠得到這四果。

年輕的比丘們飽餐一頓之後，就告訴老比丘說，「大德啊！你在這個房間裡隨便找一個角落，坐下來，依法思維內觀，我們就傳給你四果。」老比丘聽了非常歡喜，立刻就依教奉行。

此時這個年輕的比丘就說，「注意啦，這是初果，須陀洹果來了。」拿了個皮球往老比丘的頭上重重一丟。老比丘此時心無旁騖，全神貫注，就聽到「須陀洹果來了」，又「嘯」一聲，不是昏倒了，他見了道了，法眼清淨了。

我想在這裡問一問，這個球打到比丘頭上痛不痛啊？痛啊！但是他很誠心地內觀，所以這個痛反而變成助緣了，他當下見到道的本體，清淨的本性。

我想，這或許就是禪宗後來棒喝的始祖。臨濟宗的義玄禪師當時去參訪黃蘗禪師，連續三次恭敬地請法，結果三次都被打。他每次被打一次就馬上跑出來。之後才體悟到，原來這個黃蘗禪師老婆心切，打他是想幫他開悟。這個老比丘被這個球打了，痛了，如果像臨濟禪師拔腿就跑，或者像一般的人發脾氣，那絕對不會見道，法眼不會開了。之所以能夠不發脾氣，不跑，是因為他很誠心在修道，很誠心地內觀。所以就像上人所說的，會說的不如會聽的，會聽的不如會行的。

這些年輕比丘，不知道他已經證了初果了，仍是愚弄地對他說，「你雖然得了初果，但將來還要七次往返人間，備受七生七死。現在你再換一個角落，我再傳你二果斯陀含果。」

老比丘法眼已經開了，整個世界在他眼裡已經完全不同了。他心地坦直，不像世人有扭曲，種種想法。不覺得他們戲弄他，就依照他們所說，依法思維內觀。這些年輕的比丘就說了，「注意啦，我們現在傳你二果。斯陀含果來啦！」把皮球往他頭上扔了過去。老比丘已經進了道了，見了法的本體了。一心攝念，這一擊下去把他的思惑斷了很多，所以又證了二果斯陀含果。

◎待續

When the elder Bhikshu heard these words, he was happy inside. He thought he could attain the four fruitions, just as one receives the Bhikshu Precepts through the Bhikshu ordination held by the three masters and seven certifiers. He spent all his personal valuables on making delicious food for the young Bhikshus, and then asked them for the four fruitions.

When the young Bhikshus had eaten the food, they said, "Venerable one, sit down in the corner and contemplate the Dharma. We will transmit the fruitions to you." When the elder Bhikshu heard this, he was glad and contemplated as instructed.

The young Bhikshus said to him, "Pay attention, the fruition of Shrotaapanna, the first fruition, is coming! They hit his head with a basketball. Since the elder Bhikshu was fully concentrated and mindful of the Dharma, he attained the first fruition upon being hit. In other words, the blow caused him to see the Path; his Dharma eye was opened.

I have a question; do you think the elder Bhikshu's head hurt when the basketball hit him? Yes, I believe it hurt. However, this kind of pain became the power to help him see the Path. Because he was single-minded in contemplating the Dharma, he saw his true nature.

I think this may be how the method of shouting and hitting to bring about enlightenment developed in the Chan school. The Chan Master Linji Yixuan, who was the founder of the Linji Chan school, formally requested the Dharma three times from Master Huangbo very respectfully. Each time he got hit and immediately ran away. Later, he finally understood that Master Huangbo was hitting him out of compassion and wanted to help him get enlightened. Here, we may say if the elder Bhikshu had run away like Master Linji, or had given rise to anger like ordinary people because of the blow on the head, he would not have seen the Path. The reason he didn't do that was because he was sincerely contemplating the Dharma deep down inside. As the Venerable Master said, being able to speak is not as good as being able to listen and understand the principles, and being able to listen is not as good as being able to practice those principles.

The young Bhikshus didn't know he already attained the first fruition, and further played with him and said, "We have transmitted to you the fruition of Shrotaapanna, so you still have seven births and seven deaths. Now sit in another corner and we will transmit to you the fruition of Sakridagamin (second fruition)."

The elder Bhikshu's mind was frank and sincere because he already saw the Way. His Dharma eye was opened, and he saw the whole world differently. He wasn't aware of their trick, so he changed his seat and closed his eyes to continue his contemplation. The young Bhikshus said, "Pay attention, we're transmitting to you the second fruition. It's coming!" And again, they hit his head with the ball. The elder Bhikshu increased his concentration and mindfulness of the Dharma. Because he already saw the Path, at the moment of being struck, he realized the second fruition. The blow helped him remove many thought delusions.

◎To be continued