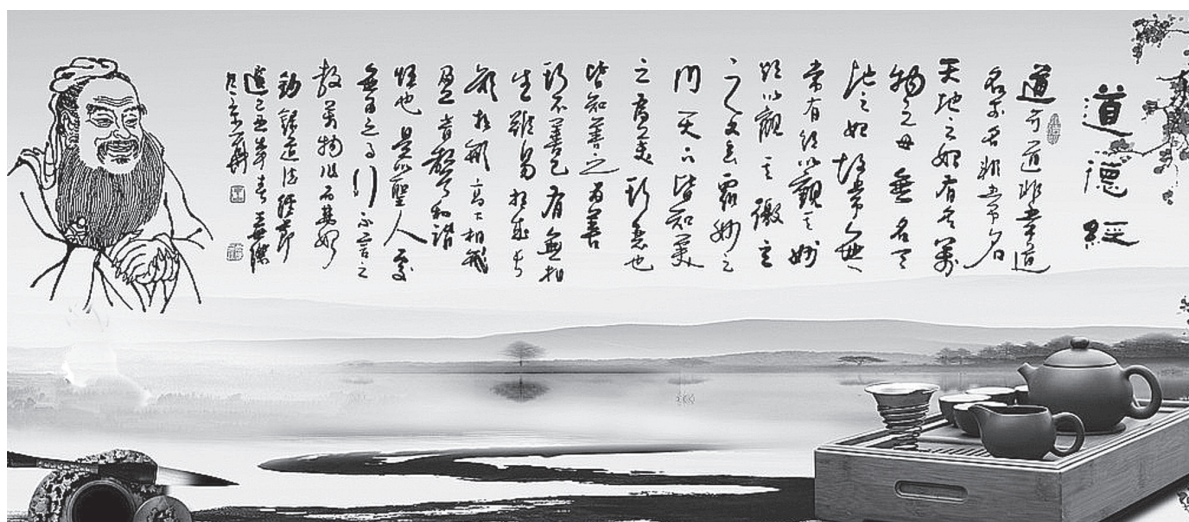


中士聞道，若存若亡（續）



比丘恆律
講於2011年
7月16日
萬佛城大殿
A talk given by
Bhikshu Heng Lyu
on July 16, 2011
in the Buddha
Hall
at CTTB

When Average Men Hear the Way, They Half Believe It (continued)

年輕比丘又說了，「你已經得了二果，但還要受一度的生死之難。現在你再換一個角落，我們傳你第三果，阿那含果。」老比丘非常歡喜地依言再換了一個角落，繼續依法思維內觀。年輕的比丘們還不知道老比丘的境界，就說道：「注意啦，現在傳你三果，阿那含果來啦！」皮球又往他頭丟了過去。這時老比丘，由二果的專注力，藉著這一句話和這一球的一打，就證了三果了，斷盡了欲界種種的煩惱。

年輕的比丘仍然繼續捉弄他，說：「現在已經得了三果——不還果。但是住在色界，仍受有漏之身，無常敗壞；就算到了無色界，仍有念，還是苦啊。你再移一個角落，我們將傳你阿羅漢果，令你諸漏永盡，不受後有。」老比丘就照著所說，移了座位。年輕的比丘又說：「注意啦，現在傳你阿羅漢果來啦！」又將這皮球往老比丘頭上一扔。我相信這個球打到老比丘頭上是很痛的，因為這是最後一球啊；但這球幫老比丘斷了我執，證了阿羅漢果。

老比丘證了四果阿羅漢，法喜充滿，感謝諸位年輕的比丘，就跟諸位比丘談一談修道的次第。因為老比丘不但得到解脫，也具足解脫知見，也就是五分法身的戒定慧解脫、解脫知見，他也都剎那得到，就說了無漏種種的功德。他侃侃而談，年輕的比丘都為之語塞，瞠

The young Bhikshus further played with him and said, "You have attained the fruition of Sakrdagamin. You still have to undergo one more rebirth in the human realm to cultivate the Path. Change your seat again and we shall transmit to you the fruition of Anagamin." The elder Bhikshu happily changed his seat as they requested and continued his contemplation. The young Bhikshus said to him, "Pay attention, we will transmit the fruition of Anagamin. It's coming!" Again they hit his head with the ball. When he heard this, the elder Bhikshu was glad and doubled his concentration. He immediately realized the third fruition upon being struck. The blow helped him cut off all afflictions and confusion from the desire realm.

The young Bhikshus further played with him and said, "You have attained the fruition of the non-returner now, but you will still experience an impure body in the realms of form. It is impermanent and subject to decay. Even if you enter the formless realms, you will still undergo constant suffering. Change your seat again and we shall transmit you the fruition of an Arhat, and then you will put an end to outflows and rebirth completely." The elder Bhikshu then changed his seat as he was told. The young Bhikshus said to him, "Pay attention, we will transmit the fruition of an Arhat. Here it comes!" Again they hit his head soundly with the ball, as it was the last time they could play with him. I believe it hurt a great deal. The elder Bhikshu then concentrated intently and realized Arhatship through this blow. He totally cut off self-attachment.

Having attained the fourth fruition, the elder Bhikshu was

目結舌。因為這些境界不是書本能夠得來的。老比丘告訴這些年輕比丘說：「我已經證得了四果阿羅漢。」

年輕比丘聽了都大吃一驚，非常慚愧先前的戲弄，立刻向他懺悔。所以經上說，佛法無邊，濟度眾生亦無涯；若能夠至心求道，終有證悟的一刻。即使對方是一句玩弄嬉笑的話，如果我們自心能夠清淨，誠心，毫不猶豫地往正確的路去行的話，是功不唐捐，終究自蒙其利的。

在座有很多人參加一週的觀音七，或者只參加明天的慶祝法會。如果能夠像老比丘一樣地誠心用功，不怕苦，不發脾氣。雖然沒有深入內觀的功夫，但是一心稱念觀世音菩薩的名號，我們的修行也必定功不唐捐。

有些人來到道場，還在想：「這裡怎麼一下子這麼熱，現在一下又這麼冷，還是留在家裡比較舒服啊！住在這裡，住宿的安排也不盡如意。」念念觀音菩薩，又想到，「哎，我的這個、我的那個，還沒有安排好啊！」「哎呀！念念觀世音菩薩，不如念佛好啊。」「真煩吶！」這樣子就不好好用功了。在此分享一個小故事。

有一個老婦人非常信仰觀世音菩薩，每月初一都會帶著不信佛的兒子去廟裡。一面拜觀世音菩薩，一面祈禱說：「救苦救難觀音菩薩，保佑我這個寶貝兒子。」有一天這個兒子，在一旁看母親拜佛，就笑道：「妳為什麼對這個耳聾的菩薩說話呢？」

老婦人馬上說：「罪過，罪過！觀音菩薩怎麼是耳聾呢？」兒子說：「如果這菩薩不耳聾的話，妳說那麼多次，她必定回答你啊。她總是不回答妳，可見她沒有聽見，不是耳聾是什麼？再說，人們都是用耳朵來聽聲音的，名字叫觀音，可見她聽不到才叫『觀音』啊！」

老婦人知道兒子不信佛，就像剛剛提到的，「下士聞道，大笑之。不笑，不足以為道」，就不跟他計較，只是要求她兒子，每月初一能跟她來寺廟種種善根。時間過得很快，又是月底了。這個兒子想到明天又要陪同母親，去聽她的祈禱，「哎呀，真煩吶！」當天晚上他有一個很奇異的夢。夢到有一個聲音要求他明天去廟裡，無論發生什麼事，都不要管，且不要開口。他不明白就答應了。

第二天，母親在禮拜觀世音菩薩並祈禱時，

happy and filled with Dharma joy. He showed his gratitude to the young Bhikshus. He discussed with the young Bhikshus the steps to awakening and detailed aspects of liberation. Not only was he liberated, but he also attained the knowledge and vision of liberation. That is, he instantaneously attained the five aspects of the Dharma body: precepts, concentration, wisdom, liberation, and the knowledge and vision of liberation. Thus he expounded upon the various merits associated with freedom from outflows. As the elder Bhikshu spoke eloquently, the young bhikshus were at loss of what to say because this was something they had never read in any book. The elder Bhikshu told them, "I have realized the fruition of an Arhat."

When the young Bhikshus heard this, they were all surprised and sorry for their previous misdeed in ridiculing him. They wholeheartedly repented to him. So the sutras say, the Buddhadharmas is boundless and saves countless beings. If one earnestly strives for the Path, one is sure to attain the fruition. Even if others are just saying a word to play with us, if we are mindful of what is wholesome and practice accordingly with sincerity and without any hesitation, our merit isn't lost and we will receive wholesome rewards in return.

Many of us are going to attend the Guanyin session for seven days or just for tomorrow's celebration – one day. We can try our best to be sincere, just like the Bhikshu who didn't mind hardship, didn't get angry, and cultivated sincerely. Even if we don't have the profound contemplation inside, if we can recite Guanyin Bodhisattva's name single-mindedly, we will definitely still be rewarded by our cultivation.

Some people come here and think it's too hot or too cold and decide that it's more comfortable to stay home. Or, they find fault with the accommodations and feel dissatisfied. When reciting Guanyin's name, they think about the personal business they haven't taken care of and start to worry about it. Or, they think it's better to recite Amitabha Buddha's name instead of Guanyin. If these situations happen, it is difficult to cultivate. Here's a story I'd like to share with you.

There was an older woman who had strong faith in Guanyin Bodhisattva. Every new moon day (the first day of each lunar month), she always brought her son, who didn't believe in Buddhism, to the temple. She bowed to the Guanyin Bodhisattva image and said, "Guanyin Bodhisattva, you are so compassionate, please protect my precious son." One day, her precious son beside her asked, "Why do speak to this deaf Bodhisattva?"

She said, "This is a mistake! How can Guanyin Bodhisattva be deaf?" He said, "If she's not deaf and you have asked her so many times, she should've answered you a long time ago. Why doesn't she answer you? It's because she's deaf. Everyone uses their ears to hear

他沒事，就在廟裡閒逛。他看到一個富商祈禱完後，竟然忘記了手邊的袋子。他真想叫這位富商回來，但是不能開口，因為他答應了。就在他猶豫了一下，那個富人就開著豪華的轎車離去了。

不久來了一位三餐不濟、在生存邊緣掙扎的窮人。他一拜下，就發現這個錢袋子，高興得不得了，說「觀世音菩薩，你真好啊，有求必應啊！」他萬分感謝地收下錢，就走了。

由於約定在前，這個兒子憋著不講話。來了一位騎摩托車的年輕人，來上香祈福的。正當要離去的時候，這個富商衝進來，抓著這個年輕人的衣服，不明白就要年輕人還錢，於是兩個人就吵了起來。這個兒子終於忍不住了，便開口說話了，把事情講了個清清楚楚。於是富商就去找這個窮人要錢，而這個年輕人就騎著摩托車離開了。

到了晚上又做夢了。冥冥之中那個聲音說，「你應該多忍耐一下，就能救人性命啊！」他就說了，「我把真相說出來，主持公道，難道不對嗎？」那聲音就說了，「你錯了！那位富商並不缺錢。那一袋子的錢不過是用來賭博和嫖妓，但是對那個窮人來講，一家大小的生計就可以挽回了。而這個騎摩托車的年輕人，如果那個富商一直糾纏著他，會延誤他回家的時間，就不會趕上山路塌方，還能保住一條性命啊。而到現在，他的屍體還沒有挖掘出來啊！」

這個寶貝兒子聽了，就很生氣，「你到底是誰啊？怎麼知道這麼多？」這個聲音就回答了，「我是耳聾菩薩。」

事實上，在我們的生活中，經常為了得失或者好與壞生煩惱、打轉轉。過了一段時日之後，我們回頭看一看，想一想，才發現當初認為最好的安排，現在看來並不是最好的；甚至最好的安排，反而變成最差的結局。就像這個寶貝兒子，他認為把真相說出來，主持公道，就是最好的安排，反而變成了最差的結局。而老比丘，開始被玩弄，可以算是最差的安排，但後來卻賺到了，成為了阿羅漢，反而變成了最好的結果。

因此，我們面對複雜難以了解的業力，可以這麼說，當前所擁有的，無論是順境或是逆境，對我們來講，都是最好的安排。而所需

sounds. Her name is to observe sounds; it means she cannot hear.”

The elderly woman knew her son didn't understand Buddhism so she didn't argue with him. It's just like when the lowest type of man hears about the Way, he bursts out laughing. She asked him to accompany her to the temple every new moon day to plant some good seeds. Time flew. It was the end of the month. The son started to worry about going to the temple the next day and listening to his mother pray. It was giving him a headache. That night he had a dream. In his dream, a voice asked him not to meddle in others' business and not to talk in the temple no matter what happens the next day. He didn't know why but he promised to do as the voice said.

The next day while his mother was bowing and praying to Guanyin Bodhisattva, he wandered through the temple. He saw a rich man who bowed and then departed, leaving his bag beside the bowing cushion. He wanted to call the man to remind him about his bag but he hesitated because of his promise in the dream. The rich man drove away in a luxurious car.

Later a poor man on the edge of survival came to bow to Guanyin Bodhisattva. He found the bag that was full of money. He was so happy and thought it was an immediate response from Guanyin Bodhisattva and left, gratefully.

Due to the promise in his dream, he forced himself to keep quiet. A young man on a motorcycle came to bow to Guanyin Bodhisattva. While he was leaving, the rich man came back and grabbed him and fought with him, thinking he had taken the money. The son couldn't bear to keep quiet anymore, so he spoke up and told them what he had witnessed in detail. After hearing the explanation, the rich man went off to look for the poor man and retrieve his money. The young motorcyclist rode away.

That night he had another dream. In his dream the voice said, "If you were able to keep quiet a bit longer, you could've saved a life." He replied, "I spoke up to uphold justice; what was wrong with that?" The voice said, "You are wrong. The rich man doesn't need that money which was going to be used for gambling and visiting prostitutes. The poor man's family is struggling on the edge of survival and needed the money desperately. If the rich man had delayed the young motorcyclist longer, he wouldn't be buried alive beneath a landslide on his way home. His body still hasn't been found."

The son felt dejected and asked, "Who are you? And how did you know so much?" The voice answered, "I'm the deaf Bodhisattva."

In fact, we are easily affected in our daily lives by gain and loss, by good and bad. Sometimes, we look back on what we thought was the best arrangement. After time passes, it turns out not to be the best, but rather, it might even be the worst. It is like the son thinking that speaking up for justice was the best arrangement, but it resulted in the worst outcome. With the case of the elder Bhikshu who was ridiculed in the beginning, it could be considered

要做的，就是多珍惜當下，好好修行，把身心安住在這念觀世音菩薩的聖號上，誠心地念觀世音菩薩，一切都將是最好的安排。若能如是想，就能放下許多的雜念，專心用功辦道。

觀世音菩薩並非萬能，因為如果是萬能的話，我們就不會有苦難的存在。觀世音菩薩是悲能、智能，他有慈悲智慧的能力，善巧教化如何自我開放，開啟閉鎖的潛能，以克服或遠離種種的苦難，乃至教我們如何離苦得樂，超越生死輪迴，而得到大自在。一般人在怖畏急難之中，通常會嚇到四肢無力，沒有辦法反應。但誠心念觀世音菩薩，可以使我們的生命在怖畏急難之中，產生冷靜的定力；在冷靜之中，就會產生智慧，自然就會有出路。這就是施無畏，我們的自性會施無畏給我們。

在唐朝有一個道士叫李仲卿，寫了一部書叫做《十異九迷論》，異是怪異的異，迷是迷惑的迷。這部書講佛教種種的不仁不孝，尤其是出家人。他說，就把自己的父母拋棄了，離開妻兒，是不仁不孝。當時的人對於他這個《十異九迷論》，都感到很迷惑，甚至相信。有一個博學多聞的法師叫做法琳，他就寫了一部叫做《辯正論》；辯白的辯，正確的正，他博引史書、佛典加以反駁。最後他得出結論，宣揚佛教是比道教更優秀。

在貞觀十四年，長安城的西華觀道士叫程世英，暗地裡寫了一封信給當時的天子唐太宗。告發法琳和尚，說他言論觸犯了國法。因為唐朝的皇帝姓李，就自認為是道教始祖老子李耳的後人，所以擁護道教。而法琳和尚竟然公開宣揚佛教比道教還要優秀，就是不給皇帝面子啦。

唐太宗看了這個告狀，很不高興，立刻命令把法琳和尚抓起來，關到監獄裡，並對他說，「你寫的這個《辯正論》，上面說什麼有念觀世音，臨刃不傷。好吧，給你七天，讓你去念觀世音；然後把你綁到刑場，用刀子砍一砍，看砍得進砍不進。」

法琳和尚嚇得魂不附體，帶著手鐐腳鐐，在獄中只好稱念觀世音菩薩了，祈禱菩薩顯靈。眼看著刑期一天天迫近，突然法琳由於誦觀世音菩薩的誠心，突然大徹大悟。他神采煥發，敞開胸懷，頓時一點兒貪生怕死的念頭都沒有了，只是希望這七天趕快過了。

就這樣子，七天很快就過了。唐太宗就把他

the worst arrangement, but he became an Arhat later—the best outcome.

Karma is too complicated for us to understand well. We may say that what we have right now is the best arrangement for us, regardless of whether it follows our wishes or not. What we need to do is to cherish this opportunity to cultivate. Let our mind and body calm down and focus on reciting Guanyin Bodhisattva's holy name single-mindedly. Everything will be arranged in the best way. If we can think this way, we can let a lot of false thinking go and concentrate our mind to cultivate.

Guanyin Bodhisattva is not almighty. If she had complete power, we wouldn't have to suffer at all. However, Guanyin Bodhisattva has wise and compassionate power instead of complete power. She teaches us skillfully how to develop our hidden potential by ourselves, to overcome our difficulties, leave suffering, end birth and death, and attain true self-mastery. Facing terrible disasters, ordinary people will be scared out of their wits. However, if we can sincerely recite Guanyin Bodhisattva's name, we can set our minds at peace and give rise to wisdom. Then we can find solutions, naturally. This is a giver of fearlessness from our own nature.

In the Tang dynasty, a Taoist named Li Zhong Qing wrote a book called *Treatise on Ten Heterodoxies and Nine Confusions* slandering Buddhism. In this book he claimed that Buddhist monastics are people who abandoned their parents, spouses, and children; they are unfilial and inhumane. At that time many people were confused by that book and believed in its erroneous ideas. A Dharma Master named Falin, who was very knowledgeable, wrote a book called *Discussions on Proper Teachings* that quoted the chronicles of history and Buddhist texts to openly and publicly refute those erroneous ideas. He concluded that Buddhism was better than Taoism.

Later Cheng Shiyong, a Taoist in the capital, Chang'an, reported to the emperor that Master Falin's speech was against the law. The emperors of the Tang dynasty regarded themselves as the descendants of Laozi, who was honored as the founder of Taoism, because they have the same surname, Li. How could Master Falin publicly say that Buddhism was better than Taoism? It made the emperor lose face.

The emperor angrily ordered Master Falin to be jailed immediately. The emperor told him, "Didn't you say in your book that if you recite Guanyin Bodhisattva's name, knives cannot hurt you? I will give you seven days to recite Guanyin Bodhisattva's name, and then you'll be sent to the execution site and we will see if a knife can cut you to pieces."

Upon hearing that, Master Falin was scared to death. He was shackled by chains in the dark prison. He sincerely recited Guanyin Bodhisattva's name and hoped Guanyin Bodhisattva would save him. His fearful day was getting closer. One day, due to his sincerity

提出來，問說：「刑期已滿了，你念的觀世音顯不顯靈啊？」這個法琳和尚就說了，「我個人這幾天，不念觀世音菩薩，唯念陛下。」

唐太宗很驚奇，就問說：「朕明明詔令你去念觀世音菩薩，你為何不念，反而說唯念朕本人呢？」法琳和尚不慌不忙地回答說：「陛下曾做了許多利民的善事，所以陛下就是觀音菩薩，所以我就唯念陛下了。」唐太宗聽了哈哈大笑，龍心大悅，就把法琳和尚給放了。

所以我們面對苦難，能不能得到觀音菩薩的加持幫助，或者發揮自己的潛能，這主控權完全操之在自己，觀世音菩薩只是慈悲的助緣而已，渡過苦難與否，這端看我們平時自己造的業，以及是否誠心誦持觀世音菩薩的聖號，來展現自己的潛能。所謂「自助方得天助也」。

☞待續

in reciting, he experienced a great awakening and didn't cling to life anymore. He no longer feared the day of his execution, either. His mind was open and cheerful; he actually looked forward to the deadline.

Seven days passed, and the emperor asked, "Did the Guanyin Bodhisattva you invoke show his spiritual power?" Master Falin answered, "These days I am always mindful of you, your Majesty, instead of Guanyin."

The emperor was surprised by the answer and said, "I told you to recite Guanyin Bodhisattva. Why didn't you do it? Instead you were mindful of me." Master Falin answered calmly, "Your Majesty, you've done numerous good deeds to benefit people. Guanyin Bodhisattva is you, your Majesty. So these few days, I was mindful of you, your Majesty." Upon hearing that, the emperor was pleased. He smiled and released Master Falin.

When we encounter difficulties and suffering, whether we can receive aid from Guanyin Bodhisattva or realize our own potential, depends on ourselves. Guanyin Bodhisattva's compassionate wisdom only provides auxiliary support. Whether we can go further in our difficulties will depend on the karma we create in our daily lives and our sincerity in reciting Guanyin Bodhisattva's name to realize our full potential. As the saying goes, "God helps those who help themselves."

☞To be continued