

今晚的題目是「無爭三昧」。因為末學行解尚未能相應，故只能拾上人的牙慧跟大家一起來分享學習。一九九零年十月歐洲訪問，上人在英國倫敦開示，說到佛教與世界和平的關係。他說：「佛教就是和平，和平就是佛教。學佛的人，就是學和平。因為學佛的人，都要學無爭三昧。無爭，就是沒有任何的爭執。無爭，就是人不要的，我們要；人家要的，我們不要，這就是和平。因為你一爭，就沒有和平；你不爭，就是和平。」

為什麼要在盂蘭盆節的前夕，和大家一起來學習無爭三昧呢？看到眼前這麼豐盛的供養品，自己覺得很慚愧，因為人家是要供養清淨的福田僧。什麼叫僧呢？僧，梵語是僧伽，在此地叫做和合僧。和合，有事和與理和。理和就是出家人一起來學習，證得寂滅真理。事和，有六和敬的表現；要行六和敬：身和同住，口和無諍，意和同悅，見和同解，戒和同修，利合同均。我們如果能夠真正來行持六和敬的話，才堪

# 無爭三昧

## The Samadhi of Non-contention

釋果興講於2011年8月12日萬佛城大殿

A talk given by Shi Guo Xing on August 12, 2011  
in the Buddha Hall at CTTB

釋果觀 英譯 Translated into English by Shi Guo Guan

The topic is the samadhi of non-contention. Because I have not united my understanding with practice, tonight I share what I learned from the Venerable Master. In 1990, the Master led a delegation to Europe. In London, he gave a talk about world peace and Buddhism. He said, “Buddhism is just peace. Peace is just Buddhism. Buddhists should learn to be peaceful because Buddhists should learn the samadhi of non-contention, of not fighting. Whatever people want, we should not want. Whatever people do not want, we can want to have it. As soon as we fight, we are not peaceful. So if we don’t fight, we can be peaceful.”

You may wonder why on the eve of Ullambana, I chose the topic of samadhi of non-contention. It’s because I see the abundant offerings here in the middle of the Buddha Hall and it makes me feel a great deal of remorse, because people are making these offerings to the Pure Sangha that is a field of blessings. “Sangha” is a Sanskrit term and means harmonious

受檀越信施的供養。

第二個理由，我們常常鼓勵人家說，來到萬佛城，不要入寶山而空手回。請問萬佛城的寶是什麼？我們身在寶山的人，不知道萬佛城的寶是什麼？如果說，答案是不爭、不貪、不求、不自私、不自利、不打妄語，這六大宗旨，是萬佛聖城的寶，大家認同嗎？

記得一九九五年上人剛圓寂，我們在臺灣舉行追思大法會時，不止我們的信眾，很多外面的佛教徒，紛紛問我們，誰是你們師父上人的傳法人？當時有一位師兄就提到，如果我們能夠在日常生活上，真正實行這六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語，那就是師父上人的傳法人。因此，我們今天來學習六大宗旨的第一個，不爭，來學習無爭三昧，是有意義的。

第三個理由，看到外面的世界，這麼樣的亂，天災人禍這麼多，大家你爭我奪，內心憂心忡忡。就在想，我們身為出家人，能夠為這個世界做什麼？「不忍眾生苦，不忍聖教衰，緣於大悲心，敢不力修持。」所以看到上人開示，學佛的人應該學習無爭三昧。因此，今晚在這邊是拋磚引玉，先開個頭，希望大家不斷地再去思維，或者在日常生活中去實踐這六大宗旨。我們就從不爭開始。

怎麼樣不爭呢？從自力和他力兩方面來下手。自力，首先學習隨眾共修。因為「爭是勝負心，與道相違背；便生四相心，由何得三昧？」在隨眾共修過程中，很容易把我相、我執，慢慢地放下；不要別眾，做出特別的樣子。大眾在做什麼，我們就跟著做什麼：大眾到齋堂用齋，我們就一起用齋，不要自己再去開小灶。大眾在大殿共修，就一起來大殿跟大家一起共修，不要自己去獨修，或做自修的法門。大眾出坡，當然義不容辭，這是我們的義務，我們的本分，應該護持道場，也要跟著一起出坡。

第二個自力的功夫，就是需要在心地上下功夫。「真認自己錯，莫論他人非；他非即我非，同體名大悲。」我們眼睛很容易向外看，都看到別人的過錯。「常耽人

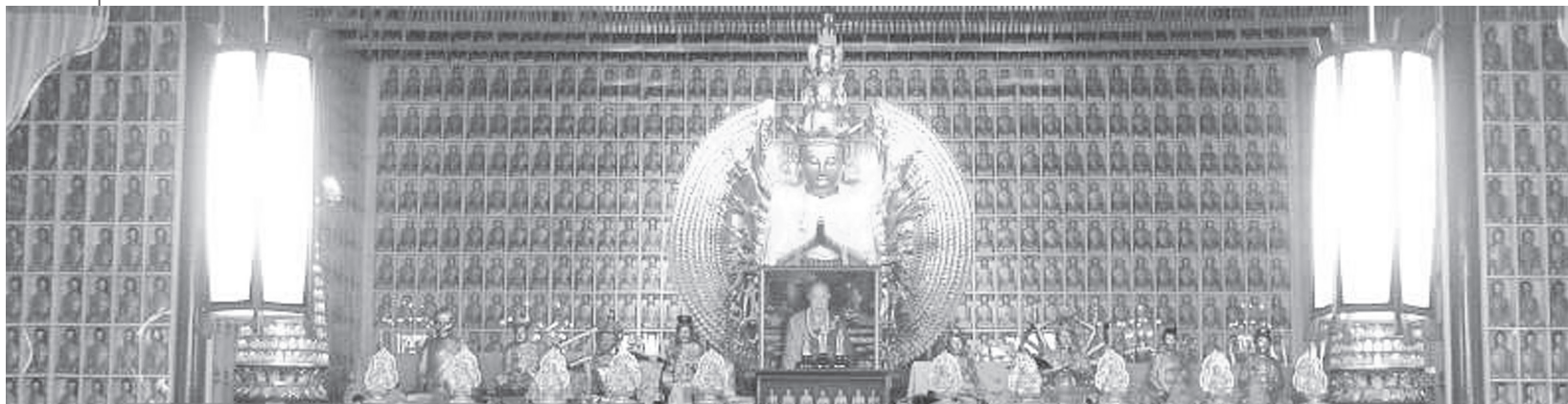
assembly. There is harmony in specifics and principle. In principle, it means we all study together to attain enlightenment. Specifically, the Sangha is harmonious in six ways: we are physically in harmony because we dwell together; we are verbally in harmony because we do not argue; we are mentally in harmony because we share joy together; our views are in harmony because we share the same understanding; we share harmony in precepts because we cultivate together; and we are harmonious in terms of benefits we share together. It is only when we can cultivate these six harmonies that are we worthy of accepting offerings.

The second reason I chose this topic is because we often encourage people when they come to the City of Ten Thousand Buddhas, to not leave this treasure mountain empty handed. But, do we know what treasures are here? For those of us who live here, do we know what the treasures are? If we were to say the treasures are: not fighting, not being greedy, not seeking, not being selfish, not pursuing advantage and not lying, -- these six principles of the City -- would you all be satisfied with that answer?

I remember in 1995, in Taiwan, we had this memorial ceremony after the Master entered nirvana, and not only our disciples but also other Buddhists came to ask, "Well, to whom did the Venerable Master transmit his Dharma? Which disciples received his Dharma?" I remember one of my senior Dharma brothers said, "Well, if any of us could practice the six great principles in daily life, not fighting, not being greedy, not seeking, not being selfish, not pursuing advantage and not lying, then that person would be a disciple of the Master who has received the Dharma transmission from him." Therefore, today it is more meaningful for us to look into the first principle, not contending, and look at the samadhi of non-contention.

The third reason for my topic is this: we see all around us that the world is very chaotic, filled with disasters and people everywhere are fighting and deeply worried. As monastics, what can we do? "We cannot bear to see living beings suffering and cannot bear to see the Buddhadharmas perishing, so we give rise to great compassion and can hardly wait to cultivate it." Therefore, after reading Master's dharma talk, we Buddhists should practice the samadhi of non-contention. Today I'm just tossing out some ideas. Hopefully you'll take them, contemplate them, put them into practice and start from non-contention/not fighting.

How can we avoid contending? We could look at this from two aspects: the strength we develop in ourselves, and the strength we gain from others. Regarding the strength that we develop in ourselves, we need follow along with the assembly because it's said, "Contention involves ideas of winning and losing, which contradict the Dao. Contention also brings forth the four notions of self and others, living beings and of lifespan. Consequently, how can samadhi arise?" As we follow along with the assembly, we can gradually let go of our ego, of the mark of self. We should not have a special style of our own, but just do what everyone else is doing together. For example if everyone is eating in the dining hall, we needn't be cooking something else on our own. If everyone is



不對，自己苦未了。」這是實在的話。對這一點，比較有深的感觸。

因為前陣子，我接到一個電郵，講夏威夷的心理醫生，修·藍博士；他治療整個醫院的精神病患，是有攻擊性的精神病患。治療的時候，不需要去見病人，而是自己研究這些病例。在心裡對著這些病人說，「對不起，請你原諒我，謝謝你，我愛你」；就用這幾句，把曾經加在病患身上的那一部分，自己迴光返照，反省檢討。這樣反省自己，那些病患慢慢地一個一個恢復健康。

我看到這封電郵之前，碰到一件事。就是接到另一個電郵，對方講了一些話，讓我起了一點煩惱。從對方的話裡面，感受到他有很大的瞋火。起初很難過，覺得這不是我的錯，為什麼他這樣子寫？受到這封電郵的啟發，就在心裡默默地說，「對不起，請原諒我，我是不應該這樣做的，讓你發這麼大的火。這很傷身體的，請原諒我。」我不斷地從內心裡說對不起，請求原諒。我沒有給他發電郵，很情緒地反應跟他辯解，或者做任何的動作；只是不斷地迴光返照自己。結果，沒多久就收到他的電郵了。從電郵知道，他瞋火已經沒有了，惡緣已經化解了。所以這個「真認自己錯」，反聞聞自性，真的很有效。我們不要去爭理；因為理越爭是越薄的，爭到後來，親家都變成仇家了。

上人告訴我們說，即使是隻小蚊子咬我們，也是有因緣的。所以蚊子咬時，尤其學佛以後，要學著跟蚊子說，「蚊子啊，蚊子！如果過去生有欠你，你現在喝我的血，我很歡喜地還給你，我們就了斷過去的這個業；如果過去生我沒有欠你，因為我願意

in the Buddha Hall cultivating, we needn't be doing our own practice somewhere else. When people are doing community work, it is also our responsibility to do our share to support the monastery.

Another form of strength we can develop in ourselves comes when we really work on our own mind. As the poem [by the Venerable Master] goes, "Truly recognize your own faults; don't discuss the faults of others. Others' faults are just my own, to be one with all is great compassion." We tend to look outside and see other people's faults very easily but when we do that, we have not ended our own suffering. An incident impressed this principle deeply upon me.

Recently I read an email talking about a Hawaiian psychologist named Dr. Ihaleakala Hew Len who healed an entire ward of psychiatric patients. He didn't even see them in person, but just looked at their case records and then said four things to them in his mind: I'm sorry, please forgive me, thank you and I love you. He would read their problems and reflect on himself, and gradually those people would recover.

Before I read this email about the Hawaiian doctor's method, I had received another email. Some of his words made me feel a little bit of affliction, and through the email I could feel that person's anger. At first, I was rather upset, I thought to myself, "I didn't do anything wrong, so why is he angry?" Inspired by this doctor's method, in my mind I just said to him, "I'm sorry, please forgive me. I shouldn't have caused you to become angry because that will harm your own body." I didn't email him back arguing or defending myself. I just continued to ask him to forgive me and contemplated like that in my own mind. A short while later, I received an email back from that person and immediately I could see the tone of the email was different and our negative affinity was over. This shows me that to truly recognize our own faults really works. It's not worth it to argue with somebody about principle, because arguing just makes relationships worse; it can turn family and friends into enemies.

The Venerable Master also talked about mosquitoes. He said, "If a mosquito bites you, there must be a causal condition behind it." So when a mosquito bites us, as Buddhists, we would contemplate and



修行，所以現在你喝我的血，希望你發菩提心，早成佛道。」藉由蚊子咬我們這一點外來的因緣，來喚起佛性，觀照我們內在創造外在環境的這個部分，這就是在學習「反聞聞自性」。

我們生命中所看到的，所聽到的，所品嚐到的，所接受的，都是我們的責任，因為這些人、事、物是我們內在投射，反映出來的。在禪宗公案裡也提到，蘇東坡與佛印禪師的故事。蘇東坡看佛印禪師像一堆牛糞；佛印禪師看蘇東坡像一尊佛。蘇東坡非常高興，回到家裡，結果他的妹妹蘇小妹說，「哥哥，你輸了。因為你自己心裡有牛糞，所以看到人家是牛糞。」這就意謂，我們自己心裡有，所以才看到別人有這個東西。因此，我們要改變外面的世界，應該先改變自己。

所以現在會趁早課完了的拜願時間，趁這機會好好反省自己，請求對方原諒。這樣子，自己也不會送出那個電波——看人家不對的電波。因為誠心請求對方原諒，也會感受彼此的電波已經化轉。雖然屢懺屢犯，有時候習氣毛病很重，還會犯。這個時候就要靠著他力，藉由佛菩薩的力量。在〈觀世音菩薩普門品〉中講到，「若人多瞋，常念恭敬觀世音菩薩，便得離瞋。」所以，誠心念觀世音菩薩聖號，瞋恨心就減低了，想要跟人家爭強論勝的心，會減輕的。

第四個他力，就是阿彌陀佛的力量。因為阿彌陀佛發四十八大願，有一大願是蒙光柔軟願。我們一念「阿彌陀佛」這聖號，阿彌陀佛的佛光一照射，那身心就會柔軟，就不會想要跟人家爭了。

最後，藉著老子講的，跟大家一起共勉。老子說：「上善若水，水善利萬物而不爭。……夫唯不爭，故無尤。……以其不爭，故天下莫能與之爭。」希望大家一起來逆這個凡夫流，登聖賢地，學習無爭三昧。

say to the mosquito, "Mosquito, if I owed you a debt in the past life, now you come to drink my blood, I will happily pay you back, then this debt will be cleared. However, if I didn't owe you anything from a past life and you're now drinking my blood, I hope that you will also bring forth the bodhi mind." We can use whatever happens, whatever circumstances we find ourselves in, to see the Buddha nature. This is also to return the hearing and to hear our self nature.

So everything that we see, hear, smell, taste and perceive in life, is really our responsibility; it is what we project on the world. In the Chan school there's the story of Su Dongpo and the Chan Master Fo Yin. They had a conversation one day. Su Dongpo said that he saw the Chan Master as a pile of cow dung. He asked the Chan Master what he saw. The Chan Master said, "I see you as a Buddha." Su Dongpo

gleefully went home and told his sister that he had won the debate but his sister told him, "Actually, brother, you lost because the fact that you saw him as cow dung shows that you have cow dung in your mind." Whatever we have in our minds is what we see in others, so in order to change the world, we first have to change ourselves.

So, now I usually take the opportunity to do universal bowing after morning recitation.

While bowing, I reflect upon myself and ask for forgiveness from everyone. I know when I'm doing that, I'm not sending out any negative mental waves—looking at others' faults, and I can feel that the karma between myself and others has already been transformed. However, sometimes even though we do things wrong and we repent, we still sometimes repeat our mistakes because our habits are strong. At that point we need the help from the Buddhas and Bodhisattvas. The Universal Door Chapter says, "If a person with strong hatred can recite Guanyin Bodhisattva's name, he or she will become free of hatred." Therefore if we sincerely recite Guanyin Bodhisattva's name, our argumentative nature will subside.

The fourth kind of external strength is the strength of Amitabha Buddha. He made 48 great vows, one of which is, "Upon being bathed by light, one becomes soft and gentle." When we recite Amitabha Buddha's name, his light shines upon us and we become soft and gentle in our bodies and minds, so that we no longer want to argue.

I close with a quote from Laozi to exhort everyone and myself. He said, "The highest good is like water. Water benefits all the myriad creatures and does not contend... Because we do not contend, we have no worries... When we do not contend, nothing in the world will contend with us." I hope that everyone will study the samadhi of non-contention as we proceed towards the ground of the sages.

