

佛教與環保：以五觀體現觀音妙行

Buddhism and the Environment: Manifesting Guan Yin Wonderful Function with the Five Contemplations



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A talk given by Bhikshuni Heng Liang on October 9, 2011 at CTTB
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Today we mark the 30+ Leaving Home Day of Guan Yin Bodhisattva celebrated at CTTB. Guan Yin Bodhisattva is the Host of CTTB. The Venerable Master in his teachings emphasized the Compassion Dharmas of Guan Yin Bodhisattva, and Guan Yin Bodhisattva is the only Bodhisattva that we dedicate three weeks out of the year to: in honor of Guan Yin Bodhisattva's Birthday in the spring, Guan Yin Bodhisattva's Enlightenment Day in the summer, and Guan Yin Bodhisattva's Leaving Home Day in the fall. Moreover, the principle image in the Hall of Ten Thousand Buddhas is Guan Yin Bodhisattva.

During the three Guan Yin Recitation Sessions each year, we recite the Universal Door Chapter of the *Lotus Sutra*. This chapter describes the special qualities, emphases, and transformations of Guan Yin Bodhisattva and some expedients that this Bodhisattva uses to rescue and transform living beings to embark on the path to sagehood.

Guan Yin Bodhisattva is entirely, completely "universal" in this work and does not discriminate in the slightest bit between living beings, but gathers in all living beings equally, as if each one of us was his only child. Obviously, this means not discriminating between culture, social class, color, race, religion, age, gender, appearance, level of intellect, and so on. The Bodhisattva is able to do this because he is in himself "universal." That is, he does not identify himself with any particular culture, country, color,

今天是觀音菩薩出家日，這樣的慶祝法會在聖城已經舉辦過三十多次了。萬佛城是觀音菩薩的道場。上人的教化很著重觀音菩薩的慈悲法門，觀音菩薩的法會也是唯一聖城每年都舉辦三次的觀音七：春天觀音七是慶祝觀音聖誕，暑假的觀音七是慶祝觀音成道日，秋天則是慶祝觀音菩薩出家日的法會。而且萬佛殿的主尊就是觀音菩薩。

每年的三個觀音法會我們都會誦《法華經·普門品》。在〈普門品〉裡，說明了觀世音菩薩的特質、神力跟變化，以及所用種種方便法門來救度眾生，讓眾生走到聖道上來。

為什麼〈普門品〉有這個名字呢？因為觀世音菩薩在做佛事的時候，是完全普遍的，對眾生沒有任何的分別。平等攝受一切眾生，就好像每一個眾生都是他唯一的孩子。普遍、普門就是不分別文化、膚色、種族、宗教、年齡、性別、相貌、知識等等。觀音可以如此做，因為他本身也是「普遍一切」的，他不為任何文化、國籍、膚色、社會階級、種族、宗教、年齡、性別、相貌、知識等所限制。他可以了解每一個眾生，然後知道用哪一些方便法門來度

social class, race, religion, age, gender, appearance, level of intellect, and so on; moreover, he does not judge people for their afflictions and confusion, but rather recognizes the Buddha nature within us, recognizes our potential. This frees him to understand each one of us just as we are and to know what expedients we would be receptive to. Thus, as the Universal Door Chapter explains, Guan Yin Bodhisattva appears in just the body and applies exactly the expedient that each living being needs in order to awaken.

This is a manifestation, a function of the Bodhisattva's compassion and wisdom. True compassion cannot exist without wisdom, and true wisdom cannot exist without compassion. They are actually two aspects of the same thing. And these two are the result of the Bodhisattva's completion of the Paramitas, or perfections, the first two of which are giving and precepts.

Studying to be like Guan Yin Bodhisattva in this way will rid our own minds of a lot of affliction and false thinking, thus enabling us to activate our own inherent wisdom and compassion and discover for ourselves those expedient means that can assist others on their path to Buddhahood.

Each of us has a story, a set of causes and conditions that created an affinity with Guan Yin Bodhisattva and led us here today. Probably many of us here today feel grateful to Guan Yin Bodhisattva for helping us. And some of us recognize that the world needs the compassion and wisdom that this Bodhisattva represents, and we wish to honor that. Yet, some of us have brought forth the resolve to study the Bodhisattva's compassion and wisdom.

It can also be said that the universal spirit of compassion and the application of wisdom cannot be limited only to sentient life. After all, where do we draw the line between sentient and insentient? Can we say that the earth is devoid of sentient living beings? Since the earth contains within its substance innumerable living beings, then if we harm the earth, we harm life. The same is true of the air and the water.

Now to bring these together -- giving and precepts, compassion and wisdom -- we can say that giving has two general aspects. One aspect is giving to others the necessities of life, Dharma, fearlessness, and so on. The other aspect is simply not taking what we don't need. If we don't take what we don't need, it will remain available for other living beings to use. By not taking what we don't need, we are holding the precept against stealing at a higher level, and the result for us will be a state of contentment and peace of mind.

For example, at today's meal, we have been asked to take only what we can eat and avoid throwing away any food. This is actually a way of giving and holding precepts, and it is also a function of wisdom and compassion.

As we partake of this food, we reflect on the Five Contemplations, which were recited by the proctor before the start of the meal. These same five contemplations can actually be applied to any non-

我們。還有，觀世音菩薩也不會因為眾生有煩惱，或者是迷惑而看不起眾生；他了解每一位眾生的佛性，知道我們的潛能。所以，觀世音菩薩對不同的眾生，會用不同的方便法門。就像〈普門品〉裡面講的：視眾生所需而應化來度化這位眾生。

這是菩薩慈悲和智慧的顯現，真正的慈悲不可以沒有智慧，真正的智慧也不可以缺乏慈悲，其實，智慧跟慈悲是一體兩面。這二者也是觀音菩薩圓滿六波羅蜜中的「布施」和「持戒」。

如果真正學習觀世音菩薩，可以減少很多的煩惱和妄想，啟發本有的智慧和慈悲，還有也可以發現用哪些方便法門來幫助別人走上佛道。

我們每一個人都有自己和觀音菩薩的因緣，所以今天才會來到這裡。可能很多人是為了要感恩觀世音菩薩幫助自己，或者是我們也有一些人知道：這個世界很需要觀世音菩薩的慈悲跟智慧，所以來這裡慶祝觀世音菩薩出家紀念日。其中還有一些人發了心，要學習觀世音菩薩的慈悲和智慧。

這種普遍的慈悲和智慧的作用，也不能只限制在有情眾生，因為有情與無情，我們在那裡可以劃線來區別？我們可以說，這個地球是沒有有情的眾生嗎？其實，地球包容了很多、無數的有情眾生。如果我們害了這個地球，我們也就害了那些眾生。同樣的，空氣跟水也是同樣的道理。

現在，我們再把布施和持戒、慈悲和智慧放到一起。我們可以說：布施有兩面，一個方面，是布施所有資生的物質，布施法，還有布施無畏的精神。另外一方面，我們不必要的東西不去使用。如果我們不使用我們不必要的東西，那些東西、那些物質就還存在，其他的眾生還可以使用。我們不使用這些不必要的東西，這就是上品持盜戒，結果我們就會住於安樂，內心得到清淨。

好像今天用齋之前，我們被告知：「只拿可以吃完的食物，不要丟掉任何的食物。」這實際是一種布施和持戒的方式，也是慈悲和智慧的作用。當我們在觀想這個「五觀」的時候——就是在餐前由維那師領眾誦念的五觀。這五觀可以是對任何的物質，包括科技、設備、交通工具、衣服、家具、房子等，任何我們所使用的東西。

sentient object. This includes technological gadgets, appliances, vehicles, clothing, furniture, buildings, and absolutely everything we use. If we can at all times be mindful of the energy and resources that were required to create these objects, the labor that went into making them, the affect on the environment and societies of producing them, and what will happen to them once we break them or become bored with them and want the next new model, then we will be more likely to use those objects with respect and care. Further if we can ask ourselves “Do I really, truly need this in order to live? Do I have the right -- am I worthy -- to take these resources for my own benefit and enjoyment?” Then gradually, over time, we may begin to feel that we actually don't need that much stuff to be content. We might find that the pursuit of stuff actually diverts us and obstructs us from enjoying what truly brings us happiness: human kindness, wholesome relationships with family and friends, physical health, sanity, tranquility, a pristine environment, a peaceful world.

The current widespread economic failure that we are witnessing today may appear to be unfortunate and difficult. But, from another perspective, it could be the salvation of the earth -- and by extension, of ourselves -- if we can learn to adapt, reduce our desires, and recognize and appreciate what truly brings us happiness.

如果我們可以觀想：要花多少的能源來製造這些東西？然後又要花多少人工來完成？以及製造、對環境和社會會造成那些影響？然後，東西壞掉，或者已經不討喜，要再買個新的時候，該怎麼處理？這樣觀想，能讓我們更加愛護尊重所使用的東西。

更進一步地，如果問問自己：「我真的需要這些東西來生活嗎？我有沒有權利、有沒有資格來使用這些能源，以利益自己，來享受？」這樣子慢慢地觀想，就會發現，實際上我們並不需要這麼多東西來滿足欲望。我們會發現如果一直往外追求物質，會障礙欣賞那些能真正給我們帶來快樂的東西，就是人類的良知、與家人和朋友的正向互動、心理跟生理的健康、安定、純樸的環境以及平和的世界。

當前普遍性的經濟不景氣，讓我們目睹了不幸與艱困。但從另一個角度來看，其實或許會拯救地球，也挽救我們自己。如果我們可以改變生活方式，減少欲望，就可以明瞭並體會什麼才會帶給我們真正的快樂。