

參訪善知識

Visiting Good Wise Advisers

摘錄自宣化上人講述之〈大方廣佛華嚴經·入法界品〉

An Excerpt from Ven. Master Hua's Commentary of Chapter 39: Entering the Dharma Realm in the *Avatamsaka Sutra*

國際譯經學院記錄翻譯

English translation by International Translation Institute

弟子：善財童子已經見過觀音菩薩，是不是觀音菩薩的境界不是很高，因為觀音菩薩最後說：「這是我所知道的，你應該再去參訪另外一個菩薩。」

上人：這並不是境界高低的問題。這是因為善財童子和這些善知識都有相當的因緣，所以他參訪過第一個又去親近第二個，參訪過第二個又去參訪第三個。這並不是因為善知識的境界有高低，這是因為他應該經過這麼多的步驟、這麼多的善知識來學習佛法。

他所親近的善知識都是和他有這種的緣，所以善知識就介紹善知識。不是他自己違背以前的善知識又去親近另一個善知識。現在一般人都傳說皈依要皈依多幾個法師，就因為善財童子有五十三參。

你要知道善財童子這五十三參，是由善知識介紹善知識，不是他自己覺得這個善知識不高，所以又去另外親近一個善知識。這些善知識就是和他有這個緣，所以他必須到他們那兒去學習佛法。

現在有人說參師要參得越多越好，搞得法師和法師之間，因為爭徒弟的關係就好像水火互不相容，甚至於彼此不來往，連面也不見了。這樣做皈依弟子的不但沒有功德，而

Question: The Youth Good Wealth visited Guan Yin Bodhisattva, yet he still moved on to other teachers. At the end of his visit, Guan Yin Bodhisattva said, "This is the only liberation door that I know," and so forth. Is it the case that Guan Yin Bodhisattva isn't lofty enough to teach him more, and so he has to send him on to his next teacher?

Venerable Master: It's not a matter of whether any teacher's state is lofty or low. Rather, it's because the Youth Good Wealth has particular affinities with all of these good and wise advisors. Therefore, from his first teacher, he goes on to draw near to the second teacher, and from the second one he proceeds to the third, and so on. It's not because any of his teachers are of higher or lower status, but rather because the Youth is supposed to experience all these various stages and follow a natural progression in his study of the Bodhisattva Way.

All of his teachers have special causal connections with him, and so each teacher introduces him to the next one. It's not that he himself goes stealthily from one teacher to another, turning his back on the old one and seeking out a new one. But nowadays, people have the mistaken notion that you should take refuge with many teachers—the more the better. Why? Their reasoning is that even the Youth Good Wealth had 53 teachers, so why not them?

But you should know that the Youth went to all 53 teachers because he was specifically instructed to go to each one of them. He didn't seek them out on his own initiative. It wasn't because he felt that his current teacher wasn't lofty enough, and so he had to go and seek out a loftier teacher. It is only because that those teachers had special affinities with him.

However, people nowadays believe that the more teachers you go to the better, and in the process they create schisms among Dharma Masters. Vying

且還令佛教裏頭發生爭徒弟的這種鬥爭，這是大錯特錯的一種行為。

那麼為什麼所有的法師你去拜他做師父，他還一樣地收呢？就因為如果他不收，自己的勢力就小了，來的緣法也少了。所以他就明明知道這個不對，也要這樣去做，這是一種情形。

還有另一種是，真有的大善知識，他的心裏沒有彼此的分別，也收這個弟子，這也是一種。所以真正的善知識沒有什麼特別的，你就看他有沒有貪心，有沒有自私心。若有自私心、貪心，這樣的知識就要很謹慎去親近。

在佛教裏頭，我一向不主張左參師、右參師的這種行為。你看人家其他宗教受洗，沒有說你這一次洗得不乾淨，再到另外一個教堂再洗一洗，洗來洗去，哪一次會洗乾淨呢？哪一次是真正的領洗了呢？沒有的。人家就洗一次，受一次洗以後就是教徒了。我們佛教為什麼就要皈依來、皈依去？這都是換湯不換藥，都是這幾個人，在佛教裏頭轉轉。尤其一些個無知無識的愚夫愚婦，也不懂這個真理，所以把佛教搞得一點價值也沒有了。

因為你今天問這個問題，我略略地講一講這個道理，不過我也不知道對不對。你們大家去研究，我所說的話你們都要研究，看我說得對或者不對，不要就相信我。

我常對你們講，你們每一個人都不要相信我，也不要相信佛。因為你相信我，我是我的思想；相信佛，佛已經成佛了，你相信他也是佛，不相信他是佛。你要相信誰呢？要相信你自已本有的智慧，不要那麼糊裡糊塗的，一天到晚那麼愚癡得不得了，也不能明辨是非。要相信自己的真正智慧，這是要緊的。

明天八點鐘大家還一起來開會，我們這個會開了一次也沒有什麼成就，再開一次也沒有什麼成就。雖然沒有什麼成就，還是要開；若不開，就總也沒什麼成就。我們沒有成就，還要往前去研究、去做去。

and competing for disciples, Dharma Masters pit themselves against one another like fire and water, to the point that they can't see eye to eye. In this case, not only have those refuge disciples not created merit and virtue, but they have even fostered contention within Buddhism. This is a great mistake!

Now, why is it that Dharma Masters still accept people as refuge disciples when they know that those people have already taken refuge with other Dharma Masters? Because if they don't take new disciples, they will have less income from Dharma protectors, and they will have less power and status. So, although they clearly know that this is wrong, they still go ahead and do it anyway.

On the other hand, there are true good and wise advisors around whose hearts are so large that they don't discriminate between self and others. But that's another story. So, there's nothing so esoteric about a true Good and Wise Advisor. Just see if he is greedy or selfish. If he is selfish or greedy, then you have to be very cautious in your dealings with him.

I've never been supportive of the custom within Buddhism of taking refuge with one teacher after another. Take a look at other religions, for example faiths that administer Baptisms. They never say, "Your first Baptism didn't succeed in washing you clean of sins, so you should go to another church and do it again." If you went and got "washed" over and over again, then ultimately, which one of the Baptisms would have washed you clean? But they don't do things like that. They only give you one Baptism, and afterwards you're considered one of the fold. So why, within Buddhism, have we propagated such a custom of taking refuge over and over again? This is truly "a change in form but not in substance." It's always the same group of people milling around, particularly senseless, confused men and women believers who don't understand true principles. They have only managed to cheapen Buddhism to the point that it has become virtually worthless.

Since you asked this question, I have spoken briefly on this subject. But I don't know whether I've spoken correctly or not. You still have to investigate and see for yourself. You shouldn't simply believe everything I say. You still have to look into the issue yourself.

I always say to you: "Don't believe in what I say, and don't believe in the Buddha either." I am me and I say my own thing, and the Buddha has already become a Buddha, so whether you believe him or not, he's still a Buddha. So whom should you believe? You should believe in your inherent wisdom. Don't be so extremely muddled and stupid from morning till night, unable to distinguish between right and wrong. You should believe in your fundamental wisdom.

Tomorrow we will still meet at eight o'clock. We've had meeting after meeting without accomplishing anything. Although nothing has been accomplished, we still have to meet. If we do not meet, nothing will ever be accomplished. So even though we have not accomplished anything, we still have to carry on with our investigations and work.