

# 文殊菩薩出考題

## A Test from Manjushri Bodhisattva



BODHI FIELD | 菩提田

A talk given by Bhikshu Heng Shun  
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Chinese Translation by Yun-Yun Chang

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張允芸 中譯

I was just thinking how fortunate we are to have the Venerable Master as our teacher. In Buddhism we call a good teacher a 善知識 (shan zhi shi). Actually the Chinese is a translation of the Sanskrit word, “Kalyanamitra,” which literally means “good friend.” In the last chapter of the *Avatamsaka Sutra* we have the spiritual pilgrimage of the youth Sudhana (literally “Good Wealth”) who visits 55 Kalyanamitras. Each teacher represents a successive level of enlightenment on the Bodhisattva path. The Venerable Ananda once asked the Buddha, “World Honored One, I think 50 percent of practicing the path to enlightenment is having good friends.” The Buddha told the Venerable Ananda, “You are wrong, Ananda. Having good friends is 100 percent of the path to enlightenment.” So in spiritual cultivation it’s absolutely necessary to have good friends, i.e. good teachers.

When Sudhana first started his pilgrimage to visit all these teachers on the Bodhisattva path, Manjushri Bodhisattva said to him, “If you wish to seek for all-wisdom (to become a Buddha), you absolutely must seek for a true good teacher, a Kalyanamitra. You must seek for a good teacher without becoming weary or lax. You must try to find a good teacher without ever becoming satiated. You must always comply with the teachings of the good teacher. And you must never find fault with the skill-in-means of the good teacher.” So the search for Kalyanamitras was the catalyst for Good Wealth’s quest for Enlightenment.

We are very fortunate that Venerable Master, being the good teacher,

我想我們真的很有福報，有機會可以拜上人為老師。在佛教裡，我們稱好老師為善知識，中文「善知識」一詞源於梵文的Kalyanamitra，字面的意思是「好朋友」。《華嚴經》最後一品〈入法界品〉就是講善財童子參訪五十五位善知識，每一位善知識代表修行菩薩道時每個階段的證位。阿難尊者有一次請示佛陀：「世尊，我想在我們修行開悟的路上，善知識的重要性佔了一半。」佛陀回答：「錯了，阿難。得遇善知識在修行的路上，重要性是百分之一百。」所以在修行的路上，善知識的重要是絕對無庸置疑的。

當善財童子為圓滿菩薩行而開始去參訪善知識的時候，文殊師利菩薩告訴他：「如果你要追尋究竟的智慧，必須從尋訪真正的善知識開始。在尋訪的過程中不可怠惰或懈怠，必須持續積極的尋訪；對善知識的教導必須確實實踐，不可以對老師所用的善巧方便加以批評。」<sup>1</sup>因此，參訪善知識是善財童子悟道的催化劑。

我們很幸運得遇上人這位善知識，他為我們設立這些修行的機會，譬如萬佛寶懺。有些人說，或許有些美國人並不喜歡這些法門，或者這些法門並不適合現代的美國人。然而上人這位開悟

the Kalyanamitra, had set up these opportunities for us to cultivate, like the Repentance Before the Ten Thousand Buddhas. Some people say that maybe some Americans don't really like to practice these types of Dharmas or perhaps that are not appropriate for people in modern America. However, the Venerable Master, being the enlightened good teacher is someone who knows what's appropriate for a specific place and time in a particular culture. I'm sure that, as time goes by, these practices that the Venerable Master has established will become widely accepted in our American culture. The true Kalyanamitra has a special kind of wisdom to know what's appropriate and long lasting in terms of the Buddhist teachings in America. We are very fortunate to be able to practice these things at a time when very few people in the world actually have these opportunities.

Now, I'm going to tell one of my favorite stories. It is a story about repentance and reform. I've told this story many times to the students in the Boys School over the years. Just like the Master's lectures that we listen to every evening. Although we may have heard them several times already, we do not grow weary of hearing the Buddhadharma. That's the proper attitude. So this story is about the first Three Steps, One Bow pilgrimage by Heng Ju and Heng Yo. Many people don't realize how difficult this bowing pilgrimage from San Francisco to Seattle was for Heng Ju and Heng Yo. They just had a tent to sleep in at night. When there was bad weather, it was very hard to get a good night's rest. Near the latter part of the bowing pilgrimage, when the weather was bad, it was so hard to bear that they often ended up sleeping in people's houses at night.

During this time, when it was getting unbearably difficult for Heng Ju, he still stuck with the practice and kept bowing. However, Heng Ju would often get mad at Heng Yo. It took them about ten to eleven months to finish the pilgrimage from San Francisco to Seattle. So at the very end of Heng Ju's bowing pilgrimage, just a few days before they actually finished, they reached this place outside of Seattle. Some people following the pilgrimage in the local newspapers and television had invited Heng Ju and Heng Yo to their general store, which sold all kinds of different products in addition to having a gas station. A footnote to this story is that, because of the experience that Heng Ju and Heng Yo had with not having a proper shelter to stay in at night (particularly when there was bad weather), when Dharma Master Heng Sure and Marty did their bowing pilgrimage they decided to bring a station wagon that they could stay in at night. That made a great difference for them.

However, getting back to the story. Heng Ju is bowing and he goes up to this general store. He sees all these people milling around wanting to see him. They had heard about his pilgrimage from the local newspaper and TV. There were probably 50 or more people waiting to see him. Then Heng Ju noticed a short old man with a

的善知識，非常知道如何因地適時的依文化來施教。我很確定隨著時間的推移，這些上人為我們設定的種種修行法門將被美國文化廣為接受。一位真正的善知識有他獨特的智慧，知曉如何令佛法在美國正確而且久遠地發展。我們何其有幸能夠修行這些法門，當世上只有少部份的人才有機會接觸到。

現在我要說一個我很喜歡的故事，是關於懺悔改過，過去幾年我常說給男校的學生聽。就像每天晚上聽上人的開示一樣，我們重複聽了許多次，但卻不會對佛法心生厭倦，這才是一個正確的態度。這個故事是關於第一次（一九七三年）三步一拜的兩位法師恒具與恒由。許多人可能不了解，從三藩市三步一拜到西雅圖，當時對他們兩位有多麼困難。他們晚上僅能睡在帳篷裡，天候惡劣時根本無法入睡。那次三步一拜的後半段，天候惡劣到幾乎無法忍受，他們甚至只好借住民宅。

那段時期對恒具師而言，考驗雖然變得越來越難以忍受，他仍然堅持修行，繼續朝拜；可是他卻經常對恒由發脾氣。他們從三藩市拜到西雅圖，全程大約花了十到十一個月的時間。還差幾天行程就要接近尾聲，他們也到達了西雅圖市的外圍。有些人因為看了當地報紙與電視台的報導，就邀請他們到一個小商店，店裡有賣各式的物品，外面還有個加油站。附帶說明一下，有了恒具和恒由晚上沒有合適地方睡覺的經驗，尤其是天候惡劣時更加困難，所以當恒實法師和馬丁（當時的恒朝法師）三步一拜時，他們就自備了一台旅行車，晚上可以待在車上，這樣一來就大大解決了這個問題。

話說回來，恒具一路拜到這家商店，他看見一堆人圍在那兒等著。這些人從當地的報紙和電視得知他們三步一拜的消息，大約有五十多個人正等著看他，這時恒具注意到一位個子矮矮、留著白鬍子、帶著眼鏡的老頭兒，這老頭兒看起來和每個人都很熟。他開著一輛有貨斗的小卡車，後面掛了一個自製的簡易拖車，他還有兩條狗。根據恒具的觀察，這老頭兒好像想把這兩條狗送給別人；突然間，這小老頭兒（恒具很高，大約六呎二吋）走到恒具面前。

要知道當時是1974年，恒具穿著佛教出家人的衣服；恒由拜得比恒具快，已經超前在先，所以

white beard and glasses. He acted like he knew everybody, and he was driving a pick-up truck with a makeshift trailer, a home-made trailer, on the back. He had two dogs, and as far as Heng Ju could tell, it looked like he was trying to give away these two dogs. So all of a sudden, this short old man (Heng Ju is pretty tall, about 6-foot-2) comes right up to Heng Ju.

Remember, this was 1974, and Heng Ju was wearing Buddhist monastic robes. Heng Yo had bowed a little ahead of him and didn't stop at the store. There was not a lot of Buddhist monks in America at that time in 1974. Even though that was the case, this man comes right up to Heng Ju and says, "Do you call yourself a Buddhist?" Heng Ju noticed that this man was totally calm and relaxed. He wasn't trying to challenge him. He just looks up at Heng Ju and says, "Do you call yourself a Buddhist?"

Heng Ju was surprised at this. He replied, "Why, yes." And the short little man then said, "Do you want to know what the Buddha taught in plain English?" Now Heng Ju was even more taken aback. He thought to himself, "Wow! Where is this guy coming from? How should I answer this? If I say no, that would be rude. If I say yes, it's like I don't know and that would be embarrassing." So he was caught in a dilemma. Finally, Heng Ju said, "What did the Buddha teach?" And the man told him, "The Buddha taught compassion. The Buddha said we should stop knocking each other around, but most people don't buy it." So then Heng Ju got defensive, and said, "Buy what?" The old man responded, "What the Buddha taught," he kind of laughed, "I don't think you are a complete convert to Buddhism."

Heng Ju was now getting very nervous and said, "I didn't say I was perfect." The little man paused and moved closer, then looked right into Heng Ju's eyes. Heng Ju's mind started flashing all the memories of how he would get angry with Heng Yo. These events just started going through his mind as this man looked at him. The old man then said, "The Buddha taught compassion. Be more compassionate." Then he took off his glasses, and I could just imagine how the little man is probably as short as me and Heng Ju is almost a foot taller than him. So he takes off his glasses, puts his face about one foot away from Heng Ju's, and he says, "I'm not your enemy. I'm your friend. How many people do you know who would talk to you like this?"

Now remember that during this entire encounter there are all these people watching in what must have been sort of stunned silence. Heng Ju was at the very end of his long, arduous pilgrimage and all of sudden he meets this rather extraordinary old man. Heng Ju thought, "Wow! This person can see right through me." Finally Heng Ju, who was left speechless, just started to bow again. As all the people watched, he bowed away from the general store. When he caught up with Heng Yo, he told him what had just happened. He felt very ashamed that he had gotten angry with Heng Yo.

This unusual old man who told Heng Ju "I'm your friend" reminds

他沒有進這家小商店。在那個年代，佛教的出家人在美國並不多見，即便如此，這老頭兒還是走到恒具面前問道：「你稱自己是佛教徒嗎？」恒具注意到這老頭兒的神態非常平靜和輕鬆，沒有半點挑釁的意味，只是抬頭看著問恒具：「你稱自己是佛教徒嗎？」

恒具很驚訝就回答：「怎麼？是啊！」矮老頭接著說：「你想知道最簡單地說佛陀的教導是什麼？」恒具有點不知道該怎麼回答，他心裡想：「哇，這傢伙是哪兒來的？我要怎麼回答他？如果我說不想知道，那就很失禮；可是如果說想，又顯得我這個出家人很無知，這樣就很尷尬了。」他陷入進退兩難的局面。最後他說：「佛陀教導什麼呢？」矮老頭回答：「佛陀教導我們要慈悲，不要互相傷害，可是大多數的人都不聽這個教誨。」恒具這時自我辯護起來，就說：「聽什麼教誨？」「佛陀的教導啊，」老頭兒帶著笑容回答說：「我不認為你完全相信佛法。」

恒具變得非常緊張，他說：「我沒說我是完美的啊！」老頭兒這會兒停了一下，走近恒具，直視著他的眼睛。恒具開始想起這些日子來自己對恒由發脾氣的事，當老頭兒看著他的同時，所有影像都歷歷在目。老頭兒繼續說：「佛陀教導要慈悲，你要再更慈悲一點。」然後他拿下眼鏡——我可以想像那老頭兒大約和我一樣高，恒具比他高出大約一尺這麼多的高度。老頭兒拿下眼鏡，抬頭看著高出一尺遠的恒具說：「我不是你的敵人，我是你的朋友。你知道有多少人會這樣和你說話？」

當時在場的還有店裡的一大票人，空氣中瀰漫著一片沉默。恒具在即將完成艱鉅行程之際，突然遇到這位特別的老人，他心想：「哇，這人可以看穿我！」在眾人的目光下，恒具默然離開了商店，繼續在路上的三步一拜。當他趕上恒由時，跟他描述了剛才發生的事情。他對向恒由發脾氣一事感到很羞愧。

這位不平凡的老人告訴恒具：「我是你的朋友。」我想這就是好朋友，也就是所謂的「善知識」。恒具那時候生起的懺悔心，也正是我們現在拜萬佛寶懺所應有的。恒具對於自己對待恒由的行為感到羞愧與懺悔，對所發生的事情深感後悔。雖然沒有親耳聽到上人提

us of the good friend, the Kalyanamitra. The attitude of repentance that Heng Ju had at that time, is the same attitude that we should have as we do the Repentance Before the Ten Thousand Buddhas. Heng Ju felt very repentant and ashamed of his behavior towards Heng Yo. He was very sorry that this had occurred. Although I didn't hear the Venerable Master say this, Heng Ju told me much later that the Venerable Master told him that the old man was actually a manifestation of Manjushri Bodhisattva. Although he didn't do as well as he wanted during the bowing pilgrimage, yet he was still able to stick with it and complete it, despite the many difficulties and hardships. So in response to his bowing, Manjushri Bodhisattva appeared to him and taught him an extremely important lesson about the Buddha's teachings on compassion. I think Heng Ju told me that the two dogs were Manjushri's lions, but I'm not 100 percent sure about that.

## Appendix: Cultivation Requires Genuine Practice

--An Excerpt from Venerable Master Hua's Commentary of *Avatamsaka Sutra*,  
Chapter Four "The Coming into Being of Worlds", 1973

In this country where Buddhism is new, it is very difficult to establish the teaching. First of all, who wants to suffer? Many, if not most, people prefer to take things slow and easy. That tendency is akin to laziness. People who are in the habit of taking it easy and who shy away from work tend to prefer leisure and be engulfed in inertia. I have been in this country for some years with all of you. If everyone would bring forth their bodhi resolve in the same way that Gwo Yu (Heng Ju) and Gwo Dao (Heng Yo) who have gone on bowing pilgrimages have done, they would soon realize their work in the Way.

Before they began bowing, they didn't make much of an impression on people when they spoke Dharma. Now when they speak, what they say has a great deal of principle within it. Even when their talks are short, if you listen carefully, you will find a lot of principle to them. Through genuine practice, one gives rise to *samadhi*, and from *samadhi* one obtains the power of wisdom. Wisdom comes from personal experience. Although a point could be expressed by anyone, when it is spoken by someone who has truly practiced, it carries much more weight and power to move people than that is spoken by someone who merely just talks about it. If all of my monastic and lay disciples are sincere and willing to suffer for the sake of the Buddhadharmas like Guo Yu and Guo Dao, then Buddhism will blossom, quickly bear fruit, and shine in this country.

While cultivation is not a quest for the strange and exotic, we should not slight spiritual penetrations or the esoteric and wonderful. If you practice is true and genuine to the utmost degree, then no matter what dharma door you cultivate, you will naturally receive a response. Mere talk is useless; you have to actually practice. This is very important. ❀

起，但是恒具後來告訴我，上人告訴他那位老人是文殊師利菩薩的化身。雖然恒具在三步一拜的表現不如自己原先的期望，但是他仍然克服困難與艱苦，堅持到底完成全程。因為他的誠心，文殊師利菩薩示現來教導他這個非常重要的課題——慈悲。我記得恒具說那兩條狗是文殊師利菩薩的兩條獅子，可是我不是那麼確定。

## 【後記】修行要有真正的實行

—摘錄自宣化上人1973年講述之  
《華嚴經·世界成就品第四》

在這一個國家，佛教是方才開始，所謂「頭難！頭難」，就是說起頭是很難的。因為人人都願意辛苦，都願意安逸，換一句話說也就是懶惰，這可以說是人的一種習氣、習性。人的習性就是好逸惡勞，好逸就是好安逸，惡勞就是怕勞苦，這是人人所固有的。我在這個國家提倡佛教，接近你們各位有六、七年了，假如每一個人都能像果逾（恒具）和果道（恒由）這麼樣去發菩提心，不久的將來很快就會成就道業的。

果逾和果道沒有三步一拜之前，雖然也會說法，但是沒有那麼動聽，所以令人不太注意。現在所說出來的道理，都很有意義。你細玩其味，在他所說的短短的一段話裏，都有道理包含著。這是因為有真正的實行，然後就有了定力，有了定力就會有慧力。這種的慧力，是真正由自己的經驗中得來的。道理人人都會說，但是有實行的人說出來的道理，和沒有實行、只是口頭上說說的，那種感化的力量是完全不同的。假如我所有出家、在家的弟子，都能像果逾、果道這樣至誠懇切，不怕辛苦地去為佛教努力，那麼佛教在這個國家很快就會開花結果，放大光明。

修行並不是去找玄妙去，在修行上不要注重神通，不要注重玄妙，可是你也不能輕看神通，輕看玄妙。你若能真正地實行，無論修那一個法門，只要真到極點，自然就會有感應。可是真到極點，並不是那麼容易的，也不是口頭上說說就能辦得到的，這是很重要的。❀

註1：原文出自《華嚴經》〈入法界品第三十九之三〉：  
「善男子。若欲成就一切智智。應決定求真善知識。善男子。求善知識勿生疲懈。見善知識勿生厭足。於善知識所有教誨皆應隨順。於善知識善巧方便勿見過失。」