



白山黑水育奇英(續)

White Mountains and Black Waters Nurture Rare Talent (continued)

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BIOGRAPHIES | 人物誌

34. 十八大願 (續)

問：上人的十八大願，是在何種情況下立的願？做為上人的弟子該如何發願做到？

上人：小孩子一生下來，沒人教就會吃奶；你要是學來的，那就不是你的。菩提心要自己發，你照葫蘆畫瓢，描一描，這未免太造作了。我當初什麼都沒有，也不知道誰發了什麼願，我就這麼冒冒失失地發的願。我有一個弟子也照我這個願發願，可是到今天也沒學成，還是依然故我。因為我是個「鬼」樣子，他們是人，所以他們學不來我這個「鬼」樣子。

問：為什麼菩薩發願，都以不願成佛，為他達成願力的條件？

上人：這不是菩薩，這是鬼；鬼墮到三惡道了，他想成佛也沒有那麼快，所以他慢一點，像我一樣。我這樣說，你們一定不相信，你們看我和人是一樣的。為什麼我說我是鬼？因為

34. The 18 Great Vows (continued)

Q: Under what kind of situation did you make your 18 great vows? As your disciples, how can we do the same?

A: A baby knows how to drink its mother's milk from birth without having to learn how to do so. What you learn from others is actually not yours. You must bring forth the Bodhi Mind and make your own vows. If you just copy from others, it is a bit too pretentious. I did not know what vows others made and I rashly made my vows. One of my disciples used to copy me and make my vows but he has not made any progress so far, remaining the same as before. Because I act like a "ghost" while they are all human beings, they could not act like me.

Q: Why do Bodhisattvas always vow not to realize Buddhahood unless their vows are achieved?

A: Those who do that are not Bodhisattvas, but ghosts. Ghosts fall into the three paths of woe so they cannot attain the Buddhahood quickly; they will be a bit slower like me. I am sure you do not believe what I am saying, since I look like everyone else. But why do I say I am a ghost?

我度了一些鬼，把我拉到地獄去了，想出來也沒有人拉我，所以就在地獄裡遊戲遊戲。我看這些鬼朋友都受了那麼多苦，所以我想等這些餓鬼都成佛了，我再成佛，雖然比不了地藏王菩薩那個願力，說地獄不空，誓不成佛；我這是只要還有個鬼，我也不成佛，這樣地獄還不一定空。我說的是在我這個時候的鬼，我不管將來的，那是另一個時候的。

問：像颱風、地震或是戰爭，是人們的共業而有的果報。上人的願力使眾生減少業力，是不是與因果的觀念不同？

上人：我是求十方諸佛菩薩，改變像颱風、地震或是戰爭這個事情。雖然說定業不可轉，什麼是定業？定業也沒有一定的標準。我們怎麼知道這是定業呢？這個人會殺人，怎麼知道要是有人給他說說好話，他就會不殺了呢？怎麼知道這兩個國家要作戰，有一個人要是居中調解，他們就不戰了呢？怎麼知道你身上生了瘡，有醫生來用一點藥治療，就沒有生命危險了呢？要是不能改變，我們有病，誰也不需要找醫生來治。

☞待續

☞To be continued

I saved several ghosts and they dragged me into the hells. However, no one came to pull me out, so I hung around there for a while. I observed my ghost friends suffering so much in the hells, that I decided to wait for them all to become Buddhas first. This vow cannot match Earth Store Bodhisattva's vow: "As long as the hells are not empty, I will not attain Buddhahood." I am merely vowing, "As long as there is a hungry ghost, I will not attain Buddhahood." With my vows, the hells need not be empty. I am only talking about the hungry ghosts in my lifetime, not those of other times.

Q: Hurricanes, earthquakes, wars and so on, are due to the retribution of people's shared karma, and you vow to reduce living beings' karma. Doesn't that conflict with the law of cause and effect?

A: I am just praying for the Buddhas and Bodhisattvas of the ten directions to change such things as hurricanes, earthquakes, or wars. Although it is said that fixed karma cannot be changed, what is the definition of fixed karma? There exists no absolute standard. In addition, how can we know if such karma is fixed or not? For example, when a person is intending to kill others, he might quit if someone came to persuade him. When two countries are about to go to war, they might change their minds if someone mediated between them. Another example is, how can we know that a sick person will die for sure instead of surviving if he takes the medicine from a good doctor? If things were not subject to change, we wouldn't need to see doctors when we get sick.

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為什麼孔子他辯這事情呢？因為這叫做尊嚴。為什麼他要問呢？就因為表示尊嚴；在外邊很多人都不懂這個規矩；所以到這裡邊，一定要每一樣都要問問清楚。這正是尊重太廟的這種禮法，這種禮，就是應該這樣，所以孔子說這個就是禮。為什麼就是禮？就因為尊重太廟這種神聖。太廟是一般人不可隨便去的地方，也不全都懂得這種禮；因此就這麼樣子問一下，才叫「懂禮」。你若不懂不問，就是不懂禮了，就是不尊重太廟這種神聖的場所，和神聖不可侵犯的規矩。☸

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the rites. Conversely, my seeking advice precisely demonstrates my knowledge of this subject! Such is the situation.

Why should Confucius bother to defend himself on this issue? It is because it relates to 'dignity and honor.' For what reason did he ask so many questions? It was to reflect the dignity and honor of the place. As many people outside were not aware of the rules and regulations within the Grand Temple, he made it a point to get answers to everything once he was inside. That was truly demonstrating respect for the rites and laws of discipline governing the Grand Temple. As far as the rites were concerned, this was the proper way to behave. Therefore, Confucius declared: "That, in itself, is the rites." Why is this so? It is because it is a sign of respect for the sacred nature of the Grand Temple. As most ordinary people did not have access to this place and were not fully aware of the rites and rituals practiced within, his asking for clarification in this manner is rightly called 'knowledge of the rites.' If you do not know and yet do not ask, then it means you really do not know the rites. That is being disrespectful towards the sacred grounds of the Grand Temple, as well as its sacred and inviolable rules of etiquette. ☸