

手機的啟示

A Message from A Mobile Phone

洪親慧 2012年7月24日講於萬佛聖城大殿
薛麗梅 英譯

A talk given by Chin-Hui Hong at Buddha Hall of CTTB on July 24, 2012
English Translation by Echo Hsueh



BODHI FIELD | 菩提田

前不久打算回明尼蘇達州休息一段時間，好好調養。回去之前，碰到一位法師關心地問，「你心中是否有什麼煩惱？」我很驚訝法師這樣直接地問，當時沒有多想，也很直接地回答，「沒有呀，我沒有煩惱啊，我怎麼會有煩惱呢？」

事後，覺得這個問題很有意思。我再次問自己，「我真的沒有煩惱嗎？」如果往深處想：聲聞、緣覺，有三界見思煩惱；菩薩，還有塵沙煩惱；法身大士，尚且有一品生相無明煩惱未破；只有佛才可以說是「真正」的沒有煩惱。還在生死凡夫的我，竟然回答說「我沒有煩惱」。到底是我面對煩惱？還是我對所謂的煩惱，根本就沒有覺察力，每天困在煩惱中而渾然不覺？

什麼是「煩惱」？「煩」是煩躁擾動，「惱」是惱亂身心。創造中國字的人是非常有智慧，這個「煩」字有「火」字邊，有火當然就會躁動不安；「惱」字有個豎心「忄」旁，因為不能做到無心，所以自然有苦惱。在《大乘百法明門論》裡，天親菩薩將煩惱的相貌，簡略列出 26 種。這 26 種煩惱分為兩大類別：「根本煩惱」和「隨煩惱」。隨煩惱，再細分為小隨煩惱、中隨煩惱及大隨煩惱等三類。

已經兩年沒回明尼蘇達州，這次回去讓我對《百法》所講的 26 種煩惱法，比以前有更深的體會與認識。舉例來說，根本煩惱的第一位「貪煩惱」。貪愛是生死輪迴的主因，眾生之所以不斷生死輪迴，就是對三界中的事物有所貪愛，誤以

Not long ago, I had planned to go back to Minnesota to rest for a while. Before I left, a Dharma Master, out of concern, asked me, “Is something bothering you?” I was surprised by this direct question. Without much consideration, I replied, “No, I don’t. Why will I have any affliction?”

Later on, I realized how meaningful that question is. I repeatedly asked myself, “Do I really have no affliction?” I pondered further: Sound-hearers and Enlightened-to-Conditions Ones have afflictions in views and thoughts within the Triple realms; Bodhisattvas still have afflictions as subtly fine as dust motes; the Great Knights of the Dharma Body have yet to break through one level of affliction in the ignorance of the mark of production; only the Buddha is truly without any affliction. How could I, an ordinary being bobbling in the sea of birth and death, casually replied that I don’t have any affliction? What prompted such a response? Is it because I don’t want to face my afflictions, or is it because I do not have the basic perception of the so-called ‘affliction’ and have not realized that I am immersed in afflictions every day?

What is ‘affliction’? The character ‘煩’ (fán) means restless, vexed; the character ‘惱’ (nǎo) means physically and mentally disturbed. Whoever formulated the Chinese characters was really wise. ‘煩’ (fán) has a radical of ‘fire’. In the presence of fire, one will be restless. ‘惱’ (nǎo) has a radical of ‘heart-standing-on-edge’. Not being able to detach from the heart (mindset), we naturally have afflictions. In the *Shastra on the Door to Understanding the Hundred Dharmas*, Vasubandhu Bodhisattva briefly listed 26 kinds of afflictions, then further classified them into two main categories—fundamental afflictions and subsequent afflictions. The subsequent afflictions were further divided into three categories—minor, average and major subsequent afflictions.

為是美好的而深深染著，放捨不了。

有些人物慾很重，追求五欲六塵的享受；有些人可以過著粗茶淡飯、淡泊名利的生活。但是無論是追求物欲者，還是內心淡泊者，只要一談起感情，便非常執著難捨且鑽牛角尖。又有一些人，物質享受可以不要，感情的執著也可以放下，轉而追求靈性的生活，但卻貪著心靈層次的寧靜與祥和。

上面說的三種人，其實貪愛煩惱是一樣的，只是貪愛的目標對象不同罷了。法師在課堂上說過，只要有所求，就落入「貪」的心所煩惱；而修行的目的，就是要把貪愛的煩惱習氣減少。學習佛法這麼多年，捫心自問，自己貪愛的習氣有沒有少一點？還是只是改變貪愛的對象，不知不覺中增長更多的煩惱？這個問題，在一次的偶發事件中，讓我有新的體會和解答。

返回聖城前，有一次利用誦經休息時間整理郵局送來的信件。無意間看到一張手機公司寄來的廣告，內容是只要跟手機公司購買兩年手機服務的合約，就能以較優惠的價格買到最新款式的智慧型手機，而且還有50元的退款。心想自己的手機服務合約也到期了，正好可以利用這個機會換一只新的手機，而且還是現在最熱門的智慧型手機。

於是，經也不念了，開始上網找資料。當時別說是否還記得念經這一回事，恐怕連誰是釋迦牟尼佛，誰是地藏王菩薩，我都不記得了，一心一意只想得到那隻免費的智慧型手機。花了很長的時間，終於搞清楚如何在網路上簽訂合約，以及在琳瑯滿目的服務中選擇對自己最有利、最經濟的方案。然而就在最後要確認訂單前，才發現該項優惠只對新客戶有效，我是舊客戶不在此優惠的範疇內，頓時猶如晴天霹靂。

因為「貪」不到，心情從興奮頓然變得苦惱鬱悶，也起了瞋恚心，氣憤

It's been two years since my last stay in Minnesota. I gained a better understanding of the 26 afflictions mentioned in the *Hundred Dharmas* this time. For an example, let's take greed, which is the first in the list of Fundamental Afflictions. What is greed (desire) affliction? Greed in desire is the main cause for us to be transmigrating in birth and death. The reason why living beings endlessly transmigrated in birth and death is due to their greed in desiring for the objects in the Three Realm, mistaking them as good and wonderful, forming an attachment and not being able to let go.

Some people have a very strong materialistic desire. They crave for worldly enjoyment. On the other hand, there are people who lead a simple lifestyle. They eat a simple diet and they are indifferent to worldly fame and gain. However, whether they are of the materialistic group or the simplistic group, they behave the same way when it comes to emotional affection. They are so attached to their affections that they get into a dead end. Then, there are people who can cast off materialistic desires and attachment to affection in exchange for the pursuit of a spiritual life, but they end up being attached to their spiritual level of serenity and tranquility.

The three groups of people mentioned in the previous paragraph shares the same kind of affliction—affliction of greed in desires. What differs is the object of their desires. I remember what the Dharma Master told us: whenever one yearns for something, one falls into the Mind Affliction of Greed. The goal in cultivation is to reduce our affliction in desires. After learning Buddha Dharma for so many years, I have to ask myself, "Have I rectified my habitual behavior with desire? Or did I simply change the object of my desires and unknowingly add up more afflictions instead?" I found the answer and a whole new understanding through an experience I encountered.

Before returning to CTTB, during a break time in between my sutra recitation, I sorted through my mail and an advertisement letter from a cell phone carrier caught my eyes. The advertisement offered a good deal for a smart phone, plus a USD 50 rebate, for people who sign up for a two-year contract. My mind started thinking, "Since the service contract I have with my current carrier has expired, this is a good opportunity to get a new cell phone. Besides, it's the hottest Smart Phone in the market."

Thereupon, I stopped my sutra recitation. I started searching the web. At that moment, I was so engrossed in getting a free smart phone that everything else is cast to oblivion—sutra recitation, Shakyamuni Buddha, Earth Store Bodhisattva. After spending a lot of time, I finally figured out how to sign up online for another two-year contract with my current carrier. I also browsed through the numerous policies to select the one that is most beneficial and economical for me. Right when I was about to confirm this order did I realize that this offer was only for new customers. Being an existing client, I am not eligible for this promotion. It hit me like a sudden thunder-strike from the clear sky.

Unable to satisfy my greed, my mood turned from that of excitement to affliction. I became angry with my carrier for catering to new customers and neglecting existing ones. Prodded on by unfulfilled greed, I felt vengeful and considered switching to another carrier. I even thought of persuading all my friends not to use this carrier. Suddenly, in a split second, I seemed to see the Mind Affliction from the *Hundred Dharmas* playing across my mind. I saw how affliction has twisted

手機公司只照顧新客戶，舊客戶就棄之不顧。甚至因為「貪」不到，還生起了報復心，心想乾脆換家手機公司，而且要告訴我的朋友不要買這家公司的服務。但突然就在這一剎那，我彷彿看到《百法明門論》中的煩惱法，如何在我內心運作，由根本煩惱的貪愛染著，演變成小隨煩惱的忿、恨、惱、害。

這時我想起法師提到對治貪愛的方法，譬如真空觀，觀一切法空，讓心不生任何執著；不淨觀，觀貪愛對象的種種過患，厭離之念油然而生；因緣觀，一切法因緣而生，因緣而滅；布施觀，觀將所貪愛的對象布施給更需要的人。

幾經折騰，心情終於恢復平靜。猶如上人所說的，「佛教不是理論家，不是只會把一些道理說得很玄、很漂亮而已。佛教更是實踐家，所學到的佛法是要在日常生活中躬親實踐，是真的要了脫生死」，透過佛法能更加認識自己，看清楚自己的煩惱習氣，然後用佛法加以對治。

前不久聽到一則新聞，一個十幾歲的男孩因為家裡沒有能力讓他買手機，竟然在飯菜中下毒，心想毒死父母之後，可以領取保險金去買他夢寐以求的手機。當聽到這則新聞時，我非常震驚，沒想到竟然有人會為了一只手機去毒死自己的父母。但經歷這次買手機的偶發事件之後，再度想起這則新聞時，對事件中的男孩不再是嚴厲的指責與唾棄，而是無限的遺憾與感慨。如果他能聽聞到佛法，或者有一位善知識開導他，就不至於因為控制不了自己的慾望，而犯下這個滔天大錯。

正如《地藏十輪經》中說的：「如來以其佛眼，如實了知一切有情補特伽羅有貪、有瞋、有癡心等，如實了知是諸有情種種煩惱病行差別。如來知己，便起無量精進勇猛方便勢力，隨其所宜，授以種種修定妙藥，令諸有情精勤修學，除煩惱病。」但願三寶法眼長夜不滅，無上正法熾盛流通，不令一切有情為四魔怨之所繫縛，不令一切有情背人天乘，向諸惡趣。❀

and turned in my mind, starting off as a Fundamental Affliction of greed, desire and attachment, playing subsequently into fury, hatred, affliction and harmfulness.

Realizing the manifestation of my afflictions, I recall the methods taught by the Dharma Master on how to counteract our greed. For instance, there is Contemplation of True Emptiness—to contemplate all Dharmas as empty to prevent our minds from having any attachment so that we will not have any desire. Contemplation of Impurity—to contemplate all the faults and shortcomings of the objects of our desires so that we can bring about the thought of renunciation. Contemplation of Causal Conditions—to contemplate that all Dharmas arise from conditions and cease from conditions. Contemplation of Giving—to contemplate giving away the desired objects to the people who are more in need of them.

After going through agonizing moments, I finally redeemed my peace of mind. It's truly wonderful to be able to learn Buddha Dharma. As our Venerable Master had said, "The teaching of the Buddha is not for logicians to elaborate in an esoteric way. The teaching of the Buddha is for down-to-earth practitioners to apply the Buddha Dharma realistically in their daily life so that they can truly be liberated from birth and death." Through Buddha Dharma, we can further recognize ourselves to clearly see our afflictions and faulty habits and counteract them with Buddha Dharma.

Not long ago, I heard a news about a teenage boy who wanted a cell phone so badly. Due to financial difficulty, his parents could not afford to buy him one. However, he was so obsessed with getting a cell phone that he tainted his parents' food with poison, intending to claim their life insurance money to buy his cell phone. Initially, I was very shocked to hear such news. I could not imagine anyone poisoning his own parents simply for a cell phone. However, after my own experience with purchasing a smart phone, I no longer regard the teenager with an accusing mind, but instead I feel sorry for him. If he had been able to hear the Buddha Dharma, if he had a good-and-wise adviser to guide him, he would never have made such a heinous mistake, all because of his failure to rein in his desire.

It is stated in the *Sutra of Ten Cakras of Kṣitigarbha*: "With His Buddha eyes, the Tathagata truly understands that all sentient beings (*pudgala*) have greed, anger and delusion; the Tathagata truly realizes the differences of the various afflictions, faults and conducts of all sentient beings. Realizing these, the Tathagata brought forth immeasurable, vigorous, expedient forces to transmit wonderful medicines for cultivating Samadhi to all sentient beings, according to each and every one's faculties, so as to enable them to diligently cultivate in learning and rid all afflictions and faults." I sincerely hope that the Dharma eyes of the Triple Jewel shines forever, and the unsurpassed Proper Dharma widely propagated and flourish. So that all sentient beings will not be bounded by the four resentful demons; so that all sentient beings will not turn their backs to the human and celestial vehicles to join the evil destinies. ❀