

在日用間，行持六大宗旨

—萬佛聖城方丈和尚於西雅圖金峰寺開示摘要

Upholding the Six Great Principles on a Daily Basis

—Excerpt of a Lecture Given by the Abbot of CTTB at Gold Summit Monastery, Seattle

凌峰文 / 陳姍姍 英譯



DHARMA REALM NEWS | 法界音

Written by Ling Feng / English Translation by Xan Schmickle

2012年9月2日至9月3日，萬佛城方丈和尚恒律法師應西雅圖金峰寺十位居士的邀請，蒞臨金峰寺轉大法輪。1日下午金峰寺法師和居士於西雅圖機場接機，是日恒律法師先去越南廟探望明照法師，之後前往雪山寺。

翌日，信眾雲集，約有2,000人前來聽法。由於使用同步翻譯的設備，現場的越南居士可以透過耳機，即時聽到方丈的甘露法雨。除此，透過網路視訊轉播的方式，令無法前來的佛友也能共赴法宴。

午齋時，81歲的明照法師應邀前來和大眾開示，教導我們要時刻用功去除貪瞋癡，不能放任三毒的任意滋長。下午法筵清眾，得未曾有。恒律法師首先慈悲回答信眾五花八門的問題。略舉一二：

問：什麼是閉關？

答：現在這個時代很難閉關了，為什麼？科技發展，不論在哪裡都可以上網，可以在網上瀏覽、聊天。真正的閉關，是閉我們六根的關。眼睛也不向外看，耳朵也關起來，不去追逐色聲香味觸法，那才是閉關了。

問：我生病很痛，懺悔也好像沒有效果，應該怎麼懺悔呢？

答：上週二的時候，我髖關節痛到晚上都睡不著覺，眼睛都是血絲。那麼就起來懺悔。懺悔完了痛不痛？還是很痛，還是睡不著覺。但是我很感恩，這個疼痛提醒我，讓我看到自己以前造的惡業，有機會認真地

Arranged and carefully coordinated, Abbot of the City of Ten Thousand Buddhas, DM Heng Lyu arrived at the Gold Summit Monastery of Seattle on September 2, 2012 to speak of the Dharma and turn the great Dharma wheel. The prior afternoon, the Abbot was warmly received by the resident Dharma Masters and the laities at the airport. The Abbot's first stop was the Vietnamese temple of Master Ming Zhao. From there DM Heng Lyu headed straight to Snow Mountain and stayed at the Monastery for the night.

The following day, about 200 people attended the talk by DM Heng Lyu. Via the simultaneous translation headsets, the Vietnamese laities had the chance to listen to the real time translation of the Abbot's talk. For those who could not physically be at the GSM, instant Webcast was also available through the network.

Among many guests, the 81 year old Dharma Master Ming Zhao was invited to take part in the Dharma assembly and gave a Dharma talk during lunch time. His message urged everyone to diligently work on ridding off greed, hatred, and ignorance, and to bar the three poisons from liberally manifesting. Shortly in the afternoon, it was the Abbot's turn to treat the great assembly with a feast of Dharma, and everyone received some good learning from the talk. Right before the lecture started, DM Heng Lyu addressed a few diverse questions from the group such as:

Q: What does meditation in solitude involve?

A: It is very difficult to meditate in solitude nowadays, and why? The fast growing internet technologies, web surfing and online chats for example, are keeping everyone too well connected with each other. But a truly isolated meditation calls for separating ourselves from the six senses, our eyes no longer observe, our ears no longer listen, and we completely stop pursuing sight, sound, smell, taste, touch, and thoughts. Only then, meditation in solitude comes into existence.

Q: I feel a lot of pain from my illness. Repentance seems to have no effect to alleviate the pain, how to effectively repent?

A: My hip joint gave me extreme pain last Tuesday, so much that it

懺悔。也讓我想到1995年，那時上人已經病重。有一次要把上人抬上擔架，我去抬上人的腿；才剛剛碰到他，上人就非常用力地打我的頭。我當時也沒有開悟，不知道他為什麼打我。直到現在，才能夠真正體會上人當時的疼痛，也意識到上人替我們眾生撐了多少的業。

回答完信眾的問題，律法師開始講六大宗旨的第一條「不爭」。首先他指出關於「不爭」可能有的三個錯誤觀念。一，反對戰爭是不是不爭？那其實是另外一種爭。不爭是要從心裡真正地去除爭鬥，而不是去遊行來反對戰爭。二，不爭是不是就不要申請學校，不要申請工作了？因為都不要爭了嘛！

impacted my sleep and caused my eyes to bloodshot. I then got up and repented. Did the pain persist afterwards? Yes, it did and I still could not fall back to sleep. However I was grateful that the pain occurred, it reminded me and made me aware of the bad Karma I have created in the past, and it now gave me a chance to seriously repent today. I was also thinking back in 1995, to the time when the Venerable Master was very ill and needed to rest on a stretcher. As I was trying to move his leg, he knocked on my head very hard but I did neither get enlightened nor understand why being beat then. Today I realized how much pain the Master was enduring; his pain came from the immense amount of suffering he endured on behalf of all living beings.

As soon as Dharma Master Lyu finished addressing the questions, he shifted the topic to speak on the first of the Six Principles. He cautioned us on the three potential misunderstandings of this concept. First, does opposing to war qualify for 'no fighting'? No, it is fighting in a different



不是的，而是應該盡力做好。做學生的，就好好學習；上班的人，就好好工作。但不是去爭第一，而是努力做好自己的本分事，不要執著於結果。三，不爭不是逃避，而是冷靜地面對和接受它，然後找出解決方案。

怎麼才能夠做到不爭呢？法師也提出切實可行的方法。首先，從反面找好處。其次，時時抱著一種感恩的心。再者，平時就要修行，讓自己心平氣和。例如，練習「四念處」的身念處：吸氣，打直背，呼氣，放鬆雙肩；然後再吸氣，觀頭頂上方，呼氣，微笑，把這種愉悅平和的感覺迴向給眾生。第四，原諒自己，也原諒別人。第五，不要逃避，天助自助者。第六，遠離惡友，親近善友。第七，在鏡子前看看自己生氣的樣子，

form. Real 'No fighting' requires a strong determination from within the mind to remove all internal and mental struggles, simply protesting on the street would not work. Second, does giving up school and job applications qualify for 'no fighting' to avoid public competition? The answer is no. On the contrary, you should be at your best. If you are a student, you should excel, if you work, you should fulfill all duties and demonstrate due diligence. Fighting for the first place is not the goal, instead applying the best effort in what you do and just let the results speak of the performance. Third, 'No fighting' is not withdrawing, but to calmly accept and analyze the issue in light of forming a wise solution.

So what does it take to achieve 'no fighting'? Dharma Master Lyu shared with us some useful and practical examples. Look on the positive side of things, emphasize gratitude, cultivate to maintain balance with the practice of the four kinds of mindfulness, from breathing-in, sitting straight, relaxing the shoulders to inhaling, contemplating the head's topmost part, smiling and dedicating this harmony and peace of mind to all living beings, further,

自己做自己的善知識。第八，不要抱怨。

礙於時間關係，律法師最後提綱挈領地概述了六大宗旨——

不爭，就是面對不喜歡的境界的正確態度。

不貪，就是面對喜歡的境界的正確態度。

不求，就是面對既不是喜歡，又不是不喜歡的境界的正確態度。因為面對這樣的境界，會令人覺得無聊，希望找些刺激。所以這種情況下，就不要向外求，可以藉機修行「四念處」等法門。

不自私，就是守好五戒，不要為了自己的利益而傷害別的眾生。

不自利，就是行菩薩道，利他，也利於社會。

不妄語，就把貫穿前面的五條。因為我們時刻要真實面對自己，既然知道應該做好前面的五條宗旨，就要去做。不要說給自己這次方便一下啦，不要要求這麼嚴格啦！這其實就是在欺騙自己。

律法師講法生動活潑，直指人心，令聽眾時而開懷大笑，時而默然沉思。結束時間雖然到了，聽眾們仍意猶未盡，因此法師恆順眾生又延長了15分鐘。會後信眾誠摯邀請方丈能再來西雅圖，方丈和尚也應允因緣成熟就會來。衷心期盼因緣早日成熟！



practice forgiveness to self and to others, face the challenge, help yourself so God will help you in turn, be with good and avoid unkind friends, witness your own angry expression from the mirror, be your own good advisor, and finally refrain from complaining.

As time was nearing to the end of the lecture, Dharma Master Lyu took advantage of the remaining few minutes to introduce a brief definition of the six principles:

No fighting is to display the right attitude in less favorable conditions

No greed is to display the right attitude in favorable conditions

No seeking is to display a right attitude in less favorable, yet not so unfavorable conditions. In this case, most people do not feel motivated, so they look for challenge. But look no further and look within, use the occasion to put into practice the four kinds of mindfulness.

No selfishness is to hold tight to the five precepts, do not seek self-interest to the detriment of living beings

No pursuing of personal advantages is to practice the Bodhisattva path, benefiting others and the community.

No false speech is the link to the above five principles which we must follow. Therefore as we must, we should just proceed with following them and live up to the expectation of being truthful to ourselves, allowing nothing to get in the way between ourselves and the practice.

Dharma Master Lyu's talk was very lively and penetrating. The talk fully captured the attention of the audience, encouraging them to explore the topic further and cheered the good moments together. At the end, realizing the audience was still very absorbed in the talk, Dharma Master Lyu graciously prolonged the lecture for an additional 15 minutes. In return, the devoted laities extended a sincere invitation to him for a return in the near future. The Abbot happily accepted it and promised to be back, when the causes and conditions concurrently occur.



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