

# 一切都會過去的

## All Things Will Pass

萬佛聖城方丈和尚恒律師

慶祝觀音菩薩成道日前夕（2012年8月4日）講於萬佛聖城大殿

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BODHI FIELD | 菩提田

提起「成道」這個詞，很多人會認為這是永遠無法企及的目標，而相信開悟成道是佛陀或大菩薩所屬的，與其他人無緣，至少我們這輩子是無法達成的。然而每天禮拜三皈依，「自皈依佛，當願眾生，體解大道，發無上心」，當我們拜下的時候，是否捫心自問：「體解大道，大道在哪裡呢？」

禪宗三祖僧璨大師在《信心銘》第一句就開示我們：「至道無難，惟嫌揀擇。但莫憎愛，洞然明白。」也就是說，至高無上的大道，並不是很難理解，因為我們有所偏好喜惡，所以才不瞭解。如果放下我們的喜惡之心，就能夠清楚明瞭這至高無上的大道。

這也指明了「大道」就在我們心中，是我們對一切人、事、物的心態，也包含修行的心態在內。有一部經名叫《不思經》，教導我們持戒及修行時應有的心態，與禪宗三祖僧璨大師的「但莫憎愛，洞然明白」，有互相輝映之妙。

佛陀說一個持戒精嚴的人，心裡頭不要一直想著，「願我快點得到不會懊悔」的境界。持戒人往往有時候一點小的錯誤，就會記在心裡。如果他能夠不要一直想著「不會懊悔，那我就心平了」，只要能夠捨離這種貪執念頭，順其自然，一旦功夫成熟，便能得到相應的不會懊悔的境界了。

已經達到不會懊悔境界的人，心裡頭不要

Many people may think of “the attainment of the Way” as a goal that they are incapable of reaching. They may believe that to accomplish Enlightenment and attain the Way is only for Buddhas or Great Bodhisattvas, and that ordinary people have no such prospects, to say nothing of attainment during this lifetime. Yet each day we take refuge in the Three Jewels, reciting “To the Buddha I return and rely, vowing that all living beings understand the Great Way profoundly, and bring forth the Bodhi Mind.” When we bow, do we ask ourselves, “What is it to understand the Great Way profoundly? Where is this Great Way?”

The first line of the essay *Faith in Mind*, written by Master Sengcan, the Third Patriarch of the Chan School, elucidates this question for us: “The Ultimate Way has no difficulty, but one must avoid discrimination; only refrain from attachment and aversion, and it is revealed in perfect clarity.” In other words, the supremely great Way is really not very hard to understand; it is only because we prefer our likes and dislikes that we do not realize this. If we can just put down the mind of liking and disliking, then we will clearly understand this supremely great Way.

This indicates that the great Way is in fact just in our mind. It is our attitude about how we treat other people, about how we handle affairs, and also our attitude towards practice. There is a Sutra entitled *The Sutra of No Thought*. It teaches us the right mental attitudes to have for upholding precepts and practicing. It echoes the Third Patriarch Master Sengcan's statement, “only refrain from attachment and aversion, and it is revealed in perfect clarity.”

In this Sutra the Buddha states that those who vigorously uphold precepts should not think “I hope I can reach the state of no regrets.” Those who uphold precepts often remember their small mistakes. If they can avoid thinking “if I don't regret then my mind is calm” then they will be able to

一直想著，「我希望快點達到歡悅的境界」；只要能捨離這種貪執的念頭，順其自然，一旦功夫成熟，便能得到相應的歡悅境界。

已經達到歡悅境界的人，心裡頭不要一直想著，「我希望快點得到喜樂的境界」；只要能捨離這種貪執的念頭，順其自然，一旦功夫成熟，便能得到相應的喜樂境界。

已經達到喜樂境界的人，心裡頭不要一直想著，「我希望快點得到安祥的覺受」；只要能捨離這種貪執的念頭，順其自然，一旦功夫成熟，便能得到相應的安祥覺受。

已經達到安祥覺受的人，心裡頭不要一直想著，「我希望快點得到禪定」；只要能捨離這種貪執的念頭，順其自然，一旦功夫成熟，便能得到相應的禪定境界。

已經達到禪定的人，心裡頭不要一直想著，「我希望快點得到如實的真知見」；只要能捨離這種貪執的念頭，順其自然，一旦功夫成熟，便能得到相應如實真知見的境界。

已經達到如實真知見的人，心裡頭不要一直想著，「我希望快點得到徹底的厭離心」；只要能捨離這種貪執的人，順其自然，一旦功夫成熟，便能得到相應的徹底的厭離心境界。

已經達到徹底厭離心的人，心裡頭不要一直想著，「我希望快點得到無欲解脫」；只要能捨離這種貪執的念頭，順其自然，一旦功夫成熟，便能得到相應無欲解脫境界。

已經達到無欲解脫的人，心裡頭不要一直想著，「我希望快點得到一切解脫知見」；只要能捨離這種貪執的念頭，順其自然，一旦功夫成熟，便能得到相應一切解脫知見的境界。

由此，我們瞭解到成就五分法身「戒、定、慧、解脫、解脫知見」的心態。正如上人訂定的萬佛聖城六大宗旨之一「不求」，只要我們以不求的心態，腳踏實地去修行，自然能夠成道的。六祖大師也說，「善知識。若不悟即佛是眾生。一念悟時。眾生是佛。故知萬法盡在自心。何不從自心中。頓見真如本性。」

這裡跟各位分享一個乞丐的故事。有一個乞丐在街邊行乞30多年，有一天一個路人經

discard of this kind of attachment, and instead follow the Way. Then when the time comes, they will reach the realm of non-regretting.

Those who have already reached the realm of non-regretting should not think "I hope I can soon reach the realm of joy." If they can discard this kind of attachment, then they are following the Way. Then when time comes, they will attain the realm of joy.

Those who have already reached the realm of joy should not think "I hope I can soon reach the realm of delight." If they can discard this kind of attachment, then they are following the Way. Then when time comes, they will reach the realm of delight.

Those who have already reached the realm of delight should not think "I hope I can soon reach the realm of steadfastness." If they can discard this kind of attachment, then they are following the Way. Then when time comes, they will attain the realm of steadfastness.

Those who have already reached the realm of steadfastness should not think "I hope I can soon reach the realm of concentration." If they can discard this kind of attachment, then they are following the Way. Then when time comes, they will attain the realm of concentration.

Those who have already reached the realm of concentration should not think "I hope I can soon attain accurate and true insight." If they can discard this kind of attachment, then they are following the Way. Then when time comes, they will attain accurate and true insight.

Those who have already attained accurate and true insight should not think "I hope I can soon reach the mental state of completely turning away." If they can discard this kind of attachment, then they are following the Way. Then when time comes, they will reach the mental state of completely turning away.

Those who have already reached the mental state of completely turning away should not think "I hope I can soon become desireless and reach liberation." If they can discard this kind of attachment, then they are following the Way. Then when time comes, they will become desireless and reach liberation.

Those who have already become desireless and reached liberation should not think "I hope I can soon attain the knowledge and vision of liberation." If they can discard this kind of attachment, then they are following the Way. Then when time comes, they will attain the knowledge and vision of liberation.

Therefore, we know the right attitude to have in order to accomplish the five aspects of the Dharma-body: precepts, concentration, wisdom, liberation, and the knowledge and vision of liberation. This is just "not seeking," the very guideline that Venerable Master Hsuan Hua set forth for CTTB. As long as we don't seek, and instead practice diligently, step by step, we will naturally attain the Way. As the Sixth Patriarch said, "Good and wise advisor: unenlightened, the Buddha is a living being. At the time of a single enlightened thought, the living being is a Buddha. Therefore you should know that the ten thousand dharmas exist completely within your

過，「賞我幾個零錢吧，大爺！」乞丐喃喃地說，伸出了他那頂老舊的破帽子。

「我沒有東西可以給你的。」路人回答。接著路人問：「你脖子上戴的是什麼？」

「沒什麼，只是一個破石頭做的項鍊，我有記憶以來就一直戴著它。」

「您清洗過嗎？」

「沒有，何必呢？破石頭，有什麼可清洗的呢？」

「清洗一下吧！」路人堅持地說。

乞丐勉為其難地洗掉了破石頭上的污垢。這時候，他喜出望外，原來是一條鑽石項鍊！

眾生就像這個乞丐，無始以來一直戴著這條鑽石項鍊，卻不知道它的價值，而終日苦哈哈地乞討為生。為什麼會這樣呢？因為還沒有發現內在真正的財富，那就是自心燦爛的喜悅和不可動搖的祥和。因此，即使擁有龐大的物質財富，內心還是空虛徬徨，必須不停地向外攀緣，找尋滿足，所以依然還是個乞丐！

眾生就像這位乞丐，從來沒有清洗過頸上的項鍊；諸佛菩薩就像這位路人，慈悲地指點我們去清洗這條項鍊。修行就是清洗；經過清洗後，我們就會發現自性的鑽石寶藏。

當我們讀誦〈觀世音菩薩普門品〉時，會自然感受到觀世音菩薩的慈悲溫暖，就像小孩在母親身邊玩耍一樣，內心感到十分安全。如果能夠經常憶念觀世音菩薩救苦救難的大慈大悲，我們的心就能變得柔軟，而有機會得到自在解脫。

一位心理學家唐納德·溫尼柯（Donald W. Winnicott）曾經做過一個研究，發現在母親身邊玩耍的小孩，要比不在母親身邊的小孩更富有創造力。小孩只要在母親身邊一定的視線範圍內，便能發揮很驚人的創造力，這個視線範圍被稱為「創造力圈」。在創造力圈內，孩子們勇於嘗試，跌倒了自己會再爬起來，這是他們失敗又成功的活動領域，原因是他們知道那位真誠、無條件關懷他們的人就在身邊，因而備感安全。

這就像我們憶念觀世音菩薩一樣，菩薩真誠無私的關懷，帶來的力量是真正的慈悲，為我們建造了一個幸福圈。

☞待續

own mind. Why don't you look into your own mind, and suddenly see the true suchness of your original nature?"

Let me share a story with you. There was a beggar who had been begging on the street for more than 30 years. One day, a stranger passed by. "Please give me some money," the beggar murmured, holding out his tattered hat.

"I have nothing to give you." The stranger answered. Then he asked, "what is that around your neck?"

"Oh, nothing. It's just necklace made of stones. I've worn for as long as I can remember."

"Have you ever washed it?"

"No. Why bother? It's just a bunch of stones."

"Wash it!" the stranger insisted.

At the stranger's insistence, the beggar washed the necklace and cleared away the dirt. To his surprise, it turned out to be a diamond necklace.

Living beings, like this beggar, have worn this diamond necklace since time without beginning, never realizing its value, and struggling each day just to get by. Why? Because living beings have not discovered that true wealth is just the unmoving harmony and joy of our mind. This is why, even if we have great wealth and property, on the inside we may feel lost and uncertain, spiritually empty; we constantly seek fulfillment by grasping at external objects, and so we remain as beggars.

Living beings, like this beggar, have never washed their necklace. All the Buddhas and Bodhisattvas, like this stranger, kindly direct us to wash this necklace. Our practice is like washing, and afterwards, we will find the diamond treasure of our essential nature.

When we recite The Universal Door of Guan Shi Yin Bodhisattva, we naturally feel the benevolence and kindness of Guan Shi Yin Bodhisattva. Just like kids playing near their mothers, we feel secure. If we can always think about the great compassion of Guan Shi Yin Bodhisattva, our minds will become soft and will have the opportunity to reach liberation.

In a psychological study done by Donald Winnicott, it was found that children playing alongside their mothers are more creative than those playing without their mothers. As long as the children are within their mothers' sight, they are incredibly creative. He called this the space of creativity. Within the space of creativity, children are eager to try things out, and if they fall, they will pick themselves up again. This is the domain where failure can become success, where children know that the one who provides selfless care is with them, where they feel safe and secure.

This is how we can think of Guan Shi Yin Bodhisattva. The sincere and selfless care we receive from this Bodhisattva and the great strength she brings us are the true compassion that creates a space of joy for us.

☞To be continued