

冤親平等同攝受

Crossing Over Evil and Good Without Distinction



比丘尼近祥講於2012年8月9日星期四晚 萬佛城大殿

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BODHI FIELD | 菩提田

Guan Yin Bodhisattva is one of the most remembered figures in the Buddhist world. Three celebrations a year attest to how this Bodhisattva is dearly regarded. Have you wondered how you remember somebody? For example, how do you remember your mother or a close friend? If we form a good relationship with somebody, we would remember that person for his or her kind acts or kind words. What if the question were turned around: how would you get other people to remember you? Or how did your past-life enemies remember you?

I notice that normally during a Dharma session, there are more plaques in the Rebirth Hall than in the Lengthening Life Hall. The plaques in the Rebirth Hall are for the deceased ones; they could be your ancestors from your father's or mother's side; they could be your good and wise advisors from past lives; they could be for a recently-deceased one so that he or she could be reborn in the Pure Land. It appears to me that one group of deceased ones for which people usually set up is past-life enemies.

As I contemplate on the popularity of Guan Yin Bodhisattva, I realize that there are two aspects of establishing affinities with people. That is we establish connection with other people through enmity or through kind acts and words. We have these two choices, through hatred or through kindness.

In fact, kind words and beneficial acts are two of the four key methods of attracting living beings as prescribed by the Buddha. Guan Yin Bodhisattva is a specialist in forming good relationship with beings. Ordinarily, we describe a person who has this ability as a well-rounded person or an easy-going person. Guan Yin responds well to good and bad people equally, with the single purpose of enlightening them. You might say that it is not fair that evil and unwholesome people should receive help, and that they should receive appropriate retribution. But Guan Yin doesn't care since his mind is unconditioned. In other words, he is unbiased and he has no expectation for reverence or thanks.

Here is a story to illustrate this. This story appeared in a book by a writer named John Blofeld in his 1977 book titled *Compassion Yoga*. The word yoga here means spiritual practice. The story was told to the author by a

在佛教中，觀世音菩薩是我們最熟知的一位大菩薩之一。在聖城一年有三次觀音法會，這足以證明觀世音菩薩是多麼受人愛戴。我們如何銘記一個人？比如，我們如何記得我們的母親或者好友？如果我們和某人關係很好，我們會因為他們善良的言行而記得他們。反過來，別人會因為什麼而記住我們？我們過去生的冤親債主為什麼會記得我們？

在法會期間，通常往生堂的牌位比延生堂的多。往生堂的牌位是為亡者立的，他們也許是父母親的祖先，也許是過去世的善知識，也許是剛剛往生的人，而我們希望他們可以往生淨土。還有一種亡者的牌位是大家經常立的，也就是過去生冤親債主的牌位。

在思考觀世音菩薩如此受歡迎時，我意識到，我們和人結緣的方式有兩種——有因為敵意而結緣，也有因為善言良行而結緣，也就是用惡意，或者用善意這兩種選擇。

實際上，「愛語」和「利行」，是佛陀教導我們的四種攝受眾生方法中的兩種。

觀世音菩薩是與眾生結善緣的專家。通常我們會形容這種人很圓融或者很隨和。觀世音菩薩平等地對善人和惡人作出回應，他只有一個目的，就是令他們覺悟。觀世音菩薩覺得壞人和好人都應該得到幫助。你也許覺得這樣不公平，認為他們應該得到該有的報應。但觀世音菩薩並沒有這種分別，因為他的心是無條件的。換句話說，他是公正的，

Taiwanese diplomat in Bangkok. This officer had learned how to recite Guan Yin's holy name in his young days because of his mother's influence. His mother was a devoted wife and mother, besides being a wonderful person. After twenty years of marriage, she even provided her husband with two charming concubines. Even though she was not jealous for months, when one of the ladies took over and made herself the First Lady and humiliated his mother, the mother felt hurt. Feeling hurt, she turned to Guan Yin for solace and prayed to be reborn in Guan Yin's paradise. Soon she passed away.

Because of this turn of events, this man turned against Guan Yin for taking his mother away, and he stopped chanting Guan Yin's name. After the mourning period, he married a girl of whom his father did not approve. His "second mother" also made attempts to undermine his relationship with his wife. This only doubled the hatred he had harbored for his stepmother who drove his mother to death. And he became obsessed with getting rid of this "pretty monster."

The following year, at the time of sweeping the ancestors' tombs, the whole family went to a cemetery outside of Canton. They chose an isolated spot away from the crowd to have the meal. Out on a stroll nearby the area, the official quite by chance came upon his stepmother, giving him the perfect opportunity to get rid of her right then and there. As he got closer to her, she instinctively knew his intention, yet she did not scream or draw back. Instead she stood very still and with a smile said "*Jiu ku jiu nan pu sa lai!*" which means "Bodhisattva who saves [all] from suffering and who saves [all] from harm, come!"

Finding her praying, the man started to laugh with an open mouth, with his hands raised to grab her, but found himself paralyzed. His stepmother, with a smile, thanked him "for coming to her aid" and left him there. Within seconds, he regained his mobility. That woman, as cruel as she was, escaped from death by relying on Guan Yin's power. Guan Yin's compassion extends to the worst of evildoers, though of course Guan Yin never assists them in their pursuit of evil. Always she attempts to turn evil to good.

This official resumed his Guan Yin recitation that very day, thanking her for not committing the murder. Another surprising thing was that the stepmother did not interfere between him and his wife any longer. Ever since her life was spared, she had committed no further vicious acts. It may be that the Bodhisattva has not only saved her life, but also drawn her away from the path of cruelty and malevolence.

As the story shows, we all have this good nature within us that needs to be invoked. When encountering oppressive conditions with others, how can we overcome them? One way is to look within us and change our faults first, then try to look for the good points in others. With our good hearts, wish the best for others, and share all the merits gained with our enemies. If we do not want to establish past-life enemies in

而且他也不期待別人因為得到他的幫助而尊敬他，或者感謝他。

有一個故事可以說明這一點。這個故事，出現在約翰布羅菲爾德1977年所著的《慈悲瑜伽》裡。瑜伽在這裡比喻精神上的修行。這個故事是一位派駐在曼谷的台灣外交官講述的。受他母親的影響，這名外交官從小就學會念觀世音菩薩的名號。他的媽媽不僅是一個很好的人，還是一位非常盡職的妻子和母親。在和她先生共度20年婚姻之後，她甚至為他找了2個迷人的小老婆。雖然她一直沒有起嫉妒心，但是當其中一個小老婆取代她的地位並且羞辱她時，她受到很大傷害。傷心的她，於是向觀世音菩薩尋求慰藉，祈求往生觀世音菩薩的國土，不久她就往生了。

因為這個事件，這位外交官認為是觀世音菩薩奪走了他的母親，所以他不再稱念觀世音菩薩的名號。母親的喪期過後，他娶了一位他父親不認可的女子為妻。他的繼母也幾次試圖破壞他和他妻子的關係，這更加深了他對繼母積蓄已久的仇恨，因為他認為是繼母將他母親逼上絕路的。於是，他整天想盡辦法要除掉這個「美麗的惡魔」。

隔年，藉著為祖先掃墓的機會，全家人來到市郊的墓園。大家選了一個遠避人群的地方野餐。當這位外交官在附近散步的時候，碰巧遇到他的繼母，這是除掉她的絕好機會。當他靠近她的時候，她本能地感覺到他的殺意，但是她並沒有大叫或後退。相反地，她鎮定地站在那裡，微笑著說：「救苦救難菩薩來！」。

當發現繼母在祈禱，他開口大笑並伸手去抓她。可是，這時他突然全身麻痺，動彈不得。他的繼母微笑著謝謝他「來幫忙」，然後就離開了，留下他一個人在那裡。幾秒鐘之後，他才恢復正常。他的繼母是如此殘忍的女人，而她竟然也可以借助觀世音菩薩的力量死裡逃生。看來觀世音菩薩的慈悲也會庇祐最壞的人，當然觀世音菩薩永遠不會幫助他們作惡，他總是希望他們改邪歸正。

從那天起，這位官員又開始稱念觀世音菩薩的名號了，他很感激觀世音菩薩阻止他犯下殺人的罪行。另一件奇怪的事情是，他的繼母從此再也沒有干涉過他和他的妻子。自從她被觀世音菩薩救了之後，她再也不做惡毒的事了。也許觀世音菩薩

our future lives, wouldn't it be better off if we build good connections with people in this very life?

The chapter in the *Lotus Sutra* is called *The Universal Door Chapter*, because Guan Yin Bodhisattva is universal. Guan Yin Bodhisattva's compassion encompasses time. He has been known for generations throughout centuries. He encompasses lands, as he is known everywhere, from China, Taiwan, Malaysia, to Sri Lanka, Burma, and the Americas. He encompasses all classes of sentient beings, because he connects with other Bodhisattvas, Arhats, gods, humans, and nonhumans. Guan Yin's method is also universal, in that he realized awakening through the ear organ. The ear organ is called a perfect sense faculty, because it has the full range of being able to make contact with sounds, its sense object, in any direction, 360 degree all around. But what Guan Yin listens to is not the external sounds, but to his hearing nature.

The Universal Door Chapter is full of miracles that Guan Yin Bodhisattva performs with ease. But the miracles he performs are not conjured up randomly. They are performed with wisdom and through his vows. Guan Yin Bodhisattva does not grant wishes merely to fulfill people's wishes. It is true that throughout time and history, the Bodhisattva never fails to grant wishes, but his ultimate goal is to take all of us ignorant beings to the ultimate shore of Nirvana.

The Universal Door Chapter has the following verses:

If someone is in trouble with the law,

And on the verge of being executed,

If he evokes the strength of Guan Yin,

The knives will break into pieces.

If someone is imprisoned, shackled, or chained,

Or if his hands and feet are in stocks,

If he evokes the strength of Guan Yin,

His bonds will open and he will be free.

The Universal Door Chapter of the *Lotus Sutra* contains principles that a logician may find it hard to grasp. How is it possible for Guan Yin Bodhisattva to break the knives, shackles, and chains? It is only possible because Guan Yin Bodhisattva has broken the INNER knives, shackles and chains. Master Han Shan explained it this way: Bondage arises from greedy attachment. Since the Bodhisattva is freed from sense objects, they do not attract him. In other words, he cannot be bound by them. He has gone beyond form, feeling, cognition, karmic formation, and consciousness, which altogether make up our personality. We cannot forever dwell on the things that keep us in bondage. Like Guan Yin, let us reverse our hearing, listen to ourselves, and think everything over. May we all use our forgiving hearts to go beyond petty things and attain *Bodhi*, the highest of all aspirations.



不僅救了她的性命，也把她從殘忍狠毒的路上拉回來。

這個故事告訴我們，每個人的內心都有善良的本性，但是需要被呼喚出來。當和別人產生矛盾的時候，我們該如何克服這些境界呢？有一種方法是向內觀照，先改正自己的錯誤，然後試著去看別人的優點。用我們善良的心，來祝福別人得到最好的結果，並且將功德迴向給與我們有怨對的人。如果我們不想製造更多來生的冤親債主，何不就在這一世和眾生廣結善緣呢？

〈觀世音菩薩普門品〉是《妙法蓮華經》中的一品，為什麼名為〈普門品〉呢？因為觀世音菩薩普門示現。她的慈悲跨越時間，世世代代，多少世紀以來，他都為人們所熟知。觀世音菩薩也跨越地域，無論在中國、臺灣、馬來西亞、錫蘭、緬甸、美洲，大家都知道這位大菩薩。觀世音菩薩也救度種種形類的眾生，因為他和其他的菩薩、羅漢、天人、人、非人都緊密聯繫。觀世音菩薩的法門也是廣泛適用的，因為他是通過耳根而證悟的。耳根是很完美的感覺器官，因為它可以全方位地聽到任何方向的聲音，360度周遍無礙。但是，觀世音菩薩聽的不是外來的聲音，而是傾聽他的聞性。

〈普門品〉裡講到很多觀世音菩薩輕易實現的神通事跡，但這些奇跡不是無緣無故出現的，而是通過觀音菩薩的智慧和願力來實現的。觀世音菩薩不是為了滿眾生願而滿眾生願。雖然從古至今，觀音菩薩總是滿足我們的祈求，但其實他最終的目的是要把我們所有愚癡的眾生度到涅槃的彼岸。

在〈普門品〉裡有如下偈頌：「若遭王難苦，臨刑欲壽終，念彼觀音力，刀尋段段壞。若囚禁枷鎖，手足被杻械，念彼觀音力，釋然得解脫。」這其中的原理從邏輯上似乎很難解釋。觀音菩薩如何使刀碎成一段段，使枷鎖打開的呢？其中的原因只可能是，觀世音菩薩已經衝破了內心的刀和枷鎖。因此憨山大師這樣解釋到：「繫縛生於貪著，今既離塵，則自不著矣！」也就是說，觀世音菩薩已經不受根塵的繫縛。他已經超越了構成我們人格的色、受、想、行、識。我們不能永遠執著於束縛我們的事物。我們要向觀世音菩薩學習，把聽的方向轉過來，去傾聽我們自己，好好思考每一件事。願我們都用寬容的心把所有的小事都放下，去證得菩提，完成我們最高的理想。

