

一切都會過去的 (續)

All Things Will Pass (continued)

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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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In celebration of Guan Yin Bodhisattva's Attainment of the Way

Addressed on August 4th, 2012 in the Buddha Hall at CTTB



BODHI FIELD | 菩提田

觀音七期間我們虔誠誦持《普門品》及觀世音菩薩的聖號，感受觀音菩薩慈悲光明的能量，圍繞加持著我們；同時如同上人的開示「要為眾生而念」，將這份慈悲的加持與庇護，迴向給一切眾生。如此觀想，會幫助我們減少散亂的誦念，也是一種修習慈悲的法門。佛陀曾經說過，修習慈悲有十一種福報：

- 第一，會在安逸舒適中入眠；
- 第二，會在安逸舒適中醒來；
- 第三，不會作惡夢；（就不需要安眠藥了）
- 第四，為眾人所愛；
- 第五，為非人所愛；
- 第六，天神護祐；（所以大家都會愛戴您）
- 第七、火、毒、兵器不會侵害您；（我想這是最的人壽保險了）
- 第八，心念容易專注；（這樣學業成績一定會很好的）
- 第九，神采安祥；（這是最真正的莊嚴）
- 第十，鎮靜中往生；（臨終時沒有憂惱、慌亂）
- 第十一，轉生梵天或更高的境界。

如果你發願往生極樂世界，就可以往生到極樂世界；如果你不發願，最起碼能生在色界的梵天。然而，也不要執著這些福報，為什麼呢？接下來這個故事，你或許就能夠找到答案。

古時候，中東有一個國王，一日召集了國內所

During the Guan Yin session, we whole-heartedly recite The Universal Door Chapter and the holy name of Guan Shi Yin Bodhisattva . We feel the Bodhisattva's compassionate and bright energy embrace and support us. As Venerable Master Hsuan Hua instructs us, "we should recite for all living beings," so we dedicate this same support and protection to all living beings. Such contemplation helps us focus on our recitation and cultivate compassion. The Buddha once said that cultivating compassion would bring us eleven types of advantageous rewards:

- First, you will fall asleep comfortably.
- Second, you will wake up comfortably.
- Third, you will not have nightmares (So no need for insomnia pills).
- Fourth, you will be loved by all people.
- Fifth, you will be loved by all other creatures.
- Sixth, you will be protected by celestial beings (So everyone will respect you).
- Seventh, you won't be harmed by fire, poison and weapons (I guess this is the best life insurance).
- Eighth, it will be easy for you to concentrate (In this way, your studies will greatly improve).
- Ninth, you will have a serene appearance. (This is the true adornment).
- Tenth, your future life will be peaceful (And you will have no worries on your deathbed).
- Eleventh, you will be reborn in the Brahma Heavens or a higher realm.

If you have brought forth the vow to be reborn in the Land of Ultimate Bliss, then you will be reborn in the Land of Ultimate Bliss. If you don't bring forth this vow, at least you can be reborn in the

有的智者，對他們說，「在這個世界上是否有一個咒語，在任何情況下都能夠發揮作用？」也就是說一個咒語，可以解決所有的問題。各位覺得有沒有這樣一個咒語？（聽眾：〈大悲咒〉、〈楞嚴咒〉。）

智者們對國王的問題非常困惑，經過長時間的討論，有一位老者提出了建議，並且獲得一致的贊同。於是他們去見國王，給國王一個刻了字的戒指，並附帶一個條件：「國王不能因為好奇心而去讀戒指上所刻的字；只有在極端危險、沒有任何出路的情況下，他才可以去讀戒指上所刻的字。」國王答應了。他戴上了戒指，而沒有去讀上面所刻的字。

過了一段時間，鄰國聯合起來圍攻他的王國；雖然國王和他的軍隊英勇作戰，但卻戰敗了。國王匆忙騎上馬，逃離戰場，敵人卻緊跟在後追著。經過一陣快馬奔馳，國王的馬無法繼續向前了。國王必須放棄受傷的馬，此時自己正站在深溝的邊上；跳下去，那將是死路一條。敵人的馬蹄聲正快速地接近著，國王變得焦慮不安，因為無處可逃了。這時候，國王想起了他的戒指！他決定去讀上面刻的字，到底是刻著什麼字？——「這也是會過去的！」

由國王讀了一遍又一遍，直到他突然有所感觸，「對呀，沒錯！這也是會過去的！」就是僅僅幾天前，我還享有我的王國，在所有王國之中我是最強大的；然而今天一切都沒有了，現在我只想逃離我的敵人。如同過去浮華的日子一去不復返，現在眼前的危機，也終將會過去的。

國王平靜了下來。他鎮靜、沉著，緩緩地坐下來，環視著四週。他才發現這裡是多麼地美麗，他從來不知道自己的國家竟然有這麼美麗的地方。戒指上面所刻的字，產生了啟發的力量，帶給國王莫大的影響。他放鬆了，忘記了正在追他的敵人。

一段時間後，他發現敵人奔跑的馬蹄聲已經轉移到其它方向，他們把他追丟了。國王回去後好好重整自己以及被敵軍衝散的部隊，然後再一次投入作戰。這一次他打敗了敵人，並且收復了失土。當他勝利之後重返故都，整個城市號角齊鳴、歡騰鼓舞，每個人都沉浸在歡樂的氣氛之中。

人們高興地唱歌跳舞，從每家陽臺上拋出的花朵，如雨點般地落在國王身上。就在那一刻，國

Brahma Heavens of the form realm. However, don't foolishly cling to these advantageous rewards. Why? The following story may provide an answer.

In ancient times, there was a king in the Middle East. One day he summoned all the wise men in the country. He spoke to them: "Is there a mantra which works in every circumstance?" In other words, is there a single mantra which can solve any problem? Do you think there is such a mantra? (Audience: *Great Compassion Mantra; Shurangama Mantra*).

The wise men felt very confused by the king's question. After a long discussion, an elder put forth a suggestion, and everyone agreed. Then they went to see the king and gave him a ring with an inscription engraved inside. They warned the king: "Do not read this inscription out of curiosity. Only when you are in an extremely dangerous situation and are left with no solution should you then read this inscription." The king promised to heed this warning. He wore the ring and did not read the words engraved on it.

Some time later, neighboring countries united together to attack the kingdom. Though the King and his troop fought fiercely, they lost the battle. The king fled the battlefield on horseback, pursued by his enemies. He rode for miles, until his horse could not run any further. He abandoned his horse and continued on foot, until he reached the edge of a steep precipice. If he jumped, he would surely die. His enemy drew closer. With nowhere to run, the king became fearful. Then suddenly he remembered his ring! At last he took the ring and read the inscription: "This, too, shall pass away."

The king read it again and again, then suddenly understood. "It's true! One can be sure; this, too, shall pass away." He reflected that just a few days ago, he had been enjoying the greatest kingdom among kingdoms, but now all of that was gone. Now he only wanted to escape his enemy. Just as his life of vanity had passed, this crisis, too, would pass away!

With this thought, the king became tranquil. He sat down, composed himself, and took in his surroundings. He found that he was in a beautiful place. He had never known that such a delightful place existed in his country. The inscription on the ring had inspired him. He relaxed and forgot the enemy that pursued him.

Time passed, and as the sound of hoof beats faded away, he realized that his enemy had turned back. The king then went back and reorganized his army. Later on, his army returned to battle, defeated their enemy, and won back their land. When the king returned to the capital victorious, the entire city welcomed him with fanfare and cheers. There was great joy and jubilation, and everyone was filled with a spirit of merriment.

People sang and danced happily. Flowers were thrown from every rooftop and fell around the king like rain. In that moment the king

王突然覺得自己是最勇猛、最偉大的！貢高我慢，隨著慶典的進行愈發顯露。

突然，一縷陽光射到國王的戒指，反射出的耀眼光芒刺入眼底，正好提醒了他戒指上的字：「這也是會過去的！」國王目光低垂，他再次意識到：「如果這也是會過去的，那終究不是我的。失敗不是我的，勝利也不是我的；我只不過是個演員呀！」這一切都會過去的，我們都不過是這一切的見證者和旁觀者。幸福來得快、去得快，悲傷也是有來有去，那麼生活中的種種一切呢？答案：「這也是會過去的！」

聽完這個故事，有沒有覺得和《金剛經》的「一切有為法，如夢幻泡影，如露亦如電，應作如是觀」，有異曲同工之妙呢？在生活當中遇到困難痛苦，或者激動興奮的時候，或許都可以試著用這句話——「這也是會過去的！」看一看效果如何？

有人或許會問：「既然一切都會過去，剩下的還有什麼？」在我們每天念的《般若波羅蜜多心經》裡的「即說咒曰。揭諦揭諦。波羅揭諦。波羅揭諦。菩提薩婆訶」，已經提供了圓滿的答案。這個意思是說，「去呀，去呀，去到究竟，一切都去到究竟，圓滿覺悟！」去呀，去呀，去到哪裡呀？不是去到哪裡，而是讓我們的煩惱、執著都去了，貪、瞋、癡、身執、情執、我執、法執，乃至細微的無明執惑都要去掉，就能證到圓滿的覺悟。

在觀世音菩薩的慈悲加持下，誠心努力用功辦道，讓種種的煩惱和執著都「揭諦揭諦。波羅揭諦。波羅揭諦。菩提薩婆訶」，證得圓滿的覺悟，然後發現自己一直都戴著的那條鑽石項鍊，相信這將是慶祝觀世音菩薩成道最好的方式。

有人會說：「法師你講法的時間都快過去了，可是我還是沒有找到那條鑽石項鍊在哪裡？」這使我想起了「百丈野鴨子」的公案，是關於江西馬祖道一大師，與他的弟子百丈懷海禪師。有一次外出旅行時，遇到一隻野鴨子飛過去，馬大師問道，「那是什麼？」百丈回答說，「是一隻野鴨子呀！」

felt as though he was the greatest and the bravest. As the celebration continued, his arrogance gradually grew as well.

Just then, a ray of sunlight shone on the King's ring. The bright reflection revealed the inscription: "This, too, shall pass away." The king lowered his gaze, and again realized that "if this will pass away, then it isn't mine. The defeat is not mine; the victory is not mine. I am merely a playing my part!" All things will pass away. We are just witnesses and bystanders. Happiness comes quickly and goes quickly. So does sadness. Then what about everything else in life? "This, too, shall pass away."

Now that you've listened to this story, do you think this is like *The Diamond Sutra*, where it says "All conditioned dharmas are like dreams, illusions, bubbles, shadows; like dewdrops and lightning; contemplate them thus"? In life, whether or not we have pain or joy, we should tell ourselves "this, too, shall pass away." Then we can have a look and see the results.

Someone may ask: "Since everything will be pass, then what will remain?" *The Heart of Prajna Paramita Sutra*, which we recite every day, has these words "gate, gate, paragate, parasamgate, bodhi svaha!" It already provides us with a perfect answer. It means "Go, go, go to completion. everything goes to completion, complete awakening, hail!" Go, go. Where to go? It's not about where to go. It's about letting

go of worries and attachment. As long as we get rid of greed, hatred, delusion, attachment to body, attachment to affliction, attachment to self, attachment to dharmas and all attachment to fundamental ignorance, then we can attain complete awakening.

Let's make our best effort to carry out our cultivation under the protection of Guan Shi Yin Bodhisattva, let all our worries and attachments "gate, gate, paragate, parasamgate, bodhi svaha!" and attain complete enlightenment. Then we will discover the diamond necklace we have been wearing all along. I believe this is the best way to celebrate Guan Shi Yin Bodhisattva's attainment of the Way.

Someone may say, "Dharma master, you are close to finishing your Dharma lecture, but I haven't found my diamond necklace yet." This reminds me of "the koan of Baizhang and the wild ducks". One day, Master Mazu Daoyi from Jiangxi province and his disciple Chan Master Baizhang Huaihai were out traveling on the road when they saw a wild duck flying by. Master Ma asked "what is that?" Baizhang answered, "A wild duck."

