

戴念珠的老虎

TIGERS WHO WEAR PRAYER BEADS



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BODHI FIELD | 菩提田

有一種人，本來是應該說一句話，他說了十句。這是什麼人呢？老師，這個叫做有學問。

有一種人，本來是應該說十句的，他只說一句。這是什麼人呢？政客，這個叫做有心計，很多事情他是深藏不露的。

有一種人，本來應該要說一百句的，他只說一句話就講完了。這是什麼人呢？禪師，這個叫禪機。

也有一種人，本來只有一句話，可是他日日夜夜就說這麼一句話。這是什麼人呢？修行人，這個叫念佛。

那麼你念佛，念得如何呢？有一個人坐牢，

Some people can say many words when they only need to say one. What kind of people are they? Teachers - one would say that they are knowledgeable.

And there are other people who only say one word, even though they are supposed to say more. What kind of people are they? Politicians - one would say that this kind of people are calculative, someone who keep his own counsel.

There is another kind of people who only say one word when they are supposed to say a hundred. What kind of people are they? Chan Masters - one would say that they are the ones who know Chan metaphors.

There is yet another kind of people who say one word over and over again, day in and day out. What kind of person is this? A spiritual practitioner - one would say he recites the Buddha's name.

他太太去探望他。他太太問他說：「你在監牢裡，過得還好吧？！」他說：「在這裡跟在家是一樣的。」「啊！跟在家一樣？」「是啊，哪兒都不能去，伙食也很差！」現在你在萬佛城怎麼樣呢？你的答案可能是：「哪兒也不能去，伙食還不錯！」

我最喜歡念佛，尤其是跟大家一起念佛，我最喜歡了！在萬佛城念佛，感覺真的是非常殊勝、非常特別、非常有福報。每年年底是美國最冷的時候，是北加州雨季的時候。這時是風雨交加，也可以說是冰天雪地的時候；雖然我們這邊難得下雪，可是很冷。但是每一次走進大殿，就覺得世界上最溫暖的地方、最光亮的地方、最讓人心安的地方就是在這裡。佛的光明，遍照了每個人的身心，每個人都是歡歡喜喜地、平平安安地念佛；無量光、無量壽的福報，源源不斷，法喜充滿。

其實，我對於「念佛法門」知道得很晚。當我廿六、七歲的時候，我父親往生；那時候我坐在他旁邊，看著他，不知道該做些什麼。我卅九歲的時候，我母親往生；這個時候我忙死了，太多事情要做了。因為我知道佛法可以幫助我母親「走」得更好，所以那個時候我真的是很忙，我知道我該怎麼做了。

一個沒有學佛法的人，真的是很可憐！面對生死、面對自己家人的生死、面對自己的生死，他不知道該怎麼辦。尤其在面對自己生死的那一剎那，不知道有什麼方法能讓自己忐忑不安的心能夠平安。

念佛，能幫助我們順利地跨過這個生死難關；也許是活下去，也許是去另外一個階段，至少在我們心裡有一個方向。我們很幸運，我們會念佛、有方向；我們知道極樂世界是我們的歸宿，是我們要去的地方；雖然一時不知所措，但是我們的心是有方向的，我們的心是不迷亂的。

在2008年的時候，有一個推拿整脊的醫生來義診。我是他第一個看病的出家人，我的師兄排在後面。我這個人講話，一向膽子很大；可是看病，我就膽子很小、很怕痛，所以醫生在推拿的時候，我鬼喊鬼叫的「好痛！啊——」醫生忍不住地說：「門口應該掛兩個字『刑房』，現在正在嚴刑拷打病人！」

我在病床上喊叫了大半天，師兄她在一旁正襟危坐，「阿彌陀佛，阿彌陀佛，阿彌陀佛……」我一聽，多慚愧呀！我平常在大殿，念佛念得那麼大聲，我在這個時候也是很大聲，但是都是一一

How are your Buddha recitation skills? Once there was a prisoner. When his wife visited him and asked how he was doing, he replied, "Being here is like being at home." "How is that so?" his wife asked. The prisoner said, "Well, I can't go anywhere here and the food is not so good!" If we look at how we are doing at CTTB, what would you say? The answer is that we can't go anywhere and the food is pretty good!

I really enjoy reciting the Buddha's name, especially when I recite with everyone here. I feel really blessed to be at such an excellent and special place as CTTB. It is the coldest time in the States at the end of the year, which is also the raining season in Northern California. During this time of the year, either storms are accompanied by rain or snow storms with sleet. Although it barely snows where we are, it gets extremely cold. However, every time I walk into the Buddha Hall, I feel it is the warmest and brightest place on earth because it is a place that calms everyone's mind. Here, the Buddha's light shines on everyone's body and mind so that everyone can peacefully and respectfully recite the Buddha's name. The blessings from the infinite light and infinite life well up unceasingly, gracing everyone with Dharma joy.

I actually learned about the Dharma-door of reciting the Buddha's name quite late in my life. My father passed away when I was twenty-six or seven. At that time, I just sat next to him, stared at him and did not know what to do. When my mother passed away, I was thirty-nine. I was very busy and had a lot to do because I knew Buddha Dharma could help my mother "leave" this world in better ways. So, I was busy then because I knew what I needed to do to help her.

It's really a pity that many people do not know Buddhahdharma, for they do not know what to do when facing the death of their family members or even their own. Especially when facing the moment of their own death, they do not know the ways to calm the unsettling minds.

Reciting the Buddha's name can help step across the difficulties of life and death – perhaps, we continue to live; perhaps we go on to a different world but at least, Buddha recitation gives us a direction in our mind. We are thus very fortunate that we know how to recite the Buddha's name and we have a direction in life. We know that the Land of Ultimate Bliss is our home to return to, a place we want to go. Even though we might not know what to do upon death, at least, there is a direction in our mind, which, consequently, will not be confused.

In 2008, I went to see an acupressure doctor. I was his first monastic patient. Although I am more junior than others, I appear to be courageous when I speak. But in fact, I am a coward and fear pain when it comes to seeing a doctor. So, when the doctor was

「啊——好痛！」聽到這位師兄念佛，我當下覺得很慚愧。她為了讓我心起正念，她正在為我念佛，真是太感人了。

等我看完病後，我向她致謝，我跟師兄說：「師兄，妳真的太慈悲了！妳不但念佛幫助我，讓我起正念，也讓我知道了除了叫『啊——』以外，更應該念『阿彌陀佛』才對。平常我是口頭禪，說這個說那個的，真的境界來的時候，我也只會『啊——』而不是『阿彌陀佛』，我很慚愧！師兄真的是有修行，真的是讓我感動，佩服！」

那個師兄看看我，一臉很無奈地說：「我看妳叫得那麼慘，我想待會兒就輪到我了，我一定也會被『修理』得很慘！所以我念阿彌陀佛，求阿彌陀佛保佑我，待會兒不要那麼痛。」

我們常常認為念佛是等我們臨終，或者是有人往生以後念，好像念佛只有這個時候最管用；我們活著的時候，對我們好像沒什麼幫忙。實際上，以我自己的經驗，念佛真的是「存亡兩利」，都能幫助我們的。

大概是1992年的時候，我還是在家人，初學佛法，跟十幾廿個居士一起共修。有一個週六下午，大家正在聊天，忽然聽到門外鏘鏘鏘的聲音，一會就看見一個太太拖著一個十歲的小男孩，拉拉扯扯地走進佛堂。那小孩又喊又叫，抓著門死也不肯進來，他媽媽就硬拉著他。我們看著這一幕，搞不清他們在做什麼。

原來這個小男孩不能碰牛肉，只要一吃牛肉，人就發狂打人；不論你是大人、小孩都打，整個人失控了！所以他母親跟老師講，孩子的午餐絕對不能有牛肉的成份。那一天老師竟然給他吃了一個牛肉漢堡，所以小孩子就發瘋了，在學校裡打同學、打老師。學校緊急地通知小孩子的媽媽去學校，小孩子見到媽媽，也打媽媽。他媽媽知道這個時候唯有佛法，才能使失控的孩子穩定下來，她就硬拉著他到佛堂來。

小孩子在電梯裡，死也不肯出來，他媽媽只好把他拖出來；他到佛堂門口，手又抓著門檻不肯往前走，媽媽的力量比他大，硬把他推進門。師姐一看到這個情形，就叫人把大門關起來。小孩子出不去，在屋裡又喊又叫。師姐告

massaging me, I screamed in pain. Finally, the doctor said that he should hang a sign that says, "Torture Chamber," on his door since it seems as if he is torturing his patients.

All the time I was screaming on the message bed, my Dharma brother who accompanied me, was sitting there properly and reciting Amitabha Buddha. When I heard her recitation, I felt ashamed. Even though I recite the Buddha's name in the Buddha Hall loudly, I couldn't recite it when I was in pain. I was ashamed of myself but at the same time, very moved by my Dharma sister who was trying to help me bring up proper thoughts by reciting the Buddha's name.

When we left the clinic, I thanked her, "You are really compassionate. Not only were you trying to help me, but also letting me know that in times of pain, I should recite the Buddha's name. Although I usually practice the word-mouth Chan that we should do this and we should do that, when it comes to the actual situation, I only said "Ah" instead of "Amitabha Buddha." I feel really ashamed. My Dharma sister, you really have some cultivation skills and I am so touched. You are admirable"

My Dharma sister, looking at me, could not help but said, "When I saw you screaming in pain, I thought to myself that it would be my turn soon. I will also be "tortured" seriously. I was actually reciting the Buddha's name and praying for his help so that it would be less painful for me."

Many people think that reciting the Buddha's name is only for the time of our death or after death since it's most effective then. When we are alive, Buddha recitation doesn't seem to be a practical help to us in everyday life. Nonetheless, in actuality, from my experiences, I know that reciting the Buddha's name benefits both the living and the deceased – it's helpful both ways.

Around 1992 when I was still a layperson and a beginner in learning Buddhism, I was cultivating with twenty or more other people. On Saturday afternoon, the group was talking and then we heard loud clinking noises outside of the door. When we turned around, we saw a lady dragging and pulling a young child into the Buddha Hall. The child was screaming and holding on to the door, determined not to go in. Upon seeing this scene, we were all confused, not knowing what they were doing.

We later learned that that child could not eat beef. Whenever he ate beef, he would go crazy and started hitting people no matter it is children or adults. His mother told the teachers of her child's circumstances and requested that the lunch he ate in school shall not have any beef in it. But, one day, a teacher accidentally gave him a hamburger. Consequently, he went crazy and began hitting his classmates and teachers. The school quickly apprised his mother of the situation and asked her to come to school. When his mother arrived, he hit her as well. His mother, knowing that only Buddhadharma could help her uncontrollable child calm down, determinedly pulled the child into the Buddha Hall.

The child refused to leave the elevator and his mother had to drag

訴我們：「大家都不要理他，現在我們坐下來念佛。」我們就開始念「南無阿彌陀佛，南無阿彌陀佛，南無阿彌陀佛……」他媽媽也不管他，也跟著念佛；她身上被孩子打得青紫，這個小孩子真的就像小蠻牛一樣。

這樣念了有四、五分鐘，小孩子靜了下來，走到我們旁邊：「阿姨！妳在做什麼？」沒有人理他。過一會兒，他又跑到另外一個人：「妳在做什麼？」我們不理他，繼續念佛。又過了一會兒，他坐在我們旁邊，乖乖地、靜靜地聽我們念佛。看他平靜下來了，我們就把念佛功德迴向給他。這時候他媽媽安心了：「好了，我們回家吧！」「不要！我要跟阿姨在一起。」剛剛來的時候，像個瘋子一樣，此時的他竟然不想走了！這是我第一次感覺到念佛不可思議，親眼看見一個瘋小孩被佛法救了回來，恢復正常的經過。

在臺灣晚上九點多，銀樓就打烊了，因為這時候沒有什麼客人，除非有特別的情況。有一個銀樓老闆是念佛的，在打烊之前，沒什麼客人，他就一直念佛。在這個時候，有一個人忽然來了，銀樓老闆以為有客人上門，很高興。想不到這個人一下子抽出刀子抵著他，原來是來打劫的。

他太太出來一看，嚇傻了！那個搶匪說：「快把你們的金子、銀子拿出來。」因為刀子抵著她先生，老闆娘只好乖乖地把展示櫃裡的金銀首飾給了他，搶匪告訴她說：「你們不許報警！你們要是敢報警，我會來報仇，我會讓你們死得很慘！」搶匪說完就轉身跑了。

這時候，他老婆很氣地跟他說：「你看！你一天到晚念佛，有什麼用！念到搶匪都來了，還念佛！」老婆這一說，他沒有話說，只說：「阿彌陀佛，阿彌陀佛，阿彌陀佛……」老婆在旁邊看了更氣，就罵他沒用。他沒氣地去把店門拉下來，打算查看損失了多少，做個記錄。

就在這個時候，聽到鐵門「砰！砰！砰！」又有人在敲門，而且敲得劈里啪啦的。他們夫婦倆都嚇死了，「誰敲門敲成這個樣子？」老婆指著他說：「你去開門！」他就回說：「妳開！阿彌陀佛，阿彌

him out by force. As they arrived at the door of the Buddha Hall, the child clung onto the door, unwilling to walk forward. The mother, of course is stronger, pushed the child in. After seeing this commotion, the cultivators in the Hall, locked the main doors, told everyone to sit down and recite the Buddha's name. Although the child was yelling and screaming, they left the child to himself and everyone started reciting "Namo Amitabha Buddha." The mother also ignored the child's crying and shouting and followed everyone to recite. She was bruised all over because of her child's hitting her. He was really just like a wild calf.

After four or five minutes of recitation, the child calmed down and asked us, "Auntie, what are you doing?" Everyone avoided him and just kept reciting. He then went to another person and asked the same question. Everyone ignored him and just kept on reciting. Soon, the child sat next to us and listened to the recitation quietly. Then, we transferred the meritorious virtue of the recitation to him. His mother finally had peace of mind and told him, "All right, we can go home now." But he replied, "No, I want to stay here with these aunties." Can you believe that? Just a few minutes ago, he came in like a lunatic and now he didn't want to leave! This was the first time I experienced the incredible power of reciting the Buddha's name. I personally witnessed how reciting the Buddha's name could save someone, turning them back to normal.

In Taiwan, the jewelry shops close at nine P.M. because there were not many customers after this hour unless there is a special situation. There was a jewelry shop owner who practiced Buddha recitation. Prior to closing, there were no customers around so he recited the Buddha's name. At that time, somebody came in and the owner was very happy because he thought he was a customer. Unexpectedly, that person pulled out a knife against the owner's neck – it was robbery.

The wife came out to see what happened and was shocked by what she saw. The robber said, "Quickly put all your gold and silver out here." Because the knife was on her husband's neck, she compliantly took out all the jewelry from the display cabinets and gave all to him. The robber said, "Don't call the police. If you do, I'll take revenge and you will die suffering!" Then he turned around and fled.

At this point, the wife was very angry at the owner and said, "Look! All day long you recite the Buddha's name. What use is it? When the robber came, you still recited the Buddha's name!" The owner replied with nothing but kept on reciting "Namo Amitabha Buddha." His wife got more agitated since it was useless to reprimand the husband. Frustrated, she closed the shop and tried to figure out how much loss there was. She wanted to record it down.

At this moment, there was a knocking on their metal door. It got louder and louder. "Who would come at that time?" The wife pointed at the owner, "Go open the door!" He said, "Why don't you go? Amitabha Buddha, Amitabha Buddha. Amitabha Buddha." She out outrageous, "At this time, you still recite Amitabha! If Amitabha Buddha is really so good,

陀佛，阿彌陀佛……」她氣壞了，就說：「你這個時候還阿彌陀佛，阿彌陀佛這麼好，那我叫阿彌陀佛去開門好啦！」他不知說什麼好，只能「阿彌陀佛，阿彌陀佛，阿彌陀佛……怎麼辦？」

門外那個人一邊敲門，一邊叫「開門呀！」先生沒有辦法，只好硬著頭皮去開門。想不到開門一看，竟然是剛才那個搶匪。搶匪跟他講：

「真倒楣！從你這兒出去，到處都看見警察在巡邏。還你！」說完就把那包金銀首飾丟給他，急急忙忙就跑了。他終於鬆了口氣說：「阿彌陀佛，阿彌陀佛把錢送回來了！」

念佛，每個人都會念，容易嗎？不容易！以前有個法師聽人家這樣子講，怎麼會不容易呢？他不相信。那時候中國在戰亂，寺院外有很多難民、乞丐，所以他準備了很多銅板；在那個時候，一點錢就可以買很多東西的。這法師就站在寺院門口，手握著這些零錢，對難民、乞丐講：「誰能念一聲阿彌陀佛，我就給他一個銅板。」大家都圍擠過來，「我念！我念！」可是很多人張著嘴，「阿…阿…法師，阿什麼？」就是念不下去了。法師教他，還是記不得，就只能「阿…阿…」能夠拿到銅板的人沒幾個。

其中有一個乞丐說：「奇怪了！平常我說話是很溜的，『好心的大爺、少奶奶、小姐、少爺，可憐可憐我，您大富大貴……』這種話，我說得很溜的。可是就這幾個字，我怎麼說就是說不出口。」這位法師終於明白，念佛不是這麼容易的；如果業障很重，就是「阿彌陀佛」四個字也念不出來！

我想在座的每一位，念佛肯定沒有困難，而且還能念得歡歡喜喜的，一聲又一聲。可是當我們境界來的時候，我們還會念佛嗎？恐怕一聲「阿彌陀佛」都沒有。

記得在幾年前，我遭遇了一個很大的困難，那時候正好在打「佛七」。有一個人講了一個偈頌，我很喜歡；他說：「境界無好醜，念佛一掃過。」不論是順的境界、逆的境界，我們都用一聲念佛帶過去，不把它放心上，這才是真正的念佛，念到心裡。

有些人念佛，念成什麼呢？戴念珠的老虎。怎麼說呢？手上撥著念珠，念南無阿彌陀佛，

why don't you ask Amitabha Buddha to open the door for you?!" The husband didn't know what to do but continue to recite, "Amitabha Buddha, Amitabha Buddha, Amitabha Buddha, what should I do?"

The person outside kept knocking and knocking and said, "Open the door!" Finally, the husband had no choice but to open the door reluctantly. Unexpectedly, as soon as the door was open, he saw the robber. The robber said, "I got so unlucky! After running out from your shop, I bumped into policemen patrolling everywhere. Here, take this back!" After these words, the robber threw the rubbed jewelry back to the owner and ran away in a hurry. The owner, feeling relieved, said, "Amitabha. Amitabha got our money back!"

Although everyone can recite the Buddha's name, is it easy to do? Not at all. There was once this Dharma Master who heard of this and asked why was it not easy. He didn't believe it. It was during the war time in China and there were many refugees and beggars outside of the monastery. Therefore, he prepared some coins. At that time, a little bit of money can buy many things. This Dharma Master stood at the monastery's mountain gate, held these coins in his hand and said to the refugees and the beggars, "Whoever can recite Amitabha Buddha's name will get one coin from me." Everyone crowded around, "I will recite! I will recite!" But many people had their mouths wide open, "A...A... Dharma Master, A...what?" They simply could not continue. The Dharma Master taught them again, but they still could not remember. They could only do, "A...A..." very few people got the coins from the monk.

One beggar said, "This is strange. Usually I am very sleek at what I have to say such as 'Good gentleman, gentlewoman, please pity me. you will prosper with abundant wealth and nobility.' I can say these long words with no problems and yet, I cannot say this very short phrase the monk asked me to." When the Dharma Master heard this, he understood that reciting the Buddha's name is not easy; if one's karmic obstruction is too heavy, one could not even recite "Amitabha Buddha."

I think everyone sitting here does not share this difficulty; in fact, you recite the Buddha's name with joy – one recitation after another. However, when some states and circumstances arrive, do we still remember to recite the Buddha's name? Maybe we cannot even do one recitation of Amitabha Buddha.

A few years ago I was going through some hard times when we had the Buddha Recitation Sessions. Then, someone recited a verse to me, which I like a lot. The verse goes, "There are no pretty or unsightly states, one recitation of the Buddha's name sweeps all away." Whether we encounter a favorable or unfavorable state, we should let the state pass by reciting the Buddha's name. Don't keep it on our mind. This is then considered truly reciting the Buddha's name – recite the Buddha's name to your heart!

Some people recite as if they are tigers wearing prayer beads. What

轉過頭來罵人，罵得很兇；脾氣好大，像火山爆發一樣。他雖然手持念珠，卻有老虎的個性，這叫做「戴念珠的老虎」。他雖然在念佛，卻不曾念到心裡。

很多人不明白為什麼要念「南無阿彌陀佛」？中國人很喜歡人家祝福我們「壽比南山、光明前途」，我們念「南無阿彌陀佛」就是祝福自己無量光、無量壽。所以我們不需要外求，只要一心念佛，我們心就跟佛一樣清淨光明，我們自然也是無量光、無量壽。旁邊的人也因為你的光芒、你的清淨，也借光得到底佑、得到祝福。

有些人說人生就像打電話一樣——不是你先掛掉，就是我先掛掉；不是你早走，就是我早走；不是你幫我助念，就是我幫你助念——不知道誰會先走？如果大家好好念佛，大家都是一路好走，走向極樂世界。

希望大家念佛，念得身心清淨，這是很重要的；不要念得一身煩惱，嘴裡又亂講亂說的，再好的佛號被你這樣一搞，都糟蹋了。所以我們念佛，要明白念佛的道理，念佛要念到心裡。真正的身心清淨、放下，自然會跟佛光相映了。阿彌陀佛！

Buddha, but when they are angry, they burn up with fire and scold people. Their inner fire exploded like a volcano. Although they hold recitation beads, their personalities are like tigers, so this is what I mean by, "tigers wearing prayer beads." They recite the Buddha's name, but their minds are not in it.

Many people don't understand why they should recite Amitabha Buddha's name. The Chinese like to wish people to have longevity like mountains and a bright future. When we recite Amitabha Buddha, we are wishing ourselves to have infinite light and limitless longevity. Hence, we should not look outwards for advantages; we should just recite the Buddha's name single-mindedly. When our hearts are pure like the Buddhas', then we will have limitless light and limitless life. And people around you, because of your radiance and purity, will also be protected and blessed.

Some people say that life is like a telephone call. We never know when our lives will end; it may be you, it may be me; you may end the call first, or I may hang up; maybe you recite for me, or I will recite for you. Who knows who will leave first? If everyone can recite the Buddha's name, then everyone will walk on the same path to the Western Pure Land.

I hope everyone will recite the Buddha's name until he or she is purified in body and mind. This is important. When we recite, we should not have afflictions or speak nonsense; if we do this, it will ruin your Buddha recitation. When we recite the Buddha's name, we need to understand that reciting needs to come from the heart. When both our bodies and minds are purified, the Buddha's light will shine brightly on us. Amitabha!

✿

昔日寒山問拾得曰：

世間謗我、欺我、辱我、笑我、輕我、賤我、惡我、騙我，如何處治乎？

拾得云：

只是忍他、讓他、由他、避他、耐他、敬他、不要理他，再待幾年，你且看他。

One day HanShan asked ShiDe :

If someone slander me, bully me, laugh at me, look down on me, treat me lowly, loathe me, lie to me, how shall I manage this?

ShiDe said :

Endure it, yield to it, let it be, stay away, bear it, respect it, ignore it and look at it again a few years later.

