

# 歸零：一切從頭再來

## Return to Zero—Starting Anew!

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上人說：「0這個字代表的是自性的大光明藏，它沒有一個開始，也沒有一個終止。如果我們把0割斷，它就會變成一個1字，就變成是數字的一個開始。如果我們在0上加1，它就變成1，再加上一個1就會變成2，再加1就變成3。」

如果我們直接把這個0加在1後面的話；加一個0，它就會變成十，加上兩個0就是一百，加上三個0就是一千，加上六個0就變成一百萬。

1是我們學習的一個成長階段，其實像上人說的：「佛教沒有內外、大小」；0也是一樣，上人也說：「0是沒有內外跟大小的。」都是我們眾生的執著、妄想，讓我們覺得我們有了什麼。我也就是其中的一個，常常自以為是，自以為自己已經學到了一些什麼，自己才是對的。

事實上這不是對的，這不是真的。

有一位七歲的小男生，不管他高不高興，他就是喜歡用他胖胖的肚子來頂他周遭的小朋友，或者是用手來推他們，或者是用腳踢他們。雖然小朋友會打小報告，可是因為我沒有真實看到，所以就很難做什麼樣的處理。

上個星期我確實看到了他用他的肚子頂在他前面的小朋友，所以我警告了他。等到進了教室，



The Venerable Master had said “0” is the great-light treasury of our inherent-nature. It does not have a beginning; neither does it have an ending. If we cut the ‘0’ open, it becomes ‘1’ and becomes the beginning of numbers. If we add ‘1’ to ‘0’, it turns into ‘1’; add another ‘1’, it becomes ‘2’; add another ‘1’ and it turns into ‘3’.

If we add a ‘0’ behind ‘1’, it turns into ten; add two ‘0’s, it becomes one hundred; add three ‘0’s, it becomes one thousand; add six ‘0’s and it turns into a million.

‘1’ represents our growing period in learning. Like what the Venerable Master had said, “there is no inside or outside; it’s neither big nor small in Buddhism.” So is ‘zero’. Venerable Master also said, “There is no inside or outside, nor is there big or small in zero.” It’s all due to the attachment and false thoughts of living beings that we felt we had something. I was one who always thought I was right, thought I had already learned it all and thought I was the only one who was right.

This is not right, as a matter of fact; it is not true.

There was a seven-year-old boy who, whether or not he was happy, liked to push other kids with his big belly, push them with his hands or kick them with his foot. Even though the other students reported him to me, I could not really do anything about it because I didn’t see it for myself.

他又用手推已經坐在椅子上的小朋友；我也看到了，所以我就叫他站起來；他問我：「為什麼？」我說：「因為你推了那個小朋友，推他不要坐那個椅子。」他說：「妳怎麼可能那麼快就看到了呢？」他跟往常一樣否認，我想與會大眾大概知道，在這個時候，火爆脾氣的我會怎麼樣，對不對？

那天下課後，雖然我像一個洩氣的氣球，但是我很幸運地可以到我們的妙覺山去修剪葡萄樹。為什麼說我很幸運呢？因為我們的妙覺山是那麼開闊、天氣晴朗。當看到滿頭亂髮的葡萄樹，我覺得我可以盡興地修修我這個狂心野性。那一天我在修葡萄樹的時候，也在聽上人的開示。上人剛好講到六大宗旨，他說當時的同修（科學家）都譏笑他，說六大宗旨在現在這個社會上是不可能夠存在的，是沒有用的。但是上人並沒有被動搖，上人堅持他的理念。

那天晚上回到大殿做晚課的時候，我懺悔！因為我覺得我在我學生的臉上看到了我自己的表情。那天小朋友看著我，用一種挑釁的眼光看著我，我以為我是一位老師，我有權威讓他聽話。

隔天上課的時候，可能因為是初春，天氣突然非常晴朗，所以整個教室的小朋友鬧哄哄的。也許是上人的加持，我決定開始誦念，用中文誦念：不爭、不貪、不求、不自私、不自利、不打妄語。

也許是因為他們每天早上都誦六大宗旨，他們靜了下來。我就問他們：「如果你用憤怒的言詞跟別人說話，別人也會回敬你憤怒的言詞；當你不開心的時候講話，可能是放著火燒過去，別人會不會放過火來燒你啊？」他們毫不遲疑地說：「會！」我問他們：「誰昨天被燒了？」他們說：「妳！」

「怒」這個字上面是一個奴，下面一個心；如果我們生氣就好像我們的心被奴役了。所以我想說的是——我以為我學了佛法了，可是我學倒了。世間法常常說要歸零，回到我們的起源點，所以我要重新開始。

上人說：「你如果縮小自我，裏面的圈可能變成是一個點、一粒塵；如果你把它擴大，它可能變成一個法界。」上人作了一個「法界頌」：

▶▶續第45頁

Last week I had seen it myself that he pushed a student in front of him with his belly, so I warned him. Once we got into the classroom, I saw that he pushed another student who already seated in the chair, so I asked him to stand up. He asked, "Why?" I said, "Because you pushed your classmate seated in the chair." He said, "How could you have seen it so quickly?" He denied as usual. I'm sure the great assembly would have guessed how a quick-tempered person like me would do, right?

Luckily, after the class that day, even though I felt like a deflated balloon, I was able to prune grapevines in our Wonderful Enlightenment Mountain area. Why did I say I was lucky? It was so open and vast in our Wonderful Enlightenment Mountain area and it was really sunny that day. When I saw the messy and overgrown vines, I felt I could take the chance to trim my wild mind and nature.

That day I was listening to Venerable Master's instructional talk when I was pruning the vines. Venerable Master happened to mention that some fellow cultivators (scientists) at that time teased him that the six guiding principles would never work in modern society. However, the Venerable Master was not moved. The Venerable Master persisted with his ideas.

That day when I returned to the Buddha Hall to attend evening recitation, I repented. Why? I felt I had seen my own facial expression on the student's face. That kid looked at me with a provocative expression. I thought I could force him to listen with the authority of being a teacher.

The next day in class, maybe it was the beginning of spring and the weather was suddenly sunny, the whole class was loud and noisy. Maybe it was the blessing and support of the Venerable Master, I decided to recite out loud in Chinese—not to fight, not to be greedy, not to seek, not to be selfish, not to be self-benefiting and not to lie.

Maybe because they had been reciting the six guiding principles every morning, they quieted down. I then asked them, "If you had spoken to others with harsh words in anger, people will return with like harsh words in anger. When you spoke in bad mood, you may shoot out fire to others. Will others shoot fire back at you?" Without hesitation they said "YES"! I asked them "who got burned yesterday"? They said "YOU"!!!

In the Chinese character '怒'—anger, there is '奴'—slave at the top, and '心'—heart/mind at the bottom. When we get mad, it is as if our mind is being enslaved by our anger. What I mean is—I thought I had learned Buddha Dharma, but I had learned it in reverse. We have often heard 'go back to zero' in worldly Dharma to mean a return to the origin. So I would like to start anew.

The Venerable Master had said "if you shrink your own self, the inner circle can become just one dot or a piece of dust. If you expand it, it may become a Dharma Realm." The Dharma Realm Praise Venerable Master composed "Taking the Dharma Realm as our substance, how could anything be outside? Taking emptiness as our function, everything is contained." I hope I will not limit and encircle myself in a tiny self. I wish to expand the capacity of my mind. ▶▶Continued on page 45

「法界為體有何外，虛空是用無不容。」希望我自己不要局限在這個小小的自我裏面，能夠擴大自己的心量。

以前常常會聽到有人說我貢高我慢，當時我不以為然；現在想一想，如果沒有，別人大概不會這麼說。我記得有幾次在臺下聽上面的講法、翻譯，每次聽到自己覺得不太順切的用詞，心裏就會有一個妄想：「哦 用這個字嗎？也許用另外一個字吧！」誰會想到如果剛好輪到自己翻譯同一個字的時候，我就會把當時自己不贊同的那個字拿出來用。

有一次我聽一位資深的翻譯，很奇怪地，那一天她翻譯每一段的開頭都會不經意地說：「So...So...」。我心裏就起了一個妄想：「怎麼了，今天...？」幾天後，當自己有機會上來翻譯的時候，聽到自己說的第二個「So...」，我差點接不下話了。有一天我記得有一個翻譯的人說：「蛇下了雞蛋。」當時大家哄堂大笑，當然我也笑得非常大聲。誰想到呢？沒過多久，我在翻譯時說：「獅子展現自己漂亮的羽毛」。

為什麼我說這些呢？因為《地藏經》裏說：「南閻浮提眾生，舉止動念，無不是業，無不是罪。」非常感恩法師，讓我有機會在這邊練習翻譯，也感恩大眾忍受我的洋涇濱英文，更感恩護法善神每每在我下臺迴向的時候指點我，讓我知道哪裏翻錯了。阿彌陀佛！



In the past, I often heard people comment that I was arrogant, which I disagreed with at the time. Now thinking back, people probably wouldn't say it if I wasn't. A few times in the past when I was listening to the Dharma talk with translation, I had false thoughts in my mind. When I heard some translations I disagreed with, I would think, "is this the right word? Shall we use a different word?" When there was a chance of translating the same word, who would have guessed that I would apply the word that I disagreed with.

Once in an unusual occurrence, I was listening to a senior translator who accidentally said 'so...so...' at the beginning of each paragraph. A false thought arose in my mind "what had happened today?" A few days later when I heard the 2nd 'so' of myself translating on the platform, I almost could not go on with the translation.

I remembered one day a translator said that 'the snake had laid a chicken egg'. A great laughter sounded in the Buddha Hall. I was no exception and laughed out loud. How would I expect myself to translate with 'the lion was showing off his beautiful feather' not long after?

Why did I tell you all these? It states in *Earth Store Sutra* that 'Whatever conduct or thoughts the beings in South Jambudvīpāḥ had all created karmic offenses.' I sincerely appreciated the Dharma Masters for allowing me practice translating here. I also appreciated the great assembly bearing with my Pidgin English. My utmost gratitude goes to the Dharma protectors and wholesome spirits to point out my mistakes whenever I went off the platform to make the transferences. Amitabha!

