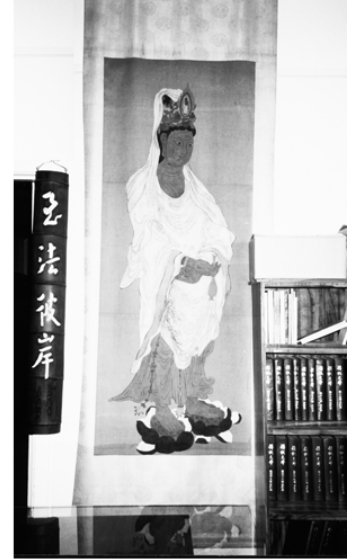
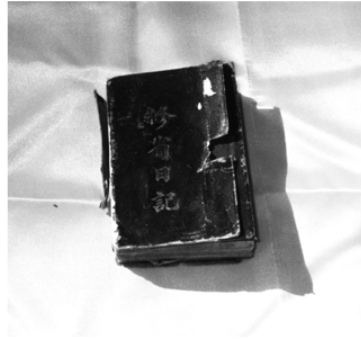


三大宗旨

The Three Great Guidelines



比丘尼恒齋講於2014年10月3日萬佛城大殿
黃藍、李海昱 英譯
Spoken by Bhikshuni Heng Jai
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English Translation by Lan Huang and Lotus Lee



SODHI FIELD | 菩提田

諸佛菩薩、上人、各位法師、各位善知識：阿彌陀佛。今天輪到恒齋來和大家結法緣，我就複習我們的「三大宗旨」。上人說：

「凍死不攀緣，這是我一生的寫照，我在東北時，冬天、夏天都穿三層布。底下是一層，上面一層是補了丁的，一塊一塊地擡著補上去。當時我冷嗎？冷！那為什麼要這樣堅持下去？因為我要『凍死不攀緣』嘛！」

關於「攀緣」，上人一直在日常生活中對我們施以教訓。記得剛出家時，老師告訴我早期有一位在錄音室工作的法師，各

All Buddhas, Bodhisattvas, Venerable Master, Dharma Masters, good and wise friends: Amitabha. Today it's Heng Jai's turn to tie Dharma affinities with everybody. Tonight I'd like to review our three great guidelines.

The Venerable Master said:

“Freezing to death, we do not scheme - this is the reflection of my entire life. When I was in Manchuria, whether it was winter or summer, I always wore three layers of clothes. The top layer had been patched together with pieces of cloth. Was I cold? Yes! Then why did I insist on doing so? Because ‘Freezing to death, I do not scheme.’”

The Venerable Master used various conditions in our daily lives to teach us not to scheme. When I had just left the home life, my teacher told me that once there was a Dharma Master who was doing tape room work. As you know, the appliances used in CTTB are usually quite old and not in top shape. Perhaps the machines in the tape room were quite difficult to

位知道萬佛城用的東西都是舊的，不會是很好的。這位法師大概用得很不方便，有一天剛好有位居士好心來問：「法師妳需要什麼，我可以供養的。」於是她就很高興地說，需要一個錄音機，居士真的就買了。買來了，那天剛好碰見上人，居士就給上人看這個錄音機。上人問：「做什麼用？」居士回答：「某某法師需要。」各位應該知道結果了，就是：「好了，妳不必在錄音室工作了。」就是這麼一回事。

還有一次，當時我在金山寺，那時候電腦還不是這麼發達，我有個師兄是做排版的，晚上九點多、快十點了，工作快完成之際，突然「啵——」電腦當機，排的都不見了，全部得重頭再做。

從這些生活點滴，我們學到什麼？上人用「事」來煉我們的心——不攀緣。我們現在所處的就是一個緣境裏。緣，有它的起落；在「緣」的起落中，能夠學到什麼？就是藉這個不方便，學到忍耐；藉著這個忍耐，調柔我們的心。這就是上人給我們的一種教育。

現在來看怎樣是「餓死不化緣」。上人曾經描述他住在香港觀音洞的情形，他說：

「住在香港芙蓉山觀音洞時，有兩個星期都沒有糧食，我就在洞裏打坐，等著餓死。當時山下有一位居士名叫劉寬勝，綽號『本地法師』，韋陀菩薩一連三次給她托夢說：『在觀音洞裏有一位安慈法師，妳應該去供養他。』於是這位居士，第二天就措了三十多斤米，又帶了七十餘元，來到洞裏供養我。

在這事情發生之前三、四個月，她的腿被狗咬了，中西醫生醫治數月也治不好，束手無策；韋陀菩薩好管閒事，就對她說：『你去供養觀音洞的法師，腿就會好了。』她相信了，然後就送來米和錢。當時我在洞裏準備等死，從來沒有對人說：『你可憐可憐我，我已經很多天沒東西吃了！』」

這是餓死不化緣。

上人常常鼓勵我們，要成為人天師表，我

use. So one day when a layperson asked this Dharma Master if she needed anything, she answered, "I need a tape recorder!" This layperson bought a tape recorder and was going to give it to this Dharma Master, but before that could happen, she bumped into the Venerable Master and showed him what she had bought. When the Venerable Master asked what it was for, she said that Dharma Master so-and-so needed it. You can probably expect what happened – the Venerable Master later told that Dharma Master, "Okay, you don't need to do tape room work anymore."

At one point, I was living at Gold Mountain Monastery. During that time, computer technology was not so advanced. One Dharma Master was responsible for doing layout, and one night, she had been working on a project for a while, and it was getting late, around 9 or 10 PM. She was almost finished when all of a sudden, the computer crashed with a loud beep, and all of her work was lost. She had to start all over again.

What can we learn from these everyday experiences? The Venerable Master used incidents such as these to teach us not to chase after external conditions. Our current existence is based on conditioned phenomena. What can we learn from conditions, which rise and fall? Because of adverse conditions, we learn to be patient; with patience, we can tame and soften our minds. This was one of the methods the Venerable Master used to teach us.

Let us take a look at "Starving to death, we do not beg." The Venerable Master said:

"When I was living in the Guanyin Cave in Hong Kong, I did not have any food for two weeks. I meditated in the cave, waiting to starve to death. There was a laywoman living at the foot of the hill named Liu Kuansheng, who was known as the 'local Dharma Master.' She dreamed of Weituo Bodhisattva three times in a row, who said to her: 'You should make offerings to Dharma Master Anci, who lives in the Guanyin Cave.' This laywoman hiked up the mountain carrying fifteen kilos of rice and seventy Hong Kong dollars and went to the cave to make offerings to me.

"About three or four months earlier, she had been bitten on the leg by a dog. Neither Chinese nor western medicine could help. Weituo Bodhisattva has a tendency to interfere in other people's affairs, so he said to her: 'If you make offerings to the Dharma Master in the Guanyin Cave, your leg will be cured.' She believed in him and made offerings of rice and money to me. At that time, I was waiting to die and never said to anyone, 'Pity me! Pity me! I haven't eaten anything for days!'"

This is the practice of "Starving to death, we do not beg."

The Venerable Master encouraged us to be teachers and role models for all people and devas, so we need to work hard. To "hua yuan" means that we should transform our affinities with sentient beings; more specifically,

們就要努力。所以這個「化緣」，應該是化眾生的緣，就是所謂的教化魔軍。什麼是「魔軍」？煩惱就是魔軍，分有十種。在《雜寶藏經》中，佛說偈語魔言，「欲是汝初軍；憂愁軍第二；飢渴第三軍；渴愛為第四；第五睡眠軍；怖畏為第六；疑為第七軍；含毒為第八；第九利養軍，著虛妄名聞；第十軍自高，輕慢於他人。汝軍等如是，一切世間人，及諸一切天，無能破之者。」所以我們要化我們的煩惱為菩提，然後化我們自性裏的眾生。

再來就是「窮死不求緣」。上人說：

「我初到廣東南華寺親近虛老的時候，身上不名一文，連寄信的錢都沒有。但我從未向居士化緣。所以我這三大宗旨，都是有來歷的，不是憑空而說的。」

現在稍為談一下，什麼叫做「緣」呢？「緣」就是事物的相涉關係。緣的現象，就是所謂的「緣起」；緣所生起的現象，就是所謂的「緣生」。所以相遇的緣，我們就認為是有往昔的業力，今世各種條件現前而生起的一種現象，這叫「緣」。

基本上，在緣法裏，所有的緣法都有外在的緣，就是我們處的環境，所謂的「依報」，以及內在的緣，就是我們內心的思維。既然處於緣法裏，我們能做到什麼？就是要在這個緣法中，對境不起貪愛，讓自己的心不被外緣所動，這樣就能夠隨緣消舊業；如果任何事情都能以慈悲心來對待，就不會造新殃了。所以上人常常告誡我們，「隨緣消舊業，莫更造新殃」。

這裏有一個關於沓婆摩羅子的故事。沓婆摩羅子，是世尊當時的一位弟子，是波波國的太子。他七歲出家，剃髮落地，即成羅漢。他在過去世曾供養辟支佛，故常生在富貴家。在迦葉佛的時候，亦為僧分臥具，發弘誓願；於世尊處證阿羅漢果，並作分臥具人。他二十歲受具足戒，念生無常，常為福田，是為牢固之法，即作「分僧臥具」及差次受請飯食。這是沓婆摩羅子的故事。

所謂的「分僧臥具」，就好像現在的知客師，凡有客僧到來，他就要負責帶領。沓婆摩

to teach and convert demons. What are demons? They are afflictions, of which there are ten types. In the *Sajyukta-ratna-pitaka Sutra*, the Buddha spoke a verse to the demons: “Desire holds the most important position in your army, sadness the second, hunger and thirst the third, lust the fourth, sleep the fifth, fear the sixth, doubt the seventh, hatred the eighth, attachment to offerings, wealth, and fame the ninth, and arrogance the tenth. Such is your army—unbreakable by neither ordinary humans nor devas.” We must transform our afflictions into Bodhi and cross over the living beings in our essential nature.

The third is “Dying of poverty, we ask for nothing.” The Venerable Master said,

“When I first went to Nanhua Monastery to draw near to the Venerable Master Xuyun, I was penniless and didn’t even have money to mail a letter, yet but I never asked anyone for anything. These three great principles all have a history; they didn’t come from nowhere.”

What are conditions? Conditions are the interpenetrating relationships that tie all things together, the different phenomena that arise from various factors. Conditions arise when things come together and form a certain state, such as the one we are living in right now. Therefore, all conditions that come into contact with each other are said to be a result of past karma.

Generally speaking, all conditioned phenomena are divided into external and internal. External refers to the environment we live in and is also known as “dependent retribution.” Internal refers to the way we think. Since we live in conditioned phenomena, what can we do about it? When we encounter states, if we are not affected by them and do not become attached to these external states, then, relying on these conditions, we will be able to eradicate past karma. If we view all things with compassion, we will never create new offenses. Consequently, the Venerable Master often said: “Eradicate past karma in accord with the conditions you encounter, and do not create any more karma.”

Here is a story about Dravyamallaputra, a disciple of the Buddha and the prince of a country called Pāvā. He entered the monastic life when he was seven years old, and the moment his hair fell to the ground, he became an Arhat immediately. In his past lives, he made offerings to a Prateyekabuddha, so he was often born in wealthy families. During the time of Kaśyapa Buddha, as a monk, he distributed bedding to the Sangha and made great vows. Shakyamuni Buddha certified Dravyamallaputra’s fruition, and he was given the responsibility of distributing bedding to the Sangha. He received full ordination at the age of twenty. He knew that life is impermanent, and the only thing of permanence is the creation of merit, so he took on the duty of distributing bedding and assigning monastics to receive offerings.

Dravyamallapura’s job is similar to the guest prefect position we have

羅子在帶領客僧的時候，當時也沒有電，客僧如果初更來，他就用一個手指放光照路，帶他們去房間安單；如果二更來，他就用兩個手指放光照。所以大家很喜歡他。

有一次，一位叫慈地的比丘來，剛好房間都滿了，剩下最後一間，沓婆摩羅子只好把最後一間給他。可是慈地比丘很不滿意，覺得沓婆摩羅子不喜歡他，才給他最差的房間，於是記恨在心。

隔天慈地比丘要接受居士的應供，沓婆摩羅子就安排他去一位居士家。那位居士本來常常辦很好的飲食供養比丘，可是那天聽說是慈地比丘要來，他就不辦那麼好的，就叫下人隨便做一做，他甚至都不招呼。結果慈地比丘去了，受到這樣的招待，他更氣了，心想：「我一定要這個沓婆摩羅子比丘名譽掃地。」

有一天，慈地比丘的妹妹來看他。他的妹妹是一位比丘尼，看到哥哥不高興，就問他為什麼不高興。於是慈地比丘把事情告訴她，她就想了一個辦法來對付沓婆摩羅子。之後這個妹妹就說假話，說沓婆摩羅子跟她有了關係，她哥哥也出來作證。佛陀雖然是一切智者，但是他要沓婆摩羅子自己出來講。佛陀說：「你自己講吧，你做了什麼？」沓婆摩羅子說：「我沒有！我從生以來，未曾憶夢中行不淨，況於覺悟而行不淨？」當然世尊很明白，所以就叫其他比丘去質問慈地比丘。最後問出來，因為心懷怨恨，所以他故意來毀謗沓婆摩羅子。

佛陀對大眾說，沓婆摩羅子因為在過去世幫助他媽媽毀謗他的小媽媽，所以他的小媽媽們就發了惡誓，就算沓婆摩羅子證阿羅漢果，她們都要毀謗他。這個比丘尼，就是前世他爸爸的其中一個太太（他的小媽媽），而慈地比丘就是這個太太的哥哥，他們發誓生生世世都來毀謗這個沓婆摩羅子。

因此面對這些緣法，上人給我們一句話，就是「真認自己錯」，事實上都是我們自己造的，不要怪別人，就看在這日用當中我們懂不懂。在這些緣法裏面，能夠把握我們的真心，那才是我們修行的一個目標。今天我就講到這裏，祝大家早日成佛。 ❀

today. If there were visiting monks, he needed to lead them to their rooms. Because there was no electricity at that time, when he was leading the way, if they came at the first watch of the night, he used one finger to light the way and lead them to their rooms; if they came at the second watch of the night, he would use two fingers. [Translator's note: Dravyamallaputra had spiritual powers and was capable of emitting light from his fingers.] As a result, everybody liked him.

Once a Bhikshu named Mettiyabhumajakā came. All the rooms had been taken, so Dravyamallaputra had to assign him to the last room. But Mettiyabhumajakā was very upset, for he thought Dravyamallaputra gave him the worst room because he did not like him. Since then, he bore a grudge against Dravyamallaputra.

The next day, Mettiyabhumajakā was to go on alms round, and Dravyamallaputra arranged for him to go to a certain layman's house. This layman usually prepared good food and drink for bhikshus, but when he heard Mettiyabhumajakā was coming, he did not prepare good food and told his servant to just throw something together. To add insult to injury, the layman did not even come out to greet him. Bhikshu Mettiyabhumajakā became furious and thought, "I am going to ruin Dravyamallaputra's reputation!"

One day Mettiyabhumajakā's younger sister, who was a bhikshuni, came to visit him. Seeing that her brother was unhappy, she asked him the reason. He told her everything, and she came up with a plan to get back at Dravyamallaputra. This bhikshuni went to the Buddha and claimed that Dravyamallaputra had had improper relations with her, and her brother testified against him as well. Although the Buddha is omniscient, he wanted Dravyamallaputra to speak the truth himself. The Buddha said "You speak for yourself. What did you do?" Dravyamallaputra answered, "I didn't do anything. I have never engaged in impure behavior even in my dreams, let alone when I was awake." Of course, the Buddha knew exactly what had happened, and he asked the other Bhikshus to interrogate Mettiyabhumajakā. They found that Mettiyabhumajakā had slandered Dravyamallaputra out of hatred.

The Buddha told the assembly that this incident occurred because in a past life, Dravyamallaputra once helped his mother slander his father's other wives. These other wives made an evil vow to slander Dravyamallaputra even if he became an Arhat. During that life, this bhikshuni was one of these wives, and Bhikshu Mettiyabhumajakā was her elder brother. They vowed to slander Dravyamallaputra life after life.

In the face of conditioned states, the Venerable Master told us to "Truly admit your own faults." Since we get what we create, we should not blame others for the situations we encounter today; what matters is whether we can learn from our day to day experiences. Our goal in cultivation is to preserve our true mind in the midst of conditioned phenomena. In the end, I hope that everybody will attain Buddhahood soon. ❀