

人生的兩支箭 • The Two Arrows in Life



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BODHI FIELD | 菩提田

生活中有所謂的苦受、樂受、不苦不樂受，實際上每個人都有，不管你有沒有學佛。

以我個人來講，在還沒有學佛之前，苦的時候或者傷心，或者很煩惱，或者遇到人事不如意的時候就起煩惱，發大脾氣，這都是一定有的，讓自己很不安。但是學佛之後呢，我相信大家都會發現自己的改變，也就是對事情的看法不一樣，比較不那麼計較，遇到事情也沒有

Everyone who goes through life experiences suffering, happiness, and that which is neither happiness nor suffering. This is the case regardless of whether we are Buddhist or not.

Before I started studying Buddhism, whenever I was sad, afflicted or encountered something or someone difficult, I would get angry. These are inevitable parts of life, and they would make me very upset. However, after learning the Buddhadharma, I started to see these issues in a different light. I am sure that this is true for many people. I began to take

那麼激動，比較能用平靜的心來對待。

在佛陀的教化裡，對於我們所受的挫折或是遇到苦受的時候，或者痛，或者受到人的欺負，這種苦稱為「第一支箭」。這就是我們過去射出去，現在回來又轉到我們身上，所以叫做「第一支箭」。但是當遇到這些事情，我們傷心、怨恨，或者生出種種煩惱又增加的痛苦，這就是「第二支箭」。

如果是樂受呢，當所得到的是快樂，我們在這個快樂裡面就放逸了，懈怠、懶惰、沉迷於這個快樂裡面。這樣子呢，第二支箭——「苦」就會馬上過來的。所以現在懂這個道理，第一支箭我們不容易躲開；但是，我們可以不接受第二支箭。

有人問到：「摩訶薩不管他，彌陀佛各顧各，這不是太自了漢了嗎？」我現在先用上人的解釋。上人的解釋是：

「所謂的摩訶薩不管他，彌陀佛各顧各，菩提薩埵不管他人毛病過錯，不論他人是非。我們不要盡給他人洗衣服，反而忽略自己的髒衣服，是故解行並用才是真功夫，功德才能圓滿。」

又說：「對於那種自命開悟，有一種狂慧，說自己怎麼了不起的人，要如何點醒他？摩訶薩不管他，彌陀佛各顧各，自己點醒自己已經夠了；你點醒他，永遠點不醒。自己吃飯自己飽，自己生死自己了。」

things more lightly, and no longer get so emotionally upset when issues come up. I can face what comes with a calmer mind.

The Buddha taught there are two arrows in life. The pain or challenges we encounter is the first arrow. This arrow comes out of our past; it was shot by no one but ourselves. But now it has come back to strike us. When that happens (when we encounter pain or trouble), we become sad, resentful or afflicted and suffer additionally. This additional layer of mental anguish that we create around what we experience is the second arrow.

Likewise, when we feel happy, that is simply experience. But then what happens? In our happiness we begin to let loose. We become lax, lazy and attached to the happiness we are feeling. This is the second arrow, which is also suffering, and it strikes us immediately. We should know that the first arrow is hard to avoid, but we can refuse the second arrow.

I once heard someone asking about the saying, “Mahasattvas (great bodhisattvas) do not look after others; Amitabha takes care of himself.” Isn’t this a selfish attitude? Let me refer to the Master’s explanation. He said,

“The saying, ‘Mahasattvas do not look after others; Amitabha takes care of himself’ means that mahasattvas do not look for other people’s mistakes or imperfections; they do not concern themselves with judging others. We should not look for the rights and wrongs of others; rather, we should work on our self-cultivation. That is why real skill is based on understanding that is combined with practice. Only in that way do we perfect our merit and virtue.”

The Master also said, “As for those who ask how to awaken those with “crazy wisdom” who regard themselves as enlightened or perfected, how do we instruct them? The answer is, we don’t. The saying, “Mahasattvas do not look after others; Amitabha takes care of himself,” means, it is sufficient to wake oneself up. Trying to instruct or enlighten such a one never works. You cannot end another person’s hunger by eating for him; you yourself must eat to end your hunger. Likewise, each person attains liberation through their own effort.”

“Mahasattva” means great bodhisattva; a great bodhisattva practices the bodhisattva path. The bodhisattva path is a one-way path. One cultivates without seeking reward; what matters is one’s motivation. For example, when you are respectful to others, you are practicing the quality of reverence and developing your virtue. However, if you are only respectful to your superiors and not to your subordinates, then your mind is impure. When one’s mind makes discriminations between noble and lowly, one’s mind is stuck in samsara (the cycle of rebirth). Then one is not on the bodhisattva path.

The second part of the saying, “Amitabha takes care





摩訶薩就是大菩薩，大菩薩所行的就是菩薩道。菩薩道事實上就是一個單行道，只問耕耘，不問收穫，但問其心。譬如你對人很恭敬，你就行你的恭敬，積自己的德行。但是，如果你只是對上恭敬，對下不恭敬，那你就有雜染心，就有分別高低貴賤好壞的心，那就是生死輪迴心，就不是菩薩道。

彌陀佛各顧各，各顧各的彌陀佛，每個人都有佛性，好好看住自己的真心，在《勸發菩提心》裡面講：「心真則事實，願廣則行深，虛空非大，心王最大，金剛非堅，願力最堅。」

所以就有人問了，菩薩發菩提心，如何降伏其心？上人的回答就說：「你發菩提心就是降伏其心！不要再另外找降伏其心。」菩提就是一種覺道，覺道就是大道，大道就是要無所求。所謂「三藐三菩提」，三藐三菩提就是菩提的簡稱。那就是教我們要發大心，就是要把這個心全部發出來，這就是所謂的菩提心。

菩提心像什麼呢？本來它是無形無相的，只是一個覺道。覺者，就是覺悟的意思，就是明白，明白這個道。明白道，不是單明白就可以了，還要修行，要修這個道，修這個覺悟的道。所以在生活中，點點滴滴我們都能夠行這個六度，也都是消災免難的一個機會。

大略講一下悟達國師「人面瘡」的故事。悟達國師在還沒有成為國師之前，他住的道場有一位病僧，是外來的一個年紀很大的僧人。這位出家人來了就生病，病得很重，全身發臭，也沒人替他清理，於是悟達國師就幫他整理清洗。過了一段時間，這個病僧好了，要離開之

of himself” means that everyone has their own Amitabha, which is their buddha-nature. It means that each person should focus on observing their true nature. The *Exhortation to Resolve upon Bodhi* says, “If our resolve is true, then we can realize our goal. When our vows are vast in scope, our practice will be profound. The lofty mind is greater in size than all of space. The power of vows is stronger than vajra.”

Someone asked the Master, “How does a bodhisattva who has made the resolve for bodhi subdue their mind?” His answer was, “The resolve for bodhi is itself the subdued mind! Do not seek any other way to subdue the mind.” Bodhi is awakening. The path to awakening is the Great Path. The Great Path means that there is no seeking and nothing to seek. The term samyak-sambodhi simply means full awakening. It teaches us to make the great resolve, to make the resolve with one’s entire mind. That is the bodhi resolve.

How do we describe the bodhi resolve? It has no shape or form of its own. It is simply the path to awakening. One who is enlightened knows this principle. It is not simply based on mental understanding; it must be experienced and practiced in one’s own life. What is practiced is the path to awakening. We can bring the practice of the six paramitas (perfections) into everything we do. This is also a chance for us to eliminate the roots of difficulties and disasters that begin in our daily life.

Now I will briefly share the story of National Master Wuda and his human-headed sore. Before he became national master, he lived in a monastery. In his monastery was a monk who was sick, who was a foreigner and advanced in age. The monk became sick as soon as he came to the monastery. He was seriously ill and his body was putrid. Nobody was helping to clean him so Master Wuda washed him and took care of him. After a while the monk recovered, and before he left the monastery he told Master Wuda, “I am grateful to you for taking care of me. In the future, should you experience any difficulties, look for me between two trees in Sichuan Province.”

Eventually, Master Wuda became the National Master of China. The emperor gave him the gift of a precious throne made of sandalwood, and when he received it he had a thought of arrogance. That moment of arrogance offered an opening for trouble,

前，就告訴悟達國師：「很感謝你照顧我，你將來如果遇到困難，可以到四川的雙樹間來找我。」

之後，悟達國師當上國師，因為皇帝賜他一個檀香座，起了一念的貢高心，人面瘡就在這時候趁機進入。人面瘡一長出來，天天要吃肉；不給它肉吃，就痛得不得了。他心想：「我已經作為一個國師，還有這種病，這很……。」在病得很困難，所有醫生都治不好的情形下，他想起這一位僧人，決定應該去找他。所以他就去到了那個地方，去找這位僧人。

當他來到雙樹間找到這位法師的時候，就把自己的情形告訴這位法師，然後這一位法師就帶他去一個小池子裡面洗腳，就把他的困難給解決了。由這個故事我們知道，只要我們的心夠真誠，事實上菩薩都在給我們機會，讓我們躲開第一支箭。

所以，我們的心要怎麼樣降伏？就是要常常注意自己，什麼事不要只是用私心。現前這個色身有生滅，是過去的妄想集聚形成的一種業報身。因此應該放下對色身的執著，藉著它來修道。以這個假的色身，我們盡量來積功累德，在佛陀的教化裡學習如何放下對色身的執著、對一切事物的執著。

很多事情不是我們能夠用眼睛可以看透的，因為我們的眼睛看得只有少少，也只有這一世的東西，對嗎？看得不遠，最遠也超不過這個牆壁外，就在這個牆壁內。所以基本上我們眼睛看到的東西，實在是太少太少，更何況所謂的三世。所以，當我們能夠把佛法的道理放在內心，我們就不會起很大的煩惱無明。很多事我們不妨靜觀其變，然後看自己能做什麼。把心平靜下來，盡心盡力在成就佛道上用功，我相信我們會一天比一天更進步。阿彌陀佛！祝大家早成佛道。 ❀



which came to him in the form of a human-faced boil. A human-faced boil began inhabiting his body. Every day it demanded to be fed meat. If it was not fed meat it would cause him incredible pain. Master Wuda thought, "To be National Master and have such a disease is truly an unbearable thing." When all of the doctors failed to cure him, he remembered the old monk from his past, and decided he would seek him out for help. So he went to the place and found the monk.

He found the monk between the two trees and told him about his condition. The monk led him to a small pond to wash the sore on his leg. This cured him of his affliction. This story shows us that what matters is that we have a true mind. When we have a true mind, the bodhisattvas are always giving us opportunities to avoid even the first arrow.

So how should we subdue our mind? We do that by constantly paying attention to ourselves so that we do not take a selfish or biased approach. This physical body is subject to arising and decay - it is a retribution-body formed by the accumulation of karma created by our false thoughts in the past. We should let go of our attachment to this physical body and use it to cultivate the Way. Using the false, we practice the true: to cultivate merit and virtue with our best effort. The Buddha's teachings help us learn to let go of our attachment to our physical bodies and to all phenomena.

There are many things that cannot be seen or penetrated with the eyes. Our eyes can see very little, and they only see the objects of this one world, isn't that right? We cannot see very far, not even past the limits of these walls. When we consider everything contained in the three periods of time - past, present, and future - we understand what we are able to see with our eyes is a truly small amount of that! So, when our minds really grasp the principles of the Dharma, our afflictions and ignorance become less. Many times, we can benefit from the quiet contemplation of what arises. Quietly contemplate the changes that occur and then see what can be done. With a still mind, we make our best efforts on the path to Buddhahood. I believe we will improve every day by doing this. Amitufo! May everyone quickly attain Buddhahood. ❀