



Guan Yin's Arms Don't Argue with One Another

千手共佑衆生

A talk given by Eric Berman
at the City of Ten Thousand Buddhas on October 22, 2016
Chinese translation by Peter Lin

伯親梵2016年10月22日講於萬佛聖城
林鼎堯 中譯



Yesterday I was asked to share a bit about myself and my experience during the Fall Guan Yin Session. I'm not sure that I have anything valuable to share; however, I hope that my words might be of some benefit. Perhaps my words can simply express gratitude. I offer my words to Guan Shi Yin Bodhisattva and all that has made this session possible.

I am a first year graduate student at Dharma Realm Buddhist University. I was born and raised in New York City and first came to Buddhism as an undergraduate in North Carolina. After an outburst of anger at a time of impatience, I fell into a deep depression. As a result, I began reading about Buddhism. I never wanted to lose my temper and harm anyone with hateful speech again. Although I didn't understand much from the books I read, I felt very peaceful reading them and wanted to learn more about the Dharma.

昨天被安排要分享這次觀音七的心得，雖然不確定自己有好的內容可分享，但希望多少對大家有些幫助，或者僅僅表達心裡的感恩，感恩觀世音菩薩和每位成就這個法會的人。

我是法界佛教大學研究所一年級學生。我在紐約市出生長大，第一次接觸佛教是在北卡讀大學的時候。當時因為缺乏耐性，我變得極為易怒，後來演變成重度憂鬱。於是我開始閱讀佛教書籍，之後我告訴自己再也不要發脾氣，也不要言語傷害人。雖然不是很了解書裡的內容，可是閱讀這些佛書讓我很平靜，甚至想學習更多佛法。

After graduating from college in 2012, I returned to New York and began practicing in a Japanese Zen Buddhist school. Last year, I traveled to California to live at two different Soto Zen temples for a total of six months. The first temple was in the Santa Lucia mountains an hour from the nearest stoplight. I didn't leave the temple for five months, and during that time I had no cell phone service and only accessed a computer a handful of times. I found a deeper sense of calm being away from technology and the relatively rapid pace of life in the modernized world.

The second temple was where I — when perusing the library for books on Chinese Dharma Masters — found a worn red book with a black and white picture of a very serene cultivator on the front. The book was *A Pictorial Biography of Venerable Master Hsu Yun*, written by the Venerable Master Hsuan Hua.

Master Hsu Yun's life story left a lasting imprint on my mind. I was especially inspired by his bowing pilgrimage. I soon discovered that Master Hua was his direct disciple and began to read more of the Venerable Master's teachings. As I read, I became inspired by Master Hua's words; even reading them from the pages of a book I could tell that they contained immense force. I learned that he had founded a temple in California and wanted to visit, but the conditions had not yet ripened. It was only later that I was accepted into Dharma Realm Buddhist University to take part in their Master's program. I finally had a chance to visit the City of Ten Thousand Buddhas.

I feel very fortunate to be here living, studying, and practicing at DRBU and within the larger temple community. The university program is extremely unique because students have the opportunity to balance academic work, community work, and spiritual ceremonies. This balance can make our minds very flexible, especially because the texts we read encourage us to see everything as cultivation. Whether we are bowing in the Buddha Hall, writing a paper, or cleaning toilets in the men's dormitory, we always have an opportunity to cultivate our minds.

One of the strengths of the program is that the university really encourages students to engage in spiritual practice. That is why I feel so fortunate to have had a week off from classes to take part in the Guan Yin session. This was my first session at the temple. There were many people here from all over the country and all over the world. One of my sister's old friends was here. I hadn't seen him in twelve years. And here we were this week, reciting Guan Yin's name and circumambulating the Buddha Hall together. Overall, the session had a joyous atmosphere. What brought everyone together was their sincere hearts.

This Guan Yin session was especially meaningful to me because on the Venerable Master's leaving home day, I took refuge in the Three Jewels and took the five lay precepts. Doing so at this way place was very important. The precepts are a reminder to rectify my conduct and improve myself with each passing day. The precepts are also a reminder to live and practice in harmony with the community.

In our Buddhist Classics class, we are currently studying the *Platform*

2012年大學畢業我回到紐約市，開始學習日本禪。去年，我到加州兩個曹洞宗的道場住了六個月，第一個道場在聖露西亞山脈裡，和最近的路口號誌燈有一個小時的車程。我五個月沒有離開寺院，那時候手機沒有收訊，電腦也只用了幾次。遠離了科技產品和忙碌的生活步調，我體驗到前所未有的平靜。

在第二個道場，有一天想在圖書館找關於中國法師的書，結果看到一本紅色的舊書，封面是一位很安詳修行人的黑白照片。這本書，就是宣化上人寫的《虛雲老和尚畫傳》。

虛雲老和尚的生平讓我留下深刻印象，虛老的三步一拜給我很大的啟發。後來我知道宣化上人是虛老的嗣法弟子，於是便開始閱讀上人的開示。上人的法語也給我很多啟發，僅僅讀這些法語，我就能感受到它們強烈的攝受力。後來發現上人在加州創設道場，我就很想來參觀。無奈因緣不具足，一直到被法界佛教大學碩士班錄取，我才終於有機會來到萬佛聖城。

能在法大和道場裡讀書、生活和修行，我覺得非常幸運。法大的課程非常特別，學生能在課業、社區服務和參加法會之間均衡發展。這種訓練讓我們保持心態開放，不管在佛殿拜佛、寫作業，還是清潔宿舍的馬桶，無時無刻不是在修行。正如佛經所教導的，每件事都是修行的時機，歷事練心。

法大課程的優點之一，就是鼓勵學生參加法會，這就是為什麼我可以全程參加這次的觀音七。這是我生平第一次打七，許多人從全國甚至世界各地來參加法會。一位我姊姊的老朋友，我們已經十二年沒見面了，這一個禮拜我們一起在這裡打七，一起在佛殿繞念觀音菩薩的聖號。整個觀音七充滿一片喜悅的氛圍，因為每個人的誠心，我們相聚在一起。

這個觀音七對我還有一個特殊的意義，就是我在宣公上人出家日皈依三寶，受持五戒。這是很重要的一件事，因為戒律提醒我注重行持，每天都更上一層樓，也提

Sutra. The Sixth Patriarch, Huineng, says, about practice: “Buddhahood is realized within the essential nature; do not seek for it outside yourself.” He goes on to say that, “Kindness and compassion are Avalokitesvara.” I see that the contention and judgmental attitude within in my own mind—habits conditioned over years of seeking for distinction and professional success in a competitive career field—must be transformed into the kindness and compassion embodied by Guan Yin.

Guan Yin’s arms don’t argue with one another. She doesn’t have one arm that brags about how it is superior to her other arms, how it is stronger and can reach further than the others. Guan Yin’s arms don’t do battle with one another. They are all unified in action by her broad, compassionate mind. Her arms all manifest her vow to save all living beings. This allows her to act with an unimpeded mind, without thoughts of praise or blame.

Being mindful of Guan Yin, I can strive to manifest her kindness in the world at each moment. If I can act without prideful thoughts it will help to maintain harmony in the community with other practitioners. Instead of being competitive, I can rejoice in the strengths of others. Instead of being judgmental, I can be patient and more understanding, showing compassion and relieving suffering. Although I don’t feel that I have any ability at this moment, I hope to bring forth and maintain the resolve to practice. May we all practice and be mindful of Guan Yin and her great vows and compassion. Namo Guan Shi Yin Pusa! ❀

醒我跟大眾和合共住的重要。

佛學經典課我們研究《六祖壇經》，六祖惠能大師談到修行是「佛向性中作，莫向身外求」，更說「慈悲即是觀音」。我觀察到自己過去在職場追求成功和卓越的習慣，養成了爭辯和批判的態度，我必須把這種習氣轉化成觀音的慈悲。

觀音菩薩的千手從不互相打架，右手不會跟左手比看誰更好，誰伸得更遠、力氣更大。觀音菩薩的手不會互相競爭，而是互相合作實踐菩薩的廣大慈心，體現她普渡眾生的悲願。如此，觀音菩薩才能不計毀譽、心無罣礙地行菩薩道。

常念觀世音菩薩，幫助我在每個當下實踐菩薩的大慈。如果能放下我慢，我就能幫助團體的和合，護持其他的修行人。與其相互競爭，我可以學習欣賞他人的優點；與其指責批評，我應該培養耐心、慈悲心，善解對方的難處，解除對方的痛苦。雖然我現在還做不到這些，但我希望能朝這方面努力。希望大家都能常把觀世音菩薩放在心中，一起來學習觀音菩薩的願力和慈悲。南無觀世音菩薩！❀

=====

法界佛教大學網站最新推出一首英文佛曲「六大宗旨」，以廣受青少年歡迎的饒舌風格，詮釋宣公上人提倡的六大宗旨—不爭、不貪、不求、不自私、不自利、不妄語。這首歌曲由法界佛教總會僧眾作詞，法界佛教大學學生王智通擬出英文歌名，英國歌手席恩瓊斯作曲主唱，澳洲音樂製作人約翰斯彼羅進行後製，可謂跨國合作的力作。上網收聽：www.drba.org/blog/six-steps-home-buddhist-rap-music

Dharma Realm Buddhist University is making available for free streaming a new Buddhist rap song called, “Six Steps Home.” This song, in an accessible, contemporary style, explains the Six Guiding Principles of not fighting, not being greedy, not seeking, not being selfish, not being self-benefiting and not lying, as taught by the late Master Hsuan Hua. The song’s lyrics were composed by a member of the DRBA sangha, the title was suggested by DRBU student Alex Wang and the music and vocals provided by British singer Sean Jones. It was produced by music producer John C. Spiro in Australia. To listen, go to: www.drba.org/blog/six-steps-home-buddhist-rap-music.

=====