



BASICS FOR PRACTICE

-FIVE ESSENTIAL INSTRUCTIONS

修行的基石 —— 五條要領

Dharma Master Heng Chih gave the following instructions—five essential points for anyone embarking on the Buddhist path—during an interview on November 5, 2016, at the City of Ten Thousand Buddhas.

任何修行人在佛法修持路上的五個必要基礎——由恒持法師在2016年11月5日於萬佛聖城的一次採訪中開示。



First: Find Your Bodhi Resolve

第一要領：找到你的菩提心

When you start with practice for a while—you may just be trying it out, you might not be sure whether this is what you want to be doing—I suggest you take up some daily practice.

What would I suggest? “Be safe.” Just keeping up a regular practice—meditating, Dharma study, volunteer work—can be the most intense thing. Do that consistently, without too much pressure—just enough so that you can manage it. As you do that for a while, there will be an intensity that builds up.

You will experience a lot of strong,

當你剛開始修行一段時間後——也許你僅僅只在嘗試著修行，或是你並不確定修行是否真的是你想做的——我建議你能夠保持一些日常的功課。

我建議哪些呢？保守安穩為重。就維持規律得做一些日常的功課，例如打坐、研習佛法、做義工，這些都是對你的影響極為強烈的。你要持之以恆地去做，但是不要有太大的壓力，以自己足以在生活中掌管這些事為準。如果你能夠這樣做一段時間的話，你會漸漸建立起一種修行的強度。

你會在打坐時感受到許多強而有力的能

powerful energy in your meditation. Over time, as you are building up that energy, you will have to look inside and figure out how to use that very powerful energy. That is what cultivation is all about.

If you do that then it carries over into your daily life, and you can handle more intensity because you've already mastered what to do with this internal energy to make it work for you. If you are doing that work, intense inside and intense outside, it may happen that your Bodhi Resolve ripens at some point.

I usually think of it as leaving yourself open, leaving yourself a little bit vulnerable, and the moment will come when you find your deepest inspiration for practice.

Second: Figure Out Your Habits

What are your habits? Figure out which ones are useful and which ones aren't. Figure out what kind of negative impact your habits might have on you or others.

Spend some time on yourself and be honest. We mostly bury our faults very, very deep down and don't want to think about them. We want to be the hero, or the heroine, of our dreams. We want to be perfect. We want to not ever blow our nose. But we do.

And if you can, if you dare to look at what your shortcomings are at an early stage in your practice, then you can begin to look at what might replace that kind of behavior. What would it mean to do things another way? How would that work?

When you are with fellow practitioners, like here in this community, you get the chance to try it out in a very supportive and protective community.

Third: Forgive and Tolerate

In the monastery, a lot of people leave. For monastics, often the main reason for leaving is the person can't stand celibacy. The second reason is the person can't stand himself. The person doesn't like who he is becoming as a monastic. Sometimes people don't like the changes that practice brings. So, those are the two main reasons. To persist in your practice, you will have to be tolerant with your desire. And you have to be tolerant with yourself and the changes

量。你在日積月累地累積這個能量時，也要仔細內觀自己來找尋該如何使用這強大的能量。這就是修行的要義。

如果你了解如何使用這個能量，那麼這一切就能融入到日常生活中，而你就可以提高修行的強度，因為你已經掌握了如何運用這個內部能量的要領。如果你這樣內外都高強度地修行的話，你的菩提心就會應時成熟。

我常常把這過程視為打開自己的心量，讓自己不要有防備，那麼自然而然那個讓你內心找到深刻的靈感去修行的時候就會到來。

第二要領：明瞭你的習氣

你有些什麼習氣？弄清楚在這些習氣中哪些是有益的而哪些不是。弄清楚哪些習氣會對自己或他人有什麼負面的影響。

花一點時間並且誠實面對自己。我們通常都會把自己的過錯在心中埋藏得很深，而且打心眼裡不願意去思考這些錯誤。我們想要當自己夢想中的英雄豪傑，我們想要追求完美。我們都不想擤鼻涕，但我們都免不了（編按：意指我們都免不了要做不好看、不衛生的舉動）。

而如果你敢在開始修行的早期就面對你的缺點的話，你就可以去觀察有什麼方式來取代這些缺失的行為。如果以別的方式做事會意味着什麼？要如何才能不依著習氣？

當你在與道友們同修在一起的時候，比如在我們這個道場中，你就可以在一個給你提供幫助和保護的環境下嘗試你的修行。

第三要領：原諒及容忍

在寺院裡，很多人會離開。對於出家人來說，通常離開的主要原因是這個人不能過禁慾的生活。第二個原因就是這個人不能自我包容。他不能忍受自己變成出家人之後的樣子。有時





you're trying to make.

When changes take place in cultivation, we become different people for periods of time longer or shorter. Sometimes it's one of the skandha states. Such a state might last a month or a year or three minutes. You need to recognize those and be able to stand ourselves during the time when you can't and when nobody else can stand us either. You have to figure out a way to say, "OK, this is temporary and I will move on from this." Sometimes you have to go take a nap, or maybe you overeat for a while because you're compensating for all kinds of things that happen. You have to be willing to forgive yourself. You're not going to be perfect in the beginning.

And then you also have to be tolerant of others. So much of the time in a community like this is spent looking at what the other guys are doing and being critical of them—it's such a waste of time! It's the biggest waste of time, really. A more constructive attitude is to be willing to learn from everyone. Like Confucius said, you can take everyone as your teacher: you strive to emulate others' good points and to reflect on yourself when you see others' faults. We can take what we see in other people and use it in the same way. One person might do really well at memorizing, at close readings, at writing papers, or at volunteering. Those things we can emulate.

In the people that we would tend to criticize, we can simply look at why they are the way they are. My teacher, Master Hsuan Hua, had such empathy that he could look at us and understand where we were coming from. He didn't just look at the manifestation of what we were, he looked at why we were the way we were. If we could tolerate each

人們受不了出家修行所帶來的變化。以上是兩個主要原因。在修行上要想長遠就要包容自己的慾望，也要包容自己以及自己嘗試做出的改變。

當我們在修行中經歷轉變時，我們會不時的變成不同的人，有時候轉變的時間比較長，有時比較短。有時這個變化是五陰中的一個境界。這個境界也許持續一個月、一年或三分鐘。你要能夠認清狀況，並且在自己甚至他人都不能忍受自己的時候包容自己。你要設法讓自己知道「沒關係，這只是暫時的，我會挺過去的。」有時你必須要去小睡片刻，或者要特別多吃一點，因為你在補償所有發生的事。你必須願意原諒自己，並且了解到自己一開始是做不到盡善盡美的。

然後你也要能夠包容他人。在這個團體中我們很多時間都是花在看別人做什麼，並且批評別人做得不好的地方——這是多麼地浪費時間！這真是最浪費時間的。一個更有建設性的態度是要從他人身上學習。就像孔子說的一樣：「三人行，必有我師焉；擇其善者而從之，其不善者而改之。」我們要以這種方法來看別人。有的人可能很會背書，或者有人很會分析經文，或者有人很會寫作，或者有人很會做義工。這些我們都可以學習的。

對於我們比較容易去批評的人，我們可以嘗試著去理解他們為什麼有這種行為。我的老師——宣化上人——就有這種慈悲，他會去觀察並理解我們的背景和緣由。他不會僅僅看我們表面的行為，而是去看我們這行為背後的緣由。如果我們可以互相容忍體諒，理解彼此為什麼是這



other and look at why others are the way they are, it goes a long way. Number one, to bind the community, but also to keep you here. Because if you don't like people, you want to go—why should you stay here?

Fourth: Follow the Six Paramitas

If you've done all that, I say: follow the six paramitas. The six paramitas work with each other in a very logical way. Being generous and being patient, being disciplined, keeping your vigor, and learning how to get into samadhi—naturally wisdom is going to come forth from that. Make sure you pay attention to each of those on a daily basis. Sometimes, you will need more of one or the other. For example, you may be down to the wire and ready to quit practice. Then, you will need to apply your zeal, your vigor to a very great extent in order to keep yourself going.

Fifth: Be Willing to Accept Instruction and Advice

The last one is that we have to be willing to accept other people's instructions and advice. This is more difficult for people of some cultures to do than for others. For instance, Westerners—trust me, I am one—don't want to be told what to do, unless they are provided with a convincing reason. So as we evolve monasticism and lay-life in a monastic setting to fit Western culture, we have to figure out how it's possible to guide a community without just being fanatical, just being rigid, just being judgmental. That's a vital goal we should work together to fulfill. ❀

樣的人，那會對我們有很長遠的好處。一來，這能夠讓我們的群體團結，二來，也能留得住你。因為如果你不喜歡這裡的人並且想要離開，那麼你怎麼會想要留下來呢？

第四要領：遵從六波羅蜜

如果你已經實踐了前三個要領，接下來的就是篤行六波羅蜜。六波羅蜜中的每一項都很有邏輯性地互相作用，布施(慷慨大方)、忍辱(有耐心)、持戒(自律)、精進、禪定。自然而然地，智慧就會現前。要確認每天都有觀照這六波羅蜜。有時，你需要更加地專注其中一個波羅蜜。比如你就在崩潰的邊緣，即將要放棄修行。此時此刻，你需要格外地精進到一個程度以保持繼續修行。

第五要領：能夠虛心聽從教導

最後一點就是我們要能夠虛心接受他人的教導和指點。這對於某些文化背景人會比較困難。比如說西方人——相信我，我就是其中之一——就不會想聽別人指揮，除非你有一個很好的理由能夠說服他。所以當我們將在寺廟裡面生活的出家人和在家人的行為模式都發展得融入西方文化時，我們要尋求如何才能帶領這個群體，而不是成為盲從，死板或武斷的方式。這是一個需要我們一起來努力實現的重要目標。❀