

人生最珍貴的事情

The Most Precious Thing in Life



諸佛菩薩、宣公上人、各位尊敬的法師們及善知識們：阿彌陀佛！我們很高興地歡迎從世界各地遠道而來的各位善知識、法友們，回到我們的家——萬佛聖城，一起來慶祝我們本師釋迦牟尼佛的聖誕。

我們都知道，「佛陀」是梵語，代表的是覺醒者或是覺悟者的意思。那麼，佛陀到底覺醒或覺悟了什麼呢？

中文這個「佛」字，大家可以看一看，是由兩個字組成的；左邊是個人字，右邊是個弗字，弗的意思就是「不」或是「去除」的意思。當這兩個字合起來的時候，就會產生了沒有人的意思。這正好來表達出佛教不同於其他宗教的獨特教義，那就是要無人、無我地覺悟或覺醒。提到了「無我」，在這裡想跟大家分享一個有關於釋迦牟尼佛的故事。

有一天，釋迦牟尼佛獨自走過一處河邊的沙灘，留下了不同於凡夫的足跡，因為佛陀的足印是平滿而且有千輻輪相，這是與眾不同的。

2017年4月29日方丈和尚恒律法師

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An Excerpt of the Dharma Talk Given by the Abbot,
Dharma Master Heng Lyu, at the Ten Thousand
Buddhas Hall in the City of Ten Thousand Buddhas
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編輯部整理

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All the Buddhas, Bodhisattvas, Venerable Master, all honored Dharma Masters and all good-wise advisors: Amitabha! We are very glad to welcome every one of you, good-wise advisors and Dharma friends, from all over the world back to our home, the City of Ten Thousand Buddhas, to celebrate the birthday of our teacher Shakyamuni Buddha.

We all know that the word “Buddha” is Sanskrit, meaning the Awakened One or the Enlightened One. But what exactly did the Buddha awaken or enlighten to?

In Chinese, the character for Buddha “佛” is composed of two characters. On the left is the character “亻” for a person or human, and on the right is the character “弗” which means “not” or “to remove”. When we put these two characters together, it forms the meaning of “no one”. This exactly expresses the unique Buddhist doctrine, different from other religions, of awakened or enlightened to “no self and others”. Speaking of “no self”, I would like to share with everyone a story about Shakyamuni Buddha.

One day, Shakyamuni Buddha was walking along a river bank by himself and left unique footprints, which are very different from those of normal people, as the soles of Buddha’s feet are full and level and with the characteristic of the thousand-spoked wheel.

After Shakyamuni Buddha had walked far away, a fortune teller happened to pass by. When he noticed the unusual footprints, he was so excited and shouted, “Look! Aren’t these the footprints of a great emperor? Aren’t the footprints of a Wheel-Turning King like this? If it were not, I swear I will no longer perform fortune telling for anyone again in my life!”

當佛陀走遠之後，剛好有一位精通占卜算命師路過。當他注意到了佛陀留下那與眾不同的足跡時，他非常的興奮，大叫出聲說：「啊！這不就是一個偉大皇帝的足印嗎？轉輪王的足印不就是這樣子的嗎？如果不是的話，我發誓，我這一輩子永遠不會再給任何人占卜算命了！」

而那位占卜算命師很想去拜見這一位偉大的皇帝，於是他就立刻跟著佛陀的腳印，一路急急的追了下去；當他走到更近的時候，他就更加肯定了，因為那莊嚴的相貌是在千百個國王當中，只有那王中之王才能夠具有的。但是，他為什麼穿著像一般乞丐的舊衣服呢？

這位占卜算命師就直接問佛陀說：「根據我多年所學，您絕對應該是一位偉大皇帝陛下，您怎麼會穿像是一般乞丐的舊衣服呢？難道我過去多年辛苦所學的占卜算命，是算錯了嗎？請您告訴我，這到底是怎麼一回事呢？」



佛陀就微笑著對他說：「你過去多年辛苦所學的占卜算命書，並沒有弄錯，然而在這個世間上的事情是沒有一定的，我本來是可以作一位偉大的皇帝的，而我現在不是。」那位占卜算命師茫然無措地問說：「我的天啊！那您究竟會是誰呢？」

佛陀說：「我誰也不是。」聽到這裡，那位占卜算命師突然心中有了一點點領悟，於是他就很誠心的請求佛陀給他開示。佛陀告訴他，要時時去分析自己的五蘊，也就是色、受、想、行、識中的每一蘊，皆是因緣和合而成的，沒有一個永恆不變的主體。於是他就依法精進的去修行，使他破除了我執，而證得了阿羅漢的果位。

這個故事在提醒我們要放下我執，才能夠停止煩惱，得到生命的究竟解脫。這也正是我們學佛共同的目標，而其重要的關鍵就是在於要有無我的實踐。

然而在這個世間上，有一些人卻誤以為佛法所主張的無我是虛無論或者是斷滅論，而排斥佛法。事實上，佛陀教導我們是去認識這色受想行識的五蘊，乃至世間上所有的一切都是不屬於我的，而不

Since the fortune teller was eager to see the great emperor, he immediately followed the Buddha's footprints and hastily chased along. As he got closer and closer, he was even more certain the adorned appearance could only be possessed by the king of kings among thousands of kings. But, why was he wearing ragged clothes like a beggar?

The fortune teller asked Shakyamuni Buddha, "According to my many years of studies, you definitely should be a great emperor. But, why are you wearing ragged clothes like a beggar? With all the years I have spent studying fortune telling, could I have calculated wrong? Can you please explain to me what is going on?"

Shakyamuni Buddha smiled and said to him, "From your many years of studying fortune telling, you did not get it wrong. However, there is nothing absolute in this world. I could have been a great emperor but now I am not." The fortune teller was puzzled and asked: "Oh, my goodness! What will you be then?"

"I am no one," answered Buddha. After hearing this, the fortune teller suddenly realized something, thus he sincerely requested for the teaching from the Buddha. The Buddha told him, we should constantly analyze each skandha within the five skandhas, which are form, feeling, cognition, formations and consciousness. They are created from the union of causes and conditions. They do not have an eternal and unchanging existence of their own. Hence, he vigorously cultivated according to the Dharma, eliminated the attachment to the self, and certified to the fruition of arhatship.

This story reminds us to let go of attachment to the self, in order to put an end to afflictions, and ultimately liberate ourselves. This is our common goal in learning Buddhism. The most important point here is to put into practice the concept of "no self".

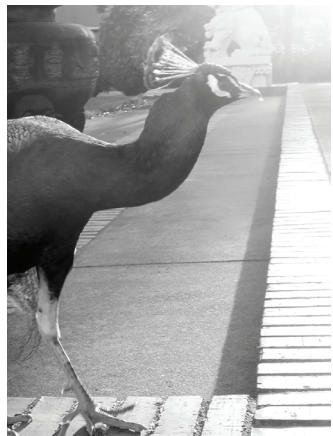
However, there is a group of people who misunderstand that "no self" is equal to "Annihilation"—no afterlife once people die, or no operation of cause and effect—which absolutely deviates from Buddhist teaching. Because of this misunderstanding, they refuse to learn the Buddhadharma. In fact, the Buddha teaches us that none of the five skandhas or anything in this world belongs to us in real terms or permanently. Thus, we should not be attached to them to seek happiness from them. Only when we remove the attachment, can we really enjoy true peace and happiness.

Thus, the Buddha told us, when someone misunderstands or even spreads slanders against us, we don't need to be furious or upset. Similarly, if someone respects or highly praise us, we don't need to be excited or feel proud. The only thing we need to think about, is that there's nothing in this world having an independent existence of its own. With the Buddha's teaching, we start to know what is suffering and how to leave it. We constantly hear that the Buddhadharma has 84,000 methods and limitless expedient ways.

要去執著，就能夠享受真正的快樂與平靜。

因此，當有人在誤解或誹謗我們的時候，佛陀說：「我們不需要因此而憤怒或者是不滿，而生起了煩惱痛苦來。反之，有人在恭敬或是讚歎我們時，我們也不必為此感到歡喜或榮耀。我們只要想著，這個世間一切都是無我的，這樣子就好了。」所以佛陀的教導，是讓眾生了解什麼是苦以及如何離苦。然而，我們也經常聽到，佛法有八萬四千法門和無限的善巧方便；佛陀廣開說種種不同的佛法，來幫助眾生得到利益和安樂。

比如說，我們現在會發現在這萬佛殿裡有許多女居士們，這代表了她們善根深厚，為了生脫死、離苦得樂而來親近道場。但是對於一般追求美貌、財富、婚姻美滿、受人敬愛、出身高貴等等的女居士們，佛陀給予了下列的開示：



第一種情形：如果一個女人不會動不動就發脾氣，乃至雖然有很多人在說她的壞話，她也不會因此心生怨恨或悶悶不樂的話，那麼這位女人的來生，一定是容貌端正、美麗出眾，令人歡喜的。

第二種情形：如果一個女人歡喜布施貧窮或是供養修行人，而當她在看到別人獲得財富、榮譽、尊敬時，她也不會心生嫉妒，那麼這位女人的來生，一定是出身高貴、受人尊敬，而且生活富裕。

第三種情形是相反於上述所講的，如果有一個女人平時個性暴躁，很容易就發脾氣，只要有人說她一點點的壞話，她就會心生怨恨或者是悶悶不樂的話，那麼這個女人的來生，就會長得面貌醜陋、很難看的。

第四種情形：如果有一個女人平時不喜歡布施貧窮或者是供養修行人，而且又善於嫉妒，當她看見別人獲得財富、榮譽、尊敬或是好名聲的時候，就會心生嫉妒，更會因此而產生怨恨的話，那麼這位女人的來生，將會是貧苦、困乏，而且出身卑賤。

聽完了佛陀這番的開示之後，我想最好的選擇

The Buddha vastly spoke the various different Buddhadharmas to help beings obtain benefit and happiness.

For example, we may notice that there are a lot of laywomen in the Buddha Hall now. This means they have deep wholesome roots, and for the sake of leaving suffering, attaining bliss, and ending birth and death, they draw near to the Way Place. However, for the average woman who seeks beauty, wealth, happy marriage, respect and love from others, noble birth, and so forth, the Buddha gave these teachings:

The first situation: If a woman does not easily get angry, even though others slander her, she does not become resentful or unhappy as a result of this, then in a future life, this woman will certainly have extraordinary beauty and proper appearance, causing everyone to be delighted.

The second situation: If a woman delights in giving or making offerings to cultivators, or if she sees others obtaining wealth, honor, or respect, yet she does not become jealous or envious, then in a future life, this woman will certainly be of noble birth, receive the respect of others, and also live a wealthy life.

The third situation is contrary to the situations mentioned above. If a woman normally has an irritable personality and easily becomes angry when someone just says a few bad things about her, and she goes on to harbor resentment or becomes unhappy, then in a future life, this woman will be ugly and unsightly.

The fourth situation: If a woman normally does not delight in giving or making offerings to cultivators, and she also becomes jealous upon seeing others do good deeds, and when she sees other people obtain wealth, honor, respect, or a good reputation, she becomes jealous and resentful as a result of this. Then in a future life, this woman will be of lowly birth, poor and destitute.

After reading these teachings of the Buddha, I think the best choice is to not become angry or jealous of others' accomplishments. In addition, we need to be able to be fond of giving, and help other people. These teachings of the Buddha are very applicable to everyone, no matter if they are men or women. I heard that some men nowadays also like to undergo cosmetic surgery so they will look handsome. However, the best cosmetic surgery is still following the teachings of the Buddha. When we transform from within our hearts, we will get great results; it is safe, saves money, and without any side effects.

One day, Venerable Ananda asked Buddha, "World Honored One, it is truly difficult to imagine that you came to this world to give beings the supreme teachings that is suitable to them. I would like to ask the World Honored One, "What causes and conditions does ĀjñātaKaṇḍīya and the other four bhikshus have in their past lives that enable them to hear the Buddhadharma immediately after

就是平時不要生氣，也不要嫉妒別人的成就，而且能夠樂善好施、幫助他人。其實佛陀這番開示，對於我們所有的人，不管是男眾女眾，都是非常適用的。我聽說現在很多男眾也都愛作整容手術，為的就是要有漂亮的外表。但最好的整容手術還是按照佛陀的教導，從我們的內心來改善，不但美容效果非常好，而且省錢安全，沒有任何的副作用。

有一天，阿難尊者請示佛陀說：「世尊，您來到這個世間上，善能應眾生的機緣給予殊勝的教導，這實在是難以思議的。我想請問世尊，憍陳如這五位比丘宿世有何因緣，能夠在世尊剛剛開悟之後就能夠聽聞佛法，而得以了生脫死呢？」

於是佛陀就說了一段過去的因緣。那是在非常非常遙遠的過去，在這閻浮提有一位國王叫作慈力王，他以仁義和行十善之法教化他的臣民，因而他的國家昌盛、民風淳正，而百姓安居樂業，到處都是繁華的景象。

就在那時，有五個專門靠吸食人血維生的夜叉鬼，卻沒有人的血液可以吸食，餓得奄奄一息。因為在慈力王所統治的地方，人人都奉行十善法，所以有善法的加持，使得這些夜叉鬼無法靠近人們，更別提去吸食這些人的血液了。

有一天，這五個饑餓的夜叉鬼來找慈力王祈求說：「由於大王的慈善教化，人們都遵守著十善，有這善法的護身，使我們不能也不敢靠近他們，當然就吸食不到他們的血液了。這樣一來，我們只有死路一條了。大王，你一向以慈善治國，請您慈悲、悲憫我們吧！」

慈力王聽了他們的話之後，慈悲之心油然而生，所以就決定將他的血液布施給他們。於是慈力王毅然拿起了一把刀子，就在他身上刺破了五個洞，讓他的鮮血滾滾流出來，好讓這五個夜叉鬼能夠吸食。當這五位夜叉鬼都吸血，吸到飽飽了，他們就跪拜在慈力王面前，很感恩地說：「大王，我們永世都不會忘記您的救命之恩。」

慈力王就對這五個夜叉鬼說：「現在我將我身體裡的血液布施給你們，讓你們能夠得到安樂；而你們也應該為你們自己長久利益，要受持十善法。等到將來我成佛之後，我一定要用戒定慧的法身教法來幫助你們，息滅你們的貪瞋癡三毒，讓你們能夠脫離生死的苦海，得到究竟涅槃的安樂。」就在那時，慈力王發下了這樣偉大的誓願。

釋迦牟尼佛繼續微笑地說：「那時候的慈力

the World Honored One became awakened, and they were able to end birth and death?»

The Buddha then spoke about some causes and conditions of their past lives. A very, very long time ago, in Jambudvīpa, there was a great king called Maitrībala-raja, who taught and transformed his people by using the principles of benevolence and righteousness and practicing the Ten Wholesome Deeds. As a result, his country was prosperous and the people were honest and righteous. They lived in peace and worked happily, a flourishing scene everywhere.

At that time, there were five yakṣas, who relied on sucking human blood to live. But, there was nobody's blood that they could suck and they were about to die of starvation. This was because within the region governed by King Maitrībala, everyone practiced the Ten Wholesome Deeds; hence, they had the protection of the wholesome Dharma so these yakṣas were unable to even get close to them, not to mention sucking these people's blood.

One day, these five starving yakṣas went to King Maitrībala and begged him saying, "Due to your teaching and transforming arising out of kindness and compassion, Great King, the people all abide by the Ten Wholesome Deeds. With the protection of the wholesome Dharma, we are unable to get close to them; and of course, we are unable to suck their blood. If this continues, our only road left is death. Great King, you have always used kindness and compassion to govern your country. Please be compassionate and have mercy for us!"

After hearing those words, compassion spontaneously poured forth from King Maitrībala's heart and he decided to give his blood to them. King Maitrībala, without hesitation, grabbed a dagger, pierced five holes in his body, letting fresh blood flow forth, and allowing the five yakṣas to suck his blood. After these five yakṣas sucked his blood and were full, they knelt before him and with deep gratitude said, "Great King, we will never forget your kindness in saving our lives."

King Maitrībala then told them, "I have given you the blood from my body, allowing you to obtain peace and happiness. You all should give yourselves long lasting benefits by upholding the Ten Wholesome Deeds. When I become a Buddha in the future, I will certainly use the teachings of the Dharma with its precepts, concentration, and wisdom to help you all to extinguish the three poisons of greed, hatred, and delusion, allowing you to leave the sea of suffering of birth and death, and obtain the happiness of ultimate Nirvana." It was at that time that King Maitrībala made this great vow.

Shakyamuni Buddha continued with a smile saying, "I was King Maitrībala, at that time! The present Ājñātakaundīnya and the other four bhikṣus were the five yakṣas! The vow that I made was

王，就是現在的我啊！而現在的僑陳如這五位比丘，就是當初那五位夜叉鬼啊！而我所發的願，就是生生世世我都要先度化這五位。所以當我開悟之後，就先為他們說法；而他們聽聞之後，便得到了解脫。這就是過去的因緣啊！」

所以我們為了感恩佛陀不辭辛苦來到了這個世間上教化我們，我們在浴佛節的大法會，以拜佛、唱贊佛偈、用香花來灌浴一尊釋迦牟尼佛剛出生時的立像，來供養佛陀、讚歎佛陀，表達我們誠摯的感恩。而在這裡，我想分享另一個有關供養、讚歎佛陀的故事。

在佛陀八十歲那年，佛陀知道自己即將要入涅槃了，所以當走到娑羅樹林之中，佛陀就不再前進了，而選擇兩顆娑羅樹之間作為他入涅槃之處。阿難尊者就在雙樹之間把床鋪好，佛陀就保持著清明的靈覺，以頭朝北，面朝西的吉祥臥姿勢躺下。

那個時候，並不是娑羅樹開花的季節，但是那兩棵娑羅樹上竟然開滿了花，花朵從樹上紛紛的飄落下來，片片撒落在佛陀身上；同時在空中還響起了美妙的音樂和歌聲，來表達對佛陀的敬意。對於這些神妙的景象，佛陀就對阿難尊者說：「這都是一些在娑羅樹林信佛的夜叉和天神們，以種種美妙的花朵和天樂來供養讚歎我，但這不是真正供養和讚歎如來。」阿難尊者就問：「那怎樣才算真正的供養、讚歎如來呢？」佛陀就說：「只有去實踐佛法，才是真正的供養、讚歎如來。」

所以我們都知道釋迦牟尼佛在剛出生的時候，他一手指天，一手指地，說著：「天上天下唯我獨尊。」這句話的意思說：唯有覺行圓滿，才是世間上最尊貴的。就是在提醒我們大家要去實踐佛法，來返本還原，覺行圓滿。

只要我們經常迴光返照，回到我們自性的清淨，就能體驗到我們本自具足真正快樂，而不會被外面的事物所迷惑而顛倒；同時我們也才能夠真正的幫助我們自己與眾生離苦得樂，這才是我們人生最珍貴的事情。阿彌陀佛！❀



to always first save and teach these five people in life after life. Hence, after I was awakened, I spoke Dharma for them first and they obtained liberation after hearing it. This was the past causes and conditions.

Hence, in order to express our gratitude to Shakyamuni Buddha for coming to this world to teach and transform us, we make offerings and praise the Buddha by bowing, chanting verses of praise, and using flowers and incense to bathe the statue of a newborn Buddha during this grand Dharma Assembly of Bathing the Buddha. Now, I'd like to share another story with you about making offerings and praising the Buddha.

When the Buddha was 80 years of age, he knew that he would enter Nirvana soon. So when he walked into a forest of sala trees, he stopped and did not go any further. He chose a spot between two sala trees as the place to enter Nirvana. Venerable Ananda made the bed for the Buddha between the two trees. The Buddha maintained a clear and awakened consciousness as he laid down with his head towards the north and his face towards the west, known as the auspicious lying posture.

At that time, the two sala trees unexpectedly started blooming and soon they were covered with blossoms, though it was not the blooming season for sala trees. The flowers fell down from the trees and each petal scattered onto the Buddha's body. Simultaneously, music and singing echoed through the sky to show respect for the Buddha. In the midst of these wondrous scenes, the Buddha said to Venerable Ananda, "All these are from the yakṣas and celestial spirits who use various exquisite flowers and celestial music to praise and make offerings to me in this sala tree forest. However, it is not the true way to praise or make offerings to the Tathagata." "What is the true way to praise and make offerings to the Tathagata then?" asked Ananda. The Buddha answered, "The only way to praise and make offerings to the Tathagata is to practice the Buddhadharma."

When Shakyamuni Buddha was born, he stood up, raised up his right hand to point to the heavens and with his left hand pointing to the earth, said, "Throughout heaven and earth, I alone am the Honored One." What it means is that, only when someone is perfectly enlightened like Buddha, can they become the most Honored One.

As long as we constantly return the light and reflect within to return to our pure self nature, we can then experience true happiness that is fundamental, inherent, and complete. We will not be confused and turned by external states and objects. At the same time, we will also be able to help ourselves and others to obtain bliss and leave suffering. This truly is the most precious thing in our lives! Amitabha!❀