

# 修福修慧養摩尼

## Cultivating Blessings and Wisdom to Nourish the Mani Pearl

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A Talk Given by Bhikshuni Heng Jywan at the Buddha Hall of CTTB on October 13, 2017

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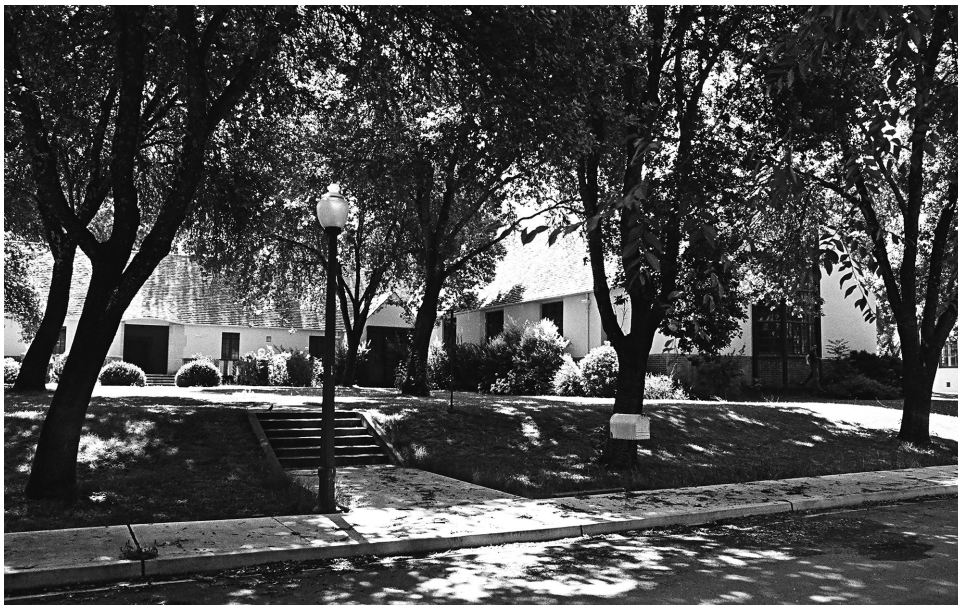
這次陪戒子進戒壇受訓，距離自己1990年做沙彌尼時也曾住進戒壇，到現在已經快30年了，時間過得真快！這次和戒子們一起早出晚歸，一起聽課，重新溫習戒律，在戒壇裡覺得身心很安定，內心很充實，相信都是因為「金剛光明寶戒」的關係，所謂「如人飲水，冷暖自知」。

回想當年受大戒之後，每天的生活都很忙碌，從早忙到晚。那個時代電腦沒有這麼普及，很多工作沒有現在這麼方便，有些工作用紙和筆做到晚上七點，又匆匆趕到佛殿做晚課。雖然很忙碌，但是很充實，沒有時間打妄想。

我白天沒有很多時間讀上人開示，就是靠晚間聽經時學習佛法。上人雖然沒有特別解釋過戒律，但是上人的講法，每一句都已經包含戒律和規矩。上人講三藏十二部，都沒有離開戒律，全是在講戒律，句句都是教導我

This summer, I lived with the preceptees in the ordination hall for their training. I recalled the days in the 1990s, almost 30 years ago, when I as a shramaneri, getting ready to receive the complete precepts, lived in the ordination hall. Time flies! Following the schedule of the preceptees, I again left early and returned late every day. We had class together and reviewed the precepts. Both my body and mind are very peaceful, and I have obtained a great sense of fulfillment. I believe this is because I have received the precious Vajra-Light Precepts. As the saying goes, "If a person drinks the water, he will know for himself whether it is warm or cold."

Looking back on the time since I took the complete precepts, my daily life has always been busy. We worked hard from morning till evening. Back then, we did not





們將戒律應用在日常生活中；晚間聽經，令我受益很多。

結束一天的工作，晚間聽經時保持端然正坐，就能消除一天的疲勞及恢復一天的體力。當然有時會打瞌睡，但是能聽到多少，就算多少。聽到上人講不要貪瞋癡，我就想想自己：我還是有貪瞋癡，我要去除自己的貪瞋癡。這時會生起慚愧心，知道還要繼續用功，掃除貪瞋癡。當白天遇到困難或心生困惑，晚間聽上人講法，往往很妙地就能聽到對治的方法。聽到一句，就行一句。

上人所講的，是他自己真修實證所獲得的心血結晶，都是真實的，非常適用於我們的日常生活中。這就是為什麼我那麼喜歡聽上人的法，因為上人講的法，每一句都是自己躬行實踐得來的，是來自自性的智慧，是過來人的話，是心地的法門，是真實的法。我從上人那裡學到的，就是上人常教導我們的：不爭、不貪、不求、不自私、不自利、不打妄語。要向自己內心追求，向內除去習氣毛病和貪瞋癡。這些已經夠我受用終身，勝過聽任

have as many computers, and a lot of tasks were more difficult than today. Some of the work was done using pen and paper. Since this was time consuming, we worked until seven pm and then hurried to the Buddha hall for the evening ceremony. Despite the hectic pace, our lives were meaningful, and because we were busy every day, we had no time for false thoughts.

I didn't have much time to read the Venerable Master's instructional talks during the day, so I could only learn about the Buddhadharma by attending the evening lectures, which I did every day. Although the Master didn't specifically explain the precepts, each sentence he spoke implicitly referenced precepts, rules and regulations. The Tripitaka and twelve divisions of the sutras explained by the Venerable Master never deviated from the precepts, and each sentence he spoke taught us to apply precepts in our daily life. Therefore, I benefitted a lot from the evening lectures.

After a day of hard work, sitting upright and listening to the evening lecture could dispel my fatigue and re-energize me. Of course, I did sometimes fall asleep, but I tried my very best to listen as much as I could. I heard the Master say, "Don't be greedy, do not give rise to hatred, and don't be deluded..." I reflected upon myself, "Oh... I still harbor greed, hatred and delusion! I need to work hard to get rid of my greed, hatred, and delusion." At that point, I felt remorse, I knew that I needed to keep working hard, to get rid of my three poisons. Usually, when I encountered difficulties or doubts in the day, I would get the answer that very evening while listening to the Master's Sutra lecture. I would find a good way to solve my problems and overcome my doubts. I would practice, as much as I could what I had heard in the lecture, the following day.

The Dharma spoken by the Venerable Master reflects his great effort and hard work of cultivation, his experience and true realization. He lectured using realistic examples that were always applicable to our daily lives. This is the reason why I liked the Venerable Master's Dharma so much. He practiced what he preached. Because he was a person who had gone through this path, every sentence he spoke was from his true cultivation and wisdom; it was the Dharma door of the mind ground; it was the true and actual Dharma. What I've learned from the Venerable Master is not to fight,



何玄妙的法。

上人曾說自己早年參訪到處奔波，沒有一個固定的道場可以安頓下來修行。所以來到美國之後，上人建立萬佛城，就是希望能讓後人有一個安心修行的道場。道場裡禪、教、密、律、淨五宗並行，所有想要真心修道的都歡迎到萬佛城來修行。

上人教導我們修道裡首先要培福，福報夠，身心才能安定，才能好好修行。培福就從為大眾服務開始，凡是為大眾的事，都歡歡喜喜地去做，盡心盡力去做，不斤斤計較做多還是做少。修道人「只問耕耘，不問收穫」，無論做什麼事情，盡力而為之，不去想結果如何。凡事光明磊落，出發點為公不為私，不存私心做事，成敗不去計較。那麼，有一分的誠心，便有一分的成就和感應；有十分的誠心，便有十分的成就和感應。

培福，同時也要培慧，上人說聽經聞法就是培養智慧。除了聽上人講經，大眾講法也一樣要認真去聽。講得好的、有道理的，從中學習；講得不好的，也要反省一下：哪些是我不應該學習的？結束一天的工作，通過聽經打坐，過濾自己的身心，檢查一天當中有哪些起心動念不如法？哪些行為還需要修正？就在聽經聞法這個時候，鍛鍊聞思修的功夫，培養正知正見和擇法眼。

有人問我，法師你每天從早忙到晚，好像沒什麼時間深入佛法。說來很慚愧，上人講的法我都學習不完，很多聽過的也都還做不到。我想修行畢竟是心地法門，是向內去除貪瞋癡，去除執著。內心的貪瞋癡去除了，執著去除了，才能顯現自性的光明；自性的光明顯現出來了，真正的智慧才能開發。如果只

not to be greedy, not to seek, not to be selfish, not to pursue personal benefits and not to lie. I learned that we need to seek inwards from our own nature, and get rid of our bad habits. I believe that my entire life has benefitted from these principles. For me, this was much better than listening to the mystical dharma.

The Venerable Master once mentioned that he had visited many way-places in his early years, but there wasn't a place for monastics to settle down and cultivate. That's why when he came to America, he established the City of Ten Thousand Buddhas (CTTB). He hoped that it would be a way-place for all people with a sincere wish to cultivate. In this way-place, there are all kinds of practices available, including the Chan school, Esoteric school, Vinaya school, Teaching school and the Pure Land school. The Venerable Master invited all those who truly wanted to cultivate to come to CTTB. He welcomed them all.



The Venerable Master also taught us that when we cultivate in the way-place, the most important thing to do is to create blessings. When our blessings are sufficient, we can dwell peacefully at the monastery; only then are we able to cultivate well. To create blessings, we start by providing services to the great assembly with a happy mind. We should not think about personal gain or loss, but rather try our best to do whatever we can to serve the people and the monastery. Cultivators should “concern themselves only with tilling and weeding, not with reaping a harvest.” In everything we do, we should try our best and not worry about the outcome. We should be open and aboveboard, work for the community rather than private gain, have no selfish intentions, and not worry about whether we succeed or fail. For every bit of sincerity, a cultivator gains a corresponding bit of attainment and responses. With a full share of sincerity, one will gain a full share of attainment and responses.

At the same time, we need to develop our wisdom. The Master said that listening to Sutra lectures develops one's wisdom. Besides listening to the Master's sutra lectures, we should also listen attentively to others' Dharma sharing. When someone speaks very well on the principles, we can learn from them; when someone does not speak well, we can also reflect upon the talk and learn. We should ask ourselves,

是向外追求學習佛法，而不能真正躬行實踐，學到了卻不能受用，心中還是煩惱困惑，即使能夠講解給別人聽，也不能令他人信服。佛陀說過，三藏十二部沒有離開我們當下的一念心。

上人在西方建立萬佛城，希望我們人人能立定志氣，行人所不能行，忍人所不能忍，能忍飢、忍痛、忍寒、忍苦，晝夜不停地用功修行。為什麼要能夠忍耐飢、渴、寒、熱？因為我們的身體畢竟是四大假和的，是五蘊幻化的。修行就是要克服自己對身體、對外在境界的執著，如果總是順著自己的身體，順著自己的習氣，外在的境界不能克服，那麼內在真實的功夫就不能顯現出來。

最後，節錄一段上人的開示。上人說：「修道人，要修忍的功夫，忍飢忍渴，忍風忍雨，忍熱忍寒，甚至還要忍罵忍打，這些境界都是考驗。所謂：『一切是考驗，看爾怎麼辦？覲境若不識，須再從頭煉。』無論怎樣的逆境來臨，都要用逆來順受的心理來接受，不要被境界所轉，向他們豎白旗，俯首稱臣。古人說：『小不忍，則亂大謀。』忍是無價寶，忍片刻，風平浪靜；退一步，海闊天空。」❀



“How can we improve?” and “What are the mistakes that we could avoid in the future?” The evening lecture is the best time for me to assess my body and mind. After a day of hard work, I ask myself: “Have I given rise to any thoughts not in accord with the Dharma today? What are the deeds I have done that need to be changed?” Therefore, the evening lecture period is the best time for me to sharpen the skill of listening to the Dharma, contemplating on the principles within and putting whatever I’ve heard and understood into practice. It also helps to develop my proper and right views, and Dharma-selecting eye.

Once, a person said to me, “I realized that you are busy all day long. It seems like there is no time for you to learn more Dharma.” I am ashamed to say that, I have not even finished learning the Dharma taught by the Venerable Master. Although I have heard his teaching, there is still a lot that I have not put into practice yet. In my opinion, cultivation is all about our mind-ground. It is to remove our inner greed, hatred and delusion, and to get rid of our attachments. Only then will the brightness from our nature glow, and the true wisdom be manifested. If we keep seeking Buddhadharma outwardly, no matter how much we learn, if we do not put it into practice, we still give rise to afflictions and doubts all the time. Then, when we try to explain Dharma to others, people will not be convinced. The Buddha said that the three great canons and twelve divisions of Sutras are never apart from our present thought.

The Venerable Master established CTTB in the West, in hope that every one of us can resolve to practice what others cannot practice, to endure what others cannot endure, be it hunger, thirst, pain, cold or suffering. We can all be tolerant, keep cultivating and work hard in every moment. Why do we need to endure all of this? It is because our body, which is composed of the four elements and five *skhandas*, is illusory. Therefore, we need to overcome our attachments to our bodies and to external conditions. If we give in to our bodies and habits, we will

never be able to withstand the states we encounter, and our true skill will not manifest.

Lastly, I would like to share some words of advice from the Venerable Master. He said, “Cultivators should cultivate endurance. They should be able to endure hunger, thirst, wind, rain, heat, and cold, as well as beatings and scoldings. All these states are tests. As the saying goes,

*Everything's a test  
To see what you will do.  
If you don't recognize the state,  
You'll have to start anew.*

No matter how bad the situation is, we should be able to smile at our troubles and accept them. We shouldn't let adversity upset us, nor should we bow our heads and surrender to it. There's an ancient saying, “If one cannot be patient with small issues, one will ruin a great plan.” Patience is a priceless jewel. Be patient for a moment, and the storm and waves will subside. Take a step back, and you'll see the vastness of the sea and sky. ❀