



# 道則心藏無價珍

## Practitioners of the Way Store a Priceless Jewel in Their Hearts

萬佛聖城方丈和尚恒律法師開示於2018年7月28日觀音菩薩成道法會  
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A talk given by the Abbot of CTTB, Dharma Master Heng Lyu, on July 28, 2018 during the Celebration Ceremony of Gwan Yin Bodhisattva's Accomplishment of the Way English translation by Qin-Run Wu  
English translation by Qin-Run Wu



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！歡迎大家回到我們的家——萬佛聖城，慶祝我們的大慈悲父——觀世音菩薩的成道。除了感恩觀世音菩薩的大慈大悲，同時也藉此鼓勵自己要修道，將來也一樣會成道，進而得到究竟的離苦得樂。

那麼「道」在那裡？怎麼成道呢？其實從一出生到這個世界，每個人就有自己的道來離苦得樂，只是我們的道既不圓滿，也不究竟。怎麼說呢？就拿一個三歲的小孩子來說，當他想要玩別的小孩

Buddhas, Bodhisattvas, Venerable Master Hua, Respectful Dharma Masters, and all the good and wise advisers: Amitabha! Welcome back to our home—City of Ten Thousand Buddhas! Today, we gather together to celebrate our great, kind, and compassionate father, Gwan Yin Bodhisattva, and his accomplishment of the Way. Besides expressing our deep gratitude for his loving, kindness, and compassion, we can also encourage ourselves to cultivate the Way, so we too will one day accomplish the Way, leave suffering and ultimately attain bliss.

Yet, where is the Way? How can we accomplish the Way? In fact, when we come to this world, we all have our unique ways

to leave sufferings and attain bliss. But those ways are neither perfect nor ultimate. What is the reason? One scenario that may help explain this would be observing a three-year-old child who wants to play with a toy held in another child's hand. What will he do? He may probably grab the toy directly, right? However, if he continues to grow up this way, he may become a robber, a thief, or a cheater. As a result, he may end up in prison, or in his after-life, he may enter the three evil paths in the realms of animals, hungry ghosts, and hells.

No matter what we do, good or bad, these all initiate from our minds. Accordingly, our life paths take shapes through our behavior, affecting our present and future lives. The Buddha has said, "The Way is not in heaven, but in our minds." In other words, there is no such Way in existence to leave sufferings or attain bliss outside our minds.

手中的玩具時，大部份情況就是直接出手去拿。可是長大之後，如果他還是如此霸道，很可能就變成一名強盜、小偷，甚至一名騙子，下場就是被關進監獄，或者來生墮落三惡道，投生為畜生、餓鬼或是地獄受苦的眾生。

我們的所作所為無論善惡、好壞，都源自於內心，表現於行為，進而形成人生的道路，影響著生命的現在與未來。所以道不在天，在心；換句話說，離開了內心，是沒有真正離苦得樂的道。

這裡有一則有趣的小故事。戰國時代北方的燕王，聽說深山裡有位仙人願意傳授長生不死之道，燕王非常高興，連忙派遣他的親信大臣前往學習。然而很不幸地，這位大臣還沒來得及學到，仙人竟然去世了，於是只好垂頭喪氣地回來。當看到親信大臣空手而回，燕王勃然大怒，認為一定是大臣走太慢了，所以來不及趕上。

其實，燕王即使得到仙人的長生不死之道，結果也是和仙人一樣，終究要死的。因為離開內心，是沒有究竟之道的。

那麼身為佛教徒的我們，內心應該修行何種究竟之道呢？三皈依的偈頌說：「自皈依佛，當願眾生體解大道，發無上心。」要修的當然是大道囉！那什麼是大道呢？大道就是佛道。

怎麼修呢？首先要以成佛為目標，因為目標會影響我們所選擇的道路。就像灣區的人要來萬佛聖城，就得開車經過101高速公路以及達摩路，才能夠來到萬佛聖城。

然而光是「以成佛為目標」是不夠的，宣公上人經常告訴我們：「道是行的，不行哪有道？」所以，「行」就要學習觀世音菩薩利益眾生的大慈大悲，並且將之實踐於日常生活中，譬如我們誠心稱念觀世音菩薩聖號，把功德迴向給一切眾生，願一切眾生都能夠離苦得樂。這樣的行持，就是走在成佛的光明大道上。

有一句話說：「為他人生活帶來陽光的人，自己的生活絕不會沒有陽光。」所以讓我們一起以成佛為目標，誠心地來稱念觀世音菩薩的聖號，願這個世界上的災難都能夠早日消除，願一切眾生都能夠沐浴在觀世音菩薩的慈光之中，快樂與安詳。如此一來，我們就越來越接近西方極樂世界，一旦盡此一報身，一定能夠往生西方極樂世界，早日成就佛道。阿彌陀佛！✽

Another anecdote traces back to ancient China, when the King of Yan heard that in a remote mountain, lived an immortal who was willing to teach the Way to become an immortal. The King was very excited and immediately sent his trusted minister to learn the Way to become an immortal. Unfortunately, before the minister had a chance to learn, the immortal passed away. So the minister just returned dejectedly. Seeing his trusted minister return empty-handed, the King flew into a rage, because he thought that the minister must have walked too slowly to get there in time.

In fact, what the King didn't realize is that even if he had attained the so-called Way to become an immortal, he would still pass away, like the immortal did in the remote mountain. Therefore, there is no ultimate Way outside our mind.

As Buddhists, what ultimate Way should we cultivate in our minds? After this meal, we will chant the verses of taking refuge as follows: "To the Buddha I return and rely, vowing that all living beings profoundly understand the Great Way, and bring forth the Bodhi mind". We want to cultivate the Great Way, don't we? But what is the Great Way? The Great Way is the Way that leads to Buddhahood.

But how to cultivate the Way? First, we need to set the goal to accomplish Buddhahood, because this goal will lead us to the path we will take. Just like those who live in Bay area and want to come to CTTB, they will usually take highway 101 and Talmage Road to arrive at CTTB.

However, it is not enough to just "set the goal to accomplish Buddhahood". Venerable Master Hua reiterated that, "the Way takes shape from practice. Without practice, where can we find the Way?" We can practice by learning from Gwan Yin Bodhisattva's loving, kindness and compassion to benefit all living beings, and then apply it in our daily lives. One example would be transferring the merit from our sincere recitation of Gwan Ying Bodhisattva's holy name to all living beings to wish that all beings leave sufferings and attain bliss. Such practice leads us to the Great Way to accomplish Buddhahood.

There is a saying that goes like this, "Those who bring sunshine into the lives of others, cannot keep the sunshine from themselves." With sincerity in minds, we can set the goal to accomplish Buddhahood, chant Gwan Yin Bodhisattva's holy name, and wish that all disasters be eliminated soon. We wish that all living beings be happy and peaceful in the light of Gwan Yin Bodhisattva's loving, kindness, and compassion. By practicing this way, we will become closer to the Western Pure Land. Eventually, we will attain rebirth there in our after-life, and accomplish Buddhahood soon. Amitabha! ✽