

法界大地圖

Mapping the Vast Dharma Realm

朱果翔講於2018年12月12日萬佛城大殿

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A Talk Given by John Chu on December 12, 2018 at City of Ten Thousand Buddhas

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最近看了一本關於王鳳儀善人的書，那是與宣公上人以前曾經參加過的道德會有關聯。

師父上人他自己參加過這個道德會，對道德會還有王善人的一些事跡有非常深刻的了解。他知道王善人沒有讀過書，但是他是一個實行家。他老老實實地為人家種田幹活；他也給父親守墓三年。後來他有一點明白道理了，所以知道那個時候社會上的一些問題，他就要幫忙解決這些問題。他發覺問題的根本就是一些家庭不和睦，

Just recently, I read a book about Good Man Wang Feng Yi. Some parts of the book concern the Virtue Society (or, WES, World-wide Ethical Society), in which Venerable Master Hua once participated as a member.

Venerable Master himself was part of the Virtue Society and had a very deep understanding of Good Man Wang's deeds. Good Man Wang did not receive an education, but was a man of his word. He would sincerely cultivate farmlands for other people, and also observed three years of mourning at his father's gravesite. In his later years, he gained some insights (he began to understand the right principles), so he took notice of the issues in society and attempted to solve them. He discovered that the root causes of social problems (issues) are domestic strife and women's lack of opportunity to receive education. Therefore, he established more than

800 free-of-charge educational institutions for women.

Why would Good Man Wang want to establish these free educational institutions for women? He said that it was to make up for what Confucius couldn't achieve in the realm of education; there is unfairness (based on gender discrimination) in the fact that the free schools that Confucius set up would only admit male students. Even during the end of the Qing Dynasty and the beginning of the Republic of China, it was rare for women to receive education. This was what prompted Good Man Wang to set up free schools for women.

When he first started the schools, he could hardly find any good teachers. In order to find good-quality teachers, he encouraged his wife to study (so as to become a teacher herself). Just like him, his wife was an illiterate who didn't have any schooling before. When he heard that a private school accepted older female students, he let his wife enroll in

女子沒有受到好的教育，所以他就創辦了八百多所的女子義學。

他為什麼要設這個女子學校？他說孔子當初設立的義學只收男生；這樣子不公平，他要補孔子當初所沒有做到的。而且在清末民初的時候，女子受教育也比較少，所以他就專門要設立女子的義務學校。

他為了要有好的教師——他剛開始要設立的時候，找不到好的老師——他就讓他自己的同修去學習。他同修也跟他一樣是沒有讀過書的，他聽說有一個私塾接受年紀大的婦女去學習，他就讓他的同修去。他講了好幾個月，家裡的人都反對，但是他最後還是說服了他們。他說：我送自己的同修去讀書，不是為了我的家庭，是為了全天下，為了創辦女子學校。由此可見，他做任何一件事情他的心量是很大的，為了整個東北，為了整個天下，不只是為了他自己。

王善人講的有一點比較特別的地方，就是他把宣公上人所講「十法界不離一念心」，他用一個比較簡化的說明，把「十法界」就簡化成「四界」，等於是四個法界。

大約他講這個「志界」，「意界」、「心界」與「身界」，給一般的老百姓聽，然後說明是什麼意思。

他講的這個「志界」就相當於四聖法界：佛、菩薩、聲聞、緣覺這四聖界。他再講這個「意界」也就是天法界；「心界」也就是凡夫的法界；最後的這個「身界」，也就是我們一般講的地獄、餓鬼、畜生與阿修羅。所以他把它濃縮了，簡化成這個「四界」。他把四界用得很活。就好像一個法界的大地圖——有些地方我把它稍微延伸來解釋的。

這個法界的大地圖，我們隨時要知道自己在這個四界法界的地圖裡的哪一個位置，所以要「立志」——「立志」就相當於要勸發菩提心，要立志做聖賢。但是假如我們現在只是在一個凡夫界，甚至於

it. Despite his own family's objection (for no man at the time ever sent his wife to study), he kept persuading them for months. Eventually, he was able to convince them. He said, "I send my wife to study not for my sake, but for the sake of all women in the world. It is for them that I aspire to set up schools." From this we can see that Good Man Wang had a vast capacity of mind. He was trying to do something that benefited not only all of Northeast China (Manchuria), but also the whole world. He definitely did not do this for his own sake.

There was one thing unique about Good Man Wang: Wang came up with a simpler version of the Ten Dharma Realms, which the Venerable Master explained during his lecture series of his book: Ten Dharma Realms are not Apart from the Single Thought. Wang simplified the ten into four, that is to say, the four Dharma Realms.

There were roughly four realms: the realm of will (aspiration), the realm of intention, the realm of mind, and the realm of body; he discussed these four to ordinary people, and explained their meanings.

"The realm of will" is roughly the equivalent of the Four Sagely Dharma Realms: that of Buddhas, Bodhisattvas, Shravakas, and Pratyekabuddhas. He continued into "the realm of intention," which is roughly the equivalent of the realm of heavenly beings. "The realm of mind" refers to the Dharma Realm of ordinary people. The last of the Four Realms was "the realm of body": comparable to the four wretched realms of hell-beings, hungry ghosts, animals, and asuras. He condensed the ten into four, and really brought these four realms to life, which became a huge map of the Dharma Realm. I'll make some extended explanations about this map.

He taught that, in the large map of Dharma Realms, people should be clearly aware of their respective positions in the four realms, and should resolve toward higher realms, which means to resolve upon Bodhi or resolve to become a sage. Suppose we find that we are only in the realm of common mortal folks, still in the sea of suffering, or caught in the wretched realm, we should be aware that the separation between any two adjacent realms is as big a gap as that between Heaven and Earth. Unless one has tremendous samadhi skill, and tremendous merit and virtue, one will find it very difficult to transcend (from one realm to the next higher realm).

Good Man Wang said that the beings in these four realms are attached to different things. In "the realm of mind," or the

在苦海，或在那個惡道界的話，每一界跟另一個界中間，隔界如隔天，除非有相當的定力與功德，否則很不容易超越的。

他講這個四界的人他所著重的都不太一樣。這個「心界」：凡夫法界，是主貪，凡事都是很貪。這個「身界」：惡道界，除了貪之外，還會去爭；凡夫法界主貪，是因為我們自己覺得不足，「不知足，所以不足」。惡道界，他會去爭；除了不知足之外，他還要把別人的東西搶過來。所以，就是比起凡夫法界來，惡道法界的爭心更重。

天法界呢，因為他知足，所以他願意讓，願意布施，樂善好施。聖賢法界，王善人講的那個「志界」，就是說離相布施，不執著於一定要布施，但是可以無所不施。

王善人，他雖然是一個沒有讀過書的農夫，但是他把這個四界，也就是十法界，運用得很靈活。他講一個人，我們怎麼了解他是在哪一界，就是觀察這個人講話的時機；其實更重要的是要迴光返照，觀照自己每次即將要講話的時機是屬於哪一界？

凡夫講話的時機，他始終覺得自己很重要，很重視自己，所以很容易就會自讚；有機會讚美自己的時候，他就開始要講話了。

惡道的眾生，爭心很重，他看到別人不對的時候，就開始要罵人，要毀謗他人。天法界的眾生，他看到別人的好處，就喜歡稱讚別人，不吝於稱讚人家，這個就是天法界。他認為志界，也就是聖賢法界的人，他是無言無不言，他講話都是最恰到好處。這個「聖之時也」，這是志界，也就是聖賢法界。

除了要自己「認不是」，懺悔自

Dharma Realm of ordinary people, greed is prevalent. In “the realm of body,” or the four wretched realms, there is fighting on top of greed. Greed is prevalent in the Dharma Realm of ordinary people, because we think we don't have enough. “We don't realize we have enough, thus we feel we don't have enough.” In the wretched realms, the beings will fight; aside from not being satisfied, they will fight and take from others. Thus, compared to beings in the realm of ordinary people, those in the wretched realm have greater tendencies to fight.

As for the realm of heavenly beings, they are always willing to give, to help, and to do good because they are always content. Beings from the Dharma Realms of sages or the realm of will (aspiration) explained by Good Man Wang always practice giving while not becoming attached to the notion of giving. They are not attached to the notion that they have to give all the time; on the other hand, there is nothing that they can not give.

Despite being an illiterate farmer, Good Man Wang was able to really bring the spirit of the four realms (another version of the ten Dharma Realms) to life. Take the instance of a person: how do we know which realm he is in? By observing the timing of the speech. More importantly, Good Man Wang exhorted us to turn the light to shine within: Whenever we are about to speak, contemplate where we are — in which realm we are!

An ordinary person always feels that his speech is very important. He places great importance on himself and is very likely to praise himself. Whenever there is a chance to find others' praises for himself, he starts to talk. That is the timing of an ordinary person.

A being in the lowly realm is characterized by having a strong mindset of fight and contention—always ready to scold, curse, or slander others when seeing them at fault.

A heavenly being always sees the goodness of others; he likes to praise others; he is not stingy in giving out praises to others. These are the characteristics of the realm of heavenly beings. Good Man Wang believed that the realm of will includes the Four Sagely Dharma Realms. Sages from these four realms are not fixed to the style of speech. Whether speaking or not, their words are always the most appropriate and their timing always the most perfect. This is the timing of sages. This is the realm of will (aspiration). This is the Dharma Realms of Sages.

Besides acknowledging our own faults (wrongdoing), for which we need to repent our karmic offenses, we always need to “find” the goodness in others. To see the goodness in others is to rejoice in whatever merit and virtue others have created.

In the Record of Water Mirror Averting the Tide of Destinies,

己的業障；他講就是隨時要去「找好處」，就是找好處，隨喜別人的功德。

在《水鏡回天錄》裏，上人對於王善人的評語是：「不識一字成聖人」，即使不認識任何一個字，他還是可以成為聖賢，因為他自己志在聖賢，他也鼓勵每一個人都要成為聖賢。

最後結論就是說，王善人與宣公上人有異曲同工的地方。王善人他介紹志意心身四界，是鼓勵大家志向要高，就是要志在聖賢；志在聖賢就是要發無上菩提心。上人常常也是鼓勵每一位來過萬佛城，或是每一位皈依他的人，要立志成就佛道；成就佛道跟王善人所講要志在聖賢，這是殊途同歸。❀

Venerable Master Hua had such an evaluation on Good Man Wang: “Despite being illiterate, he became a sage.” Basically a person can be without the least bit of literacy, but he can still become a sage as long as he aspires to be one. Not only did Wang aspire to become a sage, but he also encouraged others to become sages.

I am drawing the final conclusion for my talk: Good Man Wang and Venerable Master Hua shared a lot of common ground despite their many differences. Good Man Wang gave the introduction on these four realms of will, intention, mind and body, and encouraged everyone to have noble aspirations — that is to say, aspire to become sages. To aspire to become sages requires one to resolve upon Bodhi. The Venerable Master also encouraged anyone who had visited CTTB, any person who had taken refuge with him, to resolve upon realizing the Buddha Path. Accomplishing the Buddha Path as explained by the Venerable Master and becoming a sage as explained by Good Man Wang may be two different paths, but both point to the same destination. ❀

恒來法師遇險記

有一次，我在沙加緬度參與採購建築材料。我開著一輛舊麵包車去給萬佛城買油漆稀釋劑。

在回來的路上，鋼罐裡裝滿了五加侖這種非常易燃的液體。我開車走的山路很窄，又崎嶇不平，裝在駕駛座後面的電池的金屬蓋鬆動而導致短路，突然起了火花，火花噴射到了鋼罐上。我回頭一看，那是一個極其危險的時刻，因為油漆稀釋劑隨時都可能爆炸而引起滅頂之災。我趕緊開車到路邊，非常真誠地念誦觀音菩薩的名字。在這個關鍵時刻，一名公園管理員從後面趕過來，立即遞給我一個滅火器滅火。非常幸運地，在可能發生的可怕爆炸之前，我消除了短路。此事從頭到尾只有30秒左右，我想這是因為佛陀和菩薩的祝福和力量幫助我避免了這場災難。萬佛聖城發生了許多這樣的奇事，真是妙不可言！❀

A Story of Dharma Master Lai

Once, I was involved in purchasing military surplus construction materials in Sacramento. I was driving an old van to buy paint thinner for CTTB.

On the way back, the van was filled with 5 gallon steel cans of this very flammable liquid. The mountain road that I was driving on was very narrow and bumpy. The battery in this old van which was mounted behind the driver's seat suddenly began sparking because the metal lid that covered the battery became loose and was shorting out causing sparks to shoot onto the metal paint thinner containers. I looked behind me. It was an extremely dangerous moment, as the paint thinner could explode at any time, causing the van and the people to all perish together. I quickly drove to the side of the road reciting Guanyin Bodhisattva's name very sincerely. At this critical moment, a park ranger came up from behind and immediately handed me a fire extinguisher just in case a fire started. Fortunately I was able to get the metal battery lid to stop shorting out before it caused a horrific explosion. This situation, from beginning to end, was only about thirty seconds. I think it was due to the blessings and power of the Buddhas and Bodhisattvas who helped me avoid this disaster. Many such wondrous events happen at the City of Ten Thousand Buddhas — they are really indescribably wonderful! ❀