

Reflections from the Convent (continued)

來自寺廟的迴響 (續)

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As graduate students, you are in an elite situation. You went through a lot of testing and came out on top to get into the top schools. You've also stuck with it. You have what it takes in a lot of ways, but can you manage to not get arrogant about it? Do you want to be treated as the professor, the accomplished scholar, the promising graduate student, the budding author or the promising painter? The wish for recognition, the feelings of pride and superiority go along with the intellectual path. All those things need to be pared down on the spiritual path because they are ego reinforcements, and on the spiritual path we need to clear out what are called the marks of self.

We also have to work on the mark of others, that is, to be aware of what's going on with other people. What about

身為研究生，你是個菁英份子，你通過許多考試，最終脫穎而出，進入一流學校，並堅持不懈。你在很多方面都很優秀，但你能做到不自大嗎？你希望被視為教授、有成就的學者、有前途的研究生、初出茅廬的作家、還是有前途的畫家？這種想要被認可、自豪感和優越感，在知性的路上如影相隨。而所有這些東西在靈性的道路上都必須要淡化，因為它們是自我的強化，在靈性的道路上，我們需要清除所謂的「我相」。

我們還得在「人相」上下功夫，也就是說，要同理他人，那些日子不

the people who are having a rough time? What about their sense of self-esteem? What about their feeling of usefulness or purposefulness in the face of your success? On the way over here I was listening to a teaching by the Venerable Master on tape. The teaching was a verse translated roughly as, “*Intelligence is the result of hidden virtue, and it is hidden virtue that nourishes intelligence. But if you only use intelligence and do not practice hidden virtue, then intelligence turns against you and ends up defeating itself.*” The Venerable Master explained that if people have intelligence in this lifetime, it is the result of having done good deeds in past lives. He said that good done only for people to see is not true goodness, and evil done fearing people will know about it is real evil. The reward of intelligence comes from good deeds performed in the past without the demand of recognition, from attempting to better the situation of other people without trying to be known for good deeds. Evil done while trying to keep others from knowing about it increases the evil because it festers; it’s hidden, and if you don’t clean it out, it becomes worse.

In scholarship, every time we write something, we tend to consider the effect it’s going to have on our career. Our reputation is at stake. If we are going to be a success in the scholarly world in terms of being famous, envied and admired, we have to promote ourselves. So we learn the tricks of the trade. We learn how to be an authority, how to make sure everyone else knows that we are the authority.

But intelligence in this life comes from practicing hidden virtue. When we continue to do good deeds without being known or admired, we continue to nourish that intelligence. However, if we just enjoy the reward of intelligence while forgetting about the hidden virtue, smartness turns around and defeats itself. There are examples of extraordinarily clever people who turn out to be treacherous. The Venerable Master talked about Cao Cao, a treacherous person in Chinese history whose posthumous imperial title was Emperor Wu of Wei. It is said that Cao Cao was as clever as a ghost. By contrast, Emperor Yao, one of the great sage kings of the past, was as wise as the spirits. The decision is whether to pursue intelligence or develop wisdom.

This is why the *Heart Sutra* was very meaningful to me. It is the “heart of Prajnaparamita.” Prajna is the Sanskrit word for wisdom. Paramita means literally “gone to the other shore,” or to have completed or perfected something. Together the words mean “wisdom gone to the other shore,” to have reached enlightened wisdom. The *Heart Sutra*

好過的人怎麼了？他們的自尊心如何？面對你的成功，他們對於自己有沒有用或是為何而活的感受是什麼？在來這裡的路上，我聽著上人的開示錄音帶，那是一首偈誦，說的是：「聰明本是陰鷲助，陰鷲引入聰明路。不行陰鷲使聰明，聰明反被聰明誤。」上人解釋說，今生聰明的人，是宿世行善的結果。他說，善欲人知不是真善，惡恐人知便是真惡。聰明來自過去行善不欲人知，助人且不張揚的果報。作惡不欲人知使惡更惡，因為它會潰爛，它是隱藏著的，如果不加以清除，就會變得更糟。

在學術領域中，我們每次寫東西時，都會考慮到它對我們職業生涯的影響，攸關我們的聲譽。如果我們想要在學術界獲得成功，也就是說出名、令人羨慕和欽佩，就必須行銷自己。因此，我們學習這項交易的訣竅，學習如何成為權威，如何確保每個人都知道我們就是權威。

但今生的聰明來自於修行陰鷲（德）。當我們持續做好事而不欲人知或受人尊崇時，就是持續滋養這種聰明。然而，如果我們只享受聰明帶來的成果，而忘記了陰鷲，聰明就會反被聰明誤。有些例子證明了極度聰明的人最終成為奸滑小人。上人談到過曹操，說曹操聰明得像鬼一樣，廟號是魏武帝，但他在歷史上卻是個梟雄。相比之下，堯帝是歷史上最偉大的聖王之一，他的智慧與神靈一般。這都取決於你是要追求聰明，或是要開發智慧。

這就是為什麼《心經》對我而

was central to a merging of my intellectual activities and my spiritual aspirations.

I was attending lectures at the temple, and the Master taught mostly in Chinese, with someone translating to English. During one lecture, I suddenly had the feeling that our teacher was speaking directly to me in Chinese and that it was incredibly meaningful. I waited during the translation to find out what was so meaningful. Our teacher was quoting the *Heart Sutra*. To me it meant he knew everything about me, that everything in my life had been in preparation for my current experience and activities at the temple, and that he was actually my teacher from many past lives.

I realized then that my intellectual and academic work did not have to be set aside in order to follow the spiritual path, which had been my dilemma. Do I have to put all that away if I follow the spiritual path? Did I make a mistake? Was there no meaning to it and was it all a waste? No. In fact, the message was that the fulfillment of my previous activities was to take the spiritual path.

The wonderful thing about Buddhism is that you have many doors, approaches or ways to get in and stay in. I mentioned that I taught in Berkeley for a while. I passed my qualifying examinations and eventually received a fellowship to finish my dissertation, which I was required to complete in one year.

The other nuns helped me finish in a year, if you can imagine. I still feel a great debt of gratitude, and I should renew that feeling because the nuns at that time took over a lot of the responsibilities at the monastery and let me just study and finish the dissertation. They even helped me type it. After I had completed my dissertation, we purchased a property we called the City of Ten Thousand Buddhas. We decided to create a university, Dharma Realm Buddhist University. We formed the university and created departments and university activities. In the beginning, I was able to stay intellectual. As the years have gone by, however, I am becoming more of a nun and less of a scholar. ❀

言意義非凡。它是「般若波羅密多心」，般若在梵語中是智慧的意思，波羅密字面意思是「到彼岸」，或是已經完成或完善了某事。這兩個字合起來的意思就是「智慧到達彼岸」，達到了開悟的智慧。《心經》是結合我智力活動和靈性願望的核心。

當時我在佛堂裡聽講經，師父大部分是講中文，由他人翻譯成英文。在某次講經中，我突然感覺到師父是用中文直接在跟我說話，那感覺真是意義非凡。在聽翻譯的時候，我一直在等，想找出到底是什麼東西讓我感到這麼的有意義。我們的老師引用的是《心經》，對我來說，這意味著他知道我的一切，我生命中的一切都是為了我現在在寺廟的經歷和生活做準備，而他，實際上是我宿世的老師。

然後我意識到，我不需要為了修行而擱置我的知性和學術工作。這一直是我的兩難之處，如果我要走修行之路，需要把所有這些所學都棄置一邊嗎？我有沒有做錯？所有這些所學都毫無意義嗎？這會不會是種浪費？不是的。事實上，我得到的資訊是，我之前所有的努力和成果都是為了修行之路而預備的。

佛教的奇妙之處在於，你有許多的法門可以接觸或進入，並待在裡面。我提到過我在柏克萊大學教過一段時間的書，通過了資格考，最終獲得了獎學金來完成我的博士論文，並且必須在一年內完成。

你能想像嗎，其他的比丘尼們幫助我在一年內完成了。我至今仍然感激不盡，而且應該持續這種感覺，因為當時的比丘尼們承擔了道場裡大部分的工作，讓我用全部時間來讀書並完成論文，他們甚至幫我打字。在我完成論文後，我們購買了一處房產，稱之為萬佛聖城。我們也決定創辦一所大學，法界佛教大學。我們成立了大學，開展了許多部門和大學活動。一開始，我還能夠從事學術工作，然而，隨著時間推移，我越來越像個比丘尼，比較不像學者了。❀