

從極微到無量

—人心與宇宙

From the Micro to the Macro: The Human Mind and the Universe

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BY REV. HENG SURE, PH.D. 2002 CHINESE NEW YEAR AT THE TAIWAN LEGISLATIVE ASSEMBLY

今天非常榮幸能來到立法院與大家研究佛理，我與台灣頗有緣分，一九六九年在東海大學學習時，從福利社餐廳的黑白小電視中，看到了阿姆斯壯登陸月球的轉播，當時了解到由於科技的發展，東西方的區隔已經不在。但是沒有料及，高科技的革命已經開始，而且漸漸影響到全球。

而從一九六九年到今天，台灣的改變也是當時難以想像的，不但解除戒嚴，台灣民主政治的發展還成爲亞洲的典範，政權的轉移和平順利，完全沒有流血暴動，這是相當不容易的事，值得我們注意。以前得排隊打國際電話，現在的人有手機或直接用電腦通訊息，也是當時做夢也想不到的事。

I am honored to come here today to the Legislative House and look into the Buddha Dharma with everyone. I have affinities with Taiwan. When I studied at Donghai University in 1969, I was watching on a tiny black and white television set in the cafeteria, the Astronaut Neil Armstrong landing on the moon. I knew then that technological advancement will overcome all barriers between East and West. However, I did not foresee how the technological revolution would make an impact over the entire globe.

Changes in Taiwan from 1969 to today have been unforeseeable, as well. Not only has Taiwan freed itself from martial law but its democratic governance has become a model in Asia. Its political transitions have been peaceful and

smooth, without any bloodshed or revolution. Throughout human history, this sort of transfer of power does not come easily.

Back in 1969 at Tunghai, to make an international phone calls, we had to line up, one by one. We could never have dreamed that one day in the future, everybody would have a cell phone and computer for direct communication. Over the years I accompanied my teacher, the late Venerable Master Hsuan Hua to Taiwan on numerous delegations. The ties I have since developed with the Chairman of the Legislature, Mr. Wang Jinping, his wife and brothers run deep. For example, who could forget Master Hua's impressive refuge ceremony for 60,000 people at the Chiang Kaishek Memorial

我曾多次隨宣公上人來台弘法，與王院長伉儷及他的兄長結下深厚的緣分，一九九〇年在台北中正紀念堂廣場親自見六萬人皈依三寶佛光普照的盛況，至今依然難忘，而一九九九年九月二十六日前往台中為九二一罹難者的法會，在在顯示與台灣的緣分愈來愈深刻。

而今天來到立法院與各位結緣，也顯現出在二十一世紀中，東西方的交流是如何的奇妙，因為出生在大陸東北，然後到香港，再轉往美國的宣公上人，把我的人生與思想徹底改變了；而各位的生活也因為美國舊金山灣區矽谷的高科技發展徹底轉變。當然這些轉變帶給我們很多的好處，但同時也帶來一些問題，這是所有的人必須面對的挑戰。在我們各自的文化上，我們如何保持積極的好處，而避免受到負面的影響？

在面對這些轉變之時，宣公上人給了我們一帖救人救國的妙藥，那就是「道德觀」。因為在網路發達的二十一世紀，有愈來愈多的人覺得人生的空虛、無意義，甚至認不清應該走的方向。要如何擺脫這些煩惱？宣公上人表示這就要從精神靈性找尋答案。宣公上人曾經在他的書中寫到：「生乎今之時，必須立志做一新偉人。湯之盤銘曰：『苟日新，日日新，又日新。』」「何不思洗滌身心，刷除積垢，痛改前非，生大慚愧，創做新生命，做一充滿活力之新偉人？」

宣公上人以普及道德精神來鼓勵我們做新的人，「為法界眾生而立功，為萬國同胞而立德，為天下蒼生而立箴規，所謂慈祥代天宣化，忠孝為國救民。」這是宣公上人的抱負，實行於世間的思想，可以引領我們趨向光明的未來。人的思想、一個念頭，是「極微」，但是實行這個意思，就可產生極大的



王金平先生於2003/6/29率團訪問萬佛城

Mr. Jin-Ping Wang's delegation visited CTTB

Plaza in Taipei? I will also never forget the September 26th Memorial Dharma Assembly in Taichung for the deceased victims of the September 21, 1999, earthquake, which I attended. These events are further evidence that my affinities with Taiwan are still growing.

The fact that I am here today, developing ties with everyone at the Legislative House also shows the remarkable exchange between East and West in the 21st century. After all, my meeting with Venerable Master Hua, who was born in Northeast China, moved to Hong Kong, and then came to the United States completely altered my life and way of thinking. On the other hand, your lives here in Taiwan have been completely changed by the hi-tech products developed in Silicon Valley near my home in the San Francisco's Bay Area. These exchanges and innovations have brought us many benefits, but there are also problems and challenges that everyone must face. For example, how do we keep the positive aspects and avoid the negative influences in our respective cultures?

In the face of these transitions, Venerable Master Hsuan Hua prescribed for us a wonderful medication that will save people and countries, and that is, ethical

behavior. During the 21st century, the Internet has become widespread, yet more and more people feel that their lives have become hollow and meaningless. Despite technological advances and Internet Telecommunications many of us feel unsure of the right direction to head in life. Few of us know how to let go of our worries. Master Hua said that the answers can be found in spirituality. Master Hua wrote, "Born during this time and age, we must resolve to become modern-day heroes. Emperor Tang had etched on his bathtub, 'If we can renew ourselves today, let's renew ourselves everyday, and become new people day after day.' Why not consider cleansing our bodies and minds, brushing away errors accumulated in the past, changing and reforming our mistakes so that we may start our lives anew and become heroes, with fresh and vigorous energy?"

Wishing to advocate ethical behavior, the Venerable Master encouraged us to be renewed ourselves. "Make a contributions to all beings in the Dharma Realm; build your virtue for all fellow citizens in your nation; uphold the precepts for all beings around the world. As it is said, 'Be kind and teach on behalf of the heavens. Be loyal and filial to support your coun-

作用，這就是「無量」。

十九世以來，西方科技的發展快速，但是東方在接受西方科技的洗禮時，是否要囫圇吞棗、全盤接受，將原有的道德觀放在一邊？「沒有倫理的科學」有什麼樣的價值？宣公上人到美國宣揚佛法，就是要把道德、宗教與科學間的裂縫彌補起來，教大家如何成佛。所以他白天講四書、孝經、三字經，教導我們這些不懂孝順、不懂道德觀的美國人，明白做人的道理，了解「孝梯忠信，禮義廉恥」，然後才能學佛。宣公上人教導弟子要忍辱，他提出六個法寶：「不爭、不貪、不求、不自私、不自利、不打妄語」。要怎樣做到這六大宗旨呢？

我講幾個實例，給大家參考。有位教書的先生來請教上人，面對調皮的學生，如何能不生氣？上人就傳了他的第一個英文咒給他：「Patience, patience, got to have patience, don't get angry, sa po he」翻成中文就是「忍耐！忍耐！需要忍耐！莫生氣！婆婆訶！」不久他來告訴上人，咒語果然應驗。在我徒步朝聖時，有位跟來採訪的記者惹惱了一位機車騎士，險遭修理，與我同行的法師告訴他這個咒語，他後來告訴我們，真的有效，讓他與同事、上司的關係改善很多。

我們在這個世間，常要與人結緣，有的是善緣，有的是惡緣，都會影響到我們的家庭、同事、甚至社會、政府，我們從「極微」的「忍耐心」開始，努力做到「不爭、不貪、不求、不自私、不自利、不打妄語」，最後讓全世界都受益，這就是「無量」。而同樣的，「大慈悲」也是來自一個念頭，最後能讓戰爭休止，全球共同合作。

最後我以一段迴向文作為結束

「上來說法所有功德，今上奉祝總統，聖化無窮，文武官僚，長居祿位，師僧父母，善惡知識，十方信施，法界眾生，承此功德，俱登彼岸。」阿彌陀佛！

Patience, patience, got to have patience,
Don't get angry, sa po he



忍耐！忍耐！需要忍耐！莫生氣！婆婆訶！

try and to rescue your people.” This is our Master's aspiration. His ideas can lead us to a bright future. Human ideas are “tiny”, in that they are just a thought; but when applied, their effects are vast and limitless.

Since the 19th century, technology in the West has developed rapidly; but should the East accept everything baptized by Western technology just as it is, uncritically, and at the same time, overlook Asia's own foundation in ethical codes? What value is there in unethical science? Venerable Master Hua encourages us to bridge the gaps between ethics, religion and science, so that everyone can become a Buddha.

He explained the *Four Books* of Confucianism, as well as the *Classic of Filial Respect*, and the *Three Character Classic* for us, teaching North Americans who are unfamiliar with traditional ethics and the Confucius' description of humanity. We must understand “filiality, brotherhood, loyalty, trustworthiness, propriety, justice, incorruptibility and a sense of shame” before we learn to be Buddhas. Venerable Master Hua taught his disciples to

be patient, and gave us six Dharma treasures: not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying.

How do we realize these six principles? Let me offer you an example for your reference. An American high school teacher asked Master Hua how he could control his temper when faced with misbehaving students. The Venerable Master gave him the very first English mantra in reply, which goes, “Patience, patience, got to have patience, don't get angry, sa po he.” Later, the teacher reported to the Venerable Master that the mantra had really worked. When I was on my bowing pilgrimage, a news reporter was nearly beaten by a motor cyclist. A monk taught the reporter to recite this mantra; the reporter later said that it worked for him too; it improved the relations between his coworkers and his family.

On this earth we can develop good affinities with others. Good or poor connections affect our family, work, even society and the government. If we begin with the tiniest of ideas, such as a thought of patience, and then try to not fight, not be greedy, not seek, not be selfish, not pursue personal advantage, and to not lie, then the world will benefit in a limitless way, from that one small act. Similarly, Great Compassion also comes from a single thought, but the results may end wars and bring about cooperation around the world.

Finally, I would like to end my talk to you with this Dedication of Merit. “May these adornments and merit be dedicated to the President and to benefit the many civil and military officials so that they enjoy long life and happiness. May the merit be dedicated to teachers, parents, both good and evil advisors, as well as all donors and beings throughout the Dharma Realm; so that they reach the other shore of perfection.” Amitabha!