

把真的找回來

— 新的一年大家來修「願力法門」

Finding Our True Nature

Let's Cultivate the Power of Vows in This New Year

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「過新年、穿新衣、戴新帽」，小孩子最歡喜過新年，他們的思想很清靜單純——天真活潑思無邪。我們也曾有過這段日子，但我們現在「認假當真」，迷得太久了，也漏的太多了，不妨藉新的一年，把真的找回來！在新的一年，大家來發一個願，我想和大家來修願力法門。

世界上有兩種力量是不可思議的，一個是業力，一個是願力。談到業力，所謂「假使百千劫，所造業不亡，因緣會遇時，果報還自受」從無始劫來，因貪瞋癡、嫉妒障礙、貢高我慢，所造的種種惡業，是不會沒有的，將來因緣成熟時，是逃不掉的，都要還果報，縱使父子相遇，誰也不能代受。幸好另外有一種力量——願力可以大過業力。在新的一年我們要用願力來轉業力。凡夫眾生是由業力來投胎，而諸佛菩薩是乘願再來。阿彌陀佛發四十八大願，成就西方極樂世界。藥師佛發十二大願，造就東方琉璃世界。宣化上人發十八大願，創立萬佛聖城和法界佛教總會，讓我們可以安心辦道修行。

願力像火車頭，可以載我們到達目的地。現在和大家分享一個佛陀前生的故事，有一次佛陀到一個國家，可是那國家的國王和人民都

躲遠遠的，不禮拜也不供養；而當目犍連尊者去時，那國家的國王和人民看到他都很歡喜，急忙上前去禮拜，且準備很多的東西供養。弟子們很奇怪，就問佛陀，這是何因緣？佛陀說：「因為目犍連前生在因地時，有一次上山，眼看一群蜜蜂要咬他，他就跟蜜蜂說：『你們不要咬我，等我成佛以後，我就來度你們，幫助你們離苦得樂。』而這個國家的國王和人民，就是當年那群蜜蜂轉世的，而我當時並沒有發願。」由這個故事可知，目犍連尊者在因地發願要度牠們，和牠們結善緣，所以得了善果。我們有時看到某人，感覺半句話都嫌太多，不想和他講話，這是往昔結不好的緣；而見到某人很歡喜，這是往昔有結好緣。

一年之計在於春，在這春天，我們要計劃在新的一年要做什麼？我們要立定志向，這就是發願。如果去年我們覺得有什麼不滿意，沒有什麼成就，在新的一年就要發願，今年要很快樂，要把去年做得不滿意的地方改善過來。我們常聽到happy new year，不只是新年happy，要年年happy，要月月happy，要日日happy，更要時時happy。不能光是發願，口頭上說

說，而要在日常生活中去實踐，讓我們 happy。如何做呢？首先要從外面的環境做起，問問自己是否買了太多東西？抽屜裏、櫃子裏塞滿的東西，可能半年或一年，乃至三年都沒有用到，現在要大掃除，把這些清理，不要讓這些東西做我們的主人，以前為了它們整天忙東忙西，去保養照顧，我們不是它們的奴隸。把生活變成簡單樸素，我們整個人就會覺得輕鬆自在。

把外面清除乾淨了，也要把內心的垃圾掃出去，內心的垃圾是什麼呢？就是貪瞋癡、嫉妒障礙、貢高我慢。宣公上人把三藏十二部經，濃縮成十五個字——不爭、不貪、不求、不自私、不自利、不妄語。我們把上人的六大法寶，拿到日常生活來用。常常問自己，是不是要求太多？東西只要夠用就好了。如果我們去實行真的東西，假的東西自然漸漸就會不在了，所謂「狂心若歇，歇即菩提」這就像手心手背一樣，只要一轉即是菩提。

天真活潑思無邪，你看小孩子很快樂，他們沒有什麼煩惱，一天到晚晚都很快樂，沒有這些人我之見，是非之心。所以希望大家在新的一年來發願，做一個輕鬆自在，快樂的學佛人，把真的找回來。

“To start the New Year, dress in new clothes and wear a new hat!” Children always live a new life with joy! Children are innocent and lively, and they don’t have evil thoughts. Children’s thoughts are very pure and simple, and once we were like that, too. However, now we’ve taken what is false for true; we’ve been lost for too long, with too many outflows. Let’s take this opportunity at the beginning of a new year to find our true nature! Let’s make a vow and cultivate the “Power of Vows Dharma Door” together.

There are two kinds of inconceivable powers in the world; one is the power of karma, and the other is the power of vows. As for karma, there is a saying “Even after hundreds and thousands of eons, our karma does not perish. When the causes and conditions ripen, we experience our retributions.” From beginningless eons, all the negative karma created by greed, anger, delusion, jealousy, and arrogance doesn’t disappear. When the causes and conditions ripen, there’s no way we can escape our retributions. Even parents and children can’t take on each other’s retributions. Fortunately, there is another power – the power of vows – that is stronger than the power of karma. In a new year, we should use the power of our vows to transform our karma. Ordinary people and all beings gain their rebirth based on their karma, but Buddhas and Bodhisattvas return to the Saha world due to their vows. Amitabha made forty-eight great vows and realized the Western Land of Ultimate Bliss. The Medicine Master Buddha made twelve great vows and attained the Eastern Land of Lapis Lazuli. The Venerable Master Hua made eighteen great vows and founded the Sagely City of Ten Thousand Buddhas and Dharma Realm Buddhist Association, so we can cultivate in accordance with the Way with peace of mind.

Vows are like the engine of a train; they can take us to our destination. Let

me share a story about the Buddha’s past lives with you. Once the Buddha went to a country, but the king and the people of the country hid from him and neither revered him nor made offerings to him. However, when the Venerable Mahamaudgalyayana got there, the king and the people of this country were very happy to see him. They hurriedly paid respect to him and prepared many things as offerings to him. The other disciples of the Buddha thought this was very strange and asked the Buddha about the causes of these two such different reactions. The Buddha told them, “In one of Mahamaudgalyayana’s past lives, he was in a mountain and saw a swarm of bees that wanted to sting him. He told these bees, ‘Please don’t sting me. When I become a Buddha, I will come and liberate you and help you to leave suffering and attain bliss.’ The king and people of this country are the bees from that time. But I did not make a vow such as this then.” From this story we can see that the Venerable Mahamaudgalyayana made a vow to liberate these living beings and created positive affinities with them, resulting in positive retribution. Sometimes we meet someone with whom we don’t even want to spend half a minute. This is because we created negative affinities with this person in the past. In contrast, when we are very happy to see someone, it’s because we created positive affinities with him in the past.

There is a saying, “Spring is the season for planning.” This spring, what plans should we make for this new year? We should be determined and make vows. If we were dissatisfied with something last year or felt we didn’t accomplish much, we should make a vow to be very happy this year and to improve anything we were dissatisfied with last year. We often hear people saying, “Happy New Year.” However, we shouldn’t be happy only in a new year. Rather, we should be happy

in every year, in every month, in every day, and in every moment. In order to be happy, we can’t just make a vow with our mouth only. We need to put our vow in practice in our daily life. How do we do this? First, we can start with our surroundings. We can ask ourselves whether we have bought too many things. If our drawers or closets are full of stuff that we haven’t used for half a year, a year, or three years, it’s time to do a major cleaning. Don’t let these things become our master. In the past, we were extremely busy the whole day maintaining and caring for our things, yet we should not be slaves to our possessions. When we simplify our lives, we will be relaxed, peaceful, and happy. After we clean up our outer world, we need to sweep away the garbage in our mind. What is the garbage in our mind? It is greed, anger, delusion, jealousy, and arrogance. The Venerable Master condensed the Tripitaka into these six principles – no fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying. Let’s use the Venerable Master’s six Dharma treasures in our daily life. It’s a good idea if we constantly ask ourselves whether we are seeking too much. Having what we need is enough. If we practice what is real, what is false will naturally and gradually disappear. It is said, “When the mad mind stops, Bodhi manifests.” Afflictions and Bodhi are like the palm and back of a hand, respectively. You only need to flip your hand over, and it’s Bodhi.

Children are innocent and lively and have no evil thoughts. They are happy all the time, with no worries, no thoughts of self-righteousness, and no discriminating minds. I hope everyone will make a vow in this new year to be a relaxed, peaceful and happy student of the Buddha, and find his or her true nature.