

## 兩個世界的味道 (續)

# The Taste of Two Worlds (continued)

摘自李炳南(1891-1986)老居士《兩個世界的味道》

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An Excerpt from *the Taste of Two Worlds* by Elder Upasaka Li Bing Nan (1891-1986)

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極樂世界的味道：

水際

極樂世界，隨地皆有池沼，這也自然是七寶堆成的，不必細講。池裏的水，卻有些特別，他的優點有八種，是值得稱道的：

一、澄淨的像琉璃一樣，不像此世的水渾濁。

二、清冷，不寒不熱，不像此世的水，熱時薰蒸，寒時結冰。

三、味道甘美，不像此世的水，有澀有鹹。

四、輕軟得像雲煙一樣，不像此世的水，有種強拒力。

五、光華潤澤，不像此世的水，黯然而無光。

### The Refreshing Waters of the Land of Ultimate Bliss (Amitabha's Pure Land)

The Land of Ultimate Bliss has ponds and pools everywhere. They are all made from the seven types of treasure (gold, silver, red pearl, carnelian, crystal, mother-of-pearl, and lapis lazuli). The waters within are special, for they are replete with the Eight Virtues:

1. It is as pure and clear as Lapis Lazuli, and not turbid like the waters of this world.
2. It is always refreshingly cool, neither hot nor cold, and will not steam or freeze like the waters of this world.
3. Its taste is always fresh and sweet, and not salty or astringent like the waters of this world often are.
4. It is as light and soft as a plume of incense smoke, and not full of pressure like the waters of this world.
5. It is always gleaming and resplendent, and not dark when

六、性極安和，不像此世的水，衝防破堤。

七、除飢解渴，不像此世的水，喝多了不但不飽，還要肚皮發脹。

八、飲了不但身體諸根得養，心裏也能增長善根。有這些好處，經中所以稱贊叫作「八功德水」。

這還不算奇，倘若你到這水裏去沐浴，能以隨著意思，想深就深，想淺就淺，想熱就熱，想涼就涼；更奇的是億萬人沐浴時，深淺涼熱，各隨各人的心理，皆能如意。

一池之水，卻有千差萬別的變化。而且這水流動起來，那種聲音，它會奏出種種的歌曲，發出各種的音樂。但是你若不喜歡聽時，它也就不響了。時時還放出種種的香氣，說甚麼蘭湯花露，那能比得上萬一？池底無有泥滓，鋪的是些細碎金砂，踏著其軟如棉。滿池中又生出了各色的蓮花，一朵花小的就有幾十里大，大的差不多都是幾百里。不獨清香撲鼻，那花的各色光明，卻好像雨後的虹霓，千條萬道的照耀虛空。哪裏還用得著日月星辰，燈燭電火？所以全世界是光明的，是清涼的；這樣的池水，稱它是寶池功德水，真是名副其實。

我輩濁世的人，不但沒有見過聽過，就讓你理想，恐怕也想不出這樣的奇妙。

## 淨業助行

你聽到這裏，或可說好好，這就回家去做。且慢，且慢！這只是說的「正行」；譬喻向前走，纔起了一隻腿。還有「助行」也是應辦的。不過話較多幾句，恐怕不易記憶，列一表出來，看了自然清楚。

### 淨業助行

(一) 孝養父母，奉事師長，慈心不殺，修十善業。

(二) 受持三歸，具足眾戒，不犯威儀。

(三) 發菩提心，深信因果，讀誦大乘，勸進行者。

without light like the waters of this world.

6. It is always harmonious and safe, never like the dam bursting torrents of this world.

7. It both quenches thirst and alleviates hunger, unlike the waters of this world, which if you drink a lot, not only doesn't fill you up, but also makes your belly bloated.

8. Not only does it nourish the body, it also grows the roots of goodness of the mind as well.

It is because of these eight meritorious advantages that these waters are called the Waters of Eight Virtues in the Sutras. But its wonder does not stop here. If you wish to bathe in these waters, the depth and temperature will adjust to your liking by itself. One pond of water can transform myriad times, and whenever it flows or ripples, it exudes unmatched fragrances and emanates soothingly mellifluous sounds that come and go on demand. The bottom of the ponds have no mud, and are lined instead with layers of fine golden sand as soft as cotton. The ponds are filled with giant lotuses exuding myriad aromas; vivid, gleaming and colorful like rainbows and have a resplendence surpassing that of the sun, moon and stars. The whole Buddha-land is radiant without limit, and always blissfully cool. Such pools of water are aptly named as Waters of Eight Virtues. Until now, it is likely we have not only never seen such wonder, but couldn't even have imagined it as well.

## Pure Supporting Karmas

Having read this far, and now understanding the pains of the Samsara, one naturally will vow for rebirth in the Pure Land and recite the name of Amitabha. However, that is only the principal practice, and needs to be supported by auxiliary practice. Auxiliary practice refers to the Three Blessed Methods for Purifying Karma:

### The Three Purifications of Karma—

(1) Filial Piety, Respecting Teachers/Elders, Merciful Kindness, Practicing the Ten Good Deeds.

(2) Taking the Three Refuges, Observing all Precepts, Never violating Awesome Departments.

前邊說過，「正行」是起了一隻腿，若再按著這表去做，是又起了一隻腿，這樣纔能向前進，向前進就步步踏入極樂世界了。料想有人說，這卻麻煩，雖說是三條，若細分析，卻共有十一句。那一句都不簡單，不但不容易做，連這些話看了也不明白。

諸位不必煩惱，要知凡事，都有一箇重心，只能先把他抓住，就是成功一半了，其餘的不妨後來再說。如能件件都辦，固然很好，就是不能辦，已經是兩腿都向前進了。

這三條裏，「發菩提心」就是重心。意義是了覺一切眾生，皆是平等一體，決不應存損他利己的心。這理是損他就是損己，利他正是利己。了覺這一原理，凡是有害對方的事，統不能做。

反過來說，凡是有益社會國家，甚或一個人，一箇小動物，不問事大事小，就要勤懇的去做，無時間、無空間、無限度的去做，不求利、不求名、不求地位的去做，更不怕辛苦、不怕疲倦、不怕阻礙、不怕犧牲的去做。誓要把社會莊嚴成極樂世界，把一切眾生都勸化成萬德萬能、福慧無量的阿彌陀佛。

哎呀！這不很難嗎？不，只要存此大心，發此大願，心身二力決不懈怠，先向一箇角落，或向一二人身上做起，有進無退，一直繼續的往下發展，就合了這箇條件。這是佛家的真精神，是得要把握住這一重心的！

事是說清楚了，「正行」「助行」也都聽明白了，就請大家去實行。光陰是很快的，壽命是很短的，過一天少一天。要在不落雨的時候造屋，要在未受渴的時候掘井；若是時機一去，再想修行，再想做好事，怕是來不及了。真正聰明的人，也用不著再絮煩了，料想可能大徹大悟的。敬祝讀者前途光明無量！珍重，珍重！❀

(3) Vowing for Bodhi, Faith in Karma, Reciting the Mahayana Sutras, Sharing the Dharma.

The principal practice is like the first forward step, and the auxiliary practice is the second stride. Only with both legs moving can one walk towards the goal. While the auxiliary practice may appear complicated to implement at first, being both numerous and of a broad scope, it is actually quite easy to approach and understand. For all things have a core element, and by identifying the core element, half the success is already attained, and progress is made even if one cannot perfect the rest.

Of these precepts, "Vowing for Bodhi" is the most important as it embodies the fact that all sentient beings are equal and interdependent. Thus, any thoughts of benefiting oneself at another's expense ought to be eliminated. To hurt another is to hurt oneself; to benefit another is to benefit oneself. Understanding this key principle, one ought to refrain from even the smallest act of selfishness or evil. Moreover, any act or deed that benefits society, or even just one person, or one small critter, must be done. And done with sincerity, without concern whether it is large or small, without limit, without constraint by time, place or occasion, and without designs for personal ascendance. Done without fearing hardship, toil, opposition, and sacrifice. Vow to adorn and transform the world into the Land of Ultimate Bliss, to elevate sentient beings to become replete with myriad virtues, abilities, blessings and wisdom, just like Amitabha.

As lofty as this sounds, it is perfectly attainable by all. As long as one harbors this great resolve and vow, one's mind and body will not be slothful. By starting from one corner, beginning with just one or two persons, advancing and never retreating, continuing ever onwards, one fulfills the requirements. This is the spirit of Buddhism, this is the heart that must be kept.

As the matter is now clear, and both the principal and auxiliary practice have been explained, it is time to implement them in life. For time flies, life is short, and our days are numbered. Shelter must be built before the storm; wells must be dug before the drought. If the opportunity is allowed to slip, then even if one then wants to cultivate and do good, it'll be too late. Those who are wise will waver no more, and perfect enlightenment is within their grasp. May all readers have a bright and cherishable future! Take good care of yourself. ❀