

## 如何解決人我問題

《摘自星雲法語》

世間最難解決的問題，就是人我的問題。凡事有你有我，問題就顯得複雜。如何解決人生的問題呢？我提出十句修行的口訣：

- 一、一修人我不計較：一個不會與人斤斤計較的人，別人必然喜歡與他為伍；反之，凡事唯恐自己吃虧，處處用心防範別人的人，別人同樣會防範他，所以要獲得人和，首先要修「不計較」的心。
- 二、二修彼此不比較：俗話說：「人比人氣死人。」凡事喜歡與人比較，只有徒增苦惱，須知世間事永遠「比上不足下有餘」，因此，能有「不比較」的心，便能知足常樂。
- 三、三修處事有禮貌：有句話說：「佛法在恭敬中求。」其實不只是學佛，我們不管作任何事情，如果能以謙卑的心，虛心求教，別人必然樂於指導，因此在恭敬中可以得到人緣，得到友誼，得到幫助。
- 四、四修見人要微笑：微笑是世界上最美麗的語言，也是人與人最好的溝通橋樑，時常以笑臉迎人的人，必是最有人緣的人。
- 五、五修吃虧不要緊：人要學習吃虧，吃虧一時，卻能得到永久的心安，吃虧便是福。
- 六、六修待人要厚道：一個「嚴以律己，寬以待人」的人，凡事寧願自己吃虧，但是卻能獲得別人的尊敬，所以我們待人要厚道。
- 七、七修心內無煩惱：自己內心沒有貪欲，沒有瞋恨，沒有邪見，沒有傲慢，就不會有煩惱。
- 八、八修口中多說好：釋迦牟尼佛之所以比彌勒菩薩早成佛道，是因為他修讚歎法門。所以我們不要吝嗇與人讚美，開口說好話，不但是一種無上的布施，也是圓融人際關係的潤滑劑。
- 九、九修所交皆君子：所謂「近朱者赤，近墨者黑」，慎選朋友，與君子相交，會減少很多人我的煩憂。
- 十、十修大家成佛道：四弘誓願中說「眾生無邊誓願度」，這也就是希望大家一起成聖、成賢，一起共成佛道。發這種大願的人，已把眾生融為一體，還會有什麼人我問題呢？

所以，解決人我問題的修行之道是：

- 一、一修人我不計較。
- 二、二修彼此不比較。
- 三、三修處事有禮貌。
- 四、四修見人要微笑。
- 五、五修吃虧不要緊。
- 六、六修待人要厚道。
- 七、七修心內無煩惱。
- 八、八修口中多說好。
- 九、九修所交皆君子。
- 十、十修大家成佛道。



## 《星雲禪話》人頭落地

有一天，龍牙居遁禪師對德山宣鑑禪師說：「假如我現在手中有一把鋒利無比的寶劍，我就把你的頭砍下來。您覺得如何呢？」

德山宣鑑禪師一聽，立即伸長了脖子，說：「你砍吧！你砍吧！」

龍牙居遁禪師聽他這麼回答，高興地說：「你的頭已經被我砍下來了！」

德山宣鑑禪師聞言，只是哈哈一笑。

這件事情過後不久，龍牙居遁禪師去參訪洞山良价禪師，並且將自己與德山宣鑑禪師這一段對話的經過，說給洞山良价禪師聽。

洞山良价禪師靜靜地聽完他的敘述，終於開口問他：「當時，德山宣鑑禪師說了些什麼？」

龍牙居遁禪師答：「他沒有說什麼。」

洞山良价禪師說：「你不可說他沒有說什麼，其實，德山宣鑑的頭沒被你砍下，倒是你龍牙居遁的頭，已經被他給砍下來了。」

龍牙居遁禪師忍不住辯解：「我的頭還在啊！」

洞山良价禪師說：「那麼，你將德山宣鑑被砍下來的頭拿給我看看！」

龍牙居遁禪師直到這個時候，才終於真正大徹大悟。

龍牙居遁禪師要以寶劍砍下德山宣鑑禪師的頭，說明他已有忘卻對方的意念，但是洞山禪師卻提醒他，其實他反被德山給砍下頭了，龍牙居遁禪師頭還在，說明了他粘著猶在，尚未斬斷對自己的執著。

禪要我們「空諸所有」，但並不是否定所有，而是將賓主對待一如，把自他圓融一體。一旦接觸到禪心中道平等的超越境界，則是非虛妄的世界自然就會粉碎。



## Celebration of Buddha's Birthday

Sakyamuni Buddha, the founder of Buddhism, was born on April 8th, 623 B.C.E. in northern India as Prince Siddhartha. Auspicious signs surrounded the Prince's birth, who with one hand pointed towards the sky and the other towards earth proclaimed: "In heaven and on earth, I am the Supreme One." Meaning his last birth in the human world was for the purpose of becoming the Buddha, the Awakened One, to be the saviour of all sentient beings.

When we come together to celebrate the "Buddha's Day", we are celebrating the timeless and universality of Buddha's teachings. Teachings that foster compassion and joyfulness, encourage freedom of thought and recognize the dignity and potential of the human mind, which are as relevant today as they were 2,500 years ago. Please come and join us for this auspicious event on May 16th, 2010.

## Taking Advantage of the Good and Fearing the Evil

- by Venerable Master Hsing Yun

There are both kind and evil people in the world, just as there are both good and bad deeds. When kind people do good deeds, others find it easy to take advantage of them. But when evil people do bad deeds, they often have the power to subdue others. In reality, "When one is kind, others take advantage of him, but the heavens will not. When one is evil, people are afraid of him, but the heavens are not." There is also a popular verse that goes, "Good deeds stand tall like a green pine, while evil deeds bloom like flowers. It seems the pine is not as brilliant as the flowers. But when the frost comes, the pine will still stand tall, while the flowers wither and can be seen no more."

When kind people do good deeds, they may be harassed and hindered. But, this is only temporary because the righteous will prevail in the end. When evil people do bad deeds, some may help and follow them out of fear. This is also temporary, because when their acts catch up with them, they will ultimately fail. A scholar of the Ming Dynasty once said, "Those who do good are like orchids, you do not see them grow, but bit by bit, they come to full blossom. Evil can be compared to a grindstone. When we use a grindstone everyday we do not see it getting used up, until one day we realize it has become much smaller." So do we want to be fragrant orchids or a grindstone?

Sometimes when people do good, they are met with calamities. And, sometimes when people do evil, they enjoy fame and fortune. But, "Good begets good and evil begets evil. It is only a matter of time for the effect to manifest." From the many examples through

out history, it is evident that individuals who commit war crimes subsequently receive their respective "effect." Consider the following story:

Once, a vicious person wanted to cross a river but he discovered that the bridge was washed away. He took a large statue of the deity from the local shrine and stepped on it to go across the water. On seeing this, a kind person was shocked and shouted, "What a crime! How could any-one desecrate a statue of the deity in this manner?" He quickly carried the statue back to the shrine and honored it by offering flowers, fruit, and incense. At this point, the statue spoke to the man, asking him to make a donation. The man retorted, "The evil man ruined you and you did not blame him. But I saved you, and you ask me for a donation?"

The statue explained, "Because he is a vicious man, I don't want to have anything to do with him. You are a kind person, so of course I will ask you to do kind deeds."

In doing good deeds, we need to fortify ourselves and have right views. Doing good deeds may appear to be disadvantageous for us, at least at first, but in the end, benevolence will triumph. We should not belittle small acts as being insignificant. There have been numerous examples where even by saving small animals, they return the favor by rescuing those humans who once showed them kindness. Do not worry about getting good results immediately; for be it good or evil, cause and effect never fails.

## Upcoming Events Highlight:

4/04/2010, Sunday 9:30am

QingMing Festival Chanting Service

5/09/2010, Sunday 10:00am

Mother's Day Daddy Cooking Contest

5/16/2009, Sunday 10:00am

Buddha's Birthday Celebration

Mother's Day Carnival Celebration

Dharma



## 佛光茶根譚

-星雲大師-

受戒容易守戒難，發心容易恆心難，忍苦容易忍氣難，尊上容易尊下難。