

我學佛以來的一些體會

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各位法師、各位同修道友，大家好！

Greetings to all Dharma Masters and fellow cultivators, Amitabha!

弟子王燁，法名親慈。今天很有幸在這裡和大家結個法緣，分享一下我學佛以來的一些體會。

My name is **Wang Ye**, Dharma name **Qin Ci**. I feel truly honored today to establish a Dharma connection with everyone here and to share some of my reflections on learning and practicing the Buddha's teachings.

我是一名佛教初學者，去年 9 月才皈依。但其實，在我很小的時候，就已經對宣化上人很熟悉了。因為我的媽媽和姥姥都非常信奉上人，家裡的小佛堂除了佛菩薩以外，也供奉著上人的法相。我媽媽常年聽法總的講座，上人的開示也經常在家裡播放。所以對我來說，上人既莊嚴又親切，一直像一位在身邊的長輩。

I am a beginner in Buddhism, having taken refuge in the Triple Jewel only in September of last year. However, I have actually been familiar with Venerable Master Hsuan Hua since I was very young. Both my mother and grandmother are devoted followers of the Master. In our family's small shrine, alongside images of Buddhas and Bodhisattvas, there has always been a photo of the Venerable Master. My mother regularly listens to Dharma talks from the Dharma Realm Buddhist Association, and the Master's instructional talks would often be played at home. So for me, the Master felt both majestic and close—like a revered elder who was always nearby.



去年我第一次來到金佛寺，就被這裡的莊嚴氣氛和溫暖氛圍打動了。法師們好慈悲好智慧，師兄們也非常有耐心，幫我瞭解道場規矩，讓我一下子就喜歡上這裡了。特別幸運的是，當時剛好趕上金佛寺的 40 周年慶典，我就在這樣的因緣下，正式皈依三寶。

The first time I visited Gold Buddha Monastery, I was deeply touched by its dignified atmosphere and warm environment. The Dharma Masters here are so compassionate and wise, and the lay practitioners were also very patient in helping me understand the monastery's etiquette and practices. I immediately felt a deep affinity for this place. I was especially fortunate to attend the Monastery's 40th Anniversary Celebration at that time, and under such auspicious conditions, I formally took refuge in the Triple Jewel.



(一)

信佛之後，我最大的改變就是不太容易生氣了。以前我總覺得發脾氣是生理本能，像打噴嚏一樣是控制不了的。別人惹我，我就得反擊，不然不是吃虧了嗎？而且，壓抑脾氣還會生病。但學了佛以後，我明白了一切都是因緣和合。遇到什麼人、什麼事，都是前世今生的業力果報。我的責任，是修正自己的行為，精進修行，種下好的因緣。忍辱是六度之一，也許那些讓我生氣的人，或許正是來幫助我修行的「菩薩」呢。奇妙的是，懂了這些以後，我真的不太生氣了。就算遇到很不順的事，也懂得時時觀照自己的內心，即便生氣也最多只會氣一天。我相信這是佛法加持的力量。



Since believing in the Buddha, the biggest change I've experienced is that I no longer get angry so easily. I used to think that losing my temper was a physiological reflex, like sneezing—something I couldn't control. If someone provoked me, I felt I had to retaliate, or else I'd be at a disadvantage. I also believed that suppressing anger would cause illness. But after studying the Dharma, I came to understand that everything arises from causes and conditions. The people and situations we encounter are all karmic results from this life and past lives. My responsibility is to correct my own conduct, cultivate diligently, and plant wholesome causes for the future. *Kṣānti*, or patience, is one of the Six Pāramitās. Perhaps those who make me angry are actually “Bodhisattvas” helping me to cultivate. Strangely enough, after realizing this, I truly began to lose my temper less frequently. Even when faced with difficult circumstances, I learned to observe my own mind. And even if I do become angry, it usually lasts no more than a day. I believe this is the power of the Buddha Dharma and its blessings.

(二)

還記得我第一次來金佛寺時，正好碰上地藏法會，就跟著大家一起念《地藏經》。那時是我第一次讀《地藏經》，連字句都唸不順，但卻感受到佛音好美，讓人心生歡喜，就像做了一次心靈的 spa（心靈的提升）。於是我請了一本地藏經，回家經常讀誦。讀著讀著，就被地藏王菩薩的大願和孝心感動了。他在無數的前世中都為母親發願，希望母親脫離地獄。後來，他又把所有眾生都當成母親一樣救度。

I still remember that my first visit to Gold Buddha Monastery coincided with a *Kṣitigarbha* Dharma Assembly. I joined everyone in reciting the *Sutra of the Past Vows of Earth Store*

Bodhisattva. It was my first time reading this sutra, and I stumbled through the words, but I was immediately moved by the beauty of the Dharma sounds. It was like giving my heart a spiritual spa. So I brought a copy of the *Kṣitigarbha Sutra* home and began reciting it regularly. Over time, I was deeply touched by Earth Store Bodhisattva's great vows and profound filial piety. In countless past lives, he vowed to rescue his mother from the hell realms. Later, he extended this vow to all sentient beings, treating them as if they were his own mother.

這種大慈大悲讓我特別感動，也讓我開始反省，自己以前對父母是不是不夠恭敬。現在我經常為父母念經、迴向。說來奇怪，去年過年回國，我發現以前脾氣特別大的爸爸，忽然變得溫和了很多，整個人就像換了一個似的。他以前是堅定的無神論者，但這次竟然說話間有了對佛法的認同。讓我更相信，只要自己真心修行，是會感召到家人的。

This great compassion deeply moved me and led me to reflect on whether I had truly shown enough respect to my own parents. Now I often dedicate recitations for my parents. Interestingly, when I returned to China during the Lunar New Year last year, I noticed that my father—who used to have a fiery temper—had become much more gentle, almost like a different person. He had always been a staunch atheist, but now he was even expressing some agreement with Buddhist principles. This made me believe even more strongly that when we sincerely cultivate, we naturally influence those around us.

同時，我也觀照自己能夠像地藏王菩薩一樣，盡可能的去幫他人。我想這也是學佛的最終目的，不是為了自己求福報，而是為大眾積功德、廣種福田。去除我執我相，自利利他，希望更多的人解脫出娑婆世界。如果我們自己都修行好，不入地獄，地獄自然就空掉了。



At the same time, I also reflect on how I can follow in the footsteps of Earth Store Bodhisattva—doing my best to help others. I believe this is the ultimate goal of Buddhist practice—not just to seek blessings for oneself, but to accumulate merit for the benefit of all beings, and to widely plant the seeds of virtue. Letting go of ego and attachment to self, benefiting both self and others, and helping more people to be liberated from the Saha World. If we each cultivate well and do not fall into the hell realms, then hell will naturally be empty.

(三)

前段時間讀上人開示的《普賢行願品淺釋》，其中讀到一句大受震撼。那就是「**眾生會拜佛，佛也會拜眾生**」。眾生會拜佛，很容易理解，佛是至高無上的覺者，帶領我們修行脫離苦海，我們當然要去禮拜他。但是，佛為什麼還要拜眾生呢？我百思不得其解。上人開示道：「佛不是居高臨下地被人膜拜，而是以極大的慈悲和恭敬心，看到眾生未來皆可成佛，故也合掌禮拜眾生。」

Recently, I read Venerable Master Hsuan Hua's commentary on the *Chapter on the Practices and Vows of Samantabhadra Bodhisattva*, and was deeply struck by one sentence:

“Sentient beings bow to the Buddhas, and the Buddhas bow to sentient beings.”

It's easy to understand why sentient beings bow to Buddhas: the Buddhas are supremely awakened beings who guide us across the sea of suffering, and of course we pay them homage. But why would Buddhas bow to sentient beings? I was perplexed. Venerable Master explained: “The Buddha does not condescendingly accept worship from others. With great compassion and utmost respect, the Buddha sees the potential in all sentient beings to become Buddhas themselves. Thus, he joins his palms and bows to them.”

原來，佛陀用極大的慈悲心提醒著眾生，我們每個人心中其實都**蘊藏著佛性**，都具有可以**成佛的潛質**，只要我們依教奉行、如法修行，都有可能成佛。同時，上人也通過這句話，提醒我們在修行過程中，應當以**平等心**對待一切眾生，尊重他人，也尊重自己**內在的佛性**。

It turns out, the Buddha, with boundless compassion, is reminding all of us that the Buddha-nature lies within us. We all possess the potential for enlightenment. As long as we follow the teachings and cultivate accordingly, we can all attain Buddhahood. At the same time, this sentence reminds us that in our cultivation, we must treat all beings with equality, respecting others and respecting the Buddha-nature within ourselves.

思考到這些，我深深的體會到佛法就是教人去做一個有德行的人。不是做表面功夫，而是深深的對每一個生命體充滿尊敬，在「**眾生平等**」的覺悟中生起真正的慈悲心。

Reflecting on this, I came to realize that the Dharma teaches us to become virtuous beings—not in appearance, but by sincerely respecting every living being. True compassion arises when we awaken to the truth of *equality among all beings*.

(四)

上週五晚上，我參加了恒懿法師講解《大乘百法明門論》。當時有一位師兄提問：「我們的業力，究竟是可以徹底清除，還是最終會帶業往生？」懿法師開示說：「除了開悟，否則都會帶業往生。但如果我們能往生到一個好的地方，比如西方極樂世界，那麼這些業的種子雖然還在，卻不會再生根發芽。」

Last Friday evening, I attended Dharma Master Heng Yi's lecture on *The Treatise on the Hundred Dharmas According to the Mahayana*. One fellow practitioner asked, "Can karmic obstructions be completely eliminated, or will we ultimately carry karma with us when we are reborn?" Dharma Master responded: "Unless one is fully enlightened, one will carry karma into the next life. However, if one is reborn in a pure realm such as the Western Pure Land, then even though the karmic seeds remain, they will no longer take root or sprout."

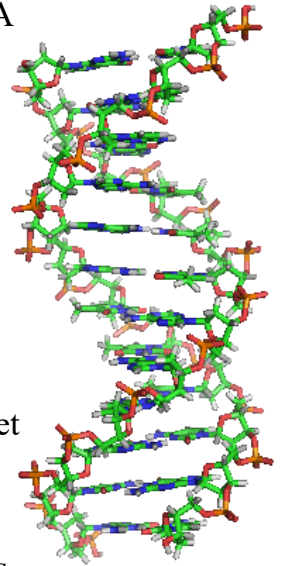
聽到這裡，我立刻聯想到我的專業背景——生物學。從生物學的角度來看，每個人的身體裡都攜帶著一套獨特的密碼——DNA (deoxyribonucleic acid)，它決定了我們的生老病死、性格、甚至某些行為傾向。而在這套密碼中，其實每個人天生都攜帶著一些「癌症基因」。這些基因是無法徹底清除的，就像種子一樣，會伴隨我們一生。但會不會發病，還得看我們怎麼生活。如果我們經常熬夜、抽菸、飲酒，或者長期情緒壓抑，那這些「種子」就有可能被啟動。但如果我們注意飲食健康、保持好情緒、生活有規律，就算帶著「癌基因」，也不一定會生病。

Upon hearing this, I immediately thought of my academic background in biology. From a biological perspective, each person carries a unique set of genetic codes—DNA—which determines our physical appearance, aging process, personality traits, and even certain behavioral tendencies. Among these codes, everyone carries certain *cancer-related genes*. These genes cannot be completely removed. They are like seeds—always present throughout life. Whether they manifest depends on how we live. If we stay up late, smoke, drink, or suffer long-term emotional stress, these “seeds” may be activated. But if we maintain a healthy lifestyle, eat well, and cultivate emotional well-being, then even with such genes, we may never develop illness.

佛法何嘗不是如此？我們雖然帶著業力的種子而來，但只要我們常常**觀照自心、持守正念**，不給「惡種子」生根發芽的土壤，即使帶業，也能清淨修行，甚至成佛。

Isn't this just like the teachings of the Buddha? Though we come into this life carrying karmic seeds, as long as we remain mindful and uphold right thoughts, we do not provide the conditions for those seeds to sprout. Even while carrying karma, we can still cultivate purity, and even attain Buddhahood.

佛教實在是一門極其科學、但又遠遠超越科學的智慧之學。就以 DNA 為例，它只是由四種不同的鹼基分子依序排列而成；而這些分子又由原子組成；而原子又可以分為更細小的粒子等等。我們甚至可以設想：如果我們的觀察視角無限縮小，小到粒子的大小，再去觀察身邊的人事物。便會發現，我們其實是「空的」——只是由無數原子堆積而成，彼此之間空隙極大，只是藉由能量和力的關係「看起來」像一個堅實的存在。我們與桌椅板凳、石頭水流在本質上沒有不同。



Buddhism is truly a profound wisdom tradition—scientific in many ways, yet vastly surpassing the limits of science. Take DNA as an example: it is composed of four basic nucleotides arranged in sequences; these molecules are made of atoms, and atoms can be further divided into subatomic particles.

If we imagine shrinking our perspective to the scale of these particles, we would discover that everything is essentially “empty”—what seems solid is just atoms with large spaces between them, held together by energy and force.

那麼，是什麼讓一些原子組成了桌椅，而另一些原子卻組成了會思考、會感受的「人」？科學目前尚無法解釋，而佛法卻早已指出——這是「**識**」的作用，是「**因緣和合**」的顯現。想到這裡，我忽然對「**空性**」有了更深一層的體會。佛說一切法皆空，空，並不是說什麼都沒有，而是說一切沒有恆常不變的自性。正因為「無自性」，我們才有轉變的空間，才有修行、改變命運的可能。就像基因可以透過生活方式來調整，業力也可以透過修行來轉化。

What then, differentiates the atoms that form a table from the atoms that form a sentient being capable of thought and emotion? Science cannot yet fully explain this, but Buddhism already has: it is the function of *consciousness* (*vijñāna*), the manifestation of causes and conditions (*pratītyasamutpāda*). With this realization, I gained a deeper understanding of *emptiness* (*śūnyatā*). The Buddha taught that all dharmas are empty—not that nothing

exists, but that everything lacks an inherent, unchanging self-nature. Precisely because things are without self-nature, transformation is possible. Just as lifestyle can regulate our genes, spiritual practice can transform our karma.

今天的分享，只是一個初學者的一點淺見，道理理解得可能還不夠深，希望各位法師多多慈悲指點。我雖然做不到六祖那樣的頓悟，但願意像神秀大師說的那樣：「時時勤拂拭」。

Today's sharing is just the humble reflection of a beginner. My understanding of the teachings may still be superficial, and I sincerely invite the Dharma Masters to kindly offer further guidance. Although I cannot attain sudden enlightenment like the Sixth Patriarch, I aspire to follow the example of Master Shenxiu, who said:

“At all times diligently wipe it clean.”

最後，我想把自己寫的一首小偈送給大家：

Finally, I would like to share a short verse I wrote with you all:



「生死一炷香，靜中生萬象；

萬象皆是病，一念化真常。」

**“One stick of incense spans life and death;
In stillness, myriad phenomena arise.
All phenomena are but afflictions;
One mindful thought transforms them to
true permanence.”**

感恩三寶，感恩道場，感恩大家聆聽！

阿彌陀佛！

With heartfelt gratitude to the Triple Jewel, to the monastery, and to everyone here for listening.

Namo Amitabha Buddha.