



# 魔與佛不能相提並論

## Do Not Speak of Buddhas and Demons as Being the Same

宣公上人開示 A DHARMA TALK GIVEN BY THE VENERABLE MASTER HUA

常喜樂 英譯 ENGLISH TRANSLATION BY CHANG XI LE

按：明朝蓮池大師，出家之後，遍訪名師。後入京師，參偏融、笑巖二大老，皆為禪宗碩德。師蒙二老開發，後路過東昌，聞鼓聲忽有覺悟，作偈曰：

二十年前事可疑  
三千里外遇何奇  
焚香擲戟渾如夢  
魔佛空爭是與非

我們無論讀經或閱論，必定要用智慧來判別是非，切忌用心、意、識來猜測。心、意、識只會騙人，此三者有極大的迷惑力，令人是非不辨、事理不明、黑白倒置、混淆不清。某些理論，乍聽上去好像有道理，智者一目了然，無知者就被其蒙蔽，聽得津津有味。

有些人以盲引盲，並非故意，而是他自己沒明白，所以把旁人引入歧途，結果得不到好處。所以不可輕立意見，若在根本問題上生出謬解，所謂「毫釐之差，天淵之別。」甚至把整個世界弄得如水土和泥，黯然而無光了。

所以我們對於原則上的理論，一定要有明確的認識。如果單憑心、意、識的臆斷，妄自批評，隨意褒貶，就是捨佛入魔，這是大大不可的。

*Note: After leaving the home life, Great Master Lian-Chi of the Ming dynasty travelled around and visited eminent masters. Later he went to the capital to pay his respects to the two great Elder Masters Pian-Rong and Xiao-Yan, who were known in the Chan school for their lofty virtue. Being inspired, the Master became enlightened upon hearing a drum as he was passing by Dongchang. He composed this verse:*

*This matter has been a question for twenty years.  
Three thousand miles away, I encountered the unusual.  
Burning incense and throwing lances are like illusory dreams.  
I have argued in vain about right and wrong, about Buddhas and demons.*

When we read or study the sutras or shastras, we must use our wisdom to distinguish right from wrong; we cannot use our mind, intellect or consciousness. These three things, mind, intellect, and consciousness, deceive people. They not only confuse people, but also cause confusion about what is right and what is wrong so that one does not understand specific situations or their underlying principles. Some theories seem logical when we first hear them. However, when people with wisdom listen to them, they know that deluded people who enjoy such talk are being cheated.

Some people, who are like the blind leading the blind, do not act this way intentionally. They themselves do not understand the principles thoroughly. As a result, they lead people astray and gain no benefit. Therefore, we should not casually establish our own opinions or create erroneous theories about the root of the problem. It is said: "A hair's breadth mistake can become the difference between the sky and the abyss." It could even flip the world upside down and cause it to be gloomy and dark.

So, we must have a correct and clear understanding of theories and principles. If we only guess, criticize or praise certain things with our mind, intellect or consciousness, this is the same as renouncing the Buddha to enter demonic states. Such behavior is impermissible.



就拿佛與魔的問題來講，不可以跟隨某些人的謬論，說：「魔佛如一，二而不二。」佛教徒不能像魔一樣，否則人不需要信佛，盡信魔的狂語就好了！有人說：「魔是反面幫助我們的善知識。」這是本著慈悲為懷而說的，這也是一種自我安慰，用來哄一哄心裏的小孩，教他不要瞋心太重。

這種講法是爲了調解其中的紛爭及怨害，因爲不願與魔起對待，把他視之如敵人。如果說魔是反面來幫助人，那他屢屢一口就把人吞了，或者當場置人於死地，這又怎麼算得上「幫助」呢？

所以我們要抓緊根本立場，時刻提起正念。一旦生出貪心，或貪快、貪神通、貪速效、貪靈感，魔便乘虛而入。有些人很聰明，但爲什麼有時也會魔裏魔氣？就是因爲他對根本原則沒有認識清楚；如果把根本弄清楚，魔的咒也不靈了。我們不用念咒，只要不爭、不貪、不求、不自私、不自利、不妄語，魔是沒法子鑽進來的。我多年學佛的結論：最大的受用，就是這六大宗旨。

佛法並不是高談闊論，談玄說妙；更不是妄言禍福，占卜吉凶等流。世界上能未卜先知的人不知多少，這是跑江湖的技倆，好講神通，妖言惑眾，都是在賣膏藥。

這些人的確能知過去未來，譬如他對你說：「我知道明天會有什麼人來見你，說話又如何如何…。」或者說：「你從前做過些什麼事情，我都一清二楚…。」但是他們都有漏洞，或者不斷淫欲，或者好財，或者騙色，這是魔的境界。如果有鬥爭心、貪心、求名求利，專搞個人宣傳或個人崇拜，而且又自私自利，不講真話，當知這人是魔的境界。

所以當蓮池大師參訪偏融、笑巖二老時，二老都告誡他：「出家辦道是爲了生死大事，不可以爲名利所累！」當時在場

In speaking of the Buddhas and the demons, you must not accept certain people's absurd statement that "Buddhas and demons are the same. They look different but are the same." We Buddhists should not act like demons and believe this crazy talk. If this were true, then it would be pointless for people to believe in Buddhism. Some say, "Demons are good advisors who help us in the opposite way." Such talk is based on compassion and is spoken to comfort and calm children so that they do not give rise to hatred. It is spoken to alleviate the disputes and animosity we might have so that we do not treat demons as enemies with a confrontational attitude. If we say that the demons help cultivators in the opposite way, how are we going to explain the incidents where demons swallow cultivators or cause their deaths? How could we qualify such actions as being helpful?

Hence, we must be firm about where we stand with respect to the fundamental principles, and bring forth proper thoughts at all times. As soon as we become greedy for speed, psychic powers, quick results or spiritual responses, the demons will take advantage of our weakness. Some people are very smart, so why do they sometimes talk demonically? It is because they do not have a clear understanding of the fundamental principles. If you comprehend the essentials, the demons' mantras will no longer work. We do not have to recite mantras as long as we do not fight, are not greedy, do not seek, are not selfish, do not pursue personal advantage and do not lie, thus leaving no room for the demons to get us. The conclusion that I've reached from studying Buddhism for so many years is that the most beneficial practice is to follow these Six Great Principles.

The Buddhadharma is not about profound theories, deep talk or abstruse and wonderful sayings. Nor is it about false words about blessings and disasters, or predictions of misfortunes or prosperity. There are many people who can predict events before they take place. However, these are just the skills of experienced con-men obsessed with talking about spiritual penetrations, who confuse people with deviant words; all these behaviors are just boastful claims – nonsense and useless.

These people may know about the past and the future. For example, someone may tell you: "I know so and so will visit you and say such and such," or he might say, "you did such and such in the past and I know exactly what you did." However, people who say such things all have outflows such as lust, greed for money or cheating for lust. All these behaviors are the demons' states. If a person fights, is greedy, seeks for fame or benefits or promotes himself and idol-worshiping, as well as being selfish, pursuing personal advantage and lying, you must know that this person is under the influence of demonic states.

When the Great Master Lian-Chi (Lotus Pond) visited the two Venerable Masters Rong and Xiao-Yan, both masters told him, "The sole purpose of leaving the home life is to end birth and death. Do not be burdened and tempted by fame and gain." At that time, other scholars were also present at the lecture; however, they did not take this hint seriously. Great Master Lian-



也有其他參學的人，他們對這些啓示毫不在乎，唯獨蓮池大師卻深得受用，大有啓發。所以他離開京師，行至東昌，便豁然開悟，而說出以上的偈頌。

其實這四句偈是次要，最重要的一句，就是不要搞名搞利，才是整個公案的主要關鍵。

不要以為蓮池大師在東昌才忽然開悟，他由一開始便已一步一步地邁向開悟之路。到了偏融、笑巖二老之前，被他們來一個當頭棒喝，便豁然大悟。出家後不耽著名利，這是最有效的咒，能戰勝一切魔軍。且看他的偈文說：

「二十年前事可疑」，這件生死大事，使蓮池大師困惑很久。因為尚未明白，所以要出外參訪，求善知識解決疑團。

「三千里外遇何奇」，行跡遍及三千里，等後來到了東昌，頓然開悟，這是多麼奇妙，頓然把執著粉碎了！

「焚香擲戟渾如夢」，焚香供佛是好事；與魔軍擲戟作戰，這是壞事。擲戟，也可以說是放下武器，就是不再鬥爭。這一切都像做夢呢！為什麼像做夢，因為還未徹底明白。

「魔佛空爭是與非」，現在他明白了，從前總在虛妄是非上用功夫，都是枉費心機！蓮池大師並沒有說「佛魔一如」，魔是魔，佛是佛，兩者互不相涉，有什麼是非可爭呢？以前辯論是非，都是虛妄不實，你想把魔降伏，一定要有點真功夫，這不是單憑口頭禪能做到的。

再說一層，無魔不顯佛，無佛不顯魔，魔佛也是相對法，並不是佛開悟後，就「魔佛一如」，佛開悟後，魔佛宛然，但佛沒有敵對的思想。佛既然等視一切眾生，而魔也是眾生之一，所以佛對魔也一視同仁。但魔對佛是否一律平等呢？絕對不是的！魔什麼時候都想把佛推倒

Chi was the only one who benefited greatly from this talk. He later left the capital for the city, Dongchang, where he suddenly became enlightened and spoke the following verse:

*This matter has been a question for twenty years.  
Three thousand miles away, I encountered the unusual.  
Burning incense and throwing lances are like illusory dreams.  
I have argued in vain about right and wrong, about Buddhas and demons.*

This verse is secondary to my point. The key point to the entire story is to not be involved in seeking fame and gain. Do not think that Great Master Lian-Chi became enlightened in Dongchang all of a sudden. From the very beginning, he was already walking toward the path of awakening. When he saw the elders Rong and Xiao-Yan, he was awakened in a snap by the extreme words of the two elders. After Great Master Lian-Chi left home, he really was not attached to fame and gain. The detachment from fame and gain is the most efficacious mantra to quell all demon's armies.

His verse goes like this:

*This matter has been a question for twenty years.* The great matter of birth and death had confused the Master for a long time. Since he had not understood this issue, he set out to look for good advisors to solve this mystery.

*Three thousand miles away, I encountered the unusual.* He traveled on a three-thousand-mile journey and finally arrived at the city, Dongchang, where he suddenly became enlightened. How wonderful was this awakening! It instantly shattered his attachments.

*Burning incense and throwing lances are like illusory dreams.* Burning incense to offer to the Buddhas is a good deed. Throwing lances to fight with the demon's army isn't. Throwing lances can also refer to throwing down one's weapons and ceasing to fight. All of these matters seem like a dream. Why? Because he has not gained total understanding.

*I argued in vain about right and wrong, about Buddhas and demons.* Now he has understood that he was always working on the false. All these endeavors were in vain. Great Master Lian-Chi did not say that "Buddhas and demons are the same." A demon is a demon, and a Buddha is a Buddha. Since the two have nothing to do with each other, what is there to argue about? In the past, right and wrong, which are illusory and unreal, were always being debated. If you would like to subdue the demons, you must have some true skill. This cannot be accomplished by mere talk.

Proceeding to another level, if there are no demons, the Buddhas do not manifest, and vice versa. Demons and Buddhas are relative to each other. It is not the case that when the Buddha was enlightened, demons and Buddhas became identical. After the Buddha's enlightenment, the two are still different. However, the Buddhas do not have a hostile attitude toward demons because they treat all living beings equally. Since demons are also living beings, the Bud-



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蓮池大師在二十年後，始明白不爭的道理，覺悟以往在外表上「空爭是與非」，沒有迴光返照，沒有把自性收拾乾淨，人一爭便生煩惱。我說的道理很簡單，希望諸位細玩其味。因為在原則上不能犯錯誤，大家都很年輕，不可以隨便說「魔佛一如」。或者大徹大悟的人能這樣說，因為他體會的境界不同，我們還是小孩子，不能假借古人的道理，牽強誤解。譬如小孩不懂開車，你讓他開車，很容易會撞車，以致死亡。一般人如果聽到「魔佛一如」，他會想：「那我拜佛做什麼呢？我做魔業，不就是佛業嗎？」原則上的分別，要弄得清清楚楚，不能混淆視聽、魚目混珠。



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天理循環，絲毫不爽，絲毫也不會錯的。由這個因果的關係，你種善因就結善果，種惡因就結惡果，種瓜得瓜，種豆得豆，你要種茄子絕對不會成爲辣椒的。有人說：「你是沒有知識的人，現在科學發明，茄子上可以叫它生辣椒，那個蘋果樹也可以長橘子。」那不是自然的，是人工造成的。我們學佛的人，凡是來聽佛法的人，都要深信因果，我們既然深信因果，不要惱亂其它的眾生；不要惱亂其它的眾生，就不殺其它的眾生。這個世界要能都斷宰殺，也就沒有癌病了。這個癌病就是因爲互相殺害所形成的怨毒之氣，因果報應也來不及了，就生了癌病，得到這個癌病的果報。這是從殺生來的，所以欲免世上刀兵劫，須要眾生不吃肉。

dhās regard demons in the same way as they regard other beings. However, do demons treat Buddhas the same way as the Buddhas treat them? Absolutely not! Regardless of the time and place, the demons always want to overthrow the Buddhas.

Great Master Lian-Chi just realized the principle of non-contention after twenty years of cultivation. He realized: *I have argued in vain about right and wrong, about Buddhas and demons.* When one does not return the light to reflect within and does not clean up one's own nature, then by fighting, one gets afflicted. The principles I am talking about here are very simple. I hope all of you will think this over in detail. We cannot make mistakes about this basic concept. We are too young to say that "Buddhas and demons are the same." Only those with great enlightenment can say that because they have a different level of realization. We are like children in Buddhism; we should not take the words of ancient masters out of context and twist their meaning. That would be like letting a child who knows nothing about driving operate a vehicle. Accidents and deaths would certainly result. When ordinary people hear that "Buddhas and demons are the same," they will think, "Why am I bowing to the Buddhas? Wouldn't doing demonic work be the same as doing the Buddha's work?" We must make clear distinctions about the principles and seek clarification. We should not let our views become muddled, and mistake fish eyes for pearls.

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The cycle based on this universal principle is never mistaken in the least. Due to cause and effect, you will reap good results if you planted good causes, you will reap bad results if you planted bad causes. You reap what you sow. If you plant eggplants, they will not turn into hot peppers. You say, "Hey! You're poorly informed. With current scientific inventions, eggplants can produce hot peppers and apples can grow into oranges." That's unnatural and artificial. Those who are studying Buddhism, especially those who have come to listen to the Buddhadharmā, must deeply believe in the moral law of cause and effect. If we deeply believe in cause and effect, we will not want to bother other beings. To avoid bothering other beings means not killing other beings. Don't kill. If you were to simply stop the killing in this world, there would be no more cancer. Cancer is a result of the poisonous energy created by the resentment from creatures killing each other. It will be too late when you have to face the retribution due to the law of cause and effect. Cancer is a retribution. To help prevent wars in the world, sentient beings must first stop eating meat.