



法雨心燈照古今 (九)

THE DHARMA-RAIN AND LAMP OF THE MIND ILLUMINATES THE PAST AND PRESENT (Part IV)

上宣下化老和尚於1974年冬至1975年春亞洲之行開示精華

SELECTED TALKS FROM THE VENERABLE MASTER HSUAN HUA'S VISIT TO ASIA

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朱果凡 英譯 ENGLISH TRANSLATED BY NANCY CHU

返來兩次、返來三次，如果我天天返來，你們就要說師父這樣也不好、那樣不好了！師父又偏心囉！師父又對這個徒弟好、又對那個徒弟不好囉！是非就多囉！在慈航淨苑，我講得清清楚楚地：你們要是修道，就是真正供養我，就是給我好飲食；你們若不修道，只給我個皮毛好飲食，那我不鍾意的！你們大家誰能真正用功修道，認真地實行佛法，那真正給我好飲食了。我不要這個用飲食來供養的弟子，我要用真心來供養的。我天天不講嘛？人人都應該拿出個真心來，用這個真心來供養，那是「真清淨」，是名「真法供養」。你們儘給我好東西吃，講真的給你們聽，我幾十年以前，已經不著住在色、聲、香、味、觸、法，那我能倒回去了？吃得越好，我越不高興！弟子說：「修福修慧」，現在福報也沒了、慧也沒了，變成蠢了；比你們還蠢，怎麼可以做你們的師父呢？

修道的人，時時刻刻都要迴光返照，給自己算一算帳，算算我今天這「身、口、意」三業是不是清淨的？我這個身有沒有犯了殺、盜、淫？

殺，就是「殺生」，這是五戒的第一戒。這個「殺生」，不是說你身臨其境親自去殺，

Going back and forth two times, three times, if I come back every day, then you will say the Master has this and that fault! The Master is partial! The Master is good to this disciple and bad to that disciple! Then there will be plenty of talking! When I was at Cihang (Boat of Kindness) Monastery, I said very clearly that if you truly cultivate, then you are truly making offerings to me and giving me good food and drink; if you do not cultivate and only make a show of giving me this good food and drink, I don't want it! If you truly cultivate diligently and sincerely practice the Buddhist dharma, this is to give me truly good food and drink. I don't want disciples who offer me food and drink, I want those who offer with sincerity. Don't I say that every day? Everybody should bring forth their sincerity and make offerings with this sincerity. That is "true purity", which is an "offering of true dharma." You can give me endless good food and drink, but I'll tell you honestly that decades ago I already stopped caring for sight, sound, smell, tastes, touch, and consciousness, do you think I can regress? The better the food I eat, the more unhappy I am! Then disciples will say, "Cultivate blessings and wisdom," well, now I've used up my blessings, my wisdom is gone, and I've become a stupid person; if I am more stupid than you, how can I be your teacher?

Cultivators must constantly reflect and take stock of themselves, asking, "Am I pure in my body, mouth and mind? Has my body committed the offenses of killing, stealing, sexual misconduct?"

To kill means to take life. This is the first of the Five Precepts.





而謂之「殺生」；在菩薩戒裏，就是你心裏動一個殺念，這也是犯殺生戒，所以這很不容易守的。若往粗的來說，很顯明地，你去殺生，這犯戒；若往細的來說，就是在你念念之中，你生出一種殺心、殺念來，這都算犯戒。所以這細有如牛毛那麼細，殺是這樣子。

第二，就是盜；盜，就是「偷盜」。什麼叫「偷盜」呢？無論是物質或者錢財，凡是未經過人許可的，你自己拿走，這都謂之「盜」；或者你自己不得到主人的許可，你就去做去，這都是犯盜戒。所以說「不告而取謂之盜」。

第三，就是淫；淫，就是「邪淫」。邪淫，就是男女不合乎法的性行爲，不合乎規矩。凡是有這種的行爲的，這都犯這個戒。

那麼這是身所犯的。爲什麼你殺生？由你身體。爲什麼你偷盜？因爲身體。爲什麼你邪淫？也是因爲這個身體。尤其這個邪淫，好邪淫的人，死了將來墮炮烙地獄。炮烙地獄，就是你到那地獄，就看見你所歡喜的那個人，情不自禁地想和這個人親近；一親近，殊不知這原來是一個銅造的，都是用火燒的，就把你燒得皮破肉爛，痛不可言。那就因爲無明，一時衝動，所以受這種的果報；我們凡是學佛的人，必須要把淫欲的念頭要斷了它！至於自己夫婦間，那是合法的，那是可以的；那麼不是自己的夫婦，這就犯戒了。所以這身有三惡一殺、盜、淫。我們每一天要覺察覺察，自己是不是盡用無明來做事，犯殺、盜、淫。

無明，就是不明白。什麼是不明白呢？就是這淫欲的念頭！不知道爲什麼，它就生出這種念頭來，這就叫「無明」。從無明生出來的，你不明白，被這個無明遮蓋住了，所以狂心野性生出來了，這是「身三惡」。

意也有三惡，就是貪、瞋、癡。我們

Taking life does not necessarily mean that you personally murder someone in your immediate vicinity. According to the Bodhisattva Precepts, even the thought of killing is a violation of the “no killing” precept, so this is very difficult to practice. At the obvious level, killing a living thing violates the precept; more subtly, it means that in every thought of yours, if you give rise to a thought of killing, this also counts as violating the precept. The subtlety is as thin as the hair of an ox. hyin

Secondly, there is stealing. Stealing means robbery and theft. What is called robbery and theft? Regardless of whether it is an object or money, as long as you take something without somebody’s consent, this is called “stealing”; or if you use something without the owner’s consent, this is violating the no stealing precept. So it is said, “to take without permission is stealing”.

Thirdly, there is sexual misconduct. Sexual misconduct refers to when men and women engage in illicit relations that do not comply with the law or the rules. Any behavior of this type violates this precept.

These are the offenses that can be committed by the body. Why do you kill? Because of your body. Why do you steal? Because of your body. Why do you commit sexual misconduct? Also because of this body. Especially sexual misconduct. Those that indulge in sexual misconduct will die and fall into the hell of the burning pillar. Upon entering that hell, you see the person you liked and you are irresistibly drawn to this person. The moment you get close, you realize that it is a figure made of copper and is on fire, and you yourself are burnt until your skin bursts and your flesh disintegrates. The pain is indescribable. In your ignorance, you get caught up in the moment, and this is the kind of retribution you receive. All of us who are learning Buddhism must cut off these thoughts of sexual misconduct and desire! Normal relations between a husband and wife are within the law and therefore permissible; but any relations outside of a marriage are in violation of this precept. So these are the three bodily offenses – killing, stealing, and sexual misconduct. Every day we should observe ourselves and see if we do things out of ignorance and commit the acts of ignorance which are killing, stealing, and sexual misconduct.

Ignorance means not to understand. What is not to understand? It is to have thoughts of sexual misconduct and desire! We don’t know why, but the thought arises, and this is “ignorance”. What arises from ignorance, you don’t understand and are covered over by this ignorance, so the wild heart and savage nature come forth. These are the three bodily offenses.

The mind also has three offenses, which are greed, anger, and delusion. Every day we should reflect, have I been greedy? Have I been angry? Have I been deluded? You must reflect on yourself.

There are four offenses of the mouth, and again you must examine yourself: Have I committed the karmic offense of harsh speech? Have I committed the offense of divisive speech? Have I committed the





每天迴光返照，我是不是有貪心？是不是有瞋心？是不是有癡心？這要好好檢討自己。口有四惡，又要檢討自己：是不是犯了惡口的過業？是不是犯了兩舌的業？是不是犯了綺語的業？是不是造了兩舌的業？

所以每天每天你能這麼迴光返照，檢點自己，教自己三業清淨，這叫「懺悔三業罪」，懺悔自己身、口、意三業的罪。「凡有諸福善」，所有自己造的福造的善，要給法界眾生來迴向，不為自己，所以說我今發心不為自求，不是為自己發菩提心，是為所有的眾生發菩提心，至心用迴向。「至心用迴向」，用至誠懇切心來給法界眾生迴向。「願同念佛人」，我願意同所有念佛的人，「感應隨時現」，這個感應道交，隨時都現前。「臨終西方淨」，等到臨終的時候，西方境界，「分明在目前」，清清楚楚地現到眼前。

「見聞皆精進」，無論見到念佛的人，和聞到念佛聲音的人，「同生極樂國」，都一起生到極樂世界去。天天、天天能這樣子，檢討自己，把三業清淨了，你念佛的功夫成熟了，將來一定生到極樂世界去。

業招障，這是太苦惱了，這個世界也太骯髒了！你看一看，就算你做皇帝，將來也免不了死。尤其做皇帝，也會造很多的罪業；你做總統，也是造很多罪業，每一個人都有他的痛苦。你看看！美國這個尼克森做了總統，惹出這麼多麻煩的事情來，一天到晚人家要調查這Watergate（水門）事件；每一次一提到這個，相信他就頭痛、就很煩惱，結果他自己下台了。下台，就急得出病了，就入醫院；說什麼靜脈發炎、種種病的。你看他，做總統也免不了這麼多的煩惱，其餘的人更不用說了！所以這世界是一個苦惱的世界，錢再多、官再大，煩惱更多！

我所知道每一個家庭裏，都有它的問題，複雜得很厲害，很多的是是非非。每一個家庭裏，你在表面上看的是很好；你真往它內容一研究，就有很多很多很麻煩的事情。尤其在美國，每一個家庭都有問題；問題最大的就是什麼？離婚。男女生了小孩，小孩都很大了就離婚；說離婚就離婚、說結婚就結婚，結婚兩天半，又離婚兩天半，離婚又結婚，一天到晚很多的麻煩。我所認識的，所有的人都有個麻煩；接近金山寺的人，這些麻煩還少一點；一離開金山寺，這些個麻煩都來了。

offense of frivolous speech? Have I created the karma of divisive speech?

“All blessings and wholesomeness are created,” all of the blessings you have created and all the good deeds you have done, should be transferred to the living beings of the Dharma Realm, and not to yourself. So it is said, today I resolve not to seek personal benefit, and not to resolve the *bodhi* mind for myself, but for all living beings, to make transference with utmost sincerity. “To make transference with utmost sincerity” is to earnestly and sincerely transfer merit to the beings in the Dharma Realm. “Wishing all fellow cultivators chanting Buddha’s name,” I am willing to, with all those who recite the name of the Buddha, “to have responses at any time” on the spiritual path, appear at all times. “On the verge of passing away, the Pure Land in the West,” when I am passing away, this western state, “appears vividly before me.” It will appear clearly before my eyes.

“Those within sight and hearing are vigorous,” whoever sees someone who is reciting the Buddha’s name, and hears the name of the Buddha being spoken, “will be born in the Land of Ultimate Bliss.” They will together be born in the Land of Ultimate Bliss. If every day, day after day, you can do this and reflect on yourself, purify your three aspects of karma, then your skill to recite the Buddha’s name will mature, and in the future you will surely be born in the Land of Ultimate Bliss.

Karma brings obstructions, which are too agonizing. This world is too filthy! Think about it. Even if you are emperor, you still cannot avoid death, especially since an emperor creates many karmic offenses. You can be a president, and you will still create karmic offenses. Everybody has their own suffering. Look! In America, when Nixon became president, all of these troublesome things happened, and all day long people want to investigate the Watergate affair. Every time this was mentioned, I’m sure Nixon got a headache and was afflicted with worries. He ended up resigning. After resigning, he immediately got sick and had to go to hospital. He had varicose veins and other sicknesses. So you see, even the President cannot escape all the troubles, not to mention common people! That is why this world is a world of suffering, because the more money you have and the higher position you hold, the more worries you have!

From what I know, every household has their own problems, which are extremely complicated and full of





我記得有一對夫婦，在1968年暑假班的時候，他們在西雅圖就準備好了要離婚；兩個又都要來這裏參加暑假班，參加暑假班以後，都皈依了。皈依時，我對他們講，叫他們不要離婚，他們也就答應了；夫婦倆也受菩薩戒，以後就很誠心。

他們從家裏來，帶著有八百多塊錢，這女的在手袋裏帶著，就到餐廳去吃飯；吃完飯，那手袋就忘在那裏沒拿。回來想起來，就問我說：「我的手袋忘了，會不會丟？」我說：「妳回去就找著了，不要害怕！」她過了一天回到餐廳，果然就找著了，還在那個地方沒有動。她因為這個，就很有信心，兩個就不回西雅圖了，在三藩市這兒住；住了五六年，兩個人都好好的，也沒有那麼吵架了、也沒有那麼喝酒了，家庭很和氣。後來這女的大學讀書也畢業了，就說在西雅圖那兒有好的工作，要搬回去了；搬回沒有半年，兩個又鬧離婚，很多麻煩來了。女的就另外找一個男的，男的又另外找一個女的，搞得亂七八糟的。這個很難得不喝酒，也喝了酒了；完了，搞得不得下台了，又來找我了。這女的來找我，問我怎麼辦？我說：「你們亂七八糟的，一開始也沒有來問問我，說我好不好去亂來？現在你們沒有辦法了，又來找我！我不管你們這個問題！」所以在美國的家庭裏頭，沒有一個是真正和樂家庭，這是在美國的經驗。

我們中國，我相信也是家家都有八齣戲，等著會唱不會唱、唱得好不好、唱得圓滿不圓滿？這有很多的問題。所以我不相信這個顏果玲的家裏沒有八齣戲，或者九齣、十齣。

gossip. Although on the surface every household looks very pleasant, when you really delve into it and study it, you begin to see many, many knotty problems. Especially in America, every family has its problems; and what's the biggest problem? Divorce. When a couple has a baby, and the child grows older they divorce. They divorce without consideration and marry without thinking. They spend two and a half days married, then get divorced for another two days and a half. Divorce and marry again, so there are countless problems the whole day long. From what I know, everybody has their problems; those close to Gold Mountain Monastery may have a little less, but upon leaving Gold Mountain Monastery, the problems arise again.

I remember in 1968 there was a couple that was ready to divorce in Seattle when summer classes were about to begin. However, they both came together to attend the summer classes here, and when the classes were over, they both took refuge. During the ceremony, I spoke to them, telling them not to get divorced, and they agreed. After the husband and wife took the Bodhisattva Precepts they were very sincere. The woman had brought from home eight hundred dollars in her handbag, and they went to a restaurant to eat. When they were done, she forgot her handbag. When she returned, she remembered and asked me, "I left my handbag there, is it gone?" I said, "Go back and look for it, don't be frightened!" The next day she went back to the restaurant, and indeed, she found it lying there untouched. Because of this, she had a lot of faith, and both of them stayed here in San Francisco instead of returning to Seattle. They lived here for five or six years getting along well. They didn't argue as they used to, and drank less, so the family was very harmonious. Afterwards the woman graduated from university and said that she was going to go to Seattle to work, and moved back there. Not half a year later, they wanted to divorce again, and they had a lot of problems again. The woman found another man and the man found another woman, and it was all messed up. When it's like that, it's difficult not to drink, so they drank. They were in a fix, so they came to find me again. This woman came to find me and asked what to do? I said, "You've messed it all up and didn't even ask me first if you could do these things! Now you don't know what to do and come to find me again! I'm not going to manage these problems for you!" So in my experience, none of the households in America are truly harmonious.

I believe that every Chinese household has its dramas too, to see how well you can sing in them or how perfect you are in them. There are many questions. So I don't believe that this Yan Guo-ling's family has no dramas.

