



# 法雨心燈照古今 (十六)

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

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

FROM WINTER

1974 TO SPRING 1975

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你們各位想一想，一個和尚在馬路上三步一拜，如果不穿褲子，在那個地方是、大約很不雅觀的，很不好看的。雖然在美國那個國家是那麼自由，在馬路上有和尚不穿褲子在那個地方拜、叩頭，大約這也是不合法的。所以那麼他就、正說這話之後，那麼又走轉一個彎，最少大約有幾十步遠，在那個馬路的中間就有一個東西在那兒，他把東西一拿起來一看就是一條褲子，就是一條褲子。

所以今天有人問說這一條褲子是不是風吹來的，風吹來的這條褲子？不是的！這條褲子正是他沒有褲子穿的時候，就有一條褲子，不知道誰給放在那地方的，也不知道是人啊！放到那地方的，或者是鬼啊！放到那地方的，或者是菩薩啊！放到那地方的，這是不可得而知了。總而言之，就有一條褲子，這是美國的和尚沒有褲子穿。

如果在跳舞廳，或者在脫衣舞的那個地方，人不穿褲子這是很平常的一件事。如果在馬路上，尤其和尚，不穿褲子在那裏三步

Think about it, everyone. A monk was practicing “three steps, one bow” on the road. If he had no pants on, it would be rather unsightly. In fact, it would look awful. Even though America is a free country, it would not be legal for a monk to bow on the road without pants on. Right after the monk [Heng Yo] told his companion about the situation, he made a turn around a bend in the road. Several dozen steps away, he saw something laying in the middle of the road. He picked it up and took a look. It turned out to be a pair of pants.

Someone asked whether the pants had been blown to that spot by the wind. No! This pair of pants happened to appear when he had no pants to wear. It's not certain who placed them there. Maybe they were put there by a person, or perhaps by a ghost! Maybe the Bodhisattvas did it. It's unknown to us. In short, there was a pair of pants there. This is the case of an American monk having no pants to wear.

If people are at a dance club, especially a striptease parlor, it's normal for people not to wear pants. If someone, especially a monk, is doing “three steps, one bow” on the road, would wearing no pants be permitted? Think about it. It's absolutely impermissible. Luckily, a pair of pants appeared in the middle of the road so that this difficulty was resolved. Regarding the principles I just talked about, those of you Buddhists who think they are helpful,





一拜，你們各位想一想這個可以不可以！絕對是不可以的。所以幸虧在馬路中間現出一條褲子，把這困難的問題就解決了。以上所說的種種的這個道理，那麼佛教徒他呢對於自己呢！有幫助的地方就用一用，沒有幫助就把它忘了它，所謂「是道則進，非道則退，擇善而從，不善而改」。我們學佛的人，都要忍人所不忍的，讓人所不能讓的，吃人所不吃的，受人所不受的。你修道的人，要做一個出乎其類，拔乎其萃的超人。那麼能以行人所不能行的，做人所不能做的，然後才能成就人所不能成的成就。所以我們各位要腳踏實地，認真去依照佛法修行，要把自己所有的毛病去了它，所有的習氣要改了它。我們修行就是要「諸惡不做，眾善奉行」，能以諸惡不做眾善奉行，一定會得到一個好的果報。

誰有什麼問題！今天也話也不多說了。那麼我希望這個慈恩寺一天比一天的興盛，此地的方丈和尚身體健康，能以常住在世來弘揚佛法，教化眾生。希望你們各位啊！由今天開始認真依法修行，早一點成佛，這是我對你們的期望。

南無常住十方佛。  
南無常住十方法。  
南無常住十方僧。  
南無本師釋迦牟尼佛。  
南無佛頂首楞嚴。  
南無觀世音菩薩。  
南無金剛藏菩薩。



超塵法師慈悲，各位善知識慈悲，方才這個伍具他說這個天氣是很妙的，這個道場也很妙的，那麼吃的飲食也很妙的。實際上，我覺得這個天氣很熱，道場也很大的，那麼吃的東西也太多了。那麼究竟是妙不妙呢？這我不明白。因為這個「妙」啊！就是不明白；你要明白了就不妙了。那個明白了，就妙而不妙了；若不明白呢，就不妙而妙。

我們人生就是一個很妙的人生，由生至死，糊糊塗塗的。所謂「糊塗而來」，就是很妙的而來；「糊塗而去」，又是很妙的就去了。這個「妙」，是「不明白是妙、不可思議叫妙、不可言

go ahead and use them. If these principles are not helpful, just forget about them. It's said, "If something is in accord with the Path, then proceed. If it's not in accord with the Path, then retreat from it. Choose what's right to follow and refrain from what's wrong." We who are learning the Buddhadharma must endure what others cannot endure and yield what others cannot yield. We eat what others can't eat and take what others can't undergo. As spiritual practitioners of the Path, we must be an outstanding and remarkable people. We cultivate what others can't practice and do what others can't do in order to accomplish what others can't achieve. Thus, each one of us must tread our path on solid ground – meaning being true and honest in cultivation in accordance with the Buddhadharma. We should rid ourselves of bad habits and change our faults. When we undertake spiritual practice, we should "refrain from all evil and do all good deeds". If we can follow this principle, we will certainly reap wholesome results.

Who has a question? I am not going to talk any further. I hope that Ci-En Monastery will flourish day by day; the Abbot will be healthy so that he can dwell in this world to propagate the Buddhadharma in order to teach and transform living beings. It is my wish that from today onwards, all of you will start cultivating seriously. Become Buddhas soon. This is my expectation for you.

Homage to the eternally abiding Buddhas of the ten directions.  
Homage to the eternally abiding Dharma of the ten directions.  
Homage to the eternally abiding Sangha of the ten directions.  
Homage to Shakyamuni Buddha.  
Homage to the Foremost Shurangama at the Buddha's Summit.  
Homage to Guan Shi Yin Bodhisattva.  
Homage to Vajra Treasury Bodhisattva.

To the compassionate Dhama Master Chao-Chen ("transcend the dust") and all the wise teachers – Heng Ju just said that the weather is wonderful and so is this Bodhimanda and the food here. In fact, I think the weather is very hot; the Bodhimanda is huge; and the food we eat is also too much. Is this ultimately wonderful? I don't know. However, the wonder comes precisely from the not knowing. If you understand it, it is no longer wonderful. If you understand, it's wonderful and yet not wonderful. If you don't understand, it's not wonderful yet wonderful.

Our life is a wonderful one. From the time we are born until the time we die, we are muddled all along. We come to this world in confusion – this is considered to be "wonderful". We die in confusion as well, so we say we go "wonderfully". It is wonderful because we can't comprehend it. When it is unspeakable, it





說叫「妙」；說出來的你明白了，就不妙了。所以「妙法寺」這個「妙」字，就是「不可思議、說不完」。智者大師在南京「九旬談妙」——在九十天之中，只說這一個「妙」字；可是沒有說完，不單九十天，就是九十個月、九十年、九十個大劫，也說不完這個「妙」字。

爲什麼呢？你若能說完了，那就沒有妙了。所以這個「妙」，就是無窮無盡、重重不可思議；我們現在看這個妙法寺，也是重重無盡、也是不可思議。這個道場，在越南可以說是新興的一個道場；新興的道場，將來能化導一些個新進的青年，使這一些個新青年做一個新菩薩，再成一個新佛——就是到成新佛的時候，也還是說不完這個「妙」！

凡是學習妙法的人，主要要常生歡喜、莫生愁。古人有一句話說：「自古神仙無別法，廣生歡喜不生愁。」你要是能常常沒有煩惱、常生歡喜心，這就是明白一部份妙法了。妙法，就是沒有煩惱，你要能控制住你的煩惱，也對於佛法不生一種懷疑心，而生出一種深信的心；你能生深信的心，這你就明白妙法的一部份，但還不是完全明白。你不生懷疑心，你就不會退轉；不會退轉，就是常常向前精進，這是六度之中其中的一度。那麼你精進，又分有「身精進、心精進」，你身要「勤修戒定慧」。

戒，就是「諸惡不作，眾善奉行」。你能諸惡不作，就沒有惡業來障著你；你能眾善奉行，就有善神來擁護你。所以「持戒」就是改惡向善。定，就是你常常修習定，不要那樣浮躁、不要那麼散亂；你不散亂，就是一個定。所謂「定」，你時時刻刻都可以修定——你遇到任何的事也不浮躁、不荒唐，很鎮定的，就猶如水不混亂，塵沙都落到那個底下去了。你能以「心清水現月，意定天無雲」，你心裏清了，就好像那個水中現出月光一樣；你意念若定了，就好像天上沒有雲是一樣的。所謂「千潭有水千潭月，萬里無雲萬里天」，你能這樣子，就有一種定力的；有定力，就會發出一種慧力。慧，就是智慧，又叫「般若」。那麼「般若」爲什麼不把它翻譯成「智慧」？因爲智慧輕賤，般若是尊貴的，所以「尊重不翻」。般若有三種，有「文字般若、觀照般若、實相般若」。你

is wonderful. When things are explained and you understand, it is no longer wonderful. The word “wonderful” in the name Wonderful Dharma Monastery is inconceivable. One simply cannot finish talking about its meaning. Venerable Master Zhizhe expounded upon the word “wonderful” in Nanjing for ninety days, during which he only explained this word and still failed to fully explain its meaning. Not only ninety days, even ninety months, ninety years or even ninety kalpas would still be insufficient to talk about this word.

Why? If one could finish talking about it, it would no longer be wonderful. The wonder is limitless and boundless. It is unimaginable and inexpressibly multilayered. Our “Wonderful Dharma Monastery” also has limitless meanings and is inconceivable. This Bodhimanda is a newly established monastery in Vietnam. This new Bodhimanda can guide and transform some new youth so they become new Bodhisattvas and new Buddhas. Even when one becomes a new Buddha, one still could not fully elucidate the word “wonderful”.

Those who learn the wonderful Dharma should always be happy and not get afflicted. The ancient people had a verse: “The immortals of old have no other way; they are always happy and never worry.” If you are always happy and never troubled, you have understood part of the wonderful Dharma. Wonderful Dharma means having no afflictions. If you can control your afflictions and give rise to deep faith in the Buddhadharma that is free from doubts, you have comprehended part of the wonderful Dharma. You haven’t understood it completely, but because you have no doubts, you will not retreat. Not retreating means you always advance with vigor. This is one of the Six Perfections. Vigor is categorized into physical vigor and mental vigor. With your body, you diligently cultivate observing the moral precepts, meditational concentration, and transcendental wisdom.

Observing the moral precepts is to refrain from doing any evil and offer up all good. If you do no evil at all, there will not be any evil karma coming to obstruct you. If you do all good deeds, wholesome gods and spirits will come to support and protect you. Observing the moral precepts is to change from doing evil and go toward what’s good. Concentration is frequently cultivating *samadhi*. Don’t be so impetuous and scattered. Not being scattered is a state of concentration. From the state of concentration, wisdom is developed. Being concentrated means, at all times, you cultivate *samadhi* without being impetuous. Whenever you are in a situation, you will not be impulsive or hasty but very calm instead. This is compared to clear water, in which all the dirt has subsided and sunk to the







由這個定力，就會生出你的慧力來了！這是「勤修戒定慧」。

「息滅貪瞋癡」，這個貪心你應該把它停止了、瞋心也應該把它息滅了、癡心也應該沒有了。講到這個貪心，這是從無量劫以來的生死的根本。這個貪，就是一種貪欲，貪而無厭。所有一切的物質、名譽、地位，都從這個貪欲生出來的。你若沒有貪欲了，把這一切都會放下；因為你有了一種貪欲，就貪名、貪利、貪地位、出家人貪供養，這都是貪！貪想做領導人，這都是由貪來的！

因為這一個「貪」字，所以就做了很多顛倒的事、很多不合理的事情、很多不正常的事情，都受這個「貪」來支配；這個「貪」字變成一個主人，你這個人就變成一個奴隸了。為什麼？就是被這個「貪」字來支配嘛！被這個「貪」字來支配你，你沒有能力來支配這個「貪」字；因為這樣子，所以就醉生夢死。

這個「瞋」，就是因為你貪不來，就生出瞋了。瞋是跟著貪來的，貪從無明那兒來的；為什麼你貪呢？就因為你不明白。你沒有真明白、沒有真智慧，所以就有貪心；貪求不到，就生了煩惱、生了瞋恨；生了瞋恨，就會做出種種違法的事情。那個「貪」，會令你做出不合法的事情；這個「瞋」，就會做出違法的事情，違背這個法律了；你到這個「癡」上，還會犯法了。作奸犯科啊！犯了很多罪業，都因為愚癡；如果不愚癡呢？就不會做奸犯科、不會犯法的。

因為由這一念的無明，生出貪，貪就生了瞋，瞋就生了癡；講起來，這個「三毒」是很厲害的。我們所以沒有成佛的原因，就因為沒有息滅貪瞋癡；從無量劫以來到現在，無論哪一個人，多多少少都有一點點「貪瞋癡三毒」沒有能消滅，所以就變成流浪生死，常沉這苦海。

☞待續

bottom. It is said: "The moon is reflected in the water of a clear mind; there are no clouds in the sky of a concentrated mind." If your mind is clear, it is like clear water that can reflect the moonlight. If your mind is focused, it's just like a cloudless sky. Thus, it is said: "In a thousand pools, there are a thousand reflections of the moon. If there is no cloud for ten thousand miles, there are ten thousand miles of clear sky." If you have this kind of *samadhi*, wisdom will come forth. Wisdom is also known as *prajna*. Why don't we translate *prajna* as wisdom? It is because wisdom is common and vulgar while *prajna* is honorable and respectable. Out of respect, this term is not translated. There are three kinds of *prajna*: literary *prajna*, contemplative *prajna* and *prajna* of reality. From *samadhi*, wisdom is developed. So, this is to diligently cultivate the moral precepts, concentration and transcendental wisdom.

The other part is to put an end to greed, hatred and delusion. You should get rid of greed as well as hatred and delusion. Greed is the root of limitless eons of births and deaths. Greed here refers to endless cravings. Desires for material goods, reputation and social status are provoked by greed. One who is free from greed can let go of everything. But people are greedy for fame, benefits, social rank; monastics are greedy for offerings – all of this is greed. Or one wants to be a leader - all this is greed.

Driven by greed, people engage in many confused, irrational and abnormal deeds. Greed becomes people's master and people become its slaves. Why? It's because they are dominated by greed. Thus, they live as if drunk and die as if in a dream.

One gives rise to hatred when one cannot obtain what one wants. Hatred follows right after greed. Greed originates from ignorance. Why are you greedy? It's because you don't truly understand, hence greed comes forth. If you can't get what you crave for, you become afflicted and hateful. Filled with hatred, you break the law and do illegal acts. When you are deluded, you also break the law and commit crimes. All this behavior is based on delusion. A person who is not deluded will not break the laws.

Due to a single thought of ignorance, greed is produced; from greed, hatred comes forth; based on hatred, delusion arises. These three poisons are very tough and fierce. The reason that we have not become Buddhas is because we have not put an end to greed, hatred and delusion. From countless kalpas until now, regardless of who it is, everyone has the three poisons of greed, hatred and delusion within them. Since we have not eradicated them, we transmigrate in samsara and are submerged in the sea of suffering.

☞To be continued

