



法雨心燈照古今 (十七)

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

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

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什麼叫「癡」呢？癡，就是愚癡。說：「愚癡？我讀了很多書、認了很多字、通很多國的文字，我是不愚癡！」你不愚癡？那麼我愚癡。我又怎麼樣的愚癡呢？我愚癡，就有很多的事情不明白、很多的法我不會講。

這個愚癡的人，有一種愚癡的思想。他想：我這花開得很美麗，可是它開過一個時候又落了；它若天天這麼樣美麗、very beautiful，這麼樣開得很新鮮的，這是多好！他就這麼想。他說：「好花常令朝朝豔。」這花是很好的，常常叫它天天都開、都這麼豔麗；這是癡心愛花的人，是這樣子。

又有一種癡心的人來賞月，他就想了：這月光我最愛惜，晚間坐到這個花園裏頭賞月光，這是人生的最好的樂事；可是這個月光只有十五它才圓，假如這個月光每天晚間都是這樣圓圓的，你說多好啊！所以他說：「明月何妨夜夜圓。」這明月，為什麼你不天天晚間都是圓的呢？我每天都可以賞月！這是好玩月的人，就有月圓的這種癡心。

What is delusion? Delusion means being confused. You may think, "I have studied a lot; I understand literature and am well-versed in the languages of various countries. I am not confused." If you are not confused, then I am. In what ways am I confused? I am confused because there are many things I don't understand and there is a lot of dharma I don't know how to speak.

Confused people have this kind of delusion. He thinks, "These flowers are very pretty. However, after they bloom for a time, they will wither. How wonderful would it be if the flowers stayed beautiful and fresh every day." He thinks, "*Beautiful flowers should stay abloom every day* - the flowers are lovely and I'd like them to stay blooming and pretty day after day. People who are obsessed with flowers think like this.

People who like to gaze at the moon think, "I enjoy watching the moonlight. Sitting in the garden to gaze at the moon is the most wonderful thing in life. However, the moon is only full on the fifteenth day of every month. How nice it would be if the moon were full every night! Therefore, he thinks, "*The moon should be full night after night!* Why isn't the moon full every night? If it is full everyday, I can enjoy the scenery every night. That's the delusion of moon gazers.

Those who like to drink are also subject to delusion. A wine-lover thinks, "I have to spend money to buy wine every day. How





好喝酒的人，他也有一種癡心。什麼癡心呢？他說：我每一天要用錢去買酒喝、去買醉，要是「大地有泉皆化酒」，你說這有多好！我想喝酒的時候，不用錢去買，我拿個酒瓶子到那個水泉裏頭，灌一瓶回來，就喝一個醉，你說這有多好呢！這是好酒的癡心人有這種思想。

那麼財迷的人，又有一種癡心妄想了。他想什麼呢？他說，現在雖然用紙錢，這個紙錢，無非就是花花綠綠的一張紙；但是還要憑自己的辛苦，才能賺來錢。假如每一棵樹都變成搖錢樹，「叢林無樹不搖錢」，所有的樹，樹葉子都變成錢；你說，也不要作工，到時候用錢，去摘一點樹葉，就可以當錢用了，這有多好！這是現在用紙錢，古來是用銅錢，所謂有「搖錢樹」，到那樹一晃，就落下來很多金錢的。這一種癡心妄想，你說怎麼能明白呢？這都是不可思議的妙法。

還有，有的愚癡人，他一天書也沒讀過，他說：「將來有一天，我一定得到一個Doctor degree(博士學位)，或者得到一個碩士的學位！」你看他也沒有讀過，就想得到這個最高的學位，這是無有是處的。他根本就沒有種田去，到時候看人家收穀，他也想要收穀；你說，你沒有種，怎麼能得到收穫呢？這也是一種癡心。這種癡心的人啊！那太多了！還有最不可思議的，他也沒有買馬票，到時候就坐那兒等著：「這個頭彩一定我中的！」你看看！根本就沒有買馬票，你怎麼會中頭彩呢？就是這樣子，要不怎麼叫「癡」呢？癡，就是沒有希望的，他一定要想得到；好像那個癩蛤蟆，牠想把月亮摘下來，這都是癡心妄想。凡是你不應該得的，你去打這個妄想，這都叫「癡心」。

所以講起來這「三毒」，也是講不完的；我們從無量劫以來沒有成佛，就因為這「三毒」障著我們，令我們沒有得到真正的智慧。以上「勤修戒、定、慧，息滅貪、瞋、癡」，這種道理是非常重要的；我們每一個人，若都能「勤修戒定慧，息滅貪瞋癡」，這個世界上

nice it would be if the water in all the springs and pools became wine! When I want to have a drink, I won't have to spend any money buying wine. I only need to take a bottle to fetch some wine and get drunk. How nice would that be!" This is their wishful thinking: *May all the springs and pools on Earth turn into wine.* This is the fantasy for people who are obsessed with wine.

Moneygrubbers have another crazy thought. What are they thinking? They say, "Even though we use bills, which are nothing but paper, we still have to work hard in order to earn it." And they fantasize, "*May money grow on every tree in all the forests!* Suppose all the leaves on the trees became money. Then no one would have to work anymore. When money is needed, we simply go to the money tree and pick some leaves to use as money. How fine that would be! We use paper money nowadays; however in ancient times, people used copper coins. When people shake these money trees, their leaves fall and money drops down." Such are their foolish fantasies. How could they understand? This is a kind of inconceivable and wonderful dharma.

There is another type of fool, who has never studied for even a day, yet wishes to obtain a PhD or Master's degree; it is impossible. It is like someone, who has never planted the field and wishes to harvest crops when he sees someone else doing so. How can you reap a harvest when you have not sown anything? This is also a kind of delusion. There are too many people with these kinds of foolish fantasies. The most inconceivable ones are those who have never bought a lottery ticket but want to win the lottery. They just sit there waiting to hit the jackpot. They think, "This time I'll hit the jackpot for sure." They didn't even buy a lottery ticket; how could they hit the jackpot? Well, that's the way they are. If they were not like that, they wouldn't be deluded. Being deluded means one wishes for the impossible. It is like a toad wishing to get the moon out of the sky. All this is wishful thinking. Fantasizing about obtaining something you don't deserve is a kind of delusion.

There is no way to finish explaining the three poisons. The reason we have not become Buddhas is because the three poisons have obstructed us from attaining genuine wisdom. It is very important to diligently practice the precepts, concentration and wisdom; and put an end to greed, hatred and delusion. If everyone can do this, the world will be peaceful and free from troubles.

Those who are on the Path should discipline themselves and conduct themselves with propriety. What does this mean? Self-discipline consists of constant self-reflection and being in control of oneself. If everyone has self-discipline and behaves with propriety, the world will be peaceful and free from contention. If everyone disciplines himself and conducts himself properly, this world will be at peace. We should not mind other people's business. It would





也就平安了、也就沒有事情了。

那麼在修道的人，我們都應該克己復禮。什麼叫「克己復禮」呢？就是迴光返照，自己管著自己；若常常能管自己，這就是「克己」，也叫「律己」。能以「克己復禮」，那麼天下都歸仁了，天下的人都沒有爭了；人人克己、人人復禮，這個世界就平安了。所以不要常常管人，最好就是「摩訶薩不管他，彌陀佛各顧各」，自己管著自己；不要儘給其他人洗衣服，做其他人的工人，自己還不知道呢！什麼叫「給其他人洗衣服」呢？就是常常看人家的不對，他這樣不對、那樣不對，就好像看其他人的衣服骯髒了，自己要拿著這衣服去替人家洗一洗。

我們修道的人，要常常認自己的錯、常常認不是，不要和人來爭理；這「道」是找一面的，「理」是論兩評的。你若修道的人，就不應該做照相機那個照相的鏡子，儘給人家照相；你叫他那個照相機給自己本身照個相，他照不出來了。所以多認不是、少爭理，不要儘和人爭論是非。你能以不和人爭論是非，就自己得到安然了；你能得到平安，就會有智慧生出來；你有智慧生，就會明心見性了。你能明心，就遇到一切困難的問題，都不覺得困難；你若能見性了，就不知道憂愁。所謂「明心沒有礙難事，見性那有憂愁心」，就沒有憂愁心了。我們每一個人，這個佛光都是普照的；並不是佛光不照我們，而是我們自己這個憂愁、恨怨、惱怒，把心裏搞得不清淨了，所以常常就變成愚癡。那麼要想返本還原、返迷歸覺，就要常常認自己的不是；所以我有這麼幾句話常對人講，今天也願意再講一講。什麼話呢？

「真認自己錯」，你要真真實實的，非常誠懇、非常坦白，承認自己的錯過。「莫論他人非」，你不要常常一講話，就講其他人的不對，又什麼張家長、李家短囉！三隻蛤蟆有六隻眼囉！不要儘講這個，儘講這個是沒有用的。你要怎麼樣想呢？你要想：「他非即我非」，旁人的不對，就是我自己的不對。

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be the best if we can be like “the Mahasattva who doesn’t mind others and Amitabha, who looks after himself.” Discipline yourself and don’t wash other people’s laundry. When you faultfind, you are not even aware that you are working for others. When you do other people’s laundry, you always look at their faults. “He did this wrong and he did that wrong.” It’s just like looking at dirty stains on others’ clothes and wanting to wash their clothes for them.

We cultivators should always recognize our own faults and not contend with others. When seeking the Path, there is only one way. However, when arguing about principle, there are two sides. We cultivators should not act like a camera that keeps taking photographs of others. If you ask the camera to take a picture of itself, it can’t do it. Therefore, always acknowledge your faults and not defend yourself. Don’t debate with others about what’s right and what’s wrong. If you don’t fight for rights and wrongs, you will find peace. You will feel safe and wisdom will come forth. When that happens, you will understand your mind and see your inherent nature. If you understand your mind, you will not find anything to be difficult. When you see your own inherent wisdom, you will have no worries. Thus, seeing the inherent nature, one has no sorrows. If you understand the mind, then nothing is hard; if you see the nature, you will never know sorrow or difficulty.” The Buddha’s light shines everywhere. It’s not the case that the Buddha’s light does not shine on us. It’s just that we have been deluded by sorrow, hatred and afflictions. As a result, we are confused all the time. If we want to return to the origin, to regain enlightenment and turn our back on confusion, we must always recognize our own faults and shortcomings. Therefore, I often tell people this verse, and I don’t mind repeating it here.

Truly recognize your own faults. You must be very honest, sincere and straightforward in acknowledging your own faults. *Don’t discuss the faults of others.* Whenever you speak, don’t just discuss others’ problems, gossip about what happened in this or that family, or blabber useless nonsense. Instead, you should contemplate that, “Others’ faults are just my own”; others’ mistakes are just my own mistakes. If I were truly correct, then other people would not be at fault. So, it is said, “Others’ faults are just my own.” If you can recognize that others’ mistakes are just your own, you will become one with others. This is genuine compassion. Didn’t we talk about being compassionate without any conditions? The less affinities you have with someone, the more compassionate you should be to them. Being compassionate to those without affinities means the compassion is unconditioned.

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