

受了菩薩戒你是菩薩嗎？ (三)

AFTER RECEIVING THE BODHISATTVA PRECEPTS, ARE YOU A BODHISATTVA? (3)

上宣下化老和尚開示精華

COMPILED FROM THE VENERABLE MASTER HSUAN HUA'S TALKS

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你若修天道，就要修十善；你若修人道，就要持五戒。你若想修阿修羅道，就常常存一個鬥爭的心；現在末法是鬥爭堅固，這都是阿修羅降生在這世界上，互相鬥爭。你若想修餓鬼道，就愚癡不要布施；因為不願意布施，就做餓鬼。你若修畜生道，就常常用你那個無明、邪見來做事，也不布施；久而久之，就去做畜生。你若想修地獄道，就殺人、放火，做種種不合法的事情，就會墮地獄的。你做什麼，就會是什麼；所謂「種什麼因，就結什麼果」。

爲什麼我們有這種苦？就因爲我們在過去生中儘種苦的因；就是和苦做朋友，不想和它離開，儘種苦的因緣，所以今生就遇到這個苦果。你「欲知前世因」，你要知道前世做什麼呢？「今生受者是」，你今生所受的，就是你前生所做的。「欲知來世果」，你要想知道來生怎麼樣？「今生做者是」，你今生做什麼，來生就結什麼果。你種善因就結善果，種惡因就結惡果。這種果成就的時候，你害怕了，你覺得：我這麼苦！你儘種這種苦因，你今生就得這種苦果。

菩薩是畏因不畏果，眾生是畏果不畏因。畏就是怕，菩薩是怕因不怕果的，他種因的時候，很小心謹慎的；他不種苦

If you want to cultivate the path to the heavens, you must practice the Ten Wholesome Deeds. If you want to cultivate in the human realm, you must hold the Five Precepts. If you want to cultivate the path of *asuras*, just think about fighting all the time. Now in the Dharma-ending age, fighting is prevalent because belligerent *asuras* have been born in this world. If you wish to cultivate to be a hungry ghost, be deluded and stingy. Misers will become hungry ghosts. To cultivate the path of animals, be ignorant, hold wrong views and do not practice giving. Eventually, you'll become an animal. Those who kill, commit arson, and do unlawful things will fall into the hells. The causes or seeds that people plant will bring the corresponding results. As it is said, "As a man sows, so he shall reap."

Why do we have this kind of anguish? In past lives, we planted the causes and conditions for suffering and so we reap the bitter consequences in this life. "If you wish to know what you did in the previous lives, look at what you receive now." What you receive in this life results from what you did in your previous lives. "If you want to know what will result in your next life, look at what you are doing in this life." You will reap what you sow. If you plant good causes, you will reap good consequences; if you plant bad causes, you will harvest evil consequences. When such consequences are ripe, you may become afraid and think: So much suffering! Because you had planted such causes, you receive this bitter fruit in this life.

Bodhisattvas are afraid of causes but not consequences. In contrast, living beings are frightened about consequences but not causes. A Bodhisattva is cautious when planting a cause. He does not plant the causes for suffering, so he has no bitter consequences. If, however, he had planted a cause when he was not clear, he will willingly accept the suffering when it comes. Therefore, sometimes a Bodhisattva suffers, yet he is happy to bear the suffering. He thinks:

因，所以他就沒有苦果。假設在過去他沒有明白的時候，他種了苦因；現在苦果來了，他就受，他就很歡喜地接受苦果。所以菩薩有的時候也受苦，但是他歡喜受這個苦。他認為怎麼樣呢？「受苦是了苦」，受這個苦，苦就沒有了；「享福是消福」，想享受這個福，這正是消福。你看眾生呢？是畏果不畏因。在種因的時候，他不怕，不管什麼好因、壞因、善因、惡因，隨便做去：「不要緊！這是小問題！」他就去做去了。這一不小心、不謹慎，什麼因他都種。等到受苦果的時候，他怕了：「哎呀！這真受不了！我怎麼遇到這種的壞境呢？這麼苦呢？」他怕接受這個苦果。你怕接受，你當初就不應該種；你種這個苦因，就結這個苦果。

菩薩自性常生快樂，菩薩他常生快樂，所以也能令眾生悉歡喜；因為菩薩他本身是快樂的，眾生見到菩薩都生快樂，被菩薩影響，也都不憂愁了。這好像什麼呢？就好像一面大圓鏡似的。大圓鏡在你面前現出來，你要是歡喜，鏡子裡邊人也歡喜；你要是憂愁，鏡子裡邊那個人也憂愁。菩薩本來是如幻如化的，好像鏡子裡邊那個人一樣；他是歡喜的，眾生見著鏡子裡邊那個人也就生歡喜了。

這是一種反彈的力，你就在心裡對人有不滿意的地方，有一種反彈的、反射的力量；你不高興人，人家就會不高興你。好像你拿東西往牆上打，東西碰到牆上又撞回來，這就是造業的一個路。你對人家發脾氣，人家對你也發脾氣；你對人家歡喜，人家對你也歡喜，這叫反應，又叫彈力，又叫反射。這種力量是無形的，你對人家總是存一個好心，你就不告訴對方，不告訴對面這個人；久而久之，他也會知道，所以說心誠則靈。心誠，就是你這兒真了，你誠到極點，就會有感應；感應也就是反彈那股力量，也就是你造的善業和惡業那條道路。

“To take suffering is to end suffering.” If you endure the suffering, it will be ended. “To enjoy blessings is to exhaust blessings.” If you enjoy a blessing, it will be finished. As for living beings, they are afraid of the consequences but not the causes. When planting causes, they plant them recklessly and don’t care if they are wholesome or unwholesome. “No big deal! This is a small matter,” they say. Thinking this way, they plant causes out of carelessness and imprudence. When the consequences is received, they are scared and say: “Oh! I can’t take this! Why do I have to go through such an awful situation? It’s so painful!” They are afraid of this suffering. If you are afraid now, you should not have planted the cause in the first place. A cause for suffering was planted, so you must bear the bitter fruit.

The Bodhisattva often gives rise to joy from his nature. He often lives joyfully, and therefore can cause all living beings to be happy. Because the Bodhisattva is joyful, at the very sight of him all living beings give rise to joy and are not at all worried. What is this like? It’s like a great, round mirror. The great, round mirror appears in front of you; if you are happy, the person in the mirror will be happy; if you are sad, that person will also be sad. The Bodhisattva originally is illusory, just like the person in the mirror. Influenced by him, all living beings will be delighted just like the reflection in the mirror.

If you are unhappy with someone in your mind, there will be a reactive or reflective effect. If you dislike someone, that person will dislike you. It is as if you throw an object against the wall, that object will rebound from the wall. This is how we create karma. If you lose your temper at someone, that person will likewise lose his temper with you. If you are joyful when seeing someone, that person will also feel joyful upon seeing you. This is called a response, reaction, or reflective effect. This kind of power is invisible. If you have good intentions toward someone, even if you do not let him know, he will eventually feel it. Therefore, it is said that when your mind is sincere, there will be an efficacious response. When your mind is sincere and genuine to the extreme, you will get a response. A response is that rebound effect. It is also the path of wholesome karma and bad karma that you create yourself.

Since a Bodhisattva is constantly pure and joyous at heart, living beings are delighted to see him. This is also a kind of rebound effect. Ghosts are always upset and pouting. That’s why humans dread ghosts. They are terrified by the sight of them. This is also a kind of rebound effect. When you throw a ball at a wall, it will bounce back. This is that reflective power. To plant a seed that will bear fruit is the same way. If you plant a wholesome seed, then the rebound is wholesome; likewise, if you plant a bad seed, then the response that bounces back is bad.

因為菩薩心裡清淨常歡喜，眾生見到他也就歡喜，這也是一股彈力；你看鬼總是不歡喜，常常是撇著嘴的；人一看見鬼就怕，生一種恐懼心就不歡喜，這也是一種反彈的回力。你拿一個球往牆上打，它也就彈回來；那就是股回力，種因結果也是這樣的。你種善因，回來的那股力也就善；你種惡因，反回來的力量也就是惡。修行不需要向外馳求，你只要能迴光返照，時時刻刻管著自己，不犯十惡業，就是修行。

十種惡業：身有三種惡，就是殺生、偷盜、邪淫。我們修這不殺業，就很不容易了；你身不殺，可是有殺因、殺緣、殺法、殺業還是存在的。你的殺因就是在因地上未能戒殺；或者你不殺，但你的親戚、你的朋友、你的父母祖先殺過生。在往昔你種下這個殺因、殺緣，就會有這種種殺法、殺業不容易擺脫。盜，也是這樣。你自己沒有盜，或者你親戚朋友盜，這與你都有點關係，或者你父母祖先也偷盜過，這也有盜因、盜緣、盜法、盜業在裡頭藏著。淫也是這樣。

法，往淺的說，往簡單的說，你不犯還可以的；往深來說，遠在無量劫，近在你現身，都有連帶的關係，造的業不容易清淨。我們修行若明白了，必須戒殺、放生、不偷盜、不邪淫，改變身的三惡。不殺生，就要放生；不偷盜，就要布施；不邪淫，就要守戒律；把身上的三惡反過來變成三種善。

意也有三種惡。意裡邊的三惡就是貪、瞋、癡。貪心，是貪得無厭；貪求一切的物質，貪求金錢、貪求名、貪求美色，這都是貪。因為有貪，不是你一貪就會得到；不容易得到，瞋心就起來了。一生瞋恨，就什麼也都不顧了，甚至於把生死都置之度外了；天也不怕，地也不怕，因也不怕，果也不怕，什麼都不怕了！什麼都不怕，就做出一些愚癡的事情，不合理的事情。你若能把它轉過來——貪嗎？你不貪，你捨了它；瞋，你不瞋，生一種慈悲心；愚癡嗎？你不要順愚癡道上跑，把它反過來變成智慧，把意念裡的三惡——貪瞋癡也都改變了它。

To cultivate the Path, one need not seek outside. As long as you turn the light inward and reflect on your own self, constantly watch yourself and avoid the ten evil deeds, you are cultivating the Path.

The ten evil deeds include three of the body, namely killing, stealing, and sexual misconduct. To refrain from killing is not easy. Even if you do not kill with your body, the causes, conditions, methods, and karma of killing still exist. The cause of killing refers to how, in the formative stage of cultivation, one is unable to refrain from killing. Perhaps you do not kill, but your relatives or your friends still kill. Your parents and ancestors have taken others' lives. In the past you have planted the seeds of killing and encountered the conditions for killing, and thus it will be difficult to extricate yourself from the methods of killing and the karma of killing. The same goes for stealing. Perhaps you do not steal, but if your relatives or friends do, then you are involved in the karma of stealing to a certain extent. Perhaps your parents and ancestors have stolen before. The causes, conditions, methods and karma of stealing exist within you. It is likewise for sexual misconduct.

If we speak on a superficial and simple level, it is fine if you do not commit offenses. Yet, if we speak on a profound level, from limitless eons ago up to now, everything is interrelated. It is not easy to purify the karma you created. When we cultivate the Path, if we thoroughly understand the principle, we must refrain from killing, stealing, and committing sexual misconduct. We must transform the three evils committed by our bodies. Instead of killing, we should liberate living beings; instead of stealing, we should practice giving; instead of committing sexual misconduct, we should uphold the precepts strictly. We must transform the three evils done by the body into the three wholesome deeds.

There are also three kinds of evil done by the mind, namely, greed, anger, and ignorance. Greed refers to insatiable avarice for all material enjoyments: wealth, fame, sex, and the like. Even if you covet something, you will not necessarily get it. When your wishes are not met, you get angry. Once angry, you do not care about anything—not even birth and death. You are not afraid of heaven and earth, nor of cause and effect. You simply do not fear anything! Since you fear nothing, you do foolish and unprincipled things. You should transform the three evils. If you are greedy, you should renounce your greed; if you get angry easily, you should renounce your anger and give rise to compassion instead; if you are ignorant, do not submit to your ignorance, but transform it into wisdom. You have to transform the three evils—greed, anger, and ignorance—in your mind.

There are four kinds of evil created by the mouth. "Illness finds its way in through the mouth, whereas disaster emanates

口又有四惡，你看！「病從口入，禍從口出」。我們這個口，不小心很容易就造了罪業。口造罪，就是惡口、兩舌、綺語、妄言。惡口，就是常常咒詛，罵人，儘說惡毒的話。兩舌，就是專門兩頭舌；對於甲就說乙的壞話，對於乙就說甲的壞話，令甲乙兩方面不能相合。綺語，就儘說風涼話、刻薄話、染污的話、不守規矩的話。妄言，就儘打妄語；沒說他說有說，說了又說沒有說。明明說了，自己還不承認，以為不承認，就沒人知道自己是打妄語了，這是錯了！人人都不會像你自己那麼愚癡！古人說過：「視其所以，觀其所由，察其所安。人焉廋哉？人焉廋哉？」視其所以，觀察觀察這個人前前後後的品行是怎麼樣的？觀其所由，觀看觀看這個人盡走一些什麼道路？察其所安，究竟這個人存心在什麼地方？這樣一觀察，就會知道自己是打妄語；你不承認自己沒有打妄語，那也不行！所以口過有這四種；要是詳細分析，有四萬種惡都不止。

修行人要天天念茲在茲，最低限度這十惡要不犯：不殺生、不偷盜、不邪淫，不綺語、不妄言、不惡口、不兩舌，沒有貪心、沒有瞋心、沒有癡心。本來是壞的，把它變成好的；本來是屬陰的，把它變成屬陽的。一切只要你轉，能轉過來，就是功德；你轉不過來，就是罪過。所以古人說：「善惡兩條道，修的修，造的造。」修道的人在那裡修道，造罪的人就在那裡造罪。所以我們修行在這個日用、動作、行為這個地方用工夫，不是去談玄說妙，講得天花亂墜、地湧金蓮而不去做。要實實在在去做，實在修行，連一根頭髮那麼多的假也不可以摻雜；修行能這樣子，才能立見功效，得到大的感應，開大的智慧。你不要存著一些自私自利的心，什麼事情都忘不了我，把我都先擺在前邊；要捨己為人，真正發大菩提心。這是修行一個基本條件，叫十惡不要存在，要把它改變過來；十惡尚不能改，要修旁的法門，是無有是處的！

☞ 待續

from careless talk.” If we are careless, we tend to create offense karma with our mouth. We slander, speak divisively, talk frivolously, and lie. To slander is to curse or verbally abuse others, or speak virulent words. To use divisive speech is to double talk and betray others. When one is with A, he badmouths B, and when he is with B, he badmouths A, creating dissension so that A and B are not able to get along. To talk frivolously is to make irresponsible and sarcastic remarks, to speak acrimonious or defiled words. To lie means to speak untruthfully. A person who lies does not admit what he did or said—he always twists the truth. He thinks that if he does not admit it, no one will know that he lied. This is wrong! Others are not as stupid as he is. The ancients said, “See what a man does, observe the route he takes, and examine in what things he rests. How can a man conceal his character? How can a man conceal his character?” To see what a man does means to observe closely this person’s conduct and character during his interaction with others or behind others’ backs. To observe the route he takes means to see what path this person usually takes. To examine in what things he rests means to examine this person’s real motives. After such observation, others will find out whether he lies or not. Thus there are four evils created by our mouth, which when analyzed in more detail, reveals in actuality more than forty thousand kinds of evil created by the mouth.

We who cultivate the path must constantly be aware of the ten evils. We must at least refrain from committing these ten evils. We must refrain from killing, stealing, sexual misconduct, talking frivolously, lying, slandering, double talking, and we should eradicate greed, anger and ignorance. We have to turn the evil into the wholesome, and the *Yin* into the *Yang*. If you could transform it, then it is merit; otherwise it is an offence. Therefore the ancients said, “There are the wholesome paths and the evil paths—some cultivate the wholesome while others commit the evil.” Therefore we must work on our conduct and behavior in our daily life. We should not speak about the occult and mysterious, or speak fancifully without putting our words into practice. We must cultivate the Path honestly. We must not mix even a hairsbreadth of falsehood into our practice. Only if you can cultivate thus, will you be able to create merit, receive a great response and open up your wisdom. You should not harbor any selfish thoughts of always giving yourself priority. Instead, you must sacrifice yourself for others and truly bring forth a great Bodhi resolve. This is the basic requirement for cultivation—to get rid of the ten evils. You must transform them. If you are unable to even transform the ten evils, then it is futile to practice any other dharma method.

☞ To be continued