

受了菩薩戒你是菩薩嗎？ (四)

AFTER RECEIVING THE BODHISATTVA PRECEPTS, ARE YOU A BODHISATTVA? (4)

上宣下化老和尚開示精華

COMPILED FROM THE VENERABLE MASTER HSUAN HUA'S TALKS

黃珮玲 英譯 ENGLISH TRANSLATED BY PEI LING OOI

你們各位迴光返照，想一想，我們是不是「身業清淨」了？我們是不是能不殺生？好像有個蚊蟲咬著的時候，是不是想一巴掌就把牠打死？或者有螞蟻來吃你歡喜吃的蜜糖，你是不是也想把牠捏死？或者在廚房有了蟲子，是不是想把牠殺了？有的人明明知道這是不可殺的事情，還來問問師父：「這怎麼辦？」這一問，問得師父也沒有辦法了。你若要三業清淨，殺、盜、淫沒有，那就要守持這個戒律，不要殺生。

「語業清淨」，我們天天是不是沒有惡口？沒有兩舌？沒有綺語？沒有妄語？是不是口業清淨？「意業清淨」，我們心裡是不是和菩薩一樣，沒有貪心，沒有瞋心，沒有癡心？也不生貪心，也不生瞋心，也不生癡心；不但沒有，連生都不生，那真叫意業清淨了！我們是不是這樣子？

菩薩行菩薩道，是要自己行；並不是旁人強迫他來行菩薩道，也不是看見有人做事做得不相當，去責問他說：「你這叫什麼菩薩道？」他並沒有告訴你說他是行菩薩道的，所以你這樣來問人，這完全是不合法的。尤其這是與你自己沒有關係的事情，你根本就不應該這樣去質問人，這完全是你自己錯誤了！

而菩薩行菩薩道，是要他自己願意行。他若不願意行，任何人不可以對他

You all must turn the light inward to contemplate. Have I purified the karma of my body? Can I refrain from killing? When a mosquito bites you, do you have the urge to smack it to death? When an ant comes to eat some of your favorite honey, do you wish to squeeze it to death? When you find some insects in the kitchen, do you have the impulse to kill them all? Some people know clearly that they should not kill under such circumstances, yet they come to ask the Dharma Masters, "What should I do?" The Dharma Masters have no solution when asked such questions. If you wish to purify the three kinds of karma and to get rid of killing, stealing and sexual misconduct, then you must uphold this precept and refrain from killing.

"The karma of speech is pure": Do we slander or speak divisively? Do we talk frivolously or lie? Are we pure in our karma of speech? "The karma of mind is pure": Is our mind the same as that of a Bodhisattva—free from greed, anger and ignorance? Do we never give rise to greed, anger or ignorance? Only when these afflictions never arise in our mind is our mind truly pure. Are we actually that way?

A Bodhisattva walks on the Bodhisattva Path of his own will. He is not forced by others to practice the Bodhisattva Path. It is also not the case that when he sees someone doing things inappropriately, he reprimands him, "What kind of Bodhisattva Path are you practicing?" That person does not tell others he is practicing the Bodhisattva Path. Therefore it is not according with the Dharma if you question him thus. You are not supposed to question others, especially about matters that have nothing to do with you. It is entirely your own fault!

A Bodhisattva must practice the Bodhisattva Path of his own free will. If he is not willing to practice it, no one can tell him, "Why

說：「你為什麼行菩薩道又不行了？」沒有人有權力這樣去質問的。你這樣來質問人，這就是你自己的顛倒無知。菩薩他布施，要他自己去布施；不是我強迫叫人布施給我：「你是行菩薩道的，你這個東西應該給我。你若不給我，你就不是菩薩了！」沒有人這樣地強迫人家去做菩薩的。

修行人要有大慈大悲的心，可是你不要以為：「菩薩是大慈大悲，我就應該受菩薩的悲心來救我！」不是這樣的，你這樣聽經，完全是不明白經意了。你聽經是要你自己去做去，你自己要去做菩薩；不要盡看人家的不對，要把你自己的貢高我慢都消滅了。發菩提心行菩薩道，不是叫人家去對我行菩薩道：「我就不應該行菩薩道，你就應該行菩薩道來對我！」好像布施，不是說：「你應該布施給我，我不應該布施給你！」這完全錯了！這布施，要你有能力就來做布施；不是說等著人家來布施給我，行菩薩道也是這樣的。要你自己聽明白了經，自己去行菩薩道，來利益其他一切眾生；不是要求人家行菩薩道來利益自己的，這完全是一種邪知邪見了。你們各位聽經之後，要真正的了解，不要會錯了意。

你們各位想一想：菩薩發心就是忘了自己，而幫助他人。誰能把自己忘了，幫助他人，這就是菩薩發心；你們誰忘不了自己，而不幫助他人，這就是眾生。你明白也在這個地方，不明白還是在這個地方。所以是菩薩？是眾生？你自己問問自己，就知道你自己是個什麼了。你若對一切樂沒有貪著，這就是菩薩心；你若對一切苦不生厭離，這也是菩薩發心。

所謂「眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成。」常常不要忘了菩薩所發的四大弘誓願。我們是在度眾生，不是被眾生來度我們；我們是要斷煩惱，不是要煩惱來斷我們；我們是要學佛法，不是叫佛法來學我們；我們要來成佛道，不是要佛道來成我

do you practice the Bodhisattva Path for awhile and then quit?" No one has the right to question him thus. If you question others in this way, then you are the one who is confused and ignorant. A Bodhisattva practices giving—that means he himself practices giving to others; he does not force others to give to him, saying, "You are practicing the Bodhisattva Path; you should give me this object. If you don't, you are not a Bodhisattva!" No one should force others to be a Bodhisattva in this way.

A cultivator of the Path must have a greatly kind and compassionate mind. Yet do not ever think, "Bodhisattvas are kind and compassionate. Therefore I must accept their kindness and let them rescue me!" It is not the case at all. If this is what you get from the sutra lecture in this way, you totally misunderstand the meaning of the sutra. When you listen to the sutra, you must practice the teaching. You must practice the Bodhisattva Path. Do not always look at others' faults. You must eradicate your pride and arrogance. To bring forth the Bodhi resolve to practice the Bodhisattva Path means to walk on the Path yourself; do not ask others to practice the Bodhisattva conduct towards you, saying, "I should not practice the Bodhisattva Path, but you should practice it towards me!" It is just like the practice of giving. You should not say, "You should practice giving to me, but I need not practice giving to you!" This is entirely wrong! To practice giving, you must have the ability to do so; you should not wait for others to give things to you. To practice the Bodhisattva Path is likewise. You must understand the sutra and personally practice the Bodhisattva Path to benefit other living beings. You should not ask others to practice the Bodhisattva Path to benefit yourself—this is entirely a wrong view and misunderstanding. After you all listen to the sutra lecture, you should truly fathom it and not misunderstand it.

Each of you should think: When a Bodhisattva brings forth the Bodhi resolve, he forgets about himself and helps others selflessly. Whoever can forget about himself and help others is a Bodhisattva who has brought forth the resolve. Whoever is unable to forget about himself and refuses to help others is a living being. This is what determines whether or not you really understand. Therefore, are you a Bodhisattva or a living being? You have to ask yourself; then you will know what you are. If you are not attached to any enjoyment then you have the Bodhisattva mind. If you are not weary of suffering then you are also a Bodhisattva who has brought forth the resolve.

It is said, "I vow to save living beings without number. I vow to cut off afflictions without end. I vow to learn Dharma doors beyond measure. I vow to accomplish the unsurpassed Buddha Way." We must constantly remember the Four Great Vows that

們。無論出家人、在家人要發大乘菩薩心，不要做一個自了漢，不要自己只知道顧自己，只知道自私自利；要發利他的心，要發大公無私的心。每天自己要想一想，早晨就應該想：「今天我應該怎樣利益人？」發這麼一個願。晚間呢？算一算帳：「我今天是利人了？還是利己了？我今天是布施了？還是受布施了？」菩薩發心是利益人，應該忘了自己。小乘的人就只知道他自己，不知道有他人；只知道利益自己，不知道利益他人。這一點，出家人、在家人都應該反省一下！

學佛法的人，不是專門學口頭禪，會講幾句佛法，這就是佛教徒了。我們學了，要去行；若不行，你不用它，那就不要學了。你知道這個道路，就要修行；不修行，知道又有什麼用呢？不錯！果護說：「行菩薩道，要行種種的菩薩道。」我對他說：「不做早課，不知道是不是行菩薩道？這是一個懶菩薩道，行的懶菩薩道！」

行菩薩道的人，這個願是不能沒有的，發願也不可以退的；只可以增加，不可以退的。你退願，工夫就不會成就；本來你應該很快成佛了，你退這一個願，就很慢了！退願是懶惰的行爲，是圖方便的行爲。過去一切諸佛、一切菩薩，都是由願所成就的。修行發願，要發堅固願；也不要發短的願，要發長的願，要生生世世都依照自己的願去修行，那才可以。有的人發了二天半，或者到三天，就把願退了、忘了；這是不修行的表現，就是想不修行了，也就是想要還俗的表現。你若可以退願，出家也可以還俗了！所以各位，要認清楚目標，發了願就不可改願，說：「我預備發三天願；過了三天，我就不發這個願了。」這是自己願意往地獄裡走，願意下地獄。

1972年2月初開示

迷者是眾生，覺者是佛。你認識境界了，不被境界轉，這就是覺；覺者就是佛，迷者就是眾生。迷是誰迷的？是自己迷的；覺又是誰叫你覺的？也是自己覺的，不是旁人來幫助你的。善知識雖然耳提面命：「你不要做錯事」；面

Bodhisattvas make. We are saving living beings; we are not being saved by living beings. We must cut off all afflictions; we should not be cut off by afflictions. We want to study Buddhadharma; it's not that the Dharma should learn from us. We want to become a Buddha; it's not that the Buddha Way should give in to us. We, monastics and laity alike, should bring forth the mind of a Bodhisattva. We shouldn't be one who fulfills his own wishes. Don't be selfish and self-benefiting and just attend your own needs. You have to commit to benefiting others and be public-spirited. Reflect on yourself every day. In the morning, you should ask, "How can I benefit others today?" Make such a vow. In the evening, take stock of yourself and ask, "Have I benefited others, or only myself? Did I practice giving or was I given things?" A Bodhisattva has made a resolve to benefit others and he is supposed to forget about himself. A practitioner who cares only about himself and not others is of Lesser Vehicle. He knows only to benefit himself but not to benefit others. All of you, monastics or laity alike, should examine yourselves!

We who study the Buddhadharma should not simply study the cliché. It is not the case that if we know how to speak some Buddhadharma then we are Buddhist practitioners. After we learn a principle, we have to practice it. If you do not practice it and do not apply it then you might as well not learn it at all. If you know the path, you have to walk on it. Otherwise, what's the use of knowing it? You are right! Gwo Hu said, "To practice the Bodhisattva Path, you have to practice various kinds of Bodhisattva paths." I told him, "If you do not do the morning ceremony, are you walking on the Bodhisattva Path? This is a lazy Bodhisattva path—you are walking on the path of a lazy Bodhisattva!"

We who practice the Bodhisattva Path must make vows. After you make vows, you must not retreat from them. You must only advance; you must not retreat. If you retreat, then you won't be successful. Originally, you could have become a Buddha quickly; retreat slows down your fruition! This is a lazy way of seeking an easy bargain. The attainments of all the Buddhas and all the Bodhisattvas result from the vows they made. The vows you made for cultivation have to be firm. They should not be short-lived. Make long term vows that you will rely upon in your cultivation life after life. That will work! Some people retreat from their vows or forget about them after two or three days. This is not the manifestation of cultivation. It shows that you want to quit cultivating or return to lay life. If people can give up their vows, then monastics can go back to lay life too! So, all of you should see your goals clearly and not change your

命，就是對著你面命令你，說：「你要好好地守規矩，你要做一個好的佛教徒，不要做一個壞的佛教徒。」雖然是這麼樣吩咐，你若不聽也沒有用的。你要能聽，這才有用；你不聽，就是釋迦牟尼佛親身來教化你也沒有用的。

你們各位，「師父領進門，修行在個人」，我幫助你們來說三皈、受五戒、受八戒、受菩薩戒，你受了戒要守戒；你若不守戒，那是沒有利益的，就好像船壞了漏水，就不能在海裏走了。必須要你這個船沒有破壞，沒有漏，水進不來；水進不了船裏邊，你在海裏頭才能行走。什麼是個海呢？這人世間就是個海；我們受戒，就等於一個完整的船在海裏邊來走一樣。所以並不是說受戒、光掛一個名受戒了，然後不守，那是沒有用的。必須要受戒然後守戒，這才對你自己的功夫能有益處。

「說一丈不如行一尺」，「說得好說得妙，你不實行就沒有道」；你要是只會說不會行，那就變成了石頭人了。石頭人因為身體太重，所以他只會說，但是走就走不動了。不要學這個石頭人！「說一丈」，說的天花亂墜，地湧金蓮，你自己不用功修行，對自己不會有利益；你就講得「口吐蓮花」，說出來的道理非常美麗，好像蓮花那麼美麗，你只是個空談，這是不能成佛的。 ㊦ 全文完



minds by saying, "I'll make a vow for three days. After that, I won't continue." This shows that you yourself are willing to go to the hells.

At the Beginning of February 1972

Confused, one is a living being; awakened, one becomes a Buddha. If you recognize and are not moved by states, then you are awakened. The awakened one is the Buddha; the confused ones are living beings. Who causes you to be confused? It is yourself. Who helps you to be awakened? It is also yourself, not others. You might have a good spiritual teacher who instructs you earnestly—he might direct exhortations into your ears—telling you not to make mistakes, and insisting that you abide by the rules and regulations and to be an exemplary Buddhist practitioner. Although the good spiritual teacher exhorts you in this way, if you refuse to listen to his advice, it is futile. If you are willing to listen to and accept it, then you will benefit. If you do not listen, then even if Shakyamuni Buddha personally came to teach and transform you, you would not get any benefit.

Each of you should know that, "The master guides his disciples to the door, but each person must do their own cultivation." I facilitate the Three Refuges and the transmission of the Five Precepts, the Eight Precepts, and the Bodhisattva Precepts on your behalf. After you receive the precepts, you must uphold them. If you don't uphold the precepts, there is no benefit at all. It is just like a leaking boat that cannot sail on the sea. This boat must be intact without any leak. Only if water does not seep into the boat can you sail the boat on the sea. What is the sea then? The human realm is the sea. If we receive the precepts and uphold them, it is as if we are sailing an intact boat on the sea. It is useless if we simply receive the precepts for fame but do not actually uphold them. We must first receive the precepts, and then uphold them strictly. Only then will we gain benefit in our cultivation.

"Ten feet of talk is not as good as one foot of action." "However eloquently you speak, however wonderful your words are, if you do not actually practice them, you will not attain to the Way." If you only speak of the Way but do not practice it, you are like a stone man. A stone man is too heavy, therefore he can only talk. He is not able to walk on the path. Do not emulate such a stone man! "Ten feet of talk": You might speak so beautifully that flowers rain down from the heavens and golden lotuses emerge from the earth. However, if you don't practice vigorously, you will not get any benefit. Even if you could speak so eloquently that lotuses come forth from your mouth, and the principles you speak of are as beautiful as the lotuses, it is just an empty talk; it will not help you become a Buddha.

㊦ The end