



**All conditioned phenomena
Are like dreams, illusions, bubbles, shadows,
Like dew drops and a lightning flash,
Contemplate them thus.**

Those who study the *Vajra Sutra* should recite this four-line verse.

What are conditioned phenomena? Everything is conditioned phenomena. Tell me, what aren't conditioned phenomena? Eating is a conditioned phenomenon, so is wearing clothes, walking, standing, sitting, lying down, running a business - all activities are conditioned phenomena. Those are examples of external conditioned phenomena. There are also the Five Skandhas - form, feeling, cognition, formations, and consciousness - which are conditioned phenomena. The four elements - earth, water, fire, and wind - are conditioned phenomena. The six faculties, the six sense objects, the twelve places, and eighteen realms are all conditioned phenomena. All those phenomena, whether external or internal, are like dreams, illusions, bubbles, shadows, like dew drops and a lightning flash. We should think of all conditioned phenomena in these six ways.

Master: Tell me: What is a dream?

Disciple: You see things in a dream, but when you wake up, you realize those things didn't actually happen.

Master: If we want to know what a dream is, we are not dreaming. Life itself is a dream, and not just when we are dreaming. Yesterday evening, someone said he couldn't remember what he had done in a previous life. It's just like when we wake up from a dream, we cannot remember what we were doing in the dream. The reason is that we already finished what we were doing in our previous life and we have walked into the dream of this life now, so how could we remember our deeds from past lives?

Dreams. Let me say some more about dreams. Someone has a dream that he is striking it rich, or being appointed as an official, even becoming the king. At this point someone else says to him, "Sir, you

法，都應該有這六種的想法。

上人：各位！現在告訴我，什麼叫夢？

弟子：做夢就是所見的東西，醒了以後才知道那個所見的是不存在的。

上人：我們要知道什麼叫夢，就不夢了！我們人生就是夢；不要說做夢的時候是夢。昨天晚間，那個 Lancaster 說，前生是怎麼回事，他想不起來了。我們在夢中，當醒著的時候，夢中所行所作都想不起來了；所以我們前生的事情，就想不起來了。爲什麼？因爲我們剛結束前生那個事情，又走到今生這個夢裏邊來了。所以前生那個夢的事，怎麼會想起來呢！

「夢」，我再給你講一講這個夢。有一個人做個夢，也發了財了，甚至於將要做國王了！這時候

一切有爲法，如夢幻泡影，
如露亦如電，應作如是觀。
這四句偈，我們聽過《金剛經》的人，都應該常常念的。

什麼叫「有爲法」？什麼都是有爲法。你說什麼不是有爲法？吃飯是有爲法，穿衣服是有爲法，行住坐臥都是有爲法，做生意是有爲法，一切一切的行動都是有爲法，這是往外邊講。我們所講的，五蘊——色受想行識，這是有爲法；四大——地水火風，這是有爲法；六根、六塵，這是有爲法。十二入，又叫十二處，這也是有爲法。十八界，這都是有爲法。這一切有爲法，就包括所有的一切法。一切有爲法像什麼呢？這說得明明白白，就是「如夢、幻、泡、影」，像這四種；又加上「如露亦如電」，共六種。「應作如是觀」：對這一切有爲

夢幻泡影觀

Contemplate everything as dreams,
illusions, bubbles, shadows...

摘錄自宣化上人《金剛經》淺釋

EXCERPT FROM THE COMMENTARY ON THE VAJRA SUTRA BY MASTER HSUAN HUA

編輯部 譯 ENGLISH TRANSLATED BY EDITORIAL STAFF

來一個人告訴他，說：「先生！你現在是正在做夢呢！」這個做夢發財、當官的人不相信，「我現在都是實實在在的，又發財、又當官，又要做總統，又要做國王，你怎麼說我做夢呢？這豈有此理！」等他這個夢醒了，沒有人告訴他，他自己也知道，「哦，原來我這個發財、當官、做總統、做國王，這是在夢中做的！」

我們人生好像做夢似的。我現在對你講：「這是做夢呢！」你說：「嘿，實實在在就在這兒擺著的事情，你怎麼說是做夢呢？這真是騙人呢！」等到修行成了，這個夢醒了，不需要有人告訴你，你也知道：「原來我以前所行所做，所有的經過——又做過某某地方的長官、國王，又做過總統、外交部長、國務卿之類的。哦，原來這都是作夢呀！」但是他還回憶這個夢：「這真是一個甜蜜的夢！」可是，再想回到這個夢裏邊又不容易了。等到我們開悟了，就知道我們所行所作都是夢了。爲什麼現在我告訴你是夢，你還不相信？就因爲你還沒覺悟呢！你若覺悟這是個夢了，那時候你就說：「對了，這是夢！」

「幻」，什麼叫幻？幻是虛幻，就像幻術師念一個咒，水裏就生出一朵蓮花；本來這水裏沒有魚，他念一個咒就有魚了；本來這是一盆火，他念一個咒，在火裏頭一朵蓮花就生出來了。他有這種神通妙用，其實這都叫幻術，幻妄不實的。看著好像是有，那麼往真了研究，沒有了。這就是，在這個小孩子或那個愚癡的人一看，「哦！這有一條魚！」他不知道這魚是假的。「這火裏有一朵蓮花！」他不知

are actually having a dream!” But the person who is having the dream in which he becomes a rich man, an official, a king or a president cannot believe what he is told. “Everything that is happening to me is real,” he says, “I’m getting rich, and I’m also an official, and I’m also the president and the king. How can you say that I am dreaming? That’s ridiculous!” However, when he awakens, without anyone telling him, he will know, “Oh, it was actually in a dream that I became a rich man, an official, a president, and a king.”

So, too, we people are as if in a dream. Now I will say to you, “This is a dream!” and surely you will reply, “What do you mean a dream? These things are actually happening. How can you say it is a dream? You cheat people.” When your cultivation is accomplished and you awaken from this dream, without anyone telling you, you will know, “Actually everything I did in the past—I have been a high official, the king of a certain country, the President, the Secretary of Foreign Relations, the National Defense Minister, and so forth, and it was all just a dream.” But at that time you still recall the dream and think, “That dream was such sweet dream!” But if you want to return to that dream, it is not easy at all. Once you are enlightened, you will know that everything we do is a dream. Right now, the reason you do not believe me when I tell you that you are dreaming is that you still have not awakened from your dream. When you awaken you will agree, “Yes, it was all a dream.”

Illusions. What are illusions? Illusions are unreal, like a magician’s tricks. The magician recites a mantra and a lotus flower suddenly appears in the water. Perhaps there were no fish in the water to begin with, but after he recites a mantra, fish appear. You may see what appears to be fire, but suddenly the magician pulls a lotus flower from the flames. He seems to have such spiritual penetrations and wonderful abilities, but actually they are all tricks of illusion. They have no reality. Although they seem to be there for real,

if you investigate further, you find that they are not really there. Children and foolish people see the fish in the water, and do not realize that they are fake. They do not know that the lotus in the fire is just a trick. However, adults recognize that these are magicians’ tricks and are not for real. Although adults know this, children do not.

Buddhadharma. When you understand the Buddhadharma you know that everything is false and illusory. The world is also false and illusory, created from a conflux of conditions. When you do not understand the Buddhadharma, you are like a child or a fool. People who do not understand the Buddhadharma are really children. This is not to belittle them: it is a simple fact. They think that everything is real: being wealthy is real and being an official is real. In actuality, everything is one. A person is the same whether he is rich or impoverished. If you understand that everything is false and illusory, then you cannot be confused by anything. You will not become attached to unreal states.

Bubbles are also basically unreal, and quickly disappear to show their emptiness. **Shadows** follow people around. When there is form, then there is a shadow. The form is an actual substance, the shadow is unreal. If explained in more depth, even form itself is unreal and does not actually exist. If you do not believe that, then just continue to be attached to your body, take care of it, and see whether or not it dies. **Like dew drops and a lightning flash.** If you look outside early in the morning you will find dew, but after sunrise the dew will have disappeared. The light from a flash of lightning or from the striking together of two stones is also fleeting.

Contemplate them thus. You should look upon all conditioned things in this way. If you do, then heaven will be empty and the earth will be void. The measure of your heart will be as vast as the heavens and as broad as empty space, free of impediments. Without impediments there is no fear. Why should you be afraid? What is it you are afraid of? Why is it that I

道這蓮花也是虛妄的，是一種幻術變成的。那個大人，一看，「哦！這是要戲法呢！」就是要魔術的，原來這不是真的。所以大人才能知道，小孩子就不知道。

佛法，你明白了，知道這一切都是虛幻的，這個世界也是虛幻的，是因緣和合而成的；那麼不明白佛法的人，就等於小孩子一樣，等於那些愚癡人一樣。我這不是輕看人。他就認為這都是實在的，發財也是真的，哦！當官也是真的。其實都是同一個人，發財也是這個人，受窮也是這個人，沒有什麼分別的。你要是明白一切都是虛幻不實的，就不會被它所迷，不會執著虛幻不實的境界了。

「泡」，也是虛而不實的。

「影」，是隨著人而有的。有形，然後有影；這個形是實體，這個影是個虛的。那麼再往深了一層講，就連這個形也都是虛的，並不是個實有的。你不信？那你不信，你就執著你這個形，你就保持你這個形，看它死不死？

「如露亦如電」，就好像露水，一早起，你看著是有露水，太陽一出來，陽光一照就沒有了。同樣的，電光石火也是不常的。

「應作如是觀」，應該像這樣子的看法。你若能這樣，哦！天寬地闊。你那心量有天那麼大，有虛空那麼廣泛，無拘無束，無罣無礙；無罣無礙就無有恐怖。你為什麼怕，怕的是什麼？我怎麼不怕呢？我生來就什麼都不怕。我告訴你，無論是死人，是活人，是妖精，是什麼鬼怪，我都不怕的；甚至於老虎、獅子，你放一隻老虎，我敢把牠毛給拔下來。為什麼？就因為無罣無礙；我無所罣無礙，怎麼樣都可以。



去年對你們講，我是「Everything's O.K.！」為什麼能這樣子？就是一切都是像如露如電，如夢幻泡影嘛！那麼你還罣礙什麼？無罣礙，所以就無有恐怖。

《心經》上說，「無罣礙」，什麼也不罣，什麼也不礙，所以就無有恐怖了；無有恐怖才能遠離顛倒！遠離顛倒，也就遠離夢想了。所有聽《金剛經》的人，都要把你們的身體變得像金剛那麼堅固，把你們的志願和心也都像金剛那麼鋒利，你那個智慧要像金剛那麼光明，一定要領受這個般若的妙理。你身體力行，才能般若波羅蜜多呢！才能到彼岸；你若不去行去，那還是要落後的。我們人人不要落後，要勇猛向前，都是向前去精進、精進，再精進。

誰也不要落後，各人都爭先恐後，「我一定要先成佛！」要發這個願，成佛不要落人後。說：「師父！那您怎麼發願說是——您的徒弟不成佛，您也不成佛呢？」你不要學我這麼沒有出息的人！我是呀，把自己已經忘了，使勁幫人家

去開荒，來種田；我自己的田，我不管它。所以，你不要替我擔心，或者我跑到更前頭去也不一定。



am not afraid? I have never been afraid of anything from the moment I was born. Dead men, living men, ghosts, goblins, tigers, and lion; I fear none of them. Bring me a tiger and I would dare to pluck out one of its hairs. Try it out. I can be this way because I have no obstructions. That's why last year, I said to you all, "Everything's O.K." Why is that so? If everything is like dew drops and a lightning flash, like dreams, illusions, bubbles, or shadows, then what can obstruct you? There are no obstructions, and so there is no fear.

The *Heart Sutra* says, "When there are no impediments there is no fear." With no fear, "Distorted dream-thinking is left far behind." Therefore I say, "I do not fear tigers." If you do not believe me, bring in a tiger and I'll sit in meditation beside it.

This is the end of the *Vajra Sutra*. Everyone who studies this sutra should transform his body so that it becomes as durable as *vajra*. He should make his vows, his determination, and his faith as sharp as *vajra*. And he should make his wisdom as bright as *vajra*. He should completely accept the wonderful principle of *prajna paramita*, arrival at the other shore.

Those who practice will not fall behind. Be courageous and forge ahead, with vigor. Be determined to be the first to realize Buddhahood! "Why then," you ask, "has the Master made the vow not to realize Buddhahood until every single one of his disciples has become a Buddha?" Do not imitate me: I am just a worthless person. I have already forgotten myself. I have come to plant the fields, but I pay no attention to my own field. So do not be concerned about me. For all you know, I may have run ahead of you!