

# 香港西樂園觀音法宴

A Guanyin Dharma Banquet at Western Bliss Garden, Hong Kong

宣化上人戊戌年（一九五八年）六月十四日上午

於香港西樂園觀音七法會開示

A DHARMA TALK BY THE VENERABLE MASTER HSUAN HUA

ON THE MORNING OF JUNE 14, 1958 DURING A GUANYIN RECITATION SESSION AT WESTERN BLISS GARDEN, HONG KONG

編輯部 英譯 ENGLISH TRANSLATED BY EDITORIAL STAFF

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DHARMA TALK  
DHARMA RAIN

## （三）極樂世界在眼前

「歸去來兮，田園將蕪胡不歸，既自以心為形役，奚惆悵而獨悲？悟已往之不諫，知來者之可追；實迷途其未遠，覺今是而昨非。」

這幾句話，是五柳先生（陶淵明）所說的，可是不知道他在說這幾句話時，是不是真的能夠了悟到其中的意義？因為按照佛法來說，他這幾句話是極為契理的。

什麼是「歸去來兮」呢？我們知道，自性法身，是從十方諸佛常寂光中流露出來，經上說：「一切眾生皆有佛性」，我們的自性，是與諸佛無異無別的，若是不這樣，就不能稱為「皆有佛性」了。我們現在不能了悟自性，這是因為我們染雜了這個娑婆世界的塵勞五欲，以至於背覺合塵，所以便不能了悟自心，識見本性。

可是我們千萬不能就這樣顛倒沈淪，應該返本還

## III. The Land of Ultimate Bliss Is Right Before Our Eyes

“I am going home! My fields and gardens are choked with weeds. Why should I not return? My mind has been my body's slave; how sad and lamentable! I realize that the past is gone, but I can certainly rectify what is to come. I have not actually strayed too far from the path. I have awakened to today's rights and yesterday's wrongs.”

These sentences were spoken by Mr. Wuliu (Tao Yuan Ming). But I don't know whether at the time he spoke these words he had truly enlightened to their meaning, because, when regarded in the light of the Buddhadharma, these sentences tally with the ultimate principle.

What does “I am going home” mean? We know that the self-nature of the Dharma body comes forth from the constantly tranquil light of the Buddhas of the ten directions. The sutras say, “All living beings have the Buddha nature.” Our basic nature is not different from, not distinct from, the Buddha. If it were not this way, then it would not be said that “all have the Buddha nature.” Now we are unable to understand and become enlightened to our self-nature because we are defiled and scattered by the five desires and the wearisome dust of the Saha world. We turn our backs on enlightenment and join with the dust. Therefore, we cannot awaken to our own minds and recognize our own basic natures.

But we certainly should not continue to be so submerged and upside-down. We should return to our source: we should turn our backs on the dust and unite with enlightenment. Therefore, the words “going home” remind us to return to our original face, to our original home. Also, perhaps, the words “going home” can mean we rely on the strength of a Buddha or Bodhisattva; by means of the merit of reciting that Buddha's or Bodhisattva's name, we can be born in the Pure Land.

After one has awakened to one's own nature and been born in the Land of Ultimate Bliss, one makes great vows of one's own to launch the ship of compassion and come back to the Saha world to rescue living beings. This is what is meant by “coming back again.” In the line, “My fields and

原，背塵合覺，所以說「歸去」，意思是叫我們恢復自家的本來面目，或者仗著佛、菩薩的願力，念誦佛菩薩名號的功德而得生淨土，這也可以稱為「歸去」。

在已悟自心，已生淨土之後，發大願心，倒駕慈航來救度眾生，這就叫「來」。那麼，「田園將蕪胡不歸」中的田園，又是指什麼而言呢？田，就是說「心田」，這個道理很淺顯的，我們平常聽人說：「茅塞頓開」，若是我們不好好地修心，那麼，雜念叢生，好像田園裏頭長滿了茅草一樣，把大好的心田都荒蕪了，這就是「茅塞不開」，再也不能返本還原，明心見性了。

「胡不歸」，這三個字，是十方諸佛、一切聖人苦口婆心之語，他們都說：「可憐愚癡的眾生啊！你為什麼不快些回頭是岸呢？」

「心為形役」，就是說眾生既著六塵之境，不能了悟自心，所以處處都被塵境所轉；為吃的奔馳，為利忘軀，流轉於生死的苦海中，受種種的苦，所以萬悲俱生，苦不堪言，這又是「惆悵而獨悲」的意義了。

那麼，我們這一般眾生，是不是註定無藥可救呢？註定永遠陷於六道輪迴的深淵呢？絕對不是的。過去的，雖然錯了，可是我們還可以寄望於將來，應知「來者可追」。

在未來的日子裏，我們更不能像以往一樣地背覺合塵，心為形役了，以前的一切不信因果、不勤修行、造業、殺生等等，都是不對的；而今日的打七、念佛，卻是對的。所以我們應該「覺今是而昨非」，對於善的，便要保留；對於惡的，立刻痛加悔改。古人說：「一寸光陰一寸金」，其實，在我們修行人的眼中，一寸光陰簡直就是我們的一寸命；少了一寸光陰，就等於我們短了一寸命一樣。

是日已過，命亦隨滅；

大眾！當勤精進，如救頭然。

要改惡遷善的，趕快吧！我們「實迷途其未遠」，極樂世界在望了！只要肯努力精進，我們仍是可以「歸去」的！

gardens are choked with weeds,” what do the “fields and gardens” refer to? “Fields” refer to the field of the mind. The principle here is very obvious. We often use the phrase “suddenly clear away the underbrush” to refer to the gaining of new insight. If we do not cultivate the mind well, our minds become a thicket of scattered thoughts, just as fields and gardens become overgrown with grass and weeds if not tended. These scattered thoughts choke the good field of the mind. As long as you have not “cleared away the underbrush,” you cannot return to the source or understand your mind and see your nature.

“Why should I not return?” This sentence is a gentle remonstrance by the Buddhas and sages of the ten directions. They say, “How pitiful and foolish living beings are! Why don’t they hurry up and turn their heads around to see the other shore?”

“My mind has been my body’s slave.” This means that living beings are attached to an environment composed of the six defiling objects--the objects of the senses--and cannot awaken to their own minds. So they are continually being turned by defiling objects; they race about feeding themselves and are intent upon making a profit up to the moment that their bodies give out. We undergo numerous sufferings as we toss and turn in the bitter sea of birth and death. Myriad agonies well up, and the suffering is unspeakable. This is also what is meant by “how sad and lamentable!”

Is it the case that we living beings are beyond salvation? Is it the case that we must wallow in the deep abyss of the turning wheel of the six paths forever? Absolutely not! Although we made mistakes in the past, there is still hope for the future. You should know that you “can certainly rectify what is to come.”

In the future, we absolutely will not turn our backs on enlightenment and join with the dust, as we did in the past. Nor will we let our minds be a slave to our bodies. Everything we did in the past, such as not believing in cause and effect, not cultivating diligently, and creating the karma of killing and other offenses, was wrong. Now today, we are in this session reciting the Bodhisattva’s name. This is what is right. So we should “awaken to today’s rights and yesterday’s wrongs.” We should carefully protect what is good and immediately and firmly reform of what is bad. An ancient author said, “An inch of time is worth an inch of gold.” Actually, in the eyes of a cultivator, an inch of time is worth an inch of life. For every moment that passes it is just as if our life is shortened by an inch.

This day is already passed, and life is consequently shorter.

Everyone should diligently cultivate, as if trying to save his very head.

If we wish to change our errors and tend towards the good, we should do so quickly! We “have not actually strayed too far from the path”; we can still reform. The Land of Ultimate Bliss is within sight! We only need persist in our vigor, and we can certainly “go home.”