



新春勵志——修行為什麼？(續)

New Year's Resolution: Why Do We Cultivate? (Continued)

節自宣化上人百日禪開示

Excerpts from the Venerable Master's lectures during the Hundred-day Chan Session

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雜誌上登了有一位老和尚的開示，他說：「人都有一個大病，才到禪堂裏來參禪。」他說是什麼大病？生死大病。現在他往生了，要是他沒往生，我一定駁他，說他講的不對。不過他已經往生了，就不管他了，不對也算對，因為他死了，不必和他辯論這個。

他說生死是大病，生死根本就不是病。什麼是病呢？生死不了才是病！你要生死了就沒有病了，所以你不能說生死是病。因為沒了才有生有死，你要了就無生無死。所以我們現在有病，就是生死沒了，這也是個病。生死怎麼會不了呢？就因為無明的關係。你有無明才有生死，要沒有無明就沒有生死了。所以不可以說生死的大病，可以說是無明的大病，因為有個無明，無明沒破，這是無明的一個大病。

現在到這兒來學佛法的人，每一個人迴光返照，問一問自己：我這個無明怎麼樣？你明白了這個無明，那就叫「了生死」；你要沒有明白這個無明，那就生死沒有了。因為生死沒有了，就在六道輪迴裏跑，生死要了就變成圓滿大覺。我們要想成就這個圓滿大覺，就不要跟著無明來跑；不要跟著無明跑，就不在六道輪迴裏轉了。所以現在我們要不了生死？要了生死。要了生死，就要腳踏實地地修行，不要馬馬虎虎地，一時一刻也不要放鬆，一定要「破無明，顯法性」。當法性顯出時，那時候本有的般若智慧也都會具足。本有的般若智慧既然具足，一切的煩惱也沒有了，一切的麻煩也沒有了。

因為這個無明把我們害的，頭腦有的時候清醒一點點，有的時候就糊塗了，什麼也不明白了。甚至於殺父親也想要去試一試，殺

There is a monk's lecture in a magazine. He says, "People all wait until they have a great illness to go meditate in the Chan hall." What great illness was he talking about? Birth and death. He was talking about the illness of birth and death and now he has passed away. If he hadn't passed away and had come here, I would have scolded him. I would have said that what he said was wrong. However, he has already passed away so there's nothing to be done about it. Even if he wasn't right, he's counted as right. He's dead already, so there's no need to argue with him about this.

He said that birth and death is a great illness, but birth and death isn't an illness at all. What is the illness? If you end birth and death, then you have no illness. So you can't say that birth and death is the illness. Birth and death exist because you haven't ended it; if you have ended it, then there will be no birth and death. We are ill now because we haven't ended birth and death. This is the illness. Why haven't we ended birth and death? Because of ignorance. First there is ignorance, then there is birth and death. If there wasn't ignorance there wouldn't be birth and death. So you can't say that the great illness is birth and death, but you can say that the great illness is ignorance. Because ignorance hasn't been broken through, there is the great illness of ignorance.

Everybody who has come here to study the Buddhadharma should reflect and ask himself, "What is this ignorance of mine? Do I understand it or not?" If you understand ignorance, then you have ended birth and death. If you haven't understood ignorance, then you haven't ended birth and death. If you haven't ended birth and death, then you keep turning around in the six paths of rebirth. The ending of birth and death is the perfect and complete Great Enlightenment. If we want to attain the perfect and complete Great Enlightenment then we shouldn't run around with ignorance. If we stop running around with ignorance then we won't keep turning in the six paths of rebirth. So now do we want to end birth and death? We want to end birth and death. If we want to do that, then we must earnestly and honestly cultivate. Don't treat it casually and don't be slack for even a second. We must "break through ignorance and reveal the Dharma-nature." When the Dharma-nature is revealed, we will be replete with the *prajna* wisdom we originally have. Since we are replete with our

母親，殺阿羅漢，破和合僧，出佛身血都想去試一試，就因為被這個無明纏住了。有這個無明，貪心貪的不得了，沒有得到就想要得，已經得到又怕丟了。

以前有這麼一個人，他種田，在田裏頭得到一尊金羅漢。他打這個金羅漢的頭，用個鐵東西敲金羅漢的頭，說：「喂，另外那十七位羅漢在什麼地方呢？」他得到一個金羅漢還不知足，還想要把其他十七個金羅漢也都得到。他正這兒敲著金羅漢頭的時候，來了一班土匪，把這個羅漢給搶走了，告訴他，說：「那十七個在我們那兒，與你沒有份！」你想想，他如果不生貪心，把金羅漢收起來，這個金羅漢大約有一尺高，有五寸這麼寬，這麼大的一塊金子，你說他不就發財了？偏偏他還想要找那十七位，你說這個人貪心不貪心？

我們學佛法的人時時刻刻要省察自己，迴光返照，生大慚愧心：為什麼我不發菩提心？慚愧自己不發心修行，不發菩提心。為什麼人家念經，我不念經？為什麼人家誦咒，我不誦咒？為什麼人家拜佛，我不拜佛？要常常迴光返照。能迴光返照，就是自性常生智慧了，就是自性常常清淨，就是自性本不動搖。能這樣子，才知道無價寶珠不是從外邊得到的，是從自己這兒得到的；不修行就沒法子得到這無價寶珠，自己不發菩提心，也沒有法子成就這無上菩提的覺果。

所以時時要發精進的心，要發菩提心。想一想，為什麼我就不精進呢？只因為這不精進，就在這個六道輪迴裏頭，輪迴無量劫到現在，輪迴不息，生了又死，死了又生。今天發心修行，明天又懶惰下來；這一個時間發精進心、那一個時候又懶惰下來。你要時時「覺照」，要覺悟照了這種的懶惰的心。就因為你這一懶惰，所以就不能覺悟，不能覺悟就變成迷了，迷了是很可憐的！自己不修行，也不要障礙其他人修行；自己不發菩提心，也不可以障礙其他人發菩提心。人人都應該發菩提心，人人都應該修行之外，還要發菩薩心。

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original *prajna* wisdom, all afflictions and troubles will be gone.

We have been harmed by ignorance. Sometimes our heads are a little clearer, other times muddled. We don't understand anything. We even want to try killing our fathers and mothers, and Arhats. We want to try to break up the harmony of the Sangha, and to spill the Buddha's blood. It's all because we are bound by ignorance. With ignorance, we are incredibly greedy; if we don't have something then we want to have it, and if we have it then we are afraid of losing it.

There used to be a person who was greedy to an amazing extent. While he was working in the fields he found in them a gold statue of an Arhat. What did he do? He used a piece of metal to strike the Arhat's head and said, "Hey, where are the other 17 Arhats?" One gold Arhat wasn't enough for him; he wanted to have 17 of them. While he was hitting this gold Arhat's head, a band of robbers came by and took the statue from him, saying, "The other 17 are with us, and you have no share in them!" Think about it, if he hadn't been greedy, he might have put the gold Arhat away. This gold Arhat statue was about a foot high and five inches wide. He would have been made very rich with such a big piece of gold. But he still wanted to know where the other 17 statues were. Wasn't this man greedy?

We who study the Buddhadharma should constantly observe ourselves. We should reflect upon ourselves and give rise to a strong sense of shame: why haven't I made the *bodhi* resolve? We should be ashamed of not resolving to cultivate and of not making the *bodhi* resolve. Why is it that others recite the sutras, but I don't? Why don't I recite mantras when others are reciting mantras? Other people are bowing to the Buddhas; why don't I bow to the Buddhas? We must constantly return the light to reflect within! If you can return the light to reflect within, you'll find the wisdom of your self-nature. Our self-natures are always pure and unmoving. If you can be this way, you will know that the priceless jewel can't be found outside of you; it comes from yourself. If you don't cultivate there is no way to obtain this priceless jewel. If you don't make the *bodhi* resolve yourself there is no way to attain the supreme enlightenment.

So at all times we should be vigorous, we should make the *bodhi* resolve. We should ask ourselves, why am I not vigorous? Because of not being vigorous I am stuck in the six paths of rebirth, being reborn over and over from limitless *kalpas* until now; being born and then dying, dying and being born again. Today I've made up my mind to cultivate and tomorrow I've become lazy again. Now I have resolved to cultivate vigorously, and later I am lazy again. At all times you must "be alert and see clearly" your laziness. You haven't become enlightened because of your laziness. When you aren't able to become enlightened you become confused, and when you are confused that is pitiful indeed! Even if you do not cultivate yourself, you should not obstruct other people in their cultivation. Although you don't make the *bodhi* resolve yourself, you still should not keep others from making *bodhi* resolve. Everybody should make the *bodhi* resolve. In addition to cultivating, everybody should make the Bodhisattva resolve. The Bodhisattva resolve is one that benefits oneself and others.

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菩薩心是自利利他的，我自己要發菩薩心也希望其他人發菩薩心，自己修行也希望其他人修行，因為其他人和我們是一樣的；也就是自己得到快樂，也希望其他人都得到快樂，不要做個自了漢，只顧自己。

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I want to make the Bodhisattva resolve, and I also wish that others will make the Bodhisattva resolve. I am cultivating and I hope that others will cultivate as well, because they are the same as me. So when I am happy, I also wish that all other people are happy. Don't be selfish, and be concerned only about yourself.