



轉貪瞋癡 為戒定慧

*Turn Our Greed,
Anger and Delusion
into Precepts,
Samadhi and Wisdom*

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我是恒齋，今天很高興能和大家結法緣。我們在念觀世音菩薩名號，觀世音菩薩他有解眾生三毒的願力，跟我們剛好很對機；我們就是三毒太重，所以說希望藉此把三毒解開。

經上教我們要常念恭敬觀世音菩薩，我們的貪心如果很重的呢，就會離開貪欲；如果瞋心很重的，便能離開這個瞋；癡心很重的，便能離開這個癡。這是觀世音菩薩修行的力量，還有他的願力，成就這種清涼的三昧力。所以，當我們在念觀世音菩薩的時候，也會感受得到那種清涼和平靜，而且能夠暫時忘掉一切的煩惱。

但是，雖然菩薩給我們這個力量，我們也要藉著菩薩的力量，自己來把這個貪給轉了。把貪而無厭的心，用在貪念觀世音菩薩身上。如果能夠不放過一分一秒，時時念著觀世音菩薩名號，就藉著菩薩滅貪的這種行願力，及願意離開貪欲的這種心念，就可讓我們心清淨的那種功效，有相乘的效果、加倍的力量，慢慢地我們的欲念就會減輕。

如果希望把這個瞋心除掉——其實瞋本身就是一種力量，但是用錯了，那就是一種殺傷力——如果我們把它轉向自己，用那種力量來命令自己往上走，那就是一種意志力，它隨時讓我們自己不放逸，隨時看著自己，這樣子那個瞋心也會慢慢地減低。

如果我們願意除掉癡呢，那就是說對佛所說的法要明白了解。《金剛經》講：「一切

I am Heng Jai and very happy to create Dharma affinities with everyone here. We have been reciting Guan Shi Yin Bodhisattva's name. Guan Shi Yin Bodhisattva has deep vows to liberate living beings from their three poisons. These vows correspond with the living beings' potentials because the living beings' three poisons are very heavy. We hope the Bodhisattva's vows will help us get rid of our three poisons.

The sutras teach us to always respectfully recite the Bodhisattva's name. By doing so, if we have a lot of greed, we would leave greed behind; if we have a lot of anger, we would leave anger behind; if we have a lot of delusion, we would leave delusion behind. This is the strength of Guan Shi Yin Bodhisattva's cultivation and vows – his ability to cultivate the power of the samadhi of coolness. When we recite Guan Shi Yin Bodhisattva's name, we will also sense this coolness and peace, and temporarily forget all the afflictions of the world.

Although the Bodhisattva gives us strength, we still need to rely on the Bodhisattva's power to turn the greed around ourselves. We could draw on the greed (for the five desires) to be greedy for the recitation of the Guan Shi Yin Bodhisattva's name. If we make use of every minute and every second to recite Guan Shi Yin Bodhisattva's name, relying on the Bodhisattva's vast vows and our determination to leave greed behind, then our effort to achieve the coolness of the mind will have double effect. Over time, we will lessen our desires.

If we wish to get rid of our anger, we should realize that actually, anger itself is strength; however, when applied wrongly it will become a force that hurts others. When we turn this power towards ourselves, we should apply it to propel us forward. It will be transformed into a power of determination, a resolute power to guard us from being lax or lazy, and a power to watch ourselves all the time. Eventually, our anger will decrease.

If we wish to get rid of our delusion, we need to understand the principles of the Buddha's teachings. According to the *Vajra Prajna Sutra*, "All conditioned dharmas are like dreams, illusions, bubbles,

有為法，如夢幻泡影，如露亦如電，應作如是觀。」能夠把一切我們所能見的這個「有為法」，真正明白它只是一個因緣法，都一定有「起」跟「落」。對這個世間的有為法看清楚了，就不會跟著它跑；心（能）不向外攀緣，物質的好壞，或者是種種的外境所引起的一些妄念、迷惑，我們都不動搖，而能保持我們內心的平靜。

因為是由於心而引起「我見」，就起了一個我貪、我瞋、我癡、我慢。因為錯認了這個「我」，以為這個色身就是「我」；以這個「我」為中心，做種種的事來保護它，來利益它，那就和外境的眾生起了對待，並成敵對的，所做的一切就是顛倒；我們希望得到快樂，反而就造成了苦因。

有一位李敏果公，他有一次出門搭船時，遇見一個人，剛好這個人跟裡面的人起了爭吵。在爭吵當時，沒多久有一個道士看見他們了，就講了一句話，說：「唉呀！命都不保了，還為了小事（吵）！」因為他們爭吵，是為了這個船費的一點點錢在爭吵。

果然沒多久，這個人就因為不小心踢到船旁邊的繩子，就掉到河裡淹死了。當這艘船走到接近，但還沒有到岸的時候，突然有風吹來了，起了風浪，船很危險。這個時候，這個道士就念念有詞，就是在做一個祈禱，慢慢地這個風也就停了。

敏公就謝謝這位道士的救命之恩，道士就跟他說：「你也不必謝，因為你是貴人，雖會遭遇危險，卻可以逢凶化吉，所以我可以救你；不是每一個人都可以救得了的，你何必謝我呢？」聽道士這麼說，敏公就說：「哦！好像人的命運都是固定的，那我就應該安於我的命，就算了。」

這個道士說：「那也不盡然。雖然有一個固定的命，但是得看你所做的一切；因為如果你對事情不明白，那就會鑽營，會排擠別人。譬如秦檜，還有李林甫——這些大官，他們事實上有做宰相的命；可是他們不好好做，殺了很多人，所以造了很多的罪。」

所以，要盡人事，做好自己的本分。我們到這個世界上來都有一個責任，應該令世界更好；如果希望世界更好，要從自身做起。

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shadows, dew drops, and lightning flashes – contemplate them thus.” We should realize all that we see are conditioned dharmas. Without any doubt, understand they come from causes and conditions that rise and fall. When we can clearly see conditioned worldly phenomena for what they are, we will not chase after them. We will not scheme or seek. We will remain unmoved toward material goods and toward the discursive thoughts and confusion caused by external conditions. Thus, we will be able to maintain our peace of mind.

Our conscious minds give rise to the view of self - which are things we can actually view or see -- and consequently it gives rise to self-love, self-hatred, self-delusion and self-conceit. It leads to a case of mistaken identity, thinking this physical body is the true self. We then place this self in the center of everything and we do all in our power to protect it and benefit from it. This behavior creates a standoff with our external conditions and competes with them. All that we do is actually upside down. We wish to seek happiness but this seeking ends up becoming the cause for sufferings.

Once there was a man named Li Min Guo Gong [Min Gong]. He was traveling and caught a ride on a ferry. He met someone who was having an argument with another person over the small amount of money for the ferry fare. A Taoist cultivator saw them arguing and interrupted saying, “Sigh! You cannot even keep your life, why argue over petty matters?”

Sure enough, the other person accidentally tripped over some ropes on the ferry, fell into the river, and drowned. When the ferry was about to reach the opposite shore, the wind suddenly began to blow, causing waves. The ferry was in danger. At this moment, the Taoist cultivator murmured some words in prayer and eventually the wind died down.

Min Gong thanked the Taoist cultivator for saving his life. The Taoist cultivator said to him, “You do not need to thank me. You are a noble person. Even if you encounter danger, it will be dissolved; that is why I saved you. Not everyone can be saved. Why then do you thank me?” Upon hearing this, Min Gong said, “Oh! It seems the destiny of a person is fixed. In that case, I should stick with my destiny and be at peace with it.”

The Taoist cultivator said, “That is not for certain. Although we have fixed destinies, they still depend on our actions. If you do not understand the truth, you will be arrogant and alienate everyone else. For example, Qing Kuai and Li Lin Pu, two high-ranking ministers, had the destinies to become prime ministers. However, they did not do a good job and killed people. They ended up creating a lot of offenses for themselves.”

Therefore, we must do a good job and fulfill our responsibilities to this world. We all have responsibilities to make this world a better place. If we want to make the world a better place, we need to start with ourselves. We should strive to become more complete by learning from the Bodhisattva's precepts, samadhi, and wisdom, and to have kindness, compassion, joy, and equanimity. ☞ Continued on page 31

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我們自己本身要做得更好，學習菩薩的戒定慧、慈悲喜捨；如果還不夠呢，我們就要努力。如果以這個佛性的「我」——這個大「我」來為「我」呢，有什麼可取的？有什麼可捨的？那我們就是藉這個外境，來練自己的身心。

現在很幸運在佛殿中，我們心不要去攀這種外緣。現在的一時一刻都是重要的，我們未來的成就，就在現在的這裡下種。現在這一刻種的種子，如果是好，才有好的果實。藉著菩薩的聖號，我們就不要讓這個妄念有機可乘。

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If we do not have these yet, we should work vigorously. If we take the great self of our true Buddha nature as 'self,' to take this ultimate self as 'self,' then what else is there to obtain? What else is there to renounce? Therefore, we would use our external conditions to train our minds.

We are very lucky to be here in the Buddha hall so do not scheme or seek for external conditions. Every minute and every second is very important. We are planting the seeds for future fruition. From all the seeds we sow now, only the good seeds will result in good fruition. By reciting the Bodhisattva's name, we should not allow our discursive thoughts to have an opportunity to overcome us.