



Practice Should Be Natural and Free from Greed

修行要行所無事， 不要有貪心

宣化上人一九七九年冬開示於萬佛聖城

A Dharma talk by the Venerable Master in winter of 1979 at CTTB

國際譯經學院記錄翻譯 Translated by the International Translation Institute

娑婆世界的眾生，一舉一動，都是貪，都是瞋，都是癡。世間法，他用貪瞋癡去修行；出世法，他還是用貪瞋癡去修行。修行，他貪著開悟。坐了兩天半禪，想要開悟；修了兩天半法，想要有神通；念了兩天半佛，便想得到念佛三昧！你看這貪心多大，都是貪心鬼的表現。

修行，要把它看作各人的本分。不需要貪，久而久之，功德自會圓滿，菩提果也會成就。本來應該成功的，貪多卻嚼不爛，吃飯要一口一口吃，把一碗飯統統塞到嘴裏去，擠到口裏一點地方也沒有，你說怎樣吃？嚼也嚼不動，更嚥不下去。吃飯是最簡單的比喻。這叫「貪多嚼不爛」。

修行，要行所無事，不要有貪心，不要我想如何如何，我想開悟，我想得神通了。哪會這樣快？把種子種到地下，要等它慢慢長出來；時間到了，它自然成熟。古人說：「鐵杵磨成繡花針」，功到自然成，但你不要怕費事。時間久了，自然會磨成針。

所以修道，就要去毛病。什麼是毛病？你歡喜喝茶，這是毛病；歡喜喝牛奶，這是毛病；歡喜打妄想，也是毛病。如果一切貪圖自在，用功便不

The deeds of beings in the Saha World are, without exception, full of greed, hatred, and delusion. We pursue worldly matters with that greed, hatred, and delusion. We also use greed, hatred, and delusion when we practice world-transcending dharmas. As we practice, we're greedy to get enlightened. We sit in meditation for two and a half days, and expect to get enlightened. We practice a dharma for two and a half days, and want to gain spiritual powers. We recite the Buddha's name for two and a half days, and want to master the Samadhi of Buddha Recitation. Look at how huge that greed is! These are the thoughts of greedy ghosts!

We should see practice as our basic duty. There's no need to be greedy. Over time, our merit and virtue will naturally be perfected, and we'll accomplish the fruition of Bodhi. It may be that we were due to accomplish it, but then we bit off more than we could chew. We must eat one mouthful at a time. If we try to stuff too much food into our mouth at once, leaving no room for chewing, how can we eat it? We can neither chew nor swallow it. Eating is a very simple analogy. This is called "biting off more than you can chew."

When we practice, we should feel as if nothing special is going on. We shouldn't be greedy and calculate, "What's in it for me? Can I get enlightened? Can I get spiritual powers?" Who could expect results so quickly? A farmer plants the seeds in the ground and waits patiently until they sprout. When the time is right, they will ripen by themselves. The ancients had a saying, "Rub an iron pillar down to the size of a sewing needle." When your skill is mature, you will naturally succeed. You should not fear that you might be wasting effort. Over time, you will naturally rub the iron pillar down to the size of a needle.

In our practice of the Path, we have to get rid of our faults. What are our faults? Liking to drink tea is a fault. Liking to drink milk is a fault. Liking to entertain idle thoughts is a fault. If you always crave comfort and ease, then your efforts will never evoke a response. If you don't fear suffering, difficulty or fatigue, you'll succeed in practice.

相應。用功，是不怕苦、不怕難、不怕疲倦，才有成就。

全世界都充滿天災人禍，黯淡無光。這表示人類的生命都有危險。這種殺人的戾氣，前所未有。我們知道的有原子彈、氫氣彈、核子武器，現在還有鐳射。這些殺人的利器，一旦使用起來，人類可能同歸於盡。所以，時到今日，唯有依照佛法修行，才能消滅災禍於無形。全世界充滿黑氣，黑業瀰漫。哪個地方真有修行人，哪個地方的災難就少一點。若遇很多人聚在一起修行，共同的力量，便能消災化劫，無形中把暴戾之氣，改為祥和之氣。可是必先要腳踏實地，躬行實踐，依照佛法修行。

大家拿出真心來念佛。念一句佛，虛空裏便有一度光明。若能懇切至誠地念佛，這光明便遍照三千世界，令三千大千世界的空氣化為吉祥，把染污、暴戾、災難的空氣改變過來。

萬佛聖城，在西方從地湧出，將來全世界所有的佛教徒，聚會一起，共同在此地修行，共同研究佛法。令佛教發揚光大，既然能在萬佛聖城出家修道，將來一定會成佛。為什麼？所謂「近水樓臺先得月」，你先到了萬佛聖城，會先得道。後來的，便會晚一點。

有些人來到萬佛聖城，覺得住不下來，因為他們感到這城市沒有很多活動，很呆板，沒有很多娛樂。但你應該知道，只向外求娛樂，反把你真正的快樂耽誤了。在這世界裏，要找假的，會把真的丟了；要找真的，先要放下假的。不能又想修出世法，又放不下世間法。腳踏兩頭船，又要到江北，又要過江南，是辦不到的。

現在打佛七，要一門深入，憑著真心、誠心、虔心，修念佛法門，不要空過一時一刻。要知道「一寸時光，一寸命光」，不用功，便增長罪業；真用功，便增長善根。要老老實實地念佛，才不致浪費光陰，生命才有點價值。

Calamities now fill the entire world. Our world has become a dark place without any light. The continued existence of humankind is seriously threatened. We are engulfed by a killing energy that has never existed before. We know about atomic bombs, hydrogen bombs, nuclear weapons, and even laser-cannons. If one of these lethal weapons were set off, the entire human race could easily be wiped out. Presently, a black miasma covers the entire world, and this karma of black deeds surrounds every land. The only way we can avert calamity is to practice the Buddhadharmas. In any location where there are genuine practitioners, they could gather together and unite their efforts. They would be able to eradicate disasters, invisibly transforming the violent energy into a positive, beneficial atmosphere. To make it happen, however, we must do real work, take firm strides, and honestly practice according to Buddhadharmas.

So let us bring forth true minds and recite the Buddha's name! When we recite the Buddha's name even once, a ray of bright light appears in the air. If we can recite the Buddha's name with utmost sincerity, the light can shine throughout the trichiliocosm. It can transform the atmosphere of the entire cosmos into auspicious energy, neutralizing the energy of violence, pollution and disasters.

The City of Ten Thousand Buddhas (CTTB) has welled up from the ground here in the West. In the future, Buddhists from around the world will assemble here to cultivate and investigate the Buddhadharmas together. The Dharma will flourish and grow great. We who are able to leave the home-life and cultivate at CTTB are guaranteed to become Buddhas in the future. Why? There's a saying that captures it: "Those who draw near the pagoda at the pond will get to see the moon's reflection first." Those who arrived first at CTTB will attain the Way first. Those who come later will attain it a little later.

Some people come to CTTB, but they feel they cannot stay. They may feel there aren't enough activities going on, or that the rules are too inflexible, or that there's not enough entertainment. But you should realize that any entertainment that you seek outside of yourself will interfere with your own true happiness. In this world, those who seek what's false will lose what's true. If one wants to find what's true, the first step is to put down what is false. It won't work to cultivate world-transcending dharmas on one hand, and still be unable to put down mundane dharmas on the other. Such a person has one foot in each boat. He wants to go to the northern bank and also to the southern bank of the river, but that's impossible.

We are now holding a Buddha Recitation Session, and our goal is to concentrate intensively on this one method. We cultivate the method of reciting the Buddha's name with a true, sincere, and earnest mind. We don't want to waste even a minute of time. We should realize that "an instant of time is an instant of life." If we fail to work hard, then our karmic offenses will increase. If we do work hard, then our good roots will increase. If we honestly recite the Buddha's name, then we can say we haven't wasted this time, and our lives will have some real value.