

內外收拾乾淨

Cleaning Ourselves Inside and Out

：宣化上人開示於1994年
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DHARMA TALK DHARMA RAIN | 法語法雨

法界，無所不包，無所不容，無所不有；所以，好的也有，不好的也有，這裡邊包羅萬有。善者是真善，惡者是真不善。那麼，我們的目標都是要成佛，成佛得先要把自己內裡給收拾乾淨了它，外邊也收拾乾淨了它，內外都要整潔。

《朱子治家格言》說：「黎明即起，灑掃庭院，內外整潔。」說早晨就起來，灑掃庭院，內外要整潔。在中國很多地方都是泥土的地，一早起，它就有一些個灰塵，必須要用一點水，把這個地揮一揮濕了它，然後再掃，它才能乾淨，塵土就都掃乾淨了。

我們洗滌身心，外邊要洗乾淨了，裡邊也要洗乾淨了，所以要內外整潔，內裡邊也要乾淨，外邊也要乾淨。所以，不是顧表面，把外邊莊嚴得再沒有那麼莊嚴了。可是裡邊呢？是廁所。你再莊嚴，裡邊也都是一些個邇邇的東西。

什麼叫內裡頭邇邇東西呢？就是這個妒忌、障礙、無明、煩惱、七情、六欲，這些就是最骯髒的東西；你要不把這七情六欲收拾乾淨了，就談不到修行。所以，我們要注意這一點。

我們佛堂要乾淨整潔，廚房和佛堂一樣的重要。廚房是大家生命的一個根，一個活著的泉源；沒有廚房，我們的生命都沒有了。所以在廚房工作的人，必須要乾乾淨淨，蔬菜也要洗得乾乾淨淨，這個鍋碗瓢盆也都要洗得乾乾

The Dharma Realm contains all things, accepts all things, and manifests all things. Everything, including all good and bad things, is included inside of it. Good people are those who truly practice goodness and evil people are those who do not. Our goal is to become Buddhas. If we are to become Buddhas, we must first purify ourselves from within, and also clean ourselves on the outside. We must be clean and neat both inside and out.

In *His Sayings for Managing One's Family*, Zhu Zi says, "Rise at dawn, sprinkle water over the courtyard and sweep it so that both inside and outside are neat and clean." This means that one should get up when the sun rises, and sweep and clean the house and courtyard so that it is neat and spotless. In China, many places still have dirt floors and in the mornings there is accumulated dust. One must sprinkle a bit of water first to dampen the floor before sweeping, so that the floor is cleaned more effectively.

We must cleanse ourselves on the outside, and we must also cleanse ourselves on the inside. It shouldn't be that we are concerned only with adorning ourselves on the outside, while inside all we resemble is a toilet. No matter how adorned or dignified your appearance, you can still be sloppy and impure inside.

What is this inner sloppiness and impurity? It is jealousy, hindrances, ignorance, affliction, and the seven emotions and six desires. These are the dirtiest things. If you do not clean your mind of these seven emotions and six desires, then you cannot get on the path of cultivation. So we must attend to this point.

Just as we think the Buddha hall should be clean and neat, so should the kitchen be also. The kitchen is as important as the Buddha hall. The kitchen is one of the roots that support our lives. It is the wellspring for our existence. Without the kitchen, we cannot sustain our lives. So the people who work in the kitchen must be clean and neat. The vegetables should be washed thoroughly and the cookware should also be washed and neatly stored. At all times we should pay attention to cleanliness and hygiene. We cannot

淨淨的，放得都要整整齊齊的，時時刻刻都要注重衛生，不能弄一些個邋邋東西來給大家吃，大家吃出兵來，這個就是造罪業。所以在廚房工作的人員，那是行菩薩道的，要做出來菜飯是令人吃了發菩提心；不要一邊做廚房，一邊發脾氣，令大家吃了，都會生病。這是非常要緊的！廚房裡邊不要一堆破箱子、破罐子，外邊也是紙盒子一大堆，都變成垃圾堆了；裡邊也是垃圾，外邊也是垃圾，到處都是垃圾。還有，我到後邊那個沒有人到的地方，那樹葉子不知多厚，為什麼令地方都這麼邋邋？這大家要注意的！

再者，我們出家修道主要就是要學做人。做人，就是要對人對己都要平等，不能說我自私自利，對人薄，對自己厚，我責備人家就很聰明的，原諒自己就很愚癡的。古人說得好，說：「人雖至愚，責人則明，恕己則昏。」人雖然他再愚癡，可是他責備人，去說人家的過錯，他就很明白。自己做錯事，說：「啊，不要緊！做錯一次，也不要緊；再一次，沒有什麼關係。」總是給自己講道理，原諒自己。則昏，盡原諒自己這個人，就最愚癡不過了，最愚癡！「苟有聰明，以責人之心責己，以恕己之心恕人，如此何患不至聖賢地位。」假設你有聰明，你以責怪旁人那個心來責怪自己，你能以原諒自己的那個心去原諒其他的人，你要能這樣子，不久將來，一定會到聖賢的果位上。

這一段文說明白，每一個人都是「老鴉落在豬身上」，看見人家不對，看不見自己不對。那個老鴉、烏鴉啊，落在豬身上，看見豬黑了，牠沒有看見自己黑。這就是這幾句話的含意。那麼，我們修道的人啊，方才說，要先把人做好了，然後才成佛。哪有一個壞人就成佛了呢？所以，這是根本成佛的基礎。我們要認清楚了這個基礎。 ❀

prepare unclean or contaminated food for people to eat. When they get sick, we are creating bad karma. So those who work in the kitchen are walking the bodhisattva path. They should make meals that bring people to make the resolve for Bodhi, rather than cooking up a temper while cooking the food. When people eat that kind of food, they will get sick. This is a very important!

The kitchen shouldn't have piles of old boxes and broken jars. Combined with the heap of paper boxes outside, it's like a junkyard. Garbage inside and garbage outside; there is garbage everywhere. Also, I went to look in the back in the place where nobody goes, and the leaves are piled there like mountains. Why are we making these places so sloppy and dirty? Everyone needs to be aware of this!

In leaving the home-life and cultivating, the most important thing is to learn how to be a humane person. Being a humane person means that we have to treat others and ourselves equally. We cannot be selfish and self-benefiting; begrudging toward others and generous to ourselves. When we find faults in others we are not any cleverer, and admitting our mistakes does not make us foolish. The ancients said, "The most foolish person is still very smart at recognizing the faults of others, but confused at forgiving himself." If a person is exceedingly foolish but can speak about the faults or wrongdoings of others, that person is still very sharp. If a person is doing something wrong and says, "Oh, never mind! Doing something wrong once is not an issue; and once more is also not much of an issue." By making excuses for themselves constantly and forgiving themselves, they are being confused. One who constantly excuses oneself is extremely foolish. "Even if one is clever, if one finds fault with oneself with the same spirit in which one finds fault with others, and if one forgives others with the same spirit in which one forgives oneself, how can such a person not reach the highest state of sages and worthy people?"

This says very clearly that everyone is "a crow sitting on the back of a black pig", which is one who sees the wrongs of others but doesn't see their own wrongs. A crow who sits on the back of a black pig sees the color of the pig but doesn't notice his own black color. So we who are practicing according to the Way must first learn how to be a humane person. Like what was said earlier, we must first learn how to be a good human being, and then we can learn how to become a Buddha. Is there anyone who goes immediately from being a bad person to becoming a Buddha? This is the foundation for becoming a Buddha, so we must see it clearly. ❀