

德行的表現



The Manifestation of a Virtuous Character

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DHARMA TALK DHARMA RAIN | 法語法雨

學習佛法的人，就是開始把種子種到地下去。種子種下後，能不能生出？還要看各種的緣。諸緣具足了，種子就能順利地出生；假若各方面助緣不圓滿，就有可能變成焦芽敗種。這也就是看我們發菩提心，種菩提種子時，種得夠不夠深？堅固不堅固？

要是種得夠深而且堅固結實，那麼將來種子一定會生根發芽。可是若想結菩提果，還要有一段相當的時間，這就要看你用功用得如何？要是用功上路了，開悟證果，成就覺道，這才算是收成。

種子生根發芽、抽葉、開花、結果的過程中，都必須經過相當的時間培養、灌溉、加肥料。肥料是什麼？就是學佛的道德。修行要處處本著道德，以不妨礙道德為根本戒條。

儒教云：「德者本也，財者末也。」

People who are learning and practicing the Buddhadharma are sowing seeds in the ground. Once the seeds have been sown, will they sprout? It depends on various conditions. When all the right conditions are present, the seeds will sprout and grow in due course. If the various supporting conditions are not all present, the sprouts may wither and the seeds will be wasted. The sprouting of our Bodhi seeds depends on how deeply and firmly we planted them when we made our resolve for Bodhi.

If we sow them deeply and firmly enough, the seeds will surely take root and sprout in the future. However, if you want to reap the Bodhi fruit it takes considerable time. It relies upon how well you apply effort. If your cultivation advances well, and you become enlightened, realize the fruition, and accomplish the Way; then you have reaped the harvest.

For ordinary seeds to sprout, take root, produce leaves, flowers and eventually fruit, the gardener must give attention, water, and fertilizer. What is the fertilizer for the Bodhi fruit? It is the practicing of morality. Every aspect of cultivation must be based on morality. "Not going against morality" should be our fundamental precept.

A Confucian maxim says: "Virtue is fundamental. Wealth is incidental." Virtuous conduct is the foundation of a person, while wealth is an insignificant thing. Cultivators should always be thrifty and avoid wasting money or resources.

心中生出，它的根本就在我們的心裏頭。它能生出來有種顏色，這種顏色不是青、黃、赤、白、黑，是一種德行之表現，是德行之光澤。所以孟子說：「仁義禮智根於心，其生色也，睟然見於面，盎於背，施於四體，四體不言而喻。」有德之人不單單面上有所表現，其背上也洋溢著德光，甚至於在四肢上也能顯現出來。這種德相雖然描述不出來，但人人皆能明白。德行的表現，才是真正的功夫學問，這種德行不能假裝的，虛假只會暫時騙人一陣子，不能長久。

修道就是要修真正道德，不妨礙他人，也不怕他人妨礙自己。誰妨礙自己都接受，逆來順受；誰對自己不慈悲，或不講道理，都是自己的善知識。能逆來順受，對橫逆能處之泰然，才見出你忍辱的功夫，不要因別人一句話就動了。有些人的「不動」是無慚無愧，這是不對。你要修的「不動」，是能忍人所不能忍，這才是真功夫，否則還須從頭煉起。

道教裏有德行的人，有一種表現，一般凡人都看得出，就是童顏鶴髮——頭髮雖然花白，但其面色有如童子，很潤很細。為什麼？就是一種道德感召的變化。雖然是白髮，但頭髮並不乾枯，而且有光潤之氣（並不是擦髮蠟），他的毫毛、頭髮會放光，若有功夫的人，或開五眼的人，一看就知道。

佛教又高一招，不單頭髮放光，而是全身都可放光，每一根毫毛梢上都可以放光，每一個毛孔都與眾不同。在佛教裏修行有功夫的人，能使白髮轉黑，齒落重生。道教也有齒落重生的境界，不過不能全身毛孔放光，這是不同處。你們各位看人是不是一位善知識？不需開五眼，就憑凡夫肉眼，只要你是個行家，就可以看出他是不是善知識？是否有德行？人若無德行，是面生橫肉，非常討人厭的！



in accord with the Middle Way. If you understand what is right, you will not steal. People who value righteousness will not steal what belongs to others.

3. Propriety: Propriety is a kind of courtesy and etiquette. If you honor the rules of etiquette, you will not be lewd. Stealing and lewdness are phenomena which occur because one is not in accord with righteousness and propriety, and because one is acting contrary to the rules of proper conduct.

4. Wisdom: Wise people will not recklessly drink or take drugs.

5. Trustworthiness: Trustworthy people will not tell lies.

When humaneness, righteousness, propriety, wisdom, and trustworthiness are fulfilled and complete, that is morality and virtue. Therefore morality originates from the mind; its fundamental ground is in our minds. It can manifest as a type of color. This is not the color of green, yellow, red, white or black, but rather it is kind of radiance that exemplifies virtuous conduct. Mencius said: "Humaneness, righteousness, propriety and wisdom originate from the mind. If it manifests a form, its glow reflects on the face, its abundance fills the back, and it spreads out to the four limbs; it manifests throughout the entire body without words". People of virtuous conduct do not simply have a special reflection on their faces, their back radiates the light of virtue and even their four limbs will reflect it. Although the appearance of morality cannot be described, it is understood by all. The manifestation of morality is the true skill of possessing knowledge; it cannot be faked since pretentiousness can last for a while, but cannot be sustained.

Cultivating the Way means to cultivate true morality by not obstructing others and not being afraid of being obstructed by others. No matter who obstructs you, you should accept it. "When adversity comes, compliantly accept it." Anyone who is unkind or unreasonable to you is just your Good and Wise Advisor. If you can compliantly accept adversity and can calmly handle unexpected or difficult situations, then your skill in patience can be realized. Don't be moved because of a single sentence that someone says. Some people think "being unmoved" means to be without shame and remorse, but that's wrong. The kind of "being unmoved" you should cultivate is being able to endure what others cannot endure—that's real skill. Otherwise, you will have to start cultivating all over again.

In Taoism, people of virtuous conduct will manifest a certain characteristic that can even be seen by ordinary people. It can take the appearance of a youth with crane hair. Although their hair has turned white, their faces remain delicate and smooth like those of children. Why? This is a transformational response from morality. Although their hair is white it is not coarse. It is radiant and smooth (naturally, not from applying hair conditioner). The hair on their head and body will emit light. Those with skills or those who have opened the five eyes will recognize it immediately.

Buddhism takes it to a higher level. Not only does their hair emit light, but their entire body can emit light, every hair tip on the body can emit light, and even every pore stands out from the ordinary. Cultivators in Buddhism who have attained skills will be able to turn their hair color from white to black; they are also able to regrow their fallen teeth. In Taoism, there are also situations where fallen teeth regrow, but they cannot emit light from every pore in their body, this is the difference. How do you tell if a person is indeed a good knowing advisor? It is not necessary to open the five eyes. By just using our ordinary eyes, one can tell if a person is a good knowing advisor if that person has virtue. A person without virtue will have a repulsive demeanor that will drive people away!

