

## The Manifestation of *a Virtuous Character*

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DHARMA TALK DHARMA RAIN I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.

德行是人的根本,而財僅是一種末梢之物。修道人處處要惜福節約,不浪費金 錢物質,如此日積月累,才能培養出自 己的德行,所生出來的枝葉才會茂盛, 果實也將累累。如果不加肥料,不用功 去培養灌溉,枝芽花果很容易就會枯槁 而死,所以修道人,第一戒條就是「注 重德行」。

德行先由小處做起。「毋以善小而 不為」,你不要以為小善就不去做,而 等著做大善,大善沒有那麼多。山是一 粒一粒微塵積成的,微塵雖小,但積多 了也會變成一座山;德行雖小,但積多 了,也會變成一座德行山。不違背道德 就是德行,不妨礙他人就是德行;無論 做什麼,要以幫助他人為本份。若於利 益上、時間上、文化智慧上,或其他種 種事情上,對他人有所妨礙,不能利益 他人,都是於道德有所違背。所以我們 的一舉一動,一言一行,總以不違背道 德為根本箴規。想要修道,先要培德; 沒有德行,就不能修道。有人想修道, 魔障就來找,這因為沒有德行的緣故, 所以說:「德者本也,財者末也。」

道德就等於日月,等於天地,也等 於人之性命。沒有道德就等於人沒有性 命,沒有日月天地一樣。什麼是道德 呢?就是以利益他人為主,以不妨礙他 人為宗旨,也就是內心充滿仁、義、 禮、智、信。

(一)仁:有仁愛的心,就不會殺生。

(二)義:具足一種知識,做什麼 事都恰到好處,合乎中道,不太過也不 會不及,不偏左也不偏右,事事合乎中 道。懂義,就不會偷盜;講義氣的人不 會偷他人的東西。

(三)禮:禮是一種禮貌、禮節。尚 禮節就不會姦婬。偷盜與婬亂都是因為 不合乎義禮,是違背常規的現象。

(四)智:有智慧的人就不會亂喝 酒,亂吃迷魂藥,愚癡的人才會做出種 種顛倒的事。

(五)信:有信用就不會打妄語。 仁、義、禮、智、信,五常充足圓滿 了,這就是道,就是德。所以道德是從 That way, over the days and months, they can foster their practice of virtue. Then the branches and leaves will grow abundantly, and fruits will accumulate. If you don't add fertilizer, and you make no effort to care for and water the plant, it will be easy for the branches, flowers and fruit to wither and die. Therefore, the foremost precept for cultivators to place emphasis on is virtuous conduct.

Virtuous conduct begins in small places. "Do not think a good deed is too small and fail to do it. "Don't wait around for a big good deed to do, because there aren't that many big good deeds. A mountain is an accumulation of specks of dust. Although each speck is tiny, many specks piled up can form a mountain. Virtuous deeds may be small, yet when many are accumulated, they will form a mountain of virtue. Not going against what is proper and right is known as virtuous conduct. Not hindering others is morality. In whatever you do, you should make it your obligation to help others. If you hinder others and cannot benefit them in terms of profit, time, culture, wisdom, or any other aspect, you are acting contrary to morality. Therefore, in every move and action, every word and deed, we should always make "not going against morality" our basic rule. If you want to cultivate the Way, you must first foster virtue. Without virtuous conduct, you cannot cultivate. Some people who want to cultivate will encounter demonic obstacles as soon as they start. That is because of a lack of virtuous conduct. So it is said, "Virtue is fundamental. Wealth is incidental."

Morality is equivalent to the sun and moon, to Heaven and Earth, and to our very life. Lacking morality is equivalent to being without life, without the sun and moon, and without Heaven and Earth. What is morality? Morality means to take benefiting others as most important, and to take not hindering others as our principle. It is to fill our minds with humaneness, righteousness, propriety, wisdom, and trustworthiness.

1. Humaneness: Having a heart of humane benevolence, you will not kill.

2. Righteousness: Endowed with right knowledge, everything you do will be just right, exactly in accord with the Middle Way, neither too much nor too little, and neither too far to the left nor too far to the right. All affairs will be carried out



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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、黄、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, 盘於背, 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.

Propriety: Propriety is a kind of courtesy and etiquette. If you honor the 3. 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.

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

Trustworthiness: Trustworthy people will not tell lies. 5.

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! ⊛