

整頓自己的心性 Clear Our Mind

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很多年沒有到馬來西亞來，這次是忙裏偷閒來和各位見面。那麼在見面之前，我先向各位佛教的佛友、善男信女祝福，希望把世界所有眾生的痛苦，都加到我一個人身上代受；假如我要有福報的話，我願意迴向給全世界的一切眾生，這是我一點點的願力。我這個願力雖然是個小的願力，可是我是憑一個至誠懇切的真心，對所有眾生來做這樣的求願。

那麼現在要和各位說，我們想要離苦得樂、生脫死，先要整頓自己的心性。心裏沒有恨心，沒有怨心，沒有惱人的心，沒有怒人的心，沒有煩人的心，能把恨、怨、惱、怒、煩都沒有了，你就沒有一切的脾氣了。我們學佛的人，首先要將脾氣改了。脾氣要不改，所謂「千日打柴一火焚」，一攢一天，攢了千天的柴，一根火柴就能把它都燒了，我們做的功德也是這樣子。我們人應該要立功，又能存德。立功，是先幫助人來立自己的功；存德，是成就自己而再去利人。所以想要利人，首先要沒有煩惱，沒有無明。

這個無明，就是遇事無所明瞭，遇事就糊塗。因為遇事糊塗，所以行為上也糊塗了；行為上一糊塗，就做了很多不合乎法的事情，譬如殺人、

It has been many years since my last visit to Malaysia. This time I came to meet you despite a busy schedule. First of all, I'd like to give blessings to all of you Dharma friends, good men and women. I hope I could undergo sufferings on behalf of all living beings, and transfer any blessings that I have to all living beings in the world. This is my small vow. Although it's a small vow, I made such a vow with utmost sincerity.

If we want to leave suffering and attain bliss, and end the cycle of birth and death, first we should clear our minds so there is no hatred, no complaints, no irritation, no anger, and no afflictions. If we get rid of hatred, complaints, irritation, anger, and afflictions, then we will not have bad tempers. We Buddhists must first change our tempers. If we don't change our tempers, there is a saying that goes, "The firewood gathered over a thousand days is consumed by a single blaze." By lighting a single match, you can burn up all the firewood saved up daily over a thousand days. It is the same with the merit and virtue we have created. We should be able to create merit and accumulate virtue. To create merit is to help others and thereby create merit for yourself; to accumulate virtue is to cultivate yourself first so you can then benefit others. Therefore if we want to benefit others, we ourselves first need to get rid of afflictions and ignorance.

Ignorance refers to not understanding and getting confused when we find ourselves in certain situations. Due to being confused

放火、打劫、強搶，這一類的事情就都會發生了。這一類的事情一有，學佛可以說是白學了。

佛教講的，第一是「不殺生」，凡是對於眾生有不利地方，都等於是殺生；能利益眾生的，就都是放生。我們去放那個魚、小鳥、烏龜，以為是在放生了，其實那都是在外邊的。真懂得放生的，就是利益旁人。不殺生，這是放生；你對一切眾生有利，這也是放生。

第二、不偷盜。就是一根草，也不隨隨便便把它糟踏或者浪費了，不是到沒有的時候，又向其他人去要。我們要節省物質、愛惜物質，而不偷盜這個物質。其他人的財寶，我們不要無緣無故就把它奪過來，或者搶過來。

淫，淫就是一種不守倫常的規則行為。你要守倫常的規則，就不會犯這個淫戒。

妄語戒，妄語就是說不實在的話、不真的話、不合理的話，有一種欺騙的性質在裏頭，這都叫「妄語」。

那麼酒，更要戒除，因為酒能亂性。你喝酒喝多了，行為就大亂了，什麼樣不守規矩的事情，不遵守法律的事情都能發生了。所以學佛的人，一定要把五戒守持清淨，不要在這個地方馬虎。所謂「勿以善小而不為，勿以惡小而為之」，善雖小，積累就成多了；「泰山不卻微塵，積少累成高大」，惡事雖然小，我們也不要做它，惡事做得多了，等惡貫滿盈就要受果報了。這主要是講持五戒。

另外，還要沒有脾氣，要有忍耐心。你心裏頭沒有煩惱，沒有脾氣，那你自己心裏這個世界是真正和平了。你心裏頭這個世界和平，你身上也就不會好爭鬥，也和平了；你身不和人爭鬥，就沒有戰爭，你家也和平了；你家庭裏頭和睦相處，眷屬沒有鬥爭了，那你家庭就和平了；每一個家庭都和平了，都不鬥爭了，那麼這一個國也

by the situation, we act in confusion and do many illegal deeds, such as murder, arson, looting, robbery, etc. If we commit such deeds, our study of Buddhism will have been in vain.

In Buddhism, the first precept is no killing. If we bring any harm to living beings, it is equivalent to killing; if we can benefit living beings, it is equivalent to liberating lives. We think of releasing fish, birds, turtles, as liberating lives. However, that is to liberate lives externally. If we really understand liberating lives, then we will know that to benefit others and abstain from killing is itself liberating lives. If you benefit all living beings, you are also liberating lives.

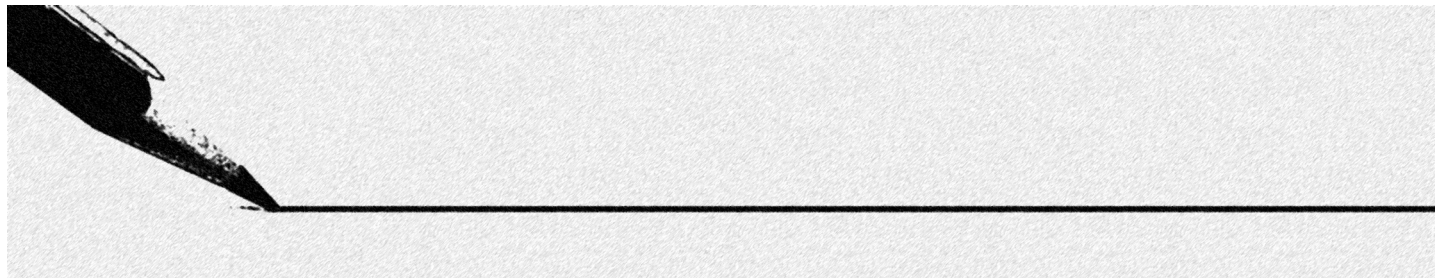
As for the injunction against stealing, we should not casually destroy or waste even a stalk of grass. If we are short of anything, then we have to borrow from others. We should practice frugality, cherish resources, and never steal. We should not take others' possessions for no reason or seize them by force.

As to the injunction against sexual misconduct, sexual misconduct is a kind of behavior that violates moral principles. If you follow moral principles, you will not break the precept of no sexual misconduct.

Next is the precept of no lying. Lying means speaking dishonestly, untruthfully, unreasonably, and or an intention of cheating. These are all instances of lying.

Intoxicants (e.g., alcohol) should be especially avoided because they confuse the mind. If you consume a great quantity of intoxicants, you will behave recklessly and may do all sorts of things that break the rules and violate the laws. So we Buddhists must uphold the five precepts purely and not be casual about it. It is said, "Don't assume a good deed is too small to do and fail to do it; don't assume a bad deed is too small to matter and do it." Even if good deeds are small, when accumulated, they become numerous. "Mount Tai does not scorn a mote of dust, for high mountains are accumulated from small particles." Even if bad deeds are small, we should not do them. If our bad deeds accumulate to a large amount, we will undergo retributions. So this is about upholding the five precepts.

In addition, we should also get rid of our temper and have patience. When our minds are free of afflictions and temper, the world in our minds will be truly peaceful. When our minds are peaceful, our bodies



和平了；這一個國和平了，影響到另外一個國也和平了；另外的一個國再影響另外的國沒有戰爭，沒有鬥爭，另外的國也和平了。

如此循序漸進，一步步的這個世界也就和平了。世界和平了，這虛空裏也就和平了，沒有污染的戾氣存在。虛空和平，那麼地球也和平了，沒有山崩的災難，也沒有水淹的災難，也沒有蝗蟲的災難。地球上都和平了，乃至於海裏頭的魚鱉蝦蟹也都互相不戰爭了，也不會大魚吃小魚，小魚吃蝦米了，海裏頭也和平了。

所以，要和平，先要從我們內心做起。我們內心煩煩惱惱，爭爭吵吵，多多少少，總是沒有和平，那你想要世界和平，是無有是處。人人都想要和平，可是人人的心裏不和平，你想要叫世界和平，是捨本逐末的。

有的人心裏頭是「和而不平」，外表上你和人家有和，但是內心裏總是覺得不滿意，這是和而不平。有的是「平而不和」，說我自己就管我自己，我把自己管得不和人鬥爭，也不發脾氣，我做一個自了漢，自己管我自己；我不需要和人有什麼來往，不需要和人有什麼關係，和人人都合不來，這就叫「平而不和」。所以我們既要和，又要平——既和且平，既平且和。總而言之，外邊和平，裏邊也要和平；裏邊和平，外邊也要和平，內外如一。

這樣子，首先要「不爭」。所有一切的物質，包括財寶在內，人棄我取，人家不要的，我要；人取我予，人家想要的，我就給他。這是不爭，不和任何人爭。第二，要不貪，這不貪是不貪意外之財，不飲過量之酒，一切一切都要知足；你能知足就常樂，能忍就自安，知足常樂。人最苦的就是不知足，不知足的人，窮的時候想要有錢，有了錢的時候又想要多，多的時候還想要多，這個貪沒有止境的。

求，凡事都向外邊找去，不能迴光返照，不能反求諸己，儘向外乞求。為什麼？就因為自私。學佛的人不要自私，要大公無私，至正不偏；也不要自利，自利，你利益自己，對人就是一定有害處。要推己及人，你要是能將利益自己的這個思想，去利益其他

will no longer act aggressively and will be at peace as well. If we don't fight with others, wars will no longer happen. When friends and relatives in our families treat each other with respect and harmony, then our families are at peace. When every family is at peace and not fighting one another, the entire country will be at peace. When this country is peaceful, it will influence another one and bring peace to it as well. Then it just keeps going on like this to more countries - no wars and no fights.

In this way, peace gradually pervades the entire world. Then space will also become peaceful. When space is peaceful and free from the pollution of negative energy, the earth will be at peace. Disasters such as landslides, floods, and locust plagues will not occur. Not only will peace prevail on land, but marine animals such as fish, turtles, shrimp and crab will cease fighting one another, and it will no longer be the case that big fish eat small fish, and small fish eat shrimp—peace will prevail in the oceans.

So if we want peace, we should start from our minds. If there are many afflictions and conflicts in our minds, so that no peace can be found, then it will be impossible to realize our wish for world peace. Everyone wants peace, but everyone's mind is not at peace. To aim for world peace in such circumstances is to pursue the superficial while overlooking the fundamental.

Some have harmony but no peace; they appear to be harmonious with others, but never feel content in their hearts. Some have peace but no harmony; they say, "Okay, I will just regulate myself so I don't fight with others or get angry. I will just take care of my own liberation. I will only worry about myself, so I need not interact with or relate to anyone else." This person doesn't get along well with others. This is called having peace but no harmony. Therefore, we need to have both peace and harmony by being harmonious yet peaceful, peaceful and also harmonious. We need to be peaceful and harmonious on the outside, and also inside ourselves, so that our inner state and outer expression are consistent.

To achieve this, first, we ought to refrain from contending. With regard to everything including wealth, we take what others don't want, and we offer what others ask for. This is to refrain from contending; we do not contend with anyone. Second, we are not greedy. Not being greedy means not coveting unexpected wealth, and not drinking too much. We are content with everything. By being content, we are always happy; by being patient, we are always at peace. Knowing to be content, we will always be content. The biggest suffering is feeling dissatisfied. Someone who does not know how to be satisfied will desire money when he is poor, and more money when he is rich. The more he gets, the more he wants. His greed keeps growing.

The third is not seeking. People seek outside for everything. They do not know to shine the light within and reflect on themselves, so they seek outside. Why? It is just because they are selfish. As Buddhist practitioners, we should not be selfish. We should be impartial and unbiased. We should not take advantages for ourselves either. If we look out for our

的人，這就是在立功了；你利益其他的人，自己還不執著是在利益其他的人，這就是存德了。

功德、功德，功你要立，德你要存。那個德性要是不能存，一陣狂風一吹，就跑了。因為這個，也必須要「不打妄語」。我們人為什麼打妄語？就因為自私自利。如果不自私自利，打妄語對你也沒有用了。打妄語，你反而覺得自己對不起自己的良心，是違背良心的一種行為，所以就不會打妄語了。

不要「道在邇，而求諸遠」，這個道與你很相近的，並沒有離開你，可是你「求諸遠」，向遠的地方去找去。「事在易，而求諸難」，什麼事情本來都很容易，但是你不會做事情，就覺得很困難了。你要能覺得什麼事情都容易、不困難，就要「不打妄語」。

「君子求諸己，小人求諸人」，我們求佛法的人，要在每一天日用生活上用功夫，不要跑到很遠去找去，就在我們身邊就是。我們把身邊的事情做得合法了，中規中矩，合乎戒律了，「諸惡不作，眾善奉行」，這就是佛法。

不要那麼好高騖遠，今天學密宗，明天又學什麼宗，學來學去呀，把光陰都空過了，結果一事無成，什麼也沒學到。你要是專心致志，在這個日用生活上把它做好了，不發脾氣，不爭、不貪、不求、不自私、不自利，也不打妄語，那你這個佛教就明白了。❀

own benefit, we will definitely hurt others. We ought to put ourselves in others' shoes. If we can benefit others in the same way we would benefit ourselves, we are creating merit; when we benefit others and yet are not attached to the fact that we are doing so, we accumulate virtue.

Merit and virtue: we need to create merit and accumulate virtue. If we fail to accumulate virtue, our virtue could be blown away by a gusty wind. Because of this, we should avoid lying. Why do people lie? It's because they are selfish and seeking for benefits for themselves. If we are neither selfish nor out for personal gain, there is no reason to lie. If we lie, we will actually feel uncomfortable because we are going against our conscience, and this will stop us from lying anymore.

The Way is close to us. We should not go far away to find it. The Way is near us, and it has never left us, but we still insist on searching for it in places far away. "Things are easy but we try to make them difficult." Actually everything is easy; however, if we don't know how to do it, we feel it's hard. If we want everything to be easy, not hard, then we have to refrain from lying. "A superior person seeks within himself, while ordinary people seek from others." As Buddhist practitioners, we should apply our effort in daily life and stop seeking afar. What we are looking for is just by our side. When we accord with the Dharma in everything we do, follow the middle path, uphold the precepts, and avoid all evil and practice all good, we understand the Buddhadharmā.

You should not aim at something beyond your capability, such as studying esoteric practice today and switching to another practice tomorrow; otherwise, you end up wasting all your time in vain without achieving anything. If you can use your greatest concentration in your daily life and handle things well, never lose your temper, never fight, never be greedy, never seek, never be selfish, never pursue personal advantages, and never lie, then you understand Buddhism. ❀

