



# 二十祖闍夜多尊者 (續)

## The Twentieth Patriarch

### - Venerable Jayata (continued)

宣公上人講於1981年8月23日

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BIOGRAPHIES | 人物誌

起惑，就造出業來；造業——有的造善業，有的造惡業，有的造不善不惡的業；也可以說是造邪業，或者造正業。你造什麼業，就要受什麼果報。

這個世界，就像漁網似的；不只是一張魚網，而是很多個羅網，把你網到網裏了！好名的，就網到名的網裏；好利的，就網到利的網裏；好色的，網到色的網裏；好吃的，就網到吃的網裏；好睡的就睡，常常叫你在這「睡覺三昧」裏頭，入了睡的網。

這種種的網，把我們人網得一點自由也沒有，又去競爭啊、又去奮鬥啊，都是在這網裏。在網裏頭，無論你是競爭、奮鬥，是怎麼樣自強不息，怎麼樣勇猛向前，都沒出去這個網。沒出去這個網，你就不自由，東撞西撞，撞來撞去，也是在網裏頭，得不到解脫。剛剛出這張網，一轉身，又進那張網裏頭去了；剛剛從這條險路裏跑出來，啊！不知不覺又進那條險路裏頭去了，沒有一個自由的

Once we do that, we create karma. Some create good karma, some create bad. Some create karma which is neither good nor bad. We can also describe this as creating deviant karma or proper karma. We will undergo rewards or receive retributions for whatever kinds of karma we create.

We can liken this world to a fish net. Not just one net, but a complex series of webs. These nets catch us. Those who like fame get caught in the web of fame. Those who enjoy gaining benefit get captured by benefits. Those who like sex get caught by the web of sex. Those who like to eat are captured by the web of food. Those who like to sleep are always doing that. They are as if in the “sleeping samadhi”, but in fact are caught in the web of sleep.

These nets and web capture them so completely that they lose all their freedom. They quarrel, they fight—all because they are caught in these nets. No matter how much they try to fight it, no matter how they urge themselves on, no matter what kind of heroic effort they make to advance, they can't get out of these nets. They thrash about, bumping into things, but in the end they are still in the net. And the moment they escape one net, they take on another physical form and are caught in a new net. Having just run out of a dangerous path—Aha!—without even being aware of it they enter another dangerous path. They don't even have a single moment of freedom. There's never a time when they experience liberation. Do you see how much suffering that is?

**By breaking out of confusion and revealing what is true, we can achieve great merit.** Because of these conditions, the patriarchs and Bodhisattvas come to help us smash through confusion. They show us the genuinely proper path and advise us that while in this world we should create merit. We need to create merit,

時候！沒有解脫的時候！你看苦不苦？

「破迷顯正立大功」：由這個緣故，祖師菩薩就來給我們破迷，顯出這一條真正的正路，教你在世界上立功。立功、立德、立言，立這三種不朽的大業。

「清淨本源菩提性」：我們人的自性，本來是清淨的覺性，也就是沒有染污的菩提性。

「靈明覺照日天中」：我們的心是靈明覺照的，好像太陽在中天，在天上照耀萬物。

「心心相印傳佛道」：佛從上古以來，就是傳佛心印，一代一代地來相傳心印法門，傳佛這種真正的道。

「古今如是總相同」：古來的諸佛也是這樣，現在的諸佛也是這樣，未來的諸佛還是這樣，都是一樣的，沒有什麼變更。

develop virtue, and speak truth. These three enduring principles bring about positive karma.

**The Bodhi nature is pure at its source.** Our inherent nature is pure and fundamentally awake; our Bodhi nature is free of defilements.

**Efficacious and awakened, it shines like the sun in space.** Our true mind is like that. It is like the noonday sun, which shines on all creatures.

**The mutual sealing of mind with mind transmits the Buddha Way.**

Throughout the long reaches of time, Buddhas pass on the Buddhas' Mind Seal. From generation to generation they carry forward the Dharma door of the Mind Seal transmission. This is transmitting the true and proper Way.

**From of old to now it has been thus—always the same.**

The Buddhas of old were like that. The Buddhas of now are also that way. The Buddhas of the future will continue to be thus. It is always the same. Nothing changes.

為什麼聞到道了，就死了也沒有遺憾了？這聞到道，也就明白了，明白也就是一個開悟了。開悟，明白這個道是人人本具，個個不無，都沒有離開這個道。不過，我們人都背道而馳，離這道越走越遠。這個道是個什麼呢？道也就是個規矩，你照著規矩走就是修道了；你不照規矩走，就是沒有修道。規矩是什麼？就是戒律，依照戒律來修行，就是修道了。

這個道，往根本上來說，就是了生脫死的一條道路。了生脫死這一條道路，得要先把這個生死的門關上它。什麼是生死的門？就是我們人這個這種淫欲心。你有淫欲心，就開了這生死門了；你要是淫欲心斷了，那生死門就關了。上士聞道，他一聽見這個，「哦！原來就是這麼樣子！要這麼做啊！要返本還原，要反求諸己，要迴光返照，要自己用功夫！」所以他就勤而行之，一天到晚都在那兒修行，如雞孵卵，如龍養珠，如貓捕鼠，在那兒總是在那兒守著。在那兒守著，也就是不打妄想，只有一個修道的心，沒有一個其他的妄想。

——宣化上人1982年開示

Why? Once you hear Dao, you will understand and be enlightened. People who are enlightened understand that everyone is full of Dao; nobody lacks nor leaves the Dao. However, human beings often go against the Dao, and so they move further and further away from it. What is this Dao? Dao is the rule. If you follow the rule, then you cultivate the Dao. If you don't follow the rule, then you are not cultivating Dao. What is the rule? The Rule is a precept. If you uphold precepts, then you cultivate the Dao.

This Dao is fundamental; it's a road to end birth and death. If you want to go on this road, you need to close the door that leads to birth and death. What is the door? It is people's sexual desires. If you have sexual desire, you open the door of birth and death. If you no longer have sexual desires, then the door is closed. When scholars of the highest class hear about the Dao, they think: "Oh, that is it! That's the way to do it! We should return to the source, reflect within, and cultivate vigorously!" So they follow it and cultivate vigorously, from day to night, guarding their thoughts like a hen hatching eggs, a dragon nurturing its pearl, or a cat trying to catch a mouse. Guarding one's thoughts means not striking up false thoughts, and cultivating single-mindedness.

— A Talk by Venerable Master Hsuan Hua in 1982