

# 二十一祖婆修盤頭尊者 (續)

## The Twenty-First Patriarch, Venerable Vasubandhu (continued)



宣公上人講於1981年8月29日

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BIOGRAPHIES | 人物誌

汝應破執離狂傲，就是要你離開你的驕狂、傲慢的心。驕狂，就是看誰也看不起，「喔！天上、天下，唯我獨尊！」佛是天上天下唯我獨尊，你變成一切世間唯我獨尊。說：「我啊，最低限度也是世間第一呢！世間、出世間，唯我獨尊。我是第一的！我是在西方最有修行的人！我是西方最用功的人！我是西方最能吃的人！」吃得最多，這有什麼用？吃得最多，拉得也最多，沒有什麼了不起的。

說：「哎！法師，你講經講得這麼粗！」粗言細語，皆歸第一義，我會說的，不如你會聽的。你若會聽，我講得不好，你聽得也像蜜糖那麼甜；你若不會聽，我講得再好，你也聽得像糞土那樣，一點價值也沒有。所以我在這兒，是想起什麼就說什麼；想起天就說天；想起地就說地，沒有腹稿，沒有起草稿的。

You should break attachments and renounce pride's madness. Separate yourself from your arrogance, that madness of self-satisfaction. Pride causes you to look down on everyone. You dare to say, "In the heavens above and on earth below, I alone am honored!" Wow! You dare to say that among those in the world, you alone are honored, when in fact Buddhas are the ones honored in the heavens above and on earth below. You dare to say, "I am, at the very least, number one in this world! In this world and beyond this world, I alone am honored. I am first and foremost. I am the Westerner with absolutely the most cultivation. I am the Westerner who works hardest at practice. I am the Westerner who can eat the most." Oh? You are the Westerner who knows how to eat the most? Well, of what use is that? The more you eat the more you eliminate. There's nothing extraordinary about that.

Someone may say, "Dharma Master, you speak so coarsely." Coarse words and subtle speech all return to the primary meaning. How I speak is not as important as how you listen. If you are able to listen, then no matter how badly I express myself, you will hear it as sweet sounds and tones. But if you are unable to listen, then no matter how well I speak, you will hear it as excrement and dirt, as having no value whatsoever. So I say what I please. If the heavens come to mind, I talk about the heavens; if the earth comes to mind, I talk about the earth. I don't have a script. I am not using notes.

**Diligently cultivating no outflows, he achieved the wisdom of all modes.** He was diligent in cultivating no outflows; he needed to get rid of desire and cut through emotional love. That's the Dharma door he practiced. Whether we want or do not want something—both count as desires. Whether we do or do not seek anything—both

「勤修無漏道種智」：勤修「無漏」這樣的法門，要去欲斷愛。我們有所願意、不願意，這都是欲；我們有所求和無所求，這也都是欲。

那「不求」還算「欲」嗎？你還有一個「不求」的欲呢！不求，要你沒有那種心，沒有一個「不求」的心，也沒有一個「求」的心；掃一切法，離一切相。所以要勤修，不可以懶惰的；你懶惰，就出毛病。

所以要勤修道，勤修種種的智慧，無漏的智慧。得到無漏的智慧，得到漏盡通，一切的習氣就都斷盡了！不會看這個也不對，那個也不好。

事事都好去 脾氣難化了  
真能不生氣 就得無價寶  
再能不怨人 事事都能好  
煩惱永不生 怨孽從哪找  
常睺人不對 自己苦沒了

就在這個地方，你能不生氣，那就得無價寶了。你看人家不對，心裏就不高興了；心裏一不高興，那就是苦！你自己沒有快樂，那就是苦。「自性常生智慧」，你一看人不對，那就沒有智慧了；你若有智慧，不會看見人家都是愚癡。為什麼你看見人家都愚癡呢？就因為自己不太聰明，所以看人人都愚癡。就好像你戴著綠的眼鏡，看人人都是綠的；你戴紅的眼鏡，看人都是紅色的；你戴黃色的眼鏡，看人都是黃色的。就看你內裏有什麼，外邊就現什麼；這個境界都是唯心所現，自性所招。不要說了！說得太多了，說到明天也說不完。那麼講什麼來著？你看我都忘了！哎！是的，講到「常睺人不對，自己苦沒了」，要勤修無漏道種智。

「捨棄有為功德超」：有為的法，要捨棄了它，不要修有為法。

一切有為法，如夢幻泡影，  
如露亦如電，應作如是觀。

所以把它要放了，不要了它。

待續

count as desires.

You say, "Not seeking anything still counts as a desire?" I say, "You still have the desire to not seek!" True "not seeking" is beyond thought. There is no thought of seeking and no thought of not seeking. Sweep away all dharmas; separate from all appearances. That kind of cultivation must be done diligently. Do not slack off. If you get lazy, problems happen.

Diligently cultivate the Way; diligently cultivate all aspects of wisdom—especially non-outflow wisdom. When non-outflow wisdom is reached, one gains the penetration of the ending of outflows. With the penetration of the ending of outflows, every habit is cut off and ended. You will no longer see this as incorrect and that as no good.

*Everything else is easy to get rid of,  
Only the temper is hard to dissolve.  
If we truly never get angry,  
We have attained a priceless gem.  
If we do not harbor resentment,  
Every event will turn out well.  
If we never let afflictions arise,  
Then we will not suffer the effects of mistakes.  
Were we always finding fault with others,  
We would fail to end our own suffering.*

That's what it is all about. If you can truly not get angry, you gain an invaluable jewel. If you are always looking at other's faults, your own mind remains discontent. When your mind is discontent, you suffer. When you experience no happiness, you suffer. Actually, our own nature continually gives rise to wisdom. But as soon as we look at other's faults, we are not using our wisdom; those with wisdom will not place emphasis on others' inadequacies. Why do we notice others' inadequacies? It is because we are not smart! If we put on green-tinted glasses, everyone we see will appear to be green. If we put on red-tinted glasses, everyone we see will appear to be red. If we put on yellow-tinted glasses, everyone we see will appear to be yellow. Whatever we have inside will show up outside. External states are a reflection of the mind and are called upon by our own nature. If I keep talking so much, I'll be talking until tomorrow!

**Renouncing the conditioned, he developed transcendent virtue.** Let go of conditioned dharmas; do not cultivate conditioned dharmas.

*All conditioned dharmas,  
Are as dreams, illusions, bubbles, shadows,  
As dew drops and flashes of lightning.  
You should contemplate them thus!*

So renounce them. Let them go.

To be continued