



Instructional Talks on Precepts Training (continued)

戒期開示 (續)

摘錄自宣公上人1971年講述之《華嚴經疏玄談淺釋》

沙彌尼近本 英譯

Excerpts from A Simple Explanation by Venerable Master Hsuan Hua
on *National Master Ching Liang's Ten Doors Commentary on the Avatamsaka Sutra*
English Translation by Shramanerika Jin Ben

沙裡澄金真佛子

說是正法不容易學，不容易學
才要學呢！

前年，中美佛教總會（法界佛教總會前身）舉辦十四個禪七。很少人參加這麼長的一個禪七，最後只剩了三個人：一個果寧，一個果修，一個果道。在美國，雖然說是有一些人信佛，有一些人也想學佛；但真正明白佛法的人，是很少很少的。

所以在我們去年的三個禪七，都是裡邊的人自己打禪七，外邊來的人很少。為什麼很少呢？就因為真正佛教徒好像「沙裡澄金」一樣——在沙子裡邊找金子，不是每一粒沙都是金子；沙子是很多，金子是很少。所以在這麼大的城市裡，只有很少幾個人在這兒打禪七；打佛七，就更少。有一個人，從很遠的地方來，說是參加打佛七；就差一天，他就跑了，就受不了我們這兒的規矩。

以後，無論外邊誰來參加打禪七和打佛七，先要問清楚，他是不是

**To find true Buddhist disciples is like sifting sand for gold
*The proper Dharma is not easy to learn, and precisely
because it is not easy, we must study it.***

In the year before, the Sino-American Buddhist Association (the former name of Dharma Realm Buddhist Association) hosted a fourteen-week Chan meditation session. Very few people participated in such a long Chan session. At the end, only three remained: one was Gwo Ning, one was Guo Shiu, one was Guo Dao. In America, although there are some people who believe in the Buddha and there are some people who would like to study the Buddhadharma, those who truly understand the Buddhadharma are far and few between.

Last year we had a three-week Chan meditation session. Mostly it was just us participating in the session, very few outsiders came. Why? It is just because to find true Buddhists is like “sifting sand for gold.” In panning for gold, not every grain of sand is gold. There are many grains of sand but little gold. There was one person who came from far away and wanted to participate in the Chan meditation session. Without even completing one day’s session, he left because he couldn’t take the rules here.

From now on, if there are people who would like to attend the Chan meditation session or the Amitabha session, no matter who it is we have to make it clear to them, asking them if they can abide by the rules here. If they cannot follow our rules, they should not participate even from the beginning. If

能跟著我們這兒的規矩去做。如果他不能守我們這兒的規矩，一開始就不要參加；參加之後，他又不守規矩，這是不對的，甚至於就差一天他就跑了。

我們這兒寧可沒有人，不可沒有法——沒有人可以，沒有法不可以的。我們在這兒就是主張正法的、主持正法的，人人都要學正法，不要學末法。說是正法不容易學，不容易學才要學呢！若容易學，人人都可以學了。好像往下流去學，人人不學就會了；也不要誰教他，他就明白了。所以這一點，我們大家都應該知道的。以後無論誰參加我們這兒的禪七也好，佛七也好，或者來受戒也好，他要守我們這兒的規矩；不能說我們大家都在佛堂裡用功，他自己跑到房裡去。

現在我們這兒又多了幾個比丘。這幾個比丘從臺灣回來，我還沒有問過呢。你們上一次從臺灣回來，我第一個問題就是問：要不要還俗？要還俗呢，就快一點還俗；不要等，一等那就耽誤時間了。所以誰願意還俗的，就趕快還俗。果護，願不願意還俗啊？（果護：不要。）為什麼不要呢？不要還俗就不可以那麼懶的。

（果護：好。）你天天跑到自己房裡去，那不行的。說：「我沒有睡覺。」到了那地方，呼嚕呼嚕……就這樣子，那不行的。所以你那兒外邊那個簾子也不准掛的，你現在是新戒。不是說沙彌沒有自由，新戒也沒什麼自由的。你一定要過了三年五年之後，這是馬馬虎虎的，過了十年之後這才是下座，二十年是中座，三十年之後才是上座。不是一出家之後受了戒這就上座了，這不行的。你說：「這麼難嗎？」當然呢！不難誰都幹了。

你看，這美國這麼多人，現在才只有你們十二個人來出家，其餘的他都是就怕這個難，幹不了；不單美國這

they join the session and cannot follow the rules, that is not right, some even leave without staying through one day's session.

We rather have no one here than to not have any Dharma. If there is no one it is okay, but if there is no Dharma, that is not okay. It is the proper Dharma that we advocate and uphold here. Everyone should study the proper Dharma and not learn the dharma of the Dharma Ending Age. Some might say the proper Dharma is not easy to learn. Just because it is not easy to learn, we must learn it. If it is easy to learn, then everyone could have learned it. Take for instance learning from following your baser instincts, everyone knows it without being taught. You pick it up right away without anyone teaching you. To this point, we must all be aware. Going forward, no matter who attends the session here, be it the Chan meditation session, the Amitabha session or to request the precepts, they must follow the rules here. It is not permissible for them to go into the rooms while everyone else is applying effort in the Buddha Hall.

Now we have a few more Bhikshus. These Bhikshus just returned from Taiwan and I haven't had the chance to ask them anything yet. The last group who returned from Taiwan, my first question to them was: "would you like to return to lay-life?" If you would like to return to lay-life, you should do so quickly. Do not wait, if you wait you will be wasting time. Whoever wants to return to lay-life should do so quickly. Gwo Hu, are you willing to return to lay-life? (Gwo Hu answered: "No") Why not? If you do not want to return to lay-life, you cannot be so lazy anymore. (Gwo Hu replied: "Okay.") It is not okay for you to go back to your room all the time. You might say: "but I was not sleeping." When you get there, you start going "hu-lu, hu-lu..." (snoring sound), just like that, that is not okay. That is why you are not allowed to hang a curtain outside your room since you are still newly ordained. Just as novices have no freedom, newly ordained monks and nuns also have no freedom. Generally speaking, you have to be ordained for at least three years or five years. After ten years

不是說沙彌沒有自由，新戒也沒什麼自由的。你一定要過了三年五年之後，這是馬馬虎虎的，過了十年之後這才是下座，二十年是中座，三十年之後才是上座。不是一出家之後受了戒這就上座了，這不行的。

Just as novices have no freedom, newly ordained monks and nuns also have no freedom. Generally speaking, you have to be ordained for at least three years or five years. After ten years [of holding the precepts], one is considered a lower seated master. After twenty years, one is called a medium (junior) seated master. Only after thirty years of holding the precepts, one is called a high (senior) seated master. You do not get to be a senior master right after you receive the precepts, that is not permissible.



兒的人幹不了，就現在中國人也幹不了的。

我們這兒現在是世界第一的道場，第一的正法眼藏，在美國這個地方。所以，你們都要做正法眼藏的一個比丘；不要把「正法眼藏（音「臟」）」給讀成「正法眼藏（音「藏」）」，把正法眼給藏起來了。所以你們要想清楚了。果孟會不會還俗？想清楚了？（果孟：不會的。）真的不要？（果孟：是。）他們第一次到臺灣回來，我也是這麼問的。本來你們回來，我應該在飛機場就問，但是我想你們都想清楚了，然後再問。

有人說：「我們回來，在這地方受戒可不可以？」你們要覺得在臺灣受的戒還沒有夠，受的還不圓滿呢，可以再受一受苦。在我們這兒受戒就叫受苦，這受苦戒。現在還不知道有多少人來，那麼外邊沒有人來，我們裡邊自己受，自己的人就來作這個儀式。

還有這個打佛七，我們就結七了是不是啊？（弟子：是。）今天晚間我想在五點半開始，這大迴向來結七了，等七點鐘還是照常講經。因為白天來的人少，有的人想給阿彌陀佛賀誕也沒有趕上，今天晚間我們還是先念《彌陀經》，然後打普佛給阿彌陀佛賀誕。有時間就講講經，沒有時間就懶惰一點。

[of holding the precepts], one is considered a lower seated master. After twenty years, one is called a medium (junior) seated master. Only after thirty years of holding the precepts, one is called a high (senior) seated master. You do not get to be a senior master right after you receive the precepts, that is not permissible. You might say: "It is that difficult?" Of course it is! If it is not difficult, then everyone could have done it.

Look, there are so many people in America, but now there are only twelve of you who have left the householder's life. The rest are all afraid of the hardship and cannot take it. Not only Americans cannot take it, the Chinese nowadays cannot take it either.

Here we have the number one monastery in the world, we are the foremost Treasury of the Proper Dharma Eye in America. You all must be a Bhikshu of the Proper Dharma Eye Treasury. Don't be a "concealer" of the Proper Dharma Eye, and hide it away. Think carefully about this. Would Gwo Yu return to lay-life? Have you thought about this carefully? (Gwo Yu replied: "No, I will not.") Really? (Gwo Yu replied: "Yes.") When they first came back from Taiwan, I asked them the same question. I should have asked you this question in the airport when you arrived, but I wanted you to think about it carefully before asking.

Someone is asking: "Since we have returned, can we receive the precepts transmission here?" If you think you haven't had enough receiving the precepts in Taiwan, or if you think the transmission you received was not perfect, you can go through the hardship again. Over here, the transmission of precepts is also called the transmission of hardship; it is to receive the precepts of hardship. We have yet to know how many people will come. If there is no one from outside, we will just transmit it among ourselves, we will have our own people participate in the ritual.

Coming back to this Amitabha session, are we about to complete the seven-day session? (Disciple: "yes.") I think we should do the Great Transference this evening at five-thirty to end the session. Then we will have our regular Sutra lecture at seven o'clock. Since few people came during the day, there are those

方才說美國這國家的人，為什麼不明白佛法呢？真正修行的佛法，他都不懂，就說：「啊，這太難了！」要是不難，那你也得不著這利益；利益就要在「難」裡邊，在「苦」裡邊得到。好像參禪，你坐這兒腿痛了，忍不住了，就要換腿子；這絕對不會得到定力的、得不到三昧的。你痛也不怕了，再痛也不怕，這就煉出定力來。你就差那一點點：「哎唷！我不能忍了！」你再能忍一秒鐘啊，就有定力了；但你不能忍，所以就把這功夫都錯過，又要再煉。所謂：

一切是考驗，看爾怎麼辦；
觀面若不識，須再從頭煉。
(觀，音迪)

罪從心起將心懺

要心裡頭真正知道自己的過錯，
才叫真懺悔。

所謂「屠夫扔刀，立地成佛」，這就是頓教。屠夫，就是殺豬的人，或者殺牛、殺羊、殺貓、殺狗、殺老鼠的人，這都叫屠夫。屠夫他要用一把刀去殺那個眾生，這是造了很多惡業了；可是他能將刀扔下了，不要刀了，以後不殺生了，「立地成佛」，他就成佛了。你說這是不是很方便？很容易就成佛了？可是你要知道，這個屠夫把刀放下就成佛了，他就是這一念不生了。怎麼他就一念不生了呢？

他不生惡念，把刀放下了，惡念不起了，



who couldn't make it here to celebrate Amitabha Buddha's birthday. So this evening, we'll start out reciting the *Amitabha Sutra* and follow it with universal bowing to wish Amitabha Buddha a good birthday. We'll have Sutra lecture if there is time. We can be a little lazy if there is no time left.

We were talking about the people in this country, why do they not understand the Buddhadharmā? They do not understand the true proper Buddhadharmā and yet they say: "This is too hard." If it is not difficult, then you will not attain any benefit from it. Benefits derive from hardship and are found within bitterness. Take for instance, sitting meditation. If your legs hurt while sitting and you switch legs because you cannot bear the pain, then basically you will never attain samadhi concentration. If you are not afraid of the pain, and you are not afraid even if there is more pain, then you will have developed some samadhi. When you have just a little more to go and you say: "I cannot take it anymore." Only if you can bear it for another second will you have attained some samadhi. Just because you couldn't take it, you have spent all the effort in vain and you will have to start from the very beginning. As the saying goes:

*Everything's a test,
To see what you will do;
If you don't recognize what's before your eyes,
You'll have to start anew!*

**Offenses arise from the mind, therefore we must repent from the mind
To truly know our own faults from the core is true repentance.**

As the saying goes: "the butcher throws down his knife and instantly awakens to Buddhahood." This is the direct teaching. 屠夫 túfū [Eng. butcher] is a person whose trade is to kill pigs, cows, sheep, cats, dogs or mice. The butcher uses a knife to kill all those living beings and consequently creates a lot of offensive karma. However, if he were to throw down his knife and no longer kills, he will instantly awaken to Buddhahood. Don't you think this is the greatest bargain? Is it that easy to awaken to Buddhahood? You must know, when this butcher puts down his knife and awakens to Buddhahood, basically he has attained the state where not a single thought arises. So how did he achieve this state?

He no longer gives rise to unwholesome thoughts. When he puts down his knife, all unwholesome thoughts cease. He understands all the things he did previously were wrong doings, so he puts down his knife and forever quits killing. Because he has attained the state of not a single thought arise, so unwholesome thoughts too do not arise, therefore he is connected to the Buddha's wisdom and awakens to Buddhahood. There is a saying: "when not a single thought arises, this is called Buddha." However, the phrase "this is called Buddha," not necessarily means attaining Buddhahood for sure. His name is Buddha, he definitely has the chance of attaining

他知道以前所做的事情是錯了，那麼把刀放下，以後永遠不再殺生。因為他這一念不生，這個惡念不生，所以就與佛的智慧相應，就成佛了。所以，「但一念不生，即名為佛」。可是這「即名為佛」，還不是一定就成佛；他名字叫佛，決定可以有成佛的機會。這是頓教的教義。

因為它不依漸次，不依這個地位；本來他是個殺豬的，刀放下就成佛了。你說：「他是個殺豬的地位，不應該成佛。」這個殺豬的也可以說是個「信不具」，也可以說是個「闍提」；甚至於比闍提還壞，那麼在他的地位來說那是最壞囉，可是他就成佛了。他就因為這一念的懺悔心生的真了。

無論哪一位，你「彌天大罪，一悔便消」。你就罪孽再大，有虛空那麼多的罪業，你若能懺悔，這罪也能消除沒有了。但是要真懺悔，不是在皮毛上懺悔！不是在口頭上認個錯，心裡頭還想著：「我沒有錯，是你錯了；我是可以這麼承認過來，表示我不辯論。」這也不行的！要心裡頭真正知道自己的過錯，才叫真懺悔。有首偈頌說得很清楚、很好，說：

罪從心起將心懺，心若亡時罪亦無；
心亡罪滅兩俱空，是則名為真懺悔。

說「罪從心起」，罪從哪裡來的？是從你心裡造出來的，就從你那個無明那兒來的。前邊講「生因」，這個「生因」是以無明為因，也就是眾生因業惑而生這個身體。所以有的人一觀想：「哦，這個身體就是以無明為因啦！」他就開悟證果為阿羅漢了，因為他也真正地明白了。

你懺悔要用心來懺悔，不是用口來懺悔。「罪從心起將心懺」：若能以真心來懺悔，「心若亡時罪亦無」：你那個心亡了，罪也沒有了。「心亡罪滅兩俱空」：你心也亡了，你罪也才能滅；這兩者都沒有了，心也沒有了，罪也沒有了。「是則名為真懺悔」：這才是真懺悔。

在這四句之前，還有四句的懺悔偈頌，說是：

Buddhahood. This is the principle of the direct teaching.

The direct teaching does not adhere to any gradual stages nor defined positions. Basically he kills pigs, but when he puts down his knife, he awakens to Buddhahood. You might say: "he is at the position of a person who kills pigs, he should not have awakened to Buddhahood." This person who kills pigs can be said to be a person who lacks faith, also known as *icchantika*. He is probably worse than an *icchantika*. Although he is at the worst position, he has awakened to Buddhahood. That is because his single thought of repentance is absolutely true and sincere.

As the saying goes: "offenses that fill up the sky, dissolve along with the single thought of repentance." No matter who, if you have offenses so great or offenses so many that fills out the entire empty space, if you can repent, these offensive karma will be eradicated. But you must truly repent, not just repenting superficially. It is not just paying lip service when it comes to owning up to one's faults. Inside, you are still thinking: "I am not wrong, it is all your fault. I can own up to it now just to show I am not argumentative." That can't do. One must truly know one's fault from the core, that is true repentance. There is a verse that explains this very well:

*Offenses arise from the mind, and must be repented in the mind.
When thoughts are gone, offenses also disappear.
With thoughts forgotten and offenses gone, both become empty.
That is called true repentance and reform.*

"Offenses arise from the mind:" where do offenses come from? They are created from your mind; they basically come from your ignorance. The term "cause of arising" was mentioned previously. The cause of arising referred to here is due to ignorance, which basically means the physical body of living beings came about from the arising of karma. Some people contemplated on this and thought: "oh, this body's arising is due to ignorance!" and they awaken and certify to the fruition of arhatship. It is because they truly understand.

When one repents, one must repent from the mind and not just through the mouth. "Offenses arise from the mind, and must be repented in the mind:" if one would repent with sincerity and when thoughts are gone, offenses also disappear. "With thoughts forgotten and offenses gone, both become empty:" only when the mind is extinguished, could offenses be obliterated. When both are gone, there is no longer the mind, there is no longer offenses. That is called true repentance and reform.

Before this four-line verse, there is another four-line verse that goes:

*All evil karma I did in the past,
Came from beginningless greed, anger, and delusion,
And was made by my body, mouth and mind.
I now repent of it all and reform.*

往昔所造諸惡業，皆由無始貪瞋癡；
從身語意之所生，一切我今皆懺悔。

「往昔所造諸惡業」：這罪業不一定是今生所造的，是在往昔過去生生世世，所造的種種罪業很多很多，積累到今生，這太多了。「皆由無始貪瞋癡」：為什麼我會造這麼多罪業？因為自無始劫以來，一直到現在，貪心不能停止，瞋心也不能停止，癡心更沒有法子停止，所以造出很多的罪業。「從身語意之所生」：這些罪業，是從我的身體生出來的，是從我的言語生出來，是從我意念之中生出來的。「一切我今皆懺悔」：一切的罪業，我現在都要懺悔。這個罪業，你若不懺悔，它就不能消滅；你一真心懺悔，它就沒有了，空了。

“All evil karma I did in the past:” the offensive karma here is not necessarily created from this lifetime alone; they were created from all previous lifetimes. There are all types of offensive karma created and there are many of them, and they have been accruing up to this lifetime, basically there are too many. “Came from beginningless greed, anger, and delusion:” why did I create so many offensive karma? It is because from beginningless eons ago until now, the mind of greed, anger and delusion cannot be stopped, therefore many offensive karma were created. “And was created by my body, mouth and mind:” These offensive karma were created with my body, mouth and mind. “I now repent of it all and reform:” All these offensive karma, I now would like to repent them all. If you do not repent, these offensive karma will not be obliterated. If you repent with true sincerity, it will all disappear and be emptied out.

☸ 待續

☸ To be continued

BUDDHISM A TO Z

「悲」的三種含義

Three Kinds of Compassion

三、同體悲。那麼佛、菩薩的悲又不同了。菩薩和佛這種悲，就叫同體悲，同體大悲。佛的法身遍滿一切處，佛的心性也是遍滿一切處，所以諸佛菩薩和眾生是一個的，眾生都在佛的心性裡頭包容著。我們是佛心裡頭的眾生，佛是我們眾生心裡頭的佛。我們這個心和佛的心是一樣的，都是豎窮三際、橫遍十方的。所以佛和眾生是同體的，沒有分別，這叫「同體大悲」。

——摘自宣公上人講述之《阿彌陀經淺釋》

Third, Great Compassion of Identical Substance with All Beings. Buddhas and Bodhisattvas have yet another kind of compassion. Their compassion comes from understanding the identical substance of all beings, which is great compassion. The Buddha's Dharma body pervades all places and so the Buddhas and Bodhisattvas are of one substance with all beings. The Buddha's heart and nature are all-pervasive and encompasses all living beings. We are within the Buddha's heart, and he is the Buddha within our hearts. Our hearts are identical with all Buddhas everywhere throughout the ten directions: north, east, south, and west, and the directions in-between, above, and below. Therefore the Buddha and living beings are of the same substance, without distinction. This is called Great Compassion.

——From Venerable Master Hua's commentary on *Amitabha Sutra*