

賢而有德

With Worthiness Comes Virtue

摘錄自宣化上人講述之《華嚴經·賢首品》

From the Venerable Master Hua's commentary on the Avatamsaka Sutra, Worthy Leader Chapter



你能賢，就會有功德；若不賢，就沒有功德。賢，就是聖賢。什麼叫聖賢？聖賢的人，是時時刻刻都能夠迴光返照，不起無明煩惱，也不令他人無明煩惱；也就是自己的業障要空，要照破自己的業障，不令其他人增加業障。所謂「己所不欲，勿施於人」，行住坐臥都要迴光返照，反求諸己，約束自己的身、口、意三業清淨。

你一天到晚盡令他人無煩惱，這就沒有功德了。我們修道的人，無論哪一位，都要行為舉動管自己，不要管其他人；行住坐臥不離家，無論行住坐臥，都要照顧自己的自性，這叫「調善身心」。能調伏善治身心，這就叫賢人。

If you're worthy, you will have merit and virtue; if you're not, you won't have any of it. The term worthy refers to a sage. What is a sage? Sages are those who at all times return to the light and reverse the illumination. They don't produce any ignorance or affliction in themselves nor do they cause others to bring forth ignorance or affliction. Sages empty their own karmic obstacles. They reflect through their obstacles, enabling them to be destroyed, and they also do not cause others to increase their karmic obstacles. So it is said, "Do unto others as you would have them do unto you." Walking, standing, sitting, and lying down, the worthies return the light and illuminate within. They discipline their body, mouth and mind making sure they are pure.

If all day long, you don't do anything but make other people upset, then you have no merit or virtue. So in cultivation, in every move you make, you should always look within yourself, not at others. In walking, standing, sitting and lying down, be mindful of your own nature. This is what is meant by "well subdued in body and mind". A worthy one skillfully controls his own body and mind.