

# 爲示無量對治門

## Instructions on the Limitless Healing Dharmas

—摘自宣公上人《大般涅槃經淺釋》

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— Excerpt from a commentary on the *Mahāparinirvāna Sūtra* by Venerable Master Hsuan Hua

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深樂觀察，諸對治門，所謂苦樂，常無常，淨不淨，我無我，實不實，皈依非皈依，衆生非衆生，恆非恆，安非安，爲無爲，斷不斷，涅槃非涅槃，增上非增上，常樂觀察，如是等法，對治之門。

他們深深地願意觀察，觀察什麼呢？諸對治門，一切一切的對治這個習氣毛病的法門。對治——就是對治自己這個習氣毛病。對治這個法門是什麼呢？這後邊就說出了——

所謂「樂」對「苦」，有樂也就沒有苦了，這苦樂是相對的。這個娑婆世界啊，眾苦交煎，是萬惡

They (the upasakas) deeply delight in contemplating various “healing” dharmas as follows: happiness vs. suffering, permanence vs. impermanence, purity vs. impurity, self vs. non-self, reality vs. non-reality, [sources of] refuge vs. non-refuge, living beings vs. non-living beings, constancy vs. non-constancy, peace vs. non-peace, conditioned vs. unconditioned, nihilism vs. non-nihilism, nirvana vs. non-nirvana, compelling vs. non-compelling — they constantly delight in contemplating these Dharmas which are “healing” dharmas.

They deeply delight in contemplation. What do they contemplate? The various dharmas that are antidotes to bad habits and faults. An “antidote” is something we use to correct our bad habits and faults. What are these “healing” dharmas then? They are explained as follows:

**Happiness vs. suffering:** Happiness is an antidote to suffering. When one is happy, one is not suffering — happiness and suffering are opposites. This Saha World is filled with all kinds of suffering and

充滿的；極樂世界呢，就無有眾苦，但受諸樂。這相對啦。

「常無常」。這個世界的一切一切，都是「無常」的。那麼什麼是「常」呢？在常寂光淨土，常樂我淨那是「常」，常常快樂。

「淨不淨」。什麼叫清淨？什麼叫不清淨？你不染污就是清淨，染污就是不清淨。

「我無我」。什麼叫「我」？「我」就是貢高我慢，就是我相、人相、眾生相。什麼叫「無我」呢？就是沒有我執。沒有我執了，我相、人相、眾生相、壽者相都空了，所以無我了。

「實不實」。什麼是個實在的？實相是實在的。什麼是不實的，就是一切有形有相都是不實的。

「皈依非皈依」。什麼叫皈依處？什麼叫不皈依處？這皈依處就是佛、法、僧三寶，就是我們真正的皈依處。什麼叫非皈依？就是天魔外道、旁門左道，那不是你應該皈依的，不是你的皈依處。

「眾生非眾生」。什麼叫「眾生」呢？眾生是眾緣合和而生的。什麼叫「非眾生」呢？一切的無情，雖然它有性，但是無情，不能叫眾生。就是一切的植物，雖然它也有一點點性，但是它無情，因為無情就是無生了一一所以非眾生。胎、卵、濕、化是眾生，不是胎、卵、濕、化就不是眾生。

「恆非恆」。恆常它是不變的，什麼是不變的？不變的就是性。什麼是變的？就是那個情和欲，它是有變化的。

infested with myriad evils. The Land of Ultimate Bliss, on the other hand, has no suffering whatsoever: it is filled with happiness and joy. These two form a contrasting duality.

**Permanence vs. impermanence:** Everything in this world is impermanent. [Some may ask: If everything is impermanent,] what then is “permanent”? [In this sutra,] it refers to one of the four qualities of the Pure Land of Eternal Still Light: permanence, purity, bliss, and true self. It means to be always blissful.

**Purity vs. impurity:** What does “purity” mean? What does “impurity” mean? When you are no longer defiled, you are pure. When you are defiled, you are impure.

**Self vs. non-self:** What is the meaning of “self”? Self refers to an egoistic and arrogant person who is attached to the notion of self, the notion of others, the notion of living beings, [and the notion of a long life]. What is “non-self”? It means that one is free of attachment to self — being free from self means that one is without the notion of self — without the notion of self, the notion of others, the notion of living beings, and the notion of a long lifespan. One is free of all these four notions, and thus is without a “self.”

**Reality vs. non-reality:** What is reality? Reality means things as they really are. What is “non-reality”? Anything that has a material form or shape is non-reality.

[Sources of] **refuge vs. non-refuge:** What does “sources of refuge” mean? What does “sources of non-refuge” mean? The correct sources of refuge are the Buddha, the Dharma, and the Sangha — these are the true and real places of refuge. What are the “sources of non-refuge”? Heavenly demons and non-Buddhist paths, as well as various wrong or deviant teachings— we should not rely upon or take refuge with any of them.

**Living beings vs. non-living beings:** What is meant by “living beings”? Living beings come into existence when various causes come together and conditions are ripe.

What is meant by “non-living beings”? This refers to all non-sentient beings. Although non-sentient beings have the natures of beings, they are non-sentient, and thus they cannot be called “living beings.” This includes every kind of plant. Although they have some vestiges of the Buddha nature, they are non-sentient and thus lack a life force. Having no life force, they are non-living beings. Those who are born from the womb, from eggs, from moisture, or by transformation are living beings. Those who are not born in the above four ways are non-living beings.

**Constancy vs. non-constancy:** “Constancy” means unchanging. What is unchangeable? Our Buddha-nature is unchangeable. What is changeable? Our emotions and desires are changeable.

「安非安」。什麼叫安樂？什麼叫不安樂？你心裡沒有妄想就是安樂啦，你心裡儘打妄想就是不安樂啦，這很簡單的，沒有什麼，對不對啊？

「為無為」。「為」就是有為法，「無為」就無為法，什麼叫有為法？山河大地、森林、森羅萬象，這都叫有為法。什麼叫無為？「無為」就是清淨涅槃。

「斷不斷」。有的是「斷」的，有的是「常」的——這個都是外道法，不是中道。斷滅相，法不說斷滅相，你說斷滅相那就是「斷」。說不斷滅相，那你说是自然非自然，這種都是外道的論，外道的論調。

「涅槃非涅槃」。你在佛教裡所講的，這個般若智慧入到無餘涅槃了，那是「涅槃」。你入到二乘有餘涅槃，那還談不到涅槃。

「增上非增上」。「增上」就增上慢，或者就是增上緣。什麼是你增上緣？你修行逆來順受就是增上緣。什麼不是你增上緣？就是你看破境界，不能逆來順受，不能認識這個境界，那就不是你的增上緣。什麼叫「增上慢」？人家說你是個老修行啊、祖師爺啊、真不錯啊、真第一啊……你就覺得，你看我，真是不可一世了，這簡直是三千大千世界都沒有地方擺我這臭皮囊了，這就是增上慢。非增上慢呢，你就不要爭這種功勞了。

「常樂觀察」，常常願意研究，觀察就研究。「如是等法，對治之門。」

**Peace vs. non-peace:** What is meant by “peace” and happiness? What is meant by “non-peace” and “non-happiness”? When you are free from deluded thoughts, that is peace and happiness. When you are full of deluded thoughts, that is “no peace” and “no happiness.” It is that simple. There is nothing complicated about it. Am I right?

**Conditioned vs. unconditioned:** Those dharmas which require striving and the exertion of effort are “conditioned” dharmas. Those dharmas which are effortless and free of striving are “unconditioned” dharmas. Mountains, rivers, earth, forests, and all the myriad phenomena are called “conditioned” dharmas. Which dharmas are “unconditioned”? Purity and nirvana.

**Nihilism vs. non-nihilism:** Some teach nihilism and some teach eternalism — neither of these are Buddhist teachings and neither is in accord with the Middle Way. The Buddha does not teach nihilism. When you speak in a nihilistic way, you are embracing this kind of teaching. On the other hand, when you speak in an eternalistic way — for example, in terms of spontaneity or non-spontaneity—you are embracing the teaching of (eternalism). Both of these are the doctrines belonging to non-Buddhist teachings.

**Nirvana vs. non-nirvana:** [Nirvana] is what the Buddha teaches. Once a person’s prajna wisdom reaches the level of nirvana without residue, that is [real] Nirvana. Even if you reach the state attained by those of the Two Vehicles (the state of nirvana with residue), that is still not considered the real nirvana.

**Compelling vs. non-compelling:** “Compelling” may either refer to self-conceit or to contributing causal conditions. What are your contributing causal conditions? If you practice patience and enduring adversity, adversity becomes a contributing causal condition in your spiritual cultivation. What are the casual conditions that cannot be called “contributing”? If you cannot see through various states of the phenomenal world and cannot be patient and endure adversity, then those situations cannot be considered contributing causal conditions in your cultivation.

What is self-conceit? When others call you a “skilled cultivator” or a “Patriarch,” you feel really good about yourself, thinking you are the best. You get really carried away and say, “Look at me! I’m supreme. I am the best! No one else can compare! I am so great that the Three Thousand Great Thousand Worlds are not good enough to accommodate me.” This is self-conceit. If you never contend [with others] to gain credit for accomplishments, then you don’t have self-conceit. “Non-compelling” means not fighting over who benefits or gets credit.

The various aforementioned dharmas are “healing dharmas.”