

志求覺道

Resolve Upon the Path of Enlightenment

——摘自宣公上人《大般涅槃經淺釋》

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— Excerpt from a commentary on the *Mahaparinirvana Sutra* by Venerable Master Hsuan Hua
English translation by Qian Hongyi, Early Bird Translation Team

為什麼要作布施呢，要離欲、離貪、離瞋、離癡；因為作這個布施——離開這個穢。穢就是染污；濁，濁也是染污；毒，毒就是嫉妒、障礙、刻薄慳吝、貪瞋癡這種毒心，就要為離開這些東西才布施。

好像現在我們拜佛啊，都要我家庭安樂，我父母無災無病，我小孩快高長大……沒有一個發願說我作布施，為的是要離去我這個貪瞋癡，離去我這個欲念，離去我這個染污的思想，離去我這個最毒辣的思想，沒有一個發這個願的；都是向外求，在皮毛上用功夫。內裡頭的東西啊，黑暗得不得了，就忘了，都是向外去求，裡邊一點也不收拾乾淨了它。

Why do we practice giving? It is for the sake of abandoning our attachment to desire, greed, anger, and delusion. By practicing giving, we can transcend the “filth.” Filth is just defilement; turbidity also means defilement. Poisonous describes the evil mind of greed, anger, and delusion, which manifests as jealousy, obstructiveness, harshness, and stinginess. For the sake of transcending all of these, we practice giving.

When we worship the Buddha, we all pray to have a happy and peaceful family, that our parents will be free of illness, and that our children will grow tall and quickly. However, no one makes a vow that through the practice of giving, we will be able to transcend greed, anger, and delusion and also be free of desire, defiled thoughts, as well as the most vicious and ruthless kinds of thoughts. None of us make this sort of vow. We all just seek outside of ourselves, directing our efforts to superficial things, while the innermost parts of our minds remain extremely dark. We forget to cultivate our minds while wholeheartedly seeking outside and letting the innermost parts of our minds remain in darkness.



這一句「無餘求願」啊，沒有旁的思想和這個求願，沒有旁的，就是這個「志求覺道」，所以人家這種的思想真是再高明都沒有了。「求世福樂」，求這個世間的福報或者快樂，沒有這個的，咱們現在做了一點功德啊，就說如何如何，我將來如何如何，這都是離這太遠了，所以和這個行菩薩道的優婆塞，那真是差得十萬八千里都不止。

所以不求這個世間的福樂。求什麼呢，「唯志無上」，唯獨就志在這個無上清淨菩提。這個清淨，一點染污也沒有；這個覺道上，就是自己要真明白，願得智慧真明了。不是說儘往外找，保佑我長命百歲，保佑我無災無病，保佑我沒有車禍，保佑我跳到茶杯裡不會淹死……你看看這個，這麼多保佑，這真是離譜，真是差太遠了。✻



維摩詰居士

Upāsaka Vimalakīrti.

in the future. When we do this, we have strayed much too far from the proper aim of cultivation — we have fallen 108,000 miles behind this upāsakas who practices the Bodhisattva Path.

This cultivator's sole determination is to realize the unsurpassed (Bodhi). If he does not seek any form of worldly happiness or blessing, what does he seek? He is solely bent on realizing the unsurpassed, pure Bodhi. "Pure" means that he is not tainted in the slightest. On the path to enlightenment, we must truly understand as it is said, "May I attain wisdom and understand the ultimate truth!" It should not be the case that we painstakingly seek things outside of ourselves, praying, "May I attain longevity and live for a hundred years. May I be free of any illness, any calamity, and any traffic accident. May I not drown when I jump in water as shallow as a tea cup." We should examine why we come up with so many "May I's." This is too outrageous. We are too far from the mark. ✻

Without making any other vow (but the vow for enlightenment): This phrase from the sutra text means that the cultivator is determined and completely focused upon realizing enlightenment, and does not entertain any other extraneous thoughts. Such a mindset indicates that the cultivator is most outstanding and truly wise.

Nor does he seek any form of worldly blessing. He does not seek the happiness or blessings of the mundane world, not in the least. We, on the other hand, begin to brag about ourselves the minute we earn a bit of merit, saying that we will certainly receive this or that reward

弟子：家中常遇到很多困難，怎麼辦？

宣公上人：人生不如意事，十之八九，車到山前必有路……要多念觀音，直到有感應為止。

— 摘自《金剛棒喝》宣公上人法語彙編

Disciple: My family often suffers from difficulties. What should we do?

Venerable Master: Life can't always be smooth. However, the cart will find its way round the hill — recite Guanyin until you feel the response.

—Excerpt from *the Vajra Strikes*, a compilation of the Venerable Master Hsuan Hua's Instructional Talks.