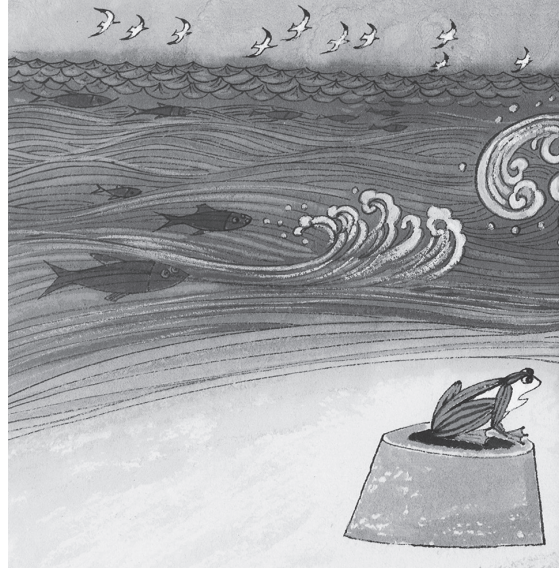
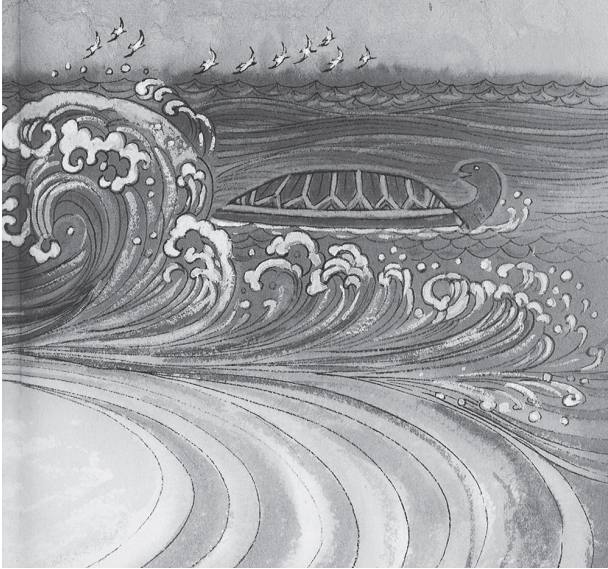


無能作所作

No Creator

摘自宣公上人《華嚴經淺釋·須彌頂上偈讚品第十四》

An Excerpt from Venerable Master Hsuan Hua's Commentary on Chapter Fourteen
"Praises at the Summit of Mount Sumeru" of the *Avatamsaka Sutra*



無能作所作，
唯從業想生，
云何知如是？
異此無有故。

*There is no creator, and there are no creations.
It is only from karma and thoughts that things are produced.
How can we know it is that way?
Because other than that there isn't anything at all.*

「無能作所作」：其他的宗教都說天地間的一切萬事萬物，默默中有一個主宰，這是「能作」，一切萬事萬物是他的「所作」。可是往真實來講，並沒有一個人能主宰一切的萬事萬物，所以說沒有一個能作者，也沒有一個所作的事。「惟從業想生」：這一切的一切都是起惑、造業、受報的現象。業又是從什麼地方生出來的？就是你的妄想造出來的。在最初是個不覺，不覺就是個無明。因為這個無明就生了迷惑，你若

Most religions say that there is a ruler who rules over all the myriad things between heaven and earth. He is the creator and that the myriad matters and things are his creation. But, in actuality, there is no one controlling all the myriad things. Therefore, the *Avatamsaka Sutra* says, "***There is no creator, and there are no creations.***" How does it all come about then? "***It is only from karma and thoughts that things are produced.***" Everything exists because one becomes confused, creates karma, and undergoes retribution. Where does karma arise from? It is created from extraneous thoughts, also known as "false thoughts." In the very beginning, the lack of enlightenment is ignorance. Because of ignorance, confusion arises. If there was no ignorance, there would be no confusion. When one is confused, one produces false thoughts. Having false thoughts, one creates all

沒有無明就沒有迷惑。有了迷惑就生出妄想，有了妄想就造出種種的業。做善業就有善業的果報，做惡業就有惡業的果報，做不善不惡的業就有不善不惡的果報。所以一切眾生所遭遇的，無非是自己所造的業報，根本沒有人支配我們，都是自己造成的。眾生都是隨業受生，生生死死，死死生生，在輪迴裏頭出不去。

「云何知如是」：怎麼知道是這樣子呢？

「異此無有故」：因為若離開這種道理，就沒有其他的道理可講了。

一般的宗教說我們是受一個神的支配，那麼我們造善、造惡也都與自己沒有關係，因為我們的一切都受別人的支配嘛。但是到受果報的時候，還是要自己去受，這是不合理的。就好像有一個人主使另外一個人去殺人，殺人的這個人雖然是犯了罪，但這個主使的人也應該有一半的責任。如果說是神支配我們，我們的一切都由神來作主，那我們所造的罪業神也應該分一半才對。如果不是這樣子，祂叫我們作一切事情，結果有罪的是我們的，有功的是他的，這就太不合乎道理了。

若是自己造的就與他人無關；做善事，自己就得到好的果報；做惡事，自己就得到惡的果報，這是很合理的。所以我們的一舉一動，並不受任何神的支配。如果我們真是受神支配的話，祂就應該只叫我們做種種的善，不做種種的惡，因為神是不願意人做惡的，要這樣才符合邏輯。

我們人作人沒有一個人來支配我們，也沒有一個神來支配我們，都是我們自己的業和妄想來支配我們。這又有什麼證明呢？你看！若有人支配我們，我們每天都應該有一定的。可是我們願意往那邊走，隨自己的意思。

kinds of karma. When creating karma, if you plant good causes, you reap positive results; if you plant bad causes, you reap negative results. If you plant causes which are neither good nor bad, you reap a retribution which is neither good nor bad. So of all things that happen to people, there are none which are not of their own creation. No one tells them to create these things. No one controls them. They create them all on their own. Therefore, the reason you cannot get off the turning wheel of birth and death is that you are pulled along by the karma you create. According to your karma, you receive your retribution. Birth after birth, death after death, and so forth, on and on again.

“How can we know it is that way? Because other than that there isn't anything at all.” If you depart from this doctrine, there isn't another doctrine which can explain things the way they are. For instance, if it were as other religions explain it, that a god controls us, but if a god is in control, then it has nothing to do with us at all. If in every of our situations is controlled by someone, then whether we do good or bad has no reflection or effect on us. Yet when the time comes to undergo retributions, we ourselves are who must undergo them. That does not make sense.

That is why it is explained as being our own karma. For instance, if there is a person who goes and tells another person to commit a murder, although the murderer commits an offense, half the offense lies with the one who told him to do it. If we say that God controls us, that in all matters it is God who determines our actions, then half of the karmic offenses we create should be belong to God. If it is not like that, and instead, of the things he tells us to do, those with merit belong to him and those with offenses are ours, that would be unreasonable.

What one creates has nothing to do with anyone else. If you yourself do good deeds, then you will receive a reward. If you do bad things, then you will undergo retribution. That is reasonable. And so every move we make is certainly not controlled by any god. If we really were being controlled by God, then he should not let do all kinds of evil things. We should do all kinds of good things in order for it to be right, because God does not want people to do evil. If he doesn't have the ability to govern right and wrong, and yet the offenses we create are ours, and the merit we accrue reverts to him—that would be totally illogical.

And so we as people don't have any other person controlling us, nor is there any god controlling us. It is our karma and false thinking which controls us. What proof is there of this? Take a

我們人若有一個神來支配，那麼一切眾生也都應該有一個神來支配他。神支配他，就應該叫他去做善事，不應該讓他去做惡事。那麼神為什麼造出一隻老鼠，又要造出一隻貓來？貓為什麼要去吃老鼠？老鼠又為什麼盡各處偷東西吃？足見這都是牠們自己的業所得到的果報，是自己造的。

你看那魚在水裏頭，牠願意向哪一個地方去游，就游到什麼地方去，很自由的。可是魚在水裏頭不知道有水，以為世界就是這樣子的。人在風裏頭生活也不知道有風。你說風是什麼顏色啊？看不見，也就和魚在水裏頭是一樣，都是自己造的業所得的果報，並沒有一個神來支配你，也沒有一個佛來管著你。佛也不管這個閒事，菩薩也不管，神就更管不了。❀

look. If there were someone controlling us, then what we do every day should be predetermined, but on the contrary whatever we want to do we do as we please. If people had a god controlling them, then all living beings should have a god controlling them. And in controlling them, he should teach them to do good things; he should not teach them to do bad things. So why does God make a cat? Why does he make a mouse? Why does the cat like to eat mice? Why do mice like stealing things? From this, it can be seen that the retributions they undergo are in accord with their karma.

Take fish for example. They can swim wherever they want in the water. They are very independent. But fish in the water are not aware of the water. They consider it their world. People are not aware of air. People live in the air, but they don't even see it. To them, it is invisible. It is the same for fish in water. This all because whatever karma you create causes you to undergo that retribution. It certainly is not the case that there is a god controlling you. Nor is there a Buddha telling you what to do. Buddhas don't pay attention to such small matters. Bodhisattvas also don't pay attention. How much the less would a god be able to watch over you?

❀

元氣

Primordial Vital Breath

宣公上人一九七五年八月開示於佛根地
吳蓮蓮 英譯

Instructional Talk Given by Venerable Master Hsuan Hua in August of 1975 at Buddha Root Farm
English translated by Wu Lianlian

「元氣」就是最初生出來的那一點氣，氣的根本，這叫「元氣」。人的丹田之氣這叫「中氣」，好像人說話聲音很足的，很壯，這就是中氣足。而「元氣」就是生中氣的那個氣，所謂「氣的元」——氣的一個開始；所以叫「元氣」。

人蔘就是補那個氣的，你這

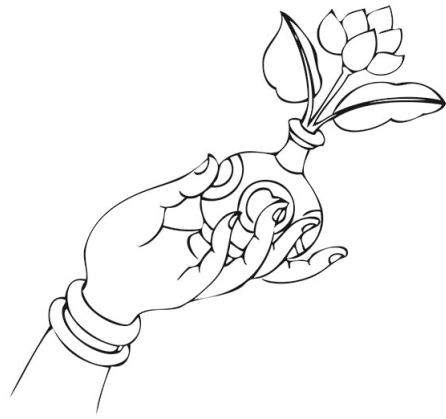
“Primordial vital breath” is originally generated from energy that is the root of vitality. That is why it is called the “original vital breath.” The “central vital source” is located in a person’s “dān tián.” This area is approximate to what is sometimes referred to in yoga as the solar plexus chakra, and is located two inches behind the naval towards the spine. If a person’s voice is loud and strong, then he or she is considered full of “central energy.” This central energy comes from the primordial vital breath, which is why it marks the beginning of vitality and is called “primordial vitality.”

個人的氣不夠、氣力不足，吃人蔘，你的氣力就夠了。所以在中國很多法師講經的時候，都要喝人蔘茶，就是講得傷氣了，吃了人蔘它就把氣補上了。這是「人蔘味甘，大補元氣」的意思。

又說「止渴生津，調營養衛」，它能止渴。你吃了它有什麼好處呢？能生津液；津液就是口水，你要很渴呢，吃了它，不渴了。調營養衛，「營」就是血，「衛」就是氣。「調營」就是調和這個血；「養衛」就是養這個氣。人蔘能令體內的血液流通正常，不會好像水溝被什麼東西塞住了似的。人這個血也是這樣，要是它流通得很正常，就不會有病。這是人蔘。

所以每一種藥材你都要知道它有什麼作用，不能亂吃的。不是說「哦，吃點這個，吃點那個。」你沒有病吃藥，那反而有病的。藥是治病的，要是沒有病就不需要那個藥。說：「我覺得很疲倦，要吃點補藥就不疲倦了！」不是的，你疲倦，休息休息就好了，不需要吃藥。

要是太「陽」就不需要吃，「過猶不及」；這個身體要是太強了，那和太軟弱是一樣的。不要太過了，你取乎中道就可以了。好像這一杯水，滿了就可以了，不要叫它流到外邊；流到外邊和不滿是一樣的。譬如你有能拿動一百磅的力量，你吃了人蔘能拿一百五十磅，這是太過了，不需要那樣子。❀



Ginseng replenishes one's vitality. If you lack vigor and strength, once you eat ginseng, you will be full of strength. Thus, in China, many Dharma Masters take ginseng tea when they give sutra lectures. This is because if they talk so much and lack vigor, the ginseng will restore their energy. That's the meaning of "ginseng tastes sweet and it greatly replenishes vitality."

There is another saying, "Quenching thirst through producing fluid; regulating nourishment and health." Ginseng quenches thirst. What are the benefits of consuming ginseng? It can produce fluid, saliva. If you are very thirsty, eat ginseng and you won't be thirsty anymore. One must regulate nutrition and health through "yíng" which is blood, and "wèi," vigor. "tiáo yíng" harmonizes the blood; "yǎng wèi" nourishes this vigor. Ginseng keeps the blood flow in the body normal and prevents it from being blocked by anything. With humans, when our blood circulates normally, we won't become ill.

Therefore, you should not take herbal medicines randomly. You should first know the effects of the herbal medicine. You cannot think, "Oh, I'll take some of this and some of that!" If you are not ill, do not take any medicine otherwise you will become ill. Taking medicine is to cure illness. If you are not ill, then you don't need that medicine. "I feel tired. I need to take some medicine so I won't feel tired." No! If you are tired, just take a rest. You don't need any medicine.

If your body is too *yang*, there is no need to take any medicine. "Going too far is as bad as not going far enough." If your body is too strong, it is the same as being too weak. Don't overdo it; just follow the Middle Way! Take a glass of water for instance: fill it an appropriate amount, but don't let the cup overflow. A glass too full of water is the same as if the glass is not filled enough. For example, if you have the strength to carry 100 pounds, and then you eat ginseng, you can carry 150 pounds—this would be too much; you don't need to do that. ❀

