

靈驗的咒語

An Efficacious Mantra

摘自宣公上人《大般涅槃經淺釋》

晨瑋譯組 英譯

An Excerpt from a Commentary on the *Mahāparinirvāṇa Sūtra* by Venerable Master Hsuan Hua

English Translated by the Early Bird Translation Team



不爭、不貪、不求、不自私、不自利、不打妄語——我們如果在這些個地方不用一用功夫，就輕舉妄動，很隨便的，就把這個世界都弄得塗水和泥了，這個佛教裡頭和這整個宇宙間一點光明也沒有。

所以各位研究佛法的人一定要特別特別注意，不能輕舉妄動，也不能隨便去批評，或者是說這人好，或者是說那個人不好。

我們要把這個立場弄清楚了，原則認清楚了，我們做一個佛教徒，我們不能說是和這個魔變成是一樣的；和魔一

Not fighting, not being greedy, not seeking, not being selfish, not self-benefiting, and not telling lies — these are the six guiding principles. If we do not put effort into observing these principles but rather act casually or rashly, we will turn this world into a disheveled mess. We are also turning Buddhism and even the whole universe into a place without a single ray of light. Therefore, everyone who studies Buddhadharma should pay special attention to their own behavior, and take care not to act rashly, blame or criticize others casually, saying this person is good and that person is bad.

We should be clear about our own standards and recognize the principles that we uphold. We, as Buddhist disciples, cannot hold the same principles as demons. If that is the case, then there is no need for people to believe in Buddhas; they may as well believe in demons.

[After having blurred the line between right and wrong,] we simply forgive the demons by saying they are helping us by opposing us. Why do demons want to help us from the opposite side? There is obviously a problem with that logic. It is just a self-comforting mindset for

樣的，那人就不必信佛了，信魔就好了嘛！

我們不過自己原諒這個魔來說，他是來反面幫助我們的。其實說反面幫助，魔為什麼要反面來幫助我們？這個裡頭就有（問題）！這是佛教徒本身來自我安慰，說我不跟魔敵對；說魔是反面來幫助我們的——這也是一個妄想，就是自己在那兒哄自己，叫自己的這個瞋心不要那麼重。

這個話就是調解、和解這其中的癥結。並不是說，喔！你這麼希望魔他來幫助你。那他來幫助你，有的時候他一口就把人給吞了，那也是幫助嗎？最低限度這眼前你就死了，他就把你磨死了，你說他怎麼樣幫助呢？就是因為你陷得太厲害了，所以就被魔給抓去了。

根本的立場我們要知道。就是要正，那麼有一個正念現前，我們不貪了，魔就沒有辦法了，我們一有貪心——貪快、貪神通、貪速效、貪有靈感，這都是給魔開一個門，你那兒貪心一生出來，那個魔就會找。

好像那個人很聰明，有的時候他就魔裡魔氣的，為什麼呢？就是他根本的問題沒有弄清楚，所以就著了魔了。你根本問題要是清楚了，他魔沒有辦法進來的。你刀槍不入，那魔他有什麼咒他念得也不靈了。不是說我們自己要也要持個什麼個咒來敵對他，不是的。就是一念正，這一念正，能降伏一切的魔軍，這個正念是從什麼地方來的？就是不爭、不貪、不求、不自私、不自利、不打妄語，在任何的情形之下也說真實語，不講妄語——這是我這麼多年的經驗。我這麼多年用功研究，所得到的就是這個——不爭、不貪、不求、不自私、不自利、不打妄語；沒有旁的。真正的佛法裡頭他不是高談闊論。你們要是不相信那我也沒有辦法。

你為什麼著魔了？就因為有貪欲。那《般若心經》就是開智慧，所以把一切

Buddhists to say to themselves, “We will not oppose demons, because they are here as opponents to help us.” This is a self-deceiving thought. It is just a way to coax ourselves into not being angry (at the demons.)

Taking such a compromising stand in the first place is the very crux of the problem. It is not to say, “Oh! I hope that the demons will help me.” Then if one comes to help you, he might swallow you in one gulp. Is that helpful? At the very least, you pay for the price of his “mediation” with your life. The demon will torture your death. How can you say that he is helping you? It is because you have sunk so low that you have been snatched up by a demon.

We should be clear about our own fundamental stand. The stance that we take must be proper, especially in our thoughts. With proper mindfulness, we will not be greedy, and the demons will have no way (to harm us.) Once we are greedy — greedy for speedy progress, for spiritual powers, for quick effects, for efficacy — we have flung open a door for demons to enter. The moment you give rise to greed, demons will come looking for you.

For example, someone who is very clever may become demonic (full of demonic energy) sometimes. Why? Because he has not figured out the fundamental problem and has become possessed by demons. If he has figured out the fundamental problem, then there is no way that demons can penetrate. If you are impregnable, then no matter what mantra the demon recites, his recitation will be ineffective.

It's not that we have to hold a mantra to deal with or suppress demons. It's not like that. Just a single right thought of yours will be able to subdue armies of all demons. Where do righteous thoughts come from? They are none other than the six guiding principles of not fighting, not being greedy, not seeking, not being selfish, not being self-benefiting, and not lying. Speak the truth under all circumstances without telling any lies. That is the experience I gained after all my years of studies. That is exactly what I got: not fighting, not being greedy, not seeking, not being selfish, not self-benefiting, and not telling lies. There is nothing else. What really counts in true Buddhadharma is not fancy talks or sophisticated doctrines. If you do not believe what I said here, I have no other methods.

Why have you been possessed by demons? It's because you are greedy. The Heart Sutra is a sutra that helps one attain

的欲魔都能降伏。講有些人能知道過去未來，這種人我過去見到不知多少，那簡直數不過來那麼多。他真知道你今天家裡有什麼人來，你明天家裡有什麼人來，他給你說得清清楚楚的；你和什麼人說什麼話，他都知道。知道又怎麼樣啊？最主要的，他的淫欲不斷，要行淫欲；他什麼都知道，但是淫欲心不斷——由這個就知道這是魔了。他就知道的再多，他爭心有、貪心有，有損人利己這個心，他還是自私還是自利，還是為他自己那個名譽啊、地位啊做宣傳啊，做這個鋪路啊——這都是魔的境界。

在佛的境界呢，這些個東西統統都要忘得乾乾淨淨。這最要緊的一句咒文是什麼呢？就是——不要求名利。✽

wisdom, thus subduing all the demons of desire. Some people know what will happen in the past and future. I don't know how many people I have seen like this in the past — uncountably many! They know in advance who will come to your house today, and who will visit your house tomorrow — and they will tell you this very clearly. They also know whom you have talked to and what was discussed. What is the big deal about having knowledge like this?

The problem with these people is that they do not sever their desire — especially their desire for sex. Despite having all such knowledge, they do not cut off desire. Just from this, we can tell they are demons. No matter how much they know, if they still want to fight, be greedy, harm others to benefit themselves, be selfish and self-benefiting, and propagate their name and position, so as to pave their ways for achieving these things, they are still in the realms of demons.

At the level of Buddhas, all of these states should be forgotten entirely. So, what is the most essential mantra line to remember? Do not seek fame and gain. ✽

佛陀十大弟子 The Ten Great Disciples of Shakyamuni Buddha

「論議第一」迦旃延尊者

迦旃延尊者在佛教裡邊是「論議第一」。他明白道理是很正確的。因為他正確，所以和人辯論上來，他有一個主觀。他這個主觀就是真理。他把這個真理一說出來，旁人誰也不能不佩服的，他有這個本領。

這位尊者又善於在夢中教化衆生。這位迦旃延，他因為知道人，你和他說法他不相信，你要是在夢裡頭給他像演電影似的，叫他看見過去的、未來的、現在的這種情形，他能觸境覺悟。所以，他在夢裡常常度人。

為什麼他能「論議第一」？因為他自己本身不染垢塵，很清高，很守戒律的。

The Venerable Mahakatyayana— Foremost in Debate

Venerable Mahakatyayana was “foremost in debate” among the Buddha’s disciples. He understood principles correctly and his views were always proper. Whenever he was debating with someone, he would have his view or perspective which reflected the truth. Once he spoke of this truth, it would be impossible for any bystander not to admire him and be convinced. Such was the capability that he possessed.

Venerable Mahakatyayana was also very skilled at teaching and transforming living beings in their dreams while they were asleep. Mahakatyayana knew that some people would not believe the Dharma if you spoke it to them. If you let them see past, future and present situations in their dreams—just like in a movie—they would become awakened upon encountering the circumstances. Therefore, he frequently crossed over people in dreams.

Why was he able to be “Foremost in Debate?” It was because he was undefiled and immaculate, morally pure and strict in observing the precepts.