

靈驗的咒語（二）

An Efficacious Mantra (Part 2)

摘自宣公上人《大般涅槃經淺釋》

晨珪譯組 英譯

An Excerpt from a Commentary on the *Mahaparinirvana Sutra* by Venerable Master Hsuan Hua

English Translated by the Early Bird Translation Team



二十年前事可疑，
三千里外遇何奇？
焚香擲戟渾若夢，
魔佛空爭是與非。
——蓮池大師(1535-1615)

*For twenty years this matter had been still unclear.
How extraordinary — my encounter after three thousand li.
Lighting the incense or tossing the halberd — all were just like dreams.
Ah! Buddhas and demons were contending over rights and wrongs in vain
— Great Master Lianchi (蓮池) (1535-1615)*

這位遍融長老和這位笑巖善知識，沒有那麼多囉唆話，就是這一句，「不攀緣，遠離名利，老實念佛」。這一句，蓮池大師真是得到受用，以後也就有了東昌開悟。你們不要以為他是在東昌開悟，他不是東昌開悟的。他是在離開京師往東昌，在那開步走了第一步，就已經鋪下這開悟

Elder Master Bianrong (遍融 “Pervasive Fusion”) and this Good and Wise Mentor Xiaoyan (笑巖 “Laughing Mountain Cave”) were not long-winded at all, but just taught the principle of “Don’t seek conditions of advantages; stay away from fame and profit; sincerely recite the Buddha’s name!” Such a single-sentence teaching greatly benefited Great Master Lianchi. Later, he attained awakening at Dongchang (東昌). However, you should not think that the Master attained awakening at Dongchang; he did not attain awakening at Dongchang but had done so earlier — when he took the first step and set out on his journey from the capital

的路了。不過他以前還不明白，還在名利上用功夫。那麼見到這善知識給他一個當頭棒喝，破了他這種執著。這一棒打下去——如果他不能開悟，就打死他；如果他開悟，他就活過來了——關鍵就在這邊。

我們各位，不要只注意這四句，這四句只是個皮毛。我們大家要知道，不要求名利，尤其出家不要求名利——這是一個最靈感、最有效的咒語。這個咒真是能戰勝一切魔軍！

以前他去求善知識，說「二十年前事可疑」。二十年前，我生了一種懷疑，因為懷疑，所以才要找善知識。

「三千里外遇何奇」，我到三千里外去求善知識，我所遇到的真是妙。「奇」就是妙字，妙什麼呢？能破我的執著，把我這個執著給破了。

「焚香擲戟渾如夢」，焚香是善的，擲戟是惡的。蓮池大師以前或者從軍過，或者去打過仗，拿著方天畫戟那麼糾糾武夫的樣子。他說這都是在做夢呢。什麼叫「渾如夢」？就是沒明白，還在是是非非上用功夫。

「魔佛空爭是與非」，你們要注意這個「空」字，這個「爭」字。專和人辯論，辯論佛是不對啊，魔是不對啊！一天到晚在這裡用功，在這個地方爭論，說沒有「佛魔一如」，也沒有「佛魔相存」。

就是說的他以前總在妄上用功，不知道真正去用功、好好去修行；而在這些個是非上用功夫，在這兒空爭，這是一點用都沒有的。

就是在那兒空爭，好像辯論

city of Beijing and headed for Dongchang, he already had paved the way for attaining awakening. In the past, he did not understand it clearly and was still working on fame and profit until he received a strike on the head from the good and wise advisor, who then helped shatter his attachments. Such a strike on the head would have “beaten him to death” if he didn’t attain awakening, and would have caused him to come back alive if he did attain awakening. That is the critical point.

All of you should not just focus on these four lines of the verse. These four lines are superficial. All of us should understand not to seek fame and gain, especially more so for monastics. Not seeking fame and gain is the most efficacious mantra, which can help us vanquish all demons’ armies.

Great Master Lianchi sought out good and wise advisors from twenty years ago. He said, “*For twenty years this matter had been still unclear.*” Twenty years ago, I had doubts about this matter; therefore, I resolved to find good and wise advisors.

How extraordinary — my encounter after three thousand li. I (Master Lianchi) went as far as three thousand Chinese miles on a trip to seek good teachers, and what I encountered was truly wondrous. “Extraordinary” here means wonderful. Why was it extraordinary? Because my attachments were shattered; they helped me shatter these attachments.

Lighting the incense or tossing the halberd — all were just like dreams. Lighting incense symbolizes doing good, and casting the halberd represents doing evil. Great Master Lianchi probably had served in the military, or had fought battles before. Thus, he depicted a soldier who was heroic, strong, and holding a halberd in his hand. He said that all of these were simply our dreaming states. Why is it called “all were just like dreams?” Because people fail to understand that they should not waste their effort on issues of right and wrong.

Ah! Buddhas and demons were contending over rights and wrongs in vain. All day long we just focused on arguing about who was correct, saying, “Ah, the Buddha’s teaching is correct; and teachings of demons are incorrect!” We spent all our time debating about these matters, saying that there are no such things as “the Buddha and the demon are one and the same!” and “the Buddha and the demon exist side by side!”

It also means that he spent his effort on what is illusory, and did not know how to truly apply his effort and cultivate. Rather, he had spent much of his time preoccupied with issues of right and wrong, and debating with others which is totally futile. After having debated with others, he found that it was of no value at all but a waste of his time and energy. His effort was geared at studying those doctrines that require a person to use discriminating thoughts. Therefore, he said, “Ah! Buddhas

似的，完了就什麼價值也沒有，枉費心機在這些心意識上用功夫。所以這個魔佛空爭。空爭沒有什麼價值，你爭這個幹什麼？那魔是魔，佛是佛，要爭這幹什麼？

有人說我護持佛法，我要把魔王打倒。打倒這不是口頭上說打倒，你一點功夫沒有，你說幾句話就能把魔給降伏了？佛說了三藏十二部，講經說法四十九年，說了多少話，那麼，佛還是佛，魔還是魔。佛沒有把魔降伏。

你說佛開悟的時候就沒有魔了，這也不對的。佛開悟了，還是魔佛一如。佛不過就是不執著這個問題，沒有這種敵對的思想。佛不敵對，用慈悲喜捨來對待一切的眾生。魔也是眾生之一，所以佛一律平等對待魔。魔對佛是不是也都一律平等呢？絕對不是的。魔什麼時候都想把佛那個寶座給推翻了，魔自己好來做佛。所以有人說魔和佛是一樣的，他將來也有機會做佛嘛，這個是魔的口調。

蓮池大師在二十多年之後，才明白「不爭」的道理。這並不是說佛魔沒有分別了。而是他知道以前是空爭了，是在皮毛上用功夫，沒有迴光返照，沒有把自性給收拾乾淨了，自性還是很多的煩惱。

人一爭了就一定有煩惱，你沒有煩惱也就不會爭了。你們各位想一想，我這個見解很淺的、很普通的，可是你們大家細玩其味，是不是這樣子？

所以我們不可以籠統、不可以離譜、不可以苟同、不可以隨隨便便的就把道理弄得混合

and demons were contending over rights and wrongs in vain.” So, why bother to debate? The Buddha is the Buddha, and the demon is the demon — what need is there to debate?

Someone said, “I am a Dharma protector, so I want to subdue demons!” It is not through your lip service that you can subdue demons. You don’t have any skill or kungfu, and want to just say a few words to subdue them? The Buddha had spoken the entire canon of the “three baskets (Tripitaka)” of the twelve divisions, and his Dharma speaking spanned over forty-nine years; you can imagine how much he had spoken. That being the case, for you, the Buddha is still the Buddha, and the demon is still the demon — your “Buddha” has not subdued the demons.

You may say that after the Buddha attained enlightenment, there were no more demons. That is incorrect. After someone attains enlightenment, in his view, Buddhas and demons are of oneness, and thus he doesn’t become attached, nor gives rise to thoughts of duality or even thoughts of animosity. A Buddha does not find any enemy, but regards all beings with the four limitless minds of kindness, compassion, joyous giving and equanimity. Since demons are also beings, the Buddha would regard them impartially. Do demons also regard Buddhas as being equal? Absolutely not. Demons at all times think about how to topple Buddhas from the Dharma thrones so that they can occupy the seats for themselves. Therefore, when someone said the Buddha and the demon are the same because the demon has the opportunity to become a Buddha, such a saying is of demonic speech.

It was after twenty some years that Great Master Lianchi understood the principle of “no fighting” and this does not mean that there are no differences between a Buddha and a demon. Rather, it means that the Master realized that he had spent his effort in vain on debating with others, and had worked on those superficial aspects of cultivation. He realized that he had not returned the light to shine within and examine himself; he had not cleaned up his own inherent nature, which carried a lot of afflictions.

Once people start to argue, they are bound to have afflictions. If you have no afflictions, you would not argue with others. All of you think about it. My understanding is very shallow and commonplace. However, you may carefully “savor” my words and see if you are like what I have said.

Therefore, in cultivation, we should not make a sweeping statement to generalize things, not deviate off the right track in our speech, not agree with others for the sake of being agreeable, and not casually mix up truths with other principles to make an indistinctive mess. Because people are young, I have to rectify those false statements; if I don’t, people

不清了。因為大家都是很年輕的，對這個道理我一定要把它兜正過來。如果不兜正過來，大家很容易就會墮到那個魔王的眷屬裡頭去，因為你種這個因嘛！你說魔和佛就是一樣的，不要緊。或者有人要這樣說，他可以，但是我們這樣說就不可以，為什麼？他那境界是有到那個境界上；我們這裡還是好像剛會站的小孩子，你叫他去跑，你讓他去開車，這怎麼可以的，一定要發生車禍的，對不對啊？

一樣道理，在佛教裡頭，我們不能和他人比，我們不能和老人比，我們不能和開悟的人比。我們現在還都是非常愚笨，愚癡到極點，所以我們不能假藉古聖先賢的道理來牽強誤解，這是不可以的。

所以我們各位，無論哪一位要把自己的思想收拾整頓一下。如果就這樣認不清楚是非，我們還在這個路上走，那要怎麼修行？根本就渾了，佛魔都一樣了，「我拜佛幹什麼呢？我也就是佛了。」這是大錯特錯的。❀

will become easily trapped by the demons and fall into the demon's net and pits, and as a result they will become members of demons' retinues.

You had planted such a seed; that is why you said that the Buddha and the demon were the same, and felt it was no big deal to say such things. When other people want to say this, it is probably alright; but not us, why? Because those people who made such statements have achieved such states whereas we are just beginners — like toddlers who have just barely learned to stand, and if you tell them to run or drive a car, how can they handle it? They will surely die in car accidents. Am I right?

When discussing the same principles, in terms of our understanding, we cannot compare ourselves with other people, with “elders” (who are experts in their practice), or with enlightened ones... because we are now very stupid — stupid to the extreme. Therefore, if we fail to rely on ancient sages and the worthy ones of the past to learn their teachings and principles, that is NOT alright!

All of us, no matter who it is, should clean up and rectify our thoughts. If we remain confused about what is right and what is wrong, then how can we possibly continue our journey of cultivation? We are totally lost, taking a Buddha and a demon to be the same, and even giving rise to questioning “Why bother to bow to the Buddha? I am already a Buddha!” That is a huge mistake. ❀

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

「解空第一」須菩提尊者

須菩提是大權示現，倒駕慈航來的，因為他過去已經成佛，是青龍佛。

他在母親肚子裡的時候，他就明白「四大本空，五蘊非有」的道理，所以他出生，就「解空第一」。

他隨佛出家之後，就「內秘菩薩行，外現聲聞身」。他證「無諍三昧」，他和人無爭，這就是恆順眾生。他出家之後，修這個忍辱。可是他修忍辱是不著痕跡的，沒有形相的。佛說《金剛經》，他是當機眾。

The Venerable Subhuti — Foremost in Explaining Emptiness

Venerable Subhuti was also a great being who manifested provisionally, someone who turned the ship of compassion around and came back here to help us. Venerable Subhuti had already realized Buddhahood in the past; he is Green Dragon Buddha.

While still in his mother's womb he already understood the principle that the four elements are fundamentally empty and the five skandhas non-existent. That is why he became known as Foremost in Understanding Emptiness.

After Subhuti left the home-life under the Buddha, he “upheld the Bodhisattva practices internally while manifesting the external appearance of a Hearer.” He realized the Samadhi of Non-Contention. He didn't fight with anyone. This is “to always accord with living beings and not to contend.” After leaving the home-life, he practiced patience in this way. However, his practice of patience was done imperceptibly and invisibly. Subhuti was the interlocutor when the Buddha spoke the *Vajra Sutra*.