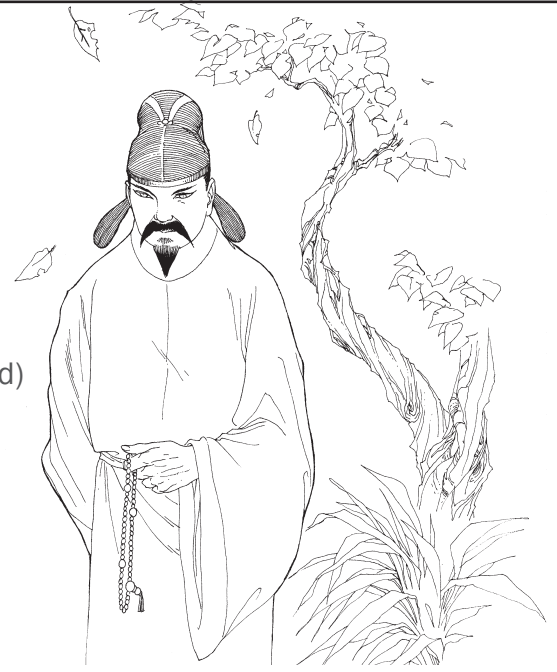


棒喝不悟——唐宣宗 (續)

Chided Yet Not Awakened —

Emperor Xuanzong Tang

(continued)



宣化上人講述於1987年8月22日

周果如 英譯

Lectured by the Venerable Master Hsuan Hua on August 22, 1987

English translation by Guo Ru Jou



BIOGRAPHIES | 人物誌

「沙彌俗念有餘毒」：這個「餘」不是剩餘的餘，而是多得不得了；多得不得了，多出來很多，一般人有八兩毒，他就有十六兩，或者三十二兩、四十八兩，他這個餘毒比別人更多。

「輪迴六道任君去」：六道輪迴在那兒擺著，由你自去自來，願意到哪一道去，隨你喜歡。但是這可不是自己可以控制的，這是因為自己造業而去受報的，所以自己不能控制；要是自己能控制的話，大家都要到天上去。可是不知不覺間，就到了地獄，表示自己不能控制，自己造什麼業就要受什麼果報。歸根結柢，就是起惑、造業、受報；起惑就是一念的無明，因為一念的無明就造業，造業就要受果報。所以說輪迴六道任君去，你願意去哪一道，是決定於你自己所造的業。

「再作帝王展鴻圖」：唐宣宗這個皇帝夢做成了，所以又去大展他的抱負、他的志願，他的志願是什麼？就是做皇帝，那

The novice monk's mundane thoughts had tremendous poison. The Chinese character 「餘」 here does not mean residual. It means tremendous, very many. If most people have eight taels of poison, he would have sixteen taels, or thirty-two, or forty-eight taels of poison. His poisons are far greater than anyone else.

In the revolving wheel of the six paths, one roams freely. The revolving wheel of the six paths is there allowing you to come and go freely. You are free to choose and go to any path. But you yourself cannot control it. That is because you have created karma and have to undergo retribution. Hence you cannot control it. If people could control it, then everyone would want to ascend to the heavens. But, without your knowing it, you end up in the hells. That indicates that you have no control of it. Whatever karma you have created, you have to undergo the corresponding retribution. It is a process of giving rise to delusion, creating offenses, and undergoing retributions. Giving rise to delusion entails a single thought of ignorance. Because of a single thought of ignorance, one creates karma and one has to undergo retribution. Hence the verse, 'In the revolving wheel of the six paths, one roams freely.' The path you end up taking is determined by the karma you have created.

He returned again as an emperor to realize his ambitions. Xuanzong of Tang had realized his dream of being an emperor. So he had a great opportunity to realize his ambitions and aspirations. What were his aspirations? To become

麼做完了皇帝他還要做什麼？那是沒人知道的。也就是善有善報，惡有惡報；現在沒有報，是時候還沒有到，時候到了，必定受報。

an emperor! When he had achieved that, what else did he want to do? No one knows. However, goodness will have a good reward, and vice will have an evil recompense. If it is not happening now, it is because it is not the time yet. In due time, one will definitely undergo retribution.

不要作一個特別的樣子

Don't Put On A Special Style

大眾在一起，大家拜佛我就拜佛，大家念經我就念經，大家念佛我也念佛。拜佛一起拜，不要作出一個特別的樣子，人家念佛我念經，人家拜佛我念佛，或者人家在拜凳上拜，我就在地上拜。凡是作出一個特別的樣子的，這都不合乎大眾在一起的規則、法度，大家在一起要一致平等。如果是你自己一個人，你願意在拜凳上拜佛也可以，願意在樓板上拜佛也可以，願意怎麼樣子都可以。但是大家在一起，絕對不可以作出一個特別的樣子，表示自己和旁人不一樣，這是不可以的。

When the great assembly is together and everyone is bowing to the Buddha, you should also bow. And when everyone is reciting the Sutras or the Buddha's name, you should do the same. Everyone should bow together. Nobody should have a special style. For instance, when everyone else is bowing to the Buddhas, you should not recite the Sutras or the Buddha's name. Or when everyone is bowing on cushions, you should not bow on the floor. Some people have a special style and do whatever they want to do, but this isn't in accordance with the rules of an assembly. When the great assembly is together, everyone has to do everything the same and go by the same rules, so that everything is equal. When you are by yourself, bowing on the cushion or on the floor is okay. You can do whatever you want to do. But when the great assembly is together, you can't have a special style to show that you are different from the rest. That's not alright.

還有我看見有人展具，或者展日字具，或者展這個大具，都必須先恭恭敬敬叩三個頭，頭叩完了之後再伸手拿具、展具。不可以最後那個頭還沒有叩完呢，跪在那個地方就伸手把具抓起來了，不可以這樣子。因為你不是有心來叩頭，就已經要起具，這是不恭敬的。我看見好幾個人都是這樣子，但是我從來沒說。那麼今天說過之後，對這一點每一個人都應該要注意、要知道。

Also, I've noticed that people haven't been picking up their sitting cloths properly. When you open your sitting cloth, whether you open it a quarter or open it fully, you must bow very respectfully three times and then put out your hand to pick up the sitting cloth. You should not reach your hand out and pick up your sitting cloth, before you finish your last bow. It can't be done that way. If you pick up your sitting cloth before you've finished the last bow, then you're being extremely disrespectful. I've seen many people behaving this way, but I never said anything about it. But since I brought it up today, I hope everyone will pay attention to what I've said.

無論是男居士、女居士、比丘、比丘尼、沙彌、沙彌尼都要一樣，不要作出一個特別的樣子來。為什麼不可以特別呢？就因為你這個特別不要緊，卻令很多人都打妄想了。這個人看你很特別的，那個人也看你很特別的，甚至於令人拜佛也忘了，念佛也忘了，修行也忘了。所以在大眾會下，行、住、坐、臥都要一律，不可以有一個特別的樣子。

Whether you are a Bhikshu, Bhikshuni, shramanera, shramenerika, layman, or lay woman, when the great assembly is together, you can't put on a special style. Why do you need to be special? Your being special isn't important; however, this action causes many people to have a lot of false thinking. One person sees how you're special and then another person sees how you're special and it creates a lot of false thinking. It also causes people to forget about bowing, reciting the Buddha's name, and cultivating. That's why in the great assembly everything's done the same way. When walking, standing, sitting, and lying down, you should all do things the same way. You can't have a special style. Everyone should pay special attention to this.

——宣化上人開示

—Instructional Talk by Venerable Master Hsuan Hua

