

淨空法師：事上有分別執著，心上沒有。如何智慧生活？煩惱是怎樣來的？如何做事不覺得累？如何改善我們的環境？

Venerable Master Chin Kung: How to live a life of wisdom? Where do afflictions come from? How to improve our environment?

凡夫吃飯要講求色香味，考究這些，心繫念在色香味上，這叫什麼？叫生煩惱。菜色不好，味道不好，就起分別、起執著，這生煩惱了。佛教人把這種分別執著放下，放下之後，色香味就變質了。為什麼？從心想生，變成一色一香一味。那個一是純的，純淨純善。所以再不好吃的東西，放到佛口裡面去，佛就把它變成最美的味道。

Ordinary people focus much on the look, the smell and the taste of food. They pursue these things. Their minds are attached to the look, the smell and the taste (of food). What is this (exactly)? This is making afflictions. If the food does not look good, or if it does not taste good, then (their habits of) differentiating and attaching to something arise in their minds. Consequently, afflictions are made. The Buddha taught us to let go of attachment and differentiation (in one's mind). Once (the two are) let go, the look, the smell and the taste (of food) change. Why? Because they come from one's mind and thoughts. (The differentiated look, smell and taste) are then turned into one look, one smell and one taste. This 'one' is pure. Purely clean and purely good. No matter how disgusting something tastes, when the Buddha put it in his mouth, he turned it into the most delicious food.

制心一處，無事不辦，他自己都辦到了，再教我們。大乘經上常說「境隨心轉」，外面境界隨著我們念頭轉。正念的時候，會把外面的惡念變成正念，惡法變成善法。所以佛自在快樂，一生當中作而無作、無作而作。你問他做了什麼，他什麼都沒做。什麼都沒做，樣樣都做圓圓滿滿。為什麼說沒做？心裡不落痕跡，

這就是沒有做。心裡有痕跡，我做了好多，你會累；心裡沒有痕跡，做得再多不累，沒有著相。

‘Focussing one’s mind on one place, nothing cannot be done.’ The Buddha did it himself (first) and then he taught it to us. In Mahayana sutras it is often mentioned that ‘(one’s) environment transforms with (one’s) thoughts’. (It means that) our environments change as our thoughts change. When (we have) a correct thought, (we) will turn a bad thought in our environment into a correct thought. (Consequently,) turn a bad thing into a good thing. It is why the Buddha was at ease and happy. In his entire life he did things yet he did not do them, he did not do anything yet he did them. If you ask him what he did, (he would answer) he did nothing. He did nothing yet he did everything to perfection. Why do we say that he did nothing? Because there was no single trace (of doing anything) in his mind. THIS is having done nothing. If we have a trace (of what we have done in our minds and think) ‘I’ve done a lot’, we will feel tired. If there is no single trace (of what we have done) in our minds, no matter how many things we do, we will not feel tired. (It is because) in our minds we are not attached to the things (that we have done).

做的什麼事情？幫助眾生破迷開悟，就這一樁事，穿衣吃飯都示現這一樁事。一鉢千家飯，佛在世的時候制度，一天吃一餐，這一餐飯是在外頭托鉢來的。他的常隨弟子一千二百五十五人，加上佛，一千二百五十六，每天分頭到村莊裡面去，街市裡去托鉢。托來了，不是你托到就吃，不是的，要端回來。回來之後集中起來，托飯統統倒在一起，混合在一起，在裡面吃多少挑多少。所謂一鉢千家飯，真的不是假的，真平等。

What was the thing that (the Buddha) did? (He) helped all beings to see through delusions and become awakened to the truth. This is the only thing (that he did). The way he dressed himself and the way he had meals were all for this one thing. (A line of a Buddhist poem goes,) ‘One bowl of meal from a thousand families’. When the Buddha was still in this world, he made a rule (for himself and the

students who constantly followed him), that is, one meal a day. This one meal was a mixture of whatever food given by the families (that the Buddha and his students visited on the day). The Buddha had 1,255 students constantly following him wherever he went. So, including the Buddha himself, there were 1,256 of them in total. Every day, they went out in small groups and visited villages and markets to receive food from whoever was willing to give them food. After they had received food, they would not immediately eat it. They would bring it back to the place where they had a short stay and mixed all the food together. And each one of them only took the amount that they needed. This is 'one bowl of food from a thousand families'. It is true. It is truly equal.

這些弟子們都有這個能力，境隨心轉，都有這個本事，用清淨心把食物轉變成最乾淨、最健康、最有營養的，他用念頭來轉。怎麼知道它最健康、最清淨？他們沒有聽說生病。這麼樣個團體，晚上住在樹底下，白天去托鉢，沒聽說生病的，那就知道他們的飲食起居是健康的。不怕風吹雨打，不怕，真的是練成我們常說的金剛不壞身，他真有這個本事。

All the students of the Buddha had the ability. They were able to transform their environment with their thoughts. (They) used pure minds to turn the food (they received) into something cleanest, healthiest and most nutritious. They used their thoughts to turn it. How do we know that the food was the healthiest and cleanest? Because no one had ever heard that any one of them was ill. This group rested under trees at night and went out to receive donated food during the day. No one had ever heard that they were ill. So, we know that their diet and daily life were healthy. They were not affected by the wind and the rain. They had truly reached the level of practice at which their bodies were as durable as diamonds. They had this ability.

這都是我們後世人應該學的而疏忽了，不應該學的學了一大堆。圓修圓證，一修一切修，一證一切證。修的是什麼，不能不知道，證的是什麼。修的是放下、是看破，看破是修正我們的

觀念，放下是對治我們的業障。證什麼？清淨心、平等心，就證這個東西。清淨心是小乘所修的，平等心是大乘所修的。清淨心現前，證偏真涅槃；平等心現前，證大般涅槃，叫究竟涅槃。

All of these are what we should learn but have neglected. We have learned much that we should not have learned. Perfect practice results in the attainment of perfect awakening. Practising one thing results in practising everything. Attainment of awakening to one thing results in attainment of awakening to everything. What do we practise? We must know it. What do we attain? We practise letting go and seeing through. Seeing through is to correct our views. Letting go is for treating our karmic hindrances. What do we attain? (We attain) a pure mind and an equal mind. We attain these things. A pure mind is what practitioners of the Hinayana level practise. An equal mind is what practitioners of the Mahayana level practise. When one's pure mind arises, one attains the nirvana of being attached the idea that everything is empty. When one's equal mind arises, one attains the Great Nirvana, also called the Ultimate Nirvana (which means perfect awakening).

所以我們在佛前供一杯水，這杯水就是代表清淨平等。水沒有染污，清淨；水不起波浪，平等。沒有執著是清淨心，沒有分別是平等心。在一切法裡頭，無有一法不如是。穿衣修清淨平等心，沒有分別執著就清淨平等，也得乾乾淨淨、整整齊齊，讓眾生看到歡喜。吃東西也是清淨平等，就是沒有分別、沒有執著，那就叫一味。待人接物都要學習不分別不執著。

It is why when we present a glass of water in front of a statue of a Buddha, the glass of water symbolises a pure mind and an equal mind. When water is not contaminated, it is pure. When there are no ripples in water, it is equal. Not being attached to things in one's mind is a pure mind. Not differentiating things in one's mind is an equal mind. Of all things in the universe, everything follows this principle. Putting on clothes is for practising a pure and equal mind. (Doing it) without differentiation and mental attachment is pure and equal. But we

should still dress up clean and tidy, so that people are happy when seeing us. Eating food is also for practising a pure and equal mind, that is, eating without mentally differentiating and being attached (to the look, smell and taste of food). That is called one taste. When interacting with others and handling matters, we should (also) learn to do it without mental differentiation and attachment.

這個不分別不執著不是事，事上不分別不執著，那個世界就亂掉了；事上有分別有執著，心上沒有，這個要懂。心上是乾乾淨淨，凡所有相皆是虛妄，事上樣樣都有，心上不許有一個雜念。

(But) this undifferentiating and being unattached to things do not apply to the thing that we do itself. Otherwise, the world would become chaotic. When we do something, we differentiate and be attached to what we do (be focussed), but not in our minds. We must understand this. In our minds there is nothing. (Because) everything with a form, sound, smell, taste, feel or thought is illusory. It is all right that we deal with all sorts of things, but there must not be a single incorrect thought in our minds (e.g., ‘I don’t like him/her’, ‘I like him/her’, ‘I’ve done a lot for him/her’, ‘It’s his/her job, not mine.’).

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主講一

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