



## 海雲繼夢和上開示

日期：2000年1月1日

### 標題：佛法要帶領我們走出三界

開示內容：

古人告訴我們直心是道場。你的心不直不正，就沒有辦法辦道。我們現在要求各位能夠自己正視自己、看清楚自己。假如你的心不直不正，就要想辦法改進；因為要是你的內心裡頭有被傷害與扭曲的情況，人家要指導你便很困難。唯一的辦法就是要自己覺醒。自己覺醒，自己便看得到我在那裡被扭曲了？在那裡被壓抑了？我到底在恐懼些什麼？這是人生最苦的一件事：你自己不知道該怎樣去調整那個被扭曲的心，此時你便要趕快覺醒。當你能覺醒以後，才能夠以正直心來修法。現在我們就教你要怎麼以正常的心態來修法。

爲什麼修法本身剛開始時都要禮佛、唱讚、懺悔、發願？這整個過程，其實就在調適我們以『佛』爲根本、爲中心。把自己不當的部分通通放下，不要壓抑它、不要扭曲它；你要勇於面對自己所擁有的全部缺點，面對它、看清楚它。

很多年青朋友常常抱怨：「師父啊，怎麼辦呢？我業障這麼重，怎麼能修行呢？」我說：「什麼業障？」「唉呀！我對男女之間的關係，沒有辦法斷除？」你有可能斷除嗎？這根本是不可能的事嘛！除非你是一個不正常的人，是一種性冷感的人；否則，一個發育健康的人，對這種事情怎麼會不產生興趣呢？尤其在生理週期的時候，對不對？所以我們面對這種事情時，要觀看它，要清楚它。當你是在生理上有所需要的時候，要找一個正確的行爲去解決它，而不是用一種錯誤的行爲。這個正確的行爲是什麼？你要弄清楚，不是一味的壓抑。可是社會上給我們的錯誤觀念卻是：你不應有任何行爲！真的都不應有任何行爲嗎？沒有那回事啊！那怎麼樣不應有任何行爲呢？我們要去探討啊！不是用那種壓抑方法。當我們不知道的時候，會對於這種行爲產生罪惡感，其實未必如此。這就是你的人性開始在扭曲，然後你就不敢面對這件事；當你不敢面對這件事的時候，要如何去處理？此時你的幻境就產生了，恐懼感就來了！這就是通常我們面對事情的處治方法。

我們修學也是一樣，你必須把你所要修的法看得很清楚，不要產生幻境！經典講的修了這個法以後可以飛天鑽地，你就真的要飛天鑽地嗎？沒有呀！那天有位佛教界的大居士，他這樣講：「西藏的喇嘛會分身，會飛天會鑽地。我親身看過，他分身給我看，這個才是真正的修行。」講講講…他們是非得要修會不可，反正我看著他，他又接著再講，因為他們要跟茅山道士鬥，要跟苯教鬥，所以這些他要懂，他不懂會被人家弄死的！

好了，問題就在這裡，這些都是爲了要跟外道鬥才要去修的東西，根本不是佛法，對不對？修的人看不看得到我們不知道；但這位大居士在講，他自己就看不到了，他好讚嘆，讚嘆這些外道。佛法是什麼？看不到啊！我們要以正確的心態來看佛法是什麼？

佛法要帶領我們走出三界！要離開三界最重要的是無漏智。無漏是什麼？是沒有煩惱的。無漏智就是沒有煩惱的智慧，這是根本的定義。沒有煩惱以後，它便會產生無限的福報，跟無限的智慧。所以你必須能夠把煩惱給斷盡；斷盡煩惱之前有一個：那就是妄想，所以你必須先斷妄想。

斷妄想不是用壓抑的，是我們經過訓練以後會剷除一切產生妄想的根源。貪、瞋、癡都是妄想的根源。你現剛開始的時候，連妄想的「相」都抓不住，你怎樣能把妄想的「相」給除掉。你「相」都除不掉，那「根源」怎麼有可能給除掉呢？所以你現在不要一下子就看那個根源的部分，我們先從表相上看，貪、瞋、癡、慢、疑所引起的這些假相，你看得到嗎？你能不能夠遣除它，轉化它？當在假相上你一再的訓練自己在轉化它，遣除它的同時，你對於這個假相就會一路追下去，你就會發現根源在那裡。當你發現那個根源以後，要遣除它，斷除它那才有可能！

現在台灣流行的佛教是「口頭上的佛教」，說：就是要斷貪、瞋、癡。怎麼斷？就是斷，拿菜刀把砍斷嗎？不是！我們知道斷貪瞋癡是「果地」的境界，「果地」的行爲。我們現在處於「因地」誰也做不到，對不對？要除滅貪瞋癡誰不知道嘛！但那是在「果地」，你現在「因地」是不能斷這些貪瞋癡的根源啊！你要看得出貪瞋癡所顯現的假相在那裡，然後你想辦法把它除掉！



## *Dharma Talk* *By Venerable Haiyun Jimeng*

*Topic:*  
*Buddhadharma leads us out of  
the three realms of existence.*

**Translated by Hua Zang Workshop –  
Mississauga Translation Group**

The ancient wisdom speaks of the right view as the basic foundation of cultivation. It can somehow prove to be difficult if not impossible, to benefit from any spiritual guidance or training if and when our mind is impure or illusive. We are now asking you to look at yourselves with honesty, whereas to examine and to identify areas of your being where need to be worked on and then to improve. The only way to achieve that is through our own effort of cultivation, which will in turn, lead to our eventual awakening. Through our own awakening, we would then be able to see where our delusion lies, to find out where our own repression coming from and to look at our own fear in the eyes... Now let's explore ways to cultivate our mind in order to lead us to the right path ...

The reasons why in the beginning of our practice, we are often taught to engage in rituals such as prostration, praising the Buddha, repentance or affirming vow? These rituals are meant to serve as tools to tidy up our internal clusters such as our illusive views, or our fears etc. We must recognize them, when we do, we are to embrace and to confront them at the same time with courage. These exercises are part of the cultivation, part of the cleansing process.

Young people often come up to me asking for advice and help, confining in me their inability to overcome their sexual attraction or to sever their sexual desires, therefore blaming it on their karmic retribution. I say to them that it is in the

nature that we are inherent this sexual energy, when a sexual desire arises, it is not to suppress it. The problem is we are brought up in a society where we are taught to suppress our sexual desires and are often made to feel a sense of guilt when we experience this energy. What is the proper way of dealing with it? The proper way of dealing with it is not to suppress it, but to contemplate and to investigate the nature of the desire, and to see it as it is. Instilling a sense of guilt upon us would further contaminate our thoughts and preventing us from looking at ourselves honestly and directly, which would give rise to further delusive views.

The same goes with our cultivation. We must see Buddhist practice the way it is in order to prevent any delusive views to arise. A well known lay practitioner in the Buddhist community came up to me the other day declaring that he has witnessed true cultivation of the Lamas from Tibet, where they can manifest themselves into various form of many bodies, possessing as well the supernatural powers to levitate in the sky and to penetrate the earth, he keeps on and on and on... Although the Sutra does talk about the supernatural acts such as levitating in the sky or penetrating the earth, it is not the reason why we practice the buddhadharma and it is not what we are after.

The truth is, the Tibetan Lamas are left with no choice but to practice the supernatural ability in order to compete with the Taoists and Bons, it is for their survival that they perform such acts.

This must be made very clear that the so-called supernatural powers have very little to do with buddhadharma. It is very unfortunate that this lay practitioner has failed to realize the reality and is confused with the supernatural powers with the buddhadharma.

The buddhadharma can lead us out of the three realms of existence. What is required in order to be liberated from the three realms is the attainment of Imperturbable Wisdom. What is imperturbability? It means it is freed from worries and afflictions. When there is no affliction, there comes boundless merits, with boundless merits, wisdom will grow. Affliction

arises from delusion, therefore, delusion is the first thing we need to attend to and be aware of. It is not by repression that the delusion can be eliminated, but by practice that we arrive at the root cause where lies our greed, anger and delusions.

However, when we first start our practice, we may not even recognize our own delusion, if and when our delusion cannot be recognized, eliminating it would seem impossible, wouldn't it?

First of all, we need to recognize how our delusions may be manifested in our behaviors such as greed, anger, delusion, arrogance and doubt. Can we see or identify these behaviors and transform them? Precisely in the process of our practice, and precisely in the process of transforming our behavior through our practice, we will then arrive at the root cause, only when we arrive at the root cause, can eradication be possible.

There is a popular practice of Buddhism in Taiwan nowadays and it's called "Buddhism with a Slogan", where people talks about eradicating greed, anger and delusions, but they do not offer any solutions as to how? We know that the complete eradication of greed, anger and delusions is an achievement we reap, when we arrive at the stage where we harvest our effort of diligence in our cultivation. But we are only at a stage now where we try to find out the root cause of our unhappiness or problem. It is therefore imperative that we must recognize and identify the manifestations of greed, anger and delusion in our behaviors that we can find ways to eliminate them.

