

1988年護國息災觀音大悲法會

A GUANYIN DHARMA ASSEMBLY TO PROTECT THE NATION AND QUELL DISASTERS IN THE REPUBLIC OF CHINA

臺灣省桃園縣1988年10月29日 OCTOBER 29, 1988 IN TAOYUAN PROVINCE, TAIWAN

1988年10月法界佛教總會應邀第三次訪問亞洲，這是第一次佛教從歐美大規模回國的訪問團。團員共三十多人：十一位法界佛教大學的學生及教授，二十多位男女居士。上人率團自29日起在臺灣省桃園縣舉行護國息災觀音大悲法會，為期十三天。每天從清晨五時至下午五時，念誦大悲咒，未曾間斷，一連十三天，晚間則對信眾講法。本刊自本期開始連載法會期間上人及團員之開示。

Dharma Realm Buddhist Association was invited to visit Asia for the third time in 1988. This was the first large-scale Buddhist delegation from Europe and America. The thirty-some delegation members included eleven students and instructors of Dharma Realm Buddhist University and more than twenty laypeople. From October 29 to November 10, the Venerable Master led the delegation in hosting a Guanyin Dharma Assembly to Protect the Nation and Quell Disasters in Taoyuan, Taichung, Kaohsiung and Taipei. They recited the Great Compassion Mantra nonstop from 5 am to 5 pm for thirteen consecutive days. In the evening there were lectures for the faithful assembly in Taiwan. Beginning with this issue, VBS will print a series of instructional talks of the Venerable Master and delegation members.

恭請上人開示

上人：南無薩怛多蘇伽多耶，阿囉喝帝三藐三菩陀寫（3X）

各位諸山長老、臺灣各位善知識及各位來賓、各位善男子、善女人：我們是往昔種了這個緣，在今天聚會到一堂共同研究佛法。佛法是大而無外，小而無內的；佛法是盡虛空遍法界的，所以我們先說說這個法界。

我們以法界做我們的體，所以說「法界為體有何外？虛空是用無不容；萬物平等離分別，一念不生絕言宗。」這是我吃飽了飯沒有事情幹，說了這麼四句話，真令人討厭。雖然令人討厭，這裏頭也包括了真理。我們每一個人的心量應該盡虛空遍法界，無所不包無所不容，所以才說「心包太虛，量周沙界。」這個量周沙界，心包太虛並不是佛獨有的，而我們每一個眾生都有這種的能量，都有這種的智慧；可是我們久而久之沒有用這個智慧，這個智慧就都被塵埃埋住了。

「法界為體有何外」：法界做我們的體性，有何外？有什麼東西還在這個法界外邊呢？沒有了。那麼我們以法界為體又要以虛空為用。你看那個虛空，它那個用處就大了。雖然

[The assembly respectfully requests the Venerable Master to lecture.]

Venerable Master:

Namo sa dan tuo su qie duo ye, e la he di san miao san pu tuo xie (three times)

All elders of various monasteries, good advisors in Taiwan, honorable guests, and good men and women: The affinities from our past allow us to gather here today to investigate the Buddhadharma. The Buddhadharma is so vast that nothing is outside of it; it is so tiny that nothing is inside it. The Buddhadharma pervades all of space and the Dharma Realm. Let's discuss this Dharma Realm first.

We take the Dharma Realm as our substance. As it is said,

Taking the Dharma Realm as our substance, how could anything be outside?

Taking emptiness as our function, everything is contained.

The myriad things are level and equal, without discrimination.

Not giving rise to a single thought is the teaching apart from words.

I say these four lines because I have nothing to do after eating my fill. This is just to annoy people. Although these words are annoying, they contain a kernel of truth as well. The capacity of our minds should embody the entirety of space and the Dharma Realm, excluding and rejecting nothing. That's why the Buddha is not the only one who possesses "the mind that embodies the universe, with a capacity pervading realms as many as grains of sand." Each of us has this ability and wisdom. However, since we have set it aside for a long time, our wisdom is covered by dust.

是虛空，可是它無所不包，無所不容，所以說「虛空是用無不容」。

「萬物平等離分別」：我們本有的智慧，本有的妙覺明心，在十方三世一切諸佛的份上沒有多了一點點，在我們這九法界眾生上也沒有少了一點點。所以我們和諸佛本來是無二無別的，可是就因為我們背覺合塵，就沒有能用我們這個大智大慧。

我們儘用了什麼呢？儘用了無明。這個無明令你無所明瞭，似懂非懂，可是自己就滿了；似明不明，自己就驕傲起來了。你這一滿，正是不夠了；滿就招損，謙受益。我們沒有把本有的智慧現出來，所以天天就以無明煩惱做為我們的能力，動不動就發起火來了，動不動脾氣就來了。「無明火，老虎神，這就是你前生的罪孽根」：你要沒有罪孽不會常常有那麼大的火，不會動不動就發起脾氣來。

你一發火的時候把佛法什麼都忘了，把那個貪、瞋、癡，都想起來了。你看怪不怪？你要不相信我的話，你可以迴光返照，研究研究你是不是這個樣子；不單你一個人是這樣子，可以說是人人都犯這種毛病了。因為這個，我們雖然學習佛法而沒有躬行實踐，錯誤就是在這個無明上，就是你錯用了心機。應該用的你不用，不應該用的你要去用，所以一天到晚就是爭爭吵吵、煩煩惱惱，弄得到晚間連覺都睡不著了，就失眠了。失眠了又捨本逐末，要找一個方法可以睡得著，就吃安眠藥；吃了太多睡著了又不醒了。你說可憐不可憐？

這種煩惱都是由無明那兒來的。就因為這無明就把我們支配得糊塗了，我們糊裡糊塗的就做糊塗事了。這無明也就是我們那個欲念；欲念有財欲，有色欲，有名譽欲，有食欲，又有睡欲。有財欲的人一天到晚都想中馬票，無本取利想要富可敵國，可是沒到敵國的時候就死了。這個發財的夢也沒醒。

這個色欲，色是刮骨鋼刀，把你的骨髓都糟蹋了，所以你的身體就不健康，也就百病叢生，這是色的厲害。你有色欲就等於「要命」欲一樣。我常常說這一句很白的話。什麼呢？「菜裏頭的蟲子，就在菜裏頭死」菜裏生出的蟲子死到菜裏頭。我們人是色欲而生，

Taking the Dharma Realm as our substance, how could anything be outside? What could there be outside the Dharma Realm? Nothing. We take the Dharma Realm as our substance and space as our function. The usefulness of space is fantastic. Although it is space, it contains and embraces everything. That's why: Taking emptiness as our function, everything is contained.

The myriad things are level and equal, without discrimination. We are all inherently endowed with wisdom and a wonderfully enlightened and understanding mind. The Buddhas throughout the ten directions and three periods of time do not have any more of this than we, nor do the beings of the nine Dharma Realms have any less of this. We are basically inseparable from and identical to all Buddhas. It is only because we have departed from enlightenment and united with defilement that we cannot make use of our great wisdom.

What do we always use? We always use ignorance. Ignorance makes us understand nothing. We seem to understand but actually we don't. Nonetheless, we become self-satisfied and smug about having such pseudo-understanding. This self-satisfaction reveals our inadequacy. "Being full of yourself makes you vulnerable to harm; being modest brings benefits." Since we haven't unveiled our original wisdom, we mistake our ignorance and afflictions to be talents. We often get angry for no reason. "The fire of ignorance and a tiger-like attitude stem from offenses done in past lives." If you didn't have any offenses, you would not have such a terrific temper, getting upset constantly.

Once you burn with anger, you forget about the Buddhadharma. You only remember greed, anger, and ignorance. Isn't that strange? If you don't believe me, you may reflect and see if you are this way. You are not alone in this; nearly everyone has this fault. That's why you can't apply the Buddhadharma that you learn. You make mistakes because of ignorance. You use your mind in the wrong way. You don't use what you should and instead use what you shouldn't. That's why you fight and worry all day long, to the point that you can't even sleep at night. Suffering from insomnia, you look for a shortcut rather than a real solution. You try to get some sleep by taking sleeping pills. When you take too many, you can't wake up. Isn't that sad?

Afflictions come from ignorance. Ignorance makes us confused; in our confusion, we do confused things. Ignorance is simply desire. This includes the desires for wealth, sex, fame, food, and sleep. Those who desire riches dream day and night about hitting the jackpot. They want to rake in a profit without contributing any capital. They want riches to match that of a nation, but they die before they can possibly earn enough to compete with any nation's treasury. Even then, they still don't wake up from their dreams of striking it rich.

Then there's the desire for sex. Sex is like a sharp knife that shaves away your marrow. That's why you're not healthy. That's how devastating sex can be. Desiring sex is equivalent to wanting to exhaust your life. Let me tell you bluntly, "Insects born in vegetables will die

所以還要色欲而死。父母生子女就晝夜憂慮；男的要他娶媳婦，女的要她嫁人。這兩件大事如果沒辦完畢，死了眼睛也閉不上。

其實怎麼樣？做父母的應該教育子女；他有了學問，有了技能就夠了，至於他結婚不結婚，不須要擔心這麼多。如果你擔心那麼多一定叫他結婚，一定叫他生子女，傳香煙、留後代，你這就是逼著子女往那死路上跑呢！你不想你的子女修行成佛。所以有子女要出家，這父母大不高興，極力反對。這個子女要去吸毒呢？他不反對了。大約是因為他吸毒，或者就沒有什麼幹勁兒了，就庸庸碌碌老死林泉。

我們人人所迷的就是這一點。最好是出家，可是做父母的都怕子女出家。你看看怪不怪？往上走，他怕得不得了；往下流，他高興了，這就是做父母的糊塗的地方。這個欲就把你支配得糊塗；你要不想糊塗，今天有人問「怎麼樣有智慧？」你不糊塗就有智慧了；你天天糊裡糊塗的，欲念那麼重怎麼會有智慧？

我們這是第一次由西方回國弘法。這也是我把正法帶到西方去；現在又把正法從西方帶回我們這個國家來。我們中國人也應該覺悟，這並不是單單中國人的佛教，西方也一樣接受佛教，也一樣出家修行。說是：

「西方人出家；西方人的欲念比中國人更重。」

但是他們有一個好處。什麼呢？他出家，忍不住了欲念，他就還俗去了，不會在佛教裏頭做假和尚。這一點我覺得西方人非常直率。

☞待續

in those vegetables.” Similarly, since we are born as a result of sexual desire, we will die in sexual desire. Parents worry day and night about how their son should marry and how their daughter should wed. If this important event does not occur, parents cannot die in peace.

How should parents be? Parents should teach their children some knowledge and skills, and that's enough. They need not worry so much about whether their children marry or not. If you worry so much and insist that they marry and produce offspring to extend your family lineage, you are forcing your children on to death row! You don't want your children to cultivate and become Buddhas. Some parents are upset when their child wants to be a monk or nun. But if their child wants to go and take drugs, it's fine with them. Maybe if the kid were to take drugs he would be apathetic about everything; therefore he would live an average life and die exactly as he had been born.

This is one thing that we are confused about. Becoming a monk or a nun is the best thing, but parents are afraid that their children will do that. Isn't that strange? They are so afraid when their children ascend, but pleased when they descend. That is how confused parents can be. Their confusion comes from being controlled by desire. Someone asked today about attaining wisdom. Don't be confused, and you will be wise! If you're always muddled and plagued by desire, how can you have any wisdom?

This is the first time that we have come home from the West to propagate the Dharma. I brought the Proper Dharma to the West and have now brought the Proper Dharma back to our country. We Chinese should realize that Buddhadharma is not an exclusively Chinese religion; the West also accepts Buddhism. You might ask, “Can Westerners also become monks and nuns? Aren't their desires even greater than those of the Chinese?” Westerners have a good quality, though. What is that? When Western monastics cannot restrain their desires any longer, they return to lay life. They will not put on a pretense of being Buddhist monastics. I feel that Westerners are very straightforward.

☞To be continued

上人答問錄 Q & A with the Venerable Master

問：什麼是顛倒？

答：就是以苦為樂，以是為非，以無常為有常。又可以說，心思不定，亂轉念頭，見義不為，見利而為。總之，黑白不分，真假不明，皆為顛倒。

Q: What does it mean to be “upside down”?

A: It means to mistake suffering for happiness, right for wrong, and impermanence for permanence. It also refers to being scattered and unfocused, and not doing righteous deeds but only acting out of self-benefit. In general, failing to distinguish between black and white, true and false, is to be “upside down.”