



1988年

護國息災觀音大悲法會 (續)

A Guanyin Dharma Assembly to Protect the Nation
and Quell Disasters in the Republic of China (CONTINUED)

臺灣省桃園縣
一九八八年
十月二十九日
October 29,
1988 in Taoyuan
Province, Taiwan

沙彌尼近廣
英譯
English
Translation by Shra-
manerika
Jin Gwang Shi

宣公上人開示：

佛教溯本窮源，我們應該稱它為智慧教；佛就是一個大智者。為什麼我這麼說？因為對一般學者你要是說佛教，他就生出一種輕慢的心。尤其西方人說佛教很迷信的，那是媽媽婆婆教，有知識的人不會學佛法。他這麼樣子來立論，令一般的佛教徒也都啞口無言

，默認他這種的理論。假如你要說是智慧教，我相信任何人也不敢把智慧稱為迷信；任何人也不敢說我不要學智慧。他學智慧就是學佛；你學佛就是學智慧。這個名詞一改變，給他天做膽子，他也不敢說智慧是迷信了。

我到西方用什麼弘揚佛法？我憑著就是觀世音菩薩的力量，也就是憑著〈大悲咒〉，憑著〈楞嚴咒〉。這〈大悲咒〉我以前也曾經講過：

大悲大咒通地天，
一百一十王歡；
大悲大慈能治病，
孽鏡一照遍高懸。

大悲大咒，這個大悲心的大咒；通地天，能通天徹地。無論誰，你要是會念大悲咒，一天能

Venerable Master Hua:

To go back to the source, we should call Buddhism the teaching of wisdom. The Buddha is an extremely wise individual. Why do I say this? Most scholars look down on you if you talk about Buddhism. Some Westerners in particular think that Buddhism is superstitious, that it's a religion for grandmothers and uneducated folk. When they pass such a judgment on Buddhism, the average Buddhist has nothing to say and can only consent in silence. If you were to call Buddhism "the teaching of wisdom," I believe no one would dare to call "wisdom" superstitious. No one would dare say, "I don't want to learn about wisdom." By learning wisdom, one is learning to be a Buddha; learning to become a Buddha is the same as learning wisdom. Once we change the name, no one would dare to claim that wisdom is superstitious no matter how bold they are.

How do I propagate the Buddhadharma in the West? I rely on Guanshiyin Bodhisattva's power, which is based on the Great Compassion Mantra and the Shurangama Mantra. I have talked about the Great Compassion Mantra before:

*The great mantra of great compassion penetrates heaven and earth.
One hundred recitations for a thousand days causes the Ten Kings to rejoice.
Its great compassion and kindness cure all disease.
Every error is exposed in the mirror of offenses suspended on high.*

The great mantra of great compassion. The great compassion of this great mantra pierces heaven and earth. Regardless of who you are, if you recite the Great Compassion Mantra 108 times daily for three years, the ten King Yamas will happily bow to you. You may then use your great compassion and kindness to cure people's illnesses. However, you cannot charge people money when you use the Great Compassion Mantra to cure them. If you covet money, then you aren't qualified to even use a small compassion mantra. If you don't crave money, Guanshiyin Bodhisattva and the Bodhisattvas of the ten directions will support and protect you, enabling you to cure any



念一百零八遍；你念三年，十殿閻君遇到你都高高興興地，歡歡喜喜地向你叩頭頂禮，因為你是一個持大悲咒的人。你這時候用你的大悲心、大慈心來給人治病。用〈大悲咒〉治病你不可以貪人的錢；你要貪錢，那就是連小悲咒都不夠了。你不貪錢，觀世音菩薩和十方菩薩一定擁護你，一定支持你，令你手到病除。這些事情我經驗的百千萬億次都不止

，所以這種靈感是妙不可言，不可思議的。很多的奇難雜症我給他念〈大悲咒〉，他就死者變成活了，可是這要有功夫，你沒有功夫是辦不到的。

〈大悲咒〉裏還有四十二手眼；這四十二手眼是明心見性，變化無方，妙用無窮的。我可以說用這個四十二手眼救了很多，但是也得罪了很多牛鬼蛇神，它們到處都和我做對，然而我不怕它。在我所經驗的，〈大悲咒〉你能持好了，真是入水不溺，入火不焚，逢凶化吉，遇難呈祥，但是也要用你的真誠心、恆遠的心來受持讀誦才有功效。

所以我們這回來到臺灣，我們拿出真誠的心為報我們中國恩，令我們中國同胞消災免難。我們來以至誠懇切的心為國家，以〈大悲咒〉護國，以〈大悲咒〉息災，以〈大悲咒〉來增長人的善根和智慧。這個〈大悲咒〉和觀世音菩薩是二而不二，不二而二，所以〈大悲咒〉和觀世音菩薩是不能分的。我希望所有的在座各位善知識要誠心受持〈大悲咒〉；你能誠心受持〈大悲咒〉自然國也就沒有災難，人也就沒有痛苦了。要再能誦持〈普門品〉；所謂：「恚怒生歡喜，死者變成活。若言此是虛，諸佛不妄說。」

這是說你發脾氣的時候念〈大悲咒〉，念觀世音菩薩，你就能生出歡喜心來，不發脾氣、不發火了，這叫「恚怒生歡喜」。「死者變成活」：不僅僅能解除你的無明煩惱，而且就是應該死的人，你給他念〈大悲咒〉他也變成活了。你看這個效驗多靈感啊！「若言此是虛」：諸佛讚嘆觀世音菩薩是恚怒生歡喜，死者變成活的。你要不相信說這是假話，諸佛菩薩不打妄語的。由這四句看來我們人人應該把〈大悲咒〉讀熟了，能背誦如流，

illness you encounter. I have experienced millions of such indescribable and inconceivable miracles. When I recite the Great Compassion Mantra for those with bizarre ailments and incurable diseases, I can even bring the dead back to life. Of course, this is impossible unless you have spiritual skill.

The Great Compassion Mantra also includes the Forty-two Hands and Eyes. The Forty-two Hands and Eyes are practiced to understand the mind and see one's inherent nature. The transformations of this practice are endless and its wonderful functions are inexhaustible. I have saved many people but also offended many ghosts and spirits using the Forty-two Hands and Eyes. These ghosts and spirits are always trying to challenge me, but I am not afraid of them. In my experience, as long as you can uphold the Great Compassion Mantra well, you will be safe from drowning and burning, and will be able to transform evil into auspiciousness and difficulties into fortune. Of course, you must be committed to sincerely upholding and reciting this mantra in the long run for it to be effective.

Returning to Taiwan this time around, we must give thanks to our country by praying for an end to disasters and difficulties for our fellow Chinese. We must sincerely and earnestly recite the Great Compassion Mantra in order to protect the country, quell disasters, and increase people's roots of goodness and wisdom. The Great Compassion Mantra and Guanshiyin Bodhisattva are different and yet identical; therefore, the Great Compassion Mantra and Guanshiyin Bodhisattva are inseparable. I hope that all of our good advisors here will sincerely practice the Great Compassion Mantra. If we can do that, then the nation will naturally be free from calamities and people will be free from suffering. If we can constantly recite the "Universal Door Chapter," then as it is said,

Anger turns to happiness.

The dead come back to life.

If you claim that these words are false,

Know that the Buddhas never lie.

This tells us that when you're angry, you should recite the Great Compassion Mantra. Reciting "Guanshiyin Bodhisattva," you will be happy and no longer mad or upset. *Anger turns to happiness. The dead come back to life.* Not only do you dispel your ignorance and afflictions by reciting the Great Compassion Mantra, but even those who have died can be revived. This mantra is extremely efficacious! *If you claim that these words are false...* All the Buddhas praise Guanshiyin Bodhisattva for transforming your anger into happiness and making the dead return to life. If you claim that these words cannot be believed, *know that the Buddhas never lie.* From this quatrain we can conclude that we ought to familiarize ourselves with the Great Compassion Mantra. Our wishes will be fulfilled if we can recite it from memory continually.

Since I have derived some benefit from the Great Compassion Man-



不間斷來誦持一定遂心滿願。所以我得到〈大悲咒〉的好處，我願意和盤托出對你們各位善知識來報告一下。要是詳細說則窮劫難盡，一個大劫也說不完這個〈大悲咒〉的妙處。

我今天講〈大悲咒〉這個功效，也就是希望我們每一個人都能以大悲神咒的力量來挽救這個世界的浩劫，令人類沒有一切的災難，令正法久住世間。今天我想我講得也很多了。「將在謀而不在勇，兵在精而不在多。」這個法你要是真把它持得靈驗了，一句都已經夠了，不必聽太多。

各位如果有什麼問題可以提出來，我們共同研究研究。我如果不能答覆你們的問題，你們也不要怪我，因為我很愚癡的。

誰要願意出來辯論也可以。我要是辯論敗了；我天天抱著一個失敗態度，我不願意勝。因為「爭是勝負心，與道相違背；辯是四相心，由何得三昧？」大家要是真有問題可以提出來問。各位善知識不要拘束，我們大家都要做法布施想。「諸供養中，法供養最；諸布施中，法布施最。」所以要是有高深的見解請不要吝教。有提出問題的，前一個沒有講完，第二個可以站到旁邊等著，不要浪費時間。我們時間是寶貴的，希望大家合作。

問：上人剛剛已經開示我們〈大悲咒〉是這麼地好，想請示上人這個〈大悲咒〉是由哪一位居士或是佛菩薩創造出來的？

上人：你看那〈大悲懺〉上說得很清楚；《大悲心陀羅尼經》上也說得很清楚。這個〈大悲咒〉是由過去九十九億阿僧祇諸佛所說的。觀音菩薩以念這〈大悲咒〉得到千手千眼，所以他「千眼照見，千耳遙聞，千手救護一切眾生。」他就是因為受持讀誦〈大悲咒〉才得到這種的妙相莊嚴，具足千手千眼。

問：因為這個世界現在有很多的墮胎、未婚媽媽、強姦還有同性戀這種種的怪現象，佛法說是「佛法不離世間覺」；又說是「煩惱就是菩提」，請教法師以兩方面來開示：一個青少年在家居士本身應該如何調伏這個欲望？家長又應該為子女做怎麼樣一種適合的教育，才能夠讓他們心理跟生理都有健全的人格發展？

tra, I am sharing everything I know with all of you good teachers. If we were to discuss this in detail, we would not finish even after many eons. We would never be able to finish explaining all the wonderful aspects of the Great Compassion Mantra in a great eon.

The reason I discussed the effects of the Great Compassion Mantra today is that I hope each one of us will use the power of the Great Compassion Spiritual Mantra to turn back the tides of disaster in this world. Then the human race will encounter no more calamities and the Proper Dharma will remain in the world for a long time to come. I have talked too much today.

*The effectiveness of a general lies in his strategy, not his bravery;
The effectiveness of soldiers lies in their skillfulness, not their number.*

If you can really maintain a practice so that it becomes efficacious, then one line is enough. There's no need to listen to too much.

You may raise any questions that you have. We can study together. If I can't respond to your questions, don't blame me because I'm quite stupid.

It's okay if anyone wants to come out and debate. If I lose the debate then I will always maintain the attitude of a loser. I don't want to win because

*Contention involves thinking about winning and losing,
Which goes against the Way.
Giving rise to the Four Marks,
How could one attain samadhi?*

If you really do have questions, please raise them. All of you good counsel, don't hold back. We must consider Dharma a form of giving. "Among all offerings, the offering of Dharma is the foremost. Among all gifts, the gift of Dharma is the foremost." Don't keep your profound views to yourself; please share them.

When the first person isn't finished with his question, the second may wait on the side so that we don't waste any time. Our time is precious, so I hope that everyone will cooperate.

Question: The Venerable Master just told us how excellent the Great Compassion Mantra is. I was wondering: Which lay person or Buddha or Bodhisattva came up with the Great Compassion Mantra?

Answer: The Great Compassion Repentance and the *Great Compassion Dharani Sutra* both explain this clearly. The Great Compassion Mantra was spoken by Buddhas as many as grains of sand in 99 million Ganges Rivers. Guanyin Bodhisattva attained a thousand hands and a thousand eyes by reciting this Great Compassion Mantra. Consequently, he is able to see with a thousand eyes, hear far into the distance with a thousand ears, and save all beings with a thousand



上人：這是對症下藥一個最好的問題，可是這個問題很簡單，很容易治的。青少年從什麼地方來的？這些問題青年也是父母生的，不過做父母的都不會做父母了；「父而不父，母而不母。」雖然生出子女他不以子女為重；他以貪歡縱欲為快活，所以他只會生而不會教。

。男女效法歐風美雨，恣情縱欲，隨便談戀愛，隨便追求異性，以這做為一個時髦的東西。如果男的沒有一個女的朋友，一般人認為這是一個白癡；女的沒有結婚之前沒有一個男朋友，在西方來講就認為是一個神經病，沒人要。所以現在瘋狂的恣情縱欲，可是生出子女他（她）也不顧子女，而只顧自己。結婚

了兩天半，三天也不到就又討厭這個人了，所以又離婚了，生出的子女不是沒有爸爸就是沒有媽媽。要是夫婦生了子女要離婚，美國的法官就判說：「三天跟著爸爸住，四天要跟著媽媽住。」

他們兩個已經離婚了，這孩子無論是男的是女的，去到爸爸那兒住，爸爸就說了：「你媽媽不配做你的媽媽。她不是個好女人，所以我就和她離婚，我願意找另外一個。你看看我現在這個女朋友，心地非常好，你媽媽最壞的。」這個小孩子一想：「哦！我媽媽最壞的。」回到媽媽那兒去就不睬媽媽了：「唉！妳這麼壞，不夠資格做我的媽媽。」聽他父親一面之詞。

這媽媽也要想法子了，一看這個子女變了，就教他了，說：「你爸爸是一個最壞的男人。我受他的氣受不了了，所以我才和他離婚。」也講出一大套的理由，把這個小孩弄得爸爸也是壞的，媽媽也是壞的，那怎麼辦呢？我也要學一個壞孩子好了。於是就吸毒，也是亂七八糟什麼都幹的；也不關心國，也不關心家，也不關心自己的身體了。

☞待續

hands. He attained the wonderfully adorned features of a thousand hands and a thousand eyes because he read, recited from memory, and upheld the Great Compassion Mantra.

Question: There are so many abortions, single mothers, rapes, and other strange phenomena in the world now. The Dharma says, "Awakening to the Buddhadharmas does not take place apart from this world," and "Afflictions are Bodhi." Will the Dharma Master please respond from two aspects: How does a teenager tame his or her desires? How do parents provide an appropriate education so that they will develop into adults with healthy bodies and minds?

Answer: Good question. The best antidote addresses the specific condition. This is also an easy question because the condition is easy to treat.

Where did teenagers come from? Parents gave birth to these problematic teenagers, yet parents don't know how to be parents. "The father doesn't act like a father, and the mother doesn't act like a mother." Although they gave birth to their children, they don't make their children their top priority. They are happy to indulge in pleasure and desires. They only know to procreate but don't know how to educate. Men and women now follow the trends of Europe and America, getting involved in romantic relationships readily and pursuing the opposite sex. This is considered fashionable. If a man has no girlfriend, most people will consider him a fool. If the woman has no boyfriend before marriage, then in the West she is considered insane and unwanted. Hence, people go crazy indulging themselves in emotions and desire. One doesn't care about one's children, only about oneself. A person's married for two days and a half and comes to detest his or her spouse on the third day, so the couple gets a divorce. Children either have no father or no mother. In America, if a woman and a man were to divorce, a judge would assign their children to "live with Dad for three days and Mom for four days."

Once the couple is divorced, Dad will tell his kid on the days that he is over, "Your mother isn't qualified to be your mother. She isn't a good woman. That's why I divorced her. Look at my current girlfriend; she's very kind. Your mother is mean." The little kid thinks, "Oh, my mother is awful." When he goes to Mom's place, he ignores his mother, thinking, "You're awful, you're not good enough to be my mother." He fell for his father's one-sided story.

The mother sees that the child has changed and also thinks of ways to teach him, saying, "Your father is a bad man. I divorced him because I could not tolerate him any longer." She makes up all kinds of excuses. The child is taught that both mom and dad are awful. What happens then? "I must learn to be a bad kid then." The child begins to take drugs and gets involved in criminal activities. He doesn't care about his nation, his family, or his body.

☞To be continued

