



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)

宣公上人講於臺灣一九八八年十月二十九日

A TALK BY THE VENERABLE MASTER HUA ON OCTOBER 29, 1988 IN TAIWAN

沙彌尼近廣師 英譯 ENGLISH TRANSLATION BY SHRAMANERIKA JIN GWANG SHI

上人：各位善知識：

在今天的佛教裏邊可以說是魚目混珠，龍蛇混雜。爲什麼呢？就因爲當初魔王見到世尊成佛，他用種種的魔術來擾亂釋迦牟尼佛，可是沒有法子搖動佛的定力。魔王無法可施，就說：「今天我雖然奈何不了你，可是將來到你佛法將要滅的時候，我會使令我的眷屬魔子魔孫，都混到你佛教裏邊來。我吃你佛教的飯，穿佛教的衣服，可是我要向你飯鍋裏大小便，來把佛教破壞得體無完膚。」佛聽見魔王波旬發這種的惡誓毒願，就忍耐不住了，所以憂慮末法時代魔強法弱，很多的道場裏邊都有魔王的眷屬，名義上是做佛事，實際上是在那兒搗亂佛教。由這看來，在今天的佛教裡邊，他口裏也說佛教的話，可是身上不行佛教的事。令一般正信的佛教徒信心就動搖了，也因爲沒有擇法眼，就認不出哪個是佛的弟子？哪個是魔的弟子？

我現在教你們一個擇法眼，你們就能分辨出來佛弟子和魔的弟子不同的地方。佛的弟子是修持戒律的；魔的眷屬是毀壞佛的戒律，不遵守佛的制度。佛的制度是什麼？佛的制度是叫人不爭、不貪、不求、不自私、不自利、不打妄語；不要因爲自己的利益而打妄語去騙人

。凡是打妄語騙人的這一類人，你就知道他是魔子魔孫，不遵守佛的戒律；凡是諸惡不作，眾善奉行，堅守佛的制度，這就是佛的弟子，分別處也就在這兒。你觀察觀察這個佛教徒，他是不是一天到晚爭名啊？奪利啊

Venerable Master: Good and Wise Advisors:

Today's Buddhism is full of people who try to pass fish eyes off for pearls. Buddhists today are a mixed lot of dragons and snakes. Why? It is because the demon king used various magic tricks to try to disturb Shakyamuni Buddha when he saw that the World Honored One was about to become a Buddha. He failed to shake the Buddha's concentration though. Since the demon king was powerless, he swore, "I can't do anything to you today, but when your Buddhadharma is about to end in the future, I will have all of my demon retinue enter Buddhism undercover. I will eat Buddhism's food and wear Buddhism's clothing, but I will defecate and urinate in your food, ruining Buddhism until there's nothing left of it." When the Buddha heard the demon king Papiyan make such an evil vow, he couldn't stand it and was concerned about the strength of evil and the weakness of Dharma in the Dharma Ending Age. There are members of the demon king's retinue who mouth the words of the Buddha, but do not carry out the Buddha's work. They shake the faith of those Buddhists with proper belief who don't have the ability to recognize the proper Dharma and thus can't tell the difference between a disciple of the Buddhas and a disciple of demons.

Let me teach you how to select the Dharma: you may differentiate between the disciples of the Buddha and the disciples of demons through observation. The disciples of the Buddha cultivate and uphold the Vinaya whereas the retinues of demons destroy the Buddhist rules and regulations. What are the Buddhist regulations? They tell people not to contend, not to be greedy, not to be selfish, not to pursue personal advantages, and not to lie. Don't lie and cheat others for the sake of personal advantages. Those who lie to and cheat others and disobey the Buddha's precepts are the children of demons. Those who do no evil, perform every type of good, and strictly follow the Buddha's regulations are disciples of the Buddha. Therein lies the difference.



？和人鬥爭啊？所謂鬥爭心一起，這就是修羅相現出來；修羅相一現出來，那魔王的面也就露出來了。你再看一看他是不是諂媚有錢的人，看不起窮人？是不是他一天到晚在那兒盡打賺錢的算盤子？貪而無厭。貪而無厭天天非常熱鬧，非常繁華。爲什麼要求名、求利呢？因爲自私。爲什麼他自私呢



？他就想要自利。因爲他自私又沒有大公無私的心，沒有至正不偏的心，所行所做表面上看來雖然是爲佛教，背後的宗旨他是要破壞佛教

。我們應該認識這是魔王的眷屬，雖然現一個佛教徒的相，而是做一些個非法的事情，做一些個老千的手段。這樣，你就可以認識他是真正的佛教徒，或者是在佛教裏同流合污，不講真理，盡講一些個迷信令人無所適從的法門。

我們真正想做佛的弟子一定要有這種擇法眼；你沒有擇法眼，在佛教裏你想要做善事，可能反而善中有惡了，弄得善惡夾雜就上不到天，下不到地，在半空中懸著。廣東人叫半天吊；半天吊你說辛苦不辛苦？上不上、下不下；欲上就不能上，欲下也不能下，這不知要經過多少百千萬劫才能有機會再遇到佛法。你們各位想一想，這是不是應該特別特別地慎重，在佛教裏說的「是男子皆是我父；是女子皆是我母。」我們這樣子觀想，對於男人也有一種不可分的關係；對於女人也有同樣的情形。所以常不輕菩薩才說：「我不敢輕視汝等，汝等皆當作佛。」說這所有的眾生都應該作佛。既然這樣，我們對於

Watch that Buddhist and see if he contends for fame and competes for fortune. Does he fight with others? The desire to fight is a characteristic of an asura. Once the characteristic of an asura appears, the demon king's face is revealed. Furthermore, take a look to see if he is obsequious to rich people and looks down on poor people. Is he constantly calculating ways to profit? Does he never weary of being greedy, filling each day with activities and luxuries due to greed? Why does a person seek after fame or gain? It is because of selfishness. Why is he selfish? It is because he seeks personal advantages.

Since he isn't altruistic and

honorable, he may appear to be doing things for Buddhism, but he intends to ruin Buddhism. We should recognize that such a person is from the retinue of the demon king. Although he appears to be a Buddhist, he violates the law and is manipulative. This is how you recognize a true Buddhist. Perhaps he takes part in a corrupt form of Buddhism, acts unreasonably, and only talks about superstitious practices that confuse people.

If we really want to be disciples of the Buddha, we must possess the ability to choose the right Dharma. Without the ability to choose the right Dharma, you may find that your attempt to do good deeds for Buddhism mixes in evil. You can neither ascend to the heavens nor stay on earth because your deeds are a mix of good and evil. You hang there in midair. Isn't it tiring just to hang there, unable to ascend or descend? You want to go up but you can't; you want to come down and you can't either. Who knows how many more billions of eons will it be before you have the opportunity to encounter the Buddhadharma again? Think about it, everyone: Shouldn't we be especially cautious?

There's a saying in Buddhism, "Every man is my father and every woman is my mother." If we contemplate in this fashion, we will feel a sense of interconnectedness with men and women. Therefore, the Bodhisattva "Never Slighting Others" frequently said, "I don't dare to slight others because they can all become Buddhas." He said that



一切的眾生應該生一種無緣大慈的心，同體大悲的心。他跟我無緣嗎？我要對他有慈愛的心；他的痛苦就等於我自身的痛苦一樣，所以有同體大悲的同情心。你要這樣子想，即便它是魔王的眷屬，魔子魔孫，我們也不要譏諷他們，也拿他們當成自己的父母來看，要以身作則，躬行實踐來感化他。

說到這地方，我想起來我對於天主教、耶穌教、猶太教，一切的外道的旁門左道，我都不看輕他們，我都和他們不做敵人，而做朋友

。在佛教裏頭我們本來就沒有敵人，譏諷我們的人正是我們的善知識，正是關心我們的人；不關心的人不會譏諷我們。譏諷的人你表面看他是譏諷我們，實際就是叫我們快一點成道，快一點修行，他是反面來教誨我們。你要能懂這個道理了，那對於佛教的教義真明白一點了

。我現在也是正往這條路上走，本照這個不爭、不貪、不求、不自私、不自利、不打妄語，這六大宗旨時時刻刻拳拳服膺，而不把它忘了

。你再想一想這個人他為什麼譏諷我？他是關心我；他是怕我不長進；他是怕我懈怠，所以他要說我的不對。那麼他說我的不對，甚至於無理取鬧，橫逆相加，為什麼呢？他就是希望我更好一點；他希望我「欲窮千里目，更上一層樓。」「百尺竿頭求進步，十方世界現全身

。」他是希望我不要自滿；不要得少為足；不要中道自畫，應該再接再厲勇猛精進。他希望我勇猛精進得到不退轉，這是我們真正善知識，這是我們良師善友。

在反面來說，他為什麼譏諷我？他有他的立場，就希望一般的信徒信他而不信其他的人

。為什麼他有這樣的自私心呢？他就怕餓死；怕沒有飯吃；怕沒有法緣；怕沒有人供養他。那麼既然這樣子，他譏諷我又得到飯吃；又不會餓死；又有人供養；又有信徒來擁護他，他的信徒不改變他們的崇拜者。你要知道他有這樣的恐懼心才要譏諷旁人；要沒有這樣的恐懼心，為什麼要說旁人的壞話呢？既然他這麼有恐懼心，我們應該寬恕他的過失，他是爲了求生存不得不如此。我們能原諒他，我們這是間接地給他飯吃，間接地供養他，間接地來擁護他。既然助人爲快

all beings should become Buddhas. Since that's the case, we should maintain a sense of great kindness even toward those with whom we have no affinities and great compassion toward all beings, as our substance is identical. Does someone have no affinities with me? Then I must be kind and loving toward him; his pain will be my pain. Empathy is based on great compassion and the understanding that we are of the same substance. If you can think in this way, you should not be slandering even those who are kin or children of demon kings. We consider them our own parents. We must influence and transform them by setting a good example through our own practice.

Here, I am reminded of how I do not look down on Catholicism, Christianity, Judaism, or any other non-Buddhist religions. I am not their enemy, but their friend. There is no such thing as an "enemy" according to Buddhism. Those who slander us are our Good Advisors, people who care about us. Those who don't care about us will not slander us. People may appear to be slandering you on the surface, but they're actually trying to make you cultivate and realize the Way sooner. They are teaching you from the opposite direction. If you understand this principle, you will understand the teachings of Buddhism more.

I am also walking down this path now—by never forgetting and following through completely on the six great principles of not contending, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying. I probe more deeply to find out why this person slanders me. He is concerned about me. He is afraid that I will not grow and improve. He is afraid that I will become lazy. Why does he talk about my mistakes, sometimes even in an unreasonable and cross manner? He wants me to be better. He expects me to "Climb to a higher level, so I can gaze out for a thousand miles around." "When you reach the top of a hundred foot pole, take another step, and the worlds throughout the ten directions will appear for you." He is hoping that I will not be self-satisfied and complacent with very little, that I will not quit halfway, but will instead continue with courage and vigor. He is hoping that I will never retreat in my courage and vigor. This is our true counsel, a good teacher, and a kind friend.

Let's consider the point of view of someone who slanders me. He has his particular set of circumstances. He hopes that more Buddhists will believe in him and not others. Why is he selfish? He is afraid to starve to death, afraid to go without food, afraid to be without an audience at lectures, afraid that no one will make offerings to him. However, by slandering me, he receives food and does not starve. That way, he has people making offerings to him and faithful disciples who support him. His followers will not change to worship someone else.

You must understand that fear makes him slander others. If he were not afraid, why would he speak ill of others? Since he is afraid, we



樂之本，我們能無形中對他有利益，這正是一個行菩薩道所應該遵守的條件。在菩薩道上你要自利利他，自覺覺他，自度度他；這自利利他、自度度他、自覺覺他，都是不忘了度眾生，不忘了度我們的冤親債主

，不忘了把我們宿世所欠下的債物要還清了它，不要扛債不還。因為這個，所以一切橫逆之來，我們應該逆來順受。

講到這個地方，我又記起來在去年萬佛聖城曾經開過宗教友善聯席會議。在會議開始這一天，這個善知識就來了。可是這個善知識，認識的是善知識，不認識的就是惡知識，那麼似懂非懂的人就認為這是善惡夾雜的知識。什麼原因呢？因為我們開始第一天，在萬佛聖城的大門外邊，就有許許多多的也不知道他們是幹什麼的，是什麼宗教我不知道，在那兒舉著一個牌向萬佛聖城示威。牌上寫的什麼呢？說「你魔鬼啊！無論你用什麼計倆，耶穌都能把你們看穿了，你沒有法子逃過耶穌天主的神目怒電。」在門口那兒大喊大叫，大吵大鬧，嘻嘻哈哈的好像一個市場一樣。當時就有今天這個恆貢在那兒看辦公室，就向我來說，慌慌張張說：「門口那裏有很多人示威，怎麼辦啊？」

我說：「示威，那真是他幫助我們很多。」我說：「我去感謝他們，向他們叩個頭去。」我沒有別的本事，一生只是會向人叩頭。誰對我好我也向他叩頭；對我不好我也向他叩頭；他罵我我也向他叩頭；打我我還向他叩頭；甚至於他用一把刀，用一支槍把我殺了，我死了之後這個靈魂我還向他叩頭，反正我這個頭是叩定了。這個恆貢，當時也是一種勸諫的性質，也有一種恐懼的性質，也有一種著急的性質，就說：「你叩頭他們也不懂什麼叫叩頭。」我說：「他們不懂，那我向他們打個問訊總可以吧？」

☞待續



should forgive him for his mistakes. He has to be this way to survive. By forgiving him, we are indirectly feeding him, making offerings to him, and supporting him. Since helping others is the source of happiness, we are only meeting the requisites of those who practice the Bodhisattva path by benefiting him quietly. On the Bodhisattva path you must benefit yourself and others, enlighten yourself and others, also save yourself and others. We don't forget to save living beings; we don't forget to save our past debtors and enemies; and we don't forget to repay everything we owe from our past lives. For this reason, we must gently accept any problem that comes our way.

Here, I also remember that the City of Ten Thousand Buddhas had organized an Interfaith Religious Conference last year. On the first day of the conference, some good advisors came. Those who recognized them considered these people good advisors; those who didn't recognize them as such considered these people evil advisors; those who partially understood saw these advisors as a mixture of good and evil. What's the reason behind this? On the first day [of the conference], there were lots of people outside the gate of the City of Ten Thousand Buddhas. No one knew what they were up to or to what religion they belonged. They held up signs protesting against the City of Ten Thousand Buddhas. What did the signs say? They said, "You devil! Regardless of what trick you use, Jesus sees right through you. You cannot possibly escape the gaze of Jesus and the lightning sent down by Jesus." They were shouting and hollering there at the gate, giggling and making a big ruckus. The place was like an outdoor bazaar. At that time, Heng Gung, who's here today, was watching the office. He came to me in a panic, saying, "What do we do? There are so many people protesting at the entrance."

I said, "A protest is surely helpful for us." I said, "Let me go thank them. Let me go and bow to them." I have no other talent in this life other than knowing how to bow to people. I bow to those who are good to me and bow to those who are bad to me. If someone were to scold me, I would bow to him; and if someone were to beat me, I would still bow to him. Even if he were to kill me using a knife or a gun, my spirit would still bow to him after I am dead. In other words, I would bow no matter what! Out of the desire to counsel, and fear and some anxiety too, Heng Gong said, "Even if you bow, they won't understand it." I said, "If they don't understand, couldn't I at least greet them with a half-bow?"

☞To be continued