



# 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

我就坐我那個小電車到那兒去會見他們。這些個人橫眉豎目，歪著脖子，瞪著眼睛在那個地方，不知道他們想要做什麼？當時我也帶個翻譯。我向他們說：「各位朋友，你們在這兒示威，我非常歡迎。可是你們被太陽曬得這麼辛苦，也沒有一個遮蔭的地方，我心裏覺得很過意不去。因為是我令你們受到日曬風吹的這種痛苦。我現在請你們到我萬佛城裏來示威，裏邊有的是樹木可以遮蔭

，你們在樹下把那個牌子舉得高高的，或者把它掛到樹上都可以的。你們到裏邊餓了有飯吃，渴了有茶喝，疲倦了有床鋪給你們睡覺。你們可以在裏邊自自在在地來示威，我很歡迎你們來。不要說你們示威，你就是拿這個牌子來罵我說：『你這個魔鬼』，我就承認我是魔鬼；你要打，我很歡喜接受你的懲罰。甚至於你拿刀或拿槍把我殺了，我也眉頭都不皺，我樂而受之，接受你的懲罰

。」我又對他們說：「我為什麼能這樣子來歡迎你們呢？我有耶穌愛敵的精神；我有耶穌犧牲自己，成就他人的精神；我有耶穌博愛群眾的精神。所以你們怎麼樣對我無理取鬧

，我還是對你們像對我自己六親眷屬一樣地親切。」

我說完了這話之後，他們互相你看我一眼，我看你一眼，把牌子放下回到他們自己的家裏，換上乾乾淨淨的衣服到萬佛城裏邊來參加我們宗教友善聯席會議。他們把原先鬥爭的

I drove my little golfcart out to the gate to meet them. They knitted their brows together and craned their necks to look....I don't know what they wanted. I told them (through a translator I had brought with me), "Friends, I very much welcome you protesting here. However, the sun is blazing hot. I feel terrible that you have no shade. I'm the reason that you have to suffer the heat and wind. I invite you to come inside the City of Ten Thousand Buddhas to protest. There are plenty of trees there for shade. You may raise your signs as high as you wish beneath the trees. If you want, you can even hang them on the trees. If you're hungry, come inside and eat. There's tea if you're thirsty; there're beds if you're tired. Feel free to come in and protest. You are very welcome. Even if you held up a sign calling me a devil, I would admit that I am a devil. If you want to beat me, I welcome your punishment. Even if you were to kill me with a knife or gun, I would not frown. I would happily accept it." Furthermore, I told them, "Why do I welcome you? I have Jesus' spirit of loving his enemy. I have Jesus' spirit of sacrificing myself to satisfy others. I have Jesus' spirit of loving everyone. Therefore, no matter how unreasonable you are, I will treat you as kindly as I would my closest relative."

After I finished saying these words, they looked at one another, put down their signs, and went home to put on clean clothes to join the City of Ten Thousand Buddha's United Religions Conference. Their attitude changed from one that is challenging to one that is friendly. There was a Catholic father named Rogers who told everyone, "People of this type also protest at Catholic gatherings. However, we could not think of a way to stop them. We could only call the police to take them away or disperse them. However, they would regroup, and start their protest again. It has been quite a headache for us. The way you handled the situation today

態度都改為友善的態度。當時有一個神父叫羅吉斯，這個神父他就很感慨的跟我們說，「這些人，我們天主教開會他們也是到那兒示威去。可是我們就沒能想出什麼辦法令他們不示威，只有叫警察來把他們抓去，或是哄散了他們。可是他們散而復聚，又再來示威，令我們很頭痛的。今天你這個處理的方法是我們所想不到的。」

誰有什麼問題嗎？我們再用少少的時間可以提供你們最高無上的般若妙智。

**司儀：**第一個問題，上人在二十九號晚上開示每天持誦大悲咒一百零八遍，三年必定會有成就。居士因為職業忙碌的緣故，是否可以分為早上及晚上各持誦五十四遍？

**上人：**一切都可以的；一切都Okay；對我來講都沒有問題。你們願意怎麼樣做就怎麼樣做。

**弟子：**第二個問題：蟑螂、蚊蟲牠們屬於害蟲，繁殖力又強，我們是不是應該消滅牠們？殺牠們有罪嗎？

**上人：**我不是蟑螂，我是小蚊蟲，我不知道這個怎麼辦。你要消滅小蚊蟲你要先消滅我，我就是小蚊蟲。我前幾天才為我這個小蚊蟲，寫了這麼幾句話，我說

：

誰知我是小蚊蟲，晝夜不停亂哄哄，  
逢血必吸貪便宜，遇煙則逃忘東西。

這幾句說：誰也不知道我在以前就做過小蚊蟲了，白天晚間都不休息地在那裏亂哄



is something that we could have never imagined.”

Does anyone have any questions? We can use the short amount of time remaining to offer the most supreme and sublime *prajna* wisdom of wonder. Better not wait, for the opportunity might slip by!

**Q:** At the evening talk on the 29<sup>th</sup>, the Venerable Master said that one could accomplish great things by reciting the Great Compassion Mantra 108 times a day for three years. Since my job keeps me busy, is it okay to recite 54 times in the morn-

ing and 54 times in the evening? Will that work?

**A:** Everything is okay. It's no problem with me. You may do what you like.

**Q:** The second question: Cockroaches and mosquitoes are harmful insects that multiply profusely. Should we kill them? Is there any offense in doing so?

**A:** I am not a cockroach, I am a little mosquito. I don't know what to do about this. If you want to eliminate little insects, you should first eliminate me because I am a little mosquito. I wrote a description of how I was a little mosquito a few days ago. I said,

*No one knows that I am a little mosquito.*

*I buzz about nonstop, day and night.*

*Eager for bargains, I suck blood.*

*Upon meeting smoke I flee, forgetting which way is left or right.*

These lines say that no one knows that I was a little mosquito in the past. Never resting, I had buzzed about day or night, flying east and west. I sucked blood from anyone that I encountered. I ate my fill of others' blood, taking advantage of others. If people lit a fire, I would escape, getting disoriented and forgetting about time.

**Q:** The third question: Recently a family member of mine passed away. How can our family transfer merit and virtue to him so he can be reborn in a good destiny and avoid falling into the

哄的，東飛、西飛的，逢血必吸，遇到血一定要吃飽了；就是要得到旁人的便宜。「遇煙則逃」，要是遇到人點上煙火，就跑了，把東西南北也都忘了，所以把光陰都混過去了。

**弟子：**第三個問題：親人最近去世，家人應該怎麼為亡親辦理超度，令亡者往生善道，免墮落三惡道？怎麼辦最為殊勝？

**上人：**最近在美國看見一個新聞，在泰國有個上校，他死了兩三次。最後他知道他什麼時候死，他就把自己到天堂和地獄的經歷對大家說。據他說供養三寶的功德是無量的，也可以超度六親眷屬。總而言之，我們想要超度六親眷屬，我們自己先要「諸惡不作，眾善奉行」，那就是超度唯一的方法。

**弟子：**第四個問題：有居士在養豬場和養雞場工作，想要改變行業一時有困難。如何才能學到地藏王菩薩的精神，把畜牧場當作道場，度這些可憐的動物？

**上人：**這是進退維谷的問題。我沒有養過雞，我不知道怎麼樣處理。最好的辦法是你不養雞，去養人。

**弟子：**第五個問題：《普門品》中說，人有罪也能夠因為念觀世音名號，刀杖皆悉斷壞。這種事跟世間法是否相違背？

**上人：**佛法不離世間法，佛法也正是和世間法不相同的。

**弟子：**第六個問題是：請法師開示《楞嚴經》中所謂「能」與「所」的關係是什麼？

**上人：**能生的智慧和所生的智慧。

**弟子：**請教上人，在家居士想練習不倒單，請慈悲開示其方法及注意事項。

**上人：**在家居士不要喜新好異，也不需要練習不倒單，你能學著不搗蛋就好了。

**弟子：**請開示妄心、真心、妄念、無念、正念之區別。曾有某法師著書說無念就是無記業。習禪應記無念是否正確？

**上人：**我不會參禪，也不會口頭禪，也沒有那麼多的分別思想。這些問題我一概不

three evil destinies? What's the best method?

**A:** Recently I saw a Thai lieutenant who had died two or three times. At the end of his life, he knew when he was going to die, so he told people about his experiences in the heavens and hells. According to him, he said that the merit and virtue of making offerings to the Triple Jewel are infinite and can save close relatives and family members. Generally speaking, if we wish to save our relatives and family members, we must first “do no evil and do everything good.” That's the only way to save others.

**Q:** The fourth question: A faithful layperson works on a pig and chicken farm. It's difficult for him to immediately change his occupation. How can one emulate the spirit of Earth Store Bodhisattva and turn the animal farm into a Bodhimanda in order to save these pitiable animals?

**A:** This is a catch-22. I've never raised chickens so I don't know what to do. The best method would be for you to not raise chickens, but raise people.

**Q:** The fifth question: The “Universal Door Chapter” says, “If you recite the name of Guanshiyin Bodhisattva, weapons to be used against you will break apart and self-destruct, despite the fact that you have committed a crime.” Is this contrary to worldly dharma?

**A:** The Buddhadharma is not apart from worldly dharma. And yet the Buddhadharma is different from worldly dharma too.

**Q:** The sixth question: Dharma Master, please explain the relationship between “object” and “subject” in the *Shurangama Sutra*.

**A:** It's the difference between the wisdom that produces and the wisdom that is produced.

**Q:** Venerable Master, please kindly advise a layperson who is single on how to sleep sitting up and what to pay attention to.

**A:** Laypeople shouldn't favor what's novel and different. There's no need to practice sleep sitting up either. Just don't be naughty.

**Q:** Please explain the difference among: false mind, true mind, false thoughts, no thought, and proper thoughts. Once a certain Dharma Master signed his name Forgetting Karma. Is it correct that when we practice Chan, we should remember to forget thoughts? Please kindly explain.

**A:** I don't know how to investigate Chan. I don't know intellectual Zen. I don't have so many discriminating thoughts either. I refuse to answer these questions. Please find some other expert

答覆，請另訪高明。

**聽眾：**請上人慈悲開示，在家居士如何修持四十二手眼法門。

**上人：**不爭、不貪、不求、不自私、不自利、不打妄語。

**聽眾：**請上人指示，持〈楞嚴咒〉有時間規定嗎？是否早上五點持誦才可以，以後就不可以？

**上人：**你隨時持誦，隨時都是五點鐘。

**司儀：**宣公上人慈悲，讓各位居士到前面來頂禮，請大家排隊。

(大眾列隊敬禮上人)

**上人：**我再和大家講一講，現在有很多人見到我就要叩頭，甚至於不見到我也要在門口那兒跪著。這是什麼原因呢？是因為我在十二歲就每一天都向所有的人，所有的眾生，所有的蚊蟲螞蟻叩頭，現在有人給我叩頭只不過都來還債而已；不過你們給我叩頭是有人看見，我給你們叩頭是沒有人知道。

☸ 待續

to answer you.

**Q:** Will the Venerable Master kindly explain how a layperson can cultivate and uphold the practice of 42 Hands and Eyes?

**A:** Do not contend; do not be greedy; do not seek; do not be selfish; do not pursue personal advantage; and do not lie!

**Q:** Venerable Master, is there a specific time during the day for upholding the Shurangama Mantra? Is it only to be recited before 5 a.m.? Is it not okay to recite it after that time?

**A:** Anytime that you recite it is five o'clock.

*Emcee:* Out of compassion, the Venerable Master Hua will now allow lay people to bow and make offerings to him. Everyone, please line up three in a row. [The assembly lines up to pay respect to the Ven. Master.]

*Venerable Master:* I will tell you something else: lots of people wish to prostrate when they see me. Even if they can't see me, they will kneel at the door. What is the reason for this? It's not that this person is bowing to me. Every day starting at the age of twelve, I have been bowing to all beings, including mosquitoes and ants. Those who bow to me are merely repaying their debts. People see you bowing to me now, but no one knows that I used to bow to you.

☸ To be continued

(上接第 16 頁)

*Darśanīya* 是動詞狀的形容詞，他的字根  $\sqrt{dṛś}$ -「看」加強成 *darś*- 其後是動詞狀形容詞的字尾，在此是 *-anīyā* 因為是主格單數陰性，修飾 *sukhāvātī* 直譯是「值得看的」於是其意思是「好看的」、「美麗的」。

*Caturṇām* 「四的」是 *catur* (四) 的屬格多數中性，兩者合起來意思是「(由)四寶(所成)」再更進一步的描述阿彌陀佛的西方極樂世界。



(Continued from page 16) *Darśanīya* is a gerundive (a verbal adjective). Its root is  $\sqrt{dṛś}$ - see, strengthened to *darś*- before the gerundive suffix *-anīyā*—here *-anīyā* since nominative singular feminine modifying *sukhāvātī*. It means literally **worthy of being seen, hence good-looking, beautiful.**

*Caturṇām* of four, genitive plural neuter of *catur* four, agrees with *ratnānām* of jewels, genitive plural neuter of *ratna* jewel. Together they mean **(composed) of the four jewels**, and further describe the western World of Happiness of the Buddha Amitābha.