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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

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皈依儀式上人開示：

凡是今天要皈依的人，皈依之後在你家裏也好，在佛堂也好，你必須要叩一萬個頭才能算皈依我了。如果你叩得少一個頭，我也不承認你是我的皈依弟子，皈依的人都願不願意成佛啊？

聽眾：願意。

有沒有人聽見我叫你們成佛你就要跑？我在美國有個美國人，他一聽說我叫他成佛，他就不願意成佛，所以站起來就跑了。你們既然願意成佛，我再要告訴你們一個我的願力。我在過去所發的願力，凡是皈依我的人 and 一切眾生、和一切的鬼神都要勇猛精進，在我以前成佛。因為我的願力，如果皈依我的人有一個沒有成佛，我也不成佛，我要在這兒等著他。所以你們每一個人應該勇猛精進，不要連累師父都成不了佛。我再告訴你們一聲，你們不要害怕，皈依我的有很多種的眾生，有的鬼、神、靈鬼、仙人是很多的。你們聽見之後，要守規矩，你們要不守規矩的話，你前面這些師兄弟都會懲罰你們。怕不怕？

聽眾：怕。

師父：你們要怕的話，怕管著你們，你又不想守規矩，又怕被懲罰，那你現在

The Venerable Master's Instructions During the Refuge Ceremony:

Those who took refuge today must bow 10,000 bows at home or at a temple to be considered a disciple who took refuge with me. If you are short of even one bow, I will not acknowledge you as my refuge-disciple. Do those who took refuge wish to become Buddhas? [Audience: Yes.]

Does anyone want to run away after hearing me tell you to become Buddhas? In America I had a disciple who ran when he heard me telling him to become a Buddha. He didn't want to become a Buddha. Since you do wish to become Buddhas, I will also tell you one of my vows. One of the vows that I made in the past is that all beings who take refuge with me, including people, ghosts, and spirits, will be courageous and vigorous and become Buddhas before I do. According to my vow, if there is a single being who takes refuge with me and has not yet become a Buddha, I will not become a Buddha. I will wait for him right here. Each of you has to be courageous and vigorous; don't drag your teacher down so that he can't become a Buddha. I'll tell you something else. Don't be scared. Many types of beings take refuge with me. There are ghosts, spirits, magical ghosts and immortals; there are many kinds. You must obey the rules after you hear this. If you don't follow the rules, all these Dharma brothers senior to you will punish you. Are you afraid? [Audience: Yes.]

If you're scared of being told what to do, of obeying rules, or of punishment, then you may leave. You don't have to take refuge. I am giving you an opportunity to choose between going forward and backing out.

The refuge ceremony has concluded. You should all be good Buddhists and not bad Buddhists. If anyone scolds you or beats you, you should bow to him and repent. Since I didn't know any better while I was young, I offended many demons and ghosts. These monsters



可以退出去不皈依，我給你們一個可進可退的機會。

皈依已竟，你們各位要做一個好的佛教徒，不要做一個壞的佛教徒。假如有人罵你們、打你們，你應該向他叩頭頂禮，求懺悔。因為我在年輕的時候不懂好歹，得罪許許多多妖魔鬼怪，這些個妖魔鬼怪，牛鬼蛇神，飛精附人，演述廣說謗法--到處來破壞正法，提倡

邪法。這個世界上很奇怪的，魔強法弱，這個證道歌上有一段這樣說的，說是「心是根法是塵，兩種猶如鏡上痕。痕垢盡除光始現，心法雙忘性即真。嗟末法惡時世，眾生福薄難調劑。去聖遠兮邪見深，魔強法弱多怨害。聞說如來頓教門，恨不滅除令瓦碎。作在心殃在身，不須怨訴更尤人。欲得不招無間業，莫謗如來正法輪。」這把天魔外道，邪師說法說得很清楚。

你們各位如果有聽見任何的出家人，或者在家人來誹謗你的師父--就是我這個小蚊蟲，你就替我向他叩頭頂禮，謝謝他能來教化我，令我增長福慧，早成佛道。所以你們都應該向他叩頭頂禮，你說：「你這麼樣子誹謗我師父，我師父謝謝你，我現在就替我師父謝謝你。」好不好？好，就要照這樣做。譬如人家罵你的師父，你不要和人家在那兒就爭

。你爭辯，那就不是我的弟子；你不爭辯向他叩個頭，那真正是我的弟子。

上人：仰乞十方諸佛菩薩，降臨中華民國，護持國泰民安，風調雨順，人人快樂，個個發菩提心。

諸山長老和悟公理事長，學人才疏學淺，道涼德薄，說出話來，令人不一定願意聽。雖然如此，但是我受到各位善知識的邀請，我到這兒還要說幾句不近人情的話，雖然不近人情，可是與佛法相應，因為六祖大師說過：「佛法在世間，不離世間覺，離世覓菩提，猶如求兔角」。可是，一般人就把「佛法在世間」，就說是佛法不外乎人情，

and phantoms possessed people, slandered and destroyed the proper Dharma, and promoted evil dharma on a vast scale. This world is very strange. The demons are strong and the Dharma is weak. The *Song of Enlightenment* has these lines:

The mind is the root;
Dharmas are the dust.
The two are like streaks on a mirror.
When the defiled streaks are entirely removed,
Light begins to appear.
Alas! In the evil time
Of the Dharma-Ending Age,
Living beings' blessings are slight; it is difficult to train them.
Far indeed from the sages of the past!
Their deviant views are deep.
Demons are strong, the Dharma is weak;
Many are the wrongs and injuries.
Hearing of the door of the Thus Come One's Sudden Teaching,
They hate not destroying it as they would smash a tile.
The doing is in the mind;
The body suffers the calamities.
There's no need for unjust accusations that shift the blame to others.

If you don't wish to invite the karma of the Unintermittent,
Do not slander the Thus Come One's Proper Dharma Wheel.

This clearly explains how heavenly demons, heretics, and misguided teachers speak dharma.

If you were to hear any monk, nun, or layperson slanders your master—who is that little mosquito, you must bow to him and thank him for teaching me so that I increase my blessings and wisdom, and quickly realize the Way of the Buddha. You should all bow and pay respects to him. You should say, “You may slander my teacher, but my teacher thanks you. I thank you on behalf of my teacher.” How about it? If that's okay, then please do it. For instance, if someone were to insult your teacher, you shouldn't fight him. If you were to argue, you would not be my disciple. Instead of debating, you should bow. Then you would be a true disciple of mine.

We pray up all Buddhas and Bodhisattvas throughout the ten directions will descend onto the Republic of China to ensure that the country prospers and its citizens are safe. May there be timely rains yielding abundant harvests, and may everyone be happy and make the resolve for Bodhi.

Elders of various monasteries and Chairman of the Board, the Honorable Wu, I have very few talents and very little knowledge. I am poor in the Way and have very little virtue. No one will want to hear me. Nevertheless, I will speak bluntly since you Good Advisors have



這是錯了。這佛法在世間，是佛法沒有離開世間，不是說佛法就是人情，這一點我們要認真的研究，如果你拿佛法當人情來講，這是與佛法相違背的，所謂「寧可將身下地獄，不把佛法送人情」。各位想一想，「佛法在世間」並不是人情在世間，這一點我們要認識清清楚楚的

，要認識明明白白的，不要囫圇吞棗，不要籠統真如，顛預佛性。

「不離世間覺」，這個覺悟沒有離開世間，你不要離開世間去找覺悟。這個覺悟就是智慧，人有智慧，不為無明所困，不為煩惱所苦，一切時一切處都是自在快樂，不會有憂愁，不會被環境所迷，這是不離世間覺。

「離世覓菩提」，你要離開這個世間，去另外的地方找菩提，你「猶如求兔角」，就像在兔子身上找犄角一樣，什麼時候也找不到，所以「不離當處常湛然，覓即知君不可見，取不得，捨不得，不可得中只麼得」，所以大家要明白這一段文，不可得中只麼得，我們本地風光，回頭轉向當下就是菩提自性，你要轉不過來這方向，那就是煩惱。「

見事省事出世界，見事迷事墮沉淪」，在這點我們要能認識了，這就叫「佛法在世間，不離世間覺，離世覓菩提，猶如求兔角。」

我們生在這個時候，是一個末法時期，也叫佛前佛後難，生在這八難之中

，所以時時都是背覺合塵，捨本逐末，不應該要的我們卻去要，應該要的我們把它丟了。什麼是我們應該要的？智慧

；什麼是不應該要的？是無明。無明，不是悟明，大家要知道，要悟明就好了

，可是這個無明太重了，無明，什麼叫無明？你問我我也不知道，你說這是個什麼，不知道就是無明，就是沒有悟明

。悟明就知道了，就差這一個音，音差不多，可是你做上來就相離十萬八千里，一個是糊塗，一個是明白。因為糊塗，就做一切的糊塗事，就有了行爲。

因為這個無明，你就要做去，這就有

extended an invitation. Although my words are blunt, they accord with the Buddhadharma. The Great Master, the Sixth Patriarch said, "The Buddhadharma is here in the world; enlightenment is not apart from the world. To search for Bodhi apart from the world is like looking for a hare with horns." Unfortunately, mostly people mistake "The Buddhadharma is here in the world" for "Buddhadharma is about polite sentimentalities." This is incorrect. "The Buddhadharma is here in the world" means that the Buddhadharma has not left the world. It doesn't mean that the Buddhadharma is about polite sentimentalities. We must study this point seriously. If you consider Buddhadharma in terms of relationships with people, then [that line of thinking] would defy the essence of the Buddhadharma. "You should rather enter the hells than use the Buddhadharma to win favors with people." Think about it! "The Buddhadharma is here in the world," doesn't mean that there should be sentimentality in the world. We must understand this clearly. Don't take this at face value so that you only understand True Suchness vaguely and are uninformed with regard to the Buddha nature.

"Enlightenment is not apart from the world." Don't leave the mundane in order to find enlightenment. Enlightenment is simply wisdom. If you were wise, neither ignorance nor affliction would bother you. You would be carefree and happy all the time and everywhere. You would not worry or be confused by this environment. This is enlightenment while not being apart from the worldly.

"To search for Bodhi apart from the world is like looking for a hare with horns." Going elsewhere to find Bodhi is similar to looking for a rabbit with horns; you will never find it. Therefore,

Never leaving this very place, it is always clear.

If you search for it, know that you will not see it.

It cannot be grasped; it cannot be rejected.

Just what can be attained within the unattainable?

We should understand this passage. "Never leaving this very place, it is always clear." The scenery of our native country, the inherent nature of Bodhi is right here as we turn things around. If you can't turn things around, there's affliction. "To learn from the incident is to transcend the world; to lose yourself in the situation is to sink into transmigration." We must understand this point. This is what's meant by:

The Buddhadharma is here in the world;

Enlightenment is not apart from the world.

To search for Bodhi apart from the world

Is like looking for a hare with horns.

We have been born during the Dharm-ending Age. Being born before and after a Buddha is one of the eight hardships. We always go



糊塗行爲了，有了糊塗行爲又產生糊塗識，糊塗識就又有糊塗名色，都是從這糊塗來的，糊塗名色，又有糊塗六入；有了糊塗六入，所以又有了不明白的觸了，這也是糊塗，有這個糊裡糊塗的觸，就生出糊裡糊塗的受來了，有了糊裡糊塗受，就生出糊裡糊塗的愛。這個愛，男的追求女朋友，你問他爲什麼

，他說我不知道，你說這不是糊塗是什麼？女的追求男朋友，你問他妳爲什麼追求他，要愛他，她說我也不知道，但是我就要，這是不是糊塗？生出糊塗愛來，糊塗愛就生了大執著，大執著就要生出糊塗取。爲什麼要生出糊塗取呢？就因爲想要佔有它，生出大執著放不下了就佔有了它。你佔有它，就又有生了，有了生，所以就有了死，這一套就是這糊裡糊塗十二因緣都全了，爲什麼？就因爲最初那一念糊塗。

鄭板橋說：難得糊塗，其實那糊塗還用得嗎？不用得就糊塗嘛！本來就是糊塗，要不糊塗就不會來做人，你做人就是糊裡糊塗做人了。有人說：「我不信法師你說的話！」你當然不信了，那麼你從什麼地方來的，說：「我母親生我來的。」你母親怎麼就會生你？說：「這還要問嘛！」那不問就是糊塗，就

因此那麼糊裡糊塗活了一輩子，又死了

。唉！你想想糊塗不糊塗？死的時候到什麼地方去不知道，生的也糊塗，活的也糊塗，死了更糊塗，這糊裡糊塗的活了一輩子。
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against enlightenment and unite with defilement. We forget the root and chase after the branches. We want what we should not want and throw away what we should want. What should we want? Wisdom. What should we not want? Ignorance. What is ignorance? You're asking me, but I don't know either. If you were enlightened then it would be great. Unfortunately, your ignorance is too acute and that is why you are not enlightened. Both "enlightenment" and "ignorance" are words, but they are 84,000 miles apart in practice. One is about comprehension while the other is confusion. Being confused you do everything in a confused manner.

Your actions are confused when you act out of ignorance. With behavior that's confused, a confused consciousness arises. Confused consciousness gives rise to confused name and form. Confused name and form give rise to the six confused sense organs, which make contact without having understood [wisdom]. This is also confusion. From confused contact come feelings of confusion. Given feelings of confusion, confused love occurs. You ask a man why he pursues a woman for his girlfriend, and he will say, "I don't know." Isn't that confusion? Women pursue men for their boyfriends. You ask one of them, "Why do you pursue him? Do you love him?" She will say, "I don't know either, but that's what I want." Isn't this confusion? You give rise to love that's confused. Love that's confused gives rise to tremendous attachment, which gives rise to confused grasping. Why does confused grasping arise? It is because there's the wish to own something. To be intensely attached means that one cannot let it go but wishes to possess it. Once you possess it, birth occurs. If there is birth, there is death. This entire confused set of twelve causal links is by then complete. Why? It is due to that one thought of confusion at the start.

Zheng Banqiao said, "Hardly confused" [which can also mean "Confusion is difficult to attain"]. Actually why do you need to attain confusion? You are confused without having to acquire confusion. You were confused to begin with. If you were not confused then you would not be a human being. Being human, you go through life confused, saying, "I don't believe what you say, Dharma Master." Of course you don't believe it. How did you come into being? Where did you come from? You answer, "My mother gave birth to me." How did your mother give birth to you? You say, "You need to ask?" It would be confusion if I were to not ask. That's why people live a confused life, and then die. Think about it, is that confusion? You don't know where you go after death. Your life is confused, you live in confusion, and you die even more confused.

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