



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

A TALK BY THE VENERABLE MASTER HUA IN TAIWAN

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

有人說：「不爭鬥，人家要來侵佔我，那怎麼辦呢？」你看這個文王，文王到什麼地方老百姓就跟著他一大幫在後邊，他「天下有其二」，他在殷朝紂王的時候，三分天下他已經有了二分的人歸附他了，他還以復是因。周治德，可為治德也矣。所以發政施仁、愛民如子，我們不和其他的國家爭，這才是對得起國、對得起老百姓。你凡是爭地以戰、殺人盈野，爭城以戰、殺人盈城，率土地而食人肉，罪不容於死的，這是犯死罪的，所以我希望我們國家，把這個戰爭永遠消滅了它。

雖然我是出家人，我不主張人反對戰爭，我也不主張人反對政府，為什麼呢？你一反對戰爭，你就是在這裏製造第二個戰爭；你一反對政府，你想奪權而不是愛國。這個地方我們要清楚，我們一反對，犧牲的財產人命，令一些人惶惶不可終日，這無形中就是對不起自己的父老兄弟，所以我們大家要明白真正的道理。真正的道理就是大家要互相愛敬，你尊重我、我也敬重你，有事慢慢說，不希望用強暴的手段，來滿足自己的欲望。

孟子去見梁惠王，梁惠王就問說：「叟不遠千里而來，亦將有以利吾國乎？」這個老頭子，孟子說：「王何必曰利。」說王你啊！何必要講這個利，這個利和害是連著的，「王曰何以利吾國。」王說你怎麼樣來利益我的國家，「大夫曰何以利吾家。」大夫就說了，你怎麼樣能利益我這個家啊！怎麼

You say, "But if I don't contend, others will invade. What do I do then?" Look at King Wen. Wherever King Wen went, a large following of common citizens was right behind him. He had the support of two-thirds of the kingdom. During the reign of King Zhou during the Yin Dynasty, the future King Wen had already had the support of two-thirds of the country. Similarly, in serving the dynasty of Zhou, Wen's virtue was comprehensive. His political mandates were humane and he cared for his populace as if they were his own children. Only when we don't fight with other countries can we face our country and our citizens. "Battles over territory cover the battleground with corpses. Battles for cities fill the city up with the dead. Those who end up leading the land are carnivores of men." Those who have murdered before are least likely to die a peaceful death. I hope that our country will eliminate all battles forever.

Although I am a monk, I don't advocate that people oppose war or the government. Why? Once you oppose war, you are creating the second war. The intent behind your protest against the government is a desire for power and not love for your country. We must be clear about this. Assets and lives surrendered because of a protest will make some panic so that they can't live their days in peace. Imperceptibly, they harm their parents and siblings. We must understand the true principle that people should cherish and respect each other. If you respect me, I will respect you. If there is a dispute, we should talk it over. Do not use violent means to satisfy your wishes.

When Mencius went to see King Hui of Liang, he asked, "Elder, you have come from such a long way, you must have something that will benefit my country." The old man Mencius said, "Why does the King speak of benefits?" Benefits and harm are connected. "The king asks how his country could benefit. The gentleman asks how his family could benefit. Ordinary citizens ask how they could personally



樣對我家有利益呢？「士庶人曰」，一般的老百姓就說：「何以利吾身？」你怎麼樣對我有利益呢？怎麼樣身受你的利益呢？「上下交征利」。上邊也講利、下邊也講利，「而國危矣。」這個國家啊！是不堪設想。爲什麼呢？又「仁義矣。」我們應該發政施仁，應該愛民如子，我們不能犧牲人命，滿足自己這種領袖欲，那麼我說這話，本來我不應該說的，但是我希望我們國家老百姓都有幸福，而不希望有災難。

災難是人製造出來的，不是天上掉下來的，不是地下生出來的。好像地震吧！這地震也是因爲人心震動，這個地才震，人心要不震的話，地不會震的。爲什麼有颶風呢？有颱風呢？就因爲人脾氣大，颶風就是發脾氣了，才有颶風嘛！所以我到這兒對各位講，切記不要發脾氣。我們發脾氣，那就是害人；我們不發脾氣，那就是利益人。這個道理說出來好像很淺很淺的，但是這個義理非常之深，你要明白這個道理了，一切時一切處都不會有害人的地方，我們佛教裏講慈、悲、喜、捨，我們要慈能予樂，慈就是給大家快樂；悲能拔苦，你有大悲心就能拔除眾生的苦。所以觀世音菩薩，怎麼叫大慈大悲呢？他大慈就是給眾生一切樂，大悲呢？他能免除一切眾生的苦；大喜，就是不發脾氣嘛！什麼叫大捨呢？就是不生氣。說：「法師你講的這個太淺了！」太淺你能做到嗎？道在邇而求諸遠，事則易而求諸難啊！我們人人給人很多麻煩，就因爲自己不聰明，沒有智慧。要有智慧的人，一定不惱亂眾生，所以各位要學聰明有智慧，不要學愚癡。般若智慧現前，是要把所有的利益給人家的，不是自己把著不放的，大慈、大悲、大喜、大捨，這是佛的四無量心，我們有沒有一「量」？我們有沒有存心是這樣子？我們的存心要是對人有一點點好處，這就面有得色了：「你看我對你有多好，你將來要好好報答我！」

「金翅鳥命終，骨肉盡消散，惟有心不化，圓明光燦爛，龍王取爲珠，能破千年暗

benefit. When benefits are exchanged and pursued at the lower and higher ranks, the nation is in danger.” The aftereffect to this country cannot be imagined. Why? “Only through humaneness.” We should issue mandates through humaneness and love for our citizens as if they were our children. We should not sacrifice lives to fulfill our desire for leadership. The things I say really shouldn’t be said, but I want every citizen of our country to be blessed. I don’t want any calamities to befall them.

People create these disasters; they didn’t fall from the sky or well out of the earth. Earthquakes, for example, represent the quivering of people’s minds. If people’s minds didn’t move, then the earth would not shake. Why are there typhoons? It is because people have huge tempers. Hurricanes represent anger. I am telling you: remember to avoid anger. We harm people when we get angry. If we don’t get angry, we are benefiting people. This principle seems very shallow, but its meaning is quite profound. If you understand this principle, then people will not be harmed at any time or any place. Buddhism talks about kindness, compassion, joy, and giving. We ought to bestow happiness by means of kindness and alleviate all beings’ suffering by means of compassion. Why does Guanshiyin Bodhisattva have great kindness and great compassion? She has great kindness because she gives every happiness to beings. She has great compassion because she eliminates every suffering for all beings. Great joy and giving are just in not getting upset. What is great giving? It’s to avoid being angry. You say, “Dharma Master, what you say is so shallow.” It may be shallow, but can you put it into practice? “The Way is close at hand and yet you seek afar; the matter is easy and yet you search for every difficulty!” We people give others problems because we’re unintelligent or unwise. If we were wise, then we would not annoy other living beings. You should learn to be intelligent and wise, not foolish. All the benefits manifested from *prajna* wisdom are meant for others; don’t hold on to them for yourself. Great kindness, great compassion, great joy, and great giving are the four immeasurable aspects of the Buddha’s mind. Do we have any “measure”? Do we have this kind of mind? If we do the slightest good for others, then we tell them, “You see how well I’ve treated you. In the future you must reward me well.”

When the golden-winged bird’s life ends,
Its bones and flesh disintegrate,
Leaving only its heart behind.
The dazzling light perfectly bright
Is sought by the king of dragons as a pearl
It can destroy the darkness of the past thousand years.
The Wheel Turning King who attains this wish-fulfilling gem



，轉輪得如意，能救一切難，如何在人中，日用而不見。」

這是憨山大師，他的六詠偈其中的一首偈誦，這一首偈誦，是說這個大鵬金翅鳥要死的時候，連骨頭帶肉都消散了，地、水、火、風、各還本位，「惟有心不化」，可是大鵬金翅鳥這個心不會壞，「龍王取為珠」

，龍王得到這個大鵬金翅鳥的心，就是那個龍珠，「能破千年暗」，在牠龍宮裏用金翅鳥這個心，把一切的黑暗都照破了。轉輪王要得到這個金翅鳥的心，就能救一切難，它隨心如意能把一切的災難都救除了，這個心人人都有，「如何在人中」，為什麼在人的心裏邊，「日用而不見」，每一天都須要它

，可是每一天也不覺悟，也不明白它，所以日用而不見，這是一個嘆息詞，我們一切眾生「皆有佛性，皆堪作佛。但以妄想執著不能證得。」「狂心若歇，歇即菩提。」我們學佛的人都是有狂心，這狂心你不休息，所以與這個菩提就不相應了，你要能把狂心停止了、休息了，就是令菩提自性現前。我們這個執著是特別大，為什麼有執著？就因為我們有我，要沒有我了，天空地闊。我們無我就是無我相、無人相、無眾生相、無壽者相。我們又要過去心不可得、現在心不可得

、未來心不可得，掃三心非四相。我們掃三心非四相，你就把一切一切都能看穿了。所謂：「看得破」你看破了、看穿了，就應該放下。你能看破、放下，這是自在了。你看不破、放不下，就是不自在。自在不自在，不是人幫助你自在。你要自己努力精進，精進什麼呢？精進勤修「戒、定、慧。」息滅「貪、瞋、癡。」我們做一個佛教徒，人人都懂戒、定、慧。貪、瞋、癡。可是人人懂是懂，但是就不去做它，知道戒、定、慧、是應該學的，這是三無漏學。可是就自己騙自己，這高等的修行人就說，我不著急，我等一等再修戒、定、慧，我再等一等再去掉貪、瞋、癡。等一天、等兩天、等三天、就忘了，忘了修戒、定、慧了，他把貪、瞋、癡、拿起來了，放下戒定慧，提起來貪瞋癡

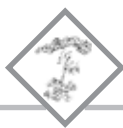
Is able to rescue one from every difficulty.

Why is it that among people

This pearl is used daily yet they are unaware of it?

This is a verse from one of the six songs of Great Master Hanshan. This verse talks about how when a great *peng* bird dies, its bones and flesh disintegrate. The elements of earth, water, fire, and wind [that make up its bones and flesh] return to where they came from. The heart of the *peng* bird is like a giant pearl and it is the only thing that doesn't perish. The dragon king takes the heart of the great *peng* bird and uses it to deflect darkness in his dragon palace. If the Wheel Turning King were to acquire the heart of the bird with the golden wings, he would be able to eliminate any difficulty at will. How come every one of us has a heart and has to use it daily, but we don't notice it and don't understand it? That's why there is a sad tone to the line, "Why is it that among people this pearl is used daily yet they are unaware of it?" All beings "have the Buddha nature and could become Buddhas. It is only because of false thoughts and attachments that we cannot certify to Buddhahood." "If the mad mind ceases, the ceasing itself is Bodhi." For someone who is studying Buddhism but cannot put one's mad mind to rest, one will not tally with Bodhi. If you can put the mind to rest, then the inherent nature of Bodhi will manifest. We have tremendous attachments. Why are we attached? It's because we have an "I". Without an "I", the universe is wide open. Having no self means that one is without the mark of a self, the mark of others, the mark of living beings, and the mark of a life span. Furthermore, we must not acquire thoughts of past, present, and future. Sweep away these three types of thoughts and be free of the four marks. By doing so, we see through everything. "When you can see through it, you can put it down." Once you see through things and can let them go, you have self-mastery. Self-mastery is obtained on one's own and not by the help of others. You must work hard and be diligent. How? Diligently cultivate precepts, samadhi, and wisdom, to quell greed, anger, and delusion. As Buddhists, we ought to be aware of precepts, samadhi, and wisdom, and greed, anger, and delusion.

For some of us, we don't put these things into practice even though we know them. We know we should study the three non-outflows of precepts, samadhi, and wisdom, but we deceive ourselves. The more advanced cultivators will say, "I'm in no hurry. Let me wait awhile before cultivating precepts, samadhi, and wisdom. Let me wait a bit before I eliminate my greed, anger, and delusion." They wait for a day, for two days, for three days. . . and then they forget. They forget to cultivate precepts, samadhi, and wisdom. They pick up greed, anger, and delusion instead. You've been told that to take up greed, anger,



，叫你提起來貪瞋癡是不好的，可是你單要提起來，叫你放下是好的，你單不要放下這個貪、瞋、癡。叫你提起來戒、定、慧、這是好的，你單不提起來，叫你不要放下戒、定、慧，你單要把它放下。你看正和這個佛法呀！背道而馳，這個什麼時候能成功呢？所謂：開倒車，走相反的方向，你什麼時候能到你的目的地呢？「名利小事人人好」，人人都好求名、求利。「生死大事無人防。」沒有人防備我這個死怎麼樣死法呢？我死的時候是不是如入禪定呢？「身無病苦、心不貪戀、意不顛倒、如入禪定呢？」是不是這個樣子，那你沒有把握不一定是這個樣子，那你還有什麼驕傲的，你學「懂得念那個大悲咒，敢把閻王鬥」，就知道想要和閻王鬥了，也不知道到閻王那兒臭不臭，你鬥閻王這是一種修羅的行爲，你要不是修羅的行爲

，怎麼會想要和閻王鬥，這「大悲大咒通地天、一百一十王歡、大悲大慈能治病、孽鏡一照匾高懸。」這說這個大悲咒是通天徹地的一個咒，大悲神咒，你這兒一念，天上也知道你念大悲咒，地獄裏也知道你念大悲咒，你看看通天徹地，所以說：「大悲大咒通地天、一百一十王歡」。你要一天能念一百零八遍，念一千天。十殿閻君見到你，都要給你叩頭頂禮，歡迎你不是叫你下地獄

，而是要送你到西方去，給你餞行，十殿閻君也都歡迎你，「大悲大慈能治病」，你要心裏存一個大悲心、大慈心，慈能予眾生樂

，悲能拔眾生苦。因為慈能予樂就可以令眾生得到快樂、安穩。悲能拔苦你就能解除眾生的災難病苦，一切的病苦都遠離了。

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and delusion isn't right, but you insist on doing so. You've been told that to drop precepts, samadhi, and wisdom isn't right, but you insist on dropping them. You walk down the road that runs away from the Buddhadharmā. When will you ever succeed? For instance, if you were to drive in reverse, would you ever reach your destination? "Fame and repute are small matters, but everyone wants them. No one wishes to protect themselves from the great matter of birth and death." No one thinks of preparing for how they will die. Will I be in samadhi when I die? "It is as if I have entered samadhi when my body is free from illness, my mind is without any greed, and my intentions are without any confusion." Are you certain that that's how you'll die? If not, what are you so proud of? Just because you know how to recite the Great Compassion Mantra, you dare to fight the king of the underworld. To fight King Yama is the behavior of an *asura*. If you weren't acting like an *asura*, why would you think about fighting King Yama?

The great mantra of great compassion penetrates heaven and earth.

A hundred times for a thousand days makes the Ten Kings glad.

Great compassion and great kindness cure sicknesses;

A plaque is hung up high, reflecting offenses as a mirror would.

This verse tells us that the Great Compassion Mantra is a mantra that pierces heaven and earth. The universe knows that you're reciting the Great Compassion Mantra here. *The great mantra of great compassion penetrates heaven and earth. / A hundred times for a thousand days makes the Ten Kings glad.* If you are able to recite this mantra 108 times a day for 1,000 days, then the ten kings of the underworld will bow to you and welcome you. They will not be welcoming you into the hells, but to the Western Pure Land. *Great compassion and great kindness cure sicknesses.* If you were to maintain a sense of great compassion and great kindness, then that kindness would be able to provide living beings with happiness and stability while compassion would be able to alleviate living beings' misery, such as disasters and illnesses. All sicknesses stay far, far away. (Continued on page 30)

