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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

A TALK BY THE VENERABLE MASTER HUA IN TAIWAN

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恆實法師：

各位同修，今天晚上要講的是宣公上人在西方弘揚正法的方法。上人一向就提倡學佛做人這個道理，就是說學習佛法要從兩方面下手，第一要學怎麼樣做人，如果不懂得做人，那就談不到成佛，所以古人說得好，「人道盡佛道成」，就是說真正能做一個完整的人，那個時候自然而然就有成佛的資格。在萬佛城上課的時候，上人教導我們一個「主觀智能推動力」這個課程，我們一個晚上是研究佛的經書，好比涅槃經、楞嚴經，另外一個晚上是研究四書論語的道理。所以無論出世間的法或是在世間出離世間這個法，學習做人都是一樣重要。

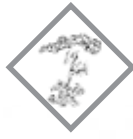
萬佛城的育良小學，以孝悌為根本原則，為小孩子奠定很堅固的做人基礎。這樣子教化美國人，教化西方人，把佛法介紹到西方，真實對機逗教，予病下藥。因為現在美國很多很多的學生，不是雙親而是單親；或者跟爸爸一起住，或者跟媽媽一起住，因為離婚是一個很普通的一件事

，可憐的小孩子不能跟爸爸媽媽同時在一起住。家庭不安穩，這個國家怎麼會平靜？這個世界一定會大混亂。小孩子上課的時候，可以聽到大舜他的孝心感動天地，

Dharma Master Heng Sure:

All fellow cultivators, tonight I want to talk about the ways in which the Venerable Master Hua propagates the Proper Dharma in the West. The Venerable Master has always advocated that we learn to be human from the Buddha. That is to say, there are two aspects to learning the Buddhadharma: the first is how to be a human being. If you don't know how to be humane, you can forget about becoming a Buddha. The ancients said it well, "When humaneness is perfected, the path of the Buddha has been realized." That is to say, if one can be fully humane, one will naturally become qualified for Buddhahood. For this reason, one of the courses at the City of Ten Thousand Buddhas is "Developing Inherent Wisdom." One night we investigate Buddhist sutras, such as the *Nirvana Sutra* or *Sburangama Sutra*. On another night we study the ethics and principles contained in the four Confucian classics. We simultaneously learn the dharmas of the world and dharmas that transcend the world while still in the world. The two are equally important to being humane.

Instilling Goodness Elementary School at the City of Ten Thousand Buddhas is based on the two fundamental principles of filial respect and fraternal brotherhood. We are building a solid foundation for children to be humane. This is how we teach Americans and Westerners. This is how we introduce the Buddhadharma to the West. We really do teach according to potentials and prescribe medicine according to the ailment. There are many, many students in the United States who only have one parent. They may live with just dad or just mom. Since divorce has become quite common, those pitiable little



閔子騫蘆花襖的故事，或者聽到子路借米的故事，這是給小孩子講的；成人就讀大學，研究佛學，或者參加這個講經法會，也會聽到地藏王菩薩他的無盡大孝，或者摩訶目犍連尊者，他是佛大弟子中孝順第一，或者釋迦牟尼佛偉大的孝心，生生世世這種孝順的行爲，所以在各方面也是培養學生，或者信徒，或者出家人這個做人的根本。

我們不是單單孝順自己的父母，所謂「不獨親其親，不獨子其子」，而是要把這個孝順的心發揚光大，能普及所有一切的眾生，所以佛在講《梵網經》菩薩戒的時候，就說：孝順父母師僧三寶，這是最重要，「孝順是至道之法」。孝順不是單單給小孩子講的，真正盡孝道，是視所有的男女，爲自己的兄弟姐妹；比我年紀大的

，就等於我自己的父親母親，這樣子看待，那個孝順的行爲就會包括所有一切的眾生，這樣子才是真明白戒律。爲什麼呢？因爲佛又說：「孝名爲戒，亦名制止」，就是說戒律，如果真能明白孝順究竟的真義—就是說我是屬於所有的眾生，我們的身體都是一樣，四大假合的，那麼我怎麼會傷害眾生，這是辦不到的，因爲那就等於傷害我自己的父親母親一樣的，這樣子我就不會殺生。不會殺生，這就自然而然持這個第一條戒律不殺生，所以這個孝道的心，如果能真正明白它，修行到極點，這就是至道的法，這是成道的第一個條件

。所以在種種方面，上人領導西方人，一點一點認識，一點一點學習佛法的真理。教導我們從根基上開始，就是說以孝道爲根本，這樣子人道盡，佛道自然而然就成就了。

上人：

各位善知識、各位惡知識和各位不善不惡的知識！

宣化不自量力，冒然應允到臺灣來，做護國息災觀音大悲法會，自己道涼德薄

children cannot live with both mom and dad. If families are unstable, how can the country be peaceful? There is bound to be complete chaos in the world.

When the children are in class, not only do they hear how the Great Shun's filiality moved the universe, but also the story of Minzi Qian's acceptance of his stepmother despite being mistreated, or about Zilu's rice bag. These are for children. Adults attend the university to study Buddhism, or participate in the sutra lectures and Dharma assemblies. They also hear about the boundless filiality of Earth Store Bodhisattva and the Venerable Mahamaudgalyayana, who was the most filial of the Buddha's senior disciples. Perhaps they will hear about Shakyamuni Buddha's heroic filial respect in life after life. We nurture our students, Buddhist friends, and Sangha members, teaching them the basics of being human in every aspect of their lives. We not only pay filial respect to our own parents and take care of our own children, but we also encourage and practice filiality toward all beings. For instance, when the Buddha spoke the Bodhisattva precepts in the *Brahma Net Sutra*, he said that it's most important to be filial to parents, teachers, the Sangha, and the Triple Jewel. Filiality is the Way. Filiality isn't just for children. To be genuinely filial, one must be filial to every man and woman, considering everyone as our siblings or our parents if they are senior. When you consider things like this, your acts of filial respect will extend to all beings. In this way, you will have really understood the *vinaya* [moral precepts]. Why? Because the Buddha also said, "Filial respect is the precepts as well as the prohibitions," which is the *vinaya*. If one understands the true principles of filial respect, then "I am a part of every living being. Our bodies are all the same, falsely made up of the four elements. How could I possibly harm sentient beings? It's impossible because I would be harming my mother or father. In this way, I will not take life. If I don't kill, then I will naturally maintain the first precept of not killing." Therefore, if one truly understands filial respect and applies it in every aspect of one's life, then one knows the practices of the Way. This is the first requirement for realizing the Way. The Venerable Master guides Westerners to understand the various facets of filial respect bit by bit and also learn the truth contained in the Buddhadharma bit by bit. They start with the fundamental aspect of filial respect. When one is fully humane, one will naturally realize the path to Buddhahood.



，才疏學淺，障重福輕，不要說來護國息災，我就連自己也沒有法子護；雖然如此，我不能護還要護，沒有力量來息災，我還是要息災，沒有這個本領救人，我還是要救人。我不管能不能有所成就，憑我一個真誠的心，我盡到我自己能做到的責任，我覺得這是心安理得。我早就準備盡此一報身，來為國、為民、為天下一切眾生來服務，來做我要做的事情，所以我寫了一部書，這一部書叫「水鏡回天錄」。

為什麼叫這樣一個古怪的名字？水是水中月，鏡是鏡裡的花，這兩種都是有影而無形的，能不能回天，這是在不知之數。

。可是孔子有一句話，「知其不可而強為之」，知道這個事情不容易做，可是還要做；知道是很費力的，他也不怕費力，來要完成自己的天職任務，為古聖先賢做一個清潔工人，到處把自己一切的一切都忘了。所以我說我是世界上最笨的一個人，最愚癡的一個人，為什麼呢？我所做的事情，一般聰明的人不願意做，就我這麼一個笨人，常常做這個笨事，不辭辛苦這麼僕僕風塵。好像我們這一次，做護國息災觀音大悲法會，我們盡我們的力量，在白天的時候以吃一餐的這個身體，來不停的做我們應該做的佛事。各位想一想，一早起來，我們出家人也沒有吃什麼東西，晚間也不吃什麼東西，只是中午吃一餐。照著一般人來講，「人是鐵、飯是鋼，一頓不吃就餓得慌」；可是我們餓也不慌，還是照常做功課，早晚來做我們要做的事情。

。我們出家人裏還有好幾個人油鹽都不吃，因為他看見師父不吃油鹽，他也要在後邊追一追，所以也跟著我不吃油鹽。

今天有人想要請我去吃齋，我有個規矩是不請人吃飯，人家也不請我吃飯，免得彼此又浪費金錢、又浪費時間，把這有用的光陰都在應酬上消耗了。悟老一定要請我去，我說那好了，折衷的辦法，我不能去，

Venerable Master:

Good advisors, bad advisors, and neither good nor bad advisors!

Hsuan Hua has failed to know his own limitations and has presumptuously come to Taiwan to hold a Great Compassion Guanyin Dharma Assembly to Protect the Country and Quell Disasters. I know that my Way and my virtue are scanty; my talents are few and my learning is shallow; my obstructions are onerous and my blessings light. We need not mention protecting the country and quelling disasters—I can't even protect myself. Though I can't protect this country, I must still protect it. Though I have no power to quell disasters, I still want to quell them. I have no ability to save people, and yet I still want to save people. I don't care if I can achieve results; I will just be sincere and try my best to do what I can do. I will be at peace that way. I have long since dedicated my life to serving this country, its citizens, and all beings in the world. I will do what I must do. This is why I wrote a book called *Reflections in the Water-Mirror: Turning the Tide of Destiny*. Why does it have such a strange name? "Water" refers to the reflection of the moon in the water. "Mirror" refers to the reflection of flowers in a mirror. Both of these are images without substance. We don't know whether they can turn the tide of destiny, but someone mentioned one of Confucius' lines, "Though you know it's impossible, you try it anyway." He knows that it requires a great deal of effort, but he's not afraid, he still wants to complete his mission and become a janitor for past sages. He forgets himself wherever he goes. That's why I say that I'm the dumbest person in the world. Why? Most intelligent people will not want to do anything that I do. As a fool, I always do foolish things: I rush about [to help] without being concerned about hardship.

For instance, by hosting this Guanyin's Great Compassion Dharma Assembly to Protect the Country and Quell Disasters, we are trying our best to do the Buddha's work using our bodies that only eat one meal a day. Think about it, we monks and nuns get up early in the morning. We eat nothing in the morning or evening; we only eat one meal at noon. For most people, food is the iron that fuels this body made of metal; they go stir-crazy with hunger if they have to go without a meal. However, we don't panic, despite our hunger. We continue to do our ceremonies and everything that we're supposed to do in the morning and evening. Several members of the Sangha, furthermore, don't consume oil and salt. They want to follow



因為這就是我的願力，謝絕一切應酬，我就因為怕應酬才不吃油鹽，我可以和我這些個團員商量，誰願意去他們就去。那麼我為什麼不去呢？我知道到外邊吃東西都有油鹽，你說不吃油鹽他也要放一點，所以我不願意令人做假的事情、做欺騙的事情，所以我就不去。一商量這幾位青年的徒弟，也就應命而去，可是不是被壓迫，他們以為到那兒大概會有沒有油鹽的菜飯吧！結果到那個地方完全沒吃飽

，因為他們吃油鹽，一吃就堵到喉嚨那兒，嚥不下去了。他們回來，我覺得我很對不起他們幾位，好像我故意不讓他們修行似的，這是今天發生的事情。他們說吃了兩塊有油的東西，就再吃不下去了，回來餓不餓呢？他們說勉強還可以，一餐不吃也不要緊。雖然沒吃飽還是照常做佛事，這是我對不起我這些個徒弟的地方，也對不起所有的人，因為我不會做事。

因為不會做事，我就從十二歲發願，向一切眾生來認錯、懺悔。我想我從無量劫以來，生生世世有的時候做蚊蟲、有的時候就做螞蟻、有的時候做蜜蜂、有的時候又做毒蛇、有的時候又做老虎，這個六道輪迴裏都走遍了，得罪的人多如恆河沙數，所以我要向所有的眾生來悔過、認錯

。我說「一切眾生，我從無量劫以來對不起你們，給你們很多麻煩。希望你們行菩薩道，不咎我以往。我現在向你們所有的眾生，無論是蚊蟲、螞蟻、人非人等叩頭頂禮。」

◎待續



me, a teacher who doesn't take oil or salt.

Some people had invited me to a vegetarian meal today. But my rule is: I don't ask others to a meal and others don't ask me to a meal. That way, neither of us wastes money and time, which could be put to better use than socializing. When the Venerable Wu insisted that I go, I offered a compromise. I can't go because I have made a vow to turn down all social engagements. Since I'm afraid of social engagements, I don't eat oil and salt. However, I will ask and see if members of my delegation are willing to go. Why will I not go when they could? It is because I know everything that we eat outside is seasoned or cooked with oil and salt. You say you don't touch oil and salt, but the cook will still drop some in. I don't want to make anyone do anything false or deceptive, so I will not go. When I talked it over with these young disciples, they followed instructions and went. However, they were not forced to go, and they probably thought that some dishes would be free of oil and salt! In the end, they didn't eat their fill at all. They felt like the oil and salt were stuck in their throats so that they couldn't swallow. I felt really bad for them. It's as if I had purposely prevented them from cultivating. This happened today. This one here said that he ate a couple of pieces of oily food and couldn't eat any more. Were they hungry when they got back? They were okay—barely. It's all right that they didn't eat their one meal. Even though they didn't eat their fill, they continue to do the Buddha's work. This is where I disappoint my disciples and all people. I don't know how to do things right.

Since I don't know how to do things, starting at the age of twelve, I made vows to admit my wrongs and to repent to all beings. I believe that for many lives in infinite eons, I at times have been a mosquito, an ant, a honeybee, a venomous snake, and a tiger. I have traveled to every one of the six destinies of transmigration. I have offended people as many as the grains of sand in the Ganges River; therefore I must admit and apologize for my mistakes. I tell all living beings: "I have offended you throughout infinite eons; I have brought so much trouble to you. I hope that you will practice the Bodhisattva path and forgive me for my past deeds. Let me now bow in obeisance to all of you sentient beings, whether mosquitos, ants, humans, or non-humans."