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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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最初我是給我母親、父親叩頭頂禮，因為我以前很不孝順，令我母親、父親操了很大的心，覺得對不起父母就給父母叩頭。以後一想，我對不起的人豈只父母呢？所有法界的眾生，我大約都是對不起，所以我就天天望空遙拜，頂禮一切眾生。從十二歲開始就頂禮一切眾生，磕這種的頭磕了十多年。我按著眾生的等類，越叩這頭越多了，天天我也不能做旁的事，在那時候每一天早晨光叩頭的時間要叩兩個鐘頭，晚間叩頭也是要叩兩個鐘頭，在這兩個鐘僅僅叩了八百三十幾個頭。

我後來一想要逐漸增加給一切眾生叩頭，但是我沒有那麼多的時間，等我壽命盡了也叩不完。於是我把它濃縮起來，我一早起來普禮一切眾生叩一個頭，晚間也是普禮一切眾生叩一個頭。

我告訴你們各位，可能在我十二歲的時候就向各位叩過頭，所以現在我們遇到，大家都要還我這個頭，所以見到我就爭先恐後這麼來叩頭。也是我這種恭敬其他人得到的反應，得到的感應，得到的一種報酬。所以各位你想想人恭敬你，你先要恭敬人。你想想人不殺你，你先要不殺人；你想想人不打你，你先要不打人；你想想人不罵你，你先要不罵人。你不罵人，慢慢地旁人如果罵你

，你也不動於衷，像風似的就過去了；人家打你，你覺得好像撞到門框上了，不小心把頭撞

When I first began to bow, I only bowed to my parents because I had not been very filial prior to that. I had made my parents worry a lot about me. I felt ashamed toward my parents, so I bowed to them. Later I thought, "Did I only offend my parents? I have probably offended all beings in the Dharma Realm." So, by bowing to the horizon at the age of twelve, I was bowing to all beings. I continued to bow for more than ten years. My bows later increased as the types of beings I bowed to increased. I couldn't do anything else every day. Back then, I spent two hours bowing every morning and two hours every evening. I could only do approximately 830 bows during each two-hour period.

I had wanted to increase the number of bows so that I would be bowing to all beings; but I didn't have that much time. I could have bowed until my life ended and I would still not have finished bowing. So I decided to compress everything and bow to all beings with one universal prostration in the morning and one universal prostration in the evening.

I am telling you now that I may have already bowed to all of you when I was twelve; that's why everyone I meet wants to repay me with prostrations now. That's why they rush forward to bow when they see me. This is the reaction and reward for my respecting others. If any of you want others to respect you, you must first respect others. If you don't want others to kill you, you first must not kill others. If you don't want others to beat you, you first must not beat others. If you don't want others to scold you, you first must not scold others. Once you stop scolding people, over time you will become unmoved by others' criticism; it will blow over. For instance, if someone were to hit you, you could feel as if you had accidentally bumped into a door. In that case, you would not punch the door, because you would only hurt your fist. Since you would not seek revenge against a door and hit the door that you bumped into, you can just consider anyone who is rude to you like



出一個包來，你不能再打門框幾拳，你要打門框幾拳你的拳也會痛了。要是你碰撞到門框上，能不還報，不再打門框，那麼一切人對你不禮貌，你都能這樣子看，自然就心平氣和，不會發脾氣了、不會生煩惱了，所以一切唯心造，你要想你是撞到門框上了，這不也就過去了嘛！何必生那麼大的執著呢？

大約看過三國演義的人都知道有彌衡，這彌衡是當時一個名士，要去見曹操。曹操的這些謀士就計劃了，計劃什麼呢？說是彌衡自命名士，又貢高是又我慢，目空一切、眼中無人，大家要對治對治他，我們對付他

，怎麼樣對付呢？我們羞辱他。怎麼樣羞辱呢？說我們在這兒都預備好了，等他進來的時候，我們誰也不講話，也不和他打招呼，像沒看見他似的。他看不起人，那我們現在大家都看不起他，他就會受不了了。果然彌衡進門口一看這麼多人在這兒，可是沒有一個人對他注意，沒有一個人和他打招呼，甚至於眼睛都不看他，這個彌衡你猜怎麼樣子

？就痛哭流涕，痛哭失聲。曹操這班的謀士就不明白了，哎！他怎麼哭起來了？他是不是個瘋子呢？就叫他講話了，說：「你為什麼哭啊？」彌衡就說了：「哎！我從來見到人都會互相打個招呼，可是我今天走到死人堆裏來了，我不哭我有什麼辦法呢？」

各位想一想，我們對人家不禮貌，我們破壞人家的事業，破壞人家的成就，這自己將來也會得到果報的，所以各位，因果不爽啊！我要對大家說清楚了。好像人有很多不如意的事情，就是因為生生世世你沒有令人家如意的時候，所以自己得到的果報，也是一切都不如意，一切都不能隨心滿願。我們要能迴光返照，反求諸己，什麼問題就都沒有了。因為這個，所以我到美國，我這個沒有本事的人，只可以想沒有本事的法子，什麼呢？我學會一句英文，這一句英文就是Everything is OK, no problem. (怎地都好，一切沒問題。) 你罵我也好、打我也好，總而言之我是認帳了，所

a door. You would then naturally be calm and at peace. You would not be upset and give rise to afflictions. Therefore, everything is made from the mind alone. Just think that you have run into a door—and it'll pass! Why be so attached?

Those of you who have read about the Three Kingdoms should all know about Miheng. Miheng was a famous man who went to see Caocao. Caocao and his cohorts laid out a plan in advance. What did they plan? They thought Miheng considered himself too distinguished, and was therefore arrogant and condescending. He considered everyone to be below him and no one to be good enough for him. They were going to get back at him. "How should we deal with him? We will humiliate him. How? We're all going to be prepared here. When he enters, none of us will talk to him or greet him. We'll pretend not to see him. Since he looks down on people, we will all look down on him. He will not be able to stand it."

Indeed, Miheng stepped in and saw many people there. But no one paid any attention to him or greeted him, or even so much as glanced at him. Guess what Miheng did? He began to sob and howl. Caocao and his cohorts didn't understand, "Why did he cry? Is he crazy?" They asked him to explain himself: "Why are you crying?" Miheng said, "I always greet people when I see them, but today I have walked into a roomful of corpses. What else can I do but cry?"

Think about it: if we were impolite to people, if we were to try to ruin other people's careers or achievements, then we would also receive the same result in the future. The law of cause and effect is never wrong! I am being very frank with you. For example, many people don't have things go their way because they didn't comply with other people's wishes in their past lives. Consequently, they reap the negative result of not having their wishes fulfilled. If we were to reflect and seek within, then every problem would be resolved. This is why I went to the United States. As someone without any talent, I could only think of one method. What was it? I learned one sentence in English: "Everything is okay." You may yell at me and beat me and I will accept it. When anyone is impolite to me, I will reflect and tell myself, "You cannot move people because you don't have enough virtue. If you had enough virtue, heaven would answer your every prayer and earth would be at your command." The eightfold division of gods and dragons are always protecting us. If we were not protected, that would mean that we lack sufficient virtue. That's why I say, "Everything is okay." An American once said, "What if people were to steal your belongings right before your eyes?" The stuff they take belongs to them. What is there to fear? Of course, I have nothing. What is there for them to take? Even if they wanted to take something, there would be nothing to take. Therefore, "It cannot be grasped. It cannot be rejected. Just what can be obtained within the unobtainable?" I don't have



以一切的人對我有什麼不禮貌，我都是迴光返照，我說：「你德行不夠，所以感不動人。你要德行夠了，那叫天天應、叫地地靈，一切的天龍八部隨時都在護持我們，我們不得護持，就因為自己德行不夠」。所以我說Everything is OK，

no problem.（怎地都好，一切沒問題。）有一個美國人就說：「那假如你在這兒，你看著有人把你東西都給搬走了，…」搬走就是他的嘛！這又怕什麼呢？可是我什麼東西都沒有，你叫他搬什麼？想搬也沒有得搬，所以「取不得，捨不得，不可得中只麼得」。什麼也沒有，我什麼長物也沒有，我只有一些垃圾，他不會搬我的垃圾。

講到這兒，再講一點要緊的道理，這要緊的道理是什麼呢？大家要吃點苦頭，說：

「嘿！你這個法師講的法，人家都要叫人快樂，你怎麼叫人吃苦頭呢？」受苦是了苦，你那苦要不受，它永遠在那兒存在的；享福是消福，你盡願意享福，你攢下來一點福，一享享盡了，就沒有福了，沒有福還是一樣受苦。有人說：「我有一點福，我願意把它享完了再說。」恐怕到那時候也受不了那種苦。我們不受一番寒徹苦，怎得梅花撲鼻香

！各位不要看眼前的榮華富貴，這都是虛妄不實的。你要執著這個，你對佛法就會疏遠，所謂「貧窮布施難；富貴學道難。」你在那個富貴場合裏，叫你再修行修行，你說：「啊！我沒有時間，我很多的事情要辦。」有這麼幾句話我在這裏講一講，「勸君為善曰無錢」，有錢也說，我沒有錢，勸君為善曰無錢，「有也無」，明明有錢也說沒有，這一說沒有，果然就沒有了；「禍到臨頭用萬千，無也有」，沒有的時候也有了。「若要與君談善事」，說我們講經說法，我們去聽經，「去也忙」，我想去可是我很忙的。「一朝著命盡喪黃泉，忙也去。」等到閻羅王下帖子的時候，說：「嘿！張先生、李先生、王先生、趙先生，我現在要請一請客，你們來陪陪客。」這時候連鞋也顧不得穿就跑去。一樣的事情，

anything that lasts forever. Go ahead and take what you want. Though I do have some junk, they will not want to take my junk.

Here I must mention one important principle. What is it? Everyone must suffer a bit. You may say, "Gee! This Dharma Master's Dharma is something else! People are always telling others to be happy; how come you tell people to suffer?" To endure suffering is to end suffering. If you don't take the suffering, it will always be there. To enjoy blessings is to end blessings. If you want to enjoy blessings all the time, then the bit of blessing that you tear off and use is gone. Once there are no more blessings, you will still have to endure pain.

You say, "I have some blessings and I want to use them up." I will rebut, "By the time you use them up, you probably won't be able to take that kind of suffering." If we don't endure suffering that pierces to the bone, how could we acquire the fragrance of the plum blossoms? The glory, luxury, wealth, and status you see before you are empty and false. If you become attached to them, you distance yourself from the Buddhadharma. As it is said, "It's difficult to give if you are poor; it's difficult to study the Way if you are wealthy." People may tell those who are rich and high in status to cultivate, but they will say, "I don't have time. I have so much to do." I would like to share these words with you: "When encouraged to be charitable, people claim poverty." Even if they had money, they would claim that they have none. The "have's" become the "have-not's." "I don't have any money." They insist that they don't have money even though they do. Well, once they say that, they really do become poor. "Yet when a disaster strikes, they spend millions." The "have-not's" become the "have's." In that case, they go from having no money to having money. "If you tell them about doing some good deed, they will be too busy to do it." If you invite them to listen to sutra lectures and Dharma talks, they say, "I'm very busy. I'd like to go but I'm really busy." "And yet when their lives end and they have to go to their graves, they will have to go, regardless of how busy they were before." When King Yama sends his invitation that says, "Hey! Mr. Chang, Mr. Lee, Mr. Wang, Mr. Zhao, I'm going to have a party and I want you to be guests," you will run there without even thinking about putting on your shoes. You refuse to do good deeds when I tell you to, but you risk your life to do evil deeds. Isn't that absurd?

Let me say some more about what you don't want to hear. We people earn money for the sake of our children. We're willing to work like oxen and horses to provide our children with whatever they want. They get everything without so much as moving a finger. And they are the legal heirs to all of the family wealth. But you should know that those who work for their kids do not understand true principles. You might say, "Hey, Dharma Master, the more you say, the more you stray from the right path. How can those who earn money for the sake of their children



叫你做好事你不要做

，叫你做壞事拼命去做，這豈不是顛倒？！

講到這兒，我再說幾句大家不願意聽的話，我們中國人攢錢都為子女，自己做牛、做馬、做了一輩子，給子女享現成的，不勞而獲，父親所有的產業他是合法繼承人。可是要知道給子女攢錢這個人是不明理的。有人說：

「法師你越講越離譜，給子女攢錢的人怎麼還不明理？」給子女攢錢的人這是欺負自己的子女，所以有這麼幾句話說：「養子強如父，留錢做什麼？」你要認為你兒子比你有出息、比你有本事、比你有能力，他自己有他命運的安排；你自己能家成業就，那麼你怎麼就小看他，他就不能創業呢？他有他的福報啊！所以說養子強如父，留錢做什麼？你留錢給他做什麼？留錢就是欺負他

，就是你怕他不如你，「養子不如父」，養這個子女不如父親，「留錢做什麼？」你要是生一個沒有本領、沒有智慧、沒有出息的一個兒子，他好吃懶做，吃、喝、嫖、賭無所不為，抽大煙、打嗎啡，留財做什麼？你有多少錢留下給他，他也守不住的，所以說養子不如父，留錢做什麼？這到底幹什麼呢

？這就是自己不明理，所以要做糊塗事；做糊塗事自己還以為自己是做得對。

各位我說這個話是很淺顯的，但是意義很深長的。我們所有的人都應該為國家做著想，不要盡為子女做著想。為國怎麼樣呢？我們要盡忠報國，我們要把我們的國家治理的富強，國家要富強一定要人人都安居樂業

，人與人之間互相尊重，你也不給我麻煩，我也不給你麻煩，互相友善，你對我也是好朋友，我對你也是好朋友，彼此互相愛敬。尊重其他的人就是尊重自己，不尊重其他的人，將來你也沒有人尊重你，所以愛人者人恆愛之，敬人者人恆敬之，你殺人者人恆殺之，打人者人恆打之，罵人者人恆罵之，你騙人者就人恆騙之，你欺人者就人恆欺之，這都是因果循環的道理。（下接第27頁）

be ignorant of principles?” Those who earn money for their kids bully their kids. That’s why it’s said, “What’s the use of leaving an inheritance behind if the son is as capable as his father?” If you believe that your son can be better off than you, that he is more talented and capable than you, that he can have his own destiny, then why do you look down on him? You’ve been able to establish a family and a career, so why can’t he build his own success? He has his own blessings! Hence, “What’s the use of leaving an inheritance if the son is as capable as his father?” By leaving money behind for him, you’re demonstrating that you fear that he is less capable than you.

“What’s the use of leaving an inheritance if the son is less capable than his father?” If your children are less capable than their father, why leave money for them? Let’s say that your son is someone without any talent, wisdom, or ambition. He is gluttonous and lazy. He eats, drinks, goes to prostitutes, gambles, smokes marijuana, and shoots up morphine. Why bother leaving any money for him? No matter how much money you leave him, he will not be able to keep it. That’s why, “What’s the use of leaving an inheritance if the son is less capable than his father?” Why? This illustrates how people aren’t clear about true principles, and that is why they do muddled things. They are muddled and yet they think that they are doing things correctly.

The things I say are very shallow, but their meaning is profound. Everything that we do should be for the sake of the country rather than for our own children. How do we serve the country? We must be loyal and repay our nation. We must try to help our country so that it becomes prosperous and strong. This requires that people live peacefully and work happily, that people regard each other with mutual esteem. You don’t give me any trouble and I won’t give you any trouble. People should be friendly to one another. You can consider me to be a good friend and I can consider you to be a good friend. “People will always cherish those who care about people. People will always respect those who respect others. People will always hit those who hit others. People will always scold those who scold others.” People will lie to you if you lie to them. People will cheat you if you cheat them. This is all about the moral law of cause and effect.

(Continued on page 27)

