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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

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

上人：各位善知識，是聰明的善知識；各位惡善知識，是愚癡的惡善知識，各位也不善、也不惡的知識，這個知識對著不知而言知識，所謂「善知方便度眾生」，這是善知識。這惡善知識，就是一切的旁門外道、左道旁門之類的，這是惡善知識、這是無知識。不善不惡的善知識，就是普通的人，既沒有懂得真正的知識，也沒有學會真正這個惡知識的無知，在這個大堂裏頭，總起來

，就有那麼多的人，也有這麼多的心，也有這麼多的身；所以每一個人的緣不同、因不同、果也不同、受的業報也不同，這為什麼呢？就因為因地不真，果遭紆曲；因地若真，般若智慧一定現前。

我們學佛法的人，首先要沒有爭心。一般的人都要利益自己，而不利益他人；佛教徒應該是利益他人，而把自己的利益忘了，所以就應該不爭。這個「爭」，有爭，就會殺；由殺，那就引起來世界戰爭，就不和平了！所以才說：「爭是勝負心，與道相違背；便生四相心，由何得三昧？」你這一爭，就要分勝負；你勝了、我敗了

，這是勝負心。賭錢也是爭、買股票也是爭、玩大家樂也是爭，可是玩來玩去，不單不能樂，而且變成「大家哭」了！大家為什麼哭呢？就因為都輸了嘛！一輸，輸得哭了，可是也後悔遲了；你再想不輸，也沒有方法，你就是請觀世音菩薩來，也不能叫你再贏了，你不哭，還幹什麼？

我們也不要樂，也就沒有哭。所謂「來時歡喜去時悲，空在人間走一回；不如不來亦不去，亦無

**Venerable Master:**

All intelligent good advisors, all foolish bad advisors, and all advisors who are neither good nor bad relative to the ignorant: In other words, good advisors know well how to save all living beings with expedients. Bad advisors are adherents of cults and those outside the Path. Advisors who are neither good nor bad are those without any knowledge in particular—they're ordinary people who don't have much knowledge about the truth and yet haven't really learned the ignorance of the bad advisors. There are many types of people, many states of mind, and many kinds of bodies in this large auditorium. Each person has his or her own distinct conditioning, causes, effects, and retribution to undergo. Why is this? This is because they were not true at the level of planting causes, so the result is twisted. If they had been true at the stage of causation, their *prajna* wisdom would definitely manifest now.

Those of us learning the Buddhadharma must forget our personal benefits, which means that we should not contend. Once you contend, there is killing. Killing leads to wars, not peace, in the world. That's why I say, "Contention involves a sense of victory and defeat, which is to defy the Way and to give rise to the four marks. How could you attain *samadhi* as a result?" By contending, you either win or lose. One person wins and the other loses. Gambling is a form of contention. So is buying stocks. Playing the "Everyone is Happy" lottery is to contend. You may play all you want, but you will still be unhappy! After playing several rounds, it becomes "Everyone is Crying." Why does everyone cry over it? They lost, that's why. They cry over their losses though it's too late. There's no way to undo their losses at that point. Even if you invited Guanshiyin Bodhisattva over, you couldn't win at that point. What else could you do but cry?



歡喜亦無悲。」這個「大家樂」，也就莫如大家守本分，不要那麼像發狂似的，這都是發了財迷了！我不管你願不願意聽，可是我願意這麼說，你若不願意聽，可以不做財迷，那個問題就解決了。

爭是勝負心，你要明白，我們贏人家，那個輸的，心裏就不樂了；那我們若不贏、也不輸，誰也沒有歡喜、也沒有悲、也沒有哭、也沒有樂

，這多好！你想要樂，樂得睡不著覺、也吃不下飯去；結果沒有樂成，反而哭了，這是不值得。「與道相違背」，這個爭的心，是與道相違背的

，它不合道的。「便生四相心」，你這一爭，就生出我相、人相、眾生相、壽者相，四相就生出來；你若不爭，就沒有這四相，你沒有四相，和誰爭呢？所以便生四相心。「由何得三昧」，你怎麼會能有定力、怎麼能會得到這個正定正受？大家「命裏有時終須有，命裏無時莫強求」，若是這個財應該是你的，它就到你這兒來；若不是你的，你怎麼樣去搶也搶不來。所以各位要明白

，我說的話，雖然你不願意聽，可是「良藥苦口利於病，忠言逆耳利於行。」我再說一句真話給你們聽，用多少錢，你想買一個人對你說真話，也買不著的；今天你不用花錢，我就和你說真話

。你不願意聽，那你是德行不夠的；你德行若夠，從此改過自新，沒有貪心，沒有爭心了。沒有貪心，你就不妄求了，不向外馳求，不到外邊去找去。那麼你這樣子，再能加上不自私

，不樣樣爲自己做著想，也不自利。我以前就常常聽見臺灣人說：「這自私，是人生來的天性，人人都應該自私。」這是一種錯誤的觀念！人人若要自私，那一定就引起飛災橫禍，我現在來主持這個護國息災觀音大悲法會

，我們每一個人，都應該負起護國的責任。怎麼樣護國呢？我們就「守本分而安歲月，憑天理以度春秋」，不要爭。「己所不欲，勿施於人」，我若不願意的事情，我也不應該加到旁人的身上

。我不願意人殺我，我先不殺人；我不願意人打我，我先不打人；我不願意人罵我，我先不罵人。就是有人罵我、打我、殺我，我應該修忍辱的功夫。假如我若短人的命債，他殺我，我還他了

；若不短他，那我是存下，可是我不殺人。要存這

We shouldn't be happy or sad. "Happy to be here and sad to part, we come to the world in vain." It would be better this way: "To neither come nor go is to be without joy or sadness." For everyone to be happy is simply for people to be content with what they have. Don't act like you've gone insane. That's to be infatuated with wealth. I don't care if you want to hear this or not, I want to say it. If you don't want to hear it, you can stop being addicted to money. That issue would be resolved.

You have to understand, when we win, the person who loses is unhappy. If we neither win nor lose, then no one is happy or sad; there are no tears and no joy. How excellent! If you want to be happy, you lose sleep and lose your appetite in your pursuit of happiness. You end up not with happiness, but with tears. That's not worth it. "Contention goes against the Way." Not being in accord with the Way, the four marks arise in your mind. When you contend, you give rise to the mark of self, the mark of others, the mark of living beings, and the mark of a life span. If you don't contend, the four marks wouldn't exist! Without the four marks, with whom do you contend? How could you attain *samadhi* with the four marks? How could you possibly obtain proper concentration? "You will have what is destined for you. Don't seek for what you are not destined to have." If that money were meant for you, it would come to you. If it were not meant for you, you would not get to keep it even if you try to rob it. You should understand that, even though you don't want to hear what I have to say.

Good medicine is bitter to the taste but cures the illness.

Truthful words are hard on the ear, but truly help a person.

I'll tell you something else that's true. You can spend all the money you want, but you can't get people to tell you the truth. Without asking you to pay a cent, I'm telling the truth. If you don't want to hear it, it's because you don't have enough virtue. If you had enough virtue, you would change and become less greedy and contentious. Free from greed, you wouldn't fantasize and seek outside for what you want. Further, if you are not selfish, then you will not always be thinking about how to benefit yourself.

I have often heard the Taiwanese say, "It's human nature to be selfish. Everyone ought to be selfish." Such an idea is wrong. If you are selfish, you will attract disasters and accidents out of the blue. While I am the host of this Guanyin Great Compassion Dharma Assembly to Protect the Nation and Quell Disasters, each of you should be responsible for guarding the nation. How? We should "Live the years of our lives in peace by fulfilling our obligations, and go through the seasons in accordance with principles." Don't contend. "Don't do to others what you would not want done to



個「讓而不爭的心」，不要有自私的心，不要有自利的心；不要有自私、不要有自利、就不會打妄語了。

你們各位迴光返照想一想，為什麼人要打妄語？為什麼不說真話？為什麼怕說真話？為什麼不願意聽真話？就因為自私。這一個自私，把人的本性就埋沒了，把良心道德也埋沒了，就因為自私！你仔細想一想，我做人幾十年的時間，我為什麼要糊裡糊塗的這麼做人？我為什麼要做一些顛倒的事情？我為什麼要做違背天理的事情？你若能想到這個地方，這都是「護國」。你若不存這種心，你盡存一些僥倖、投機取巧、不擇手段，那就是「不護國」。因為「民為邦本，本固邦寧」，你是國家一份子，你儘有一些壞思想、壞行為，那用什麼來護國？真正想要護國、愛國，對國家要有忠心，就是「己所不欲，勿施於人」，我不願意的事情，我不要把這個事情加到旁人的身上去。以忠以恕待人，要多吃虧、少佔便宜，這就是「護國」。

什麼叫「息災」呢？息災，就是你不恨人，這息災了；你不怨人，這息災了；你不煩惱人，這是息災了，這都是息災了。你自己的災沒有了，旁人的災也沒有了，這都叫「息災」。所以這個「息災」和「護國」，是要從我們每一個人的心裏做起，我們每一個人，做一個優良的國民，不賭錢、不吃毒藥、不抽菸、不喝那麼多酒。我們把用的這些個消耗品和金錢拿出來做善事，幫助國家，這都叫「護國息災」。

「觀音」，就是你要觀察音聲。善有善聲、惡有惡聲。什麼叫「觀音」？就是要把我們自己罵人的聲音不要了，殺人心理的聲音不要了它，打人的音聲也都不要了它，這就是「大悲」，這就是「法會」。慈能予樂，悲能拔苦。你沒有「恨、怨、惱、怒、煩」這五種毒素，那就是拔苦；你先把自己的苦拔出來，然後再拔其他人的苦，要影響其他人也沒有恨、怨、惱、怒、煩了。

。這恨怨惱怒煩，令我們人多災多難，令我們人都沒有慈悲心了，令我們人顛顛倒倒，不知道做人根本的問題。

☞待續

you.” I must first not kill if I don’t want others to kill me. I must stop scolding others if I don’t want others to scold me. I ought to practice patience if others were to scold me, beat me, or try to kill me. If I want to reduce the debt of life I owe to others, I should simply let others take my life. If I do not owe any debt, then this is an added savings. I will not kill though. I will yield rather than contend.

Don’t be selfish or self-benefiting. Once you’re neither selfish nor self-benefiting, you will not be afraid to tell the truth. Why are you afraid to say the truth? Is it because you don’t want to hear the truth? It is because of selfishness. Selfishness buries people’s inherent nature, conscience and ethics. Think it over carefully, why did I spend several decades being a muddled person? Why do I always do such absurd things? Why do I go against the principles? If you can think about these, you are protecting the country. If instead, you are willing to go to any length to trick people and gain advantages for yourself, then you are not protecting the country. In a country, “The citizenry is the foundation of the nation; when the foundation is solid, the nation will be at peace.” You are a member of the country, but if you harbor unwholesome thoughts and do unwholesome things, how can you guard the country? If you really want to protect and cherish the country, you must be loyal to your country, which means, “Do not do to others what you would not want done to you.” Try your best to be loyal and forgiving toward others. To guard the country means that you quit taking advantage of others and suffer more losses.

How do you quell disasters? To quell disasters means that you stop hating or resenting people. To quell disasters means that you don’t annoy people. Once you have no disasters, other people will have no disasters either. You have then quelled disasters. In general, to quell disasters and to protect the country begins with the mind. As outstanding citizens, we should not gamble, take drugs, smoke, or drink so much alcohol. Instead, we use the money that would have been spent on these things to do good deeds and help the country. All these acts can protect the country and quell disasters.

“Guanyin” means to contemplate sounds, be they sounds of goodness or sounds of evil. What does it mean to contemplate sounds? It means that we stop the sounds of insult, sounds of killing and fighting in our minds. That is great compassion. That itself is a Dharma assembly. Great kindness can provide happiness while great compassion can eradicate suffering. You have uprooted your suffering if you are free from the five poisons of hate, resentment, afflictions, anger, and annoyance. First uproot your own suffering, then uproot others’ suffering. You must influence others so that



they have no hate, resentment, afflictions, anger, or annoyance. These five poisons are the reasons we undergo so much calamity and difficulty, the reasons we are not kind or compassionate, the reasons we are so confused that we don't know the fundamental issues of being human.

☞ To be continued