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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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恆雲師：各位諸山長老、各位佛友大家好！

誦持《華嚴經》，是萬佛聖城例行的功課之一，《華嚴經》的境界，是圓融無礙的，而萬佛聖城也朝這個方向走。怎麼說呢？

第一，萬佛聖城沒有國籍的分別。萬佛聖城是一個國際性的道場，有來自世界各國的修道人士，光是出家人，就有六種國籍之多，雖然大家來自不同的環境背景，生活習慣也不同，但是西方人容納了一些東方人的習慣，而東方人也接受了西方人的習慣，大家都能和諧相處。

第二，教育平等，大家互為師生。在萬佛聖城，有懂四國語言的博士，可是也有教育程度低的，乃至小學都沒有畢業的修行人；但是在這兒，教育程度高的，就教教育程度低的；而教育程度比較低的人，也可把他的生活經驗，或他的技巧提供給大眾。所以往往如果在這一堂課我是老師，那下一堂課我是學生，大家互為師生，互相在道業上幫助。

第三，萬佛聖城沒有階級觀念。在萬佛聖城，無論大小、老少、貧富、貴賤，大家所吃的、穿的、用的、住的，乃至工作都一律平等。

第四，萬佛聖城融合東西文化的優點。由於科技的發達，東方人羨慕西方人的物質文明，所以就想向西方學習；但是往往所學的，就是一些虛浮的表面，學不到真正西方人治學認真、正直公平的精神。而西方人他們也厭煩了物質文明所帶給他們的苦悶空虛，所以也要向東方人學習；但是他們往往

Bhikshuni Heng Yun: Hello, elders of various monasteries and Buddhist friends! The *Flower Adornment Sutra* is recited daily at the City of Ten Thousand Buddhas (CTTB). The state of this Sutra is perfectly interpenetrating and unobstructed. CTTB is heading in that direction. How is that?

First, CTTB is an international monastic community with cultivators from countries around the world. There are more than six nationalities in the Sangha alone. Although everyone has a different background and distinct customs, Westerners have accepted some Asian traditions while Asians have accepted some of the traditions in the West. Everyone gets along amicably.

Secondly, there is equality in education. Everyone is each other's student and teacher. There are Ph.D's who know four languages and there are those with very little education, including cultivators who have not had elementary education. Those with more advanced education teach the less well-educated, while the less well-educated share their life experiences and skills with the community. I might be the teacher in one course, but a student in another. We are all teachers and students and help each along the path of practice.

Third, there is no hierarchy at the City. Whether big or small, young or old, rich or poor, there is equality in what people eat, wear, use, live in, and work on.

Fourth, CTTB integrates the strengths of the cultures of the East and West. Seeing their technological achievements, Asians admire the material civilization of the West and wish to learn from them. However, they only emulate the superficialities and fail to adopt Westerners' diligent scholarship and their forthright and impartial spirit. On the other hand, Westerners are tired of the alienation and hollowness of materialism. They want to learn from Asians. Unfortunately, they seem to misconstrue what they

學得四不像。就像以前的嬉皮，想學老子，可是後來卻變成嬉皮，這都是在皮毛上用功夫。萬佛聖城把中國文化的精髓，如道德倫理、儒家思想很正確的介紹給西方。就我個人而論，我覺得自己在萬佛聖城這幾年，所受的道德倫理的薰陶，遠比我求學時代來的還多、還重。

第五，萬佛聖城的包容力非常大。萬佛聖城是一個供大家改惡向善的道場，凡是誠心學佛、遵守戒律、遵守規矩的修道人，都一律歡迎。還有，萬佛聖城不但不排斥其他宗教，而且尊重其他的宗教；我相信大家一定很少看過，有神父在佛堂裏面做彌撒的，可是在萬佛聖城這種事情是常常有的。

當然萬佛聖城也不是都沒有缺點，因為畢竟是在西方的國家，我們少有年長或是戒臘高的高僧大德，給我們指導，所以有一些傳統方面的佛教儀規，難免不懂；還有，我們人手不足，也有很多地方，做得很不圓滿。我們都還是在學習的階段，很多地方我們都還須要改進，可以說我們都是沾師父上人的光；所以在這兒，如果我們有什麼做的不是之處，還是須要改進之處，希望大家提出來，讓我們能夠改進，能夠更進一步。

上人：

我雖然是個出家人，可是我關心國家要有好的政策，如此能把國家治理得刀槍入庫，馬放南山，能感應的好像堯天舜日那時候，「五日一風，十日一雨；風不鳴條，雨不破塊」，到那個時候老百姓都是「日出而作，日入而息；鑿井而飲，耕田而食，帝力何有於我哉？」要能感化的這樣太平盛世，老百姓都安居樂業，你看這有多麼好呢？

可是我們人現在都是鬥爭堅固，互相鬥爭、互相爭權、互相謀利，這是一個很不好的現象，我們大家要從這個不好的現象，要改成好的，「清者濁之源，動者靜之機」，要能物極必反、否極泰來。我們大家都不要忘了我們中國人的美德，我們要節約報國，不要那麼浪費，不要那麼奢侈。太奢侈了，這個是很可憐的，晝夜那麼打算盤子，甚至於不擇手段得到金錢，不是走私、就是販毒，再就不用種種不合法所得到的金錢，來揮霍潦亂，這麼

learn. For example, their interpretation of Laozi was to live like hippies. They put their energy into superficialities. At CTTB, the essence of Chinese culture, the principles of ethics and virtue and Confucian ideas, have been truthfully introduced to the West. Personally speaking, I feel that being surrounded by these ideas about virtue and ethics has taught me so much more than my formal schooling.

Fifth, CTTB is very accepting. CTTB is a Way-place that allows people to improve themselves and correct their shortcomings. You are welcome as long as you are a cultivator who sincerely studies Buddhism, obeys the precepts, and follows the guidelines. Not only does CTTB not discriminate against other religions, it respects them. I believe people rarely see a Catholic priest perform Mass in a Buddha Hall, but that occurs at CTTB.

Of course, CTTB isn't perfect. Since we have very few eminent and senior Sangha members (in terms of years since ordination) to guide us, we inevitably fail to understand some of the traditional ceremonies and rules of Buddhism. In addition, we don't have enough people. Thus, many things are not done perfectly. We're all still learning and still need to improve. We're only able to be there because of the Venerable Master. If we have made any mistakes, please let us know so that we may improve and become even better.

Venerable Master:

Although I am a monk, it matters to me that the country has good policies and is well governed, so that we may store away all artillery and “let the war horses graze on the southern mountains.” It would be best if we can influence this country so that it would be like it used to be during the days of [sage emperors] Yao and Shun: “A draft blows every five days, and downpour falls every ten days. The wind doesn't make a sound, and the rain breaks nothing.” Ordinary citizens begin work at sunrise and rest at sunset. I dig a well to drink and till the fields to eat. How does imperial power affect me?” Wouldn't it be fine if we could influence this country so that it would be that peaceful and everyone would live and work happily.

Unfortunately, we are too caught up in our battles for power and gain. This is a bad sign. We must change this negative situation into a positive one. “The source of muddiness is clarity; movement contains the potential for stillness.” Any trend that reaches its limit will reverse itself. Any misfortune at its extreme will turn into fortune. We shouldn't forget the virtue of the Chinese, to be frugal and serve our country. Don't be so wasteful and extravagant. It's quite pathetic to be extravagant. The money you have earned by calculating day and night and through any means possible is soon

奢侈，這是不對的。我說的話是很重要的，希望有人告訴你的親戚朋友都要節約一點，福不可享盡、話不可說盡，我們人受苦是了苦，享福是消福，你錢多了要節省一點，幫助其他貧寒的人，不要自己這麼奢侈，所謂「富家一席酒，貧漢半年糧。」

我們萬佛聖城吃的菜蔬，是人家市場不要的菜，我們撿回來把它洗乾淨了來吃。你說：「那你們修道的人可以，我們不修道的人不能吃那個，那個菜不合乎衛生。」你合乎衛生死不死？我們萬佛城出家人，都吃一餐，省下這個糧食給沒有飯吃的人吃，我們是真正想要捨己為人，不管自己怎麼樣，萬佛城的齋菜大家都吃一樣的，沒有什麼特別小鍋子。也是有很多人都不吃油鹽，所以這回出來做護國息災觀音大悲法會，我們這回真是泥菩薩過海，自身難保，怎麼自身難保呢？今天我有幾位徒弟就來抱怨我，說師父你真是害死我們了，我說：「怎麼樣害死？」他說：「一天吃也吃不飽，睡也睡不好。」我說：「怎麼吃不飽，你為什麼吃不飽？」他說：「很多油、很多鹽，我們都不吃油鹽很久了，現在吃這個東西吃得都瀉肚，吃得又吐、又瀉，晚上還不夠睡，有很多事情，我再也不敢出來了。」

所以你們各位想一想，我們這些都是泥菩薩，餓一點也不行，渴一點也不行，睡覺不夠也不行，這怎麼護國、怎麼息災、怎麼觀音大悲法會呢？啊！真是可憐，所以我告訴他說：「你咬著牙，挺著一點，餓死算了，我們是凍死迎風站，餓死挺肚行，不要向這個肚皮來投降，挺著一點！」所以這個人說試試看囉！那麼試試看！就勉強把這個法會做好了，所以我說我們都是泥菩薩，不如臺灣本地的金剛，那麼有力量，所以我們都應該生大慚愧，對不起你們各位，對不起臺灣人。我們因為沒有本事，還想要冒充來息災。我想既然泥菩薩，我要說點有骨氣的話，這個泥菩薩有骨氣也就可以支持一期，不會被這個水給沖化了。

這個說法呀！我不會說我會說什麼法？我會罵人，所以今天又說墮胎不對，又說大家樂不對，又說買股票不對，又說發財不對，又說受窮也不對，你說什麼對？沒有一個對，讓我來說你們都對，我不對，我盡講人家不對，自己怎麼會對呢？

lost—spent on drugs, or wasted on lavishness. It's wrong to be so extravagant. What I say is very important, and I hope that you all will tell your relatives and friends to save a bit. Let's leave some blessings and leave some things unsaid. To undergo suffering is to end suffering; to enjoy blessings is to end blessings. If you have lots of money, save it to help those who are poor. Don't be overly lavish. "One meal at a millionaire's mansion is half a year's worth of food for a poor man."

At CTTB we eat vegetables that the market has tossed away. We pick them up, rinse, and eat them. You say, "You cultivators may do that, but we who aren't cultivators can't do that. That's not hygienic." Won't you die whether or not the food is hygienic? Monastics at CTTB eat only one meal a day; the food that we renounce is for those who are suffering from hunger. We really do wish to sacrifice ourselves for the sake of others. What happens to us doesn't matter. Everyone eats the same vegetarian dishes at CTTB. There are no special dishes for anyone. In addition, many people don't eat oil and salt. Upon coming here to participate in Guanyin's Great Compassion Dharma Assembly to Protect the Country and Quell Disasters, several of my disciples complained, saying, "Master, you're really going to kill us." I asked, "How?" They said that they don't get enough to eat and not enough sleep. I said, "How come?" He said, "There's so much oil and salt. It's been a long time since we've eaten oil and salt. We all vomit and have diarrhea from eating this stuff. Also, we don't sleep enough and lots of other things that I don't dare tell you."

Think about it, everyone. These are clay Bodhisattvas who can't stand a little hunger, a little thirst, and losing a little sleep. How can we possibly protect the country and quell disasters? How can we hold Guanyin's Great Compassion Dharma Assembly? That's so sad. So I told him, "Just grit your teeth and bear it. You might as well starve to death." We freeze to death standing against the wind; we walk with our chest high while starving to death. Don't give in to your stomachs. Try to withstand the hunger. The person said that he would try. We'll try and barely pass to make this Dharma assembly a good one. That's why I say we're all clay Bodhisattvas who can't compete with Taiwan's local vajra spirit, who is so powerful. We should be ashamed and apologize to everyone in Taiwan because we don't have the ability, yet we pretend we can quell disasters. I have to stand up for these clay Bodhisattvas, though. At least they can last for a little while before dissolving in the water.

I don't claim to know how to speak Dharma. I only know how to scold people. Today I talked about how abortion is wrong, playing the lottery is wrong, buying stocks is wrong, being rich is wrong and

是不是啊！應該要反求諸己，愛人不親反其仁，治人不治反其智，禮人不答反其敬，行有不得皆反求諸己。

知道我的人是誰呢？天主，天主知道我說這話是爲什麼。恐怕天主也不願意我說，說你真是太愚癡了，盡說人家不願意聽的話這有什麼意思

？那天主說你們都是好孩子，這愛天主，愛一切的人，一切的人也愛天主，說是禱告天主說，主啊！主啊！你在我的心裏，我在你的懷裏，這叫幹什麼呢？這就是要無賴，依賴天主，我們人應該自己站立起來，我們有父親母親，可是我們不應該就依賴父親母親給我們打江山，我們自己也要努力去，去好好知道怎麼樣做人，我說來說去

，我也不知道誰不高興，那麼現在我要請不高興我說話的人出來談一談，你們誰不滿意我說的話就請上來談一談，我們面對面來說一說。

我在萬佛城我們開這個宗教聯席會議，我提倡，要想世界好、國家好、人民好，最好怎麼樣呢？最好政府的官員，盡義務不拿錢，給大家來做工，也就是不貪污、不受賄，哪一個國家做官的貪污受賄，哪個國家就不會存在的，一定不會久的，你們看著，我們現在大家都知道，哪個國家政府是大公無私，至正不偏的，那個領導的人聰明有智慧，這一定能把國家治理的好，老百姓都受他的恩澤，我們希望我們中國，在二十一世紀，做世間各國的元首的模範，我們中國講孝、悌、忠、信、禮、義、廉、恥、這八德，這八德就是做人的根本。我們不要把這八德忘了，那我們國家一定強盛，這就真正的護國、真正息災，我們本照仁義道德去做人，把我們人格做好了，我們不欺騙人，也沒有人欺騙我們，就是還是方才那句話，「己所不欲勿施於人」，自己不願意的事情，不要加到旁人的身上，不要像那個毛澤東說的，己所不欲必施於人，這一下子他這個毛大約就毛了。

☞待續

so is being poor. What's right, then? There's nothing that's right. To me, you're all correct and I'm wrong. How can I be correct when I only talk about others' mistakes? Right? We must seek within ourselves. "If others do not return our kindness, we should reflect on ourselves. If we respect others but win no respect in return, we should reflect on our respect. Anything that we do unsatisfactorily, we must reflect and seek within."

Who understands me? God knows why I say the things I do. Perhaps God doesn't even want me to speak, thinking, "Really, you're too stupid. Why do you only say things that people don't want to hear?" God says, "You're all good kids. Love God; love everyone. Everyone will also love God." He says to pray to God, "God, you're in my heart and I'm in your embrace." What is this for? This is to be spoiled. Rather than depend on God, we must stand on our own. We have parents, but we shouldn't depend on them to create our success for us. We must work on it ourselves. We should know how to be good people. I don't know who's unhappy with the things I say, but now I would like to invite those people to come up and talk. Whoever isn't satisfied with me may come up and tell me. Let's talk face to face.

When we had the United Religions Conference at the City of Ten Thousand Buddhas, I had suggested that all government officials work for free. That would be the best thing for the world, for the country, and for the populace. The officials would not be corrupt and would avoid bribes. Any country that has officials that are corrupt and accept bribes will not survive, not for long anyway. Everyone knows that a well-managed country has a national government that is fair and unselfish, just and nondiscriminatory, and a leader who is intelligent and wise, whose kindness extends to all citizens. We hope that in the 21st century, Chinese officials will serve as role models for leaders around the world. The Chinese talk about the eight virtues: filial respect, brotherhood, loyalty, trustworthiness, propriety, righteousness, incorruptibility, and a sense of shame. These eight virtues are fundamental to being human. If we do not forget the eight virtues, then our country will definitely prosper, and we will truly protect the country and quell disasters. If we act according to these virtues, we can be sure that our characters are in good order. Since we deceive no one, no one will deceive us. Still the same line: Do not do unto others what you would not want done to yourself. Don't place what you don't want on others. Don't act like Mao Zedong who believed, "You must do unto others what you would not want done to you." He would be irked by this.

☞To be continued