



# 講真話做真事

## SPEAK THE TRUTH AND DO HONEST DEEDS

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念〈楞嚴咒〉、念〈大悲咒〉、〈十小咒〉，還有種種的密咒，不論你念什麼咒，你要不打妄語才是真念咒；你要打妄語，那就沒有在念咒。因爲咒是真言，真言就是不妄語，就是真真實實的言語。你一邊念咒，一邊打妄語，念到什麼時候也不靈的。咒是咒，你是你，你沒有得到身口意三密相應，你還是十惡不改、十善不修，你念什麼咒，我相信都沒有感應。

你要不打妄語，那是時時念咒、日日念咒、年年念咒，沒有一分一秒的時候不是念咒的。你要不打妄語，這才是真正的持咒，你若不信，你可以研究研究這個道理。這看來很簡易，其中卻有真義。你要是一邊念咒，一邊打妄語，那到什麼時候也不會得到三昧得到咒的好處。不是咒不靈，是你心不誠；你要心誠了，不打妄語，你隨時隨地說一句話都是咒，因爲你不打妄語了，都是真言。今天的對聯就是「不說妄語即是真持咒」，你們對一對，看你們每一個人的智慧是怎麼樣。

明天還是早晨八點鐘開會，本來這不需要說，你們應該都記得。若沒有特別的法會、特別的情形，每個禮拜天，我們大家聚會一下；各抒所懷，誰有什麼意見，都可以說一說。平時講法的時候，我問你們問題，你們有的不敢講；開會時大家是平等的，沒有師父，也沒有徒弟，沒有階級的觀念，我們大家都是一樣的。誰都有發言權，誰願意說什麼，就說什麼，但是唯一的條件，就

Whether you recite the Shurangama Mantra, the Great Compassion Mantra, the Ten Small Mantras or other mantras, if you do not say anything untrue, then you are truly reciting mantras. If you are not honest in what you say, then you are not actually reciting mantras. Mantras are true words; true words are not lies, they are authentic and true. If you recite mantras on the one hand, and tell lies on the other hand, your recitation will never be efficacious. The mantra will stay the mantra, and you will remain you. There will be no response from your karma in body, mouth, and mind. If you continue to indulge in the Ten Evil Deeds and do not practice the Ten Wholesome Deeds, I believe that whatever mantra you recite will not elicit any response.

If you do not tell lies, then you are constantly reciting mantras, every moment, every day, every year. There is not a second when you are not reciting mantras. When you do not tell lies, then that is truly upholding mantras. If you do not believe this, you can try experimenting with this principle. It sounds very simple, but it really is true. If you recite on the one hand and tell lies on the other, you will never obtain *samadhi* from your recitation; you will not obtain the benefit of the mantra recitation. It is not that the mantra is not efficacious, rather it is due to your lack of sincerity. If you are sincere, you will not say dishonest words, and anytime you speak, your words are a mantra. Because you do not engage in dishonest speech, everything you say are true words. Today's couplet starts with "Not telling lies is truly upholding mantras." Try to match the couplet. Let us take a look at your wisdom.

Tomorrow's meeting will be at 8 a.m. I don't really need to tell you; you should remember. If there is no special Dharma assembly or special circumstances, we will have our meeting every Sunday. Everybody can speak their mind. Everyone can express how they

是不可以罵人，不可以對人發脾氣。除了發脾氣和罵人而外，誰願意說什麼，就說什麼，這是我們開會的宗旨。我們在民主的國家，絕對要保持民主的風度，不用壓力來壓迫任何人。

明天我們開會，所有為道場做工的人，都應該參加這個會議。我們道場裏邊，以後什麼事情都要認真，絲毫不可馬虎。為什麼我們不可以馬虎呢？因為你一馬虎，就很容易墮地獄；我不願意看著各位錯因果、墮地獄！所以我們為道場做事情的人，一定要特別認真、特別小心。你不要以為馬馬虎虎地，把這一生混過去就沒事情了。你如果不懂因果，在道場裏造罪業，盡未來際，都不容易離苦得樂的。天天說要離苦得樂、離苦得樂，可是你一點也不做離苦得樂的事情，你這苦怎麼會離？樂怎麼會得？所以這一點各位要特別特別注意。

還有，萬佛聖城事情一天比一天多，所以一天比一天要小心、一天比一天要認真，腳踏實地去做。為什麼我出那個對聯--「不說妄語即是真持咒」？這雖然是個對聯，也是為大家說一種法，說這種不打妄語的法。你天天念咒，不要以為「我念念咒，什麼事情就都沒有問題了！」你若儘打妄語，念咒也是不靈的。護法善神、天龍八部，他們不歡喜打妄語的人，不會擁護你的；所以你念什麼咒，都不會有靈感的。你若不打妄語，你說什麼話，都會有感應，都會有效力的；比你念什麼密咒，都有感應。你若打了妄語，那什麼事情也沒有感應了，都變了！所以各位要記得。

我們萬佛聖城，既然人一天比一天多，事情也多了；所以隨時隨地，若訪客很多的時候，希望你們或者隨時輪流的也可以，或者選出當值的也可以；男界方面選出一個出家人、一個在家人

；女界方面也選出一個出家人、一個在家人。若有很多訪客時，要站得離我近一點，我有什麼事情可以和你們來商量，來解決任何困難的問題。你們不要都離得我遠遠的，好像我比老虎都厲害

；誰接近我，就怕被我一口咬死了，不要這樣子。以後要記得，有什麼法會，在我前後左右，總要有人，免得我有事情的時候，還要各處去找人。

以前為什麼沒有這樣呢？因為以前我們道場

feel. When I ask you questions during lecture time, some of you dare not speak. When we hold meetings, everybody is equal. There is no discrimination between the master and the disciples. There is no hierarchy. Everyone is the same. Everyone has the right to speak. Everyone can say whatever they want to say, on one condition, which is that they do not scold or get mad at other people. Otherwise, feel free to speak. This is the way we conduct our meetings. We are in a democratic country. We should certainly abide by democratic customs. Do not use pressure to oppress other people.

All individuals who work for the monastery should attend the meeting tomorrow. In the future, every event in the monastery should be given serious attention. Nothing should be done haphazardly. Why? Once you do not take things seriously, it is very easy to fall into the hells. I do not want to see you making mistakes in cause and effect and falling into the hells. Therefore, when we help out in the monastery, we should be serious in what we do. We should be careful. Do not haphazardly go through life as if the things you do don't matter. If you do not understand the principles of cause and effect and end up creating offenses in the monastery, to the end of time it will not be easy for you to leave suffering and find happiness. You may repeatedly say that you want to leave suffering and find happiness, but how can you attain this without doing what it takes to leave suffering and be happy? You should all pay special attention to this point.

Furthermore, the work in the City of Ten Thousand Buddhas increases everyday. Hence, we should be more careful everyday. We should take things more seriously everyday. We should sincerely do our jobs. Why did I start the first part of the couplet with "Not telling lies is truly upholding mantras"? This may appear simply to be a couplet, but in a deeper sense it is speaking a kind of dharma – the dharma of not telling lies. Do not think that everything will be fine just because you recite mantras everyday. The dharma-protecting spirits, gods and dragons of the eightfold division do not like people who tell lies. They will not come to protect you if you tell lies. Your mantra recitation will not be efficacious. On the other hand, if you do not lie, whatever you say will be effective and will bring a response. It will be even more efficacious than any esoteric mantra. If you lie, whatever you do will not bring a response. You should all remember this.

The number of people here in the City of Ten Thousand Buddhas grows day by day. The number of tasks grows in proportion as well. We must be prepared for visitors anytime. You can either designate a person to be in charge of handling visitors, or you can

沒有那麼多的人，馬馬虎虎的就算了。尤其我們人多了，不是說叫你們出家人各處做警察，但是你們在各處都要莊莊嚴嚴的；坐那兒，像個坐的樣子；站那兒，像站的樣子。不要拖拖拉拉、衣冠不整的，帽子戴得歪歪的。你看戴帽子，我看有人這麼戴的，這像個牛仔似的；有的人把帽子戴成這個樣子，你看！戴到後腦勺上；有的戴成牛仔帽又成這樣子，人家看不見他、他也看不見人，真像個醜八怪似的。帽子不戴正，這也不行的；還有衣服鈕扣要把它扣好，這袈裟也要搭好了。這必須要「冠必正，鈕必結，襪與履，俱緊切」，襪子和鞋都要穿得整齊一點，你不要反穿著棉襖、倒穿著鞋。那拖鞋本來是應該這樣穿

，你把它倒過來穿著；甚至於拿這個鞋戴到頭上去，拿著帽子穿到腳上去，這都是一種怪現象！在我們出家人的身上，不可以有這種的行為。

你們吃飯，不可以坐到門後邊去；坐門後邊吃，那真是變成一個要飯的，真是和要飯的沒有分別。我今天就教你們：吃完的，可以站起來招呼招呼人，沒有教你們躲到一邊去；沒有吃完的，就坐那個地方吃你們的飯。吃飯時出家人都坐到一起，這也比較好一點，中間不要留空位子。你不知道，你空那位子，在家人是不敢坐的。他說：「哎！我和兩位出家人坐在一起，會不會拿我也當個出家人？會不會他們以為我也是來出家了？」所以他就很怕的。我們看見有人來，出家人就彼此坐得close(靠近)、坐到一起。這是為人想一想、為自己想一想。

大家都是維護這個道場，所以各方面都要注意到，不可以馬馬虎虎的。我們維護這個佛教的道場，有人新來乍到，我們處處都要對人方便一點，要利益其他的人，不要儘知道我們自己：「我在這個地方，你來到這兒，我是主人，你是客人；你不聽我的，我就對你不客氣！」我們不要這樣子。

記得前天對的對聯，「不說妄語，即是真持咒」；你們覺得這個對聯所說的道理正確不正確？有沒有什麼不合乎邏輯學的地方？如果有的話，你們可以提出來，我們現在共同來研究。不要閉

take turns. The men's side should nominate a monk and a layman; the women's side should also nominate a nun and a laywoman. When there are many visitors, you should stay close to me to make it convenient for us to discuss plans of action necessary for the moment. Do not stay far away from me as if I were a fierce tiger who would kill those who get close with a single bite. Do not act that way. Keep this in mind. From now on, in whatever Dharma assembly, always stay nearby. Otherwise, I still have to look for you when necessary.

Why did we not do things this way before? It is because we did not have this many people before. We could do things haphazardly and get by. Now that the number of people has increased, you should all pay more attention to your demeanor at all times. I am not asking you monastics to play policemen. When you sit, sit straight. When you stand, stand erect. Do not be sloppy and unkempt. Speaking of donning a hat, some people do it this way... (laughter from the audience). Look! Some wear their hats towards their back; some wear them in a way that people cannot see them and they can not see other people either. They look really weird. It is not proper to wear your hat in a lopsided fashion. Furthermore, clothes should be buttoned appropriately. Your precept sash should be worn in the proper way. The hat should be upright, the buttons should be in place; socks and shoes should be worn properly. Do not wear your clothes inside out, or your shoes inverted. To an extreme, some people may wear their socks on their head, and their hat on their feet. This is a strange phenomenon. Monastics cannot adopt such behavior.

When eating, do not seat yourselves behind the door. If you sit behind the door, you look very much like a beggar. There is no distinction. Today, I will teach you. When you are done eating, you can stand up and meet people, and not hide in a corner. When you are not done eating, then remain in your seat and eat. During mealtime, it is better for monastics to be seated together. Do not leave empty seats in between. You may not be aware of this, but lay people dare not sit in the empty seats between monastics. The layperson will think "Uh-oh! If I sit in between two monastics, I may be mistaken as a monastic too. Or, people may think I am here to leave the home-life." Hence, the layperson is scared. Therefore, when you see that there are visitors, monastics should sit close together. This is being considerate of others and oneself.

We are all here to uphold and support the monastery. We have to be attentive to many aspects. Do not do things in a sloppy manner. When a newcomer arrives, we should be accommodating and helpful. Do not be selfish, thinking, "I am the host here. When you



門造車，也不要盡單單聽我一個人。我說是，你們就是；非，你們就非；跟著我說什麼，你們就說什麼，不可以那樣子！你們自己都有自己的智慧，自己有自己的判斷力；你們認為這個對聯 no logic (不合理)，you can talk reason (你們可以講理由)。不要不敢講話，我們這兒還沒有到拔舌地獄那麼厲害！你們無論誰說話，說錯了，也不會把舌頭給割去；來建議，我一定接納你的智慧。我本來想要批評批評，但是我也不知道對不對？那就免開尊口了。



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在香港的時候；我在香港也有一些皈依弟子，他們也是馬馬虎虎的。我走了之後，才知道沒有師父是很困難的了，所以這個也寫信希望我回去，那個也寫信希望我回去：我誰也都不理他。

人就是這個樣子，你天天要見著，他就覺得不重要了；你要見不著，他沒有法子了，就覺得重要了。

釋迦牟尼佛說法說了四十九年，這些個弟子，有的也會生出一種懈怠心；不單是釋迦牟尼佛，就每一尊佛他看看那個弟子，有的生出一種依賴性，他就要走了，要離開，要入涅槃了，就免得弟子生出一種依賴性。這都是教化眾生的一個方法。



come to my place, you are a visitor. If you do not listen to me, I will not be polite to you.” We should not act this way.

Do you still remember the couplet from the other day? “Not telling lies is truly upholding mantras.” What do you think? Is the principle embodied in the couplet accurate? Is there anything illogical about this? If there is, you can bring it up and we can investigate it together. Do not build castles in the air; nor should you listen to me exclusively. Do not be my copycat, echoing right when I say right, and wrong when I say wrong. You have your own wisdom and your own decision-making ability. If you think this couplet is illogical, you can bring up your reasons for this. Do not be afraid to speak up. It is not as scary here as the Hell of Pulling Tongues. Whoever speaks up, even if what he said is wrong, will not have his tongue pulled out. When you bring up your suggestions, I will acknowledge your wisdom. Originally, I thought of giving some comments. But since I am not sure if it is correct or not, I decided to keep my mouth shut.

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When I was in Hong Kong, my disciples were pretty relaxed about their cultivation. After I left, they realized how hard it is without a teacher, and they all wrote letters to me asking me to come back. I didn't pay any attention to them, however.

People are like that. If you see something every day, you don't think it's important. When it's taken away from you, you realize how important it is. So the Buddha doesn't remain in the world for a long, long time, because if he did, people of scanty virtue would fail to plant good roots. They would just choose to wait instead. But those who do not plant good roots or make offerings to the Triple Jewel remain poor and lowly, and they covet the five desires: wealth, sex, fame, food and sleep.

Shakyamuni Buddha spoke the Dharma for forty-nine years. During these years, some of his disciples became negligent. Not only Shakyamuni Buddha, but every Buddha, whenever he sees that his disciples have become overly dependent on him, leaves the world and enters nirvana. The reason he enters nirvana is to prevent his disciples from relying too much upon him. This is a way of teaching and transforming living beings.

