



# 1988 年

## 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

**聽眾：**菩薩戒條中有一條不邪淫戒，有非時非處，除六齋日以外，其中非時指白天不可以。先生不諒解時，有導至離婚的可能。這時是否該持戒第一呢？還是不管世人的眼光，乾脆離婚算了，但又怕世人對佛教誤會，所以很徬徨，請師父慈悲開示。

**上人：**這一點啊！非時、非處這已經說得很明白，沒有什麼深的意思。你既然不能守這個戒，就是不能守，就是不用講道理，不用駁辯。那個離婚不離婚也是自己決定，我不答覆這個問題。因為離婚，他是討厭舊的，想找一個新鮮的，這與戒律沒有關係的。

**聽眾：**請問師父，一位錫克教教徒穿我們佛家的出家服，現出家相，並且已受三壇大戒，但是出來弘法所說的法，都違背佛法。請問上人，出家人該怎麼來護持正法？在家眾又該怎麼樣來護持正法？

**上人：**默擯嘛！這惡性比丘是魔王預先對佛說過。「末法時候，我這個魔子魔孫，到你的家裏去吃你的飯，住你的房子，在你的鍋裏大便。」指的就是這一類人。應該默擯的，這叫指佛穿衣，賴佛吃飯，自稱是佛教徒不做佛教事，可是我們也不能殺了他。殺了他，就犯殺戒。

**聽眾：**「情與無情，同圓種智。」怎麼解釋？

**上人：**情與無情，指的是有情的眾生和無情

**Q:** One of the Bodhisattva precepts is to avoid sexual misconduct. Sexual activities are prohibited at certain places and during certain times. Other than the six vegetarian days, one of the wrong times includes daytime. Divorce is a possibility when the husband has misgivings about this. Is it most important to keep to the precept at this time? Or does one dismiss the views of others and get a divorce? But I am afraid that people will be hesitant and misunderstand Buddhism that way. May the Venerable Master kindly instruct us.

**A:** The wrong times and wrong places are already said very clearly; there's nothing more. If you can't keep to this precept, you can't keep to it. You don't need to rationalize and argue against it. It's your decision as to whether you divorce, I refuse to answer this question. He wants a divorce because he's tired of what's old and wants to find something fresh. This has nothing to do with precepts.

**Q:** Venerable Master, someone who professes to be of the Sikh religion wears a robe that makes him look like Buddhist monk. He has even received the threefold ordination, but the Dharma that he speaks goes against the Buddhadharma. Venerable Master, how should monastics protect and uphold the proper Dharma? And how should laity protect and uphold the proper Dharma?

**A:** Give them the silent treatment! The demon king already told the Buddha that evil-natured Bhikshus are demons' offspring. They will go to your house, live there, eat your food, and defecate in your pot. You should ignore these types of people. By claiming themselves to be Buddhists, they expect the Buddha to provide them with clothing and food, and yet they do not do the Buddha's work. But we can't kill them either because we would violate the precept of killing.

**Q:** How should one explain, "Whether sentient or insentient,



的眾生。無情的眾生是什麼呢？就是一些個植物，植物有性無情，它也有生性沒有情；那麼有情的就是一切有血有氣的眾生，凡有血氣的都叫有情。同圓種智，他們都可成佛，早成、晚成，電腦算不出來。

**聽眾：**請問上人，應如何超度祖先才算如法，是不是包括他們歷劫的眷屬，或者地基主，是不是也應該超度他們？

**上人：**其實超度父母祖先，就是你存一個孝心這是就超度了，也不必給他燒紙，也不必給他化錢，也不必怎麼樣做其他的事情。那麼當然在佛教裏念經超度，這也是其中一部份的方法，真正超度父母祖先，就不要發脾氣，不要聽那一般無知的人，沒死之前就要在陰地那個銀行存多少款，等到死了到那兒去用，這是無知到極點。根本這是人所不應該有的，這已經是鬼了。

**聽眾：**請問上人，我們要超度十法界的眾生，是不是人人都可以發心來超度他們？或者是要得道了的高僧才能做？

**上人：**當然得道高僧才能做。可是想人人超度十法界的眾生，你就是好好做個好人，這就是超度了。

**聽眾：**請問上人，一個學生要怎麼樣來學習佛法？

**上人：**學生要好好讀書，學佛法只是在這個不讀書的時候，可以涉獵一點佛法，你如果專心來學習佛法，把書不讀了，那也是不可以的，應該並重，道並行而不相悖，不要偏於一邊，不要學習佛就不讀書了，這是青年人的一種錯誤。

**聽眾：**請上人發慈悲心，來解我們眾生的苦難。

**上人：**那就是我的願力，願意中國人的苦難都由我一個人來代受。把我應該享的福報，迴向給我們所有中國人。

**這位法師接著又建議：**上人修持能感應龍天，建議上人領導一次，超度我們百餘年來死難的同胞。

**上人：**這回我們做護國息災觀音大悲法會，幾千年以前死的這些冤魂都已經趕來了，都

all perfect the Wisdom of Modes”?

**A:** “Sentient” and “insentient” refer to sentient and insentient beings. What are insentient beings? They’re plants that have a vital nature but no emotions. Sentient beings are those with blood and breath. They all perfect the Wisdom of Modes and become Buddhas together. But even a computer cannot figure out whether they will become Buddhas earlier or later.

**Q:** Venerable Master, how do we cross our ancestors to the other shore in a way that accords with the Dharma? Should we include their relatives from past eons and the spirits of their households as well?

**A:** Actually, by simply having that thought of filiality, your parents and ancestors have been saved. You don’t need to burn paper money or do anything else for them. Of course, reciting Sutras is one way to ferry the dead to the other shore according to Buddhism. Actually, not getting upset is the way to truly save your parents and ancestors. Don’t listen to fools who have prepared bank accounts in the realm of the deceased for people in their afterlife. This is totally ignorant. People shouldn’t have such ideas; they must be ghosts.

**Q:** Venerable Master, can anyone make the resolve to save all beings throughout the ten dharma realms? Or is that only done by eminent monks who have attained the Way?

**A:** Of course only eminent monastics are able to do it. But if you wish to save beings throughout the ten dharma realms, then be a good person, and you will take beings to the other shore.

**Q:** Venerable Master, how does a student learn about the Buddhadharma?

**A:** A student must study hard. You may investigate the Buddhadharma when you’re not studying. It will not work if you focus on learning the Buddhadharma and stop studying. You must value both. Do not let one interfere with the other or focus only on one. Don’t stop studying because you are learning the Buddhadharma. That’s a mistake on the part of young people.

**Q [a Dharma Master]:** Will the Venerable Master please be kind and compassionate and release us from suffering?

**A:** That is my vow. I am willing to take on all the misery and difficulty of all Chinese. I also dedicate to every Chinese the blessings meant for me.

**Dharma Master:** The Venerable Master’s cultivation is able to move dragons and gods. I suggest that the Venerable Master take the lead in crossing over our countrymen who have died in the past century.

**A:** Spirits who died several thousand years ago have rushed



被超度了，不過你不知道。我說我知道你也不相信。我還要說幾句話，我們中國人給先人燒紙，可以是可以，不要燒那麼多，不要又燒汽車、輪船、摩天樓、飛機，又燒大炮、燒原子彈，給它配備好了武裝，到做鬼的時候和人家有抵抗力，不要這樣子。我們要知道，鬼不需要我們的錢，也不需要紙錢，如果我們人可以自己造錢，鬼爲什麼就要人來給它造錢用？這是沒有道理的，再者，我們中國鬼，你要不給他燒紙，他就變成窮鬼，難道說那個老番沒有人給他燒紙化錢的，他們都是窮鬼了，都要成要飯的了吧？我是講真理的，信不信由你。

here to this Guanyin Great Compassion Dharma Assembly to Protect the Nation and Quell Disasters. They have all been liberated. However, you do not know. You will not believe me even if I say I know. Regardless, I want to say something. It's okay that we Chinese burn paper money for our ancestors, but not so much. Do not burn paper cars, boats, highrises, planes, missiles, atom bombs, and all kinds of defense systems so that when they're ghosts, they can defend themselves. We should know that ghosts don't need our money and don't need that [fake] paper money. We humans print our own money; why would ghosts need people to print money for them? That doesn't make sense. Furthermore, if those Chinese who turn into ghosts are poor because they have no paper money, then does that mean all non-Chinese who receive no burnt paper money are impoverished ghosts, beggars? I'm saying the truth. Whether or not you believe it is up to you.

### 上人答問錄 Q & A with the Venerable Master

問：爲什麼想吃飯？

答：就因爲沒有定力。

Q: Why do we like to eat?

A: Because we have no *samadhi* (concentration).

問：定力從什麼地方來？

答：從戒律那兒來。你要嚴守戒律，這個身體就不怕冷了，生出定力來了。你生出定力，不吃飯也可以了。爲什麼？你一定忘了餓了。爲什麼你想吃東西呢？就因爲你想  
：我今天還沒有吃飯呢！

Q: Where does *samadhi* come from?

A: It comes from the precepts. If you uphold the precepts strictly, then your body won't feel cold and you develop *samadhi*. When you have *samadhi*, you don't need to eat. Why? You have forgotten about hunger. Why do you want to eat? Because you think, "I haven't eaten anything today!"

問：戒律是不是可以指示我們佛性在哪裡呢？

答：戒律就是你的佛性。

Q: Can the precepts show us where our Buddha nature is?

A: The precepts *are* your Buddha nature.

問：怎麼認識是妖魔鬼怪？

答：他們儘作害人的事。

Q: How can we identify demons and ghosts?

A: They are always out to harm others.

