



# 團結救災

## Let's Unite to Aid the Victims of Disasters

摘自宣公上人《華嚴經》〈十行品〉中開示  
Excerpts from Venerable Master Hua's  
Commentary on the *Flower Adornment Sutra*,  
Chapter 21: The Ten Practices

**現在**瓜地馬拉那兒，因為所有的人他業障所感，所以就有地震的災難。本來三藩市也有來著，這我老實告訴你們：一九六八年就應

該死二十萬人，但是我們一個也沒死，也不需要人救濟、也不需要人輸血。那麼瓜地馬拉那兒傷了很多人，現在需要人血去救濟、治那些人的傷。

**Now** in Guatemala, there has been an earthquake as a result of the karmic obstacles of the people there. Originally, there should also have been one in San Francisco. I'll be honest and tell you, there should have been 20,000 deaths in 1968. But not a single person died. There was no need for emergency aid or blood transfusions. Now many people have died or been hurt in Guatemala, and blood transfusions are needed to save them.

我們這果寧已經去布施血，但是他的布施就是善中的惡了，怎麼說呢？他本來還有傷風，這傷風的血裏都有傷風菌，這種血不但不能救濟，而且還令那些受傷的人都會傷風了。你應該等到好了、沒有傷風菌了，再去布施血，那是對的。現在誰要願意捐血，不要有病去布施；要沒有病、覺得身體很健康，自己血又很多、用不了，可以去布施一點。

以後無論什麼事情，我們金山寺大家應該團結起來，凡是什麼地方有什麼災難，金山寺就應該組織起來，誰願意出錢、或者出力來救濟，這都可以的。但是要有團體、有組織。不要你也發表一個消息、我也發表一個廣告，這樣就亂了。所以金山寺的事情，必須由金山寺內部來組織起來，不要做的事情不合法，凡是不合法的事情，我們金山寺都不要做的。一切事



Guo Ning went to give blood, but his giving was actually evil within good. Why? He himself was sick with a cold, and that means there were cold germs in his blood. Not only would his blood not help the victims, but it would give them colds. He should have waited until he recovered from his cold before giving blood. So if any of you want to give blood, don't do it when you're sick. If you feel perfectly healthy and have too much blood, you can give some away.

Also, in the future, no matter what happens, the people at Gold Mountain Monastery (GMM) should be united. We should get organized. If there are disasters anywhere, whoever wants to contribute money or volunteer to help may do so. However, we should do it as a group. It shouldn't be that everyone makes their own announcement—that's too chaotic. GMM should make the official announcement, and it should conduct things properly. Everything should be done in accord with the Dharma. If people

都要合法，外人不可以隨隨便便的到裏邊，做什麼廣告、有什麼事情。如果要有，要先和管事的人商量，然後再發表。就是裏邊的人也不可以這個也是老闆、那個也是當家、那個又是主席，隨便發表意見。發表意見、宣佈事情，只可以由一個人發表，這不是一個市場；不要那麼多的老闆、也不要那麼多的當家。

這些年來中美佛教總會（即今之「法界佛教總會」）都在做金山寺的維修工作，沒有能力幫助旁人，現在維修好了，雖然瑜伽鎮的地方（萬佛聖城）還需要很多工，但是我們也可以成立一個救濟部，無論什麼地方有災禍、意外發生：譬如打颶風、下冰雹、或者其它種種的「天災」；或者有「人禍」：譬如什麼地方戰爭，人沒有飯吃；或者地造成的災害，譬如現在瓜地馬拉地震，死了那麼多人、還傷了那麼多人，也需要人來幫助他們，我們應該盡上我們一分力量去幫助他們，能有多大力量就盡上多大力量。所以我們成立一個救濟部，選出一個主任來負責，無論有什麼災害，我們大家都發這一種慈悲心來幫助他們。

「法不孤起、仗境方生」，以前因為沒有這種因緣，也就沒有做這個事情，這是我們做事做得很不好的。這一次果山向大家來說這個消息，我知道有的人已經發心捐出一點錢去救濟，這是好事情，我們人人都應該做的。但是我們要把它做的合法，做的有系統、也就是有一個組織，把這個事情辦好了。無論誰出錢，都把他的名字寫上，是多少錢，要寫清清楚楚的。我們把這個錢交給主辦的那個單位。今天我聽說果山把人捐的錢又退回去了，這不需要。誰捐錢、誰願做慈善事，還是應該拿出來照常去做去，其他有誰願意隨喜的，更是歡迎的。

我們要把這個救濟部也要選出來，以後這些事情都要由這救濟部負責去做，這是比較更圓滿、更有力量。這救濟部平時可以接受人的捐助，他捐助是要救災難的，平時沒有什麼災難發生，我們把捐款保存起來，等有災難的時候，我們把這個錢分出一部份來，去幫助這些難民、災區。我想這是一個很好的辦法，你們願意做慈善的事情，也會有機會做，不會做得亂七八糟的，不合乎規律、不合乎規矩。

from outside want to put up announcements here, they have to go through the manager. And among the residents, it shouldn't be that this one is a boss, that one is a manager, and the other one is a chairman—each one making his or her own statement. There should only be one official spokesperson. This isn't a marketplace. We don't want to have so many bosses and managers.

In all these years, the Sino-American Buddhist Association has been doing a lot of work to renovate Gold Mountain Monastery. And so we haven't really had the strength to help others. Now the renovation work is complete. Although the property in Ukiah [the future City of Ten Thousand Buddhas] will also require a lot of work, we can still establish a relief department. Whenever there are natural disasters such as tornadoes, hailstorms, and so forth; or manmade disasters, such as wars and famine, we should do as much as we can do help them. Or if there are earthquakes, such as the one in Guatemala, which left so many casualties and victims in need of aid, we should also do as much as we can to help them. So the Sino-American Buddhist Association should set up a relief department and choose a director. Then when there is any calamity, everyone can bring forth a compassionate heart to help the victims.

The Dharma does not arise by itself; it comes in response to situations. We weren't aware of such circumstances before, so we didn't do this kind of work. That was an oversight on our part. This time, when Guo Shan announced the news, I know many people wanted to give contributions to help. This is very good, but we should do it in a proper and organized way. We should keep a clear record of the names of all the people who donate money, and then give the donations to one person who is in charge. Today I heard that Guo Shan returned the money to the donors. That wasn't necessary. They donated it for charity purposes, so that's what it should be used for. We should first nominate members for the relief department. In the future that department will take care of such affairs. Then things will be done better and more effectively. The relief department can accept donations for relief at any time. We can save up the money, and then where there is a disaster, we can use a portion of the savings to help those people. This will give everyone an opportunity to do charitable deeds in an orderly manner.

