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# 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

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在那一年正月初的時候，我曾經對所有的信眾說過：「今年，美國的佛教會開五朵蓮華；這五朵蓮華，將來就是把佛教傳到西方去！」這是那時候說的話。在這個暑假楞嚴講修班畢業之後，就有五個美國人要出家；要出家，我就派他到臺灣來，到海會寺還是什麼地方去受戒。

受戒，遇到臺灣的善知識就告訴這五個人，說是：「現在末法時代了，沒有人再修行了。你們還吃一餐，被你師父給騙了！」我這些個美國徒弟一聽這個話：「原來我們是被師父騙了！」於是說：「那我們怎麼辦呢？」這個善知識就說：「吃飯嘛！喝酒嘛！吃肉嘛！」

這五個人對佛教就生了懷疑了：「怎麼我師父教我們吃一餐，他們教我們早晚都應該吃飯的？這是怎麼搞的？這裏頭一定有問題！」心裏就活活動動的，就要吃飯；於是他們自己就開會，說是我們回去問清楚再吃飯。他們又告訴臺灣的善知識，說我們是坐單的；臺灣有一些個人就告訴他們：「坐單？那是佛的時候、舊式的時候，人家坐單；佛都不在世了，你們坐什麼單呢？真是

After lecturing on the *Shurangama Sutra*, five people left the home life to become monastics. In January of that year I had told all the devotees that, "This year, Buddhism in America will have five lotuses blossom. These five lotuses will transmit Buddhism to the West." That was what I said then. After graduating from the summer session on the study and practice of the *Shurangama Sutra*, five Americans wanted to become monks and nuns. I sent them to Taiwan's Haihui Monastery to receive the precepts.

The good teachers they encountered in Taiwan told these five people as they requested the precepts that, "This is now the age of the Decline of Dharma, no one cultivates any more. You eat one meal a day! You have been swindled by your teacher." These disciples of mine—American disciples—heard this and thought, "So we have been swindled by our Master." They said, "What should we do?" This one good teacher told them, "Eat! Drink! Eat meat!"

These five came to doubt Buddhism, "How come my master told me to eat one meal a day and yet they tell us we should eat in the morning and evening? What's going on? There must be a problem here." Their minds were moved and they thought about getting ready to eat. Then they had a meeting amongst themselves, they said, "Let's go back and clarify this and then afterwards we can eat." They then told the good teacher in Taiwan that they sleep sitting up. Some people in Taiwan told them, "Sleep sitting up? That was during the time of the Buddha. People sat and slept during the olden days. Why sit and sleep when the Buddha is no longer in the world? You Americans sure have been deceived by a Chinese!"

What happened then? They were kind of unruly when they came back.



美國人被中國人騙了！」

這麼一來，怎麼樣啊？回去就調皮了。回去說：「臺灣人都吃三餐，我們不應該吃一餐。」就和我搗蛋了。又說……總而言之，我不記得這麼多了。結果搞三個月之後，他們又沒有懷疑了！

當時臺灣就有人說：「這個宣化法師在美國收了一些嬉皮。他因為到金門公園去，那兒很多嬉皮，宣化法師就到那兒打坐；這些嬉皮看得很奇怪的，就去談話。談談，這個宣化法師就叫他們去廟上去看看；到廟上一看，和他們嬉皮過的生活差不多，於是乎就都出家了！」

臺灣又有一個謠言，說：「你知道嗎？宣化法師在美國和一般嬉皮一起吸毒！那些個嬉皮吸大麻，吃一粒就忽忽悠悠，好像到極樂國似的；那麼宣化法師吃了十幾粒都不動彈，也不那麼忽忽悠悠到極樂世界去，所以，這些嬉皮都佩服了，於是就跟他出家。你們不要相信他！」

那麼說來說去，嬉皮也好、不嬉皮也好！大家誰用功修行，誰就好；誰不用功修行，誰就不好。不是嬉皮，你不修行，也不好；你是嬉皮，你修行，也一樣好。所以佛教裏不是口頭禪所說的，要有真實功夫、要有真實的受用。你不要在口頭上說：「我得了定了！我有三昧、我有『四昧』！」那個人又創出「五味」來！

我現在想起幾句話，來和大家說一說：「口頭說三昧，我對你不對。日久現原形，搞得滿身罪。」

「口頭說三昧」：這是說，盡用口頭禪，把佛教當兒戲，來隨便亂講亂說，也不負因果的責任。誰下拔舌地獄呢？就是這一類的人！將來下拔舌地獄，舌頭給拔出來，他不會說話了；那時候：「唉呀！我真糟糕！」心裏想，說不出來話了：「我早知道這樣子，我不應該開那種玩笑！總是口頭三昧，總說我自己對，你什麼都不對！你對，我也說你不對；你不對，我也說你不對。」你說有公理沒有？什麼事情，都是你對我不對？

「日久現原形」：時間一久，「路遙知馬力，日久見人心」；日久，原形畢露了！「搞得滿身

They came back to say, "People in Taiwan eat three meals a day, we should not eat one meal." They were acting up. They also said other things, but I don't remember all of it. However, after three more months, they were no longer skeptical.

There were people in Taiwan at the time who said, "That Dharma Master Hsuan Hua accepted some hippies as his disciples. Once Dharma Master Hsuan Hua went to meditate at Golden Gate Park. There were lots of hippies there, and they found him strange and went to talk to him. Dharma Master Hsuan Hua told them to go and take a look at the temple. When they saw that the lifestyle in the temple was similar to that of the hippies, they all left home to become monastics."

There was another rumor in Taiwan that went, "Did you know that Dharma Master Hsuan Hua smokes dope with the hippies? Those hippies take one psychedelike drug and get high like they're in the Land of Ultimate Bliss; whereas Dharma Master Hsuan Hua takes more than a dozen of these pills and is not moved at all. He doesn't get high like he's headed for the Land of Ultimate Bliss. Since these hippies admired him for that, they left the home life to become monastics. You shouldn't believe him."

They can talk all they want. Whether one is a haippy or not, anyone who works hard and cultivates is good; anyone who doesn't work hard and cultivate is not so good. You're not so good even if you're not a hippie because you don't cultivate; you can be just as good if you're a hippie who cultivates. Buddhism isn't about paying lip service. There has to be real application of effort. Don't just talk and say, "I've attained samadhi, I've got samadhi." I thought of a few things that I'd like to tell everyone now. "You talk of 'samadhi'. And say, I'm right! You're wrong! However, naturally over time your true form will appear. And you will be filled with offenses."

*You talk of 'samadhi'* means always mouthing clichés, talking casually about Buddhism as if it were a game. People who do not take responsibility for cause and effect, they will enter the hell where tongues are plucked. He will not be able to speak once his tongue has been plucked out. By then, "Gee, I've been so awful." One is thinking this but cannot say it, "I know that I should not have made that kind of a joke. Always talking about samadhi as if I'm right and you're not right at all. I'll call you wrong even if you're right. I'll say you're wrong when you are wrong too." This is *You say, I'm right! You're wrong!* Is this reasonable? Is it possible that you're always right and I'm always wrong?

*However, naturally over time your true form will appear.* After a while, "we know the strength of a horse as the road becomes long; we see the minds of people as the days draw out." After a while, one's true form is exposed.

*And you will be filled with offenses.* One is full of karmic offenses.

罪」：滿身都是罪業，入了拔舌地獄還不知道！

你說：「法師你不要罵人了！講法罵什麼人？」我才不是罵人呢！我罵人？我天天都向蚊蟲、螞蟻給牠們叩頭，我怎麼敢罵人？不過我不能不說真理，真理是如此。

我再告訴你們各位！我有今天，就是這一些個說我不對的人來教我的、來幫助我的，所以這些個說我不對的人、毀謗我的人，都是我的善知識、都是我的師父。我的師父都是口頭禪的，我現在所以會說口頭禪，因為是學我師父的。我有這麼幾句話：

「眾人是我師」：眾人都是我的師父；不論哪一個，你是有血有氣的，我都要照你們學習。你們有好的，我就學好的；有壞的，我就學壞的。我要學得全身都是武藝，十八般兵器，件件都精通；所以到比起武來，絕招很多。

「我是眾人師」：我也是大家的師父。

「時常師自己」：時常還要以自己做為師父，自己也常給人做師父；所以大家互相提攜，互相向菩提道路上勇猛精進。不要在這個娑婆世界打算盤，來爭你強我勝的；要看誰先走到極樂世界去！

有人說：「法師你盡強詞奪理，罵人還不承認！」你承認嗎？你罵人，要是承認，就不會罵人的。對嗎？

罵人，可是罵人的人，是「仰天自唾，還唾己身」；我們要喜歡被人罵，罵人是給人加肥料呢！你那土地不肥沃，要上一點肥料；上一點肥料，令你那個五穀就長得茂盛了，果實也堅固了。所以你說：「法師你方才說的，眾人是你師；那有好人、有壞人，都是你的師父，你學好、也學壞！」你這是誤會了！

所謂「眾人是我師」，善者是我的法師，我就效法他；惡者是我的戒師，我自己不要學他那樣子。眾人都是我的師父，所以「時常師自己」。自己要常常提高警覺，不要做錯了！不要用無明去做事，要用光明智慧來處理一切問題，不要用愚癡無明處理事情；你這樣子，要把境界轉過來，境界不要轉我們人。我們要在這個「勿以善小而不為，勿以惡小而為之」；就這個樣子！不

Without realizing it, one enters the hell where tongues are plucked!

You say, “Dharma Master, don’t scold me anymore. Why scold people while speaking the Dharma?” I’m not scolding people! I bow to mosquitoes and ants every day, how would I dare to scold people? But I cannot avoid telling the truth, and this is the truth.

I’ll tell all of you that I am who I am today because of those who talked about my faults; they taught me and helped me. Those who say I’m wrong and slander me are my good teachers, my masters. My masters are those who mouth clichés. I know how to mouth off clichés, because I’ve learned it from my masters. I have this to say too, “Everyone is my teacher.” As long as you’re someone with blood and energy, I intend to learn from you. I will learn from your good points and shortcomings. I want to learn them so that I am skilled in all weaponry—proficient in the 18 kinds of weapons—so that I’ll have lots of special moves during our military competition.

“I’m everyone’s teacher too.” I’m everyone’s master.

“I always teach myself.” I always take myself as a teacher and be a teacher for people too. Everyone should guide and support one another as one courageously and diligently heads down the road of Bodhi. Don’t be calculating and battling for dominance or victory here in this Saha World. Rather, let’s see who will reach the Land of Ultimate Bliss first.

Some say, “Dharma Master, you twist our words around and your reasoning is fallacious. You’re scolding people and you refuse to admit it.” Would you admit to it? It wouldn’t be scolding, if you were to admit that you’re scolding others, right?”

With respect to scolding people, it is said that the one who does the scolding “spits at the sky and it drops back on him” We should enjoy being scolded because it’s like being fed fertilizer. Soil that isn’t fertile needs some fertilizer. Add some fertilizer so that your five grains will grow and your fruits will flourish. You say, “Dharma Master, you just said ‘everyone is your teacher.’ How could there be good people and bad people if all of them were your teachers? You learn their good points and their shortcomings.”

You’ve misunderstood. “Everyone is my teacher” means that good people are masters of the Dharma whom I emulate. Evil people are my precept masters whom I do not emulate. Everyone is my teacher and I always teach myself. I heighten my awareness and make no mistakes. Don’t do things based on ignorance. You should use light and wisdom and not delusion and ignorance in dealing with all matters. This way you can turn the states around and not let the states turn you. We must not “avoid doing good deeds because they are minor or do evil acts because they are minor.” Don’t refuse to do something because it’s a small act of goodness. Nor is it okay to do small acts of evil. An example of a minor evil act would be a vegetarian who con-



要說善很小的，我不要做了；那惡事很小的，我要做，做了也不要緊。

譬如：吃齋吃個雞蛋，沒有關係！沒關係？將來你去做雞的時候，就知道那關係是從吃雞蛋那兒來的。就這一點點小的問題，你弄不清楚，那叫「善惡夾雜，果報不爽」；不是很好玩的！

今天我又發狂了，也不知道講什麼。我若講得有得罪各位的，請你來打我一頓、罵我一頓，我都很歡喜的！

（上接第21頁）

了，那麼人太疲倦也要做，為什麼呢？現在都知道這個工作就是我自己的，這個道場就是我自己的，所以都要做事。現在每一個人都很忙，忙得不得了，都很辛苦的，為道場來辛苦一點，這佛菩薩是知道的。你做工有一分的真心，就有一分真的感應；有十分真心工作，就有十分的感應，所以這會有一種感應道交的這種情形。各位要擁護這個道場，建立這個道場，這才能成就這個道場。道場成就了，我們又要時時刻刻來護持這個道場，這個道場就是我們個人的家庭，是一個大家庭。你不要認為這個道場是出家人的，這個道場你們在家人，人人都有份的，所有的居士都有份的，你來你有份，他來他有份，誰來誰有一份。

siders it okay to eat eggs. When you become a chicken in the future, you should know that it was connected to your eating eggs. This is a small problem. However, it's just because you're not clear about these things, that the consequences of being confused about good and evil appear. It's not a lot of fun.

I've gone crazy today and don't know what I've said. If I've said anything that offended any of you, please come and scold or hit me. I will enjoy that very much.



(Continued from page 21)

one share of sincerity, we will have a share of response. If we have ten shares of sincerity, we will have ten shares of response. This shows that there is a corresponding response. When everyone comes to support, protect and build this monastery, it can then be established. We should support this monastery all the time. This monastery is like our family, a big one anyway. Don't think that this monastery belongs only to the monastics. Laypeople also have a share in it. In fact, everyone has a share. Every layperson has a share in it. If you come, you have a share. If someone else comes, that person has a share. Whoever comes has a share of it.



## 宣公上人語錄

各位認真想一想，

一切的問題和煩惱是怎麼來的？都是我執在作怪。

**Think it over:**

**How do all problems and afflictions come about?**

**They all arise because of our attachments. — Venerable Master Hua**