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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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聽眾：請問寬淨法師是不是虛雲法師的弟子呢？他寫的《極樂世界遊記》，是否真的？

上人：這個寬淨法師，我在南華寺就認識他，那時候他是個小孩子；我不知道他是不是虛雲老和尚的弟子？不過他自己說他是。我沒聽見老和尚說他是不是，我也沒問這個問題，這個問題我不敢冒然答覆；可是他那個極樂世界的遊記，根本就是偽造的！

這個人到過金山寺，以前那個殷行九的太太到大陸去，他就和她攀緣拉攏關係，叫殷行九的太太請他到紐約大城市；他在那兒，大約時間久，就露出馬腳來了，就被這個殷行九的太太攆出去了。他用什麼方法到了紐約，也就說：他怎麼樣打坐、怎麼樣遊極樂世界，是遊什麼地方，這一些個名堂；然後被這個殷太太攆出來了！攆出去了，他就跑到我金山寺來；我以為他是虛老的門人，就特別優待他。那時候有個恆觀，還沒還俗，是個美國人；那麼他就偷偷地寫了一封信，說：「你啊！你要想做方丈、你想傳戒，一定要接我的法；你若不接我的法，你就沒有資格傳戒、沒有資格做方丈。你一定要拜我做師父！你單拜你師父做師父，這不行的！」那麼恆觀這

Audience: Is Dharma Master Kuanjing Dharma Master Hsu Yun's disciple? Is his writing, *Records of Travels Through the Land of Ultimate Bliss* real?

VM: I knew Dharma Master Kuanjing ever since Nanhua Monastery. He was still a kid at the time. I don't know if he's Elder Hsu Yun's disciple, but he claims to be. I never heard the Elder Monk say whether he was or not. Since I never asked about this, I don't dare to respond offhand. However, his *Records of Travels Through the Land of Ultimate Bliss* is a complete fabrication.

This individual had been to Gold Mountain Monastery before. He tried to build a relationship with Yin Xingjiu's wife when she went to China. He asked her to bring him the big city of New York. He must've showed his real self after a while and got kicked out by Yin Xingjiu's wife. By some means he reached New York and talked about how he meditated and traveled to the Land of Ultimate Bliss or whatever places. He made up all these things and was forced out by Mrs. Yin.

After he was forced out, he came to Gold Mountain Monastery. I treated him especially well, considering him a disciple of Elder Hsu Yun. He secretly wrote a letter telling Heng Kuan, the American who had not yet returned to laylife then, "If you want to become an abbot and transmit the precepts, you must receive my Dharma. If you don't receive my Dharma, you will not be qualified to transmit the precepts or become an abbot. You must accept me as your teacher. Your Master is not adequate as a

個美國人一看，是可忍、孰不可忍也？你想到這兒來誘惑我？於是乎就把他攆走了，遷他單。

他就跑到洛杉磯我那個金輪寺，有比丘尼在那兒住。他也不知道從什麼地方跑來的，半夜十二點鐘，跳牆就進來了，進來就敲門；這個時候，他穿在家人的衣服，就硬叫門要到裏邊住下。當時就有兩個工人，這兩個工人，一個叫果威的，一個叫果瑞的；這兩個人本來是華青幫的大哥、首領，在那兒做工。他們改邪歸正，給廟上做工；那麼我也用他們，免得他們遊手好閒，去做一些非法的事情。這時候，他們兩個人在那兒，就說：「你半夜三更跳牆進來，你是幹什麼的？你如果不給我滾，我就打你！」把他嚇得乖乖地就跑了！這是一點。

以後嘛，又到金山寺來過兩次，都是被我連門都不准他進的。這個人根本就卑鄙下流，和這個本地的盛明差不多！那個盛明，現在又搞和平運動，想欺騙整個世界的佛教徒；他簡直招搖撞騙，到處想欺騙人！我今天不怕他寫文章罵我，我把他這個情形告訴你們大家！寬淨和這個，這都是靠不住的！

聽眾：弟子已經皈依三寶了，平時也很勤快念佛；爲什麼我現在還是病苦纏身？

上人：皈依三寶的人，一樣也要死的。

聽眾：請問：如何破執著妄想？如何生定力？

上人：誰給你的妄想？誰給你的執著？

聽眾：另外一個問題是：燒往生咒的紙錢，是不是如法呢？

上人：燒往生咒，自己想想：燒紙錢，你覺得這是真的、假的？一燒就變成灰了，這個紙已經碎了，這怎麼能做爲錢？

聽眾：再問念經。經文有很多梵音，到底以臺灣發音或者國語發音是正確的呢？

上人：「若以色見我、以音聲求我，是人行邪道，不能見如來。」

聽眾：請問：在家居士六齋日，可不可以幫助家人煮葷菜？

上人：你願意爲他人做嫁衣裳，令他人結婚，這個是你自己的事！

teacher.” Heng Kuan thought, “Is there anything that cannot be tolerated if the gentleman can tolerate this? You came to entice me?” He kicked him out.

The man then went to Gold Wheel Monastery in Los Angeles. There were Bhikshunis living there. No one knew where he had come from, but he hopped over the fence at midnight and knocked on the door. He was wearing lay clothing then and kept knocking on the door and insisting on staying. There were two workers there, one named Gwo Wei and the other named Gwo Rei. These two were originally leaders of the Chinese Huaqing gang. They had reformed and were now working for the temple. They said, “What do you think you’re doing, hopping over the fence at midnight? If you don’t get out, we’ll beat you up.” He was so scared that he ran away. That was one thing.

Later he must have come to Gold Mountain Monastery two more times. I refused to let him in the door every time. This individual was basically crooked and base, like the local guy Shengming. Now Shengming is organizing a peace movement. He wants to cheat the Buddhists throughout the world. He went around lying and cheating others. I’m not afraid of him writing an article criticizing me, today I’m just telling you his set of circumstances. He and Kuanjing are both unreliable.

Layperson: I have already taken refuge with the Triple Jewel and recite the Buddha’s name quite diligently every day, how come I am still tortured by sickness right now?

VM: People who have taken refuge with the Triple Jewel still have to die.

Layperson: How do we break our attachments and break through false thoughts so that samadhi occurs?

VM: Who gave you any false thoughts? Who gave you any attachments?

Layperson: Another question. Is it appropriate to burn paper money with the Rebirth Mantra on it?

VM: Burning the Rebirth Mantra. . . Why don’t you think for yourself and see if the paper money feels real when you burn it? Once it turns into ashes after it’s been burnt, the paper disintegrates; how could it become money?

Layperson: About the recitation of Sutras again. There are lots of Sanskrit transliterations in the Sutra texts. Is it right to pronounce it using Taiwanese or Mandarin?

VM: “If you try to see me based on form, seek me by voice, you are practicing a misguided path. You cannot see the Thus Come One.”

Layperson: Could a layperson help his or her family cook

聽眾：這裏問：業障附身，怎麼處理？該誦什麼經？

上人：向業障投降就夠了！

聽眾：高雄地區的弟子很需要上人的教導，可否請上人在高雄建道場？

上人：我沒有力量建道場！你們要是能建道場，我可以做個工人。

聽眾：這個問題比較常說。請問：佛教雜誌刊物現在都印有佛像，如果太多了，怎麼樣處理？是不是火化呢？臺灣現在有一位頗有聲名的年輕法師，自稱是學律的，他說，凡是有佛教佛像的書報雜誌刊物，如果拿來火燒掉了，就是犯了出佛身血。如果是這樣子，誰還敢拿佛教刊物去讀呢？

上人：古來有道的高僧，把那木頭佛像都燒了！那你說是什麼？

☯待續

non-vegetarian dishes during the six vegetarian days?

VM: It's your business if you want to make wedding gowns for others and force them to marry.

Layperson: How do we deal with karmic obstructions that possess us? What Sutra should we recite?

VM: Just surrender to your karma.

Layperson: The disciples from Kao-hsiung really need the Venerable Master's guidance. Will the Venerable Master please build a monastery there?

VM: I have no strength to build a monastery. If you can build a monastery, I will be a worker there.

Layperson: This question is rather lengthy. Buddhist magazines and publications have images of Buddhas printed on them. How do we deal with so many of them? Do we burn them? There is a rather famous young Dharma Master in Taiwan now who claims that he studies the Vinaya. He said "to burn books, newspapers, magazines and publications with Buddhist and Buddha images on them is to commit the offense of shedding the Buddhas' blood." If that's so, who dares to read Buddhist publications?

VM: Preeminent enlightened monks in ancient times burned even wooden carvings of Buddha images. What do you call that?

☯To be continued

聽眾：佛說：「佛法不離世間法。」請問：如何令佛法圓滿地融入我們日常生活？

上人：不爭、不貪、不求、不自私、不自利、不打妄語。

Layperson: The Buddha said, "The Buddhadharma is not apart from worldly dharmas." How do we integrate the Buddhadharma into our daily life perfectly?

VM: Don't fight, don't be greedy, don't seek, don't be selfish, don't pursue personal advantages, and don't lie.