



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

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聽衆：有一位法師告訴他的徒衆：不可以持〈楞嚴咒〉、〈大悲咒〉；因為持咒，這是令天魔外道起恐怖心，這就是違背慈悲心了。所以他教導他的信衆任何經典都不可以用，也不可以看、不須要看，只要一心念阿彌陀佛就可以了。

上人：佛爲什麼說〈楞嚴咒〉、〈大悲咒〉？要是念咒的人沒有合乎慈悲心，佛也不應該說〈楞嚴咒〉、〈大悲咒〉，令人家一般的弟子減少慈悲心。

聽衆：請問《高王觀世音經》是不是偽經呢？佛教徒應不應該持誦？

上人：罵人是不是經呢？你怎麼還要罵呢？

聽衆：是否西方極樂世界，就是在我們所住的世界？還是另外有一個空間存在？

上人：你要想知道嘛，自己去看一看。

聽衆：如何斷除人世間的名利欲望呢？

上人：死了之後就斷了！

聽衆：怎麼覺悟成佛？

上人：墮地獄的時候，再也不會生這個念頭了！

Layperson: One Dharma Master told his disciples not to recite the Shurangama Mantra or the Great Compassion Mantra because heavenly demons and heretics are frightened by them. This goes against compassion. He taught his devotees not to use or read any sutras, but just concentrate on reciting Amitabha Buddha's name.

Venerable Master: Why did the Buddha speak on the Shurangama Mantra and Great Compassion Mantra? If he thought people who recite mantras were uncompassionate, then the Buddha should not have spoken the Shurangama Mantra and Great Compassion Mantra for it would reduce his disciples' compassion.

Layperson: Is *Gaowang Guanshiyin Sutra* a fake sutra? Should Buddhists recite it?

VM: Is criticizing people a sutra? Why are you criticizing?

Layperson: Is the Western Land of Ultimate Bliss the world where we live? Or is there another space that exists?

VM: Look for yourself if you wish to know.

Layperson: How do we eliminate our desires for fame and fortune?

VM: It ends after death.

Layperson: How do we become enlightened and become Buddhas?

VM: You will not have this thought again when you're falling into the hells.

Layperson: Are Fundamental Wisdom and Later Acquired Wisdom reached at the same time? Or does one first reach Fundamental

聽衆：根本智還有後得智，是不是同時證得的？或者先證根本智了，再證後得智？

上人：我是個外行，不懂答覆這個問題；這個人要是內行，也不會問這個問題。

聽衆：是否能夠請師父常來臺灣弘法？因為臺灣的妖魔鬼怪太多了！

上人：我要常到中華民國，我不是到臺灣！

聽衆：生辰誤放到邪道那裏，不敢去拿；請法師開示：會不會影響身心？

上人：你心裏若正，也沒有什麼邪；你心裏若邪嘛？一切的地方，都是邪道！

聽衆：這個問題在臺中也有人發問。家裏本來是拜媽祖的，自從學佛之後，就拜佛了；但是媽祖是很慈悲的，可不可以跟三聖一起供？

上人：你願意供滿天生佛，那佛互相不打架的。

聽衆：上人曾經開示過，說如果每日念觀世音菩薩及〈大悲咒〉、〈楞嚴咒〉，三年後必定有成。那麼〈大悲咒〉是念一百零八遍，請問〈楞嚴咒〉每天應該念多少遍？

上人：一千零八百遍。

聽衆：楞嚴咒在家人可以念嗎？有人說，這個咒是早上七點之前才可以誦的；七點之後，是不是不可以誦呢？

上人：這兒七點鐘，是美國幾點鐘我不知道；不過美國七點鐘，和這兒七點鐘又不同，怎麼辦？

聽衆：這個弟子說，他到廟裏做早課的時候，一邊做、一邊念觀音菩薩，身體就自然左右或者前後擺動。請問這是什麼呢？像這樣子，在家可不可以打坐？

上人：晃來晃去，這都是有飛精附人的危險；飛精附人，廣說經法，有這個現象。

聽衆：每逢他到佛學院那裏，他就打哈欠，請問應該怎麼辦？

上人：不打，就沒有事了嘛！

聽衆：如何修持，才能了脫生死呢？

上人：吃飯、穿衣服、睡覺。

Wisdom then Later Acquired Wisdom?

VM: I'm an outsider who doesn't know how to respond to this question. If someone were an insider, he wouldn't ask this question.

Layperson: Could we invite the Master to come frequently to Taiwan for the propagation of the Dharma? Taiwan has too many demons and ghosts.

VM: I want to come often to the Republic of China, not Taiwan.

Layperson: I don't dare to go get my birth time, which was mistakenly left with some cult. Will the Dharma Master please tell me if this will affect my body and mind?

VM: If your mind is proper, then there is no evil. If your mind is evil, then every place is a place of heterodox cults.

Layperson: Someone asked this question in Tai-chung too. Our family originally worshipped a Sea Goddess, but since studying Buddhism, we've been bowing to the Buddhas. But the Sea Goddess is very compassionate; could we make offerings to her along with the three sages?

VM: You may make offerings to all heavenly gods. Buddhas don't fight.

Layperson: The Venerable Master said that if we were to recite Guanshiyin Bodhisattva's name, the Great Compassion Mantra, and the Shurangama Mantra, we will reach some kind of achievement three years later. We recite the Great Compassion Mantra 108 times; how many times should we recite the Shurangama Mantra a day?

VM: 1800 times.

Layperson: Can laypeople recite the Shurangama Mantra? Some say this mantra can only be recited before 7 a.m. Can we recite it after 7 a.m.?

VM: I'm not sure what time is it in the United States when it's 7 a.m. here, but what to do since 7 o'clock is different for the United States and here?

Layperson: This disciple said that when he is reciting Guanyin Bodhisattva's name during morning ceremonies at the temple, his body will naturally sway back and forth going left and right or front and back. Why is this? Could he meditate at home like this?

VM: Swaying is a danger sign of being possessed by a flying spirit, and then perhaps mouthing the Dharma and Sutras.

Layperson: Every time he goes to the Buddhist Academy, he yawns. What should he do?

VM: Just don't do it!

Layperson: How do we cultivate so that we may become liberated from birth and death?

VM: Eat, dress and sleep.

Layperson: Two people asked about Dharma Master Qinghai in the Republic of China. Is her transmission of the practice of mind's



聽眾：有兩個人問：現在中華民國有一位青海法師，她所傳的那個印心法門，是不是正確？可不可以即身成佛？

上人：很多人被迷，都因為有貪心；若沒有貪心，她才迷不住呢！你叫她迷我一個試試！因為我不貪，什麼都不貪，你一籌莫展；想做我的生意，賣不出來你的貨。

聽眾：最後一個問題，請開示：「悟佛知見」是什麼意思？

上人：悟佛知見，就是明白佛是怎麼樣成的嘛！有佛的智慧了嘛！這沒有什麼玄妙的。你學佛那麼慈悲喜捨四無量心，你就是悟佛知見了嘛！

聽眾：他們也信佛，為什麼十五、六年，都有邪魔鬼怪纏身？

上人：有魔障病，那就是拜佛拜得不真，錯因果了，所以才受果報。因果報應，你就信佛，你錯因果，一樣是受果報；所以那個邪魔外道，也就來教訓你。

弟子：又大概有六、七個問題，都是關於青海法師的。剛才又有信徒再鄭重要求說，這位法師收了很多徒弟；那麼希望可以在這個法會來澄清，希望人們不會走錯路。

上人：皈依三寶時說得很明白，「寧捨生命，終不皈依自在天魔等」。都是天魔外道邪說來騙人的，你若信這一類的人，都是最愚癡最無知的人，都想要往地獄裏鑽的。

聽眾：師父說，每一個人應該盡他的責任。我們現在成為師父的徒弟了，當然我們要盡我們做弟子的責任；那麼以後弟子如果有難，師父會不會盡師父的責任來救弟子呢？

上人：你若盡弟子的責任，我就會盡師父的責任；你不盡弟子的責任，我怎麼會盡師父的責任？大家晚安！和你們大家要告別了。

☞全文完

impression correct? Could one become a Buddha in this life?

VM: Many people have been confused because of their greed. She could not confuse them if they were not greedy. Tell her to try and confuse me. I am not greedy, not for anything. So there's nothing you can do if you want my business. Your products will not sell.

Layperson: Last question, please teach us what "enlightening to the Buddhas' knowledge and views" means?

VM: "Enlightening to the Buddhas' knowledge and views" means one understands how Buddhahood is realized! One has the wisdom of Buddhas! There's nothing mysterious about this. Learn the Four Boundless Qualities of the Buddhas — kindness, compassion, joy and equanimity — and you will have enlightened to the Buddhas' knowledge and views.

Layperson: Someone is wondering why they have been possessed by devils and ghosts for 15 or 16 years though they believe in the Buddha.

VM: That is a sickness due to demonic obstacles. You are not genuine in worshipping the Buddhas and have made mistakes in terms of cause and effect, hence you face the consequences. Even if you believe in the Buddhas, you still have to face the consequences of making mistakes in terms of cause and effect. The demons have come to teach you a lesson.

Disciple: There are probably six or seven more questions related to Dharma Master Qinghai. Earlier, some devotees said they earnestly hoped you would clarify this during this Dharma Assembly because this Dharma Master has accepted lots of disciples and they wish to prevent people from taking the wrong path.

VM: It's explained very well in Refuge with the Triple Jewel: "I would rather surrender my life than to ever take refuge with heavenly demons who are at ease and others." These are demons who have come to deceive people. If you believe this type of person, you are most stupid and ignorant. You want to dig your way into the hells.

Layperson: The Master said that everyone should fulfill his responsibilities. Now that we have become the Master's disciples, we should fulfill our responsibilities as disciples. Will the Master live up to a master's responsibilities and come rescue us when we disciples face hardship?

VM: If you live up to your responsibilities as a disciple, I will live up to the responsibilities of a master. But how can I live up to a master's responsibilities when you don't live up to a disciple's responsibilities? Good night, everybody!

☞The End