



法雨心燈照古今

DHARMA RAIN, LIGHT OF THE MIND THEY LIGHT UP THE PAST AND PRESENT

上宣下化老和尚於1974年冬至1975年春亞洲之行開示精華

SELECTED TALKS FROM THE VENERABLE MASTER HSUAN HUA'S VISIT TO ASIA FROM WIN-

TER 1974 TO SPRING 1975

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1974年11月，宣公上人率領早期三步一拜的兩位美籍弟子恆具和恆由，到臺灣、香港、泰國、印度、錫蘭、新加坡、越南、日本各地，弘法訪問。期間除了在各地寺院、道場、大學講法外，並在香港主持一個佛七，也在臺灣開講《華嚴經》〈淨行品〉及《楞嚴經》〈大勢至菩薩念佛圓通章〉。「法雨心燈照古今」是此次亞洲之行的開示精華，也只是宣公上人廣大言教的一小部份。在沉寂近三十年後，法音重現於世，難免有音質不盡理想的情形。然而，上人大慈大悲的教化，沒有時空的隔閡；只要你真心誠心修行，隨時隨地都能為你解迷津、化疑雲。今日能聞老和尚轉妙法輪，實在歡欣無比；我們渴仰善知識教誨的心願，終歸圓滿了。

In November, 1974 the Venerable Master led his early American disciples who were doing “three steps one bow”—Heng Jyu and Heng Yo—to Taiwan, Hong Kong, Thailand, India, Sri Lanka, Singapore, Vietnam, and Japan to propagate the Dharma and to visit monasteries and colleges. In Hong Kong, they conducted a one week Buddha recitation session, and in Taiwan, the Venerable Master gave lectures on the Pure Conduct Chapter of the *Avatamsaka Sutra* and the section on “The Perfect Penetration of the Great Strength Bodhisattva” in the *Shurangama Sutra*. These selected talks are only a small drop in the great ocean of all the talks and the lectures the Venerable Master has given. With great kindness and great compassion, the Venerable Master taught and transformed living beings. There is no barrier as far as time and space. If we truly and sincerely cultivate, then we will have our problems and doubts resolved at any time. Now that we can hear the Venerable Master turn the Dharma wheel, we are incomparably happy. Our wish to hear his teachings is now fulfilled.





1974年11月20日至11月30日，上人開示於「香港佛教講堂」

問問自己：爲什麼要做人？做人是要做一個好人，還是要做一個不好的人？是要做一個對社會有利益的人，還是對社會有害處的人？那麼對自己家庭裡邊，是願意做一個圓滿的人，還是不願意做一個圓滿的人？這要問一問。那麼這個問題解決了，知道應該怎麼樣做了；再要問一問：我們爲什麼要學佛？爲什麼要信佛？信佛對我們有什麼好處？對人又有什麼好處？這也要研究。不是這麼迷迷糊糊的，做一個糊塗人，又做一個糊塗的佛教徒。信佛信了多少年，也不知道爲什麼要信佛？還是那麼樣的自私、還是那麼樣的自利、還是那麼樣的放不下！這樣信佛也沒有什麼用。佛是沒有自私的，佛是利人的，佛在以前是行菩薩道的；行菩薩道，就是要幫助人——幫助人，還不要教人知道。不像我們凡夫，幫助人一點點的事情，就各處去自我宣傳，說：「啊！我又做了什麼好事了！我又怎麼怎麼樣！我又幫助某一個人了！我又護持哪一個法師了！我供養哪一個道場了！」一天到晚總把這個「我」放在前面，這個「我」比須彌山都高！須彌山都沒有自己那麼大！信佛這麼樣信的，信八萬大劫，也不會得到好處的。因爲什麼呢？你根本就沒有明白，佛法就是要自利利他。

自覺覺他，要不障礙其他人，在任何的地方，都要幫助人；好事，就給人，不好的事，就要放在自己身上，所謂「推功攬過」。推功，把功德送給旁人；也不要送給旁人，卻說：「啊！我這個功德送給你了，你知道嗎？你要謝謝我！」這又錯了！就是功給人家，也不要領功、不要教人知道，這就是真正行持佛法的人。攬過，過錯要自己承擔，不要把過錯給人。好像有時，問什麼事情，你說：「我不知道啊！」或者說：「那是誰誰啊！」就把過錯放到旁人身上。這是不對的！

這是信佛的一個很淺顯的道理，但是有很多人都不知道；那麼信幾十年佛，還是盡爲自己做著想。我這次回來，就有很多人，這個也請師父加持、那個也請師父幫助，很多人都有了問題了。那我不回來的時候，你又怎麼樣過來的呢？回來，你的問題就這麼多！你教師父加持可以的，那麼師

Talks given by the Venerable Master from November 20-30, 1974 at the Buddhist Lecture Hall in Hong Kong

Why should we be human beings? As people, should we be good people or bad people? Should we benefit society or should we hurt society? As members of a household, should we be perfect people or imperfect people? We must ask ourselves these questions. Once they are resolved, we'll know what to do. We should also ask ourselves why we are studying the Buddhadharmā? Why do we believe in Buddhism? What advantages have we gained by believing in Buddhism? What benefits have we brought to others by believing in Buddhism? As Buddhists, do we continue to be people who are lost and confused? We may have believed in Buddhism for many years, but we don't know the reasons for it. We are still selfish and self-interested and unable to let go of things. Remaining like this while believing in Buddhism is useless. Buddhists are selfless. They help others. In the past, Buddhists practiced the way of the Bodhisattvas and helped others. Oftentimes they would do this anonymously. Unlike ordinary people, however, we may just help a little bit but we began to promote ourselves. We advertise, "Oh, I did this and I did that. I helped someone with this or I helped someone with that. I support this Dharma Master and I have protected that monastery." That "I" is out in front, bigger than Mount Sumeru. If we believe in Buddhism in this fashion, then we will gain no advantage even if we believe for 84,000 great eons. This is because we have not really understood that the Buddhadharmā is about helping ourselves and helping others.

We should enlighten ourselves and enlighten others. We should not obstruct others; we should help others in any way we can. We should give whatever is good to others, and take on the mistakes and the blame of others. We should give the credit for achievements to others, but we shouldn't say, "Well, I'm giving you something; you should thank me." You should not claim ownership of it. In fact, you should do it anonymously. Then you are someone who truly practices the Buddhadharmā. As for taking the blame, it means taking responsibility for mistakes. For example, if someone were to ask who was responsible, you shouldn't answer, "I don't know," or, "It's so-and-so." That would be wrong.

This is a simple idea in Buddhism. Some of you have been Buddhists for several decades, but you are still only concerned with yourself. Now that I've returned, many people are saying, "Master, please bless me. Please help me. I've got so many



父又教誰加持呢？你靠著師父，師父又靠著誰呢？這樣子，師父有問題的時候，你不管；你有問題時，就要求師父加持。我若有這麼個能力的話，我教你們都活一百歲，永遠都不死；這樣子，你看多好！可是我沒有這麼個能力，你們想活一百歲，要自己先迴光返照。若沒有脾氣、沒有這一切一切的毛病，自然壽命就會長。你不要盡這個也找師父加持，那個也找師父加持。我的問題多得很，你們誰也不說：「師父你有什麼困難啊？我來幫助你一下！師父你現在造廟了，需要多少錢啊？我全給你拿出來；你用多少，我拿多少！」沒有人發這種大菩提心的，都是來找師父加持的；所以我這個做師父的，不知道找誰加持好！那麼這是一點。我看這一點，就看出人的自私心太重了！自私心太厲害了！信佛的人，不要那麼自私；不要盡為我的兒子做著想、或者為我的女兒做著想、或者為我的家庭什麼什麼做著想，應該要大公無私。你若能幫助人，天自然就幫助你；你若不能幫助人，那怎麼辦？說：「我也沒有力量，我窮得連飯都沒得吃！」那你就念佛，一心念「南無阿彌陀佛」；你念佛念得成就了，就會有感應的。所以我們學佛的人，要先檢討一下自己：為什麼要那麼自私？為什麼要那麼不明理？

我給你們講一個故事：美國的和尚怎麼沒有褲子穿呢？你們說這是笑話不是笑話？美國物質那麼豐富、錢那麼多，但是和尚是窮的，和尚都是沒有錢的，所以連褲子都沒有得穿了！這在家裡還不要緊，或者在廟上偷偷的坐在那個地方打坐，用毯子包上這也沒有問題的；可是他在路上，在大路上不穿褲子，警察一定會干涉的，一定會把他抓去，坐那個很粗的鐵閘的房子。因為在路上，美國雖然說是自由的國家，你在路上不穿褲子，這也是犯法的，尤其出家人，那麼哪一個出家人沒有褲子穿，我現在告訴你，就是這個！（上人指身旁的恆具）他怎麼樣沒有褲子穿呢？他從來是裝老修行的；是不是老修行？這我不知道，但是他要現出一個老修行的樣子。所以在金山寺，他不是在那邊住，他是沒有房子住，



problems.” But before I arrived, how did you survive? How come you have so many problems when I come back? You ask your teacher to bless you, but who can your teacher ask to bless him? You depend on your teacher, but who does your teacher depend on?

If I had the power, I would make all of you live to be 100 years old and never die. Wouldn't that be fine? However, I don't have that ability, so even if you want to live to be 100, you should reflect upon yourself. If you have no temper and no afflictions, then you will naturally live a long time.

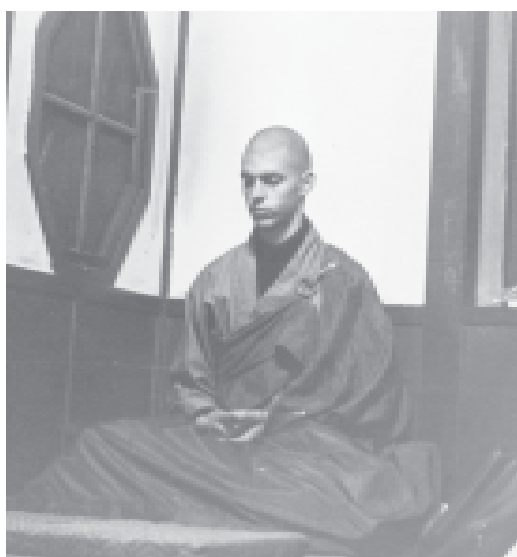
No one ever asks me about my problems. No one ever says to me, “Master, Master. What is your problem? Let me help you.” You don't say, “Master, you want to build a temple, you need money, so, I'll give you all my money.” No one has done that. No one has made a great resolve for Bodhi. People only come to me asking to help them. However, I don't know who to go to for help. So I want to point out that you are extremely selfish.

Buddhists should not be selfish, or be concerned only about their own sons, daughters, or family matters. We should be public-spirited and selfless. We should help others, so that Heaven will help us. But you say, “Well, I can't help anyone, because I don't have any food to eat.” In that case, you should recite the Buddha's name until you are single-minded, focused and undisturbed. That way, you will gain an efficacious response. So we who study the Buddhadharma should examine ourselves to see why we are so selfish and unreasonable.

Let me tell you another story. The story is about why an American monk had no pants to wear. Is it a joke? The United States is a country with abundant material wealth. Well, monks are different because they are poor. That's why they have no pants to wear. It may be okay for them at home in the monastery when they are sitting in meditation. They might have no pants



這叫第一個：「美國和尚沒有房子住」；第二，又「沒有褲子穿」；第三，又「沒有飯吃」。你看！衣、食、住，這三樣都沒有了；但是他還是這麼樣，因為他們兩個發心祈禱世界和平。最初他這個動機是為什麼呢？因為我從南美巴西回來，我有一次就對大家講，說：「這個世界，是真快要到末日了，很危險的！如果有人能祈禱世界和平，這個事情——我心裏這樣想——就會還有挽回的必要。」在說這話之後，大約不到一個月，就有一個掃把星出來；那彗星——這掃把星——在天上一出來，就有科學家、又有天文學家就說：「這個掃把星什麼時候要接近地球了！這個地球上怎麼樣、怎麼樣…！」本來在《楞嚴經》上說：這掃把星是一個很壞的星；一有這個星，就很多人會死了，世界會有很多災難。那麼我想：這個時候，若有人能祈禱世界和平，是最好呢！這個時候，這個果逾(恆具)就告奮勇了，要去三步一拜，來祈禱世界和平。



頭一次，頂盔冠甲的，披掛整齊了，出征去了；晚上兩點鐘出去的，出去就三步一拜、三步一拜…。在這個時候，這三藩市的警察一看，這是一個怪物！就用車跟著他；跟著他，也不敢問他什麼話。那麼他到一個花園的地方，第二天，下午三點鐘，沒有東西吃，他也疲倦了，就跑到那個花園睡了一覺——大約睡覺、沒睡覺？我也不清楚！那麼就又偷偷的跑回來；跑回來了，這一次沒有成功。過了半個月，他又發心要去了；發心要去，這個老修行(上人指恆由)就要跟著他，做他的護法。怎麼做護法呢？他因為如果一個人，揹著那個睡覺的棉被、衣服，就叩拜不容易了；那麼這一個就給他揹行李，他自己就三步一拜。這麼樣子，他走到前邊，或者一百步，在那停止，在那一個地方拜；這一個在後面三步一拜來追。那麼追不上了，他就飛；所謂「飛」，就是拜得快一點，就這樣在後面追。這麼樣子，拜了有多遠——(上人轉問恆

on, but they could cover their legs with a blanket. However, they can't go without pants in public, because they would be taken by the police and put behind bars. Although the United States is a free country, you cannot go without pants in public. Who has no pants? It's this one [The Master points to Bhikshu Heng Ju who is sitting next to him.]

How come he had no pants? He was pretending to be an old cultivator. I don't know if he is an old cultivator or not, but at least he appears to be so. For instance, at Gold Mountain Monastery, he was the first monk to live outside. That's why I said that, first of all, he had no house to live in. Secondly, he had no food, and thirdly, he had no pants while he was bowing. So he had none of these three basic necessities of clothing, food, and shelter. But still, he managed to survive, because the two of them had made the resolve to pray for world peace. When I came back from my trip to Brazil in South America, I said that the world is nearing its end. I was thinking someone would pray for world peace and that there still might be hope. One month later, a comet appeared. Scientists and astrologists were saying that a comet was coming very close to the earth. According to the *Shurangama Sutra*, a comet is a very inauspicious star that would cause many deaths and disasters on earth. So it would be best if people could pray for world peace. This is when Guo Yu [Heng Ju] boldly volunteered to go on a pilgrimage doing three steps and one bow.

The first time he tried this, he put on his full armor and set off as if he were going into battle. He started out at night. The police saw this "monster" and followed him in their car, but they didn't dare to question him. This was in San Francisco. The next day at 3 p.m. he came to a garden. Starved and tired, he took a nap. I don't know whether he actually slept or not, but later he came back stealthily. He didn't succeed on his first try, but half a month later, he wanted to try it again. This time, this old cultivator here [the Venerable Master points to Bhikshu Heng Yo] volunteered to be his Dharma protector. How was this old cultivator going to be his Dharma protector? If Heng Ju had to carry his sleeping bag and his other luggage, it would not be easy to do three steps one bow. So this Dharma protector





具)你沒有褲子穿，是第幾天呢？(弟子答：「第三天。」)第三天！

因為他穿的褲子是很破的、爛的、舊的褲子，那麼就這麼樣子就去了；拜了三天，把褲子都拜壞了。拜壞了，他就要罷工了；他就對這個果字(恆由)講說：「我這個褲子壞了，這不能做了！這怎麼辦呢？」褲子——你說，一個美國的和尙在馬路上沒有褲子穿，這是不是很難看呢？若在跳舞廳，或者脫衣舞那個地方，那不穿褲子沒有關係；但是和尙也不能到跳脫衣舞的那個跳舞廳去，所以這個還是不行的。那麼在馬路上，這更是不行了！更是不行，他就對果字講：「我沒有褲子穿了！這怎麼辦呢？」正在沒有褲子穿，又往前走了一個corner(轉彎角)，一轉，在那馬路中間，就有一條褲子；這條褲子也不太新、也不太舊，也不太長、也不太短，他穿上正好。那麼你說這條褲子是怎麼樣來的？是誰給送來的？他沒有褲子穿，本來誰也不知道的。也沒有人說是：「若知道看這和尙沒有褲子，給他送一條褲子！」就是送來一條褲子，也會直接送給他，不會放在那個馬路中間的。那麼他到那一轉彎，那個馬路中間，就有這麼一條褲子；他穿上，把這個難關過了。所以這是美國人沒有褲子穿——美國和尙沒有褲子，不是美國人沒有褲子。那麼他住在外邊，三尺x六尺這麼一個地方，上面用雨布遮的；他在金山寺外邊後面小花園裏頭。那麼住了有幾年了？(弟子答：「三年了。」)他在那兒住三年，這是美國的和尙沒有房子住，住那麼一個小茅蓬。又，美國的和尙沒有飯吃，他一天只吃一餐。我們沒有來之前一個月吧？金山寺有六個人，有三個禮拜沒有吃東西，天天就喝這麼一杯水——這個杯這樣半杯。他也是想三個禮拜不吃東西，但是打敗仗，他只斷食一個禮拜。

☞待續



carried the items so Heng Ju could do three steps one bow for one hundred paces. Then the protector chased after him. If he couldn't catch up, then he flew. What does it mean to say he flew? It just means he bowed a little faster. [To Heng Ju:] How long was it before your pants ripped? [Heng Ju: "The third day."] It was on the third day.

Because his pants were really old and ragged, he went three days on the trip before his pants ripped. He was ready to quit. He told Guo Yu [Heng Yo], "My pants are ripped! I can't

keep going. What can I do?" Isn't it okay for an American monk on the road to be without pants? No! Maybe it's okay in a dance club or a striptease show, but not on the road. Not for a monk. As they went they turned a corner and there they saw a pair of pants. These pants were not too old, not too new; not too long, and not too short. They were just the right size. So, how did that pair of pants get there? Who put it there? No one knew that this monk had no pants to wear. And nobody said, "If I knew it, I would send him a pair of pants." Actually, even if somebody tried to give him a pair of pants, they would give it to him personally, not put it on the road. This is how this person overcame his difficulty, and this is the story of an American monk without pants. In San Francisco he lived for three years in a three by six foot hut in a little garden behind the Gold Mountain Monastery. That's the story of how an American monk had no housing. He also had no food but one meal a day. About one month before we came here, there were six people on a three-week fast at Gold Mountain Monastery. Every day they had only one cup of water. He too had tried to fast for three weeks, but failed. He was only able to go for one week.

☞To be continued

