



法雨心燈照古今 (十二)

THE DHARMA-RAIN AND LAMP OF THE MIND ILLUMINATES THE PAST AND PRESENT (Part XII)

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

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果某！你如果有本事，你把頭髮變黑了，那是我真正的弟子；你沒法子把頭髮變黑了，那無用的。你一天到晚還是是非非，所以把頭髮都弄白了，這個是黑白不分了！所以你要好好的改過、好好的把什麼都放下，子也不牽掛、女也不牽掛、丈夫也不牽掛、孫也不牽掛、什麼都不牽掛！一天到晚只是『南無阿彌陀佛、南無阿彌陀佛』；你說我好和不好，不要緊的。你看這個多妙！你若真能這麼樣，那真是無窮的快樂！

你就念佛，行也彌陀、坐也彌陀、臥也彌陀、站也彌陀，行住坐臥都是阿彌陀佛。你看多好！唉！這個世界多大！盡虛空、遍法界，都是我的世界，你看有多好呢？何必弄得好像一粒微塵那麼多地方？啊！你不要說：「我這個地方你不能來，怎麼、怎麼樣……。」不要這樣子！我的思想，是盡虛空、遍法界的；所以我的皈依弟子好和不好，我都一樣攝你們，我一樣對你們都是平等。你就說我不好，我都還一樣對你們好，一樣用我真正做師父的心來待你們；你就罵我，我也不要緊的。有很多這裏的人常常毀謗我，我都不怪他們，我還是用這種慈悲心來攝受他們，我是這麼樣！今天，你

Gwo So-and-So, if you have any skill, you should make your hair turn black. Then you will be considered to be a true disciple of mine. If you cannot do it, it's useless. You gossip about people everyday till your hair has turned gray. You don't distinguish between right and wrong anymore. You must change. Put down everything. Don't worry about your son, daughter, husband, grandsons or anything else. Just recite Amitabha Buddha's name from morning to night. Whether someone says good things or bad things about you, it doesn't really matter. You see how wonderful this is. If you can become like this, you will have endless joy!

Recite Amitabha Buddha's name to the point that you are constantly reciting whether you are walking, standing, sitting, or reclining. In walking, standing, sitting, and reclining, you are reciting Amitabha Buddha's name. You see how wonderful this is. This world is so huge. Through out the Dharma Realm and to the ends of space, all of it is my world. How wonderful is that! Why do you limit yourself to a space that is only as big as a mote of dust and tell people, "You are not welcome in my place" and things like that. Don't behave like that. My thinking pervades the entire Dharma Realm and reaches to the ends of empty space. Whether my disciples are good or bad, I gather you in the same way and treat you equally. Even if you think ill of me, I still treat you well with the genuine heart of a teacher. Even if you scold me, it is quite all right. There are people who slander me frequently. I do not blame them at all but still gather them in with compassion. This is how I am. You should open your eyes to recognize what





們要真正睜開眼睛認識你的師父，你這個師父是怎樣的師父？不是就像你們所想像的那麼小的一個師父，我是盡虛空、遍法界的；我所講的佛教，也是盡虛空、遍法界的，沒一個界限、沒個邊際，我是整個全體的。

你們今天念佛念得很好，阿彌陀佛已經伸出手來了，等著你們哪些個願意往生，他就接你們去；但是，你不要害怕，不是現在，是將來的。那麼什麼事情都要預先準備，我們在沒死之前，就要準備將來死的時候怎麼辦？所以我們現在念佛，能念得一心不亂，等到臨命終的時候，就「身無病苦，心不貪戀，意不顛倒，如入禪定」——就好像入定似的。那麼「佛及聖眾，手執金臺，來迎接我」，阿彌陀佛和一切的清淨大海眾菩薩，手拿著金蓮華臺來接你，生到極樂世界去。我們若等死的時候現念，就來不及了！所以要預先在沒有死的時候，就把它準備好了。

我告訴你們一件事情，今天我也不怕洩漏天機，洩漏天機也就洩漏了。我到美國去弘揚佛法，為什麼有這麼多美國人來出家？我實實在在的告訴你們，美國這些個出家人，不是現在出家，這是在過去在漢朝的時候就出家了；在晉、隋每一代都有出家的。在唐朝的時候最多，好像唐玄奘翻譯經典那時候，這一班人也都在那兒參加譯場的工作。

那麼由唐朝、宋朝、元朝、明朝、清朝，每一個朝代裏頭都有；這些個出家的人，都是以前在中國做過出家人，並且多數是做過我的徒弟。我老老實實告訴你們，你們信不信，那就隨你們了。當時就覺得：這經典應該把它翻譯成英文；翻譯成英文，必須要懂得外國的文字。當時，大家也就共同來研究這個問題，怎麼辦呢？那麼我就發一個這麼不自量的一個願，我說：「將來我要到外國去弘揚佛法。」就有一些個徒弟就也都發願了：「我先生到那個國家去，所以對於外國的語言一定會很流利了；等師父到那地方弘揚佛法，我們大家都可以來擁護這道場。」因為這樣子，我這個不認

your teacher is like. I am not as petty and small as you think I am. I pervade the entire Dharma Realm and reach to the ends of space. The Buddhist Lecture Hall is the same way, in having no boundary or limit. It is all-inclusive.

You recited the Buddha's name very well today. Amitabha Buddha has already extended his hand waiting to take those who are willing to be born in the Western Pure Land. However, do not be afraid. The time is not now but rather in the future. Whatever we do, we need to prepare in advance. Before we pass away, we must make preparations for when we die. So, when we recite the Buddha's name to the point where we are single-minded without confusion, we will be as if we have entered *samadhi*. In that state, the body has no suffering, the mind is not attached, the consciousness is not deluded and it's as if we entered *dhyana*. The Buddha and the assembly of Sages will hold the golden dais to take us to the Western Pure Land. The assembly of Sages refers to Amitabha Buddha and all the pure sea-like assembly of Bodhisattvas. If we wait till the moment of our death to recite the Buddha's name, it will be too late. Therefore, we must recite the Buddha's name ahead of time in preparation for our departure.

Let me tell you something. I am not afraid of divulging the secrets of heaven today. If I let out the secrets of heaven, I let out the secrets of heaven. When I came to the United States to propagate the Buddhadharma, why were there so many American disciples who ventured forth into the monastic life? Let me tell you the honest truth. These Americans did not just enter the monastic life now. They entered the monastic life back in the Han Dynasty. In both the Sui and Jin Dynasties, there were people who entered the monastic life. The number of monastics peaked in the Tang Dynasty when Master Xuan Zhuang was translating sutras. Those people were the ones who worked in the translation bureau.

In every dynasty such as the Tang, Song, Yuan, Ming and Qing, there were people who entered the monastic life. So, those of you who have entered the monastic life now were actually monastics in China in the past and most of you were my disciples. I am telling you the truth. Whether you believe it or not is up to you. At that time, we thought about translating the sutras into English. In order to do this, one must understand foreign languages. Therefore, we investigated this issue regarding what to do. At that time, I made this over-ambitious vow: "I want to propagate the Buddhadharma in other countries." Therefore, some of my disciples also made such vows and said: "I shall be born in that country first so that I can learn to speak that particular language fluently. Then when the Master comes to propagate the Dharma, we could come to support and help this monastery." For this reason, I, as an illiterate





字的人，也就相信這一些個徒弟的話，所以也自不量力，(雖然)自己不會英文，現在跑到美國去講經說法。果然這些個以前發願要到外國去來幫著弘揚佛法的人，現在都源源而來。你不信？你如果不信，你看看這些個出家人的面孔，都有多少中國的樣子，都有多少中國的氣在裏頭、中國的血在裏頭。不過人自己沒有得到宿命通，就不知道前因後果的事情，現在我是告訴你們大概的情形。所以有這麼多的外國人來出家，就是這個因緣。

那麼他們為什麼現在翻譯英文呢？不過彼一個時代、此一個時代不同。在唐朝翻譯經典，有的八百多、有的三千多在一起翻譯的；現在呢？科學時代做工都用機器，機械化，所以翻譯經典也不須要那麼多人。但是人多也不是不好，將來一天比一天就會人多了！現在是一個開始，我們這個願力，就是要把所有的佛經都翻譯成英文。這麼多年，西方沒有真正的出家人，為什麼呢？就因為佛經沒有翻譯成英文；沒有翻譯成英文，西方人就不容易明白佛法，這是一個最大的問題。現在呢？不是說用原子彈丟到人口稠密的地方，去解決這個問題；現在我們就用佛經，把它放到人口稠密的地方，解決當前這個危險的問題。

因為現在這世界，人類都迷醉於物質文明上；醉生夢死，還以為享受就是真理。這完全錯了！那麼什麼是真理呢？必須要把生死的問題解決了，這才明白真理了。學佛的人，就是要研究明白這個生死的問題，這是最重要的；那就不會忘本逐末、捨近求遠，把自己的本分事都忘了，盡追求末稍的事情。所以現在在西方，有很多人都把做人的道理忘了，誤解自由，以為沒有人管我，無拘無束，我願意殺人就殺人、願意放火就放火，願意放一個炸彈爆死多少人，那就是我的本事。現在在西方，有很多地方都是這樣子。你看以前香港，那個惡棍那麼多的時候，這都是誤解自由，以為這樣無拘無束，誰也管不了我，「我」比老天爺都大；所以「碰一」一下子，就很多人都沒

person, believed what my disciples said. Overestimating my ability, even though I didn't know any English, I went to America to lecture sutras. It turns out that those people who vowed to help enhance and glorify the Buddhadharma have come forth like gushing water. You don't believe it? If you don't believe it, take a look at the faces of these monastics. They, to a certain extent, look Chinese and have a certain amount of Chinese energy and blood in them. However, people do not have spiritual penetrations to know past lives. As a result, they do not know the previous causes and conditions. I am telling you what the general situation is. These are the causes and conditions of why so many foreigners have come to enter the monastic life as my disciples.

Why are they translating into English? Well, one era is different from another. In the Tang Dynasty, the sutras being translated were more than eight hundred in number with more than three thousand translators. Now, it is the scientific age when everything is automated. Therefore, not many people are needed for this task. However, it is not the case that more people are not a good thing. In the future, we will have more and more people. This is just the beginning. Our vows are such that we want to translate all the sutras into English. For many years, there weren't any real Buddhist monastics in the West. Why? It's attributed to the fact that the sutras were not translated into English. If there are no English sutras, Westerners will not be able to comprehend the Buddhadharma easily. This is the biggest problem. Now, we are not dropping atomic bombs in overpopulated areas to solve problems. Instead, we are putting sutras in overpopulated areas to protect against dangerous situations.

Since all the people in this world are so caught up in materialistic life, they live as if drunk and die as if in a dream. They confuse the enjoyment of pleasure with truth, which is totally wrong. What is the truth? We must resolve the problem of birth and death. Then, we can consider ourselves to understand the truth. People who learn the Buddhadharma must investigate and understand the problem of birth and death. Knowing that this is the most important matter, you will not attend to the trivial and forsake what's fundamental. You will not seek what's far and forsake what's near. You will not forget what your own responsibilities are and keep seeking after superficial matters.

In the West, there are a lot of people who forget the principles of how to be human. They twist the meaning of freedom into the idea that no one should discipline them. They think, "If I want to kill, I can kill; if I want to commit arson, I can set fires. Should I desire to kill people with bombs, I have the power to do so." Many Western societies are like this right now. Take a look at Hong Kong where gangsters are everywhere. It is truly the case that people have misunderstood the meaning of freedom. They think that freedom





有了。尤其在美國，這種事情也很多，又是什麼「汽車黨」、又是什麼「黑豹黨」，又是什麼「地獄天使」、又是什麼「天堂的天使」，這些個怪名詞；這些個黑社會份子，橫行無忌，令警察天天都頭痛得不得了。你看！在這個時候，這種顛顛倒倒的問題，必須要用佛教這種徹底的道理來解救。

所以現在爲什麼要翻譯經典？就是要成就全人類的生命；爲什麼要講經說法？也就是要成就全人類的靈魂。所以若除了佛教的道理而外，你想用原子彈、氫氣彈互相比賽、互相來競爭，這不能解決問題，反而越競爭越厲害。你比我強嗎？我比你更強！你發明一架飛機能飛到十萬尺，我發明一架飛機就飛到二十萬尺，比你那個高十萬尺，你武器打也打不到我這個，我這個簡直就神通廣大！這真是神通廣大，你看！現在人人都有神通了！我告訴你們，將來這個世界上，不要用電視，就可以有現在電視這些個景象現出來；也不用電話，就可以互相講話的。因爲人人都有神通，過五百年之後，這些個東西都是落伍的。如果人類不毀滅的話，進步進得更神妙了；可是，你們要知道，這個世界好景無常，你進步得快，死亡也快一點。拿現在來講，近丹麥和挪威那個地方，現在完全是冰；在八世紀的時候，那個地方有一塊綠州土地，比美國的土地還大。那個地方叫什麼？叫「格陵蘭」。可是從八世紀開始，冰就一天比一天多一點、大一點，現在把整個這塊土地都沒有了、都變成冰了！

means no discipline; and that they are greater than Heaven. Consequentially, they started shooting and wipe many people out of existence. There are many examples of this, particularly in the United States. There were the Hell's Angels and other such gangs with odd names that gave the police many headaches. When we want to solve these problems, we must use principles in Buddhism as the ultimate solution.

Therefore, we want to translate the Buddhist sutras. Why? It's because we want to save the lives of all human beings. Why do we hold sutra lectures? Our intention is to save the souls of all living beings. We simply cannot resolve these problems by being aggressive and using atomic or hydrogen bombs. Instead, we should use the Buddha's teachings as the solution. The more we compare yourself with others, the more competitive we get. If you are better than me, I want to strike you down so I can be even more outstanding. If you create an airplane that can fly 100,000 feet high, I will outdo you by building one that can soar up to 200,000 feet, 100,000 feet higher than yours. You will not be able to attack me with your weapons. Hence my spiritual powers are superior to yours. Indeed, these are very high spiritual powers. Take a look around the world. Everyone has spiritual powers. Let me tell you, in the future, images will be able to display themselves without a television. People will not need a telephone to communicate with one another. It will all be due to the fact that people will have spiritual powers. In five hundred years, all our current technology will be obsolete. If the human race is not destroyed then, the advances in technology will be even more wonderful and magical. However, you should know that good things do not last; they are impermanent. The faster you advance, the faster you race to your death. Let's take a current fact as an example. The areas that are close to Denmark and Norway are covered with ice right now. This place called Greenland in the eighth century turned out to be an oasis in the eighth century and greater in its size than the United States. Since the eighth century, there was more and more ice day by day. The icy areas became larger and larger. Eventually the entire area was covered by ice.

