

# 法雨心燈照古今(二十九)

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

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 WINTER 1974 TO SPRING 1975  
沙彌尼近經 英譯 ENGLISH TRANSLATED BY SHRAMANERIKA JIN JING

又談到這個出家，「如果人人都出家，社會一切一切不都停頓了、沒有了，人類也沒有了？」不必耽這個心，絕對不會人人都出家的；就像現在泰國、緬甸、錫蘭主張人人都出家，你看看！他們出家人還是比在家人少。出家人是三寶之一，爲什麼叫三寶呢？就因爲他出貴，佛也出貴，法也出貴，僧人也出貴，因爲貴重所以叫寶。爲什麼貴重呢？就因爲他少，假如要人人都出家了，那就變成不寶了，那就和泥土是一樣的，就不成寶貴了；寶貴，就因爲他少。好像鑽石是世界上最貴的東西，爲什麼？就因爲它少；黃金也是世間最貴的東西，爲什麼它那麼貴呢？也因爲它少，所以絕對不會人人都出家的，爲什麼？你看這個花花世界這麼好！這麼快樂！跳舞廳的人那樣開心，餐館吃得津津有味！世間的紅男綠女，怎麼可以放得下呢？你教人人都出家，這絕對是辦不到的。

好像我們這位恆具出家人，他自己不敢坦白說他出家的原因。我現在告訴你們，他爲什麼出家？就因爲被他女朋友追得沒有地方跑了；跑到什麼地方，那女朋友都跟著！他跑到廟上來了，女朋友就跟著他到廟上來了，要做比丘尼，爲什麼？就因爲捨不了這個男朋友。我告訴你，在他將要出家，還沒有出家時，他女朋友追來了。他女朋友有個車，晚間就在那車裏頭住，他這的女朋友有很大的神通，他跑到什麼地方，她都會知道的，就會追到什麼地方。他沒地方可跑了，跑到廟上來，他女朋友就追到廟上來。因爲她哥哥

Speaking of leaving home, some may say, "If everyone leaves the home life, all business in the society will be at a standstill and the human race will no longer exist!" There is no need to worry about this issue since not everyone will venture forth into the monastic life. In Thailand, Burma and Sri Lanka, they have been advocating going forth to the monastic life, but laity still outnumber the monastics. Left-home people are part of the Triple Jewel. Why are they called the Triple Jewel? It's because they are precious - the Buddha, the Dharma, and the Sangha are all precious. Why? It is because there are very few monastics. If everyone leaves the home-life, then monastics are no longer the Jewel. They will be deemed as common as dirt, which is not precious at all. For example, diamonds are most valuable in the world because they are scarce. The same goes for gold. Its scarcity increases its monetary value. Therefore, not everyone will leave the home-life. Why not? You see, this dazzling world is so wonderful and full of happiness. People dance in the disco with such joy and eat in the restaurant with such relish. How can they give up men, women, and sensory pleasures in the world? It is impossible to demand that everyone leaves the home-life.

Take Heng Ju, for example: he dared not say frankly the reason he left home. I will now reveal to you why he left the home life. The reason he left home was because he had nowhere else to hide from his girlfriend. Wherever he went, she followed. She even followed him to the temple and wished to become a Bhikshuni. Why? She could not let go of her boyfriend. Let me tell you, right before Heng Ju left home, his girlfriend was chasing after him. She had a car in which she slept at night. This girlfriend of his had great spiritual powers. Wherever he ran to, she would know about it and chase after him until he had nowhere to go except the temple.



上人於1974年冬率恆具(左)恆由(右)二比丘攝於亞洲弘法

A photo taken of the Venerable Master, Heng Ju (left) and Heng Yo (right) in 1974 winter during the Asia delegation

是做警察的，常常會打無線電告訴妹妹，說他到什麼地方了，她就去追，那麼一追，追到金山寺，我們那時候剛剛搬過去。

他為什麼不要這個女朋友？就因為她抽香煙又喝燒酒，他受不了那個味道，跑到廟上要出家，他女朋友也跟來了。他在廟上住，他的女朋友對我講，說要皈依，皈依就皈依了；皈依我以後，就得寸進尺，對我講：「師父呀！我現在沒有地方住，你這個樓梯底下也沒有人住，我住在樓梯底可以吧？你慈悲我、方便我嗎？」我一想，那個地方果然是沒有人住，可以住一個人，我說：「好！那妳就來住啦！」。

她說，過五、六天才來，想不到這天晚間就來了。不知道什麼時候鑽進來金山寺，誰也不知道，沒有人知道她來住，她就鑽到樓梯底下就不出來了；我那時在三樓住，一般人在二樓住，這個樓梯底就在樓下第一層。睡到兩點鐘的時候，我覺得不對，有了特別的情形了，我在三樓就叫：「你們二樓的人趕快到樓下去看看，樓下有怪物，有奇怪的事情發生，著火了！」二樓這些人正睡得眼睛也睜不開，就趕快到樓下，到樓下一看怎樣呢？樓下全是煙，

She came to the temple as well. This girl's brother was a cop, who often made wireless calls to his sister and informed her of Heng Ju's location. She would then follow in pursuit. We had just moved to Gold Mountain Monastery then.

Why did he not wish to keep the relationship with her? He could not stand her smoking, drinking and the odor that came with these habits. He came to the temple and requested to leave home. He was living at the temple then. Her girlfriend told me she wished to take refuge and she did. After taking refuge, she wanted even more since she was still in pursuit of her goal. She said to me, "Venerable Master, I have no place to live. Since no one lives under the staircase, could I live there? Could you be compassionate and allow me to stay here for convenience's sake?" she asked. Since no one lived there and there was just enough space for one person, I replied, "All right! You can come and stay!"

Originally, she said she would not move in until five or six days later. Unexpectedly, she moved in that very same night. No one knew when she snuck into Gold Mountain Monastery and stayed here. She lived under the staircase and didn't come out. I was living on the third floor at the time when everyone else stayed on the second floor. She lived under the staircase of the first floor. That night around 2:00 a.m., I sensed that something was wrong. I shouted to people downstairs, "You people on the second floor, hurry and go downstairs. There is a monster there. Something strange is going on. There is a fire!!!!" Everyone

煙都滿了。這時樓下放了很多木板，如果一著火，你就一萬輛救火車也救不了的，那木板堆滿了樓下一層。

恆具到樓下一看，煙多得睜不開眼睛就各處摸，看有一個地方有亮光，就把那個地方一打開，那裏邊就著火了，他的女朋友還是在那兒「呼……」，還在那打呼！這個人就說：「快起身，快起身了，火就要妳燒死啦！」，火和她頭就差這麼近。這個人把火拿出來，放在沒有木頭的地方，但是他也不用水把它熄滅了，還到那裏去叫她，她還沒醒！爲什麼？她喝酒喝醉了，又抽香煙，煙就把棉被點著了。棉被著火，冒了很多煙，全樓下都是煙，她也知道。結果我從三樓下來，我一看火還在那兒著著，有這麼高火苗子，說：「趕快用水把它熄滅了！」他們才恍然大悟，才去拿水把這火熄滅了。熄滅之後，一個多月 building（屋子）裏邊都有一股煙味！他就這麼樣子，跑到沒有地方跑，就到廟上來出家，他自己怕羞不敢說明白，我現在給他揭穿了這件事。

問：因爲我們過去做軍人，我們在內心裏面都希望沒有戰爭，我們都反對殺人，互相殘殺是件殘忍的事。現在面臨著戰爭也很殘酷，我們要怎樣來說服那些人？比如我們爲自保，讓敵人不要來侵略，我們只有起而抗拒，就要發生戰爭。戰爭的行爲，我們看都是很血腥、很殘暴！怎樣才能解決這個問題？本來殺人是一個很罪惡的，在很矛盾的狀況之下，我們不起而抗拒沒有戰爭，譬如說人家來要什麼給什麼就投降，但是投降不能滿足這些侵略者的欲望，在這困難的情況之下，應該採取什麼樣的途徑，使人類免除戰爭？

上人：一方面要採取防禦，另一方面要停止殺戮，有這兩個辦法。那個弔古戰場文上說得很好，「爲之奈何，守在四夷。」要怎麼辦呢？要把邊疆防禦做好來，以防外侮，以防外邊的來侵略；再者，你防備外邊來侵

was sleeping and could not even open their eyes. They rushed downstairs and saw that the entire first floor was full of smoke. There were a lot of wooden boards stored down there. If they caught on fire, ten thousand fire trucks would not be able to extinguish this fire since the entire first floor was stocked with these wooden boards.

When Heng Ju went downstairs to check, he was unable to see due to the smoke. He had to feel his way with his hands until he saw a light. He opened the door and discovered the source of the fire. His girlfriend was still sleeping and snoring. He shouted, "Hurry and get up! Get up! You are about to be burnt to death!" The fire was so close to her head. They moved the burning embers to the ground where there were no wooden boards. Without putting out the fire, he ran under the staircase to wake her up since she was still asleep. Why was she still sleeping? She had been smoking while drunk and the cigarette had set the comforter on fire. She had no clue that the comforter was on fire and that the first floor was full of smoke. She had no idea! When I came down from the third floor, I saw that the fire was still burning strong. I said, "Quickly use water to put out the fire!" They then suddenly realized what was happening and put out the fire. A month after the fire was extinguished, that building still smelled smoky. What strong smoke it was! This is his story. He came to the temple when he had nowhere to run to. He was ashamed about this so he did not dare to tell it. Now, I have divulged his story.

**Q: Since we were soldiers before, from our hearts, we all wish there to be no war. We are against killing since killing is brutal. Going to war is also cruel. How can we persuade those people?** For example, for self-defense, we must stand up and fight for our country and not let others invade us. Hence, wars occur. Combative behavior is very bloody and cruel! How can we resolve this problem? Originally, killing is very sinful. However, in controversial situations, if we do not stand up for ourselves and fight, we surrender as people invade us. But surrendering is not going to satisfy the desires of these invaders. In this kind of difficult situation, what approaches should we take to avoid wars among human beings?

Venerable Master: On the one hand, we must take care of national self-defense. On the other hand, we must cease killing. These are the two strategies. The "Essay of Mourning those Slain on the Battlefield" says this well, "How to do it? Guard against the foreigners on the borders of the four directions." What should be done? The nation must take care of the borders to defend itself from invasion. Guard against the invaders, and try your

略，裏邊也儘量不殺生，這就是一個辦法。防人之心不可無，害人之心不可有。

問：讓殺戮減到最少…

上人：嗯。

問：佛對魔、這個妖魔是用什麼樣的方法來…

上人：魔鬼去害佛，佛是用慈悲心來做事。好像佛成道的時候，魔鬼去破壞他，他就用慈悲心攝伏他，就入慈心三昧。

問：何謂三昧？

上人：定

問：三昧？

上人：三昧是梵語 Sankrit

問：所謂三昧，就是得到定……你要感化不了他，怎麼辦？

上人：感化不了他，你就被他感化了。「性定魔伏朝朝樂，妄念不起處處安」，為什麼有魔？就因為你性沒有定。你性不定，飄飄搖搖的，好像王居士一天到晚這個樣子，決定是降不了魔的，魔常常會去教他想東想西的。他要是定了，這些個問題都沒有了。性定魔伏朝朝樂，妄念不起處處安，為什麼到處都覺得不安樂呢？就因為儘打一些妄念、癡心妄想、狂心野性，到什麼地方都覺得不舒服、覺得不自在。

best not to kill. These are the strategies. Have no thought of harming others, yet at all times be on guard against potential invaders.

Q: Reduce killing to the minimum...

Venerable Master: Yes.

Q: What methods did the Buddha use to cope with the demons and goblins?

Venerable Master: The Buddha used kindness and compassion to gather and subdue them. He entered the *Samadhi* of Kindness.

Q: What is *Samadhi*?

Venerable Master: Concentration.

Q: *Samadhi*?

Venerable Master: *Samadhi* is Sanskrit.

Q: *Samadhi* is the attainment of concentration...What if you cannot move and transform him? What to do?

Venerable Master: If you can't move and transform him, you will then be moved and transformed by him instead. "When the nature is in *samadhi*, the demons are subdued and everyday is happy. When false thoughts do not arise, every place is peaceful." Why is it that in your nature there are demons? It's because your nature is not in *samadhi* yet. If your nature is not still, your mind moves around from morning to night like layman Jin-Zhong Wang's. If that's the case, it is certain that the demons will not be subdued. The demons will abet you to think about this and that. If his mind is still, there will be no problems like this. "When the nature is in *samadhi*, the demon is subdued and everyday is happy. When false thoughts do not arise, every place is peaceful." Why is it that you do not feel peace no matter where you go? The reason is that you keep giving rise to false and deluded thoughts. Your mad mind and wild nature cause you to feel uncomfortable all over.

待續

To be continued



法佛城 金剛菩提海  
VAJRA BODHI SEA

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# 五大宗教互容互融

## The Five Great Religions Penetrate and Fuse with One Another

宣公上人一九九二年二月二十二日對漢堡大學學生開示於萬佛聖城  
THE VENERABLE MASTER'S TALK TO STUDENTS OF HUMBOLDT STATE UNIVERSITY

AT THE SAGELY CITY OF TEN THOUSAND BUDDHAS, FEBRUARY 22, 1992

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

各位善知識，各位不同宗教的善知識，各位不同國籍的善知識，各位不同年齡的善知識，這裏邊就包括各位兄弟姐妹，一切的青年、有為的朋友們，我們大家雖然國籍不同，種族不同，所信的宗教不同；可是我們都是人，那麼各有各的思想，各有各的信仰，也是都各有所長，各有所短。天主教有天主教的長處，也有它的短處；耶穌教也有它的長處，有它的短處；回教也有它的長處，有它的短處；孔教也有它的長處，有它的短處；佛教也有它的長處，有它的短處。長處是什麼？短處是什麼？這你去研究研究，都有的。

那麼孔、老、佛、耶、回這五大宗教，就像五味似的。這五味有酸甜苦辣鹹，苦的雖然是很苦的，也有人願意吃。譬如佛教就很苦的，它講修苦行，講佛在雪山打坐，六年只吃一麻一麥，那麼苦！可是也有人想要效法的。那麼有甜的，甜的這個宗教，就是對你有什麼利益，有什麼好處，所以也有人願意吃。不單願意吃，還很普遍的，很多人願意吃甜的，不願意吃苦的。酸的本來是不容易吃的，也有人歡喜吃酸的。辣的，那麼很辣的，可是也有人願意吃的，好像回教，我並不是謾謗回教，這回教講穆罕默德，穆罕默德一個手拿著香，一個手拿著槍，遇到善的他就燒香，遇到惡的他就放槍，那麼這個就比方是辣的。也有人願意吃的。

這五大宗教我把它比成這個五味。這五

I want to greet all Good and Wise Advisors of different religions, of different nationalities, of different ages. And this greeting includes all brothers and sisters, big and small, and all you talented young friends with bright futures. Although we all come from different nationalities, races, and religious faiths, yet we are people, all the same. We all have our differing thoughts, beliefs, strong points, and shortcomings. Catholicism has its strengths and weaknesses; Protestantism, Islam, Confucianism, and Buddhism all have their strengths and weaknesses. What are their strengths? What are their weaknesses? If you look into them, you will find each religion has both strengths and weaknesses.

The world's five great religions—Confucianism, Taoism, Buddhism, Christianity, and Islam—are just like the five flavors of food: sour, sweet, bitter, hot, and salty. Although bitter is bitter, some people still prefer its flavor. For example, Buddhism is very bitter, that is to say, it promotes ascetic practices. When the Buddha was meditating in the Himalayas, he ate only one sesame seed and one grain of wheat each day for six years. That's how tough his practices were, and yet there are people who are willing to try it out. There are other religions that advocate sweetness; they tell you what benefits will come to you, and what advantages you'll get by believing in it. Some people like to taste this flavor. In fact, it is very popular. Many people like sweet stuff and don't like bitterness. Although food of sour taste is basically not easy to eat, some people like sour food. Still others like to eat spicy food, no matter how hot it is. Take Islamic people, for instance. Now, don't get me wrong, I'm not slandering the Muslims. Islam talks about how Mohammed holds incense in one hand and a gun in the other. If he meets a good person, he burns incense for him. If he meets a bad person, he fires his gun. This is an analogy for hot, spicy food. Some people also like this flavor.

I use the five flavors as an analogy for the five religions. Although some of these flavors seem less palatable than others,

味——酸、甜、苦、辣、鹹，各有所好，所以說有長有短。在我的立場，認為這個味道是很好的，在另外的人立場呢，就說不好。宗教也是這個樣子，你再好的宗教，也有人毀謗；再不好的宗教，它也有人信仰，也有人讚歎。我這個很愚癡的見解是這樣子，所以我們誰信什麼宗教，是各有所好。

佛教和耶穌教、天主教，孔老佛耶回這五大宗教，這也就像世界有這五行似的，金木水火土，各有所屬，互不相礙的，它是光光相攝，互容互融的。沒有你碰我，我就發了脾氣了；我碰你，你就不高興了，好像金木水火土，它是互相幫助的，也是互相障礙的。這互相幫助，就是各有所長；互相障礙，這就是各有所短了。宗教裏頭都有一些個黑暗，都有一些個不光明的事情，這是它的短處；也都是一些個長處，是它做事光明磊落。

我喜歡佛教就因為它是平等的，和人人都平等，上至佛菩薩、神，下至鬼，它是十法界都平等。十法界有佛法界、菩薩法界、聲聞法界，緣覺法界，這四聖法界；又有天法界、人法界、阿修羅法界、餓鬼法界、地獄法界、畜生法界，各有它的界限。那麼彼此若明白了，這人都在十法界裏頭，都在這個大圓鏡智裏頭，有多少智慧，就是屬於那一法界的。有佛的智慧，就是佛；有菩薩的智慧，就是菩薩；有聲聞法界的智慧，就是聲聞；有緣覺法界的智慧，就是緣覺。看你這個智慧如何，你智慧大的，那就是一個真正覺悟者。真正覺悟者，那就和佛平等；你若沒有智慧，愚癡，那就和眾生平等，和眾生去劃成一個界限。

所以在佛教裏頭說：「是男子皆是我父，是女子皆是我母。」你若不明白道理的，說：「這是怎麼搞的？怎麼男子都變成你父親，女子變成你母親了？究竟哪個是你父親，哪個是你母親？」這是說，是男子前生或者都做過我父親，是女子或者前生都做過我母親，或者生生世世都做我的父母；不過這一投胎了，一改頭換面了，就大家互不

such as hot and bitter, there are people who like these flavors best. So every religion has its strong points and its shortcomings, and people have their own likes and dislikes among the flavors of sour, sweet, bitter, hot, and salty. From my point of view, I feel this flavor is best. From your point of view, that flavor is unacceptable. Religions are just the same. The best of religions will still have people who criticize it, and the worst of religions will still have people who praise it and believe in it. This is my stupid opinion: People should follow the religion they prefer.

I could also compare the five great religions—Confucianism, Taoism, Buddhism, Christianity, and Islam—to the Five Elements that we find in the world: metal, wood, water, fire, and earth. Everything belongs to one or the other of them, and each element gets along in harmony, without obstructing the others. They cooperate smoothly, and penetrate and fuse with each other. The Five Elements work so that none of them ever says, “You bumped into me, and made me angry!” Metal, wood, water, fire, and earth help each other out and also hinder each other. When they help each other out, they all have their strong points. When they hinder each other, they each have their shortcomings. All religions have their shadowy aspects, which are their weaknesses. They also have their strengths, which are bright and out in the open.

Personally, I like Buddhism because it regards everyone as being equal. From the Buddhas, Bodhisattvas, and gods above down to the ghosts below, those in the Ten Dharma Realms are equal. Within the Ten Dharma Realms there are the Buddhas, the Bodhisattvas, those Enlightened to Conditions, and Hearers—these are the Four Dharma Realms of Sages. There are also the Dharma Realms of gods, of humans, of asuras, of hungry ghosts, of hell-beings, and of animals. Each of them has its boundaries. When we understand one another, we will see that humans are all in the Ten Dharma Realms, in the Great Perfect Mirror Wisdom. The amount of your wisdom determines the Dharma Realm you belong to. If you have the Buddhas’ wisdom, then you are a Buddha. If you have the wisdom of Bodhisattvas, then you are a Bodhisattva. Those with the wisdom of the Dharma Realm of Hearers are Hearers. Those with the wisdom of the Dharma Realm of Pratyekabuddhas are Pratyekabuddhas. It’s all a question of your wisdom. Those who possess great wisdom are truly enlightened, and are the equal of the Buddhas. Those who lack wisdom and are stupid are the equal of living beings and belong in the realm of living beings.

There is a saying in Buddhism that goes, “All men are my fathers, and all women are my mothers.” People who miss the principle will surely say, “Hey, how can all men turn into my father? How can all women turn into my mother? Exactly which mother

認識了。它這個教義是廣的，不是那個狹義有限度的，它沒有限度，是無量無邊，平等自在的。這種的教義是小也可以說最小，大也可以說最大，它是無古無今無上下，極廣大盡精微。你可以說佛教是個小螞蟻、小蚊蟲那麼小，也可以說它是最大的，無量無邊那麼大。

那麼各宗教的聖人最初立教的宗旨，都是願意人好，他不會願意人互相毀謗的，你說我不好，我說你不好，這麼互相毀謗，他沒有這個思想。那麼後人就不懂的這個教義，不懂得聖人這個心、立教的宗旨，所以就演成爾為爾，我為我，互相攻擊，你攻擊我，我就攻擊你。若按著佛教的教義，我攻擊你，就等於我攻擊我爸爸一樣；你若攻擊我，就等於你攻擊媽媽一樣，這互相不應該的。所以我方才說，各有所長，各有所短，若都把這個短去了，保留這個長，這就是各宗教的教徒真正明白教義了，也是創教教主的一個真正信徒了。耶穌教為什麼這麼普遍？就因為它的教徒講的道理也講得好，所以我認為馬太、路可這些個教徒，對耶穌教來講，是功勞很大的。

我們兩個，我和于樞機最初見到的時候，我說：「你應該做一個天主教的佛教徒。」他睜大了眼睛來看著我，認為很奇怪的，這麼樣講。我說：「沒有什麼奇怪的，我要做一個佛教裏邊的天主教徒，我們一交換這種思想啊！世界就沒有戰爭了，你信不信？」他想了有五分鐘吧！然後一拍大腿說：「好！我們就這樣幹！」從這個之後呢，他也拜佛了，所以我這是度了一個于樞機，他能把天主和佛教並行而不相悖，這是我很高興的一個事情。

所以我們兩個人一見如故，他和我的思想，我和他的思想，都彼此很接近的，可惜他正要把宗教互相聯合起來，就被天主叫回去了。他死了之後，我有一首詩紀念他，我也哭了一大場，今天不妨告訴告訴你們各位。

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and which father is mine?” The meaning here is that all men might have been my fathers in lives past, and all women might have been my mothers in lives past. Throughout countless lives in the past, they may have been my parents. We have experienced rebirth, and our names and faces have changed in the process, and so we no longer recognize each other. The teachings of Buddhism are vast and great, not narrow and small, not limited in any way, measureless and unbounded, equal, free, and comfortable. Such a teaching you might say is the smallest, yet it is also the greatest. It has no past and no present, no high and no low. It is both extremely vast and yet also ultimately fine. You could say that Buddhism is as small as an ant or mosquito, and you could also say it is the greatest—measureless and unbounded.

When the sages and saints founded each religion, their goal was for people to be good. They wouldn't have wanted people to slander one another. But people of later generations misunderstood the meaning of the teaching, the intent of the sages, and the principles upon which the religion was founded, and they pursued nothing but self-interest. They began to attack one another. For instance, I strike out at you and you retaliate. In the Buddhist teaching, for me to attack you is the same as attacking my own father. If you attack me, it's the same as attacking your mother. We should not do this to each other. That is why I said earlier that every religion has its strong points and its shortcomings. We must get rid of our shortcomings and maintain our good points. In this way, we are disciples who truly understand our religion. We are true followers of the founder of our religion. Why has Jesus' teaching spread so far and wide? It's because his disciples were eloquent preachers of his Gospel. For example, Matthew and Luke made a great contribution to Christianity.

The very first time I met Cardinal Yubin, I said, “You should be a Buddhist among the Catholics.” He opened his eyes wide and stared at me, thinking that my statement was very strange. I said, “There's nothing strange about that. I will be a Catholic among the Buddhists. When we can share and exchange our ideas in this way, then there will be no more wars in the world. Do you believe it?” He thought it over for about five minutes and then slapped his thigh and said, “That's fine with me. Let's do it!” After that, he bowed to the Buddhas. That's how I took Paul Cardinal Yubin across. He made it possible for Catholicism and Buddhism to cooperate and get along together. This made me very happy indeed.

He and I felt an instant affinity with each other, since our thinking was so much alike. What a shame! Just as we were on the point of uniting our two religions, he was called back by God. After he died, I cried for a long time.

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