

# 法雨心燈照古今 (續)

## The Dharma-Rain and Lamp of the Mind Illuminates the Past and Present (continued)

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 SHRAMANERIKAJIN JING

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### 1975.01.09 臺灣高雄佛教會

沒有多少天就要過年了，在沒說話之前，我先向各位來賀年。要記得這個年是陽曆，我們農曆年還沒有到，但是我現在預先向各位恭祝恭喜發財。有人心想「我們平時聽到這個法師的名字，現在一見面，就說俗人所說的話，原來這麼樣的俗，大約所講的也沒有什麼大意思。」

還有一件事情先向各位聲明，方才這位美國的和尙——恆由法師，他說「今天你們各位遇到善知識」，這完全是一種錯誤的觀點。為什麼？因為他是跟著我出家，即便我是個善知識，現在也不應該向各位來介紹，這樣公開來介紹，這是他愚癡的想法，況且我也不是一個善知識。

為什麼我說他是愚癡的思想？既然他是我的徒弟，自己讚歎自己的師父，這是一種很愚癡、很笨的一種的行為，所以我先要糾正他這個思想是不正確的。我雖然不敢承認自己是善知識，但是我願意向善知識來學習。過去的一切善知識，現在的一切善知識，未來的一切善知識，我願意跟著他們學，我願意學一個沒有成功的善知識。

### Kao-hsiung Buddhist Association of Taiwan, January 9, 1975

There are only a few days left before Chinese New Year. Prior to my speech, I'd like to wish everyone a Happy New Year. You must remember that this New Year I am referring to is that of the solar calendar not that of the lunar calendar. However, I still wish you a prosperous new year. Some think, "I have heard this Dharma Master's name. I have also met him now. He is actually so secular and speaks the words that ordinary people speak. Therefore, I think what he is about to say is probably meaningless."

There is one more thing I want to clarify with you. This American monk, Heng Yo, said that you have met a good and wise teacher (referring to the Venerable Master). This is a wrong point of view. Why? Because he left the home-life under me, he should not introduce me that way to the public even if I am his good and wise teacher. This is his silly thought alone; I am not a good and wise teacher.

Why do I say it is his silly thought? It's because he is a disciple of mine, and no one should praise his own teacher like that. Such behavior is quite silly and stupid. Therefore, I must first rectify his incorrect way of thinking. Although I do not dare to admit that I am a good and wise teacher, I am willing to learn from good and wise teachers from the past, the present and the future. I am willing to learn from them, and from those who are not yet successful good and wise teachers.

Now, I will dive into today's topic "The New Trend of Development in Modern Buddhism." This is where Buddhists should broaden their vision to encompass the entire world rather than just knowing about the affairs of their own place or their own country. In whatever they think or say, they should not limit themselves to the small self. Contemporary Buddhism should develop



DHARMA TALK DHARMA RAIN

今天所講的正式題目——現代佛教發展的新趨勢，這就是我們佛教徒，應該把眼光放在整個世界，不應該僅僅知道自己家裏的事，或者自己這個國家的事，所想的、所說的，只是自己小方面。現在佛教，是應該向世界的路線去走去。因為這個科學的時代，一切一切都在發展，一切一切都有新的進步，我們佛教再要抱著很古老的、很舊的思想，未免是落伍的。不是一般人來批評我們落伍，我們自己也應該生大慚愧，應該知道自己的所行所做不合乎新時代的要求。

在中國的佛教，所有的中國人都認為是中國的，這是錯誤的觀念。佛教也不是印度的，也不是中國的，也不是暹羅的，也不是緬甸的，也不是錫蘭的，也不是日本，也不是韓國的，不是所有一切國家的，它是包括所有一切國家的。我們現在對佛教的思想，應該把門戶打開，人我之見也消除了，應該一切都向世界來著想，向世界去推進。所以我對於佛教的觀念是廣義的，不是狹義的，是盡虛空遍法界的。

這個佛教是盡虛空遍法界的，既然盡虛空遍法界，它包括所有的宗教，包括所有的人類，包括所有一切的種族。它在這個世界上，沒有一個界限，沒有一個範圍，它是大而無外，小而無內的。所以佛教也可以稱為眾生教，也可以稱為人教，又可以稱為心教，就是我們每一個眾生都有個心，這個心是包括一切的。所以，可以用以上的名詞來形容佛教。我們對佛教的觀念，不要再像過去說，這是中國的佛教，這是日本的佛教。

美國是沒有佛教的國家，美國是天主教、耶穌教、猶太教盛行的國家，現在把整個佛教的教義推行到沒有佛教的國家去。你們各位想一想，如果佛教教育不是這樣廣大，怎麼會把其他的宗教都容納到佛教裏邊？所以，現代佛教的新趨勢是向世界路線走的。有人就說了，說：「你說一切人，信不信佛教，你都算他是佛教徒？」天主教、耶穌教，我知道他們就算是謾謗佛教、批評佛教，他們還是佛教的護法，他們是反面的來幫助佛教；並且信佛教和不信佛教，這只是暫時間的一個問題，不是永遠的問題。

他今天不信，或者明天他又信了；明天他也沒有信，後天他又信了；這一個月他沒有信，等到那一個月他就轉變思想，他就信了；或者再過一個月，他也信了；甚至於這一年他不信，那一年他信了，總而言之，他有信的一天。或者今生他不信，來生他又信了，他又轉變思想了。這個人種因結果，他只是暫時間種一個反

internationally. Since this is the scientific era, everything is developing and has new improvement. We Buddhists will fall behind if we still cling to old and traditional ways of thinking. It's not the case that other people are criticizing us for being old-fashioned. We ourselves must give rise to great shame and recognize that what we are doing now no longer conforms to and meets the current demands of this time.

Buddhism in China is mistakenly considered the possession of Chinese people. This is a wrong concept. Buddhism does not belong to India, China, Thailand, Burma, Sri Lanka, Japan or Korea. It belongs to no country and yet it includes every country. In our outlook on Buddhism, we should open our hearts and rid ourselves of the views of self and others. We should advance toward the world and think for the world. Therefore, my notion of Buddhism is vast, not narrow; it extends to the far reaches of space and pervades the Dharma Realm. Since it extends to the reaches of space and the Dharma Realm, it includes all religions, all human beings and all ethnic groups. There is no boundary or limit; it is so great that there is no outside yet so small that there is no inside. Therefore, Buddhism can also be called the teaching of living beings, of people and of the mind. Every being has a mind, which is inclusive of everything and anything. Hence, we can use the above names to describe Buddhism. So, we should not have the misconception that Buddhism is Chinese or Japanese like before.

The United States is a country in which Catholicism, Protestantism, and Judaism prevail, but where Buddhism does not exist. Now we are promoting the teachings of the Buddha to the countries where Buddhism does not exist. Think about it, everyone. If the doctrines of Buddhism were not so immense, how could it include all other religions within it? Therefore, the new trend for Buddhism is to go international. Some say, "You mention 'all human beings'; whether they believe in Buddhism or not, do you also consider them Buddhists?" The Catholics and Protestants who slander and criticize Buddhism are actually the protectors of Buddhism; they help Buddhism by standing on the negative side. Whether they believe in Buddhism or not is just a temporary issue, not an eternal one. Although they don't believe in Buddhism today, they will tomorrow. If they don't tomorrow, they will the day after. If they don't believe in it this month, they will change their mind a month later. Even if they don't believe it this year, they will in another year. In short, there is going to be a day when they have faith in Buddhism. Or even if they do not believe it this life, they will the next life when their thinking



面的來幫助佛教的一個因。所有一切的道理，你要在反面來找好處，這是老子所說的：「反者道之動，弱者道之用，清者是濁之源，動者是靜之基」，你要能這樣來看，信佛教、不信佛教，這都是暫時時間的問題。

再者，又有一個道理來證明一切都是佛教徒，不論你信不信，都是佛教徒。怎樣說呢？這是我們佛教的教主釋迦牟尼佛金口說的。他說什麼呢？他說「一切眾生，皆有佛性，皆堪成佛。」你們想一想這個話，他不信佛教是不是一個眾生？你想給他起另外一個名字，是沒有的。信不信佛教，他都是眾生之一；既然是眾生之一，他不能另外起一個旁的名字，他是有佛性的。既然他是有佛性的，他將來就會成佛的，他就不信佛教，你請問他會不會自己給自己另起一個特別的名字，不叫眾生？

我請問哪個人有膽量，敢承認他自己不是眾生之一？不是眾生，那是什麼？「那就是天主！」天主也是在佛教裏頭包括著，況且他自己不敢承認自己是天主。信天主的人總是把天主放在他頭頂上，天主是最高無上的。我們佛教徒是佛和眾生是平等的，「是法平等，無有高下」，我們是未成的佛，佛是已成的佛，我們要是有意願，我們很快都會成佛的。所以佛教是平等的，不是專制的，不是獨裁的，所以人人信佛，這是最公道的一件事。

有人又來問我了，說：「你講謾謗佛教，即是護持佛教，我絕對不接受這個道理。」你不接受，我也不勉強叫你接受。你想一想，佛教本身如果真正好的話，怎麼會怕人謾謗？他就再謾謗，也沒有問題的。佛教本身如果不健全，就是沒有人謾謗，將來這個法也會滅了的。所以好像人有病，有人就說：「你真是身體健康，你真好！你精神抖擻，身體這麼壯。」但是這有什麼用呢？他怎麼樣讚歎你，你還是將要病入膏肓，不可救藥了。如果我們佛教本身健全的話，他就是任何人謾謗，我們都不怕的；如果要是不能健全、有不對的地方，我們就應該改善，應該從善如流，我們應該不要掩飾自己不對的地方，來欺騙世界人。

changes.

What other principles are there to prove that all people are Buddhists? Whether you believe in Buddhism or not, you are a Buddhist. How so? This was actually said by our Fundamental Teacher Shakyamuni Buddha. What did he say? He said, "All living beings have the Buddha nature and can become Buddhas." Think about his words. If one does not believe in Buddhism, is this person considered a living being? Since he is one of the living beings, you cannot give him or her another name. Hence, he also has the Buddha nature and will become Buddha in the future. Even if he does not believe in Buddhism, you can ask him if he is going to title himself another name other than a living being.

Who has the guts to claim that he is not a living being? What is he if he is not a living being? "God!" God is also included in Buddhism, how much to more a person who dares not profess to be God. Catholics place the Lord on the very top as he is the most supreme. However, Buddhists and the Buddha are level and equal. As it is said, "All dharmas are level and equal. There is not one that is higher or lower." We are the Buddhas-to-be who have not realized Buddhahood, whereas the Buddha is one who has accomplished Buddhahood. If we have firm aspiration and determination, we will soon become Buddhas. Therefore, Buddhism is level and equal instead of being authoritative or dictatorial. It's most fair for everyone to be a Buddhist.

Some came to ask me, "You mentioned that slandering Buddhism is just supporting and protecting Buddhism. I absolutely do not accept this theory." If you don't accept it, I will not coerce you to. Think about this: if Buddhism itself is wholesome and genuine, why should we fear that people would malign it? Even if one slanders it, it's not a problem. On the other hand, if Buddhism is not well-developed, the Dharma will perish even if no one slanders it. It's analogous to a person being sick. Someone says, "You are really healthy and in high spirits. You are such a strong man." What use is this praise if you are hopelessly and terminally ill. If Buddhism itself is well-developed, we have no fear if anyone slanders it. If it's not well-developed and is plagued by errors, we should improve and readily accept good advice. We shall not cover our faults to deceive people in the world.