

# 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

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### 1975.01.09 臺灣高雄佛教會

所以我有一個道理來說給各位聽一聽，好像我們佛教所說的，你有什麼不好的事情，或者有什麼不順利的事情，去拜拜佛然後就順利了，這是錯誤的思想。爲什麼呢？佛要是真幫助你，不需要等你拜佛的時候，他才叫你順利；如果他等著你向他叩了三個頭，然後他才令你順利，我說這不是佛，這只是一種鬼，爲什麼呢？他歡喜人諂媚他，歡喜人來給他叩頭，他才對這個衆生好。

佛是平等視衆生的，他怎麼會等著你叩頭才令你順利。你能順利，不是佛教使你順利的，是你一念迴光，你覺得自己不對了，向佛前去叩頭求懺悔；你一懺悔，你自然就化凶爲吉了，自然就有吉神擁護你了。

你一念善，吉神、護法善神就擁護你；你要一念惡，那個天魔外道就來親近你來了，所以「你拜佛，佛才令你順利。」這種的思想，我請問各位是不是應該改變？雖然是很微細的這一點點，如果你說出去，你就能不怪其他宗教譏謗佛教說是迷信；不單他們說是迷信，就是我也承認，如果有這樣思想就是迷信。

我們佛教徒要認識真理，不要信似是而非的道理，不要以盲引盲，所謂盲從；

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

Therefore, I have one principle I would like to tell you about. Some say that in Buddhism, if you have bad encounter or unlucky incidents happening to you, everything will be smooth if you just go and bow to the Buddhas. This is another misconception. Why? If the Buddha truly wants to help you, he will not make your life smooth only after you bow to him. If he helps you smooth things out after you make three bows to him, this being is not a Buddha but a ghost instead. Why? He likes people to flatter and bow to him; as reciprocation, he will then benefit living beings in return.

Buddhas regard all living beings impartially. Why would he smooth your life out for you only when you bow to him? Your life will go smoothly not from the aid from Buddhism or the Buddha, but rather from that very thought of returning the light (self-reflection). Because you feel you did wrong, you went to seek repentance by bowing. As soon as you repent, misfortune turns into auspiciousness. Naturally, auspicious and wholesome spirits come to protect you.

With one wholesome thought, auspicious spirits and wholesome dharma protectors will come to support you. However, with one evil thought, the heavenly demons and externalists will draw near you. Therefore, let me ask you this: should each one of you change the misconception of "if you bow to the Buddha, the Buddha will make your life go smoothly?" Even though this is a subtle point, without clarification, you cannot blame other religions that slander Buddhism as a superstition. Not only do they think it is a superstition, but I myself also consider this kind of misperception to be a superstition.

也不要閒時不燒香，著急抱佛腳，現燒香現念佛，這是沒有什麼用的。有的人就說：「我信佛的原因是覺得佛很靈的！我有一次買馬票，我就拜佛求佛保佑我中頭彩，中了頭彩的馬票我就造廟。我果然就中了頭彩，所以我就造個廟。」這也不是佛做的事，這或者是貓神狗神，或者那一些見不得天的神有這個力量、有這個神通。你向佛一禱告，他說：「我來做護法，我幫助你，成就你的願力、令你信佛。」，他這是一種方便法來度你的法。佛是不管人買馬票的事情，佛要如果管人買馬票，所有的和尚都應該中頭彩馬票了，因為是他的弟子嘛！他應該先照顧他弟子才對的。佛不管這個事的。

有人又說了：「我信佛是因為韋馱菩薩他保護著我，所以我信佛了。」因為我沒有錢，我想找一點錢，我就拜拜韋馱菩薩給韋馱菩薩叩了幾個頭，第二天我就有了錢了。」，這是不對的。你給韋馱菩薩叩頭，你才有錢，這韋馱菩薩變成也是一個受賄賂者。沒有人給他叩頭，他就不叫他要有錢；要有人給他叩頭呢叫他要有錢了，我相信韋馱菩薩的力量，當然是可以做得到，但是他不會這麼樣子去做，因為你給他叩幾個頭，他才使令你有錢，這是不會的。

聰明正直之謂神，他要是真正是一個聰明者，他不會因為人家給他叩幾個頭，他就歡喜這個人，不會的。他要等著人家給叩頭，他才來護法，那他也疏於職守，他沒盡他自己的責任了。為什麼呢？他護法三寶做護法，你就是給他叩頭不叩頭，他都應該護持你，盡他的責任，不會要你給他叩頭後他才護持你；如果這樣子，他和一般的凡夫是一樣的。

所以我們各位信佛的人，思想一定要正確，不要迷信。你要一迷信，就被外教批評，說我們是迷信。我們在這個地方都要很清楚的，佛絕對不是願意人來諂媚佛，韋馱菩薩也絕對不會歡喜人來賄賂他。要是那樣子，他與我們一般的俗人又有什麼分別呢？所以不會這樣子的。

禮佛拜佛，這是我們應該做的事情，我

We Buddhists must recognize true principles instead of pseudo-truths. Don't fall into the situation where the blind are leading the blind. Some people do not usually offer incense in front of the Buddha but will hug the Buddha's feet when desperate. There is no use doing things like this. Some say, "The reason I believe in the Buddha is because he is very efficacious. One time, I bought a lottery ticket and bowed to the Buddha to bless me. I made a wish in front of him saying that if I win the lottery, I will use the money to build a monastery. As I expected, I won. So, I donated the money and built a temple." Mind you that this kind of work is not done by the Buddha but the cat spirits, dog spirits or other ghostly spirits endowed with this kind of supernatural power. You prayed to Buddha and he said, "I will be your protector helping you realize your vow so that you will have faith in Buddhism." This is just an expedient means used to cross you over. The Buddha does not mind people's business when they buy lottery tickets. If the Buddha did, he would have to take care of his monks and help them win the lottery, since monks would take precedence among the Buddha's disciples. The Buddha does not bother with miscellaneous matters such as this.

Some then say, "I believe in the Buddha because Weitou Bodhisattva protects me. The reason is that one time I was penniless and wished to have some cash. I went and bowed to Weitou Bodhisattva. I bowed a few times and the next day, I gained some money." This is also a wrong concept. If you can obtain money when you bow to Weitou Bodhisattva, wouldn't this make Weitou Bodhisattva susceptible to bribes? If people don't bow to him, they won't have any money. If someone bows to him, that person will gain money. Of course, I believe that Weitou Bodhisattva has this kind of power and can achieve something like this. However, he would not make you rich just because you make a few bows. He does not do that.

A yang spirit is considered intelligent and upright. He is endowed with these kinds of qualities. He would not protect that person's dharma just because that person makes a few bows to him. If he were like that, he would not have fulfilled his responsibility and would have been negligent of his duties. Why? He is the dharma protector of the Triple Jewel. Whether you bow to him or not, he will protect and support you as he is fulfilling his duties. If he protected and supported you due to your bow, he would have been the same as an ordinary being.

Therefore, we Buddhists should have the right thinking and not be superstitious. If you believe in superstition, you will be criticized by the externalists. We must be very clear-headed regarding this point. The Buddha absolutely does not like people to flatter him nor does Weitou Bodhisattva enjoy bribery. If Weitou Bodhisattva behaves that way, what difference is there between him and the common lot? He simply does not do that.

Paying respect and bowing to the Buddhas is our job and responsibility. We must seek nothing in front of the Buddha. It should not be the

們的責任；我們要在佛前，無所求。不是有了事情求佛，我們去拜佛了，沒有事情我們就把佛忘了，這個思想是不正確的。所謂現代佛教發展的新趨勢，要把這種種的迷信的思想和行爲，都應該改變了它。

在這個佛教裡邊，過去大德高僧我不能、不敢批評他們是不對的。但是，他們在過去不想把佛教發揚光大普及到整個世界去，這是我不能不說明白的。

在過去幾千年以來，大藏經從印度翻譯成中文，一般人以爲翻譯成中文就夠了，所以沒有再繼續把它翻譯成世界各國語言文字。因爲這樣子，天主教、耶穌教、猶太教在西方很盛行的，佛教沒有人知道。如果過去的大德高僧提倡把所有的佛經翻譯成世界各國的語言文字，相信到今天信佛教的人絕定佔世界人口百分之七十以上，因爲佛教的理論是正確的，佛教所有的一切一切都是我們人生所需要的。

現在整個世界的佛教徒不夠百分之二，百分之八十有不信宗教的、有信其他宗教的，佛教徒在世界人類來比較之下是很可憐的。這個責任，過去的大德高僧保守的思想，我不能不批判他們一下；我批判他們，並不是說他們怎樣不對，我就希望將來我們佛教的新青年共同向新的目標去走。

在四十幾年以前，我就提倡中國的佛教新青年、中國的青年僧伽學習外國的語言文字，將來走到世界各國去弘法。雖然沒有收到很大的效果，但是也有一些僧青年學習外國的語言文字，現在有的到美國，有的到其他的國家，這是我在過去就有理念。

☞待續

case that you bow to the Buddha when you need something from him. If no circumstances arise, you forget the Buddha. This is an incorrect way of thinking. With the modern development and trend of Buddhism, we must change this kind of superstitious thinking and behavior.

I cannot and dare not to criticize and say that the ancient great virtuous ones or eminent monks in Buddhism were wrong. However, I must clarify why they failed to propagate Buddhism throughout the world.

From the past few thousand years, the Tripitaka was translated from Sanskrit to Chinese. Most people thought it was enough that the sutras were in Chinese. As a result, no one continued the effort to translate them into various languages spoken in the world. Due to this reason, Catholicism, Protestantism, and Judaism were very prevalent in the West but no one knew about Buddhism. If the great virtuous ones and eminent monks in the past had managed to translate the sutras into the different languages of the world, I believe that at least 70 percent of the world population would be Buddhist. Because the doctrines of Buddhism are correct, they provide us with everything we need in life.

However, at the present time, Buddhists are less than 2 percent of the world population whereas 80 percent of the world are either atheists or followers of other religions. The percentage of Buddhists among the world population is very pathetic. The responsibility for this must be placed on the conservative thinking of the past eminent ones. I cannot help but criticize them a bit. I am not saying they were really wrong; I only hope that our Buddhist youth can walk toward a new goal.

More than 40 years ago, I already advocated that the youth of Buddhism and young Sangha members should learn foreign languages so that they can propagate the Buddhadharma in various countries in the world. Although there has not been a great effect, some young Sangha members have already learned foreign languages. Some went to the U.S. while some went to other countries. This is an ideal I have cherished for a long time.

☞To be continued

