

# 最大的問題



# The Greatest Problem

節自宣公上人講述《大方廣佛華嚴經·十迴向品淺釋》

Excerpt from Venerable Master Hua's Commentary  
on "The Ten Transferences" Chapter of the *Flower Adornment Sutra*  
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——般人所怕的，就是能源會用沒有了，對這個問題看得很嚴重。現在不單能源缺乏，而且食水也不夠。食水不夠，這還不算一個問題，我們可以不喝水，等什麼時候有水再喝；可是我們這個糧食，也很容易都沒有，人就沒有飯吃了。沒有飯吃，這還不算一個嚴重的問題，恐怕將來的人沒有衣服穿。有人說：「現在科學進步，人造的東西很多。」雖然很多，或者被火燒了、或者被水給沖跑了，這都是一個問題，不過這些個問題還容易解決。我們每一個人這個生命的問題，現在成了問題了。每一個人都知道有這個Cancer，這個病是很厲害的，把人殺了很多；這個果歸發願，要他爸爸不被Cancer病殺了——果然，就滿願了！

我們現在這個世界上，每一個人生命都很危險，因為每一個國家都互相競賽武器。這殺人的武器一天比一天厲害，一天比一天危險性大，這種武器一用，甚至於全人類、整個世界人類都毀滅了。你們說這個是不是個問題？所以說能源都是小問題，最大的問題就是人的生命就快都沒有了。我不是嚇你們每一個人，你們自己去研究研究這個問題，是不是一個嚴重的問題。人的生命，在每一秒鐘都有危險，我們所生存的這個地球，每一秒鐘都有毀滅的可

What most people are afraid of is the depletion of energy resources. They take this problem, as well as the problem of food and water shortage, very seriously. However, the shortage of food and drink is no big problem. We can go without drinking by waiting till new water is available to us; likewise the food can also easily be falling short and people can go starving. Even so, the food shortage is not a major problem. I am afraid that in the future people will have a clothing shortage.

Someone said, "Technology has improved so much now, and there are so many inventions." Even though this is true that these inventions are quite numerous, sometimes these products can be burned by fire, or washed away by flood. Yet, these problems can be easily fixed. Now the greatest problem every one of us faces is the problem of life – our life is at stake.

We all know that nowadays cancer is a terrible disease that kills numerous people. Guo Gui here vowed that his father would be able to get rid of cancer, and it turns out that his wish was fulfilled – his father did recover from this cancer.

Here, everyone's life is in danger, because nations incessantly compete with each other in the arms race. These weapons of mass destruction get deadlier and deadlier each day, and the danger looms greater and greater, to the point that it may even destroy the whole planet and take the whole of humanity along with it. You say this is not a problem? This problem dwarfs the problem of the depletion of energy resources, and one must go home and investigate this matter. Is it an important problem? Every minute, every second our lives are filled with peril. The very planet we live on could be destroyed at any given moment. All of you should think it over.

能。你們各位想一想，有沒有這些問題？人人明白佛法，什麼危險都會沒有了。

能源缺乏也不算嚴重，吃的東西、穿的東西、住的東西缺乏，都不算嚴重。將來我們生命很快就會沒有的，這纔是個嚴重的問題；還有這個地球，因為國家與國家互相競賽武器，也很快就會沒有。就因為這個，所以天怒民怨沒有雨，有種種的災難。

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**弟子：**師父，有人在那個時候看到天上很多、很大的龍。他說大家坐念「祈雨咒」，他看到好幾條金色的龍，有的在樹上、有的在天上，一個很大的就飄飄而過，還有另外幾個也是這個情形。

**師父：**還下不下雨？

**弟子：**還是下。

我們行菩薩道，為著所有的眾生得到利益，願意自己受一點苦，所以昨天你們很多人都不吃飯，今天也有人被我「騙」了，也不吃飯。實際上我在這個禮拜三、禮拜四晚間，說不下雨不吃飯，這只是鼓勵你們大家要拿出誠心來。不一定說是不下雨不吃飯，但是我們拿出誠心來，一定會下雨的。這個不吃飯只是一個附帶的口氣，表示我們有堅決的心，要它一定下雨，請天龍八部、諸佛菩薩一定要滿我們的願。我們以不吃飯這種的不怕餓的精神來求雨，不一定要不吃飯；真要不吃飯、餓的走不動，怎麼求雨呢？昨天有的人不吃飯，被我「騙」了一兩天，吃我的虧。你們沒有吃這些個東西，都留著我自己來吃。因為什麼我替你們吃呢？我想我就是你們，你們不吃飯、留著都給我吃，那不更好嗎？我們昨天求雨，這也就是「以住法界無量菩薩行願平等」來迴向。

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我給你們講一點關於現在這個世界的問題。這個世界，是由很多的國家組成的；這個國，是由很多的家組成的；這個家啊，是由很多人組成的，所以每一個都和整個世界有連帶的關係。人人要是都好了，這個世界就好了；要是人人心裏都壞了，這個世界就壞了。所謂好，也是要從心作起；所謂壞，也是要從心作起。現在這個世界，都在朝不保夕的時候了，為什麼呢？就因為地球很容易就被毀滅了。地球就要被毀滅了，所有的人類都像螞蟻似的都會被

If everyone understands Buddhadharma, there wouldn't be such danger.

The depletion of energy resources, the shortage of food, clothing, and shelter are not considered serious problems. The most serious problem is that our life is about to end. Also, the whole planet is imperiled by the nations' incessant arms race, which could destroy it at any time. Because of this, people are resentful and the heavens are enraged and have caused droughts and other natural disasters to befall the earth one after another.

**Disciple:** Master, at that time, someone saw many large dragons in the sky. He said everyone was sitting and reciting a 'praying-for-rain mantra.' He saw quite a few golden dragons – some in the trees, some in the sky – and a very large one would just float by, and others were doing the same.

**Master:** Was it still raining?

**Disciple:** Yes, it was still raining.

We who practice the Bodhisattva Path are willing to take a bit of suffering for the benefit of living beings, and so today and yesterday, many of you did not eat any food. In reality, when, on Wednesday and Thursday evening, I said that if it did not rain then we wouldn't eat, I was only encouraging everyone to show their sincerity. It doesn't just mean that if it doesn't rain, then we shouldn't eat. If we are truly sincere, then it will rain regardless of whether we eat or not. This act of not eating is just a show of our perseverance to want it to rain. It is a request to the heavenly dragons and the eightfold division, to all Buddhas and Bodhisattvas, to fulfill our wish. We use the spirit of being unafraid to starve to death to ask for rain. If we really don't eat and starve ourselves until we cannot move, then how can we ask for rain? Yesterday, some people did not eat; they got 'tricked' by me. The food that you did not eat was left for me to eat. Why did I eat it for you? I think that I am just like you; your not eating and leaving it for me is just like me eating for you. Our act of not eating is like the "equal transference by dwelling in practice and vows of limitless Bodhisattvas throughout the Dharma Realm."

Let me tell you about the problems of the world right now. This world is made up of many countries; a country is made up of many families; a family is made up of many people, so each person and the whole world are interconnected. If people are good, the world will be good; if people are bad, the world will also be bad. "Good" or "bad" are made up from our mind. Now the world is so dangerous that "when we rise in the morning, we do not know if we will still be alive at night." Why? It is because the earth can be easily destroyed. Once it is destroyed, humans will all die like ants drowning in a flood. Once the world is destroyed, there will be no more people or any form of life on earth.

People are still in the dark about the danger of the annihilation of the human race. They only worry about the short-term problems such as overpopulation, saying that overpopulation causes people to not have enough clothes to wear, enough houses to live in,

水淹死了；這個世界毀滅了，所有的人類都沒有了、所有生命也都沒有了。

人類的生命即將沒有的問題，現在人還不知道。人只顧眼前的，說是人多了，沒有衣服穿、沒有房子住、沒有飯吃、沒有能源來供給人用，以為這是嚴重的問題，其實這些問題不是很嚴重的；人的生命，這一個分鐘有，未來那一分鐘有沒有，人人都不知道。可是人對這個問題，還像作夢似的不知道。要是知道了，怎麼樣呢？就趕快要改惡向善，把自己這個心改造好了它。因為每一個人都是由心來支配、支配到這個十法界去。你一念善就可以生天，一念惡就可以墮地獄；你一念覺就是佛，你一念迷就是眾生；你一念想要修道、利益眾生，就是菩薩，你一念想要迴光返照、反求諸己，自己修行、自己了生死，這就是聲聞緣覺。所以這個世界好不好，由我們人一念心來作起。

我方才說，每一個家庭是由很多人組織而成的，而每一個人是由很多的妄想組織而成的。你要能把惡的妄想都改成善的妄想，你能勤修戒定慧，息滅貪瞋癡，這個世界就會好了。所以前幾天我對你們講，有什麼辦法能令這個世界好？大家都趕快往金山寺來跑，跑到金山寺來學佛法，就能改惡向善、悔過自新。人人都知道改惡向善、悔過自新了，那世界就會好了。雖然不能人人都知道，只要有人知道悔過自新，能以依照佛法來修行，這個世界所有的惡人，都會借這個善人的光，這個世界就不會毀滅了，這是很要緊、最要緊的道理。想改變這個世界，改造這個世界，令世界得到平安，得到真正的快樂，每一個人應該從自己的心來著手。

每一個人的領袖，就是自己的心；每一個家庭的領袖，就是那個家的家長；每一個國家的領袖，就是所有人民的代表。我們的心壞了，身體就有疾病發生、有災難發生。家長不善於治家，所以家庭也不好。國家要是不好，也是我們那個領袖不會給老百姓謀幸福，這是一定的道理。每一個地方有什麼災難、問題，也與這個地方的官吏有關係。因為這個，我們每一個人都要迴光返照，認識自己的錯誤，不要走錯路還不知道。所以這個懺悔是最要緊的，無論哪一個人有過錯，都應該懺悔，你能懺悔、這個過錯就會沒有了。

待續

enough energy to use – taking this as the serious problem. But this is not the worst case. People could live in this minute and perish the next minute, and this problem goes unnoticed by all of them. Regarding this problem, people are still ignorant as if in a dream. Suppose they know and realize this problem; how should they cope with it? They should forsake evil and tend towards good – rectifying their minds towards wholesomeness. People are controlled by their minds and directed by their minds into each of these Ten Dharma Realms. One wholesome thought can lead one to be born into the heavens, and likewise one evil thought can lead one into the hells. With one thought of enlightenment, you are a Buddha; and with one confused thought, you are a living being. With one thought of cultivating the Way and benefiting living beings, you are a Bodhisattva. With one thought of returning the light and shining within to examine your own thoughts, cultivate yourself, and end your own birth and death, you are a Sound-hearer or a *Pratyekabuddha*. So whether the world is good or not all depends on our minds.

Just now I said that every family is made up of many people, and every person is made up of many false thoughts. If you can change all those bad thoughts into good ones – by being diligent in your cultivation of precepts, concentration, and wisdom in order to extinguish the greed, hatred, and delusion within you, then this world would become good. I told you a few days ago about the method or the way to make this world better. What is the method? It is that all of you come over to the Gold Mountain Monastery – if you learn the Buddhadharma here, and rectify evil and change towards the good by repenting to renew yourself, then this world will be good. Although it is impossible for everyone to know about this, if there are some people who know about this and can cultivate according to the Buddhadharma, then all the evil or bad people in this world will bathe in the light of these good people. By virtue of this, the world will be safe from destruction. This is the critical principle of utmost importance. To change or reform the world, to cause the world to have peace and people to have true happiness, every one of us should start from working on our minds.

The leader in every person is the mind; leaders of families are heads of the households; leaders of nations are those representatives elected by people. Once our minds become evil, the body will have all kinds of ailments and diseases, and all kinds of calamities will happen to us. If heads of households are not good at governing families, then families will not be well. If nations are not well, it means that our leaders do not know how to bring peace and happiness to our people. This is a fixed and established principle! Wherever there is a natural disaster, it always has something to do with the government officials. Because of this, every one of us should reflect on ourselves and recognize our faults. Do not keep on walking on the wrong road while still daydreaming. Repentance is the most important -- whoever has faults should repent; if you can repent, then the mistakes and faults will be gone.

To be continued