

論語淺釋 (續)

The Analects of Confucius

(continued)



宣化上人講

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Lectures by the Venerable Master Hua

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【公冶長第五】

Chapter 5: Gongye Chang

【上人開示】

我剛剛叫他做方丈，你就這麼讚歎他。你讚歎他，他就不知自己是做什麼的了，恐怕已經成了菩薩了。（上人問弟子）你是不是菩薩？（弟子：不是。）

要表現萬佛城的精神，他們給你戴高帽子，你就打他嘛！現出一個修羅樣子，打他幾個嘴巴：「你說什麼？」這一下子，那你就全世界出名，那就是第一了。不用自我宣傳，很多人給你宣傳，這是一個出風頭的最好的辦法；不願意出風頭嗎？那就不要打人。我也不會打你們！

誰有什麼意見要說一說嗎？還

【Venerable Master's Instructional Talk】

I addressed him as 'Abbot' just now, and this is how you should praise him. Being commended as such will make him confused about his role, for he may already be a bodhisattva.

Venerable Master asks the disciple: "Are you a bodhisattva?"

Disciple: "No, I am not."

You have to represent the spirit of the City of Ten Thousand Buddhas. If someone flatters you, then just beat him! Assume the appearance of an asura and slap him a few times, saying, "What are you talking about?" Once you do that, you will become world famous— Number One. You don't have to publicize yourself because many people will do it for you. This is the best way to be in the limelight. If you dislike publicity, however, then don't beat people up. Similarly, I will not beat any of you!

Does anyone have an opinion to share with us? Whoever wants to talk should not miss this opportunity! Later on, don't

有誰要講話的，不要錯過這個機會了！不要以後又說：「我想要講，我又不敢出去講，怕師父罵我。」

給新方丈來戴高帽子，給舊方丈來提鞋，這是不行的。你們要記得我們這個場面！我們是一點人情都不講的，完全是講的佛法，不能拿佛法來送人情；所以你們以後，是凡我的皈依弟子，到什麼地方都不要給人戴高帽子。我為什麼今天這樣子？就因為我的弟子要去給人戴高帽子，我都覺得很醜陋的。為什麼呢？我一向的宗旨，我不讚歎任何人，也不故意來誹謗任何人；我所說的話都是事實的，是沒有一點可增加的，也沒有一點可減少的，這是我一向的宗旨。

所以我們萬佛城，人與人之間誰也不說「謝謝誰」；這個就是「直心是道場」，我們「其直如矢」，就像射箭那麼直，不轉彎的。我一有萬佛城，我有的弟子都不敢接近我，怕什麼呢？怕我累贅他們；說：「他也沒有錢，他到萬佛城，不用一年就關門、就破產了！」那麼，我是「凍死不攀緣，餓死不化緣，窮死不求緣」；我用我們那個三大宗旨，和誰我也不低頭的。

我老實告訴你們一句：不要說人了，在菩薩面前，我叩頭的時候，我都不求菩薩：「哎呀！我沒有辦法了，菩薩你加被我了，我不行了！」沒有說過這個賴話，這是我一向的宗旨；我再苦、再困難，我自己把它承擔過來，不要叫人知道的。叫人可憐我，那叫一個什麼出家人！

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洛杉磯晚間地震了，有人知道地震嗎？六級地震，你們知道不知道？人就像坐火輪船似的，忽忽悠悠轉，晃了一氣；到六級那麼重的地震，但是

complain: "I had something to say but I did not dare to speak up because I was afraid Shifu would scold me."

Buttering up the new abbot or fawning over the former abbot is not acceptable. All of you must remember the way we present ourselves here! We do not care about human sensibilities in the least; the only thing we are concerned about is the Buddhadharma. You cannot make use of the Buddhadharma as a gift to seek favors. Therefore, in the future, all disciples who have taken refuge with me are not permitted to flatter anyone wherever they go. Why am I saying all these things today? It is because my disciple wants to be a bootlicker, which makes me feel terribly disgraced. Why? All along, my guiding principle has been this: I will neither praise anyone highly, nor slander anyone intentionally. Whatever I say is the truth with not even a bit added or subtracted. This is a guideline that I have always adhered to.

For this reason, people in the City of Ten Thousand Buddhas do not say, "thank you so-and-so" when they interact with one another. This accords with the saying: "The straight mind is the Way-place." The path that we follow must be straight as an arrow, not full of twists and turns. When I first established the City of Ten Thousand Buddhas, some of my disciples kept a distance from me. Why were they afraid? They were scared that I would be a liability to them, because they assumed: "He has no money and yet he set up the City of Ten Thousand Buddhas. Within a year, it will close down and he will become bankrupt!" Now, my motto is: "Freezing to death, we do not scheme. Starving to death, we do not beg. Dying of poverty, we ask for nothing." I apply these three great guidelines of ours and will never yield to anyone.

To be frank with you, I do not even seek help from the Bodhisattvas, not to mention people. For example, when I bow to the Bodhisattvas, I don't implore them: "Oh, no! I don't know how to work things out. Please, Bodhisattva, give me your guidance and protection. I am at my wits end!" I have never uttered such distasteful words, and that has been my guiding principle all along. No matter how much I suffer and how difficult the situation, I endure it without telling a soul. If I want people to pity me, how can I call myself a left-home person?

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Was anyone aware that Los Angeles was struck by an earthquake last night? Did you know that it was a 6.0-magnitude earthquake? It was like travelling on a steamship where one is tossed about and shaken to the bones. An earthquake of that magnitude is severe, but fortunately, there were no accidents or disasters. It is truly inconceivable and the credit goes to those people there who recite the *Earth Store Sutra* every day.

沒有什麼accident（意外）發生，什麼災難也沒有。這是很不可思議的，這歸功於他們在那兒每天都念《地藏經》。所以我叫他們把《地藏經》都能背得出；多念一點點《地藏經》，那堅牢地神他一定要負責任的，要保護那一方。

那麼西雅圖來的一班人，有一些個人居然能把《普賢行願品》背得很熟，能背得出。所以西雅圖的居士要背《普賢行願品》，金佛寺的居士要背《文殊說般若經》；這部經我們現在還沒有把它印出來，等把它印出來，將來我們金佛寺要念這部經。那麼萬佛聖城就是念〈大悲咒〉、《普門品》，修「四十二手眼」這個法。這是我們每一個道場有每個道場的特長，以後我們各地的居士都要有各地菩薩的目標，信某一位菩薩。

☞待續

This is the reason why I instructed them that they must be able to recite the *Earth Store Sutra* from memory. When people are able to recite this sutra a little bit more, the Firm and Solid Earth Spirit will definitely fulfill his responsibility to protect them and their surroundings.

Now, amongst the group of visitors from Seattle, some of them are even able to recite the *Conduct and Vows of Saptasatika-prajnaparamita Sutra* from memory. This is the sutra text that the lay people in Seattle have chosen to memorize. Those in Gold Buddha Monastery, however, intend to learn by heart the *Manjusri's Questions on Prajna Sutra*. We have not printed this sutra yet, but when it is available in the future, our fellow cultivators in Gold Buddha Monastery want to recite it. As for those of us here in the Sagely City of Ten Thousand Buddhas, we recite the *Great Compassion Mantra* and the *Universal Door Chapter*, and also cultivate the *Dharma of the Forty-two Hands and Eyes*. Therefore, each of our Way-places has its own specialty. From now on, our lay people in various places should aim to focus their faith on one particular Bodhisattva.

☞To be continued

問題：別處也講楞嚴咒嗎？

上人：現在全世界，可以說盡虛空、遍法界，只有萬佛聖城有這個楞嚴咒的法會，來講楞嚴咒。

Question: Is there any other place that lectures on the *Shurangama Mantra*?

Venerable Master Hua: Right now in the entire world, to the extent of the end of empty space and the entire Dharma realm, there is only this *Shurangama Mantra* Dharma assembly here in the City of Ten Thousand Buddhas where the *Shurangama Mantra* is being lectured.

問題：本有的珍寶要到那裡找回來呢？

上人：要在《華嚴經》。

Question: Where do I find back my fundamental treasures?

Venerable Master Hua: You will need to find it in the *Avatamsaka Sutra*.

問題：這座山這麼高，怎麼還有水呢？

上人：此地的祥瑞之氣，乃是因為在此修行的一切衆生，皆不犯貪之故。所謂「凡心死，道心生。」修道的功夫，修一天便有一天的功過。。

Question: This mountain is so high, why is there water here?

Venerable Master Hua: There is auspiciousness because all of the living beings who cultivate here refrain from committing offenses that involve greed. There is a saying: The ordinary mind falling is also the mind of the Way arising. Merit and virtue increase each day through cultivation.