

心誠則靈

Sincerity Yields Efficaciousness

摘自宣公上人《華嚴經淺釋》十定品第二十七
杜親誠 英譯

An excerpt from Venerable Master Hsuan Hua's Commentary on Chapter Twenty Seven,
"The Ten Samadhis," of the *Avatamsaka Sutra*
English translated by Cindy Wang

金山寺天天講經說法來教化眾生，可是佛的法力高，魔的法力也更大；尤其在這個時候，是魔強法弱。願意修道的人，因為自己保衛的力量不充足，所以被外邊的魔業就很容易侵略到裏邊來。因為這樣子，所以有的時候修修道就要向後退，不願意向前勇猛精進。這一方面是在往昔的習氣所染污，一方面是魔業來擾亂你修行的志願。因為這個，有的時候就想：「一切的事情都是自己所不願意的。」菩提心就忽進忽退，執著的念頭常常來作主。

那麼有的人就說，華盛頓街國際譯經學院和金山寺兩方面，常常有一些個麻煩，是什麼原因？這就是天魔外道想用種種的方法來破壞真正的佛法，所以常常就很小的事情，都會發生一個很大的麻煩。

那麼在今天八月十二，我想藉今天這個法會，來超度每一個人在過去無量劫以來的冤親債主；令他們早生到極樂世界去，不要來攪鬧我們這個修道的人。

所以等一等你們每一個人可以在佛前來頂禮，觀想自己在過去無量劫以來生生世世的父母、祖先，和這些個冤親債主，都即刻離苦得樂，

At Gold Mountain Monastery everyday we speak the Dharma and lectures the sutras to teach and transform living beings. However, while the power of the Buddha is great, the power of the demons' influences is greater, because in the present times, Dharma is weak whereas the power of the demon is strong. So those who are willing to cultivate are easily swayed, because their self-defence is not strong, so the demonic forces from the outside easily find their way in. Because of this, practitioners may sometimes cultivate—taking one step forward and then two steps back—unwilling to go forward with vigor and courage. All of these are due to the influence of their past habits. The work of the demon is to disturb your resolve to cultivate. Because of this cultivators think everything is not as they wish and thus the strength of their Bodhi resolve vacillates—advancing a little and retreating somewhat. Thoughts of attachment often takes control of them.

Some people say International Institute of Translation on Washington Street and Gold Mountain Monastery often have issues with each other. What is the reason for that? It is because the heavenly demons and those of heterodox paths intend to destroy the true Dharma by all means. Thus some small issues or occurrences were caused to evolve into major issues or concerns.

Today is the twelfth day of the eighth month, and with the merit of today's Dharma Assembly, I wish to help everyone of you cross over your past foes and debtors, helping them to be reborn in the Pure Land and not coming here to disturb us who are cultivating the Path.

So, in a while, all of you should bow before the Buddha, and contemplate that all of your past lives' parents, ancestors

往生到西方極樂世界去；令每一個人身心清淨，來修無上的菩提道。你心誠則靈，你能以誠心來這麼樣子作這種的觀想，一定會得到感應的。

心誠則靈，你誠心求十方諸佛來幫助你，單單我一個人的力量也是不行的。我們求十方諸佛、菩薩幫助我們，自己要誠心，真正地要懺悔，真正地要超度自己的這種魔業。

這種往昔來的魔業啊，就是叫你不高興其他人，就是叫你總是覺得有無量無邊那麼多煩惱。你要是能拿出真心來，想要超度過去無量劫的父母、祖先、冤親債主，都可以有這種的感應、這種的力量，不過就都要誠心一點。❀

and debtors from limitless kalpas past, will instantly transcend suffering, attain bliss, and be reborn in the Pure Land of Ultimate Bliss. And that all of you can attain purity in body and mind, so as to cultivate the unsurpassed path of Bodhi. If you are sincere, it will be efficacious. If you can contemplate sincerely, you will definitely attain responses.

Sincerity yields efficaciousness. You should sincerely ask the Buddhas of the ten directions to help you. My own power is not enough. When we ask the Buddhas and Bodhisattvas of the ten directions to help us, we must be sincere and truly repent, and truly wish to cross over those beings of our own demonic karma.

Demonic karma created in the past causes us to dislike other people as well as causes us to have limitless and boundless afflictions. If you can bring forth your sincerity and wish to cross over those who have been your parents, ancestors, and karmic debtors from limitless kalpas past, you will receive such responses and power. You must be sincere for it to work. ❀

弟子：關於打妄語的問題。有一種所謂的「沉默的謊言」，我想請問，如果你不挺身而出說服或制止那些惡的行為，那你等於同意那種惡勢力的所作所為。這是不是因為沉默，反而打了妄語？

宣公上人：是，是這樣。但是這比說話打妄語的那個好一點。不說話而打的妄語，當然是不合法的；那麼你要說話打妄語，這是更不合法的。譬如我們希望沒有這樣壞的事情發生。假如是我們自己的力量做不到的，那就是沒辦法的事。因為你一個人的力量，沒有辦法叫所有打妄語的人都不打妄語。

—宣公上人一九七五年八月開示於佛根地 • 杜親誠 英譯

Disciple: Regarding the issue of lying, there are so-called “silent lies.” I want to ask that, if you do not step up, persuade, or stop those destructive behaviors, in that way, you agree with the evil actions -- isn't it because of silence that eventually made it a lie?

VM Hua: You are right. That is the case, but it is better than one who talks nonsense. Lying in silence is not suitable; however, lying by speaking out is even worse. For example, we hope that no such bad things happen; if we cannot do so by our strength, let it go. One person's power is not enough to stop other people from speaking falsely..

—Instructional Talk Given by Venerable Master Hsuan Hua in August, 1975 at Buddha Root Farm • English translation by Cindy Wang