

法雨心燈照古今(二十八)

THE DHARMA-RAIN AND LAMP OF THE MIND ILLUMINATES THE PAST AND PRESENT (Part XXVIII)

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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問：《楞嚴經》是法師所介紹的經，大家都應該讀應該看，不過這位太太，第一、她不曉得到底為什麼我們要讀這本經？第二、經裏面講些什麼東西？

上人：你想要知道它裡邊都是說的是什麼，那你就應該讀；你要不想知道，根本這個問題都不需要問。

問：我自己有一些好像不大對勁的問題，第一就是法師介紹《楞嚴經》，當然介紹經書是件非常好的事情，但是法師為什麼只介紹這一本，為什麼不介紹《金剛經》呢？為什麼不介紹《六祖寶壇經》？怎麼只單單《楞嚴經》一本而已？

上人：因為這個《楞嚴經》昨天晚間已經講過了，在佛法末的時候，《楞嚴經》是先沒有的，因為《楞嚴經》先沒有了，這個世界妖魔怪都會出現。因為《楞嚴經》裡邊有一部〈楞嚴咒〉，你一誦〈楞嚴咒〉，〈楞嚴咒〉裡頭是有五部，這五部是管著這個世界的五大魔軍，你要是沒有人讀誦〈楞嚴咒〉了，這個世界就壞掉，那不堪設想了，妖魔鬼怪都會出世了。現在他所以不教你看見，不教你聽見，他不敢出現，就因為有〈楞嚴咒〉在這個世界上。哪一個地方有〈楞嚴咒〉，有人會誦〈楞嚴咒〉，這個妖魔鬼怪都不敢現前！

問：還有第二個問題，就是佛教我們要息滅一切貪瞋癡，認為那些是三毒，但是佛也是貪的，為什麼呢？佛因為貪所以才能夠成佛。

Q: The Dharma Master encouraged all of us to read and study the *Shurangama Sutra*. However, this lady says, first of all, she does not know how to go about studying this sutra. Secondly, what does this sutra explain?

Ven. Master (VM): If you wish to know the principles it explains, you should study it. If you have no desire to know, there is no need to ask this question at all.

Q: I have some questions that may be inappropriate. As to the Dharma Master's introduction of the *Shurangama Sutra*, it is certainly a good thing to introduce Sutras. But I wonder why you don't introduce the *Vajra Sutra* or the *Sixth Patriarch Jewel Platform Sutra*, but only introduce the *Shurangama Sutra*?

VM: We talked about the *Shurangama Sutra* last night. When the Buddha Dharma is about to perish, the *Shurangama Sutra* will be the first one to disappear. When it disappears, all the demons and goblins will manifest in this world. The *Shurangama Sutra* contains the Shurangama Mantra, which consists of five sections that govern the five demonic armies. As soon as the mantra is recited, the five demonic armies will behave themselves. If no one recites the Shurangama Mantra, the world will perish and the resulting situation cannot be imagined - all the demons and goblins will manifest. Now, they are not seen or heard and do not dare to manifest themselves precisely due to the existence of the Shurangama Mantra in the world. Wherever the *Shurangama Sutra* exists and the Shurangama Mantra is recited, none of the demons and monsters will dare to manifest.

Q: The second question is that Buddha taught us to put all greed, hatred and delusion to rest, because

上人：你剛才說佛什麼地方是貪？

問：就是眾生不成佛，我也不成佛。當佛這樣講的時候，那也是一種貪。

上人：你們各位對他這個說法有什麼見解？你也可以效法這一種貪。

問：謝謝法師，但是我覺得這個貪也好像有些很危險，「我為大眾，我不為我自己，我為我的民族！」，好像希特勒，也好像很多很多世界名人。

上人：這個就要看你自己有沒有擇法眼，你要有擇法眼，你自然知道哪個是對的，哪個是不對；你要沒有擇法眼，其中當然就會善惡混合了。

另一法師：我覺得王同學講了很久，我發現是他自己沒有搞清楚，什麼叫貪？什麼叫願？這是不同的。你不能把這個貪與願放在一起。我想請王同學先自己搞清楚，自己沒有問題之後再來提出問題，不然你在這裡浪費很多時間，很多人還有別的問題，這你說的是一個是願，一個是貪，你把兩個不同的字混為一談了。

上人：你這個問題，是要根本解決，不是什麼片言數語，你會明白的。

問：這世間有蠱這回事嗎？為什麼許多人親身經歷過，我們學佛的人對蠱的觀念怎麼樣呢？為什麼允許有這種邪惡的存在呢？

上人：這個呢！我們所有的人，在這個世間上呀千奇百怪，什麼事情都有，所謂天地之大，四海之廣，無奇不有。可是總括起來，我們人呢要存一種正心，正心修身，齊家治國平天下，我們心正了，他什麼旁門外道不會有辦法的。你所以被人呀落降頭，這種情形，就是你呀心裡先不正當了，先不正當，才能把這個被這個邪來擾亂；你要是心正，所謂邪不勝正，它什麼降頭也沒有什麼靈驗的。尤其，我方才提議，你們各位研究《楞嚴經》，讀誦〈楞嚴咒〉，你們要能背誦〈楞嚴咒〉，這什麼降頭也都沒有功效了，都會沒有用的。這個〈楞嚴咒〉，就是能破一切

they are the three poisons. Yet the Buddha himself was greedy. Why? He became a Buddha because of greed.

VM: Why do you say that the Buddha is greedy?

Q: When the Buddha said, "If living beings have not become Buddhas, I will not become a Buddha," that's a greed.

VM: What do each of you think of his opinion? You can also emulate this kind of greed.

Q: Thank you, Dharma Master. However, I think being greedy is a bit dangerous. Someone could say, "It's for the public good, not for myself. I do it for my country," just like Hitler and certain other well-known people in the world.

VM: It depends on whether you have the Dharma-selecting eye or not. If you have the Dharma-selecting eye, you will naturally know what is right and what is wrong. If you do not have the Dharma-selecting eye, then of course you will have a mix of good and evil.

Another Dharma Master: I am sorry. I believe that the person who asked this question did not get the concept straight – greed vs. vows. They are two different matters. You cannot put "vow" next to greed and compare them casually. You must understand the terminology clearly first. If you still have questions, then you can bring them up. Otherwise you will waste time since we still have many questions from other people. One thing you mention is vow and the other is greed. Don't mix the two together.

VM: You must solve your problems by going directly to the causes and the root. Words and phrases do not work for this. You will eventually understand it in the future.

Q: Dharma Master, a student here asks if "Gu" (insect poison derived from insects that survive after fighting other insects and used to cast hexes) really exists in the world. Why have so many people experienced it? What is the Buddhist opinion of these insect poison hexes? Why do we allow this vicious thing to exist?

VM: In this world, there are multifarious kinds of strange affairs and people. Anything could happen and everything exists. "Within the vastness of heaven and earth and the breadth of the Four Seas, every bizarre thing can be found." In general, we should have a proper mind. "Rectify one's mind, cultivate one's conduct, unify families, govern and rule nations well, and then there will be peace in the world." When our mind is straight and proper, the external deviant sects will not be able to disturb us. If a spell cast upon you takes effect, it is because your mind is not proper so you can be influenced by the deviant. If your mind is upright, no spell will be efficacious because the deviant cannot overcome the proper. In particular, I have just recommended that you study the

魔，能破一切旁門外道的這種法術，那個其中，那個力量是不可思議的。如果你們想不受這個降頭所擾亂，就讀誦〈楞嚴咒〉；這個〈楞嚴咒〉呀我方才不講過了，你誰讀能誠心的讀誦就有八萬四千金剛藏菩薩來擁護你。

上人：常念觀世音菩薩，這個〈普門品〉這樣說「若人多貪，常念恭敬觀世音菩薩，便得離貪；若人多瞋，常念恭敬觀世音菩薩，便得離瞋；若人多痴，常念恭敬觀世音菩薩，便得離痴。」你這個方才這位這個黃居士，他說這也是貪，那也是貪，你不管是貪，不是貪，你能多念觀世音菩薩，把什麼問題都會解決了。

問：剛才法師說〈楞嚴咒〉，那麼我們是在什麼時候念〈楞嚴咒〉？

上人：不是拜佛的時候念〈楞嚴咒〉，就平時你行住坐臥都可以念〈楞嚴咒〉，行住坐臥都可以持這個〈楞嚴咒〉，你持〈楞嚴咒〉，就沒有其他的雜念，所以你念觀世音菩薩沒有雜念，你念持〈楞嚴咒〉，也是令你得到三昧，三昧就是正定正受，就是令你心不散亂，沒有這麼多雜念。

問：因為我們不懂念那個〈楞嚴咒〉，但是那個〈大悲咒〉和〈十小咒〉是在〈楞嚴咒〉裡面的，我們可以念這個代替〈楞嚴咒〉嗎？

上人：〈大悲咒〉和〈十小咒〉，它不是屬於〈楞嚴咒〉，它是早課裡邊的一部分，不是屬於〈楞嚴咒〉。〈楞嚴咒〉就是五會，這五會呢分五部，佛部、蓮華部、寶生部、金剛部、羯磨部這是五部，五部呀它是管著五方的。那麼你說你不會，不會慢慢學嘛，無論那一個，當初也都不會的，沒有人生來就會念〈楞嚴咒〉的；生來就會念〈楞嚴咒〉，那就是菩薩了。所以呀這個不會的就應該學，不可以說我不會就不學習了。你讀書也因為你沒有畢業你才讀書，你如果說我不讀書我就想要畢業，那是不可以。

Shurangama Sutra and recite the Shurangama Mantra. If you can recite the Shurangama Mantra, no spell will be effective; it will be useless. The Shurangama Mantra can break the spells of demons and heterodox cults. Its power is ineffable. If you don't want to be troubled by the spells of insect poison, you should recite the Shurangama Mantra. Didn't I just tell you that if you sincerely recite it, 84,000 Vajra Treasury Bodhisattvas will come to protect you?

One should often recite the name of Guanyin Bodhisattva. The Universal Door Chapter says, "If any living being with weighty desires can constantly revere and keep in mind Guan Shi Yin Bodhisattva, his passions will subside. If someone with much anger can constantly revere and keep in mind Guan Shi Yin Bodhisattva, then his anger will subside. If someone dull and foolish can constantly revere and keep in mind Guan Shi Yin Bodhisattva, he will leave stupidity behind." Layman Huang was saying that everything is a form of greed. Regardless of whether or not it is greed, if you can constantly recite Guan Shi Yin Bodhisattva, all problems will be solved.

Q: The Dharma Master just said to recite the Shurangama Mantra. When should we recite it?

VM: One doesn't recite the Shurangama Mantra only when making obeisance to the Buddhas. In ordinary times when walking, standing, sitting and reclining, one can always recite this mantra. When reciting the Shurangama Mantra, there will be no idle thoughts in your mind. When you recite Guanyin Bodhisattva's name, you will also be free of false thoughts. Reciting the Shurangama Mantra will help you attain *samadhi*, which means proper concentration and proper perception that will focus your mind so it will not have that much idle thinking.

Q: I don't understand or know how to recite the Shurangama Mantra. However, the Great Compassion Mantra and the Ten Small Mantras are also included in the Shurangama Mantra, could we substitute them for the Shurangama Mantra?

VM: The Great Compassion Mantra and the Ten Small Mantras are **not** part of the Shurangama Mantra. Instead, they are part of the daily morning recitation. They are **not** part of the Shurangama Mantra. There are five assemblies in the Shurangama Mantra. The Five Assemblies correspond to the five divisions: Buddha Division, Lotus Division, Jewel-Production Division, Vajra Division and the Karma Division. The Five Divisions govern the Five Directions. You mentioned that you don't know how to recite it. Well, you can take your time to learn it. No one knows how to recite it initially. No one was born knowing how to recite this mantra. If someone is able to recite it from birth, he must be a Bodhisattva. If you don't know it, you should learn it. It should not be the case that if you



問：照見我的貪瞋癡，究竟有沒有辦法，最容易教我們的，請法師多多指教，使我們容易滅掉我們的貪瞋癡。

上人：就是勤修戒定慧嘛！你勤修戒定慧，就是對治貪瞋癡嘛！不需要另外找法門去。你持戒精嚴，修定修慧，這就是息滅貪瞋癡的一個辦法，你勤修戒定慧就是息滅貪瞋癡，不要另外去找一個方法。要另外找一個方法，那變成好像頭上安頭了。這個戒定慧就是對治貪瞋癡的。

問：法師，這兒有一位同學問，如果出家人亂發脾氣，對不對？

上人：因為出家人，他也是個人，他並不是就是佛了，佛是沒有脾氣的。那麼出家人，既然沒有證果，這他脾氣越大越好。你為什麼要壓迫出家人沒有脾氣？

問：法師對不起，可能法師認為這個是我的問題。

don't know it, you simply don't learn. One goes to school precisely because one has not yet graduated. It is not permissible to graduate without attending school and studying.

Q: Is there any easy method that you can teach us to eliminate our greed, anger and delusion? Please instruct and guide us so that we can easily get rid of our greed, anger and delusion.

VM: Just diligently cultivate the precepts, *samadhi* and wisdom. If you diligently practice upholding the precepts, practice *samadhi* and wisdom, it will counteract your greed, anger and delusion. There is no need to search for other dharma methods. Adhere to the precepts strictly, cultivate *samadhi* and wisdom; these are the means to put an end to greed, anger and delusion. You don't need to look for another method. If you do, you are adding a head on top of a head. Precepts, *samadhi* and wisdom are the cure for greed, anger and delusion.

Q: Dharma Master, a student asks if it is alright for monastics to casually lose their tempers.

VM: A monastic is still a human being. He is not yet a Buddha, who has no temper at all. For monastics who have not obtained sagehood, the bigger their temper, the better. Why do you think that a monastic should have no temper?

上人：不是旁人問的，我就認爲是你問的。

上人：我告訴你，出家人也是個人，他既然是人，他沒有證果，這個脾氣，到這個等覺菩薩，還有一分的生相無明沒有破的，還有一分，不過他少了，他不發那麼多，還是有的。你們在家人，應該恭敬三寶，不應該看三寶的過錯。你應該迴光返照，說是佛法不興是我在家人沒有盡上我護法的責任，不應該儘去看出家人的毛病。你這個就像，那個照相機，盡照人的相，不會照自己的相，那是不對的。你們居士應該，只是迴光返照管自己居士的問題，不要管出家人的問題。出家，那有出家人來管理，他沒有管理好是他自己那個規矩制度不太完善，這個不能就說出家人的不對了。

問：佛法僧三寶，那麼出家人就是代表佛教的一種寶，假如這種寶不能表現他是一種寶物的話，那當然好像普通的東西囉！

上人：你們不要不看出家人的好處，盡看出家人的壞處。

問：這世人人家也會奇怪喔，法師……

上人：我知道你同意，所以我不再說了。

佛教對所有世界的人類都有恩澤，爲什麼呢？因爲佛在過去無量劫以來到現在，也就是在過去算不出來那麼長的時間，都爲眾生而捨生命。他爲的救所有眾生，不惜身心性命，所以在這個世界上，沒有微塵那麼多的地方不是過去諸佛捨身命處，都是諸佛爲眾生捨去他的身命而救度眾生。在這娑婆世界，佛沒出世以前，就好像黑夜一樣，沒有光明。爲什麼說沒有光明？就因爲人顛倒，不認識真理，沒有一個真正覺悟的人，來告訴我們這個真理。佛出世後，他本來是個太子，可以繼承王位，富貴到極點，可是他不享受這個富貴，到雪山去修道，所謂「富貴修道難，貧窮布施難。」你人窮的時候，想要做一點布施，是不容易的。富貴的人，做布施是容易的。但你教他修行，是不容易

Q: I am sorry, Dharma Master. You probably think I asked this question.

VM: This question is not from someone else. I believe it is from you! Let me tell you. Monastics are also humans. Since they are only human and have not realized sagehood, they naturally would have a temper. Even the Bodhisattvas at the level of Proper Enlightenment still have a share of “ignorance from production and appearances” to work on - there is a share but it’s very minute. They don’t have that much temper but still have a tiny bit. In addition, you laity should pay respect to the Triple Jewel and not scrutinize the mistakes of the Triple Jewel. You should return your light and reflect within and think that the reason Buddhism is not flourishing is your responsibility. You should not constantly look at mistakes of the monastics. Didn’t I say it already? You are acting like a mirror that reflects others. The fact that you constantly reflect on others but not on yourself is wrong. Laypeople should return the light and shine within. Don’t mind the business and problems of monastics. Their problems will be taken care of by monastics themselves. If monastics do not take care of their issues, it’s due to their system being imperfect. You cannot say it’s the faults of the monastics.

Q: Within the Triple Jewel of the Buddha, Dharma and Sangha, monastics are one Jewel representing Buddhism. However, if this jewel does not present itself as being precious in quality, then it’s just like an ordinary object!

VM: You should not overlook the virtues of the monastics and constantly look at their faults.

Q: People in the world feel very strange. Dharma Master...

VM: I know you agree with what I said. So, I will stop here.

Buddhism has brought benefits to all humans in the world. Why? From limitless kalpas until now, the Buddha renounced his life to save living beings. Not cherishing his body and life, he tried his best to rescue and liberate living beings. Therefore, there is not a place as tiny as a mote of dust in this world in which the Buddha did not renounce his body and life. The Saha world, prior to the birth of the Buddha, was like the dark night without any light. Why do I say there was no brightness? It’s because people were deluded and did not understand true principles. There was not a single person who is genuinely awakened who came to teach us true principles.

When the Buddha was born, he was originally a prince who was the official heir to the throne, the wealthiest and the most honored one among all. However, he did not wish to enjoy this fortune; he went ahead to the Snow Mountain and cultivated instead. It is said, “Being wealthy and noble, it’s difficult to cultivate. Being poor, it’s hard to practice giving.” When people are poverty-stricken, it is not easy to give. For a wealthy and a noble person, practicing giving is easy but practicing the Way will be hard. The wealthy and noble person will not be willing to practice vegetarianism or recite the

的啊！你教他吃齋，或者念念佛，拜拜佛，他不願意做這些事情的。爲什麼？就因他自己覺得夠了，什麼都不缺了，所以也不需要修了。爲什麼他能富貴？爲什麼他能什麼也不缺？這都是前生修來的；在前生修，所以今生能富貴。所以《三世因果經》上說「今生富貴是何因？」你爲什麼今生富貴？「前生齋僧濟貧人」，在前生是供養僧人，救濟貧人，所以今生就富貴了。「今生貧賤是何因？」今生爲什麼就貧了呢？這是因爲什麼？前生不肯濟貧人。

說到這兒，想起一個故事，有個人死了，到閻羅王那兒，王問他：「你想去做什麼？」他說「我還想做人去」。「你願意吃自己的？是願意吃人家的？」這人想吃自己的，不合賬；吃別人的，這很便宜的，「吃其他人的。」閻羅王就說：「好！你願意吃他人的！你托生到印度去，做個要飯的。」所以印度現在就是很多吃人家的。但這一類的人，你教他布施，是不容易的。那麼閻羅王又問另一個人：「你願意做什麼去？」他說「我還願意到世界去」，說「你到世界去吃誰的呢？」他想一想：我吃人家的這不公平，我吃自己的好了。他就說：「我願意吃我自己的。」他到世界上來做人，就自力更生，自強不息，不需要依賴其他人。這雖然好像說笑話，這裡頭有真理。富貴和貧窮都有因緣。

佛出世了就好像這世間有了太陽一樣，所以叫佛日；你看這太陽，對所有的人類都有好處，一切人的生活都要依賴太陽，所以佛就猶如太陽的光明，照耀一切人的黑暗，照破一切的黑暗。我們人類沒有黑暗了，這就是得到真正的陽光，所謂佛光普照，所以你們每一個人都聰明，有智慧，都有佛性。我們每一個人和佛都是一個的，佛性是普遍一切眾生的，所以佛對人類的好處是太多了；不過我們有的人智力不足，不知佛對我們的好處。好像這世界，如果佛不出世，或者早就沒有了，或者人類早就毀滅了。佛出世，將來人類也會毀滅，不過晚一點。

Buddha's name when instructed to. Why? Because he thinks he has enough, and when one lacks for nothing, it is not necessary to cultivate. Why is he wealthy and noble in this life? Why does he not lack anything? This is a result of his spiritual practice in previous lives. Due to his cultivation in the past, he is born rich and honored. *The Buddha Speaks the Sutra on Cause and Effect in the Three Periods of Time* said, "What are the reasons for a person to be wealthy and noble? It is from making offerings to the Sangha and helping with the poor." Why are you wealthy and noble this life? It's because you made offerings to the monastics and aided the poor. So, you reap the retribution of being wealthy and honored. "What are the reasons for a person to suffer in poverty and have lowly social rank?" Why is one poor and lowly this life? "Because they are unwilling to aid the destitute."

Speaking of this reminds me of a story. A person died and went to King Yama. King Yama asked, "What do you want to be in your next life?" "I want to be reborn as a human again!" said the person. "You still want to be a human? Then, do you wish to eat your own food or consume from others?" This person thought, "Being self-sufficient with my own food is not a bargain. Consuming others' food is quite a deal. The person replied, "I am willing to eat others' food!" King Yama said, "All right! If you'd like to eat others' food, you will be reborn as a beggar." India now has a lot of beggars because those people all wished to eat others' food. It is difficult to teach them to practice making offerings and giving. There was another person, whom King Yama asked, "Whose food would you like to eat in the world?" He thought that eating others' food is not fair. He should work for himself. He then replied, "I'd like to earn my own food." So, he was reborn into the world as a human, being self-sufficient without having to rely on others. Even though this story sounds like a joke, it has its principles in it. There are causes and conditions for being wealthy and destitute.

When the Buddha came into this world, it's as if the earth now had a sun. So, we talk about the Sun of the Buddha. The sun benefits all humankind. Everyone's livelihood depends on the sunlight. Therefore, the Buddha is like the brightness of the sun shining on everything and illuminating all darkness. When there is no darkness in human hearts, we have attained the genuine sun light. As it is said, "the Buddha light shines on us universally." Every one of you is intelligent, replete with wisdom and the Buddha nature. We are identical with the Buddha and his nature is within every being. The benefits we receive from a Buddha are too many to be fathomed by human intellect. That is why we are not aware of these beneficial points. If the Buddha had not manifested in this world, the world as well as the entire human race might have perished long ago. With the manifestation of the Buddha, although the world will eventually perish, it will not be until a much later time. ☸ To be continued