

香港西樂園觀音法宴

A Guanyin Dharma Banquet at Western Bliss Garden, Hong Kong

宣化上人戊戌年（一九五八年）六月十三日下午

於香港西樂園觀音七法會開示

A DHARMA TALK BY THE VENERABLE MASTER HSUAN HUA

ON THE MORNING OF JUNE 13, 1958 DURING A GUANYIN RECITATION SESSION AT WESTERN BLISS GARDEN, HONG KONG

編輯部 英譯 ENGLISH TRANSLATED BY EDITORIAL STAFF

(二) 大悲咒能消災難

在天氣炎熱中，大家能不畏熱，也不怕山高路遠地趕來參加打七，究竟有什麼好處？真正的好處，是說不出的；如人飲水，冷暖自知，唯有真心的人，才能自然地領會到其中的妙處。

怎樣才能獲得好處？無他，正如剛才所說；只要真心地念菩薩的名號。真心，換句話來說就是專心；所謂「專一則靈，分馳則弊」。能夠專一，便自然能夠感應道交，這種感應道交的力量是不可思議的；但這卻要自己用力，旁人可代你不得，並且更不是可以倖致的。

就拿「說食數寶」作一個譬喻。譬如一個人光是說吃飯如何有營養，可是始終都不去吃；那麼，飯縱使真有營養，而說者能得其營養的少分面嗎？所謂「終日數他寶，自無半錢分；於法不修行，其過亦如是。」我們念菩薩，亦復如是；不能只是知道，或談論念菩薩名號的功德便算了。我們要能真正地念至一心不亂，甚至更進一步地連水流、風動，在我們的耳中聽來，也無不是稱誦菩薩洪名的聲音；所謂「有情無情，同演摩訶妙法」。如不能做到這一地步，不能一心不亂的話；那麼各相雜陳，風吹就是呼呼聲，水流就是淙淙聲，不能領略其中的妙處了。所以我們應真實地

II. The Great Compassion Mantra Can Dispel Calamities

Despite the hot weather, people have not been put off and have rushed here to attend the session, undaunted by the long journey and arduous climb. Ultimately, what advantages does this have? One cannot speak of true advantages. Just as someone will know the warmth or coolness of a glass of water only after drinking from it, true-hearted people will naturally understand the wonder in this.

How can one obtain the advantages? There's no way aside from what I just said---you must recite the Bodhisattva's name with a true heart. A true heart is just a concentrated mind. It is said, "When one is concentrated, it is efficacious. When one is scattered, there is nothing." If you can be single-minded, you will obtain a spontaneous response in the Way. The power of the response in the Way is inconceivable. However, you must apply the effort yourself; no one can do it for you, and even less can you attain it by chance.

Consider the example of "talking about food and counting others' wealth." If someone talks about how nutritious the food is, but doesn't eat it, then even if it really is nutritious, how can the person get the nutrition? It is said:

*All day long you count the money of others,
But you don't own half a cent yourself.
If you don't cultivate the Dharma,
You make the same mistake.*

It is also the same when we recite the Bodhisattva's name. If we just know and talk about the merit and virtue of reciting the Bodhisattva's name, it doesn't count. We have to truly recite until we are single-minded and unconfused, and even further, until the sounds of the water and wind in our ears are just the recitation of the Bodhisattva's vast name. It is said,

*Sentient creatures and insentient things,
All proclaim the wonderful Dharma of the Mahayana.*

If you have not reached that level of being single-minded and unconfused,

念，而且在念的時候，不要摻入其他的妄念，這才能獲得其中的法益。

其次打七亦應重視打七的規矩，所謂「無規矩不能成方圓」。至於本園的一貫規矩，就是不得喧嘩吵鬧，以致障礙他人的修行。

在此七日期內，我們又念〈大悲咒〉，〈大悲咒〉的功德是不可思議的；如果沒有相當善根，便連「大悲咒」這三個字也不能輕易聞到。現在大家不但能聞其名，而且更能受持讀誦；足證各位具大善根，曾於諸佛所種諸善根了。既然有大善根，那麼大家便不可輕易空過此生！

記得最初本園打七，居士們十居其九是不會念〈大悲咒〉的；可是時至今日，十個中倒有八個以上會念了，這便是眾居士們顯著的進步。現在我說一段故事，來證明〈大悲咒〉的功德。

在我們東北的地方，有一個財主，他擁有很多田產。某年的秋天，這個財主親自隨著四、五輛大貨車，滿載著稻粱到市上去賣；因為鄉間和市的距離有一百五十多里路，所以，他在晨間一時多便驅車啓程。半途中，不幸遇賊；那財主見前面有賊，便念起〈大悲咒〉來。說也奇怪，那幫土匪竟然像看不見他的貨車來了一樣；於是他們便可以安全渡過，這是我所見聞的〈大悲咒〉的靈感之一。

《大悲陀羅尼經》上也說，誦持〈大悲咒〉的，能消諸難，遇火不焚，遇水不沉。所以我勸已經會念的，應每日最少誦持三遍；至於不會念的，也應趕快去學。誦持〈大悲咒〉的功德，不但能退盜賊，更能消除百病，平諸魔難，所以我們應該誠心地去誦持。在這開始打七的今日，法會的氣氛很好，很能慎重其事。希望各位居士再接再厲，更圖精進！

then everything will be jumbled together. When the wind blows, you just hear a whooshing sound; when the water flows, you just hear the roaring sound. You cannot perceive the wonder in it. So we should honestly recite and not let any idle thoughts mingle in our recitation. Only then can we derive the benefits of the Dharma.

This time when we hold the session, we should pay attention to the rules for the session. As it is said, without a compass and a ruler, you can't draw circles and squares. The traditional rule of this temple is to avoid causing a disturbance, so that you won't hinder others from cultivating.

During these seven days, we will also recite the Great Compassion Mantra. The merit and virtue of the Great Compassion Mantra is inconceivable. Without considerable good roots, it's not easy to even hear the three words "Great Compassion Mantra." Now everyone can not only hear the name, but also uphold and recite it. That proves that you all have tremendous good roots, which you planted when there were Buddhas in the world. Since you have such great good roots, you should not casually let this life go to waste.

I remember that when the temple held the first sessions, eight or nine out of ten laypeople didn't know how to recite the Great Compassion Mantra. And now, eight or more out of ten laypeople can recite it. That shows the progress made by the laity. Now I'll tell a story which proves the merit and virtue of the Great Compassion Mantra.

In Manchuria, there was once a wealthy man who owned a great deal of land. One autumn, he accompanied four or five large cargo trucks carrying full loads of sorghum to be sold in the city. Since the city was over a hundred and fifty *li* from the village, he started out at a little past one o'clock in the morning. Unfortunately, he ran into some bandits on the road. Seeing them up ahead, the rich man started reciting the Great Compassion Mantra. Strangely enough, the gang of bandits were just like blind men and didn't notice his trucks at all. Thus, they passed safely through the difficulty. That's one of the efficacious responses of the Great Compassion Mantra that I have personally heard about.

In the *Great Compassion Heart Dharani Sutra*, it says, "Those who recite the Great Compassion Mantra can dispel all disasters. They will not be burned by fire or drowned by water." So I urge the laypeople who can already recite it to do so at least three times a day. Those who cannot recite it should learn quickly. The merit and virtue of the Great Compassion Mantra can not only make thieves and robbers go away, it can also dispel the myriad illnesses, and resolve all demonic troubles. So we should sincerely recite it. On this starting day of the session, there is a very optimistic spirit in the Dharma Assembly, and everyone is taking it very seriously. I hope everyone will make a determined effort and strive to be ever more vigorous.