

# 法雨心燈照古今 (二十四)

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

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

沙彌尼近經 英譯 ENGLISH TRANSLATED BY SHRAMANERIKA JIN JING

等到 1962 年，好像是這個機緣成熟了，我就到美國去；到美國，我的目的是想把佛教帶到西方。於是在美國就有一些人來發心出家，做比丘，這樣子；所以我們從一九六八年，就開始翻譯經典的工作。這麼多年以來，都是埋頭苦幹；我們只是老老實實去做去，所以很少人知道金山寺在做這個翻譯經典的工作。那麼有西方人真正出家了，他們翻譯出來這個經典，或者是正確的；因為在過去有人翻譯佛經，或者是個神父，或者是個牧師，或者是某某學者、某某教授這樣子，他們站在佛教的外邊來翻譯佛經，這是很難正確的。甚至於就只是稍為懂一點佛教的名詞，或者翻譯也會錯的；好像在《法華經》譯本上，有一個 professor (教授) 所翻譯的「兩足尊」。「兩足尊」本來是福慧兩足；那麼他翻譯成什麼呢？翻譯成「兩條腿」，他說「皈依佛兩條腿」。那怎麼就不「歸依佛兩條手」呢？怎麼就不「皈依佛一個頭」呢？這意思是大相逕庭啦！

相信你們各位都知道中國佛教的歷史。在過去玄奘法師和鳩摩羅什法師翻譯經典的時候，在譯場——翻譯經典這個道場——裡邊，有的最少八百多人，有的時候最多三千多人，在那兒從事這種神聖的工作，這種偉大的工作，才完成了佛所說的三藏十二部。所謂三藏，就是經藏、律藏、論藏這三藏。經，就是所有佛講的一切經；律，就是佛教裡所有的戒律；論，就是所有一切的論議。那麼這「三藏」，有

It was not until 1962 that the conditions ripened and I traveled to the United States, hoping to bring Buddhism to the West. At that time, some Americans resolved to go forth into the monastic life as Bhikshus. From then on, we started the work of sutra translation in 1968. We have worked very hard for many years. We have been working very honestly and so very few people know that Gold Mountain Monastery was engaged in sutra translation. Now, there are Westerners who truly have left the home life. Perhaps the sutras they translated are correct. In the past, sutras were also translated; maybe by a Catholic father, a Christian minister, a scholar or a professor. They translated Buddhist sutras as outsiders to Buddhism, and as a result, the accuracy of the work is not certain. Many times, they only understood a few terms and made mistakes in the translation. For example, a professor translated the term *liang zu zun* in the *Lotus Sutra* as “two legs” instead of “perfectly replete in both blessings and wisdom”. His translation made the phrase mean “taking refuge with the Buddha’s two legs”. Why did he not just translate it as “taking refuge with the Buddha’s two hands, or the Buddha’s head”? The meaning is way off!

I believe that all of you are familiar with the history of Buddhism in China. In the past, Dharma Master Xuanzang and Dharma Master Kumarajiva translated sutras in the Translation Bureau in a monastery where at least 800 people participated in the work of translation. At its peak, more than 3,000 people joined efforts in this great and holy work. Because of the group’s efforts, the Tripitaka with its Twelve Types of Text spoken by the Buddha were completely translated. The Tripitaka refers to the three baskets of teachings which are sutras, *vinaya* and *shastras*. Sutras refer to everything the Buddha ever spoke whereas *vinaya* comprises the precepts and rules of discipline. *Sbastras* are all the formal commentaries on the sutras. A professor once translated

的 professor (教授) 就翻譯三種的藏起來，他說要把經也藏起來，律也藏起來，論也藏起來，不要叫人看。你說這又是不是一個錯誤？這是現代有教授這樣翻譯，我知道的。那麼十二部，他又翻譯成說《法華經》一部，《金剛經》一部，《地藏經》一部，《彌陀經》一部，一部一部一部一部一部，啊！湊成十二部。這也是錯了！所以中國翻譯經典，經過幾百個人幾千個人來用眼睛看，用心裡去想，然後他們決定這個經的題，不改變了。那麼現在的 professor 或者是神父、牧師，他們所翻譯的，只是用他自己一對眼睛，他自己一個心，願意怎麼樣翻譯就怎麼樣翻譯；有的時候，頭他會翻一個腳；有的時候胳膊他會翻譯一個腿，這都是在所難免的。所以我們大家從事翻譯經典這種工作，必須大家團結起來合作，每一個國家翻譯他自己國家的文字；都應該很多人來做這個事情，做這種工作，不是單單一個人可以完成的。

我們每一個國家如果有意思，希望把佛經翻譯成自己國家的文字的話，可以趕快組織起來，趕快把經典都翻譯成種種的語言文字；這是我所希望於現代佛教徒的：大家組織起來做翻譯經典的工作。我們佛教徒應該負起令佛教發揚光大的責任，不要只認識自己國家這個小範圍，我們要大家合到一起，共同團結起來；不要分某一個宗，也不要分某一個派，也不要分大小乘。我們要也沒有宗，也沒有派，也沒有一個乘；我們要一個完整的，不是要一個一部分的。我們要負起來整個佛教的責任，不要把自己看得那麼渺小；我們每一個人都應該發願令正法久住，不要教它有末法。

什麼叫末法？這是人造出來的。你人認為它是末法，就是末法；你人行的正法，就是正法。這正法、末法是由人而定，不是由法而定；法沒有末法，也沒有正法。所以你不要不知慚愧，不要自己給自己講道理，說：「佛教與我沒有關係！」我們是佛教一分子，就應該做佛教整個的事情。我們所應該做的事情，我們每一個人都要負起責任來——負起這個神聖的責任，負起這個偉大的責任，負起這個有價值的責任。我們每一個佛教徒不要退後，要向前來為佛教努力，為佛教而犧牲，我們這才有價值的。

*san-zang* 三藏 which originally means the Tripitaka or the three storehouses of teachings, as “three hidden things”. [Translator’s note: the Chinese character *zang* 藏 can also be a verb and is pronounced *cang*, which means “hide” or “conceal”]. He said the point was to “hide the sutras, *vinaya* and *shastras* so that people do not have access to them.” Don’t you think this is a mistake? This is the translation made by a contemporary professor. He also explained the Twelve Types of Text in the Buddhist Canon as follows: the *Lotus Sutra* is one division, the *Vajra Sutra* is another division, the *Amitabha Sutra* is another, and so on. He made up twelve of them. This is also a mistake. That’s why when sutra translation took place in China, hundreds and thousands of people used their eyes and contemplated the meanings with their minds. Then, they decided on the title or the meaning of the sutra and did not change it. However, translators such as professors, Catholic fathers or priests only use their own single pair of eyes and their individual mind in doing their translations. They basically translated the sutras however they wished. Sometimes, “a head” would be translated as “legs”; and “an arm” would be translated as “legs”; mistakes are hard to avoid. So, engaged in sutra translation work, we should unite everyone to work collaboratively. When each nation is translating the sutras into their own languages, a large number of people should be involved in this work so that it does not rely only on one person’s ability.

If every country is interested and wishes to translate the Buddhist sutras into their own language, I hope that we can get organized and translate the sutras into multiple languages. This is my hope for present day Buddhism – to organize ourselves to translate sutras. We Buddhists should carry forward and promote Buddhism and not limit ourselves to the small scope of our own nation. We should unite as a whole and not separate into different schools, sects or even into the Mahayana and Theravada. We want a totality, not a mere part. We shoulder this responsibility for Buddhism. Don’t look upon yourself as insignificant. Everyone should make vows that the orthodox Dharma will abide in this world eternally and that the Dharma will never decline.

What’s meant by the Age of the Dharma’s Decline? It is created by people. If you think it’s the Age of the Dharma’s Decline, then it’s the Age of the Dharma’s Decline. If you practice orthodox Dharma, then the orthodox Dharma prevails. It all depends on individuals, not on the Dharma. The Dharma has no discriminations of whether it is in decline or whether the orthodox Dharma prevails. You should not shamelessly give yourself an excuse, “Buddhism has nothing to do with me!” Since we are members of Buddhism, we should work for Buddhism. Whatever we should do, we should just go ahead

但是，我今天先要提出來我們須要研究的一部經典；這一部經典就是佛教的一個照妖鏡，佛教一個降魔杵，佛教的一個斬魔劍。什麼經呢？就是《楞嚴經》。這部《楞嚴經》就是「開智慧的楞嚴」。但是這一部經現在受到世界各國學者的歧視，怎樣說呢？他們都說這一部經是假的，不是真的。爲什麼他們要說這一部經是假的，我們還要研究這一部經呢？這有它的價值，有它值得研究的地方。這一部經就是說出來所有旁門外道的邪知邪見，這種不合乎佛法的知見，說得清清楚楚；所以說這一部經就是照妖寶鏡，就是降魔杵，就是斬魔劍。那麼我們把這一部經人人都明白了，天魔外道自然就都沒有了；這個世界戰爭也會平息了，所有一切人類都再得到安寧了，所以這一部經是最要緊的。

但是，你們應該知道，這是不容易的。因爲現在很多的學者，他自己的毛病不願去掉；他又想要有淫欲，又想要成佛，又想要抽煙喝酒，他又想要在佛教裡做一個有地位的人。所以這一切的學者對出家人很看不起，說是出家人都沒有什麼知識。這是我所經驗的，在這越南，或者不會有這樣的情形；在美國這個情形就多得很！這個 professor 也懂得佛法了，那個 professor 也開了悟了。我曾經問過他們：「究竟你們開的是什麼悟？是不是一個牛悟？是不是一個狗悟啊！你們開畜生悟了！」我這麼罵他們，他們也沒有話講。所以我們應該研究《楞嚴經》，大家共同努力把這《楞嚴經》研究研究，明白它，這是最要緊的。

爲什麼要研究《楞嚴經》？在末法的時候，《楞嚴經》這一部經最先沒有了。怎樣沒有的？就是被這些個學者批評的。連出家人都不相信了，說：「人家某某教授都說它是假的嘛！那我們還學它幹什麼？」啊！它就這樣完了，沒有了！這是頭一個沒有的。它是頭一個沒有的，我們出家人、我們佛教徒一定要保護它，不教它沒有。我們有一天《楞嚴經》，妖魔鬼怪就都藏起來；《楞嚴經》沒有了，那些天魔外道就都出現了！所以這一點每一個人應該要知道的。在中國有一個智者大師，他一生就聽過《楞嚴經》這個名字，就向印度拜，拜了十八年，希望見著這部

and do it. Everyone should take on his responsibility; it is a holy responsibility, a great responsibility and a valuable responsibility. Each of us Buddhists should progress rather than regress, and make sacrifices for Buddhism; this is what's truly valuable.

I would like to bring up a sutra that we must study. It is a mirror which reflects goblins, a pestle that quells demons and a sword that slashes evil. This sutra is the *Shurangama Sutra*, which opens one's wisdom. However, this sutra is being discriminated against by scholars all over the world. Why? They claim that the *Shurangama Sutra* was forged and is not authentic. Why do we still have to study it if they say it is inauthentic? It has its valuable points that are worth our study. This sutra indicates the wrong knowledge and wrong views of heretical sects and externalists and explicitly expounds the knowledge and views that are not in accord with Buddhadharmā. So, that's why this sutra is a monster-revealing mirror, a demon-subduing pestle, and an evil-slashing sword. If every one of us comprehends the *Shurangama Sutra*, the celestial demons and externalists will naturally disappear and the wars in the world will subside. Furthermore, all humankind will regain peace. Therefore, this sutra is most important.

You should know that it's not very easy. Many scholars nowadays don't wish to get rid of their engrained habits. They smoke and drink and indulge themselves in sexual desire and while at the same time pursuing high status in Buddhism and hoping to become Buddhas. They look down on monastics and criticize monks and nuns who are not well-educated. This is my experience. Maybe this isn't the case in Vietnam, but in the United States, this occurs a lot. This professor understands Buddhism, and that professor has become enlightened. I asked them once, "What enlightenment have you attained? Is it the enlightenment of cows or dogs? Perhaps you have gained enlightenment of an animal." That's how I reprimanded them and they did not reply. We should study the *Shurangama Sutra* and work together to investigate it and understand it. This is a most important issue.

Why should we study the *Shurangama Sutra*? At the time when the Dharma declines, the *Shurangama Sutra* will be the first Buddhist text to disappear. Why will it disappear? It's due to criticism from scholars; even monastics will not believe in it. They will say, "Professor So-and-so says that this sutra is not authentic. What's the purpose of learning it?" Because of this attitude, the sutra will disappear from the world. It will be the first one to go. We monastics and Buddhists should protect this sutra so that it will not disappear. As long as the *Shurangama Sutra* exists, the demons and goblins will hide away. As soon

經；但是始終他沒有見著，所以這個事情也是他一生很遺憾的一件事。那麼我們現在遇著了這一部經，我們應該令這部經大放光明，照耀法界；大家都應該聰明一點，不要那樣笨了！所以要向世界去發展。

但是，我們還要迴光返照，常常看自己的錯處；不要儘給其他人來洗衣服，做洗衣服的那個機器，啊！他人身上有什麼骯髒的東西，我們先看見了。我們要怎麼樣呢？我給你們各位幾句話，這個很靈驗的，這個不要說是咒，也就好像咒似的那麼靈驗。什麼呢？就是我們所有的佛教徒應該迴光返照，應該反求諸己，知道自己過去不是一個釋迦牟尼佛的真正信徒，沒能聽釋迦牟尼佛的話去做事。我們要「真認自己錯，莫論他人非」。要真認自己錯，不要儘找人家的毛病，儘說旁人的不對。在戒律上，你說四眾的過，這是犯戒的；所以不要一天到晚戴著紅色鏡子，變成紅色的眼睛，你看人家是紅的；你戴著綠色的眼鏡，看人家就是綠色的。總之，看人家是不對，沒有看見自己不對，你就好像照相機似的，只知道給人照相，你自己不能迴光返照，給自己照一個相。我們做出家人，或者在家人，是凡佛教徒，不要做照相機那個鏡子，要自己認識自己，莫論他人非。你若能這樣想，人我是一體的，所以你應該想「他非即我非」，他的不對就是我的不對，我能看他和我自己是一樣的，我怎麼會再說他的不對呢？我就不會再說他的不對了！這樣子，叫「同體名大悲」。我們大家都一視同仁，平等平等的；你能把人和自己看成一體，這才是一個真正的大悲心。所謂「無緣大慈，同體大悲」，你能有這樣的思想，你絕對是釋迦牟尼佛的弟子，將來你決定成佛的；如果你存這樣的思想，將來不成佛的話，我永遠都願意墮地獄的。

留一些個話，不要說了；如果你們想聽，或者在夢中，再聽第二次。那麼明天在上午八點半，到這個佛教中心去和大家再結結法緣；在下午四點鐘到六點鐘，在舍利寺和大家還會見見面。你們誰如果想在夢中再聽一聽我說話，可以去一去！

☞ 待續

as the *Shurangama Sutra* disappears, all the celestial demons and externalists will appear! Everyone should be aware of this point. In China, there was a Great Master Zhizhe (Wise One) who, upon hearing the name of the *Shurangama Sutra*, started bowing towards India. He bowed for eighteen years wishing to be able to see this sutra, but he never saw it in the end. That was the regret of his life. Now we have encountered this sutra, we should work hard to let it shine through the Dharma Realm. We should be intelligent rather than dull. We should develop Buddhism globally.

However, we still need to return the light and reflect within. We should always be aware of our own mistakes and not “wash other people’s laundry.” Do not behave like a washing machine. Whatever dirt that people have on them, we get to see it first. I have a few very efficacious lines to tell you. It’s not a mantra but it is as effective as a mantra. What is it? All Buddhists should return the light and illumine within. We should look at ourselves and recognize the fact that, in the past, we were not true disciples of Shakyamuni Buddha and did not follow his instructions. We should “truly recognize our own faults and not discuss the faults of others.” We must realize our mistakes; do not pick on others’ shortcomings and do not gossip about others’ problems. As far as precepts are concerned, if you discuss the faults of the fourfold assembly, you have violated a precept. So, don’t wear your red glasses and see others as red, through your lenses. When you wear green glasses, you see others as green. In short, seeing others’ faults but not seeing your own faults is acting like a camera that can only take photographs of others. Being like a camera, you can’t return the light and shine in yourself. Whether you are a monastic or a lay person: don’t behave like a camera. You must understand yourself and do not discuss the mistakes of other people. You should think that “others’ mistakes are just my own”. I see him as myself, how can I talk about his problems? If you have this attitude, you will not discuss his fault. This is called, “being one with all is called great compassion.” We should see everyone as level and equal; “seeing others as being the same as us is the genuine great compassion.” It’s said, “Great kindness covers those without affinities; being one with all is great compassion.” If you think this way, you are absolutely a true disciple of Shakyamuni Buddha and will realize Buddhahood in the future. If you have this kind of attitude yet fail to become a Buddha, I am willing to fall into the hells forever.

I will save some words and stop here. If you wish to listen to me, maybe you can hear me again in your dreams. I will tie Dharma affinities with you again at the Buddhist Center at 8:30 a.m. tomorrow. From 4:00 to 6:00p.m., I will see you at the Sharira Monastery. Those of you who wish to hear me in your dreams can go there.

☞ To be continued