宣化上人开示录(一)

上宣下化老和尚开示 Venerable Master Hsuan Hua's Talks

佛法在行不在说

The Buddhadharma Is in Practice, Not in Talking 道德是为人的根本，有了道德，我们才能立得住脚。 It's because the Way and virtue are a person's foundation.
Once we have the Way and virtue, we can stand on our own feet.

光阴似箭，日月如梭，江河之水后浪推前浪，韶华易逝，世上青年逐老年，这样随之逐之，渐渐又归于老死朽灭，无踪无影，足见一切无常。

Time is like an arrow; the days and months fly by like a shuttlecock. The waves in the river follow one after another. Glory fades quickly. In the world, youth is followed by old age. In this way, we gradually return to the decay and extinction of old age and death, leaving no trace or shadow. Clearly, everything is impermanent.

正因为一切都是无常，所以我们应该赶快找一个归宿。在座各位，总算幸运，找来找去，终于信佛了。信佛，能令我们得“常乐我净”——究竟之乐；所以我们应信佛。可是，也并不是说只是“信”便可以了，也要依法修行，若是只信而不修行，有如说食数宝，于自己本身了无益处。所以古人说：

道是要行的，
不行则要道何用？
德是要修的，

不修则德从何来?

Since everything is impermanent, we should quickly find a refuge. All of you can count yourselves lucky, for you have searched around and finally come to believe in the Buddha. Faith in the Buddha enables us to attain the ultimate happiness of permanence, joy, true self, and purity. Therefore we should believe in the Buddha. But it's not enough to say that we believe. We also have to cultivate according to the Dharma. If you believe but don't cultivate, it's like talking about food without eating it, or counting the wealth of others—it doesn't benefit you in the least. So the ancients said:

The Way must be practiced. If it is not
practiced, what use is the Way?
Virtue must be cultivated. If it is not cultivated,
from where does virtue come?

所以，我们应该躬行实践，常把“生死”二字挂在眉梢，把“道德”二字放在脚下。这一句话看起来很难懂，为什么说应该把“道德”二字放在脚下呢？因为，道德二字是为人的根本，好像树在眉梢，把“道德”二字放在脚下。这一句话看起来很难懂，为什么说应该把“道德”二字放在脚下呢？因为，道德二字是为人的根本，好像树木的根一样，所以有了道德，我们才能立得住脚；反之，脚下无根，那么则无处可立，进退维谷，不能有所作为了。若是我们能把这二字实践了，那么，人格更可以立得住，而一切亦自然可以成功了，所以说：“道德二字，是做人的根本。”《论语》上说：“君子务本，本立而道生。”务本才能生出道，这是古有明训的。

We should personally practice, always hanging the words “birth” and “death” on our brows, and putting the words “Way” and “virtue” beneath our feet. Maybe that's hard to understand— why should we put the words “Way” and “virtue”

under our feet? Because the Way and virtue are a person'sfoundation. They are to us what roots are to a tree. Once we havethe Way and virtue, we can stand on our own feet. But with no baseunder our feet, we have no place to stand. We are in a fix, unable toadvance or retreat, and we cannot accomplish anything. If we canactually practice these two things, then we can establish a goodcharacter and naturally be successful in whatever we do. So it's said, “The Way and virtue are the foundation of being a person.” TheAnalects of Confucius also say, “The superior person attends to theroot. When the root is established, the Way comes forth.” Onlywhen the fundamentals are tended to can the Way come forth. Thisis wise advice from the ancients.

正如刚才所说，日子是似箭般在不知不觉间过去了，过去的且让它过去，可是来者可追，对于未来，我们应立下宗旨，不让它糊里糊涂地度过。

As mentioned earlier, the days pass as swiftly as an arrow, but we don't notice it. As for the days gone by, just let them go. Only the future is worth pursuing. We should set guidelines for the future, so we won't let the time pass in a muddle.

西乐园一向的宗旨是提倡“净土法门”，主张大家精进念佛。所以每年的六月十九日和十一月十七日（中国阴历），都照例地举行观音及阿弥陀佛七的念佛法会，可是呢？大家不可以就“照例参加”，马马虎虎地敷衍一下就算了，应该一年比一年精进，念兹在兹，在这七天里头，在在处处、时时刻刻我们都要勤念菩萨的名号，不可以懈怠。

Western Bliss Garden Monastery has always promoted the Pure Land Dharma-door and exhorts everyone to vigorously recite the Buddha's name. Every year, on the nineteenth of the sixth lunar month and the seventeenth of the eleventh lunar month, we will

continue as usual to hold Dharma Sessions for reciting the names ofGuanyin Bodhisattva and Amitabha Buddha. However, everyoneshould certainly not just casually “attend as usual,” not taking itseriously and letting it pass lightly. Rather, each year we should bemore vigorous than the year before; we should work intensively.During these seven days, no matter when and where we are, weshould diligently be reciting the Bodhisattva's name and neverbecome lax .

我们要念菩萨，而不是要菩萨念我们，为什么说不要令菩萨念我们？因为在这打七的期间，你若是挂打七的名，而杂念纷纷，也不勤称诵菩萨的洪名，那么大慈大悲的菩萨，一定会为你这个可怜的众生而可惜，为你不是诚心来打七而焦急，所以大家应该至诚恳切地念，而且更进一步地要有一颗慈悲喜舍的心。如果能够这样，我敢肯定地说一句：“菩萨是绝对会加被各位的。”

We should be mindful of the Bodhisattva; it's not that the Bodhisattva should be mindful of us. Why don't we want the Bodhisattva to be mindful of us? If you are nominally participating in this session, but in fact a lot of idle thoughts are keeping you from being diligent in reciting the Bodhisattva's vast name, the Bodhisattva of Great Kindness and Compassion will certainly take pity on you, this poor living being, and be worried because you are not sincerely participating in the session. Therefore, everyone should earnestly and sincerely recite, and go a step further by nurturing kindness, compassion, joy, and renunciation in your mind. If you can do that, then I guarantee that the Bodhisattva will aid and support you.

同时，西乐园从来没有用帖子请过任何一个，大家都是自动发心来参加打七，这点可见大家并不是没有诚心，而这种自动发心的精神，也很值得嘉

许。既然这样，我们更不要让这分真诚白费了，我们都要发愿念个“水落石出”，念至菩萨现身说法，才不枉这次参加打七一场。

Moreover, everyone has come to the session of his own free will; Western Bliss Garden Monastery has never sent invitations to anyone. This shows that everyone is certainly not lacking in sincerity. This spirit of initiative is very commendable. Therefore, we shouldn't let this sincerity go to waste. We should all vow to recite until “stones peep out from the receding water” (the truth is brought to light), until the Bodhisattvas appear before us to speak the Dharma; then, we will not have come to the session in vain.

今天是打七的第一天，在这开始打七的今天，我预祝各位今年能有所成就，否则，我要和大家算帐，要是帐算不清，可别后悔！闲话不多讲了，还是多念几句菩萨的洪名吧！

This is the first day of the session. On this day, I bless you all and wish you success this year. If you don't have any success, I will have to settle accounts with everyone. And if your account isn't cleared up, you will be sorry. I won't chatter too much; we had better recite the Bodhisattva's vast name some more!

一九五八年观音七 六月十三日上午
开示于香港西乐园寺

大悲咒能消灾难 The Great Compassion Mantra Can Dispel Calamities

大悲咒能消灾难

The Great Compassion Mantra Can Dispel Calamities 真正的好处，是说不出来的，如人饮水，冷暖自知。 One cannot speak

of true advantages. It is just as someone will know the warmth or coolness of a glass of water only after drinking from it.

在天气炎热中，大家能不畏热，也不怕山高路远地赶来参加打七，究竟有什么好处？真正的好处，是说不出来的，如人饮水，冷暖自知，唯有真心的人，才能自然而然地领会到其中的妙处。

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.

怎么样才能获得好处呢？没有其它，正如方才所说，只要真心地念菩萨的名号。真心，换句话来说就是专心；所谓“专一则灵，分歧则弊”，能够专一，就自然能够感应道交，这种感应道交的力量，是不可思议的，可是这却要自己用功，旁人无法代替你，更不是可以侥幸得到的。

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.

就拿“说食数宝”作一个譬喻，譬如一个人，光是说吃饭怎么样有营养，可是始终都不去吃，那么，饭纵使真有营养，而说的人能得到它的营养吗？所谓：

终日数他宝，自无半钱分；
于法不修行，其过亦如是。

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.

我们念菩萨，也是这个样子，不能只是知道，或谈论念菩萨的功德就算了，我们要能真正地念到一心不乱，甚至于，更进一步地连水流、风动，在我们的耳中听来，也无不是称诵菩萨洪名的声音，所谓：

有情无情，
同演摩诃妙法。

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.

如果不能做到这一地步，不能一心不乱的话，那么，各相杂陈，风吹就是呼呼声，水流就是淙淙声，就不能领略其中的妙处了。所以，我们应真实地念，而且在念的时候，不要掺入其它的妄念，这样才能够获得其中的法益。

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

其次，在打七时，应该重视打七的规矩，所谓“无规矩不能成方圆”。至于西乐园一向的规矩，就是不得喧哗吵闹，以免障碍他人的修行。

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.

在这七天的期间，我们又念〈大悲咒〉。这个〈大悲咒〉的功德，是不可思议的，如果没有相当善根，就连“大悲咒”这三个字，也不能轻易听到，现在大家不但能闻其名，而且更能受持读诵，足见各位具大善根，曾于诸佛所种诸善根了，既然有大善根，那么大家便不可轻易空过此生。

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.

记得最初在西乐园打七，居士十有八九是不会念〈大悲咒〉的，可是，到了今天，十个里有八个以上都会念了，这就是诸位居士们显着的进步。现在我说一段故事，来证明〈大悲咒〉的功德：

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.

在我们东北地方，有一个财主，他拥有很多田产，有一年的秋天，这个财主他亲自随着四、五辆大货车，满载着高粱到市上去卖。因为乡间和城市的距离有一百五十多里路，所以，他在凌晨一时多，就赶车起程，可是在半途中，不幸遇贼，那财主见前面有贼，就念起〈大悲咒〉，说也奇怪，那帮土匪竟然像瞎子一样，看不见他的车，于是乎，他们便安全渡过难关，这是我所见闻〈大悲咒〉的灵感之一。

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.

《大悲心陀罗尼经》上说：“诵持大悲咒者。能消诸难。遇火不焚。遇水不溺。”所以，我劝已经会念的居士，每日应最少诵持三遍，至于不会念的，也应赶快学。诵持〈大悲咒〉的功德，不但能退盗贼，更能消除百病，平诸魔难，所以我们应该诚心地诵持。

In the Great Compassion Mind 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.

在这开始打七的今日，法会的气氛很好，很能郑重其事，希望各位再接再励，更图精进！

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.

一九五八年六月十三日下午开示于
香港西乐园寺

极乐世界在眼前 The Land of Ultimate Bliss Is Right Before Our Eyes

极乐世界在眼前

The Land of Ultimate Bliss Is Right Before Our Eyes 只要肯努力精进，我们仍是可以“归去”的！ We only need persist in

our vigor, and we can certainly “go home.”

“归去来兮，田园将芜胡不归，既自以心为形役，奚惆怅而独悲？悟已往之不谏，知来者之可追；实迷途其未远，觉今是而昨非。”

“I am going home! My fields and gardens are choked with weeds. Why should I not return? My mind has been my body's slave; how sad and lamentable! I realize that the past is gone, but I can certainly rectify what is to come. I have not actually strayed too far from the path. I have awakened to today's rights and yesterday's wrongs.”

这几句话，是五柳先生（陶渊明）所说的，可是不知道他在说这几句话时，是不是真的能够了悟到其中的意义？因为按照佛法来说，他这几句话是极为契理的。

These sentences were spoken by Mr. Wuliu (Tao Yuanming). But I don't know whether at the time he spoke these words he had truly enlightened to their meaning, because, when regarded in the light of the Buddhadharma, these sentences tally with the ultimate principle.

什么是“归去来兮”呢？我们知道，自性法身，是从十方诸佛常寂光中流露出来，经上说：“一切众生皆有佛性”，我们的自性，是与诸佛无异无别的，若是不这样，就不能称为“皆有佛性”了。我们现在不能了悟自性，这是因为我们染杂了这个娑婆世界的尘劳五欲，以至于背觉合尘，所以便不能了悟自心，识见本性。

What does “I am going home” mean? We know that the self-nature of the Dharma body comes forth from the constantly tranquil light of the Buddhas of the ten directions. The sutras say, “All living beings have the Buddha nature.” Our basic nature is not different from, not distinct from, the Buddha. If it were not this way, then it would not be said that “all have the Buddha nature.” Now

we are unable to understand and become enlightened to ourself-nature because we are defiled and scattered by the five desiresand the wearisome dust of the Saha world. We turn our backs onenlightenment and join with the dust. Therefore we cannot awakento our own minds and recognize our own basic natures.

可是我们千万不能就这样颠倒沈沦，应该返本还原，背尘合觉，所以说“归去”，意思是叫我们恢复自家的本来面目，或者仗着佛、菩萨的愿力，念诵佛菩萨名号的功德而得生净土，这也可以称为“归去”。

But we certainly should not continue to be so submerged and upside-down. We should return to our source: we should turn our backs on the dust and unite with enlightenment. Therefore, the words “going home” remind us to return to our original face, to our original home. Also, perhaps, the words “going home” can mean we rely on the strength of a Buddha or Bodhisattva; by means of the merit of reciting that Buddha's or Bodhisattva's name, we can be born in the Pure Land.

在已悟自心，已生净土之后，发大愿心，倒驾慈航来救度众生，这就叫“来”。那么，“田园将芜胡不归”中的田园，又是指什么而言呢？田，就是说“心田”，这个道理很浅显的，我们平常听人说：“茅塞顿开”，若是我们不好好地修心，那么，杂念丛生，好像田园里头长满了茅草一样，把大好的心田都荒芜了，这就是“茅塞不开”，再也不能返本还原，明心见性了。

After one has awakened to one's own nature and been born in the Land of Ultimate Bliss, one makes great vows of one's own to launch the ship of compassion and come back to the Saha world to rescue living beings. This is what is meant by “coming back again.” In the line, “My fields and gardens are choked with weeds,” what do the “fields and gardens” refer to? “Fields” refer to the field of

the mind. The principle here is very obvious. We often use thephrase “suddenly clear away the underbrush” to refer to thegaining of new insight. If we do not cultivate the mind well, ourminds become a thicket of scattered thoughts, just as fields andgardens become overgrown with grass and weeds if not tended.These scattered thoughts choke the good field of the mind. As longas you have not “cleared away the underbrush” you cannot returnto the source or understand your mind and see your nature.

“胡不归”，这三个字，是十方诸佛、一切圣人苦口婆心之语，他们都说：“可怜愚痴的众生啊！你为什么不快些回头是岸呢？”

“Why should I not return?” This sentence is a gentle remonstration by the Buddhas and sages of the ten directions. They say, “How pitiful and foolish living beings are! Why don't they hurry up and turn their heads around to see the other shore?”

“心为形役”，就是说众生既着六尘之境，不能了悟自心，所以处处都被尘境所转；为吃的奔驰，为利忘躯，流转于生死的苦海中，受种种的苦，所以万悲俱生，苦不堪言，这又是“惆怅而独悲”的意义了。

“My mind has been my body's slave.” This means that living beings are attached to an environment composed of the six defiling objects—the objects of the senses—and cannot awaken to their own minds. So they are continually being turned by defiling objects; they race about feeding themselves and are intent upon making a profit up to the moment that their bodies give out. We undergo numerous sufferings as we toss and turn in the bitter sea of birth and death. Myriad agonies well up, and the suffering is unspeakable. This is also what is meant by “how sad and lamentable!”

那么，我们这一般众生，是不是注定无药可救呢？注定永远陷于六道轮回的深渊呢？绝对不是的。过去的，虽然错了，可是我们还可以寄望于将来，应知“来者可追”。

Is it the case that we living beings are beyond salvation? Is it the case that we must wallow in the deep abyss of the turning wheel of the six paths forever? Absolutely not! Although we made mistakes in the past, there is still hope for the future. You should know that you“can certainly rectify what is to come.”

在未来的日子里，我们更不能像以往一样地背觉合尘，心为形役了，以前的一切不信因果、不勤修行、造业、杀生等等，都是不对的；而今日的打七、念佛，却是对的。所以我们应该“觉今是而昨非”，对于善的，便要保留；对于恶的，立刻痛加悔改。古人说：“一寸光阴一寸金”，其实，在我们修行人的眼中，一寸光阴简直就是我们的一寸命；少了一寸光阴，就等于我们短了一寸命一样。

In the future, we absolutely will not turn our backs on enlightenment and join with the dust, as we did in the past. Nor will we let our minds be a slave to our bodies. Everything we did in the past, such as not believing in cause and effect, not cultivating diligently, and creating the karma of killing and other offenses, was wrong. Now today, we are in this session reciting the Bodhisattva's name. This is what is right. So we should “awaken to today's rights and yesterday's wrongs.” We should carefully protect what is good and immediately and firmly reform of what is bad. An ancient author said, “An inch of time is worth an inch of gold.” Actually, in the eyes of a cultivator, an inch of time is worth an inch of life. For every moment that passes it is just as if our life is shortened by an inch.

是日已过，命亦随减；
大众！当勤精进，如救头然。

This day is already passed,
and life is consequently shorter.
Everyone should diligently cultivate,
as if trying to save his very head.

要改恶迁善的，赶快吧！我们“实迷途其未远”，极乐世界在望了！只要肯努力精进，我们仍是可以“归去”的！

If we wish to change our errors and tend towards the good, we should do so quicky! We “have not actually strayed too far from the path”; we can still reform. The Land of Ultimate Bliss is within sight! We only need persist in our vigor, and we can certainly “go home.”

一九五八年六月十四日上午开示

忏悔就是改过自新 To Repent and Reform Means to Change Our Faults and Turn Over a New Leaf

忏悔就是改过自新

To Repent and Reform Means to Change Our Faults and Turn Over a New Leaf 如果能真正生出忏悔心，也未尝没有商量之处。 If one is truly repentant, it can certainly be worked out.

佛之“法力”极大，而众生的“业力”却与之相等，所以说凡夫是“业重情迷”，而佛却是“业尽情空”，所以圣、凡之分，在于“业”是不是已经尽了，“情”是不是已经空了。又说：

觉者，佛也；
迷者，众生。

The Dharma-power of the Buddhas is tremendous, and yet the karma of living beings is equal to it. Thus living beings are said to be "weighed down by karma and confused by emotions," whereas the Buddhas "have ended their karma and emptied their emotions." So the difference between a sage and a commoner lies in whether one can end karma and empty out emotions. Another saying goes,

Enlightened, one is a Buddha.
Confused, one is a living being.

就好像上午所说的，众生因为背觉合尘，被一切尘劳五欲所转，所以业障愈来愈深，而佛能超脱一切五欲尘劳，不再造业。众生因为业重的缘故，所以凡是想成佛了道的，必须先要忏悔自己的罪业，如果不生忏悔心就想成佛，这就犹如“煮沙成饭”，虽然煮到恒河沙那么多的劫，也不可能成功的。

As we mentioned earlier, since living beings turn their backs on enlightenment and unite with defilement, being turned by the wearisome defilement of the five desires, their karmic obstacles become deeper and deeper. On the other hand, the Buddhas can transcend the sordid defilements of the five desires and avoid creating additional karma. Because living beings have such heavy karma, one who wishes to become a Buddha and realize the Way must first repent of his karmic offenses. If one hopes to become a Buddha without being repentant, it's like cooking sand and hoping to get rice. You can cook for as many eons as there are sands in the Ganges River, but you'll never succeed.

所谓“忏”，是忏其前愆；对以往所犯的罪业生大惭愧心。“悔”，是悔其后过；立定主意，改过自新，永远不再犯错，正如袁了凡居士所说：

以前种种，譬如昨日死；
以后种种，譬如今日生。

“Repentance” means repenting of past errors, feeling a great sense of shame and remorse for the transgressions we made in the past. “Reform” means turning away from future errors, resolving to turn over a new leaf, and never making those mistakes again. This is just what the layman Yuan Liaofan said,

Regard everything in the past as
if you died yesterday.
Regard everything in the future as
if you were born today.

如果我们不勤忏悔，那么，我们所造的罪业，就会使我们堕落，不知“伊于胡底，莫知所止”了。凡是佛教徒都会记得，在皈依时，把自己的姓名报上后，便忏悔说：

从于无始。以至今生。
毁坏三宝。作一阐提。
谤大乘经。断学般若。
弑害父母。出佛身血。
污僧伽蓝。破他梵行。
焚毁塔寺。盗用僧物。
起诸邪见。拨无因果。
狎近恶友。违背良师。
……

If we don't repent with diligence, then the karma from the offenses we committed will make us fall, and who knows when and

where we will stop. All Buddhists should remember that when theyfirst took refuge, they stated their full name and then repented bysaying the following:

From time without beginning until the present life,
I have slandered the Triple Jewel, been an icchantika,
Slandered the Great Vehicle Sutras,
Cut off the study of Prajna,
Killed my father and mother,
shed the Buddha's blood,
Defiled the Sangharama,
Ruined the pure conduct of others,
Burned and wrecked stupas and temples,
Stolen the property of the Sangha,
Held deviant views, denied cause and effect,
Been intimate with evil friends,
Turned away from good teachers...

现在，为了重新唤回大家的记忆，我且把这段〈忏悔文〉，很简单地向大家解释一下：

Now, to refresh everyone's memory, I will very briefly explain this passage of repentance for everyone.

我们从无始劫以来，直至现在，所做的罪业，真是不可胜数。第一，是毁谤佛、法、僧三宝，其中又以毁谤“僧宝”的罪为最大，因为僧人是代表佛陀来传扬佛法的，所以，谤僧的罪是“不通忏悔”的。什么叫“阐提”？这是梵语，翻译成中文是“信不具”或“无善根”；譬如你对这种人说法，他不欢喜听，甚至于干脆就说：“我不信！”你说，这是不是把自己的善根都给断送了呢?

From eons without beginning, up to today, the karma from the offenses we have committed cannot be reckoned. First of all, we have slandered the Triple Jewel: the Buddha, the Dharma, and the Sangha. Among these, the offense of slandering the Sangha is the gravest, because the members of the Sangha represent the Buddha in propagating and transmitting the Buddhadharma. Therefore, one is not allowed to eradicate the offense of slandering the Sangha through repentance. What is an "icchantika"? It's a Sanskrit word which means "incomplete faith" and "lacking good roots." If you try to speak the Dharma to these people, they don't want to listen. They may even tell you straight out, "I don't believe it." Wouldn't you say they've cut off all their good roots?

"谤大乘经"，就是诽谤大乘经典；譬如有人说佛经的道理是假的，或者说大乘经是魔王所说的等等，这也是一种"不通忏悔"的罪行。至于"般若"也是梵语，翻译成中文是"智慧"。般若，又分实相般若、观照般若、文字般若三种，可是无论哪一种都好，若是断学（不去学），就会愚痴。愚痴的果报，是会沦为畜生道。

"Slandered the Great Vehicle Sutras" means, for instance, saying that the principles in the Buddhist Sutras are false, that the Great Vehicle Sutras were spoken by demon kings, and so forth. This sort of offense cannot be pardoned through repentance. "Prajna" is also Sanskrit and means "wisdom." There are three kinds of Prajna: Real Mark Prajna, Contemplative Prajna, and Literary Prajna. If you don't study any kind of Prajna, you will be stupid. The retribution of stupidity is that you will fall into the destiny of animals.

"弒害父母"，这一句包含了杀阿罗汉和杀圣人的罪；譬如，提婆达多杀四果阿罗汉，这就是其中的一个例子。

“Killed my father and mother” also includes the offenses of killing an Arhat and killing a sage. One example is Devadatta killing a Fourth Stage Arhat.

其次，“出佛身血”，也是一种“不通忏悔”的罪过，可是有许多人误解了，以为这只是指佛在世时，用刀割截佛陀的身体，才算是犯了这条罪行。其实在佛灭度后，凡是有毁坏佛像者，都算在内；譬如故意去剥落佛像的金漆、损毁佛像等都是。虽然，这不是损害佛的肉体，可是，这个罪却和用刀宰割佛的真身一样。

Next, “shedding the Buddha's blood” is also an offense for which repentance is not accepted. Many people wrongly think this offense only means actually cutting the Buddha's body with a knife when the Buddha was in the world. In fact, after the Buddha entered Nirvana, damaging Buddha images in any way also counts as this kind of offense. This includes peeling the gold paint off the Buddha images, ruining Buddha images, and so forth. Although this does not harm the Buddha physically, it is equivalent to cutting the Buddha's body with a knife.

“污僧伽蓝”，是指亵渎了寺门梵寺；譬如，在寺庙上住的在家夫妇，若在庙内做出不正当的事，吃肉杀生等等。至于“破他梵行”，是引诱本来清净不染的出家人破犯戒律，这也是“不通忏悔”的。

“Defiling the Sangharama” means profaning the pure temple. An example would be if married couples living on temple grounds engage in indecent activities, eat meat, kill living creatures, and so on. “Ruining the pure conduct of others” means inducing left-home people who were pure and undefiled to break the precepts. Repentance is not allowed for this either.

“焚毁塔寺”的意义很明显，就是说焚烧及毁坏寺门佛刹；譬如，昔日冯玉祥火烧白马寺和少林寺等。“盗用僧物”，就是用不正当的手段来夺取常住的财物，这种人心里所存的，都是一些邪知邪见，自以为是，常常说着无因果的曲调，于是倒行逆施，无恶不作，无所不为，这样又怎能不堕落呢？

“Burning and wrecking stupas and temples” means setting fire to and damaging Buddhist temples, just as Feng Yuxiang set fire to White Horse Monastery and Shaolin Monastery in the past. “Stealing the property of the Sangha” means using improper methods to seize the wealth and property of the permanent dwelling. The people who do that all hold deviant knowledge and views. They think they are right, and they insist that there is no cause and effect. Acting rebelliously, they stop at no evil. There's nothing they won't do. How can they not fall?

最后，要说到“狎近恶友，违背良师”了，“恶友”，在儒家称为“损友”，好像时下的“阿飞”，以及黑社会的人物等，我们都不应该与之为伍，因为这都是恶友之类。有些人交上了这些损友，就渐入歧途，不听师长的劝告，为非作歹，黑白不分，冠履倒置，你说多么可怜！

Finally, we'll talk about “being intimate with evil friends, and turning away from good teachers.” In Confucianism, evil friends are called “harmful friends.” For example, we should not associate with tramps, gangsters, and so forth, because they are considered evil friends. Some people associate with such harmful friends and gradually stray onto the wrong road themselves. Refusing to listen to their teachers' exhortations, they will do all kinds of evil. They can't tell the difference between right and wrong, and they act in upside-down ways. Wouldn't you say they are pitiful?

以上所说的这种种罪愆，都是非常要不得，但却很容易犯的，那么，若是不幸地已经犯了又怎样呢？也不要灰心，所谓“弥天大罪，一忏便消。”罪，本来是无形的，如果能真正生出忏悔心，也未尝没有商量之处。大家切不可自暴自弃，自甘堕落啊！

The various offenses mentioned above are all extremely serious, yet very easy to commit. If one has unfortunately committed them already, what should be done? Don't be disheartened, because “Offenses may fill the skies. Repent, and they disappear.” Offenses have no shape or form, and if one is truly repentant, it can certainly be worked out. No one should give up on himself and be resigned to falling!

一九五八年六月十四日下午开示

教他作，罪加三级 Telling Others to Do Something Increases the Severity of the Offense

教他作，罪加三级

Telling Others to Do Something Increases the Severity of the Offense 无论在谁的面前忏悔，要把话说得清楚，不要说些模棱两可的话。 No matter in front of whom we are repenting, we must say our confession clearly.
Don't be vague and vacillating.

昨天我曾很简单地对大家解说一段〈忏悔文〉，只是解释到“狎近恶友，违背良师”，现在，我继续把它说下去：

Yesterday I briefly explained part of the repentance text for everyone, but I only explained up to “being intimate with evil friends and turning away from good teachers.” Now I will continue

to explain further:

“自作教他”我们知道无论杀、盗、淫、妄、酒，都是不正当的行为，而每种罪业，又分有因、缘、法、业四种，譬如说杀吧，杀有“杀因”、“杀缘”、“杀法”、“杀业”，无论哪一种，又都离不了“自作”或“教他作”。

“I have done these myself, told others to do them, and rejoiced at seeing and hearing them done.” We know that killing, stealing, sexual misconduct, lying, and taking intoxicants are improper ways to behave. Each of those offenses are divided into four aspects: causes, conditions, dharmas, and karma. For example, with killing there are the causes of killing, the conditions of killing, the dharmas of killing, and the karma of killing. In any of these aspects, one either personally commits the offense, or tells someone else to do it.

“自作”，就是不假手旁人，亲自去做不正当的事。“教他作”，就是鼓励和教唆别人去做不正当的事，这种间接犯罪的方法，比直接的还要罪加一等，因为它在已有的罪上还加上狡诈的罪行，所以“自作”固然有罪，而“教他作”的罪行更大。

“Doing them oneself” means that instead of putting it into someone else's hands, one personally engages in the improper deed. "Telling others to do them" means encouraging and inciting others to do improper things. This way of indirectly committing an offense is more serious than directly committing it, because the offense of fraud is added to the original offense. Thus, if you do it yourself, it's already an offense, but if you tell others to do it, the offense is even greater.

什么是“见闻随喜”呢？就是知道别人在犯罪，而帮助他去犯，这就是古人所说的“助纣为虐”，我们试闭目想想，从无始劫以来，我们究竟犯了

多少次这样的罪？我想不用说得那么久远，就在我们短短的一生中，所犯的也就不可胜数了。

What is “rejoicing at seeing and hearing it done?” It means you know someone else is committing an offense, and you help him to do it. The ancients called this “aiding the wicked King Zhou to do evil,” that is, adding bad to worse. We should close our eyes and think about it: since eons without beginning, just how many times have we created these offenses? We don't even need to talk about such a distant time. In this short life alone, we have already made uncountable transgressions.

所以〈忏悔文〉接着又说：“如是等罪。无量无边。”我们的罪是算数之所不能及，也可以说是大到无有边际的。既然知道了自己罪深障重，那么，我们应该怎样做才对呢？不用说，自然应该在佛前至诚恳切地忏悔。

So the repentance continues, “All such offenses, limitless and boundless...” Our offenses are not only beyond reckoning, they are indeed vast beyond all bounds. Now that we realize how deep our offenses are and how serious our obstructions are, what should we do? Without being told, you should naturally know to go repent sincerely before the Buddhas.

所以〈忏悔文〉又说：“故于今日。生大惭愧。克诚披露。求哀忏悔。”“克诚”二字，是忏悔的时候所必须具有的心。有些人对师父忏悔，非常地马虎，常常藏头露尾地把过错给遮掩，这表示他并没有诚意来忏悔自己的过失，像这样的忏悔，就算历尽百千万亿恒河沙劫，也不能把罪业消除干净的。

Thus the repentance text continues, “Therefore on this day, I bring forth great shame and remorse, confess sincerely, and seek to repent and reform.” In repentance, sincerity is essential. Some

people are very casual about it when they repent to their teacher.They give only a partial account, covering up or glossing over theirmistakes. This shows that they are not really sincere about repentingof their errors. If that's how they repent, then even after as manyeons as there are sands in a hundred million Ganges Rivers, thekarma of their offenses will not be cancelled.

所谓“直心是道场”，我们无论在谁的面前忏悔，也要把话说得清楚，不要说一些个模棱两可的话。譬如，问他有没有犯过这种过失，他就说“不记得”，或者说“可能有”等等，这种不彻底的忏悔，不但不能消除罪业，反而会种下恶因，因为佛法是丝毫也不能马虎的。可是有些人也会说：“某某人做了哪些恶业，可是现在却飞黄腾达，是不是没有因果，没有公理？”有一首偈颂这样说：

纵使百千劫，所作业不亡；
因缘会遇时，果报还自受。

It's said, “The straight mind is the Way-place.” No matter in front of whom we are repenting, we must say our confession clearly. Don't be vague and vacillating. For example, if you ask someone if he has ever committed a certain offense, he says, “I don't remember,” “I might have,” or the like. Instead of eradicating the karma of one's offenses, that kind of superficial repentance only plants evil causes, because in the Buddhadharma, one cannot be the slightest bit careless. Some people will always bring up certain examples, such as, “So-and-so created all that bad karma, but now he's so successful. Does that mean there's no cause and effect? Is there no justice?” There's a verse which goes:

Even in a hundred thousand eons,
The karma you create does not perish.

When the conditions come together,
You must still undergo the retribution yourself.

由此可知，造业是必有报应的，只是时间的问题，看看因缘是否会合罢了。

From this, we know the karma we create is sure to bring a result, a corresponding retribution. It's only a question of time; it depends on whether the conditions have come together or not.

有人又会说：“纵使百千劫，所作业不亡；那么，是不是没有办法消除罪障了呢？”也不是没有办法，办法就是“惟愿三宝。慈悲摄受。放净光明。照触我身。”希望佛、法、僧三宝，能够本着慈悲的大愿，用清净无碍的大光明，照触到我们的身上，这种净光照后，能令我们三障消除，如云开见月般，复现出我们本来的清净心性，所以说：“诸恶消灭。三障蠲除。复本心源。究竟清净。”

Now someone may ask, “If it's the case that ‘even in a hundred thousand eons, the karma you create does not perish,' then is there no way to eradicate the karma of our offenses?” There is a way, which is to say: “I only hope the Triple Jewel will compassionately gather me in, and emit a pure light to shine on my body.” That is, one hopes the Triple Jewel—the Buddha, the Dharma, and the Sangha—will, in their great vows of compassion, shine their pure, unobstructed, great radiance upon our bodies. When this pure light shines on us, it can remove the three obstructions and reveal our original pure mind and nature, just as the clouds disperse to reveal the moon. Then we conclude the repentance by saying, “All evil is extinguished, and the three obstructions are cast out. I return to the original mind-source, and am ultimately pure.”

说完了这首〈忏悔文〉以后，我希望大家都能明白不忏悔的害处，和能忏悔的益处。另外，还有一首〈忏悔文〉这样说：

往昔所造诸恶业，
皆由无始贪瞋痴；
从身语意之所生，
一切我今皆忏悔。

Now that I've explained this repentance text, I hope everyone understands the harm of not repenting, and the benefits of being able to repent. Another verse of repentance says:

For all the bad karma created in the past,
Based upon beginningless greed, hatred and stupidity,
And born of body, mouth and mind,
I now repent and reform.

这首〈忏悔文〉不但能忏悔罪障，而且能把我们所以造罪的原因说出来，所以我希望每个人天天都能在佛前，诚心地念诵三遍或数遍。现在，我也把它略略解说一下：

This verse of repentance not only allows us to repent of our offenses which have become obstructions, it also explains what caused us to create those offenses. So I hope everyone can sincerely recite it before the Buddhas each day, three times or limitless times. Now I will briefly explain it.

“往昔”，就是以前。近的以前是今生的以前，远的以前是无始劫以来，在这往昔的时光中，我们不但出牛胎，入马腹，一时姓张，一时姓李，轮转于六道之内，而且在这段时间中，我们又不知造了多少罪业。

“In the past” includes the recent past, which is this life, and the distant past, which extends back to eons without beginning. In our past lives, we have turned in the six paths, leaving a cow's

womb, entering a horse's womb, sometimes born in the Smithfamily, sometimes born in the Jones family. During all that time, whoknows how much karma we created with our offenses?

为什么我们会造罪呢？〈忏悔文〉中说得清楚，“皆由无始贪瞋痴”，这意念上的贪、瞋、痴三毒，就是萌发无数罪业的根由。还有因为这三毒的作祟，我们的身体又做出了杀、盗、淫三业，在语言上也产生了妄语、绮语、恶口、两舌等罪，所以文中又说：“从身、语、意之所生。”

Why do we commit offenses? The repentance verse says very clearly that it's “based upon beginningless greed, hatred and stupidity.” The three poisons of greed, hatred and stupidity in the mind are the root cause from which immeasurable karma of offenses stems. And due to the evil influence of the three poisons, our bodies engage in the karma of killing, stealing, and sexual misconduct. In our speech, we engage in lying, frivolous talk, scolding, backbiting, and so on. Thus the verse says, “And born of body, mouth and mind.”

无论是身体上犯的杀、盗、淫三业也好，还是语言上所犯的妄语、绮语、恶口、两舌也好，或者是在意念上所犯的贪、瞋、痴也好，我们都要恳切地忏悔，否则会如入泥沼，愈陷愈深，罪业愈来愈重，把我们压得喘不过气，无能自拔。

Whether it's the three offenses of killing, stealing, and sexual misconduct which we commit with our bodies, or the lying, frivolous talk, scolding, and backbiting committed in our speech, or the greed, hatred and stupidity in our minds, we must sincerely repent of them all. Otherwise, we will be as if caught in quicksand, sinking deeper as the karma from our offenses grows heavier. We will be buried until we can't breathe, unable to pull ourselves out.

在座各位都具上上的善根，我相信大家都会不忘忏悔，而一定能够发愿把罪业忏悔和消除尽的。

Everyone here has supreme good roots. I believe no one will forget to repent, and everyone will make a vow to repent of and eradicate all the karma of their offenses.

一九五八年六月十五日上午开示

修行有四个阶段 The Four Stages of Cultivation

修行有四个阶段

The Four Stages of Cultivation 皈依那天，看作我们的生日，把我们修行的阶段从那时候算起。 We could consider the day we took refuge as our birthday,
and start ounting the stages of our cultivation from there.

一年里头有“春、夏、秋、冬”这四季，这是人人所知道的事，然而大家是不是知道，在人生的路程上，也分为“生、老、病、死”这四个阶段？因为谁也免不了一死，所以，我们应好好地为自己的身后归宿打算一下，这就要修道了。从修行方面来说，也可分为“学、行、成、了”四个阶段:

In one year, there are the four seasons of spring, summer, fall and winter—that's common knowledge. But does everyone know that the journey of life is also divided into the four stages of birth, old age, sickness, and death? Since no one can avoid death, we should seriously be thinking about where we will go when our life ends. That means we have to cultivate the Way. Cultivation can also be divided into four stages: study, practice, attainment, and full realization.

人生由一至二十岁，可说是“学道”的时期，在这段时间，我们应好好地读书，或学佛法，这就等于《大学》中所说的“在明明德”一样，这时应把自己的光明德性弄明白。二十一至四十岁，是“行道”的时期，应该学以致用，把以前所学的，所明白的，用以普渡众生，匡扶世俗，这是《大学》中所说的“在亲民”。

The period from ages one to twenty can be considered the period of studying the Way. During this interval, we should be diligent in our academic studies or in our study of the Buddhadharma. This is equivalent to “illumining the bright virtue” spoken of in The Great Learning. At this time we should have a clear understanding of our bright inherent virtue. From the ages of twenty-one to forty is the period of practicing the Way. We should put what we have learned, what we have understood, into practice, in order to extensively save living beings and reform the world. In The Great Learning, this is called “renewing the people.”

四十一至六十岁，便到了“成道”的时候，这是《大学》中所说的“止于至善”。可是孔子所说的“至善”并不彻底，并不能达到真空、涅盘的境界，并不是究竟的，所以我们还要“了道”。在成道以后归于涅盘的境界，这要比儒教的三纲领：“明德、亲民、止于至善”更为圆融了。

From the ages of forty-one to sixty is the period of “attaining the Way.” This is spoken of in The Great Learning as “resting in the highest excellence.” However, what Confucius called “resting in the highest excellence” still isn't the end, for it doesn't reach the state of true emptiness and Nirvana. It's not ultimate. Therefore, we still have to achieve the full realization of the Way. After attaining the Way, we must still return to the state of Nirvana, which is more all-encompassing than the three Confucian principles of illumining virtue, renewing the people, and resting in the highest excellence.

也许有人会这样说：“我在一到二十岁的时期中还未信佛，这样说来学道的时期已经过去了，那么是不是没有机会学，也不用学了呢？”可是，我们要明白，方才所说的四个阶段的年期，只是一种理想，这并不是硬性的规定，所以我们可以把皈依那天，看作我们的生日，把我们修行的阶段从那时候算起。

Maybe some people will say, “When I was between the ages of one and twenty, I wasn't a Buddhist yet. Since the period for studying the Way has already passed, does it mean I have no chance to study, and that I don't need to study?” Well, you should understand that the ages for the four stages mentioned above are just ideals, not rigid definitions. So we could consider the day we took refuge as our birthday, and start counting the stages of our cultivation from there.

有些人又说：“我皈依了四、五年，可是一点佛法也没学到。”其实你皈依了四、五年，在佛教里只不过是一个四、五岁的小孩罢了！所以，我们不用引以为憾，说自己没有用。佛法深奥，只要你在皈依的二十年中努力去学道，那不是一样能有所成就吗？

Some people say, “I took refuge four or five years ago, but I haven't learned any Buddhadharma at all.” Actually, if you took refuge four or five years ago, you're merely a four or five year-old child in Buddhism. So there's no reason for us to lament that we're useless or that the Buddhadharma is too deep and abstruse. After you take refuge, if you diligently study the Way for the first twenty years, and diligently practice the Way for the next twenty years, won't you have achievements just the same?

或者老一辈的居士又会感慨地说：“我现在已八十岁啰！恐怕没有机会二十年又二十年地活下去吧？”一点也不错，“时光减处命光微”，时日确

是无多了，那么你也可以把时间缩短了来算，譬如两个月修道，两个月行道，如此类推，只要肯下真心与决心，老当益壮，精进勇猛地一步一步做去，也是可以成功的，努力吧！

Perhaps the older generation of laypeople will sigh, “I'm already eighty, and may not live for that many more twenty years!” You are absolutely right, for “As time gets shorter, life is slipping away.” Indeed, there's not much time left, so you can shrink the time. For example, you can study the Way for two months, practice the Way for two months, and so on. As long as you are sincere and determined, growing younger with the years, proceeding step by step with vigor and courage, you can also succeed, so work hard!

一九五八年六月十五日下午开示

早起晚睡为谁忙 Rising Early and Retiring Late, for Whom Are We Busy?

早起晚睡为谁忙

Rising Early and Retiring Late, for Whom Are We Busy? 我们要夙兴夜寐地去礼佛、念佛，为求消灭罪障，为法忙。 From morning till night, we should bow to the Buddhas and recite the Buddhas' names to eradicate our obstructions from offenses, and we should be busy for the sake of the Dharma.

夙兴夜寐为谁忙?
众生难度颇堪伤;
迷诸尘劳性颠倒，
耳提面命化无方。

Rising up early in the morning,
going to bed late at night,
for whom are we busy?
Living beings are hard to save:
it's pretty sad.
Confused by the wearisome dust,
their natures are upside-down.
Boxing their ears and commanding them directly,
there is still no way to teach them.

夙兴，是早起；夜寐，是夜眠，有很多人兢兢业业，早起夜眠，为的是什么？究竟是为我忙呢？还是为你忙呢？还是为他忙呢？这个问题，我相信很多人都无法回答，甚至于有人索性就说：“无事忙！”

Getting up early in the morning and going to bed late at night, many people are busy all day doing all kinds of work. For the sake of whom? In the last analysis, is the person busy for the sake of himself? Is he busy for your sake? Or is he busy for the sake of others? I believe that a lot of people can't come up with a satisfactory answer to this question; even to the point that some people make a point of flippantly saying “busy doin’ nothin’.”

啊！那可奇怪了。然而却偏偏有人去做连自己也不清楚的事；譬如商人，他们一天到晚都想着自己的“生意”，弄到睡也睡得不安眠，这就是夙兴夜寐为“钱”忙，乃至于士、农、工、商，凡是想成功的，便会不由自主地要“朝起早，夜眠迟”了。

Ha! That's strange. But indeed, there are people who do things without really knowing why. For example, some people spend every waking moment intent upon their business, almost to the point of perpetual insomnia. This is being busy from morning till night for

the sake of money. And so it is with scholarship, farming, laboring,business: if we want any accomplishment, then we can't do as weplease or be our own boss, but instead we must get up early andretire late.

《诗经》里有这么一段：

鸡既鸣矣，朝既盈矣，
匪鸡则鸣，苍蝇之声。

As a passage from the Book of Odes says,

The cock has already crowed!
The morn is already full!
Oh, that's not that cock that's crowed
It's just the buzzing of a fly.

这几句话，如果照普通的口气来说，就是“鸡好像已经啼了吧！现在已是早上了吗？啊！原来不是鸡在啼，只不过是苍蝇的声音罢了！”这段《诗经》是形容古代的贤明君主。你看，身为皇帝，晚上尚且不得好睡，整晚惦记着只要天亮了便应临朝理事，以致神经过敏地把苍蝇的声音听为鸡在鸣叫，这就是夙兴夜寐为“民”忙了。所谓“一人有庆，兆民赖之。”若是遇着了这样贤明的仁君，老百姓就可以过着刀枪入库、马放南山的幸福生活。那么，身为君主的，难道可以不夙兴夜寐地为人民谋幸福吗？

In ordinary language, we could paraphrase the poem, “It seems that the cock has already crowed. Is it morning already? Oh! That wasn't the cock crowing, it was just the sound of a fly buzzing.” This is describing one of the virtuous and wise emperors of old. As an emperor, he didn't sleep easily at night. The whole night long, he thought of nothing but the dawn, when he could get on with the day's business. In his anxiety for the night to pass, he rested so fitfully that he started at the sound of a buzzing fly and mistook it

for the cock's crow. This is an instance of being busy from morningtill night for the sake of the people. It is said, “If there is a singleman with blessings, the masses will put their trust in him.” If thereis a humane ruler who is worthy and intelligent, the populace will beable to put away their weapons, let their horses out to the pasture,and live in peace. However, the emperor himself must rise early andretire late, working for the prosperity of the people. How can he notdo that?

至于我们修道的人，也要夙兴夜寐，既不是为利忙，也不是为名忙，而是为“法”忙。我们要“夙兴夜寐，以事诸佛。”要朝起早、夜眠迟地日日礼佛诵经，表示我们是个忠实、诚挚的佛教徒，并不是口是心非，能说而不能做的。

We who cultivate the Way should also be busy from morning till night, not for the sake of profit, nor for the sake of fame, but for the sake of the Dharma. We should “serve the Buddhas without laxness in the morning and evening.” We should get up early in the morning and go to bed late at night, and every day bow to the Buddhas and recite sutras to display our devotion and sincerity as Buddhist disciples. It should not be that we say the right things but our hearts are false. It should not be that we can talk but not practice.

况且礼佛，又包含了专一其心，恭敬其身的意思，并且礼佛更能消除业障，所谓“佛前顶礼，灭罪恒沙。”罪，幸亏是无形的，若是有形的东西，便会把恒河沙那么多的世界都充满了，所以，我们要夙兴夜寐地去礼佛、念佛，为求消灭罪障，为法忙。

When we bow to the Buddhas, we should concentrate single-mindedly and show respect with our bodies. Bowing to the

Buddhas can eradicate obstructions which result from offenses. It issaid “To bow before the Buddhas can eradicate offenses asnumerous as the grains of sand in the Ganges.” It is a good thingoffenses are formless. If they were solid objects they would fill upworlds as numerous as the Ganges’ sands. Therefore, frommorning till night, we should bow to the Buddhas and recite theBuddhas’ names to eradicate our obstructions from offenses, andwe should be busy for the sake of the Dharma.

可是众生的品性，是极其难测的，譬如他欢喜吃甜的，给他酸的便不高兴；欢喜酸的而给他甜的，他也不高兴。诸如此类，若是不认识众生的性，就无法去度众生了。可是佛有智慧，他能够熟知众生的根性，所以便能随类应化，时常奔走跋涉，不辞劳苦地去度众生。不过众生并不因此而感动，反而不肯接受佛、菩萨的度化，所以说：“众生难度颇堪伤”，伤就是悲伤，为了众生的愚昧颠倒而悲伤；佛菩萨是常常生大悲心的。

But living beings’ dispositions are extremely difficult to fathom. For instance, if they like to eat sweets and you give them something sour, it makes them unhappy. But on the other hand, if you give sweet things to people who like to eat sour things, then they get upset. That's the way they all are. If you don't understand each individual's disposition, you will have no way to save people. Only the Buddha's wisdom is sufficient to be familiar with living beings’ basic natures, and because of that, the Buddha can offer teaching that is appropriate to each one. He constantly travels and roams about, accepting toil and suffering in order to save living beings. But even that doesn't suffice to move living beings. They still will not accept the teachings of the Buddhas and Bodhisattvas. So it is said, “Living beings are hard to save: it's pretty sad.” “Sad” means deep regard to the point of grief. Because living beings are so stupid

and upside-down, the Buddhas and Bodhisattvas constantly give riseto hearts of great compassion on their behalf.

为什么众生会这样难度呢？“迷诸尘劳性颠倒”，这就是一个答案。因为众生在无量劫里头深染六尘，于是便在苦海中，头出头没，辗转沈沦，弄得颠颠倒倒，以苦为乐，以非为是。譬如现在的人，明明知道服装太时髦了，就不庄严，也会生出不良的后果来，可是呢？人人都明知故犯，互相比赛竞争，却不知道“苦海无边，回头是岸。”又譬如战争中所用的武器，人类不但不把它消灭，反而“精益求精”，努力寻求发明一些愈多愈妙的杀人武器。你说！这不是颠倒是什么？

Why are living beings so hard to save? “Confused by the wearisome dust, their natures are upside-down.” That's one answer. Because throughout limitless eons, living beings have become deeply stained by the six defiling objects, the six dusts, they constantly bob around in the sea of suffering, sinking, thrashing, totally upside-down. They take suffering for bliss and the false for the true. Thus people of today become so caught up in “fashion,” that even when the current styles are unattractive and may lead to undesirable reactions, they still compete to stay in fashion. People don't know that the sea of suffering is boundless, but a turn of the head is the other shore. Take military weapons for instance: not only do people fail to get rid of them, they seek to break their own records. Great effort is exerted as they seek to invent new weapons for killing people—the more outrageous the better. If that isn't upside-down, what is?

为了众生的颠倒，一切圣人、善知识都苦口婆心地谆谆劝导我们这般可怜的众生，像长辈提着小辈的耳朵来当面训导一样，可是呢？众生却置若罔闻，甚至还千方百计地隐瞒自己的罪过，不被师长们知晓，这真是“耳提面命化无方”了。

In order to put an end to living beings' upside-downness, sages and wise advisors earnestly admonish us and repeat their exhortations over and over in order to guide us pitiful creatures. They are like elders who pull on the ears of their youngsters and admonish them directly. But living beings ignore those messages as if they hadn't even heard them, to the point that they employ thousands of methods and hundreds of schemes to hide away their offenses so their teachers and elders won't find out about them. This is truly a case of "boxing their ears and commanding them directly, there is still no way to teach them."

啊！众生犯罪的本领，可谓至矣！尽矣！连佛、菩萨也感到难以化度我们这般可怜的众生，你说这不是很值得悲哀吗？

Ah! The talent living beings have for committing offenses is truly endless! Even the Buddhas and Bodhisattvas feel it is hard to save us pitiful creatures. What a sad situation!

一九五八年六月十六日上午开示

念佛如同打电话 Reciting the Buddha's Name Is Like Making a Phone Call

念佛如同打电话

Reciting the Buddha's Name Is Like Making a Phone Call 如果你自己不打电话，又有谁来接你的电话？ If you don't make the call, then who's going to answer the phone?

念念真诚念念通，
默默感应默默中；
直至山穷水尽处，

逍遥法界任西东。

Thought after thought is true and sincere;
thought after thought penetrates.
Working quietly, there's a response
in the midst of the quiet work.
Go straight to the place beyond the
mountains and streams,
And you will be free to roam the Dharma Realm,
going east or west as you please.

刚才所说的偈颂，大家能否了悟其中的真义？

Has everyone awakened to the true meaning of the above verse?

“念念真诚念念通”：第一个念，是心中所发出的念。第二个念，是有之于心，而形之于口，从口中发出的；若只存有第二念，口念的“念”，便不能算是真诚的念了，所以“心”、“口”俱要真诚，这是对念菩萨或念佛而言。我们要念到心口合一，一而不二。我们不可随便地念，也不可散乱地念，也不可夹杂其它的妄想来念，如果能做到这几点，便可以称为“真诚”了。

The first “thought” refers to the thought produced from the mind. The second thought comes from the mouth. It originates in the mind and takes form in the mouth. If you only keep the secondary thought of the mouth, it doesn't count as a thought of true sincerity. Therefore, the mind and the mouth must both be sincere in reciting the name of the Buddha or Bodhisattva. We should recite until the mind and mouth unite into one, and are no longer two. We should not recite casually or with a scattered mind, nor should we entertain idle thoughts while reciting. If we can fulfill these conditions, then we can be considered sincere.

有了真诚的意念，一定会有感应的，这感应是什么呢？就是凡夫的心和佛菩萨的光相通，所谓：

光光相照，
孔孔相通。

If our thoughts are sincere, we will certainly obtain a response. What kind of response? Our common mind will interpenetrate with the light of the Buddhas and Bodhisattvas, as in the saying,

The lights shine upon one another;
The holes mutually connect.

为什么会有这种感应呢？譬如打电话，号码打通了，对方一声“喂！”于是乎就可以畅所欲言，有了连络。念菩萨圣号也如同拨电话号码，到时菩萨就会问你：“善男子（善女人），你想求些什么？”于是你就可以有求必应了。若是没有诚心，这就好像是五个号码，你只拨三个号码就住手了，那又怎能把电话打通呢？念菩萨亦复如此。假使你念一会儿又不念了，这就没有诚意，那是一定不会通的。

Why will such a response occur? It's like making a phone call: after you dial the number, the other person answers, “Hello?” Then you can say what you need to say and communicate with each other. Reciting the Bodhisattva's name is like dialing the number. Then the Bodhisattva will ask you, “Good man (Good woman), what do you seek?” At that point, you will obtain whatever you seek. But if you aren't sincere, it will be like dialing only three digits of a five-digit phone number. How can the call go through? Reciting the Bodhisattva's name is the same. If you recite for a while and then stop because you lack sincerity, your recitation certainly won't go through.

这种光光相照的感应，是只有身受的人才能感觉到的。譬如打电话，也只有拿起听筒收听的人才能清楚对方的话，凡夫的肉眼是无法看到声波的去来，所以说：“默默感应默默中”。

The response of lights shining upon one another can only be felt by the people who personally do it. Similarly, when there's a phone call, you have to pick up the receiver in order to hear the caller clearly, because the eyes of ordinary people cannot see the sound waves. So it is said, “Working quietly, there's a response in the midst of the quiet work.”

“山穷水尽”是“百尺竿头重进步，撒手天空另有天。”的境界，念至山穷水尽时，简直是念而不念，打成一团、念成一片了，那时就可以“逍遥法界任西东”。若是我们要往生西方极乐世界，就可以应念而往；若想倒驾慈航，回来广度众生，也可以应念而回到极乐世界之东的娑婆世界，乃至一切法界，也皆可应念而往，所以说“任西东”，所谓：

一如意一切如意，
一自在一切自在。

“Beyond the mountains and streams” refers to the state of: “At the top of a hundred-foot pole, take another step. Let go in midair and another world appears.”

When you recite to the point that the mountains and streams have vanished, you are basically reciting, yet not reciting. You are reciting with a single mind, in a state of uninterrupted mindfulness. At that time, "you will be free to roam the Dharma Realm, going east or west as you please." If we want to be reborn in the Land of Ultimate Bliss in the West, we can recite and obtain the response of being reborn there. If we want to turn the ship of kindness around and come back to save living beings on a vast scale, we can also

recite and obtain the response of returning to the Saha world, eastof the Land of Ultimate Bliss. In general, we can recite and obtain theresponse of going to any Dharma Realm. So the verse says, "goingeast or west as you please." It is said,

When one wish is fulfilled,
all wishes are fulfilled.
When we are at ease in one place,
we are at ease everywhere.

所以我们学佛，处处要真诚，不然便是虚伪，虚伪便会"开谎花，不结果"，所以学佛切记不要自己骗自己。

Therefore in studying Buddhism, we must always be sincere. If we are false, then we are nothing but "sterile blossoms that don't bear fruit." So in the practice of Buddhism, take care not to cheat yourself.

其次，古人也说："君子求诸己，小人求诸人。"我们不可有依赖心，应知感应是自己所招，并非从外得来的。有人说："念佛得生净土，是仗佛力所接引。"此话可以说是对，也可以说是不对，为什么？因为"接引"这个说法，只是对机而言；因为众生的贪，都是希望能用力少而收效大，好像放高利贷，放出的少，而收入的多，所以圣人随机应变，说出了佛力接引的话，目的是叫一切众生努力去念。其实他们念佛、菩萨的名号而能往生净土，也是全凭自己的力量，怎么说呢？

Furthermore, the ancients have said, "The superior person makes demands on himself. The petty person makes demands on others." We should not be dependent on others. We should recognize that responses result from our own efforts; they don't come from outside. Someone objects, "When we recite the Buddha's name to be reborn in the Pure Land, we rely on the

Buddha's power to lead us there.” You could say that statement isright, but you could also say it's wrong. Why? Saying that theBuddha leads us there is only a provisional explanation spoken forgreedy living beings who hope to put in a little effort and obtain alot. This is like loan sharks that give a little and take in a lot. Thesages accommodated the potentials of living beings and said thatthe Buddha's power leads us, with the goal of making living beingsrecite vigorously. In reality, when they recite the names of theBuddhas or Bodhisattvas, they are relying on their own strength toobtain rebirth in the Pure Land. How is this the case?

念佛是佛替你念的吗？你念菩萨的那个念，是菩萨生出来的吗？如果不是，又岂能说是仗他力？譬如佛菩萨放光加被你，这也是你自己念佛菩萨的功德所感。再拿打电话作一个例子，如果你自己不打电话，又有谁来接你的电话？所以念佛也是这个道理。

When you recite the Buddha's name, does the Buddha recite for you? Does the thought of reciting the Bodhisattvas' names come from the Bodhisattvas? If not, then how can you say you rely on an external strength? For example, when the Buddhas and Bodhisattvas bestow aid by shining their light on you, that's also in response to your efforts in reciting the names of the Buddhas and Bodhisattvas. Consider the analogy of a phone call again. If you don't make the call, then who's going to answer the phone? The same principle applies to reciting the Buddha's name.

其实有这种希望仗佛力接引而生净土的心，就是贪心，就是依赖，是要不得的。我们修行要仗自力，打起精神，鼓起勇气，勇猛精进，应知果报并不是人家能够赐与的，所以念佛也可以说不是仗佛力所接引。

Actually, hoping the Buddha's power will lead us to rebirth in the Pure Land is just greed and dependency, and we don't want that. In cultivation, we want to rely on our own strength, rouse our spirits, pluck up courage, and vigorously advance. Know that rewards and retributions cannot be given to you by others. Therefore, when we recite the Buddha's name, we're not really relying on the Buddha's power to lead us.

古人又说：“将相本无种，男儿当自强。”我们学佛，也要挺起胸膛来这样说：

佛陀本无种，
众生当自强。

The ancients also said, “No man is a general or prime minister by birth. One must rely on his own effort to obtain such a position.” We who study Buddhism should stand up tall and say,

No one is a Buddha by birth.
A living being must rely on his own
effort to achieve Buddhahood.

若是不这么样，整日依赖佛力接引，犹如富家子弟依赖父兄遗业，终会把自己害了，大家应该赶快猛醒啊！

If you don't do this, but instead rely on the Buddha's power all day long, you are just like the children of rich families who depend on what they inherit from their parents and older brothers. In the end, you only hurt yourself. Everyone should quickly wake up!

一九五八年六月十六日下午开示

毋临渴而掘井 Don't Wait Till You're Thirsty to Dig a Well

毋临渴而掘井

Don't Wait Till You're Thirsty to Dig a Well 谁叫你自己在没病的时候，任作胡为，不好好地珍惜自己。 Who told you to act so recklessly and brashly when you were free of sickness, instead of cherishing and taking care of yourself?

病后始知身是苦，
死后方知错用心。

Only after being sick do you realize
the body is suffering.
Only after dying do you realize
you applied your effort wrongly.

这是众生的通病，在没有病时，满以为在世间非常快乐和满足，到有病的时候，不能动，也不能吃，一切都不自由了，再加上种种难以忍受的痛苦，才觉得原来这个身体是令我们苦的，可是呢？已经太迟了。所谓：

临崖勒马收缰晚，
船到江心补漏迟。

Living beings all have this problem. When you are not sick, you think the world is a happy and satisfying place. But when you get sick, you cannot move around, eat, or have the freedom to do what you want, and you endure all kinds of unbearable pain and misery. That's when you discover that this body actually causes us a lot of suffering, but it's already too late. As it is said,

When the horse is on the edge of the cliff,
it's too late to draw in the the reins.

When the boat is in the middle of the river,
it's too late to patch the leaks.

谁叫你自己在没病的时候，任作胡为，不好好地珍惜自己。病是这样，生死大事也是这样。

Who told you to act so recklessly and brashly when you were free of sickness, instead of cherishing and taking care of yourself? This is true not only with sickness, but also with the great matter of birth and death.

“死后方知错用心”，平时不加检点，等到见了阎王时，才知自己生前所行所事及存心都不正当。生前看见别人念佛，自己反而去讥谤他，说他迷信，笑他愚痴，但现在后悔已晚了！刀山油镬之苦，都是自己招来的。就像刚才所说“临崖勒马收缰晚，船到江心补漏迟”，谁叫自己事前没有准备？

“Only after dying do you realize you applied your effort wrongly.” During ordinary times, you failed to examine and rectify yourself. But when you see King Yama, you realize that everything you have done in your life, and all your intentions, were improper. When you saw people reciting the Buddha's name, you slandered them, called them superstitious, and laughed at them for being fools. But now it's too late for regrets. You have brought the suffering of the Mountain of Knives and the Cauldron of Oil upon yourself. As it was said above, “When the horse is on the edge of the cliff, it's too late to draw in the the reins. When the boat is in the middle of the river, it's too late to patch the leaks.” Who told you not to prepare ahead of time?

所以朱子说：“宜未雨而绸缪，毋临渴而掘井。”我们在未下雨时，早就应该顾虑到下雨时可能发生的事。譬如北方的窗户，都是用纸糊的，所以在未下雨时，就应把窗纸糊好，省得雨水溅湿了屋内的东西；若是等到下雨

时才赶忙去糊窗，那未免太迟了一点。又好像在穷乡僻壤的地方，没有自来水管的设备，所以你在盖房子时，就要考虑水源的问题；若是到了渴时，才记得去掘井，那不是太晚了吗？

So Zhuzi said, “Make preparations before it rains. Don't wait until you're thirsty to dig a well.” Long before it starts to rain, we should consider the problems that might occur when it rains. For example, in northern China we use paper windows. Before it rains, we have to make sure the paper windows are pasted up well, so the rain will not wet the things inside the house. If we wait until it rains and then rush to paste up the windows, it's a bit too late. Also, in poor villages where there is no running water, you have to consider the water source when you build a house. If you wait until you're thirsty to dig a well, isn't it too late?

我们学佛的人，都明白一切无常，不免一死。可是！为什么不为自己的“死”先下一番工夫呢？所谓：

若要人不死，
先下死工夫。

When we study Buddhism, we understand that all things are impermanent and death is inevitable. So why don't we first spend some time to look into the problem of our own death? It's said,

If you don't want to die,
You must first work “dead hard.”

死工夫，就是譬如今天的打七念菩萨名号。我们打七，第一，是为求世界和平；第二，是为自己的身后打算，这就是“未雨而绸缪”了。我们打七要年年参加，不可中断，这样才能与阿弥陀佛、观世音菩萨结大因缘。我们必须念到好像阿弥陀佛是我们的师父，观世音菩萨好像是我们的朋友一样亲切，既然能做佛的弟子，做菩萨的朋友，而且能年年月月日日都是如此，自

然会成为老友了。这样，佛、菩萨一定会在我们临命终时，接引我们到西方净土去的，这点大家切莫怀疑。所谓：

修道之人心莫疑，
疑心一起便途迷。

Working “dead hard” is just like joining this session to recite the Bodhisattva's name. We are holding this session first of all to pray for world peace, and secondly, to prepare for our future after this life. This is just to “Make preparations before it rains.” We should participate in this session every year. Don't skip a year. Then we will have great affinities with Amitabha Buddha and Guanyin Bodhisattva. We should recite until we see Amitabha Buddha as our teacher and Guanyin Bodhisattva as our close friend. If we can be the Buddha's disciple and the Bodhisattva's friend year after year, month after month, and day after day, we will naturally become old pals. Then when our life is about to end, the Buddha and Bodhisattva will surely come to lead us to the Pure Land in the West. No one should have doubts about it. It is said,

Cultivators should be careful not to doubt.
Once they doubt, they will be lost.

我们听善知识的话，不应该存有半点疑心。譬如善知识说：“修行要下苦功。”你就应该相信。若是你能信得彻底，那么你一定可以明心见性，返本还原。所以我们要常听善知识的开导，他教你“念佛”，你就应该依教来念佛；善知识他叫你“不要任性”，你就不要任性。这就是修道的要诀。

When we listen to a Good and Wise Advisor, we should not be the least bit skeptical. For example, if the Good and Wise Advisor says that cultivation requires arduous effort, you should truly believe it. If you believe completely, you will surely be able to understand

the mind and see the nature, return to the origin and go back to thesource. Therefore, we should always listen to the instructions of aGood and Wise Advisor. If he tells you to recite the Buddha's name,you should follow the instruction and recite. If he tells you not to bestubborn, then don't be stubborn. This is the essential secret ofcultivation.

方才说：“病后始知身是苦”，可是呢？人若是不经过一番的病苦，是绝不肯发心修行的；因为在没病时，他不知痛苦。

Earlier we said, “Only after being sick do you realize the body is suffering.” If people don't go through some pain and suffering, they will not want to cultivate, because they don't know what pain is if they have never been sick.

又有一句话说：“富贵学道难”，若是一个人很富有，那么他样样如意，你叫他如何会想修道呢？所以，贫病都是我们修道的助缘。病来了，也不必忧；贫来了，也不用愁。有一首偈颂这样说：

我见他人死，
我心热如火；
不是热他人，
看看轮到我。

It's also said, “It's hard for the rich and honorable to cultivate.” If a person is wealthy, he can have everything the way he wants, so why should he want to cultivate? So poverty and illnesses are all aiding conditions to our cultivation. When we get sick, there's no need to be depressed. If we're poor, there's no reason to be worried. There's a verse which goes,

When I see someone die,
My heart burns like fire.

It's not burning because of him,
But because I know it will soon be my turn.

自己贫、病，固然应增长修道的心，就是看见别人贫病老死，也要引以为惕。人生有如“长江后浪推前浪”，若能及时发愿往生，则事前有个准备，不至临时手足无措，手忙脚乱了。好像国家若不经过一番变乱，人民都会耽娱爱乐，不晓得爱国卫土。现在的佛教也是如此，现在的人都不谋复兴佛教，所以佛教便显得萎靡。

If we are poor or sick ourselves, of course we should quickly resolve to cultivate. If we see others who are poor, sick, aging and dying, we should also take it as a warning. Life is like a succession of waves. If we can make a vow to be reborn, then we will be prepared in advance. We won't be in a frantic scramble when it comes time to die. It is just like if a country hasn't passed through times of disorder, the people will indulge in pleasures, and not know that they should be patriotic and defend their country. That's the situation Buddhism is in right now. Currently no one is working to make Buddhism prosper, so Buddhism seems rather low in spirit.

要知道提倡佛教，责任不单单在比丘或比丘尼身上，而是在每一个佛教徒的身上，若是我们每个人都这样引咎自责，那么，还愁佛教不发展吗？现在有些佛教徒以为佛教不及外教时髦，所以不敢对人说自己是个佛教徒，甚至于还附和别人说佛教是迷信的，你说，这样可悲不可悲？譬如九龙的道风山上有一个外道的团体，专门收容那些佛教的比丘及比丘尼，经过他们一番“改造”之后，那些忘本的人竟然毁谤佛教。

We should realize that it is not only the Bhikshus and Bhikshunis who are responsible for promoting Buddhism. It is the responsi-bility of every Buddhist. If each and every one of us can take up the responsibility, how can we worry that Buddhism will not thrive?

But now, there are some Buddhists who think Buddhism is not as fashionable as other religions, so they don't dare to tell anyone they are Buddhist. In fact, they even agree with others that Buddhism is mere superstition. Isn't that pathetic? For example, there's a non-Buddhist group at Daofeng Shan in Jiulung (Hong Kong) which specializes in accepting Buddhist monks and nuns. After they are brainwashed, they forget their roots and actually slander Buddhism.

所以真心信佛的人，应宁死不变，提起勇气来，不可因为别人的讥笑或利诱而变志。如果每个人都不忘记自己是个佛教徒，那么佛教复兴是必然的。

People who truly believe in Buddhism would rather die than change their faith. We should pluck up our courage, and not let our resolve waver even if others make fun of us or tempt us. If every Buddhist remembers that he is a Buddhist, Buddhism will naturally prosper again.

一般的外道虽然目前盛极一时，可是天道循环，物极必反，大家切不可被外表的兴衰而动摇自己的心志啊！真理是不灭的，佛教的复兴全凭大家的努力！

Although other religions may experience temporary prosperity, the way of Heaven is a cycle, and when one extreme is reached, things turn around. No one should let their resolve be influenced by superficial signs of prosperity or decline. The truth is never extinguished. The flourishing of Buddhism depends on everyone's hard work!

一九五八年六月十七日上午开示

念菩萨能明心见性 Recite the Bodhisattva's Name to Understand the Mind and See the Nature

念菩萨能明心见性

Recite the Bodhisattva's Name to Understand the Mind and See the Nature 众生的心性，本来也是磊落光明，只是被无数的罪障、妄念遮蔽罢了。 The minds and natures of living beings are originally clear and bright, but they've been covered over by countless obstructions from offenses and idle thoughts.

欢喜快乐，而厌恶痛苦，这是众生的习性。然而，因为众生是愚痴的，他们不知道怎样才可以获得他们所欢喜的快乐，脱离他们所厌恶的痛苦。所以，虽然众生口里，老是喊着寻求快乐的口号，可是很不幸地，却愈来愈痛苦。

By nature, living beings like happiness and loathe suffering. But because of their stupidity, living beings do not know how to attain the bliss they crave and to leave the suffering they dislike. Therefore, although they always say they are “pursuing happiness,” unfortunately they only receive more and more suffering.

菩萨是慈悲的先觉者，他知道怎样才可以离苦得乐，面对着一般可怜的苦恼众生，菩萨便本着大悲的心肠，发出了闻声救苦的宏誓。所以，我们众生，也不是完全没有希望。只要我们至诚恳切地念诵“南无观世音菩萨”的名号，菩萨便会用他无边的法力，度脱我们，使我们离苦得乐。这种乐，是究竟之乐，是西方的极乐。换句话说，念菩萨的名号，不但能够脱离世间一切痛苦，并且能够往生极乐世界，花开见佛，得到“常乐我净”的清净和究竟之乐。

Bodhisattvas are kind and compassionate beings who have already become enlightened. They understand the way to leave suffering and attain bliss. Seeing all the pitiful, afflicted living beings, the greatly compassionate Bodhisattvas vow to listen to their sounds and save them from suffering. And so living beings are not totally without hope. If we sincerely recite the great name of Guanyin Bodhisattva, he will save us with his limitless Dharma-power, and enable us to leave suffering and attain bliss—this kind of bliss is the ultimate bliss of the Western Land. By reciting the Bodhisattva's great name, not only can we transcend all the pain and suffering of this world, we can also be reborn in the Land of Ultimate Bliss, see the Buddha when our flower opens, and attain the pure and ultimate happiness of permanence, bliss, true self, and purity.

念菩萨就能离苦，就能了悟心性，恐怕没有这样便宜的事情吧！多疑的钝根众生，也许会这样地问，可是呢？菩萨就是立志要做便宜众生的事；所以，才说出这个方便的法门。然而有些众生，连这种绝顶便宜也不知道，这是多么可惜啊！

It is said that by reciting the Bodhisattva's name, we can leave suffering and understand our own mind and nature—is it really that easy? Skeptical and dull living beings might ask that. But the Bodhisattvas are determined to give living beings a bargain, which is the reason they spoke this expedient Dharma-door. Nevertheless, some living beings are still unaware of this supreme bargain. What a pity!

有些人又会说：“念菩萨的名号，能消罪除苦，这点我相信，可是为什么念菩萨的名号，也能使我们明心见性？”几天前，我曾说过“打电话”的譬喻，现在我再说一个更简单的比喻吧！

Some people say, “I believe that reciting the Bodhisattva's name can dissolve offenses and eradicate suffering, but how can it cause us to understand the mind and see the nature?” A few days ago I used the analogy of making phone calls. Now I will give a simpler analogy.

譬如，一个人被蒙上了眼睛，于是乎他就觉得四周都是漆黑一片，走起路来，到处碰壁，碰得焦头烂额，苦不堪言，可是自己却不晓得解除眼睛上的束缚。幸好遇着一个慈悲的人，看见他这副可怜相，便走上前，替他除下眼睛上的束缚。所以，这个曾经看不见的人，现在可以看见了，不再痛苦，也不会到处碰壁。

Suppose a person is blindfolded so that he only sees total darkness. When he tries to walk, he keeps bumping into the walls until he's bruised and terribly sore. However, it doesn't occur to him to take off the blindfold. Luckily, he meets a kind person who sees his miserable state and removes the blindfold for him. Now he can see, and he won't hurt himself by bumping into the walls anymore.

“念菩萨能明心见性”的道理也是这样。我们众生，就譬如方才所说那个蒙上眼睛的人，这个人本来没有盲，只不过受一块布帛的遮掩。众生也是如此，我们的心性，本来也没有失掉，本来也是磊落光明，只是被无数的罪障、妄念遮蔽罢了。菩萨，譬如那位慈悲的人，他替我们解除那些掩蔽着我们光明本性的业障；于是，我们便可以返本还原，恢复到本来的面目了。

The same principle holds in reciting the Bodhisattva's name. We living beings are like the blindfolded person. He isn't really blind; his eyes are merely covered by a piece of cloth. Likewise, we living beings haven't lost our mind and nature. They are originally clear and bright, but they have been covered over by countless obstructions from offenses and idle thoughts. The Bodhisattva is like

the kind person, for he removes the karmic obstructions coveringour inherent bright nature, allowing us to return to the source andregain our original face.

所以，我们不可不念菩萨的名号，就像那个被蒙上眼睛的人，若是不肯求援，也不肯接受别人的帮助，那么碰壁事小，可是若因为看不见路途而掉进深渊，那岂不是危害了自己的性命！

We cannot fail to recite the Bodhisattva's name, or it would be like the blind man refusing to be helped by others. Bumping into the wall is a small matter, but if he can't see where he's going and he walks into an abyss, his life is certainly in danger.

世界上诱人的罪恶多得很，若是一不小心，掉进了罪恶的深渊，失掉了人身，那便是万劫不复，千古遗恨了。居士们！赶快接受菩萨的劝谕，常常持诵菩萨的洪名，让菩萨快些救度我们脱离这生死的苦海吧！

There are plenty of offenses which we may be tempted to commit in this world, and if we are not careful, we could fall into the abyss of offenses and lose our human body. We may not return for ten thousand eons, and we will regret it for ages. Laypeople! Quickly accept the Bodhisattva's exhortations and recite the Bodhisattva's great name constantly, so the Bodhisattva can soon save us from the bitter sea of birth and death!

一九五八年六月十七日上午开示

众生无边誓愿度 Living Beings Are Boundless; I Vow to Save Them All

众生无边誓愿度

Living Beings Are Boundless; I Vow to Save Them All. 我们能忍心让他们痛苦，不设法令他们快乐吗？ How can we bear to let them suffer, and not find a way to bring them happiness?

菩萨畏因，众生畏果，因、果这两个字，不但我们众生逃不了，甚至于连佛、菩萨也不能避免的，只因菩萨的眼光远大，所以不造恶因，而受的也是乐果，可是众生却眼光如豆，只为目前打算，常种恶因，所以也常吃苦果。

Bodhisattvas fear causes; living beings fear effects. It is not only living beings who cannot escape cause and effect; even the Buddhas and Bodhisattvas cannot avoid them. However, because Bodhisattvas have far-ranging vision, they avoid creating bad causes and only receive joyful rewards. Living beings, on the other hand, are very short-sighted. Seeing only what's in front of them, they often plant evil causes, and so they must often suffer the bitter retribution.

所谓“多栽桃李少栽荆”。多种善因，无疑地就是替自己预备了锦绣的前程，假若只顾目前，多行不义，不种善因，那么无疑地也是替自己的前途预备了荆棘的途径。

It is said, “Plant more peach and plum trees, and fewer thorn bushes.” By planting more good causes, you will undoubtedly be laying out a golden future for yourself. But if you only see the present, and you engage in lots of immoral practices and plant no good causes, you will doubtlessly be preparing a thorny path to travel in the future.

什么是锦绣前程呢？“遥指西方落日边”，“从是西方。过十万亿佛土。有世界名曰极乐。”

What is the golden future? “Point to the distant setting sun in the West.” “To the west of here, passing a hundred thousand million Buddha-lands, is a land called Ultimate Bliss.”

什么是荆棘前程呢？啊！“地狱无门苦自招”，在极乐世界里，黄金为地，七宝为池，天乐风飘处处闻，事事无不称心满意，还可以见闻佛法，速成佛道；然而在地狱里呢？刀山、油镬、剑树、洪炉，就是最好的伴侣了。

What is the thorny future? “Hell has no gates; you bring suffering upon yourself.” In the Land of Ultimate Bliss, the ground is made of gold and the pools are filled with the seven gems. Celestial music is carried by the breeze and heard everywhere, and everything goes according to your wishes. You can also see the Buddha, hear the Dharma, and quickly accomplish Buddhahood. What about the hells? Your best companions there are the Mountain of Knives, the Oil Cauldron, the Tree of Swords, and the Great Furnace.

对于选择前程，众生是绝对自由的。若是志在西方，发愿要往生净土的话，那么要精勤念佛菩萨的名号便可以了；若是欢喜地狱，更简单，行恶事就堕地狱，这是必然的。可是我敢肯定地说一句，没有人宁愿下地狱，而不愿往生西方极乐世界的。除非他不信有地狱和有极乐，除非他不知道有痛苦的地狱和极乐的净土。

Living beings are absolutely free to choose their own future. If you wish to be born in the West and you make a vow to that effect, you can accomplish it by vigorously reciting the names of the Buddhas and Bodhisattvas. If you prefer the hells, it's even easier—just do evil deeds and you'll fall into the hells for sure. But I can assure you of one thing: no one would prefer falling into the hells to being reborn in the Land of Ultimate Bliss. That is, unless he doesn't believe in the hells and the Land of Ultimate Bliss, or he doesn't know that the hells are misery and the Pure Land is blissful.

对于“断善根、少信心”的人，我们是没有办法度的；可是对于“不知道”的人，我们却应该生出一种慈悲的心。外道的人常说：“天国近了，天

国是你们的”。我们信佛的人，也应该为法忘躯，奔走跋涉，对自己的亲友们，说说念菩萨的功德，和极乐世界的好处。“极乐世界是众生的”，若是你能常常说这种道理，那么你就是一个大道心的菩萨了，和菩萨一样行径的人，就是不退菩萨为伴侣了。

If people have cut off their good roots or have little faith, there is no way for us to save them. But if it's a matter of not knowing, we should be compassionate. Other religions often say, “The Kingdom of Heaven is near. The Kingdom of Heaven belongs to you.” We of the Buddhist faith should also forget our bodies for the sake of the Dharma, and hasten to tell our friends and relatives about the merit and virtue of reciting the Bodhisattva's name, and the benefits of the Land of Ultimate Bliss. “The Land of Ultimate Bliss belongs to living beings.” If you constantly proclaim this kind of principle, you are truly a Bodhisattva with a great mind for the Way. Those who walk the same path as the Bodhisattvas will have irreversible Bodhisattvas as their companions.

所以，我们不但自己要念菩萨，也应常常劝别人也念菩萨，这样，才可以说得上是一个佛教徒，才可以说是不忘皈依时所发的四宏誓愿，所谓“独乐乐，不如众乐乐”。一切众生，皆有佛性，对于具有相同佛性，与自己无分别的众生，我们能忍心让他们痛苦，不设法令他们快乐吗?

Therefore, we should recite the Bodhisattva's name ourselves, and frequently urge others to recite it as well. Then we can be considered Buddhist disciples, and we can say we haven't forgotten the Four Vast Vows we made when we took refuge. It's said, “Solitary happiness is not as good as happiness shared with everyone.” Since all living beings have the same Buddha-nature and are no different from us in that respect, how can we bear to let them suffer, and not find a way to bring them happiness?

“有志者，事竟成”，众生虽然难度，可是我们信佛的人，二六时中，切记不要忘了度众生。

“Where there's a will, there's a way.” Although living beings are hard to save, we who are Buddhists must never forget to save living beings.

一九五八年六月十八日上午开示

学佛要修戒定慧 To Study Buddhism, We Must Cultivate Precepts, Samadhi, and Wisdom

学佛要修戒定慧

To Study Buddhism, We Must Cultivate Precepts, Samadhi, and Wisdom 常常拿“戒定慧”来警惕自己，这对于修行是会有所帮助的。 Always use precepts, samadhi, and wisdom to alert yourself; this will help you in your cultivation.

戒、定、慧三无漏学，是修行人所必须具有的。

Every cultivator needs to have the Three Non-Outflow Studies of precepts, samadhi, and wisdom.

戒，虽然有五戒、十戒、菩萨戒等等，然而最基本的，要算是五戒，那就是戒杀、戒盗、戒邪淫、戒妄语和戒饮酒。能持戒，就不会造罪。

Precepts: Although there are the Five Precepts, the Ten Precepts, the Bodhisattva Precepts, and so on, the Five Precepts are the most fundamental. They are: do not kill, do not steal, do not engage in sexual misconduct, do not engage in false speech, and do not take intoxicants. If one can hold the precepts, one will not make transgressions.

什么是“定”呢？照普通来说，就是禅定。范围广一点来说，就是不变的意思。有些人修行，妄想很多，今天参禅，明天听说念佛的功德大，于是便舍参禅而念佛，过两天又听说念咒的功德殊胜，于是又不念佛而念咒，诸如此类。今天修这个法门，明天又修那个法门，结果一事无成。又有些人对于念佛和念菩萨，一曝十寒，今天念，明天便不念，这都是没有定力的缘故。定力对于我们修行，是非常重要的，如果没有定力，那么，修道一定不成，而且也会因为缺乏定力、道心不坚的缘故，很容易受到外来的引诱而堕落。

What is samadhi? Ordinarily, samadhi refers to Dhyana (Chan) samadhi. Generally speaking, it means “unchanging.” When some people cultivate, they do a lot of idle thinking. Today they practice Chan meditation, but tomorrow they hear that reciting the Buddha's name has a lot of merit and virtue, so they give up Chan and go recite the Buddha's name. Two days later they hear the merit and virtue of reciting mantras is supreme, so they stop reciting the Buddha's name and start reciting mantras instead. In general, that's how they carry on. Cultivating this Dharma-door today and that Dharma-door tomorrow, they end up achieving nothing. There are also some people who recite the Buddha's or Bodhisattva's name with the attitude of “sunning it one day and freezing it for ten.” They recite today, but quit tomorrow. This is because they have no samadhi. Samadhi is extremely important in our cultivation. If we have no samadhi, we will surely have no success in cultivation. Moreover, if we do not have sufficient samadhi and we lack a firm resolve in the Way, external temptations can easily influence us and cause us to fall.

其次，说到“慧”，就是智慧。世界上的人，有贤愚之分，究竟为什么有些人聪明，而有些人却愚痴？当然有其中的因果，凡是在过去生中修行念佛的人，今生较有智慧，反之，不曾种下善根的，智慧便逊人一筹了。

Next there is “wisdom.” In the world, there are wise people and stupid people. Why is it that some people are smart and some are stupid? Of course, it involves cause and effect. All those who cultivated by reciting the Buddha's name in former lives have comparatively more wisdom in this life. But those who didn't plant good roots in the past have less wisdom than most people.

《大学》里说：

定而后能静，
静而后能安，
安而后能虑，
虑而后能得。

The Great Learning says,

When a person has concentration,
he can be still.
When he is still, he can be at peace.
When he is at peace, he can reflect.
Upon reflection,
he can obtain what he wants.

所以由“定”中，也可以产生出“慧”，若是不“定”的话，那么杂念丛生，奔波劳碌，又怎能冷静地判别是非、明白真理呢?

If you are in samadhi, you can produce wisdom. But if you are not concentrated, if you produce droves of scattered thoughts, if you are hasty and flighty, then how can you calmly distinguish right from wrong and understand the truth?

“戒”，是一种规律，防止我们犯罪的；在不犯罪中，我们又要修道。而修道的秘诀是“定力”。有了定力，便能产生智慧，更能进一步地了道，成佛。所以，“戒定慧”这三个字，是修行人所必须具有的条件。不持戒，

就会造罪招业；缺乏定力，就会修道不成；没有智慧，便会愚痴无知。

Precepts are rules which keep us from committing offenses. While refraining from committing offenses, we should also cultivate the Way, and the secret to cultivating the Way is samadhi power. Once you have samadhi power, you can develop wisdom, and if you can progress one step further, you can understand the Way and become a Buddha. That is why the three studies of precepts, samadhi, and wisdom are the essential requirements which all people who cultivate the Way should possess. If you do not hold the precepts, then you can create offenses and call forth karma. Lacking samadhi power, you will not be able to accomplish cultivation of the Way. You will not have any wisdom and will become dull-witted.

我劝在座各位，都能把“戒定慧”这三个字，作为修道的座右铭，常常拿来警惕自己，那么，我相信对于修行，是会有点帮助的。

I exhort you all to take special note of the three studies of precepts, samadhi, and wisdom in your cultivation; always use them to alert yourself and I believe it will help you in your cultivation.

一九五八年六月十八日下午开示

寺前涌出常流水 A Constantly Bubbling Spring Appeared by the Temple

寺前涌出常流水

A Constantly Bubbling Spring Appeared by the Temple 这里本来没有水的，却变成有水，难道真是我把水搬来的吗？ This place originally had no water, but now it does. Is it possible that I really brought the water with me?

今天是菩萨圣诞，西乐园虽然建在三百多级的山上，可是来到这里参加打七的人，却非常踊跃，这足见凡是来参加贺诞的人，个个都是具有真心，而且又是勇猛精进的。

Today is the Bodhisattva's birthday, and although this temple is built three hundred steps up the mountain, all you who have come to this session have proved to be very nimble. Thus, each person who has come to celebrate the birthday is not only true-hearted, but courageous and vigorous as well.

从人数来说，这八年来参加打七的人一年比一年多，而且，更有很多人来这里拜佛后说自己一切都比从前顺利。

I've taken note of the number of people who have attended these sessions over the past eight years, and every year the attendance is larger. And more and more people who come to bow and pay their respects during the session have said they found afterwards that everything went more smoothly for them.

譬如：袁果林居士，自从来西乐园以后，生意特别兴旺。谭果璞居士，皈依后也能增福延寿，今年八十多岁了，可是身体仍然非常健康。

For example, Upasika Yuan Guolin said that since she started coming to Western Bliss Garden Monastery, her business has been especially prosperous. And ever since Upasaka Tan Guopu took refuge, his blessings have increased and his life has been lengthened, so that although he is over eighty, he is still in excellent health.

又有一个腿不方便，从四岁起，到九岁都不能走路，可是在这里拜佛后，就能走路了。此外，李果远居士的女儿腿跌坏了，中西医和跌打医生都不能治好，也是拜佛后就好了。所以有人就谣传我会治病，其实这不过是拜佛的功德罢了。

There is also the crippled child who had been lame since the age of four. At age nine he started coming here to bow to the Buddha, and now he can walk. Then there is Li Guoyuan's daughter, who broke her leg so badly that neither Chinese nor Western specialists could set it for her. After she started bowing to the Buddhas here, her leg healed. Because of such incidents, some people have spread the rumor that I can cure illnesses. Actually, it's just the merit and virtue of bowing to the Buddhas.

还有一件事，可以作为纪念的：就是在西乐园未建成以前，原属一个七、八尺深的大坑，经过了人工、泥工的填平之后，才能建立这个道场。而且这里从前是没有水的，可是在道场建成之后，就有一股水源源不绝而至。有人说，这股水是我从芙蓉山带来的；因为我在观音洞住的时候，洞前有水，可是说也奇怪，自从我搬到西乐园后，观音洞这个水就没有了。而这里本来没有水的，却变成有水，难道真是我把水搬来的吗？这一切无非都是佛、菩萨的感应，龙天的拥护。

There is another incident of note. Before Western Bliss Garden Monastery was constructed, this was just a barren plot of land marred by a pit seven or eight feet deep. Much labor was spent filling in the pit with mud and then levelling off the ground before the Bodhimanda could be built. Besides that, there had never been any water here, but after the Bodhimanda was built, an unending supply of water appeared. Some people say I brought the water with me from Furung Mountain. That's because while I lived there in Guanyin Cave, there was water in front of the cave, but strange as it may sound, after I moved to Western Bliss Garden, the water disappeared. And this place, which originally had no water, now has water. Is it possible that I really brought the water with me? This whole situation is nothing more than a response from the Buddhas,

Bodhisattvas, and the protective dragons and gods.

今天，大家都是这么高兴、这么踊跃，然而盛会不常，又要到明年才举行了。明年打观音七，大家请早。而且，更要发愿打个全七，还有在十一月的阿弥陀佛七，大家也要勇猛精进，切勿放逸懈怠。

Today everyone is happy and enthusiastic, but the session is almost over, and we must wait until next year to hold another one. Everyone who plans to attend next year's Guanyin Recitation Session should sign up early, and moreover, you should make a vow to attend the entire session. In the eleventh lunar month there will be an Amitabha Buddha Recitation Session, and those who attend should be courageously vigorous and not the least bit lazy or lax.

现在，我有一个无上的法门，想说给大家听，可是在未说之前，我得告诉大家，求法并不容易，所以大家先要答应我，在听后依法修行，我才能说。

I now have an unsurpassed Dharma-door that I intend to speak for you, but before I tell it to you, I should remind you that seeking the Dharma is not an easy matter. Therefore all of you should first agree to rely on the Dharma to cultivate, and then I will explain this unsurpassed dharma to you.

这个法门，就是每天在佛前发愿：

众生无边誓愿度，
烦恼无尽誓愿断，
法门无量誓愿学，
佛道无上誓愿成。

The Dharma-door consists of making vows before the Buddhas every single day. Vow:

Living beings are boundless;
I vow to save them.

Afflictions are endless;
I vow to cut them off.
Dharma-doors are limitless;
I vow to study them all.
The Buddha Way is unsurpassed;
I vow to realize it.

这是大家都知道的，而且诸佛也都是从此而成，菩萨也是从此而修。还有一个大家更熟悉的，就是：

愿生西方净土中，
九品莲华为父母；
花开见佛悟无生，
不退菩萨为伴侣。

These vows are familiar to everyone. What is more, they are the means by which all Buddhas attained realization, and they are the vows that all Bodhisattvas cultivate. There is another vow with which everyone is even more familiar:

I vow to be reborn in the Pure Land
With the nine grades of lotuses as my father and mother.
When the flower opens I will see the Buddha and awaken to the unproduced.
Irreversible Bodhisattvas will befriend me.

大家若能每天都这样发愿，那么，我可以保证大家定能面见慈尊，获不退转，早成佛道的。

If everyone can make these vows every single day, I can guarantee that each of you will be able to meet the Compassionate Honored One, obtain irreversibility, and soon realize the Buddha Way.

一九五八年六月十九日上午开示

金山圣寺的家风 A Constantly Bubbling Spring Appeared by the Temple

金山圣寺的家风

A Constantly Bubbling Spring Appeared by the Temple 从早晨两点钟开始坐香，一直到夜间十二点睡觉，
中间只有一个钟头休息。 Meditation starts at 2 a.m. and goes until midnight, at which time people can sleep.
During the day there is only one hour of rest.

今逢一九七六年，
十方大众来参禅；
时刻分秒当爱惜，
行住坐卧细钻研。
虚空打破明心地，
法界依然见性天；
本来面目何处觅，
直下承当金山寺。

Now we come to the year of 1976.
The multitudes gather from the ten directions to investigate Chan.
Every hour, minute, and second must be cherished.
While walking, standing, sitting, and lying down,
Investigate deeply and carefully.
Empty space is shattered, and you understand the Mind's Ground.
The Dharma Realm remains the same, yet you see the Nature's Sky.
Where can you find your original face?

Right here at Gold Mountain Monastery!

今天是一九七六年十二月十五日，十方有善根的人，来到金山圣寺这个大冶洪炉参禅。参禅不是很好玩的一件事，要受很多苦。从早晨两点钟开始坐香，一直到夜间十二点睡觉，中间只有一个钟头休息，这是金山圣寺的家风。

Today is December 15, 1976, and people endowed with good roots have come from the ten directions to the great smelting furnace (Gold Mountain Monastery) to investigate Chan. Investigating Chan is not a very fun affair; you must take a lot of suffering. Meditation starts at 2 a.m. and goes until midnight, at which time people can sleep. During the day there is only one hour of rest. That's the traditional practice at the Gold Mountain Monastery.

在参禅的期间，要忘身、忘心、忘世，一切皆忘掉，也就是没有“我”的存在，也就是一切皆空，到了真空的境界，便生妙有。大家要注意！在休息的时间，不可以随便乱讲话，不可以随便打妄想，更不可躲懒偷安，就是一分一秒的时间，也要爱惜，所谓：

一寸时光，一寸命光。

During the Chan session, you must forget the body, the mind, and the world. You must forget everything, which means you must have no “self” and see everything as empty. When you reach the state of true emptiness, wonderful existence comes forth. Everyone, pay attention! In cultivation, you must not chatter casually or have random thoughts. Even less should you be lazy and try to take it easy. Every minute and second must be cherished. It is said,

An inch of time is an inch of life.

所以，行也参禅，住也参禅，坐也参禅，卧也参禅，行住坐卧都在参禅，要细心来钻研，越钻越透、越研越明。

Therefore, you should be investigating Chan while you are walking, standing, sitting, and lying down. In all of these modes, you should be investigating Chan. Your investigation should be penetrating and thorough, so that the deeper you go, the more you understand, and the more you look into it, the clearer you become.

钻研，就是参话头。不要停止，时时刻刻来参“念佛是谁？”或参“父母未生以前的本来面目？”所以要细钻研。有一天把虚空打破，这个时候，就能明白心。虚空虽然破了，可是法界依然存在。法界还是十法界，井然不乱。这时候，见到自己的性天。你们的本来面目，要到什么地方去寻找呢？你们到金山圣寺来找本来面目，到旁的地方是找不到的。

This refers to investigating the meditation topic. Don't ever stop. Constantly investigate “Who is mindful of the Buddha?” or “What was my original face before my parents gave birth to me?” You must enter deeply and investigate in detail. One day, you will be able to shatter empty space, and at that time you will understand the mind. Even though empty space is shattered, the Dharma Realm remains intact. The ten Dharma Realms are still in order and not mixed up. At that point you will see your own nature, which is like the sky. Where can you go to search for your original face? You can come to Gold Mountain Monastery to look for it. If you go elsewhere, you won't find it.

这是今天所说的八句偈颂，希望各位留心记住，依法修行，不可当饭把它吃掉，食而不化，这是无有是处；不可当作耳边风，过而不留，听了等于没有听一样无用。

This is an explanation of the eight lines of verse I spoke today. I hope each of you will remember it well, and cultivate according to it. Don't just swallow it without digesting it. That would be useless. Don't let it just go in one ear and out the other, without retaining any impression. That would be as useless as not hearing it at all.

一九七六年禅七 十二月十五日开示于
三藩市金山圣寺

学佛法要拿出真心 In Studying Buddhism, You Must Use a True Mind

学佛法要拿出真心

In Studying Buddhism, You Must Use a True Mind 一举一动，一言一行都要往真的做。 In every move you make and every word you say, you should aim to be true.

学佛法要拿出真心，一举一动，一言一行都要往真的做。不像世间人，半真半假，有时说点真话，有时说点假话。修道人时时要讲真话，做真事，不打妄语。每一念都要除我们自己的毛病，自己往昔无量劫习气都要改掉，无量劫以来的罪业都要忏悔。

In studying Buddhism, you must bring forth a true mind. In every move you make and every word you say, you should aim to be true. Don't be like worldly people, half true and half false, sometimes telling the truth and sometimes telling lies. Cultivators must always speak truthfully, do true deeds, and not tell lies. In every thought, we must get rid of our own faults. We must correct the bad habits we have formed since limitless eons in the past and repent of the offenses created in limitless eons.

为什么学佛法学得很久，却都没有相应呢？就因为保护着我们的过错，不肯拿出真心修行，所以把光阴都空过，也没有开真正智慧，也没得真正的定力。时间空过，自己道业也没成就，这是很可惜的一件事。

Why haven't we had any response after studying the Buddha-dharma for so long? It's because we have defended our own faults and have not brought forth a true resolve to cultivate. Therefore, we have wasted all this time and have not achieved any real wisdom or attained any real samadhi. The time has passed in vain, and we have not had any accomplishment in our cultivation. This is very lamentable.

在道场里，要节省一切物质，所谓：

爱惜常住物，
如护眼中珠。

In the monastery, we must be thrifty with all materials. It is said,

Cherish the things of the temple
As if they were the pupils in your own eyes.

“常住物”，譬如所吃的米、油、酱、醋，要爱惜，不要糟蹋，不要浪费。所用的甚至一根草，一块木头，一张纸都要爱惜保护；在这上面若不小心，不知惜福，就把功德都漏掉了。

The things of the temple include the rice, oil, sauce, and vinegar that we consume. We should cherish them and not let them spoil and go to waste. We should cherish and take care of even a blade of grass, a piece of wood, or a sheet of paper that we use. If we are not careful in this and do not cherish our blessings, all our merit and virtue will leak out. Then,

所修的，不如所造的；
所得的，不如所丢的。

Our offenses will exceed our blessings, and
Our losses will surpass our gains.

再者，一举一动，一言一行都不要伤害到其它的人，口上也要存德，不说绮语、妄语、恶口、两舌，口德特别要注意；身不杀生、不偷盗、不邪淫；意念里不犯贪、瞋、痴，不要尽为这臭皮囊着想，心心念念要为它偷东西吃，心心念念想要把这臭皮囊装饰得好看一点，心心念念想叫这臭皮囊享受一点，快乐一点，这都是颠倒。我们若想出离三界，脱离六道轮回，都要把这习气改掉。情爱也要把它看空了，才能遂心满愿，成就你的菩提道果。

Moreover, in our every move and every word, we must not hurt anyone else. We should guard the virtue of our mouth, not speaking frivolous words, untruthful words, harsh words, or words which cause disharmony. We should pay special attention to the virtue of our mouth. With our body, we should not kill, steal, or be promiscuous. In our mind, we should not have greed, hatred, or stupidity. We shouldn't always be worrying about our stinking skinbag, finding good things to feed it in every thought, trying to make it more attractive in every thought. In thought after thought, you only want the stinking skinbag to enjoy more pleasure—that's upside down. If we want to escape the Triple Realm and leave the six paths of rebirth, we must get rid of all these bad habits. We must also see through love and emotion. Only then can we fulfill our vows and accomplish the fruition of Bodhi.

“修道不能享福”，要记得佛教的老祖宗——释迦牟尼佛当初修道时，贵为太子，富可敌国，他能毅然出家修道。以他的身分来说，虽然出家仍然可吃好的，穿好的，住一座好房子，可是他没有这样做，他跑到雪山那里，忍苦、忍饿、忍寒、忍热，在那儿修行了六年，在这六年之间没有吃过什么好的东西，也没有各处去叫人供养他，就是在那儿受苦。

In cultivation, we cannot enjoy our blessings. We must remember that when Shakyamuni Buddha, the founder of Buddhism, started cultivating, he was a noble prince of tremendous wealth. Nevertheless, he resolutely left the home-life to cultivate the Way. Given his status, even after he left home he could have eaten well, dressed well, and lived in a fine house, but he didn't. He went to the Himalayas and cultivated for six years, enduring pain, hunger, cold and heat. During those six years, he never ate any good food or went around asking people to make offerings to him. He just endured the suffering.

以释迦牟尼佛那种富贵的身分，尚且自己愿意受苦来修行，我们又是什么身分呢？不过是很普通平凡的人，为什么要穿好、吃好、住好，贪图享受，受不了苦，怕受苦？想想，比起释迦牟尼佛，我们是不是要生大惭愧？

Even with his position of wealth and honor, Shakyamuni Buddha was willing to suffer and cultivate. What is our position? We are just ordinary, common people, yet why do we still want to dress well, eat well, live well, and enjoy ourselves? Why can't we take suffering? Why do we fear suffering? Think about it. When we compare ourselves to Shakyamuni Buddha, shouldn't we feel great remorse?

应无所住而生其心 You Should Produce the Thought Which Abides Nowhere

应无所住而生其心

You Should Produce the Thought Which Abides Nowhere 你要行所无事，做出来了，还要不执着你有什么功德。 You have to do things as if not doing them. After you've done

something, don't be attached to the merit and virtue thatyou've created.

作礼无住化往生，
无穷无尽义弥丰；
十方如来同摄受，
离苦得乐出火坑。

Pay homage while abiding nowhere, and transform beings to go to rebirth.
Endless and inexhaustible, the meanings are prolific.
The Tathagatas of the ten directions together gather us in,
So that we can leave suffering, attain bliss,
and escape the pit of fire.

在佛教里常言：“应无所住而生其心”。所以我在讲〈楞严咒〉不是说：“作礼无住化往生”，这个“生”就是生生无定、化化无穷的意思。作礼，就是向佛顶礼。无所住，就是叫你没有执着；你说那么我不要修行就没有执着，这就错了。你修行也不要执着有修行。你说那么我不吃饭时，不去执着没有吃饭，可是肚子却不答应。可是你吃饱了，还想要再吃，那也是不对的。《金刚经》上说：“应无所住而生其心。”

In Buddhism, we often say, “One should produce the thought which abides nowhere.” And so, in explaining the Shurangama Mantra, I said, “Pay homage while abiding nowhere, and transform beings to go to rebirth.” Rebirth refers to undergoing indefinite births and endless transformations. “Paying homage” refers to bowing to the Buddhas. “Abiding nowhere” means you should have no attachments. You say, “Well, I won't cultivate, and then I won't have any attachments.” That's wrong. Although you cultivate, you should not be attached to the notion that you are cultivating.

You say, “If I don't eat and I don't attach to the fact that I have noteaten, my stomach won't agree with me.” However, if you've eatenyour fill and you want to eat more, that's also wrong. The Vajra Sutrasays, “You should produce the thought which abides nowhere.”

今天有一个人，以为这个“应无所住而生其心”，就是不要修行，不要念咒，也不要念经，那就没有执着了。不是的，你要“行所无事”，做出来了，还要不执着你有什么功德，这叫无所住。因为你有所住，就会黏到那个地方飞不动，所以要无住身心，扫一切法，离一切相，生生化化，无穷无尽，所以说：“无穷无尽义弥丰”，这一句咒文的义理是无穷无尽的，意义是多得不得了，再也没有那么多了。

Today someone thought the words, “You should produce the thought which abides nowhere,” meant that if you didn't cultivate, recite mantras, or recite Sutras, you would be without attachments. That's not it. What you have to do is do things as if not doing them. After you've done something, don't be attached to the merit and virtue that you've created. That's called “abiding nowhere.” If you abide somewhere, you will get stuck in one place and be unable to get out. So you must not dwell on the body or mind; sweep away all dharmas and separate from all appearances. Then the process of creation and transformation will be endless and inexhaustible. So the next sentence says, “Endless and inexhaustible, the meanings are prolific.” The meanings of this mantra are endless and inexhaustible. It has an incredible amount of meaning; nothing else has that much meaning.

因为这样，所以你一念这句咒，“十方如来同摄受”，十方诸佛都摄受你，就像哄小孩子似的，说：“你不要哭了，我有糖给你吃；不要哭了，等一等我送你两个苹果。”小孩子一听到苹果，耳朵就伸出来了，舌头在嘴里

也装不住了。就是这样，十方如来同摄受你，令你“离苦得乐出火坑”。

Therefore, when you recite this mantra, “The Tathagatas of the ten directions together gather us in.” The Buddhas of the ten directions all draw you in, treating you like a child, saying, “Don't cry anymore. I'll give you some candy to eat. Don't cry. Wait a bit, and I'll give you a couple of apples.” Hearing the word “apples,” the child's ears perk up and he licks his lips in anticipation. In that way, the Tathagatas of the ten directions gather you in, enabling you to “leave suffering, attain bliss, and escape the pit of fire.”

“无漏”的智慧光明 The Wisdom Light of “Non-outflows”

“无漏”的智慧光明

The Wisdom Light of “Non-outflows” 若是有了欲念，好像常被土匪打劫，财宝被抢去了。 If you have thoughts of desire, it's as if your wealth and treasures are always getting plundered by bandits.

诸佛菩萨、贤圣僧，皆有无上的大智光明，无漏无尽的智慧。

All the Buddhas, Bodhisattvas, Worthy Ones and Sages of the Sangha have a great wisdom light which is unsurpassed. Their wisdom is free of outflows and inexhaustible.

人有漏，因为有“无明”；佛菩萨无漏，因为无“无明”。无明，就是无所明了，也就是糊涂，不明是非，不辨黑白。

People have outflows because they have ignorance. Buddhas and Bodhisattvas have no outflows, because they have no ignorance.

Being ignorant means not understanding anything. It means beingmuddled, and not being able to tell right from wrong, or black fromwhite.

最大的漏，就是欲漏。若是有了欲念，好像常被土匪打劫，财宝被抢去了；好像木材内生虫子，没有用处了；又好像在美食中放了粪便一样，令人作呕三日。

The biggest outflow is the outflow of desire. If you have thoughts of desire, it's as if your wealth and treasures are always getting plundered by bandits. It's like wood which becomes infested with termites, making it useless. It's also like delicious food to which manure is added, making people throw up for three days.

有人说：“人人都有欲念嘛！”就因为这个缘故，所以才要修行，要教他没有欲念，才能现出本来的智慧光明。所以“无漏”，是修行人所求之瑰宝。

Someone says, “But everyone has thoughts of desire!” That's exactly the reason we must cultivate. We have to get rid of thoughts of desire before our inherent wisdom can come forth. Thus, the state of “non-outflows” is the extraordinary treasure sought by cultivators.

各位！要特别注意。在六神通中，为什么有“漏尽通”？就是没有漏的意思，也就是完全没有欲念。所谓“断欲去爱”，人能修到炉火纯青的时候，就得到自在。若是不断欲、不去爱，常被无明支配，令你颠倒行事，一天到晚不自在、不舒服，这就是欲念在作怪。

Everyone should pay close attention. Why is the spiritual power of Elimination of Outflows one of the six spiritual powers? Elimination of Outflows means to have no outflows and to be totally free of desire, as in the saying, “Cut off desire and cast out love.” If

you can cultivate until you attain mastery, you will experience asense of freedom and ease. But if you don't put an end to love anddesire, and are always controlled by ignorance, you will doupside-down things and be ill at ease all day long, because yourthoughts of desire are acting up.

各位善知识！在这个地方要特别用一番功夫，返本还原，恢复本来面目，这个时候，就得到无尽的智慧，源源而来，取之不尽，用之不竭。

All Good and Wise Advisors! You should especially apply effort in this, return to the source, recover your original face—at that point, you will attain an inexhaustible wisdom which comes forth incessantly. No matter how much you use, it will never be exhausted.

各位要发菩提心，才能打破生死关。自己要反省，抚心自问：为什么要信佛？为什么要出家？为什么出家不修行？为什么出家之后，还要打那么多的妄想？这些问题不要放过，若把它们想通了，就能出离三界，了生脱死，得到涅盘的快乐。

Each of you must bring forth the resolve for Bodhi—only then can you smash through the gate of birth and death. You must look within yourself and ask your conscience: Why do I believe in the Buddha? Why did I leave the home-life? Why don't I cultivate after leaving home? Having left home, why do I still have so many idle thoughts? Don't bypass these questions. You should think them through clearly! Then you'll be able to leave the Triple Realm, end birth and death, and attain the bliss of Nirvana.

修德、造业 Cultivating Virtue versus Creating Karma

修德、造业

Cultivating Virtue versus Creating Karma 终日在醉生梦死中度生活，一点功德也没有修，怎能成佛？ If you spend your whole life in a muddle, born drunk and dying in a dream, and not cultivating the least bit of merit and virtue, how can you become a Buddha?

各位想一想，佛在往昔修无量无边的功德，才能成佛。

Each of you should think for a moment: in the past, the Buddha had to cultivate limitless and boundless merit and virtue before he could become a Buddha.

我们为什么没有成佛？就因为没有修无量无边的功德。我们的功德相差太远，因为一边修行，一边造业，所谓“修的没有造的多”。

Why haven't we become Buddhas? It's because we haven't cultivated limitless and boundless merit and virtue. Our merit and virtue are far less, because we cultivate on one hand and create karma on the other. So it is said, “What we cultivate is not as much as what we create.”

一天到晚造身业、造口业、造意业。譬如，在意念里，常想人家不好，想着人家对不起我，想人家不如我等等妄想，于是在意念中，造了很多贪瞋痴的罪业。在口上也造业，讲是说非，尽打妄语、绮语、恶口、两舌等等。有些人要是一天不讲是讲非，就好像一天不能活着；一天不打妄想，就好像没有吃饭一样不自在。一天到晚，要靠讲是非、打妄想来生存，你们说怪不怪？真令人费解。

From morning to night, we create karma with our body, with our mouth, and with our mind. For example, in our thoughts, we often have idle thoughts about how bad people are, how others have wronged us, how others are not as good as we are, and so forth. As

a result, we create a lot of evil karma with the greed, anger andstupidity in our thoughts. We also create karma with our mouth,always talking about others' rights and wrongs, constantly tellinglies, saying indecent things, scolding people, backbiting, and so on.There are some people who don't seem to be able to survive foreven a day without gossiping. If they don't tell lies for a day, theyfeel as uncomfortable as if they hadn't eaten. All day long, they needto gossip and lie in order to survive. Wouldn't you say that'sstrange? It really hard to figure them out.

有这种毛病的人，自己还不承认，还要瞒着遮盖它，还说自己没有打妄想，没有欲念，戴着假面具，到处骗人。其实在这世界上，怎能骗得了人？不但骗不了人，连自己也骗不了。为什么？因为自己打妄想，问问自己知道不知道？若是知道，那就骗不了自己，既然骗不了自己，怎能骗人呢？愚痴人才有这种的行为。

Yet the people who have this fault still refuse to admit it. They still want to cover it up, and they claim they haven't told any lies and don't have any desires. They put on a mask and cheat everyone. Actually, in this world, how can you succeed in cheating people? Not only can you not cheat others, you can't even cheat yourself. Why not? When you have idle thoughts, ask yourself if you are aware of them. If you are aware of them, that means you can't fool yourself. Since you can't cheat yourself, how can you cheat others? Only stupid people behave that way.

不修行的人，戴着假面具，昧心厚颜，专做些不守规矩、不光明正大的事，自己还不承认。因之，终日在醉生梦死中度生活，一点功德也没有修，怎能成佛？与佛相差十万八千里。

People who don't cultivate will put on a mask and in blind shamelessness do a lot of devious, improper deeds that break the rules. Yet they won't admit it. Because of this, they spend their whole life in a muddle, born drunk and dying in a dream, and not cultivating the least bit of merit and virtue. So how can they become Buddhas? They are 108,000 miles away from the Buddhas.

换句话说，我们所修的功德，还没有造的孽业多；也可以说：“所得的没有所丢的多。”这样焉能有所成就？

In other words, the merit and virtue we have cultivated is not as great as the offenses we have committed. You could say, “What we gain is not as much as what we lose,” so how can we accomplish anything?

万物皆在说法 All the Myriad Things Are Speaking the Dharma

万物皆在说法

All the Myriad Things Are Speaking the Dharma 明白了，就放下；不明白，就执着。 If you understand, you can put it down. If you don't understand, you will be attached.

各位！你们现在听到《华严经》上说：佛示现百千亿种音声，为众生演说妙法。我们应该觉悟世界所有一切的声音，皆在说法。所谓：

溪声尽是广长舌，
山色无非清净身。

You all have heard that in the Avatamsaka Sutra it says, “The Buddhas manifest hundreds of thousands of millions of sounds to

proclaim the wonderful Dharma for living beings." We shouldawaken to the fact that all the sounds in the world are speaking theDharma. It is said,

The sounds of the brooks are all simply
the vast, long tongue.
The hues of the mountains are none other
than the pure body.

溪的声音好像佛的广长舌相，演说妙法；青山的颜色，都是清净法身，令视者生欢喜心。若能明了这个道理，世上一切的一切，都在说法。

The sounds of the streams and creeks are just like the vast, long tongue of the Buddha, proclaiming the wonderful Dharma. The hues of the green mountains are all the pure Dharma-body, delighting those who see them. If you understand this principle, then absolutely everything in the world is speaking the Dharma.

善人给你说善法，恶人给你说恶法，马给你说做马的法，牛给你说做牛的法，令你明白为什么做马和做牛的因缘。原来马、牛在前生的时候，不孝顺父母，不恭敬师长，或者不愿听父母或师长的训诲，把身转过去，脊背向着父母或师长，所以，今生做了畜生，也大同小异。

Good people speak good Dharma for you, and bad people speak bad Dharma for you. Horses speak the Dharma of being a horse, and cows speak the Dharma of being a cow, enabling you to understand how they got to be horses and cows. As a matter of fact, in their previous lives, horses and cows were probably people who were unfilial to their parents and disrespectful to their teachers. Perhaps they refused to listen to the admonishments of their parents and teachers, so they turned their backs to them. Now that they have become animals in this life, they are pretty much the same.

总而言之，持五戒、行十善，便生人天之界，有了贪瞋痴之心，便堕三恶道。

In general, if you observe the five precepts and practice the ten good deeds, you can be born in the human realm or the heavens. If you have greed, anger and stupidity in your mind, you will fall into the three evil paths.

猫捕鼠、虎捉兔，弱肉强食，皆在说法。各有各的因果，各有各的立场，各说各的妙法。教授说教授的法，学生说学生的法。比丘说比丘的法，比丘尼说比丘尼的法。有情在说法，无情也在说法。若能认识，青山白云，黄花翠竹，都在说法，万事万物皆在说法。

Cats catch mice, tigers prey on rabbits, and the weak are eaten by the strong—these are all speaking the Dharma. Each has its own cause and effect, its own standing, and its own wonderful Dharma. Professors speak the Dharma of professors, and students speak the Dharma of students. Bhikshus speak the Dharma of Bhikshus, and Bhikshunis speak the Dharma of Bhikshunis. Sentient beings are speaking the Dharma, and insentient things are also speaking the Dharma. If you can recognize this, then the green mountains, the white clouds, the yellow flowers, and the green bamboo are all speaking the Dharma. All the myriad things and creatures are speaking the Dharma.

土匪去抢人家的钱财，因为在往昔，被他人所抢过，所以现在来讨债；若是从前没有被人抢过，如今去抢人家的财物，将来他要被人所抢，这是还债，这是因果循环报应真实的哲理。

Robbers loot the wealth and property of other people because those people robbed them in previous lives, and they are now collecting the debt. If they weren't robbed in the past, and they rob

the wealth and property of others now, they will be robbed in thefuture in order to pay their debt. That's the principle of retribution inthe cycle of cause and effect.

所以人做事情要正大光明、大公无私，不可处处想占便宜，不肯吃亏，所谓“吃亏就是占便宜”，切记！切记！不应该占方便，硬要去占方便，这是亏本。本来应该占方便，而不去占方便，这就是存款。

Therefore, people should act in an upright way, be altruistic and unselfish. Don't try to take advantages. If you gain advantages by forcing it, you are actually taking a loss. It is said, “To take a loss is to gain an advantage.” Keep that in mind, and don't forget it! If you're not supposed to gain an advantage, but you insist on getting it, you will just lose capital. If you're supposed to gain an advantage, and you don't try to get it, then you are putting a deposit in the bank.

所以人要各正其位，各尽其职，不贪意外之财，不饮过量之酒，这也是说法。

Thus, each person should stand in his proper place and do his best to fulfill his obligations. You should not be greedy for unexpected wealth, nor should you drink too much alcohol. This is also speaking the Dharma.

青青翠竹总是法身，
郁郁黄花无非般若。

The emerald-green bamboo is just the Dharma-body.
The thriving yellow flowers are nothing but Prajna.

所以我们对于一切，应当如是观。明白了，就放下；不明白，就执着。

That's how we should contemplate them. If you understand, you can put it down. If you don't understand, you will be attached.

莫待老来方学道 Don't Wait Until You're Old to Cultivate the Way

莫待老来方学道

Don't Wait Until You're Old to Cultivate the Way 为什么到了现在，还要等待，不去修行？ Why, even now, do we still want to put off cultivating?

我们在这世界上，应该赶快修行，不要等待。年轻时不修行，等到白头时再修行，那就来不及了，所谓：

莫待老来方学道，
孤坟尽是少年人。

When we are in this world, we should hurry and cultivate. Don't wait around. If you don't cultivate when young, and you wait until your hair turns gray to cultivate, it will be too late. The saying goes,

Don't wait until you're old to cultivate the Way.
The lonely graves are full of young people.

年轻人也会很快就死去，不管老少，只要时候到了，无常鬼就捉你去见阎罗王，这是一点也不客气的，所谓：

阳间无老少，
阴间常相逢。

Young people will also die soon. Regardless of whether you are young or old, when the time comes, the ghosts of impermanence will drag you off to see King Yama. They won't show you any courtesy at all. It is said,

Age makes no difference in
the realm of the living,
For people constantly meet in
the realm of the dead.

各位注意！光阴很宝贵，一寸时光，就是一寸命光，不要随随便便把光阴空过，等三灾来临的时候，我们能否受得了？趁现在年轻时，要发奋修行，不要等到明天才修行。今天及时修行，方为上策。

Each of you should pay attention! Time is precious. An inch of time is an inch of life, so don't casually let the time pass in vain. When the three disasters are imminent, will we be able to survive? While we are still young, we must cultivate zealously. Don't wait until tomorrow to cultivate. The best way is to immediately start cultivating today.

有人想：“今天先不修行，等明天才修行。”明天又等明天，等来等去，头发白了，眼睛花了，耳朵聋了，牙也掉了，到了那个时候想修行，身体不听招呼，四肢不灵活，那时就苦不堪言。

Someone is thinking, “I won't cultivate today. I'll put it off till tomorrow.” Tomorrow, you'll put it off to the next day. You keep putting it off until your hair turns white, your eyes become blurry, your ears go deaf, and your teeth fall out. At that point, you want to cultivate, but your body won't obey, and your four limbs are no longer agile. It will be unspeakably bitter then.

各位要知道，我们活在世界上，好像没有水的鱼，没有多久的时间，便呜呼哀哉！所谓：

是日已过，命亦随减；
如少水鱼，斯有何乐。
大众！

当勤精进，如救头然；
但念无常，慎勿放逸。

You all should know that living in this world, we are like fish in a pond that is evaporating. We don't have much time left! As it is said,

This day is already done.
Our lives are that much less.
We're like fish in a shrinking pond.
What joy is there in this?
Great Assembly!
We should be diligent and vigorous,
As if our own heads were at stake.
Only be mindful of impermanence.
And be careful not to be lax.

我们从无量劫以来，一直到现在，还不知修行，生了又死，死了又生，这是很值得我们痛心。为什么到了现在，还要等待，不去修行？各位想一想，时间不会等待，转瞬之间，一生就结束了。

From beginningless eons in the past until now, we have not known to cultivate. We undergo birth and death, and after death, birth again. We should really be pained at heart about this. Why, even now, do we still want to put off cultivating? Each of us should think about it—time doesn't wait. In the twinkling of an eye, this life will be over.

爱欲是修道的绊脚石 Love and Desire: The Stumbling Blocks in Cultivation

爱欲是修道的绊脚石

Love and Desire: The Stumbling Blocks in Cultivation 我们还有这口气在，就要对人好，可是不应有情爱的思想掺在内。 As long as we still have a breath left, we should be good to people, but there shouldn't be any thoughts of emotional love involved.

生死爱情的海，就是障道的根本。修道人，无论对人或对物，生出爱欲之心，都会障碍修道的发展。详言之：爱欲就是生死，生死就是爱欲，爱欲就是生死之根。若是不破爱欲无明，终不能离开生死大爱海。如何能离开生死？简单得很，就是“断欲去爱”，别无他法。

The sea of the emotional love of birth and death is the fundamental obstacle to the Way. If cultivators feel love and desire, whether for people or objects, it will hinder them from making progress in cultivation. To discuss it in detail, love and desire are just birth and death, and birth and death are just love. Love and desire are the root of birth and death. If you don't break through the ignorance of love, you can never escape the great sea of love which is birth and death. How can you escape birth and death? It's simple—just cut off desire and get rid of love. There is no other way.

修道人，不要有情爱的思想，更不能有情爱的行为。对任何人，不要生出一种情爱心；有了情爱，苦根不断；有了情爱，生死不能了。

Cultivators shouldn't have thoughts of emotional love, even less should they engage in acts of emotional love. Don't give rise to thoughts of emotional love for anyone, no matter who it is. Once you have emotional love, you cannot cut off the root of suffering. Once you have emotional love, you cannot put an end to birth and death.

有人说：“人是有感情的动物，食色性也。”就因为这样，所以才要修道！在《四十二章经》上说：

想其老者如母。长者如姊。少者如妹。
稚者如子。生度脱心。
息灭恶念。

Someone says, “Humans are creatures of emotion. The desires for food and sensuality are part of their nature.” Precisely for that reason, we must cultivate the Way! The Sutra in Forty-two Sections says,

Think of those women who are elderly as your mothers, those who are senior to you as your elder sisters, those who are junior to you as your younger sisters, and those who are young as your children. Resolve to save them, and quell unwholesome thoughts.

我们修道人，就须存这种的观想。如果无情无爱，见到人是不是就把嘴堵起来，不理睬人呢？这样也不对。我们不执着情爱，不生情爱之心，但还不能讨厌人，也不能说我不爱人，我就憎恨人，这样也不对。那么，要怎样才对？就是不爱，也不憎。不爱不憎为中道。

Cultivators should contemplate in that way. Does having no emotion and love mean we should keep our mouth shut and ignore people when we see them? No, that's also wrong. We shouldn't cling to emotional love, or have thoughts of love, but we shouldn't loathe people, either. You can't say, “I don't love people, so I'll hate people.” That's wrong, too. Well, what's the right way to act? Neither love nor hate. Not loving and not hating is the Middle Way.

修道，修什么道？就是修这个中道，对谁都是平等相待，慈悲为怀，但要谨慎行事，不可落在情爱樊笼里。

What is the Way that we are cultivating? We cultivate the Middle Way, by treating everyone equally, showing kindness and compassion to all. But we must be careful not to get trapped in the cage of emotional love.

各位注意！不要被情爱所迷惑。有人写封信给你，你的心就好像小兔子在怀中，乱蹦乱跳，以为有人爱你，这是好事，其实这是想把你拖到地狱去！

All of you should pay attention! Don't let love confuse you. If someone writes you a letter, your heart thumps like a bunny hopping wildly in your chest—you think it's wonderful that someone loves you. In reality, that person is just trying to drag you into the hells!

各位善知识！要在这个地方用功夫，要真真实实地了解：“爱欲，是一件很麻烦的事。”从无始劫以来，生死不了，为什么？就因为被“情爱”二字所害。若能“断欲去爱”，才能超出三界，了生脱死。

All Good and Wise Advisors! You must apply your efforts here, and truly understand that love is a very troublesome affair. From beginningless eons until now, we have failed to end birth and death. Why? It's because we have been harmed by emotional love. Only by cutting off desire and getting rid of love can we transcend the Triple Realm and be liberated from birth and death.

凡是你所愿意的，就是爱；你所讨厌的，就是憎恨。我欢喜这个，就生出爱心；我厌恶那个，就生出憎恨心，这都是感情用事。修行人不应该用感情来处理一切事。可是也不能像关帝公似的，坐在那里蹦着脸，给他叩头，他也不理睬。对人要和蔼，要有礼貌，不可贡高我慢，目空一切。

Whatever you are fond of, you love, and whatever you dislike, you hate. If I like this, then I have a thought of love. If I am annoyed

by that, then I have a thought of hate. This is to deal with things onan emotional level. Cultivators should not handle mattersemotionally. But nor should they be like Lord Guan Y? sitting therewith a wooden expression. Even if you bow to him, he'll ignore you.We should be amiable and courteous to people. We cannot bearrogant and look down on everyone.

总之，对人要以慈悲为怀，方便为门，处处为人着想，令人生欢喜心，我们还有这口气在，就要对人好，可是不应有情爱的思想掺在内。各位！切记切记！这是很重要的法门。

In general, we should treat people with a spirit of kindness and compassion, and use expedient methods. We should always be considerate of others and make people happy. As long as we still have a breath left, we should be good to people, but there shouldn't be any thoughts of emotional love involved. Each one of you should be sure to remember this! This is a very important Dharma-door.

为世界和平而努力 Working Hard For World Peace

为世界和平而努力

> Working Hard For World Peace 宇宙若充满祥瑞之正气，地球就不会爆炸了。 If the universe is filled with auspicious proper energy, then the earth will not blow up.

现在的世界，是由许多的国家组织而成；一个国家，是由许多的家组织而成；一个家，又是由许多人组织而成。所以，每个人与世界所有的人，都有连带关系。

The modern world is made up of many countries. Each country is made up of many families. Each family is made up of many people.

Therefore, each person is very closely related to all the other peoplein the world.

世上的人心，若是清净，没有污染的思想，这世界一定和平无战争；反之，人人的心都染污，这世界也跟着坏了。这个道理，人人都晓得，可是不实行，明知故犯，实在可怜！

If the minds of the people in the world are pure and free of defiled thoughts, this world will certainly be peaceful and free of war. On the other hand, if every person's mind is defiled, the world will consequently go bad. Everyone knows this principle, but no one applies it. We all know it clearly and yet go against it. That's truly pitiful!

所谓好，要从心做起；
所谓坏，也从心做起。

That which is called “good” begins with the mind,
That which is called “bad” also begins with the mind.

现在的世界，已经到了朝不保夕的时候了。为什么？因为地球快要爆炸，已经到万分危险的程度。地球为什么要爆炸？因为被“贪瞋痴”三毒的戾气所压迫的缘故。地球如果毁灭，我们人类当然也不存在。

The modern world has already reached the point of impending death, when one cannot be sure in the morning whether there will be an evening! Why is this? It's because the planet is on the verge of blowing up; the danger has reached an extreme. Why is the earth about to blow up? Because it has been oppressed by the violent forces of the three poisons: greed, anger, and stupidity. If the earth is destroyed, the human race will certainly not survive.

但是世人还不研究这个问题，终日醉生梦死在混光阴，犹不知危机重重。有人只顾目前的问题，不想将来的处境，他们担忧人类一天比一天多起来，

没有饭吃，没有衣穿，没有屋住，没有能源，认为这是严重的问题，其实这些问题是小问题，到时候，自然会解决。

But the people of the world still refuse to face this situation. They still pass their time in drunkenness and die in a dream, totally oblivious to the crisis. Some are only concerned about what lies before them and have no regard for the future. They worry that the human population is increasing daily, and that there are people with no food to eat, no clothes to wear, no houses to live in, and no energy supply; they think that those are the most serious problems. Actually, those are relatively minor problems which will naturally resolve themselves in time.

我们的“生死”，才是大问题。在这一分钟有，在那一分钟就没有了，转眼之间，生离死别之苦便降临。可是人人对这严重的问题，反而冷淡，好像在作梦似的。“生从何处而来？死往何处而去？”这个问题一概不知。那么，知道了又怎么办呢？唯一解救的办法，就是“改恶向善”，改造自己，不要有自私自利，要有慈悲心，一切为众生，学习菩萨的精神。

Our birth and death is really the big problem. One minute we're here, but the next minute we're gone. In the twinkling of an eye, the suffering of separation while alive or when nearing death comes upon us. But people all treat this serious problem with indifference, as if it were a dream. Where did we come from when we were born? Where will we go when we die? We have no idea. Even if we understood the situation, what could we do? There's only one way to save ourselves, which is to correct our faults and go towards the good, to reform ourselves. We shouldn't be so selfish and greedy for personal profit. Be kind and compassionate and do everything for the sake of other living beings. We should imitate the spirit of the Bodhisattvas.

每个人的行为，乃是由心念来支配，令他到十法界去。一念善，可以生天上；一念恶，可以堕地狱，所谓：

一念觉就是佛，
一念迷即众生。

Each person's behavior is controlled by his thoughts, which cause him to enter the Ten Dharma Realms. With one good thought, one can be born in the heavens. With one evil thought, one can fall into the hells. It's said,

With one enlightened thought,
you are a Buddha.
With one confused thought,
you are a living being.

简单说，一念利益众生，就是菩萨；一念利益自己，就是众生；一念能回光返照，反求诸已，就是阿罗汉和辟支佛。选择在你自己，背觉合尘是凡夫，背尘合觉是圣人，如反掌之易。

To put it simply, with one thought to benefit living beings, you are a Bodhisattva. With one thought to benefit yourself, you are a living being. With one thought of turning the light inwards to reflect on yourself, you are an Arhat or a Pratyekabuddha. The choice is yours. If you turn your back on enlightenment and unite with defilement, you are a common person. If you turn your back on defilement and unite with enlightenment, you are a Sage. It's as easy as turning your hand over.

世界好或坏，乃由一念心而起。这是必然的道理。“人人心善，世界永住；人人心恶，世界毁灭。”佛教是劝人向善，瞭解因果，多做善功德，也就是不争、不贪、不求、不自私、不自利、不打妄语，世界自然转危为安，所谓“一切唯心造”。心能造世界，心能毁世界，心能造天堂，心能造地狱。

Whether the world is good or bad also depends on a single thought. If every person's mind is good, the world will abide eternally. If every person's mind is bad, the world will be destroyed. This is the law of nature. Buddhism exhorts people to go toward the good, to understand cause and effect, to create abundant wholesome merit and virtue. That is, if people refrain from contention, greed, seeking, selfishness, self benefit, and lying, the danger in the world will naturally become peace. It's said, " Everything is made from the mind alone." The mind can create the world, and it can destroy the world. The mind can create the heavens, and it can create the hells.

家由人而成，人由妄想而成。要是能将恶的妄想改为善的妄想，就是好人；要是将善的妄想改为恶的妄想，就是坏人；这是好人与坏人的关键。

Families are made up of people, and people are made up of idle thoughts. If you change evil idle thoughts into good idle thoughts, you become a good person. If you change good idle thoughts into evil idle thoughts, you become a bad person. That's the pivotal point between being a good person and a bad person.

我们修行人要“勤修戒定慧，息灭贪瞋痴”，这是基本条件。学佛法的人，首先要“诸恶莫作，众善奉行”，这也是基本条件。如果人人能如此去实行，世界就会转好，瑞气增多，戾气减少。宇宙若充满祥瑞之正气，地球就不会爆炸了。

Cultivators should diligently cultivate precepts, samadhi and wisdom, and put greed, anger, and stupidity to rest. Those are basic requirements. People who study the Buddhadharma should first of all abstain from all evil, and offer up all good conduct. That is a basic requirement. If everyone can really practice in that way, the world

will become good, the auspicious energy will increase, and theviolent energy will decrease. If the universe is filled with auspiciousproper energy, then the earth will not blow up.

怎样令世界安稳？唯一办法，来正法道场学佛法，悔过自新。人人改恶向善，世界就没有三灾八难，人人和睦相处，无争无贪，成为大同世界。

How can we make the world peaceful and stable? There is only one way: to come to a Way-place of the Proper Dharma to study the Buddhadharma, reform your faults, and renew yourself. If everyone mends his ways and becomes good, the world will be free from the three calamities and the eight difficulties, and all people will live together harmoniously, without greed or contention, in a world of Great Unity.

希望没有宗教信仰的人士，为家为国为世界，放下贪心，多为社会做点有福利的事业，要知道“财是身外之物”，生带不来，死带不去。

I hope the people who have no religious faith will, for the sake of the family, the country, and the world, renounce greed and do some work for the welfare of society. You should realize that money is an external thing which you did not bring with you at birth, nor can you take with you when you die.

恶人借着善人的光，这世界才没有三毒的戾气，才不至毁灭。这个道理虽然很浅，但用功很深，才能有效果。各位！要从“心”着手，改造世界，化干戈为玉帛，令世界平安。

If the light of the good people can counteract the darkness of bad people, this world will be free of the violent forces of the three poisons and will not be on the verge of extinction. Although this principle is very simple, it requires a profound effort to apply it successfully. All of you! You must begin with the mind and reform

the world, changing hostility into harmony and bringing peace tothe world.

每个人的领袖，就是“心”。心若坏了，身体就疾病丛生，或遭意外灾难。我们要反省，要检讨，如有罪过，赶紧忏悔！所谓：

弥天大罪，
一忏便消。

The master of each person is his mind. If the mind is corrupt, the body will be plagued with sickness and prone to accidents and disasters. We must reflect within and examine ourselves. If we have faults we should hurry and repent! It is said,

Offenses that fill up the skies are dissolved by a single thought of repentance.

可是要有诚心来忏悔，才能消灾，不可当作儿戏，白天做恶事，晚间忏悔，认为可以消灾。如果有这思想，罪不但不能消，反而更加一级，为什么？因为知法犯法，不可饶恕。

But you must sincerely repent if you want to quell disasters. You can't treat it as a joke, doing evil during the day and repenting at night, thinking you can quell disasters. With that kind of attitude, instead of getting rid of your offenses, you only increase their severity. Why? It's because you deliberately break the law, and therefore, you cannot be forgiven.

克期取证打禅七 Chan Sessions Are for Seeking Enlightenment in a Limited Time

克期取证打禅七

Chan Sessions Are for Seeking Enlightenment in a Limited Time 要脚踏实地用功参禅，得到真本领那才算！ You must plant your feet on solid ground, and diligently work at meditation.
Only when you attain true skill will it count!

今天是禅七的开始，希望大家努力来参禅，不可错过开悟的大好时光。

The Chan session starts today, and I hope everyone will work diligently and not pass up this marvelous opportunity to become enlightened.

打禅七就是克期取证。不可坐在禅凳上打妄想，那就是辜负自己参加打禅七的初衷。打什么妄想呢？妄想有种种不同，总而言之，都是异想天开、不着边际。有的人打这种妄想： “我参加这次禅七，希望能开悟，得到大智慧，开悟之后，我将向世界宣布这个消息，令全世界的人都知道我是开悟的人，对我恭而敬之。”

A Chan session is held for the purpose of seeking to become enlightened in a fixed period of time. So don't sit on the meditation bench and indulge in idle thinking; that would not do justice to your purpose in attending the Chan session. What kinds of idle thoughts might you have? Delusive thoughts come in all varieties, but in general they are no more than flights of fancy and wishful thinking. Some people have the idle thought: “I hope I can get enlightened and attain great wisdom in this session. After I'm enlightened, I'll publicize it to the world, and everyone will know I am an enlightened person and treat me with great respect.”

各位想一想，有这种思想的人，他是否能开悟？我敢下断语，绝对不会的！为什么？因为这个人刚坐在禅凳上，妄想纷飞，不是为求名，就是为求利。在名利上打转转，焉能开悟呢？

All of you should consider this: can a person who thinks like that get enlightened? I emphatically declare that it's impossible. Why? As soon as that person sits on the meditation bench, his idle thoughts come in droves, and if he's not idly thinking about seeking fame, he's idly thinking about how to make a profit. How can a person who is spun around by fame and profit become enlightened?

有的人打这种妄想：“我在这次禅七中，一定要开悟，我要做这次禅七开悟第一人，人家不开悟，唯独我一个人开悟，这是多么光荣的一件事！”甚至根本没有摸着开悟的边缘，却冒充开悟，到处宣传自己开悟了，来欺骗大家，令大家对他另眼相看，来个鱼目混珠的骗局，这种思想多么幼稚，令人嗤笑！希望大家不要有这种妄想，要脚踏实地用功参禅，得到真本领那才算！

Some people have this idle thought: “In this Chan session, I definitely have to get enlightened. I have to be the first person to get enlightened in this session. I'll be the one and only enlightened person, and no one else will get enlightened. How glorious that would be!” Without even getting close to being enlightened, he feigns it and announces everywhere that he is enlightened. He cheats people because he wants them to show him special favor. His plan is to “pass off fish-eyes as pearls.” But his ideas are so childish that people will only despise and laugh at him. Hopefully no one will entertain such ideas. Rather, we should plant our feet firmly on the ground and apply our efforts in investigating Chan, so that we can attain real skill that counts!

有的人打这种妄想：“我要开悟，开悟就有人来供养我，我可以建个大庙，作为一方法主，信徒源源而来，亲近、供养我，我成为大法师，名扬天下，妇孺皆知我是大名鼎鼎的法师。”可是大家要知道，不学无术，受人供养，是心不安理不得的。

Other people have this kind of idle thought: “I want to get enlightened, so people will make offerings to me. Then I can build a big temple, be the Dharma host of the area, and have lots of followers who come and make offerings. I'll be a great Dharma Master known throughout the world, and everyone will treat me as a high-class Dharma Master.” However, you must know that if you really aren't as proficient and knowledgeable as you make out to be, and you receive people's offerings, your conscience will not rest easy.

坐禅的姿势要正确，对身心皆有益处，否则失掉坐禅的意义。坐禅时，先将身心放松，不可紧张，最好结双跏趺坐，这是基本的坐法。

When sitting in Chan, make sure your posture is correct. A correct posture benefits both body and mind. Without it, sitting in Chan loses its meaning. When you sit in meditation, first relax the body and mind. Don't tense up. It would be ideal to sit in full lotus, which is the basic posture.

何谓双跏趺坐？就是先把左腿放在右腿的上边，然后将右腿搬到左腿上边，这又叫“金刚座”，是坚固不动的意思。过去诸佛皆以金刚座而成佛。这种坐法，可以降伏天魔，可以制止外道，他们见到这种坐法，知难而退，不敢前来找麻烦。

To sit in full lotus, first put the left foot over the right thigh, and then move the right foot over the left leg. This is also called the vajra position, which means it is firm and unmoving. All the Buddhas of the past attained Buddhahood by sitting in the vajra position. In this sitting posture, one can subdue the demons from the heavens and counter those of other religions. When they see you in this position, they surrender and retreat, afraid to disturb you.

结双跏趺坐之后，眼睛观鼻端，不可东张西望。所谓： 眼观鼻，鼻观口，口观心。

Once you are sitting in lotus posture, your eyes should contemplate your nose, and not look left and right.

The eyes contemplates the nose;
The nose contemplates the mouth;
The mouth contemplates the heart.

这样才能摄持身心，将心猿意马拴住，不令它们向外奔驰。所谓：

专一则灵，
分歧则弊。

This way, you can gather in the body and mind. The mind is like a monkey or a wild horse, and you must tie it up so it won't run away. It is said,

When one is concentrated,
there is an efficacious result.
When one is scattered, there is nothing.

要端然正坐，就是腰要直，头要正，不可前俯，不可后仰；不要向左歪，不要向右斜；好像大钟一样，四平八稳，不动不摇。不可像钟摆那样，东摇西晃。双跏趺坐才合乎坐禅的姿势。

You should sit properly, with the back straight and the head up. Don't lean forwards, backwards, or to the left or right. Sit firm and steady like a large bell, not swaying or moving. Don't be like the bell clapper which swings back and forth. Full lotus is the proper posture for sitting in Chan.

初学禅的人，觉得不习惯，腿也痛，腰也酸，不要紧，咬紧牙关，忍耐一时，久了自然没有这种现象，所谓“久坐有禅”，自然得到禅味。

Beginning Chan meditators who are not used to it may experience pain in their legs and soreness in the back. Don't worry. Just grit your teeth and be patient for a while, and these sensations will naturally subside. It is said, “With long sitting, there is Chan.” You will attain the flavor of Chan.

什么是禅味？就是得到禅定的快乐，得到轻安的滋味。这种滋味奥妙无穷，不可以心思，不可以言议，得身历其境的人，才能体会，才能领受，好像如人饮水，冷暖自知，只可意会，不可言传。各位想要知道这种禅味是甜是苦？就要努力参禅，到了相当境界时，自然晓得其中之味！所以要参！参到水落石出时，就得到禅味。

What is the flavor of Chan? You attain the bliss of Chan samadhi, and taste the flavor of light ease. This flavor is inexhaustibly subtle and wonderful, inconceivable and indescribable. Only those who have experienced it will understand and know, just as a person who drinks the water will know its temperature. This can only be experienced by the mind, and cannot be communicated by mouth. If you want to know if the flavor of Chan is sweet or bitter, work hard at investigating Chan, and when you reach a certain stage, you will discover the flavor yourself! So, you must investigate! Investigate until “stones peep out from the receding water” (the truth is brought to light), and then you'll know the flavor of Chan.

“禅”不是说的，而是参的，所以禅宗是不立文字，教外别传，直指人心，见性成佛的法门。

Chan must be investigated, not discussed. That's why the Chan School is not based on language. Transmitted outside the teaching, this Dharma-door points directly to the mind, so that one sees the nature and attains Buddhahood.

参禅的人，参到火候的时候，绝对不发脾气，不与人争论，到了无诤三昧的境界。也不求名，也不求利，看富贵成为花间的露水，看功名成为瓦上的霜片，顷刻就消逝无踪。真正修行人远离名利，不为名利动摇其心。

When Chan cultivators have achieved a certain amount of skill in their investigation, they definitely will not lose their temper or argue with people, because they have reached the state of the samadhi of non-contention. Nor will they seek fame or gain, because they will regard wealth and honor as being like dew, and fame and position like frost, disappearing in an instant. Real cultivators keep their distance from fame and gain, and don't let their minds get influenced by them.

若想测验人是否有修行？就看他所行所为是不是在名利上动脑筋？如果求名得不到就发脾气，求利得不到也发脾气，那个无明火，老虎神，比谁都厉害，这个人，不问可知，一定是名利中人。

If you want to evaluate a person's cultivation, see if his every move is motivated by the desire for fame and profit. Is he someone who seeks fame, and gets mad when he cannot obtain it? Does he lose his temper if his pursuit of profit is frustrated? Does the fire of his ignorance and his tiger-like spirit make him the toughest one around? If so, then you know without asking that this person is after fame and profit.

清朝乾隆皇帝到镇江金山禅寺欣赏长江的风光，他问法磬禅师：“长江一日有多少船往来？”禅师说：“只有两条船往来。”乾隆不解地问：“你怎知道只有两条船呢？”禅师说：“一条船为名，一条船为利。”

When the Emperor Qianlung of the Qing Dynasty went to Gold Mountain Chan Monastery in Zhenjiang to view the scenery of the Yangtze River, he asked Chan Master Faqing, “How many boats

come and go on the Yangtze in one day?" The Chan Master replied, "Only two boats." Qianlung was puzzled, and asked him, "Howdo you know there are only two boats?" The Chan Master said, "One boat is out for fame, and the other boat is out for profit."

由此可知，凡是乘船的人，不是为名，就是为利，但不知求名者死在名上，求利者死在利上，最后两手空空去见阎罗王，所谓：

万般带不去，
只有业随身。

From this, we know that anyone who takes a boat is either out for fame or for profit. What they don't know is that those who seek fame die for fame and those who seek profit die for profit. In the end, they go to see King Yama empty-handed. As it is said,

You can't bring anything with you.
Only your karma will follow you.

修道人，若是没有脾气，能忍辱，能耐苦，始堪成法器，能为佛教栋梁之材，将佛教发扬光大；凡是爱发脾气的人，就是破坏佛教，成为害群之马。

If a cultivator has no temper, and can endure insult and suffering, he can be a Dharma vessel and a pillar of Buddhism who can help Buddhism to expand and prosper. But if he likes to lose his temper all the time, he will only harm Buddhism and be the black sheep of Buddhism.

佛教刚在西方清净之土种下菩提种子，现在已经萌芽，生出幼苗，希望大家做个好园丁，勤灌溉，常施肥，令它欣欣向荣，令它蒸蒸日上，将来开菩提花，结菩提果。

Buddhism has just planted the seeds of Bodhi in the pure soil of the West, and now they have already sprouted and put forth tender shoots. I hope everyone will be a good gardener and diligently water

them and fertilize them often, so that they thrive joyously and growmore flourishing every day. Then eventually the Bodhi blossoms willopen and bear the fruit of Bodhi.

住在万佛圣城里的四众，对于讲话要特别注意，不可信口乱讲，不可任意讲是讲非。万佛圣城是修道清净的圣地，不可有旁门左道的言论，大家要知道，面对万佛，怎可以乱讲话？谨记！

The four-fold assembly of residents at the City of Ten Thousand Buddhas should be especially cautious in their speech. Don't talk recklessly, and don't gossip about the faults of others. The City of Ten Thousand Buddhas is a pure and holy place for cultivation, and will not tolerate heterodox teachings. Right in front of the ten thousand Buddhas, how can people speak so carelessly? Take heed!

病从口入，祸从口出。

Sickness enters through the mouth;
Calamity comes out of the mouth.

这是至理名言，说话要三思而后说，免得错因果。说出的话，不但要负法律的责任，也要负因果的报应。

This familiar adage holds a lot of principle. We should think thrice before speaking, to avoid making mistakes in cause and effect. Not only are we legally responsible for what we say, we must also undergo the retribution according to the law of cause and effect.

佛教是提倡“无我”的宗教，不允许相面、批八字的存在，更不相信风水，这些技俩与佛法相违背，背道而驰，所以禁止流通。如果相信这种法，那就“有我”的存在，一切为我所有，一切为我打算，有我无人，不合乎佛法。

Buddhism is a religion which teaches selflessness, so it prohibits fortune-telling, whether by looking at facial features or hexagrams.

Even less should we believe in geomancy. Since these skills goagainst the Buddhadharma and oppose the Way, their propagationis curtailed. If you have faith in these dharmas, you still have a notionof self. You will think of things as being “mine” and always bethinking on behalf of “myself.” But considering only yourself andno one else does not accord with the Buddhadharma.

佛教是教人不争、不贪、不求、不自私、不自利、不妄语的宗教。可是看风水是教人争、教人贪、教人求、教人自私、教人自利，甚至妄言，在一百天之内能发大财，能做大官。贪心的人，便相信他的话。可是大财未发之前，先破小财，送红包作谢礼，这种说法不如叫人去抢银行，马上发大财，不需要一百天以后再发财。

Buddhism is a religion which teaches people not to contend, not to be greedy, not to seek, not to be selfish, not to pursue personal benefit, and not to tell lies. Geomancers, on the other hand, tell people to contend, to seek, to be selfish, and to pursue personal benefit. They may even lie by telling people they will strike it rich or be promoted to a high rank in the next hundred days. Greedy people believe their words. But before they strike it rich, they first have to make a donation to the geomancer as a token of appreciation. The geomancers might as well tell people to rob a bank and get rich instantly, without having to wait a hundred days.

再者，他知道有好风水，可以发财，可以升官，为什么自己不用，等你去用？岂有此理！希望聪明人，千万不要上迷信的当，被老千所骗。

Moreover, if the geomancer really knows of some favorable geomantic features conducive to striking it rich or getting a big promotion, why wouldn't he use them himself? Why would he want to wait for you to use them? That makes no sense! I hope intelligent

people will not let themselves be swindled by superstition orcheated by these old crooks.

“医卜星相”在佛教中是五邪命之一，不受欢迎。“医”是医生，替人治病。“卜”是算卦，预知休咎。“星”是观星，观星宿知吉凶。“相”是相面，知命运顺或逆。这是迷信，要知道“人定胜天”的道理。

Doctors, diviners, astrologists, and physiognomists belong to one of the five types of livelihoods which are improper (for left-home people). Doctors treat sicknesses, diviners forecast good and ill, astrologers tell fortunes by looking at the stars, and physiognomists look at facial features to predict whether one's life will be smooth or difficult. These are all superstitions. We should understand that “human determination can overcome fate.”

出家修道人，生死大事都不怕，何况这些小事？更不足为奇。出家人是超出数外，所谓：

超出三界外，
不在五行中。

Cultivators who have renounced the home-life are not afraid of the great matter of birth and death; how much the less are these small matters worth their interest. People who leave the home-life can transcend their fate.

They transcend the three realms and
are no longer in the five elements.

这种批八字、看风水，是俗不可耐的人才相信，要晓得人一生的命运，由业力所感。我们人不要被气秉所拘，不要被物欲所蔽，要自己创造命运，把握命运，命运可以改造，多行功德事，自然遇难呈祥，逢凶化吉，所谓：

但行好事，
莫问前程。

Only people who are strongly attached to the world believe in such things as horoscopes and geomancy. We should know that a person's destiny is the result of his karma. We shouldn't let our temperament restrict us, or let our physical desires obscure our purpose. Instead, we ought to create our own destiny and take control of our destiny. We can change our destiny. If you do many meritorious and virtuous deeds, hardships will transform into auspiciousness. There is a saying,

Just practice good deeds,
And don't ask about the future.

我们现在打禅七，就是创造自己的新生命。不迷信，而正信；不要人云亦云，以讹传讹，不要跟着人家后面跑，这是大错而特错。要有择法眼，知道是非，明白善恶，黑白分析清清楚楚，就不会颠颠倒倒了。

Now as we attend the Chan session, we are establishing a new life. Get rid of superstition, and believe in what's proper. Don't just repeat what you hear and go around spreading lies. Don't blindly follow behind others—that would be a great mistake. You must have the Dharma-selecting Eye so that you can tell right from wrong, understand what's good and what's evil, and distinguish clearly between black and white. Then you won't be turned upside-down in confusion.

参禅的人，对于自己的生死能做主宰，来去自由，不受任何限制，所谓：

性命由我不由天

Those who investigate Chan can be the masters of their own birth and death. They can come and go freely without any restriction. As it is said,

My destiny is determined by myself,
not by heaven.

就是阎罗老子也管不了，对你无可奈何！为什么呢？因为你已经出离三界的缘故。

Even Old Man Yama has no control over you. He cannot touch you! Why not? Because you've already transcended the Three Realms.

何谓来去自由？也就是生死自由，爱活就活，爱死就死，遂心所欲。可是要注意，这种死并不是自杀，也不是服毒。

What is meant by being free to come and go? It is the freedom to be born and die. If you want to live, you can live; if you want to die, you can die, as your heart desires. But take note—this kind of death doesn't mean committing suicide or taking poison.

我们的身体，好像房子，愿意出外旅行，到什么地方去，都是自由。愿意化身千百亿，尽虚空、遍法界去教化众生，任运自如。不愿意旅行，就在房子住，没有人来干涉。要晓得尽虚空、遍法界，都在法身中，没有跑到法身之外边。

Our body is like a house, and if we want to go out and travel, we are free to go wherever we want. If we wish, we can have a hundred million transformation bodies to teach living beings throughout empty space and the Dharma Realm. If we don't wish to travel, we can stay in the house and no one will disturb us. We should know that everything in empty space and in the Dharma Realm is included within the Dharma-body. Nothing can go outside the Dharma-body.

大家辛辛苦苦来参禅，昼夜不停来用功，就希望生死自由，能控制自己的生命，对生死有把握，能做得主，那才是得到生死自由的境界。

All of you have gone to a lot of trouble to come attend the Chan session, and to work non-stop day and night, because you hope to gain freedom and security over birth and death, to control your own life, and to be your own master. That is truly the state of freedom over birth and death.

参禅的人，参到上不知有天，下不知有地，中不知有人，与虚空合而为一，到了这种境界，便有开悟的曙光了。行行坐坐，坐坐行行，便是开智慧的钥匙。

In investigating Chan, when you reach the state of not knowing that there is the sky above, the earth below, and people in between, and you become one with empty space, there is some hope for enlightenment. Walking and sitting, sitting and walking—these are the key for opening our wisdom.

参“念佛是谁？”念佛是哪一个？哪一个在念佛？打坐是哪一个？哪一个在打坐？吃饭，是哪一个吃饭？睡觉，是哪一个睡觉？要来找这个人，找就是参，参到山穷水尽，一转身便是开悟时，所谓：

山穷水尽疑无路，
柳暗花明又一村

故云：

百尺竿头重进步，
十方世界现全身。

Investigate “Who is mindful of the Buddha?” Which person is mindful of the Buddha? Who is sitting in meditation? Which person is sitting in meditation? Who is the one eating? Who is the one sleeping? We must search for that person. To search, we must investigate. When we investigate to the point that the mountains disappear and the waters vanish, all we have to do is turn around

and we'll be enlightened. There is a saying,

When the mountains disappear and the waters vanish,
you doubt there is a road ahead.
Beyond the dark willows and the bright flowers is another village.

It is also said,

If you can climb to the top of a hundred-foot pole and then take another step,
The worlds in the ten directions will appear in their entirety.

如果不参禅，不打坐，生从何处来？死往何处去？他说不知道。不知道，就糊糊涂涂生来，又糊糊涂涂死去，这样一辈子，多么可怜！

If you don't investigate Chan and sit in meditation, where do you come from when you are born? Where will you go when you die? You don't know. Not knowing, you are born in a muddle and you die in a muddle, and you spend your whole life the same way. How pitiful!

用功参禅的人，开了悟，认识父母未生之前的本来面目。豁然贯通，则众物之表里精粗无不到，而吾心之全体大用无不明。得到大造大化的境界，将来能成就佛果，无上正等正觉的地位。

老子曾经说过这两句话：

天下皆知美之为美，斯恶已。
皆知善之为善，斯不善已。

If you work hard at investigating Chan, then when you get enlightened you will recognize your original face before your parents gave birth to you. You will suddenly fathom everything; you will know all the internal and external details and general and subtle aspects of all the myriad phenomena, and you will thoroughly comprehend the total functioning of the mind. Having attained the

state of great creation and great transformation, you will eventuallyaccomplish the Buddha fruition and attain the highest proper, equal,right enlightenment. Laozi once said,

When all the world knows what is fine,
then what is bad already exists.
When they know what is good,
then what is not good already exists.

世界的人，都知道做美好的事情是好的，可是到做的时候，就不美了。人人都说做善事是对的，可是境界来了，受不住考验，被境界所诱惑，就不做善事， 而去做恶事。

The people of the world all know that it is good to do fine, wholesome deeds, but when it comes time to do them, they are no longer fine. Everyone says it's right to do good deeds, but when states come, they can't pass the test. Confused by states, they do evil deeds instead of good ones.

学佛法的人，明知“慈悲喜舍”四无量心，是行菩萨道的基本法，可是不去行。那么，明白道理又有什么用处？天天学“六度”法，等到境界来了，布施也不布施，持戒也不持戒，忍辱也不忍辱，精进也不精进，禅定也不禅定，智慧也不智慧，你说有什么用?

Students of the Buddhadharma know the Four Boundless Minds—kindness, compassion, joy, and giving—are fundamental to the practice of the Bodhisattva path, yet they don't practice them. What use is it if you just understand the theory? Every day you study the Six Perfections, but when the situation comes, you don't practice giving, you don't hold the precepts, you aren't patient, you aren't vigorous, you don't cultivate Chan samadhi, and you don't use wisdom. Tell me, what use is that?

（一）布施：是用财法布施于人，可是境界来了，就不布施了，相反叫人布施给自己，越多越好。我不布施于你，你要布施于我，要占便宜，不想吃亏，这种人比比皆是。

1. Giving: You are supposed to give wealth to others, but when you're in a situation to do so, you don't give. On the contrary, you demand that others give to you, the more the better. “I won't give you anything, but you should give me something. I should gain the advantage, not take a loss.” That's the attitude everyone has.

（二）持戒：天下人皆知持戒为持戒，可是境界来了，不但不能持戒，反而毁戒。守戒就是不动心；无论什么境界来了，无动于衷，就是“泰山崩前心不惊，美色当前心不动”，有这种的定力，就能转境界，不管善恶顺逆的境界，皆处之泰然，不生分别心，自然风平浪静。

2. Holding Precepts: The whole world knows that holding precepts means holding precepts, but when states come, people break the precepts instead of holding them. Holding the precepts means not letting one's mind be moved. No matter what state you meet, your mind does not move. Even when Mount Tai has a landslide, you are not startled. When a beautiful woman passes in front of you, you are not affected. With that kind of samadhi, you can turn states around. Whether the state is good or bad, pleasant or adverse, you remain calm and composed. When you don't give rise to discriminations, the wind calms down and the waves naturally subside.

（三）忍辱：忍受一切不如意的事，这就是考验。经得起考验，便能过关；经不起考验，就过不了关。人人皆知忍辱能到彼岸，可是境界来了，就忍不住，无明火高三千丈，将多年来所积聚的功德，烧得一乾二净。

3. Patience: You have to patiently endure the things which don't turn out the way you wish them to. This is a test. If you pass, then you have jumped over the hurdle. If you fail, then you haven't made it over the hurdle. Although we all know that patience can take us to the other shore, when we meet a difficult state, we cannot be patient. Then the fire of ignorance blazes up and burns away all the merit and virtue we accumulated over the years.

（四）精进：打禅七就是精进。人人想精进，到了精进的时候，就不精进。躲懒偷安向后退，跑到一边去泡茶，或者故意到厕所方便，或者故意到厨房饮茶，这都是借口混时间。在没有打禅七之前，说得很好听，我一定要好好打这个禅七。等到禅七开始，就不听话了，把以前自己所立之誓言，都推翻了，为什么？明知故犯。知道参禅是好，可是还要懒惰，你说有这种矛盾的心理怎么办？禅堂的规矩，不守规矩，打香板，打！打！打到开悟为止。

4. Vigor: Attending the Chan session is being vigorous. Everybody would like to be vigorous, but when the time comes, you aren't vigorous. Trying to be lazy and take a break, you slack off in your cultivation and run outside to make some tea. Or maybe you go to the restroom or to the kitchen to drink tea—these are all excuses to waste time. Before the session started, you say, "I'm going to work really hard in this Chan session." But after the session starts, you don't act that way. You overturn all your former resolves. You deliberately break them. You know investigating Chan is good, but you still want to be lazy. How should we deal with such a contradictory mind? Anyone who doesn't abide by the rules of the Chan Hall will be beaten with the stick—bam! bam! bam!—until they get enlightened.

（五）禅定：现在参禅，正是用功的好时光。为什么要打禅七？就是教你精神集中，心无妄想，令智慧现前，所谓"智慧解脱"，也就是克期取证

的法门。

5. Chan Samadhi: Now you are investigating Chan, and you should make full use of the time to apply effort. Why are you attending the Chan session? It is because you want to concentrate your mind until there are no more idle thoughts, so that your wisdom can manifest. This is known as the "liberation of wisdom," and in this Dharma-door you aim for achievement in a limited time.

（六）智慧：也能到彼岸，也能了生死。可是刚刚要开智慧，他就懈怠了，而错过开悟的机会，所以参禅要分秒必争，不知在哪一分钟就开悟。有人打妄想，我不要智慧，我的愚痴很好啊！不明白一切事理，就算了嘛！这是掩耳盗铃，自己骗自己，到了死的时候，才觉悟白来世间一趟，悔之晚矣！

6. Wisdom: Wisdom enables you to reach the other shore and end birth and death. But if a person gets lazy right at the point when his wisdom is about to come forth, he'll miss the chance to become enlightened. In the investigation of Chan, you must apply effort in every minute and every second, because you don't know which particular instant you might get enlightened. Someone is thinking, "I don't want to have wisdom; my stupidity is just fine. If I don't understand anything, so be it!" You are just trying to fool yourself. When it's time to die, you'll realize you've wasted your whole life, but by that time it's too late for regret.

佛教在这个国家（美国）正是开始的时候，需要有真真实实的修行人，要躬行实践。要专一其心地修行，要改过自新地修行，要破除习气地修行，为旁人的榜样，这样佛教的前途就光明。如果一开始，就没有真正修行人作为模范，没有发大菩提心者，那么，佛教在西方也不会兴盛起来。所以佛教兴衰的责任，要你们青年人负起这个重担。

Buddhism is just beginning in this country (United States), and needs to have true cultivators, people who really practice. We must cultivate by concentrating single-mindedly; we must cultivate by changing our faults and renewing ourselves; we must cultivate by smashing through our bad habits and being a good model for others. If we can do that, Buddhism is sure to have a bright future. But if at the start there aren't any true cultivators who can serve as good models, and no one makes a great resolve for Bodhi, Buddhism will not be able to prosper in the West. So the prosperity or failure of Buddhism is a great burden which all of you young people must bear.

现在三步一拜果真（恒实）和果廷（恒朝）这样诚心地修行，给佛教作为开路的先锋。他们在路上三步一拜，不是为自己求福报，而是为世界求和平。两年多以来，忍饥忍渴，忍寒忍热，忍风忍雨，这样地苦修，非一般人所能做到的。他们能忍人所不能忍的，能让人所不能让的，能吃人所不能吃的，能穿人所不能穿的，不管刮风下雨，照拜不误，不管寒暑饥渴，不休息不懈怠，每天照常做早晚课，一时一刻也不躲懒偷安。他们这样地发奋，就想将佛教推行到全世界去，令它发扬光大。这两位行者，如此辛苦，不是图名，不是贪利，而是以发展佛教为己任。这种精神可嘉可勉！

Guo Zhen (Heng Sure) and Guo Ting (Heng Chau), who are now sincerely cultivating on a "three steps, one bow" pilgrimage, are the trailblazing pioneers of Buddhism. They take three steps and bow down on the road, not seeking blessings for themselves, but peace for the world. For more than two years, they have endured hunger, thirst, cold, heat, wind and rain. This kind of bitter cultivation is not something most people can do. They endure what others cannot endure, yield what others cannot yield, eat what others cannot eat, and wear what others cannot wear. Even in the wind and

rain, they never miss a bow. In spite of the heat, cold, hunger, andthirst, they never stop to rest. Every day they do the morning andevening ceremonies as usual, not allowing themselves to be lax atany moment. The reason they are so energetic is because they wishto spread Buddhism and make it flourish all over the world. Thesetwo cultivators are working so arduously, not out of greed for fameor profit, but because they feel personally responsible forpropagating Buddhism. Their spirit is truly commendable, andshould be encouraged.

你们应该向三步一拜二行者看齐，作为借镜。照照自己，反省一下，对佛教有什么贡献？我所行所作是为自己还是为佛教？如果为自己，就应该生大惭愧心，立刻纠正这种不当的行为；若是为佛教，更要努力，再接再厉，推行佛教，维护佛教，要认真发菩提心，无企图行菩萨道，一切为人得安乐作前提，不为自己利益作打算，这才是菩萨的精神。

All of you should strive to be like these “three steps, one bow” cultivators. When you see their example, you should ask yourself, " What have I contributed to Buddhism? Do I do everything for my own sake, or for the sake of Buddhism?" If everything I do is for my own sake, I ought to be greatly ashamed and immediately correct my improper behavior. If it is for Buddhism, I should work even harder, and make a determined effort to propagate and support Buddhism. I should earnestly make the resolve to seek Bodhi, and practice the Bodhisattva Way without any expectations or desires. In everything I do, I should make the peace and happiness of others my top priority, and not scheme for my own benefit. That's the true spirit of a Bodhisattva.

你们在禅堂里，跑跑坐坐、坐坐跑跑，觉得很辛苦，若和三步一拜他们的辛苦来比较，那是自在多了。关于这一点，要深深地体会，不要当面错过

，交臂失之。这两位行者，若是不发菩提心，不行菩萨道，根本就不能坚持拜到底。

You are walking and sitting, sitting and walking, and you think it's very grueling, but it's much more comfortable than the toil of bowing every three steps. You should deeply realize this, and not let this opportunity go by in vain. If those two cultivators hadn't made the Bodhi resolve to practice the Bodhisattva Way, they would find it impossible to persist and bow to the very end.

你们在禅堂里，不要打妄想，身在禅堂中，心到世界去观光，这样胡思乱想，会影响修道之心。切记！不要把光阴空过，要把握时机，迎接开悟来临！这样的准备，才能对得起自己；否则，一切空谈。

While in the Chan Hall, don't entertain any idle thoughts. If you do, then although your body is in the hall, your mind is out sightseeing in the world. Those reckless and confused thoughts will affect your resolve to cultivate. By all means, don't waste time. Use your time well and draw closer to enlightenment. If you prepare yourself in this way, you won't be sorry. But if you don't, it's all just empty words.

一九七九年八月二十日开示于
万佛圣城

恰到好处是中道 Doing It Just Right is the Middle Way

恰到好处是中道

Doing It Just Right is the Middle Way 紧了绷，慢了松，不紧不慢才成功。 Too tight, and it'll break. Too slack, and it'll be

loose. Neither tight nor slack, and it will turn out right.

参禅的法门，要念兹在兹。时时刻刻都要回光返照，也不要紧，也不要慢，所谓：

紧了绷，慢了松，
不紧不慢才成功。

In the Dharma-door of investigating Chan, you must fix your attention on what you are doing. At all times, you should return the light and reflect within. Don't be too tense, and don't be too slack. It's said,

Too tight, and it'll break. Too slack,
and it'll be loose.
Neither tight nor slack,
and it will turn out right.

不紧不慢就是中道，行住坐卧不离这个，离了这个，就是错过。这个是什么，就是中道了义。

Being neither tense nor slack is the Middle Way. Walking, standing, sitting and lying down, don't be apart from this. Once you leave this, you have missed it. What is this? It's the ultimate meaning of the Middle Way.

参禅要不偏不倚，不要太过，也不要不及，太过或不及，那不是中道。不落空有二边，才是中道。所谓“中道就是非空非有”，也就是真空妙有。无着于真空，无碍于妙有，真空妙有不可取，也不可舍，取也不得，舍也不可，这是真空妙有的境界。

In investigating Chan, you must be impartial, not leaning to one side. Don't go too far, and don't fail to go far enough. If you go too far, or not far enough, it's not the Middle Way. If you don't fall into the two extremes of emptiness and existence, then that's the Middle

Way. It's said, “The Middle Way is neither emptiness norexistence.” It is True Emptiness and Wonderful Existence. Do not beattached to true emptiness, and do not be obstructed by wonderfulexistence, for true emptiness and wonderful existence cannot begrasped or renounced. You cannot take hold of them or let go ofthem. That's the state of true emptiness and wonderful existence.

用功的人，要有始有终，才能有所成就，所谓“贯彻始终”。不可一曝十寒，遇难即退，半途而废，那是没有出息的人，古人说：

修道不怕慢，只怕站。

When you are applying effort, you should finish what you start; only then will you accomplish anything. As it's said, “Carry it through from beginning to end.” You shouldn't “put it in the sun for one day and freeze it for ten,” retreat in the face of difficulty, or give up halfway—that's the behavior of people without backbone. The ancients said,

In cultivation, don't be afraid to go slowly.
Just be afraid of standing still.

平时用功参禅，照顾自己的话头，用自己的金刚宝剑（智慧），斩断一切的妄想；妄想斩断，智慧现前；有了智慧光明，破了无明的黑暗；无明破除，就出离三界，不受生死，也就是闯过生命之轮（十二因缘）的关。

In your daily investigation of Chan, be mindful of your own meditation topic, and slash through all your idle thoughts with your Vajra-jewelled sword of wisdom. When idle thinking is severed, wisdom will arise. With the light of wisdom, you can smash through the gloom of ignorance. Once ignorance is smashed, you can transcend the Three Realms, escape birth and death, and crash your

way out of the wheel of life (i.e. the twelve links of conditionedco-production).

用功修道的人，要有忍耐心，无论怎样辛苦，都要忍受，忍就能到彼岸，所以各位打禅七，不要怕辛苦，所谓“苦尽甘来”。“不在最底下，到不了最顶上。”要知道万丈高楼乃是从平地建起，不是在虚空造成的。所以我们参禅的人，要从根本上入手，就是把妄想驱除。若能把妄想制止，这时候，

心清水现月，
意定天无云。

Those who apply effort in cultivating the Way must have patience. No matter how hard it is, you must patiently bear it. With patience you can reach the other shore. So in joining this Chan Session, you all should not be afraid of hardship. It's said, “When bitterness ends, sweetness comes.” If you don't start at the very bottom, you can't reach the top. Remember that a ten thousand foot skyscraper is built from the ground up. It isn't built in mid-air. Therefore, Chan cultivators must start with the basics, which are to get rid of idle thinking. If you can stop your idle thoughts, then at that point,

The moon appears in the waters of
a pure heart;
There are no clouds in the sky of
a calm mind.

心平百难皆散，意定万事皆平，所谓：

心止念绝真富贵，
私欲断尽真福田。

When the heart is at peace, all problems go away; When the mind is still, the myriad things are in harmony. As it is said,

True wealth is stopping the mind and cutting off thought;
True fields of blessings are devoid of all selfish desires.

参禅就是去妄存真，也就是沙里澄金，在沙子里找金粒，那是很不容易的一件事。可是你想求金子，必须在沙子里找，必须要有耐性，你想明白自己本有佛性吗？明心见性吗？就要有耐心去修行，去参学，去研究，久而久之，豁然贯通，骤然开悟，原来如此！

One investigates Chan just to get rid of the false and keep the true. It is also to pan for gold, to look for gold dust in the sand, which is a difficult task. But if you want to find gold, you have to look in the sand, and be patient. Do you want to understand your inherent Buddha-nature? Do you want to understand your mind and see your nature? Then you must patiently cultivate, study and investigate, and when enough time has passed, you will suddenly penetrate and enlighten to the fact that it is originally this way!

参禅上了路，不需要打闲岔，各位自己努力参“念佛是谁？”非把这个“谁”找到不可，什么时候找到，方可停止。功夫到了炉火纯青的时候，便有好消息。

When your investigation of Chan is progressing well, there's no need to meddle in other people's business. Each of you should put forth effort to investigate “Who is mindful of the Buddha?” No matter what, you have to find out "who" it is. Only when you find the answer can you stop. When the intensity of your efforts has reached a peak, there will be good news.

结双跏趺坐的姿势，是将左腿放在右腿上，然后将右腿搬到左腿上，因为左腿属于阳，右腿属于阴。打坐时，左腿是阳在上边，右腿是阴在下边，

好像无极生太极，太极生两仪（阴仪、阳仪），也是这样的摆法。若是因为方便起见，左腿在下，右腿在上也可以的。法无定法，随着个人习惯而决定，不必执着一定要这种姿势。教你左腿压右腿，这只是个方法而已。并不是硬性规定，一定要这样子。

To sit in full-lotus posture, put your left foot on your right thigh, and then put your right foot on your left thigh. The reason for this is that the left leg is yang and the right leg is yin. When you sit in meditation, the left leg which is yang is on top, and the right leg which is yin is below. This is like the Limitless giving rise to the Absolute, and the Absolute giving rise to the two primordial forms (the yin fish and the yang fish)—they are also set up in this way. For the sake of convenience, putting the left leg below and the right leg on top is also okay. The Dharma is not fixed, and the decision is based on individual preference. You don't need to become attached and think that you have to use this posture. When I teach you to put your left leg on top of your right leg first, that's only one method. It's not a hard and fast rule that you have to do it that way.

总而言之，结跏趺坐，是教你容易入定。你能在走路时入定，那么坐不坐都可以的。入定的境界，没有任何的妄想，心中一念不生，一尘不染。若能行住坐卧一念不生，一尘不染，那就是在用功，并不一定是坐在那里，才算是用功。

In general, sitting in the full-lotus posture will make it easier for you to enter samadhi. If you can remain in samadhi even when you are moving, then it is not necessary to sit. Within samadhi, you have no idle thoughts. Your mind is totally free from thinking and you are not defiled by even a speck of dust. If you can constantly maintain this state when you are moving, still, sitting or reclining, then you are working vigorously. It is not the case that you are working hard only

when sitting.

佛法最平等 The Buddhadharma is Completely Fair

佛法最平等

> The Buddhadharma is Completely Fair 在佛教里，一分功，一分过，丝毫不会差错。 In Buddhism, the retribution you receive for each share of merit and each share of offense you create will not be off by a hairsbreadth.

佛法是很微妙的，在佛法里，感觉不到有什么好处，在佛法外，也不觉得有什么坏处。可是在佛教里，一分功，一分过，丝毫不会差错。佛教里，亦是最自由、最平等，没有专制，毫不偏袒。

The Buddhadharma is very subtle and wonderful. When you are inside the Buddhadharma, you can't detect any advantage, and when you are outside the Buddhadharma, you don't feel any disadvantage. But in Buddhism, the retribution you receive for each share of merit and each share of offense you create will not be off by a hairsbreadth. In Buddhism, there is also the greatest freedom and the greatest equality. It is not despotic or biased in the least.

为什么说最平等呢？因为一切众生，无论饿鬼地狱，凶神恶兽，恶人坏人，如果肯发心修行，回头是岸，都可成佛。不像外道说：“恶人坏人，永远都坏，无法可度；猛虎恶兽，性情残暴，亦不可救。”

Why is it said to be equal? It's because if any living being, whether it's a hungry ghost, hell-being, evil spirit, ferocious beast, wicked person, or bad person, brings forth the resolve to cultivate,

then “a turn of the head is the other shore,” and that being canbecome a Buddha. Buddhists are unlike externalists who advocatethat bad or wicked people are eternally bad and beyondredemption, and that ferocious tigers and evil beasts, being wild bynature, cannot be saved.

中国明朝时代，有莲池大师，他便收了一只老虎徒弟，护持左右。可是老虎是恶兽，人见人怕，所以大师就教牠出入不要直行，虎亦遵命，出入退行，人们也就不怕，知为善虎。老虎徒弟还会到各处为莲池大师化缘。人们见到善虎，还争相布施供养呢！所以虎亦能皈依三宝，护持佛法，亦可成佛。

During the Ming dynasty, there was the Great Master Lianchi who accepted a tiger as his disciple. This tiger disciple accompanied him around and protected him. As tigers are known to be vicious beasts, everyone was terrified upon seeing it. Thereupon Great Master Lianchi told the tiger to walk backwards instead of forward. When the tiger did this, the people felt assured that it was tame, and they were no longer afraid of it. The tiger went everywhere to raise funds for the Great Master. People all crowded in to make offerings when they saw this good tiger coming. So it is said that tigers can also take refuge with the Triple Jewel, protect the Buddhadharma and become Buddhas.

佛教最自由，因佛教里，只是劝人行善，不要做恶。做恶会自作自受，自取其报。但佛教不会强迫人去行善，亦不会说，你不听话，专造恶业，我会造一所牢狱把你关进去。因为一切唯心造，天堂、地狱，皆是依人的思想和业力造成。故佛法教人“诸恶莫作，众善奉行”，并阐明丝毫不爽的因果律，教人认识真理而超出轮回。

Buddhism gives people the greatest freedom, because in Buddhism, people are only exhorted to practice good deeds and

abstain from evil deeds. If you do evil, you yourself must suffer theretribution. But Buddhism doesn't force people to do good, andwould not say, “If you don't listen, and you keep making badkarma, I'll build a prison and lock you up in it.” That's becauseeverything is made from the mind alone. The heavens and the hellsare created based on people's thoughts and the force of their karma.Thus the Buddhadharma teaches people to “Abstain from all eviland offer up all good conduct,” and explains the law of cause andeffect, which never misses by even a hairsbreadth. It teaches peopleto recognize the truth and transcend the cycle of birth and death.

大善大恶，超出数外 Great Good and Great Evil Can Transcend Fate

大善大恶，超出数外

> Great Good and Great Evil Can Transcend Fate 命运是可以改造的，操之在自己手中。 Fate can be changed, and the power to do so is in our own hands.

从前有一个人，名叫袁了凡，他本名袁学海，是明朝的名儒，小时候就读书，可是父亲要他学医，济世救人，所以改学医。后来遇到一长须老相士对他说：“你命带官印，你应该读书可做大官。某年某月某日可考中秀才，某年某日可作县官，俸录多少。某年某日升官，俸录多少。到五十四岁八月十四日半夜子时寿终正寝，终生无子。”于是乎袁学海就转读书，一切都如算者所言中，十分灵验。既然命中是注定，所以他就等命运安排，受命运支配，不求上进，终日游山玩水。

Once there was a man named Yuan Liaofan, who was originally named Yuan Xuehai and was a famous Confucian scholar in the Ming Dynasty. He pursued scholarly studies in his youth, but because his father wanted him to learn medicine in order to save the world's people, he changed his course of study to medicine. Later, he met an old, long-haired diviner of physiognomy who told him, "It is your fate to become an official. You should pursue scholarly learning, for then you can become a great official. On a certain day, month, and year, you can pass the examination and become a graduate of the first degree. On a certain day and month, you can become a district magistrate with a salary of so much. On a certain day of a certain year, you will be promoted and your salary will become so much. At midnight on August 14th of your fifty-fourth year, your life will come to an end. You will have no sons." Thereupon, Yuan Xuehai changed his course and pursued scholarly studies, and everything turned out as the diviner had predicted. It was completely accurate. Since he thought his destiny was fixed, he just waited for fate to take its course. He was ruled by fate, and did not seek to improve himself. Instead, he spent his days traveling and enjoying the scenery of mountains and rivers.

有一天，游到南京栖霞山，闻有云谷禅师，他就上山参访。禅师给他一个蒲团，二人无言对坐三天。云谷禅师很惊奇说："你从何处来？能够三天安坐不动不打妄想，是有道奇人也。"

One day he traveled to Qixia Mountain in Nanjing, and hearing that the Chan Master Yunku was there, he went up the mountain to pay a visit. The Chan Master handed him a cushion, and the two of them sat facing each other for three days without speaking. The Chan Master was very surprised and said, "Where are you from? If

you can sit peacefully without moving or having idle thoughts forthree days, you are an exceptional cultivator of the Way."

袁学海就说："既然什么事都是命中注定，所以我就不贪、不求、不妄想。"

Yuan replied, "Since everything is determined by fate, I crave nothing, seek nothing, and have no idle thoughts."

云谷禅师说："我还以为你是非常人，原来只是凡夫俗子。"

The Chan Master said, "I thought you were an extraordinary person, but it turns out you are just an ordinary person."

袁学海不高兴说："为什么说我是凡夫俗子？"

Yuan was upset and asked, "Why do you say I'm an ordinary person?"

云谷禅师曰："如果不是凡夫，为什么被命运所缚？"

The Master replied, "If you weren't an ordinary person, why would you allow yourself to be bound by fate?"

袁学海就问："命运可逃吗？"

Yuan asked, "Is it possible to escape fate?"

云谷禅师回答："你是读书人，《易经》上不是说得清清楚楚'趋吉避凶'，如果命数不可逃，那怎么可以趋吉避凶呢？"

He replied, "You are a scholar. The Book of Changes very clearly says, 'Pursue good fortune and avoid calamity.' If it were not possible to escape fate, how could we pursue good fortune and avoid calamity?"

袁学海大悟，所以改名为"了凡"，意思就是从今天起，已不是凡人了。从此以后，他广行善事，多积功德。如此一来，以前相者所说的，都不灵验，并且活到八十多岁，又有三个儿子。所以命运不是一定的，凶吉也不是一

定的，古人说：“君子造命”，有道德的人、正人君子，是可以改造命运，超出命数之外的。

Yuan experienced a great awakening and changed his name to Liaofan (Ending the ordinary). From that day onward, he was no longer an ordinary person. Thenceforth, he extensively practiced good deeds and accumulated a lot of merit and virtue. The diviner's words were no longer accurate. He lived to be over eighty, and had three sons. Thus, fate is not fixed, and fortune and calamity are not fixed. The ancients said, “The superior person creates his own destiny.” People who are virtuous, wise and proper can mold their own destinies and transcend their fate.

为什么不吉祥？就是心里不吉祥，种下恶因当然有恶报，要是能改过迁善，就可以趋吉避凶。从这个看来，命运是可以改造的，操之在自己手中，所谓“大善大恶，超出数外”。

Why is there misfortune? It's because there is misfortune in the mind. If you plant bad causes, of course there will be a bad retribution. If you can reform your faults and go toward the good, then you can pursue good fortune and avoid calamity. From this perspective, we see that fate can be changed, and the power to do so is in our own hands. As it is said, “Great good and great evil can transcend fate.”

求菩萨为全球消毒 Asking the Bodhisattva to Disinfect the Planet

求菩萨为全球消毒

Asking the Bodhisattva to Disinfect the Planet 用甘露和法水来消世界的毒气，消一分，世界就多得一分平安。 Sweet dew and Dharma-water are used to dispel the poisonous energy in the world.

For each bit that is dispelled, the world obtains a bit of peace.

为什么打地藏七？因为现在世界灾难太多了，所以祈祷地藏菩萨本愿的力量，将一切灾难消灭。

Why are we holding a session to recite the name of Earth Treasury Bodhisattva? It's because there are too many disasters in the world now. We want to ask Earth Treasury Bodhisattva, based on the power of his past vows, to dispel all the calamities.

地藏菩萨所注重的就是孝道，因为他生生世世都是孝顺父母。可是这并不容易，都是在困苦艰难中锻炼出来的。他的父母不信三宝，然而他能顺承其意，用种种善巧方便法门来诱导他们生正信三宝之心。他到处所行的菩萨道是无相无着。无相是因他所行所作都不居功，不赞自己德行。就算救度众生，他也说是众生自度的，而不要众生来感谢他，叩头顶礼。

What Earth Treasury Bodhisattva values most is the practice of filiality, because he was filial and compliant to his parents in life after life. But it wasn't easy—he perfected this practice by undergoing many ordeals and hardships. When his parents did not believe in the Triple Jewel, he would respect and comply with their wishes, while using various skillful and expedient Dharma-doors to lead them to have faith in the Triple Jewel. Everywhere he goes, he practices the Bodhisattva path but never gets attached to appearances. That is, he doesn't get attached to the merit of his deeds. He doesn't praise his own virtuous conduct. Even when he saves living beings, he says that

the living beings saved themselves; he doesn't want living beings tothank him or bow to him.

他在菩萨的行列里，没有觉得自己比其它的菩萨高明，或愿力大，或慈悲大，或神通广，他没有这样的想法。他的一举一动、一言一行都是行所无事，都认为是自己的本分，而不居功，所以感动一切众生称扬赞叹，甚至佛也赞叹他。佛是不随便赞叹人的，要有值得赞叹的资格与价值才去赞叹，因为地藏菩萨不居功、不宣传自己的功德，所以感应道交。这是一种自然的感应道交，并非用任何手段或方法而获得的感应，而是很自然的。所以我们人修道应学习地藏菩萨的精神与无边誓愿：

地狱不空，誓不成佛；
众生度尽，方证菩提。

Among the ranks of Bodhisattvas, he doesn't feel that he is more eminent than the other Bodhisattvas. He doesn't entertain the idea that his vows are bigger, or that his kindness and compassion are vaster, or that his spiritual powers are greater. No matter what he says or does, he doesn't make a big deal out of it, because he feels he is just carrying out his duty. He doesn't dwell on his own merit. For that reason, all living beings are moved to praise him, and the Buddha himself lauds him. The Buddha does not casually praise a person; he only praises those who are worthy of it. Since Earth Treasury Bodhisattva does not dwell on or advertise his own merit and virtue, he can obtain a response in the Way. Such a response comes naturally; he doesn't use any special method to obtain it. In our own cultivation, we should imitate the spirit of Earth Treasury Bodhisattva and his boundless vow:

As long as the hells are not empty,
I vow not to become a Buddha.

Only when all living beings have been saved will I accomplish Bodhi.

每年我们打七，这是为虚空世界消毒。现在世界空气染污，宇宙间酝酿着一种毒气，任何方法都无法消除，只有诚心请求诸佛菩萨放光消除这种毒气，把这种无影无形的戾气消灭。所以万佛圣城所行所作，关系全世界的安危。这个道场的人再不诚心，世界将更危险了！

Every year, we hold the session for the sake of dispelling the poisons in space and in the world. The atmosphere is now very polluted, and there is a poisonous energy brewing in the universe which can't be dispelled. We can only sincerely ask the Buddhas and Bodhisattvas to shine their light and cause the invisible but lethal toxic energy to disappear. Therefore all the activities at the City of Ten Thousand Buddhas have a direct impact on the state of peace or danger in the world. If the people in this Bodhimanda are not sincere, the world will be in even greater danger!

世界人类所造的罪业太多，人的力量无法将其免去。今天正逢地藏菩萨圣诞，大家异口同音诚念“地藏王菩萨”，期望能感动菩萨而生慈悲心，那么世界就得到平安。这种感应要看我们诚心与否？单单一人的力量是不够的，还须大众的力量。所以说众志成城、群策群力，共同来祈祷世界和平。

Mankind has committed too many offenses, and does not have the power to evade the retribution. Today, on the birthday of Earth Treasury Bodhisattva, everyone is reciting the name of Earth Treasury Bodhisattva in unison, hoping the Bodhisattva will be compassionate and cause the world to be peaceful. The possibility of such a response depends on our sincerity. One person's strength is not enough; the entire assembly's strength is required. It is said, “The unity of purpose is like a strong fortress.” With united strength and wisdom, let us pray for world peace together.

现在的人默默中都有个感觉，都知这世界不和平，岌岌可危。所以现在所有的道场都说祈祷世界和平。最初是由佛教讲堂、金山圣寺提倡，以后跟着香港、台湾都学会了，这就证明世界就快面临大灾厄，所以要祈祷和平。可是真正祈祷世界和平的道场是万佛圣城，为什么？因为我们做什么法会，并没有希望大护法供养多少钱，每年都是无声无息地做，到时就做。不管有没有斋主，都照样举行，当成自己的本份事，而不存丝毫之企图。我们只希望得到佛光加被，将全世界的毒气消除；观音菩萨用甘露水来灌顶，令众生灾消痛除，罪灭福生；地藏菩萨愿力广大，希望他使众生离苦得乐，把灾难厄劫化为乌有。念观音菩萨、地藏菩萨是给世界消毒，不用杀虫水，而是用甘露和法水来消世界的毒气，消一分，世界就多得一分平安，全世界的毒气都消了，则众生受福，人类幸甚矣！

Nowadays, people all have the feeling that the world is not at peace, and is in fact in imminent peril. Therefore, all the temples are praying for world peace now. It was the Buddhist Lecture Hall and Gold Mountain Monastery that started it, and then the temples in Hong Kong and Taiwan followed suit. This confirms that the world is on the brink of disaster, and we must pray for peace. The Bodhimanda that is truly praying for world peace is the City of Ten Thousand Buddhas. That's because whenever we hold any Dharma event, we don't hope that a great Dharma-protector will come and give us a large donation. Every year when the time comes, we just organize the Dharma event without making a lot of commotion. We conduct the affair as usual, whether or not there is a sponsor, because we see it as our obligation and don't expect any reward for doing it. Our only hope is that the Buddha's light will aid us and purge the world of poisonous energy. We hope Guanyin Bodhisattva will anoint our crowns with sweet dew, dispel the disasters and illnesses of living beings, and cancel their sins and increase their

blessings. We also hope Earth Treasury Bodhisattva, with the greatstrength of his vows, will enable living beings to leave suffering andattain bliss, and eradicate all calamity and peril. Reciting the namesof Guanyin Bodhisattva and Earth Treasury Bodhisattva is a way todisinfect the world without the use of pesticides or chemical sprays.Rather, sweet dew and Dharma-water are used to dispel thepoisonous energy in the world. For each bit that is dispelled, theworld obtains a bit of peace. When all the poisonous energy hasbeen purged from the world, living beings will be blessed andmankind will be lucky indeed!

一九八二年地藏七 九月四日开示于
万佛圣城

什么是佛法 What is Buddhadharma?

什么是佛法

> What is Buddhadharma? 修道，就是要“倒过来”。
> Cultivating the Way simply means to “turn ourselves around.”

什么叫佛法？佛法，就是世间法；不过是世间人所不愿意行的法。世间人忙忙碌碌、奔奔波波，出发点无非是自私，是为了保护自己的生命财产。而佛法，是大公无私，是为了利益他人。学佛法，一举一动都要为他人着想，把自我看轻了，舍己为人，不令他人生烦恼，这就是佛法。一般人往往对于这一点认识不清楚，所以在佛教里争争吵吵、烦烦恼恼、是是非非，跟一般世俗人没有两样，甚至于有过之而无不及。一边学佛，一边造罪业；一边立功，一边损德。这样，对佛教不但没有利益，反而有大害。这就是佛所说的：“狮子身中虫，自食狮子肉。”

What is Buddhadharma? Buddhadharma is simply worldly dharma, but it's a variety of worldly dharma that most people are unwilling to use. Worldly people are always busy running here and there, constantly hurried and agitated. The source of all this activity is invariably selfishness, motivated by a concern to protect one's life and possessions. Buddhadharma, on the other hand, is unselfish and public-spirited, and springs from a wish to benefit others. As we learn the Buddhadharma, our every action gradually comes to include in its scope a concern for others. The ego gradually loses its importance. We should give up our own interests in service to others, and avoid bringing affliction to others. These are the hallmarks of Buddhadharma. But most people fail to clearly understand these basic ideas. As a result, within Buddhist circles we find struggle and contention, troubles and hassles, quarrels and strife. We find an atmosphere not at all different from that of ordinary people. Sometimes the relationships within Buddhist groups don't even measure up to the standards of ordinary social conduct. Such people study Buddhism on the one hand and create offenses on the other. They do good deeds, and in the next breath destroy the merit and virtue they've earned. Instead of advancing the cause of Buddhism, such behavior actually harms it. The Buddha referred to such people as “parasites on the lion, feeding off the lion's flesh.”

身为佛弟子，在佛教里这么自私自利，看不破，放不下，怎会与佛法有所相应？学佛的人要：

真认自己错，
莫论他人非；
他非即我非，

同体名大悲。

We Buddhist disciples cannot expect any results from our cultivation if we're selfish and profiteering, unable to put things down and see through our attachments. The motto of Buddhists must be:

Truly recognize your own faults,
And don't discuss others' wrongs.
Others' wrongs are just my own:
Being of one substance with all things is called Great Compassion.

要彻底了解佛教的真理，自己必须先要修忍辱、布施，才能有所成就。必须要“翻过来”，这也就是与世俗的人有所不同，不要同流合污。修道，就是要“倒过来”，这是什么意思呢？就是“好事给他人，坏事与自己。”舍弃小我，完成大我。

If we want to thoroughly understand the truths of Buddhism, then we must first cultivate patience and giving. Then we can come to accomplishment. We must turn ourselves around and be different from ordinary people. We can no longer flow along with the turbid currents of the world. Cultivating the Way simply means to “turn ourselves around.” What is that? It means to “give desirable situations and benefits to other people, while absorbing the unfavorable situations ourselves.” We renounce the petty self in order to bring to perfection the greater self.

你们皈依我的人，都是我身上的血和肉。无论把哪一块肉割去，都是很痛的。无论哪一个地方流血，元气都会受损伤的，所以你们要互相团结。为了要使佛教发扬光大，就要吃人所不愿意吃的亏，受人所不能受的侮辱。心量要放大，行为要真实。如果不向真的去做，佛菩萨是知道的，我们不能欺骗佛菩萨。大家要检讨己过，痛改前非，真正认识自己以往的颠倒和不合理

的作风。要老老实实，忘记自己，而为整个佛教、整个社会服务。

All disciples who have taken refuge with me are like the flesh and blood of my own body. No matter which piece of flesh is severed from my body, it hurts me just the same. No matter where I bleed, the wound injures my constitution. Because of this, all of you must unite together. To make Buddhism expand and flourish, you must take a loss in places where most people are unable to sustain a loss. You must endure the insults that ordinary people find unendurable. Expand the measure of your minds, and be true in your actions. When you're not trying to be true, the Buddhas and Bodhisattvas are aware of it. No one can cheat them. Each of you should examine your own faults and earnestly remedy the flaws in your character. Truly recognize where in the past you've been upside-down and where your behavior has departed from principle. Be honest, forget about yourself, and work for the sake of all of Buddhism and all of society.

本来在世界上，无论哪一个团体，哪一个社会，都是错综复杂，互相勾心斗角。在金山圣寺、万佛圣城、金轮圣寺，以及隶属法界佛教总会的所有道场，都要把这种情形改善。当然，不能马上改得很圆满，可是也要一步一步做去，改到最圆满、最彻底、最究竟的地步。然后，还要念兹在兹保存这种良好的行为、志愿，去推展佛教，令佛教发扬光大。这是每个佛弟子应有的责任。佛教若不兴旺，乃是因为我本人没有尽到责任。不要把责任推诿到他人身上。若能这样，不久的将来，佛教一定能发扬光大，推行到世界每一个角落！

No matter where you look in the world, every organization and every society has its own complications and power struggles. At Gold Mountain Monastery, Gold Wheel Monastery, the City of Ten Thousand Buddhas, and the other Way-places that belong to the

Dharma Realm Buddhist Association, we must correct these faults.Naturally we can't expect perfection immediately, but we can hopeto improve step by step. We can change things until we reach theultimate point of perfection. Then in thought after thought, we mustpreserve this wholesome behavior and maintain our resolve andpurpose as we go about disseminating Buddhism, so that its lightspreads far and wide. All disciples of the Buddha share thisresponsibility equally. We must think, "If Buddhism fails to flourish,I haven't fulfilled my responsibility." Don't pass your duty to others.If we can shoulder our responsibility in this way, then in the nearfuture, Buddhism will certainly expand and spread to every corner ofthe world!

身为佛弟子，天天求佛庇佑，不外求佛帮助我，或者助我发财，或者助我升官，或者助我开智慧——只知道求佛帮助自己，但没有想想我们对佛教有什么贡献？是不是拿出真心来？就在这个地方我们要常常回光返照。

皈依时发菩萨四宏誓愿：

As Buddhist disciples, do we seek the Buddhas' aid every day? Do we pray that the Buddha will help us get rich, help us rise to power, or help us develop wisdom? Are we concerned only with personal advantages? Do we forget all about making a contribution to Buddhism? Have we brought forth a genuine resolve or not? Right at this point we must reflect inwardly. When we took refuge with the Triple Jewel, we made the four vast vows of Bodhisattvas:

（一）众生无边誓愿度。问问自己："我度了众生吗？"若度了，不妨再多度一点；若没有度，就要赶快发心度众生。

1. Living beings are numberless, I vow to save them all. Ask yourself, "Have I saved any living beings?" If so, then why not save

a few more? And if not, then all the more reason to quickly resolveto rescue living beings.

（二）烦恼无尽誓愿断。烦恼是无穷无尽的，但要把它反过来，化为菩提。反过来没有？若还没有，就快点把它反过来。

2. Afflictions are infinite, I vow to cut them off. There is a limitless quantity of afflictions, but we must reverse them, transform them into Bodhi. “Have I reversed them?” If not, then quickly turn them over right away!

（三）法门无量誓愿学。自我检讨：有没有学佛法？有没有为佛教出点力？是不是学了死死板板的佛法，不懂得活用，一日曝之，十日寒之？

3. Dharma-doors are measureless, I vow to learn them all. Ask yourself, “Have I learned any of the Buddhadharma? Have I brought forth the slightest bit of strength for Buddhism? Have I been too rigid and inflexible in my study of the teachings? Isn't it the case that my study of Dharma-doors is off and on?”

（四）佛道无上誓愿成。天下没有比佛道更超脱、更究竟的法门。我有没有真正发愿去成佛？不但是自己成佛，还要度一切众生成佛！

4. The Buddha's Way is supreme, I vow to realize it. There is no dharma on earth that surpasses the Buddha's Way, nor one that is more ultimate. Have I really made a resolve to accomplish Buddhahood? What's more, we shouldn't resolve to accomplish Buddhahood for ourselves alone, but to take all living beings across to Buddhahood.

且看，释迦牟尼佛往昔“三只修福慧，百劫种相好。”为半句偈而舍生命，这种精神是多么伟大！为法之诚，多么高超！大家要效法这种精神。洛杉矶的金轮圣寺，我每个月来一次，差不多有三、四年了。我觉得你们每个人没有从佛法得到真正的利益，没有真正体会到佛法伟大的精神。还是把自

己画到佛法的外边去，未能深入。

In the past, Shakyamuni Buddha “cultivated blessings and wisdom for three great innumerable eons, and developed the fine features and hallmarks for one hundred eons.” He gave up his life for half a verse of Dharma. How great his spirit was! His sincerity in seeking the Dharma was truly noble. We should all imitate his model of vigor. I come to Gold Wheel Monastery in Los Angeles once a month, and have done so for nearly four years. I feel that none of you has gained any genuine benefit from the Dharma. You haven't truly experienced the greatness of the Buddhadharma's spirit. Instead you have placed yourselves outside the Buddhadharma, without being able to deeply enter it.

要想佛教兴盛，首先要从自己身上做起，要献出真心，为佛教牺牲、努力，不要在小圈子里混。应以法界为体，虚空为用，“应无所住而生其心”，每个人果真能这样，那么佛教就会发达。

Our attitude should be, “If Buddhism is going to flourish, then it must begin with my own person.” What we need are true hearts, endowed with a genuine spirit of devotion to the Buddhadharma. Work hard and break free of the small circles that you've drawn around yourselves. Take the entire Dharma Realm as your own body! Let all of empty space be your field of action! This means, “bring forth thoughts that linger nowhere.” If every person would really do this, then Buddhism could truly flourish in this country.