宣化上人开示录(十)

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

妙道

The Wonderful Way 什么是妙道？就是日常所行之道。 What is the wonderful Way? It’ s simply the Way that we practice every day.

众生的根性，是善根多，还是恶根重，佛都知道；众生的欲念，是多是少，佛也知道，所以佛为一切众生指示种种的妙道。

The Buddha can perceive the amount of goodness and evil in each living being’ s disposition. He also knows whether a living being’ s desires are many or few. Knowing this, the Buddha taught living beings a variety of wonderful ways to practice.

什么是妙道？浅而言之，就是日常所行之道，我们天天所用的道、所行的道、所经过的道，都是妙的。若不注意去研究它，便不知它的妙处；若注意去研究它，那么无论什么，都是妙，妙不可言。譬如，我们日常所用的东西，是从什么地方来的？来处很妙。又怎样去？去处也很妙。总之，都是妙道。

What is the wonderful Way? It’ s simply the Way that we practice every day. The Way that we practice, use, and experience every day is wonderful. If we don’ t look into it carefully, we won’ t perceive its wonder. But careful scrutiny will reveal how everything is wonderful beyond words. For instance, where do the things we use every day come from? Their origin is wonderful. Where do they go? That is wonderful too. In either case, it’ s the wonderful Way.

我们一天所遇到的境界，这就是妙道。好像不吃饭肚子饿？为什么要饿？这就是妙。吃东西就饱了，这也是妙。乃至穿衣服，或是喝茶，都是一样地妙。如果不妙的话，为什么要去用它？就算用它之后，也不会长久，只是暂时而已。你说这不是妙吗？

The events of our daily life are also the wonderful Way. For instance, when we go without food, we feel hungry. Why? That is wonderful. After we eat, we get full. That is wonderful too. Even getting dressed and drinking tea are wonderful. Otherwise, why would we do them? Even though we engage in these activities, they don’t last long. They are only temporary. Wouldn’t you say that’s wonderful?

有人说：“啊！这个道理，谁都懂。”可是你所懂的是皮毛而不究竟，妙处你就不知道了。为什么想吃好东西？这是个妙。为什么想穿好衣服？这是个妙。为什么想住好房子？这是个妙。

“Anyone could understand this principle!” someone is thinking. But your understanding is quite superficial, not ultimate. You haven’t seen the wonder of it. Why do people like good food? That’s wonderful. Why do they want to wear nice clothes? That’s also wonderful. Why do they like to live in fine houses? That’s wonderful as well.

妙的意思，就是不太明白它，不太了解它。换言之，明白了就是妙，不明白就是不妙。好像三步一拜的行者，在大路拜时，裤子破了，不能遮体。这时，在路边就出现一条裤子！这是个妙。有人用玻璃瓶打他们，却打不中，这也是个妙。讲起妙的意思，那太多了。

Their wonder lies in the fact that we don’t understand them. If we understood, it would be wonderful. Since we don’t understand, it’s un-wonderful. For example when one of the “three steps one

bow” cultivators was bowing on the highway, his pants ripped openand left his body exposed. Just then a pair of pants appeared on theside of the highway. That was wonderful. When some people threwbottles at them and missed, that was also wonderful. There is toomuch to say about the wonderful.

一九八○年十一月五日开示

为什么没有见到佛？ Why Can't We See the Buddha?

为什么没有见到佛?

Why Can’t We See the Buddha? 因为我们的私欲太重，无明太重。 Because we have too much lust and ignorance.

佛这个身，不是由五蕴所积聚成的，也不是从十二处或十八界来的。佛既没有一个形相，众生为什么能见到佛的三十二相、八十种好呢？这是随顺众生的分别心而示现。因为众生有分别好或不好的心，佛为了要使众生发菩提心，所以示现种种不同的身，增加其欢喜心，增加其信仰心。这是善巧方便的法门。

The Buddha’s body is not composed of the five skandhas. It does not come from the twelve locations or the eighteen realms. The Buddha has no form or appearance. Why do living beings see the Buddha’s thirty-two hallmarks and eighty subsidiary characteristics? The Buddha manifests these in order to accord with the discriminatory minds of living beings. Since living beings distinguish between good and bad, the Buddha manifests various appearances to help them grow in joy and faith and to inspire them to seek Bodhi. It’s an expedient skill-in-means.

男人想找个美丽的女人做太太，女人想找个英俊的男人做丈夫。这就证明人人欢喜美的，不欢喜丑的；人同此心，心同此理，人人都希望有个漂亮的太太或者有个潇洒的丈夫，这是人之常情，天经地义的事。

Men want to find beautiful wives, and women look for handsome husbands. This proves that people like beauty and dislike ugliness. People’s minds work the same way and share the same principles. It’s perfectly normal and natural for people to wish for a pretty wife or a handsome husband.

有人说：“法师讲经，为什么讲这个？”你说不讲这个，那要讲什么？古人说：“君子之道，肇端乎夫妇”，这个世界上，只有男女两个人。有了男女，才能造世界。在这里要特别声明，这对男女，不是亚当和夏娃，也不是天主用泥造的男女，来到这世界。

Someone is saying, “Dharma Master, you’re supposed to be lecturing on the Sutra. Why are you talking about this?” If I don’t talk about this, what should I talk about? The ancients said, “The Way of a superior person begins with the relationship between man and wife.” There is only a man and a woman in the world. With a man and a woman, the world comes into being. However, I must make clear that I’m not talking about Adam and Eve, nor am I talking about the man and woman that God created from mud. What I’m saying is that the world is formed of couples - husbands and wives.

总而言之，这个世界是由夫妇组织起来的。有夫妇，然后有父子、有兄弟、有人我。男女就是阴阳，所谓：“一阴一阳之谓道，偏阴偏阳之谓疾”，又说：“孤阴不生，独阳不长”，这是自然的道理。

Once there is the relationship between husband and wife, the relationships between father and son, siblings, and self and others

are established. Man and woman are yang and yin, respectively.

An equal balance of yin and yang is
known as the Way;
A preponderance of yin or yang is
known as sickness.

Yin alone cannot bring about birth;
Yang alone cannot foster growth.

These are principles found in Nature.

我们修道要返本还原，男人修道，应由“离中虚”，返回到“干三连”上；女人修道，应由“坎中满”，回到“坤六段”上。干代表男，坤代表女。男人要返回到童男，女人要返回到童女。男人要好像善财童子，女人要好像龙女，他们都是童男童女，已经返本还原了。我们修道也要这样，保持童体，这样便容易证得清净法身。

In cultivation, we must return to the source. Men who cultivate should go from the trigram Li, which has a broken line in the middle, back to the trigram Qian, which has three unbroken lines. Women who cultivate should go from the trigram Kan, which has an unbroken line in the middle, back to the trigram Ku, which has three broken lines (six half lines). The trigram Qian represents the male, while Kun represents the female. Men should return to the state of virgin boyhood, and women should return to maidenhood. Men should be like the Youth Good Wealth (in the Avatamsaka Sutra), and women should emulate the Dragon Girl (in the Lotus Sutra). Both were virgins who returned to the source. We who cultivate the Way should remain chaste, for then it is easier to certify to the pure Dharma body.

因为众生有分别心，有善恶，有美丑，有是非，有黑白种种的问题，所以佛随顺众生的心，而示现种种身，令众生见到佛的身，所谓：

Since living beings engage in discriminating between good and evil, beautiful and ugly, right and wrong, and black and white, the Buddha manifests in various forms in accord with their minds.

千江有水千江月
万里无云万里天

In the water of a thousand rivers,
one sees a thousand reflections of the moon.
With no clouds for ten thousand miles,
one sees ten thousand miles of sky.

佛是随类而化身，众生心水净，佛便现其中。我们为什么没有见到佛身？因为我们的私欲太重，无明太重，所以智慧不现前；心水混浊，有佛也不现。

The Buddha transforms into different forms to accord with living beings' minds. If living beings' minds are like clear water, then the Buddha's reflection appears in them. Why can't we see the Buddha's body? Because we have too much lust and ignorance, and so our wisdom cannot come forth. Our mind is like a pool of muddy water that cannot reflect the Buddha.

无明就是黑暗，智慧就是光明。有无明就有烦恼，有烦恼就愚痴；有愚痴就是黑暗，有黑暗就无光明；无光明就没有智慧，没有智慧就见不到佛，这都有连带的关系。想要见佛身，必须“勤修戒定慧，息灭贪瞋痴”，这样佛身自然现前，来为行者现身说法。

Ignorance is darkness, and wisdom is light. Ignorance leads to afflictions. Afflictions make one deluded and dark. Being dark and without light, one lacks wisdom. Without wisdom, one cannot see

the Buddha. These are all interrelated. If we want to see the Buddha,we must diligently cultivate precepts, samadhi, and wisdom andextinguish greed, hatred, and delusion. Then the Buddha willspontaneously manifest and speak Dharma for us.

一九八○年十一月八日开示

无字真经 The True, Wordless Sutra

无字真经

The True, Wordless Sutra 会念无字经，才是真正明白佛法的人；你若会念无字真经，那你就有办法了。 To know how to read wordless Sutras is to truly understand the Buddhadharma. The ability to read wordless Sutras is genuine skill.

在《大藏经》第一念佛品上说：“佛告舍利弗。不能通达一切法者。皆为言说所覆。是故如来知语言皆为是邪。乃至少有语言。不得真实。”佛告诉舍利弗尊者说：“凡是不能明白一切法的人，都是被言语所覆盖了。”为什么？因为法执没有空。因为这个原因，所以佛知道一切语言都是不对的，都是错误的。有语言就有所覆；有所覆，就障碍了众生本有的智慧，乃至有一句话或有一个字，都是不真实的。为什么？凡是说出一个字来，就有所执着，所谓“一法不立”，那就是一字也没有了。

The first chapter “Mindfulness of the Buddha” of the Great Treasury Sutra [Tripitaka] says,

The Buddha told Shariputra, “Those who fail to understand all dharmas are obstructed by words. Therefore the Thus Come One knows that words are evil. Even with very little words, one cannot attain the truth.”

The Buddha was telling the Venerable Shariputra that people cannot understand all dharmas because they are hindered by language. They haven’t emptied their attachment to dharmas. Thus the Buddha knew that all forms of speech are wrong. As long as there are words, they cover up and block our inherent wisdom. Not a single sentence or word is real. While speaking even a word, we still have attachments. “Not one Dharma is established” means there’s not a single word.

会念经的人，不但会念有字的经，也会念无字的经；如果会念无字经，才是真正明白佛法的人。你能念有字的经，念来念去，都是无事找事做；你若会念无字真经，那你就有办法了。但是要念“无字真经”，你会不会念呢？你如果不会念无字真经，还是先念有字的经，然后才能明白无字的经。等你明白无字经之后，就不用念有字经了，所谓“会的不难，难的不会”，学佛法也是这样。

People who really know how to recite Sutras can recite not only written Sutras, but also wordless Sutras. Knowing how to read wordless Sutras is truly understanding the Buddhadharma. Reciting written Sutras is just something to keep you busy. The ability to read wordless Sutras is genuine skill. But can you do this? If not, then you have to read written Sutras first before you can understand wordless Sutras. After you understand the wordless Sutras, you need not read written Sutras.

Doing what you know how to do is
not difficult.
What’s difficult is doing what you
don’t know how to do.

That’s what studying the Buddhadharma is like.

究竟什么是无字经？就是“一念不生”。你能一念不生，自然归于空寂，一切佛法就是这样，并没有旁的。你若不能一念不生，你还要多做功德，多栽培菩提善根，多修菩提道路。等你六度圆满，万行具足，到那个时候，自然会一念不生，空寂现前。

What is a wordless Sutra anyway? It’s the state in which “not a single thought arises.” If you can be without a single thought, you naturally return to empty stillness. That’s what the Buddhadharma is all about; there’s nothing else to it. If you can’t be without a single thought, you still need to do meritorious deeds, nurture the good roots of Bodhi, and practice the Bodhi Way. When you have perfected the Six Perfections and the myriad practices, then you will naturally be without a single thought and the state of empty stillness will manifest.

为什么说佛没有说法？经上是这样说，疏上也是这样讲，究竟佛有没有说法？如果说佛没有说法，那么我们现在所讲的《华严经》，是从什么地方来的？如果说佛有说法，为什么佛自己不承认他说过法？如果说佛说过法，那是谤佛；可是你离开经典一个字，那就是魔说。这又怎样讲法？

佛为什么不承认说法？因为“但有言说，都无实义”。真法是没有人说得出来的，佛所说的法，都是方便法。虽然开权显实，但是这个实，若能显得出来，那就不是实了。

Why did the Buddha deny that he spoke Dharma? Many Sutras and commentaries say this. Did the Buddha speak the Dharma or not? If we say he didn’t, then where did the Avatamsaka Sutra, which we are now lecturing, come from?

If we say he did, then why did the Buddha himself deny having spoken Dharma? If we say the Buddha did speak, we are slandering the Buddha. However, if we deviate from the Sutras by even one

word when we explain them, we are engaging in demonic speech.How is this to be explained? Why did the Buddha deny havingspoken the Dharma? Because anything spoken cannot express thetrue meaning. True Dharma cannot be spoken. The Buddha spokeonly expedient Dharmas. Although they were used to help reveal thereal truth, if the truth could be revealed, it wouldn’ t be real.

一九八○年十一月廿二日开示

忍辱法门 The Practice of Patience

忍辱法门

The Practice of Patience 切记！学佛的初步，一定要修忍辱！
就算他人真的要把你杀了，也不应该生出瞋恨心。 Remember, the first step in studying Buddhism is to practice patience.
Even if someone wants to kill you, you shouldn’ t get angry.

你们要知道，你们这个师父很辣，不是甜的，有时辣到我的弟子眼泪、鼻涕一股脑儿都跑出来了。告诉你，我怎样学得这么辣?

You know this teacher of yours is very “acerbic,” not sweet. I am so acerbic that sometimes I bring tears to my disciples’ eyes. Let me tell you how I came to be so acerbic.

我十六岁便开始为人讲《金刚经》，经上讲忍辱仙人被歌利王割去四肢，也不生瞋恨心。从那时候我便发愿效法，一心去修这个忍辱法门。我知道自己生来性情那么辣，这么刚强，最适合修忍辱法门。一旦下了决心，考验就从四面八方蜂涌而来。本来不骂我的人也骂我，本来不打我的人都打我；本来对我最好的朋友，结果专门来攻击我。于是我自己就想： “我为别人讲《金刚经》，说忍辱仙人被割截身体而不生瞋恨。现在这些人只是骂骂我、

攻击我，还不致于割断我的四肢，我若是不能忍辱，还讲个什么《金刚经》？”

I lectured on the Vajra Sutra when I was sixteen years old. That Sutra talks about the Patient Immortal, who endured being dismembered by King Kali without giving rise to anger. When I read that story, I vowed to emulate the Patient Immortal and wholeheartedly devote myself to the practice of patience. I had always had a harsh and stubborn character, and the practice of patience was just what I needed. Once I made up my mind, challenges came from all directions to test my resolve. I was scolded by people who had never scolded me before, beaten by others who had never struck me before, and assaulted by friends who previously had treated me well. I thought to myself, “I explained the Vajra Sutra to people, and that Sutra says that the Patient Immortal didn’t feel hatred even when his limbs were chopped off. I have only been scolded and assaulted, but no one has chopped my limbs off. If I cannot endure this, how can I be qualified to explain the Vajra Sutra to others?”

于是就下定决心要忍辱，无论谁对我不客气，甚至要害我，也都忍受了，结果终于能够不为境界所动。其实，这些人并不是要来害我，而是反面来教化我，看看我是否能接受这种考验。谁骂我，我便向他叩头；谁打我嘛！我就睡着了给他看看！在家的时候便时常受这种打击；出家之后，善知识更是往来不绝，左右前后的出家人，没有一个瞧得起我，都视我为眼中钉，都给我气受。有个出家人看我上一炷香，便破口大骂：“你出什么家？连一炷香也不会上，真笨！还说出家！”

Thus, I resolved to be patient. No matter who bullied me or tried to harm me, I endured it. I learned to remain unaffected by external states. Instead of harming me, these people were teaching me by

testing me out. I bowed to those who scolded me and lay downwhen I was beaten. I encountered frequent tests like this as alayman, and I was never short of “good advisors” after I left thehome-life either. All the other monks looked down on me andbullied me, considering me a thorn in their flesh. One monk saw melight incense and railed, “What kind of monk are you that youdon’t even know how to light incense? What an idiot! How dareyou talk about leaving home!”

这时我心里想：“嗯，考验又来了。忍辱仙人被歌利王割去肢体，也不生瞋恨，现在我尚不致如此。好吧，向他叩个头！”于是就向这个人叩头，谢谢他帮助我。那时候，无论出家、在家的善知识，都不断地来帮助我，但我对他们不曾生出丝毫瞋恨心。每次都是这样回光返照：“一定是我在往昔没有帮助他们，现在他们反来帮助我，应该感谢他们才对。”

I said to myself, “Here it comes again. The Patient Immortal didn’t feel anger even when King Kali cut off his limbs. This isn’t half as bad as that. Fine, I’ll just bow to him.” Then I bowed to the monk and thanked him for his help. Both left-home and lay “good advisors” constantly came to “help me,” and I never got angry at them. Each time I would reflect: “I must not have helped them in past lives. Now they’re coming to help me, so I ought to thank them.”

诸位现在明白了吗？你们的师父就是这样的一个师父，是专门修忍辱行，专门受人家气的师父，专门忍人不能忍，让人不能让。这样的人，有什么出息呢？可是你们很不幸，遇上这么样一个没有出息、这么愚痴的师父，还要跟我来学习。既然要跟我学，我就不能不把我过去的经历和盘托出，我是从修“忍辱行”这条路走过来的。

Do you understand now? Your teacher is one who specializes in practicing patience when he is bullied by other people. I specialize in bearing what others cannot bear, and in yielding where others cannot yield. What use is this kind of person? You all are pretty unfortunate for having encountered such a useless and stupid teacher and deciding to study with him. Nevertheless, since you came to study with me, I have to tell you about my past. I travelled the path of patience.

诸位学佛，不要听了很多佛法而不去实行，要躬行实践，依照佛所教的去身体力行。耶稣提倡“爱敌”，越对他不好的人，越要去爱他。佛教是提倡“怨亲平等”，对谁也是一视同仁，不分亲疏厚薄。学佛的人要是不能躬行实践，那么学到什么时候也只是皮毛，不能得到真正的大利益！

When you study Buddhism, you should not only listen to the teachings, but also put them into practice in your own lives. Jesus taught us to love our enemies, to be especially kind to those who mistreat us. Buddhism teaches us to regard loved ones and enemies equally. We should treat everyone the same way, not regarding some as closer than others or favoring certain people over others. If students of Buddhism cannot put the teachings into practice, then their learning is superficial and they cannot gain real benefit.

切记！切记！学佛的初步，一定要修忍辱！就算他人真地要把你杀了，也不应该生出瞋恨心。我们甚至要比忍辱仙人所修的行门，更进一步。但也不是说：“忍辱仙人被人割断四肢而不生瞋恨，现在你可以割去我的身体，我也不生瞋恨！”这是跟人学的，不是出于自己，又落到第二义了。要真正依教修行，不要说单割断四肢，甚至粉身碎骨，我也不生瞋恨！所以往往有人毁谤我，或者对我不客气，我也不生瞋恨心。

Remember, the first step in studying Buddhism is to practice patience. Even if someone wants to kill you, you shouldn’t get angry. We should go one step further than the Patient Immortal in practicing patience. However, that doesn’t mean saying, “The Patient Immortal didn’t get angry when his four limbs were severed. Now you can hack up my body and I won’t get angry.” That’s still copying someone else; it doesn’t come from yourself, so it’s already second-rate. Not only should we feel no anger when people chop our limbs off, we shouldn’t resent it even if they pulverize our body. That’s why, when people slander me or treat me rudely, I don’t get angry.

一九八○年十二月一日开示

我向你们化大缘 I'm Soliciting A Big Donation from You

我向你们化大缘

I’m Soliciting A Big Donation from You 谁是我的真徒弟，谁就要把你的
脾气、无明、烦恼、妒忌、障碍，统统舍给我。 If you want to be a true disciple, you’ve got to give me all of your bad temper, ignorance, afflictions, jealousy, and obstructiveness.

你们皈依我的人，今天我要向你们下一道命令。什么命令？要布施！我要向你们化缘。有人说：“师父，这么多年来，你也没有向我们化过缘，今天向我们化缘，一定要化一个大缘啰！”

Today I’ m issuing an order to those of you who have taken refuge with me. It’ s an order to donate! I’ m soliciting donations from you. Someone is saying, “Teacher, in all these years you’ ve never asked for donations from us. Now you must be asking for a big donation!”

不错！小缘我不化，化小缘有什么意思？三、五百万是没有什么大用的。在这个世上，钱只是花花绿绿的钞票，尽管拿来金子、银子，也不能吃，死也不能带去，都是没有什么大用。

That’ s right! I don’ t want small donations. What use are they? Even three million or five million aren’ t of much use. Money is nothing but paper bills. Even if you gave me gold or silver, I wouldn’ t be able to eat it or take it along when I die. These things are all useless.

那么我向你们化的是什么缘呢？就是化你们所有人的脾气，所有人的无明、烦恼、瞋恚。这一切都要舍给我，因为我是一个“辣椒”师父，这些东西我都不嫌多，越多越好！全部舍给我之后，待我用无明炉，慢慢用无明火锻炼，把这些东西都炼成真金、钻石，将来大家共成佛道。所以诸位不舍也要舍，不布施也要布施。谁是我的真徒弟，谁就要把你的脾气、无明、烦恼、妒忌、障碍，统统舍给我。

What donation am I soliciting from you then? I’ m asking for your bad temper, your ignorance, your afflictions, and your anger. Hand them all over to me! I’ m a “hot pepper” of a teacher, and I can never have enough of these things. If you give them to me, I’ ll put them in the furnace of ignorance and smelt them with the fire of ignorance. I’ ll smelt them into pure gold and diamonds, and then we’ ll all become Buddhas together! You have to give them up even if you can’ t bear to. If you want to be a true disciple, you’ ve got

to give me all of your bad temper, ignorance, afflictions, jealousy,and obstructiveness.

我是收拾垃圾的人，你们把这些东西都一齐丢到垃圾桶里去，好不好？然后，我们进一步把这个世界净化，将世间的戾气熔化，使灾难化为无形，使困恼转为吉祥。这是我今天要说的话。

I’m a garbage collector. Why don’t we dump all that stuff into the trash? Then, let’s go one step further to purify the world. Let’s dispel the violence and calamities, and transform afflictions into auspiciousness. This is what I wanted to talk to you about today. I’m not joking. It may sound like a joke to you, but what I’ve said is completely true.

我说这些，不是说笑，你们听起来好像笑话，但我所讲的全是真实不虚。我的确要向你们化缘，你们谁舍不得，就不是我的弟子；谁舍得，就是我的真徒弟。不舍也要舍，不让也要让，不忍也要忍，知道吗？这是决定法，不是不定法，不要马马虎虎，敷衍了事。谁也不准存有嫉妒障碍，只准尽力去帮助他人修道。这是今天要向你们说的话，说多了，你们会被辣得透不过气来，所以今天就辣这么多好了！

I do want to solicit this donation from all of you. Those who can give it are my true disciples, and those who cannot aren’t my disciples. We should give what we don’t want to give, yield what we cannot bear to yield, and endure what we find unendurable. Understand? This is fixed. Don’t be sloppy and casual. No one is allowed to be jealous or obstructive of others. We should all help one another to cultivate. This is what I want to tell you today. If I say too much, I’m afraid it will be too “hot and spicy” and you won’t be able to breathe. I’ve given you enough spice for today!

一九八○年十二月一日开示

你想知道鬼是什么吗？ Do You Want to Know What Ghost Are?

你想知道鬼是什么吗?

Do You Want to Know What Ghosts Are? 因为做人时脾气很大，所以死后变成鬼也不舒服，
昼夜炽燃，永无了期。 Don’t assume that all ghosts are invisible.
You face them every day; you just don’t recognize them.

鬼的种类很多，一般人皆以为鬼是狰狞可怖，青面獠牙，其实这不一定。有时鬼能化做人身，乍看之下，以为是个人，其实是鬼。若你是开了五眼的人，鬼就不能欺骗你了。鬼又能变畜生，诸如马牛羊犬、鱼类、小白兔等。为什么能变呢？因为他有神通。或者变为蚂蚁、蚊虫、苍蝇、雀鸟、蜜蜂等。譬如：春天时百花盛开，你不要以为鬼一定是看不见的，你天天与他打照面，还不认识哩！所谓“对面不识观世音”，也可以说：“对面不识鬼！”

There are many kinds of ghosts. [Chinese] people usually picture ghosts as grotesque beings with green faces and long fangs, but this is not necessarily the case. Sometimes ghosts take on human form. You may think they are people, but they are actually ghosts. If you have opened the Five Eyes, ghosts won’t be able to deceive you. Using their spiritual powers, ghosts can also transform into animals, such as pigs, cows, sheep, dogs, fish, and rabbits. They may also change into small creatures such as ants, mosquitoes, flies, sparrows, and bees. When flowers bloom in the spring, for instance, many of the bees gathering pollen are actually ghosts manifesting as bees. There are real bees as well as phony ones. The real bees are undergoing their retribution as bees in accord with their karma,

while the phony ones are ghosts in transformation who go aroundcollecting pollen and drinking nectar from the flowers. Don’tassume that all ghosts are invisible. You face them every day; youjust don’t recognize them. This is like “facing GuanshiyinBodhisattva and not recognizing him.” You meet ghosts withoutrecognizing them.

现在有人说：“法师，你这样讲，我真地不敢相信！”唉！你不相信就罢了，何必说“不敢相信”呢？我也没有勉强你去信，只是说说道理，好教你提高警觉，不要天天撞鬼还懵然不知。有人说：“哎哟！法师，你这么一说，简直把我吓坏了，晚上也不敢睡觉了。”那就干脆不要睡觉，修般舟三昧好了。

Someone is saying, “Dharma Master, I don’t believe what you’re saying.” That’s okay. I don’t demand that you believe it. I’m just letting you know the principle so you won’t encounter ghosts every day without being aware of it. Someone else is thinking, “Dharma Master, I’m so scared by what you said that I won’t be able to sleep at night!” Well, if you can’t sleep, you can cultivate the “Standing Buddha” Samadhi [developed through not sitting or lying down for ninety days and constantly reciting Amitabha Buddha’s name.]

我若是说真话，你们一定不相信的，所以就少说真话；那么，是不是说假话呢？不是的，假话更不要说。少说真话，假话连一点也不要说。真话说多了，人也是不相信的。

If I tell you the truth, you certainly won’t believe me. That’s why I hardly ever speak the truth. But that doesn’t mean I lie, because lying is not permissible. We shouldn’t say too many true words, but we should never say false words. If we speak too many

truths, people won’ t believe us.

再者，妖魔鬼怪也会变种种动物。大家是否记得一九七六年，我们初搬到万佛圣城，当时有居士买来一群乌龟放生。其中一只乌龟翻了过来，四脚朝天。当时某居士也在场，他就看见一位身穿绿衣服的人，向他求救命。他到处去观察，发现原来就是那只乌龟翻了过来。你看！那只乌龟也有灵性，所以懂得找这居士求救命。这么多年来，谁也没有注意这件事情。但从这件事就应当知道，一切众生，各有其眷属，这是物以类聚，气机相引，依类显形的道理。

Demons and spirits can also change into various kinds of animals. When we first moved to the City of Ten Thousand Buddhas in 1976, a layman brought a bunch of turtles to be set free. One of the turtles was overturned and had its legs sticking up in the air. The layman Feng , who was there at the time, saw a person wearing green come to ask him for help. When he went around to check it out, he came upon the turtle on its back. So, you see, turtles also have a spiritual nature; that’ s why that turtle went to him for help. No one paid any attention to this matter for many years. This incident shows that all living beings gather with their own kind.

大家现在细心研究〈楞严咒〉，才知道鬼也有千差万别，形形式式，他们都是感果受报，随类而现。〈楞严咒〉里很多是鬼神王的名字，其中有夜叉鬼(捷疾鬼)、罗刹鬼（可畏鬼）、守魂鬼、守尸鬼、毗舍阇（噉精气鬼）、鸠盘茶（瓮形鬼，又谓魇魅鬼）、大身鬼、颠鬼、臭鬼、富单那（恶臭鬼）、热鬼、寒鬼、影鬼、音乐鬼、食产鬼、食胎鬼、食脂鬼、食灯鬼、食五谷鬼等，其变化是无穷无尽，无量无边。

In studying the Shurangama Mantra, we have learned that there are all sorts of ghosts in every conceivable form. Their appearances depend on the retribution they are undergoing. Many of the phrases

in the Shurangama Mantra are the names of kings of ghosts andspirits, such as yakshas (speedy ghosts), rakshasas (fearsome ghosts),soul-guarding ghosts, corpse-guarding ghosts, pisachas(essence-eating ghosts), kumbhandas (paralysis ghosts),large-bodied ghosts, insane ghosts, stinky ghosts, putanas(foul-smelling ghosts), heat ghosts, chilly ghosts, shadowy ghosts,musical ghosts, flower-eating ghosts, fetus-eating ghosts,grease-eating ghosts, lamplight-eating ghosts, grain-eating ghosts,and so on. Their transformations are infinite and inexhaustible.

未曾听〈楞严咒〉之前，还不知有那么多鬼；听了之后，才知道鬼有那么多种！当然啦，鬼比人多。人造罪业，便堕到鬼道而不能自拔。佛在世时，某次抓了一把土，问弟子说：“你说我手里的土多，还是大地土多？”弟子说：“当然是大地土多，世尊手上的土是很少的。”

Before hearing the Shurangama Mantra explained, we didn’t know there were so many ghosts. Ghosts are even more numerous than people. When people create offenses, they fall into the realm of ghosts and cannot escape by themselves. When the Buddha was in the world, he once picked up a handful of dirt and asked his disciples, “Is there more dirt in my hand or on the ground?”

“Of course there’s much more dirt on the ground,” said the disciples. “There’s very little dirt in the World Honored One’s hand.”

佛乃说：“得人身者，如掌中土；失人身者，如大地土。”把人身失掉者，如大地土那么多。那么丢了人身，去做什么呢？当然是去做鬼啦！这还要问吗？所以，鬼是比人多，就算用计算机也算不过来，除非用“神脑”；神脑，又叫“天脑”。

“The number of beings who have attained a human body can be compared to the dirt in my hand,” said the Buddha, “while those who have lost their human form are as numerous as the particles of dirt on the ground.” What do most people become after they lose their human form? Ghosts, of course! And so there are more ghosts than people. You could never calculate their number, even with the help of a computerunless you used the spiritual or celestial computer.

有人说：“你什么时候发明这个‘天脑’？”这不是我发明的，你不相信，尽管去天上看看好了，它是自自然然存在的。这个天脑也不需要人管理，不用去按键盘，你想知道什么，一作意它自然就能算出来，且毫不短少差错。你心想什么，它会立刻知道，因为它玄妙通灵，故称为“神”。可是鬼的数目，恐怕用神脑也数不过来，因为太多了。刚刚一算，它就增加了千百亿；一秒钟后，又复增加千百亿，故没有法子能算得准确。因为鬼也是忽然而天，忽然而地，无有定法的。

“Since when did you invent a ‘celestial computer’?” you ask.

I didn’t invent it; it has always existed. If you don’t believe it, go to the heavens and see for yourself. The heavenly computer doesn’t need people to type commands into it to tell it what to do. All you have to do is think about what you would like to know, and the celestial computer will calculate the answer without the slightest mistake. It knows immediately what is on your mind. I call it ‘spiritual’ because it’s so mysteriously efficacious. However, given the incredible number of ghosts, probably even the heavenly computer wouldn’t be able to calculate their number accurately. One second after it calculated an answer, the ghost population would already have increased by hundreds of billions. What’s more, ghosts are always unpredictably moving from the heavens to the

earth and back. It’s impossible to get an accurate count of them.

鬼也有鬼的眷属和朋友，他若是知道什么地方有东西吃，便请朋友一起去吃。譬如有一种吃花鬼，能化做蜜蜂或蝴蝶，到处去吃花蕊、喝花露。

Ghosts also have their ghost retinues and ghost friends. If a ghost knows where food can be found, it will invite some friends to go with him. For instance, there are flower-eating ghosts that transform into bees or butterflies and go around eating pollen and drinking nectar.

饿鬼所感的果报，是常被火焚，无有暂歇。它身体里面也有火，外面也有火，内外都有火，内外烈焰交煎，痛苦难言。为什么有这样的果报？因为做人的时候，脾气很大，所以死后变成鬼也不舒服，昼夜炽燃，永无了期，想躲也躲不开。可是若吃一点花蜜、花露，能略减其热恼，纵使能获得一秒钟之清凉，已经求之不得了。故善恶因果，如影随形，昭昭不爽。

Hungry ghosts undergo the retribution of constantly being scorched by fire. Both the inside and the outside of their bodies are on fire. They are fried incessantly by internal and external fires, suffering unspeakable pain. As retribution for having had terrible tempers as people, they are burned day and night as ghosts, with no hope of respite or escape. However, if they get a little bit of nectar to eat, it will slightly relieve their burning agony. They are grateful for even one second of coolness! And so we can see that the consequences of good and evil follow us as unfailingly as a shadow follows its form. We had better be careful!

There is another variety of ghost that eats only fruit. All living beings need food to survive, and there are four ways in which beings can eat.

食有下列四种：

The Four Types of Eating

（一）分段食：有情众生，凡有血气、形相者，皆是分段食。分，就是你有你一分，我有我一分。段，就是一段一段，或一顿一顿。好像早上吃、中午吃、晚上吃，而中间留一段时间不吃，故为“段”。人及畜生，都是分段食。

1. Eating in portions. All sentient living beings - those possessed of blood, breath, and material form - eat in portions, that is in distinct segments of time. For example, we eat breakfast in the morning, lunch at noon, and dinner in the evening. We don’t eat in the intervals between meals. Human beings and animals all eat in portions.

（二）触食：接触一下，就能得食。鬼是触食。

2. Eating by contact. These beings, which include ghosts, get full just by touching the food.

（三）思食：只要想一想，便饱了。天人是思食。

3. Eating by thought. Heavenly beings get full just by thinking about food.

（四）识食：连想也不用想了，就是在第八识内，有吃东西的机能。四空天是识食。

4. Eating by consciousness. These beings don’t even have to think about food. The function of eating takes place in the eighth consciousness. Beings in the Heavens of the Four Stations of Emptiness eat in this way.

畜生都有牠的同类，就拿鸟来说，同类的则和平共处；不是同类的，若想到牠家里做客人，是不可以的，一定会打架的。记得在万佛圣城万圣林里，那些白鹤有时与老鹰打架，去年一只白鹤被打伤了，或者是从窝里摔下来而受伤了。小果陀往昔曾与牠做朋友。

Animals all stay with their own kind. Birds of the same species live together in flocks, and those of other species aren’ t allowed to join as guests. If outsiders come, fighting occurs. You may have seen the white cranes fighting with the eagles in the Forest of Ten Thousand Sages at the City of Ten Thousand Buddhas. Last year, one of the white cranes was injured from fighting, or perhaps it fell from its nest. One of my young disciples, Guo Tuo, had been a friend with this crane in past lives.

果陀前生也许曾为鹤，但他听过一些佛经，故今生转为人，这也不一定的。他见到这个鹤朋友在受难，于心不忍，便把牠送到医院去救治。可是群医束手，爱莫能助，结果又把牠送回树下。虽然大白鹤挺身保护，但也终于被老鹰擒去了。由此可知，一切众生，是各从其类，各有其眷属的。

Maybe Guo Tuo used to be a crane in his past lives, but heard some Sutras and got to be born as a human in this life. It’ s not for sure. He couldn’ t bear to see his crane friend suffering, so he took it to the hospital. But the doctors couldn’ t do anything to treat it, so he took it back and put it beneath the tree. Although the big crane tried to protect it, in the end it was caught by the eagle. From this we know that all living beings like to stay with their own kind and have their own retinues.

言归正传，众生都是依食而住。譬如吃水果，刚从树上摘下来的水果，它是两个的。好像一个苹果，它不单是一个，在苹果上面，还有另一个苹果。有人说：“我为什么没有看见呢？”你若看见了，便会偷吃啦！这两个苹果，其中一个是影子，又可称为苹果的“性”。同样，每个人不单是一个人，他还有一个灵性随身。可是人的灵性是藏在人的身体内，而不外露；这个灵性若是跑出来，就会被妖魔鬼怪吃掉。

Coming back to the topic, all living beings need food to live. Take the fruits we eat for example. When they are freshly plucked from the tree, they are actually “double.” An apple is not just one apple; superimposed on it is another apple. Someone says, “How come I don’t see it?” Well, if you saw it you would eat it! Of the two apples, one is a shadow, or you might call it the “nature” of the apple. By the same token, every person is not just one person. He or she has a spiritual nature that goes along with the body. However, a person’s spiritual nature is hidden inside of the body and doesn’t show up on the outside. If this spiritual nature came out, it would be eaten up by ghosts and demons.

无论是什么种类变成的人，其背后仍然留着那个影子，又叫鬼魂（人有三魂七魄）。譬如前生为马，这个人背后就有一个马的影子；前生为骡，乃至牛羊鸡犬豕，背后都仍然留着那个影子。开了五眼的人，一看便知道了，“啊！原来这个人前生是只狗！”但并不是人人都能开五眼，因为恐怕他把别人前生的问题都揭穿了，所谓“天机不可泄漏”也！

Whatever kind of being one has transformed from, the shadow of that being still trails one. This shadow is also called “ghost soul” (people have three souls and seven spiritual faculties). For instance, if someone was a horse in his previous life, there will be the shadow of a horse following him. Had he been a mule, ox, sheep, chicken, dog, or pig in his previous life, the corresponding shadow would also remain behind him. People who have opened the five eyes can tell at a glance: “Oh! So this person was a dog in his previous life!” However, not everyone is able to open the five eyes, or else they might reveal all the problems of other people’s previous lives. It is said, “Heavenly secrets cannot be divulged!”

水果并非动物，它无血气，但也是生物。有生命者就有“性”。把水果拿来祭鬼神，鬼神就吃了那水果的性，鬼不是拿着水果咬一口，才是吃，他只要往前触一触，吸去水果的性，就是吃了。所以拜过鬼神的水果，你再吃它，就觉得没有水果的味道。

Fruits are not animals, for they lack blood and energy. But they are living things as well. Anything with a life has a nature. When fruit is offered to the ghosts and spirits, the ghosts and spirits eat the nature of the fruit. Ghosts don’t have to bite the fruit to eat it. They simply touch the fruit and absorb its nature, and that’s how they eat. Therefore, the fruit that has been offered to the ghosts and spirits doesn’t have much flavor left.

我的故乡东北山上，有一种大熊，牠吃东西也不用嚼，就是整个儿吞下去。山上长了一种梨子，叫铁弹梨，十分坚硬，但熊也不用嚼，一咕噜就把那梨咽下去。更妙的是，通便时也是整个出来，其形状如同未吞下去是一样的，毫不毁烂。但是水果已经没有味道了。因为它一旦经过熊身体内的化学工厂（消化系统），精华已被吸去，所以只留其形，而不留其性了。从这一点便能明白佛、鬼神吃水果的情形。供过佛的水果，也不能放长久，很快便会坏烂。就像人一样，在生时他的灵魂不走；一旦死后，灵魂离体，尸骨便很快腐烂；已被吸去生性的水果，也是很快就腐烂了。

In the mountains around my hometown in Manchuria, there is a kind of big bear. When it eats, it doesn’t chew, but just swallows the food. There’s a type of pear that grows in the mountains called iron pellet pear, because it’s very hard. The bear simply gulps it down without chewing, and the funny thing is, the pear comes out whole in the bear’s excrement, looking exactly the same as before it was swallowed. Although it is intact, it has lost its flavor, because when it passed through the chemical factory (i.e. digestive system), its essence was absorbed. Only the shape remains, not its nature.

This can help us understand how the Buddhas, ghosts, and spirits eatfruit. Fruit that has been offered to the Buddhas cannot be kept verylong, for it spoils quickly. The same is true of people; when they arealive, their souls stay with them. Once they die, their souls leave andtheir bodies decay rapidly. Fruit that has lost its essence rots quickly.

在四种食中，鬼只需要嗅一嗅、触一触，就当吃过了。不像我们人，要咬它一口，又要咽下去，是很麻烦的。有人问：“你怎会知道这种情形呢？”那是因为我从前做过鬼，我还记得嘛！鬼是触食，天人是思食，四空处天是识食。

As to the four types of eating, ghosts only need to sniff or touch the food and they will have eaten. They are not like us people who have to go through the trouble of biting, chewing, and swallowing our food. Someone is wondering, “How come you know so much about these things?” I used to be a ghost, and I still remember. Ghosts eat by touching, heavenly beings eat by thinking, and beings in the Heavens of the Four Stations of Emptiness eat by consciousness.

种种鬼神的业报，都是由其因缘所感，如是因，如是报，所谓“起惑、造业、受报。”是故当知，为善福随，作恶祸追，如响应声，受苦感乐，乃自造缘，岂他人所授？各位不愿做鬼，就不要造做鬼的业。

The various karmic retributions of ghosts and spirits have their causes and conditions. Every cause has its result. This is the process of “being deluded, creating karma, and undergoing retribution.” We should know that blessings will follow upon good deeds and calamities will follow upon evil deeds, just as the echo follows the sound. Whether we experience suffering or pleasure, it’s all our

own doing and no one else’s. If you don’t want to become aghost, then don’t create the karma of ghosts.

今天只讲讲我往昔做过鬼的一小片段。诸位假若不厌其烦，将来我会告诉大家，往昔我怎样做过蚂蚁，怎样做过蚊虫、地狱和畜生等，都会和盘托出。

Today I’ll tell you something that happened in one of my previous lives when I was a ghost. If you are still interested, then in the future I can tell you about when I used to be an ant, a mosquito, a hell-being, an animal, and so on. I won’t hold back anything.

一切鬼神王，都具有大威德，能斩妖除害，制诸外道，他们用折伏法，降伏一切旁门左道、魑魅魍魉、牛鬼蛇神。凡是邪知邪见、邪术邪法的害群之马，他都能调伏，他能生善灭恶，折邪破魔。

All kings of ghosts and spirits have great awesome virtue. They can slay demons, eradicate disasters, and subdue externalists. They use Dharmas of Subduing to subdue all deviant cults, ghosts, and spirits. They can subdue any being that has deviant knowledge and views, or practices deviant crafts and methods. They can inspire virtue, get rid of vice, overcome evil, and destroy demons. Evil demons are like unruly people.

恶魔就像那些不讲理的人，凡是蛮不讲理、乖戾跋扈的人，都是恶魔转世。你对他再好，他也不觉得你好；乃至你把血肉也牺牲了给他，他还是不知足、不感恩，贪得无餍。为什么这样呢？此乃是历劫的恶习熏陶， 根深蒂固，冥顽不改所形成的劣性。

People who are unruly and unreasonable are the reincarnations of evil demons. No matter how well you treat them, they don’t appreciate it. Even if you sacrifice your own blood and flesh for them, they are ungrateful and insatiable. Why? Because they have

been steeped in bad habits for many eons. Their habits are deeplyand firmly rooted, and their bad characters are formed from beingstubborn and unwilling to change.

〈楞严咒〉里的鬼神王，各率领其眷属，诸如天兵、天将、天曹、金刚力士等等。他们皆守护十方，拥卫行人，绍隆道场。

前面说这么多种类的鬼神及其眷属，当知所有众生，各有其“鬼魂”，狗有狗的鬼魂，猫有猫的鬼魂，大众生、小众生，都有其鬼魂。虽然人常说怕鬼，其实人和鬼根本没有分开；鬼在阴间，人在阳界，但阴阳本是一体，无分轩轾，没有界限的。鬼是贪瞋痴重，比较起来，人是戒定慧多一点。所以鬼成为一股阴气，而人及畜生，则禀气而成形。

The kings of ghosts and spirits in the Shurangama Mantra lead their respective retinues which include heavenly generals and soldiers, heavenly officials, and vajra spirits. All of them guard the ten directions, protect cultivators and help Way-places to thrive. We mentioned many different kinds of ghosts and spirits, and their respective retinues. All living beings have their own "souls". Dogs have dog souls; cats have cat souls. Large beings and small beings all have their souls. Although people are afraid of ghosts, there isn’t any real separation between people and ghosts. Ghosts live in the yin realm, while people live in yang realm. However, yin and yang are basically one entity. There’s no difference and no line of demarcation. Ghosts have heavy greed, anger, and delusion. In comparison, people have more precepts, samadhi, and wisdom. Therefore, ghosts are masses of yin energy, while the energy of people and animals allows them to assume physical forms.

为什么人及畜生有形相呢？因为有种种执着，故钻进五蕴的樊笼，而逃不出色、受、想、行、识的范围。这个五蕴网把我们自性遮障，有如乌云蔽

日。其实，阴阳本是一体，而今被五蕴之云层所分开而已。人被五蕴阵所困，鬼也被五蕴稠林所缠，故在业海浮沉，生生死死，死死生生，生时为人，死时变鬼。但若能修行，就不需要做鬼；修行成功了，可以成佛，成菩萨，或证阿罗汉果。

Why do they have physical forms? They have all kinds of attachments, so they crawl into the cage of five skandhas and can't escape from the realms of form, feeling, thinking, formations, and consciousness. The net of the five skandhas covers up our own nature, just as dark clouds cover up the sun. Yin and yang are basically one substance, separated only by the "clouds" of the five skandhas. People are trapped by the array of the five skandhas, and ghosts are also entangled by the dense forest of the five skandhas, so they bob up and down in the sea of karma, being born and dying over and over again. They are born human, but at death they turn into ghosts. However, with cultivation they need not become ghosts. If they are successful in cultivation, they can become Buddhas or Bodhisattvas, or attain the fruition of Arhatship.

若能持五戒，修十善，便能生天为神。五戒是不杀生、不偷盗、不邪淫、不妄语、不饮酒。不杀生，是慈悲；不偷盗，是道义；不邪淫，是正人君子；不妄语，是忠信；不饮酒，就不会狂乱。杀生者，来生得宿殃短命报；偷盗者，得贫穷苦楚报；邪淫者，得雀鸽鸳鸯报。

If one upholds Five Precepts and cultivates the Ten Good Deeds, one can be reborn in the heavens and become a god. The Five Precepts are no killing, no stealing, no sexual misconduct, no lying, and no taking of intoxicants. Not killing is compassion. Not stealing is righteousness. One who doesn't commit sexual misconduct is a person of propriety. One who never lies is trustworthy. One who abstains from intoxicants will not be crazy and confused. People who

kill receive the retribution of having a shortened life and sufferingmany misfortunes in their next life. People who steal receive theretribution of a life of poverty and hardship. People who commitsexual misconduct may be reborn as sparrows or pigeons.

小鸟们都是好高骛远，此乃是前生专做私奸的行为，破坏道德，才有这种业报示现。我常对你们说，但仍然有人不注意，所以我不厌其烦地再重复一遍：不要杀生！一切众生自无始劫以来，皆为我的父母、亲友、眷属。前生的父母造了罪孽，今生可能堕为猪、马、牛、羊，假如你恣情宰杀畜生，就等于间接弒害你的父母。

Birds like to go off into wild flights of fancy. This is the manifestation of the karmic retribution of people who committed adultery and injured their virtue in their previous lives. I always teach you about this, but some people still don’t pay attention. So, I’m taking the trouble to repeat it once again: Don’t kill! All living beings from countless eons in the past have been my parents, friends, and relatives. My parents from previous lives committed offenses and thus fell and were reborn as pigs, horses, cows, and sheep. If you kill animals at will, you are just indirectly killing your parents.

偷盗：所谓“己所不欲，勿施于人。”你不愿意人偷窃或抢夺你的财物，那么你首先就不要偷他人的财物。

Stealing: It’s said, “Don’t do to others what you don’t wish to have done to yourself.” If you don’t desire to have your wealth robbed or stolen, then first of all you shouldn’t steal others’ property.

邪淫：在因果律上，犯邪淫者最严重，其惩罚尤为凌厉。尤其夫妇间，若彼此离了婚，又再去结婚，根据因果律，临命终时，身体会被截割成两份。

因为生时曾有两边的关系，故死后业报呈现，有一把大锯，把人从头顶锯到脚尖。生前曾经邪淫多少次，死后就割开多少份，生前曾结婚一百次，死后便分开一百份，乃至每人分得一点点。那么分开有什么不好呢？分得零零碎碎，再想把灵性聚到一起，就不容易了，千百亿劫恐怕也不能复得人身。这时性化灵残，与草木同朽，变成无情的植物。本性分散了，便不容易做众生，纵使能做众生，譬如一个人身，能化为八万四千蚊虫，但若要把那八万四千蚊虫重聚在一块，则不容易。蚊虫多数重新做蚊虫，头出头没，生死轮回，总不知道背尘合觉，舍迷归正的，所谓“一失人身，万劫不复。”诸位若能深明其义，可不惧哉！

Sexual misconduct: In terms of causes and effects, sexual misconduct is the most serious offense. Its punishment is the most severe. If a married couple gets divorced and each one remarries, then according to the law of cause and effect, their bodies will be cut in half after they die. This is because when they were alive, they had two relationships. So after they die, their karmic retribution manifests. A huge saw slices people in half from head to toe. Their bodies are sawed into as many pieces as the number of offenses they committed. If they were married a hundred times, they are sawed into a hundred pieces, so each of their former partners can have a tiny share of them. What’s so bad about being divided into pieces? If the soul becomes fragmented like that, it’s very difficult to make it whole again. Probably those people won’t regain a human body again for billions of eons. When their nature is split and their souls are incomplete, they become dull and insentient, like plants. When their inherent nature is scattered, it’s hard to become a sentient being again. Even if they became a sentient being, they might be a mosquito. But one human body can transform into 84,000 mosquitoes, and it’s not easy to get all those mosquitoes

back into one being. Most of the time, mosquitoes are reborn asmosquitoes. So they bob up and down in the cycle of birth anddeath, not understanding how to turn away from the dust and unitewith enlightenment, or how to renounce confusion and return to theproper. It’ s said, “Once the human body is lost, it cannot beregained in ten thousand eons.” If you truly understand thisprinciple, how could you not be afraid?

一九八一年二月五日开示

你会用钱吗？ Do You Know How to Use Money?

你会用钱吗?

Do You Know How to Use Money? 出家人为什么不成道？就因为财色二关打不破。 Why are left-home people unable to realize the Way?
It’ s because they can’ t leap over the two hurdles of money and sex.

钱字是从一金、二戈而成。有首偈颂说得很好：

The Chinese character for “money” (钱) consists of one “gold” (金) and two “spears” (戈). There’ s a verse that puts it very well:

二戈争金杀气高
人人因它犯唠叨
能会用者超三界
不会用者孽难逃

Two swords fighting over gold -
the killing energy is high.

People are always getting into trouble
because of it.
Using it well, one can transcend
the Three Realms.
Using it badly, one will have a hard time
escaping one’s offenses.

戈是干戈，是一种武器。钱是用金属所铸造的。二人各持干戈来争金钱，所以造成杀人、放火种种的恶业；你争我夺，杀气高达云霄。

The sword is a weapon, and money (in the form of coins) is minted with gold. When two people armed with swords fight over money, all kinds of evil karma such as killing and arson are committed.

钱虽然是假的，可是人人为它所迷。不但人爱钱，就是鬼也爱钱。活人想尽办法，费尽心机来弄钱；鬼没有工作，不能赚钱，可是也有生财之道，他令人替他烧纸钱。其实，鬼不需要钱，烧纸钱乃是一种迷信，浪费金钱，将真钱化成纸灰，这种思想真是愚不可及！

You and I contend and fight, and the killing energy reaches up to the sky. Money is unreal, yet people go crazy about it. Not only do people love money, ghosts also love it. People think up every possible scheme to get money. Ghosts don’t work, so they can’t earn money. But they have their ways to generate wealth - by getting people to burn paper money for them. In fact, ghosts don’t need money. Burning paper money is a superstitious practice. It just wastes money, turning real money into ashes. It’s extremely stupid.

在亚洲有一种风俗，人在活着的时候，自己烧了很多的纸钱，认为在冥府银行存款，等死的时候，可以做个富鬼。或者用存款来贿赂阎君，减轻其罪。岂知阎君是铁面无私的法官，照公审判，不受任何的贿赂，想贿赂他，

真是枉费一番心机。

In Asia, there’ s a custom where people burn a lot of paper money when they are still alive, thinking that it goes into their bank account in the underworld, so that after they die, they will become rich ghosts. Perhaps they want to use the money to bribe King Yama into reducing their offenses. However, King Yama is a pitiless judge who metes out fair sentences and doesn’ t accept bribes. It would be fruitless to try to bribe him.

凡是有这种思想的人，以为钱能通神，有钱处处行得通，所谓“有钱能使鬼推磨”，这是大错特错的想法。这种人死后，一定堕地狱。为什么呢？因为他在世时，一定做了违背良心的事，为了设法挽救死后的痛苦，所以就大量烧纸钱，准备给贪官污吏们红包，买个方便。这种思想，是欺骗自己，多么可笑！

If people think that money can make the gods listen and can make everything happen, just like the saying, “Money can make ghosts push the millstone,” they are totally mistaken. After such people die, they will surely fall into the hells. Why? Because while alive, they are surely doing many things that go against their conscience. So in order to save themselves from suffering after death, they burn large amounts of paper money. They are preparing to give red envelopes to the corrupt officials so they will be let off easy. They are just cheating themselves by thinking this way. How ridiculous!

钱把世间的人支配得颠颠倒倒，胡作非为，六亲不认，互相倾夺，乃至亲人变路人，甚至成仇人，多么可怕呀！因为这种关系，所以修道人要持银钱戒，免去这些麻烦。

何谓银钱戒？就是手不触钱，这才是真佛子，能守佛律，专持净戒。不但手不摸钱，心也不想钱，视钱为不净之物（钱上有细菌），将钱字抛到九霄云外，视为不祥之物。

Money makes people so muddled that they do all sorts of foolish things; it causes relatives to become estranged, to fight with each other, and to regard each other as strangers or even as enemies. How terrible this is! That’s why cultivators should uphold the precept of not handling money and thereby avoid these problems. This precept prohibits touching money with one’s hands. Then one is a true disciple of the Buddha, one who is able to observe the Buddha’s rules and uphold the pure precepts. Not only do one’s hands not touch money, one’s mind doesn’t even think about money. One regards money as unclean (there are germs on the bills) and inauspicious, and casts out the very thought of it.

修道人要为众生做福田僧，为了让众生种福，而接受供养。但不可攀缘，不可贪求供养，要随缘方便，不能有所企图。出家人为什么不成道？就因为财色二关打不破。财令人迷惑，色令人颠倒，这两种是障碍修道的绊脚石，令人沉迷无法自拔，甚至随波逐流。

In order to serve as a field in which living beings can plant blessings, cultivators in the Sangha accept offerings. However, they may not exploit affinities or be greedy for the offerings. They should expediently accord with the condi-tions and not seek anything. Why are left-home people unable to accomplish the Way? It’s because they can’t leap over the two hurdles of money and sex. Money deludes people and sex makes them muddled. These two stumbling blocks hinder people in their cultivation, causing them to flounder in confusion, unable to pull themselves out, so that they drift along helplessly.

无论哪位，凡是持银钱戒者，自己要特别注意，万分谨慎，手不触钱，心也不要想钱，不可阳奉阴违，贪图利养。如有这种思想和行为，要赶快纠正，不可明知故犯。凡是用“五邪命”方式来生活，都不是真佛子，乃是狮子虫，指佛穿衣，赖佛吃饭。总而言之，凡有攀缘心，就是贪财，都不够资格为佛子。

Anyone who upholds the precept against handling money should watch out and be especially cautious. You should not touch money with your hands or think about it in your mind. You shouldn’t pretend to hold this precept, yet still be greedy for offerings. If you have such thoughts, correct them immediately! Don’t deliberately commit offenses. People who follow the “five improper kinds of livelihood” are not true disciples of the Buddha; they are “parasites on the lion,” depending on the Buddha for clothing and food. In general, as long as you have opportunistic thoughts and are greedy for money, you don’t qualify as a disciple of the Buddha.

人人为钱，不知惹出多少麻烦来。可是会用钱的人，若多做些功德事，例如办学校、开医院等，对人群有利益，利人利己，便能超出三界，不受生死轮回之苦，而得到涅盘的真乐。若是不会用钱的人，只造恶业，做些伤天害理的事，难跳出三界，而堕落地狱。所谓“财色名食睡，地狱五条根”，切记！切记！不可错因果，因果是丝毫不爽，万古不变的定律；错了因果，定要受果报的。

People get into all kinds of trouble because of money. However, if people know how to use money to do meritorious works - founding schools, building hospitals, or doing other things that are beneficial to oneself as well as the society as a whole - they can transcend the Three Realms, escape the suffering of the wheel of birth and death, and attain the true bliss of Nirvana. For those who

don’ t know how to use it well, money will only cause them tocreate offenses and do things that harm heaven and destroyprinciples. They won’ t be able to escape the Three Realms, and willfall into the hells instead. It is said, “Money, sex, fame, food, andsleep are the five roots of the hells.” Take heed! Be very careful notto make any mistakes in cause and effect. The law of cause andeffect never fails. It’ s a timeless and invariable law. If you makemistakes in cause and effect, you’ re bound to receive theretribution.

一九八一年六月四日开示

福从何来？慧由何生？ From Where Do Blessings and Wisdom Come?

福从何来？慧由何生？

From Where Do Blessings and Wisdom Come? 多立功德，就有福报；听经说法，就有智慧。 If we do a lot of meritorious deeds, we’ ll have blessings;
if we listen to Sutra lectures and speak the Dharma, we’ ll have wisdom.

释迦牟尼佛在往昔时，曾经“三祇修福慧，百劫种相好”。所以才成就三十二相、八十种好，庄严其身，无有等伦。

我们修道人，必须修福慧。如何修法？多做功德事，凡是对众生有利益的事，尽力而为之，这是修福。读诵经典，研究佛理，所谓“深入经藏，智慧如海”，这是修慧。浅言之，多立功德，就有福报；听经说法，就有智慧，这是自然的道理。

In the past, Shakyamuni Buddha “cultivated blessings and wisdom for three asamkhyeyas of eons, and planted the seeds for

good appearance for a hundred kalpas.” And so he attained theThirty-two Hallmarks and Eighty Subsidiary Characteristics aspeerless physical adornments. Cultivators must cultivate blessingand wisdom. How? By doing meritorious works. We should do ourbest to do any and every deed that brings benefit to living beings.This is cultivating blessings. When we study and recite Sutras andinvestigate the principles of the Buddhadharma, “deeply enteringthe Sutra Treasury to attain wisdom like the sea,” we are cultivatingwisdom. To put it simply, if we do a lot of meritorious deeds, we’llhave blessings; if we listen to Sutra lectures and speak the Dharma,we’ll have wisdom. It’s a very natural principle.

福慧是栽培而来的，若不栽培，始终没有福慧。修道人，不要以为福小而不为，更不能以为恶小而为之。若能天天惜福、修福、种福，将来定有大福报。否则，福从何来？慧由何生？想福想慧，如同痴人说梦，妄想中之妄想，永远不能成事实。所谓“缘木求鱼”，这是痴人的思想，无有是处！

Blessings and wisdom come from cultivation. If you don’t cultivate, you’ll never have any blessings or wisdom. Cultivators shouldn’t feel that they can get away with an evil deed, however slight it may be; nor should they neglect doing a good deed even if it is small. If you can cherish, cultivate, and plant blessings day after day, you’ll certainly have great blessings in the future. If you don’t do that, where could blessings and wisdom come from? If you merely wish for blessings and wisdom without doing anything, you’re just foolishly indulging in idle fantasies that will never come true. It’s like looking for fish in trees - something that could never be.

一九八一年六月四日开示

严持戒律学忍辱 Strictly Uphold Precepts and Learn to Be Patient

严持戒律学忍辱

Strictly Uphold Precepts and Learn to Be Patient 严持戒律就是没有脾气。 Upholding precepts means not having a temper.

戒律就是修行人的生命，如果犯戒，等于生命断了一样地悲哀。世尊在将入涅盘时，告诉阿难尊者说： “以戒为师”，由此可以证明，戒律的重要性。

Precepts are a cultivator’ s life. If one transgresses them, this would be as grievous as having one’ s life cut off. Before the World Honored One entered Nirvana, he told the Venerable Ananda, “Take the precepts as your teacher.” This shows how important the precepts are.

严是严明，也就是严谨明察的意思。修行人不能随便乱讲话，在必要时，说话要有分寸，合乎法度，不可以信口胡言。也就是说行住坐卧，都有一定的次序，不是说我想怎样就怎样，那就是不持戒律。

“Strictly” means with certainty, cautiousness, and percept-iveness. Cultivators should not talk carelessly. When you need to speak, do so in a discreet and appropriate way, and don’ t babble nonsense. In other words, there’ s a definite way to act whether you are walking, standing, sitting, and lying down. You can’ t just do whatever you want; that wouldn’ t be upholding the precepts.

持是把持，用手拿住的意思。谨慎而小心地拿着，时时刻刻注意，而不懈怠，聚精会神来把持戒律。

To “uphold” means to manage. It also means to carefully hold something with your hands, being constantly attentive and never lax. We should uphold the precepts with full concentration.

戒是防非，也就是禁止作恶的意思，所谓“诸恶莫作，众善奉行”。戒是犯罪前的规劝，律是犯罪后的惩罚。例如蛇行是曲，入管自直，这是戒律的功用。

Precepts serve to prevent mistakes and to stop evildoing. “Do no evil; do all good.” Precepts serve to warn us before we commit offenses; they also stipulate the penalties incurred by offenses. A snake normally slithers in curves, but when it goes into a pipe, it straightens out by itself; this is the function of precepts.

律是法律。无论做什么事，要合乎规律，所谓“无规矩不以成方圆”。不能随便行动，妨碍他人自由，侵犯他人利益。

Precepts are laws. In everything we do, we should abide by the rules. There’s a saying: “Without a and a T-square, you can’t draw circles and squares.” [Note: In Chinese the words for and ‘T-square’ form a compound that means “rules”.] We should not act carelessly, hinder other people’s freedom, or usurp others’ benefits.

一言以蔽之，严持戒律就是没有脾气。忍辱功夫修到家了，顺逆境界来临时，都经得起考验，而无动于衷，心平气和，处之泰然。到了这种程度，便不会不守规矩。凡是不守规矩的人，他的忍辱功不够，压制不住无明火，往往把所修的功德，烧得一 干二净。

In a nutshell, upholding precepts means not having a temper. When we cultivate patience to the utmost degree, then we’ll be able to handle favorable as well as adverse states without losing our calm; we’ll deal with everything naturally and easily. When we

reach that level, we won’ t transgress the rules. People don’ t abideby rules because they don’ t have enough patience; they can’ tkeep the fire of ignorance under control, and it burns up all themerit and virtue they have cultivated.

一九八一年六月六日开示

不可随便显神通 Don't Show Off Your Spiritual Powers

不可随便显神通

Don’ t Show Off Your Spiritual Powers 若是乱显神通，惊世骇俗，就会令世人迷于神通、崇拜神通。 If you indiscreetly manifest your spiritual powers,
ordinary people will be amazed and infatuated by them and will worship them.

摩诃目犍连尊者，他是神通第一；但世尊多次警告他，不可随便显现神通。为什么？因为神通不是人人皆有，若是乱显神通，惊世骇俗，就会令世人迷于神通，崇拜神通。那么有神通的人，就很多人供养；没有神通的，可能就没人供养。所以佛令弟子不可随便显神通，用来保护后世的修行人。

The Venerable Mahamaudgalyayana was foremost in spiritual powers, but the World Honored One repeatedly warned him not to casually show off his spiritual powers. Why? Because not everyone has spiritual powers. If you indiscreetly manifest your spiritual powers, ordinary people will be amazed and infatuated by them and will worship them. Consequently, people with spiritual powers will have many people making offerings to them, while those who don’ t have them might not receive any offerings. Therefore, the

Buddha forbade his disciples from casually displaying their spiritualpowers, so as to protect cultivators of the future.

修行人，不可自夸其德，自说是开悟的人，自说是祖师或菩萨。这是打大妄语，将来要堕拔舌地狱的，这话绝不是戏论。唯独无知无识的人，才有这种自满的行为。真正有财富的人，绝对不会对人说：“你们知道吗？我有多少钻石，多少珠宝，全世界所有的财宝，也不如我的多。”这样一宣传，就被土匪视为目标，一定打你的主意，设法来抢夺这批珠宝。修道也是这样的情形，不可对人说：“我有神通，可以听到佛菩萨讲话，可以看见佛菩萨现前。”要是这样，就给魔王制造机会，乘虚而入，和你合作，来指挥你的行动，你就成为他的眷属了。

Cultivators should not praise their own virtue and say that they are enlightened, or claim to be Patriarchs or Bodhi-sattvas. Those are serious lies that will cause one to fall into the Hell of Pulling Tongues. This is no joke. Only people who don’t know anything would behave in such a conceited way. Truly wealthy people never say to others, “You know what? I have all these diamonds and precious gems. I have more treasures than all the treasures in the world put together.” If you advertise yourself like this, bandits will definitely target you and find a way to rob your treasures. The same thing happens in cultivation. You can’t tell people, “I have spiritual powers. I hear the Buddhas and Bodhisattvas talking, and I see them appear before me.” If you say that, you are giving the demon king an opportunity to come in and work with you, control your activities, and make you part of his retinue.

修行人，无论遇到什么境界，要认清境界，不要被境界所转，要用定力来转境界。不可胡言乱语，信口雌黄，说证得什么神通，见到什么境界。要晓得这是魔来作祟，令你失去道心而发狂；这正是走火入魔的现象，不是真实的境界。在《楞严经》五十种阴魔中，说得清清楚楚，希望你们大家要彻

底研究一番，免得上了当，就后悔莫及了。参禅的人，不要执着境界，所谓“佛来佛斩，魔来魔斩”，无论谁来，都要斩，这是不执着一切有为法，不着一切形相。修行人，要专一其心来用功，哪有时间去管闲事。不可以贡高我慢、贪名贪利，如果有这种思想和行为，那就是入魔的境界。

Cultivators should clearly recognize whatever states they encounter; they shouldn’t let those states affect them, but should use samadhi power to influence states. Don’t make reckless claims or tell lies about having attained certain spiritual powers or seen certain states. You should know that such states are the mischief of demons, who want to destroy your resolve for the Way and make you go insane. These are signs of demonic possession; these states are not real. The section on the Fifty Skandha-Demon States in the Shurangama Sutra explains this very clearly. I hope you will investigate it thoroughly and not be fooled by such states. Otherwise it will be too late for regret.

People who investigate Chan should not get attached to states. It is said, "When the Buddha comes, slay the Buddha. When the demon comes, slay the demon." Slay anyone who comes, no matter who it is. This is not being attached to any conditioned dharmas or any marks and appearances. Cultivators should apply effort single-mindedly. They have no time to mind other people’s business. Don’t be arrogant, and don’t be greedy for fame or benefits. If you have such thoughts, you have entered a demonic state.

修行人，无论在何种情况之下，不能自满，不可以骄傲，认为自己了不起。要谨之慎之，不可错因果，否则后果不堪设想。

No matter what the circumstances, cultivators should never become self-satisfied and arrogant, and think they are something special. They must be very careful not to make mistakes in cause and effect. Otherwise the consequences will be unimaginable.

修行人，主要是修清净戒，身口意三业要清净。有神通的人，绝对不说自己有神通。何况自己没有神通，乱说一豹，岂不是造了堕地狱的因吗？这真可怕！口业不清净，要受拔舌地狱之罪，切不可大意。要时刻管着自己，不可放肆，胡说八道。若种下不清净的因，将来必定结不清净的果。

Cultivators concentrate on upholding pure precepts in order to purify the three types of karma: physical, verbal, and mental. People with spiritual powers would certainly never admit that they have them; how much the less should people without spiritual powers make reckless claims. Wouldn’t that just be creating the causes for falling into the hells? It’s scary! If your mouth karma isn’t pure, you’ll undergo punishment in the Hell of Pulling Tongues. Don’t be reckless. Always watch over yourself. Don’t misbehave and talk a lot of nonsense. If you plant impure causes, you’ll receive impure retributions.

一九八一年六月六日开示

转末法为正法 Turn the Dharma-ending Age into the Proper Dharma Age

转末法成为正法

Turn the Dharma-ending Age into the Proper Dharma Age 只要你会用，世间所有的一切法都是佛法。 All the dharmas in the world, if you know how to use them, are just the

Buddhadharma.

我们现在是生活在末法时代，为什么叫“末法”？就因为人人都不认真修行，躲懒偷安，只在名利上用功夫，所以佛法变成有名无实。现在大家打禅七，就是要脚踏实地来修持佛法，把末法的颓风改正过来，使末法成为正法。

We are living in the Dharma-ending Age. Why is it called the Dharma-ending Age? Because no one cultivates seriously. Everyone is lazy and lax, exerting himself only for the sake of fame and profit. The Buddhadharma exists in name only; there’s no substance behind it. We are now holding a Chan session, and we want to cultivate the Buddhadharma in a down-to-earth manner so that we can reform the decadent trends of the Dharma-ending Age and turn it into the Proper Dharma Age.

佛法，只要你会用，世间所有的一切法都是佛法。可是人们所行却与正法背道而驰，专门往邪法上走。修道是要往真的去做，可是现在我们所行所做都是戴着假面具，没能躬行实践，认真修行，这样误人而且误己。我们在这里用功，就像在雕琢一块玉，“如切如磋，如琢如磨”，切磋琢磨使它光亮，成为一件有用的器皿。

All the dharmas in the world, if you know how to use them, are just the Buddhadharma. Yet people always behave in ways contrary to the Proper Dharma; they know only how to follow deviant teachings. To cultivate, one must do things truthfully. But right now we wear masks in everything we do. We aren’t able to practice the teachings ourselves and cultivate in earnest, so we end up harming others as well as ourselves. Our work here can be likened to carving a piece of jade, "cutting and filing, grinding and polishing," to make a shiny and useful object out of it.

我们每个人都可以成佛，但能否成佛就要看我们认不认真。谁认真谁就能成佛，不认真就不能成佛，公修公得，婆修婆得，不修不得。这个禅七就快打完了，第二个禅七又将开始，我们要珍惜时间，不要空过；把光阴空过，想再把它找回来，是不容易的。

Every one of us can become a Buddha, provided we work hard. Whoever works hard can become a Buddha, and whoever doesn’ t cannot. Whoever cultivates can have attainment, and whoever doesn’ t cannot. This seven-day Chan session is almost over. The second session is about to start. We should cherish the time and not let it pass in vain. Once it’ s gone by, it’ s not easy to get it back.

一九八三年十二月卅一日开示

参禅 - 难耶？易耶？ Is Investigating Chan Hard or Easy?

参禅——难耶？易耶？

Is Investigating Chan Hard or Easy? 少讲话，好好用功才是。
What we should do is speak as little as possible and work hard at our practice.

“难！难！难！十担芝麻树上摊”，这是庞公说的话，他觉得用功是很不容易的，不是腰痛就是腿酸，或者有种种疾病缠绕，所以不易打成一片，很困难地才能有点进步，可是一旦稍微放逸，就前功尽弃，所以他说：“难！难！难！十担芝麻树上摊。”到底难到什么程度呢？就好像拿十担芝麻摊在树上一样。十担芝麻不是小数目，要把它摊在树上不掉下来，是很不容易做到的。

“It’ s hard! It’ s hard! It’ s hard! It’ s like spreading ten catties of sesame seed on a tree.” These are layman Mr. Pang’ s words. He

felt that cultivation wasn’t easy: either your legs hurt, or your backaches, or various other ailments interfere with your practice. It’s noteasy to attain a state of oneness. You have to work very hard just tomake a little progress, and if you relax even slightly, you lose theresults of the hard work you put in. Therefore, he said, “It’s hard!It’s hard! It’s hard! It’s like spreading ten catties of sesame seedon a tree.” Ten catties is not a small amount, and placing that manytiny seeds on a tree so that they don’t fall off is no easy task.

他有个亲戚听了就说：“既然这样难，那就无法修行了？”但是庞婆却这么说：“易！易！易！百草头上西来意。”很容易的，所有一切山河大地、花草树木，都是祖师西来的大意。所以说很容易的，有什么困难呢？这时候，庞女就说：“也不难！也不易！饥来吃饭，困来眠。”

He had a relative who heard his comment and said, “If it’s that hard, then we can’t cultivate, can we?”

However, Mrs. Pang said, “It’s easy! It’s easy! It’s easy! Every blade of grass carries the intent of the one who came from the West.” It’s very easy. All the mountains, rivers, land, flowers, plants, and trees reveal the great meaning of the Patriarch’s arrival from the West*. So, it’s all very simple; what difficulty is there?

* refers to Patriarch Bodhidharma, the 28th Indian Patriarch who went to China in the 6th century and became the first Chinese Patriarch.

这三个人所说的都不同，可是根本道理是一样的，就是染污不得，应好好修行才对。

Then the daughter of the family said, “It’s not hard, and it’s not easy. I eat when I’m hungry, and sleep when I’m tired.” The

three of them said different things, but the basic principle is thesame: Don’ t get defiled, and do a good job of cultivating.

庞公、庞婆、庞女是同一家庭的人，但他们所见不同。现在我们各方面来打七的人都有，也各有各的见地，但是应该少讲话，好好用功才是。

Mr. Pang, Mrs. Pang, and their daughter were of the same family, but they each had their own views. Now people from many different places have come for the session, and you each have your own ideas and views. However, what we should do is speak as little as possible and work hard at our practice.

一九八四年一月一日开示

珍惜身体的能源 Cherish Your Body's Energy

珍惜身体的能源

Cherish Your Body’ s Energy 吃得太多，太营养丰富，或者吃了有毒的东西，这都会令身体发生毛病。 If we eat too much, eat food that is too rich, or eat something poisonous, it will make our body sick.

我们人有六种知觉性：眼能见、耳能听、鼻能嗅、舌能尝、身能触、意能思想。因为人是万物之灵，所以具有这六种官能，其它的动物组织就没有那么复杂。

People have six kinds of perceptive faculties: the eyes can see, the ears can hear, the nose can smell, the tongue can taste, the body can feel, and the mind can think. Being the most intelligent of creatures, human beings are endowed with these six faculties. The physical make-up of other animals is not as complex as that of humans.

我们吃饭、穿衣、睡觉，就像汽车要加汽油。汽车走多了路，就要加油，我们人将能源消耗多了，也要补充。所以人吃饭，就是帮助身体的新陈代谢。食物在人体内发生一股热力、一股能源，能帮助我们一切的活动。但实际上，食物的精华很少，所以就要不断地补充。譬如，早上吃了，到午间又饿了；午间吃了，到晚上又要再吃。睡的时候也不停地消耗能源，所以睡醒了又要吃早餐。

We need food, clothing, and sleep, just as a car needs gasoline to run. After traveling many miles, the car needs to be re-fueled. Likewise, when we people have used up our energy, we need to replenish it. That’s why we need to eat--to help sustain the metabolism of our body. Food generates heat and energy in our body, helping it to carry out all its activities. However, because the part of the food that gives us energy is actually a very small portion, we have to constantly replenish ourselves. For instance, we eat breakfast in the morning, but by noon we’re hungry again; we eat lunch, but by evening we need to eat again. Even when we sleep, we’re still using energy, so when we wake up, we’re ready for breakfast again.

我们是如何消耗这些能源的？我们的眼见色，那是在消耗能源；耳听声，也在消耗能源；鼻闻香，也在消耗能源；乃至舌尝味、身觉触、意念在思想，这都是在消耗能源呢！所以我们一举一动，一言一行，无不是在消耗能源。如果你不是消耗太多，适可而止，身体就会保持健康。但若是消耗太多，身体便会发生故障。譬如吃得太多，太营养丰富，或者吃了有毒的东西，这都会令身体发生毛病。所以我们无论行住坐卧，一举一动，都要非常小心，不要无缘无故地浪费能源，以致伤害自己的身体及精神，这一点是很重要的！

How does our energy get used up? When our eyes look at forms, that takes energy. When the ears listen to sounds, it also uses

energy. The nose smells scents, and that uses up energy as well. Thetongue tastes flavors, the body feels sensations, and the mindcognizes and reflects - all these things exhaust our energy! Everymovement we make and every word we say uses energy. If we useour energy in moderation and don’ t drain it completely, our bodywill be healthy. If we use too much, our body will malfunction. Forinstance, if we eat too much, eat food that is too rich, or eatsomething poisonous, it will make our body sick. So, in everythingwe do, whether we are moving or still, sleeping or awake, we shouldbe very careful. We shouldn’ t waste our energy for no good reason,or we will injure our body and mind. This is very important.

小朋友！现在是你们的黄金时代，也是你们生命中的春天。春天时万物欣欣向荣，朝气蓬勃。但我们要顺其自然去生长，合乎生理的程序，切记不要乱吃乱喝，或乱讲话，或者饮酒、吃毒药，乃至乱看、乱听、乱尝、乱嗅、乱触、乱想，这样就会损害你的身体及灵性。

Young friends! This is your golden age. It is also the spring of your life. In the springtime, everything flourishes and is full of energy. However, we should accord with our body’ s natural physical development as we grow up. We should choose our food and drink with care. We shouldn’ t talk recklessly, consume alcoholic drinks, or take drugs. We should not carelessly look at, listen to, taste, smell, touch, or think about improper things, for that would hurt our body and spirit.

你会运用这六种官能，身体就健康；不会用，身体就会随时罢工，与你分家。分家了，便没得吃、没得穿、没有房子睡了。所以大家要好好爱护珍惜这个身体，不要醉生梦死，走到极危险的歧路上。在《孝经》上说：“身体发肤，受之父母，不敢毁伤，孝之始也。”不要随随便便把自己的身体弄

坏，要好好地珍惜它，否则便无颜见父母了。父母生我、育我，我们不好好珍惜身体，那是对父母最不孝的行为。

If you know how to use your six faculties well, you’ll be healthy. If you don’t, your body may go on strike and abandon you at any time. Then you won’t be able to eat, wear clothes, or sleep anymore. So, everyone should take good care of their body. Don’t live as if you are dreaming or drunk, and endanger yourself. The Classic of Filial Piety says, “Our body, hair, and skin are given by our parents. We should not injure them. This is the beginning of filial piety.” We should cherish our bodies, and not carelessly injure them. Otherwise, we won’t be able to face our parents. Our parents gave birth to us and raised us; if we fail to take care of our bodies, we are being most unfilial to our parents.

一九八四年一月五日开示

爱护你的灵性 Cherish Your Own Spiritual Nature

爱护你的灵性

Cherish Your Own Spiritual Nature 人也不贵长得高大英俊、漂亮，最重要的是培养良好的人格。 By the same token, men don’t have to be tall and handsome.
The most important thing is to nurture and cultivate good character.

有些人在想：“我长得很丑。”或者：“我个子很矮，反正也没人喜欢我的长相，我也就不必保护这个身体了。”是吗？不对的！刘禹锡曾经作了一首〈陋室铭〉：

Some people think, “I’m ugly.” Or, “I’m short. No one likes the way I look anyway, so there’s no point in my taking care of my body.” Is that so?

Wrong! Liu Yuxi wrote a poem called “Inscription for a Humble House,” which goes like this:

山不在高，有仙则名；水不在深，有龙则灵。
斯是陋室，唯吾德馨。苔痕上阶绿，草色入帘青。
谈笑有鸿儒，往来无白丁。
可以调素琴，阅金经。无丝竹之乱耳，无案牍之劳形。
南阳诸葛庐，西蜀子云亭。孔子云：“何陋之有！”

A mountain is famous not for its height,
but for its immortals.
A lake is magical not because of its depth,
but because of its dragons.
This house may be humble,
but it is fragrant with my virtue.
The steps are covered with green moss;
the window screens reflect the verdant grass.
I laugh and chat with learned gentlemen;
there are no illiterates among my visitors.
I can play the harp and read the Vajra Sutra.
There is no noise of string and wind instruments to disturb my ears,
nor any documents to tire me out.
Zhuge Liang lived in a thatched hut
in Nanyang;
Yang Ziyun dwelt in a tiny shack
in western Shu.
Confucius said, “How can that be

considered humble?"

"山不在高，有仙则名；水不在深，有龙则灵"：同样的道理，人也不贵长得高大英俊、漂亮，最重要的是培养良好的人格。你有这个佛性，那可就是"灵"了。

A mountain is famous not for its height, but for its immortals. A lake is magical not because of its depth, but because of its dragons. By the same token, men don't have to be tall and handsome. The most important thing is to nurture and cultivate good character. You have a Buddha nature, which is what makes you "magical."

"斯是陋室，唯吾德馨"：陋室，就是一间简陋的小房子。虽然我的身体长得不漂亮，可是我有德行，也就是每个人原来具备的良知良能。你能珍惜运用它，那就够了。

This house may be humble, but it is fragrant with my virtue. This may be a simple house, small and plain. Although I may not be good-looking, I have virtue, that is, I have the good conscience that is found in everyone. If you can cherish it and use it well, then that is enough.

"苔痕上阶绿，草色入帘青"：这是形容这间陋室质朴无华，但它有一股脱俗幽清的风貌。石阶上长满了青苔，窗帘也映照着周围绿草的鲜润颜色，这完全是大自然的风景。

The steps are covered with green moss; the window screens reflect the verdant grass. This describes the small house, which is plain and unadorned, yet possesses an uncommon and serene air. Green moss grows over the stone steps, and the lush green color of the grass is reflected in the window screens. It's a natural scene.

"谈笑有鸿儒，往来无白丁"：鸿儒就是读书人，我的朋友都是有知识、伟大的人物，我从不与粗鲁或只字不识的白丁来往。所以，虽然我的房子很

简陋，但我的朋友皆是非凡人物，大家共同切磋学问及做人的道理，不亦乐乎?

I laugh and chat with learned gentlemen; there are no illiterates among my visitors. My friends are all educated and important people. I never associate with coarse or illiterate fellows. Though my house is humble, my friends are not common people. We all get together to exchange knowledge and look into the meaning of life. Isn’t this joyful?

“可以调素琴，阅金经。无丝竹之乱耳，无案牍之劳形”：闲时就弹琴自娱，静时就细阅《金刚经》，这种境界多么潇洒，一点俗气都没有。无丝竹之乱耳，古时的乐器有些用弦丝或竹皮造成。这些人所听的音乐都很清雅、很高尚，不像现在的摇滚乐，把人吵得头昏脑涨。也不用每天赶着上班，坐在办公室里忙忙碌碌，受疲劳轰炸，这叫案牍之劳形。他没有那种紧张的生活，而是很优闲自在的。

I can play the harp and read the Vajra Sutra. There is no noise of string and wind instruments to disturb my ears, nor any documents to tire me out. In my leisure time, I play the harp to amuse myself; and when all is quiet, I read the Vajra Sutra. How carefree and transcendent this state is; it’s not the least bit worldly. In ancient times, some musical instruments were made of strings or bamboo. The music those people listened to was very elegant and lofty, not like the rock-n-roll music of today, which makes people dazed and confused. They didn’t have to rush to work, sit in the office, and get bombarded with work every day. That’s what’s meant by “being tired out by documents.” He didn’t lead that kind of hectic life, but one that was very leisurely and comfortable.

“南阳诸葛庐，西蜀子云亭。孔子曰：‘何陋之有！’”：在南阳，诸葛亮曾隐居在草庐；在西蜀，扬子云也曾住在一所简朴的小亭。这是举出过去两位高士、隐士，他们不贪慕世间浮华，而隐遁于陋室里头。孔子曾说：“何陋之有！”有什么丑陋呢？这不是很好吗？

Zhuge Liang lived in a thatched hut in Nanyang; Yang Ziyun dwelt in a tiny shack in western Shu. Confucius said, “How can that be considered humble?” In Nanyang, Zhuge Liang lived in a thatched hut as a hermit; and in western Shu [Sichuan Province], Yang Ziyun lived in a small and simple shack. These were a lofty gentleman and a hermit of the past, who didn’t admire the superficial splendor of the world, but secluded themselves in humble dwellings. Confucius commented, “How can that be considered humble?” What’s vulgar about that? Isn’t it a fine thing?

从这一首“陋室铭”看来，我们人也应该不贪求外表的华丽。只要你珍惜自己身体的能源，好好运用你的见闻觉知，才不辜负你本身的智能佛性。大家要立好目标，勇往直前！

From this poem, “Inscription for a Humble House,” we should learn not to crave superficial beauty. Rather, we should cherish our own energy and use our sense faculties in a good way. Then we won’t be wasting the wisdom of our Buddha nature. Each of us should set our goal and march towards it!

一九八四年一月五日开示

吃斋，不吃斋 To Be or Not To Be a Vegetarian

吃斋，不吃斋

To Be or Not To Be a Vegetarian 吃肉，欲念多、妄想多，不容易得定。

不吃肉，则少欲知足，没有那么多的妄想。 People who eat meat have more desires and random thoughts.

It’ s not easy for them to attain samadhi.People who don’ t eat meat, however,

are content and have fewer desires and random thoughts.

佛当初住世，是主张人吃斋的，但并没有勉强人吃斋，为什么？因为有些人很欢喜好味，若坚持要他吃斋，他就不敢出家了。所以当时佛有些馋徒弟欢喜吃肉，他也没有说什么。出家人是循方乞食，不馋的人会说：“人家供养什么，我就吃什么。”馋的人就想有选择。

When the Buddha was in the world, he encouraged people to be vegetarian, but he didn’ t force them. Why? Because some people were very fond of good flavors. If the Buddha had insisted that his disciples be vegetarian, those people wouldn’ t have dared to leave the home life. Therefore, some of the Buddha’ s gluttonous disciples ate meat, and he didn’ t say anything. Left-home people are supposed to make their almsrounds to get food. Those who aren’ t gluttonous say, “I eat whatever people offer.” The gluttons are more selective.

究竟吃肉和不吃肉，有什么不同的地方？吃肉，欲念多、妄想多，不容易得定。不吃肉，则少欲知足，没有那么多的妄想，因为气血清而不混浊的缘故。肉里头含有一种浊气，因为它是由一种很污浊的东西生出来的，所以人吃了不容易持戒、不容易开智慧、不容易证得三昧，想持戒却妄想纷飞，总是不守规矩，得不到定力，行住坐卧都不安。既然不能得定，就没有真正的智慧；有真正的智慧，那任何问题都不会发生。吃肉是往愚痴的路上走，不吃肉则往智慧的路上走，不同之处就在这里。

What’s the difference between eating and not eating meat anyway? People who eat meat have more desires and random thougths. It’s not easy for them to attain samadhi. People who don’t eat meat, however, are content and have fewer desires and random thoughts. Vegetarians have purer blood and energy. Meat contains a turbid energy because it comes from something filthy and turbid. Therefore, people who eat meat find it difficult to uphold precepts, develop wisdom, and attain samadhi. You want to uphold precepts, but your mind is filled with false thoughts, so you cannot follow the rules and attain samadhi, and are restless whether walking, standing, sitting, or lying down. Since you cannot attain samadhi, you have no real wisdom. If you have true wisdom, nothing presents a problem. Eating meat takes you down the path of ignorance, and not eating meat takes you along the path of wisdom. That’s the difference.

谁想要有真正的智慧，就得少欲知足，不要吃那么多肉，把自己的肉和猪的肉合成有限公司，将来不变成猪才怪呢！吃那么多的牛肉，和牛合成一个有限公司，里边牛因牛缘都存在，那么将来做牛是很有可能的。乃至于吃狗肉变狗，吃老鼠肉变老鼠，你吃什么肉，身体就有那些肉的因缘而生存，久而久之，就变成那种东西了。就因为你体内的那股气都变成猪气、牛气了，血也变成那个血，气也变成那个气了，所以肉也变成那个肉了。有智者应深思之！

If you want to have true wisdom, you should be content and reduce your desires. Don’t eat so much meat. If you eat too much pork, your own flesh combines with that of pigs and you form a corporation with them. It would really be surprising if you didn’t become a pig yourself one day! If you eat too much beef, you form a corporation with cows and develop affinities with them, and you’ll

very likely be reborn as a cow. Eating dog meat, you will become adog. Eating rat meat, you will turn into a rat. Your body retainsaffinities with whatever kind of meat you eat, and eventually you’ llbecome that kind of animal. Your physical energy turns into theenergy of pigs, cows, or whatever animal you eat. Your bloodbecomes that kind of blood; your energy becomes that kind ofenergy; and your flesh becomes that kind of flesh Wise peopleshould give this deep thought!

一九八四年一月廿二日开示

先破我执，后破法执 Destroy Attachment to Self and Attachment to Dharmas

先破我执，后破法执

Destroy Attachment to Self and Attachment to Dharmas 佛说三藏十二部的经典，无非是教人破执着。 The Buddha spoke the Three Treasuries and Twelve Divisions
all for the sake of teaching people to break their attachments.

什么是我执？就是执着一个“我”──这是“我的”身体，那是“我的”所有，总而言之，一切以我为前提，把我摆在前边，有我无人，三心未了，四相没空。

What is the attachment to self? It’ s the attachment to an “I.” We say: “This is my body; those things are mine.” In general, everything pertains to “I”; we put the “I” out in front. Because there is a self but no others, the three minds aren’ t ended and the four appearances aren’ t empty. [The three minds are the minds of

the past, present, and future; the four appearances are those of self,others, living beings, and a life span.]

怎么样才能知道“我执”破了没有？就要从每日起居饮食，以及日常生活行住坐卧上来看。在这种种举动之中，你是为自己着想？还是为他人着想？或者是为道场着想？如果仅仅为自己着想，那就是自了汉，小乘人的思想，自利而不利他。

How do we know when the attachment to self is destroyed? We can tell from our daily activities, whether we are moving or still, awake or sleeping. In all our actions, are we thinking of ourselves or others? Are we concerned about the Way-place? If we think only of ourselves, then we only care about saving ourselves, which is the philosophy of the Small Vehicle - to benefit oneself without benefiting others.

佛曾说过这种思想是焦芽败种。为什么？因为有这种思想的人，心量太小，我执太重，自己好了就算，不管他人好坏，所谓“摩诃萨不管他，弥陀佛各顾各”，这是小乘人的宗旨。所以他们看三界如火宅，视生死如冤家，自己了生死就好了，不顾众生的生死。

The Buddha compared such people to withered sprouts and spoiled seeds. Why? Because people who think like this are very small-minded and egocentric. They are concerned only with being good themselves, and don’t care whether other people are good or bad. That’s called:

Mahasattvas don’t care about others.
Amitabha, every man for himself.

That’s the objective of the Small Vehicle. Therefore, they perceive the Three Realms as a burning house, and birth and death as an enemy. They end their own birth and death, but don’t care

about living beings' birth and death.

你要是为他人着想，有利他的思想；不但自己得到解脱，也会令一切众生得到解脱，这就是菩萨的思想。换句话说，忘了自己而去利益他人，就是行菩萨道。所谓“佛光普照，法雨均沾”，行菩萨道就是要本着“无缘大慈，同体大悲”的精神。

When you are concerned about others, you think of benefiting them. Not only do you want to liberate yourself, you want all living beings to be liberated. That's the way a Bodhisattva thinks. Benefiting others and forgetting about yourself is what the Bodhisattva Way is all about. As it's said, "the Buddha's light shines everywhere; the Dharma rain sprinkles on everyone." The practice of the Bodhisattva Way is based upon the motto: "Show great kindness to those with whom you have no affinities. Embody great compassion by regarding all beings as the same substance."

我们若是为道场来着想，就要处处来拥护道场，不带任何企图，也不为名，也不为利，这才是真正地拥护道场。

If we truly care about the monastery, we should support and protect it in every respect, without any ulterior motives or any wish for fame or profit. That is truly protecting the monastery.

我们每天要反省，是为自己打算的时间多？还是为他人打算的时间多？或者为道场打算的时间多？这样来回光返照，便知“我执”破了没有。这是很浅显的说法。

Every day, we should reflect and see whether we spend more time thinking about ourselves, about other people, or about the monastery. Through this kind of reflection, we will know whether we've broken the attachment to self. This is a very simple explanation.

若往深处来说，自己是不是天天怕吃亏？天天怕得不到利益？有则改之，无则勉之。再反省自己有没有忍辱的功夫？如果有人无缘无故骂我，或打我，能不能忍受？是否发了脾气？或者有报复的心理？若有的话，则我执尚未破；若没有的话，则我执已破。

各位认真想一想，一切的问题和烦恼是怎么来的？这都是我执在作怪。我执要是没有破，法执更破不了。小乘人破了我执，而没有破法执；菩萨才能“我法双亡”。

On a deeper level, we should daily observe to see whether we are afraid of taking a loss, or afraid of not gaining any advantages. If we have such thoughts, we should change them; if we don’t, we should avoid them. We should further ask ourselves whether we are able to endure insults. If people scold me and beat me for no reason at all, can I take it? Will I lose my temper or have thoughts of revenge? If so, then the attachment to self has not been broken. If not, then self-attachment has been destroyed. Think seriously for a moment: Where do all problems and afflictions come from? They arise from the attachment to self acting up. If the attachment to self is not destroyed, the attachment to dharmas won’t be destroyed either. Small Vehicle cultivators have broken the attachment to self, but not the attachment to dharmas. Only Bodhisattvas can extinguish both attachment to self and attachment to dharmas.

我执破了，然后要破法执。何谓“法执”？就是不明白五蕴（色、受、想、行、识）之法，乃是因缘而生，而执着为实有。如果把对一切法的执着没有了，就能圆融无碍，到无入而不自得的境界。到了我法双亡的时候，才是真正的修道人。真正的修道人，无论在什么时候、什么境界，绝对不为自己打算，有舍己为人、见义勇为的思想，有大公无私、至正不偏的行为。

After breaking the attachment to self, we must work on breaking the attachment to dharmas. What is meant by “attachment to dharmas”? It means not understanding that the dharmas of the five skandhas (form, feeling, thinking, formations, and consciousness) are brought into being by causes and conditions, and getting attached to the idea that they are real. If we can end all attachment to dharmas, we will experience perfect interpenetration without obstruction, and arrive at the state of being at ease in all situations. When we have emptied both self and dharmas, we can be considered true cultivators. True cultivators never calculate on their own behalf, no matter what the situation. They are ever ready to give themselves up for others, and would never hesitate to do what is right. Their actions are public-spirited and unselfish, proper and unbiased.

佛说三藏十二部的经典，无非是教人破执着。可是我们偏偏不听佛的教诲，要做佛的叛徒，总是执着一个“我”，我相不空，人相不空，众生相也不空，寿者相更不空，执着四相舍不得；对于三心了不可得的道理，搞不清楚。

The Buddha spoke the Three Treasuries and Twelve Divisions all for the sake of teaching people to break their attachments. However, we just don’t want to follow the Buddha’s instructions. Instead, we want to be rebels in Buddhism, always attaching to our ego. The marks of self, others, living beings, and a life span are not empty for us. We cling to these four marks and can’t bear to part with them. We can’t understand that the three minds are unattainable.

本来过去心不可得，现在心不可得，未来心不可得，为什么？因为“过去”心已经过去了，你到什么地方去找这个心呢？“现在”根本不停，你说这个是“现在”，可是“现在”又过去了，“现在”是不存在的，所以说现

在心不可得。未来心不可得，“未来”就是没有来，没有来讲它干什么？

Actually, the mind of the past cannot be attained, nor can the mind of the present or the mind of the future. Why not? Well, the past has already gone by, so where are you going to find it? The “present” never stops changing. When you say, “This is the present,” it has already become the past. So the present doesn’t exist, and the mind of the present cannot be attained. The mind of the future is unattainable as well, because the future hasn’t arrived yet. Since it isn’t here yet, why talk about it?

在《金刚经》上说：“无我相，无人相，无众生相，无寿者相。”又说：“过去心不可得，现在心不可得，未来心不可得。”这几句经文，人人都会念，可是人人不记得。希望各位在这几句经文上下功夫，四相空了，三心了了，就是真正的修道人。

The Vajra Sutra says, “There is no mark of self, no mark of others, no mark of living beings, and no mark of a life span.” It also says, “The mind of the past cannot be attained, the mind of the present cannot be attained, and the mind of the future cannot be attained.” Everyone can read these lines of the Sutra, but no one remembers them. I hope all of you will apply some effort on these lines. When you have emptied the Four Marks and ended the Three Minds, you’ll be true cultivators.

一九八四年二月十五日开示

六根互用非是无稽之谈 The Interchangeable Functioning of the Six Faculties Is Wonderful and Ineffable

六根互用非是无稽之谈

The Interchangeable Functioning of the Six Sense Faculties Is Wonderful and Ineffable 六根互用，人人都可以做得到，只看你修行不修行。 Anyone can attain the interchangeable functioning of the six sense faculties, as long as he or she cultivates.

一般人只知眼能见色，耳能闻声，鼻能嗅香，舌能尝味，身能觉触，意能知法。若是对他讲六根互用的道理，他是绝对不会相信的，反而认为这是无稽之谈。但真是到了这种境界，得到这种功用，自己就知道佛法确是有这种妙不可言的境界，很不可以思议的。

Ordinary people know only that the eyes can see forms, the ears can hear sounds, the nose can smell scents, the tongue can taste flavors, the body can feel sensations of touch, and the mind can understand dharmas. If you talked about how these six sense faculties can function interchangeably, they would never believe you; they would think it was plain nonsense. However, if one has truly arrived at this state and attained this function, one will know that there really are such ineffably wondrous states within the Buddhadharma, and that they are very inconceivable.

有人在打这种妄想：“我才不愿有这种境界呢！为什么？因为太麻烦了。往上能看天人的举动，还能听到他们的谈话，影响自心的清净。往下又能见地狱的情形，继而生起恐惧心，影响晚上睡不好觉。因为这个原因，所以我不喜欢有这种境界。”就是你欢喜这种境界，也不一定能得到这种境界。为什么？因为你不认真参禅打坐，或者坐在禅凳上妄想纷飞，心猿意马地向外奔驰，自己管不了自己；或者昏沉，坐在禅凳上去和周公聊天，呼呼大睡，鼾声如雷。像这种情形，怎么能开悟？怎么能得到妙用？简直是在混光阴哪！

Someone is having an idle thought: “I wouldn’t want to experience such states! It’d be too much trouble. Whenever I looked up, I would see the heavenly beings and hear what they were saying. That would disturb the purity of my own mind. When I looked down, I’d see the hells and be afraid, and I wouldn’t be able to sleep at night. For those reasons, I wouldn’t want to experience such states.” Even if you did want to have such states, it’s not for sure you’d be able to. Why not? Because you aren’t serious about meditating and investigating Chan. You just sit there on the meditation bench and your idle thoughts are flying every which way, or you let your mind gallop outside like a wild horse out of control. Or else you get drowsy and have a chat with the Duke of Zhou as you sit there on the bench [Note: “seeing the Duke of Zhou” is another expression for dreaming], and your snores are louder than thunder. If that’s how you act, how do you expect to get enlightened? How can you attain those wondrous functions? You’re simply wasting time.

要想得到这种境界，就得没有妄想，要见而不见、闻而不闻、嗅而不嗅、尝而未尝、触而未触、缘而未缘，不为境界所转，才能得到这种境界。若是被境界所转：“啊！我能看见天上这样远的地方，我能不能睡着觉呢？”坦白告诉你，得到这种境界，你还是照常睡觉，愿意睡就睡、不愿意就不睡，任运自在，绝不勉强，就是这么妙！

If you want to attain those special states, you have to get rid of all idle thinking. You have to be able to look without seeing, listen without hearing, sniff without smelling, taste without savoring, touch without feeling, and think without cognizing. To attain these special states, you have to be unmoving. If you are affected by external states, “Wow! I can see as far as the heavens! I wonder if I can still

fall asleep?" Let me tell you frankly, after you attain this state, youcan still sleep. When you feel like sleeping, you sleep; when youdon't feel like it, you don't. You are free to do as you please;you're not compelled into doing anything. That's how wonderfulit is!

刚才打这个妄想的人，听我这样讲，他又打了个妄想："我所打的妄想，师父怎么会知道呢？莫非师父有他心通的本领？"为什么你要打这个妄想？你会打这个妄想，我怎会不知道呢？你若怕我知道，就不要打这个妄想。要知道六根互用，人人都可以做得到，只看你修行不修行。

The person who had that idle thought is now having another one after hearing what I said. He's wondering, "How did the Master know what I was thinking? Can he read people's minds?" Why did you have that idle thought? If you could have that false thought, how could I not know about it? If you're afraid I'll know what you're thinking, then don't have those false thoughts. You should know that anyone at all can attain the interchangeable functioning of the six sense faculties, as long as he or she cultivates.

阿那律尊者，他不用眼睛能看三千大千世界，如同观掌中庵摩罗果一样地清楚。这是因为虽然他眼睛失明，可是他得到天眼通的缘故。跋难陀龙没有耳朵，他用天眼来听声音，闻声救难。殑伽女神（恒河神），她的六根都可以嗅到香气，无论哪一根，都有嗅觉作用。憍梵钵提尊者不用舌根而能尝味，乃因为用鼻子来代替舌根。舜若多神（虚空神），他没有身体，用其它根来接触，而知道一切法皆空，故为自然之神。

Without using his eyes, the Venerable Aniruddha could see the universe of a billion worlds as clearly as an amala fruit in the palm of his hand. That's because, even though he had lost his normal sight, he had attained the spiritual penetration of the heavenly eye. The

Dragon Upananda has no ears, but he can use his heavenly eye tolisten to and rescue those in distress. The female spirit deva of theGanges River can smell fragrances with any of her six sense faculties;every one of them has the ability to smell. The Venerable Gavampaticould taste flavors without using his tongue, because he used hisnose instead. The Spirit of Shunyata (emptiness) does not have abody. He uses the other sense faculties to perceive sensations oftouch, and thus knows that all dharmas are empty. Therefore he isthe spirit of nature.

摩诃迦叶尊者不用意根，而能知道诸法实相的道理，亦即无相，无相就是无所不相。以上这都是六根互用的例证。

The Venerable Mahakashyapa did not use his mental faculties, and yet he was able to understand the real appearance of all dharmas, which is no appearance, but which also means that nothing lacks an appearance. The above are all examples of those who have attained the interchangeable functioning of the six sense faculties.

一九八四年二月十六日开示

不幸中之大幸 Great Fortune in Unfortunate Times

不幸中之大幸

Great Fortune in Unfortunate Times 在万佛圣城读书，懂得做人真正的精神，
给你们改过自新的好机会，这是你一生幸福的关键。 As you study at the City of Ten Thousand Buddhas, you will understand how to be a truly worthy person.

This is an excellent opportunity to turn over a new leaf and turn your whole life around.

同学们！人生最好的时候，就是二十岁以前的时期，就是所谓的“黄金时代”。在这个时期，本有的佛性还未失去，清净的自性仍然存在。此时，若能跟着好人在一起，就会做个好人；若是跟着坏人在一起，就会做个坏人，很容易受环境的影响。所谓“近朱者赤，近墨者黑”，就是这个道理。

Fellow students! The most important time in your life is before you reach the age of twenty. This period is your “golden age.” During this period, your original Buddha nature has not totally been lost, and your pure inherent nature is still present. At that time, if you associate with good people, you will become a good person. If you hang around with bad people, you’ll turn into a bad person. It’s very easy to get influenced by your surroundings. There’s a saying, “Those who are near rouge turn red; those who are around ink turn black.” That’s what I mean.

若是遇到良师益友，就能学到真正的学问，端正品行；反之，遇到不守规矩的师友，就会受他们的影响，成为不守规矩的人。小者，成为害群之马；大者，则为社会的败类。

切记！你们的自性好像纯洁的白布，染之于苍则苍，染之于黄则黄。你们在这样优越的环境读书，将来一定要做个有益社会的人，改善社会的风气，要有牺牲小我的精神。

If you meet good teachers and wholesome friends, you will be able to acquire genuine knowledge and build a good character. On the other hand, if you encounter teachers and friends who are rather slack about the rules, under their influence you will also turn into an unruly person. On a small scale, you might become the black sheep of your group; on a larger scale you could become a villain in the

society. Remember, your own nature is just like a piece of pure whitecloth. If you dye it blue, it becomes blue; dye it yellow, and it turnsyellow. You are studying in such a superb environment. In the future,you should certainly do something to benefit the society, andchange the trends of society for the better. You ought to sacrificeyour petty, selfish interests to work for the common good.

同学们！你们多数是从国外来的，（注：学生们有来自越南、柬埔寨等地）经过颠沛流离，抛家去国的痛苦。在动荡不安的时期，能有特殊因缘来到万佛圣城读书，奠定做人良好的基础，可说是不幸中之大幸。

Fellow students! Most of you come from abroad. [Note: There were students from Vietnam, Cambodia, and other countries.] You have suffered the pain of leaving your own country and making a rough journey to get here. In these turbulent times, to have the special opportunity to come to study at the City of Ten Thousand Buddhas and build a good foundation for your character, could be considered something very lucky in the midst of misfortune.

因为万佛圣城育良小学的教育宗旨，乃在培育优良的学生，使他们知道如何孝顺父母、尊师重道、选择良友及忠于国家。培德中学的教育宗旨，是培养学生有道德的观念，知道礼、义、廉、耻四维的道理，将来做个堂堂正正的好人。这是万佛圣城办学的本怀。

The educational aim of Instilling Goodness Elementary School at the City of Ten Thousand Buddhas is to mold children into excellent students by teaching them to be filial to their parents, respect their teachers, choose good friends, and serve their country. The educational aim of Developing Virtue Secondary School is to develop the students’ ethical values so that, understanding the four cardinal virtues of propriety, righteousness, integrity, and a

sense of shame, they become upright and good citizens. This is thebasic purpose for which the schools were established at the City ofTen Thousand Buddhas.

你们既然获得这样好的读书环境，就应该爱惜光阴，爱惜生命，还要爱惜一切众生、一切物质；不要把黄金时代宝贵的时间空过，不要看小说、电视，要努力用功，所谓“口而诵，心而惟；朝于斯，夕于斯。”口中念这本书，在心里要思惟书中的道理；早晨想著书中的道理，晚上也想著书中的道理，时时刻刻不忘所学的书，时时刻刻要温习所学的书。在《论语》上说：“温故而知新”，温习旧的书，而能得到新的学识，就是这个道理。

In such a fine educational environment, all of you should cherish your time, cherish your life, and cherish all living beings and all things. Don’t let your "golden years" go by in vain. You should study hard; don’t read novels or watch TV. "Recite (your lessons) orally, reflect on them mentally. Be mindful of them morning and evening." Recite the book with your mouth, and contemplate its principles in your mind. Be mindful of those principles in the morning as well as in the evening. Never forget the books you have studied; always review your lessons. As the Confucian Analects say, “Review the old and learn the new.” Go over your old lessons and learn new knowledge from them. That’s the principle here.

现在是求学问的时期，除了帮助家里做事之外，就是要好好读书，把握光阴，不可浪费。古人说：“一寸光阴一寸金，寸金难买寸光阴。”你们看看，光阴多么宝贵呀！所谓“少壮不努力，老大徒伤悲。”在黄金时代不读书，到老的时候，后悔也来不及了！

Now is the time of your life when you should concentrate on learning; aside from helping out with the family chores, you should cherish your time and study hard. Don’t waste your time. There’s

an ancient saying, “An inch of time is worth an inch of gold, but aninch of gold can hardly buy an inch of time.” You see how precioustime is! It is said, “If you don’t work hard when you’re young andstrong, you’ll grieve in vain in your old age.” If you don’t studyduring these golden years, you’ll regret it when you get old, but bythen it will be too late to do anything!

同学们！你们在少年时，就遇到这些灾难，离乡背井，投奔自由。在路途上流离失所，苦不堪言，遭遇种种的痛苦，才到达平安的地方。这是因为你们在往昔生中，不知修福修慧，或者给人灾难，令人有痛苦，所以才得受今日的苦难，这都是前因后果的业力所感。虽然你们年纪还小，但已饱尝灾难滋味，如果再不发菩提心，不知用功读书，将来的前途也是在意料中：将会黑暗多，光明少。你们明白吗？

Fellow students! At your young age, you have been through a lot of trauma, for you left your home and country to flee to freedom. Homeless and wandering from place to place, you have experienced suffering that’s beyond words. Only after having undergone all kinds of distress and woe did you arrive at a safe place. This is because in your past lives, you didn’t cultivate blessings and wisdom, or perhaps you brought disasters down upon other people and caused them to suffer. And so now you are undergoing the painful retribution. This is the power of karma from previous causes bringing on subsequent effects. Though you are still young, you have already had a full taste of disasters. If you still fail to bring forth the resolve for Bodhi and fail to study hard, it’s pretty easy to see that your future will be dark rather than bright. Do you understand?

现在你们在万佛圣城读书，知道不争、不贪、不求、不自私、不自利、不妄语这六大宗旨，懂得做人真正的精神，这是给你们改过自新的好机会，创造光明的前途。所以不要空过，要深深了解这个重要性，这是你一生幸福

的关键。

As you now study at the City of Ten Thousand Buddhas, you are learning the Six Guidelines of not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying; and you understand how to be a truly worthy person. This is an excellent opportunity for you to turn over a new leaf and create a bright future. Don’t let it pass you by. You must realize that this is extremely important. This is the point at which you can turn your whole life around.

现在你们来这里除了用功读书外，若能再把握良机，时常修持，诚心念佛、拜佛、参禅、静坐，这样来修行，就能得到超群的能力──天眼通、天耳通、他心通、宿命通，甚至神足通，或者漏尽通。现在只讲四通，其它二通以后再讲。

In addition to studying hard while you are here, if you can take advantage of the opportunities to always cultivate by sincerely reciting the Buddha’s name, bowing to the Buddhas, investigating Chan and sitting in meditation, then you will be able to attain extraordinary abilities - namely, the penetration of the heavenly eye, the penetration of the heavenly ear, the penetration of knowing others’ minds, the penetration of knowing past lives, and even the penetration of the complete spirit or the penetration of ending outflows. I will explain only four of the six spiritual penetrations now, and leave the remaining two for another time.

什么是天眼通？在地球上能看见天人的一举一动、一言一行，清清楚楚，无所障碍。现在中国大陆有很多儿童，在屋内就能看见墙外的东西，又能知道他人手中所藏的是什么东西，这就是天眼通，也就是透视作用。

What is the penetration of heavenly eye? It means that from here on earth you can observe all the movements, activities, and conversations of heavenly beings very clearly and without any obstruction. In mainland China now, there are many children who have the ability to see the things outside the walls of the room they are in. They can also know what someone is holding concealed in his hand. This is the penetration of the heavenly eye, which is just the ability to see through things.

什么是天耳通？可以听到天人讲话，又能听到佛菩萨讲话，或者几千里以外人的谈话，能听得清清楚楚。现在大陆上有些儿童，靠听觉就能知道纸上所写的字。事先将字秘密地写在纸上，他放在耳边一听就知道，百试百中，并非猜测。

这些感应乃是他们前生修来的，有善根所致；但若没有善知识的导引，一过童年，便会失去此种特殊的功能。

What is the penetration of the heavenly ear? It means that you can hear what heavenly beings are saying. You can also hear what the Buddhas and Bodhisattvas are saying. You can also hear very clearly what people are talking about several thousand miles away. At present in China there are some children who can use their sense of hearing to "read" what is written on a piece of paper. They take a piece of paper on which something has been written beforehand (without their seeing it), place it by their ear, and listen for a second, and then they know what’ s written on the paper. It works every single time, so they’ re clearly not guessing. These responses derive from good roots that they cultivated in previous lives. However, if not guided by a wise teacher, they will lose these special abilities after their childhood years.

什么是他心通？就是对他人心中所想的事，都能知道得清清楚楚，通达无碍。

What is the penetration of knowing others’ minds? It’s the ability to know clearly and without any obstruction what other people are thinking about.

什么是宿命通？能知道他人过去的因果。譬如曾经造过什么善业或恶业，都能清清楚楚地知道。你们若能认真修行，便能获得这种特殊的能力，又能开大智能，证得辩才无碍的神通力。

What is the penetration of knowing past lives? It’s the power to know very clearly other people’s past causes and effects, such as the good and evil deeds they have done. If you cultivate diligently, you can obtain this special skill; you can bring forth great wisdom and achieve the spiritual power of unobstructed eloquence.

中国大陆有这种奇特超群能力的儿童，可惜没有懂得这种技能的人，所以把这些神通的人才都埋没了。对佛教来说，这真是不幸之至！若是能积极培植这些小神童，让他们发展起来，就能现身说法，令世人对佛教另眼相待，一如噩梦初醒，觉悟到佛法是救人救世的宗教。

There are many children in mainland China who are gifted with these extraordinary abilities. Unfortunately, since no one understands these abilities, these spiritually gifted children are neglected. This is truly a pity for Buddhism. If we could actively train these child prodigies and help them develop their abilities, they would be living examples of the Dharma who would cause the world’s people to see Buddhism in a new light. People would awaken as if from a nightmare and see that Buddhism is really a religion that can save people and save the world.

你们在万佛圣城读书，如果再能专心一致来学佛法，相信都有机会得到这种专门的能力。 这并非迷信，而是真实的，好像电视、雷达、收音机、电话、电报等，也有天眼通、天耳通的功能，但这些是人为的神通，而非自然的神通。若是由参禅所证得的神通，乃是任运自在的神通；只要你愿意，也可以修到这种境界。

You are now attending school at the City of Ten Thousand Buddhas. If you concentrate on studying the Buddhadharma as well, I believe you have the chance to attain these special abilities. These aren’ t just superstition; they are genuine powers.

Instruments such as the television, radar, the radio, the telephone, and the telegraph also have the functions of the penetrations of the heavenly eye and the heavenly ear, but those are manmade spiritual penetrations, not natural ones. The spiritual penetrations gained through Chan meditation are effortless and carefree in their functioning. All you have to do is want to, and you can obtain such states through cultivation.

一九八四年三月五日开示

何谓仁？ What It Means to Be Humane

何谓仁?

> What It Means to Be Humane 如果把自己不愿意的事情，加在旁人身上，那就是不仁。 If you do to someone else what you wouldn’ t want done to yourself, you aren’ t being humane.

仁者爱人，就是仁爱的人。这个仁，在人来讲，就是仁慈的表现，有推己及人的思想。所谓“己所不欲，勿施于人”，自己不愿意身受之事，不要加到旁人身上。如果把自己不愿意的事情，加在旁人身上，那就是不仁。

A humane person loves people, and is kind. People express their humaneness by being kind and considerate towards others. As it’s said, “Don’t do to others what you wouldn’t want done to yourself.” If you do to someone else what you wouldn’t want done to yourself, you aren’t being humane.

这个仁者，能吃亏、能忍辱。所谓“初而勉强，久而自然”，一开始时觉得别别扭扭的，不舒服，可是时间久了，就成为自然，丝毫不觉得勉强。

A humane person is able to take losses and to endure insults. This may be difficult to do at first, but gradually you get used to it. In the beginning you may feel awkward and uncomfortable, but after a while it becomes natural and isn’t the least bit forced on your part.

仁，在事来讲要有忍耐心，把事情做得恰到好处。所谓：

事欲求精 须用苦功
功夫既到 触类旁通

In practical terms, humaneness involves being patient and doing things to just the right degree. There’s a saying,

If you want to be perfect at something,
You’ve got to work hard.
When you’ve mastered the skill,
Other things also become easy.

无论做什么事情，一定要做到精益求精，尽善尽美的地步。怎样能做到？这就必须下一番苦功夫。什么是苦功夫？就是一个“忍”字。忍字好像心上插了一把刀，要忍痛、要忍苦，一切都要忍。忍饥忍渴，忍风忍雨、忍寒忍暑，忍！忍！忍！忍一切不能忍的事。对于一切事，勉为其难，要下苦功，功到自然成。那时能闻一知十，开了智慧之窍门，对于事理豁然贯通，一目了然，无所障碍。

In everything you do, continuously seek to refine your work until you achieve the ultimate perfection and beauty. How can you do that? It takes bitter effort. What kind of bitter effort? It can all be summed up in one word: endurance. The Chinese character for ‘endurance’ (忍) is a picture of

a heart (忍) with a knife (忍) stuck in it. This means we have to endure pain, suffering, and all kinds of things - hunger, thirst, wind, rain, heat, and coldness. We’ ve got to endure, endure, and endure! Endure all the things that cannot be endured. In all we do, we’ ve got to bear the difficulties and apply bitter effort. Then when our skill is ripe, we’ ll naturally succeed. At that point, we’ ll be able to hear one thing and understand ten others. We will have opened the gate to wisdom, and all things and principles will immediately be completely clear to us - we can take in the whole picture in a single glance.

这个仁，又可当种子讲，譬如种五谷，一定要选择肥大的种子，禾苗才会强壮，到了秋天才有丰富的收获。这种知识，一般农人都晓得。如果不选种、不耕耘、不灌溉、不施肥，到秋天就得不到收获。所谓“一分耕耘，一分收获。”学生在学校读书，也是一样的情形。在学校用功读书，把书的道理研究明白，当然就成为有用的人才。但读书不求甚解，敷衍了事混光阴，毕业后，无一技之长，无谋生的能力，就成为家庭的包袱，社会的寄生虫，受人歧视。

The analogy of seeds can also be used to explain humaneness. When planting the various grains, we must choose the large seeds, because they will produce strong sprouts and will yield a bountiful harvest in the autumn. Farmers understand this. If good seeds are not selected, and the fields are not tilled, irrigated, and fertilized, then come autumn there won’ t be any harvest. “Each bit of tilling

yields a bit of harvest.” This can also be applied to the situation ofstudents studying in school. If you study hard and understand theprinciples in your textbooks, you will surely be able to make usefulcontributions in the future. On the other hand, if you are sloppy inyour studies and do just enough work to get by, after you graduateyou won’t have the skills to help you make a living. You’ll becomea burden to your family and a parasite of society, and others willlook down on you.

种子可分为有情种子及无情种子。有情的种子，能生出胎、卵、湿、化四种动物；无情的种子，能生草木植物类和金石矿物类。有情众生，有情有性；无情众生，无情有性。所谓“有情无情，同圆种智”，有情和无情的性是相通的，原是一个的，而无情是暂时无情，它若能返本还原，也会变为有情。但是不容易，要经过很长的时间，才能得到返本还原的机会，这机会好像三千大千世界中一粒微尘那么小。而且它虽然转为有情众生，也都是低级的动物，如孑孓、虫蚁一类的众生而已。

There are two types of seeds: sentient seeds and insentient seeds. Sentient seeds give rise to living beings born from wombs, eggs, moisture, or by transformation. Insentient seeds produce plant life such as grass and trees, and minerals such as metals and rocks. Sentient beings possess emotions and a nature; insentient beings lack emotion but do possess a nature. It is said, “Sentient and insentient beings together perfect the Wisdom of All Modes.” The natures of sentient and insentient beings are interconnected. They were originally one. Insentient beings are that way only temporarily; if they could return to their origin, they would become sentient. However, that’s not easy to do. They have to wait a long, long time before they have a chance to return to their origin. That chance is as minute as a speck of dust in the trichiliocosm. And even when

insentient beings do become sentient, they are still primitive animalssuch as ants, worms, or mosquitoes.

我们虽然是有情，乃是暂时的，不是永远的。如果不好好做人，就会性化灵残，化为无情的植物。所以在大树中，皆有鬼神住在那里。为什么？因为大树和鬼神息息相通。人和鬼也是息息相通的，没有隔阂。修道人要明白这个道理，不要堕落到植物中；植物虽有性，但不易变有情。

Even though we are sentient beings now, this is also only a temporary state that may not last. If we don’t do a good job of being people, our natures will dissolve and transform into insentient vegetation. That’s why large trees often have ghosts and spirits living in them; it’s because there’s a close connection between large trees and ghosts and spirits. People and ghosts are connected as well; there is no real barrier between them. Cultivators had better understand this principle and avoid falling into the plant kingdom. Although plants do have a nature, it’s hard for them to become sentient beings.

同学们！人人可返本还原，可以成佛，只要早发菩提心，用功修行。但若堕落到无情中，成为植物，再想修行，就很难了，到那时就悔恨迟矣！

Fellow students! Every one of you can return to your origin and become a Buddha, as long as you bring forth the resolve for Bodhi soon and work hard at your cultivation. However, if you fall into the insentient realm and and become plants, it will be difficult for you to cultivate. You may be sorry, but by then it will be too late!

一九八四年三月六日开示

佛教兴亡，人人有责 The Well-being of Buddhism Is Eveyone's Responaibility

佛教兴亡，人人有责

The Well-being of Buddhism Is Everyone’ s Responsibility 我们要诚心来为佛教贡献，要拿出真正的坚志和决心来为佛教做事情。
We must sincerely contribute to Buddhism.
We should bring forth a firm resolve and true determination to work for Buddhism.

佛法将要到灭亡的边缘，无论是比丘、比丘尼、优婆塞、优婆夷，都应该以复兴佛教为己任，所谓“天下兴亡，匹夫有责。”现在可以说“佛教兴亡，人人有责。”然而佛教徒，更有责任，不可推诿，我们应该扪心自问，怎样才能使佛教复兴起来，并且发扬光大？这就要深刻反省！时时检讨！应该做的做到没有？为什么没有做到?

When Buddhism is on the verge of extinction, all Bhikshus, Bhikshunis, Upasakas, and Upasikas should take it upon themselves to make Buddhism flourish again. It is said, “The well-being of the nation is every citizen’ s responsibility.” We can say, “The well-being of Buddhism is everyone’ s responsibility.” However, Buddhists should take even more responsibility than other people, and should not shift the responsibility to others. We should ask ourselves: How can we revive Buddhism and make it grow and prosper? This takes some deep self-reflection! At all times we should take stock of ourselves to see whether we have done what we ought to do. If we haven’ t, why have we failed?

弘扬佛法是大家的事，唯有大家分工合作：有钱出钱，有力出力，努力团结一致，才能令佛教兴盛起来。所谓“团结就是力量。”不可一盘散沙，

不要有袖手旁观的观念。

The propagation of the Buddhadharma is everyone’s business. Only when we all share the work - when people who have money give money and those who are strong give their strength - and strive to unite can we make Buddhism flourish. There’s a saying, “Unity is power.” We shouldn’t be scattered, like grains of sand on a plate, nor should we think that we can be idle spectators who just watch from the sidelines.

身为佛教子弟，既然认清了自己的任务，就不能再有依赖的心理，想：“反正有人宣扬佛法，我不过是其中的一份子，没有多大的关系。”若是人人都有这种想法。那么佛教何时能复兴？何时能放异彩？恐怕遥遥无期吧！

Once we clearly recognize our duty as Buddhist disciples, we should not leave it to others and think, “Well, people are working on the propagation of Buddhadharma anyway. I am only one person; I can’t make much of a difference.” If everyone thought that way, when will Buddhism ever revive and flourish? Probably never!

在现今这个时代，若是没有真正修行的有心人住世来领导，恐怕佛教注定要逐渐衰萎乃至灭亡，我们既然是佛教徒，就应当为佛教尽心竭力。在弘法时期，勇猛向前，不可畏首畏尾，不要怕人嫉妒，不要怕人障碍，这是考验。因为经过大冶洪炉，千锤百炼才能成为金刚。所谓“吃得苦中苦，方为人上人”，这是经验之谈。我们要诚心来为佛教贡献，要拿出真正的坚志和决心来为佛教做事情。这样，佛教才会一天比一天好转起来。

In the present age, if there are no genuine cultivators in the world who can act as leaders, Buddhism will probably gradually decline and disappear. As Buddhists, we ought to do our very best for Buddhism. When it’s time to propagate the Dharma, we should

advance heroically and unhesitatingly, without worrying whetherpeople will be jealous or try to obstruct us; these are all tests. Vajra isforged only after being smelted and refined hundreds andthousands of times in the great blasting furnace. There’s a saying,

If you can endure the greatest suffering,
You’ll become the loftiest person.

These are words of experience. We must sincerely contribute to Buddhism. We should bring forth a firm resolve and true determination to work for Buddhism. Then, and only then, will Buddhism grow stronger day by day.

万佛圣城是真正修行的道场，人所共知，绝不是挂羊头卖狗肉的。我们必须脚踏实地，依教奉行，不能戴着假面具欺骗世人，也不可以有好高骛远的思想，我们知多少，就做多少，这才是修行人的本分。光说不做，落为口头禅，那是一无是处的，又怎么希冀佛教能复兴起来呢?

The City of Ten Thousand Buddhas is a place where genuine cultivation takes place. This is a known fact; we aren’t trying to deceive people. We must honestly and devotedly practice in accord with the teachings, and not fool people by wearing masks. We should not aim high without doing the groundwork. We should practice whatever we have learned. This is a cultivator’s duty. If you only talk but don’t practice, then you’re merely paying lip service, which won’t do any good. In that case, what hope is there of Buddhism ever flourishing?

一九八四年四月六日开示

一切唯心造 Everything Is Made from the Mind

一切唯心造

Everything Is Made from the Mind 一切的一切，都是唯心造。
心能造天堂、造人、造修罗、造畜生、造饿鬼、造地狱。
Everything whatsoever is made from the mind.
The mind can create heavens, and it can also create people, asuras, animals, hungry ghosts, and hells.

在《华严经》上说：“若人欲了知，三世一切佛；应观法界性，一切唯心造”，一切道理，都是唯心所现；三世一切佛，也是唯心所现。总而言之，一切的一切，都是唯心造。

The Flower Adornment (Avatamsaka) Sutra says,

If people wish to understand
All Buddhas of the three periods of time,
They should contemplate the nature of
the Dharma Realm.
Everything is made from the mind alone.

人能造天堂，人能造地狱；行十善便是造天堂，行十恶便是造地狱。心又能造人、造修罗、造畜生、造饿鬼。人的心就是这样微妙，千变万化不离一念，所以说“一切唯心造”。

All principles are manifestations of the mind. All Buddhas of the three periods of time are also manifestations of the mind. In general, everything is made from the mind.

People can create heavens, and they can also create hells. Practicing the Ten Good Deeds creates the heavens; while practicing the Ten Evil Deeds creates the hells. The mind can also create people, asuras, animals, and hungry ghosts. That’ s how wonderful the human mind is. The myriad changes and transformations are not beyond a single thought, hence the saying, “Everything is made

from the mind alone."

我们举心动念，诸佛悉知悉见。可是我们人，往往都是掩耳盗铃，自己骗自己，以为反正佛不知道、菩萨不知道、神不知道、鬼不知道，谁也不知道。有这种思想后，便会做出种种颠倒的事情，害人害己，铸成大错。

Every thought that arises in our minds is completely seen and known by the Buddhas. However, we like to "cover our ears and steal a bell" - we try to fool ourselves. We think the Buddhas won't know, or the Bodhisattvas won't know, or the ghosts and spirits won't know - no one will know. When we think like that, we dare to do all kinds of muddled things that harm ourselves as well as others, and end up making serious mistakes.

我们在佛教里要拥护道场，以复兴佛教为己任，不可以在道场造恶业。要晓得一切唯心造，所以万佛圣城的法界大学、培德中学、育良小学，都以不争、不贪、不求、不自私、不自利、不妄语六大宗旨为校训。

In Buddhism, we should protect our places of cultivation and consider it our personal duty to make Buddhism flourish. We should not create bad karma in a place of cultivation. We should understand that all things are made from the mind. Therefore, Dharma Realm Buddhist University, Developing Virtue Secondary School, and Instilling Goodness Elementary School of the City of Ten Thousand Buddhas all take the Six Guidelines of not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying as their school motto.

一九八四年四月十二日开示

杀生的果报 The Retribution of Killing

杀生的果报

The Retribution of Killing 现在人为什么生一些奇怪的病症？就是从杀生来的。 Why do people nowadays have so many strange illnesses?
These illnesses come from killing.

世界上最大的仇怨，莫过于杀生。所谓“杀人偿命，欠债还钱”，你杀人之父兄，人必杀你的父兄。这样互相残杀，永无止境。就因为杀生太多的缘故，所以果报来得很快，所谓“现世现报。”

The greatest source of enmity in the world comes from killing. As it’s said,

If you kill someone, you must pay with
your life.
If you owe a debt, you must repay
the money.

If you kill someone’s father or brother, then your own father or brother will be killed by others. Such mutual killing goes on and on without end. Because too many lives have been taken, the retribution comes very fast; this is known as “getting one’s retribution in this very life.”

现在的人，为什么生一些奇怪的病症？一言以蔽之，就是从杀生而来的。你杀了众生，众生就来向你讨命债。这种怪病，医生也束手无策。那该怎么办呢？这就要真心忏悔，改过自新，多做利益众生的功德，才能消除宿现业。若是不这样去做，恐怕不容易好的。这是真理，并非迷信。

Why do people nowadays have so many strange illnesses? To put it simply, such illnesses come from killing. When you kill living beings, they come back to demand your life as repayment. There’s nothing the doctors can do to treat the strange illnesses that result.

Then what should you do? You should repent with a true heart,reform and renew yourself, and do create more merit and virtue tobenefit living beings so that the karma from past and present livescan be eradicated. If you don’ t do that, I’ m afraid getting wellwon’ t be easy. This is the truth; it’ s not a superstition.

一九八四年四月十五日开示

人面疮的故事 Stories of Human-Faced Sores

人面疮的故事

Stories of Human-Faced Sores 杀生的业报最为厉害，各位注意，切勿杀生，要多做放生的功德。 Killing brings on the extremely severe karmic retribution.

All of you, pay attention to this!

Refrain from killing, and create merit instead by liberating more living beings.

今天讲两件杀生的公案。

Today I will tell two stories about killing.

一、现代的人面疮

I. A Contemporary Account of a Human-Faced Sore

约在一九四五年前后，在中国苏州承天寺，有位住持和尚，他虽然是个佛教徒，可是信外教，在庙中供狐仙。所以狐狸在他庙中出入自由，不受干涉，牠也不怕人。人、狐和平相处，相安无事。

当时，那庙中首座大明和尚正在闭关，阅读《大藏经》。狐狸也来关房和首座同修。首座阅经，牠就睡在首座拜佛的拜垫上，等首座拜佛时，便对牠说：“我要拜佛啦！你出去吧！”这时狐狸便乖乖地走出关房。等首座拜

完之后，牠再回来，仍然睡在拜垫上。天天如此，有很长的一段时间，彼此成为道友。

Sometime around 1945, there was an abbot in Chengtian Monastery of Suzhou, China. Though he was a Buddhist, he believed in externalist teachings and made offerings to a fox spirit in his temple. As a result, the fox spirit came and went about the temple freely without interference, and it was not afraid of people at all. The fox lived together with the people there peacefully. At that time a senior monk, the Venerable Daming（“Great Brightness”), was in seclusion reading the Buddhist Canon. The fox would go to the Venerable Daming’ s secluded cell and cultivate with him. While the senior monk read the Sutras, the fox would sleep on the bowing cushion that the monk used for bowing to the Buddhas. When the senior monk wanted to bow, he would say to the fox, “I’ m going to bow now! Please go away!” The fox would then obediently trot out of the room. After the senior monk finished bowing, it would come back and continue napping on the bowing cushion. That went on every day, and in the course of time the two became friends in the Way.

有一天首座和尚有点火气，要拜佛时，便对牠说：“你如果再不离开，我就打死你！”狐狸睁眼看一看，也不理他，又把眼睛闭上，照睡不误。牠大概想：反正出家人，慈悲为怀，方便为门，所以牠就是赖着不走。

One day, the senior monk was in a bit of a temper. When he wanted to bow to the Buddhas, he said to the fox, “If you don’ t leave, I’ m going to beat you to death!” The fox opened its eyes, glanced at the monk and then, ignoring him, closed its eyes again and went back to sleep. It was probably thinking, “Well, monks all have compassionate hearts and use expedient methods.” So the fox

stayed where it was and didn’t leave.

这时，首座生气地说：“岂有此理！简直是喧宾夺主，我要打死你！”乃举起木棒威胁牠，吓牠走开。狐狸仍是不理不睬的，首座一气之下用棒击之，不料失手，把狐狸的头给击破，脑浆流出，血染拜垫，真把牠打死了。首座犯了杀戒，心中非常懊悔，不知如何是好？这种罪业，如何能消呢？左思右想，想不出个方法来。忽然灵机一动，记得有人说过，打死狐狸，把牠的肉给旁人吃了，杀业就消。于是将狐狸的皮剥下来，把肉送给做工的工人吃。他认为这样做就没事了。

Then the senior monk angrily said, “How can this be? You really think you’re the boss here, huh? Well, I’m going to beat the living daylights out of you!” He raised a club menacingly, trying to scare the fox away. But the fox didn’t pay the slightest attention to him. The senior monk, in a moment of anger, brought the club down on the fox. Without meaning to, he accidentally hit too hard and cracked the fox’s skull. Its brains spilled out and stained the bowing cushion with blood. He had really killed the creature. Having violated the precept against killing, the senior monk was filled with regret and didn’t know what to do. How could he eradicate this kind of offense karma? He racked his brains but could not come up with a solution. All of a sudden he had a flash of insight: he remembered having heard someone say that if you gave the flesh of a fox you had killed to other people to eat, your offense karma would be dispelled. So the senior monk skinned the fox and gave the meat to some laborers. He thought that would take care of the problem.

不料七天之后，狐狸的灵魂来对首座说：“我到阎罗王处，控告你，要你偿还我的命。”首座在定中听到之后，惊恐万分，于是念起〈大悲咒〉。因为咒力加持，狐狸不能接近首座的身体，所以无法伤害他，可是牠也不走

，时时来扰乱他。

What a surprise it was when, seven days later, the fox’s soul went to the senior monk and said, “I went to King Yama to file charges against you. I want you to pay me back with your life.” Hearing this within his state of samadhi, the senior monk was terrified and started to recite the Great Compassion Mantra. Due to the Mantra’s aid, the fox couldn’t get near the monk and therefore couldn’t hurt him. However, it would not leave him alone. It constantly came to trouble him.

七天之后，狐狸觉得自己不能报仇，便去搬兵。你们猜一猜，牠搬些什么兵来？是日本侵略中国时，战死的阴兵。狐狸招了很多军队来，向首座身体用小钢炮来轰，轰了很多天，也击不中首座的身体，为什么？因为首座聚精会神地诵〈大悲咒〉，不起于座，炮弹皆落在首座的左右，所以击不中。

After seven days, the fox decided it couldn’t gain revenge on its own so it rallied up a crew of helpers. Guess who the helpers were. They were the souls of Japanese soldiers who had been killed during the Japanese invasion of China. The fox gathered a large army and fired cannonballs at the senior monk. They fired for many days without being able to hit the monk’s body. Why was this? The monk was concentratedly reciting the Great Mantra without leaving his seat. Thus the cannonballs fell on all sides of the monk’s body but did not hit him directly.

首座多日不饮不食，实在是筋疲力竭，一时精神恍惚，右膝不幸被炮击中，日本阴兵随即撤退。首座解除炮轰的威胁，心中很畅快，认为无事了。刚打这个妄想时，感觉被炮轰之处发痛，低头一看，膝部竟生起一个人面疮来，有口有齿，又肿又痛，无药可治。

After many days without food and drink, the senior monk was completely exhausted. For a moment he felt dizzy, and a cannonball hit his right knee. The Japanese soldiers immediately retreated. Seeing the threat of the cannons vanish, the senior monk was relieved. He thought the trouble was all over. Just as that thought crossed his mind, he felt pain at the spot hit by the cannonball. He looked down and discovered that on his right knee was a human-faced sore which had a mouth and teeth. The sore was swollen and painful, and no medicine could heal it.

有一天，旁人对他说：“用肥肉贴在人面疮，可以止痛。”一试果然有效。但等肥肉被人面疮吃光后，就又开始痛起来了。如此折磨，苦不堪言，经过多日的痛苦，首座觉悟唯有消灭业障，才能免除痛苦。于是认真修行，不再计较痛苦。他忍着百般的痛楚，一心拜佛，忏悔杀业，经过三年之后，才痊愈。

One day someone told the senior monk, “Plastering the sore with some tender meat can stop the pain.” He tried it, and it worked. However, after the tender meat was eaten up by the sore, the pain started again. He was tortured in this way and endured indescribable suffering. After spending several days in pain, the senior monk realized that he could be freed from his pain only if he eradicated his karmic obstacle. And so he started to cultivate earnestly and paid no attention to the pain. He endured the excruciating pain and bowed to the Buddhas single-mindedly, repenting of his killing karma. After three years, he finally got well.

这位首座和尚，是位到处参访善知识的老修行。曾经朝四大名山（五台山、峨嵋山、九华山、普陀山），以及天下八大小山，很有道行的。虽然失手打死狐狸，也得忏悔拜佛，才能消除业障。

由此可知，杀生的业报最为厉害，各位注意，切勿杀生，要多做放生的功德。若任意杀生，就会得奇怪的病，无法医治，或成为残废，终身遗憾！

This senior monk was an old-time cultivator who had visited various places looking for wise teachers and learning from them. He had visited the four great holy mountains (Wutai Mountain, Emei Mountain, Jiuhua Mountain, and Putuo Mountain) and the eight lesser mountains in China. He had some real skill in cultivation. Although the killing of the fox had been an accident, he still had to repent and bow to the Buddhas to eradicate his karmic obstacle. From this story we should know that killing brings on extremely severe karmic retribution. All of you, pay attention to this! Refrain from killing, and create merit instead by liberating more living beings. If you casually kill living beings, you'll be afflicted with some strange and incurable disease or else become crippled, and then regret it for the rest of your life.

二、过去的人面疮

II. An Ancient Account of a Human-Faced Sore

在唐懿宗时，有位国师，名叫悟达禅师。他在长安居安寺讲经时，懿宗皇帝亲临法席，特赐沉水檀香的宝座。这时，他生起骄傲心，认为自己是高僧，不可一世。岂料妄想一起，护法神便离他而去。而跟着他十世的债主，可找着复仇的机会了，在他膝盖打一拳。从此膝盖上生起一个人面疮来，有眉、有眼、有口、有齿，每天要吃肉喝酒。如果不给酒肉，就痛起来，苦不堪言；群医都束手无策。

In the Tang Dynasty, during the reign of Emperor Yizong, there was a National Master named Dhyana Master Wuda ("Penetrating Enlightenment"). When the Dhyana Master lectured on the Sutras in Ju'an Monastery in the city of Chang'an, Emperor Yizong

personally attended his Dharma lecture and presented him with thegift of a precious seat made of sandalwood. That made the DhyanaMaster arrogantly consider himself an eminent monk withoutcompare. Just as that thought crossed his mind, theDharma-protecting spirits abandoned him. And the creditor whohad followed him for the past ten lives finally got his chance forrevenge, and gave him a blow on his knee. On the monk’ s knee, ahuman-faced sore appeared which had eyebrows, eyes, a mouth,and teeth. It demanded to be fed with wine and meat. If it wasn’ tgiven wine and meat, the monk would suffer unspeakable pain. Thedoctors could do nothing to treat him.

悟达国师，在未显达时，有一年在长安某寺遇到生恶疮的僧人，疮口流脓流血的，十分肮脏，且臭味熏人，令人作呕，人人皆不敢接近。当时，悟达禅师住在他的隔寮，天天照顾他，不嫌脏臭地服侍他，送饭洗疮。不知不觉，夏去秋来，气候转凉，病僧的恶疮渐渐好了。在临别的时候，病僧对悟达禅师说：“谢谢你的照顾，今后你如有难解之事，可以到四川蒙山找我，山上有两棵大松树为标志，我叫迦诺迦。”

Before National Master Wuda had become famous, he had met a monk who was suffering from a terrible case of boils in a monastery in Chang’ an. Pus and blood flowed from the filthy boils, which stank enough to make people vomit. No one dared to approach the monk. Dhyana Master Wuda, who was living in the room next door, tended the monk every day. Disregarding the filth and stench, he took care of the monk, brought him meals, and washed his boils clean. The days passed, and soon summer turned into autumn. With the cooling of the weather, the sick monk gradually got well. Before they parted, the monk told Dhyana Master Wuda, “Thank you for taking care of me. If, in the future, you run

into any trouble, come look for me at Meng Mountain in SichuanProvince. Just look for the two huge pine trees on the mountain. Myname is Kanakavatsa."

悟达禅师想起往事，便往蒙山寻找那位生恶疮的僧人。远望在山腰之处，有二松，高耸云里。来到松树前，发现有一金碧辉煌的庙宇，而要寻找的那位僧人，已含笑立在寺门，引之入寺。悟达禅师顶礼毕，述说其苦。僧人告之翌日到岩下泉水洗濯，即能痊愈。

Dhyana Master Wuda remembered this incident and went to Meng Mountain to look for the monk who had suffered from boils. From afar he saw that halfway up the mountain there were two pine trees whose tops were hidden in the clouds. He went to the pine trees and found a golden temple. The monk he was looking for was standing in front of the temple, smiling. The monk led him into the temple. After Dhyana Master Wuda bowed to the monk, he started to recount his troubles. The monk told him that if he went on the following day and washed in the spring at the foot of the cliff, he would get well.

第二天早晨，小童子领他到岩下泉水之处。正要洗濯的时刻，人面疮说话了："不要洗！我们之间有一段仇怨未了。你是高僧，博览群书，一定读过西汉史，可知袁盎腰斩晁错的故事吗？袁盎就是你，晁错就是我。你十世为僧，认真修行，我找不着报仇的机会。现在你生傲慢的心，使我有机可乘，今蒙迦诺迦尊者的慈悲，调解我们的仇怨，用三昧法水洗我，自此以后，不与你为怨了。"

The next morning, a lad led the Dhyana Master to the spring at the foot of the cliff. Just as the Master was about to rinse the human-faced sore, it spoke up and said, "Don't rinse me yet! There is a grievous matter between us that has not been settled. You

are an eminent monk who is well-read. You must have read theHistory of the Western Han Dynasty. Do you know the story of howYuan Ang executed Chao Cuo by cutting him in half at the waist?You were Yuan Ang, and I was Chao Cuo. For ten lives since then,you have cultivated diligently as a monk, so I had no opportunity togain revenge. When you had that one arrogant thought, you gaveme the chance I' d been waiting for. Now, since the VenerableKanakavatsa ately wants to settle our grievance and use the Dharmawater of samadhi to wash me, I will not harbor a grudge against youanymore."

悟达国师听闻之后，吓得魂飞九霄云外，急忙掬水洗疮，痛入骨髓，昏迷不省。隔了很久时间才苏醒过来，看膝盖上的疮已不见了。乃知那位僧人是位圣僧，想回寺瞻仰礼拜，回首一看，那里有什么庙宇？于是在该处结庐，朝夕礼诵，所作的忏法，即今之慈悲三昧水忏。

These words scared Dhyana Master Wuda out of his wits. He hastily scooped up some water and rinsed the sore. An intense, bone-searing pain struck him, and he passed out. After a long time, he regained consciousness and saw that the sore was gone from his knee. He knew then that that monk was a sage, and he wanted to return to the temple to bow to him. But when he turned around, there was no temple to be seen. Dhyana Master Wuda built a small hut at that spot and recited and bowed every day. He composed a repentance ceremony which is the three-volume ate Samadhi Water Repentance that we know today.

前边两个公案，大同小异，令人警惕因果报应是丝毫不爽的。前者是现世之报应，后者是十世的报应。总而言之，业缘成熟，时辰到了，终要受报的。今天所讲的公案，令人晓得杀生有害，不可当儿戏。现在科学越进步，杀人的武器就越厉害。所种的因果如何能消除呢？现在世界乌烟瘴气，大战

有一触即发之势，怨鬼藉此报仇。可是冤冤相报，何时能了结？除非戒杀，否则将永无宁日。

These two accounts are quite similar. They both alert people to the fact that the retribution of cause and effect never fails. The first story is an account of retribution received in the same life, while the latter describes retribution that came to fruition after ten lives. In any case, whenever the karmic conditions ripen, we will have to undergo the retribution. The stories I told today tell us that killing is harmful and should not be treated as child’ s play. Nowadays, the more advanced science gets, the more lethal weapons become. How can we eradicate the causes that have been planted? The whole world is in a mess. Any little incident could trigger a massive war. The souls of those who have been wronged are taking advantage of the opportunity to get even. When will the cycle of vengeance end? The only solution is to stop killing; otherwise, there will never be a day of peace.

何谓六大宗旨？ What Are the Six Guideline?

何谓六大宗旨?

What Are the Six Guidelines? 什么是做人的基本条件呢？就是万佛圣城六大宗旨。 What are the basic rules that people should follow?
They are simply the Six Guidelines of the City of Ten Thousand Buddhas.

你们看！现在世界上的人们，多数都在发颠发狂，像犯了精神病，世界将变成疯狂世界。无论男女老幼，都不认识做人的基本条件，所以你争我夺

，为达个人的目的，不择手段，见利忘义，出卖朋友，多么可怕呀！那到底什么是做人的基本条件呢？就是万佛圣城六大宗旨。若人人能遵守，天下就太平了。

Take a look around, and you’ll see that most people in the world are crazy. They seem to be mentally ill. This world is going mad. Neither men nor women, neither young nor old, know the basic rules that human beings should follow. Therefore, people fight among themselves. They will stop at nothing to fulfill their own aims, forsaking justice in the pursuit of profit, and doing so at the expense of their friends. How awful this is! So, what are the basic rules that people should follow? They are simply the Six Guidelines of the City of Ten Thousand Buddhas. If everyone can observe these guidelines, there will be peace in the world.

何谓六大宗旨?

The Six Guidelines are:

第一不争：不和任何人去争。我取自己应该得的，不应该得的不要。绝对不发脾气。

1. Not to contend: Never fight or quarrel with anyone. Accept your rightful due, and do not hanker for what is not yours. Avoid losing your temper at all costs.

第二不贪：无论什么物质，够用就可以了，什么也不贪。我的东西，你需要就送给你，没有吝啬的表现。

2. Not to be greedy: In all things, don’t be greedy for more than what you need. Give your own possessions away to people who need them; don’t be stingy.

第三不求：不向外边去求东西。所谓“人到无求品自高。”不求就有高尚的人格；凡是有人格的人，都是少欲知足。不贪财、色、名、食、睡的人

，心中多么安乐，内心没有恐惧。

3. Not to seek: Don’t seek for external things. It’s said, “When you reach the state of seeking nothing, your character will naturally be noble.” If you don’t seek things, you’ll have a lofty character. People of integrity desire little and are content with what they have. Those who don’t covet wealth, sex, fame, food, or sleep are peaceful and happy, and never troubled by fear or anxiety.

第四不自私：无论什么东西，属于大家的，公共使用，不必藏于己。能布施，就没有自私心。所谓“老吾老，以及人之老；幼吾幼，以及人之幼。”这就是没有自私心的表现。万佛圣城所成立的大、中、小学及安老院，就是本着这种思想去做。

4. Not to be selfish: Things that belong to the public should be used by everyone and not stored in your own private place. If you are able to practice giving, then your heart is not selfish. We ought to “care for all elders as we would care for our own elders, and love all children as we would love our own children.” This is an expression of unselfishness. It is also the philosophy followed by the university, the secondary and elementary schools, and the senior home at the City of Ten Thousand Buddhas.

第五不自利：就是舍己为人。有利益之事，让给他人做；没有利益的事，留着自己做。绝不贪图名闻利养，或有沽名钓誉之事，这是自私自利的思想。

5. Not to pursue personal advantage: Renounce your own benefit and work for the good of others. Yield benefits to others, keeping unbeneficial things for yourself. Never crave fame or offerings, and never fish for praise and reputation, for such behavior is motivated by the selfish pursuit of personal advantage.

第六不妄语：口有四恶——妄言、绮语、恶口、两舌。犯了一恶，将来便堕拔舌地狱。妄语是五戒之一，学佛法的人，一定要严守五戒。什么是妄语？就是不说假话。所谓“见言不见，不见言见；闻言不闻，不闻言闻；不觉言觉，觉言不觉；知言不知，不知言知”，这就是妄语。

6. Not to lie: The mouth is capable of four evils: lying, indecent speech, harsh speech, and divisive speech. Committing any one of these will send you to the Hell of Pulling Tongues. Not lying is one of the Five Precepts. Buddhists should observe the Five Precepts carefully. What is not lying? It means never saying anything untrue. The following are all instances of lying:

To say you saw when you did not see,
or to say you didn’t see when you did see;
To say you heard when you did not hear,
or to say you didn’t hear
when you did hear;
To say you understand
when you do not understand,
or to say you don’t understand
when you do understand;
To say you know when you do not know,
or to say you don’t know
when you do know.

世界上的人，为什么发颠发狂？就因为有争心、贪心、求心、自私心、自利心、妄语心，所以终日颠颠倒倒，不得自在。这是很严重的问题，不可当做戏论，要赶紧改善社会的风气，否则后果真是不堪设想。

Why are the people in this world going insane? It’s because they are always contending, being greedy, seeking, being selfish,

seeking personal advantage, and lying. Consequently they arealways confused and unable to be free and at ease. This is a seriousproblem. We cannot treat it as a staged play. We should quicklyreform the social customs, so as to avoid consequences too awful toimagine.

一九八四年四月十六日开示

魔王的子孙 The Offspring of the Demon Kinf

魔王的子孙

The Offspring of the Demon King 若无《楞严经》，就没有正法。If the Shurangama Sutra vanishes, the Proper Dharma will also disappear.

魔王和佛斗法，佛用定力胜过魔王的神通力。魔王对佛说：“我现在没有办法胜过你，可是等将来，你的弟子定力不够，知见不正的时候，我就钻到你的门里来，穿你的衣服，吃你的饭，然后在你的饭锅中，拉屎撒尿，看你怎么办？”释迦牟尼佛黯然地说：“那我就没有办法了。”

When the demon king battled with the Buddha, the Buddha used his samadhi power to overcome the demon king’s spiritual penetrations. The demon king then said to the Buddha, “I cannot win now, but in the future when your disciples lack sufficient samadhi power and proper knowledge and views, I will worm my way into your religion, wear your clothing, eat your food, and then relieve myself in your almsbowl. We’ll see what you do then!” Shakyamuni Buddha said sorrowfully, “I won’t be able to do anything then.”

现在居然有出家人，公开地说《阿弥陀经》是假的，他的理由是“从是西方，过十万亿佛土，有世界名曰极乐。”没有根据可考证，是哪位地方官所测量的？也许比十万亿国土多一点，也或许少一点，哪有恰好是十万亿国土呢？这种谬论多愚痴，令人可笑！

Now a Buddhist monk has actually declared that the Amitabha Sutra is spurious, his reason being that there is no proof that, “Passing from here through hundreds of thousands of millions of Buddhalands to the west, there is a world called Ultimate Bliss.” “What surveyor has measured it?” asks this monk. “Maybe the distance is slightly more or less than ‘hundreds of thousands of millions of Buddhalands.’ How could it be exactly ‘hundreds of thousands of millions of Buddhalands’?” What an ignorant, ridiculous argument!

最近又有一个出家人，他对大家宣布《楞严经》是伪造的，不可相信。他根据“时波斯匿王，为其父王，讳日营斋，请佛宫掖，自迎如来，广设珍馐。”这段经文，认为这不合乎当时印度的风俗，因为印度是不讲孝道的。因之他断言《楞严经》是伪造的，而非佛所说的经典。这是毁经谤佛的行为，其果报也是不堪设想的。他的思想太幼稚了！居心何在，可想而知！

Recently, another monk proclaimed that the Shurangama Sutra is spurious and should not be believed. He based his statement on a passage of the Sutra which says, “Then King Prasenajit, for the sake of his father, the late king, arranged on the day of mourning a vegetarian feast and invited the Buddha to the side rooms of the palace. He welcomed the Tathagata in person with a vast array of superb delicacies of unsurpassed wonderful flavors.” That monk argued that this passage does not comply with the customs of India at the time, because Indians did not stress filial piety. Thus, he maintains that the Shurangama Sutra is spurious and was not

spoken by the Buddha. This is equivalent to destroying the Sutrasand slandering the Buddha. Such behavior carries an inconceivableretribution. His ideas are absolutely juvenile. What could hisintentions possibly be?

在《法灭尽经》上说：“将来到末法时代，最先灭的经典，就是《楞严经》。”因为《楞严经》是正法时代的代表者，若无《楞严经》，就没有正法。现在有许多山妖水怪，主张《楞严经》不是佛说的，要大家不要相信。若是不信《楞严经》，则其它经典均可一笔勾销，都可以不相信了。为什么？因为没有根据嘛！所以魔王的心肠真是太毒辣了！

The Sutra of the Complete Extinction of the Dharma says, “The Shurangama Sutra will be the first Sutra to disappear in the future Dharma-ending Age.” That’s because the Shurangama Sutra symbolizes the Proper Dharma Age. If the Shurangama Sutra vanishes, the Proper Dharma will also disappear. Nowadays, there are many mountain spirits and water monsters who maintain that the Shurangama Sutra was not spoken by the Buddha, and that people should not believe in it. If the Shurangama Sutra is not to be believed, then we can also forget about all the other Sutras. Why? Because there is no evidence that the other Sutras were spoken by the Buddha, either. So, you can see how malicious the demon king is!

就是因为《楞严经》说得太真了，而他不能守四种清净明诲，不能修二十五圣圆通法门，更不敢看五十种阴魔的境界。为了怕原形毕露，令人晓得他的真面目，因此就要想法毁灭《楞严经》。这个毁灭，不是烧经，而是从众生的心中毁灭它；令大众对《楞严经》失去信心。

The Shurangama Sutra reveals the truth all too clearly. The demon king cannot follow the Four Clear Instructions on Purity, nor can he cultivate the Dharma doors of Perfect Penetration of the

Twenty-five Sages, or face the states of the Fifty Skandha-demons.He is afraid of being exposed and having people find out what hereally is. That’ s why he tries to destroy the Shurangama Sutra. Histactic is not to burn the Sutra, but to make people lose faith in it.

世上的事，就是这样微妙，真的很少人认识。好像卖假药的生意非常兴隆；但卖真药的反而没有生意。为什么？因为没有人真正认识它的价值。所以说真的往往没有人认识，假的却令人迷醉，这是很容易明白的道理。

The things in this world are just that strange and mysterious. Very few people recognize the truth. Peddlers of fake medicines enjoy booming sales, while those who sell genuine merchandise have no customers at all. No one recognizes the value of their merchandise. That’ s why I say that no one recognizes what is true, while everyone is infatuated with and deluded by the false. This principle is very obvious.

现在是末法时代，真正修持佛法的法师，有许多人毁谤他、不相信他。可是假的法师，因为讲法很热闹，倒有很多人去听法，讲堂拥挤不堪，好像挤沙丁鱼似的，挤得喘不过气来。又竟然有出家人，提倡不吃斋的口号，他对大家说：“凡是吃斋的人都有贪心；不吃斋的人，才没有贪心。”这种理论，真是滑天下之大稽，瞎人之眼目，令人 糊涂。糊涂来，糊涂去；糊涂到地狱去，永远出不来了。

We are now in the Dharma-ending Age. Most people slander and disbelieve Dharma Masters who truly cultivate the Buddhadharma. On the other hand, phony Dharma Masters who give boisterous, entertaining speeches attract large audiences. The hall gets so crowded that people can hardly breathe; they are like sardines in a can. There’ s even a monk who promotes a

nonvegetarian diet. He says to everyone, “Vegetarians are greedy.Nonvegetarians are the only ones without greed.” People areactually blinded and confused by this absurd statement. Confused alltheir lives, they muddle their way straight to the hells, never toescape.

所以学佛法，要有择法眼，才能明是非辨善恶。否则，无异于盲人摸象，摸不出真正的道理，只是人云亦云，随声附和，人家说大象是墙，也跟着说是墙；人家说大象是柱子，也跟着说是柱子。究竟大象是什么样子？就不知道了！我们学佛法，要懂得道理，不可盲从，这一点要特别注意！

Therefore, in studying the Buddhadharma, we need to have Dharma-selecting Vision so that we can distinguish right from wrong and good from evil. Otherwise, we’ ll be like the blind men examining the elephant. Unable to see the truth for ourselves, we just repeat what others say. When someone says the elephant is like a wall, we say that too. When someone says it’ s like a pillar, we say it’ s like a pillar. What is the elephant really like? We don’ t know. In studying the Buddhadharma, we have to understand the truth ourselves and not just follow others blindly. Everyone should really take heed of this!

一九八四年四月十七日开示

不是标奇立异 We Aren't Trying to Be Special

不是标奇立异

We Aren’ t Trying to Be Special 我的用意，是希望令专为钱而办教育的人，

改良不正确的思想，以教育良才为宗旨。 My hope and

intention is to reform the attitude of people who are in education only for
the sake of making money, and help them see that the true purpose of education is to help students
become good people by developing their talents and potentials.

我是乡下人出身，所受的教育很少，所以知道的不多，这就是为什么要大家聚集一堂。所谓“集思广益”，用大家的智慧，来讨论问题，谁有宝贵的意见，可以提出来，做为改善教育的参考。

I was born in a rural area and received little schooling, so I don’t know very much. That’s why I want to gather everyone together, so that we can “canvass many opinions and benefit from them.” Let’s use everyone’s wisdom in discussing the issues. If you have an opinion, please bring it up. We’ll take it into consideration in our effort to improve education.

我在出家之后，发觉佛教每况愈下，一天不如一天，就想要改良。又觉得教育也是一日不如一日，所以我也希望能改良，愿尽一点力量，令人受点利益。因为这个志愿，所以在万佛圣城成立法界佛教大学、培德中学、育良小学，并且统统免费教学，就是实现我的愿望。

After I left the home-life, I found that the state of Buddhism was deteriorating day by day, and I wanted to do something about that. I also felt that education was deteriorating day by day, and hoped to bring about some improvements in that area. I resolved to put my efforts into doing something beneficial for others. Consequently, I have established Dharma Realm Buddhist University, Developing Virtue Secondary School, and Instilling Goodness Elementary School at the City of Ten Thousand Buddhas. And to fulfill my resolve, I have

declared these schools to be tuition-free.

为什么要这样做呢？是不是为沽名钓誉，想别开生面？不是的。我的用意，是希望把学店的制度纠正过来，令专为钱而办教育的人，改良这种不正确的思想，要以“教育良才”为宗旨。学店虽然已经根深蒂固，一时不容易改变过来。但是，我愿大家同心协力来做这种事业，慢慢感化所有学店的主办人，令他们良心发现，认识教育是神圣的工作，得天下英才而教育之，乃是一件快乐之事。如果仍然迷而不悟，为赚点臭铜钱，不惜误诸学子的前程，其罪真是不可宽恕，将遗恨万年。要知道钱是身外之物，生带不来，死带不去。所谓“万般带不去，只有业随身”，生前所做的业障，跟着你堕地狱，去受无间苦，届时悔之晚矣！

Why have I done this? Is it because I’ m hoping to get famous, or because I want to do something different? No. My intention is to change the idea that schools should be run like businesses; I hope to reform the attitude of people who regard education as a profit-making venture, and help them see that the true purpose of education is to help students become good people by developing their talents and potentials. Although the idea that schools are businesses is deeply ingrained and cannot be changed overnight, I hope everyone will join in this endeavor and gradually influence profit-seeking educators to examine their consciences and realize the sacred nature of education and the joy of being able to teach the nation’ s young generation of budding talents. If such deluded educators continue putting students’ futures at stake in order to make a few stinking dollars, their offense will truly be unpardonable and they will be plagued by eternal regrets. We should realize that money is superfluous. We didn’ t bring it with us when we were born, and we can’ t take it along when we die. As it’ s said, “You can’ t take anything along (at death) except your karma, which

follows you wherever you go.” The karma we created in our life willfollow us down to the hells, where we will undergo uninterruptedsuffering. At that time, our regrets mean nothing!

五月廿七日(一九八四年)，是法界佛教大学举行毕业典礼的日子，将颁发同学修学期满、品学兼优的学位证书。一般大学的毕业生，在典礼时戴黑色四方帽，无论是学士、硕士、博士，一律戴这种四方型的帽子，世界公认之。

The Commencement Exercises of Dharma Realm Buddhist University will be held on May 27, 1984. Diplomas shall be awarded to students who have completed their course of study and who have demonstrated excellence of character and scholarship. Generally, university graduates wear square black caps. This style of cap is worn whether one is receiving a Bachelor’s, a Master’s, or a Doctoral degree, and it is recognized the world over.

法界佛教大学毕业生所戴的帽子，有所改良：学士戴四方帽，硕士戴五方帽，博士戴六方帽。为什么要这样呢？因为各有不同的涵义。四方代表四海之内皆兄弟也，兼有四通八达之意，又可表四无量心：慈。悲、喜、舍。五方代表五行：金、木、水、火、土，或五根本戒：杀、盗、淫、妄、酒，或可代表五洲：欧、亚、非、美、澳。六方代表六度：布施、持戒、忍辱、精进、禅定、智慧，或可代表东、南、西、北、上、下六方，也可说是代表六艺：礼、乐、射、御、书、数。这是我的意见，希望大家提出意见，研究决定。

The caps worn by the graduates of Dharma Realm Buddhist University, however, will have an improvement: There will be square caps for Bachelors, pentagonal caps for Masters, and hexagonal caps for Doctorates. Why is this? The shape of each cap has its own significance. The square represents that all people within the four

seas are brothers; it also signifies the four quarters, or the fourunlimited aspects of mind (kindness, , joy, and giving). The pentagonsymbolizes the five elements of metal, wood, water, fire, and earth;the five basic precepts (not to kill, not to steal, not to engage insexual misconduct, not to lie, and not to take intoxicants); or the fivecontinents of Europe, Asia, Africa, America, and Australia. Thehexagon represents the six perfections of giving, morality, patience,vigor, concentration, and wisdom; the six directions of east, south,west, north, above, and below; or the six arts of rites, music, archery,charioteering, calligraphy, and mathematics. These are my opinions. Ihope you will bring up yours so that we can discuss them and cometo a decision.

有人说：“一般大学所有学位之毕业生，皆戴四方帽，是传统性。”但依我的看法，如果有优良的办法不用，却仍用旧的办法是墨守成规，那未免太固执，也可说是愚痴。

Someone says, “The graduates of all other universities wear square caps; that’s the tradition.” My point of view is that if there is something better and we don’t use it but insist on sticking to the old way, then we’re just being stubborn, or you might say, stupid.

在西方世界，我尚未遇见真正佛教大学毕业的人。佛教在此是刚开始，还没有一定的制度。法界佛教大学是尽虚空、遍法界，广大无边的。现在暂时无人知晓，但将来会有很多人模仿本校的制度。所以我现在提倡在家人大学毕业生戴黑色的帽子，出家人大学毕业生戴黄色的帽子。这个建议不知有价值否？

In the West, I have yet to meet a graduate of a genuine Buddhist university. Buddhism has just begun here. It doesn’t have a fixed system yet. Dharma Realm Buddhist University pervades all of space

throughout the Dharma Realm; it is boundlessly vast. Although veryfew people know about it at the present time, in the future manypeople will take our university system as their model. So I suggestthat the lay graduates wear black caps while monastic graduateswear yellow ones. I don’ t know if there is any value in thissuggestion.

一九八四年四月二十日开示

万佛圣城教育的方针 The Educational Policy of the City of Ten Thousand Buddhas

万佛圣城教育的方针

The Educational Policy of the City of Ten Thousand Buddhas
万佛圣城的教育方针，是教育学生，怎样学习仁义道德。 The educational policy of the City of Ten Thousand Buddhas is to help students learn to be humane, just, and ethical.

无论做什么事，要有忍耐心，慢慢去做，不可着急，要知道罗马不是一天建成的。同理，教育一个学生，不是一天、两天就能教他明白，须有长远的心，教他怎样做好人，怎样把人格的基础立好；而不是教育学生怎样得到好的工作，多赚一些钱，自己来享受，这种教育法，是功利主义。

To do any job successfully takes patience. You must proceed slowly and not rush things. Rome was not built in a day. By the same token, in educating students, you cannot expect them to understand in just a couple of days. It takes perseverance to teach them how to be good people and how to develop a good character. We’ re not interested in teaching students how to get a good job and make more money so that they can enjoy themselves; that kind of

education is based on utilitarianism.

万佛圣城的教育方针，是教育学生，怎样学习仁义道德。将来到社会服务，无论在哪个岗位上，均能本着仁义道德去做事，绝不同流合污，无损人利己的行为。

The City of Ten Thousand Buddhas aims to educate students to be humane, just, and ethical, so that in the future when they enter the society, regardless of their posts, they will base their work on humaneness, justice, and ethical virtue. They certainly won't follow unwholesome trends or benefit themselves at the expense of others.

切记，不要沽名钓誉，不要学那些伪君子、假慈善家，做一点事，就到处卖广告，自我宣传。我们要学习真正的德行，躬行实践。我们的教育方法与一般教育方法迥异，不是打倒他人的教育，树立自己的教育；也不是和人斗争或和人比赛，而是站在教育的立场上来教育第二代。不管他人做得对不对，只要我们所行所做，行得正，不违背自己的良心，那就够了。

Remember, we should never seek for fame and reputation. We don't want to imitate those hypocrites and phony philanthropists who go around promoting themselves and advertising every little bit of work they do. We should study genuine virtue and put it into practice. Our way of education is totally different from the ordinary way. It's not that we're knocking over other educational systems to establish our own; nor are we contending or competing with anyone. We're just interested in educating the next generation for the sake of education. We're not concerned about whether others are doing it right or not. All we want is to make sure that we do things properly and not in a way that goes against our conscience.

一九八四年四月廿五日开示

慈悲喜舍是修道的基础 Kindness, Compassion, Joy, and Giving are the Basis of Cultivation

慈悲喜舍是修道的基础

Kindness, Compassion, Joy, and Giving are the Basis of Cultivation 慈悲喜舍没有够的时候，要越多越好。 One can never have enough of the qualities of kindness, compassion, joy, and giving - the more the better.

修道人，一定要培养四无量心。有了四无量心，才能教化众生，令众生离苦得乐。修道人若无四无量心，就与道相违背，就是修了八万大劫，离佛道尚有十万八千里。

Cultivators must develop the Four Unlimited Aspects of Mind. With these Four Unlimited Aspects of Mind, one will be able to teach and transform living beings, helping them to escape suffering and attain happiness. If a cultivator lacks these Four Unlimited Aspects of Mind, his practice will run counter to the Way. Even if he cultivated for eighty thousand great eons, he would still be 84,000 miles away from the Buddhas' Way.

四无量心是修道人应具有的基本条件。何谓四无量心？就是慈悲喜舍。无量就是没有限量，不半途而废，不中道自画，得少为足，认为够了。其实慈悲喜舍没有够的时候，越多越好，应把它推而广之，扩而充之，达到止于至善的境界。

The Four Unlimited Aspects of Mind are basic requisites for every cultivator. They are kindness, compassion, joy, and giving. Unlimited means having no limit; it means not giving up halfway, not setting a limit for oneself. One should not be satisfied with a small achievement and think it' s enough. Actually, one can never have

enough of the qualities of kindness, compassion, joy, and giving - the more the better. We should develop and expand them until weachieve their ultimate perfection.

（一）慈能予乐。我们是否给了众生快乐？若是没有，那就是没有尽到慈心。应该朝向“无缘大慈”的目标迈进，不但同情人类的遭遇，而且也要同情动物的遭遇。如有不幸的事情发生，要实时伸出援手，帮助他们脱离苦海，这是佛教徒应该做的事。不要存着隔岸观火的心理来观赏，那样就失去佛教的救世精神。佛教是慈悲为怀，方便为门的宗教。

1. Kindness makes others happy. Have we made living beings happy? If not, then we have not perfected our kindness. We should strive to feel “great kindness towards those with whom we have no affinities.” Not only should we sympathize with people who are going through hard times, we should feel for animals caught in unfortunate circumstances. In times of misfortune, we should extend a hand to help living beings out of the ocean of suffering. This is our duty as Buddhists. We cannot look on with total unconcern, for that would go against the Buddhist spirit of saving the world. Buddhism is based upon kindness and compassion, using a wide variety of expedient means to teach living beings.

（二）悲能拔苦。我们能不能拔除众生的痛苦？若是不能，那就是没有尽到悲心。应当有“同体大悲”的思想。也就是人溺如己溺、人饥如己饥的精神，佛教以“悲”为宗旨，悲就是怜愍的心；与儒家所说的“悲天悯人”不谋而合。

由此可知，天下圣人的思想，同出一辙，没有离开恻隐之心。佛教主张“慈悲”，儒家提倡“忠恕”，心心相同，这是宗教的髓，如果不如此，那就同于异说外道。

2. Compassion eradicates suffering. Are we able to eradicate the suffering of living beings? If not, then we have not practiced compassion to the utmost. We should have the attitude of great compassion, which is to regard ourselves as being one with all. With this attitude, if we see others drowning, it’s as if we ourselves were drowning. Seeing others hungry is equivalent to being hungry ourselves. Compassion is Buddhism’s primary emphasis. Compassion refers to a sympathetic heart, which coincides with the Confucian idea of “caring about the destiny of humankind.” This shows that all sages think alike. Their philosophies follow the same line of thought and do not go beyond the sympathetic mind. Buddhism advocates kindness and compassion while Confucianism promotes loyalty and forgiveness. These are actually one and the same. This is the essence of all religions. Anything that didn’t agree with it would be the deviant teachings of externalists.

（三）喜是喜心。我们是不是欢喜学佛法？有没有生忧愁起烦恼，或者闹情绪？如果有的话，赶快纠正，不可任性发展。若有半点习气存在，在七情六欲上用功夫，那就是错误观念。要知道这种观念错不得，否则后果不堪设想。

3. Joy refers to a happy state of mind. Are we happy in studying the Buddhadharma? Or are we worried or afflicted or in a bad mood? If it’s the latter, we must correct ourselves immediately and stop such states from developing further. We are mistaken if we think it’s okay to keep our bad habits and get caught up in our emotions and desires. We had better not continue in this mistaken way, or else the consequences will be unthinkable.

（四）舍是舍心。我们有没有舍心？如果有，是大还是小？是一时还是永远？舍就是发心给予众生快乐，拔众生的痛苦，扶人困危，会生起无限欢

喜，但不可执着。做完之后，统统把它忘掉，不可留记心头。如果执着不忘，那不是菩萨的愿行。要有施恩不求报的胸襟，才算是真正的佛教徒。

4. As for giving, do we wish to give? If so, is our wish great or small, temporary or permanent? Giving involves wanting to make living beings happy, to alleviate their suffering, and to help those in need. This process will generate boundless happiness within us, but we should not get attached to it. After we have done these things, we should forget about them. If we get attached and cannot forget what we have done, then we aren’ t practicing the vows and conduct of a Bodhisattva. If our aspiration is to practice kindness without seeking anything in return, we can be considered genuine Buddhists.

一九八四年四月廿六日开示

忍不了，就不能“了” If We Can't Bear It, We Can't Put an End to It

忍不了，就不能“了”

> If We Can’ t Bear It, We Can’ t Put an End to It 受尽天下百般气，养就胸中一段春。 Having taken flak from everyone, One discovers a joyful vitality of heart.

身为佛教徒，一定要忍。忍什么？忍人所不能忍。有人说：“我实在忍不了。”忍不了，那就不能“了”。了什么？就是了业障。若是业没消，情未空，那就有生死。所谓“业不重不生娑婆，爱不断不生净土”，到了业尽情空的时候，便了生死，真正解脱。

As Buddhists, we have to be able to bear things. What kinds of things? The things that other people cannot bear. Sometimes people

say, “I really can’t bear it.” If you can’t bear it, then you won’tbe able to put an end to it. Put an end to what? To karmic obstacles.If you can’t get rid of your karmic obstacles and empty youremotions, then you have to undergo birth and death. As it’s said, “If one’s karma weren’t heavy, one wouldn’t be born in theSaha world. If love is not ended, one cannot be born in the PureLand.” When you have exhausted your karma and emptied youremotions, you will have ended birth and death and will be trulyliberated.

修道人，就要修忍的功夫，忍饥忍渴，忍风忍雨，忍热忍寒，甚至还要忍骂忍打，这些境界都是考验。我常说：

Cultivators should cultivate endurance. They should be able to endure hunger, thirst, wind, rain, heat, and cold, as well as beatings and scoldings. All these states are tests. I often say,

一切是考验 看尔怎么办
对境若不识 须再从头炼

Everything’s a test
To see what you will do.
If you don’t recognize the state,
You’ll have to start anew.

无论怎样的逆境来临，都要用“逆来顺受”的心理接受，不要被境界所转，向他们竖白旗，俯首称臣。古人说：“小不忍，则乱大谋”，忍是无价宝，所谓：

No matter how bad the situation is, we should be able to smile at our troubles and accept them. We shouldn’t let adversity upset us, nor should we bow our heads and surrender to them. There’s an ancient saying, “If one cannot be patient with small issues, one

will ruin a great plan.” Patience is a priceless jewel.

忍片刻，风平浪静；
退一步，海阔天空。

Be patient for a moment, and the storm
and waves will subside.
Take a step back, and you’ll see the
vastness of the sea and sky.

释迦牟尼佛住世时，有一天，经过河岸，见一只野干（狼一类），想吃乌龟，可是乌龟将头足缩回壳内，多时不动，没有忍耐心的野干，弃牠而去，有忍耐心的乌龟，保存性命。佛对阿难尊者说：“修行人亦应如是！”古德说：“近来学得乌龟法，得缩头时且缩头。”

When Shakyamuni Buddha was in the world, one day he walked by a river and saw a wolf trying to eat a turtle. However, the turtle withdrew its head and legs into its shell and remained motionless for a long time. Eventually the wolf ran out of patience and left, and the patient turtle’s life was saved. The Buddha said to the Venerable Ananda, “That’s the way a cultivator should be.” A virtuous man once said, “Recently I learned the turtle’s trick, which is to withdraw one’s head when it’s time to do so.”

忍得一时之气，免得百日之忧。如果有人骂你，当做听流行曲来欣赏；如果有人打你，当做走路不小心，撞到门 柱上。如是观想，自然化干戈为玉帛。否则，无名火 三丈高，大发雷霆，大战一场，结果两败俱伤，不但伤了感情，又失去人格，受人批评没有涵养的功夫。所谓「受尽天下百般气，养就胸中一段春」，可以做为座右 铭，这是金玉良言。

If you can be patient through a moment of anger, you’ll avoid a hundred days of sorrow. If people scold you, imagine that they’re singing a popular song for your enjoyment. If they beat you, pretend

you weren’ t careful when walking and bumped into the door. Ifyou contemplate in this way, you’ ll naturally transform a hostilesituation into a peaceful one. On the other hand, if the fire ofignorance is allowed to blaze up and tempers explode, there will bea war with the consequence that both sides are hurt, the relationshipis ruined, your integrity is sabotaged, and you get criticized forlacking self-composure. As it’ s said,

Having taken flak from everyone,
One discovers a joyful vitality of heart.

This can serve as a motto. It’ s a valuable piece of advice.

一九八四年五月五日开示

有贪心，无成就 A Greedy Mind Gets You Nowhere

有贪心，无成就

A Greedy Mind Gets You Nowhere 有了贪心的念头，便起了化学作用，
将清净的水变成秽水，不能利人，反而害己。 When greed arises, it triggers a “chemical reaction” that makes clean water turbid.
The greedy mind cannot benefit others; on the contrary, it even harms one’ s own self.

修道人，好像眼睛那样地清净，不能容纳一粒沙子。如果眼中有沙子，一定不舒服，总想找个法子把它拿掉，否则身心不安宁。修道也是这样的情形，这粒沙子是什么？就是贪心。有了贪心，事事起变化，本来是清净，有了贪心的念头，便起了化学作用，将清净的水变成秽水，不能利人，反而害

己。

Cultivators should be clean and pure, like our eyes, which cannot stand even a grain of sand. If a grain of sand gets into your eye, it causes immediate discomfort and you have to remove it or you cannot be at ease. Cultivation is the same way. What does the grain of sand represent? Greed. Once greed arises, everything changes. Originally there was purity, but when greed arises, it triggers a "chemical reaction" that makes clean water turbid. The greedy mind cannot benefit others; on the contrary, it even harms one's own self.

修道人，有一分诚心，便有一分成就和感应；若有十分诚心，便有十分成就和感应。有了成就，有了感应的时候，就不要执着，不需要放在心头上，应无所住，把它忘掉。我们修道的主要目的是为了脱生死，不是为求感应而修道。

切记！不可有所企图而修道，为求成就，为求感应，那是大错特错。这一点，大家要弄清楚。你专一其心来修道，功夫到了炉火纯青的时候，自然会有成就和感应。有企图的修行，永远得不到成就和感应现前，所谓"有心是妄想，无心是感应"，感应是可望而不可求的。

For every bit of sincerity, a cultivator gains a corresponding bit of attainment and responses. With a full share of sincerity, one will have a full share of attainment and responses. When we have some attainment and responses, we shouldn't become attached and dwell on them continually. We should forget about them and not have anything on our minds. The main purpose of our cultivation is to end birth and death, not to seek responses. We shouldn't have any ulterior motives in our cultivation; it's a great mistake to seek any sort of achievement or response. Everyone should be very clear

about this. If you concentrate single-mindedly on your cultivation,you will naturally have some attainment and responses when yourskill is sufficient. But if you hope to gain something from yourcultivation, you’ll never have any attainment or responses. As it’ssaid, “If something happens because you think about it, it’smerely a product of false thinking. If something happens withoutyour thinking about it, it’s a response.” You may hope to haveresponses, but you must not seek them.

修道人，要有“只问耕耘，不问收获”的心理，无论做什么事情，尽力而为之，不管后果如何。反正光明磊落，出发点为公不为私，不存私心用事，成败不去计较，给公家做事，亦复如是。不要前怕狼，后怕虎，有事发生，谁也不敢担当一面，互相推卸责任，小事如此，大事可想而知。

Cultivators should “concern themselves only with tilling and weeding, not with reaping a harvest.” In everything we do, we should try our best and not worry about the outcome. We should be open and aboveboard, work for public rather than private gain, have unselfish intentions, and not worry about whether we succeed or fail. We should also be like this when working for the public. We shouldn’t be afraid, as if there were a wolf facing us and a tiger behind us. It shouldn’t be that when problems come up, no one dares to come out and take care of them and everyone tries to evade responsibility. If we act like this with petty matters, imagine what will happen when it comes to big issues.

不要有痴人妄想的念头，没有念书，就想得博士学位；没有种田，就要收五谷；没有买马票，就想中头奖，哪有这样的便宜事。在春天要播种、耕耘、灌溉、施肥，秋天才能有所收获，所谓“一分耕耘，一分收获”，这是自然的道理。

Don’ t indulge in foolish fantasies, thinking you can receive a Ph.D. without studying, reap a harvest without planting, or win first prize at the horse races without buying a ticket. There are no free lunches. You have to sow in the spring, then till, weed, irrigate, and fertilize the fields, before you can expect to reap a harvest in the fall. As it’ s said, “For every share of tilling, you reap a share of harvest.” This is a principle of nature.

各位注意！不要有贪求之心，贪成就，贪感应，那是梦中之梦，渺茫之至！不要骗自己。如果认不清目标，舍本逐末，把大好时光空过，那是一无所得的！

Everyone, pay attention! Don’ t be greedy or seek for anything. If you’ re greedy for attainments and responses, you’ re just dreaming within a dream - it’ s nothing but fantasy. Don’ t fool yourself. If you don’ t see your goal clearly and lose the substance for the shadow, then you’ ll have wasted all your time and have nothing to show for it.

一九八四年五月十七日开示

无明是生死的根本

Ignorance Is the Root of Birth and Death 无明令凡夫在情欲上用功夫，生生世世在轮回中打转。 Ignorance causes ordinary people to function at the level of their emotions and desires, so that, in life after life, they spin around in the cycle of birth and death.

无明就是贪瞋痴慢疑，这五种恶业，能令人颠倒发狂。

Ignorance refers to greed, anger, delusion, pride, and doubt. These five kinds of evil karma make people muddled and crazy.

（一）贪心：对顺的境界起贪爱，非得到不可，甚至为达目的不择手段。

(1) Greed: One is greedy for pleasant states and is determined to obtain them. One will go to any lengths to achieve one’ s goal.

（二）瞋心：对逆的境界生瞋恨，发脾气，不是骂人，就是打人，甚至杀人。这都是瞋恨心在作怪，令人失去理智，意气用事。有这种心理的人，能令社会不得安宁。

(2) Anger: One feels angry and upset in adverse situations. One loses one’ s temper and is driven to berate people, beat them up, or even kill them. Anger acting up and depriving one of rationality so that one becomes overly emotional. People in this state of mind can cause disorder in the society.

（三）痴心，没有智慧，是非不明，善恶不分，糊涂、颠倒，结果造了很多罪业。

(3) Delusion: One has no wisdom and cannot distinguish right from wrong or good from evil. One is muddled and confused, and as a result one creates a lot of offense karma.

（四）慢心，就是扬己抑人，认为自己了不起，事事比人强。这种贡高我慢的行为，最要不得。

(4) Pride: One promotes oneself and oppresses others. One regards oneself as somebody special who is stronger and better than others in every way. This kind of arrogant attitude is really terrible.

（五）疑心，对于正当的知见，生怀疑心，不相信任何人的话。这种心理不正常，是自卑的偏差。

(5) Doubt: One harbors doubts regarding proper know-ledge and views, and doesn’ t trust what anyone says. This psychological condition is an aberration based on an inferiority complex.

这五种心理都是不正常，皆因无明所引起。修道人，一定要消灭无明，不让它兴风作浪，否则祸患无穷。

These five kinds of psychological states are all abnormal. They all stem from ignorance. Cultivators must destroy ignorance so that it will not cause trouble and bring on endless disasters.

无明令凡夫在情欲上用功夫，认为世间情情爱爱是真实的，所以离不开，丢不掉，放不下。所以纠缠不清，放不下六亲眷属，搞得善恶夹杂，染净不分，生生世世在轮回中打转，永无了期，所以说无明是生死的根本。

Ignorance causes ordinary people to function at the level of their emotions and desires. It leads them to regard worldly, emotional love as something real, so that they cannot detach themselves from it, cast it off, or renounce it. They become inextricably caught up in their family relationships. Consequently they create a mixture of good and evil karma and cannot distinguish between purity and defilement. In life after life, they spin around in the cycle of birth and death with no end in sight. Thus ignorance is said to be the root of birth and death.

修道人，没有这种累赘在心里重压着，容易得到清净、解脱一了生脱死。若不和无明一刀两断，那永远就被无明所支配，往地狱里跑，跑到刀山上，跑进油锅里。到那时，才后悔当初为何不精进修道，可惜已经来不及了。

Cultivators are not burdened by these tiresome matters, so it’ s easy for them to attain purity and liberation, and to end birth and death. If we fail to sever our ties with ignorance, we will always be under its control and be running off to the hells, onto the mountain

of knives or into the cauldron of boiling oil. At that time we willregret that we didn’t cultivate vigorously when we had the chance,but unfortunately it will be too late.

劝告各位，要及时修道，不要存着来日方长的想法，古德说：“莫待老来方学道，孤坟尽是少年人”，学一天道，就和净土近一点，一点一点便到净土。不勤修就想要到净土，那是办不到的。世界上的事，有的浪费时间，而得不到好处；唯独修行法门，不会浪费时间，修一分钟，便有一分钟的好处。所谓“集沙成塔”，一步一步不停前进，自然到达彼岸。

So, I’d like to advise everyone to cultivate when you can. Don’t think that you have lots of time in the future to do so. An ancient philosopher said,

Don’t wait till you are old to cultivate the Way.
The lonely graves are full of young people.

For every day that you cultivate the Way, you are a little bit closer to the Pure Land. Little by little, you will get to the Pure Land. If you hope to reach the Pure Land without cultivating diligently, it isn’t possible. Some of the affairs in this world only waste time without providing any benefit. Cultivation alone is something that won’t waste your time. If you cultivate for one minute, you obtain one minute of benefit. It’s like accumulating grains of sand to build a pagoda. Simply advance step by step without stopping, and you’ll naturally arrive at the other shore.

一九八四年七月五日开示

做真正佛的弟子

To Be a True Disciple of the Buddha 为佛教而牺牲，这是无上的光荣。 Giving up one’s life for Buddhism would be the greatest glory.

有人心中打妄想：“我到老的时候，会不会饿死？会不会冻死？”这是没有出息的想法。真正佛的弟子，就是饿死也没有关系，冻死也没有关系，为佛教而牺牲，这是无上的光荣。

Some people worry, “When I get old, will I starve or freeze to death?” These are useless thoughts. A true disciple of the Buddha wouldn’t care even if he did starve or freeze to death; he would consider giving up his life for Buddhism to be the greatest glory.

释迦牟尼佛在往昔时，曾经三祇修福慧，百劫种相好，三千大千世界所有大地，没有一粒微尘处，无不是佛舍生命的地方。我们要反省一下，我们舍了什么？一些身外之物，还放不下，总是私心来当家，这个舍不得，那个舍不得，更谈不到舍生命了！

In his past lives Shakyamuni Buddha cultivated blessings and wisdom for three asamkhyeyas of eons, and planted the causes for his special hallmarks and characteristics for a hundred eons. In all the worlds throughout the great trichiliocosm, there isn’t a place as tiny as a mote of dust where the Buddha has not given up his life. We should take a look at ourselves: What have we given up? We aren’t even willing to part with external things. We’re always letting our selfishness take over and cannot part with this or renounce that, let alone give up our lives.

各位要知道，我们就因为舍不得，不肯布施，没有同情心，不知怜愍，所以才在轮回中轮转不已。终日只想老了怎么办的问题，不想死了会怎样的问题。好像杞国有个人，整天忧愁，没有笑容。有人问他：“你为什么发愁？”他说：“天塌下来怎么办？岂不是被压死了吗？”你看！这个想法多么

幼稚呀！

Everyone should realize that we continue to revolve endlessly on the wheel of birth and death precisely because we can’t bear to give and have no sympathy or pity. We spend every day thinking about what we’ll do when we get old, but we never think about what’s going to happen after we die. We are like the man from the state of Qi, who worried all day long and never had a smile on his face. Someone asked him, “Why are you so worried?” He said, “What would happen if the sky fell down? Wouldn’t we be crushed to death?” That’s how immature he was!

我们修行人，活一天要有一天的意义，不要被妄想压倒，终日在妄想中打转，这岂不是愚人吗？想些不可能的事，想些不必要的事，这简直是和自己过不去，自讨苦吃。

Cultivators should live every day meaningfully. We shouldn’t be overwhelmed by confused thoughts. If we spend our days indulging in deluded thoughts, aren’t we just being fools? By thinking about things that could never be or that there’s no need to think about, we’re just making it hard on ourselves and looking for misery.

我们现在要反迷归觉，要把假的放下，把真的提起来。我常对你们说：

Now we want to turn away from delusion and return to enlightenment, put down the false and pick up the real. I often say to you,

舍不了假 成不了真
舍不了死 换不了生

If you cannot renounce what is false,
you cannot accomplish what is true.

If you don’ t give up death,
you cannot return to life.

世间法是相对的，若是业障那边重，清净这边就轻；清净这边重，业障那边就轻。只看你要怎么去做，决定在于你的意愿，旁人无法干涉的。

All worldly dharmas are relative. If the side of karmic obstacles is heavy, the side of purity will be light; if the side of purity is heavy, then the side of karmic obstacles will be light. It all depends on how you want to do it. The decision is yours; other people cannot interfere with it.

凡是出家人，要有高尚的人格，要出乎其类，拔乎其萃，不要做个同流合污、混吃等死的出家人，令佛教暮气沉沉，没有朝气。

Those who have left the home life should be lofty and noble in character. We should be outstanding people. We should not be left-home people who go along with vulgar trends and just eat our fill and wait to die, causing Buddhism to lose its vitality and spirit.

一九八四年七月十五日开示

万佛圣城的修道人

Cultivators at the Sagely City of Ten Thousand Buddhas 能遵守圣城六大宗旨去实行，你们的人格自然高尚。 If you can actually apply the Six Guidelines of the Sagely City, your character will naturally be lofty and noble.

万佛圣城是修道的处所，天龙八部时刻在护持这个道场，如果有人发菩提心，他们一定护持，令你身心轻安，有大成就，有大感应。可是你不要存着这种希望，它才会自然现前；如果存着这种希望，那就是贪，也就是犯了圣城的六大宗旨。

The Sagely City of Ten Thousand Buddhas is a place for cultivation. The gods, dragons, and the rest of the eightfold division of spirits constantly protect this Way-place. If you bring forth the resolve for Bodhi, they will surely protect you and cause your body and mind to be at ease. You will have great attainments and great responses. If you don’t harbor any hopes or expectations, these things will happen naturally. If you crave accomplishments or responses, however, you have violated the Six Guidelines of the Sagely City by being greedy.

万佛圣城的修道人，天天所行所做都不离这六种条件：

Cultivators at the City of Ten Thousand Buddhas follow these Six Guidelines in their daily activities.

（一）不争。绝对不和任何人去争，也不争名，也不争利。凡是旁人所欢喜的，让给他，不必争，所谓“争之不足，让之有余。”

1. Not to fight. Never fight with anyone. Don’t contend over fame or benefits. If there’s something that other people desire, give it to them and don’t contend. It is said, “If people contend over things, there’s never enough to go around. If everyone yields, there’s always a surplus.”

（二）不贪，不是口说不贪，等到境界来了，照贪不误，这就错了。必须要言顾行，行顾言，不可自相矛盾。没有贪心，才能培养高尚的人格。

2. Not to be greedy. This doesn’t mean saying we’re not greedy, but then being as greedy as ever when states come up. That would be wrong. Our words should reflect our behavior, and vice versa; they shouldn’t contradict each other. Only when we do away with greed can we develop a noble character.

（三）不求，若有所求，便有苦恼。求之不得，当然有苦恼，所谓“到无求处便无忧。”这是至理名言。人到无求品自高。

3. Not to seek. If we seek something, we suffer and get afflicted. Of course if our desires are frustrated, we’ll also be afflicted. It’s said, “When we seek nothing, we’ll have no worries.” This statement is absolutely true. When we reach the state of seeking nothing, our character will naturally be lofty.

在八苦中，有求不得苦；求不得也苦，求得了也苦，这样患得患失，何苦来哉？这是自找苦吃。如果想得开，放得下，就没有苦恼了。

One of the Eight Sufferings is the “suffering of not obtaining what one seeks for.” If you can’t get what you want, you suffer. If you do get what you want, you still suffer. Worrying about obtaining something and then worrying about losing it - is it worth the trouble? You’re just making yourself suffer. If you can realize this and let go of things, you won’t suffer or get afflicted anymore.

（四）不自私，人人都有自私心，事事先为自己打算，为子孙去着想。所以修道人，就是要修“无我”的境界。无我还争个什么？贪个什么？求个什么？什么也不要了。我们应该学菩萨舍己为人的精神。世界为什么乌烟瘴气，没有清明的时候？就是因为人人自私自利。这是我的，那是我所有的，所以搞得天下大乱，世界不宁。

4. Not to be selfish. Everyone has selfish concerns. We always think of ourselves first, and of our own children and grandchildren. So as cultivators, we must cultivate until we reach the state of “no self.” Without a self, what would we contend for, be greedy for, or seek for? We wouldn’t want anything at all. We ought to learn the Bodhisattvas’ spirit of renouncing themselves for the sake of other people. Why is the world so badly polluted that it can never become

clean and pure? Just because everyone is selfish and wants tobenefit themselves - “this is mine; that belongs to me” - so theworld is in chaos and there is no peace.

（五）不自利，人人不自利，时时能知足，随遇而安，自然和平相处。就好像鱼饵，令贪心人见利忘义，做出伤天害理的事。有多少人为利，身败名裂，倾家荡产，甚至国破家亡，流离失所。

5. Not to pursue personal advantage. If people don’t care to benefit themselves and are always content with whatever comes their way, they will naturally get along peacefully. Like fish who fall for the bait, greedy people forget justice when they see profit. Consequently, they do things that offend the heavens and go against principle. How many people have ruined their reputations and exhausted their family fortunes in pursuit of profit? Some have even destroyed their families and brought their country to ruin, so that they themselves end up homeless.

（六）不妄语，无论什么境界现前，绝对不打妄语，见则言见，闻则言闻，老老实实说真话，不可以说些没有根据的话。要晓得说无中生有的妄语，损人不利己的话，死后一定堕落到拔舌地狱，这是毫无疑问的，各位要谨之！慎之！

6. Not to lie. Under no circumstances should we ever lie. We should honestly report what we have seen and heard, speaking only the truth and not saying anything that is not based on the facts. We should know that if we fabricate lies or say things that hurt others and are of no benefit to ourselves, after death we are bound to fall into the Hell of Pulling Tongues. There is no doubt about this, so be careful!

今天我对你们所说的话，虽然很浅，但是你们能照这些道理去做，那就受用无穷。所谓“说得好！说得妙！不实行，不是道。”道是行的，不行哪有道；德是做的，不做哪有德？你们能遵守圣城六大宗旨去实行，你们的人格自然高尚。

What I’ ve said to you today is very simple, but if you can apply these principles, you’ ll derive inexhaustible benefit. As the saying goes,

It may be well spoken and wonderfully stated,
But if it’ s not practiced, it’ s not the Way.

The Way has to be practiced. If it’ s not practiced, how can it be the Way? Virtue has to be done; if one does not do it, how can there be virtue? If you can actually apply the Six Guidelines of the Sagely City, you will naturally be lofty and noble in character.

最后再说一句话：“不要做掩耳盗铃的愚痴事，骗不了自己，也骗不了佛。”何必满肚子是鬼，一手想遮天，这岂不是自讨没趣吗！希望万佛圣城的人，都有优良的表现，堪为人之模范，令世人刮目相看！

I will say one last thing: Don’ t do foolish things, such as plugging your ears and stealing a bell [thinking that no one can hear the bell ring just because you can’ t]. You cannot fool yourself, nor can you fool the Buddha. What’ s the point of filling your mind with cunning schemes, thinking you can hide from your conscience - isn’ t this just inviting ridicule? I hope people at the City of Ten Thousand Buddhas will maintain excellent moral conduct and be models whom the whole world will marvel at.

一九八四年九月廿五日开示

欢迎行者归圣城

The Sagely City Welcomes Cultivators 万佛圣城可以说是佛教的发源地，又可说是佛教的归原地。 The City of Ten Thousand Buddhas could be said to be the fountainhead of Buddhism, or the home base of Buddhism.

万佛圣城是新兴的道场，可以说是佛教的发源地，又可说是佛教的归源地。

The City of Ten Thousand Buddhas is a new place for cultivation. You could say it’ s the fountainhead of Buddhism, or the home base of Buddhism.

何以称为佛教的发源地？因为佛教在这个世界上，已经到了末法时代，真正依教修行的人寥寥无几，虽然挂名为佛教徒，但是所行所为和佛教完全相违背。所以佛教徒应该将佛教重新整顿，建立新佛教，令正法久住。万佛圣城决心将佛教重新复兴，所以说是佛教的发源地。

Why call it the fountainhead of Buddhism? Buddhism has reached the Dharma-ending Age and very few people truly cultivate in accord with the Buddha’ s teaching. Although they call themselves Buddhists, their behavior goes against Buddha’ s teachings in every way. Therefore, Buddhists ought to bring about a reform and build a new Buddhism in order to perpetuate the Proper Dharma in the world. The City of Ten Thousand Buddhas is determined to revive Buddhism; hence it can be called the fountainhead of Buddhism.

又何以称为佛教的归原地？现在世界各地常发生毁佛焚经的惨痛现象，甚至有把寺庙改做工厂、娱乐场的情形。将清净地变成污秽地，逼得出家人无处可归；有的跑到山上，有的跑到海边。住在山上的修行人，以野蔬为膳

；住在海边的修行人，以海草疗饥。他们受尽种种折磨，而不改其志，专心修持，这种不屈不挠的精神，实在令人景仰。这些苦难的行者，如果愿意来万佛圣城修道的话，是绝对欢迎的。我们不但欢迎这些不幸之人，同时也欢迎世界各地真正的修行人，来圣城共同修行。

Why call it the home base of Buddhism? In the world today, there are many tragic instances of Buddha images and Sutras being burned. Sometimes temples are even converted into factories or recreational centers. Pure and holy places are desecrated, and monks and nuns are left with nowhere to stay. Some flee to the mountains; others go to live by the ocean. Cultivators living in the mountains survive on wild vegetables, while those living by the sea satisfy their hunger with seaweed. Despite all the trials and tribulations they go through, their resolve doesn’ t waver and they remain devoted to their cultivation. Their indomitable spirit is truly admirable. Cultivators who have suffered so much are definitely welcome at the Sagely City of Ten Thousand Buddhas, if they wish to come. Not only do we welcome these unfortunate people, but we also invite true cultivators from all over the world to come to the Sagely City to cultivate together.

凡是诚心来圣城用功办道者，一律欢迎，我们不分宗派、种族、国籍及门户，一概一视同仁，平等待遇。万佛圣城是人人平等，个个自由，它不是属于某一人的，而是属于全世界所有宗教徒的（包括天主教、基督教、道教、回教、犹太教等）和所有众生的。这不是口号，而是真实的诺言。

Anyone who comes to the Sagely City with a sincere intent to practice the Way is welcome. Everyone here is treated equally regardless of his or her religion, race, nationality, and social status. Everyone at the Sagely City enjoys equality and freedom. The Sagely City does not belong to any one person; it belongs to the people of

all the world’ s religions (including Catholicism, Protestantism,Taoism, Islam, Judaism, and so on) as well as to all living beings. Thisisn’ t just empty talk. It’ s an honest promise.

总之，无论什么宗教徒，凡是发真心修行的人，万佛圣城均表示欢迎。所以说万佛圣城是佛教的归原地。

Regardless of his or her religion, any person who is sincere about cultivating is welcome at the Sagely City of Ten Thousand Buddhas. Thus we say the City of Ten Thousand Buddhas is the home base of Buddhism.

一九八四年九月廿九日开示

戒律的根本

The Basis of the Precepts 戒律根本只有一个，就是不自私。
The precepts are based upon one thing only - unselfishness.

戒律根本只有一个，就是不自私。人要是有自私心，就会犯戒；若没有自私心，就不会犯戒。同理，人有自私心，就会犯法；没有自私心，就不会犯法。有些人在法律上受到委屈，未得到一个公平的判决，这是因为在往昔所行所做，总将不公平加诸于人，所以他人也以不公平加诸于己。

The precepts are based upon one thing only - unselfishness. If people are selfish, they transgress the precepts; if they are unselfish, they won’ t transgress them. By the same token, selfish people break the laws, while unselfish people don’ t. Sometimes the law seems to treat certain people unjustly, and those people cannot get a fair trial. That’ s because in their past lives they did not treat others fairly, so now they are getting unfair treatment in return.

你应睁开自己的眼睛，把思想整顿一下，看一看，世上的人犯法，实在都是自私心引起来的。所有不守规矩的人，都源于自私。如果没有自私心，则世间法不会犯，出世间的规矩也不会犯。所以若真能实行万佛圣城的六大宗旨——不争、不贪、不求、不自私、不自利、不妄语，则不但能在世间做一个好人，也可以成为出世的圣人。世界乱的原因，就是因为人人自私，未能大公无私。好像有些党派口口声声说是大公无私，可是实际做出来的事，完全是为己的，就这样把世界弄乱了，弄得人人都不平安，有恐惧感。这种种的不平安和恐惧感，都是因为自私心引起的。

You should open your eyes, organize your thoughts, and take a look: Selfishness drives people to break the laws. People who don’t abide by the rules are motivated by selfishness. If they weren’t selfish, they would violate neither worldly nor transcendental laws. And so, if you can truly practice the Six Guidelines of the City of Ten Thousand Buddhas - not to contend, not to be greedy, not to seek, not to be selfish, not to pursue personal advantage, and not to lie - then not only will you be a good person in the world, you can also become a sage who transcends the world. The reason the world is in such a mess is that everyone is selfish; people aren’t public-spirited. Some political parties claim that they are working in the public interest, but the things they do are all for their own benefit. That’s why the world is so messed up and people are insecure and afraid. All the fear and insecurity stems from selfishness.

我们现在研究戒律，把戒律明白了，就知道怎样做人。明白做人的本份，也就明白做圣人的本份，所以研究戒律是非常重要的。要想帮助这个世界，我们首先要不争、不贪、不求、不自私、不自利、不妄语，以身作则，做其它人的榜样，这样世界才会一天比一天平安。所以每个星期五学戒律时，要特别虔诚恭敬，才能得到其中的益处。

We are currently studying the precepts. Once we understand the precepts, we will know how to be a person. Once we understand the basis for being a person, we will also understand the basis for being a sage. So, the study of the precepts is very important. In order to help this world, first of all we must not contend, not be greedy, not seek, not be selfish, not pursue personal advantage, and not lie. We should set an example with our own conduct and be a model for other people. In that way, the world will become more peaceful day by day. Therefore, we should be especially sincere and respectful when we study the precepts every Friday, so that we can derive benefit.

一九八四年十月五日开示

改变旧习气，选择新宗旨。

Change Old Habits and Adopt New Principles 只要躬行实践“诸恶莫作，众善奉行”，自然达到做人的目标。 By simply applying the principle of “doing no evil and doing all good,”
we will naturally achieve our goals as human beings.

今天是甲子年最后的一天，明天就是乙丑年的开始。我们在这个时候，要改变旧的习气。过去所行所作，因为有不良习气的缘故，以致有很多地方不合法。从明天起，要选择新宗旨，重新做人。如果总是不肯“觉今是而昨非”，修行就不会有进步，只是混光阴而已。

Today is the last day of the year jia zi [Chinese lunar calendar]. Tomorrow will be the beginning of the year yi chou. At this time, we should change our old habits. The things we did in the past were not

completely proper because of our bad habits. Starting fromtomorrow, we should adopt new principles and become new people.If we never “realize that now we are right and in the past we werewrong,” we will not make any progress in our cultivation and willonly be wasting time.

各位！不要掩护自己的短处，要发挥自己的长处。所谓“见贤思齐”，我们要向曾子看齐，学习他的作风。在《论语》上有这样的记载：

Everyone! Don’t cover up your shortcomings, but rather develop your strengths. It is said, “When you meet worthy people, strive to be like them.” We should emulate Zeng Zi and learn his good habits. It is recorded in the Analects:

曾子曰：“吾日三省吾身：为人谋而不忠乎？与朋友交而不信乎？传不习乎？”

Zeng Zi said, “I daily examine myself in three ways. Have I been loyal to people? Have I been faithful to my friends? Have I reviewed that which has been taught to me?”

曾子说：“我每天有三件事，必须自我检讨：所做的事，是否忠实尽了自己的能力呢？和朋友相交，是否有不诚信的地方？每天所学习的功课，是否有温习研究？”这一番话，我们可以做为借镜。

Zeng Zi’s meaning was, “There are three points upo