# 宣化上人开示录(二)

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

## 无规矩不能成方圆

Without a Compass and a T-square, You Can't Draw Circles and Squares 忍不了，也要忍，不要怕痛， 不要各处跑，否则得不到定。 Even if you cannot endure, you have to endure. Don't be afraid of pain, and don't be running about everywhere, or you won't be able to attain samadhi. 在打禅七时，每个人要懂得规矩。在没有敲木鱼之前，谁也不可以乱跑。你若是不守规矩、不听招呼，就是犯规矩的人。禅堂里有禅堂的规矩，开静之后，维那要看大家都把鞋穿好了，才打一下磬。人全都站起来，然后才打两下木鱼。在没有打两下木鱼之前，人虽然站起来也不可以跑。这是很简单的规矩，你们应该懂得。一开静，你就打木鱼，那么人都还没站起来，又怎么跑呢？要多等三分钟的时间都可以。因为有些人坐得腿麻，站都站不起来，又怎么跑？这是禅堂里普通的知识，大家应该知道。 During a Chan Session, everyone should understand the rules. Before the wooden fish is struck, no one should casually wander around. If you don't abide by the rules and follow instructions, then you are a transgressor of the rules. In the Chan Hall, the rules of the Chan Hall should be observed. After the silent sit is ended, the proctor should check and make sure everyone has put on his shoes before he hits the bell. When everyone has stood up, he should hit the wooden fish twice. Before the fish is struck twice, even if people have already stood up,

they should not start walking yet. These are very simplerules which all of you should know. If you hit the woodenfish immediately after the sit is ended, before people havestood up, how can they walk? If you wait for another threeminutes, that's fine. Some people's legs are numb fromsitting, and they cannot even stand up, so how could theywalk? These things are common sense in the Chan Hall, andeveryone should know them.

我知道有几个人坐得腿痛，而哭起来，这是毫无用处，越哭就越痛，这腿不会说：“你哭了，我就不痛。” 一般人以为我们这儿坐禅是很好的，其实是叫他们来受苦，所谓“很好”就是“很苦”。这儿一早两点多钟就起来，白天休息一个钟头，到晚上十二点钟才睡。每天只休息两三个钟头，可以说是不要命地来用功，这叫做“舍死换生”。

I know that several people felt pain in their legs as they sat, so they started crying. That's totally useless. The more you cry, the more it hurts. The legs won't say, "Since you cried, we'll stop hurting." People are generally under the impression that sitting in Chan at our place is a very good thing. Actually, when they come here, they have to suffer. "Very good" means "very bitter." We get up a little after two o'clock in the morning, rest for only one hour during the day, and don't go to sleep until midnight. Getting only two to three hours of sleep every day, you could say we're applying effort as if our life depended on it. That's called "renouncing death and getting life in return."

舍不了死，就换不了生；
舍不了假，就成不了真。

If you cannot give up death, you won't be able to exchange it for life.
If you can't give up the false, you won't be able to realize the truth.

你受不得苦，就享不得福。你若想得到真正的功夫，必须忍苦耐劳，咬牙忍着腿痛。本来这个痛，可以不痛的，可是我们欢喜叫它痛，所以腿痛还是要忍着，所谓“忍人所不能忍”，就是忍这个。你痛了，若不能忍，还是考不上。你一定要把全身这种机关都破了，所谓“机关”，就是指你身上的痛，或哪儿不舒服，这些事情令你很烦恼，在这时候，你还能忍着，不生烦恼，这就是功夫；你若忍不住，那就考不上。所以有些人到这儿，连一天也受不了，就要跑。你们在这儿已经这么多天，也是很不容易的。

If you can't endure suffering, you won't get to enjoy blessings. If you want to attain true skill, you must patiently endure toil and suffering--grit your teeth and bear the pain in your legs. Actually, there doesn't have to be any pain. But we want there to be pain, so we endure it when our legs hurt. "Enduring what people cannot endure" is just enduring this. If you cannot bear the pain, then you still can't pass the test. You have to break through all the critical gates in your body. "Critical gates" refers to the points of pain and discomfort in your body that cause you a lot of affliction. At that point, if you can endure it and not become afflicted, just that is skill. If you cannot endure it, then you can't pass the test. Some people who come here can't even take it for a day before they want to run away. All of you have been here for so many days--that's not easy.

尤其女孩子，多数都是怕痛，能在这儿受这么多苦，一定可以将善根种得很深，将来这菩提种子一定会生芽结菩提果，所谓“功不唐捐”，你在这儿用功多少，就会得到多少，一点都不会把光阴空过。

Girls are especially afraid of pain, and the fact that they've been taking so much suffering means they will certainly plant deep good roots. In the future their Bodhi seeds will sprout and bear the Bodhi fruit. As it's said, "no work is done in vain." However much effort you put in here, that's how much you'll get out, and you won't be wasting your time at all.

我们修行要有“生忍”，就是忍不了也要忍。“法忍”，也要忍诸法的生灭相。忍不了，也要忍，不要怕痛，不要各处跑，否则得不到定。必须要看一切法空，看破放下。从生忍和法忍，便可得到无生法忍，所谓“不见有少法生，不见有少法灭”，而忍可于心。 In cultivating, you must have "patience with production"--that is, you must be patient with what you cannot endure. "Patience with dharmas" means you must be patient with the arising and cessation of all dharmas. Even if you cannot endure, you have to endure. Don't be afraid of pain, and don't be running about everywhere, or you won't be able to attain samadhi. You must see all dharmas as empty; see through them and put them down. From patience with production and patience with dharmas, you can then attain patience with non-production and the non-existence of dharmas. As it's said, "Not seeing the slightest dharma arise, and not seeing the slightest dharma cease," you can patiently accept it in your mind.

## 耽着味禅头头错 Being Greedy for the Flavor of Chan Is Wrong

**耽着味禅头头错**

Being Greedy for the Flavor of Chan Is Wrong 就等着这种味禅，一等就把什么功都忘了。 You will just keep waiting for that flavorful experience to reoccur. Waiting, you forget all about applying effort.

坐禅不要贪着味禅。什么叫味禅？就是一种禅悦，坐得时间差不多了，就有一种感觉：很自在、很舒服、懒洋洋的。你要是贪着于这种舒服自在的境界，就不容易再进步，就会在此停留，总想找味禅。要是这种境界没有了，就去追求“什么时候我再能有这种境界呢？这种境界无人、无我、无众生、无寿者，无烦无恼，非常自在快乐，什么时候可以再来呢？……”就等着这种味禅，一等就把什么功都忘了，这就是 执著于味禅上。

When you sit in Chan, don't be greedy for flavorful Chan. What is flavorful Chan? It refers to the bliss of the Dhyanas. When you have been sitting just about long enough, you start experiencing a feeling of comfort and freedom, and you may feel kind of indolent. If you become greedy for this state of comfort and ease, it's not easy for you to go on and make progress. You will linger there, always trying to get back to the state of flavorful Chan. When the state goes away, you will chase after it, thinking, "When am I going to have that kind of state again? In that state there was no self, no others, no living beings, and no life span; no afflictions, and no hassles. It was very blissful and very comfortable and free. I wonder when I will ever have that experience again." And you will just keep waiting for that flavorful experience to reoccur. Waiting, you forget all about applying effort. That's known as getting attached to flavorful Chan.

坐禅人要无罣无碍、无贪无求、无喜无忧、无恐无怖，应把己身看成虚空法界一样，不须有所执著贪求。你一有所贪求，就落到第二义上。以下略释四禅天修证的境界。

Cultivators of Chan need to be free of obstructions and hang-ups. They cannot be craving anything. You cannot get excessively happy, or depressed, and you shouldn't have any fear or terror. You should see your body as being the same as empty space and the Dharma Realm. There's no need to cling to anything or crave anything. As soon as you crave something, you fall into a secondary level of truth. A brief explanation of the states of the Four Dhyana Heavens is given below.

初禅天，“离生喜乐地”：离开众生之烦恼，生出禅悦为食，法喜充满的快乐；离开众生之迷倒，向圣人之菩提路上迈步。达到这种禅时，不能冒充，不是自己说，而是要善知识为你印证。

The Heavens of the First Dhyana / The Stage of the Happiness of Separating from Production: leaving the afflictions of living beings, one obtains the happiness of "taking Dhyana bliss as food" and " being filled with the joy of Dharma." Leaving the confusion of living beings, one starts advancing along the Bodhi path of the sages. Arriving at the First Dhyana isn't something you can fake. It isn't something you can claim for yourself; a Good and Wise Advisor must certify the state for you.

这种境界有个证明：气不出不入，呼吸断了，但人未死，这叫入定，入初禅定。它与睡觉不同，不要以为睡觉是入定；睡觉不单单呼吸气照常，而且也打呼打鼾，邻单听得如雷鸣，所以你的呼吸气断了没有？善知识一看就知道，你要是说：“我觉得我没气了！”这是假的，是冒充的。你若知道，那根本未入初禅！所以不能拿假牌当真货卖。

When you reach that state, there is proof - the proof is that you no longer inhale or exhale - your breath has stopped, although you aren't dead. This is known as entering the Samadhi of the First

Dhyana. It's different from sleep, so you shouldn't think that goingto sleep is the same as entering samadhi. When you are sleeping,you continue to breathe, and you may even snore so loudly that itsounds like thunder to your neighbors. A Good and Wise Advisorcan tell immediately whether or not your breath has stopped. If yousay, "I feel like my breath has stopped!" that's false. You're faking it.If you know, then you haven't even entered the First Dhyana! Sodon't try to put up a false sign and sell counterfeit goods.

这里头若细分析起来，有大块文章可以写，很多理论可以说。不过说那么多，反而是障碍，故说一点点，免得你们生贡高起邪见，说自己入了初禅（离生喜乐地），这真是骗人。

If I were to go into this in detail, there are a lot of principles that could be talked about, and I could write a whole essay on this. But if I say too much, it only creates obstacles. So I've just said a little bit to prevent you from becoming arrogant and misled by deviant views and claiming to have entered the First Dhyana (the Stage of the Happiness of Separating from Production). That's really cheating people.

二禅天，“定生喜乐地”：二禅天的境界更进一步，不单单呼吸气没有了，连脉搏也停止了。这种境界也不是你自己知道或自己说的，你若说你觉得，你怎么会觉得？你根本没入定，想冒充骗人啊？ The Heavens of the Second Dhyana / The Stage of the Happiness of Attaining Samadhi: The state of these heavens is one level higher, and not only does the breath stop, even the pulse stops. Again, you will not know it when you arrive at this state, and you cannot claim you have reached it. If you say you feel like you have, how do you know? You haven't even entered samadhi yet, so are you trying to fool people by faking it?

三禅天，“离喜妙乐地”：到了三禅天境界，呼吸、脉搏都停止，连念虑也没有了。三禅天，离开欢喜，舍了味禅，不贪着味禅的舒适定，绝无耽着。这个境界比初禅、二禅又高了许多，这个时候周身每个毛孔皆欢喜异常，眉开眼笑，高兴得不得了！

The Heavens of the Third Dhyana / The Stage of the Wonderful Bliss of Leaving Happiness: When you reach the state of these Dhyana Heavens, your breath, pulse, and even your thoughts will have ceased. In these heavens, you have left happiness and renounced flavorful Chan; you don't have the slightest attachment or greed for the comfort of flavorful Chan. This state is much higher than that of the first and second Dhyanas. All the hairpores on your body are blissful at that time. They are really, really delighted!

四禅天，“舍念清净地”：这时候什么都没有，“一念不生全体现”，到了“千潭有水千潭月，万里无云万里天”的境界，处处都在说法，所谓“落花流水演摩诃”。这种境界不是自己能知道的，不能说：“我到了四禅天。”你这样是大我慢，打大妄语呢！这都要由善知识印证才算的。

The Heavens of the Fourth Dhyana / The State of the Purity of Renouncing Thought: At this time there is nothing at all. "When not a single thought arises, the entire substance manifests." You reach that state where:

A thousand pools contain water,
The moon is reflected in all of them.
For ten thousand miles there are no clouds,
There are ten thousand miles of sky.

Everything is speaking the Dharma. "Falling flowers and flowing water proclaim the Mahayana." But you don't know it when you are in this state, and you can't say, "I've reached the Heavens of the

Fourth Dhyana." That would be gross arrogance on your part, andyou would be telling a big lie. One must be certified by a Good andWise Advisor for it to count.

善知识为什么叫明眼人呢？因为他一看就知道了，知道你的功夫到什么程度。你想去考一考他，去考嘛！他睬都不睬你。真正善知识不会被你考的，他不会因你问他，就和盘托出。若是你亲近善知识时间久了，他才告诉你，不过也不一定很明白地告诉你，有时用譬喻或者简单的几句话。所以不能到处打锣敲鼓，说：“我们都成佛了！”这样是打大妄语，大开玩笑，将来下拔舌地狱，实在太可怜！

Why is a Good and Wise Advisor called a "clear-eyed person"? It's because he can take one look at you and know what your level of cultivation is. If you want to test him out, go ahead! But he won't pay any attention to you. A true Good and Wise Advisor will not be tested by you, and he won't tell you all the secrets just because you asked. You must draw near a Good and Wise Advisor for a long time, and then he may tell you, but not in a very obvious way. Sometimes he might use an analogy, or just say a few words. So you can't go around proclaiming, "We've all become Buddhas!" You would be telling a big lie and playing a huge joke, and in the future you'd fall into the Hell of Pulling Out Tongues. That's really pathetic!

一九八二年十一月十八日晚间开示于
万佛圣城

## 好道场难遇 It's Difficult to Encounter a Good Way-place

### 好道场难遇

It's Difficult to Encounter a Good Way-place 想修行，没有遇到好道场， 也不能修行。 If you can't find a good Way-place, then even if you want to cultivate, you won't be able to. 我们人从无量劫以来，习气毛病太多了！不知悔改，也不知修行，所以习气一天比一天增加，智慧一天比一天减少，业障也一天比一天重。因为这种关系，人若想修行也不容易，想学好也不容易，想出家更不容易，有种种孽缘牵缠不清。在因地时不知不觉造了很多罪业，不怕因果报应，所以到想要修道时，四面八方的障道因缘都发生了。有的是家庭环境不许可，有的是国家环境不许可，有的是个人所行所作发生种种障碍，而不能修行。 From limitless eons in the past until now, we have had too many bad habits and faults. We haven't known how to repent and reform, and how to cultivate, so day by day our bad habits increase, our wisdom decreases, and our karmic offenses grow heavier. As a result, if we want to cultivate, it's not easy. If we want to learn to be good, it's also not easy. If we want to leave the home-life, it's even more difficult. We cannot break free of the various retributions which bind us up. Not fearing the retribution, we unknowingly planted causes that created a lot of offense karma. So now that we want to cultivate, causes and conditions arise from every direction to obstruct our cultivation of the Way. For some, it's the family situation which prevents them from cultivating. Some are prevented by the national circumstances. In other cases, the individual's behavior has generated all kinds of obstacles, making it impossible for him or her to cultivate.

所以真正想修道是难如登天，那么是不是说这么多困难就不修了呢？不是的。越难才越要修行，要勉为其难。若是不从困苦艰难中打筋斗打出来，

始终是破不了业障关，所以才要修忍人所不能忍的功夫，让人所不能让，行人所不能行，做人所不能做的事，吃人所不能吃的，受人所不能受的，能如此地日积月累，才能把善功德增多一点，罪孽减少一点，使智能天天增长，业障天天减轻。

Therefore, if you truly want to cultivate, it's as hard as ascending to the heavens. Now, if it's that difficult, does it mean we shouldn't cultivate? Not at all. The more difficult it is, the more we have to cultivate. We must overcome the hardship. If we don't take a flying somersault to escape from our distress and difficulty, then we will never be able to break through our karmic obstructions. So we have to cultivate the ability to endure what others cannot endure, to yield where others cannot yield, to practice what others cannot practice, to do the things that others cannot do, to eat what others cannot eat, and to put up with what others cannot put up with. In that way, over the days and months, we can increase our wholesome merit and virtue a bit, and reduce our offenses and evil deeds a bit. Day by day, our wisdom grows, and our karmic obstacles become lighter. Since we accumulated the karmic obstacles bit by bit in the past, now we have to reduce them bit by bit. It's like when the weather turns cold, each day is colder than the day before, until winter has arrived. When the cold reaches the utmost point, the weather starts warming up again. But it doesn't warm up instantly. Each day is warmer than the day before, and gradually the hot weather arrives. The hot weather represents the time when our karmic obstacles have been lessened, and the cold weather represents the time when our karmic obstacles are heavy. These are just analogies.

因为以前的业障是一点一点累积下来的，所以现在也要一点一点地减轻它。就好像天气寒冷一样，天气一天比一天冷，就到了冬天，当天气冷到极

点了，就又开始暖和。但也不是立刻就能暖和起来的，而是一天比一天暖和，渐至热天。热时就譬如没有那么多业障，冷时就好像业障重，这些都是譬喻。

As we are here cultivating, you can investigate Chan, recite the Buddha's name, or do whatever, as long as you find something to do, so your mind won't be idle and start having random thoughts. Instead of having random thoughts, you should use the time to recite the Buddha's name, hold mantras, or recite sutras. Don't let the time pass in vain. If you allow your mind to casually indulge in random thoughts, you're just wasting a lot of energy without accomplishing anything.

我们在这儿修行，参禅也好，念佛也好，无论你做什么，总要找点事情做一做，不要令心无事就打妄想。要把打妄想的时间拿来念佛、持咒、诵经，不让光阴空过。否则令心里随便打妄想，浪费很多精神，结果一事无成。人身难得，佛法难闻，佛国难生，善知识难遇，好道场难逢。想修行没有遇到好道场，也不能修行，所以必须要有好道场。我们现在在万佛圣城，打禅七有打禅七的地方，念佛有念佛的地方，拜忏有拜忏的地方。你愿意做什么，只要你修行就可以，只要不把光阴空过，能老老实实地用功就可以。

"It's hard to obtain a human body. It's hard to be able to hear the Buddhadharma. It's hard to be born in a Buddhist country. It's hard to meet a Good and Wise Advisor. It's hard to encounter a good Way-place." If you can't find a good Way-place, then even if you want to cultivate, you won't be able to. So a good Way-place is essential. Now at the City of Ten Thousand Buddhas, there is a place for holding Chan Sessions, there is a place for reciting the Buddha's name, and there is also a place for bowing repentances. You can do anything you like, as long as you cultivate and seriously apply effort and don't waste time.

无论哪一位愿意用功，我都愿意做你们各位的护法，来帮助你们用功。因为当初我想用功，但找不到一个好的地方用功，到处都有很多细节皮毛的事要做。譬如在禅堂，你要学会敲引磬、打钟板，到时当值、巡香，如何给人倒茶、喝茶、收茶杯，啰啰嗦嗦的一大堆。你想用功都用到喝茶、收茶杯上；用到巡香、当值上，用到敲钟板、鱼鼓这些皮毛上了，这些琐事最低限度要三个礼拜才能学会，而通常打七也不过打一两个礼拜，这些零碎的皮毛事就够你学的了。

If any of you are willing to apply effort, I am willing to be your Dharma protector to aid you in applying effort. That's because when I first wanted to work hard on cultivation, I couldn't find a good place where I could do it. In every place I went, there was a lot of detailed, superficial work that had to be done. For example, in the Chan Hall, you had to learn to use the handbell, hit the boards, serve as a proctor who makes rounds, pour tea for people to drink, collect the teacups - a whole bunch of fussy details. You wanted to apply effort, but all your effort went into the trifling matters of serving tea, collecting teacups, making rounds as a proctor, and hitting the bell, boards, wooden fish, and drum. These petty jobs took at least three weeks to learn, and usually the Chan Session only lasted one or two weeks. These miscellaneous tasks were more than enough to keep you busy learning.

现在在万佛圣城，无论你参禅、念佛、翻译经典、研究经典，做什么都好，总而言之，你若专心去研究，则一切都很方便，没有一些繁文细节，要你当这个值、当那个值，皮毛事多得令你头昏脑胀。这里是很简单，做维那只要止静、开静就可以。你在这儿还不知用功，那就不知还有什么地方可以用功的了？这里是最可以用功、最方便的地方，你不要一边用功，一边打妄想：今天的斋饭不好吃，天气又冷，今晚又如何去睡觉……。尽打这些无用的妄想，这只是空过时光啊！应该专心致志，拼命用功才是。 Now at the

City of Ten Thousand Buddhas, you may investigate Chan, recite theBuddha's name, translate the sutras, study the sutras, or engage inother practices. In general, if you practice with a concentrated mind,then everything will be convenient for you. There won't be any ofthe complicated regulations and petty details requiring you to dothis job or that job, making you dizzy with so many superficialmatters. It's very simple here. The proctor (wei no) only has to startand end the periods of silent sitting. If you are here and you still failto apply effort, then I don't know if there's any place where you canapply effort. This is the best place where you can apply skill and havethe most convenience. Don't be applying skill and at the same timehaving idle thoughts, such as: "Today's lunch was awful. It's reallycold. How am I going to sleep tonight?" Don't have all these uselessidle thoughts, and let the time pass by in vain! You shouldconcentrate your mind and focus your attention, and apply effort asif your life depended upon it.

舍不了死，换不了生；
舍不了假，成不了真。

If you can't renounce death,
then you can't exchange it for life.
If you can't renounce the false,
then you can't realize the true.

不单单在念佛堂、禅堂要用功，随时随地也都要用功。用功就是眼不被色尘转，耳不被声尘转，鼻不被香尘转，舌不被味尘转，身不被触尘转，意不被法尘转。都不被境界转，而能转境界，这才叫用功。

You should be applying effort not only when you are in the Recitation Hall and the Chan Hall, but at all times and places.

Applying effort means your eyes are not turned by sights, your earsare not turned by sounds, your nose is not turned by smells, yourtongue is not by turned by flavors, your body is not turned bysensations of contact, and your mind is not turned by dharmas. Ifyou remain unmoved by all those states, and can instead turn thosestates around, then you are applying effort.

行住坐卧不离这个，离了这个便是错过。所以时时刻刻都要念兹在兹，把念头制住，把金刚智慧王宝剑举得高高的，斩尽一切烦恼魔军！

Walking, standing, sitting, and lying down, do not be apart from this. Separating from this is a mistake. In every moment, pay attention to whatever you are doing, and control your thoughts. Raise the Jeweled Sword of the Vajra Wisdom King up high, and slash through all the armies of afflictions and demons!

问：为大众服务，而又被人诽谤，怎么办?

Q: What should I do if people slander me when I am working for the public?

答：为大众服务，又受人诽谤，就越要去做！若受人诽谤，就不去做，这还不是真的。

A: If you are working for the public and are slandered, you should want to do it even more! If you quit because people slander you, you are not really being true.

问：为什么现在佛教徒不懂得正法，而拼命求神通？为什么现今多数佛教徒反而更爱钱?

Q: Why do Buddhists of the present fail to understand the Proper Dharma, and instead do everything they can to obtain spiritual powers? Why are most of today's Buddhists even more in love with money?

答：这个问题很重要。因为现在的人都中了钱毒，钱上有一种钱癌毒，这种东西是很毒很毒的。魔无形中洒上这种毒，所以人一接触到钱，就忘了一切，父母也忘了，只知道钱，认为钱是最亲切的，而为钱造了很多罪业。乃至于佛教徒也想尽方法，不择手段，又讲风水，又求密法，贪心比一般不懂佛法的人更多，比天还大，这样子就叫末法。末法，就是没有人懂得道理。想要没有这种毛病，就要守万佛圣城的六大宗旨：不争、不贪、不求、不自私、不自利、不妄语，这六个条件能把末法邪恶的风气改变。不要以为万佛圣城的六大宗旨是很简单的，你们平常人不但没资格学，也没有资格听。我讲这六大宗旨是讲给三步一拜的行者（恒实、恒朝）听的，我看他们苦干到如此，若再不说点真法给他们听，就太可惜了。所以这六大宗旨是破邪知邪见的照妖镜、降魔杵。

A: This question is very important, because people nowadays have all been poisoned by money. There is a kind of cancerous poison on money, which is extremely toxic. Invisibly, the demons sprinkle this poison on the money, and so as soon as people come in contact with it, they forget everything. They forget even their parents, and the only thing they know is money. They regard money as their closest friend and create a lot of offenses for the sake of money. Even Buddhists will think of all kinds of schemes and will do anything to get it, including consulting geomancers and seeking secret dharmas. They are even greedier than ordinary people who don't understand the Buddhadharma - their greed is greater than the sky. This is known as the decline of the Dharma. The decline of the Dharma means that no one understands true principles. If we want to correct this problem, we have to uphold the Six Great Principles of the City of Ten Thousand Buddhas - do not contend, do not be greedy, do not seek, do not be selfish, do not pursue personal benefit, and do not lie. These six requirements can reverse

the deviant and evil trend of the Dharma-ending Age. You shouldn'tthink the Six Great Principles of the City of Ten Thousand Buddhasare that simple. Ordinary people are not only unprepared to studythem, they are not even ready to hear them. It was for the cultivatorsof Three Steps One Bow (Heng Sure and Heng Chau) that I spokethese Six Great Principles. I saw how hard they were working andthought it'd be a pity if I didn't speak some true Dharma for them.These Six Great Principles are a demon-spotting mirror and ademon-subduing pestle for destroying deviant knowledge and views.

至于神通，不是求来的，而是修来的；就是修来的，也不能把它当作一回事。神通在佛教中不算一回事，只是雕虫小技而已，哄小孩子的一种戏法，根本不可拿它当一回事。学佛的人，如果有求神通的思想，就走错路了，根本就不是正信佛教徒了。

As for spiritual powers, they are gained not through seeking, but through cultivation. And even if you get them as a result of cultivation, you shouldn't think they are a big deal. Spiritual powers are not a big deal in Buddhism. They are just small skills, a kind of child's play, and cannot be considered something important. Students of Buddhism who are out to get spiritual powers have gone down the wrong road and are basically not Buddhists of proper faith.

问：为什么人不拜唐僧玄奘大师，反而拜孙悟空？又真有孙悟空吗？

Q: Why do people pay homage not to the Monk from Tang, Great Master Xuanzhuang, but rather to Sun Wukung (the monkey in Journey to the West)? Also, is there really a Sun Wukung?

答：因为孙悟空有金箍棒，会翻筋斗，上天入地，无所不能，所以人人爱。孙悟空、猪八戒、沙僧等都是真有其人，只是他们是无形的精灵，是帮

助、护持唐僧去西天取经的。他们并不是凡夫的肉眼可见，他们没有凡夫的实体，而是一股灵性。而玄奘大师，是个脚踏实地的修行人，他不会翻筋斗，也不会大闹天宫，只会收敛锋芒真修实行，凭着坚、诚、恒三个字，一心去取经，利益众生，因而感动孙悟空等前来护持。

A: Since Sun Wukung had the golden rod; knew how to perform somersaults, ascend to the heavens and enter the earth; and was skilled in everything, everyone adored him. Sun Wukung, Ju Bajie, Sha Seng, and so forth, actually existed, but they were invisible spirits. They aided and protected the Monk from Tang on his trip to India to obtain the sutras. They were not visible to the eyes of ordinary people. They didn't possess physical bodies like ordinary people; they were spirits. But Great Master Xuanzhuang was an honest, down-to-earth cultivator. He didn't know how to do flying somersaults, or cause a big uproar in the celestial palaces. He only knew how to hide his talent and truly cultivate the Way. Relying on the three qualities of determination, sincerity, and constancy, he single-mindedly went to obtain the sutras, and dedicated himself to benefiting living beings. As a result, Sun Wukung and the others were moved to guard and support him.

一九八二年十一月廿六日开示

## 痴爱缠绵成草木 Bound by Infatuation, They Turned into Trees

### 痴爱缠绵成草木

Bound by Infatuation, They Turned into Trees 天下最害人就是“爱重情深”， 最高尚就是“修清净道”。 The thing that

harms people most in the world is deep love and heavyemotion, and the most exalted thing is cultivating the wayof purity. 大家看看这块木头，两棵树干，却长在一起，上下枝节连着，这是什么呢？就是无量劫以前，有一对男女，彼此相爱得很深。他们发愿：“在天愿作比翼鸟，在地愿为连理枝。”这对男女一见钟情，结为夫妇。他们共同有一个嗜好，就是“钱”！男的拼命赚钱，女的拼命花钱。一个来，一个往，非常热闹。 Take alook at this piece of wood: two tree trunks which havegrown together. The upper and lower parts are stucktogether. What is the reason for this? Countless eons ago,there was a man and a woman who were very much in love.Together they made these vows, "In heaven may we be liketwo birds tied together to the same wing, and on earth mayour roots intertwine." For this man and woman, it was loveat first sight, and they got married. They had the samehobby: money. The man did whatever he could to earn themoney, and the woman did her best to spend it, and theybusied themselves with the game of making money andspending it.

可是，爱得太深，罪造得太重，生生辗转沈溺，堕落到畜生、饿鬼、地狱道。今已成草木，这两棵树干本来应是两棵，可是依然长在一起，缠绵不相舍离。你看！左根伸出一枝来交抱右根，右根又伸出一枝来拥揽左根。这就如同男女各自伸出胳臂，互相交抱。可见夙世痴爱之劣习，至今形成草木，犹不能舍！并且这两干之中，有一块石头。他们视若珍宝，究竟这是什么呢？原来是他们往昔银行存款的簿子。

But they were so much in love, and the offenses they created were so serious, that in life after life they sank lower and lower, falling into the realm of the animals, then into the realm of the

hungry ghosts, and then into the hells. Now they have alreadyturned into plants. This piece of wood was originally two separatetree trunks, but they have grown together and become hopelesslyintertwined. You see? The left trunk is stretching out a branch toembrace the right trunk, and the right trunk is extending a branch tograsp the left one. It's just like a man and woman holding out theirarms and hugging each other. From this, one can see that even inthe form of trees, they cannot renounce the habit of infatuationcarried over from their former lives! In addition, there is a little stonelodged between the two trunks, and they cherish it as a preciousgem. What is it? It's their bank account book from past lives!

这棵树干，早在几年前，某次我们到城内河边说法，就把它捡回来，你看：头也割断了，根也被刨破了，只露出赤裸枯槁的枝干，但仍然如胶似漆地纠缠在一起，这不是太可怜了吗?

One day several years ago, we went to speak the Dharma by the creek in the City, and we found this piece of wood. Look at it: the top of these tree trunks have been chopped off and the roots have also been severed. Only the exposed, dried up branches are left, and yet they are still stuck together like glue. Wouldn't you say this is pitiful?

由此可见，爱得太深，是多么地危险，这绝对不是开玩笑的。有人心想：“法师，你说这个法，我是不可能相信的，既没有根据，又不合乎逻辑，大概是你哄孩子，说梦话。”信不信由你，我也没有办法一定要你相信。因为这个法是很难说的。人迷恋到爱情上，不论你如何点醒他，他还是不能接受。天下最害人就是爱重情深，最高尚就是修清净道。人不是不知，但明知故犯，而不能出离旷劫之习气。

This shows how dangerous it is to love too deeply. It's not all fun and games. Someone might be thinking, "Dharma Master, I simply cannot believe the Dharma you speak. You have no proof to back it up, and there's no logic behind it. Probably you're just putting us on as if we were children. It's just dream talk." Whether you believe or not is up to you, because I have no way to make you believe it. This Dharma is very difficult to speak. When people are confused by love, no matter how you try to wake them up, they cannot accept it. The thing that harms people most in the world is deep love and heavy emotion, and the most exalted thing is cultivating the way of purity. It's not that people don't know this. They know it, yet deliberately go against it, unable to extricate themselves from habits accumulated throughout countless eons.

中国有句俗话：“手拿着干屎橛，你给他麻花他不换。”这好比人揽执情爱，你告诉他：“舍弃这个邋遢东西，修道可贵。”可是他仍会固执不肯回头，所以说：

天雨虽宽，难润无根之草；
佛门虽广，难度不信之人。

There's a Chinese proverb: "He holds on to a piece of dung; and if you try to give him a delicious doughnut, he won't relinquish the dung for the doughnut." That's like a person who hangs on tightly to his love. You tell him, "Throw away that dirty thing. Cultivation is worth a lot more!" But he obstinately holds on and refuses to turn around. So it's said,

Although the rain from the heavens is vast,
It's difficult to nourish grass that has no roots.
Although the gate of Buddhism is wide,

It's difficult to save people who have no faith.

这块木头，我保存很久，多数人来我也不让他们看，因为说这个法他们也不相信，还要等待时机成熟。十月二十四日，诸位从远方来朝圣，我把这块木头带到万佛殿，搁了差不多三个星期犹未开口，可是若再不讲恐怕就没有时间了，所以不管诸位相信与否？我也要说出这块木头的因缘。

I have kept this piece of wood for a long time, and I don't show it to most people, because if I spoke this dharma, they wouldn't believe it. I had to wait until the time and conditions were ripe. On October 24, when all of you came from afar to visit, I brought this piece of wood to the Buddha-hall, but didn't talk about it for about three weeks. If I didn't tell you today, maybe there wouldn't be any more time. So I don't care whether you believe or not; I have explained to you the causes and conditions behind this piece of wood.

一九八二年十一月十二日晚间开示于
万佛圣城

## 佛门的不幸 The Misfortune of Buddhism

### 佛门的不幸

> The Misfortune of Buddhism 到死时，还是密！密！密！ 密到地狱里去了！ Right up to their death, they are still practicing the Secret School - secret, secret, secret, all the way to the hells!

刚才所述的公案，诸位不相信犹可，但接下来所讨论的问题，是绝不可以不相信的。

As to the incident I just related, if you choose not to believe it, that's okay, but what I am about to tell you now, you absolutely must believe.

人为什么学佛？其最初的动机不外乎要“离苦得乐，了生脱死”。可是有些人很不幸地，他志欲出迷，反而入迷。

Why do people study the Buddhadharma? Their initial motivation is none other than to leave suffering and attain bliss, and to end birth and death. How unfortunate that though they may want to get out of confusion, some people get immersed right in confusion!

在佛教界里，本想脱轮回，但一不小心，很容易就掉入迷魂阵。若不善用择法眼，就会被邪知邪见所蛊惑，而做出不可告人的事情。

Becoming Buddhists, their original intent is to get out of the cycle of birth and death, but if they are not careful, they can easily fall into a trap. If one doesn't use the Dharma-selecting Eye with care, one will be deluded by deviant knowledge and views, and end up doing things which are too horrible to mention.

譬如，本来想离苦得乐，可是却一失足而钻到地狱门头里去。还有更坏的事情，就是密宗里教人的双修法，说念什么密咒，男女互修“欢喜禅”，没有比这个更上的啦！不但能解决欲念，又能即身成佛。成佛那有那么容易！既不断淫，又可成佛，那是绝不可能的事，天下无此道理。

For example, one starts out wanting to leave suffering and attain bliss, but loses one's footing on the way and ends up boring right into the hells. There's something even worse - the dharma of "paired cultivation" taught in the Secret School, in which they recite certain mantras and men and women cultivate the "Dhyana of Delight" together. They say, "Nothing can beat this! Not only can we relieve

our desire, we can also become Buddhas in this very life!" How couldattaining Buddhahood be that easy? They don't cut off desire, andyet they want to become Buddhas - that's absolutely impossible.There's no such thing in the world.

今人多数贪侥幸、贪快捷方式，一听到什么玄妙法，就被迷惑而陷入魔网，到死时，还是密！密！密！密到地狱里去了！

Most modern people are greedy for lucky breaks and short cuts, so whenever they hear about some occult dharma, they are deluded and trapped in the net of demons, and right up to their death, they are still practicing the Secret School - secret, secret, secret, all the way to the hells!

## 来生愿做连体婴 Next Life, I Want to Be a Siamese Twin

### 来生愿做连体婴

> Next Life, I Want to Be a Siamese Twin 同性恋是违背天理、违背伦理、 违背生理的妖孽。 Homosexuality is a perverted behavior which contradicts natural law, human ethics, and biological structure.

我刚才发表的意见，绝不是太过，也不是骂人。佛门里的确有这种败德的行为，所以佛教不兴。

The opinion I just expressed is not at all over-stated, and I am certainly not scolding people. Such depraved behavior actually does go on in Buddhism, and that is why Buddhism cannot prosper.

这件事尚可不提，可是还有一个更严重的问题，关系着全人类，这不可不提。就是现时同性恋者，日益猖獗，好像在纽约、三藩市等地，同性恋者有几十万人。甚至当今的政府官员，竟然公认自己是同性恋者，赞成同性恋，呼吁社会应赞成同性恋者结婚。大家要知道，同性恋是违背天地之理，忤逆人伦之恶行。他们后面都有妖魔鬼怪在怂恿、煽风点火，叫人直奔地狱门。

Although I could have avoided mentioning that matter, there is another, more serious issue concerning all mankind, which I must bring up. That is, homosexuals nowadays are getting more rampant all the time. In New York and San Francisco, for instance, there are several hundred thousand homosexuals. These days, even govern-ment officials openly admit to being homosexual, support homosexuality, and proclaim that the society should support homosexual marriages. You should know that homosexuality is an evil practice which goes against the principles of Heaven and Earth and contradicts human obligations. Behind it are demons, ghosts, and goblins egging people on, fanning the flames, telling people to head straight for the gates of the hells.

刚才说男女痴爱，誓言“在天愿作比翼鸟，在地愿为连理枝。”男女结婚，是通行之大路，所谓“男女居室，人之大伦”。假若顺生死路，结婚生子，也没有背逆天道，可是搞同性恋却是违背天理、违背伦理、违背生理的妖孽。果报是来生为连体婴。现在世上出现连体婴，已日有所闻。在不久的将来，当会出现很多的“连体畜生”。因为这些人自作妖孽，尽做这些最卑鄙下流的邪行，势必沦为畜生。

Earlier I mentioned the stupid love between a man and a woman, and their oath, "In the heavens, we vow to be birds who share a wing. On the earth, we vow to be trees whose branches intertwine." The marriage of a man and a woman is the accepted custom everywhere. As it is said, "The matter between a man and a

woman is the great obligation of mankind." If you're following theroad of birth and death, then getting married and having childrendoes not go against the way of Heaven. On the other hand,homosexuality is a perverted behavior which contradicts natural law,human ethics, and biological structure. Its retribution is to be bornas a Siamese twin in the next life. In the world now, we have heardabout the birth of Siamese twins for some time. In the near future,many Siamese animal twins will appear. Since these people havecommitted perverse acts of evil and engaged in the most vulgar anddepraved sort of conduct, they will inevitably undergo rebirth in thelower path of animals.

是故诸位若未学佛，在外边不守规矩、肆无忌惮，犹不足为怪。可是若学佛了，则必须深明因果道理，丝毫不犯。小心！小心！

Therefore, if you have not studied Buddhism and you recklessly break rules without any scruples, you can still be excused. However, if you have studied Buddhism, you must deeply understand the principles of cause and effect, and avoid the slightest violation. Take heed! Be careful!

## 参禅要先打地基 In Investigating Chan, First Lay the Foundation

### 参禅要先打地基

In Investigating Chan, First Lay the Foundation 地基没打好，房子必不坚固，风一吹就倒，雨一冲就散。 If you don't lay a good foundation, your house will not be sturdy;
the wind will blow it down and the rain will wash it away.

学佛的人，有人欢喜参禅，有人欢喜学教，讲经说法，有人欢喜研究律宗，有人欢喜密宗，有人欢喜净土宗。无论欢喜哪一宗，你都要专心致志，用功修行，才能达到目的，成就自己的希望。

Among the students of Buddhism, some like to investigate Chan; some like to study the teachings, speak the Dharma, and lecture on the sutras; some like to investigate the precepts; some enjoy cultivating the Secret School; and some like to practice the Pure Land School. No matter which school you like, you must concen-trate single-mindedly and cultivate with diligence. Then you will be able to achieve your goal and realize your hopes.

若不专心致志，学什么也等于没有学一样。参了二天半禅，就想去念佛；念佛念了半天，又想去学律；学律不久，又想学密。常把自己的目标弄乱，而不能专一。为什么不能专一？就因为向外驰求，脚踏两条船，不知到江北好？或江南好？这样就会自误一生。

But if your mind isn't concentrated, then no matter what you study, it's the same as not studying. So after investigating Chan for two and a half days, you decide to recite the Buddha's name; after reciting the Buddha's name for half a day, you wish to study the Vinaya (moral code). After studying the Vinaya for a while, you decide to study in the Secret School. Since you keep changing your goal, you cannot concentrate. The reason you cannot concentrate is because you are seeking outside. You have your feet in two boats, and you can't decide whether you want to go north or south on the river. In that way, you end up wasting your whole life.

所以参禅就要时时刻刻精进，一分一秒也不躲懒偷安。参到：

山穷水尽疑无路，
柳暗花明又一村。

In investigating Chan, you must be vigorous at all times; don't be lazy for a single minute or second. You should investigate until:

The mountains disappear and the waters vanish, and you doubt there is a road ahead.

Beyond the dark willows and the bright flowers is another village.

就别有洞天，别有一种天然妙趣。但必定要参到极点，到登峰造极，然后才有一点点希望，但并不多。虽有一点点的希望，也不要抱着希望，否则又变成头上安头。 参禅，就是要老实用功。

At that point there is another heaven, another natural paradise. But you must investigate to the utmost point and reach the summit. Then there's a bit of hope, but not much. Although there's a tiny bit of hope, don't hang onto it, because that would be superfluous (adding a head on top of a head).

首先，要把腿练得听话，不捣乱也不痛，怎么腿会不痛？是否有个咒可以念一念，腿就不痛了？或者吃个什么药令它不痛？不是的。必须要经过这个痛，然后它才听话不痛。你要是忍不住，一痛你就要换腿，休息一下，那么腿永远不会听话，因你已惯坏它。它一痛，你就哄它，好像哄小孩子似的，小孩知道父母怎样也舍不得他受苦，所以将来他就什么苦也不能受了。腿也像小孩子一样，你若怕它痛，它什么时候都会痛，痛时也要痛，你不想痛时也要痛，就都因为惯坏了它。 To investigate Chan, you must honestly put in the effort. First of all, you must practice sitting until your legs are compliant - until they don't hurt or cause any trouble. How can you get your legs to stop hurting? Is there a mantra you can recite to stop the pain? Is there a medicine you can take to keep them from hurting? No. You must endure the pain, and then they will become obedient and stop hurting. If you cannot endure it, and you move your legs and let them rest as soon as they start hurting,

your legs will never become obedient because you are spoilingthem. Whenever they hurt, you simply placate them as if placatingan unhappy child. If the child knows his parents cannot bear to seehim suffer, he won't be able to endure any suffering in the future.Your legs are just like a child; if you fear the pain, they will hurt allthe time, even when they aren't supposed to hurt. That's becauseyou've spoiled them rotten.

你把腿练得听话，把腰也练得听话，不酸也不痛。眼、耳、鼻、舌、身、意也都听话，六根不向外驰求，不被色、声、香、味、触、法所转，六根不为六尘所转，而能转回来，这就是听话了。所谓：

眼观形色内无有，
耳听尘事心不知。

You must train your legs and your back to be compliant, so that they won't ache or hurt. When your eyes, ears, nose, tongue, and mind are all compliant, so that they don't seek after sights, sounds, smells, tastes, objects of touch, or dharmas; when you are not influenced by the six sense organs and six sense objects, and you can turn your attention inwards, that's true obedience. As it is said,

The eyes see forms, but inside there is nothing.
The ears hear sounds, but the mind does not know.

要常常回光返照，不向外驰求，总是抓住自己的根本法门：“念佛是谁？”抓住根本，就是“但得本，莫愁末”，对于枝末的问题，也不用再忧愁了，这样一点一点慢慢都会明白的。

You constantly reflect within instead of seeking outside, and you always stick to your basic Dharma-door: "Who is mindful of the Buddha?" Holding to what is basic, you "only attain the root, and don't worry about the branchtips." There's no need to worry about

unimportant matters; bit by bit, everything will become clear to you.

你修参禅法门，不要连坐都还未练好，也不能结双跏趺坐，连单跏趺坐都结不起来，就想学怎样参，又如何如何？你的基础都未打好呢！参禅要先打地基。

In cultivating the Dharma-door of investigating Chan, you shouldn't try to learn the details of how to investigate when you haven't learned how to sit in full lotus, or even half lotus. You haven't finished laying the foundation yet! To investigate Chan, you must first lay the foundation.

第一个礼拜，就是在整地。造房子先要整一整地，等到地差不多平了。

During the first week, you can clear the land. When you want to build a house, you must first make the land level.

第二个礼拜就可打桩。打桩须费一番功夫，就是修忍，忍痛、忍饿、忍饥、忍寒，什么都要忍，这是很费力的，虽然费力，但这是必经之路。必须把地基打好，立好桩，否则造出的房子必不坚固，风一吹就倒，雨一冲也就散了，这都是因为桩未打好，基础没建立好的缘故。

In the second week, you can drive in the stakes. Driving in the stakes requires some effort--this is where you must cultivate patience and endure the pain, hunger, and cold. You must endure everything, and it takes a lot of strength. It's arduous, but you must travel this path. You have to lay a good foundation and drive in good stakes. Otherwise, your house will not be sturdy; the wind will blow it down and the rain will wash it away. That's the consequence of not driving in the stakes well and not setting a good foundation.

第三个礼拜才把梁、栋、柱脚石等都安好，把所有的柱子都竖建起来。

In the third week, you can put up the beams, rafters, column bases, and columns.

第四个礼拜就可以造墙、装门、安窗户、盖上屋脊。所以是一点一点地造起来，不是“一锹就挖个井”，不是一下子就可以成功的。

During the fourth week, you can erect the walls, install doors and windows, and put up the ridgepole. That's how a house is constructed, step by step. You can't "dig a well with one thrust of the shovel"; there's no instant accomplishment.

参禅如此，念佛是如此，学教、修密、习律也是如此，都要念兹在兹的，把心弄老实，不教它好高骛远，不要听人说密宗好啊！就跑到密宗。我们人不要迷得死不开窍，食古不化。明明眼前都摆着事实，还迷头迷脑地密密密，密来密去也不知怎么就死了，这真是密！这不是“密”，是“迷”--糊里 糊涂！

This is true not only of investigating Chan, but also of reciting the Buddha's name, studying the teachings, cultivating the Secret School, and practicing the Vinaya - in any of these, you must devote your full attention to the task at hand. Make your mind honest, and don't yearn for what is lofty and distant. Don't run over to join the Secret School just because you hear someone talk about how wonderful it is. We shouldn't get so deluded that we obstinately refuse to see the truth and rigidly hold onto old ways. The facts are right in front of us, but with addled brains, we still chase after what's " secret, secret, secret" until we die for no apparent reason. That's truly secret! Actually, it's not secret, it's confusion; it's totally muddled.

各位信佛的人，要研究真理，不要盲从。要“亲近有德，远避凶人”，凶人就是专门欺骗人；有德之人就是不欺骗人。无德的人专用奸诈手段，所以德存不住；唯独不欺骗人的人，才能日积月累地修功立德，故其德行存在。所以你们观察人就是从这儿着眼。不是单单在表面上看，说：“我看这人有

德，是善知识。”根本没有确实的标尺。你必须要设身处地，真正了解那人才算。末法时代，人都犯了一种通病，就是好高骛远，以耳代目，听人家说什么好，就往那儿跑。跑到那儿，好不好也不知道，甚至被人骗了还不醒觉。学这种迷信财色，迷信风水，是非常可怜的。

Buddhists should study true principles. Don't blindly follow others. You should draw near virtuous people and stay away from bad people. Bad people are those who do nothing but cheat others. Virtuous people do not cheat others. People without virtue use all sorts of fraudulent means - that's why they can't preserve their virtue. Only those who don't cheat people can store up the merit and virtue they cultivate over the days and months. That's why their virtue endures. Pay attention to this when you observe people. Don't just judge by appearances and say, "That person looks virtuous; he seems to be a Good and Wise Advisor." You don't have any real way to determine that. You must really get to know him thoroughly before you can make such a statement. In this Dharma-ending Age, we all have the same problem, which is that we like to seek what is lofty and distant. Instead of using our eyes to see, we let our ears do the "seeing" for us. When we hear someone say something is good, we rush over. When we get there, we have no idea of whether it's really good or not, and without realizing it, we get duped. People who confusedly put their faith in wealth and sex and in geomancy are really pathetic!

今天从报纸上转载大陆福建某地，有六个小孩子集体跳海自杀去成仙。这为什么呢？就因为邪说把人迷住了，说人做坏事就要做鬼，做好事就成神仙。什么叫好事呢？就是不怕死。在乡下地方，小孩子天真纯朴，听了什么也就容易入脑。说好人不怕死，死了会成仙，所以这六个小孩就要集体自杀成仙去，“以前有八仙，大概是集体自杀的，我们现在也要集体自杀成六仙

，免去六道轮回。”所以他们一起自杀想成仙。

In today's newspaper, there was an article about six children in the Fukien province of China who committed suicide together by jumping into the sea, hoping to become immortals. Why did they do that? They had been misled into believing that people who do evil become ghosts, and people who do good turn into immortals. And what did "doing good" mean? It meant not being afraid to die. Children in rural areas are quite naive and will believe whatever they hear. Since someone told those six children that good people are not afraid to die and will become immortals after death, they decided to kill themselves as a group and become immortals. They thought, "The Eight Immortals of the past probably committed suicide together. Now we can commit suicide together and become the Six Immortals and escape the cycle of rebirth in the six paths." Then they killed themselves, hoping to become immortals.

他们成不成仙呢？我可以证明没有。为什么不成仙？因为他们太迷了。成仙的人都很聪明的，没有这么愚痴，不懂真理，是非不辨的。怎么会一起死去就成仙呢？成仙若是这么容易，那么大家不如快点死了，都去成仙。这真是无有是处，这种乡愚太可怜了，盲从迷信邪说，令小孩子都失去了方向，这是很可怜的一件事。

Well, did they become immortals? I can guarantee that they didn't. Why? They were too confused. People who become immortals are very intelligent. They aren't as foolish as these children, who had no understanding of true principles and couldn't tell right from wrong. How could they all die together and become immortals? If becoming immortal were that easy, everyone should just hurry up and die and become immortal. But that's impossible. How pitiful those foolish villagers are, blindly following this

superstitious and deviant theory and leading their children astray.This is very sad.

话又说回来，为什么小孩子宁可死也不怕，而说要去成仙呢？这也可以说是环境压迫而成，他们觉得人活着还不如死，做人如行尸走肉没什么意思，于是找个大解脱，一起去死。小孩子在他们的笔记簿上，写“死”字写了一千多个，天天死死死，一天到晚念死。所以这些童男童女无知，受迷信之蛊惑，而失去真正的目标和方向。

But why were those children so eager and unafraid to die, saying they were going to become immortals? You could say their environment forced them to feel that life wasn't worth living, that it would be better to die than to be living corpses. So seeking liberation, they all went to their deaths together. The children had written the word "death" over a thousand times in their notebooks. Every day, it was "death, death, death." They thought of death from morning to night. In their ignorance, those boys and girls were seduced by super-stition and lost their true goal and direction.

所以我们信佛的人，不应该迷信，要破除迷信。什么是迷信？就是糊里糊涂地乱信，别人说什么就信，信迷了。“迷信”还不打紧，最怕是“信迷”，信那迷乱颠倒的外道。有人自作聪明，真的他不信，假的他反而去信，这就是“迷中之迷”，不认识真理，拿真当假，把假当真。好像这六个小孩，本来“找死成仙”是一种虚假骗人的方法，而他们却相信。若是教他们要修行才能成仙，恐怕他们就不相信了。所以世界上可怜的人很多，可怜的事也很多，一言难尽！

Buddhists should not believe in superstition. You must break through superstition. What is superstition? It is being reckless and confused in your belief. You simply believe anything people say, and you end up all muddled. Being confused in your belief is still not that

serious. It's only to be feared that you believe in confusion, that youbelieve in the confused, upside-down teachings of externalist ways.Some people try to be clever; they don't believe in what is true butinstead believe in what is false. This is a case of being confusedwithin confusion. They don't recognize true principles. They take thetrue to be false, and the false to be true. For example, in the case ofthe six children, the theory that "death leads to immortality" isactually just a false claim meant to cheat people, but they believed it.If someone had told them they have to cultivate before they canbecome immortals, they might not have believed that. There aremany pathetic people and many woeful situations in the world; wecould never finish speaking of them!

一九八二年十一月廿八日晚间开示

## 光音天、科学 Science and the Heaven of Light-Sound

### 光音天、科学

> Science and the Heaven of Light-Sound 科学本来不存在，我们叫它科学，它就叫科学。 Basically, science doesn't exist. It's just called science because that's what we call it.

问：佛教里说：“人的始祖，是从光音天来的。”这与现代科学理论，有没有抵触？譬如，科学上有“进化论”，说人是从最原始微生状态，经过若干亿兆年逐步进化演变，最后才从猿猴变为人。这个在佛理上讲得通吗？

Q: Buddhism says that the first ancestor of mankind came from the Heaven of Light-Sound. Doesn't this conflict with modern scientific theory? For example, in science the theory of evolution says

the most primitive microorganisms, undergoing progressive changesthrough hundreds of billions of years, gradually evolved into apes,and finally into humans. Does this agree with Buddhism?

答：人是从光音天来的，这个来源不只七亿兆年，恐怕七亿亿兆年以前就有这种情形。光音天的天人来到人间，并不是那么完整，他们已失去智慧。为什么呢？这就等于我们人投胎又去托生一样。当初这个世界没有人类，尚未开化，混沌一片，如鸡蛋似的。天人好像苍蝇似的，飞到这世界来，以为有什么好吃的。从光音天到地球来，恐怕也要经过很长的时间才能到达。好像现在的卫星火箭，打入太空轨道，要经过人间很久的时间，或几年才能入轨道。同理，天人到地球来，本来没有什么目的地，他们各处旅行，把指南针丢了，到了地球就手忙脚乱。他们到了地球，也不像以往在天上那么聪明，他们仅存一种知觉性，不像在天上那么完整。好像人本来很聪明，但死了再托生做小孩，把前生的事就忘了。也像人撞车之后，失去所有知觉，变得迷糊混淆。

A: People came to the earth from the Heaven of Light-Sound. Their coming wasn't just seven hundred billion years ago. Perhaps such a situation already existed seven thousand trillion years ago. When the gods from the Heaven of Light-Sound came to this world, they were no longer that perfect and had already lost their wisdom. Why? For the same reason that people lose their wisdom when they get reborn. In the beginning, there were no humans in this world, and it was still undeveloped, an indistinguishable mass, like a chicken egg. The gods flew to the world like flies, thinking there was something good to eat here. To get from the Heaven of Light-Sound to the earth, they probably had to travel a long time, just as now it takes a long time for a satellite launched into space to enter its orbit, perhaps several years in human time. The gods didn't come to the earth for any special reason. They had been travelling and had lost

their compass, so they were in quite a flurry when they got to theearth. When they reached the earth, they were not as intelligent asthey had been in the heavens. All they had left was a perceptivenature. They weren't as perfect and whole as when they were in theheavens. In the same way, a person may be very intelligent, butwhen he dies and gets reborn as a child again, he will have forgottenall about his previous life. It is also like those victims of car collisionswho fall into a coma and become totally stupefied.

虽然说他们从光音天来，但是逐渐都失去本有的德性与智慧，只有一点点知觉性存在。虽然说人从天上来，但是也来得很少，没有人知道他们究竟来了多少？时间也无人可以考查。既无历史可查，也没有什么根据。

Although it's said that they came from the Heaven of Light-Sound, they gradually lost their original virtue and wisdom and only had a little bit of perceptive ability left. Although they are said to have come from the Heaven of Light-Sound, only a few came, and ultimately no one knows how many. No one can verify when they came either. There are no historical records to consult, nor is there much basis for this theory.

至于所谓的“科学”，并不是什么科学，这是人取的一种代名词，叫它为“科学”。其实它只是一种理论、理性。这种道理圆满或不圆满？就要凭各人的见地和理解力。有些人懂得多点，有些人没学过科学，就不懂科学。那么是不是没学过科学的人，在他自性中就没有这种理性呢？不是的。不论你有没有学过科学，在自性里这个理性仍然存在。不能说学过科学，就有科学；没有学过科学，就没有科学。这就像佛性一样，人人自性中皆有。

As for the so-called science, there is no real thing called science. People just made up the name "science" and called it that. It's actually just a body of theories. Is this kind of reasoning perfect or

not? It depends on each person's perspective and faculty ofunderstanding. Some people understand it. Others have not studiedscience before, and do not understand science. Does that mean thepeople who haven't studied science before lack that kind ofreasoning in their own nature? No. Regardless of whether you'vestudied science or not, that kind of reasoning exists in your nature.You cannot say that if someone has studied science, then he has theability to understand science, and if he hasn't studied science, thenhe doesn't have the ability to understand science. It's the same withthe Buddha-nature; everyone has it in his own nature.

科学，只是佛性的一小部分，并不是一个很完整的理性。说人研究科学如何如何，写出的理论又如何如何，其实这只是个人的颠倒执著，头上安头，故意无事找事忙，忙来忙去也找不出一个所以然来；研究科学，研来研去也研究不出什么名堂来。 Science is only a small part of the Buddha-nature, and it is not a very complete kind of reasoning. You may say people are doing such and such research in science, and writing about such and such theories, but actually, those are just the upside-down attachments of people. They are as if "adding a head on top of a head." Having nothing to do, they look for something to keep them busy. Busily doing this and that, they never discover anything. They study science, investigating back and forth, but they never reach any real conclusions.

人执著科学，以为有什么了不得，其实都是自性本有的，并不须向外求。你若是向外找，什么时候也找不出来。你说它是真的，那都是在皮毛上呢！真的是既找不出，也说不出来。科学本来不存在，我们叫它科学，它就叫科学。 People become attached to science, thinking it's something special. In fact, it is all inherent in our nature, and you don't need to look outside. If you seek outside, you'll never find it. You may say it's

real, but that's just the superficial. The real thing can neither befound nor spoken of. Basically, science doesn't exist. It's just calledscience because that's what we call it.

一九八二年十一月廿八日开示

## 性、识、意、心 The Nature, Consciousness, Intent, and Mind

### 性、识、意、心

The Nature, Consciousness, Intent, and Mind 不被外境转，就是修行； 被外境转，就是堕落。 If you can remain unperturbed by external states, then you are cultivating. If you are turned by external states, then you will fall.

问： “性、识、意、心，有什么分别？”

Q: What are the differences between the nature, the consciousness, the intent, and the mind?

答：小孩子刚生出来时，活活泼泼的，无人、无我、无众生、无寿者，这时可说是“性”。一知道吃奶了， “识”就增加。吃奶之后，又懂得穿衣服，不穿就会冷，不穿就觉得羞耻；知道饥渴寒暑，这就是“意”了。等到长大，想要这个，想要那个，这就是有“心”了。本来这是四种心，可是也可说是一个，互相有连带关系，不可分开，是同一家。虽说有四个名词，但是它本性是一样的，它根本的罪魁就是“业”。

A: Newborn babies are active and lively, and they have no concept of self, others, living beings, or a life span. You could call what they have the "nature." As soon as they start to nurse, their " consciousness" increases. After learning to nurse, they learn to wear

clothes, because without clothes they feel cold and they feelembarrassed. When they become aware of hunger, thirst, cold, andheat, that's the "intent." Then when they grow up and start wantingthis and wanting that, they have a "mind." These are basically fourkinds of minds, but they could also be said to be one, because theyare interrelated and cannot be separated. They are the same family.Although there are four names, their fundamental nature is thesame. Their basic defiled cause is "karma."

再扩大来说，什么叫“佛”？我们的“性”叫佛。什么叫神？“识”是神。“意”是分别心，“心”是尽打妄想。再说，“性”本是圆陀陀、光灼灼，无人、无我，不落二三。但一有“识”，就落二落三，有所分别。“意”也是有分别，又叫第六识，比较混浊。而第七、第八识则比较清净。识有八种，眼、耳、鼻、舌、身、意六识，加第七、第八识。识本非有八识，而是名词上有八个，但总机关是一，而有八个岗位。虽然有八个岗位，可是都由识来支配控制，八而一，一而八；八不碍一，一不碍八。从一可生八，从八又可回到一，这是识。

To expand upon this, what is the "Buddha"? Our "nature" is the Buddha. What is the spirit? The "consciousness" is the spirit. The " intent" is the discriminating mind, and the "mind" is what constantly engages in idle thinking. Further, the "nature" is originally perfect and bright, with no concept of self or others, and no falling into a second or third level of truth. But as soon as there is " consciousness," one falls into a second or third level of truth, and one makes discriminations. The "intent" also makes discriminations, and it is also called the sixth consciousness. It is relatively turbid, while the seventh and eighth consciousnesses are more pure. There are eight kinds of consciousness: the six consciousnesses of the eye, ear, nose, tongue, body, and intent, and the seventh and eighth

consciousnesses. Fundamentally, consciousness is not of eight kinds,although there are eight kinds in name. We could say that there is asingle headquarters with eight departments under it. Although thereare eight departments, they are controlled by the headquarters. Theeight are one, and the one is eight. The eight don't contradict theone, and the one doesn't contradict the eight. From the one, theeight come forth. From eight, they can also return to one. That's theconsciousness.

“意”就是分别心，也就是第六意识。“心”不单有分别，而且又妄想纷飞。至于六识，可以说是一种知觉性，就是从六根：眼耳鼻舌身意，发出见闻嗅尝觉知。人造罪业也是在六根门头，修行也是在六根门头。若能不被外边境界所转，那就是修行；若被外边境界转，就是堕落。

The "intent" is the discriminating mind, the sixth consciousness. Not only does the "mind" make discriminations, it is filled with idle thoughts. The six consciousnesses can also be said to be a perceptive nature. That is, from the six sense organs--eyes, ears, nose, tongue, body, and intent--the functions of seeing, hearing, smelling, tasting, feeling, and knowing arise. When people commit offenses, they do it with the six sense organs. When they cultivate, they also do it with the six sense organs. If you can remain unperturbed by external states, then you are cultivating. If you are turned by external states, then you will fall.

## 对教育界之感慨痛心呼吁 An Anguished Appeal to Educators

### 对教育界之感慨痛心呼吁

## An Anguished Appeal to Educators 时时刻刻本着大公无私、昂藏磊落之大无畏精神。 Constantly base yourself on the spirit of public justice, open-mindedness, and great courage

今时很多国家教育落后，斯文扫地。虽然教育界里仍然有人发奋努力，挽救道德之沦亡，然杯水难救车薪。教育一败涂地，原因何在？乃因为教育界人士不肯改善，不求进步，眼见学生日趋堕落，杀人、放火、抢劫、贩毒，而视若无睹。甚至于居然公开鼓励学生吸毒、堕胎、性解放、吃避孕丸等。这种卑鄙的行为，只有令学生意志消沈，违背良知。

Presently, education in many countries has deteriorated, and culture and learning trail in the dust. Although there are still some people in the education profession who try hard to save morality from perishing, a mere cup of water cannot put out a burning load of firewood. What is the reason for the complete failure of education? Those in the field of education are unwilling to reform, and do not seek to make progress. They watch as students grow more degenerate day by day - murdering, setting fires, robbing, and dealing drugs - and pretend not to notice. They may even openly encourage students to take drugs, get abortions, behave promiscuously, use contraceptives, and so on. That sort of vulgar behavior only causes students to become dissipated in mind and to go against their conscience.

虽然还有部分教育家，鞠躬尽瘁，大声疾呼，企图挽回颓风，为青年人奠定良好基础。然大部分却昧心厚颜，鼓吹淫狎败伦伤化之作风，使青年人雄伟坚贞之志愿，瑟缩挫损，善根殒灭，还未真正启发智慧，已学会了颠倒荒唐。

Although there are still some educators who are speaking out and sincerely exhausting their efforts, trying to reform the

degenerate trends and to secure a good foundation for youngpeople, the majority shamelessly ignore their consciences andencourage people to act in obscene and disrespectful ways, toviolate human obligations, and to injure public morals. As a result,the brave and noble ideals of the students are withered and crushed,and their good roots are harmed and obliterated. Before they havetruly activated their wisdom, they have already learned to befrivolous and wild!

部分教育家，甚至口口声声说要改掉人心的教育，彼等乃德中之贼，斯文中的败类，为掩护他的丑陋，而极力反对真正的教育、建设性的教育。他们以盲引盲，诱惑无知，岂不令人更加痛心疾首。

Some educators ceaselessly insist that education in ethics and virtue should be changed; they are nothing but thieves among the virtuous and rascals among the cultured. In order to cover up and protect their shortcomings, they oppose genuine education and educational reform with every means they have. Like the blind leading the blind, they delude the ignorant. Is this not a great cause for anguish and worry?

从事教育的人士，应时时刻刻本着大公无私、昂藏磊落之大无畏精神，造就世界未来之主人翁，庶几无负己任，不愧为人之师。若是依然故我，邪知邪见，嫉妒障碍，沽名钓誉，抑人扬己，覆盖虚伪欺骗，那么教育必然一蹶不振，永不再兴。而人类之英才亦将埋没，国家的前途危矣！殆矣！希望教育家能唤起青年之注意，速谋对策，挽救年轻学子，以免他们误入歧途，自甘堕落，则社会幸甚！国家幸甚！

People devoted to education should constantly base themselves on the spirit of public justice, open-mindedness, and great courage when training the future leaders of the world. Only then will they not

fail in their duty and not be ashamed of the job they are doing asteachers. However, if they continue to indulge in deviant knowledgeand views, being jealous and obstructive, fishing for praise andreputation, oppressing others and elevating themselves, covering uptheir faults, and being false and deceitful, then education willplummet, never to rise and prosper again. The great talents ofhumanity will also be buried, and the nation's future will be in gravedanger! I hope that educators will capture the attention of youngpeople and quickly think of a way to save our children from goingastray and willingly falling into error. Then hopefully the fate ofsociety and the nation will take a turn for the better.

一九八二年十二月开示

## 参禅要有择法眼 Chan Investigation Requires the Dharma-selecting Eye

### 参禅要有择法眼

Chan Investigation Requires the Dharma-selecting Eye 若不认识正法，就会跟邪法跑。 If you don't recognize the proper Dharma, then you'll follow after deviant dharmas.

学佛法的人必须要有择法眼，认识是法、非法，黑法、白法，善法、恶法。切记不要以是为非，以非为是，或将黑作白，拿白当黑，或以善为恶，以恶为善，这都是颠倒。想认识这些法，一定要有择法眼。

Students of the Buddhadharma must have the Dharma-selecting Eye so they can recognize right dharmas and wrong dharmas, black dharmas and white dharmas, good dharmas and bad dharmas. Be sure you never take right as wrong and wrong as right; or black as

white, and white as black; or good as bad, and bad as good--that'sall upside-down. If you want to recognize these dharmas, you mustcertainly have the Dharma-selecting Eye.

首先要无我相，若有我相，就生种种障碍，而无智慧。有了我相，就生出自私心，跟着就陆续生出自利心、有所求心、贪心。若又求不到，也贪不到，就生斗争心，与人争强论胜。

First of all, you cannot have the mark of self. If you have the mark of self, all kinds of obstacles will arise, and you will have no wisdom. Once there is a mark of self, selfish thoughts arise, followed by thoughts of benefiting the self and thoughts of seeking and greed. If you do not obtain what you seek and crave, contentious thoughts arise, and you will struggle with others to see who is stronger.

如果能没有“我相”，则什么叫“我”？谁是我？我又是谁？想一想，参一参“念佛是谁？”这“念佛是谁？”不是念的，你念来念去是没有用的，而是要参，参如同用锥子锥一个东西，锥出窟窿了才算透，才能彻悟明白。

If you can have no mark of self, then what is the self? Who am I? Ponder and investigate: "Who is mindful of the Buddha?" The question "Who...?" isn't meant to be recited. It's of no use if you keep reciting it. You must investigate it. Investigation can be compared to drilling a hole. When you drill all the way through, you will thoroughly understand.

一时不明白，一时都要参；
时时不明白，时时都要参。

If for one moment you don't understand,
For one moment you must investigate.
If for every moment you don't understand,

For every moment you must investigate.

参也不是猜测的，你若猜“我念佛？你念佛？他念佛？谁念佛呢？”猜来猜去是猜不着的，而是要找这个“谁…？”这个谁字就是金刚王宝剑，就是智慧剑。若用智能剑把其它妄想全斩断了，智能自然现前。

Investigating doesn't mean guessing. You guess, "Well, I'm mindful of the Buddha, you're mindful of the Buddha, and he's mindful of the Buddha, too? So who's mindful of the Buddha?" You can keep guessing, but you won't get the answer. Rather, you must search for the "who." The word "who" is the Vajra King Jeweled Sword, the sword of wisdom. You must use the wisdom sword to cut through all other idle thoughts, and then wisdom will spontaneously appear.

参禅这法门你若不认识、不明白，而像念佛号似的，以为念得越多越好，这是错误的。不需要念得多，最好能拉长长的声，念几个钟头也念不完，甚至参八万大劫也不间断，这才是真正参禅。

If you don't understand the Dharma-door of investigating Chan and you think the more you recite the better, just like reciting the Buddha's name, that's a mistake. You don't need to recite many times, but ideally you should stretch out the sound and keep it going for a few hours, or even for eighty-four thousand eons, without a break. Then you're really investigating Chan.

为什么要参“念佛是谁？”这“谁”字本来也是多余，但因为我们人就像猴子，总要找事做，找东找西。若有个“谁”字挡着，那些妄想也就没有了，这是以毒攻毒的法门，参禅就是勤拂拭，没有妄想才是“时时勤拂拭”。为什么要勤拂拭？因为“勿使惹尘埃”，这是“扫一切法，离一切相”的法门。

Why do we want to investigate "Who is mindful of the Buddha?"? The word "who" is basically superfluous, but we are like monkeys, always looking around for something to do. If there is the word "who" acting as a shield, then all those idle thoughts will disappear. This Dharma-door uses poison to fight poison. To investigate Chan simply means to diligently wipe (the mirror of the mind) clean. Only when we are free of all random thoughts are we " diligently wiping it clean at all times." We want to wipe it clean so it won't get dusty. This is the Dharma-door of "sweeping away all dharmas, and separating from all marks."

若是没有择法眼，不认识真法，就不会参；不会参就是白费功夫。若不认识正法，就会跟邪法跑，所以择法眼是最重要的。

If you don't have the Dharma-selecting Eye and you don't recognize the true Dharma, then you won't know how to investi-gate. If you don't know how to investigate, then you're just wasting your effort. If you don't recognize the proper Dharma, then you'll follow after deviant dharmas. That's why the Dharma-selecting Eye is so important.

一九八二年十二月四日晚间开示于
万佛圣城

# 得一万事毕 When You Attain the One, All Things Are Done

## 得一万事毕

When You Attain the One, All Things Are Done 你们谁明白○，谁就能修行证果。 Any person who understands the Zero can

cultivate and realize the fruition.

诸法从缘生，诸法从缘灭，
我佛大沙门，常作如是说。

All dharmas arise from conditions;
All dharmas cease with conditions.
Our Buddha, the great Shramana,
Always speaks in this way.

“法”都是从因缘而生，也是从因缘而灭，这是一个轮回的道理，也是一个“物极必反，否极泰来”的道理，也是世间一切的相对法。

All dharmas arise from causes and conditions, and also cease because of causes and conditions. This is the principle of rebirth, and it is also the principle that "When something reaches an extreme, it will turn around. When misfortune reaches an extreme, prosperity comes." This is also true of all dual dharmas in the world.

相对法，就是好到极处则变坏，坏到极点又变好了。好像我们刚生出来是一个好，等到死时又是一个坏。“生住异灭”，生了之后就住，住以后又变异，变异后就灭。生老病死亦是同理，生了之后慢慢就会变老，老了就有病，有病就有死，这都是一种缘。人人都有生，都欢喜生；人人也都有死，但都怕死。你若不欢喜生也不怕死，这就是一种定力。好像人怕鬼，为什么怕？因为鬼很丑陋恐怖，会对人不利，会把人弄死，所以人怕鬼，这是一种怕死的表现。如果你不怕死，什么也不会怕的，不论鬼神或妖魔鬼怪皆不怕，无所恐惧。你若有所恐惧，则不得其正。无所恐惧才是一种正定正受，才是得到定力了。有定力之人是：

纵遇锋刀常坦坦，
假饶毒药也闲闲。

"Dual dharmas": when good reaches an extreme, it becomes bad. When something becomes bad to the extreme, it becomes

good. For instance, at birth we are good, but by the time of death,we are bad. Coming into being, dwelling, change, and extinction:after some-thing comes into being, it dwells, then undergoeschange, and finally ceases to be. Birth, aging, sickness, and deathfollow the same principle. After we are born, we gradually grow old,and in old age we contract sicknesses. Sickness then brings aboutdeath. These are all conditions. Everyone undergoes birth and is gladto be born; everyone must die, but everyone fears death. If you areneither glad to be born nor afraid to die, you have samadhi power.Why do people fear ghosts? Because ghosts are grotesque andfrightening, menacing and capable of killing people. Fear of ghostsis a form of the fear of death. If you didn't fear death, you wouldn'tfear anything. You wouldn't be afraid of ghosts, spirits, goblins,demons, monsters, or anything at all. If you are afraid of something,you cannot be proper. You can attain proper samadhi and receptiononly if you have no fear. A person who possesses samadhi power hasthe attitude:

Even if I meet with a knife's point,
I am always completely tranquil.
If I am given a poisonous drug,
I am still totally at ease.

这个意思就是，若是有人用刀割去我的头，或用毒药毒死我，我也无所谓，无动于衷。为什么？因为自己的生死已了－－“所作已办，不受后有”，得一万事毕了。

The meaning is, if someone were to slice my head off with a knife, I wouldn't mind too much. I wouldn't be moved. Why not? Because I've already put an end to birth and death - "Everything is done, and there is no more rebirth." When you attain the One, all

things are done.

可是单单“得一”还是不行的，要把“一”想法子返本还原，变成○。○是个妙不可言的道理，你们谁明白○，谁就能修行证果。如何明白○？就要先明白一。所谓“得一万事毕”，它是离言说相，离文字相，离心缘相；扫一切法，离一切相。又所谓：“一法不立，万法皆空”。你想要得到这种境界与道理，先要得到“一”，你不要把“一”看得那么简单。

However, attaining the One is not enough. You must find a way to get back to the origin and turn it into a Zero. The Zero is an ineffably wonderful principle. Any person who understands the Zero can cultivate and realize the fruition. How can you understand the Zero? You must first understand the One. "When you attain the One, all things are done." It is beyond the marks of speech, words, and conditions of the mind. Sweep away all dharmas, and separate from all marks. "Not a single dharma exists; all dharmas are empty." If you want to attain this kind of state and realize this principle, you must first attain the One. You shouldn't think the One is so simple.

天得一以清，
地得一以宁，
人得一以圣。

When heaven attains the One,
it becomes clear;
When earth attains the One,
it becomes peaceful;
When a person attains the One,
he becomes a sage.

天为什么能覆盖万物呢？因为得一了。地为什么能载万物呢？因为得一了。若是地没有一，失去一，即刻就有山崩地裂、地震海啸种种地灾会发生。

哪个地方丢了“一”，哪个地方就有地灾发生。若是不丢失一，地是平平安安的。 Why is heaven able to shelter the myriad creatures andthings? Because it has attained the One. Why is earth able to nurturethe myriad things? Because it has attained the One. If the earth lostthe One, there would be landslides, earthquakes, tidal waves, and allkinds of disasters. Wherever the One is lost, there will be incessantcalamities. If the One is not lost, the earth will be peaceful andsecure.

“人得一以圣”，人若是真能得到“一”，就能出轮回，证圣果，开智慧。人失去这个“一”，就在六道轮回里转，就会有种种烦恼无明。八万四千种烦恼都因为失去一，所以都来了。若得一了，首先就是烦恼变成菩提，生死变成涅盘，如反掌之易，毫无困难。可是为什么不能将烦恼生死变成菩提涅盘呢？就因为失去“一”，而跑到“二”上，跑到“三”上……，跑到“十”上，由十就有十十无尽，百千万种的烦恼都来了。所以这个一是很要紧。可是我们失去一，又想得回一，不是一件很容易的事。从一再能返本还原，回到○上，那更是不容易的事。 When a person attains the One, he becomes a sage. If a person really attains the One, he will escape rebirth, realize sagehood, and open up his wisdom. When people have lost the One, they undergo rebirth in the six paths, and suffer all kinds of afflictions and ignorance. The eighty-four thousand afflictions all come about because you have lost the One. If you attain the One, then afflictions will turn into Bodhi and birth and death will become Nirvana; it's as easy as turning over your hand, not difficult at all. So why haven't you been able turn afflictions into Bodhi, and birth and death into Nirvana? It's because you've lost the One, and you've gone to two, three,..., ten. From ten you go to limitless powers of ten, and hundreds of thousands of afflictions come up. Thus the One is very important. But once you lose the One,

it's not easy to regain it. And going from the One back to the origin,to Zero, is even more difficult.

我再给你们说个简单的譬喻。什么时候叫一？什么时候叫○？从一岁开始，女的到十四岁，男的到十六岁，这段时期都没有失去这个一。什么时候是个○？一入胎到出生，都是在○的位置上，那时候没有什么妄想、烦恼、贪瞋痴。等到会吃饭了，饿了就生贪心要吃饭，贪瞋痴就开始发生了；但是这个时候还没有失去一，这时候是做人的开始。从○字演变成一字，这个一字还是很完整，是一切一切的开始。等到经过人事的变迁，在“一”上又加上东西，就变成二，二又变三，三又变四……，一路一路地增加，增加越多，负担也就越重，人也越变愚痴了。 Here's another simple analogy. When is it called the One? When is it called the Zero? During the period from ages one to fourteen for girls and ages one to sixteen for boys, the One is not yet lost. When is it the Zero? From the time of conception until birth is the stage of the Zero, because there are no random thoughts, afflictions, greed, anger, or stupidity. But once you learn to eat, greed for food arises when you're hungry; and then greed, anger, and stupidity all start to occur. But at this point you still haven't lost the One. This is the start of your life as a person, and the Zero has become the One. The One is still very complete, and it is the beginning of everything. When you experience the changes of people and things, more things are added on top of the One, so it becomes two; two becomes three; three becomes four,...and it keeps increasing. The more it increases, the heavier the burden gets, and the stupider you become.

性，就是个○字，○就是个性；○性○性，是什么也没有，“本来无一物，何处惹尘埃？”修行要修到如浑沌赤子之心，心无一物，就像小孩子似的，返老还童。但返老还童并不是叫你等着吃奶，而是教你贪瞋痴慢疑心都没有了，这时叫返本还原，和小孩子的知见差不多，很天真无邪，一点也没有

懒惰懈怠心，也没有占便宜的心，或人我是非的心，这时是“本来无一物，何处惹尘埃？”

The nature is the Zero, and the Zero is the nature. The Zero and the nature have nothing to them at all:

Originally there's not a single thing;
Where can the dust alight?

We want to cultivate until we become as simple-minded as a newborn baby. Our mind should be empty, like a child's. We should return to youth in our old age. However, that doesn't mean you should start drinking mother's milk again. Rather, it means you should cast out all thoughts of greed, anger, stupidity, pride, and doubt. That's called "going back to the root and returning to the source." Your thoughts and outlook are like a child's: innocent and pure, without the slightest bit of laziness, greed for advantages, or criticism of other's faults. At that point, "Originally there's not a single thing; where can the dust alight?"

所以修道若是能真明白这个理，才能真正觉悟。为什么要听经？就是要返本还原。为什么要修行？就是要返本还原。把所有零零碎碎的垃圾，都收拾干净，不要在人我的问题上用功夫。别人讲你一句就不高兴，受不了；动你一根寒毛，你也痛到心里去，甚至拔一毛能利天下，你也不肯；有这种自私心是不能修道的。

If we can understand this principle and cultivate, then we can truly become enlightened. Why do we listen to lectures on the sutras? Because we want to return to the origin. Why do we cultivate? Because we want to get back to the source, and clean up all the miscellaneous garbage, so that we don't spend all our time on the question of self and others. When someone talks badly of us, we

get upset and cannot bear it. If someone were to touch even onehair on our bodies, the pain would sear our hearts. And even if wecould benefit the world by pulling out one hair, we wouldn't do it.With such selfishness, we won't be able to cultivate.

修道人要无我、无人、无众生、无寿者相。“无我相”，不是做事时，尽教别人去做。“无人相”，不是吃东西时，说我无人相，我多吃一点不要紧，因为无人相嘛！你这时无人相，别人却有人相了。打架时，你就“无众生相”；或者吃肉时，就“无寿者相”。这是不对的，这都是邪知邪见。那么应该怎么样做呢?

A cultivator should not have the mark of self, the mark of others, the mark of living beings, or the mark of a life span. Not having the mark of self doesn't mean that when it's time to work, you make everyone else work. Not having the mark of others doesn't mean when it's time to eat, you say, "I have no mark of others, so it's no problem if I eat more." You may not have the mark of others, but other people do have the mark of others. Or perhaps when you are fighting, you claim to have no mark of living beings, or when you eat meat, you say you have no mark of a life span. That's wrong. Those are all improper ways of thinking. What's the right way?

（一）无我相：不要有贡高我慢，不要有为自己打算的心。

（二）无人相：不要妨碍或障碍他人，凡对人不利的事都不要做。

（三）无众生相：视万物为一体。

（四）无寿者相：大家都有要求生命存在的权利，不应该夺取他人或其它众生之性命。

1. Have no mark of self: Don't be arrogant, and don't scheme for your own benefit.

2. Have no mark of others: Don't impede or obstruct other people. If

something does not benefit others, don't do it.

3. Have no mark of living beings: Regard all creatures as being of the same substance.

4. Have no mark of a life span: Everyone has the right to live. Don't take the lives of other people or other beings.

所以我们修道是处处不为己求，不为自己打算，要多为他人着想。

So in cultivation, we should never seek anything for ourselves or scheme for our own benefit. We should always try to think on behalf of others.

一九八二年十二月五日中午开示于
万佛圣城

## 六大宗旨即是五戒 The Six Great Principles Are in Fact the Five Precepts

### 六大宗旨即是五戒

The Six Great Principles Are in Fact the Five Precepts 在用功时，提得起、放得下，做什么像什么。 When you are cultivating, you should be able to "pick it up" and "put it down"; that is, be serious about what you're doing.

有的人欢喜念佛，就参加佛七。有的人欢喜参禅，就参加禅七。若是也不欢喜念佛，也不欢喜参禅，那就参加懒七或睡觉七。“懒七”或“睡觉七”，这些名词很新鲜，但说起来也是很有学问的。

People who delight in reciting the Buddha's name join the Recitation Sessions. Those who like to investigate Chan attend the Chan Meditation Sessions. People who do not like to recite the

Buddha's name or sit in Chan meditation take part in the LazySession or the Sleep Session. The names "Lazy Session" and " SleepSession" are very fresh, but there's a lot of meaning behind them.

“懒七”：你很懒，其实也懒不了。你什么也不做，但是心里就做起工来--打妄想。妄想忽然而天、忽然而地、忽然而饿鬼、忽然而地狱、忽然而人、忽然而天，就是在人的心里制造出六道轮回的机器。心里把这机器发动了，转来转去，本来你想要懒惰，其实浪费的脑力及精力更多。所以就更加疲倦，也就越加懒惰，更加觉得什么都没有意思，枯燥无味。

Lazy Session: You want to be really lazy, but in fact, you can't. You don't do anything, but then your mind starts to work, generating random thoughts. Your random thoughts are suddenly in the heavens, suddenly on earth, suddenly among the hungry ghosts, suddenly in the hells, suddenly among people, and suddenly among gods. Right in people's minds, the "transmigration machine" is created. The mind starts up this machine, and it goes around and around. You want to be lazy, but instead you just waste more brain power and energy. Then you become even more tired and lazy, and you feel that everything is even more meaningless and boring.

“睡觉七”：睡着了就作梦。在梦里也是一下子梦到发财，一下子又挨穷；或者忽然做大官，又忽然变乞丐；或梦者到老虎、毒蛇。在梦里睡也睡不安乐，想打个睡觉七也不行了。

Sleep Session: When you are asleep, you dream. In your dreams, you may suddenly strike it rich, and then suddenly be poor again. Perhaps you suddenly become a prominent official, but then just as suddenly you're a beggar. Or you may dream of tigers and venomous snakes. In your dreams, you can't even sleep well, so you

can't have a Sleep Session either.

这就是人不会用功，无论做什么都觉得不好；可是会用功的人，做什么都觉得好，参禅、念佛都好，就算懒惰、睡觉也都是在用功。

This is a case of people not knowing how to apply effort, so no matter what they do, they feel it's no good. People who know how to apply effort enjoy whatever they do. They enjoy investigating Chan and reciting the Buddha's name. Even when they relax or go to sleep, they continue to apply effort.

所以万佛圣城有禅、教、密、律、净五教，你愿意修什么都可以，是很自由的，不需要觉得不好意思。你想懒惰、睡觉也都是很好的事；懒惰，就不会去偷东西，这是持戒；睡觉，就不会去杀人或杀生，这也是持戒。你念佛、参禅，或学教、习律、修密，这都是持戒呢！所以你学五教，都是在持五戒，不杀生、不偷盗、不邪淫、不妄语、不饮酒。用功就不会犯戒，在表面上看来好像没有在持，其实这是不持而持，不戒而戒，不需要用持戒的名词，也在持戒，所以这样用功也是很好的。

At the City of Ten Thousand Buddhas, there are five different schools of practice: the Chan School, the Teaching School, the Secret School, the Vinaya School, and the Pure Land School, and you can choose to cultivate whichever you wish. You have a lot of freedom, and you shouldn't feel embarrassed. If you want to be lazy and sleep, that's good, too. If you're lazy, you won't go out and steal things, so you're holding the precepts. If you go to sleep, you won't murder people or take life, so you're also holding the precepts. If you recite the Buddha's name, investigate Chan, study the teachings, practice the Vinaya, or cultivate secret dharmas, you are also holding precepts! Thus, when you study in the Five Schools, you are holding the five precepts--no killing, no stealing, no sexual misconduct, no

false speech, and no intoxicants. If you are working at cultivation,you won't violate the precepts. Outwardly, you don't appear to beholding them, but you are in fact holding them without trying to.Although you don't call it "holding precepts," you are holding them.Therefore, applying effort in this way is also very good.

因为这样，在万佛圣城你愿意用什么功，都很自由，不会有人管你，因为这国家是民主国家，所以在这个道场更应该行民主中之民主，自由中之自由。所以这么多天，愿意用什么功都可以，只要你自己用功时，提得起、放得下，做什么像什么，做什么都好好去做，专心致志，这就对了。

Because of this, regardless of what you cultivate at the City of Ten Thousand Buddhas, you have a lot of freedom. No one will order you around, because this is a democratic country, and this Way-place should be the most democratic of the democratic, and the freest of the free. So whatever you want to cultivate is fine, as long as you are able to "pick it up" and "put it down" when you culti-vate; that is, you work seriously, with single-minded concentration. That's the right way.

再说说万佛圣城的六大宗旨：

（一）不争，就不会杀生。杀生就因争心作怪， 一争就你死我活，死伤无数。

（二）不贪，就不会偷盗。为什么要窃盗他人之 物？就因为贪。你要是没有贪心，就算人 家给你，你也不会要，所以要把贪心去除 ，才不会偷。

（三）不求，就不会有淫欲心。淫欲心就因为有 所求，女的求男朋友，男的求女朋友，都 是追求异性。不单求，还要“追”求，就 好像把头削得尖尖的，往里头钻。若是无 所求，还有什么淫欲心？英俊的男人有什 么用？漂亮的女人也只是个盖肉的臭皮囊 ，有什么值得贪恋的？假若无所求了，淫 戒就不会犯。

（四）不自私，就不会打妄语。人打妄语，就因 为怕失去自己的利益，自

私心作怪，所以 骗人撒谎，想令人不认识自己。

（五）不自利，就不会犯酒戒。人为什么喝酒？ 就想迷乱自己的身体心性，弄得它恍恍惚 惚，以为自己成了神仙，在天上逍遥。喝 醉酒又会骂人，又会为所欲为，又增长淫 欲心。有人想用酒来助血气流通快点，喝了酒可以 忘记一切，好像抽鸦片烟一样过瘾。这都是自利心作怪，所以才去喝酒。

As to the Six Great Principles of the City of Ten Thousand Buddhas:

1. If you don't contend, then you won't kill. Killing occurs because thoughts of contention take control. When you start contending, you have the attitude of "Get out of my way or die!" The casualties that result are beyond count.

2. If you are not greedy, then you won't steal. Why do you want to steal others' things? It's because of greed. If you are not greedy, then even if people want to give you something, you won't want it. So you should get rid of greed, and then you won't steal.

3. If you seek nothing, you won't have thoughts of lust. Thoughts of lust arise because you seek something. Women seek boyfriends, and men seek girlfriends. Not only do they seek, they plunge headlong into the pursuit as if nothing else mattered. If they didn't seek anything, then how could they have thoughts of desire? Of what use is a handsome man or a pretty woman? They are just stinking skin-bags containing flesh. Are they worth hankering after? If you seek nothing, you won't violate the precept of sexual misconduct.

4. If you're not selfish, then you won't tell lies. People tell lies because they're afraid of losing personal benefits. Overcome by selfishness, they cheat people and tell lies, hoping to hide their true face from others.

5. If you don't seek to benefit yourself, then you won't violate the

precept against taking intoxicants. Why do people take intoxi-cants? It's because they want to mess up their bodies and confuse their minds, bewildering themselves to the point that they think they've become gods or immortals, enjoying them-selves in the heavens. Once intoxicated, they will scold people and do as they please, and their lustful desires increase. Some people also want to use intoxicants to speed up their blood and energy circulation. After taking them, they forget everything. It's as exciting as smoking opium. It's all because they are overcome by the wish to benefit themselves that they take intoxicants.

所以这六个宗旨，就是五戒的别名。为什么不说五戒？因为我们人听惯了五戒，你跟他讲：“不杀生、不偷盗、不邪淫、不妄语、不饮酒。”他说：“我知道了！听你的做什么？”所以把它变个名词，“不争、不贪、不求、不自私、不自利、不妄语”。这个名词本来人人也都听过，也都懂得，但是真能去做的少之又少，所以就再提醒大家：

不争，就是不杀生；
不贪，就是不偷盗；
不求，就是不邪淫；
不自私，就是不打妄语；
不自利，就是不饮酒。

Thus, these six principles are just another name for the five precepts. Why don't I talk about the five precepts? It's because everyone is so used to hearing about the five precepts. If I say to a person, "Don't kill, don't steal, don't engage in sexual misconduct, don't lie, and don't take intoxicants," he'll reply, "I already know that! Why should I listen to you?" So I changed the names to be: don't contend, don't be greedy, don't seek, don't be selfish, don't try to benefit yourself, and don't lie. Actually, everyone has also heard

these terms before and understands them, but very few can trulypractice them. That's why I'm reminding everyone:

Don't contend means don't kill;
Don't be greedy means don't steal;
Don't seek means don't engage in sexual misconduct;
Don't be selfish means don't tell lies;
Don't try to benefit yourself means don't take intoxicants.

一九八二年十二月五日开示于
万佛圣城

# 德行的表现 The Manifestation of a Virtuous Character

## 德行的表现

The Manifestation of a Virtuous Character 修道就是要修真正道德，不妨碍他人，也不怕他人妨碍自己。 Cultivating the Way means to cultivate true morality by not obstructing others and not being
afraid of being obstructed by others.

学习佛法的人，就是在这儿开始把种子种到地下去。种子种下后，能不能生出？还要看各种的缘。诸缘具足了，种子就能顺利地生出。假若各方面助缘不圆满，就有可能变成焦芽败种。这也就是看我们发菩提心、种菩提种子时，种得够不够深？坚固不坚固？

People who are learning and practicing the Buddhadharma are sowing seeds in the ground. Once the seeds have been sown, will they sprout? It depends on various conditions. When all the right conditions are present, the seeds will sprout and grow in due course.

If the various aiding conditions are not all present, the sprouts maywither and the seeds may go bad. It also depends on whether wesowed our Bodhi seeds deeply and firmly enough when we madeour resolve for Bodhi.

若是种得够深而且坚固结实，那么将来种子一定会生根发芽；可是若想结菩提果，还要有一段相当的时间，这就要看你用功用得如何？要是用功上路了，开悟证果，成就觉道，这才算是收成。

If we sowed them deeply and firmly enough, the seeds will surely take root and sprout in the future. However, if you want to reap the Bodhi fruit, it will take considerable time, and it depends on how well you apply effort. If your cultivation advances well, and you become enlightened, realize the fruition, and accomplish the Way, then you have reaped the harvest.

种子生根发芽、抽叶、开花、结果的过程中，都必须经过相当的时间培养、灌溉、加肥料。肥料是什么？就是学佛的道德。修行要处处本着道德，以不妨碍道德为根本戒条。

During the process of taking root, sprouting, growing leaves, flowering, and bearing fruit, a considerable time of care, watering, and adding fertilizer is needed. What is the fertilizer? It is studying morality. Every aspect of cultivation must be based on morality. "Not going against morality" should be our fundamental precept.

儒教云：“德者本也，财者末也。”德行是人的根本，而财仅是一种末梢之物。修道人处处要惜福节约，不浪费金钱物质，如此日积月累，才能培养出自己的德行，所生出来的枝叶才会茂盛，果实也将累累。如果不加肥料，不用功去培养灌溉，枝芽花果很容易就会枯槁而死，所以修道人，第一戒条就是“注重德行”。

A Confucian maxim says: "Virtue is fundamental. Wealth is incidental." Virtuous conduct is the foundation of a person, while wealth is an insignificant thing. Cultivators should always be thrifty and avoid wasting money or resources. That way, over the days and months, they can foster their practice of virtue. Then the branches and leaves will grow abundantly, and fruits will accumulate. If you don't add fertilizer, and you make no effort to care for and water the plant, it will be easy for the branches, flowers and fruit to wither and die. Therefore, the foremost precept for cultivators is to place emphasis on virtuous conduct.

德行先由小处做起，“毋以善小而不为”，你不要以为小善就不去做，而等着做大善，大善没有那么多。山是一粒一粒微尘积成的，微尘虽小，但积多了也会变成一座山；德行虽小，但积多了，也会变成一座德行山。

Virtuous conduct begins in small places. "Do not think a good deed is too small and fail to do it." Don't wait around for a big good deed to do, because there aren't that many big good deeds. A mountain is an accumulation of specks of dust. Although each speck is tiny, many specks piled up can form a mountain. Virtuous deeds may be small, yet when many are accumulated, they will form a mountain of virtue.

不违背道德就是德行，不妨碍他人就是德行。无论做什么，要以帮助他人为本份。若于利益上、时间上、文化智慧上，或其它种种事情上，对他人有所妨碍，不能利益他人，都是于道德有所违背。所以我们的一举一动、一言一行，总以不违背道德为根本箴规。想要修道，先要培德；没有德行，就不能修道。有人想修道，魔障就来找，这因为没有德行的缘故，所以说：“德者本也，财者末也。”

Not going against what is proper and right is known as virtuous conduct. Not hindering others is morality. In whatever you do, you should make it your obligation to help others. If you hinder others and cannot benefit them in terms of profit, time, culture, wisdom, or any other aspect, you are acting contrary to morality. Therefore, in every move and action, every word and deed, we should always make "not going against morality" our basic rule. If you want to cultivate the Way, you must first foster virtue. Without virtuous conduct, you cannot cultivate. Some people who want to cultivate will encounter demonic obstacles as soon as they start. That is due to a lack of virtuous conduct. So it is said, "Virtue is fundamental. Wealth is incidental."

道德就等于日月，也等于天地，也等于人之性命。没有道德就等于人没有性命、没有日月天地一样。什么是道德呢？就是以利益他人为主，以不妨碍他人为宗旨，也就是内心充满仁、义、礼、智、信。

Morality is equivalent to the sun and moon, to Heaven and Earth, and to our very life. Lacking morality is equivalent to being without life, without the sun and moon, and without Heaven and Earth. What is morality? Morality means to take benefiting others as most important, and to take not hindering others as our principle. It is fill our minds with humaneness, righteousness, propriety, wisdom, and trustworthiness.

（一）仁：有仁爱的心，就不会杀生。

（二）义：具足一种知识，做什么事都恰到好处 ，合乎中道，不太过也不会不及，不偏左也不偏右，事事合乎中道。懂义，就不会偷盗。讲义气的人不会偷他人的东西。

（三）礼：礼是一种礼貌、礼节。尚礼节就不会奸淫。偷盗与淫乱都是因为不合乎义礼，是违背常规的现象。

（四）智：有智慧的人就不会乱喝酒、乱吃迷魂药，愚痴的人才会做出种种颠倒的事。

（五）信：有信用就不会打妄语。

1. Humaneness: Having a heart of humane benevolence, you will not kill.

2. Righteousness: Endowed with common sense, everything you do will be just right, exactly in accord with the Middle Way, neither too much nor too little, and neither too far to the left nor too far to the right. All affairs will be carried out in accord with the Middle Way. If you understand what is right, you will not steal. People who value righteousness will not steal what belongs to others.

3. Propriety: Propriety is a kind of courtesy and etiquette. If you honor the rules of etiquette, you will not be lewd. Stealing and lewdness are phenomena which occur because one is not in accord with righteousness and propriety, and because one is acting contrary to the rules of proper conduct.

4. Wisdom: Wise people will not recklessly drink or take drugs. Only stupid people will do all sorts of upside-down things.

5. Trustworthiness: Trustworthy people will not tell lies.

仁、义、礼、智、信，五常充足圆满了，这就是道，就是德。所以道德是从心中生出，它的根本就在我们人的心里头，可是它生出来有种颜色。这种颜色不是青、黄、赤、白、黑，是一种德行之表现，是德行之光泽，故韩愈在〈原道〉中，有一段文说：“博爱之谓仁，仁而宜之之谓义，由是而之焉之谓道，足乎己无待于外之谓德。”而孟子说：“仁义礼智根于心，其生色也，睟然见于面，盎于背，施于四体，四体不言而喻。”有德之人不单单面上有所表现，其背上也洋溢着德光，甚至于在四肢上也能显现出来。这种德相虽然描述不出来，但人人皆能明白。德行的表现，才是真正的功夫学问，这种德行不能假装的，虚假只会暂时骗人一阵子，不能长久。

When the five qualities of humaneness, righteousness, propriety, wisdom, and trustworthiness are replete and perfect, that is morality. Thus, morality is produced from the mind. Its source is in our mind, but when produced, it has a kind of coloring. The coloring is neither blue, yellow, red, white, nor black. Rather, it is a manifestation of virtuous conduct; it is the luster of virtuous conduct. Thus, Han Yu wrote in his essay "The Fundamental Way," "Compassion which does not discriminate is called humaneness. When humaneness is applied appropriately, that is called righteous-ness. When it is put into practice, that is called the Way. When one finds contentment within oneself and does not seek outside, that is called virtue." Mencius also said, "Humaneness, righteousness, propriety, and wisdom are rooted in the mind. When they manifest in the body, a mild harmony appears in the countenance, and a rich fullness in the back. They spread to the four limbs, and the four limbs communicate it without words." People who have virtue not only show it in their face, their back is also suffused with the glow of virtue, and it may even appear in the four limbs. Although the appearance of virtue cannot be described, people all understand what it is. The manifestation of virtuous conduct is the true sign of cultivation and learning. That kind of virtuous conduct cannot be feigned. What is false can only fool people temporarily, but not in the long run.

修道就是要修真正道德，不妨碍他人，也不怕他人妨碍自己。谁妨碍自己都接受，逆来顺受；谁对自己不慈悲，或不讲道理，都是自己的善知识。能“逆来顺受”，对横逆能处之泰然，才见出你忍辱的功夫，不要因别人一句话就动了。有些人的“不动”是无惭无愧，这是不对。你要修的“不动”，是能忍人所不能忍，这才是真功夫，否则还须从头练起。

Cultivating the Way means to cultivate true morality by not obstructing others and not being afraid of being obstructed by others. No matter who obstructs you, you should accept it. "When adversity comes, compliantly accept it." Anyone who is unkind or unreasonable to you is just your Good and Wise Advisor. If you can compliantly accept adversity and calmly handle unexpected or unreasonable situations, then your skill in patience can be seen. Don't be moved because of a single sentence that someone says. Some people think "being unmoved" means to be without shame and remorse, but that's wrong. The kind of "being unmoved" you should cultivate is being able to endure what others cannot endure--that's true skill. Otherwise, you will have to start cultivating all over again.

道家以“三花聚顶”、“五气朝元”，为道德圆满之表现。这两个名词在某些佛教徒听起来，说是外道。其实什么叫外道？什么叫内道？这个名词并没有什么外内道，这是用来形容某种修行所成就的结果。“三花”就是精、气、神，三者都变成一种光华。“五气”：仁、义、礼、智、信，五气都圆满，叫五气朝元。

Taoists take the state in which "the three flowers gather at the summit, and the five energies return to the origin" as the perfect manifestation of morality. To certain Buddhists, those two expressions sound like "external" teachings. Actually, what is an external teaching? What is an internal teaching? These expressions aren't really external or internal teachings in themselves. They just describe the fruition which results from a certain kind of cultivation. The "three flowers" are the essence, energy, and spirit when they are transformed into a kind of glorious light. When the five energies of humaneness, righteousness, propriety, wisdom and trustworthiness

are all fully perfected, that's known as "the five energies return tothe origin."

在佛教里，道德圆满了，就获得大圆镜智、平等性智、妙观察智、成所作智，三身、四智、五眼、六通，缺少哪一样，也无法得到这种境界。所以佛教万德庄严，它能包罗一切宗教，而一切宗教只是佛教的一部分。所以我常将佛教比喻为大学课程，道教或其它高超一点的宗教可以算为中学，世间宗教如儒教等，只是小学过程。

In Buddhism, when one's morality is perfected, one attains the Wisdom of the Great Perfect Mirror, the Wisdom of Equal Nature, the Wisdom of Wonderful Contemplation, and the Wisdom of Accomplishing What Is Done. If one lacks any of the Three Bodies, Four Wisdoms, Five Eyes, and Six Spiritual Powers, there is no way one can attain that kind of state. Thus, Buddhism is adorned with the ten thousand virtues and encompasses all religions. All other religions are but a part of Buddhism. That's why I often say Buddhism can be compared to a college curriculum, while Taoism and other advanced religions can be considered high school, and worldly religions such as Confucianism are merely at the elementary school level.

在小学、中学、大学，都是读书人；世界各宗教，也都是宗教人士，所以不可以分门别类，到这教就说这教好，到那教就说这教不好，“入者奴之，出者污之。”这是错误的观念。一切宗教都是佛教的一部分，这看法才是对的。因为佛说：“一切众生皆有如来智慧德相，皆堪作佛。”一切众生皆有佛性，那么外道也是众生之一，也有成佛的机会，为什么要摒彼于门外呢？佛教是尽虚空遍法界，无有边际、无门户、人我之见。所以我们学佛人的心量要大起来，不要心胸狭窄、小气。

Whether you are in elementary school, high school, or college, you are still a student. No matter which religion of the world you belong to, you are still a religious believer. Therefore, you should not categorize and discriminate, praising a religion when you are within it, but criticizing it when you meet up with other religions. This is known as "enslaving yourself to it when you are in it, but denouncing it after you abandon it." Such ideas are wrong. The right outlook is to see all religions as a part of Buddhism, because the Buddha said, "All living beings have the wisdom and virtue of the Tathagata, and all can become Buddhas." All living beings have the Buddha-nature. Followers of other religions are also living beings and also have the chance to become Buddhas, so why should they be left outside the door? Buddhism pervades space and encompasses the Dharma Realm. It has no boundaries and no factional or personal prejudice. Therefore, we who study Buddhism should expand the measure of our minds and not be narrow-minded or petty.

道教里有德行的人，有一种表现，一般凡人都看得出，就是鹤发童颜。头发虽然花白，但其面色有如童子，很润很细。为什么？就是一种道德感召的变化。虽然是白发，但头发并不干枯，而且有光润之气（并不是擦发腊），他的毫毛、头发会放光，若有功夫的人，或开五眼的人，一看就知道。

In Taoism, virtuous cultivators have a characteristic look that even ordinary people can recognize: a hoary head with a youthful face. Although their hair is mostly white, their face is smooth and delicate like a child's. Why? Their moral virtue has induced this change. Although their hair is white, it is very glossy, not at all dry. (But it's not because they applied hair wax.) The hair on their head can emit light. Those who have skill in cultivation, or who have

opened the Five Eyes, can recognize them right away.

佛教又高一招，不单头发放光，而是全身都可以放光，每一根汗毛梢上都可以放光，每一个毛孔都与众不同。在佛教里修行有功夫的人，能使白发转黑，齿落重生。道教也有齿落重生的境界，不过不能全身毛孔放光，这是不同处。你们各位看人是不是一位善知识？不需开五眼，就凭凡夫肉眼，只要你是个行家，就可以看出他是不是善知识？是否有德行？人若无德行，是面生横肉，非常讨人厌的！

Buddhism is a level higher because it includes the state where not only the hair on the head gives off light, the whole body emits light. The tip of every hair on the body can send out light, and each hairpore is different from ordinary hairpores. Skilled cultivators in Buddhism can cause white hair to turn black again, and new teeth to grow in where the old ones have fallen out. In Taoism, the phenomenon of teeth growing in again also occurs, but they cannot make all the hairpores emit light. That's one difference. Do you know how to tell if someone is a Good and Wise Advisor? You don't have to open your Five Eyes. If you're an expert, you can tell if he's a Good and Wise Advisor, a virtuous person, just by using your ordinary eyes. If a person has no virtue, his facial muscles will typically be contorted into a very disagreeable expression.

一九八二年十二月十七日晚间开示于
万佛圣城

## 禅七诲语 Chan Session Instructions

### 禅七诲语

Chan Session Instructions 老修行为了要了生脱死，把话头抱得紧紧的，
没有一分一秒不是在用功。 Those old cultivators, seeking to end birth and death, held tightly to their meditation topic and didn't stop applying effort for a single moment.

这次万佛圣城又打禅七、又打佛七，但还谈不到真正打禅七或打佛七，只是一个练习而已。为什么？因为习气毛病使然，旷劫以来人都懒散惯了，突然间叫他去真正修道，是很难办到的事。在中国高旻寺打禅七的家风，是谁也不能讲话，一分一秒也不能缺席懒惰。禅堂是不可以随便进出的，就算死了，尸体也不能往外抬，只往止单下边扔进去。

Once again, the City of Ten Thousand Buddhas is holding a Chan session and a Buddha recitation session, but they can't really be called a Chan session and a Buddha recitation session. They are only practice sessions. Why is that? Due to their bad habits and faults, people have been lazy and scattered for many long eons, and if you suddenly tell them to truly cultivate, it's not easy to do. During the Chan sessions at Gao Min Monastery in China, it was the rule that no one could talk, and no one could be lazy or absent for even one minute or second. People could not casually enter or leave the Chan hall, and even if someone died, his corpse couldn't be carried out. It would just be thrown under the meditation bench.

在这儿，你叫人突然这样用功，是不可能的。从前凡是在高旻寺的老修行，是真把性命交给了龙天了，真为了要了生脱死，所以拼命用功，克期取证，一刻也不放弃，把话头抱得紧紧的，由早起二点半到晚间十二点，没有一分一秒不是在用功，打七期间从不离开禅堂。

But if you asked people here to suddenly start working at that intensity, it would be impossible. In the past, those old cultivators at

Gao Min Monastery really turned their lives over to the gods anddragons; seeking to end birth and death, they worked as if their liveswere at stake and set a limited time in which to seek enlightenment.They didn't slack off for a single moment, and they always heldtightly to their meditation topic. From two-thirty in the morning untilmidnight, they didn't stop applying effort for a single moment, andthey didn't leave the Chan hall for the entire Chan session.

现在既然我们都是初学，能在此训练已经是很不错了。虽然念佛比较容易一点，但也不太容易，因为没有休息的时间，总是继续不断地念佛。我们打禅七、打佛七，都是引导大家一点一点地往前进步，慢慢训练得上路了，再努力用功。修到什么程度？修到如如不动，了了常明，在动中不动，静中不动，在不动中亦不动；静不碍动，动不碍静，静中有动，动中有静。行住坐卧不离这个，离了这个便是错过。“这个”是什么？就是中道了义，生佛、生菩萨、生圣、生天、生地、生仙，都是由它。

Since we are beginners, it's already commendable that we are here practicing. Although reciting the Buddha's name is somewhat easier, it's still not that easy, because there is no time for rest--you are constantly reciting the Buddha's name without break. In holding this Chan session and recitation session, we are leading everyone forward step by step, gradually easing into the practice, and then applying effort with diligence. What state will we reach in cultivation? We will cultivate until we reach the state of being "thus, thus, unmoving, clear and constantly bright"; unmoving in motion, unmoving in stillness, and unmoving in non-motion as well. Stillness doesn't obstruct movement, and movement doesn't obstruct stillness; within stillness there is movement, and within movement there is stillness. "Walking, standing, sitting, and lying down, don't

be apart from this. Once you leave this, you've made a mistake."What is "this"? It's the ultimate meaning of the Middle Way. TheBuddhas, Bodhisattvas, sages, heaven, earth, and immor-tals alloriginate from it.

用功的人要专心致志，不要被境界所转。参禅，要记住《金刚经》上的道理：“应无所住而生其心。”这是六祖大师开悟的一个基本道理。多少人听过、诵过这句话，可是有人开悟吗？所以当我解释《金刚经》时，我说：经文依然在，开悟是何人？

Cultivators must concentrate their minds and not be influenced by external states. In the investigation of Chan, you should remember the principle in the Vajra Sutra: "Produce the mind which dwells nowhere." The Great Master, the Sixth Patriarch, was enlightened to this principle. Countless people have heard and recited this sentence, but have any of them become enlightened? When I explained the Vajra Sutra, I asked, "The Sutra is still around, but who has become enlightened?"

六祖大师是个不识字的樵夫，天天只是上山砍柴，但他听了这句就开悟。因为六祖大师在多生多劫以前已认真修行过，所以一遇到《金刚经》就开悟，可是呢？为什么我们听了这么久，也没有开悟？这皆因往昔没有修行，只顾去看电影、看电视、开舞会、吃喝玩乐，不曾研究过经典。

The Sixth Patriarch was an illiterate woodcutter who chopped wood in the mountains every day, but he was enlightened as soon as he heard this sentence. Because the Sixth Patriarch had cultivated diligently for many lives in many past eons, he became enlightened as soon as he heard the Vajra Sutra. Why is it that after listening for so long, we still haven't become enlightened? It's because we didn't cultivate in the past; we only wanted to watch movies, watch TV,

hold parties, and eat, drink, and be merry, and we never studied anysutras.

《金刚经》又说：“无我相、无人相、无众生相、无寿者相。”在坐禅时是不是无我相？无人相？无众生相？无寿者相？若没有，就要想办法扫四相，且要空三心，过去心、现在心、未来心，三心了不可得，又怎么会有四相呢？

The Vajra Sutra also says, "Be free of the mark of self, the mark of others, the mark of living beings, and the mark of a life span." When sitting in Chan, can you be free of the mark of self, the mark of others, the mark of living beings, and the mark of a life span? If not, then you must find a way to sweep away the four marks and empty the three minds of past, present and future. If the three minds cannot be obtained, how could the four marks exist?

《金刚经》又说：

一切有为法。如梦幻泡影。
如露亦如电。应作如是观。

若以色见我。以音声求我。
是人行邪道。不能见如来。

That Sutra also says,

All conditioned dharmas
Are like dreams, illusions, bubbles and shadows,
Like dew and like lightning.
You should contemplate them thus.

If one sees me in forms,
If one seeks me in sounds,
He practices a deviant way,
And cannot see the Tathagata.

我们坐禅时，不要被音声所转，不要随色相而转。有人修行很久，有境界了，但执著境界，这是错误的。应该“听而不闻，视而不见”，不闻不见，才叫不被境界所转。

When we sit in Chan, we should not be distracted by sights and sounds. Some people may experience states after long cultivation, but if they get attached to the states, they are making a mistake. You should "listen without hearing, and look without seeing." If we don't hear and we don't see, that's truly not being distracted by states.

一九八二年十二月十八日开示于
万佛圣城

# 圆满十禅七 The Completion of Ten Weeks of Chan

## 圆满十禅七

The Completion of Ten Weeks of Chan 不管往昔如何，只要我们从今以后，改头换面，重新做人，就可以了。 From now on, all we need to do is to become new people, to put on new faces, and to start fresh.

今日圆满十禅七，
改头换面发菩提；
常握金刚智慧剑，
纵横南北与东西。

Today we complete ten weeks of Chan.
Putting on a new face, we make the Bodhi resolve.
Always wield the Vajra sword of wisdom.
Up and down, north, south, east and west.

今天是十个禅七圆满日。不管往昔如何，只要我们从今以后，重新做人，改头换面，重头再练，跟以前的贪心鬼完全不同，就可以了。我们不要像以前一样，尽在人我是非上用功夫，而要发大菩提心。

This is the last day of the ten-week Chan session. No matter how we were in the past, from now on, all we need to do is to become new people, to put on new faces, and to start fresh, being totally different from the greedy ghosts of the past. Instead of always discriminating between self and others and rights and wrongs as we did in the past, let's make a great Bodhi resolve.

要常握着金刚王智慧宝剑，不要愚痴；不愚痴就不会做颠倒事。为什么颠倒？因为愚痴无明，昏昧幽暗。应该时时拿着金刚智慧剑，纵横南北与东西，遨游天下，愿意到那里就到那里，也就是无人无我，无拘无束，大自在无是无非的境界。

We should constantly wield the Vajra King's Jeweled Sword of Wisdom, and get rid of stupidity. If we weren't stupid, we wouldn't do upside-down things. Why are we upside-down? It's because of stupidity, ignorance, and dark confusion. We should always grasp the Vajra Sword of Wisdom, roaming upwards, downwards, to the north, south, east, or west, throughout the world, going wherever we please. That's the state of great freedom in which there is no self and no others, no restrictions, and no rights or wrongs.

一九八三年一月十六日开示于
万佛圣城

## 十法界不离一念心 The Ten Dharma Realms Are Not Beyond a Single Thought

## 十法界不离一念心

The Ten Dharma Realms Are Not Beyond a Single Thought

这十法界从什么地方生出来的？就从我们人现前一念心生出来的。

Where do the Ten Dharma Realms come from? They originate from the single thought presently in your mind.

若人欲了知，三世一切佛；
应观法界性，一切唯心造。

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

“若人欲了知”：假设一切的人若想要知道、要明白“三世一切佛”：三世一切佛都是人成的。

If you wish to understand, if anyone wants to know all Buddhas of the three periods of time, the Buddhas of the three periods of time were all originally people who became Buddhas.

“应观法界性”：应该看看这个法界性。这法界的众生，各有个性。你有你的性，我有我的性；你的脾气就比我大一点，我的脾气就比你深一点。你说是不是不一样的？猪有猪性，马有马性；男人就有男人性，女人就有女人性，各有其性。欢喜吃甜的，这是有个甜性；欢喜吃酸的，就有一个酸性；欢喜吃辣的，就有一个辣性；欢喜吃苦的，就有一个苦性，这个修行也是苦性。树有树的性，花有花的性，草有草的性。各有其性，所以说“法界性”。你们现在明白了没有？以前你们都以为是法界性，现在是法界之中的“众生性”。

You should contemplate the nature of the Dharma Realm. Take a look at the nature of the Dharma Realm. Each living being in the Dharma Realm has its own nature. You have your nature, and I have

my nature. For example, your temper is a bit bigger than mine, andmy temper is a little deeper than yours. Would you say that they'rethe same? Pigs have pig-natures, horses have horse-natures, menhave a masculine nature, and women have a feminine nature. Eachkind has its own nature. Those who like to eat sweet things havesweet natures. Those who like sour things have sour natures. Thosewho are fond of hot flavors have hot natures. And those who preferto eat bitter things have bitter natures. Cultivation is also bitter innature. Trees have the nature of trees, flowers have the nature offlowers, and grasses have the nature of grasses. Each kind has itsown nature, so we call it the nature of the Dharma Realm. Do youunderstand now? In the past, you thought that this referred to thenature of the Dharma Realm, but now I've explained it as the " natureof the living beings" in the Dharma Realm.

“一切唯心造”：《华严经》上说：“万法唯心造”，佛就是由你心造成的。你心要是修佛法，就成佛道；你心欢喜菩萨，就行菩萨道，成菩萨。乃至于你心愿意堕地狱，你就往地狱那儿跑，将来就堕地狱。所以说“十法界不离一念心”。

The Avatamsaka Sutra says, "The myriad dharmas are made from the mind alone." The Buddha is created by your mind. If your mind cultivates the Buddhadharma, then you will accomplish the Buddha Way. If your mind is delighted by Bodhisattvas, then you will practice the Bodhisattva Path and become a Bodhisattva. And if your mind wishes to fall into the hells, then you'll head in the direction of the hells, and eventually fall into them. That's why it's said, "The Ten Dharma Realms are not beyond a single thought."

（一）佛法界

不大不小，非去非来；
微尘世界，交映莲台。

(1) The Dharma Realm of Buddhas

Neither great nor small,
Neither come nor gone,
In worlds as many as motes of dust,
They shine upon each others' lotus thrones.

“不大不小”：当我第一次听到梵文“佛陀”（Buddha），就听成一个“不大”。“不大”是什么？是佛。就是没有贡高心、没有我慢心、没有一个我。“不小”，也不小；若不大，可是会小，那也不是佛了，所以又不小，不大不小。

Neither great nor small: When I first heard the Sanskrit word "Buddha," it sounded like bu da (Chinese for "not big.") What is not big? The Buddha. That means he has no arrogance, no pride, and no ego. He is not small either. If he weren't big, but he was small, then he wouldn't be the Buddha either. The Buddha is neither big nor small.

“非去非来”：佛的法身是尽虚空遍法界的，无在无不在的，你若说他去，去到什么地方？你若说他来，又来到什么地方？根本他的法身是周遍的，不是单单就在我们这一个世界，而是所有微尘微尘那么多的世界，无量无量无边无边那么多的世界，都是佛的法身，所以说“微尘世界”。

Neither come nor gone: The Buddha's Dharma-body reaches to the ends of space and pervades throughout the Dharma Realm. It is nowhere present and yet nowhere absent.

If you say it goes, to where does it go? If you say it comes, to where does it come? The Buddha's Dharma-body is universally pervasive; it is not only in this world, but in worlds as many as tiny

specks of dust. Limitlessly and boundlessly many worlds are all theBuddha's Dharma-body; that's why it is said to be in worlds as manyas motes of dust.

“交映莲台”：交映，就是这个法界这佛的光照着那个法界的佛。那个法界那佛的光又照着这个法界。佛在莲台上坐着，互相放光动地，不但六根门头放光动地，每一个毛孔上都是放光动地。每一个毛孔又现出来微尘世界无量无边那么多的诸佛，就在那一个毛孔上现出来。每一个佛都是这样子放光，无量无边的。光与光不冲突，光与光都是和的，所以我们佛教是和光的。我们人与人也不要相冲突，这个交映就是你的光照着我，我的光又照着你，光光相照，孔孔相通，和大梵天王那个网罗幢一样的，帝网重重，无尽无尽，这是第一个佛法界是这样子的。

They shine upon each others' lotus thrones. The light emitted by the Buddhas in this Dharma Realm shines on the Buddhas in other Dharma Realms; and the light of the Buddhas in those other Dharma Realm also shines on this Dharma Realm. The Buddhas are seated on lotus thrones, shining their lights upon one another and causing the earth to shake. Not only do their six sense organs emit light and shake the earth, their every hairpore emits light and shakes the earth. Furthermore, in each hairpore appear limitlessly and boundlessly many Buddhas in worlds as many as motes of dust. They all manifest in a single hairpore. And every one of the Buddhas emits infinite and boundless light. These lights do not obstruct one another. The lights mutually unite, and so we Buddhist disciples should also unite our light. There shouldn't be clashes between people. This "shining" means your light shines on me, and my light shines on you. The lights shine on one another, similar to the way the holes are mutually connected in the circular net canopy of the Lord of the Great Brahma Heaven. The multiple layers of his imperial

net are infinite and inexhaustible. The first Dharma Realm, theDharma Realm of the Buddhas, is also that way.

（二）菩萨法界

有情觉悟，跳出尘埃；
六度万行，时刻培栽。

(2) The Dharma Realm of Bodhisattvas

Sentient beings when enlightened
Leap out of the dust.
Their six perfections and ten thousand practices
At all times are nurtured.

“有情觉悟”：菩萨是梵语，翻译过来叫“觉有情”，觉悟一切有情，令一切有情都觉悟了，这是一个讲法。第二，菩萨是有情中的一个觉悟者。这两个讲法我们都有份，有份成菩萨。因为我们都是一个有情的众生，我们也可以在众生里边做一个觉悟者。我们又可以用这个觉悟的道理，去觉悟一切众生。同样地，佛就譬如大人，我们就譬如小孩，天天要吃奶，天天要听法。听法是特别能增长人的善根，特别能开人智慧的。所以你若能有机会听法，那比你赚多少钱都有价值。有这个时间来研究佛法，你说多好！

Sentient beings when enlightened: Bodhisattva is a Sanskrit word which translates as "enlightened sentient being" or " enlightener of sentient beings." A Bodhisattva is one who teaches all sentient beings to become enlightened. That's one explanation. Another explanation is that a Bodhisattva is an enlightened one among sentient beings. We have a share in both explanations; we can also become Bodhisattvas. Since we are living beings endowed with sentience, we can also become enlightened ones among living beings. Then we can use the enlightened principles to enlighten all other living beings. Similarly, a Buddha can be compared to a

grownup, while we are like small children. Every day we must drinkmilk, and every day we must listen to the Dharma. Listening to theDharma is especially helpful in making our good roots grow andbringing out our wisdom. Therefore, if you have the opportunity tolisten to the Dharma, it will be worth more than any amount ofmoney you could make. How fine it is if you can have the time toinvestigate the Buddhadharma!

我希望我们这儿的人，不要那么多的旅行，为什么呢？因为旅行太危险了。你看看，每一个放假的日子，死的人就不只一个，一定是多过一个。那么多过一个，或者去旅行就有份了。这个国家（美国）人人都愿意玩、愿意去旅行。我们佛教徒就要改善这个风气。放假的日子，有这个时间来研究佛法、诵经、念咒、拜佛，那更好。

I hope the people here will not travel too much. The reason I say this is because travelling is very dangerous. Have you noticed that there's always more than one death during every vacation or holiday? So if you take a trip, you risk being among the casualties. Americans really enjoy having fun and taking vacations. We Buddhists should turn this trend around. It would be better to spend our vacations investigating the Buddhadharma, reciting sutras and mantras, and bowing to the Buddhas.

菩萨，是有情中的一个觉悟者，觉悟中的一个明白者，明白中的一个修行者，修行中的一个实行者。“跳出尘埃”：你若不明白，就跳不出这个尘埃，因为这个尘太厚了，所以你跳不出去。你若觉悟了，这个尘埃就薄了，就跳出去了。跳出尘埃以后，怎么办呢？是不是就睡觉、吃饭呢？不错，还要睡觉、吃饭、穿衣服，可是不是单单就做这个工作，不是为这三个问题而生存，为着要行这个“六度万行”：六度就是布施、持戒、忍辱、精进、禅定、智慧。有人说：“我知道，这布施就是教人布施给我。”不是的！我们要布施给人，所以我们不要这个钱。钱，是最邋遢的一个东西，你要是和它

接近得太多，那就是尘埃；你能不要钱，那是最清净了，就跳出尘埃了。

Among sentient beings, a Bodhisattva is an enlightened one. Among enlightened ones, he is one who understands. Among those who understand, he is one who cultivates. And among those who cultivate, he is one of true practice. If you don't understand, then you won't be able to leap out of the dust, because the dust is too thick. When you become enlightened, the dust has thinned out and you can leap out of it. What do you do after leaping out of the dust? Do you just sleep and eat? Well, you still have to sleep, eat, and dress, but those aren't the only things you do. You don't live for those three matters. Rather, you live in order to cultivate the six perfections and ten thousand practices. The six perfections are giving, holding precepts, patience, vigor, samadhi, and wisdom. Someone says, "I know what giving means. It means other people give me things." Wrong! You should give to others. You shouldn't want money. Money is the filthiest thing, and if you stay in close proximity to it for too long, you will be defiled by it. If you don't want money, then you are very pure and can leap out of the dust.

“时刻培栽”：不是说今天我修行，明天就不修了；今年我修行，明年就不修了；这个月我修行，那个月就休息啦！今生我修行，来生就不修行啦！或者这一刻我修行，那一刻又睡觉去了。不是的！时时刻刻、生生世世，我们都要修行这六度万行。如果你能这样子，那就是菩提萨埵了。

At all times are nurtured: It shouldn't be that you cultivate today, but don't cultivate tomorrow, or that you cultivate this year, but next year you don't cultivate anymore. Or maybe you cultivate this month, but take a rest next month! Perhaps you cultivate in this life, but fail to cultivate in the next life. Or you cultivate in this moment, but by the next moment, you've fallen asleep. That's not the way! In

every moment and at all times, in life after life, we must cultivate thesix perfections and ten thousand conducts. If you can do this, thenyou are a Bodhisattva.

你以为菩萨那么容易就做啊？没有那么容易的！不单菩萨不容易做，这个缘觉、声闻，也都不容易做的。做什么容易呢？做鬼、堕地狱、做畜生最容易。“难”就是“不容易”的一个别名。所以菩萨就要行人家难行能行的苦行，难忍能忍的这种忍辱。不是不容易，就不干了；要往前进，精进就是菩萨，就是这样，没有旁的巧妙的。你能做人家所不能做的事情，那就是菩萨。

Did you think it was easy to be a Bodhisattva? It's not that easy! Not only is it not easy to be a Bodhisattva, it's not easy to be One Enlightened to Conditions or a Hearer, either. What is it easy to be? It's easiest to become a ghost, to fall into the hells, or to become an animal. "Difficult" is another way to say "not easy." A Bodhisattva must undertake bitter practices which other people find difficult to undertake, and endure what others find hard to endure. He doesn't give up on doing those things which are not easy to do. One must always advance; one who is vigorous is a Bodhisattva. That's all there is to it. There's no other esoteric or wonderful method. If you can do the things that other people cannot do, then you are a Bodhisattva.

（三）缘觉法界

缘觉圣贤，孤峰独眠；
春花秋谢，十二连环。

(3) The Dharma Realm of Those Enlightened to Conditions

The holy sages enlightened to conditions
Doze high on mountain peaks alone.
Springtime's flowers wither in the fall

In a cycle of twelve interconnecting links.

“缘觉圣贤”：这缘觉的圣人，在有佛出世的时候叫缘觉；没有佛出世的时候，就叫独觉，他自己就会开悟的，他欢喜“孤峰独眠”。“春花秋谢”：他看这种“春观百花开，秋睹黄叶落”，就觉悟到这一切的事事物物，都有自然的一种生灭。“十二连环”：缘觉的圣人他就观这十二因缘。十二因缘就是：

The holy sages enlightened to conditions: Those who become enlightened when a Buddha is in the world are called Those Enlightened to Conditions. Those who become enlightened when there is no Buddha in the world are called Solitarily Enlightened Ones, because they get enlightened by themselves. They like to doze high on mountain peaks alone. Springtime's flowers wither in the fall: They observe "the blooming of hundreds of flowers in the springtime, and the falling of yellow leaves in the autumn," and awaken to how the myriad things naturally come into being and then cease to be, in a cycle of twelve interconnecting links. They contemplate the twelve links of conditioned co-production:

（一）无明。他观察这个无明从什么地方来的？怎么会有无明呢？

（二）行。有了无明，就有行为，就有所表现了；有所表现，就有了识。

（三）识。识就是分别。行就是个有为法；有了有为法，然后就有分别心；有分别心，就有了麻烦了。

（四）名色。这个名色就是麻烦。一有了名，这是有名的麻烦；一有了色，就有色的麻烦。名色就是麻烦，麻烦就是名色。这个事情若讲起来更麻烦，不讲还没有麻烦，一讲就讲出麻烦来了。我没有这么说的时候，你根本就不知道，你没有这么多麻烦。我这一讲，你不懂，有个不懂的麻烦了。有不懂的麻烦，就想要懂；想要懂，这就有了六入了。

（五）六入。这个六入就是想要懂，想要明白，于是乎就生出眼根、耳根、鼻根、舌根、身根、意根，就生出了这六入。这六入为什么要生出？就是想

要明白。孰不知，愈明白就愈 糊涂，愈糊涂愈不明白，这就是六入。

（六）触。这触就是个碰。不明白，就要各处去碰，东碰、西碰、南碰、北碰、上碰、下踫，就好像那个乌蝇(苍蝇)似的，各处去碰壁。为什么要碰壁？就因为要明白。

（七）受。碰了之后，就有了受。没有碰壁，就觉得很舒服；一碰壁，就觉得很不舒服。没有人说我不好，我觉得很快乐；有人说我不好，我就觉得很不欢喜。这就是受。

（八）爱。有了领受，就生出一种爱着。我们人为什么有一种不平安的感觉？就因为有这种爱。有了爱，就有了恶，也就是有了讨厌。对于顺的境界，就生出一种爱着；对于不顺的境界，就生出一种厌恶。为什么有个高兴？为什么有个不高兴？就因为有一个爱，有一个恶。那个恶就是个不愿意、厌恶，所以这麻烦就一天比一天多起来了。

（九）取。对于你所要爱的东西，就生出来一个取。什么叫取呢？就是得着，想要得到。因为你爱，所以你就想要得到。

（十）有。你得到了，就满自己的这种欲望。那么为什么要满足自己的欲望？就因为想要有它，所以就有个“有”了。

（十一）生。因为有这个“有”，你想要得到属于你自己的。这一属于你自己的，就有了来生了。

（十二）老死。有了来生，就又有老死了。

所以这十二因缘，是缘觉圣人所修的。

1. Ignorance: They contemplate to see where ignorance comes from, and why it exists.

2. Activity: With ignorance, there is activity, and then there is manifestation. With manifestation, there is consciousness.

3. Consciousness: Consciousness refers to discrimination. Activity refers to conditioned dharmas. When conditioned dharmas arise, thoughts of discrimination arise. With thoughts of discrimination, the trouble comes.

4. Name and form: Name and form are the trouble. Name brings the trouble of name, and form brings the trouble of form. Name and form are the trouble, and the trouble is name and form. To talk about this matter is even more troublesome. Before I mentioned it, there was no trouble. But the mere mention of it brings trouble. Before I talked about this, you weren't even aware of it, so you didn't have that many troubles. Once I speak of it, since you don't understand, you have the trouble of not understanding. Because you have this trouble of not understanding, you wish to understand. With the wish to understand, the six sense organs come into being.

5. Six sense organs: The six sense organs come about because you wish to understand things; that's why the the eyes, ears, nose, tongue, body, and mind arise. Why do the six sense organs come into being? Because of the desire to understand. But who would have known that the more you try to understand, the more muddled you get. The more muddled you become, the less you understand. That's the six sense organs.

6. Contact: Contact refers to touching or encountering. When we don't understand, we go seeking encounters everywhere: east, west, north, south, above and below, just like a fly that keeps bumping into the wall. Why do we seek encounters? Because of our desire to understand.

7. Feeling: After we touch something, there is feeling. Before we run into difficulties, we feel very comfortable. Once we encounter difficulties, we feel very uncomfortable. When no one criticizes me, we feel very happy. But if anyone says something bad about us, we get upset. That's feeling.

8. Love: When we have feelings, love and attachment arise. Why do

people feel insecure? It's because of love. Once there is love, there is also hatred, or detestation. We like and cling to favorable situations, but detest adverse states. Why do we feel happy? Why do we feel unhappy? It's because we have feelings of love and hate. Hate refers to dislike and loathing. Because of these, our troubles increase day by day.

9. Grasping: When we see something we like, we want to grasp it. What is grasping? It is the action motivated by the wish to obtain something. Because you are fond of something, you wish to obtain it.

10. Becoming: Once you obtain it, you have satisfied your desire. Why do you want to fulfill your desire? It's because you want to possess things. With that wish for possession, "becoming" occurs.

11. Birth: Because of becoming, you want to possess things. Once you want to possess things, there is birth into the next life.

12. Old age and death: With another birth, there is also old age and death again.

These twelve links of conditioned co-production are cultivated by Those Enlightened to Conditions.

（四）声闻法界

声闻众僧，不论女男；
四谛观行，隐实示权。

(4) The Dharma Realm of Hearers

The Shravaka Sangha,
Both men and women,
Contemplate and practice the four holy truths,
Concealing the real and displaying the provisional.

“声闻众僧”：这声闻法界有初果的声闻，有二果的声闻，有三果的声闻，有四果的声闻。这里面又分出：初果向（还没有正式证得初果）、初果、二果向、二果、三果向、三果、四果向、四果。这个“向”，就是回小向大。

The Dharma Realm of Hearers consists of Hearers of the First Fruition, Hearers of the Second Fruition, Hearers of the Third Fruition, and Hearers of the Fourth Fruition. These can further be divided into the threshold to the first fruition (those who haven't actually realized the first fruition), the first fruition, the threshold to the second fruition, the second fruitition, the threshold to the third fruition, the third fruition, the threshold to the fourth fruition, and the fourth fruition. Those in the thresholds are turning away from the small and tending toward the great.

在这个声闻的人，又叫阿罗汉，或叫罗汉，他能以飞行变化，有神通。证果的人，不是随随便便就说：“我证了果了，我是阿罗汉了。”不可以的。因为证果的圣人，他走路鞋不沾地。你看他像在地上走路，但是他是在虚空里头，那个鞋不沾地，也不沾泥土，甚至于在泞泥里走，他的鞋都很干净的。好像法顺和尚他在那个很稀的泥上面走过去，鞋上也不沾泥。这是证果圣人的一种表现。

Hearers are also called Arhats. They can fly through the air and manifest transformations, and they are endowed with spiritual powers. People who have realized a certain fruition in their cultivation will not casually say, "I have certified to the fruition; I have attained Arhatship." They cannot do that. When those who have certified to the fruition of sagehood walk, their feet don't touch the ground. They seem to be walking on the ground, but actually they are walking in air, and their shoes don't touch the ground. Even when it's very muddy, their shoes stay very clean. For example, even when the Venerable Fashun walked across very soft mud, his shoes

didn't get muddied at all. That's a sign of one who has certified tosagehood.

初果要断见惑，二果要断思惑，三果要断尘沙惑，四果也是断了尘沙惑，无明呢？他破了一点，但是没有完全破，没有完全把无明都破尽了。这无明破尽了，就是成佛了。所以在等觉菩萨，还有一分的生相无明没有破，所以就不能成佛。那么这四果圣人，他所修的是什么法呢？他修的这种法就是四谛法—苦、集、灭、道。

Those of the first fruition have to sever the delusions of views. Those of the second fruition have to sever the delusions of thoughts. Those of the third fruition have to sever the delusions as many as dust and sand. As for ignorance, they have destroyed a bit of it, but they haven't pierced through it completely. They haven't exhaus-tively destroyed ignorance. Once they do, they will attain Buddha-hood. Even Bodhisattvas at the state of equal enlightenment still have a small amount of production-mark ignorance which keeps them from becoming Buddhas. What do the sages of the fourth fruition cultivate? They cultivate the Four Noble Truths of suffering, accumulation, cessation, and the Way.

释迦牟尼佛最初到鹿野苑度五比丘，这五个比丘本来都是佛的亲戚，他们跟着佛去修道，可是有的就受不了苦。释迦牟尼佛在雪山的时候，一天只吃一麻一麦，饿得骨瘦如柴。所以就饿跑了三个受不了苦的，只剩两个。以后，释迦牟尼佛在腊八那一天，天女送牛奶去，释迦牟尼佛把牛奶喝了，这两个也跑了，说：“修行要行苦行，你现在喝牛奶，这是不能修行，不能受苦了。”所以也就跑了。这五个人一跑就跑到鹿野苑去了。

In the beginning, Shakyamuni Buddha first went to convert the five Bhikshus in the Deer Park. These five Bhikshus were the Buddha's relatives. They had been cultivating the Way with the

Buddha, but some of them couldn't endure the bitterness. WhenShakyamuni Buddha was in the Himalayas, he ate one sesame seedand one grain of wheat each day, and he became as thin as amatchstick. Three of his relatives left because they were starving andcouldn't endure the suffering, and only two remained. Later, on theeighth day of the twelfth lunar month, a heavenly maiden made anoffering of milk to the Buddha. When the Buddha drank the milk, histwo remaining companions also left, saying, "Cultivation consists ofascetic practice. But now you have drunk milk. That shows that youcan't cultivate. You can't take the suffering." Then they left. Thosefive people all went to the Deer Park.

释迦牟尼佛成佛之后，先说了《华严经》，没有人听，以后就隐实示权，就说《阿含经》，可是要对谁说呢？佛一观察：“啊！我以前那五个同参，应该先去度他们去”。

After Shakyamuni Buddha was enlightened, he first spoke the Avatamsaka Sutra, but no people were able to hear it. Later, the Buddha bestowed the provisional for the sake of the real, and expounded the Agama Sutras. To whom did he speak? The Buddha contemplated: "Oh! I should first go and teach the five people who used to be my companions in cultivation."

因为在往昔释迦牟尼佛发了这个愿：“我若成佛了，我要先度毁谤我的人，杀我的人，对我最不好的这个人，我要先去度他去。”谁对佛最不好呢？就是《金刚经》里边那个歌利王。释迦牟尼佛在因地做忍辱仙人的时候，在那儿修行，这个歌利王就把老修行的身体给割了。为什么要割他的身体呢？

In the past, Shakyamuni Buddha had made a vow, "If I become a Buddha, I will first save the people who have slandered me, killed

me, and treated me the most badly." Who treated the Buddha themost badly? The Vajra Sutra mentions the King of Kalinga. WhenShakyamuni Buddha was cultivating as the Patient Immortal in hisformer lives, the King of Kalinga dismembered that old cultivator'sbody. Why did he do that?

因为释迦牟尼佛往昔在山上修道，身上的尘土修得很厚，也不下山，在那儿用苦功，修苦行。有一天，歌利王带着一些宫娥、婇女、妃缤，到深山打猎，这些女人很好玩的，就不跟他去打猎，于是到一个山上去。歌利王各处去打猎回来了，就找他这些女人。一看这些女人都围在那个地方，和一个很奇怪的人在讲话，这个也摸摸手，那个也摸摸脚的，很不规矩的样子。啊！他就生出一种妒忌心了。听听他讲什么？是讲修行、讲修道！这歌利王就发脾气来了：“你啊，不要在这儿骗女人了！你修的什么道啊？”老修行说：“我修的是忍辱。”“什么叫忍辱啊？”“就是谁骂我，谁打我，我也不生瞋恨心。”“你能忍辱？真的？假的？”“当然是真的。”“好，那我就试验、试验。”歌利王把身上的宝剑拔出来，就把忍辱仙人的手给剁下来了，说：“我现在把你的手剁下来了，你瞋恨不瞋恨？”这个老修行说：“我不瞋恨。”

Because Shakyamuni Buddha stayed up in the mountains cultivating the Way, his body became covered with a thick layer of dust. Yet he never came out of the mountains; he remained there working hard and cultivating ascetic practices. One day the King of Kalinga took his concubines along as he went hunting in the mountains. The concubines were were fond of playing, and instead of following the King as he hunted, they went to play in the mountains. After the King returned from hunting, he went looking for his concubines. He discovered them all standing together, talking with a very strange-looking person. They were touching his hands and feet, and it looked very improper. He was suddenly

overwhelmed by a feeling of jealousy. The King listened to what theman was saying. He was talking about cultivating the Way. The Kingof Kalinga was enraged, "Don't you be cheating my women! Justwhat kind of Way are you cultivating?" The old cultivator said, " I'mcultivating patience." "What do you mean by patience?" " Patiencemeans that no matter who curses me or beats me, I don't get angry." "You say you can be patient? Is that for real or not?" "Of course it'sfor real." "All right, then let me test you out." The King of Kalingadrew his jeweled sword and hacked off the cultivator's hand. Thenhe asked, "I've cut your hand off. Are you angry?" The old cultivatorsaid, "No, I'm not angry."

“哦！好，你不瞋恨，真有点本事，你尽打大妄语，心里瞋恨，你口里讲不瞋恨，你来骗我！我是一个最聪明的人，你能骗得了我？好，你既然说你能忍辱，不生瞋恨，你另外那只手，我也给你剁下来。” 所以把那只手也剁下来，又问：“你瞋恨不瞋恨？” 老修行说：“还是不瞋恨”。于是乎，歌利王又拿着宝剑，把两只脚也给剁下了，又问：“你瞋恨不瞋恨？” 老修行说：“我还是不瞋恨，有什么证明呢？我要是瞋恨你，我的手脚就不能恢复如故；我要是没有瞋恨心，我的手脚就能恢复如故，像我原来的样子，这就证明我没有瞋恨。” 释迦牟尼佛在因地说过这话之后，手脚果然又恢复如故。

"Fine! You're not angry? Then you've really got some skill. But actually, you're just lying. You're angry inside, but you say you're not. Are you trying to deceive me! I'm a very intelligent person. Do you really think you can fool me? All right, since you say you can be patient, and not get angry, I'll cut off your other hand, too." The King cut the cultivator's other hand off, and then asked, "Are you angry now?" The old cultivator said, "I'm still not angry." Then the King of Kalinga raised his jeweled sword and sliced off the cultivator's two

feet. Having cut off his four limbs, he asked, "Aren't you angry?" Theold cultivator said, "I'm still not angry. How can I prove it? If I'mangry at you, then my limbs will not grow back. If I am not angry,then my hands and feet will grow back, and I will be just as I wasbefore. That will be proof that I have no anger." After the oldcultivator (Shakyamuni Buddha in the stage of cultivation) spokethese words, his hands and feet actually did grow back as before.

这天龙八部、护法善神，一看歌利王这么恶，把老修行四肢给断了。于是就大显神威，下雹子打歌利王。歌利王也知道厉害了，看老修行有这么大的神通变化，于是跪到老修行面前求忏悔。老修行就发愿说：“我若不成佛，就没有什么可说的了。我若有一天成佛，我就先度你成佛。你若不开悟不成佛，我也不成佛。”因为这样子，所以佛成佛了，就到鹿野苑，先度这个憍陈如。这老修行，就是释迦牟尼佛，憍陈如就是歌利王。

When the gods, dragons, and the rest of the eight divisions of Dharma-protecting good spirits saw how the King of Kalinga had viciously cut off the old cultivator's limbs, they manifested their spiritual might and sent down hailstones to pelt the King. Seeing how devastating the consequences were and witnessing the old cultivator's spiritual transformations, the King knelt before the cultivator and begged to repent. The old cultivator then made a vow, " If I don't become a Buddha, then there's nothing to be said. But if one day I do attain Buddhahood, then I will first come and teach you to become a Buddha. If you don't get enlightened and become a Buddha, then I won't become a Buddha either. Therefore, after the Buddha attained Buddhahood, he went to the Deer Park to save Ajnatakaundinya first. The old cultivator was a former incarnation of Shakyamuni Buddha, and the King of Kalinga was a former

incarnation of Ajnatakaundinya. Because the Buddha made that vowin his past life, he wanted to save the person who had treated himthe worst.

那么我们听见这一段公案，谁对我们愈不好，我们要发愿，成佛的时候要度他。不要说：“你对我这么不好，等我成佛的时候，一定教你先下地狱。”不要发这种愿。

Having heard this story, if we are treated badly by someone, we should make a vow to save him after we attain Buddhahood. Don't think, "You've been so mean to me. When I become a Buddha, I'm going to make you fall into the hells." Don't make that kind of vow.

那么佛到了鹿野苑，为五比丘三转四谛法轮。

When the Buddha arrived at the Deer Park, he turned the Dharma Wheel of the Four Holy Truths three times for the five Bhikshus.

初转四谛法：

此是苦，逼迫性。
此是集，招感性。
此是灭，可证性。
此是道，可修性。

The first turning:

This is suffering, it's nature is oppression;
This is accumulation, it's nature is enticement;
This is cessation, it's nature is that it can be realized.
This is the Way, it's nature is that it can be cultivated;

二转四谛法：

此是苦，汝应知。
此是集，汝应断。
此是灭，汝应证。
此是道，汝应修。

The second turning:

This is suffering, you should know it;
This is accumulation, you should cut it off;
This is cessation, you should realize it;
This is the Way, you should cultivate it.

三转四谛法：

此是苦，我已知，不复更知。
此是集，我已断，不复更断。
此是灭，我已灭，不复更灭。
此是道，我已修，不复更修。

The third turning:

This is suffering, I already know it and need not know it again;
This is accumulation, I have already cut it off and need not cut it off again;
This is cessation, I have already realized it, and need not realize it any more;
This is the Way, I have already cultivated it and need not cultivate it any more.

佛说完了这三转四谛法轮，就说：“憍陈如，你现在在这儿被客尘来麻烦，你不得到解脱。”憍陈如一听这“客尘”两个字，他就开悟了。什么叫做“客”呢？客，就不是主人。什么叫做“尘”呢？尘，就是不干净的东西。我自性就是主人，自性是清净的。所以他当时就开悟，叫“解本际”，就是明白本来的道理了。

After speaking the Four Holy Truths, the Buddha said, " Ajnatakaundinya, you are troubled by the guest-dust and have not obtained liberation." When Ajnatakaundinya heard the words " guest-dust" he became enlightened. What is meant by "guest"? The guest is not the host. What is meant by "dust"? The dust is something impure. The self-nature is the host, and it is pure. So Ajnatakaundinya became enlightened, and his name means "one who understands the original limit," because he understood the basic principle.

声闻众僧，“不论女男”：女人也可以证果，男人也可以证果，证果就是声闻，就是阿罗汉。好像鸠摩罗什法师的母亲，就是证三果的圣人。

The Shravaka Sangha, both men and women: Women can realize the fruition, and so can men. Once they realize the fruition, they are called Hearers, or Arhats. Dharma Master Kumarajiva's mother, for instance, realized the third fruition of sagehood.

“四谛观行”：观行，就是观察来修行。观察修行什么呢？四谛法：苦、集、灭、道。知苦、断集、慕灭、修道，要修这四谛的法门。

Contemplate and practice the four holy truths: Hearers contemplate and cultivate the four holy truths of suffering, accumulation, cessation, and the Way. They know suffering, cut off accumulation, yearn for cessation, and cultivate the Way, thus cultivating the Dharma-door of the Four Holy Truths.

“隐实示权”：本来这些个声闻，有的是大权教的菩萨，来示现权教的声闻，所以这叫“隐实”，把实在的功德都隐起来了。“示权”，示，就是指示；权，就是权巧方便。你不要认为他是声闻，是小乘，你就轻看他，不要这样子。他不是完全都是大菩萨，但其中一定有大乘菩萨，他又现一个小乘的身，来接引这个小乘，回小向大，所以叫“隐实示权”。

Concealing the real and displaying the provisional: Some of the Hearers were actually great Bodhisattvas of the provisional teaching. They manifested as Hearers who practiced the provisional teaching; thus, they are said to be "concealing the real." They hid away their true merit and virtue. "Displaying the provisional" means instructing by means of clever and skillful expedients. Therefore, you shouldn't take them to be Hearers, followers of the Small Vehicle; don't look down on them. Not all of them are great Bodhisattvas, but some of them certainly are. Those Bodhisattvas of the Great Vehicle manifest as followers of the Small Vehicle in order to gather in those of the Small Vehicle, and then guide them to turn from the small toward the great. This is called "concealing the real and displaying the provisional."

（五）天法界

六欲梵天，五戒十善；
种有漏因，轮回难断。

(5) The Dharma Realm of Gods

The six desire and Brahma gods,
With five precepts and ten good acts,
Plant seeds that have outflows,
So the turning wheel is hard to stop.

“六欲梵天”：六欲天，就叫欲界天。有欲界天、色界天、无色界天，这叫三界。我们现在都在这个六欲天的四王天里包括着。我们直接所看见的这个天，就叫四王天，有四大天王管着。这个天是在须弥山的半山腰上。

The six desire and Brahma gods: The six Desire Heavens are the heavens of the Desire Realm. The Desire Realm, the Form Realm, and the Formless Realm are called the Three Realms. Right now, we are

under the Heaven of the Four Kings, which is one of the six DesireHeavens. The heaven which we can see directly is the Heaven of theFour Kings, ruled by the Four Great Heavenly Kings. This Heaven islocated halfway up Mount Sumeru.

古来中国的人，不知道有佛，就只知道有上帝。所以商汤王的时候，他祭天就用黑牛来祭天，他说：“曰。予小子履。敢用玄牡。敢昭告于皇皇后帝。……朕躬有罪。无以万方。万方有罪。罪在朕躬。”他说“曰，予小子履”：汤王他的名字叫履，他说小子，就是很客气说我是一个很没有用的小子，一个小孩的样子。“敢用玄牡”：就是我敢用黑色的牛，“敢昭告于皇皇后地”：我很至诚恳切地，告诉大的上帝。说什么呢？说“朕躬有罪，无以万方”：朕我一个人若是有罪，不要加到一般老百姓身上去。万方，就是万方的老百姓。“万方有罪，罪在朕躬”：说一般老百姓如果有罪，不怪他们，因为我没有教化好他们，所以他们的罪都应该给我。

The people of ancient China recognized the supreme lord, but did not know about the Buddha. In the Shang Dynasty, Emperor Tang used a black bull as an offering to the supreme lord and said, " I, Lu, but a small child, presume to use this black bull in venturing to make known to the Supreme Ruling Lord that if I have offenses, they are not the people's, and if the people have offenses, the offenses rest with me." Emperor Tang's name was Lu, and he referred to himself as a small child out of respect for the supreme lord. He earnestly told the Lord that if he made errors, the citizens should not be blamed, and that if the common folk of his country committed offenses, the responsibility should rest with the Emperor for not having taught them correctly.

所以古来的圣人，他是这样自己责罚自己，不像现在的人，明明自己有罪，还说：“喔！不关我事，那是他的。”“那是他的不对嘛！怎能怪我呢？”“你这个上帝，真是不公平，为什么他那么有钱？我这么穷？为什么他

那么样出贵？我这么样贱？”总是怨天尤人，什么事情不说自己的不对，就找人家的不是。古来的圣人，是认自己错的。

The ancient sages and worthies would always blame and punish themselves, unlike people nowadays who, clearly knowing they are at fault, say, "Oh, I didn't have anything to do with it. It's all his doing." "It's his fault, so why are you blaming me?" "God, you're really unfair! Why is that person so rich, while I'm penniless? Why is he so honored, while I'm lowly?" They damn heaven and curse at people, never admitting that they are wrong, and only looking for the faults of others. The ancient sages always acknowledged their own mistakes.

第二天“帝释天”。这个天在中间，东边有八天，西边有八天，南边有八天，北边有八天，四八三十二天，这是第二个欲天。

The second heaven is the heaven of Lord Shakra. There are eight heavens to its east, eight heavens to its west, eight heavens to its south, and eight heavens to its north, making thirty-two heavens surrounding it. That's the second heaven in the Desire Realm.

第三天“夜摩天”。这个天上的天人非常快乐，一天到晚都唱歌。唱什么歌呢？就是我快乐得很呀！昼夜六时他都是快乐的，所以“夜摩”翻译过来叫“时分”，每一个时分他都是快乐的。

The third heaven is the Suyama Heaven. The beings in this heaven are extremely happy, and they sing songs from morning to night. What do they sing? They sing, "How happy I am!" They are happy in the six periods of the day and night. Suyama means "time period," because every time period is joyful.

第四天“兜率天”。“兜率”翻译成中文叫“喜足”。时时都欢喜，时时都满足，这就是知足常乐。因为知足，所以常常快乐；就是一天到晚都无

忧无愁的，没有烦恼。又叫“知足天”，因为他们能知足常乐，且无忧愁无烦恼。

The fourth is the Tushita Heaven. Tushita means "blissfully content." The gods are constantly happy and satisfied. Since they know to be content, they are always happy. From morning to night, they have no cares or worries, and no afflictions. This heaven is also called the Heaven of Contentment, because the gods are constantly content and happy, with no worries or afflictions.

第五天“化乐天”。这天的天人，他会变化他的快乐。思衣衣来，思食食至，变化自在，故非常快乐。

The fifth is the Heaven of Bliss by Transformation. The gods can obtain happiness by transformation. When they think about clothing, clothing appears. When they think about food, food appears. Freely performing transformations, they are extremely blissful.

第六天“他化自在天”。他化，就是他自己本来没有快乐，他能把其它天上的快乐，拿来做为他自己的快乐。为什么他要把旁的、天上的快乐拿到他自己来？就因为他不讲道理；好像人间的土匪，抢人的钱做为他自己的钱，把人家的东西抢来，做为他自己的东西，不顾他人之死活。这里有许多天魔及其眷属。

The sixth is the Heaven of Transformation of Others' Bliss. Originally these gods had no happiness of their own, so they take the bliss of other heavens and transform it into their own. Why do they do this? It's because they're unprincipled. They're just like bandits in the human realm who seize the wealth and possessions of other people for themselves, not caring whether others live or die. Many celestial demons and their retinues can be found in this

heaven.

六欲梵天，前面讲的是六欲天。梵天，就是大梵天、梵众天、梵辅天。他们是修“五戒十善”，所以得这天上的福报，但这都是种有漏的善根，所以说“种有漏因，轮回难断”：种有漏的因，轮回还是难断，修出世因才可以超脱轮回。

"The six desire and Brahma gods": The six Desire Heavens have already been discussed. The Brahma heavens refer to the Great Brahma Heaven, the Heaven of the Multitudes of Brahma, and the Heaven of the Ministers of Brahma. They cultivated the five precepts and ten good acts, thus earning the blessings of being born in the heavens. But these are good roots which have outflows. They plant seeds that have outflows, / So the turning wheel is hard to stop. Since they plant these seeds that have outflows, it is difficult for them to end birth and death. One must cultivate the causes for transcending the world if one wants to escape the turning wheel of samsara.

（六）阿修罗法界

修罗性暴，有福无权；
好勇斗狠，浮沈业牵。

(6) The Dharma Realm of Asuras

Asuras have a violent nature;
Laden with blessings, lacking power,
Absolutely determined to fight,
They bob along in karma's tow.

“阿修罗”是梵语，翻译过来叫无端正；无端正就是丑陋。男的阿修罗，相貌非常丑陋，爱向外斗争；女的阿修罗，相貌非常美丽，爱用心来斗争，也就是所谓的妒忌、障碍、无明、烦恼。

Asura is a Sanskrit word which means "unattractive" or "ugly." Male asuras are extremely ugly and love to fight with others. Female asuras are extremely beautiful, but they love to wage mental wars using jealousy, obstructiveness, ignorance and afflictions.

这一类的众生，自成一个法界，但是无论在哪一道里边，好斗争的、脾气非常大的，愿意指挥其它人，不愿意受其它人指挥；愿意管其它人，不愿意受其它人管，这都是修罗的表现。 人间修罗有善恶之分，善的阿修罗就是国家的军队、兵、将军；恶的阿修罗，就是土匪、小偷、偷人东西的、强抢人东西的、好打人的、好杀人的，这都叫阿修罗。

Although the asuras are an individual Dharma Realm by themselves, no matter which destiny it is, if there are aggressive fighters with huge tempers who like to order others around but don't like be ordered around, who like to supervise others but don't like to be supervised, these are also manifestations of asuras.

人间修罗有善恶之分，善的阿修罗就是国家的军队、兵、将军；恶的阿修罗，就是土匪、小偷、偷人东西的、强抢人东西的、好打人的、好杀人的，这都叫阿修罗。

Among people, asuras can be good or bad. The good asuras include military officials and soldiers, and the bad asuras are bandits, thieves, and so forth. In general, those who like to steal other people's things, seize others' belongings, beat people, or kill people, are all called asuras.

天上的阿修罗，他和天兵、天将去作战。一天到晚，总想要抢帝释天的宝座，想要把帝释天打倒了，他去做帝释天。可是他战来战去，总要失败的。为什么呢？因为他可以在天上享受这个天福，但是他不能有权利。所以他虽然和天兵、天将作战，始终是失败的。

In the heavens, the asuras wage war with the heavenly troops. From morning to night, they hope to overthrow Lord Shakra and seize the jeweled throne. But they are defeated every time, because although they possess the blessings of gods, they lack the power of gods. Therefore, they may wage war with the heavenly troops, but they are always defeated.

畜生里的阿修罗，牠就愿意欺负其它的同类，欺负其它的畜生，好像豺狼、老虎、狮子，都想吃其它的畜生，就因为牠是一种修罗性。还有蛇、鹰，都是阿修罗。

The asuras in the animal realm tend to take advantage of the other animals. Wolves, tigers, and lions, for example, wish to eat other animals, because they have asura natures. Snakes and eagles are also asuras.

鬼里头也有阿修罗，他就欺负其它的鬼。这鬼里头也有善鬼、也有恶鬼。这恶鬼啊，在鬼里头，他也不讲道理。本来鬼就是不讲道理的，他在这个不讲道理的里边，更不讲道理。

Asuras in the ghost realm bully other ghosts. There are good ghosts and evil ghosts. The evil ghosts refuse to listen to reason. Basically, ghosts generally cannot be reasoned with, but the evil ghosts are the most unreasonable among the unreasonable.

“修罗性暴”：他的性是非常暴躁的，“有福无权”：他有天福，而没有天权。想要争权夺利，但是也争不到，“好勇斗狠”：他就是好斗争。现在你看这个世界，都是修罗世界，都讲斗争、斗争；斗争这个，斗争那个，你把我斗倒了，我把你斗臭了。“浮沈业牵”：由他业力牵引着，到那业道里头去。所以人修行，切记不要和人斗争，不要好勇斗狠，不要性暴，那么就和修罗脱离关系了。

Asuras have a violent nature: they are extremely violent in nature. Laden with blessings, lacking power: they have heavenly blessings, but no power in the heavens. They struggle for power and gain, but fail to get them. Absolutely determined to fight: they just love to fight. Take a look at this world: it's a world of asuras. All that people talk about is fighting, fighting, fighting. People are fighting for this and fighting for that. You knock me over, and I push you down. They bob along in karma's tow: they are dragged by the force of their karma into the karmic destinies. Therefore, cultivators must avoid fighting at all costs. Don't be so belligerent and eager to fight. Don't have an explosive temper, and then you won't be associated with asuras.

总而言之，阿修罗就是不讲道理，无论对任何人，他常常要发脾气。若详细分析起来，在这九法界里头的众生，有五个法界里头都有阿修罗。畜生法界里边，飞禽有飞禽的阿修罗，走兽有走兽的阿修罗；好像那鳄鱼，那就是水里的阿修罗。马也有阿修罗，有这个马在里边，这马群就很多麻烦，这叫“害群之马”。牛也多数是阿修罗，这个牛性，就是阿修罗的性。狗更是阿修罗，人若爱养狗，常与狗接近，也可能变成修罗性格，所以小心一点，不要跑到阿修罗里头去。

In general, asuras refuse to listen to reason. They constantly lose their temper at everyone. If we take a closer look at the asuras, we find that five of the nine Dharma Realms contain asuras. In the Dharma Realm of animals, there are asuras among the birds and asuras among the beasts. For example, crocodiles are asuras in the aquatic world. There are also horse asuras. In a herd of horses, there may be one horse which causes a lot of trouble. That's known as "a horse which harms the herd." Most bulls are also asuras. The bovine nature is an asura nature. Dogs are even more prone to be asuras.

People who raise dogs and spend a lot of time with dogs may alsodevelop asura natures, so be careful! Don't run off to join the asuras.

（七）人法界

人道和合，功罪相间；
德升孽降，岂有他焉！

(7) The Dharma Realm of People

The way of people is harmony,
With merit and offenses interspersed.
On virtuous deeds you rise, offenses make you fall;
It has nothing to do with anyone else at all.

人道也有善，也有恶。人的性情很温和的，和谁都能合得来，所以说“人道和合”。“功罪相间”：人也不是完全善，也不是完全恶。完全善就升到天上去了，完全恶又去做畜生、做饿鬼、堕地狱了。所以又有一点功，又有一点罪；或者功多过少，或者功少过多。功多罪少的，就生在富贵的家庭；功少罪多的，就生在贫困的家庭。在这里边千差万别，随着各人所造善恶业的多少而有分别。不是纯阴，也不是纯阳。纯阴者就会变鬼去，纯阳者就升天了，不会做人了。“德升孽降”：你做善功德，就向上升一升；你若造罪孽过，就向下降一降。“岂有他焉”：其它人不会教你堕地狱，不会教你去做饿鬼，不会教你去变畜生，都是你自己造的，所谓“自作自受”，自己做自己就去受去，这是人道。

There are good people and bad people. Human beings are harmonious by nature and can get along with anyone, so the verse says, The way of people is harmony. / With merit and offenses interspersed. People are neither completely good nor completely bad. If they were completely good, they would ascend to the heavens. If they were completely bad, they would become animals or

hungry ghosts, or fall into the hells. They have a bit of merit, butthey also have a bit of offenses. Either their merit exceeds theiroffenses, or their offenses exceed their merit. When a person's meritis greater than his offenses, he will be born in a rich anddistinguished family, but with little merit and many offenses he willbe born into a poor family. Between these two extremes are myriaddifferences and distinctions, based on the amount of good and badkarma each individual has created. People are neither totally yin nortotally yang. Those who are totally yin may become ghosts, whilethose who are predominantly yang will ascend to the heavens,instead of remaining as people. On virtuous deeds you rise, offensesmake you fall. If you perform deeds of merit and virtue, you willascend. If you commit heavy sins, you will descend. It has nothing todo with anyone else at all. Other people cannot make you fall intothe hells, become a hungry ghost, or turn into an animal. Thathappens only because of the offenses you yourself committed. Asit's said, "You commit the offenses yourself, and you also undergothe retribution yourself." That's the human realm.

（八）畜生法界

畜生好贪，多而无厌；
将黑作白，是非莫辨。

(8) The Dharma Realm of Animals

Eager animals feed on greed,
Never sated by a lot.
Because they make what's black white,
They don't distinguish wrong from right.

前边所讲的七个法界，都是好一点的法界，可以试一试，到那儿去做一做戏去。唯独现在这三个法界，这不可以尝试的，你试试看就恐怕跑不出来了，否则“一失人身，万劫不复”，所以这是很危险的。

The seven Dharma Realms discussed above are relatively good ones, and you can try them out. You can enter them as if taking part in a play. But you shouldn't try out the three Dharma Realms which will be discussed now. If you try them out, you might not be able to get out again. It is said, "Once you lose your human body, you may not regain it for ten thousand eons," so this is very dangerous.

现在这个畜生道，不是一类的畜生，畜生也有百千万亿种类不同。你看就单那飞的畜生，就有百千万亿种不同类的样子。那么走的畜生呢？也不少。小的老鼠是很小的畜生，大的大笨象是大的畜生，鹿、熊、马、牛，都是大的畜生，这在陆地上的畜生，也有百千万亿种。在水里的畜生也有百千万亿种，有水狗、水牛、水马。就是研究物理、化学、生物学、动物学的这些个人，无论你是个博士，是个专家，都没有法子完全一定知道畜生的种类。

Now, the realm of animals does not merely consist of only one kind of animal. There are billions of different species of animals. If you consider just the flying animals, there are already hundreds of thousands of myriads of varieties. Animals that walk and crawl are also quite numerous. They may be as small as mice, or as large as elephants. Deer, bears, horses, and cows are also large animals. These are all land animals, of which there are also hundreds of thousands of myriads of species. Aquatic creatures, such as seals, water buffaloes, and sea horses, are also infinite in variety. Even physicists, chemists, biologists, zoologists, or other specialists or Ph.D.s cannot completely understand all the different kinds of animal species in the world.

这些个畜生，都是从什么地方变的？只是一个“贪”字。“畜生好贪”：就是无论什么，都是多多益善，少少不行。因为牠“多而无厌”，所以黑的，牠也不知道是黑的。牠说：“哦，这是白的。”所以“将黑作白”：不好的，牠也认为好的，这就表示牠没有理性了，所以无论什么都贪多，甚至于狗屎那么邋遢的东西，牠愈吃愈觉得愈香愈甘美。“是非莫辨”：也不知道对，也不知道是不对，是非都不辨了，不清楚了，这就是没有理性了。有这一个“贪”字，就 糊涂了，无明把牠盖住了，什么也不知道了。

Where do animals come from? They come from greed. Eager animals feed on greed. No matter what it is, they want a whole lot of it, the more the better; a little won't do. Because they are never sated by a lot, they can't tell that something is black. They'll say that it's white. Because they make what's black white, they take what is not good to be good. This shows that they have no power of reasoning. So they're greedy for great quantities of everything. They're even greedy for something as filthy as dog excrement. The more they eat, the more aromatic and savory they find it. They don't distinguish wrong from right. They don't know what's right and what's wrong. They can't distinguish between right and wrong, because they're not clear about it. They don't have the ability to reason. Because of their greed, they become confused. They are covered by ignorance and know nothing at all.

所以我们人呢，你贪多就有危险。贪多，就容易变畜生。我告诉你，出家人若是不依照佛的戒律去修行，堕落更快一点，所以古来有那么一句话：“地狱门前僧道多”，都在地狱门前等着。那个贪心的老道、贪心的和尚，他觉得那个地方很好玩，所以他要去，去到那儿就知道不是很好玩的地方。

If we are very greedy, we are in danger of turning into animals. Let me tell you, if left-home people fail to cultivate according to the precepts established by the Buddha, they will fall even faster. The

ancients had a saying, "Many of those standing at the gates of thehells are Buddhist monks and Taoist priests." They are all waiting atthe gates of the hells. Those greedy Taoist cultivators and greedymonks thought that the hells would be a fun place to go, but afterthey get there, they find out that it's not fun at all.

（九）饿鬼法界

鬼类喜瞋，昧果迷因；
无明颠倒，日积月深。

(9) The Dharma Realm of Hungry Ghosts

The ghostly crew delights in hate,
Deluded by effects, confused about cause.
Their ignorance and upside-downness
Grow greater each day, deeper each month.

一般人都知道鬼，有的人相信有鬼，有的人就说 没有鬼，甚至于有些佛教徒也不相信有鬼。什么叫鬼？鬼就是一种阴气，一股阴气，它有影而无形，有形而无影。你或者看见它一个黑影，你细研究，它又没有了，或者看见它好像是个人似的，可是转眼间也没有了。这种道理是很不容易把它弄清楚的。

Most people have heard of ghosts. Some people believe in ghosts, but others say that ghosts don't exist. There are even some Buddhists who don't believe in ghosts. Just exactly what are ghosts? Ghosts are masses of yin energy which have shadow and no form, or form and no shadow. Sometimes you may see a dark shadow, but when you look closer it disappears. Perhaps you see what appears to be a person, but it vanishes in the twinkling of an eye. It's not easy to understand the principles behind such phenomena.

鬼有多少种呢？鬼的种类也像恒河沙数那么多。你若想明白鬼的种类有多少，你就要修道；修道等你开了五眼六通了，那么有多少种鬼你都会知道了。

How many varieties of ghosts are there? There are as many kinds of ghosts as the sands in the Ganges' River. If you want to know how many kinds of ghosts there are, you have to cultivate the Way. When you cultivate to the point that you open the five eyes and attain the six spiritual powers, then you'll know how many kinds of ghosts there are.

有的人说：“没有鬼。”我就告诉他，若没有鬼，也就没有佛，也没有人了，也没有一切的畜生了。因为畜生、人、阿修罗也是从鬼变的，乃至于天道、阿罗汉、缘觉、菩萨、佛，都是从鬼道上来的。为什么呢？因为这十法界不离一念心。这一念心，就造成十法界。你做鬼事，就堕落到鬼道去；做人事，就到人道去；做阿修罗的事，就跑到阿修罗里头去；你做阿罗汉的事，就跑到阿罗汉里边去；你做缘觉，就跑到缘觉里边去；你若做菩萨的事，就跑到菩萨的眷属里边去；你若做佛事呢，就成佛；你若做地狱的事，就堕地狱。所以这都是由你现前一念心造成的。

As to the people who say that there are no ghosts, I tell them that if there are no ghosts, then there are also no Buddhas, no people, and no animals. This is because animals, people, and asuras are also transformations of ghosts. The gods, Arhats, Those Enlightened By Conditions, Bodhisattvas, and Buddhas all come from the destiny of ghosts. Why is this? It's because the Ten Dharma Realms are not apart from a single thought. This one thought creates the Ten Dharma Realms. By acting like a ghost, you fall into the realm of ghosts; by behaving like a person you can become a person. If you do the deeds of Arhats, then you join the ranks of Arhats. If you do the work of Bodhisattvas, then you become part of

the retinue of Bodhisattvas. If you perform the deeds of Buddhas,then you'll become a Buddha. If you do hellish things, then you'll fallinto the hells. So this is all created from the present thought of yourmind.

“鬼类喜瞋”：凡是鬼的种类，就欢喜发火，生瞋恨心。对他好，他也生瞋恨心；对他不好，他也生瞋恨心。他最欢喜是什么呢？就是给其它人麻烦。你对他好，他也给你麻烦；你对他不好，他也给你麻烦，所以就说：“烧香引出鬼来了”，本来你烧香是恭敬他，可是他却给你麻烦，让你生病了。所以孔子讲：“敬鬼神而远之”，这鬼神你恭敬是要恭敬他，可是你不要和他接近，要离他远一点。

The ghostly crew delights in hate: Ghosts like to vent their tempers and get angry. If they are treated well, they get mad. If they are treated badly, they also get mad. What do they like to do best? They like to give people trouble. If you are good to them, they give you trouble. If you aren't good to them, they also give you trouble. There's a saying, "Lighting a stick of incense calls forth the ghosts." They come to bother you and make you get sick. So Confucius said, " One should respect the ghosts and spirits, but stay far away from them." You should certainly respect the ghosts and spirits, but don't get near them. It's better to keep them at a distance.

“昧果迷因”：果，他也不明白；因，他也不懂，所以他就不知道好坏。本来种好因结好果，种善因结善果，种不善因就结恶果。种瓜就得瓜，种豆就得豆，他不懂这个因果道理。所以他种了茄子就想要吃辣椒，种了辣椒就想吃黄瓜，就这么乱七八糟地胡搞，这叫昧果迷因。他“无明颠倒”这种行为，“日积月深”：一天一天就积得很多，愈造愈深，愈深他愈造，所以堕鬼道。

Deluded by effects, confused about cause. Since they aren't clear about the effects, and they don't understand the causes, they can't tell the difference between good and bad. Basically, if you plant good causes, you will receive good effects. If you plant bad causes, you will receive bad effects. If you plant melons you will get melons; if you plant beans you will get beans. Since they don't understand cause and effect, they plant eggplant in the hope of harvesting hot peppers, or plant hot peppers and anticipate eating cucumbers. They do things in total confusion; that's what is meant by being deluded by effects and confused about cause. Their ignorance and upside-downness / Grow greater each day, deeper each month. The karma they create day after day keeps adding up. The more karma they create, the deeper their offenses become, and the deeper their offenses are, the more karma they want to create, so they end up falling into the ghost realm.

（十）地狱法界

地狱忧苦，无门自钻；
起惑造业，受报循环。

(10) The Dharma Realm of the Hells

The hells' anxiety and suffering
Is devoid of doors, yet one bores right in.
Giving rise to delusion, deeds are done.
The retribution is borne in due accord.

地狱是最不快乐的一个地方，你们谁愿意到那个地方去旅行，我可以保证你即刻就会到。怎么样呢？你“愁一愁，地狱游一游；笑一笑，就老返少；哭一哭，地狱有个小黑屋。”你若是忧愁，这就种地狱的因。你若是笑，就种天堂的因。“自古神仙无别法，只生欢喜不生愁。”所以说，你能常常

地笑，就老了也像年轻人一样。哭，这也是一个麻烦的事情。总而言之，“地狱忧苦”：地狱没有快乐的，是忧苦的。“无门自钻”：本来地狱没有门，地狱这个门是自己开的，你就硬往里钻，钻不进去也要钻。“起惑造业”：为什么到地狱去啊？就因为无明，因为不明白了，所以就造出一些个恶业来了。你造了什么业，就受什么果报，丝毫都不会错的，这是循环无端的，所以说“受报循环”。

The hells are the most miserable place. If any of you would like to take a tour there, there's a way which I guarantee will get you there instantly. What way? It is said,

Depressed and melancholy, you roam through the hells;
Happy and smiling, you enjoy eternal youth;
Weeping and woe make a small dark room in the hells.

If you becomes depressed, you are planting a seed for the hells. In contrast, if you smile, you plant a seed for the heavens. "From ancient times, the divine immortals have had no other practice than merely being happy and not being sad." So if you can always smile, then even when you're old, you'll still be youthful. If you cry, you give yourself a lot of vexation. To sum it up, The hells' anxiety and suffering are such that there is no happiness in the hells. They are melancholy and miserable. Is devoid of doors, yet one bores right in: The hells basically have no doors. You make the doors yourself, and burrow your way in by force, determined to get in at all costs. Giving rise to delusion, deeds are done. / The retribution is borne in due accord: Why do people end up in the hells? Because of ignorance and lack of understanding, they create evil karma. No matter what kind of karma you create, you have to undergo the corresponding retribution. The operation of cause and effect is never the slightest bit off. This cycle has no end to it.

十界一心，不离当念；
能觉此念，立登彼岸。

Conclusion:

All of these ten realms - a single thought -
Are not apart from your present thought.
If you can understand that thought,
You immediately reach the other shore.

菩萨、佛、声闻、缘觉，这是四圣法界；天、人、阿修罗、地狱、饿鬼、畜生，这是六凡法界。合起来，叫十法界。这十法界从什么地方生出来的？就从我们人现前一念心生出来的，所以说“十界一心，不离当念”：这十法界没有离开你这现前一念，“能觉此念”：你现前的一念，你若明白了，“立登彼岸”：立刻就到彼岸了，就“摩诃般若波罗蜜”了。这个彼岸是什么呢？就是觉悟、不迷惑了，就把无明破了。破无明，那个法身就现出来了。

The Buddhas, Bodhisattvas, Hearers, and Those Enlightened by Conditions are the Four Dharma Realms of Sages. The gods, people, asuras, hells, hungry ghosts and animals make up the Six Dharma Realms of Ordinary Beings. Together, they make the Ten Dharma Realms. Where do the Ten Dharma Realms come from? They originate from the single thought presently in your mind. All of these ten realms--a single thought / Are not apart from your present thought. The Ten Dharma Realms are not beyond your present thought. If you can understand that thought: If you understand this present thought, then you immediately reach the other shore. You attain Mahaprajnaparamita. Reaching the other shore means you become enlightened and are no longer deluded. You smash through ignorance. When ignorance is shattered, the Dharma-body appears.

# 贪享受何必出家 If You Crave Comfort, Why Leave the Home-life?

## 贪享受何必出家

> If You Crave Comfort, Why Leave the Home-life? 不要睁着眼睛说瞎话，做掩耳盗铃的事。 Don't rashly tell lies or do things to fool yourselves.

出家人，一定要把出家的基础建立起来。出家的基础是什么？就是严守戒律。要把《四分律》、沙弥戒、比丘戒、比丘尼戒、《梵网经》等，都要背熟，统统研究明白，才够资格做个出家人。

Left-home people must definitely build up their foundation. What is the foundation of left-home people? It is strict observance of the precepts and Vinaya (rules of discipline and training). The Four-part Vinaya, the Shramanera precepts (rules for novices), the precepts for Bhikshus, the precepts for Bhikshunis, the Brahma Net Sutra (Bodhisattva Precepts), and others, must all be memorized well and studied thoroughly. Only then do you have the qualifications to be a left-home person.

如果基础没有打好，一天到晚不是打财的妄想，就是打色的妄想，那就是“身虽出家，心不入道”，离道相差有十万八千里之远。这种出家人，只可称为佛教中的败类，不能承认他是出家人。

If a firm foundation is not established, then you'll either be daydreaming all day long about getting rich, or you'll be having fantasies of lust. Although you have physically left home, your mind is not on the Way. You are 108,000 miles away from the Way. Such left-home people can only be called the scum of Buddhism. They should not be acknowledged as left-home people.

出家人不可向这个攀缘，向那个攀缘，更不可单独一个人住茅棚，教居士们来护法。单独接受供养，这种行为不合乎佛制，若有这种行为的应该悬崖勒马，赶紧纠正，所谓：

施主一粒米，重如须弥山；
吃了不修道，披毛戴角还。

A left-home person must not exploit his connections with people, even less should he live all by himself in a hut and convince the laypeople to support his Dharma. If you accept offerings for yourself alone, your conduct is not in accord with the Buddha's regulations. Those who behave this way should quickly stop and reform before it is too late. As the saying goes,

One grain of the donor's rice
Is heavier than Mount Sumeru.
If you eat it and don't cultivate,
You'll have to repay it by wearing fur and horns.

古时真正修道的人住茅棚，是自耕自食，绝不务外缘。为了去贪心，所以住茅棚修行；或者闭关，是为了充实自己的学问和德行。若是真正为修道，可以单独住，但是不可单独接受任何居士的供养；否则将正法变成末法时代，也就是破坏佛教。

In ancient times, people who truly cultivated the Way did live alone in huts, but they also tilled the land to support themselves. They certainly didn't rely on external conditions. They lived in huts to cultivate because they wanted to eliminate greed. When they went into seclusion, it was to perfect their learning and their virtuous conduct. If it is truly for the sake of cultivation, you may live alone. But you may not accept offerings from laypeople exclusively for yourself. If you do, you are turning the Proper Dharma Age into the

Dharma-ending Age, which is equivalent to destroying Buddhism.

现在修行人，欢喜单独住精舍。为什么？因为他不守戒律，没有人看见，犯规矩也没有人知道，能够随心所欲，没有人管，自由自在，可以说是无拘无束。自己在精舍里头招来一班居士，做个什么法会，实际是指佛穿衣，赖佛吃饭而已。

Nowadays, the typical cultivator likes to live by himself in a hermitage. Why? Because if he doesn't hold the precepts, nobody sees him. If he breaks the rules, no one knows. He can do whatever he wants, because no one is watching over him. He is completely free to do as he pleases. You could say he has no restrictions. Living all by himself in the hermitage, he invites a bunch of laypeople to hold some Dharma session. In reality, he is just living off the Buddha, depending on the Buddha for the clothes he wears and the food he eats.

有的出家人，利用居士所供养的钱，不做佛事，反而去购买华贵名牌汽车，作为私人代步的工具；或者购买电视机，天天看电视节目，而忘了作早晚课；或者购买电冰箱，保藏有营养的食物。总而言之，耽于享受，贪图舒服，这种风气现在正大行其道。将佛教的苦行完全变质了，真是辜负释迦牟尼佛当初一片苦心！

Some left-home people use the money donated by laypeople not for Buddhist affairs, but instead to buy a Rolls Royce for their personal transportation. Or they may buy a television, and sit there and watch TV every day, forgetting to attend the morning and evening recitations. Perhaps they purchase a refrigerator to store a lot of nutritious food. To sum it up, they indulge in luxury and they crave comfort. This is very prevalent now, and the Buddhist practice of asceticism has totally changed into something else. This is truly

being ungrateful for the great pains taken by Shakyamuni Buddha!

有人说：“生在这个时代，应当看看电视，知道国际新闻，否则将成为盲聋之人。”你知道外面的事又怎样？知道外边事，到时候死不死呢？

Some people say, "Since you're born in this age, you ought to watch television to keep up with the international news. Otherwise, you'll be like a blind and deaf person." If you know what's happening out there, so what? If you know what's going on out there, when it's time to die, will you still have to die?

有人说：“修行人，难道可免得一死吗？”你修行，到时候也一样死，可是呢？死的时候，明明白白、清清楚楚，绝对没有牵肠挂肚的烦恼事，能安详而逝。你不修行，到时候也是死，可是死得 糊涂，又挂南朝，又念北国，心不清净，含恨而死。这就是不同的地方，你明白了吗？

Someone says, "Well, can cultivators really avoid death?" If you cultivate, when the time comes, you die just the same. But when you die, you understand what's going on, you are totally clear and lucid. For sure, you will not be afflicted with deep distress and anxiety, and you will go peacefully. If you don't cultivate, when the time comes you will also die, but you will die in confusion, worrying about this and thinking about that. Your mind will not be clear and pure, and you will die with anguish. That's the difference. Do you understand now?

告诉你！修行人在死的时候，来明去白，知道自己是怎样来的，又明白自己是怎样去的，清清楚楚不糊涂，没有把本来面目忘掉。不修行的人，来时糊涂，去时 糊涂，糊涂一辈子，也不知为什么而来？也不知为什么而去？来从何处来？去往何处去？完全不知道。

I tell you! When cultivators die, they are perfectly clear. They know how they came, and they understand how they will go. They

are very lucid and unconfused, and they have not forgotten theiroriginal face. People who don't cultivate are muddled when theycome, and muddled when they go. They are muddled for their wholelives, without knowing why they have come, or why they have to go.Where have they come from? Where will they go? They have no idea.

出家的目的，是为了生脱死，而不是为了享受。既然出了家修行，又何必贪图物质享受呢？有贪享受的心，又何必出家呢？所以我主张，无论是谁，愿意单独一人住小庙，那还不如还俗好了。为什么这么说？因为还俗总比单独住小庙好得多，不会造出那么多的罪业，这一点，希望你们大家特别注意。

The goal of leaving home is to end birth and death, not to enjoy oneself. Since you have left the home-life to cultivate, why should you be greedy for material comforts? If you crave material comforts, why did you leave the home-life? Therefore, I propose that anyone who wants to live in a small temple all by himself, might as well return to lay-life. Why do I say that? It's because returning to lay-life is much better than living alone in a small temple; he won't commit as many offenses. I hope everyone will pay attention to this point and be careful!

修行人，单独住在一个地方，他的目的不在修行，而是贪图受人供养。我说这话，一定有人不愿意听，可是呢？我不管你愿不愿意听，我是为着佛教的前途着想，所以说出令人讨厌的话。再说一次，凡是讲究享受的出家人，对于修持方面，根本谈不到，不过是挂着假名而已。希望道友们互相勉励，互相警策，不要睁着眼睛说瞎话，做掩耳盗铃的事。

If a left-home person lives all by himself, most likely his aim is not to cultivate, but rather to hanker for offerings from people.

When I say this, some people will definitely not want to hear it. But Idon't care if they want to listen or not; I'm speaking out against theissue, not the people. I'm saying these annoying words out ofconcern for the future of Buddhism. Let me repeat: any left-homeperson who is finicky about comfort does not have any skill incultivation to speak of and is merely using a false name. It is myhope that all of you fellow cultivators will encourage and urge eachother on, and that you will not rashly tell lies or do things to foolyourselves.

一九八三年十一月十一日开示

## 出家人要诵三经 Left-home People Should Recite the Three Sutras

### 出家人要诵三经

Left-home People Should Recite the Three Sutras 你若是能体会这三部经的境界，
那么才没有白做佛教徒一场。 If you can intuitively comprehend the state of these three sutras,
then you will not have been a Buddhist in vain.

三经是什么呢？就是《华严经》、《楞严经》、《法华经》。这三部经典是释迦牟尼佛金口所说，阿难尊者所述，后来记载于贝叶，流传于世，成为佛教徒必读必诵的经典。

What are the three sutras? They are the Flower Adornment (Avatamsaka) Sutra, the Shurangama Sutra, and the Dharma Flower Sutra. These three sutras are the invaluable words of Shakyamuni Buddha, recounted by the Venerable Ananda, and later recorded on

palm leaves and circulated throughout the world. They are the sutrasthat every Buddhist should study and recite.

万佛圣城所有出家人和在家人，都要背诵这三部经典，最低限度能背诵《楞严经》；或者会背两部，或者会背三部，更为理想。可是要了解经义，不可囫囵吞枣，如果不求甚解，是无有用处。你若是能体会这三部经的境界，那么才没有白做佛教徒一场。

At the City of Ten Thousand Buddhas, all the left-home people and laypeople must be able to recite these three sutras from memory. At the very least, you must be able to recite the Shurangama Sutra from memory. You may memorize two of the sutras, or all three sutras, which would be ideal. But you must understand the sutras' meaning, and not just "swallow the date whole," that is, recite without understanding. If you don't seek to gain a clear under-standing, it's useless. If you can intuitively comprehend the state of these three sutras, then you will not have been a Buddhist in vain.

释迦牟尼佛在三十岁时，于菩提树下证得正觉。在二十一天的时间内，于定中为法身大士说这部《大方广佛华严经》，这部经包括三藏十二部在内，说明了宇宙万事万物圆融无碍的境界，也就是“一真法界”的境界。

At the age of thirty, the Buddha sat under the Bodhi Tree and attained Proper Enlightenment. For twenty-one days, he remained in samadhi and spoke The Great Means Expansive Buddha Flower Adornment Sutra for the Great Knights of the Dharma-body (Bodhisattvas). This sutra encompasses the three treasuries and twelve divisions of the canon, and explains the perfectly fused and unobstructed state of the myriad phenomena of the universe, which is the state of the "One True Dharma Realm."

释迦牟尼佛六十二岁时，因为阿难尊者注重多闻，忽略修持，不幸被魔登伽女先梵天咒所困，险破戒体。佛用〈楞严咒〉救阿难尊者脱离女难，于是为他说出这部《大佛顶首楞严经》。《楞严经》是开智慧的经，乃是显明理论，由此道理，可以推而广之，扩而充之，触类旁通，定能智慧如海。

When the Buddha was sixty-two, the Venerable Ananda, because he valued only erudition and neglected cultivation, was snared by Matangi's mantra from the ancient Brahma Heaven, and was on the verge of destroying the substance of his precepts. The Buddha first used the Shurangama Mantra to rescue the Venerable Ananda from the woman's artifice, and then spoke for him the Sutra of the Foremost Shurangama of the Great Buddha's Summit. This is the sutra which activates our wisdom and reveals the principles. If we can take these principles and enlarge upon them, expanding their scope and making inferences from them, our wisdom will certainly become as vast as the sea.

佛七十二岁时，在灵山法华会上，为大阿罗汉、大菩萨演说“唯一佛乘”的道理，也就是成佛的道理。当时小乘人回小向大，得佛授记，将来成佛，所以说这部《妙法莲华经》，这是成佛的经典。

At the age of seventy-two, for the great Arhats and great Bodhisattvas in the Dharma Flower Assembly on Spiritual Mountain (Vulture Peak), the Buddha spoke the doctrine of the One Buddha Vehicle, which is the doctrine for becoming a Buddha. At that point, those of the small vehicle turned from the small and went towards the great, and the Buddha bestowed predictions of future Buddhahood upon them. That's why the Wonderful Dharma Lotus Flower Sutra is considered the sutra for becoming a Buddha.

出家人，如果能像读书那样来读经典，那么，三藏十二部很容易背熟。可是出家之后，认为这样就够了，或者念佛，或者参禅，或者学教，或者持戒，或者想学密，所以就不读经典了。因为忽略读经的重要性，所以一代不如一代，养成好吃懒做的习惯，这是佛教的不幸，如果再不及时纠正这种错误的观念，那么佛教的前途就不堪设想了。

If left-home people were to study the sutras the way students study in school, it would be easy for them to memorize the three treasuries and twelve divisions of the canon. But after leaving home, they think they've already done enough. They may recite the Buddha's name, investigate Chan meditation, study the teachings, uphold the precepts, or learn esoteric dharmas, so consequently they don't study the sutras. Since they overlook the importance of studying the sutras, each generation is worse than the one before, and people turn into good-for-nothings--lazy gluttons. This is an unfortunate situation in Buddhism. If we don't correct this wrong thinking immediately, I cannot imagine what future Buddhism will have.

一九八三年十一月十二日开示

## 四大道场在美加 Four Great Bodhimandas in the United States and Canada

### 四大道场在美加

Four Great Bodhimandas in the United States and Canada 四大菩萨来到西方国家，助佛扬化， 令佛教发扬光大。 The four great Bodhisattvas have come to the Western nations to help the Buddha spread the Dharma and teach people, and

to make Buddhism flourish.

在中国有四大道场：

（一）山西省五台山，是文殊师利菩萨的道场。

（二）四川省峨嵋山，是普贤菩萨的道场。

（三）安徽省九华山，是地藏菩萨的道场。

（四）浙江省普陀山，是观世音菩萨的道场。

There are four great Bodhimandas in China:

1. Wutai (Five Peaks) Mountain in Shanxi Province is the Bodhimanda of Manjushri Bodhisattva,

2. Emei Mountain in Sichuan Province is the Bodhimanda of Universal Worthy (Samantabhadra) Bodhisattva,

3. Jiuhua (Nine Flowers) Mountain in Anhui Province is the Bodhimanda of Earth Treasury (Ksitigarbha) Bodhisattva, and

4. Putuo (Potola) Mountain in Zhejiang Province is the Bodhi-manda of Guanyin (Avalokiteshvara) Bodhisattva.

法界佛教总会在美国和加拿大两国成立四个道场，作为弘扬佛法的根据地。

（一）在万佛圣城为观音菩萨道场；以观世音菩萨为主，以地藏王菩萨为副。

（二）在洛杉矶为地藏菩萨道场；以地藏王菩萨为主，以观世音菩萨为副。

（三）在西雅图为普贤菩萨道场；以普贤菩萨为主，以文殊师利菩萨为副。

（四）在温哥华为文殊菩萨道场；以文殊师利菩萨为主，以普贤菩萨为副。

The Dharma Realm Buddhist Association has established four Bodhimandas in the United States and Canada, which will serve as the bases for the propagation of the Buddhadharma.

1. The City of Ten Thousand Buddhas is Guanyin's Bodhimanda, with Guanyin Bodhisattva in the primary position and Earth Treasury Bodhisattva in the secondary position.
2. Earth Treasury's Bodhimanda is in Los Angeles, with Earth Treasury Bodhisattva in the primary position and Guanyin Bodhisattva in the secondary position.
3. Universal Worthy's Bodhimanda is in Seattle, with Universal Worthy Bodhisattva in the primary position and Manjushri Bodhisattva in the secondary position.
4. Manjushri's Bodhimanda is in Vancouver, with Manjushri Bodhisattva in the primary position and Universal Worthy Bodhisattva in the secondary position.

四大菩萨来到西方国家，助佛扬化，令佛教发扬光大。人人能信仰佛教，就能消灭贪、瞋、痴三毒之心；无贪、无瞋、无痴，心地光明，世界就会和平，永无战争。

The four great Bodhisattvas have come to the Western nations to help the Buddha spread the Dharma and teach the people, and to make Buddhism flourish. When all the people believe in Buddhism, they can all dispel their thoughts of greed, anger and delusion. With no greed, no anger, and no delusion, the Mind Ground will shine, and the world will be in harmony, free of wars forever.

如果有人想朝拜文殊师利菩萨，请到温哥华；想朝拜普贤菩萨，请到西雅图；想朝拜观世音菩萨，请到万佛圣城；想朝拜地藏王菩萨，请到洛杉矶。希望佛教徒要有虔诚的心，恭恭敬敬朝拜四大菩萨，用功学习佛法。

If someone wants to pay homage to Manjushri Bodhisattva, please come to Vancouver. To pay homage to Universal Worthy Bodhisattva, please come to Seattle. To pay homage to Guanyin

Bodhisattva, please come to the City of Ten Thousand Buddhas. Topay homage to Earth Treasury Bodhisattva, please come to LosAngeles. I hope that all Buddhists will sincerely and reverently payhomage to these four great Bodhisattvas, and diligently study theBuddhadharma.

## 出家乃是大丈夫事 Leaving the Home-life Is Truly a Heroic Act

### 出家乃是大丈夫事

Leaving the Home-life Is Truly a Heroic Act 要有坚忍不拔的精神，克服一切苦， 才是大丈夫。 If you can intuitively comprehend the state of these three sutras,
then you will not have been a Buddhist in vain.

“出家”是世界上最稀有的事情，也是令人最不明白的事情。为什么出家一定要受苦呢？既没有男女的娱乐，不能跳舞，也不能狂欢。因为想成为出乎其类、拔乎其萃的人，必定要忍人所不能忍的事，要受人所不能受的苦；这样的锻炼，才能成就金刚不坏身，所谓：

不经一番寒彻骨，
怎得梅花扑鼻香？

Leaving the home-life is something that rarely happens in the world, and it is also something most people find hard to understand. Why does leaving the home-life mean you have to take suffering, and cannot enjoy the pleasures between men and women, or go dancing, or have an orgy? It's because if you want to become a pre-eminent individual, one who stands out from the crowd, you must bear the things that others cannot bear and take the suffering

that others cannot take. Only through this kind of discipline can youachieve a Vajra-indestructible body. As the saying goes,

If the plum tree did not endure cold
that chills to the bone,
How could the fragrance of its
blossoms be so sweet?

出家要有心理准备：出家是为着了生脱死，永不受轮回之苦，所以面对什么样的苦也不怕，越苦越好，不要向苦投降，改变初衷，向后退转；要有坚忍不拔的精神，克服一切苦，才是大丈夫，所以出家不是一般人所能做得到，就是将相也办不到，所以说“出家乃是神圣的工作”，并不是被一般人所讥嫌的蛀米虫，所谓：

吃苦是了苦，
享福是消福。

When you leave the home-life, you must be psychologically prepared. You leave home in order to be eternally liberated from birth and death and to be free of the suffering of transmigration forever. Therefore, you cannot be afraid to face any kind of hardship. The more you suffer, the better. Don't give in to suffering, lose your initial sincerity, and retreat. A great hero must have the spirit of firm, unshakable perseverance to conquer every kind of suffering. So leaving the home-life is not something ordinary people are able to do. Even generals and prime ministers are unable to do it. That's why leaving the home-life is said to be the work of sages and is not at all what most people ridicule as "being parasites of society." As it is said,

To endure suffering puts an end to suffering.
To enjoy blessings uses up blessings.

你们看古代高僧大德，都是从苦行中得到悟境，没有一位祖师从享受中得到开悟，把《大藏经》找遍了，也找不到一位。

Take a look at the noble Sanghans and great worthies of old: it was through bitter cultivation that they reached the state of enlightenment. None of the patriarchs became enlightened through relaxation and enjoyment. You can read through the whole Tripitaka (Buddhist Canon) but you won't find a single one.

我们要有忍耐心，才能得到法喜充满的利益；要有刻苦心，才能得到开悟的智慧。不可与佛道相违背，要摄心专意地用功，把心念收摄回来，不要打妄想，也就是将心猿意马管住，不要教它向外奔驰。

We must have endurance before we can gain the benefit of being filled with Dharma bliss. We must suffer hardship before we can obtain the wisdom of enlightenment. Don't work in opposition to the Buddha Way. Apply effort with a concentrated and focused mind. Gather in the mind, and don't indulge in idle thoughts. Restrain the capricious monkey-mind, and don't let it run outside.

出家修道，首先要除贪、破瞋、灭痴。将这三毒清理干净，智慧自然就会现前。要如何才能打扫干净呢？就是用戒、定、慧三学作为工具；戒能治贪，定能治瞋，慧能治痴，所以出家人称为“沙门”。沙门翻译为“勤息”，就是“勤修戒定慧，息灭贪瞋痴”，人人没有贪瞋痴，世界就会和平了。

In leaving home to cultivate the Way, we must first get rid of greed, eliminate anger, and extinguish delusion. When these three poisons are cleaned out, wisdom will naturally come forth. How can we sweep them clean? Use the three studies of precepts, samadhi, and wisdom as tools. Precepts can counteract greed; samadhi can counteract anger; and wisdom can counteract delusion. Therefore, left-home people are called Shramanas. "Shramana" means "

diligent" and "putting to rest," that is, they diligently cultivateprecepts, samadhi, and wisdom and put to rest greed, anger anddelusion. When all people are free of greed, anger and delusion, theworld will be at peace.

一九八三年十一月十八日开示

## “佛性”是一切众生的本源 Working Hard For World Peace

### 佛性：是一切众生的本源

The Buddha-nature: the Original Source of All Living Beings
天地间所以能生生不息，化化无穷， 就因为有佛性。 There can be endless births and infinite transformations in the world, all because of the Buddha-nature.

最初，宇宙鸿蒙，开天辟地时，没有人，也没有什么众生，也没有所谓世界或不世界，根本什么都没有。以后在“成”劫里，一点一点有了众生。众生究竟从何而有？有人说从猴子，可是猴子又从什么变的？若是以前猴子可变人，为什么现在就不能变人？奇怪！这都是一些无知无识之士，标异现奇，另立一种别开生面的学说，说人是猴子变的，那你怎么不说人是老鼠变的？或毛毛虫变的？你怎不知老鼠是人变的？

In the very beginning, the universe was nebulous and indistin-guishable. When Heaven and Earth were created, there were no people and no living beings. You can't really say that there was a world or there wasn't a world. There was basically nothing at all. Later, during the phase of becoming, living beings came into being bit by bit. Ultimately, where did human beings come from? Some people say they evolved from apes. But what did the apes evolve

from? If it was possible for apes to turn into people in the past, whycan't they change into people now? Strange! Ignorant people whowere trying to be different invented this unusual theory that peopleevolved from apes. Why don't they just say people evolved frommice, or from caterpillars? How do they know that mice didn't evolvefrom people?

所有飞潜动植：天上飞的羽禽类，水里游行的鱼鳖虾蟹类，人与其它有血气的动物，与花草树木等一切植物，这些飞潜动植的老祖宗都是谁呢？就是佛性。

Who is the original ancestor of all the flying, swimming, and roaming creatures and the plants--the birds in the sky, the fish, turtles, shrimp, crabs, and other creatures in the water, the people and other creatures endowed with blood and breath, and the flowers, grasses, trees, and all the plants? The Buddha-nature is.

天地间所以能生生不息，化化无穷，就因为有佛性。若是没有佛性，一切都毁灭，唯有佛性是历千古而不灭，经万世而长存。所以由佛性里变化出十法界，这十法界皆不离一念心，一念心即是佛性，也是佛性的别名。所以人是由佛性变的，而畜生是由人堕落而成的，在十法界中说得很明白。

There can be endless births and infinite transformations in the world, all because of the Buddha-nature. If the Buddha-nature did not exist, everything would cease to be. The Buddha-nature alone endures without perishing for thousands of ages, and exists eternally through myriads of generations, and so the Ten Dharma Realms are transformationally produced from it. The Ten Dharma Realms are not apart from a single thought. That single thought is the Buddha-nature--it's another name for the Buddha-nature. Thus, people are evolved from the Buddha-nature, and animals come into

being when people fall lower in the cycle of rebirth. The theory ofthe Ten Dharma Realms explains it very clearly.

愚痴的人硬把人的老祖宗说是猴子，回教说是猪，印度说牛是神，这都是一种偏见，只知一点而不知全体大用，所以把世界弄迷惑了。还著书立说，说这是科学，那是哲学，分门别类，其实都是无事找事做，吃饱了没事做而来迷惑人。

Stupid people insist that apes were the ancestors of people. Islam has a story about pigs, and Hinduism says cows are gods. These are all partial views. They only know a little, but they don't realize the great functioning of the whole reality. And so they have deluded the world, writing books and preaching their doctrines, saying, "This is science. That is philosophy," classifying things into categories. Actually, they are just looking for something to do when there is nothing to do. Having nothing better to do after eating their fill, they go around confusing people.

究竟人是怎么有的？你看鸡是怎么有的，先有鸡或先有蛋？没有鸡就没有蛋，没有蛋就没有鸡，这是鸡的问题，也说不出一个所以然来。至于人，是先有男或先有女？若是说先有男，男是从女腹来的；若是说先有女，但要有男，才会有孕。因为时间久了，人也忘了究竟人是怎么回事了。

Ultimately, how did people come into being? Let's look at how chickens came into being. Which came first, the chicken or the egg? Without a chicken, there's no egg. Without an egg, there's no chicken. That's the "chicken question," which has no final answer. Regarding people, did the man or the woman exist first? If you say the man was first, a man is born from a woman's womb. If you say the woman was first, it takes a man for there to be a conception. Because it was so long ago, people have forgotten just how humans

came into being.

万事万象，根本皆是从佛性中自有化无，自无化有，生生不息，化化无穷，所以愈化愈多。好像米中生虫子，从无情而生有情；佛性能自无化有，化出一切众生、人类，也是同一个道理。

The myriad phenomena fundamentally come from the Buddha-nature, coming into being and returning to nothingness, in an endless series of births and transformations, ever increasing in number like bugs born in rice, which is a case of something insentient producing something sentient. By the same principle, the Buddha-nature can transform nothing into something, producing all living beings and humankind.

若说是猴子变的，这个理论完全不成立。你看，每一个国家的人民面目各不同，有黑、黄、白、红种人，他们都是什么变的？说来说去找不出一个头绪。若归佛性：自无化有，自有化无，化化无穷，生生不息，这理论则可以讲得通，但很少人有智慧达到这个水平。

The theory that humans evolved from apes is totally groundless. You can see that the people of different countries have different appearances--there are black, yellow, white, and red-skinned people. What did they evolve from? You can talk about it this way and that, but you'll never find an answer. If we return to the Buddha-nature--which can transform nothing into something, and something into nothing, in endless births and transformations --this is a theory which can explain it, but few people have the wisdom to reach that level of understanding.

人是自无化有，一切众生亦复如是。修道呢？就是要自有化无，返本还原，回到本有的佛性，你说这有何用？那你做人又有何用？返回本有的佛性，就能早成佛道。佛性是长存的，就算一切众生都死光了，可是佛性仍然永

不磨灭。为什么我要说这个？因为今天是地藏诞，地藏菩萨的愿力催促我讲些真实做人处事的根本道理。也就是“自无化有，自有化无”。你若不相信，那为什么米里会生虫？人在世上也好像虫子一样，只不过他的知觉性、灵性多一些；可是和佛比起来，就差得太远啰！相形之下，就像人和虫子相比是一样的。

People came into being from nothingness, and all other living beings are that way, too. Cultivation is just turning existence into nothingness, returning to the origin, and going back to the inherent Buddha-nature. "What use is that?" you ask. Well, what use is your being a person? If you can return to your inherent Buddha-nature, you will quickly be able to accomplish the Buddha Way. The Buddha-nature exists eternally. Even if all living beings die, the Buddha-nature will never perish. Why am I talking about this? It's because today is the anniversary of Earth Treasury Bodhisattva, and his vows urge me to speak some truly fundamental principles about being a person and handling affairs, that is, about the principle of " nothing turning into something, and something turning into nothing." If you don't believe that principle, then how do you explain bugs being born in rice? People in the world are also like bugs, except that they have a higher level of perceptive ability and a soul. But they are still a long way from the Buddha. Comparing people to the Buddha is just like comparing bugs to people.

你要是懂了，就可以修行。修行要像秤一样平衡，平平静静的，于自性里一点波浪也没有。你若真懂佛法，我可以与你说佛法，研究如何修道。若是没有真懂，还在名利中搞问题，财、色、名、食、睡，什么都放不下，那我如何与你说真佛法与修道呢？各位要猛省！猛省！

If you understand this, then you will be able to cultivate. In cultivation, you must be as steady as a balance, calm and peaceful,

with no waves in your own nature. If you truly understand Buddhism,then I can discuss the Buddhadharma with you, and together we caninvestigate how to cultivate. If you do not truly understand, and youare still involved in seeking name and gain, and you cannot putdown wealth, sex, fame, food and sleep--you can't put anythingdown--then how can I tell you about the true Buddhadharma andcultivation of the Way? All of you should wake up and be alert!

一九八二年九月十三日开示

## 佛法在行不在说

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

Once we have the Way and virtue, we can stand on our own feet. 光阴似箭，日月如梭，江河之水后浪推前浪，韶华易逝，世上青年逐老年，这样随之逐之，渐渐又归于老死朽灭，无踪无影，足见一切无常。 Time is like an arrow; the days and months fly by like a shuttlecock. The waves in the river follow one after another. Glory fades quickly. In the world, youth is followed by old age. In this way, we gradually return to the decay and extinction of old age and death, leaving no trace or shadow. Clearly, everything is impermanent.

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

:

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

道是要行的，
不行则要道何用?
德是要修的，
不修则德从何来?

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

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

We should personally practice, always hanging the words "birth" and "death" on our brows, and putting the words "Way" and "virtue" beneath our feet. Maybe that's hard to understand--why should we put the words "Way" and "virtue" under our feet? Because the Way and virtue are a person's foundation. They are to us what roots are to a tree. Once we have the Way and virtue, we can stand on our own feet. But with no base under our feet, we have no place to stand. We are in a fix, unable to advance or retreat, and we cannot accomplish anything. If we can actually practice these two things, then we can establish a good character and naturally be successful in whatever we do. So it's said, "The Way and virtue are the foundation of being a person." The Analects of Confucius also say, "The superior person attends to the root. When the root is established, the Way comes forth." Only when the fundamentals are tended to can the Way come forth. This is wise advice from the ancients.

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

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

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

on the nineteenth of the sixth lunar month and the seventeenth ofthe eleventh lunar month, we will continue as usual to hold DharmaSessions for reciting the names of Guanyin Bodhisattva andAmitabha Buddha. However, everyone should certainly not justcasually "attend as usual," not taking it seriously and letting it passlightly. Rather, each year we should be more vigorous than the yearbefore; we should work intensively. During these seven days, nomatter when and where we are, we should diligently be reciting theBodhisattva's name and never become lax .

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

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

同时，西乐园从来没有用帖子请过任何一个，大家都是自动发心来参加打七，这点可见大家并不是没有诚心，而这种自动发心的精神，也很值得嘉许。既然这样，我们更不要让这分真诚白费了，我们都要发愿念个“水落石出”，念至菩萨现身说法，才不枉这次参加打七一场。

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

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

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

一九五八年观音七 六月十三日上午开示于香港西乐园寺