宣化上人开示录(九)

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

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儿童是国家的栋梁

Children Are the Supporting Pillars of a Nation 现在就要把救国救民的基础打坚固，首先要学做好人。 Now is the time to build a solid foundation in order to save the country and the people. First of all you must learn to be a good person.

各位小朋友！把身挺直直的，静心坐在禅凳上，我今天要对你们说几句话。你们好像小树，一天比一天长高，将来可作栋梁之材。你们将来是国家的栋梁，要做一番轰轰烈烈的大事业，为世界求和平，为人类谋幸福。你们生在这个国家（美国），就应该把这个国家治理得好好的，使这个国家没有战争，永远平安，乃至使全世界所有的国家，都得到平安，这是你们的责任。

Young friends, sit upright on your meditation cushions and calm your minds. I want to say a few words to you today. You are just like young trees growing taller day by day, and in the future you will become pillars of support. You are the future supporting pillars of your country. You should do great things and work for world peace and the welfare of humankind. Since you are born in this country, you should help manage and govern this country so that there will be no wars and life will always be secure and peaceful. Then you should extend your effort so that all the countries of this world will also have peace. That is your duty.

现在就要把救国救民的基础打坚固，首先要学做好人，即是向好人学习，不要学坏人。什么是好人？就是在家中孝顺父母，在学校恭敬师长，在社会为人群服务，在政府为民谋幸福，这是好人的标准。什么是坏人？就是自私自利、见利忘义的人。好人治理国家，使国家能富强而无战争；坏人治理国家，能令国家灭亡。

Now is the time to build a solid foundation in order to save the country and the people. First of all you must learn to be a good person. This means learning from good people, not from bad ones. Who is a good person? A person who is filial to his parents at home, respects his teachers at school, serves the people in society, and works for the welfare of the people when serving in the government. Those are the standards of a good person. Who is a bad person? A person who is selfish and self-benefiting, and who forgets justice when he sees a chance to benefit himself. Under the government of good people a nation will become affluent, strong and peaceful. But if managed by bad people, the nation will collapse.

你们是这个国家的先觉者，因为你们知道尽孝道，知道为人服务，将来要将国家治理的平平安安，把杀人的武器，统统消灭，所谓“马放南山，刀枪入库。”你们的责任，是要化解这世界战争的戾气，使人人都能安居乐业，丰衣足食，这样世界就能成为大同世界。

In this country, you are more conscious than others, since you know about filiality and know how to work for and serve the people. In the future, you can manage this country so that it is safe and peaceful. Destroy all lethal weapons. It is said, "The horses are set free on the south mountain, and weapons are stored in the warehouse." Your responsibility is to dissolve the violent energy of wars in the world, and to allow the people to live securely and happily, well-fed and well-clothed. Then the world will be one of

great harmony.

一九八三年八月二十日开示于万佛圣城

何谓敦品，何谓立德 On Developing Good Character and Virtue

何谓敦品，何谓立德

On Developing Good Character and Virtue 要时时将不正的枝桠砍去，令其向上发展，
将来成为大树，可做有用的大材料。 Constantly trim the crooked branches so the trunk can grow upright;
become a big tree that's useful material for the future.

小朋友！你们想尽救世救人的责任吗？首先要敦品立小朋友！你们想尽救世救人的责任吗？首先要“敦品立德”。

Young friends! Do you want to fulfill the responsibility of saving the people and the world? Then first of all, you should develop good character and virtue.

何谓敦品？“敦”是敦厚；“品”是品格，就是要学识丰富，品格高尚，不吸烟、不饮酒、更不吸毒、不赌钱，完全没有不良的嗜好。不要学过去那些无知识的人，对国家不负责任，对社会不尽义务，随随便便不守规矩，成为害群之马。人间的阿修罗，只知斗争，不知和平，这种恶人只会成为国家的大包袱。

What does it mean to develop good character? If you want to be a person of learning and integrity, then don't smoke, drink, take drugs, or gamble; be free of all bad habits. Don't learn from ignorant people who aren't responsible to their country, who don't fulfill their

duties in society, who are careless and don't observe the rules. Theyare the black sheep of the flock and asuras in the human realm. Theyknow only about fighting, not about peace. Those kinds ofunwhole-some people will merely become a great burden for thenation.

你们现在正像欣欣向荣的小树，要时时将不正的枝桠砍去，令其向上发展，将来成为大树，可做有用的大材料。所谓“十年树木，百年树人。”你们现在正是学习的时期，不要沾染种种的不良习气。切记！养成高尚的品格，保持廉洁的操守。若能这样，将来能作世界人类的领袖。

Now you are just like young, flourishing trees. Your crooked branches must constantly be trimmed so that the trunks can grow upright. Then you can become great trees, providing useful lumber in the future. It is said, "It takes ten years to grow a tree, but a hundred years to educate a person." You are now in the learning phase. Don't get defiled by bad habits. Remember to cultivate an honorable character and maintain honest conduct. Then you can be leaders in the world.

何谓立德？“立”是建立，“德”是德行。建立好的德行，也就是孝顺父母，所谓“百善孝为先”。不孝顺父母的人，就是天天拜佛，也没有用处。关于这一点，小朋友！要特别注意。

How do you build virtue? Be filial to your parents. It is said, " Among the hundred good deeds, filiality is the foremost." People who aren't filial to their parents will be useless even if they bow to the Buddha every day. You should pay close attention to this, young friends! .

你们的德行，一天比一天多起来；做人的基础，一天比一天坚固。该说话的时候，要说正当如理的话，不说不合理的话。总而言之，你们要努力学

习，将来成为世界上有用的人，不可做世界上的坏人。这是我对你们的期望。

Your virtue is increasing day by day, and your foundation for being a person is getting more solid day by day. When it's time to talk, you should say proper and decent things, not improper things. You should always study hard and become a productive person in the future, not a bad person. That is my expectation for you.

万佛圣城义务教育 Free Education at the City of Ten Thousand Buddhas

万佛圣城义务教育

Free Education at the City of Ten Thousand Buddhas 教育良才，是人生最快乐的事。 Teaching is the greatest joy in life.

万佛圣城成立育良小学、培德中学、法界佛教大学，一律免收学费，成为义务教育。我告诉你们不收学费的因缘。

Dharma Realm Buddhist University, Developing Virtue Secondary School, and Instilling Goodness Elementary School at the City of Ten Thousand Buddhas are all tuition-free and offer free education. Let me tell you the reason we don't charge tuition.

我的家住在东北双城县的山中，交通不大方便，村中又没有学校，所以儿童多数失学，村民大多数是文盲。在我十五岁那年的秋天，才入私塾读书，读四书五经。到十七岁那年冬天，我把四书五经读完，老师随我所读，便为我讲解书中的义理，一共读了两年半的书。

“My family lived in the mountains of Shuangcheng County in Manchuria. Since public transportation was inadequate and there was no school in the village, most children didn't go to school and

most of the villagers were illiterate. When I was fifteen years old, Iwent to an old-style private school to study the Four Books and theFive Classics. I finished studying them in the winter of myseventeenth year. As I studied those books, the teacher wouldexplain them to me. It took me two and a half years to finish.

我到十八岁的时候，无书可读，就辍学在家，研究医术书籍，大约读了十五、六本，明白“望、问、切、闻”的道理，知道“寒、热、温、平”的药性，可以治病，但是就不给人家看病，因为我总觉得在一百个病人之中，纵能治好九十九个病人，只有一个病人的病，或者下错药，或者误医，还是有罪过，所以没打算以行医为业，又兼我一向对钱不重视，一直到现在，仍是这样。

When I was eighteen, there were no books at school for me to study, so I stayed home and read Chinese medicine texts, about fifteen or sixteen of them. I learned to distinguish the nature of medicinal herbs as being cold, hot, warm, or mild, and understood how to diagnose a patient by observing them, asking questions, taking their pulse, and listening to them. I could have treated patients, but I didn't, because I always felt that if I gave a wrong diagnosis or prescribed the wrong medicine in one case out of a hundred, then even if I successfully cured the other ninety-nine, I would still have an offense. That's why I never wanted to be a doctor. Also, I have never cared about money, even to this day.

在这一年之中，我又看了相面的书，爻卦的书，批八字的书，算命的书，我对于医卜星相等书，虽然不算精通，可是皆明白其理，不过，我也没有做这种种行业，因为我不想赚钱，我常想“富贵花间露，功名瓦上霜”，都是无常。

“During the same year, I also read some books on physiognomy, divination, the eight hexagrams, and similar subjects. I was not an expert in those subjects, but I understood the principles involved. However, I did not take them up as a profession, because I didn't want to make money. I always thought of how "wealth is like morning dew on the flowers, and fame is like frost on the roof tiles." They are both impermanent.

是年的冬天，我见村中的儿童没有机会读书，实在可怜，乃发心成立义学，不收任何人的学费。当时有三十多个学生，由我一人担任教学。因为学生的年龄不同，智慧不同，所以采取个别教学的方法。从早晨七点钟开始上课，下午六时下课，在这中间没有休息时间。学生认真学习，进步很快。冬天过去，学校结束了，学生的成绩很好，认识了很多字，也会写很多字，这是我辛苦换来的代价。

“That winter, I saw that the village children had no access to education. It was really pitiful. I decided to start a free school. There were about thirty students, and I was the only teacher. Since the students were of different ages and levels of intelligence, I tutored them individually. The school opened from seven o'clock in the morning till six o'clock in the evening, with no break in between. The students all studied very hard and made quick progress. When school ended after the winter, the students showed considerable achievement. They had learned to read and write many characters. That was the reward for my hard work.

所以育良小学、培德中学、法界佛教大学，也不收学费。有人怀疑，是不是太愚痴？不知钱好用？的确愚痴到极点，我承认这种评论，但我有个构想，教育良才，是人生最快乐的事。

The schools at the City are also tuition-free. Some people may wonder: "Are you people so stupid that you don't know how useful money can be?" Yes, it is extremely stupid, I have to admit. But I have this idea that teaching is the greatest joy in life.

育良小学：旨在教育世界优良的人才，教育世界良善的国民，教育世界尽善的孝子，所以叫作育良。

Instilling Goodness Elementary School: The goal is to develop students' talents and potential, teaching them to be good citizens and perfectly filial children. That's why the school is called "Instilling Goodness."

培德中学：因为人的本来德性不能圆满具足，所以要栽培德行，提倡修福修慧。育良小学注重孝道，所谓“百善孝为先”。培德中学注重忠孝，忠于国家，孝顺父母。爱护自己的国家，作为良善的公民，必须先把人格建立坚固，才经得起考验。不向环境投降，所谓“家贫出孝子，乱世出忠臣”，这都是经得起考验。有高尚的人格，有伟大的志愿，有坚忍不拔、百折不挠的精神，有能做一番轰轰烈烈的大事业，这是培德中学的目标。

Developing Virtue Secondary School: Since people are not born with perfect and complete virtue, we should help them to develop virtue and to cultivate both blessings and wisdom. Instilling Goodness Elementary School focuses on filiality. It is said, "Among the hundred good deeds, filiality is foremost." Developing Virtue Secondary School empha-sizes loyalty and filiality--loyalty to one's country and filiality to one's parents. In order to protect one's own country and be a good citizen, one must first establish a strong character and be able to endure tests without succumbing to circumstances. It is said, "Filial sons come from poor families; loyal officials are produced from national turmoil." This describes people

who can endure tests. With a noble character, great resolve, and apersevering and indomitable spirit, one can achieve great things.This is the aim of Developing Virtue Secondary School.

法界佛教大学：学生在培德中学把德行栽培圆满，进入法界佛教大学深造，成为出乎其类、拔乎其萃的人才。希望你们能青出于蓝，而胜于蓝，将来到社会成为顶天立地的奇男子或奇女人。要有人溺己溺，人饥己饥的思想。这种抱负要尽虚空遍法界，永不变更。

Dharma Realm Buddhist University: After students have perfected their virtue in Developing Virtue Secondary School, they may enter Dharma Realm Buddhist University to further their studies and become outstanding people. I hope you will surpass your teachers and become preeminent men and women in society. Your attitude should be: "When I see others drowning, it is as if I am drowning; when I see others starving, it is as if I am starving." This ideal should pervade space and the Dharma Realm and never change.

现在多数的学校，无论公立或私立，专在学生身上打主意，学费年年提高，令无钱的子弟，有望洋兴叹之感。万佛圣城为解决这个难题，所以不收学费，以教育天下英才为宗旨。我希望在万佛圣城受教育的学生，知道万佛圣城用心良苦，乃是牺牲大量经费，教育你们成为国的栋梁，弘法的人才。你们不要辜负万佛圣城培育之苦心，要用功读书，所谓：“书到用时方恨少，事非经过不知难。” 你们现在如果不用功，将来到用时就后悔了。这是我今天要对你们说的话。

Nowadays most schools, both public and private, constantly scheme to make a profit off the students. Tuition increases every year, which frustrates the children of less affluent families. The City solves this problem by not collecting any tuition and taking the

development of students' talents as its goal. I hope the studentshere will understand the sincere intentions of the City. We spend alot of money to educate you so that in the future you may becomepillars of society who are capable of propagating the Dharma. Studyhard and don't disappoint the expectations placed upon you by theCity of Ten Thousand Buddhas. It is said, Only at the time of actualapplication do you realize that your knowledge is limited; Not untilyou've tried something do you know the difficulties involved. If youdon't study hard now, you will regret it when it's time to put yourknowledge to use. That's what I wanted to say to you today. 一九八三年九月十九日 A talk given on September 19, 1983

一切放下真自在 Let Go of Everything and Gain True Freedom!

一切放下真自在

> Let Go of Everything and Gain True Freedom! 好和不好都能觉悟，便没有问题了 If we awaken to both the good and the bad, there is no problem.

这世界上无论好和不好，都是教人觉悟。好，就是教你觉悟好的地方。不好，就是教你觉悟不好的地方。好和不好都能觉悟，便没有问题了。若好的不觉悟，便执着在这个好上；不好的不觉悟，便执着在一个不好上。无论执着“好”或“不好”，都是一种执着，有这种执着，在道业上就不能有所成就。必须要把好和不好的都看破，顺境逆境都能处之泰然，就可以不被境界所转。《金刚经》上说：一切有为法，如梦幻泡影， 如露亦如电，应作如是观。

Everything in the world, both good and bad, is telling us to wake up. Good things help us wake up to the positive aspect of things; bad things make us aware of the negative side of things. If we awaken to both the good and the bad, there is no problem. If we don't wake up to the good, we'll be attached to good things. Likewise, if we aren't aware of the bad, we'll be attached to bad things. Either way, we will have attachments and be unable to realize the Way. We must see through both good and bad, and be at ease in both favorable and adverse situations. We shouldn't be affected by external circumstances. The Vajra Sutra says: All worldly phenomena Are like dreams, illusions, bubbles, and shadows; Like dew and like lightning. We should contemplate them thus.

世间上一切有为法，好像作梦一样，并不真实。又好像水中的浮泡一样，是不实在的。也好像影子一样，看是有，却捉不住。又如同露水、雷电，瞬息消逝。应作这样观察，才能真正地看破；看破之后，还要放下。如果放不下，执着这个，执着那个，便得不到自在。无论顺境或是逆境，把它放下，毫不执着，才能得到自在。

The things of this world are no more real than a dream; they are as ephemeral as bubbles, as intangible as shadows. They are as fleeting as the morning dew and flashes of lighting which disappear in the blink of an eye. Regarding them in this way, we will be able to see through them and let go of them. If we continue clinging to them, we won't be truly free. We should relinquish our attachments to pleasant as well as unpleasant events. We can be truly free only when every last bit of attachment is gone. 一九八0年九月十日开示 A talk given on September 10, 1980

钱能招杀身之祸 Money Can Kill You

钱能招杀身之祸

> Money Can Kill You 钱积集多了，它会害死人。 Accumulating wealth can be lethal.

小朋友！不要想如何升官？如何发财？怎样能在世界上有名望？怎样能在国际上出风头？应该要想怎样才能为人类谋幸福，怎样才能为人类造利益。我们是帮助世界和平，帮助众生安乐。不是在世界上争名夺利，勾心斗角，互相陷害。若是为目的而不择手段，就是造罪业。

Young friends! Don't focus your thoughts on getting a promotion, making money, winning fame in the world, or becoming a world celebrity. Instead, think about how to work for the welfare of human beings, how to benefit humanity. We want to promote world peace and help living beings be happy. We don't want to fight for fame and benefit, or plot against each other. If you get what you want by hook or by crook, you are creating offenses.

钱积集多了，它会害死人。最近洛杉矶发生一件富人被害的新闻。这个财主（美国人），很有钱，但行为放荡不羁，因为钱财的纠纷，被人害死。他活着的时候，因为有钱，造了很多罪孽，才有如此的下场，虽然有万贯家产，但是带不去一分钱。各位想一想！这有什么价值？有什么意义？

Accumulating wealth can be lethal. Recently in Los Angeles, a man was killed. This man was very rich, but he was not careful in his conduct. He was killed due to a conflict over money. Since he was rich, he committed a lot of offenses when he was alive, and that is why he came to such an end. Although he had property worth millions, he couldn't take a penny with him when he died. Think about it: Is there any meaning in such an existence?

所以在世界上要作有智慧的人，不要作愚痴的人。有智慧的人，对于事理分析清清楚楚，对于善恶辨别明明白白，绝对不做颠倒事。愚痴的人，终日求名、求利、求地位、求权势，看不破，放不下，见利忘义，尽做些亏心的生意，醉生梦死， 糊涂一辈子我们在这世界上要帮助困苦的人，伸出援手，拯救他们于水深火热，所谓“为善最乐”，这是助人为快乐之本。

We want to be wise people, not fools. A wise person understands principles, distinguishes clearly between good and evil, and never does deluded things. A fool spends his days chasing after fame and gain, social status, and power. He fails to see their true nature and relinquish his pursuit. He forgets about justice when he sees a chance to benefit himself. He often does things that go against his conscience, and is muddled-as if drunk or dreaming-all his life. We ought to help these pathetic people. We should give them a hand and save them from the deep waters and scorching fires. It is said, "Doing good is the greatest joy in life." Helping others brings happiness. 一九八三年九月二十二日 A talk given on September 22, 1983

建立坚固的基础 Building a Solid Foundation

建立坚固的基础

> Building a Solid Foundation 要知道帮助世界平安，先要从教育着手。 To promote world peace, we have to start with education.

万佛圣城教育的宗旨，是先要把“人格的基础打好”，令小学生、中学生、大学生，人人皆知“礼义廉耻、忠孝仁爱”的道理。换句话说，注重精神教育。令学生把做人的基础稳固，将来到社会上做事，本着道德的思想。

如此能做人的标准，做人的榜样，令众人向你们看齐学习，慢慢的熏染，将社会上不良的风气，纠正过来，成为夜不闭户，路不拾遗的境界。

The first objective of education at the City of Ten Thousand Buddhas is building a good foundation for character, enabling all elementary, secondary, and university students to understand the principles of propriety, righteous-ness, honesty, a sense of shame, loyalty, filiality, humane-ness, and love. In other words, we emphasize educating the mind and spirit, so that the students have a solid foundation for being a person. In the future, when they start working, they will base their actions on virtue and serve as models for others. People will look up to and learn from them, and their influence will gradually reverse the unwholesome trends of society. Then there will be no need to lock the doors at night, and lost articles will always be returned.

这个世界为什么不好？因为没有把做人的基础打好。所以被“财色名食睡”五欲之风，吹得东倒西歪，迷迷糊糊，只知寻求五欲的快乐，不知“孝悌忠信”为何物？不知“仁义礼智信”的道理。所以把世界弄得乌烟瘴气，不成体统。

Why is the world not doing well? No one has laid a good foundation for humanity. Consequently, people are all swayed by the winds of the five desires: wealth, sex, fame, food, and sleep. They become muddled, seeking only to gratify those five desires. They have no idea of what filiality, fraternal respect, loyalty, and trustworthiness are. They know nothing about the principles of humaneness, righteousness, propriety, wisdom, and trustworthiness. Therefore the world is chaotic and pervaded with a foul atmosphere.

万佛圣城的教育，教人打好地基，将来可建摩天大楼。我就是打地基的大锤，把小朋友的基础打得坚坚实实，将来作为世界的良材，这是我的目的。小朋友！不要把自己看轻，你们是国家未来的主人翁。你们在课堂中，除了静心听老师讲解之外，还要训练演讲，有了经验，养成无所畏的心理，将来成为弘法人才，辩才无碍。

The education given at the City teaches people to lay a good, solid foundation upon which skyscrapers can be built. I've been the big hammer, hammering our young friends' foundations so that they'll be solid and useful to the world in the future. That is my goal. Young friends, do not underestimate yourselves. You are the future leaders of this country. In the classroom, aside from quietly listening to the teacher's lecture, you must also practice public speaking. After you have gained some experience and are no longer afraid, you will be able to propagate the Dharma with boundless eloquence. 各位老师！你们多辛苦点，将这群有为的青年，训练成有智慧、有干劲、见义勇为、奉公守法、优秀的公民。要知道帮助世界平安，先要从教育着手。教育基础打好，国家定能富强，世界定能和平。现在因为其它国家的教育基础没有坚固的缘故，所以造出不守规矩的青年，饱食终日，无所事事，徘徊街头，成为浪子。 Teachers, please work hard to train these young people to become wise, energetic, law-abiding, model citizens who will never hesitate to do what is right. In order to promote world peace, we have to start with education. As long as we lay down a good foundation in education, the nation will surely be strong and prosperous, and the world will be safe and peaceful. Since some countries don't have a solid educational foundation, they have numerous juvenile delinquents who eat their fill and have nothing better to do than wander in the streets like vagabonds. 我敢说凡是在万佛圣城受教育的学生，无论是大学生、中学生、小学生，个个都是守规矩

的学生，知道怎样做人，知道怎样立德。希望你们依此为方针，努力学习，成为国家有用的人。 I daresay that students at the City--whether theyare in the university, secondary school, or elementary school--are allgood students who observe the rules and know how to behave asdecent human beings who develop their own virtue. I hope thatbased on these guidelines, you will work hard and become peoplewho are useful to the nation.

大教育家–孔子 Confucius--A Great Educator

大教育家–孔子 Confucius--A Great Educator

他虽然置身横逆之境，仍不改变教育宗旨。 Even though he constantly faced setbacks, he never altered his principles of education.

在中国春秋时代，有位圣人出世，就是孔子。他一生极力到处宣扬仁义道德、孝悌忠信的学说，可是不受欢迎，处处受排斥。他虽然置身横逆之境，仍不改变教育宗旨，贯彻始终地提倡大同之道。

During the Spring and Autumn period [722 – 484 b.c.] of Chinese history, in 551 b.c., a great sage was born. He was Confucius. Throughout his life, he tirelessly propagated the virtues of humaneness and righteousness, and the doctrines of filiality, fraternal respect, loyalty, and trustworthiness. But instead of being welcomed, he was rejected everywhere he went. Even though he constantly faced setbacks, he never altered his principles of education and continued promoting the way of peace and harmony.

孔子是位大教育家，提倡“有教无类”的平民教育，不遗余力。他有“教不厌，学不倦”的精神，是一位述而不作，信而好古的实行家。孔子晚年

删诗经，制礼乐，着诗、书、易、礼、春秋，即现在的五经。

Confucius was a great educator. He spared no effort in promoting the idea of equal and universal education. He was "never weary of teaching and never tired of learning." Instead of composing new texts, he explained the ancient books in a faithful and devoted fashion. In his later years, he edited the Book of Odes, compiled the rites and music, and wrote the Spring and Autumn Annals. The Book of Odes, the Book of History, the Book of Changes, the Book of Rites, and the Spring and Autumn Annals are now known as the Five Classics.

他的学生有三千人，精通礼、乐、射、御、书、数六艺的，有七十二人。礼是婚丧祭祀的礼节；乐是音乐；射是射箭；御是驾车；书是写字；数是算术。必须样样精通，才能成为完人。

Confucius had three thousand students. Among these there were seventy-two who mastered the six skills of rites, music, archery, charioteering, writing, and mathematics. Rites refer to the proper ceremonial rituals for weddings, funerals, and sacrificial offerings. One has to master all six skills before one can be considered a perfect person.

孔子的教育方针，因人施教，以身作则。他的学生分为四大科一 （一）德行：有颜回、闵子骞。 （二）言语：有子贡、宰我。 （三）政事：有子路、冉有。 （四）文学：有子夏、子游。

Confucius taught each person according to his or her individual potential, and he taught by example. His students can be divided into four main categories [according to their area of strength]: 1. Virtue, represented by Yan Hui and Min Ziqian 2. Speech, represented by Zi Gong and Zai Wo 3. Politics, represented by Zi Lu

and Ran You 4. Literature, represented by Zi Xia and Zi You

孔子卒后，分为两派，曾子主张传道，以孟子为代表，后为正统。子夏主张传经，以荀子为代表。传经派兴于汉唐清三朝代；传道派兴于宋元明三朝代。

After Confucius' death, his students split into two sects. Zeng Zi advocated the propagation of the Way (Tao); Mencius represented this school, which was later recognized as the orthodoxy. Zi Xia advocated the propagation of classics, and that school was represented by Xun Zi. The school advocating the propagation of classics prevailed during the Han, Tang and Qing dynasties, while the school advocating the propagation of the Way prevailed during the Song, Yuan and Ming dynasties.

世界上的事理，都有相互的关系，好像中国的儒、道、佛三教，都是互相帮助。儒教如同启蒙的小学，道教如同中学，佛教就是大学。三教道理都有关连，可是小学生不知中学的教科书，但是大学生可知中小学的课程。

The noumena and phenomena in the world are all interrelated. In China, Confucianism, Taoism and Buddhism have aided each other. Confucianism is like an elementary school for young children, Taoism is like a secondary school, and Buddhism is like a university. The principles of these three religions are related. Students in the elementary school don't understand the subjects taught at the secondary school, but university students know the curriculums of both the elementary and secondary schools. 儒教讲做人的道理，如何建立好人格。道教一半重于建立好人格，一半是修出世法，所以道士不剃头发，与在家人一样，但穿古时隐士所穿的衣服。佛教则剃发除须，穿坏色衣，不注重外表，可是袈裟不离身，现比丘、比丘尼相。佛教是修出世法的道理，那么是不是离开世间法，而另外有佛法？也不是的，只要将世间法认识

清楚了，不被其所迷，就是佛法。 Confucianism teaches the principlesof being a person and developing a wholesome character. Taoismplaces half its emphasis on establishing a good character and half onthe cultivation of transcendental principles. For that reason Taoistpriests are like laypeople in that they do not shave their heads;however, they do dress like the hermits of ancient times. Buddhistmonks, on the other hand, shave their hair and beard, wear clothesof dark and somber colors, and don't care about their externalappearance. They maintain the appearance of Bhikshus andBhikshunis and always wear their sashes. Buddhism teaches peopleto cultivate the principles of world-transcending Dharma. Is there aBuddhadharma outside of worldly dharmas? No. As long as you trulyrecognize worldly dharmas and are not deluded by them, just that isthe Buddhadharma. 有人主张三教合一，所谓“红花白藕青荷叶，三教原来是一家”，这就是表示儒、释、道三教。佛教之根本，发起信仰之肇基，乃是在儒教；必须读书、明理，先学如何做人，然后再依法修行，所谓“归元性无二，方便有多门”。学佛法的人，应该懂得这个道理。 Somepeople have suggested combining the three religions into one. It issaid, Like the red blossom, the white root, and the green leaf of alotus plant, The three religions originate from one family. Thisexpresses how Confucianism, Buddhism and Taoism are interrelated.The roots of Buddhism, the foundation upon which faith arises, liewithin Confucianism. One has to study, understand the principles,and learn how to be a person first, and then one can cultivate inaccord with the Dharma. It is said, "Even though there are manyexpedient doors, the nature at the source is nondual." Students ofBuddhism should understand this principle. 一九八三年九月二十五日 A talk given on September 25, 1983

大学之道 The Way of Great Learning

大学之道

The Way of Great Learning 这学说，是最基本之理想，也是儒教所依据之道理。 These are the fundamental ideas of Confucius' teaching,
and also the principles upon which Confucianism is based.

大学之道以“三纲领”和“八条目”为宗旨。何谓三纲领？就是“明德，亲民，止于至善。”

The Way of the Great Learning consists of three guidelines and eight articles. The three guidelines are: illustrating virtue, renewing the people, and resting in the highest excellence.

（一）明德：自己的德性清净光明之后，也教他人的德性清净光明

1. Illustrating virtue means that after one's own virtue become pure and bright, one teaches others to make their virtue pure and bright as well.

（二）亲民：令所有老百姓知道正当的道路，做个明理的人。

2. Renewing the people means causing all the people to know the proper path and to understand principle.

（三）止于至善：大家居处于最完善的地方。

3. Resting in the highest excellence means that all people abide in the most excellent place.

何谓八条目？就是“格物，致知，正心，诚意，修身，齐家，治国，平天下。”

What are the eight articles? They are investigating things, extending knowledge, rectifying the mind, making the intent sincere,

cultivating oneself, regulating the family, managing the state, andbringing peace to the world.

（一）格物：研究天地间万事万物之性理。

1. Investigating things means investigating the natures and principles of the myriad things of the universe. （二）致知：运用智慧，仔细分析物理，知道究竟 2. Extending knowledge means using one's wisdom to analyze in detail the principles of all phenomena, so that ultimate knowledge can be attained. （三）正心：端正一身所主宰的心。 3. Rectifying the mind means making one's mind, which is the master of the body, proper and upright. （四）诚意：诚实所发之意。 4. Making the intent sincere means being sincere in one's thinking. （五）修身：修好自己的身（德行）。 5. Cultivating oneself means cultivating one's own virtuous conduct.

这五种是属于身心之学。

These five articles pertain to the study of body and mind.

（六）齐家：整齐自己的家。

6. Regulating the family means managing one's own family.

（七）治国：治理自己的国家。 7. Managing the state means governing one's country well. （八）平天下：令天下太平。 8. Bringing peace to the world means causing tranquility to prevail throughout the entire world.

这三种是属于政治之学。

These last three articles pertain to the study of politics. 这是孔子之学说，是最基本之理想，也是儒教所依据之道理。今将《大学》中的三纲领和八条目略释，将来再评细的解释。 These are the fundamental ideas of Confucius' teaching, and also the principles upon which Confucianism is based. Today I have briefly explained the three

guidelines and the eight articles. A more detailed explanation maybe given in the future.

礼运大同篇 Achieving Universal Harmony through the Use of Propriety

礼运大同篇

> Achieving Universal Harmony through the Use of Propriety
> 首先要背熟，深而思之，笃而行之。 First memorize it by heart, then deeply ponder it, and finally put it into practice.

“大道之行也，天下为公。选贤与能，讲信修睦。故人不独亲其亲，不独子其子。使老有所终，壮有所用，幼有所长。矜寡孤独废疾者，皆有所养。男有分，女有归。货恶其弃于地也，不必藏于己。力恶其不出于身也，不必为己。是故谋闭而不兴，盗窃乱贼而不作。故外户而不闭。是谓大同。”

"When the Great Way prevails, every person is a part of society, and society belongs to everyone. The virtuous and the able are chosen for public office. Trustworthiness and friendliness are valued by all. People not only love their own parents and children, but love the parents and children of others as well. The elderly live their last years in happiness; able-bodied adults are usefully employed; children are reared properly. Widowers, widows, orphans, the childless aged, the handicapped and the ailing are well cared for. All men share their social responsibilities, and all women have their respective roles. Natural resources and commodities are not wasted or appropriated for selfish ends. People want to contribute their strength and ability to the society for public good, not for private gain. Deception and cheating cannot occur in such a society.

Robbery, larceny, rebellions, and other crimes all disappear. Gatesand doors are not locked; no one even thinks of stealing. This is aworld where harmony, equality, and justice prevail." 这《礼运大同篇》描述孔子的理想世界。能成就大同世界，天下就太平。没有战争，人人和睦相处，丰衣足食，安居乐业。这是孔子的政治政策，可惜行不通，因为人人皆自私自利的缘故。 This "Essay on the Achievement of UniversalHarmony, Equality, and Justice through the Use of Propriety"describes the ideal society of Confucius. If this world of harmony,equality, and justice is realized, peace will prevail under Heaven.Wars will disappear, and everyone will be friendly toward each other.People will be well fed and clothed, live peacefully, and be contentwith their occupations. That was Confucius' political strategy.Unfor-tunately, it could not be carried out because people were allselfish and concerned with personal gain.

“礼运”：大家皆在“礼”的道路上走，“运”行不息。人人知道明礼，从不明白处，载运到明白处。

Through the Use of Propriety: Everyone walks on the path of propriety, and the uses of propriety never cease. People understand propriety. They are brought to this understand-ing by observing the functioning of propriety.

“大同”：整个世界都是一家人，人人爱彼如己。没有欺骗的行为，以诚相待，互相援助。大同，就是世界和平的蓝图，所以孙逸仙先生将此篇从《礼记》中提出来，极力提倡“天下为公”。简单地说，大同乃是你我一样，没有彼此、人我、是非之分别。人人自由，人人平等，就是极乐世界。

Universal Harmony, Equality, and Justice: The whole world becomes one family. People love each other just as they love themselves. Cheating does not happen. People treat each other with

sincerity and aid each other in times of need. Such universalharmony, equality, and justice is the blueprint for world peace. Thatwas why Dr. Sun Zhongshan (Sun Yatsen) took this passage from theBook of Rites and advocated its ideal that "every person is a part ofsociety, and society belongs to everyone." In short, universalharmony, equality, and justice means that you and I are the same;there is no distinction of you and me, me and others, right andwrong. Everyone is free, and everyone is equal. This is the world ofultimate bliss.

“大道之行也”：大道，就是共同遵守，而去行持的一个法则。这个光明大道，你也可以走，我也可以走，并非私人的道路。你修则你的大道光明，我修则我的大道光明。这条光明平坦的大道，直接通达大同世界。

When the Great Way prevails: The Great Way is the law that everyone upholds and abides by. This great, bright way is not a private path; you can walk on it and so can I. You cultivate your own great, bright way, and I cultivate my own. This broad, bright, and smooth path leads straight to the world of universal harmony, equality, and justice.

“天下为公”：人人不争、不贪、不求、不自私、不自利、不妄语，自然大公无私。若能达到这种程度，那就是天下为公。这是孔子所提倡的民主政治，因他愿恢复尧舜“禅让”的政治。

Every person is a part of society, and society belongs to everyone: If people don't fight, seek, pursue personal advantage, or lie, and aren't selfish or greedy, then naturally they will become just and impartial. In that case, every person will be a part of the society which belongs to everyone. That was the kind of democracy advocated by Confucius. He wanted to restore the policy of giving

the throne to the able, which had been practiced by Emperors Yaoand Shun.

“选贤与能”：选举国家元首时，要选贤而有德者，要选有才干，有智慧，有办事能力的人，这种人能为人类谋幸福，能为国家图富强。

The virtuous and the able are chosen for public office: When we choose the leaders for our country, we must choose people with virtue, ability, wisdom, and caliber. That kind of people will seek happiness for living beings and work to make the country affluent and strong.

“讲信修睦”：对于邻国讲信用，互相不欺骗，和睦相处。言顾行，行顾言，没有欺诈行为。人与人之间要和睦，家与家之间要和睦，国与国之间要和睦。大家讲道义，不讲利害，自然无战争。

Trustworthiness and friendliness are valued by all: This means dealing with neighboring countries in a trustworthy manner, getting along in a friendly way, and not cheating each other. Our conduct is consistent with our words. There is no trickery. There is harmony among people, among families, and among countries. Everyone is concerned with justice, not with advantages and disadvantages. At that point there naturally won't be any wars.

“故人不独亲其亲”：因为这样大公无私的缘故，所以人人相亲相爱。不但孝顺自己的父母，也要孝顺他人的父母，所谓“老吾老，以及人之老”，以事奉自己父母的心，照样去事奉他人的父母，令他人的父母也得到快乐。

People not only love their own parents and children but love parents and children of others as well: Because there is no partiality, people can all treat one another with care and affection. Be filial not only to your own parents, but to the parents of others as well. It is said, "Care for your own elders and extend the same care to the

elders of others." Take the same heart that you have when serving your own parents to serve the parents of others, and make them happy as well. “不独子其子”：不单独慈爱自己的子女，也要慈爱他人的子女，所谓“幼吾幼，以及人之幼。”以教育自己子女的心，照样去教育他人的子女，令他人的子女也得到学识。 Love not only your own children, but the children of others as well. It is said, "Look after your own children and extend the same concern to the children of others." Take the heart that you have when educating your own youngsters to educate the youth of others, and cause them to acquire knowledge as well. “使老有所终”设备完善的安老院，好好照顾老年人，令他们快乐，享受天年。无挂无碍，无烦无恼，无疾而终，往生西方极乐世界。 The elderly live their last years in happiness: There are nursing homes with good facilities to take care of the elderly and make them happy. That way the old people will be able to enjoy their last years without impediments, worries, or afflictions. As a result, they will die a natural death and get reborn in the Western Land of Ultimate Bliss. “壮有所用”：年轻力壮的人，一定要在社会服务，尽其所能，贡献于国家。不可领失业救济金，或福利金，否则成为国家的大包袱。应该努力工作，维持社会的秩序，不可游手好闲，殃及国家。 Able-bodied adults are usefully employed: Young people with strong bodies must work and serve the society, and do their best to contribute to their country. They should not live on social welfare or unemployment benefits, because those cause them to become a great burden to society. People should work hard and maintain order in society, and not idly hang around causing trouble within the country. “幼有所长”：年幼的儿童，必须好好教育他们，如何孝顺父母，如何忠于国家，如何忠于职守。在这种教育长大，将来一定是优良的公民。 Children are reared properly: Young children should be taught how to be filial to their

parents, how to be loyal to their country, and how to fulfill their duties faithfully. Children growing up with that kind of education will surely be fine citizens in the future. “矜寡孤独废疾者”：“矜”，是怜愍、爱护、同情的意思。老而无妻为“鳏”，老而无夫为“寡”，幼年丧父母为“孤”，老年丧子女为“独”，有残废的人为“废”，有疾病的人为“疾”，这六种情形是世上最痛苦的人。 Widowers, widows, orphans, the childless aged, the handicapped and the ailing are well cared for: Be kind and compassionate toward, love and protect, and sympathize with widowers, old people who have no wives; widows, old people who have no husbands; orphans; childless seniors; the handicapped; and the ailing, people with sickness. Those six kinds of people are the most unfortunate ones in the world.

“皆有所养”：令这些不幸的人，生活得到安定，精神没有威胁，生命有保障，国家设立种种机构，收养他们，治疗他们。 They should live a secure and peaceful life that is free of any threats to their psychological wellbeing. Their lives should be protected. The government should set up various institutions to take them in and provide them with proper care. “男有分”：男人有男人的本分、地位、责任，为国为家，要尽应尽的义务。不可好吃懒做，成为不良份子。 All men share their social responsibilities: Men have their duties, positions, and responsibilities. They should fulfill their obligations to their families and their country. They cannot be lazy or become deadbeats. “女有归”：妇女有所归宿。相夫教子，作个贤妻良母，这就是女人的责任。各人安居于己之岗位，不错位、不滥权，不可男女互相争权，男主外，女主内。各有所主，各有所守。 All women have their respective roles: All women have families. They should assist their husbands, teach their children, and be able wives and good mothers. Those are the duties of women. Everyone is content with his or her

position and role, and doesn't try to change it or abuse his or her rights. Men are in charge of external affairs and women of domestic affairs. Men and women shouldn't fight with each other for their rights. They should each have their respective responsibilities and rights. 中国主张男女有别，为避嫌疑，男女不交谈，所谓“瓜田不纳履，李下不正冠。”为维持礼教，男女保持距离，所谓“叔嫂不授受，长幼不并肩。 ” The Chinese prefer men and women be separated. In order to avoid suspicion, men and women do not chat with each other. It is said, "Never bend down and put on your shoes in the middle of a melon patch; never get up and touch your hat while standing underneath a plum tree." In order to maintain propriety, men and women should keep some distance between each other. It is said, "A brother and a sister-in-law do not give things to or receive things from each other; adults and children do not walk side by side." “货恶其弃于地也”：“货”指一切粮食和一切物资，“恶”是不愿意的意思，“弃”是糟蹋、浪费、损失的意思。不可以将粮食糟蹋，不可以将物资浪费。好像现在粮食过剩的国家，不可以抛到大海中，不可用火焚掉，那是暴殄天 物，将来必受报应。 Natural resources and commodities are not wasted: Natural resources and commodities refer to all kinds of food and commodities. We should not squander food or waste commodities. Countries with a surplus of agricultural produce should not dump the excess in the ocean or burn it up. That would be wasting natural resources, and it would surely bring on a retribution in the future. “不必藏于己”：有物资要互相交换，不必藏私，认为奇货可居，以待善价。更不可操纵把持，应该以货易货，公平交易，这个国家没有，那个国家有，可以交换。利己利人，何乐而不为！如果不肯这样做，那就是“货弃于地藏于己”的行为。 Or appropriated for selfish ends: Commodities should be circulated, not hidden for selfish ends,

hoarded for higher prices, or monopolized. There should be fair trading of commodities. One country should exchange its surplus goods with other countries to get the things it lacks. That is benefiting both self and others. Isn't that a positive thing to do? If we refuse to trade, it is the same as wasting goods or appropriating them for selfish ends. “力恶其不出于身也”：力是能力，所学的本领技能，不是自己专用，而是要为世界人类服务，所谓“学以致用”。 People want to contribute their strength and ability to the society for public good: The knowledge and skills we have learned are not for our own use. Instead, they should be used to serve the people of the world. That is called "learning in order to put to good use." “不必为己”：不为己谋。无论何事，不为自己打算，而为众生着想。要有“舍己 为人”的精神，这是做人起码的道理。 Not for private gain: Never scheme for yourself. No matter what, you should make plans not just for yourself, but for all living beings. We must have this spirit of devoting ourselves to others; that is a basic principle of being a person. “是故”：因为这种种的缘故，所以大家坦白率直，在世界上没有的勾心斗角的思想，没有明争暗夺的行为。 Because of the reasons given above, people are frank with each other and do not scheme or fight against each other either openly or covertly. “谋闭而不兴”：谋是计谋，关是关闭。计谋没有了，把争夺欺骗的门关上了，不会有“挂羊头卖狗肉”的手段骗钱，这种不正当的行为，也不会兴起了。 Deception and cheating cannot occur in such a society: There is no more deception. The door of fighting and cheating is closed. Dishonest tactics to cheat people of their money are not used. Such improper conduct no longer prevails. “盗窃乱贼而不作”：明抢为“盗”，暗偷为“窃”，“乱贼”是造反的人。因为不公平，你有他没有，才发生盗窃事件。 如果人人生活安定，丰衣足食，盗窃自然消失。人民皆因饥荒而搞革

命，弄 得民不聊生，十室九空，流离失所，苦不堪言，所谓“胜者王侯，败者贼” ，也就是乱贼。如果人人有工作，人人有饭吃，乱贼自然消灭。Robbery, larceny, rebellion, and other crimes all disappear: To take something by force is robbery; to steal it covertly is larceny; uprising against the government is rebellion. When there is unfairness, such as one person having things another one doesn't have, robbery and larceny will occur. If everyone lives a secure and peaceful life with adequate food and clothing, robbery and larceny will naturally disappear. People revolt when there are famines and they don't have enough to eat. When it is impossible to make a living, nine out of ten houses are deserted, their occupants becoming homeless wanderers. Such misery is unspeak-able. It is said, "The winner becomes the king, and the losers become bandits," or rebels. If everyone is employed and well fed, rebels will naturally disappear. “故外户而不闭”：到了这种境 界，没有内忧，没有外患，人人奉公守法。那 时，路不拾遗，夜不闭户，风 调雨顺，国泰民安。 Gates and doors are not locked: In this state of affairs, there are no internal troubles and no external calamities. Everyone abides by the law. At that time no one will take things found in the street that other people have lost. Since no one even thinks of stealing, doors and gates are not locked at night. The weather becomes temperate and the whole country becomes safe and peaceful. “是谓大同”：这就是大同世界。人人不自 私、不自利。人 人公平，人人和乐，天下太平。 This is a world where harmony, equality, and justice prevail. No one is selfish or pursues personal advantage. Everyone is honest, just, happy, and friendly, and so the world is peaceful. （编按：此篇乃万佛圣城各阶层学 校的必修 课。无论育 良小学、培德中学、法界佛教大学的学生，首先要背熟，深而思 之，笃而行 之，此为本会办义务教育，重整道德扭转颓风，正

化民心的基 础，来成就将 来的大同世界。） Editor's note: This essay of the Book of Rites is required course material in all the schools at the City of Ten Thousand Buddhas. All students of Instilling Goodness Elementary School, Developing Virtue Secondary School, and Dharma Realm Buddhist University must first memorize it, then deeply ponder it, and finally put it into practice. This is the basis upon which Dharma Realm Buddhist Association establishes its free education, reformation of social morals, reversal of the decadent trends of society, and rectifying of people's minds, in order to achieve a world of harmony, equality, and justice in the future.] 一九八三年九月二十八 日 A talk given on September 28, 1983

如何做一个有为的青年人 How to Be a Young Person of Achievement

如何做一个有为的青年人

> How to Be a Young Person of Achievement 大家若能尊师重道，力求上进，则前途无可限量。 If you can respect the teachers and the Way, and strive to progress in your studies, then you will have a promising future.

各位同学！今天与你们见面，我心里很高兴。你们都是有为的青年人，可是，有为的学生要做“有为”的事，若是颓靡不振，不能尊师重道，敦品立德，发愤读书，那么，就算“有为”也变成“无为”了！反过来说，大家若能尊师重道，力求上进，则前途无可限量，来日可作每个家庭的好榜样，每个国家的领袖，全世界的主人翁。

Fellow students, I am very glad to meet all of you today. You are all young people of achievement. However, in order to be a person

of achievement you must have some achievement. If you areindolent, disrespectful to your teachers and the Way, and fail tocreate virtue and study hard, then your achievement is noachievement at all. On the other hand, if you can respect yourteachers and the Way, and strive to progress in your studies, you willhave a promising future. Then you can set a good example for allfamilies and become leaders of nations and influential people in theworld.

你们想成为家庭的好榜样、国家的领袖、世界的主人翁吗？现在教你们一个好办法：第一，在家必要孝顺父母，父母叫你，你要赶快回答，不可慢条斯理。父母叫你做事，你不可存不满心，苟且懒惰。父母教训你，叫你好好读书，你就应该先把功课做好，才出去玩耍。不要蹦蹦跳跳，终日只看电视而忽略功课。你有什么不对，父母惩罚你，你也应该顺从接受。身为子女，身为学生，这种行为最低限度能做到。做人的基础，是在每个家庭里建立起来的。

Do you want to set a good example for all families and become leaders of nations and of the world? Now let me tell you how to do it: First of all you must be filial to your parents at home. When they call you, you should respond immediately and not take your time answering. When they ask you to do something, you shouldn't be upset or lazy. When they admonish you and tell you to study hard, you should finish doing your homework before you go out to play. Don't just goof off or spend the whole day watching television, neglecting your school work. When you do something wrong, you should accept their punishment obediently. As a child and a student, that is the very least that you should do. A person's moral foundation is developed within the family.

第二，要将以上孝顺父母之精神，转到学校里来，恭敬老师。不要面从心违、阳奉阴违。考试时更不可作弊来欺骗老师。要作忠实的学生，长大后忠于国家。切不可生轻慢师长的心！老师们费尽心血来栽培你们这些小苗，令你们茁壮长大，本固枝荣，前途无量。切不可斗争老师、欺负师长。

Next, you should bring this spirit of filiality to school and be respectful to your teachers. Do not feign compliance. Do not cheat on tests. Be an honest student now and a loyal citizen when you grow up. Never look down on your teachers. They use all their energy to cultivate you young shoots, to make you thrive and grow, to make your trunk strong and branches thick so that your future will be promising. You should never fight with or bully your teacher.

现在社会的风气坏到极点，甚至有些小学、中学及大学生，斗争老师。这种狂妄之行为，欺师灭祖，不如禽兽。你们既然到了金轮圣寺，在这儿念书，必定是有大善根，才得到这么好的老师来教导你们。你们要珍惜这个机会，不要浪费宝贵光阴。

The demoralization of society is now very extreme. Some elementary, secondary, and college students are already fighting their teachers. Such unscrupulous conduct is worse than that of animals. You all must have wholesome roots that enable you to come to this monastery and have such good teachers instruct you. You should cherish this opportunity and not waste precious time.

切记！将来的目标，是要帮助社会，不是为自己发财做大官。首先要把道德的基础打好。古时的人读书为了“明理”，现在的人读书多为“名利”。明理，就是研究如何治理国家，如何影响世界，移风易俗，做一些真实而有价值的事业。不是只顾自己生活能有多少享受。或想：“我将来作个医生，赚更多的钱！”这种为名为利的思想太狭窄、太没出息！

Remember that your future goal is to help society, not to make money or get a high position. First of all, you should build a good foundation of virtue. The ancients studied for the purpose of understanding principles. Nowadays people study for the purpose of obtaining fame and benefit. Understanding principles involves studying how to govern a country, how to influence the world to change its unwholesome customs and habits, and how to carry out genuine and worthwhile endeavors. In life, you shouldn't be concerned with just your own enjoyment. You shouldn't think: "I want to be a physician, because they make a lot of money!" Such thoughts of fame and profit are petty and useless.

你若把道德基础打好了，名利是小问题。将来堪为世界的主人翁，能做一番伟大的事业。现在是你们的黄金时代，不要错过，否则将来后悔莫及。我这一番话是苦口婆心对你们说，所谓：

If you establish a good foundation of virtue, then fame and benefit are hardly an issue. You'll be influential people who will achieve great things in the world. Now is your golden age. Don't let it pass by in vain, or you will regret it later. It is said,

忠言逆耳利于行，
良药苦口利于病。

Truthful words jar the ear,
But help one to act wisely.
Good medicine is bitter to the taste,
But cures the sickness.

不管你爱不爱听，我是尽了我一番心意！

Whether or not you care to listen, I have tried my best.

一九八三年十一月开示于美国加州洛杉矶金轮圣寺

不幸之中的幸运人 Fortunate People in Unfortunate Times

不幸之中的幸运人

> Fortunate People in Unfortunate Times 树若是没有根，或者露到泥土上，这个树就会倒塌。 If a tree has no roots, or the roots are exposed, then the tree will fall.

我们生长在一个不幸的时代。世间上的诱惑力太厉害了，令人纸醉金迷，利令智昏。日新月异的科学发明，令人把“根本”都忘了。在这个不幸的时代中，若是能认识环境而不随波逐流，不同流合污，就能改变你的命运，作一个幸运的人。

We live in an unfortunate time. The temptations of this world are too powerful and make people indulge in a wanton life. Profits dim their wisdom. Rapid scientific development has caused people to forget their foundation. During this unfortunate time, if we can recognize the situation and not go along with it, we'll be able to change our destiny and become fortunate people.

我们人的根本是什么呢？孔子说：“君子务本，本立而道生。孝悌也者，其为仁之本欤。”人的根本就是“孝悌”两个字。在西方，人人都忘本了，根本就不知道什么是“孝悌”；这就好像把树木的根刨出来一样 - - 树若是没有根，或者露到泥土上，这个树就会倒塌。人若是不懂得“孝”义，也等于树木没扎下根一样，如何成一个有用的人呢？

What is the basis for being a person? Confucius said, "A superior person devotes himself to the foundation. When the foundation is established, the Way will come forth. Filiality and fraternal respect are the basis of humaneness." So the basis of a person is "filiality

and fraternal respect." But in the West people neglect thisfoundation. They don't even know what filiality and fraternal respectare. This is just like digging out the roots of a tree. If a tree has noroots, or the roots are exposed, then the tree will fall. People whodon't understand filiality and fraternal respect are just like treeswithout roots. How can they be useful?

君子要务本。在家要孝顺父母，悌敬兄长。要帮助家里的操作，不可好吃懒作。若能找到根本，那么，就在这个世运不安、不幸的时代里，能作一个卓然独立、出类拔萃的幸运人。小朋友！你们应该作－－

A superior person devotes himself to the foundation. At home you should be filial to your parents and respectful towards your siblings, help with the housework, and not be a lazy glutton. If you pay attention to the basics, you can become an outstanding and fortunate person in this turbulent time. Young friends, make yourselves into

疾风中之硬烛，

烈火里的精金。

Strong candles in the gusty wind;

Pure gold in the blazing fire.

风愈大，这根蜡烛愈烧得光亮。人人颠倒发狂，而你不受物欲所诱惑，不同流合污，这就像疾风中之硬烛，真金是不怕火炼。你如何烧它，其份量不减，因为这个金是纯真的。你们要像真金，任何烈火也烧不坏。

The gustier the wind, the brighter the candle burns. Other people may become mad and deluded, but you won't be tempted by material desires; you won't go along with the crowd. Be like a strong candle in the gusty wind. Pure gold is not afraid of being smelted in the blazing fire. No matter how you smelt it, it will not

lessen, because it is pure. You should be like pure gold that cannotbe harmed by any fire.

一九八三年十一月开示洛杉矶金轮圣寺 A talk given on November, 1983, at the Gold Wheel Sagely Monastery, Los Angeles

行住坐卧有威仪 Walking, Standing, Sitting and Reclining with Dignity

行住坐卧有威仪

Walking, Standing, Sitting and Reclining with Dignity 四大威仪，是日常生活中要注意的仪态。 We should pay attention to the Four Modes of Deportment in our daily lives.

小朋友！你们应该像莲花，莲花又美，又香洁，人见人爱。它是出淤泥而不染，没有尘埃，不俗气，所以殊贵。在这个人人疯狂、人人颠倒的时代，你若能找到根本，而不去同流合污，也就像莲花那么高贵。

Young friends, you should be like lotus blossoms: beautiful, pure, and fragrant. Everyone likes them. The lotus flower grows out of the mud, but is not stained by the mud. It isn't defiled or common; on the contrary, it is rare and precious. In times like this, when people are mad and confused, if you can discover your roots and not be swept along by the crowd, you'll be as noble and precious as a lotus flower. 你们将来都有机会成为社会国家的栋梁，但先要把枝桠剪去，也就是将不良的习气毛病尽除，这才能成为栋梁之材。若是不雕琢自己，这就和一般俗人一样，这个世界也不会进步。所以，欲想改良这个世界，移风易俗，必要在年轻时代就立下宗旨，并且，还要有“陪衬”，来帮助你向前发展。 You all have the opportunity to become supporting pillars of society and the nation. But first you have to

prune the branches, that is, do away with all improper habits, so thatyou can become a useful person. If you don't refine yourself, you'llbe just like ordinary people, and the world will never improve thatway. If you want to reform the world and change its negative trends,you have to set guidelines for yourselves when you are young. Youwill also need support to help you advance along the way. 什么是“陪衬”呢？就是“行住坐卧”四大威仪，都有一定的法则，不可杂乱无章。好像很多学生，走路的时候不是走路，他是在蹦蹦跳跳，东张西望，像猴子一样，这就完全没有威仪啦！所谓“行如风，坐如钟、卧如弓，立如松”。What provides this support? The Four Modes of Deportment:walking, standing, sitting and reclining. There are set rules for all ofthese; we cannot go about them in a sloppy manner. Many studentsdon't walk properly; they bounce and leap, peering east and westlike monkeys. That shows a lack of deportment. It is said, "Walk likethe breeze, sit like a bell, recline like a bow, and stand like a pine." “行如风”：走路时，有如“轻风徐来，水波不兴。”这个风是轻风，不是暴风、龙卷风，起屋拔树，大家要注意！ "Walk like the breeze": When wewalk, we should be like "a soft breeze that makes no ripples on thewater." This wind is a soft breeze, not a storm or a whirlwind thatblows down houses and uproots trees. We should be careful aboutthis. “坐如钟”：坐的时候，要像大钟那么稳固，但不要像钟摆，摇来摇去，要坐得很端正，尤其是女孩子，不要把脚晃来晃去。 "Sit like a bell":When we sit, we should be as steady as a big bell. Don't be like thebell clapper, swinging to and fro. You should sit upright and notswing your legs, especially if you are a girl. “卧如弓”：躺着的时候像一把弓，也有一定的姿态。 "Recline like a bow": When we lie down,our bodies should look like bows; this is the posture for reclining. “立如松”：站着的时候，如一棵大松树，又高又直，卓然独立

，不是像蛇那样子，弯弯曲曲。 "Stand like a pine": When we stand, weshould looklike great pine trees, tall and straight, singularlyoutstanding. Weshouldn't be bent and curved like snakes. 四大威仪，是日常生活中要注意的仪态。就在学生时代，应该把这些基本学会了。凡事“择善而从，不善而改。” “是道则进，非道则退。”我对你们所说的话，是破斧沈舟，至诚恳切。希望你们好自为之，否则，莫如行尸走肉，酒囊饭袋，对这个世界毫无贡献！ We should pay attention to the FourModes ofDeportments in our daily lives and learn these basic thingswhen weare students. We should always choose to follow goodexamples andchange conduct that is not virtuous. "If it's the Way,advance upon it;if it's not the Way, retreat from it." I tell you all thisin utmostsincerity. I hope you will put forth your best effort.Otherwise youwill simply be bodies that can walk around andconsume food anddrink, but that make no contributions to the world.

读书简单之秘诀 The Simple Secret to Studying

读书简单之秘诀

> The Simple Secret to Studying 有种种不好的动作，心里就昏乱，读什么书也记不下。 When you are moving around, your mind will be confused and muddled.

小朋友！你们坐在那儿，手又动、脚又摇、头又晃，要把头搬到脚那里去，又要把脚搬到头上，这就是颠倒。有这种种不好的动作，心里就昏乱，读什么书也记不下。应该端然正坐，头脑冷静，对老师所讲的任何课，特别留神，这样才能吸收知识。读书有很简单的方法，就是“三上、三到”。

Young friends, you are sitting there, moving your hands, swinging your legs, shaking your heads, wanting to move your heads to where your legs are, then again wanting to move your legs to where the head is. That is being upside-down. When you are moving around like that, your mind is confused and muddled. Then you won't be able to memorize what you have studied. You should sit upright with a clear head and concentrate on the teacher's lecture. That way you'll be able to absorb knowledge.

“三上”：路上、枕上、厕上。在路上走，一边在想：“今天老师教我什么课呢？那个字怎么写？那句话什么意义？”在路上走时，要不停地思惟刚学习的功课。回到家里，每天晚间躺到床上，还没有睡着之前，应该把当天所学的课重新默念一遍，这时候你的脑海里没有那么多杂念，应该很容易记得。在厕上，也不要浪费时间打妄想，还是在心里研究课本。

There is a very simple method of study that involves three places and three faculties. The three places for studying are: on the road, on the pillow and on the toilet. When you're walking down the road, you can think to yourself: "What did the teacher teach today? How is that word written? What is the meaning of this sentence?" Walking along, you contemplate what you have just learned at school. Back home, every night before you fall asleep, you should also mentally review what you have learned that day. At that moment, your mind doesn't have too many random thoughts, so you should be able to memorize things easily. When you go to the toilet, you shouldn't waste time daydreaming, but should instead review your lessons. “三到”：眼到、口到、心到。用眼看书，用口读诵，用心思惟研究。这三到缺一不可。要用冷静的头脑分析所学到的道理，才不至辜负老师们的心血和时间。 记住！你们努力读书，长大后要利益社会，造福人类！ The three faculties you use in studying are: the eyes, the mouth, and the mind.

You use your eyes to read, your mouth to recite, and your mind tocontemplate. You cannot overlook any one of these three faculties.Analyze the principles you have learned with a clear head, so youwon't disappoint the teachers after all the time and effort they haveexpended in teaching you. Remember to study hard, contribute tosociety when you grow up, and benefit all of humanity.

万佛圣城七周年纪念 The Seventh Anniversary of the City of Ten Thousand Buddhas

万佛圣城七周年纪念 The Seventh Anniversary of the City of Ten Thousand Buddhas
圣城有今日的成就，乃是佛教徒经千辛万苦奋斗得来之成果。The present accomplishments of the City of Ten Thousand Buddhas result from the toil and efforts of Buddhist disciples in overcoming numerous hardships.

（一）佛法光临全世界

I. The Buddha's Teachings Spread Worldwide

万佛圣城成立已经七年，圣城有今日的成就，乃是佛教徒经千辛万苦奋斗得来之成果。其间不可思议的事迹，不胜枚举！眼见圣城目前一片蓬勃的生机，应从头说起：

The City of Ten Thousand Buddhas has been in existence for seven years now. Its present accomplishments result from the toil and efforts of Buddhist disciples in overcoming numerous hardships. Countless miracles have occurred. Let us recount from the beginning how this flourishing City started.

二十余年前，上宣下化老和尚观察机缘成熟，乃毅然只身来美，把正法种子，散播在西半球肥沃的土地上。多年来勤奋开垦，含辛茹苦，竖正法幢，转大法轮。

Over twenty years ago, the Venerable Master Hsuan Hua saw that the conditions were ripe and traveled alone to America to sow the seeds of Proper Dharma in the fertile soil of the Western Hemisphere. Through the years he has arduously blazed new trails, enduring hardship in order to raise the banner of the Proper Dharma and turn the great wheel of Dharma.

一九六二年抵美时，在旧金山华埠成立“佛教讲堂”，自号“墓中僧”，韬光晦迹。一九六八年为西雅图大学生们开讲《楞严经》，成立“中美佛教总会”（法界佛教总会的前身）。随后，其它隶属本会之机构，如“金山圣寺”（一九七○年）、“国际译经学院”（一九七四年）、洛杉矶市“金轮圣寺”（一九七五年），曼都仙诺县深谷，达摩镇“万佛圣城”（一九七六年）、西雅图“达摩中心”（一九七六年）等正法道场，皆如雨后春笋，欣欣向荣，蓬勃发展，为未来佛教奠定稳固的基础。

Upon arriving in the United States in 1962, he founded the Buddhist Lecture Hall in San Francisco's Chinatown. He named himself "The Monk in the Grave" and lived in quiet anonymity. In 1968, the Master explained the Shurangama Sutra for students from the University of Washington in Seattle and founded the Dharma Realm Buddhist Association. In the years that followed, he founded various branches of the Dharma Realm Buddhist Association, including Gold Mountain Monastery (1970), the International Institute for the Translation of Buddhist Texts (1972), Gold Wheel Monastery in Los Angeles (1975), the City of Ten Thousand Buddhas in Talmage, Mendocino County (1976), Bodhidharma Center in Seattle (1976), and others. Like bamboo shoots after a spring rain,

these Way-places of Proper Dharma thrived and prospered, laying astable foundation for Buddhism's future.

（二）义务教育，重整社会颓风

II. Promoting Free Education to Reform Social Trends 上人化人宗旨，是以出世的精神，作入世的事业。有鉴于举世道德颓靡，斯文扫地，师资不良，皆因教育失败。家长不关心儿童前途，任其发展，学校训导无方，不但不灌输道德思想，反而鼓励青少年尽做违背良心、伤天害理之行为，难怪形成社会里成千上万的流氓太保，杀人放火，贩毒奸贼，无恶不作。 In his transformation of people, the Venerable Master carries out worldly endeavors in a transcendental spirit. He sees the failure of education as the root cause for the decline of morals, the degradation of culture, and the poor quality of teaching. Parents allow children to do as they please, unconcerned for their futures. Schools are ineffective in educating and disciplining children. Instead of learning ethical values at school, children learn to ignore their consciences and violate natural principles. It's no wonder there are so many dropouts and juvenile delinquents who become involved in murder, arson, drug peddling, theft, and every conceivable crime.

上人纯以德行感化叛逆青年，改邪归正，甚至息灭帮派间之斗争，使社会安宁，默默帮助华人社会，厥功至伟！ Purely by means of his virtue, the Venerable Master has influenced rebellious young people to reform. He has even ended gang wars, bringing peace to society. He has quietly helped the overseas Chinese, creating tremendous merit. 上人一向热心教育，少年时在东北已办义学，蕴育精英。为拯救眼前教育沦亡之惨局，于一九八○年美国国庆节宣布，圣城所隶属之学校，一律免收学费，而积极提倡“敦品立德”之轨范，以正化民心，移风易俗。自从一九七五年首创育良小学，继而设立培德中学。小、中学是以男女分校上课，重礼节，讲孝悌，谆谆善诱，使青年人从善如流。育良小学以“孝”为宗旨，培

德中学以“忠孝”为宗旨，而法界佛教大学则以“忠孝仁义”为宗旨。 TheMaster has long been committed to education. As a teenager inManchuria, he started a free school for poor children. Wishing torescue education from its present predicament, the Masterannounced on the Fourth of July in 1980 that the schools at the Cityof Ten Thousand Buddhas would charge no tuition and wouldactively promote a model curriculum of ethical virtue and characterso as to transform people's attitudes and reform social customs.Instilling Goodness Elementary was founded in 1975, followed byDeveloping Virtue Secondary School. In both schools, boys and girlsstudy separately. Proper etiquette, filial piety, and fraternal respectare emphasized. Under skillful and patient instruction, young peoplebehave virtuously as a matter of course. Instilling GoodnessElementary School focuses on the virtue of filial piety, whileDeveloping Virtue Secondary School emphasizes service to societyas well as filial piety. The aims of Dharma Realm Buddhist Universityare service, filial piety, humaneness, and justice. 世界的命运，掌握在青年人手里。苟不全心抚养栽培，后果不堪设想矣！故造就社会国家栋梁之材，为当务之急。本会所属各阶层之学府，旨在培育顶天立地、高风亮节的领袖人才，将来能广被群生，则人类幸甚！ The destiny of the world lies inthe hands of young people. If we devote less than our full attentionto their education, the consequences will be dire indeed! It is ofcritical importance to nurture young people who will be capable ofleading and shaping society. The various educational institutions ofthis association aspire to foster outstanding future leaders ofuncompromising integrity who will benefit all beings and bringblessings to humankind. （三）人间福地，尘寰净土 III. A Pure Land ofBlessings within the Mundane World 本会于一九七六年，购买

万佛圣城，七年来默默耕耘，千魔不改，万魔不退，受尽各方面的排斥与攻击；尤其佛教之狮虫更加毁辱，唯恐天下不乱。然圣城面对诸多横逆，处之泰然，终于成为享誉国际的人间净土，卓然独立，耀人心目。 Sincepurchasingthe City of Ten Thousand Buddhas in 1976, theassociation hasquietly persevered in its work, undaunted bysetbacks. The City hasbeen discriminated against and attacked,being slandered by thosewho rely on Buddhism for their livelihood.Having calmly withstoodall adversities, the City is now recognized asan international "pureland on earth". It stands strong, independent,and shining in itssplendor. 圣城位于旧金山以北一百一十五英里，面积为四百余英亩（包括妙觉山在内）。四边群山环抱，花草树木，应有尽有，如举世知名的大红木等。此外松柏翠竹，果树成行，相映成趣。城内有白鹤、孔雀、鹦鹉等，宣演微妙法音。梅花鹿、松鼠及各种飞禽走兽，点缀此人间圣境。城内巨型建筑物七十余栋，均以最高级材料建筑，可容纳二万住众。城内空气清新，瞻仰朝觐者，置身其间，往往陶然忘机，顿入不思议！ TheCity is located115 miles north of San Francisco and covers more than400 acres ofland, including Wonderful Enlightenment Mountain.Surrounded bymountains, the City has all kinds of trees, flowers, andvegetation,such as the world-famous redwood, pine, cedar, bamboo,and rowsof fruit trees. White cranes, peacocks, and other birds singthewondrous sounds of Dharma. Spotted deer, squirrels, and otherwildcreatures populate the grounds. Over seventy largebuildings,constructed with materials of the best quality, house up totwentythousand residents. Breathing the fresh, clean air and takingin thelovely setting, it is easy to fall into a reverie. （四）国际道场，建设辉煌独到 IV. An International Monastery of Imposing Architecture圣城不断在筹建改良中，于一九八二年完成宏伟之三拱山门，能兼作讲台之用。目前的“万佛殿”，除四壁万佛

庄严外，殿中则供奉高十八呎的千手千眼观世音菩萨圣像。此圣像灵验事迹，不胜枚举，诚心礼拜者，每求必应，心想事成。故有世界各国人士络绎不绝，接踵而至。 The City hasundertakennumerous construction andrenovation projects. Themagnificenttriple-arch front gate, whichdoubles as a lectureplatform, wascompleted in 1982. The walls of theHall of TenThousand Buddhasare adorned with ten thousand smallBuddhastatues, and aneighteen-foot-tall statue of theThousand-Handed,Thousand-EyedGuanshiyin Bodhisattva stands inthe front of thehall. Countlessmiracles are associated with this statueof theBodhisattva. Thosewho pray sincerely before it never fail togain aresponse. Thus thisstatue is visited by an endless stream ofpilgrimsfrom every nation.又于一九八二年完成“琉璃金刚宝戒坛”，坛内四壁宝镜辉映，庄严宏伟叹未曾有。“五观堂”于已成立，乃最新款之建设，能容纳二千余人同时用斋。城内有“如来寺”、大“慈悲院”（男众）、大“喜舍院”（女众），及马鸣、龙树、师子等各大精舍。此外还有针炙诊所、综合医院（内有一百八十间病房）、难民救济会、世界宗教中心等建设。TheVajra JeweledOrdination Hall, also completed in 1982, is uniquein itsmagnificentdesign, which includes interreflecting mirrors onfourwalls. The FiveContemplations Dining Hall, the most recentprojectto becompleted, has a seating capacity of two thousand.Dormitoriesinthe City include Tathagata Monastery, GreatCompassion House(formen), Joyous Giving House (for women),Horse WhinneyHouse,Dragon Tree House, and Lion House. Inaddition, the City asanacupuncture clinic, a general hospital with 180rooms forpatients,the Buddhist Council for the Rescue andResettlement ofRefugees,and a Center for World Religions. 现正积极筹建大雄宝殿。该殿高一百一十余呎，横三百三十呎，纵二百一十呎，可容纳万人同时礼佛。楼下是华严正法大讲堂，二楼为大雄宝殿。外形双迭飞

檐，四面流水，磅礴壮观，将为西方规模最宏伟之佛殿。
Fundsarecurrently being raised tobuild aJeweled Hall of Great Heroes thatwillbe 110 feet high, 330feetlong, and 210 feet wide. It will hold uptoten thousandworshippersat once. The first floor will be theFlowerAdornmentProper DharmaLecture Hall, and the second floorwill bethe JeweledHall of GreatHeroes. The structure will havedouble eaveswith thecornerscurving upwards and be surrounded byflowingwater. It willbecolossal and magnificent, the most splendidBuddhaHall intheWest. 盖因美国为国际间之大国，故佛教兴起，必要有国际性水平之大型道场，始能将世界佛教领入灿烂辉煌之新阶段！ SincetheUnitedStates isa great nation of the world, we must havealarge,internationalmonastery to lead world Buddhism into itsnextstage ofsplendidachievements! （五）六大宗旨 大公无私 V. TheSixGuidingPrinciplesand Selfless Public Spirit 万佛圣城家风严峻，龙盘虎卧，缁素四众，皆杜绝攀缘，不事媚俗，不同流合污。上人从出家以来，抱定六大宗旨：“不争、不贪、不求、不自私、不自利、不妄语。”令其座下徒众，皆养成磊落昂藏，志行高洁的道风。所谓 Under the highstandardsofintegrity of theCity of Ten Thousand Buddhas, the " dragonsmustcoil up and thetigers must crouch down," so to speak.Themembersof the fourfoldassembly avoid opportunism, flattery,andvulgartrends. As a monk,the Master has always lived by theSixGuidelines:not to fight, not tobe greedy, not to seek, not tobeselfish, not topursue personalgain, and not to tell lies. As a result,hisfollowershave developeduncompromising standards ofintegrity.Thepractitioners of ourassociation take the following astheir creed:“冻死不攀缘，饿死不化缘，穷死不求缘；随缘不变，不变随缘，抱定我们三大宗旨。舍命为佛事，造命为本事，正命为僧事；即事明理，明理即事，推行祖师一脉心传。” Freezing, we do not

scheme.Starving, we donotbeg. Dying ofpoverty, we ask fornothing.According withconditions,we do notchange. Not changing,weaccord withconditions. Weadhere firmlyto our three greatprinciples.Werenounce our lives todo theBuddha's work. Wetaketheresponsibility to mold ourowndestinies. We rectify our livestofulfillthe Sanghan'srole.Encountering specific matters,weunderstandtheprinciples.Understanding the principles, weapplythem inspecificmatters. Wecarry on the single pulseofthePatriarchs'mind-transmission. 乃是本会修行人之座右铭。尽量革除时下急功近利、投机取巧、贪图快捷方式、不肯吃亏之流弊，而脚踏实地，真修实炼，养成“大拙”精神，献身佛教。上人教化众生，全凭忍耐功夫，尤其是西方任性惯了难调难伏之青年人，无不被其德行感化以至心悦诚服。徒弟若不听话，上人向彼叩头。就是以此超人至诚恳切之忍耐力，来摄受众生。We tryour best to avoid theutilitarian, opportunistic,andselfishattitudescommon in this dayand age. We strive to practiceinanhonest,down-to-earth fashion,devoting our lives toBuddhismwithalmostfoolish sincerity. TheVenerable Master usesnothingbutpatience toteach his disciples.Young Westerners inparticular,whoare used tolistening to no oneand having their ownway, havebeeninspired tosubmit to himwholeheartedly. When hisdisciples failtolisten, theMaster bows tothem, using his superhumansincerityandpatienceto gather insentient beings. （六）世界佛教放大光明VI.WorldBuddhism ShinesResplendently 上人自来美二十余年，无非本着“一日不作，一日不食”的大无畏精神，处处以身作则，诲人不倦。Sincecomingto the UnitedStates over twenty years ago,theVenerableMaster hasconsistentlyembodied the courageous spiritofthemaxim: "I shallnot eat on anyday that I have done nowork."Healways teaches byexample anddoes not know

themeaningoffatigue when it comes toinstructingpeople. 现时座下出家众，包括华、美、义、越、马等国籍，皆是思想卓越，学问渊深，精严戒律，唯以正法为乐，不拉拢白衣，不交际权贵，来者不拒，往者不追，不受私人供养，一切财产归公家保管。如此振兴宗风，重整毗尼，实行“公共道场”之高蹈懿行。His monastic disciples,who areofChinese,American,British,Vietnamese, and Malaysianorigins,arecharacterizedbytheiroutstanding ideals, profounderudition,andstrictmoraldiscipline.They delight only in the ProperDharmaanddo notexploitthe laity orcurry favors from the richandpowerful.Neitherturningaway thosewho come nor pursuingthosewho leavethemonastery,thesedisciples turn all donations overtothe templeandreceivenopersonal offerings. In this way, theyhopetoreformBuddhism,revivethe Vinaya (moral discipline), andpracticetheloftyandvirtuousconduct of a public monastery. 城中出家众，依照佛制，日中一食，夜不倒单，抖擞精神，为使正法永住。四众翻译经典，广办教育，念佛参禅，礼忏持咒，无不专心向上，为法忘躯。然却有佛教的癌病者，批评此非正法与中道，更讥为标奇立异，真不知彼等居心何在！Themonastics atthe Cityobserve the Buddha'sregulationsofeatingonly one meal aday andnot lying down tosleep.Theypracticevigorously so as toperpetuatethe ProperDharma.Thefourfoldassembly is engaged intranslatingtheBuddhistcanon,providingeducation through theschools,recitingtheBuddha'sname,meditating, practicingrepentance,andrecitingmantras. In allofthese, theyadvancesingle-mindedly,forgettingthemselves forthesake of theDharma.Yet there aredetractors inBuddhismwhocriticize suchpractices asnot accordingwith theProper Dharmaandthe MiddleWay, and whoaccuse us ofshowingoff. It is hardtofathom

theirintentions. 圣城钟灵毓秀，人文蔚起，才智之士，代不乏人。在末法时代，灼破重昏，照明寰宇，助佛扬化，绍隆三宝。所谓 IntheCity'sauspiciousenvironment,talented andlearnedindividualsarenotlacking. In thisage of theDharma's decline,theyshinethroughthedarkness toilluminate theuniverse,spreadingtheBuddha'steachingsandperpetuating theTriple Jewel. Itis said, “无不从此法界流，无不还归此法界”， There isnothing thatdoes notflowforthfrom theDharmaRealm. There isnothing that doesnotreturnto theDharmaRealm. 此处乃是十方圣贤豪杰，荟萃之地也。今逢七周年庆祝大典，益加勇猛直前，誓与同仁共入无量光明解脱境界！Thisis theplacewheresages, worthies,and heroes ofthetendirectionsconvene. Onthisoccasion oftheCity'sSeventhAnniversaryCelebration, may weadvancewithvigorandenter therealm ofinfinitely bright liberationtogether.

循规蹈矩勤耕耘 Abide by the Rules and Cultivate Diligently

Abide by the Rules and Cultivate Diligently

循规蹈矩，要依照规矩去做；不要太放逸了，
不要太浪漫了， 我对每一个人的期望都是这样子。 We should certainly be people who abide by the rules and work according to the regulations.
Don't be too lax or emotional. Those are my expectations for each one of you.

光阴是过得非常快的，在不知不觉把暑假的时间就过去了。在中国孔子说过，这个人生就好像流水似的，川流不息，过去时光就不会再回来了。又有的人说：

The time passes by very quickly. Without our realizing it, the summer is already over. In China, Confucius compared life to a ceaselessly flowing stream. Time that has gone by can never return. Someone also said,

一寸光阴一寸金； 寸金难买寸光阴。

An inch of time is worth an inch of gold, But even if one has an inch of gold, One can hardly buy back an inch of time.

说这一寸的光阴，就好像一寸黄金那么样宝贵。可是这黄金，你若丢了，还可以想法子再把它找回来；这光阴过去了，就没有法子再把它找回来了。由这样看来，这光阴比黄金更贵重。所以，在佛教里说：一寸时光，就是一寸的命光。这个时光已经过去了，这个命光也就少一点。所以才说： “时光减处命光微。”时光减少了，命光也就少一点了。所以我们对这时间一定要看重了，不要把它随随便便地就放过去了。

An inch of time is as valuable as an inch of gold. If you lose gold, it's possible to recover it. Once time has gone by, however, there is no way to get it back. Therefore, time is even more valuable than gold. Thus, in Buddhism we say, "An inch of time is an inch of life." When time grows short, one's life is also shorter. We must certainly value our time and not casually let it go by in vain.

在我们这个暑假的时间，由早晨六点钟就开始，或者打坐，或者研究佛经。那么由早晨到晚间九点钟这段时间，每一个人都很认真地去用功修行。我相信在这个期间，比这个黄金更贵重，比钻石也更有价值，所以大家能以在一起闻熏闻修。在我们每个人生命里头，这段时间可以说是最宝贵、最有价值的一个时间；可惜这个时间不太长，那么转眼之间就过去了。过去了，

可是我们每一个人所学的佛法，在每一个人的脑筋里头，在每一个人的八识田里边，都种下去一个宝贵的金刚种子。那么这个种子种下去了，等到将来一定会结金刚不坏的果。金刚不坏的果就是佛果，就是成佛。

During this summer, we have begun our days at six o'clock in the morning, either meditating or studying the Buddhist Sutras. From early in the morning until nine o'clock at night, every person applies himself diligently to cultivation. I believe that this period has been more precious than gold, more valuable than diamonds. Everyone has been together, being permeated and influenced by what we have heard and cultivated. This period of time could be considered a most precious and valuable time in each of our lives. It's a pity that this time is not that long; it has passed by in the twinkling of an eye. Although it is over, the Buddhadharma that each of us has learned has planted a precious vajra seed in our brain and in the field of our eight consciousness. This seed has been planted, and in the future it will certainly bear the indestructible fruit of vajra. The indestructible vajra fruit is also the Buddha-fruit; in other words, we will become Buddhas.

那么在什么时候成呢？这就看我们每一个人自己的耕耘灌溉。这个种子种下去了，但是好像种田似的，种到地里头，你必须要给它灌一点水，除一除草，把这个地耕得掀腾起来。那么你把这个地的草除去，就是怎么样呢？就我们每一个人要时时刻刻防微杜渐。怎么叫防微呢？防微就是防备、预防这个微细处，我们的心念不要打妄想，不要令它生很多杂念。不要有妄想，不要有杂念，这叫防微杜渐。防就是防备，防备着这个很微细的念头生起来；杜渐就是杜绝，杜绝这一切的妄想，这个妄想把它没有了。

When will we become Buddhas? It depends on our own efforts at tilling and irrigating the fields. The seed has been planted in the ground, but, just as in farming, you have to water it, pull the weeds,

and turn the soil by tilling it, making it soft so that the seed cansprout. How do you pull the weeds out? What does it mean to weedthe ground? It means that at all times, each one of us must " guardagainst what is subtle and stop what is gradually going to happen."That is, we must guard against the arising of very subtle thoughts.We must put a stop to all false thoughts, getting rid of themcompletely. 这是每一天这样地用功，每一天这样去修行，栽培灌溉。就好像种田，我灌一点水，我再把这个地收拾得没有草，那么一天一天的，你这个金刚种子种到地里去，就生这个菩提的芽。你菩提树生出来了，这就是菩提芽生出来了；菩提芽生出来，将来就结菩提果。可是你要保护这个菩提芽，保护这个菩提果，你不要不管它了，也不灌水，也不去栽培它，那么它就会枯槁了，会干了。 Every day we must apply effort in this way. Eachday we must cultivate in this way, tending and irrigating the fields.It's just like farming. You give it some water and pull out all theweeds, day by day, and the vajra seed you have planted in theground will produce a Bodhi sprout. After your Bodhi tree hasproduced shoots, that is, after your Bodhi sprout has come up, it willeventually bear the Bodhi fruit. But you have to protect that Bodhisprout and Bodhi fruit. Don't neglect it. If you neglect to water it andtend to it, then it will wither away and dry up. 你能以灌溉——怎么叫灌溉呢？你就天天学习佛法，用佛法的法水来灌溉这个菩提芽，那么这样呢，久而久之，你这个金刚的果也就会成就了。如果你过去了这个时间，就不继续地理它，这个金刚的种子种下去是种下去了，它也不容易生出来的。你必须要好好地保护着你这个金刚的种子，不要再做以前所欢喜做的事情，就是要守规矩——循规蹈矩，不要再像以前那么样子不守规矩，做一些个不守规矩的事情。那么你守规矩，这就合佛法；不守规矩就不合佛法。所以我们做人一定要循规蹈矩，要依照规矩去做；不要太放逸了，不要太浪漫了，这是我对每一个人的期望都是这样子。 What is meant by watering? If

youstudy the Buddha-dharma every day and use the Dharma waterofthe Buddhadharma to irrigate your Bodhi sprout, then overthecourse of time, your vajra fruit will come to maturity. If youdon'tcontinue to care for this vajra seed after this period is over,theneven though it was planted, it won't be easy for it to sprout.Youmust protect your vajra seed well. Don't go back to doing thethingsyou used to like doing. Follow the rules and behaveyourselves.Don't be as rowdy as you used to be. Don't do theheedless thingsthat you used to do. If you follow the rules, then youare in accordwith the Buddhadharma. If you don't follow the rules,then you arenot in accord with the Buddhadharma. We shouldcertainly bepeople who abide by the rules and work according totheregulations. Don't be too lax or overly emotional. Those aremyexpectations for each one of you. 在这个暑假的期间，讲这《楞严经》，这一定是所谓“一历耳根，永为道种”；经耳朵一听这个经典的道理，永远在你八识田里边，有这种菩提的种子。 During this summer sessionoflectures on the Shurangama Sutra, it has surely been the case that, "Once it enters your ears, it is forever a seed of the Way." As soonasthe principles of this Sutra pass through your ears, theyremainforever in the field of your eighth consciousness as seeds ofBodhi. 一九六八年九月于三藩市佛教讲堂 A talk given in September,1968, at theBuddhist Lecture Hall, San Francisco, during theShurangama Sutralecture series

观世音菩萨随类应现，随方教化 Guanshiyin Bodhisattva Manifests Appropriate Forms to Teach Beings Everywhere

观世音菩萨
随类应现，随方教化

Guanshiyin Bodhisattva Manifests Appropriate Forms to Teach Beings Everywhere 观世音菩萨观一切众生三世的因缘，
然后就用应当的方法去救度众生，去教化众生，
用他所修行成就的这种神通去救度众生。
Observing the causes and conditions in the three periods of time for each living being,
Guanshiyin Bodhisattva employs appropriate methods for saving and teaching that being.
He uses the spiritual powers he has cultivated to rescue beings.

观世音菩萨在佛教里，是占很重要的地位的。这观世音菩萨，有的人说他是中国的，有的人说他是外国人；有的人又说他是男人，有的人又说他是女人。现在我告诉各位，这观世音菩萨，他也不是中国人，也不是外国人。他是哪儿的人呢？他是尽虚空遍法界，哪个地方都是他，哪个地方也都不是他。他是随类应现，应该以什么身得度的，他就示现什么身而为说法。所以他没有一定的。

Guanshiyin Bodhisattva holds a very important position in Buddhism. Some people say Guanshiyin Bodhisattva is Chinese, while others say he is another nationality. Some people say this Bodhisattva is a man, while others say the Bodhisattva is a woman. Now I will tell all of you: Guanshiyin Bodhisattva is neither Chinese nor any other nationality. Where is he from then? He can be found everywhere throughout space and the Dharma Realm, and yet there is no place where he is. He manifests in response to different kinds of beings, appearing in whatever form is most appropriate to speak

Dharma for living beings. Therefore, his appearance is not fixed.

这观世音菩萨他也现佛身来度一切应该成佛的众生；他也现菩萨身来度一切应该成菩萨的众生；他也现天上的天王身来度一切众生。总而言之，这个众生应该以什么身得度的，观世音菩萨就现什么身，来给这一类的众生说法。

Guanshiyin Bodhisattva appears in the body of a Buddha to cross over all the living beings who are meant to become Buddhas. He also appears in the body of a Bodhisattva in order to cross over all the living beings who are meant to become Bodhisattvas. He also manifests the body of a heavenly king to cross over all living beings. In general, Guanshiyin Bodhisattva appears in whatever form a living being needs to see in order to be crossed over, and comes to speak Dharma for that kind of living being.

在佛教里头，观世音菩萨各处去教化众生，要度一切众生发菩提心。他先看这个众生欢喜什么，他先就投其所好，他一投其所好，这个人就欢喜了，所以他说什么法，这个人也都欢喜听，于是乎就把这个众生度了。所以说观世音菩萨，他也不一定是男身，也不一定是女身，他也是男身，也是女身，不过都是变化的。那么观世音菩萨的本体呢？他是如如不动的，和佛是一样的；并且观世音菩萨在很久以前，就已经成佛了。他的名字叫正法明如来，现在他化菩萨身来教化众生。

In Buddhism, Guanshiyin Bodhisattva goes everywhere to teach and transform living beings. He wants to cross over all living beings and cause them to bring forth the resolve for Bodhi. He first contemplates to see what a living being likes and then caters to his likings. When he caters to that person's likings, the person feels happy and is glad to listen to whatever Dharma he speaks. Thus he successfully crosses over that living being. So I said Guanshiyin

Bodhi-sattva is not necessarily male or female; he is both male andfemale, but that's just his transformation. In his fundamental identity,Guanshiyin Bodhisattva is thus and unmoving, just like the Buddhas.What is more, Guanshiyin Bodhi-sattva became a Buddha a longtime ago by the name of Light of Proper Dharma Tathagata. Now heis manifesting as a Bodhisattva to come teach and transform livingbeings.

在佛教里他现菩萨身；在外道里边，他也现外道的身。所以往往有一个穿着白衣服的，在耶稣教里就说她是圣母；其实这个圣母是谁？也就是观世音菩萨去教化那一类的众生，他去现那么一个穿白衣服的人的样子。一般的耶稣教说这是圣母，其实也就是观世音菩萨，去显现令这个众生来发心，无论早晚都会令他明白佛法；明白佛法之后，就要发菩提心。这是观世音菩萨他这种妙用无穷的一种不可思议境界。

He appears as a Bodhisattva in Buddhism, but he also appears in other religions as personages of those religions. There is a white-robed figure known in Christianity as the Holy Mother. Who was the Holy Mother in fact? She was just Guanshiyin Bodhisattva coming to teach and transform that class of living beings. He appeared as a person in white robes and the Christians all said that was the Holy Mother, but in fact it was Guanshiyin Bodhisattva appearing to inspire those living beings to bring forth resolves. Sooner and later, they would come to understand the Buddha-dharma, and after they understood the Buddhadharma, they would bring forth the Bodhi resolve. That's the inconceivable state of Guanshiyin Bodhisattva's inexhaustible, wonderful functioning.

今天我就给各位讲一讲 “观世音菩萨”这几个字。

Today I will briefly explain the name of Guanshiyin Bodhi-sattva, the "Bodhisattva Who Contemplates the Sounds of the World."

怎么叫“观”呢？这“观”是一种 “观智”——能观的智慧；“世音”就是所观的境界。以这个能观的智慧，观这个所观的境界，观这个世间所有一切的境界，一切的音声。这音声有苦声，有乐声，有善声，有恶声，有好声，有坏声；观世音菩萨观看这世界种种的音声，他就遂心满愿。众生无论向观世音菩萨求什么，观世音菩萨一定就遂心满愿的。

What is contemplation? It refers to a contemplative wisdom, the wisdom that is able to contemplate. The sounds of the world are the state that is contemplated. The wisdom that is able to contemplate is used to contemplate the state that is contemplated—all the states within this world, all the sounds. The sounds include sounds of suffering, sounds of happiness, wholesome sounds, evil sounds, good sounds, bad sounds. Guanshiyin Bodhisattva observes all the various sounds of the world. He fulfills all wishes. No matter what living beings seek from Guanshiyin Bodhi-sattva, he will grant their wishes for sure. “世”，有过去世、现在世、未来世，这三世。观世音菩萨观这一切众生过去世的因缘，现在世的因缘，未来世的因缘，观看他三世的因缘，然后应该用什么方法去救度这个众生，去教化这个众生，观世音菩萨用他所修行成就的这种神通去救度众生，所以这叫“观世音”。 The Chinese character shi (¥@) for "world" can also refer to "period of time," as in the three periods of time—past, present, and future. Guanshiyin Bodhisattva contemplates the past causes and conditions, present causes and conditions, and future causes and conditions of all living beings. Observing the causes and conditions in the three periods of time for each living being, Guanshiyin Bodhisattva employs whatever method is suitable for saving and teaching that being. He uses the spiritual powers he has

accomplished through cultivation to rescue living beings. Thus, he iscalled the One Who Contemplates the Sounds of the World. “菩萨”是半梵语，具足叫“菩提萨埵”，翻译成中文的意思“菩提”，就是觉；“萨埵”就是有情，就叫觉有情，觉悟这一切的有情。又有一种讲法，说是有情里边的一个觉悟者。什么叫有情呢？就是一切有知觉性的，有感觉，有气血的这一些个有生命的东西都叫有情。观世音菩萨以前和我们是一样的，就因为他不怕苦难去修行而觉悟了，是有情众生里边的一个觉悟者。也就是他以他这个觉悟的这种智慧，再来觉悟我们这一切的众生，这叫菩萨。Pusais an abbreviated transliteration of the Sanskrit word " Bodhisattva"in Chinese. The meaning is translated thus: "Bodhi" meansenlightenment and "sattva" means sentient being, so it means " onewho enlightens sentient beings," and also "an enlightened oneamong sentient beings." What is meant by "sentient being"? It refersto any living thing endowed with awareness, sentience, breath, andblood. Guanshiyin Bodhisattva used to be the same as all of us, butbecause he cultivated without fear of suffering or hardship andbecame enlightened, he is an enlightened one among sentient livingbeings. Moreover, he uses the wisdom of his enlightenment tofurther enlighten all of us living beings. Such a one is called aBodhisattva. 菩萨又有一个名称叫“大道心的众生”，他这个道心最大的；有大道心的众生这就叫菩萨。观世音菩萨也就是这一类的众生。Bodhisattvas have another name: They are called beings with a greatresolve for the Way. They have the greatest resolve for the Way.Beings with a great resolve for the Way are Bodhisattvas. GuanshiyinBodhisattva is such a being. 在没有成佛以前，所有的菩萨也都叫众生，不过他是众生里边一个觉悟的众生，而不是迷昧的一个众生。迷昧的众生遇到一切的境界，就执迷不悟，遇着一切的事也都看不破，放不下。观世音菩萨对一切的事也都看得破，放得下，无所执着了，所以他觉悟；不

单自己觉悟，而且又觉悟其它一切没有觉悟的众生，所以这叫“观世音菩萨”。这是观世音菩大概的意思。 Before they become Buddhas,Bodhisattvas arecalled living beings, but they are enlightened livingbeings, notconfused ones. When confused beings encounter anykind of state,they cling to it and fail to awaken. No matter whatsituation theycome across, they cannot see it for what it is and let goof it.Guanshiyin Bodhisattva is able to see through and let go ofallmatters. Since he is not attached to anything, he is enlightened.Notonly is he himself enlightened, he can also enlighten allotherunenlightened beings. Therefore, he is calledGuanshiyinBodhisattva. That's a general explanation of theBodhisattva WhoContemplates the Sounds of the World. 一九六八年九月于三藩市佛教讲堂 A talk given in September, 1968, at theBuddhist Lecture Hall, SanFrancisco, during the Shurangama Sutralecture series

观音菩萨妙难酬 Bodhisattva Guanshiyin Is Wonderful Past Gratitude

观音菩萨妙难酬

> Bodhisattva Guanshiyin Is Wonderful Past Gratitude 观世音菩萨神通智慧方便，一切一切的， 都是不可思议的。 Guanshiyin Bodhisattva's spiritual powers, wisdom, expedient means, and everything about her is incredible.

有一首赞叹观世音菩萨的偈颂，这是简略的说观世音菩萨一个大概。这一首偈颂怎么样说的呢?

The “Guanyin Praise” gives a general description of Guanshiyin Bodhisattva. How does it go?

观音菩萨妙难酬，清净庄严累劫修。

Bodhisattva Guanshiyin is wonderful past gratitude. Pure and clear are her adornments, Gained through practice ages long.

说观世音菩萨他这种神通智慧方便，一切一切的，都是不可思议的。这种不可思议的境界，没有法子可以讲得完。他这种清净庄严的相好，累劫修一—不是一生一世修来的，他是生生世世修福修慧。很多个大劫以前，他就修福修慧，才有这种清净庄严的相好，这相貌非常圆满。

This describes the inconceivability of Guanshiyin Bodhisattva's spiritual powers, wisdom, expedient means, and everything about her. There is no way to completely express such an incredible state. Her pure, adorned features were gained through many eons of cultivation, not just one life. She has been cultivating blessings and wisdom in life after life, for many great eons. That's why she has such pure, adorned features and such a perfect appearance. 朵朵红莲安足下，弯弯秋月锁眉头 Sea-vast a red lotus flower Fragrant rests beneath her foot. Bay-curve of an autumn moon Is in the crescent of her brows. 观世音菩萨在他脚下有朵朵红莲花，他站在红莲花的上边，非常地妙好。弯弯秋月，观世音菩萨那个眉毛弯弯的，像秋天那月牙似地锁眉头。这个相貌生得非常地妙好，非常地圆满。 Guanshiyin Bodhisattva has red lotus flowers beneath her feet. She stands upon red lotuses, extremely wonderful and fine. Her curved brow resembles the crescent moon. His appearance is extremely fine and perfect. 瓶中甘露常遍洒 Everywhere and constantly, Sweet dew sprinkles from her vase. 观世音菩萨手里拿着那个净水瓶，他这个瓶里边所装的是甘露水。这甘露水向我们每一个人的头上一洒，我们每个人就得到清凉，灾消病散；病

也没有了，灾难也消了，罪也灭了，福就会生出来。怎么叫遍洒呢？遍洒是普遍地，任何人有什么灾难，他都可以去救。 In her hand, GuanshiyinBodhisattva holds a pure vase filled with sweet dew, which shesprinkles upon our heads, refreshing us and wiping out our disastersand offenses. Our sicknesses disappear, disasters and offenses arewiped out, and blessings are produced. The sprinkling isall-pervasive. She can rescue any person who is in trouble. 手内杨枝不计秋 In her hand, the willow branch, Through the countless autumns.观音菩萨手里有个杨枝，他用杨枝沾着甘露水这么一洒，这个地方就清净了；什么魔障也没有了，什么麻烦也没有了，一切一切都清净了。只要观世音菩萨来用杨枝沾着甘露水一洒，这个地方就平安无事了。说那杨枝不计秋，就是不知道多少年了。 Among the hands of Guanshiyin Bodhisattva,there is a willow branch hand. When she dips the willow branch insweet dew water and then sprinkles the water, the place isimmediately purified. All demonic obstacles and all troubles aregone, and everything is pure and clear. Wherever GuanshiyinBodhisattva sprinkles sweet dew, that place will be peaceful anduntroubled. The willow branch has been there for countlessautumns, for who knows how many years. 千处祈求千处应 Prayersdepart a thousand hearts; In a thousand hearts she answers. 这观世音菩萨不是一个地方求，他来救一个地方；你就千处、万处、百千万处，有多少人求他，他都遂心满愿，来帮忙这么多的众生，令你离苦得乐。Guanshiyin Bodhisattva doesn't rescue only one person who ispraying to her in one place. However many people pray to him, be ita thousand, ten thousand, or a hundred million, she will answer theirprayers. She will rescue that many beings from their woes and bringthem happiness. 苦海常作度人舟 Sailing the sea of suffering, Crossingpeople over. 我们这个世界就好像一个苦海一样，观世音菩萨在

这个茫茫的苦海里边，常常地作度人的这么一条船的样子。 Our world islike a seaof suffering. In this boundless sea of suffering,GuanshiyinBodhisattva constantly acts as a ferry to take peopleacross. 观音菩萨这种的神通妙用、相好庄严，讲是讲不完的。不过我们人知道他一个大概，对观音菩萨有少的认识，以后好多接近观音菩萨，多向观音菩萨来学习——学习观音菩萨这种的慈悲，这种的普门示现来教化众生。One couldnever finish speaking of the wonderful functioning ofGuanyinBodhisattva's spiritual powers and of her adorned features.However,now at least we have a general idea and know a little bitaboutGuanyin Bodhisattva, so in the future we will be able to drawnear toand learn from Guanyin Bodhisattva. We should emulateGuanyinBodhisattva's kindness and compassion in manifestinguniversaldoors to teach and transform living beings.

播种在西方 Sowing Seeds in the West

播种在西方

> Sowing Seeds in the West 什么叫“作得了主”？就是不颠倒，不骗自己，
> 有真正的戒德、定德、慧德。 What does having self-mastery mean ? It means not being deluded and not cheating oneself.
> It means possessing the virtues of precepts, samadhi, and wisdom.

法界佛教总会于一九五九年成立，金山圣寺于一九七０年成立，其宗旨是将东方的佛教传到西方来，并在西方开花结果。西方虽然工业发达，物质文明的水平一直提高，可是生活不断竞争，令人欲壑难填，所以发生不良的

后果。而佛教是提倡精神胜于物质的道理，教人不要自私自利，要学菩萨的精神。

The Dharma Realm Buddhist Association was established in 1959, and Gold Mountain Monastery in 1970, with the purpose of bringing Buddhism from the East to the West so that it can blossom and bear fruit here. Although Western society is advanced in terms of industry and material comforts, its competitive consumerism creates insatiable desires in people. This leads to an unwholesome outcome. Buddhism emphasizes the importance of spiritual concerns over material ones. It teaches us not to be selfish or concerned with personal benefit, but to learn to be like Bodhi-sattvas.

《华严经》所讲的道理，就是行菩萨道；《梵网经》所讲的，就是守菩萨的戒律，每一条都是为救众生，利益众生，一切为人不为己。在这物欲横流的时代，佛教是起死回生的特效药。现在菩提种子已经播种在西方，正在发芽生长中，不久的将来，就会开菩提花，结菩提果，来挽救迷途中的众生，令其离苦得乐。

The Flower Adornment Sutra tells us to practice the Bodhi-sattva Path, while the Brahma Net Sutra speaks of the B-o-dhisattv-a Precepts. Every precept is aimed at saving and benefiting living beings; none are for a selfish purpose. In modern times when our desires for material things are so overpowering, Buddhism is the wonder drug that can save our spiritual natures. The seeds of Bodhi have already been sown in the West, and now it is time for them to sprout and grow. In the near future they will blossom and bear Bodhi fruit, and the lost and confused living beings will be rescued, so that they can escape suffering and attain bliss.

在金山圣寺，每个人都要修像真金那样宝贵的戒力、定力、慧力。三力具足了，将来才能担当弘法的重任，才能将佛法宣扬于全世界；否则我们一定不能胜任，反而令佛教的前途黯然无光。因此，无论是出家人或在家人都要注意，金山圣寺是专门培养弘法的人才，更是选拔接法人才的好地方。谁能修戒修得真，修定修得真，戒定慧具足圆满，就有资格做法界佛教总会的主席和金山圣寺的住持。我早想把这两个职务辞去，请人来担任，但是多年来一直找不到一位十全十美的人，所以拖延到现在。今天我们要选拔有道德、有学问的善知识，来做金山圣寺的主人。

At Gold Mountain Monastery, everyone should cultivate precepts, samadhi, and wisdom, which are as precious as real gold. With these three kinds of power, we will be able to spread the Buddha's teachings throughout the entire world. Otherwise, if we cannot shoulder the task, the future of Buddhism will be bleak indeed! Left-home people and laypeople alike should pay attention to this. Gold Mountain Monastery specializes in training people to propagate the Dharma. It is the best place for choosing a successor. Anyone who truly upholds the precepts, genuinely cultivates samadhi, and perfects his wisdom is qualified to be the chairperson of Dharma Realm Buddhist Association and the abbot of Gold Mountain Monastery. I have long since wanted to pass these two positions on to someone else, but after all these years I have yet to find a suitable person. Today, we must choose a virtuous and learned good advisor to be the abbot of Gold Mountain Monastery.

释迦牟尼佛曾以以心印心的法门，传授于摩诃迦叶祖师，迦叶祖师又传授于阿难尊者。如此代代相传，传到二十八祖菩提达摩，他把心法带到中国来，也是一代一代传下来。到五祖弘忍大师，他将心法、衣钵传授给不识字的惠能大师。当时传衣钵的意思，是证明而已，证明这个接法人，是一方的法主，可以教化众生。其实有衣钵、没有衣钵，都没有什么问题，只要这个

人能作得了主，就可以了。

Shakyamuni Buddha transmitted the Dharma-door of "sealing the mind with the mind" to the First Patriarch Mahakashyapa, who in turn transmitted it to Venerable Ananda. The Dharma was transmitted from generation to generation in India up to the Twenty-eighth Patriarch Bodhidharma, who took the Mind Dharma to China. In China, the Dharma was also transmitted from patriarch to patriarch. The Fifth Patriarch of China, Great Master Hong-ren, transmitted the Mind Dharma, plus the robe and bowl, to Great Master Huineng, the Sixth Patriarch, who was illiterate. The robe and bowl symbolized that the recipient of the Dharma was a Dharma Master who was able to teach and transform living beings. Actually, whether or not he had the robe and bowl was not important; what mattered was that he had attained self-mastery.

什么叫作得了主？就是不颠倒，不骗自己，有真正持戒的戒德，有真正修定的定德，有真正智慧的慧德。三德具足，真为佛教贡献一切，而能弘扬佛法，广利群生，没有自私自利的心，绝不为自己打算：“我该怎么样？怎样在佛教中把名誉造大一点？把地位提高一点？把利益多得一点？”没有这种思想在作祟，更不会有这种想法：“我要造个大庙，比任何庙都要大；要把斋菜做得好吃，美味可口，令居士常来吃斋菜，香钱源源而来。”我们金山圣寺只想造活佛、活菩萨、活祖师，续佛慧命，替佛教增光。

What does having self-mastery mean? It means not being deluded and not cheating oneself. It means possessing the virtue of precepts that comes from truly holding precepts, the virtue of samadhi gained through genuine cultivation of samadhi, and the virtue of wisdom derived from real wisdom. Being replete with the three virtues, one offers up everything to Buddhism and propagates the Dharma to benefit living beings. One is neither selfish nor

greedy for personal gain. One never schemes, "How can I becomemore famous in Buddhism? How can I reach a higher position andgain more benefits?" Nor does one think, "I want to build thebiggest temple. I want to make the best vegetarian food so all thelaypeople will come to my temple and the donations will roll in."Here at Gold Mountain, we only want to make living Buddhas, livingBodhisattvas, and living Patriarchs to continue the wisdom life of theBuddha and glorify Buddhism.

佛教正统的心法，传到六祖大师，继而一华开五叶，成立五宗：沩仰宗、临济宗、曹洞宗、云门宗、法眼宗，一直传到现在。（按：虚云老和尚，是沩仰宗第八代祖师，传法于宣公上人，成为沩仰宗第九代祖师）我观察因缘，应该是将心法传于西方的时候了。

The Mind Dharma of Proper Buddhism, after being transmitted to the Sixth Patriarch, split into the five sects of Weiyang, Linji, Caodong, Yunmen, and Fayan, which have been transmitted to the present time. [Note: The Venerable Master Hsu Yun, as the eighth patriarch of the Weiyang Sect, transmitted the Dharma to the Venerable Master Hsuan Hua, making him the ninth patriarch.] Observing the conditions, I saw that it was time to bring the Mind Dharma to the West.

不论出家人也好，在家人也好，谁能终生为佛教而努力，献身于佛教，务求佛教发扬光大；有这种志愿的人，从今天起限期七天，每个人可以写一首偈颂，写出所学的心得，我看看有没有见性的人。如果有见性的，就是接法人。但不要学神秀大师，急得坐立不安，连饭也吃不下，觉也睡不着了！

Whether you are a left-home person or a layperson, if you can resolve to devote your life to the propagation of Buddhism, you may write a verse expressing your understanding within the next seven

days. I want to see if any one of you has seen your own nature. If so,then you will be my successor. But don't be like Great MasterShenxiu, who was so nervous [when the Fifth Patriarch gave a similartest to his disciples] that he couldn't sit still, eat, or sleep. 一九七四年十月十五日开示 A talk given on October 15, 1974

只准正法住世 Perpetuating the Proper Dharma in the World

只准正法住世

> Perpetuating the Proper Dharma in the World 居士单独供养一个出家人，以为有特别功德，没想到这是破坏和合僧。
> Laypeople make offerings to a single left-home person, thinking that there is special merit and virtue in doing so, but little do they know that it actually destroys the harmony of the Sangha.

什么是正法住世？你老老实实去修行，不好虚名假利，不贪供养，就是正法住世。如果每个出家人能持银钱戒，能坐禅，能日中一食，能时刻搭袈裟，严持戒律，就是正法住世。正法住世，也就是时刻依佛所教，躬行实践。

What does it take for the Proper Dharma to exist in the world? If you honestly practice without coveting fame, benefit, or offerings, then the Proper Dharma exists in the world. If every left-home person observes the precept of poverty (not holding money), sits in meditation, eats only one meal a day, always wears the kashaya sash, and strictly observes the precepts, then the Proper Dharma exists in the world. The Proper Dharma exists in the world when we practice according to the Buddha's teaching at all times.

你们看看万佛圣城的出家人，都没有什么贪心，每个人都是默默耕耘，精严戒律，肃恭斋法，发大菩提心。我的愿力是无论到什么地方去，不准末法存在，只准正法住世。

Look at the left-home people at the City of Ten Thousand Buddhas. They have little greed, cultivate quietly, carefully observe the precepts, respectfully receive vegetarian meals, and bring forth a great resolve for Bodhi. My vow is that, wherever I go, I will only allow the Proper Dharma to exist; I will not permit the Dharma to come to an end.

末法，就是佛法跑到末梢上、枝叶上，远离根本了。在末法时期，真假难分，要具有择法眼，才可以分辨清楚。什么是正法？就是不贪名、不贪利、不贪色、不自私。

During the Dharma-ending Age, the Dharma reaches its end, its leaves and branches; it is far removed from the roots. In the Dharma-ending Age, it is difficult to distinguish the true from the false, unless one has Dharma-selecting Vision. To practice the Proper Dharma entails not being greedy for fame and benefits, not lusting after beautiful forms, and not being selfish.

末法时代的人都是邪知邪见，凡是对的他说不对，不对的他说是对；鱼目混珠，正法现前，他也不认识。所以在省庵大师的劝发菩提心文里说：“有教无人，邪正不分，是非莫辨，竞争人我，尽逐利名。”

However, people in the Dharma-ending Age have misguided views. They confuse right and wrong, mistaking fish eyes for pearls. Even if the Proper Dharma were presented to them, they would not recognize it. Therefore, Great Master Xing An said in his essay, " Exhortation to Resolve the Mind upon Bodhi," "There are teachings but no adherents. No one can distinguish the deviant from the

proper; no one can tell right from wrong. We compete and strugglewith each other. We pursue profit and fame."

至于竞争人我，他倒有本事，例如，跟人竞争造庙。你的庙高七十呎，我便要盖一间七十一呎的；你的庙高七十二呎，我便要盖一间七十三呎的，总要比你的庙高。他不会去比一比较，这个人的修行，是否比我高？修行，他不去比赛；造庙，他却去比赛。因地不真，果招迂曲，浪费施主的钱和米，结果领着大家都进了地狱。竞争造庙，有什么意思？造好后也没有人住，空空如也，多可怜呀！末法的现象就是这样。

People in the Dharma-ending Age excel at competition. For instance, they compete in temple building. "Your temple is seventy feet high? I'm going to build one that's seventy-one feet tall"; "Your temple is seventy-two feet high? Then I'm going to build one that's seventy-three feet tall. Mine will always be higher than yours." Instead of comparing to see who excels at cultivation, they compete to see who can build more temples. With such an attitude, they waste donors' money and lead people into the hells. If people do not cultivate honestly, they will get crooked results. What's the point of competing to build temples if no one lives in them? What a pity that we end up with so many empty temples! That's how the Dharma-ending Age is.

还有居士们供养出家人，切记莫生贪心。好像你去护持一个法师，我去护持一个法师，令出家人分开，不能同住修行，这就是破坏僧团。居士们彼此竞争，单独供养一个出家人，把那个出家人弄得迷迷糊糊，一个人住在小精舍里，无所事事－－到头来你有什么功德？

Laypeople shouldn't be greedy when making offerings to left-home people. If your attitude is, "You support that Dharma Master, and I'll support this one," you are breaking up the Sangha

and preventing left-home people from living and cultivatingtogether. If everyone competes to make offerings to a single monk,that monk will become really confused, living in his own little templewith nothing to do. In the end, what merit is there in that?

我说的是真话，出家人应该共同住在大丛林，互相用功办道，互相警惕策勉。单独住在小精舍里，愿意不用功，没有人管；愿意吃好东西，没有人管；愿意吃一点肉，喝点酒，都没有问题。居士们以为这是功德，其实是帮助那个出家人下地狱哩！你的功德跑到那儿去？我说的话都是大家不喜欢听的。

I am speaking the truth. Monks should live together in a large monastery so that they can cultivate diligently and alert and urge each other on in their practice. If a monk lives alone in a small temple, no one knows when he slacks off in his practice or indulges in good food. It won't be hard for him to eat a little meat and drink a little wine. Laypeople think they are creating merit when they give all their offerings to an individual monk. Actually, they are just sending that monk into the hells! What merit and virtue could the donors possibly attain? The things I say are things that no one likes to hear.

你们应该知道：要供养三宝，应该拥护大道场，应该护持真正修行的地方。不是你占着一个出家人，我霸着一个出家人，这种事并不如法。

You must understand that if you want to make offerings to the Triple Jewel, you should make them to a large Way-place--a place of true cultivation. It should not be that you make personal offerings to one monk and I make personal offerings to another. That is not in accord with the Dharma.

我说这番话，很多出家人一定很讨厌。为什么呢？因为他不自在了。在大丛林里，睡觉也不能随便睡，又不能随便吃东西，不能开斋破戒。单独一个人就可以为所欲为。当然，也有些人单独修行，是真正用功的，但目前来讲，这是少之又少的。

I am sure many left-home people are annoyed by my words, because I am hindering their freedom. In a large monastery, they cannot sleep or eat casually, nor can they eat meat or break the precepts. Living alone by themselves, they can do whatever they please. Of course there are true cultivators who live alone and work hard at their practice. However, nowadays, such individuals are extremely rare.

为什么居士要单独供养一个出家人？他以为有特别功德，没想到这是破坏和合僧。僧是和合众，就是大家要住在一起修行。你一个人住，怎堪称和合众，跟谁和合？老跟在家人和合，就变成在家人了。

Why would laypeople want to make offerings to a single left-home person? They think there is special merit and virtue in doing so. Little do they know that it actually destroys the harmony of the Sangha. The Sangha is a "harmonious assembly"--everyone lives together and cultivates. If you live alone, how can you call yourself a "harmonious assembly"? With whom are you harmonizing? If you are always harmonizing with laypeople, you will end up a layperson yourself.

我的话是苦口婆心，所谓“忠言逆耳利于行，良药苦口利于病。”法师不应该是“私家”的，应该是“公家”的。所以金山圣寺、万佛圣城等道场，常常住很多人，大家彼此勉励，劝善规过，不是竞争人我。

I am saying this out of deep concern. "Truthful words jar the ear, but help one to act wisely. Good medicine is bitter to the taste, but

cures sickness." Dharma Masters should not be privately "owned";they should be accessible to the public. Therefore, there are alwaysmany people living at Gold Mountain Monastery, the City of TenThousand Buddhas, and our other temples. They encourage eachother, exhort one another to reform, and correct each other's faults.They do not compete against one another.

为什么要赞己毁人？因为贪图供养。所以劝发菩提心文里说：“举目滔滔，天下皆是，不知佛是何人，法是何义，僧是何名？”要四位出家人以上合和相处，方称为僧，是和谐共住，无争无执，单独一个出家人不能称为僧。

Why would left-home people praise themselves and slight others? Because they are greedy for offerings. The "Exhortation to Bring forth the Bodhi Resolve" says, "The world is filled with people who don't know who the Buddha is, what the Dharma means, and what a Sangha is." A Sangha refers to a group of at least four left-home people dwelling together in harmony, with no disputes. One left-home person all by him or herself cannot be called a Sangha..

现在更流行另一种弊病：很多人不单不知道三宝是什么，有些居士还要设立四宝。不是居士们供养三宝，而是要三宝来供养居士。恐怕不久又会发明五宝、六宝、七宝，你看！这不是末法的现象是什么？

Another widespread problem is that many people don't know what the Triple Jewel is. There are laypeople who want to set themselves up as a fourth jewel. Nowadays, not only do laypeople fail to make offerings to the Triple Jewel (the Buddha, the Dharma, and the Sangha), they expect the Triple Jewel to provide for them. They may soon come up with fifth, sixth, and seventh jewels. If this is not a sign of the Dharma-ending Age, then what is?

一九七九十一月开示

善知识 A Good and Wise Advisor

善知识

A Good and Wise Advisor 什么是明眼善知识？有四个条件：不贪钱、不贪色、不贪名、不自私。 Who can be considered a wise teacher with clear vision?

There are four criteria: the person isn't greedy for money, fame, or sex, and isn't selfish.

要修行、修出世法，必定先要选择明眼善知识。什么是明眼善知识？有四个条件：不贪钱、不贪色、不贪名、不自私。应该用这四个条件去衡量善知识，看看他是否说来说去，都是为了谋自己的利益，或者高举自己的地位，看看他有没有私人的企图?

If we want to practice the Dharma for transcending the world, we must select a wise teacher with clear vision. Who can be considered a wise teacher with clear vision? There are four criteria: the person is not greedy for money, fame, or sex, and isn't selfish. We should use these four criteria to determine whether a teacher has wisdom and clarity. We should see whether the person has ulterior motives--does he seek to make a profit or advance his own position, or plotting for his own personal benefit? 要亲近善知识，不用天天粘着他，而是要听他的话，听他的教诲。有问题的时候，可以去请开示；但不是一天到晚都要去见你的师父，才算亲近。去时还要毕恭毕敬地求法，不是连讲带笑，毫不庄重；也不要为他添麻烦。首先要问他有没有时间，若有时间，可以请他开示；假设他没有空，你不能坚持地说：“我必定要见他，我的事情最重要的！” Drawing near a wise teacher does not

mean hanging around him every day. It means following histeaching. Of course, you can ask for guidance when you run intoproblems, but you don't have to see your teacher all the time to be "near" him. When you go to see your teacher, you should requestinstructions in a very respectful manner--not laughing and jokingand being totally unserious. Don't give your teacher unnecessarytrouble. First find out if he is free. If he is, then you can ask forguidance. If he is busy, then you should not persist and say, "I mustsee him. My business is very important!" 善知识不会为自己的利益着想。有人问：“万佛圣城已经很大了，假使为你盖一个庙，你要不要？”我一定要。“那么你不是很贪心吗？”对，我的贪心很大，但不是为我自已，而是为世界佛教建立基本道场，来弘扬正法。所以凡是来到这儿的人，无论你有什么看法，都是来拥护万佛圣城。就算你骂也好，毁谤也好，其实都是在帮助万佛圣城。我不怕人骂，也不怕人毁谤，如果我怕，就不会来美国。无论你怎样毁谤我，我也觉得很好的。 A good teacher never thinks of hisown benefit. Some people have asked me, "The City of TenThousand Buddhas is already very big. If someone built anothertemple for you, would you accept it?" I most certainly would. " Well,then, aren't you being greedy?" Yes. I am extremely greedy, but notfor my own sake. I want to establish an international headquartersfor Buddhism that can propagate the Proper Dharma. Everyone whocomes to the City of Ten Thousand Buddhas, regardless of what heor she thinks, is really coming to protect the City. Even if theyslander the City, they are in fact helping the City. I am not afraid ofbeing scolded or slandered. I wouldn't have come to America if Iwere. No matter how much people may slander me, it's perfectly finewith me.

学佛要多吃亏，永嘉大师说：

In studying Buddhism, we have to learn to take losses. Great Master Yongjia said,

“闻恶言，是功德，此则成吾善知识，不因讪谤起冤亲，何表无生慈忍力。”

Contemplate vicious words as merit and virtue; Then vicious words become one's good advisors. Do not let abuse and slander arouse enmity. How else can one express the power of compassion and patience with the nonarising of dharmas?

有人骂你，是帮助你向好了走，所以要“顺逆皆精进，毁誉不动心。”不要因讪谤便起冤恨之心，应该冤亲平等，一视同仁；否则怎样表达无生法忍的慈悲力量呢?

People who scold us are in fact helping us in our cultivation. Therefore, we must advance vigorously in favorable as well as adverse circumstances, and allow neither praise nor slander to sway us. There is no need to feel resentful when we are slandered. We should treat friends and enemies with equal kindness. Otherwise, how can we express the compassionate strength that arises from patience with the nonarising of dharmas?

一九七九年十一月六日开示

肃恭斋法饭前三念五观 The Three Recollections and the Five Contemplations Performed at Mealtime

肃恭斋法饭前三念五观

The Three Recollections and the Five Contemplations Performed at Mealtime 不要不知道为什么吃饭？为什么穿衣？为什么睡觉？ 迷迷糊糊，得过且过。 We shouldn't casually go through life in a muddled manner, not knowing why we eat, wear clothes, and sleep.

出家人用饭前有三念，首先用调羹吃三口汤，每一口作一念观想：

Left-home people make three recollections before taking their meal. They begin the meal by drinking three spoonfuls of soup, making one recollection with each spoonful.

第一念是“愿断一切恶”。断恶，包括吃饭时不生分别心，不去分别这个有味道，那个没有味道。有什么便吃什么，不要拣饮择食，或者打其它妄想。不要想：“这个地方真不好，吃饭时又不准讲话，很不自由，像坐牢。我来拜佛，还有这么多规矩，真没趣！”

The first recollection is, "I vow to cut off all evil." This includes not discriminating whether the food is good or not. Just eat whatever food is served. Don't be picky or indulge in idle thoughts as you eat. Don't think, "This place is not nice at all. We're not allowed to talk when we eat, and there's no freedom. It's like being in jail. I only came to bow to the Buddha, and there are so many rules to follow. It's no fun at all!"

要是这样想，吃下去也不容易消化。不要总是找人家不对，“常瞅人不对，是自己苦未了。”为什么你不好好地回光返照，反求诸己？

If you have such thoughts, you won't be able to digest your food. Don't always look at other people's faults. "If you always see the faults of others, then you haven't put an end to your own suffering." Why don't you reflect upon and examine yourself?

第二念是“愿修一切善”。要发愿改过一切习气毛病。修道就是诸恶莫作，众善奉行。

The second recollection is, "I vow to cultivate all good." We should vow to correct all bad habits and faults. Cultivating the Way is nothing more than "doing no evil and practicing all good."

第三念是“誓度一切众生”。愿一切众生都能离苦得乐，了生脱死。

The third recollection is, "I vow to save all living beings." We vow to help all living beings leave suffering, attain bliss, and end birth and death.

吃饭时又应存五观：

During the meal, we should also make the five contemplations: （一）计功多少，量彼来处：先计量自己有何功德来受此供养，又计算农人要经多少劳苦来耕耘这分米粮；应该筹量碗里食粮的来历，是很不容易得来的。 1. Consider the amount of work involved in bringing the food to the table. Contemplate whether we have the merit and virtue to accept this meal. Then consider how much energy the farmers expended in planting and harvesting the crops. Think about all the different stages of preparation the food went through before it reached our plate. None of it came easily. （二）忖己德行，全缺应供：忖者，度也。看看自己的德行，是否圆满了？还是不圆满？我能够对得起这钵饭吗？ 2. Reflect on whether or not one's virtuous conduct is sufficient to entitle one to receive this offering. Have we perfected our virtuous conduct? Do we deserve to accept this meal? （三）防心离过，贪等为宗：戒备己心，离开过非，不生贪念。不是说好吃的就多吃一点，不好吃的就不吃。不要拣饮择食，好吃和不好吃的都是平等，要以此为宗旨。 3. Guard the mind from transgressions, principally that of greed. We must watch over our own mind and keep it from errors

and greedy thoughts. We shouldn't help ourselves to more of thegood food while not touching food that is not as appetizing. Inother words, we shouldn't be picky about food. Whether it tastesgood or not, it's food all the same. （四）正事良药，为疗形枯：为什么要吃饭呢？要把它当做良药，资助身体。汽车没有汽油不能走动，人不吃粮食不能生存。吃饭不是为贪好味，而是为治饥饿的病。 4. Regard thefood as medicine to prevent the body from collapsing. Why do weneed to eat? We should regard the food as medicine that providesenergy for our bodies. Just as cars cannot run without gasoline,people cannot survive without food. We eat not for the taste of thefood but to cure hunger. （五）为成道业，应受此食：吃饭不是为了要吃好东西，而是为了修自己的法身慧命，成就道业。 5. This food is takenonly in order to accomplish the Way. We eat not because we want toenjoy good food, but because we want to cultivate our Dharmabody and wisdom life to accomplish the Way. 以上五观，是吃饭时策励身心的准绳。其它日常生活上，例如穿衣、睡觉等，也应该一样。不要不知道为什么吃饭？为什么穿衣？为什么睡觉？迷迷糊糊，得过且过。这些都是最切身的问题，应该了解得一清二楚。 These five contemplations areguidelines to be observed when we eat. They should also be appliedto our other daily activities, such as dressing and sleeping. Weshouldn't casually go through life in a muddled manner, notknowing why we eat, wear clothes, and sleep. These are all essentialmatters, and we should understand them very clearly. 一九七九年十一月七日开示 A talk given on November 7, 1979

菩提心 The Bodhi Resolve

菩提心 The Bodhi Resolve

发菩提心之后，好像放下面种，久而久之，面便会长大。
Bringing forth the Bodhi resolve is like adding yeast to the dough, so that it will rise and expand over time.

什么是菩提心？我有一个很简单的比喻：未发菩提心前，好像面粉未下发粉；一旦发菩提心之后，好像放下面种。久而久之，面便会长大。若问菩提心像个什么样子？本来它是无形无相，只是个觉道。觉者，觉悟也，就是明白，明白道理。不单是明白，还要修这条道。

What is the Bodhi resolve? I have a very simple analogy: Before we bring forth the Bodhi resolve, we are like flour before yeast is added. Bringing forth the Bodhi resolve is like adding yeast to the dough, so that it will rise and expand over time. What is the Bodhi resolve like? It is without any form or mark; it is only the enlightened Way. To be enlightened means to understand; to understand the principles of the Way. Yet we should not stop at understanding the principles; we must also cultivate the Way.

也可以用宝塔来比喻菩提心：这一座宝塔，无论它多高多大，必要从地上修起；地，就是我们的心地。要从地上建这座宝塔，使它一层比一层高。菩提心，也是从心地上建起，愈发愈大，愈发愈高；本来只是一点点，很小的，但逐渐膨胀、发大；等到功德圆满了，最后可以成佛。这只是我一个很粗浅的看法，一个简单的比喻。

The Bodhi resolve can also be compared to a pagoda: no matter how tall a pagoda you plan to build, you have to start from the ground. The ground is analogous to our "mind ground." Just as we have to build a pagoda story by story from the ground up, the Bodhi resolve is similarly built up from the mind ground. Starting very small, it gradually grows greater and higher. And eventually, when

we perfect our merit and virtue, we will become Buddhas. This isonly a very simple and rough analogy. 一九七九年十一月十二日开示 Atalk given on November 12, 1979

杀生食肉的可怕 The Horror of Taking Lives and Eating Meat

杀生食肉的可怕

> The Horror of Taking Lives and Eating Meat 单是起斋鸡、斋鸭这些荤的名字，里头就含有污染的种子。 The mere use of such names as "vegetarian chicken" and "vegetarian duck" plants seeds of defilement.

梁武帝在位时，中国的佛教很兴盛，民间凡有婚礼或丧事，都请和尚去念经。今天时代不同了，现在只有丧事，才请和尚去念经；遇有喜事，例如结婚、生子时，却没有人请和尚去念经。其实这是错误的，无论红白事，都应该请出家人去念经回向、种福，一方面可以超度亡者，一方面可以为生者增福。

During the reign of Emperor Wu of the Liang dynasty, when Buddhism flourished in China, people would always invite monks to recite Sutras at weddings and funerals. Times have changed, and now monks are invited to recite Sutras only at funerals. No one asks them to recite Sutras at weddings or baby showers. Actually, this is wrong. Whether it is an occasion for rejoicing or mourning, left-home people should be asked to recite Sutras and transfer the merit, on the one hand to save the deceased, and on the other to increase the blessings of the living.

梁武帝时，就有一位志公和尚，是位高僧，他有五眼六通，对于前因后果他都一一明了。某次，一个有钱人家有婚事，便请志公和尚去念经。他一踏进门口，便叹息道：

During Emperor Wu's time, there was a high monk called the Venerable Zhi. Having attained the Five Eyes and the Six Spiritual Penetrations, he could clearly discern causes and effects. One time, a rich man asked him to recite Sutras at a wedding. Upon entering the house, he sighed and said:

“古古怪，怪怪古！孙子娶祖母。女吃母之肉，子打父皮鼓。猪羊炕上坐，六亲锅里煮。众人来贺喜，我看真是苦！”

How strange! How very strange indeed! The grandson marries the grandmother. The daughter is eating her mother's flesh, And the son is beating on a drum stretched with his father's skin. Pigs and sheep are sitting on the couch, And the six kinds of relatives are cooking in the pots. People have come to offer congratulations, But I see that it is truly suffering!

这是什么意思呢？“孙子娶祖母”，你说怪不怪？原来，这位祖母在临终时，她拉着孙儿的手，心里很舍不得，她说：“你们都成家立业，惟独我这个小孙儿，没有人照顾。唉！怎么办呢？”说完便去世了。

What does this mean? The grandson marries the grandmother. Would you say this is strange or not? Right before she died, the grandmother of the family had held her grandson's hand, not being able to part with him. She said, "You all have your own families, but this little grandson of mine has no one to take care of him. Ah! What is there to be done?" Then she died.

她到了地府，阎罗王便判她：“你既然这样宠爱孙儿，还是回去做他的妻子，好照顾他。”于是，祖母便托生来做孙子的太太。所以世间上的前因

后果，有时是很可怕的。

When she arrived at King Yama's court, King Yama gave her the following verdict, "Since you love your grandson so much, you might as well go back to be his wife and take care of him." And so the grandmother was reborn as her grandson's future wife. The workings of the law of cause and effect in this world can be quite frightening.

“女吃母之肉”，在外面，一个女孩子正在吃猪蹄，吃得津津有味，这只猪原来是她前世的母亲。“子打父皮鼓”，志公和尚再看看那些奏音乐的，打锣鼓、吹喇叭、吹笛子，好不热闹！有个人用力地打鼓，鼓是驴皮造的，而这驴竟然是他前世的父亲啊！

The daughter is eating her mother's flesh. Outside the house, a girl was eating a pig's foot with great relish, not realizing that the pig had been her mother in its previous life. And the son is beating on a drum stretched with his father's skin. Venerable Zhi then took a look at the musicians who were beating drums and blowing on their trumpets and flutes. What excitement! One man was banging away vigorously on a drum stretched with mulehide, not knowing that the mule had been his father in a previous life.

志公和尚再往炕上看看，便说：“猪羊炕上坐”，往菜锅里一看，便说“六亲锅里煮”。原来，从前被人宰的猪呀、羊呀，现在都回来吃人，要这些人偿还宿报；以前专吃猪羊的六亲眷属，现在反而回来受人烹割，在锅子里还债。

Venerable Zhi looked at the people sitting on the couch and said: Pigs and sheep are sitting on the couch. Then he looked in the pots and said: And the six kinds of relatives are cooking in the pots. All the former pigs and sheep that had been slaughtered before

were now getting even and eating the people who had eaten thembefore! The six kinds of relatives who had eaten those pigs andsheep were now being chopped up and cooked in the pots to payoff their debts. “众人来贺喜”，大家都以为这是喜庆之日，但志公和尚只叹息：“我说真是苦！”其实是人以苦为乐呀！ People have come tooffer congratulations, / But I see that it is truly suffering! Everyonethought it was a happy occasion, but the Venerable Zhi only sighedand said, "This is really suffering!" People take suffering to be joy! 大家听了这段公案后，应该知道杀生食肉的可怕。我们又研究这个“肉”字：After hearing this story you should understand the horror of killingand eating meat. Let us look at the Chinese character for meat (肉). “肉字里边两个人，里边罩着外边人，众生还吃众生肉，仔细思量人吃人。” Two people (人) are inside the character for meat (肉). The personinside is linked to the one outside. Living beings eat the flesh ofliving beings. If you really think about it, it is people eating people. 所以，能够茹素是最好。但吃斋时，不要再起什么斋鸡、斋鸭、斋鲍鱼等名字。既然吃斋了，为什么还放不下？单是起这些荤的名字，里头就含有污染的种子。所以以后不要再用荤名去讲斋菜。 Thus it is best to be vegetarian.However, we shouldn't use names such as "vegetarian chicken," "vegetarian duck," and "vegetarian abalone" for vegetarian dishes. Ifwe are vegetarians, why can't we forget about meat? The mere useof such names plants seeds of defilement. Vegetarian dishesshouldn't be called by non-vegetarian names. 这次有些人到万佛圣城之后，发愿回去要吃长素。这很好，与六道轮回断绝往来，你不吃他，他不吃你；你不杀他，他不杀你，这样便把循环业报清净了。 Some people whocame to the City of Ten Thousand Buddhas this time have vowed tobecome lifelong vegetarians. This is a very good thing, because thisway one severs unwholesome affinities with living

beings in the sixpaths. If you don't eat them, they won't eat you; ifyou don't killthem, they won't kill you. The cycle of karmicretribution will thus bepurified. 又有人问：吃斋有什么好处？ " Whatbenefits are there inbeing vegetarian?" someone asked. 我说：“没有什么好处，是活着上当。”什么意思呢？因为斋菜没有肉类那么好味道，所以说活着上当。可是，假设你不吃斋，便是死了上当。就像一个秤，那一边重，那一边轻，你自己去研究研究。 I said, "There aren't any. You'retaking a loss while you'realive." Because vegetarian food isn't astasty as meat, you take a lossby being vegetarian during your life.However, if you don't keep avegetarian diet, then you will take a lossafter death. It's like a scale.You have to figure out for yourself whichside is heavier and which islighter. 为什么说吃肉是死了上当？无论你吃什么东西，便有那种成分在你身上。你吃菜，便有一股菜味；吃葱，便有一股葱味；吃牛奶，便有一股牛奶味；吃吉士，身上便有一股吉士味；吃大蒜，呼吸气都有大蒜味。因为你所吃的东西，要与你合股，合而为一，变成你身上的一部份。你吃什么吃多了，身体就会变成和它一样。因此，吃猪肉多了，便会变猪；吃牛肉多了，便会变牛，这是合乎科学和逻辑学的。你的身体和肉类变为合伙公司；死了之后，也会变成那样东西。比如，死后要是周身一股猪味，阎罗王嘟嘟鼻子，便说：“你这样臭，还是去做猪好了。”羊牛鸡犬，也都是同一个道理，所以说是死后上当。 Why will you take aloss after death if you eatmeat? Well, your body is composed of thefoods you eat. If you eatvegetables, you will smell like vegetables; ifyou eat onions, you'llsmell like onions; drink milk, and you'll smelllike milk; eat cheese,and you'll smell like cheese. If you eat somegarlic, your breath willsmell of garlic. The things you eat becomepart of your body. If youeat a lot of a certain thing, your body willbecome very similar to it.Therefore, if you eat a lot of pork, you willbecome a pig. Eat a lot ofbeef, and you will become a cow.

Thisaccords with science andlogic. The meat you eat incorporateswithyour body, and after youdie you turn into that kind of animal. Ifyousmell like a pig, forinstance, after you die King Yama takes asniffand says, "You smellything, you should be reborn as a pig."Thesame goes for sheep,cows, chicken, and dogs. That's what I meanbybeing cheated afterdeath. 你仔细研究，杀猪的人，他的眼睛像猪。为什么？他曾经被人杀了好多次，现在他回来报仇了，但眼睛还是猪眼睛；宰牛的人，眼睛像牛眼睛。其实因果是丝毫不爽的，所以说：Youcaninvestigate this carefully.Why does a butcher of pigs haveeyesresembling those of a pig? It'sbecause he had been slaughteredas apig many times in the past,and now he has come to seekrevenge.Although he is human, hiseyes are those of a pig. Cattlebutchershave the eyes of a cow. Thelaw of cause and effect is neveroff. Thereis a verse: “千百年来碗里羹，怨深似海恨难平，欲知世上刀兵劫，细听屠门夜半声。” For hundredsof thousands of years, The stewin the pothas boiled up Aresentment very hard to level. If you wantto knowwhy There arewars in the world, Just listen to the hauntingcries thatcome From aslaughterhouse at midnight. 一碗肉汤里边含藏的怨恨，像海那样深，说不尽的。要知道世上为何有战争、杀戮，譬如两国彼此战斗，死伤连城，这就是众生的恶业共聚，同时受报。假设你能细听夜半屠房里凄厉的叫声，你便应该明白杀杀不已的恐怖。 The grief andhatred brewedup in a potof meat stew is as deep as the ocean. Itcould never befullydescribed. The wars and massacres in the worldare broughtaboutby the convergence of the evil karma of livingbeings,causingbeings to undergo retribution at the same time. If youlistencarefullyto the cries of misery coming from a slaughterhouse inthemiddle ofthe night, you will realize the horror of the ceaselesskillingthat goeson in there. 目前科学已经研究出来，人

多吃肉，很容易生癌症。这是因为动物体上的怨，在你身上积聚多了，久而久之便变成害人的毒素。因此我们应该与众生断绝因果，不要与牛羊鸡犬互造罪孽，便能慢慢地把世界上的恶气转过来。 Scientists have discoveredthat people whoeat agreatdeal of meat tend to get cancer. This isbecause theresentfulenergyin the bodies of slaughtered animalsaccumulates inthebodies ofthose who eat meat and eventually turnsinto aharmfultoxin. Weshould cut off this relationship of causesandeffects withanimalsand stop the vicious cycle of creatingoffensesagainst cows,sheep,chickens, and other animals. Then wewillgradually be able tolessenthe inauspicious energy in the world. 在万佛圣城，我一边行持正法，一边要把世上的杀劫转变过来，无形无相地把它慢慢消灭了。所以我主张人不杀生、不偷盗、不邪淫、不妄语、不喝酒、不吃麻醉药。最低限度要守五戒，而且还要守得清净。你们既已到了宝山，不要空手而归！ At theCity ofTen Thousand Buddhas, we wanttouphold the ProperDharma andavert the crisis of killing in theworld.We want to slowlyandimperceptibly avert this disaster.Therefore weadvocate: notkilling,not stealing, not engaging in sexualmisconduct,not lying,notdrinking, and not taking drugs. At the veryleast, weshouldobservethe Five Precepts and maintain our purity inthatregard.Since youhave come to this treasure mountain,don'tleaveempty-handed! 一九七九年十一月二十日开示 A talkgivenonNovember 20, 1979

修行要及时 The Importance of Cultivation

修行要及时

> The Importance of Cultivation 没有人心里惦念佛菩萨多辛苦，只懂得为自己子女劳碌奔波。 Instead of thinking about how

hard the Buddhas and Bodhisattvas work,
we only know how to toil for our children.

我们众生与佛的一念真心，是无二无别的。为什么佛早已成正觉，而我们仍然轮回六道，昏迷颠倒，整天爱呀、爱呀爱的，情情爱爱，丈夫也放不下，妻子也放不下，子女也放不下，终日在六尘里转。

The true mind of living beings is no different from that of the Buddha's. How come the Buddha has accomplished proper enlightenment, while we are still transmigrating in the six paths? Why are we still muddled and confused, obsessed with love all day long, unable to relinquish our attachments to our spouse and our children? Why are we always caught up in the six kinds of sense perception?

学佛他没有看得那么重要，家庭却看得那么重要，总是说：“我要负我的责任。”到你死了，谁来负你的责任？简直不懂得算数。知道应该修行，便去修行，为什么要管这么多闲事？

Some people regard their families as far more important than studying Buddhism, and they always say, "I have my responsibilities." Well, when you die, who is going to take care of your responsibilities? Your attitude shows a confusion of priorities. If you realize that you should cultivate, just cultivate. Why have so many unnecessary concerns?

经文上说：“而佛世尊却具无量神通智慧。”有神通就是有智慧，智慧驾御神通，神通和智慧是二而不二。你若没有智慧，也不会有神通，此乃是由功德庄严的。

A Sutra says: "The Buddha, the World Honored One, has infinite spiritual power and wisdom." Spiritual power is itself wisdom. Wisdom guides spiritual power. Spiritual power and wisdom are two,

and yet not two. If you lack wisdom, you will not have spiritualpower either. These come from the adornment of merit and virtue.

“而我等则但有无量业系烦恼”，你想一想，一生中跟这个有关系，跟那个也有关系，所以被业力缠缚。昔日妄造业缘，今时则被业力所牵，你想脱离三界，业力却不肯放过你--善恶夹杂业，净染夹杂业，人我夹杂业，是非夹杂业，统统来了。人被烦恼所障，生死所缚，所以终日迷迷糊糊。

"Living beings have only infinite karmic bonds and afflictions." With careful reflection, we'll see that our various relationships with people are actually karmic entanglements. Having recklessly created karmic affinities in the past, we are now dragged about by our karma. We may want to escape the Triple Realm, but our karma will not let us. We have a mixture of good and bad karma, pure and defiled karma, karma of self and of others, and right and wrong karma, and it all comes forth. Hindered by our afflictions and caught up in birth and death, we pass our days in confusion.

你想要修行吗？“未到时候哩！” 你想修行吗？“多等一会吧！” 总是拖延：“等多几年，小孩子长大了才算。” “多等几年，孩子结了婚才算。” “等我见到孙子才说吧！” “等孙子结了婚才算。” “我还未看到曾孙哩！” 这样那里有完的一天？你们不要被世上虚假的快乐迷住了，所谓

Do you want to cultivate? "The time isn't right." Would you like to cultivate? "I'll wait a little while." You keep procrastinating: "I'll wait a few more years until the children have grown up." "I'll wait a few more years until the children are married." "I'll wait until I see my grandchildren." "I'll wait until the grandchildren are married." "I haven't seen my great grandchildren yet." When will it ever end? Don't be taken in by the false happiness of the world. It is said,

“名利小事人人好，生死大事无人防。”

Fame and benefit are trivial, But everybody craves them. Birth and death are important, Yet no one guards against them.

很多人又怕子女没有钱用，于是拼命地为子女打天下，结果：

Many people worry that their children won't have money to spend, so they struggle to build an empire for them. The result:

“财也大，产也大，后世子孙胆也大，天下事儿都不怕，不丧身家不肯罢。财也小，产也小，后世子孙胆也小，些些事儿自完了，子孙产小祸也少。”

When one has great wealth and property, One's descendants will have great nerve: Not afraid of anything under the sky, They won't stop until they have destroyed themselves and their families. When one has little wealth and property, One's descendants will not be so bold. Petty problems are easily solved; With modest assets, they will suffer few calamities. 给子孙留钱愈多，愈容易惹出大祸；给子孙留钱不多，反而没有这么多麻烦。所以又说： The more money we leave to our children, the easier it is for them to bring great misfortunes upon themselves. The less money, the fewer the problems. It is also said, “有子强如父，留财做什么？有子不如父，留钱做什么？” If the son is more capable than the father, What need is there to leave him wealth? If the son is weaker than the father, What's the use of leaving him money? 有子女比你更有本事，你留钱给他做什么？子女若不如父，留钱给他，让他去吃喝嫖赌，放逸无度，反而累了他。 If your child is capable, why should you leave him money? If your child is weak, leaving him money only harms him, for he will use that money to eat, drink, be promiscuous, and gamble, generally leading a dissipated life. “心性是一，迷悟天渊”，我们的心性和佛本是一体，迷与悟却有天渊之别。“静然思之，岂不可耻？”我们只懂得挂儿挂

女，不会挂佛挂菩萨。没有人心里惦念佛菩萨多辛苦，只懂得为自己子女劳碌奔波，供他们读大学，考博士学位，将来出人头地，做个大老板，那时候我有私家车出入，吃得好，住得好，尽情享受。 "Although the nature ofthe mind is basically the same, delusion and enlightenment are as farapart as the sky and a deep abyss." Our minds are essentially thesame as that of the Buddha. However, our delusion is worlds apartfrom the Buddha's enlightenment. "Quietly reflecting upon this,shouldn't we feel ashamed?" We are mindful of our sons anddaughters, but not of the Buddhas and Bodhisattvas. Instead ofthinking about how hard the Buddhas and Bodhi-sattvas work, weonly know how to toil for our children, sending them to universitiesso that they can earn doctorates and become super-achievers andhigh executives in the future. Then we will have chauffeured cars,gourmet food, fancy mansions, and all the luxury we could wish for.“修德有功，则性德方显。”当你修行有德时，什么智慧、神通都自然显现出来。所以说： "When you accomplish the cultivation of virtue, thevirtue of your nature will manifest." When you have virtue in yourcultivation, your inherent wisdom and spiritual power willspontaneously manifest. There is a saying: “聪明乃是阴骘助，阴骘引入聪明路。 不信阴骘使聪明，聪明反被聪明误。” Intelligence is aidedby hidden virtue. Hidden virtue brings about intelligence. Peoplewho do not believe in hidden virtue Will be hindered by their ownintelligence. 阴骘，就是人家见不到的功德，无形无相的好事，例如你默默地帮助他人，不要人知道，不居功。所谓：Hidden virtue refers to actsof merit and virtue done anonymously--invisible good deeds. Thismeans secretly helping others without taking credit for it. It is said, “善欲人知，不是真善，恶恐人知，便是大恶。” The goodness that wemake known is not true

goodness. The evil that we fear will leak outis great evil. 不用到处去卖广告，说：“你知道吗？泰国哪间庙是我造的，新加坡哪座桥是我修的，香港哪个宝塔是我盖的。” You don't have toadvertise, "Did you knowthat I built a temple in Thailand, repaired abridge in Singapore, andbuilt a pagoda in Hong Kong?" 可是怎么知道你的钱来历如何，是否干净？或者你偷来、骗来的，那就功不补过了。佛，是你欺骗不来的；不可以造了罪业，然后到庙里说：“佛老爷，我送你一点钱，贿赂贿赂你，你能消我的罪吗？”佛不是这样的。 How do I knowwhere you got your money?Is it clean money? Did you steal orcheat to obtain it? If so, your meritand virtue won't be sufficient towipe out the offenses youcommitted. You cannot cheat the Buddha.You cannot go to thetemple and say, "Lord Buddha, I will give yousome money if youeradicate my offenses." The Buddha doesn't takebribes. 所以经文上说：“不辜佛化，不负己灵。”就是这个意思。Therefore, a Sutra says, "Don't disappoint the Buddha, and don't letyourself down." 一九七九年十二月八日开示 A talk given on December8, 1979

我们活着为什么 What Are We Living for?

我们活着为什么

> What Are We Living for? 我们永远都应该以利人为前提。利人，就要从不障碍人开始做起。 We should make it our top priority to benefit others. The first step in benefiting others is not to obstruct others.

我们活着为什么？我们人这个“我”是谁？是你、是我，也是他；可是我们来到这个世界，又为了什么呢？

What are we living for? Who are we? What are we here for?

有人说：“收拾垃圾！”是这样吗？可是现在的人，是专门捡前人的垃圾，还自以为是宝贝；尽去学别人的样子，却漠视自己本地的风光，还自己给自己辩护，说：“不学别人的样子，那别人的样子，又从哪里来？”这就是舍本逐末，头上安头，好像东施效颦一样，自己真实的智慧遮蔽了，不懂得去开发，却尽去向外驰求，结果愈跑愈远。这种人真是大错特错！

Someone says,"We're here to collect garbage." Is that so? Nowadays, people pick through things that others throw away, finding treasures in others' garbage. People also plagiarize and copy others' styles, while neglecting their own inherent talents. They rationalize, "If copying isn't allowed, then where did other people get their styles from?" They renounce the essence and grasp at trivialities, making things worse by clumsily trying to imitate others. As a result, their own true wisdom remains concealed and undeveloped. The more they direct their attention outwards, the further away they drift! This is truly a great mistake.

那么我们人生在这个世界，又为了什么呢？为了淘金牟利吗？不是！为了赚钱发财吗？也不是！金银财宝都不是实在的，等到人死了，这些又有什么用呢？

But why are we born here? To pan gold and seek profit? No! To make fortunes? No! Money and material things are not truly useful. When the time comes to die, what use are they? 既然这样，那我们人活着，究竟为了什么？我们人生在这个世界上，应该有功于世，有德于民，利益一切的众生，这是我们的责任。不要看轻自己生命的意义，以为人只是为了谋求个人私人的利益。我们应当为全人类做着想，我们永远都应该以利人为前提。什么是利人？利人，就要从不障碍人开始做起；损人利己，恼害他人，都不是我们应该做的事。 What have we come into this world for? Since we have been born here, we should help the world and the people in it. Benefiting living beings is our duty. We shouldn't

degrade the value of our life by directing it towards selfish ends. Wemake it our top priority to benefit others and always be concernedabout humanity as a whole. The first step in benefiting others is notto obstruct others. To benefit ourselves at the expense of others,thus bringing harm and affliction to others, is not a proper thing todo. 所以我们人生在这个世界上，应该以立功、立德为本；至于立言，那是其次了。因为功和德是没有形相的，而言语是有形有相的。所谓“言语道断，心行处灭。”我们如果能做到这样，可以说离道就不远了。Being bornin this world, our first task is to establish merit and virtue; writingliterature is secondary. Merit and virtue are invisible, while words arevisible. It is said, "When words are cut off, the mind's activity ceases."If we arrive at that state, we are not far from enlightenment. 一九八O年三月廿一日晚间开示于万佛圣城 A talk given on the evening of March21, 1980,at the City of Ten Thousand Buddha

浩劫能改变吗？ Can Catastrophes Be Averted?

浩劫能改变吗？

> Can Catastrophes Be Averted? 本来定业不可转，但是三昧加持力，能消除无量罪业。 Although it's said that fixed karma cannot be altered,
> with the power of samadhi even limitless offenses can be dispelled.

修道的人，首先不要自私。这不单是为了保护自己，也是为了要饶益全世界。我们要把自己放下，不是想：“我怎样怎样了不起？”而是要顾全大局。

Cultivators should not be selfish, nor should they act only to protect themselves. They should work to benefit the whole world, putting personal interests aside. Instead of being enthralled with their own achievements, they should consider the big picture.

胡大川先生的“幻想诗”里，有几句说得很好：

Mr. Dachuan Hu's "Fantasy Poem" says it well:

“浮沉道力未能坚，世网攫人只自怜。四海应无极乐国，九霄岂有寄愁天。”

Bobbing up and down, We lack a strong resolve for the Way. Caught up in worldly entanglements, We feel sorry for ourselves. There is no paradise within the four seas; What place is there in the nine heavens To set our sorrows aside?

“浮沉道力未能坚”，人在世界里浮沉不定，做善功德，便向上升；造恶业的，便往下降。这样一浮一沉，生生世世在业海里漂流，被世事的波涛所动摇，很不容易立得住。

Bobbing up and down, we lack a strong resolve for the Way. People move up and down in the world; rising when they do good deeds of merit and virtue, and falling when they create unwholesome karma. In life after life, they drift and flounder in the sea of karma; being rocked by the waves of worldly affairs, it is hard to stand firm.

“世网攫人只自怜”，世间法就好像一个大罗网，把所有人都捆住了。爱名的便被名网所捆，贪财的便被财网所缠，迷色的便被色网所缚。总而言之，被财、色、名、食、睡五欲之网，支配得颠颠倒倒，缠缚得透不过气来。只自怜，一般不明白的人，虽然被网所捆，还不知不觉；明白的人虽然知道，却没有法子脱离，只是徒增感叹而已。

Caught up in worldly entanglements, We can only feel sorry for ourselves. Worldly affairs are like a huge net that binds people up. Fame-seekers are bound by the net of fame; money worshippers get caught in the net of wealth; and promiscuous individuals are trapped in the net of lust. In general, the net of the five desires--for wealth, sex, fame, food, and sleep--confuses people and binds them so tightly that they can hardly breathe. Most people don't even know they are caught in the net, and those who do cannot escape, so they can only sigh in self-pity. “四海应无极乐国”，举目四海，找不到一个安乐太平的地方。全世界人类都生活在恐惧之中，朝不保夕，到处都是难民，很多地方缺乏粮食、衣服，到处都有火山爆发、地震、水灾、天灾人祸，纷至沓来，这怎教人不怵目惊心呢？所以说“四海应无极乐国”。 There is no paradise within the four seas. Look around: you won't find a peaceful place anywhere. All of humankind lives in fear from dawn to dusk. There are refugees everywhere. In many places people lack adequate food and clothing. Volcanic eruptions, earthquakes, floods, and other natural and manmade disasters happen one after another. How could one not feel scared? “九霄岂有寄愁天”，九霄云外，也没有一个处所来积存这么多忧愁，因为放不下这么多！在这世上，有些人认为是很快乐，其实是水深火热的樊笼。水深会把人淹死，火热会把人烧死，有什么值得留恋呢？ What place is there in the nine heavens to set our sorrows aside? There isn't any space within the nine heavens to store our cares and worries. Some people think the world is a happy place, but actually, we are in danger of being drowned or burned at any moment. Why should we be so attached to this world? 大家都知道最近华盛顿州的圣海伦火山爆发了，熔岩若堆起来，可以积迭成十二英哩那么高，灰尘遍洒到四面八方。由此观之，世上哪有安乐国呢？生在这个危险的多难之秋，各位应该赶快发菩提心，求无上道！ You have all heard of

the recent eruption of Mount Saint Helens in Washington State. If the lava were piled up, it could reach as high as twelve miles. The ashes have scattered everywhere. From this eruption we can see how unsafe the world is. Living in these dangerous times, we should quickly bring forth the Bodhi resolve and seek the supreme Way. 加州为什么没有火山爆发的灾难？因为这里信佛的人比较多，佛教的道场也较多，所以无形中使灾难化为吉祥。在一九六八年，美国的天文学家、历史学家、预言学家、科学家，都互相印证，认为那年旧金山必定会发生大地震，甚至整个旧金山会掉进太平洋！话虽如此，可是侥幸当年并没有地震。随后每一年都传出地震的预言，但每一年都没有大地震；

Why haven't there been any volcanic eruptions in California? One reason is that there are more Buddhists and more temples here. Disasters are imperceptibly transformed into auspiciousness. In 1968, astrologers, historians, prophets, and scientists in the United States all predicted that a major earthquake would occur in San Francisco that year. They said the earthquake would be so great that the entire city of San Francisco would fall into the Pacific Ocean. Fortunately, no earthquake occurred despite their predictions. There have been earthquake predictions every year since then. However, the great one hasn't happened yet. 可是最近地震恐怕真地快要降临了。为了这个原因，法界佛教总会、万佛圣城、金山圣寺、如来寺及法界佛教大学的四众弟子，除了每天的早晚课之外，每逢周六都集体诵持〈楞严咒〉，藉以祈祷消灾解厄，遇难呈祥，化地震于无形，使大的难化为小，小的化为乌有。 Recently, I have been worrying that the earthquake is really going to happen. That's why the fourfold assembly of the Dharma Realm Buddhist Association at the City of Ten Thousand Buddhas, Gold Mountain Monastery, Tathagata Monastery, and Dharma Realm Buddhist University has gathered together to recite the Shurangama

Mantra on Saturdays. With the power of the mantra we hope to avert the earthquake, dispel danger, transform big disasters into small ones, and make small ones disappear altogether. 有人问：这种浩劫能够改变吗？当然可以改变！本来定业不可转，但是三昧加持力，能消除无量罪业。 Someone is asking, "Can catastrophes be averted?" Of course! Although it's said that fixed karma cannot be altered, with the power of samadhi even limitless offenses can be dispelled. 一九八O年六月开示 A talk given in June 1980

认识自己本有的家珍 Recognizing Our Inherent Treasures

认识自己本有的家珍

Recognizing Our Inherent Treasures 一般人只懂得求假的，而忘却真的。 Ordinary people seek after the false and forget about the true.

胡大川先生在幻想诗里，又有几句说得很好：

Mr. Dachuan Hu has a few more lines in his "Fantasy Poem," which states things quite well:

“生不愿为上柱国，死更不愿作阎罗；阎罗点鬼心残忍，柱国忧民事更多。”

I don't wish to be a prime minister in life, Nor do I wish to be King Yama after I die. King Yama is cruel in sentencing the ghosts, And a prime minister is too busy worrying about his people.

他说：我活着的时候不愿意做上柱国（宰相），死后更不愿做阎王爷。为什么？阎罗王很残忍，他一发脾气便把这个小鬼投到油锅里，又把那个小

鬼抛到刀山上。他这样残忍，所以我死后不愿做阎罗王。宰相呢？时刻忧国忧民，没有一刻空暇，我也不愿意当这个差事。还是好好地修心养性，涵养玄德，更为实用！所以在这首诗上，又有两句：

He said, "While I am alive, I have no ambition to be a prime minister, and after I die I don't want to be King Yama. Why? King Yama is very cruel. When he gets angry, he dumps this little ghost into the pot of boiling oil and throws that little ghost onto the mountain of knives. I wouldn't want the job of a prime minister either, for he has to worry constantly about national affairs and has no time to rest. It's more practical for me to spend my time cultivating the inner nature and fostering its inherent virtues."The poem also says,

“但愿百年无病苦，不致一息有愁魔。”

I hope to be free from illness for a hundred years, And not troubled by grief for even one moment.

胡大川先生又为那些好酒、色、财、气之徒，作一个生动的写照。

Mr. Dachuan Hu vividly portrayed those who are fond of wine, beauty, wealth, and fame in his poem.

好色的人就打这个妄想：“好花常令朝朝艳”，好色的人最喜欢花常年开得灿烂，争妍斗丽，永不凋谢。这好比一个人愿望他的妻子青春常驻，永不衰老；或者有人希望自己的丈夫永远少年英俊，头发不白，皱纹不生，是同一个道理。

He said that those who like beauty may wish: "Beautiful flowers should stay abloom every day. Flowers should bloom all year round and never wither." This also refers to a man wishing his wife would stay young forever, or a woman wishing her husband would stay handsome and never get gray hair or wrinkles.

好气的人打这个妄想：“明月何妨夜夜圆”，这个人说：“月圆的晚上雅致极了，月白风清，星影流光；在园子里悠闲赏月，好不写意，为什么月儿不能夜夜圆满？太阳天天是圆的，为什么月儿不能夜夜圆呢--太不公平了！”

People with big tempers may indulge in this wish: "Why can't the moon be full every night? It's so nice to sit outside and gaze at the full moon on a night when there is a gentle breeze and the stars are shining. Why can't the moon be full every night, just as the sun is full every day?" 好酒之徒又这么想：“大地有泉皆化酒”，这个人最爱喝酒，于是他便打个妄想：“假设大地所有的川河池沼都化为酒泉，那么每当我渴了，只要伸手往泉里一汲，便能掊取美酒来喝--这不是最方便的办法吗？” People who like wine fantasize: "What if all the springs on earth turned into wine? If all the water in the rivers, streams, ponds, and lakes became wine, I could just reach out and scoop up wine to drink whenever I felt thirsty. Wouldn't that be convenient?" 好财的人又这样想：“长林无树不摇钱”，他说：“假若林中的树木，统统长满了钞票，要用时只须摇摇树干，钱便会纷纷而下，这样不是很省事吗？” People who are fond of wealth think: "What if money grew on every tree in the forests? Whenever I needed money, I could just shake the trees and money would fall. That would save me a lot of trouble." 可是，这都是愚夫愚妇盲目的狂想而已。一般人只懂得求假的，而忘却真的，都忘了我们的真如自性才是本有的家珍，是取之不尽、用之不竭的。什么是真如自性？就是每个人本有的佛性。这个佛性，是不生不灭、不垢不净、不增不减，圆陀陀、光灼灼，在佛的分上没有增加一点，在众生分上也没有减少一点，是如如不动，了了常明的。 These thoughts are the fantasies of fools. Ordinary people seek after the false and forget about the true. They forget that their inherent true nature is an inexhaustible treasure trove. What is the inherent true nature? It's the Buddha nature within

each one of us. The Buddha nature is neither created nor destroyed;it is neither defiled nor pure; and it neither increases nor diminishes.It is perfect and bright; the Buddhas do not have more of it, andliving beings do not have less of it. It is unmoving and constantlyclear. 可是一般人被自私自利心所蒙蔽，加上嫉妒障碍，心眼变得比一粒微尘还要小，所以只懂得看眼前的，长远一点的道理便不认识了。为了这个原因，所以不能返本还原。我们若能 Blinded by selfishness, greed forpersonal gain, jealousy, and obstructiveness, our minds havebecome smaller than a speck of dust. We see only what isimmediately in front of us and fail to understand far-reachingprinciples. That's why we cannot return to the origin. As the [classicalChinese] poet Tao Yuanming said, “悟以往之不谏，知来者之可追，实迷途其未远，觉今是而昨非。” We should realize that while the pasthas gone by, We can work on the future. If we recognize past errorsAnd know that we are right today, Then we have not strayed too far.我们能够觉悟以往的过错，便可以转过头来，重新做人。做新人，就是要没有自私自利心，没有嫉妒障碍，没有贡高我慢。If we realize our pastmistakes, we can turn around and reform. To reform and become anew person means getting rid of selfishness, greed for personal gain,jealousy, obstructiveness, and arrogance. 修道人志愿在明心见性，不是口头上说：“我已明了心，见了性，我已经开悟了！”不是单在口头上用功夫，而是要有真修实证。明心的人，觉得天下任何事也不困难，也不怕苦。为什么呢？因为他已通达万物之本体，彻法底源，所以凡事都任运自在。见性的人不忧愁，心如明镜，又心如止水，事来则应，事去则静，这就是最实际的证明。人没有无明烦恼，般若智慧便现前，自然现出自性的大光明藏。The goal of a cultivator is to understand his mind and see his nature.That doesn't mean simply saying that you understand your mind,see your nature, and are enlightened. You

must have genuineachievement in your practice; don't just pay lipservice. Once youunderstand the mind, nothing will present anydifficulties. You won'tfear any hardships. Why not? Because you willunderstand theessence of all things. You will have penetrated to thesource of theDharma. You will be free and at ease in everything youdo. Once yousee the nature, you won't have any worries. Your mindwill be like aclear mirror or like calm water, reflecting states whenthey come andbecoming still when they pass. This is the mostgenuine proof ofskill. Once ignorance and afflictions are gone,prajna wisdom willmanifest and the brightness of the inherentnature will shine forth. 什么是自性的大光明藏？里面无人相、无我相、无众生相、无寿者相；可是，也有人相、也有我相、也有众生相、也有寿者相。虽然无相而不灭相，有相不碍无相，无相不碍有相，有无自在，有无如如。在这个境界分上，心佛与众生，是三无差别的。 What is the brightnessof the inherent nature?It's the absence of attachment to theappearances of self, others,living beings, and life span. And yet theseappearances still exist.Despite the lack of attachment to them, theyare not destroyed.Appearances do not obstruct nonappearances,and nonappearancesdo not hinder appearances. One is free and atease betweenexistence and nonexistence. In this state, there is nodifferencebetween mind, Buddha, and living beings. 学佛的人，应该问问自己：“我布施是为了求名，还是为了真心修行？我持戒、忍辱、精进、禅定、修智慧，是为了要给人家看，还是为了真心修行？”修道不是戴面具，不是装模作样，专给人家看的。修道全靠自己用功夫，付出一分功夫，便有一分收获；拿出一分诚心，则有一分感应。一切一切，都要真实不虚，切勿自欺欺人！愿共勉之。 Students of Buddhism should askthemselves, "Am Ipracticing giving just to make myself look good?Am I holdingprecepts and practicing patience, vigor,

samadhi, andwisdom just toshow off? Or am I really sincere aboutcultivating?"Cultivationdoesn't mean putting on a show for others. Itrequiresgenuineeffort. For every bit of effort we put in, we gainacorresponding bitof skill. For every bit of sincerity we muster,weobtain a bit ofresponse. We must be completely true in all wedo.We shouldn'tcheat ourselves or others. Instead, we shouldmutuallyencourageone another. 一九八O年六月十五日开示 A talkgiven onJune 15, 1980

糊涂债 Confused Debts

糊涂债

> Confused Debts 以前种下的因，如今结果了，有什么好怨呢?
> Everything in the present is an effect resulting from causes planted in the past. So,
> what is there to feel resentful about?

每个人的面目不同，其因果也不一样，每个人在往昔生生世世所欠下的债也不同。有些人欠债太多了，到这个世界上来，还也还不了，所谓“债台高筑”，也就是业障之台，一天比一天高，一天比一天深，债上加债，纠缠不清。

Just as each person has unique features, he or she also has unique causes and effects and an individual set of debts incurred in past lives. Some people have such heavy debts that they cannot repay them in one lifetime. Their debts (their karmic hindrances) keep getting higher and deeper with each passing day. Debts are slapped on top of debts until they can never extricate themselves.

这是什么缘故呢？ 是因为往昔专门放高利贷，借钱给人，利上加利，贪得无厌，自己以为占了便宜，结果是自己吃了亏，业障一天比一天重，终于拔不出腿来了！

Why is this? In previous lives they were loan sharks; they lent money to people at exorbitant interest rates. In their insatiable greed, they thought they were getting a bargain, but in fact they were taking a loss. Their karmic hindrances became heavier and heavier until they finally became stuck.

有的欠人做父亲的债，有的欠人做母亲的债，有的欠人做妻子的债，有的欠人做丈夫的债，有的欠人做儿子的债，有的欠人做女儿的债。所谓“父母的饥荒，伦常的账码”，种种的因缘，乃促成你我今生命运的安排。可是一般人不明白一切都是前因后果，定业难逃，所以有时候还不认账，还想扛债不还，明明欠人的债，却不承认。

Some owe the debt of being a father or a mother; others owe the debt of being a husband or a wife; others owe the debt of being a son or a daughter. There is a Chinese phrase, "the debt of being parents in the account-book of human relations." Our fate in this lifetime is determined by various causes and conditions. Ordinary people do not realize that everything is a result of cause and effect and that there is no escape from fixed karma. Sometimes they refuse to acknowledge their debts and pay up. Such unreasonable behavior leads to all sorts of problems in this world: You have your problems, and I have mine. Each person has his or her own set of causes and effects involving a mixture of good and bad deeds.

因为这样不讲道理，所以酿成世界上种种麻烦的发生--你有你的麻烦，我有我的麻烦，他有他的麻烦，各人有纠缠不清、善恶夹杂的因果。偶尔遇到佛教，听了佛理，便明白一点；可是今天明白了，明天又 糊涂了；后天又

想明白，大后天又糊涂了。于是变成智愚平等的局面，智能和愚痴平均，糊涂时便不想修道，明白时便想修道。可是修道的时候很少，糊涂的时候很多，因此所修的不及所丢的，智慧也一天不如一天，而愚痴却一天比一天增加，在无明驱使之下，便做出很多 糊涂事。心里糊涂，进一步身上也糊涂了；心里有贪瞋痴，身上便犯杀盗淫，这些都是糊涂账，根本算不清！

Once in a while, we may encounter Buddhism and understand a little bit of its principles. One day we may understand, but the next day we become muddled again. The day after that we try to understand again, but the following day we are confused again. There is an equal balance of wisdom and delusion. On days of wisdom, we want to cultivate; on confused days, we don't. Most of the time we are confused, and we spend very little time cultivating. The fruits of our cultivation are far too few to make up for the merit we lose. Our wisdom diminishes and our delusion increases day by day. Driven by ignorance, we do many foolish things. Our confused thoughts lead to confused actions. The greed, anger, and delusion in our minds causes us to commit acts of killing, stealing, and lust. These confused accounts can never be straightened out.

所以有时家庭眷属不和，父子不和、母女不和、夫妇不和、兄弟不和、姊妹不和、兄妹不和，种种问题就发生了。发生了，自己还不承认、不认账，反而觉得很受委曲。其实这都是前因后果的定律，以前种下的因，如今结果了，有什么好怨呢？所以

As a result there is disharmony within families: fathers can't get along with their sons, mothers can't get along with their daughters, husbands and wives don't get along, and brothers and sisters are in disharmony. However, instead of acknowledging the problems and accepting responsibility, each person feels wronged. Actually, all of this is the law of cause and effect at work. Everything in the present

is an effect resulting from causes planted in the past. So what isthere to feel resentful about? There is a proverb: “是故知命者，不立岩墙之下，不怨天、不尤人，下学而上达。” One who understands fatewill not stand beside a crumbling wall. He neither complains toheaven nor blames other people. His subordinates learn from him,And his superiors know him. 首先要明白因果，不要再种糊涂因果，要种清净的因果，要是道则进，非道则退。不要再把善恶混淆不清，是非夹杂不明，若能黑白分明，真假了然，便有机会返本还原，回复到本有的性净明体、妙真如性。 First of all, we should understand cause and effect. Weshould plant pure causes and stop planting confused ones. Weshould advance upon the Way and retreat from what is not the Way.We should not confuse good and evil, right and wrong. If we candistinguish black from white and false from true, then we have thechance to return to the source and recover the pure, bright essenceof our wonderful, true, and inherent nature. 一九八O年六月十六日开示 A talk given on June 16, 1980

万物的主宰者 The Lord of All Things

万物的主宰者 The Lord of All Things

如果真是受神支配的话，那神就不应该教我们做种种恶，应该只教我们做种种善。 If we were ruled by a god, he should keep us from doing evil and cause us to do good.

要知道一切的一切，都是从“一”聚集而成，又要知道多是由很多的“一”而成就的，以前所讲的O字，那是超出数外，所谓“超出三界外，不在五行中。”三界就是欲界、色界、无色界，五行就是金、木、水、火、土。

Everything is formed from the "one." The "many" are formed from the accumulation of many "ones." Earlier I mentioned that the zero is beyond numbers, "beyond the Three Realms and outside of the five elements." The Three Realms are the realm of desire, the realm of form, and the formless realm. The five elements are metal, wood, water, fire, and earth.

所有的人，都在五行中，每个人的相貌，都具足五行，脸瘦身高，属于木形；头尖下巴宽，属于火形；面方色黄，属于土形；面白属于金形；面黑而肥，属于水形。

All people are included within the scope of the five elements. Our features are characterized by the five elements. For example, tall people with thin faces are predominantly of the wood element. Those with pointed heads and wide chins belong to the fire element. People with squarish faces and yellow complexion are earthy; those with whitish or pale complexions are metal, and those with plump and dark-complexioned faces are of the water element.

有人是木火土，有人是木火金，有的人本身金木相克，自己和自己斗争。水形和火形在一起，木形和土形在一起，便会常发生斗争，但O字就超出这些数目之外。

Some people are a combination of wood, fire, and earth; others may be wood, fire, and metal. People who are a combination of the mutually destructive elements of metal and wood often fight with themselves. If water-type people are put together with fire-type people, or wood-type people meet earth-type people, many quarrels and arguments may ensue. However, the zero transcends all these kinds of fate.

一般人认为命运有一定的安排，所谓“命有八尺，难求一丈。”不错！但这是指平常人而言，若是修道人，就不在此数中。修道人不要问易经，那是一般凡夫俗子所用的，修道人的生死尚且能了，何况其它的数呢？更应该超出去，所以不要理会这些。

Most people think that destiny is fixed. There is a saying, "If something is fated to be eight feet, it's hard to ask for ten feet." This is true, but only for ordinary people. Genuine cultivators aren't bound by fate. Cultivators don't need to consult The Book of Changes; that's for ordinary people. Cultivators are able to end birth and death; how much the more can they alter other aspects of their fate. Thus, we should transcend fate and not pay attention to it.

讲五行不过明白其理而已，其实认真去修行，什么道理自然而然就会明白。这个O字是最要紧的法门！各位若对O字用功夫，仔细研究一番，将来一定会有办法。因为它不在数中，数目一开始，就有个“一”，可是O字，连“一”也没有了。

We have discussed the five elements to understand their principles, but in fact, if we earnestly cultivate, we will spontaneously understand all principles. The zero is essential. If we work on it and investigate it, we will certainly find a way. The zero transcends all numbers. The numbers begin with one, but the zero is beyond even the one.

要知道“一”多了，就是众多，众多是由“一”成就的，所谓

When there are many "ones," it becomes a multitude. The " many" are formed from "one." As it is said,

“一本散为万殊，万殊仍归一本”，“一为无量，无量为一。”

One root spreads into ten thousand branches, Yet the ten thousand branches return to the one root. The one is limitless; the

limitless are one.

为什么有无量？因为有一，为什么有一？因为有无量。若是“一”生出来，就有很多麻烦事，从一生出二三四，乃至八九十，无穷无尽的数目就跟着来了；若是“一”没有了，其它当然也没有了；众多微尘空了，一粒微尘也没有了。

How can there be the limitless? Because of the one. How can the one exist? Because of the limitless. Once the "one" comes into being, there are many troubles. From the one comes two, three, four, ... eight, nine, ten, and all the numbers up to infinity. Without the " one," the other numbers cannot exist either. When all dust motes are gone, then not even one dust mote exists. 诸法没有一个自性，所以无所依赖，但是从互相假和合，而成就一切方便法。 All dharmas (phenomena) have no intrinsic substance, nothing to depend on. They arise expediently through a false process of combination. 天地间一切万事万物，有些人说在冥冥中有主宰操纵，这是能作。一切万事万物，这是所作。有个主宰它能作一切万事万物，一切万事万物是它所作出来的，一般宗教，都是这样说法。可是往真实来讲，没有哪个人能主宰一切万事万物，所以才说无能作所作，没有一个能作者，也没有所作。 Some people say that everything in the universe is invisibly controlled by a Lord. Most religions say that there is a Creator who creates the myriad things, and that everything in the world is created by him. In reality, no one can be the lord of the myriad things. There is no creator and nothing that is created. 那是怎样呢？所有一切的一切，都是起惑、造业、受报。业是从什么地方生出来？是从妄想所感召出来的。在最初是不觉，不觉就是无明，因为无明，就生出迷惑。要是没有无明，就没有迷惑；有了迷惑，就生出妄想；有了妄想，就造出种种的业。所造的业，是善因，就有善的果报；是恶因，就有恶的果报；是不善不恶因，就有不善不恶的果报。 How do we explain things, then? We can explain everything in terms

of becoming deluded, committing offenses, and undergoingretribution. Where does karma come from? It comes from deludedthinking. Initially there is non-enlightenment, or ignorance.Ignorance gives rise to confusion. Without ignorance, confusionwould not arise. When there is confusion, we engage in deludedthinking, and then create all kinds of karma. If we create goodkarma, we receive a pleasant retribution. With evil karma, weundergo an unpleasant retribution. If the karma is neither good norevil, the retribution will also be neutral. 所以众生所遭所遇，无非是自己所造的，并不是其它人所造、所支配的，一切都是自己。乃至在轮回中转来转去，不能出离，随业而受果报，生生死死，死死生生，永不离开生死，都是自己所造的。怎能知道是这样呢？因为要是离开这种道理，就没有其它道理可讲了。 Everything that happens to us is a result of the karma wecreated ourselves; we are not controlled or created by anyone else.We go round and round on the wheel of rebirth, receivingretributions according to our karma, never managing to escape frombirth and death. This is also our own doing. How do we know? Thereis no other logical explanation of the matter. 有的宗教，主张世间一切是受神的支配；既然是受神的支配，那么造善造恶与自己就没有关系。但是到时候受果报，还是要自己去受，神帮不了忙，可见这是不合理的道理。因为这个缘故，所以说果报是从自己的业感召而生出来的，正所谓“如是因，如是果。” Some religions say that everything in this world iscontrolled by God. If that were true, it wouldn't matter whether wedid good or evil. But the reality is that, when the time comes, weourselves have to undergo the retribution for our own deeds andGod cannot help us. Therefore it's not sensible to say that Godcontrols everything. Rather, we bring the reward or retribution uponourselves through what we do. "As you sow, so shall you reap."

好像有人主使别人去杀人，这人虽然犯罪，可是主使人也有罪；如果神来支配我们，一切一切都由神来作主，那么我们所造的业，神应该分一半果报，才合情理。如果不是这样，神教我们所作的事情，罪全归我们受，这就不平等、不合理了！ If one person tells another to commit murder, thefirstperson is also guilty. By the same principle, if we are controlledbyGod, then it is only reasonable that God share half of ourkarmicretribution. We simply did what God told us to do, so weshouldn'thave to suffer the consequences alone--it wouldn't be fair!我们自己所造的业，与他人无关，我们所作的是善事，就得善的果报；所作的是恶事，就得恶的果报，这是很合理的因果。所以我们一举一动，并不受任何人或神来支配。如果真是受神支配的话，那神就不应该教我们做种种恶，应该只教我们做种种善，这样才对。因为神不愿意人做恶事，希望人做善事。如果神没有这个能力，那么我们做恶，还是自己受报，做功德是 他的，做恶是我们自己承担的，这太不合逻辑学了。 Actually, the offenses wecommithave nothing to do with anyone else. If we do good deeds,wereceive good results; evil deeds reap bad results. This principleofcause and effect is very reasonable. We are not controlled byanyperson or any god in what we do. If we were ruled by a god,heshould keep us from doing evil and cause us to do good. Godsandspirits like to see people do good and refrain from evil. Butsincethey don't have the power to control us, we must still taketheretribution for our evil deeds. For them to take the credit forourmeritorious acts, while we bear the consequences for our evildeeds,is totally illogical! 一九八O年六月二十日开示 A talk given onJune 20,1980

把心的开关打开 Flipping on the Switch in Our Mind

把心的开关打开

> Flipping on the Switch in Our Mind 自己的智慧光明现出来，就是佛光普照。 When the light of your wisdom appears, just that is the Buddha's light shining everywhere.

佛光普照，佛的智慧光明，普照一切众生心，把众生的心照亮了，把贪瞋痴消灭除尽，把黑暗照成光明，息灭众生八万四千种的习气毛病。我们学佛法，就是要灭除贪瞋痴，不要执着。 The Buddha's light shines everywhere. The light of the Buddha's wisdom illumines all living beings' minds, purging them of greed, hatred, and delusion. That light dispels the darkness and eradicates 84,000 bad habits and faults. We are studying Buddhism because we want to get rid of greed, hatred, and delusion, and cast off our attachments.

你说：“我怎么没看见佛呢？”

"Why haven't I seen the Buddha's light?" you ask.

研究佛法，开了智慧，这岂不是佛光吗？若越研究越糊涂，不懂真正佛法的道理，是因为自己没有灭除习气毛病，不能说佛光不普照。自己不开智慧，贪瞋痴还是老样子，一点也没有改，那佛光普照，也非所照。不是有照，也不是无照，是照而不照，无照而照。这就是说，自己的智慧光明现出来，就是佛光普照；自己的智慧光明不现出来，就是佛光不普照。

Isn't studying the Buddha's teachings and uncovering our wisdom seeing the Buddha's light? If you don't understand the teachings and studying them only makes you more confused, it's because you haven't renounced your bad habits and faults. You can't say that the Buddha's light doesn't shine everywhere. If you don't

develop your wisdom and hang on to your greed, hatred, anddelusion, then even though the Buddha's light shines everywhere, itcan't shine on you. It neither shines nor doesn't shine; it shineswithout shining. When the light of your wisdom appears, just that isthe Buddha's light shining everywhere. Before your own wisdomlight has come forth, for you the Buddha's light doesn't shineeverywhere.

佛光譬如电力公司，在我们所住的房子里，将电线、电灯的开关等等，都已装妥，接通电力了。但是如果不去按开关，这电灯始终不会明亮，这屋内也永远是黑暗的。为什么？因为电不通，不起作用。若按开关，立刻灯光明亮，照破黑暗。我们众生的心，就是开关，把心的开关打开，佛光就亮了。若心的开关不开，就是有佛光，也照不到。这个譬喻虽浅，但有相同之理。各位！快把心的开关打开，接受佛的智慧光来引证，这样就得到佛光普照。

The Buddha's light is like the electricity from the power company. The cables and switches may be installed in the house, but if we don't switch on the lights, the house will remain dark. Why? Because the power isn't connected. As soon as we flip on the switch, the lights go on and the darkness is gone. Our mind can be compared to a light switch. If we turn on the switch in our mind, the Buddha's light will shine forth. If we can't flip the switch, then even though the Buddha's light is there, it can't connect. This is a simple analogy, but it conveys the principle. Everyone should quickly turn on the switch in his or her mind and receive the guidance of the Buddha's wisdom light. That's what it means to be illumined by the Buddha's universal light. 一九八O年七月四日开示 A talk given on July 4, 1980

开悟的钥匙 The Key to Enlightenment

开悟的钥匙

> The Key to Enlightenment 在你心中有一把锁，一定要有一把钥匙，才能把锁打开。 There is a locked door in your mind, and you have to use a key to unlock it.

人怎样才能开悟呢？开悟好像开锁一样。锁能把门锁上，禁止你出入，你一定要有一把钥匙，才能把门锁打开；否则将永远被禁在屋中。那么这把钥匙放在那里？就在你自己的身边，很容易找到。怎样去找呢？你现在参禅打坐、念佛、持咒，就是在找钥匙。什么时候能找到呢？就要看你自己的修行程度而定。如果精进，很快就找到；如果懈怠，就永远找不到，不但今生找不到，即使来生也找不到。这种道理非常简单。

How can we become enlightened? Enlightenment can be compared to unlocking a door. When the door is locked, you can't go in or out through it. You have to use a key to unlock the door. If you don't have the key, then you'll be locked inside the house forever. Where is the key? It's right where you are; it's very easy to find. How can you find it? As you sit in Chan meditation, recite the Buddha's name, and recite mantras, you are looking for the key. When will you find it? It depends on the level of your cultivation. If you are vigorous, you will find the key very quickly. If you are lax, you'll never find it, not in this life or in lives to come. This is a very simple principle.

在你心中也有一把锁，这把心锁就是无明，它能使你清净光明的心，变成染污黑暗的心。境界来了，没有智慧去判别是善是恶，便做出颠倒事。你修行得力，便能把无明破了。借着钥匙，心锁自然打开，智慧光明现出之后，无论遇到什么事，也都没有烦恼了。

In the analogy, the lock in your mind represents the ignorance that causes your pure and bright mind to become dark and defiled. When you encounter situations, if you lack the wisdom to distinguish good from evil, you will act in deluded ways. After you have gained skill in your practice, you will be able to smash through ignorance and unlock the door of your mind to reveal bright wisdom. Then no matter what happens, you won't get afflicted.

什么是无明？简而言之，就是黑暗，什么都不明白。因为不明白真理，把心锁上了，所以不能开悟。

What is ignorance? To put it simply, it is darkness, or lack of understanding. When we don't understand the truth, our mind is locked up and we cannot attain enlightenment. 在唐朝代宗皇帝时，有个太监，名叫鱼朝恩，他问国师：“什么是无明？”国师说：“你这副奴才相，那有资格问佛法？”他勃然大怒。国师笑说:“这就是无明。”所谓“无明火能烧功德林。” During the reign of Emperor Taizong of the Tang dynasty, there was a eunuch named Yu Chao'en. Yu Chao'en asked the National Master [the Dharma Master who was the emperor's spiritual teacher], "What is ignorance?" The National Master said, " You look like a slave. What makes you think you're qualified to ask about the Buddha-dharma?" The eunuch was furious. The National Master smiled and said, "That is ignorance." A proverb says: "The fire of ignorance can burn up a forest of merit and virtue."

现在能够开悟的人，都是在从前修种种善因，今生才有成就。如果以前没有修种种善因，今生不会开悟。想要开悟？一定要预先修行，才有开悟的希望。

People are able to become enlightened only because they cultivated many good deeds in their past lives. If they hadn't

cultivated those good deeds, they wouldn't attain enlightenment inthis life. Do you want to become enlightened? Then you must firstcultivate. Only then will there be hope for enlightenment.

释迦牟尼佛，他怎能在今生成佛呢?

How did Shakyamuni Buddha achieve Buddhahood?

因为他“三祇修福慧，百劫种相好”。

He cultivated blessings and wisdom for three asamkhyeya kalpas.
And planted the causes for the fine hallmarks for a hundred eons.

三大阿僧祇劫中修福又修慧，又在一百个大劫中修三十二相、八十种好的功德，因此他在菩提树下，夜睹明星而悟道。如果他以前没有修行，今生便不会成佛。

For three great asamkhyeya kalpas (uncountable eons), he cultivated blessings and wisdom. For a hundred great eons, he performed merit that led to his being adorned with the Thirty-two Hallmarks and Eighty Subsidiary Characteristics. That's why he was able to become enlightened upon seeing a bright star one night while sitting under the Bodhi tree. If he hadn't cultivated in the past, he couldn't have achieved Buddhahood when he did. 一九八O年七月十二日开示 A talk given on July 12,1980

念佛是谁 Who Is Mindful of the Buddha?

念佛是谁

Who Is Mindful of the Buddha? 有所执着，就是人心；无有执着，就是道心。 It is human nature to be attached. Freedom from attachments is the Way.

现在是讨论问题的时间，谁有问题就提出来，让大家研究研究。有人提出“念佛是谁”的问题。在《金刚经》上说：“应无所住而生其心”，若有一个地方，那就是“住”；无所住就是不思善、不思恶，就在这个地方上用功。要是注意在一个地方，想好、想不好，这都是执着。修行就是修无所执着；什么执着都没有了，把自己的身体也忘了。连身体都没有了，还有什么执着呢?

Now is the time for questions and answers. Whoever has questions can bring them up, and we can all investigate them together. Someone raised the question of "Who is mindful of the Buddha?" The Vajra Sutra says, "One should produce the mind which dwells nowhere." If there is a place, there is still dwelling. Dwelling nowhere means thinking of neither good nor evil. This is where we should focus our effort. If we pay attention to the place, thinking of it as good or bad, these are all attachments. We practice in order to be free from attachments. We want to get rid of all attachments and forget even our bodies. Without a body, how could we still have attachments?

在打坐参禪时，什么都不念，只念“念佛是谁？”念佛是哪一个？就找这个“谁”。什么时候找到“谁”，什么时候就开悟。找不到，一天要找，十天要找，百天要找，千天要找，万天要找。一年十年百年千年万年，都是在找这个；什么时候找到，什么时候才了。

When we sit in meditation, we shouldn't think of anything but the question: "Who is mindful of the Buddha?" Who is the one being mindful of the Buddha? Look for the "who." When you find out " who" it is, you will be enlightened. If you can't find it, you must keep searching for one day, ten days, a hundred, a thousand days, ten thousand days! You continue searching for one year, ten, a hundred, a thousand, or ten thousand years, not stopping until you find it.

不能想快，不是像吸鸦片烟，吸完就过瘾了，没有那么容易的事情，那是骗人的法门。修真正的法门，要自己努力用功，不要有揠苗助长的想：“快点长大吧！快点长高吧！”这是错误的思想。

You cannot speed up the process. It's not like taking drugs and getting an immediate high. It's not that easy. Any "easy" practice is just a gimmick. A real method of practice requires hard work. Don't be like the farmer who tried to help his crops grow faster by pulling the shoots upwards. That's a mistake.

“念佛是谁？”能把一切妄念都斩断了，一切欲念都斩断了，也就是斩尽十大魔军。这个“谁”字，就是金刚王宝剑，什么都斩干净，什么都没有了。并不是执着哪一个地方，“凡所有相，皆是虚妄，若见诸相非相，即见如来。”有所执着，就是人心；无有执着，就是道心。打坐不参这个“谁”字，妄想就生出来，这样不会开悟。参话头就是以毒攻毒，用妄想来控制妄想，也就是用一个妄想去调伏多个妄想，到了山穷水尽无路可走时，转身处便是开悟时。

Contemplating "Who is mindful of Buddha?" can cut through all random thoughts and desires. This one thought destroys ten great demon armies. The word "who" is like a jeweled vajra sword that slashes through everything until there are no further attachments. " All appearances are false and illusory. If one sees all appearances as nonappearances, one sees the Thus Come One." It is human nature to be attached. Freedom from attachments is the Way. If we don't look into the question of "who" as we sit in meditation, random thoughts will arise and hinder our enlightenment. Investigating the question is a way of fighting fire with fire, focusing on one thought to subdue other random thoughts. When we reach a point in our investigation where we can neither go forward nor turn back, right then we'll become enlightened. 一九八O年九月九日开示 A talk given

on September 9, 1980