

金山通訊 2006 年四 - 五月份目錄

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中國美德之旅

五月七日懷少節

金聖寺與金山聖寺將於五月七日（星期日），早上九時至下午二時，在金聖寺舉行一年一度的懷少節，邀請小朋友們共度歡樂的一天。主辦單位除了舉行各種的文藝表演，有趣的遊戲活動，豐富的獎品外，更準備了 BBQ 園遊會，各式各樣的攤位，免費招待大家共度佳節。這個令人期待的日子，歡迎邀請你的好朋友一起來參加！

A tour through Chinese Virtue

On Sunday, May 7, 2006 for the Cherishing Youth Day

Gold Sage Monastery and Gold Mountain Monastery will hold the Cherishing Youth Day on May 7, 2006 from 9 am to 2 pm at Gold Sage Monastery.

We welcome all children to come this festive occasion. There will be performances, fun games, and great prizes! There will also be a BBQ feast. There will be different stands with FREE food! This is a free festival for everyone to enjoy!

We hope everyone will come. Please invite your friends come and join us!



「從前有一個國王…」——Brian 叔叔說故事



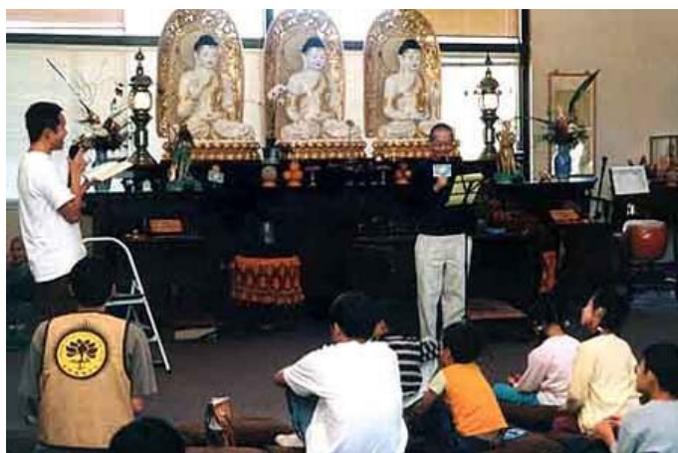
「知道答案的小朋友快舉手！」——有趣的有獎徵答



「我的答案很好笑嗎？」



「我雖然只有三歲，可是我也知道答案唷！」



「小朋友，我先唱一句，你們再唱…」——



「南無觀世音菩薩·南無觀世音菩薩·南無觀世音菩薩」——小班兒童表演



大合唱『三寶歌』——大班學生表演



無懈可擊的師生協奏曲



圓滿菩提——高難度的套圈圈



自製的『十法界』彈珠台



打破生死關——迷你保齡球



一心向佛道——S型腳踏車



「喂，等等我啊！」



「叔叔，我要換這個！」——琳瑯滿目的獎品



別無分號的金聖舞獅團



「耶！懷少節成功！」



現代花木蘭——培德女中的太極劍



「看！我也會耍太極劍！」



溫馨的親子座談



釋迦牟尼佛聖誕法會（浴佛節）

萬佛聖城浴佛法會時間：

萬佛聖城將於四月三十日，慶祝釋迦牟尼佛聖誕，舉行浴佛法會。金山寺將安排巴士前往聖城參加法會，當日來回，歡迎踴躍報名參加。

金山寺電話：（415）421-6117

金山寺浴佛法會時間：

金山寺將於四月二十九日（星期六）及五月五日（星期五）（正日）早上九時慶祝釋迦牟尼佛聖誕，舉行浴佛法會，歡迎踴躍參加。

Celebration of Shakyamuni Buddha's Birthday (actual day)

The City of Ten Thousand Buddhas:

April 30th The City of Ten Thousand Buddhas will celebrate the Birthday of Shakyamuni Buddha's Birthday called "Bathing the Buddha Day." Gold Mountain Monastery will arrange bus tour for same-day travel.

We hope everyone will attend this event.

Please contact (415) 421-6117

Gold Mountain Monastery:

April 29th Saturday & May 5th Friday (actual day) morning at 9:00 am at Gold Mountain Monastery there will be a celebration event for Shakyamuni Buddha's Birthday called "Bathing the Buddha day". We welcome everyone to attend.

華嚴法會 清涼自在

《大方廣佛華嚴經》為經王之王，闡述諸佛之本懷，是佛教的根本法輪，所以「不讀華嚴，不知佛家之富貴。」

金山聖寺華嚴法會：5/7～5/27/2006

萬佛聖城華嚴法會：6/4～6/24/2006

The Cool and Carefree Avatamsaka Dharma Assembly

The Great Means Expansive Buddha Flower Adornment Sutra (Flower Adornment Sutra) is the king among kings of Sutras. It describes the Buddhas' original intent and serves as the foundation for Buddhism's Wheel of Dharma. "One does not know how rich Buddhism is unless one reads the Avatamsaka."

Gold Mountain Monastery: 5/7～5/27/2006

The City of Ten Thousand Buddhas: 6/4～6/24/2006



學習彌勒菩薩的精神

宣化上人開示

開口便笑，笑世上可笑之人；
肚大能容，容天下難容之事。

我們要學習彌勒菩薩的忍耐功夫，他說，

老拙穿衲襖，淡飯腹中飽；
補破好遮寒，萬事隨緣了。
有人罵老拙，老拙只說好；
有人打老拙，老拙自睡倒。
唾在我面上，隨它自乾了；
我也省力氣，你也無煩惱。
這樣波羅蜜，便是妙中寶；
若知這消息，何愁道不了。

你們說妙不妙?所以他笑口常開，大腹便便，所謂『心廣體胖』，沒有煩惱。彌勒菩薩的名字，叫做阿逸多。彌勒譯為『慈氏』，阿逸多譯為『無能勝』。什麼叫做『無能勝』?有人說：『我知道了，這位菩薩所吃的食物，比任何人都多，不然的話，他的肚子怎麼會那樣大呢?誰也比不了他的肚子大，所以叫無能勝。』又有人說：『這位菩薩的力氣大，一手能推倒大山，誰也比不了，所以叫無能勝。』這都不是的。那麼，是什麼無能勝?他修六度的法門，修到彼岸，沒有人可以勝過他，所以叫無能勝。這位菩薩背著大布袋，到處向人化緣，化什麼緣?化煩惱緣，希望世人沒有煩惱，離苦得樂，所謂『開口便笑，笑世上可笑之人；肚大能容，容天下難容之事。』他和布袋不分離，故稱為布袋和尚，所謂『行也布袋，坐也布袋，放下布袋，何等自在!』我們要學習他的思想和行為。

我十六歲便開始為人講『金剛經』，經上講忍辱仙人被歌利王割去四肢，也不生瞋恨心。從那時候我便發願效法，一心去修這個忍辱法門。我知道自己生來性情那麼辣，這麼剛強，最適合修忍辱法門。一旦下了決心，考驗就從四面八方蜂湧而來。本來不罵我也罵我，本來不打我的人都打我；本來對我最好的朋友，結果專門來攻擊我。於是我自己就想：『我為別人講『金剛經』，說忍辱仙人被割截身體而不生瞋恨。現在這些人只是罵罵我，攻擊我，還不致於割斷我的四肢，我若是不忍辱，還講什麼『金剛經』?』

於是就下定決心要忍辱，無論誰對我不客氣，甚至要害我，也都忍受了，結果終於能夠不為境界所動。其實，這些人並不是要來害我，而是反面來教化我，看看我是否接受這種考驗。誰罵我，我便向他叩頭；誰打我嘛!我就睡著了給他看看!在家的時候便時常受這種打擊；出家之後，善知識更是往來不絕，左右前後的出家人，沒有一個瞧得起我，都視我為眼中釘，都給我氣受。有個出家人看我上一炷香，便破口大罵：『你出什麼家?連一炷香也不會上，真笨!還說出家!』這時我心裡想：『嗯，考驗又來了。忍辱仙人被歌利王割去肢體，也不生瞋恨，現在我尚不致如此。好吧，向他叩個頭!』於是就向這個人叩頭，謝謝他幫助我。那時候，無論出家、在家的善知識，都不斷地來幫助

我，但我對他們不曾生出絲毫瞋恨心。每次都是這樣迴光返照：『一定是我在往昔沒有幫助他們，現在他們反來幫助我，應該感謝他們才對。』

諸位現在明白了嗎？你們的師父就是這樣的一個師父，是專門修忍辱行，專門受人家氣的師父，專門忍人不能忍，讓人不能讓。這樣的人，有什麼出息呢？可是你們很不幸，遇上這麼樣一個沒有出息、這麼愚癡的師父，還要跟我來學習。既然要跟我學，我就不能不把我過去的經驗和盤托出，我是從修『忍辱行』這條路走過來的。

諸位學佛，不要聽了很多佛法而不去實行，要躬行實踐，依照佛所教的去身體力行。耶穌提倡『愛敵』，越對他不好的人，越要去愛他。佛教是提倡『怨親平等』，對誰也是一視同仁，不分親疏厚薄。學佛的人要是不能實踐，那麼學到什麼時候也只是皮毛，不能得到真正的大利益！

Emulate the Spirit of Maitreya Bodhisattva

Talks on Dharma by Venerable Master Hua

His open mouth is perpetually laughing at all the funny people in the world. his huge belly can hold all the unendurable things in the world.

We should learn the skill of patience from Maitreya Bodhisattva. He said,

**The Old Fool wears a tattered robe,
And fills his belly with plain food.
He mends the rags to keep his body warm.
Should someone scold the Old Fool,
He just lies down to sleep.
“Spit right in my face,” he says, “And I'll just let it dry.
That way I save energy
And you don't get afflicted.”
This kind fo paramita
Is the most wonderful treasure.
Now that you know this news,
How can you worry about not attaining the Way?**

Isn't that wonderful? That's why he's always laughing and has such a pot belly. As it's said, “One gains weight when one's mind is broad.” One has no afflictions.

Maitreya Bodhisattva's name is Ajita. Maitreya means "Compassionate Clan," and Ajita means "Invincible." In what way was he invincible? Someone says, "I know. This bodhisattva eats more than anyone else. How else could his stomach get so big? Nobody's stomach is as big as his, so he's called Invincible." Someone else says, "This Bodhisattva has great strength. He can topple a mountain with one hand. Since no one can beat him, he's called Invincible." You are all wrong. In what is he invincible? In his cultivation of the Dharma door of the Six Paramitas. He has reached the other shore in his cultivation, and no one can surpass him, so he's called Invincible.

This Bodhisattva totes a large cloth bag over his shoulder, and he goes everywhere begging for alms. What kind of alms? The alms of afflictions. He hopes that people in the world will have no afflictions and will leave suffering and attain happiness. There's a saying, "His open mouth is perpetually laughing at all the funny people in the world. his huge belly can encompass all the unendurable things in the world." because he never goes anywhere without his cloth bag, he's been dubbed the "Cloth Bag Monk." It is said, "Whether walking or sitting, he always has his cloth bag. When he sets the cloth bag down, how free and easy he is!" We should learn from his philosophy and conduct.

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

Thus, I resolved to be patient. No matter who bullied me or tried to harm me, I endured it. I learned to remain unaffected by external states. Instead of harming me, these people were teaching me by testing me out. I bowed to those who scolded me and lay down when I was beaten. I encountered frequent tests like this as a layman, and I was never short of "good advisors" after I left the home-life either. All the other monks looked down on me and bullied me, considering me a thorn in their flesh. One monk saw me light incense and railed, "What kind

of monk are you that you don't even know how to light incense? What an idiot! How dare you talk about leaving home!”

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

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

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

○：自性的大光明藏

宣化上人開示

這個○字，你若是開悟了，它就是大智慧光明，你要是沒有開悟，它就是一個無明。無明，也是這個○字；智慧光明，也是這個○字。所以這個無始無終，無內無外，無大無小。這個○字，大而無外，沒有再比它更大的，你若把它往大的寫，你看寫多大都可以；你若把它縮小的寫，寫多小都可以，所以大而無外，小而無內。那麼大而化之，就是清淨本源，妙真如性。小而藏之，你把它藏起來，也就是你最初那一念的無明，所以我講這個“無始”是這樣的講法。

在生死的輪迴裡邊，這個輪迴，也就是這個○字，所謂六道輪迴，都是在這個○字裡面轉來轉去啊！沒有把這個○字打破了，生了又死，死了又生，不知多少個大劫在這個六道輪迴裡來轉，這叫生死久流轉。這個“久”字，你看看這是不是很可怕的，就是啊！它在輪

迴裡轉來轉去。怎麼會久流轉? 就是你那念念生，念念滅造成的，你一念染污心生出來了，就做畜生，做餓鬼，或者墮地獄; 你再稍微清淨一點，或者做人，或者做阿修羅，或者升天，啊! 這都是從你那個心念所造成的這個輪迴。那麼去受輪迴的果報，也因為我們的心已經造這種的業，才去受報。不是受報那個時候，才開始你這個受報這種業，是在你啊! 往昔盡打妄想，你打天堂的妄想，就生天; 打阿修羅的妄想，就做阿修羅; 你打人道這個妄想，就去做人; 打畜生道的妄想，就去做畜生; 你打餓鬼道的妄想，就去做餓鬼; 打地獄道的妄想，就去做地獄。你要是盡造罪孽過，就墮落三惡道; 你要是盡做善功德，就升三善道。這是大大概概地說一說這種意思，要是詳細說，盡未來際也說不能盡。所以這個世界，都是從眾生妄想所造成的，要是人人都沒有妄想了，這個世界就空了。

這一切眾生都不瞭解這個真空實相的法，真如實相的法，真空妙有的法，這都叫真實法。真空妙有的法，也就是方才我說那個○字。這個○字，這麼大個天地，是由○字而生; 這麼大個世界，是由○字而生; 這麼多的眾生，是由○字而生，這一切一切都是從這個○字生出來的。那個○字，因為它"不墮諸數"，它不在數內，超出數外，無始無終，無內無外，無大無小，"放之則彌六合，卷之退藏於密"。這個真實法，也就是這個真空妙有法; 真空不空，為什麼它不空呢? 它有妙有。妙有非有，它又不是有，為什麼它不是有呢? 因為它還有真空，"真空不礙妙有，妙有不礙真空"，這個道理就是解決"先有男? 先有女?"的問題，也就是解決"先有雞? 先有蛋?"這個問題。這一切的問題都在用這個○字，就可以把它解決了，為什麼呢? 這個○字是一個真空，真空裡邊能現出妙有，能現出一切物，妙有可是還沒離開這個真空，這種境界你若沒有得到諸佛心印法的人，你不會明白的; 你若明白諸佛以心印心這個法門，你就明白這種法了，所以說"不了真實法"。

眾生啊，都是頭上安頭，騎驢覓驢，啊! 盡是向外馳求，到外邊去找去，不知道迴光返照。這個真實法，是自性本具的，是自性恒具的，是自性本有的，不需要到外邊去找去; 你到外邊找，找了八萬大劫，你也找不到。你要是迴光返照，當下就是! 所謂"苦海無邊，回頭是岸"，也就是你向外去找，就是苦海無邊; 你若向內來找，在你自性上用功夫，這就是回頭是岸。

我們人啊! 這麼顛顛倒倒的，一天到晚，追逐妄緣，隨著六根，六塵去跑，不明白真實法。諸佛在常寂光裡邊，結雙跏趺坐入定，在定中啊! 就要跑到這個世界上來，為什麼呢? 看見你我他這個愚癡的眾生，太可憐了，啊! 一天到晚都把真的忘了，只執著這個假的，不知道反迷歸覺，不知道反妄歸真，不知道借假修真，不知道反求諸己，非常的可憐。所以諸佛在那個定中，啊! 生一種大悲心，來到這個世界上，指我們的迷途，可是我們這個

人追逐妄緣，不認識這個真法，佛越給他說法，他越向後轉不停，把佛都著急得晃頭了。所以沒有法子啊! 佛沒有法子怎麼辦呢? 你回頭轉嘛? 佛就迎頭趕上，再到你面前去，來教化你，所以"諸佛故興世"。

這種真實法，沒有任何的外道可以破壞的。你若明白真實法，這個真實法，是盡虛空遍法界，都在這個真實法裡邊包括著，無論你佛啊，魔啊，天魔外道啊，都是在這個真法裡邊包著，他跑不出這個法界的。所以，天魔外道也就要隨順正法，為什麼呢? 他不能破壞這個正法。所以正法沒有人可以破壞的; 你能破壞，那它還不是真實法，真實法無可破壞。

自在大光明也就是那個 O 字，你修圓滿了，大光明藏現出來了，自在大威神力、大光明藏都現出來了，這個大光明藏盡虛空遍法界。所以說普遍來指示世間一切眾生，了生脫死的法門、迴光返照的法門、還本返原的法門。就是你這個大智慧光明，把這個無明破了，顯出你本有的法性。你要是不相信的話，你只管試試看，到時候你就沒有法子不相信，你不相信，也要相信，因為它就是這樣子嘛，你有什麼方法可以不相信? 啊! 所以這個大光明藏是你自己本有的，不是旁人給你的，也不是諸佛給你的，是你自己本具的。

Zero: the Great Bright Stored of You Own Nature

Talks on Dharma by Venerable Master Hua

If you have attained enlightenment, this O is great bright wisdom. If you haven't attained enlightenment, then it's ignorance. Ignorance is just the O, and great bright wisdom is also the O. Thus the O is beginningless and endless; it has neither inside nor outside; it is neither big nor small. It's so big there's nothing outside of it, nothing is bigger. When you draw this O, you can make it as big as possible, or as small as possible. Therefore, it is so big there's nothing outside it, and so small there's nothing inside it. Its bigness transforms into the pure and clean fundamental source, the wonderful true nature. Its smallness and hiddenness is the single initial thought of your ignorance. This is how I explain "beginningless."

Transmigrating in birth and death is the O. The so-called transmigration in the six paths is just revolving within the O. Before this circle is broken, living beings are born and die, die and are born again, revolving in the O for countless great kalpas. This is called eternally revolving in birth and death. Don't you think this word "eternally" is horrifying? It is! You keep turning 'round and round' in transmigration. Why do you revolve eternally? Because your thoughts are produced and extinguished one after another. When you give rise to one defiled thought, you

become an animal, or a hungry ghost, or fall into the hells. If you incline toward purity, you may be born a human or an asura, or ascend to the heavens. All this transmigration is caused by your mind. Because our mind has created the corresponding karma, we receive the retribution of transmigration. Such karma does not start when we receive the retribution. In reality, you had lots of false thought sin the past. With false thoughts about the heavens, you are born in the heavens; with false thoughts about asuras, you are born an asura; with false thoughts of being human, you are born a human; with false though of animals, you are born an animal; with false thoughts of hungry ghosts, you are born a hungry ghost; with false thoughts of hells, you fall into the hells. If you always create offenses, you fall into the three evil paths; if you always establish wholesome merit and virtue, you ascend to the three good paths. This is just a general explanation. If I were to explain this in detail, I wouldn't be able to finish to the end of time. In short, this world is created from living beings' false thoughts. If no one had any false thoughts, then this world would be empty.

Living beings don't understand this Dharma of the real appearance of true emptiness, the Dharma of the real appearance of true suchness, the Dharma of true emptiness and wonderful existence. All of these are called actual Dharma. The Dharma of true emptiness and wonderful existence is just the O mentioned above. The great heaven and earth are produced from the O; so is this vast world, the numerous living beings, and all other things. Because the O does not fall into the category of numbers, it is not within numbers. It is beyond numbers or reckoning. It has no beginning or end, no inside or outside, no big or small. “when released, it fills the six directions. When rolled up, it retreats and hides away in a secret place.” The actual Dharma is just this Dharma of true emptiness and wonderful existence. True emptiness is not empty. Why? Because it contains wonderful existence. Wonderful existence does not exist. Why? Because it encompasses true emptiness. It is said, “true emptiness does not obstruct wonderful existence; wonderful existence does not hinder true emptiness.” This principle resolves the question of whether the man came first or the woman came first. It also resolves the question of whether the chicken came first or the egg. The O can solve all problems. Why? Because the O is the true emptiness. Form it, wonderful existence and the myriad things manifest. Yet this wonderful existence is not separate from true emptiness. Without having attained the Dharma of the mind-seal of the Buddhas you cannot understand this state. If you understand the mind-to-mind-seal Dharma-door of the Buddhas, you will understand this Dharma. Therefore, it is said, “the actual Dharma is not understood.”

Living beings are forever adding a head on top of a head, or looking for the mule while riding on one. They all run around seeking outside, and don't know that they should reflect upon

themselves. This true Dharma is inherent in the self-nature, it abides constantly and originally in the self-nature. One doesn't need to seek outside for it. If you go outside to try to find it, you can spend eighty thousand great kalpas and you still won't be able to find it. However, if you can return the light and look within, it's there instantly. It is said, "The sea of suffering is boundless, but a turn of the head is the other shore." That is to say, when you seek outside, just that is the boundless sea of suffering; when you reflect within and work on your self-nature, just that is the other shore you find upon turning your head.

We people are all upside down. From morning to night we pursue false conditions, follow the six sense organs and the six defiling objects, and do not understand the actual Dharma. In the eternal still light, the Buddhas enter Samadhi in full lotus posture. They come to this world in their Samadhi. Why? Because they see how truly pathetic we foolish living beings are, forgetting the real and clinging to the false. We don't know how to turn from delusion and return to enlightenment, how to turn from the false and return to the real, how to use the false to facilitate the cultivation of the real and how to reflect upon ourselves. We are truly pathetic. Therefore, in their Samadhi, all the Buddhas give rise to a greatly compassionate mind and come to this world to point out our confusion. However, we seek false conditions and don't recognize this actual Dharma. The more the Buddha speaks Dharma to us, the more we keep retreating. The Buddha shakes his head in frustration; he is at a loss. What can we do if the Buddha is at a loss? Well, you can turn around. When you do so, the Buddha will come face to face with you, to teach and transform you. Therefore, it is said, "Thus all Buddhas appear in the world."

This actual Dharma cannot be destroyed by any externalist ways. If you understand the actual Dharma, you know it encompasses everything throughout empty space and the Dharma Realm. Buddhas, demons, heavenly demons, and externalist ways are all included in this true Dharma; nothing is outside the Dharma Realm. Therefore, even the heavenly demons and those of externalist ways should follow and accord with the proper Dharma. Why? Because they are unable to destroy it. The proper Dharma cannot be destroyed by anyone. If one were able to destroy it, it wouldn't be the actual Dharma. The actual Dharma is indestructible.

The great brightness of self-mastery is just this O. When you have perfected your cultivation, the great bright store will manifest, the great awesome spiritual power of self-mastery will appear. This great bright store pervades empty space and the Dharma Realm. Thus the Buddha comes to universally guide all living beings in this world through the Dharma-doors of leaving birth and death, of reflecting upon oneself, and of returning to the source. Your great bright wisdom can shatter ignorance and reveal the inherent Dharma nature. If you don't believe what I say, just go

ahead and try it out. When the time is ripe, you won't be able to disbelieve it. You'll believe it even if you don't want to. Because that's the way it is. How can you not believe? This great bright store is originally your own, it's not given to you by other people, nor is it given to you by the Buddhas. It is inherently yours.

浴佛淨心 洗滌塵埃

上人法語篇



萬佛聖城每年在萬佛寶懺結束之際，舉行釋迦牟尼佛聖誕慶祝法會，又稱「浴佛節」。上人說：佛是個大覺者，是個真正明白的人。佛的身體是清淨的，不需要我們浴，為什麼又要浴佛？「浴」就是浴我們的心，使之恢復清淨；也是舉行個紀念，以表慎終追遠，這是一種孝道。佛出生那一天，九龍吐水，所以佛教徒就傳流下來這個浴佛的儀式。

We purify the mind While we bathe the baby Buddha, Washing away all the grime

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At the conclusion of the Ten Thousand Buddhas Repentance every year, the City celebrates Shakyamuni Buddha's birthday, also called "Bathing the Buddha Day." The Venerable Master Hsuan Hua said, The Buddha is a greatly enlightened individual, someone who has truly understood. There's no need for us to wash his body, which is clean and pure. Yet, why do we bathe the baby Buddha? To do so symbolizes the bathing of our mind and its return to purity. It is also a form of commemoration, in memory of our teacher who passed away long ago; it is one way to be filial to the Buddha. Buddhists have this tradition of bathing the baby Buddha was born, nine dragons spouted water. This is how this ceremony came down through the ages.

佛法應該用在日常生活上



今天我們能夠有緣接觸佛法，而且能夠成為佛友，一起學習佛法，其實都是一種殊勝的因緣與福報。在這裡，我想請問各位佛友，佛法究竟與我們受用多少呢？我們有把佛法應用到日常生活中嗎？接觸佛法以後，我們自己在日常生活，行住坐卧中有改變了一點、一些或更大嗎？如果有，那你就在這條路上繼續努力。如果沒有，那就好像你入一座山，山裡有很多寶藏，但你只是看一看那些寶藏，不拿寶藏就空手而回了；不覺得可惜嗎？既然來到這座山，看見這麼多寶藏，為什麼不去挖掘呢？也就是說，既然有福報來到道場，而且還遇到了佛法，就要發心，依照佛陀留下來的法寶來修行。我相信給我們的受用將不止這一生。

記得有一次，我寄了兩本經書給我的朋友（這位朋友也是學佛的）；由我的親戚轉交給她。我由美國這麼遠的地方寄了兩本書回中國，別人的心裡會是什麼樣的想法呢？不久，這位朋友來信說：妳寄來的這兩本經書比寄來其他的東西或金錢更珍貴。當時，我心裡想，真是不可思議，原來還有認為佛法是寶的人。如果人人都認為佛法是法寶，那麼佛法就沒有末法的時候了。

現在我們遇到了佛法，那麼，我們應該常以恭敬之心，恭敬佛經。看經前，應先洗乾淨手，甚至要以恭敬、清淨、不起其它妄想之心來讀經。經要放在乾淨的地方；最好把經書和世俗的書分開來放，並把經書整齊排放好。因為佛陀在世時，大家都誠心恭敬佛陀，而經典是佛陀親口說出來，並由佛陀的弟子們結集而成。現在，佛陀已經入滅，而只剩下經典，所以有經典在的地方，就如同有佛在是一樣的。

我們來到道場裡，不單只是來讀讀經典、聽聽佛法，還要配合在不讀經、不聽經的時候，把佛法運用在日常生活中，一言一行也要以佛法作為我們的老師。我常常在想——生命無常，我要爭取一分一秒去學習佛法。佛法這麼圓滿，為什麼有些人不接受佛法？總要以苦為樂？總是這樣昏昏沈沈、迷迷糊糊地過了人生寶貴的時間呢？

雖然我們身邊的人、事、物令我們有時覺得很無奈，而且還起煩惱；有些人更以為自己命不好，過得很苦。其實苦與樂、福與禍，都是因為我們的心起了分別而已。苦與樂、

福與禍並沒有一定的。為什麼這樣說呢？當您覺得快樂的時候，其實痛苦相對都同時存在了；因為有痛苦的存在，自己才會知道那是快樂的感覺。福與禍也是這樣；沒有痛苦與禍，你怎麼知道那是快樂、是福呢？也就像我們的手背和手掌一樣；沒有了手掌，手背可以工作嗎？

正因為有了相對待法，這個宇宙、天、地之間才會生生不息，人才會在六道裡苦痛地輪迴。相信大家都看過了凡四訓的故事（如果有人沒有看過，可以向金山寺的圖書館借回去看），裡面用很簡單的故事來說明福與禍及命運。所以，我們要用智慧去看清楚這個世界的人、事、物。有時，我們為什麼會有煩惱？因為我們被名名利利、情情愛愛的五欲好像網一樣網住了；時時像在地獄受苦一樣，苦不堪言，心如刀割這麼痛。如果當我們遇到這樣的境界時，能運用佛法去面對，眼光放遠一點，自己遇到的只是事物的表面，運用佛法（佛法就是智慧）去解除問題，更何況我們看到就像螞蟻所看到的那麼小而已，何必要煩惱執著呢？

希望大家都能以佛法作為自己生命中最重要資糧；佛法可以長養我們的慧命，讓我們在未來的日子，能夠真正體會到常、樂、我、淨的涅槃之樂。雖然這條路可能離我們很遠，但也可能離我們很近。只要肯努力，相信一定會到達。雖然我們身在這個娑婆世界，但也可以像蓮花一樣出淤泥而不染；希望可以和大家一起共勉。

The Buddhadharma should be practiced in daily life

It's inconceivable condition and blessings that we can encounter Buddha Dharma, and become Buddha friends to investigate Buddha Dharma together. I would like to ask all Dharma friends—How much did you benefit from Buddha Dharma? Did you apply it to your daily life? After you encountered Buddha Dharma, have you changed a bit or a great deal in daily life, while walking, standing, sitting and lying down? If yes, then you should continue making efforts in cultivation. If not, it's like entering a mountain with lots of treasures; you just went in, looked around and returned without getting any of the treasures. Isn't it a pity? Since we got the chance to enter the great mountain with treasures, why don't we dig for it? That is to say, since we have the blessings to be at a way place and encounter the Buddha Dharma, we should vow to cultivate according to the Dharma treasures bestowed by the Buddha. Thus, we can definitely benefit from it, and not just in this very life.

I remembered I had sent two sutra books to my Buddhist friend through my relative. What did others think of me sending two sutra books to China all the way from America? Not long after, my friend sent me a letter and said—the two sutra books that you sent me is more precious than anything else, even precious than money. At that time, I was thinking in my mind—it's so inconceivable. There are still people consider Buddha Dharma treasures. If everybody considers Buddha Dharma treasures, then there won't be Dharma Ending Age.

Now that we encountered Buddha Dharma, then we should respect sutra books with reverence. We should wash our hands clean before we read the sutras. Read it with respect, serenity, and not with any false thinking. We should arrange sutra books in a clean place, and in good order. We had better separate them from the worldly books. While the Buddha was in the world, all people respect the Buddha sincerely. The sutras was actually spoken by the Buddha, and then recorded and published by his disciples. Now that the Buddha was in Nirvana and we only have the sutra books, we should reverend the sutra books like we are respecting the Buddha in person.

While we are at the way place, we are not just here reciting the sutras, attending the Dharma lectures; we should also apply the Buddha Dharma in daily life. Apply Buddha Dharma as our teacher, as our guideline in life. I have been thinking—Life is inconstant. I would try to apply every minute to investigate Buddha Dharma. Buddha Dharma is so complete, why would people not to adopt Buddha Dharma, but in the contrary, apply bitterness as bliss? And waste the valuable time in daze?

Sometimes the people, the matters and the worldly things around us make our life unbearable, or thus caused afflictions. Some people even think that they don't have a good fortune and suffer a great deal. As a matter of fact, bitterness and bliss, blessings and disasters only exist when our mind distinguish them. There is no fine line in between bitterness and bliss, blessings and disasters. Why do I say that? While we feel happy, the bitterness is actually also there at the same time. Just because there is bitterness, we can practically feel what happiness is. So is blessing and disaster. If there is no bitterness and disasters, how can you tell what happiness and blessings are? It is also like the back and palm of our hand. If there is no palm, can the back of our hand work alone?

Just because of the opposite sides of things, the lives of this universe go on continuously. People then suffer the retribution in the six paths. I trust everybody had read the stories about Yuan, LiaoFan (you can check out books or videos from GMM library if you hadn't read about it yet). You learn about blessings vs. disasters and fate through simple stories. Therefore, we should identify our surroundings with wisdom. Why do we have afflictions? Because we are caught in the net knitted by the desire of being rich and famous, love and desire. Constantly suffer like in the hell, like our heart being cut by a knife. While at the states, if we can face the problems with the wisdom of Buddha Dharma, broaden our eyesight, and consider them superficial, then we can solve them in no time. Besides, what we have seen is only as tiny as what the ants see. Why should we have afflictions and be attached to it?

Hope we can all consider Buddha Dharma our most valuable resources in our life. Buddha Dharma can lengthen our life of wisdom. Buddha Dharma can help us to finally experience the happiness of the four virtues of Nirvana —permanence, bliss, true self and purity. Even though the path may be really far away from us, however, it may be really close as well. As long as we apply the effort, I'm sure we can eventually reach it. Although we are in the Saha World, we can be as pure as a lotus growing out of mud without any stain. Let's all be mindful of it.