

净空法师：当前危急灾难遍及全球的原因是什么？我们该如何应对？

Venerable Master Chin Kung: Nowadays the whole world is full of disasters. What is the reason? What can we do?

【宜悯人之凶。乐人之善。】这是第二十四句。后面：【济人之急。救人之危。】

We should feel pity for other's burdens; feel happy for other's good fortune. The following is the 24th sentence: We should provide for others by their need, and help them when they are in danger.

这都是行义。仁与义都是忠孝的落实。

All of these are righteous actions. Benevolence and righteous actions are the implementation of loyalty and filial respect.

前面跟诸位报告过，孝就是佛家讲的自性。性体。忠是自性的大用。

I have told you that filial respect is the self-nature that Buddhism talks about and loyalty is the great action of self-nature.

佛家讲中道。

Buddhism teaches us the middle way.

诸佛如来，法身大士，他们的生活，处事待人接物，做种种示现，种种教化，都是行忠。

All the Buddhas and Dharmakaya masters are totally practicing loyalty in their daily lives, in their way of dealing with others in their various manifestations, and in their teachings.

忠是孝的落实，仁义是忠的落实。这是我们必须要了解的。

Loyalty is the implementation of filial respect; benevolence and righteousness are the implementation of loyalty. We must understand it.

我们学佛从哪里学，自己就清楚，就明白。

We will know clearly what we can do by learning Buddhism.

人如果不懂这些大道理，那就是古人所说的，与禽兽有什么两样！

If we do not understand these great principles, we are the same as beasts.

禽兽是动物，人也是动物。人跟禽兽不同的地方，差别的地方，人能够体会宇宙人生的大道。

Beasts are animals, humans are animals too. The differences between human and beasts is that humans can understand the great principles of universe and life.

了解诸法实相这才叫做人。

If we can know the true nature of all dharmas, we can say we are real humans.

这些大道理，决定不是生而知之。古今中外的历史上，生而知之的没见过，都是学而知之的。

Most people don't know these great principles when they are born; no one is born with this understanding. But we can learn and practice this understanding, and get it.

学，每个人禀赋不相同，佛家常讲上/中/下三根。上根的人接受能力强，所谓是闻一知十，一闻千悟啊。

Our wholesome roots and good qualities differ with regards to implementing this. The one with greater innate qualities can easily understand it in the right way. He knows by himself if you tell him one example or principle, he will understand a multiple applications from just the one you told him.

中根的人差一点，下跟的人更差一点。

The one with middle level or average wholesome roots and good qualities is not as good as the person with upper ones, and the one with low level of wholesome roots and good qualities is not as good as the middle one.

那么这个根性不相同，怎么形成的？世间人确实是个迷。

Where do these differences come from? We cannot explain this by our ordinary knowledge.

有人说这是遗传。如果说遗传，有父母很聪明，儿女很笨拙，这在遗传上又讲不通。有些父母并不聪明，很平庸，儿女非常聪明，可见得遗传这个说法也很难成立。

Some people say it is hereditary, but then why do many smart parents have clumsy children, and why do some clumsy parents have smart children? It cannot be explained as hereditary.

佛说的好。无量劫来每一个人的习性不相同。这个说法，我们听了能接受。

The Buddha's explanation is very good. From the cultivation during countless eons, every soul has different acquired habits and talents. This explanation makes sense.

人决定不是只有这一世。如果认为人只有这一世，来世就没有了，这是断见。

We do not only have this one present life. If one thinks people only have one life and do not have future lives, this is an impermanent view of one's future form, called "broken viewpoint" in Buddhist terms.

有人说人死了来世还是人。佛说这是常见。

However, if someone says that people are reborn as people after death and in the future life, it is a viewpoint of repetitive and permanence of one's future form; which is called "permanent viewpoint."

这两种见解都是错误的。

These two views are both wrong.

古印度，他们有很多宗教家。印度古代的宗教家，没有不修禅定的。

There were many religious masters in ancient India, and all of them practiced meditation.

我们晓得，禅定能够突破时空的维次。换句话说，他能够见到四度空间，五度空间，甚至于更高层次的空间。

We know that meditation methods can break through the dimensions of time and space. In other words, all of these methods when achieving deep meditation can result in inner perception of four-dimensional space, five-dimensional space, and even higher-dimensional space.

那个生活范围就大了。大的太多了。所以他们见到欲界天，色界天，见到六道的真实状况。

They thus many saw the heaven of desire realm, saw the heaven of form realm, and the true conditions of the six realms.

所以六道轮回不是佛教说的。在释迦牟尼佛没有出现之前，印度所有的宗教都曾经见到过。都把这个事情证实了。

So, the six paths of reincarnation were not originally revealed by the Shakyamuni Buddha. All the ancient religious masters in India had seen these realms by themselves, before the birth of Shakyamuni Buddha. They knew the facts and these truths.

我在美国住了很多年。美国许许多多人也证明这个事情是真的。他们不是用禅定，他们用催眠的方法。

I have lived in America for many years and know many American people who could prove this truth.

They do not use meditation; they use hypnosis.

催眠实在讲也是属于禅定的一种，不过没有禅定那么深就是了。

In fact, hypnosis is also a special type of meditation, but it is not as deep as meditation.

这意志集中。意志不集中不能入催眠的状况。一个人胡思乱想，那个催眠师对他毫无办法。

Hypnosis also concentrates the mind on one point, if not, one cannot enter this state. When a person has random thoughts, the hypnotist has no way to help that person.

怎样才能够入催眠的状况呢？听他的指挥，听他的话，他叫怎么做，百分之百的服从，就很容易入催眠的状况。

How can you enter a hypnotic condition? You listen to the hypnotist, following his instructions, doing what he asks you to do. If you can obey 100%, you will easily fall into hypnosis.

入催眠状况，他就知道他过去生。过去一世，过去两世，很深的能够达到三、四世。

Once you enter the hypnotic state, you can see your past lives; at least one past life, or the past two lives, or even more lives when you get into a very deep hypnotic state.

但是最平常的是过去生中一世。这很普遍的。能够达到三世、四世比较少。那就是我们用禅定比喻的话来说，更深层次的定功。

As stated, this method can reach usually at least one past life, as this is very common. Fewer people can reach their past three or four lives, as that requires deeper concentration.

所以这个事情不是假的啊。人死了并不是一切都完了。

So, it is a real truth that not everything is over when a person dies.

人死了一切都完了，我们还要学什么佛？不需要。人死了后面事情多的很呐。无穷无尽呐。这个事实真相我们要了解啊。

If everything ends with one's death, why do we need to learn Buddhism? We would not need it. The fact is there are so many things that happen after death! Endless things! We must know these clearly.

我们知道有前生，知道有后世。聪明人有前后眼呐。这古人所说的。什么叫前后眼呢？看前世，看后世，那个眼光就看的远了。

There were past lives and there will be future lives. Smart people have "front and back eyes". This is what ancient people told us. This means we can look back on our past lives, as well as possibly glimpse our future lives. This vision can also see much further.

能够看到过去、未来，这个人就不造业了。为什么呢？他知道造业有果报的。善有善果，恶有恶报。If one can reflect on his past lives and future lives, this person will not create bad karma. Why? He knows that karma has consequences. A good heart will bring a good result, and bad heart will bring a bad result.

十法界依正庄严，不仅是十法界，就是诸佛如来果地上的一真法界，《华严》讲的华藏，《净土》讲的极乐世界，也离不开因果的原则。

Not only the ten Dharma Realms, but also the one-true Dharma Realm in which dwell Buddhas and Bodhisattvas are subject to this law. Even in the Flower Treasure World mentioned in the Flower Adornment Sutra and the Paradise of Ultimate Bliss in the Pure Land, there is the same principle of cause and effect.

大家都知道，《华严》讲的五周因果，《法华》讲的一乘因果。世出世法离不开因果啊。这是真理啊。We all know the 5 cycles of cause and effect mentioned in the Flower Adornment Sutra, as well as the one Buddha-vehicle cause and effect mentioned in the Lotus Sutra. All Dharmas are subject to the law of cause and effect. This is the truth.

因果讲到究竟处，古来的祖师大德们，给我们做了一个总结：“理不出心性，事不出因果”。这两句话，把释迦牟尼佛四十九年的教学，说尽了。

It then comes to the ultimate explanation, given by the great masters of ancient times:

All righteous principles are inherent in our true nature, and all of existence cannot escape from the principle of cause and effect. These two sentences summarize the whole 49 years of teachings by Sakyamuni Buddha.

佛如是，中国儒家、道家又何尝不如是？不但在理论上是完全相同，在世法上也是大同小异，都离不开忠这个字。

Chinese Confucianism and Taoism are the same as Buddhism. They are the same in theory and very similar in principles and practice. They are all centered on the most ethical principles, resulting in fulfillment of the duty of perfecting oneself, as well as fulfilling the moral obligations of the self towards others.

什么叫做忠？我们最近也讲了不少次。因为讲到感应篇里面嘛，说到的忠孝。

What is loyalty? We have mentioned these several times because we are studying “The Treatise on Response and Retribution” these days, which mentions loyalty and filial respect.

忠这个字，就是菩提心里面讲的【深心】。孝这个字，就是菩提心的【直心】。也是世尊在《观经》里面讲的【至诚心】。

The word “loyalty” is what is called “deep heart” in Buddhism. The phrase “filial respect” is what is called “pure heart” in Buddhism, which is the same as “the sincere heart” mentioned by the Buddha in the Sutra of Contemplation on immeasurable Life Buddha.

诚到了极处啊，这是忠孝啊。有一丝毫的偏差就不忠，不忠不孝了。

An extremely pure heart manifests loyalty and filial respect; and a little deviation from pure heart is not loyalty or filial respect.

谁能够把忠孝做的最圆满呢？如来果地。那是讲到究竟圆满。

Who can reach the completeness of loyalty and filial piety? The Buddhas. There are whole pure hearts in all Buddhas.

忠孝圆满，仁义当然就圆满了。也就是说，落实在他生活上，在他工作上，在他处事待人接物，都会做的非常圆满。

If you reach the whole pure heart, you reach the ultimate loyalty and filial respect; and of course, you have reached the ultimate benevolence and righteousness. We can see then the ultimate perfect actions in that person’s daily life, in the way of his work, in the way he/she treats people and things.

等觉菩萨偏一度。我们如果说 360 度，等觉菩萨偏一度，非常接近了。

A category of Bodhisattva, called “Equal Enlightenment Bodhisattvas”, is representing those Bodhisattvas that are almost as completely enlightened as Buddha, but are off by one degree; one degree out of 360 degrees. That type of Bodhisattva is very close to perfection.

法云地菩萨偏两度。

The second highest perfection category is called the “Cloud of Dharma Bodhisattvas”, and these are off by two degrees.

如果我们用这个话来说，初信位的菩萨，偏了多少度呢？偏了五十二度。五十二度算不错了。

If we continue in this way, how many degrees deviate from the First Path of the “Seeing Bodhisattva”? The answer is 52 degrees; not too bad.

我们凡夫，偏离一百八十度啊。

However, we ordinary people are off almost 180 degrees!

由此可知，我们学佛学什么东西？忠孝仁义而已。

From this we learn how important are the values in Buddhism of loyalty, filial respect, benevolence, and righteousness.

今天我们读这个文，第二十四句。宜悯人之凶，乐人之善。

Today we learned the 24th sentence of the "Treatise on Response and Retribution," which says that we should feel pity for other's burdens and feel happy for other's good fortune.

这两句话后面是，济人之急，救人之危。凶、善、急、危。我们今天看到这个字样，感触很深很深呐。The following two sentences after the 24th are: "We should respond to the urgent needs of others and help them when they are in danger.

现在的凶、灾、危、急太多了。太严重了。几乎是遍及全球了。

There are too many disasters and crises now; they are so serious and almost all over the entire world.

这是什么因素造成的？要依照中国古人所讲的，失教啊！

What causes this? According to what the ancient Chinese people said, we have lost the human education!

古时候这句话，非常严重呐。失教是什么？他没有受过教育。

These words were very serious in ancient times. What is called "losing human education"? Humanity is uneducated as a human being.

古人，任何人听到这句话，都感到非常羞耻。没有受过教育。你不懂得做人之道啊！

但是现在说出这两句话，人家不懂。听不懂啊！不知道什么意思。

During ancient times, anyone who heard these words would feel very shameful. If one is uneducated in ethical behavior and principles, one would not know the way to be a human person. But no one can understand this today. They don't know the meaning of these words.

这个“教”，今天表面上大家看，好像教育挺发达的。可是佛家讲的教育，跟我们现在社会教育迥然不同。

Today, it seems that all kinds of education are being developed. But education in Buddhism is completely different from education in our current society.

现在社会什么教育？科技的教育。科技的教育，我们现在想想，违背了自然法则的教育！大家天天干违背自然法则的事！

What kinds of education are available in today's society -- Technology education and those kinds of education that violate the laws of nature! Everyone is doing things that violate the laws of nature every day!

所以外国一些预言家，我看到他们的书，地球要对人类来个总报复！

According to some foreign prophets and prophetesses, whose books I have read, the earth will take

revenge on human!

你伤害牠，牠要来报复你呀！

If you hurt it, it will take revenge on you.

这个话听起来好像是开玩笑的话。实际上，现在这些天灾人祸，岂不是地球对人类提出反抗，提出抗议？

It seems like a joking statement, but in fact, these natural and man-made disasters are the earth's defenses against human beings.

人还是懵懵懂懂，认为这是自然灾害，与我们的行为不相关。这就是他没有受过教育。

People are still ignorant and think that the natural disasters have no connection with our actions and thoughts. This shows how human are not educated.

古圣先贤的教育，不仅是佛家，中国传统的教育，儒家、道家，先秦的诸子百家，无不是讲做人之道啊。

The education of ancient sages, not only in Buddhism, but also in traditional Chinese education, Confucianism, Taoism, and hundreds of thoughts and books in the pre-Qin period, are all about the way to be a good human being.

教育的宗旨，第一个，教人了解人与人的关系。人伦的教育。中国人讲，伦理的教育啊！

The purpose of education firstly is to teach people to know the right way to treat other people; that is the right way to be a human being or human ethics' education. Ethical education is taught by the Chinese.

所以中国这个民族，几千年维系到今天，还没有被淘汰，还没有被灭亡，什么因素？伦理教育。

So, the Chinese nation has been maintained thousands of years without disappearing. This is from the merits of ethics' education.

教育第二个宗旨，是教人明了人与大自然的关系。知道爱物啊。

The second purpose of education is to teach people to understand the real relationship between human and nature. Humans should know how to love nature.

伦理的教育教你爱人，这是教你能够爱物。爱护我们居住的环境，生活的环境，物质环境。

Ethics education tells the way to love people, and this education also shows the way to love nature. We should love the environment in which we live; the physical environment.

这是事实。诸位如果稍稍留意一点，譬如说养花。很多人喜欢花草。你对于这个花草有爱心，它长的特别好。

It is fact that you can see for example when someone pays some attention to growing flowers. Many

people like flowers and plants, and if you in your heart love them, they will grow very well.

它回报你啊。你对它没有爱心，那个花，花也开不好，也长不好。

They reward you; if you have no love in your heart for them, the flowers will not grow well and even not thrive.

同样是一棵树，同样是一盆花，我看得很明显。

This principle shows itself on the treatment of the same tree and the same flower with these different attitudes. I have seen this clearly.

从前馆长喜欢花。她照顾那个花开的特别好。她要是到国外旅游了，交给别人去了，回来的时候，几乎枯的快要死了。她要花一两个星期，才能把它恢复。草木通人情啊！

Our curator loved flowers when she was alive. The flowers bloomed very well when she took care of them. When she traveled abroad and left the care of the flowers to other people, when she came back the flowers were almost dead. It took her one to two weeks to make them well. Plants and flowers understand human feelings!

所以世间人又说，花有花神，草有草神。对面仙人掌开的花，每一朵都有花神呐。你们肉眼看不见呐。Ancient people used to say that there is a flower god who lives in every flower, and there is a plant god who lives in each plant. The cactus opposite us now has flower gods in all its flowers. You cannot see them with your ordinary eyes.

你对它好，它报答你。你对它不好，牠就走了，枯死了。

If you treat them well they will repay you well, and if you don't treat them well the gods will leave and the plants will be dead.

你仔细观察你就了解了。

You can know this when you pay attention to them.

第三，教育更深一层地，是让你了解人与天地鬼神的关系。

Next, the third purpose of education on the deeper level is to let you know the relationships between human beings and heaven gods, earth gods, and ghosts.

这个就是超越时空维次的了。

This is beyond the dimensions of time and space.

这样一来，大家相处才和和睦睦，才能融合。

Only with good human education can one get along harmoniously with them.

教育的目的在哪里？无非是教人与人、与物、与天地鬼神，能够和睦融洽相处。

These are the purposes of human education. It's nothing more than teaching people to live in harmony with other people, objects, environment, ghosts and gods.

互相尊重，互相敬爱，互相合作。这样才能够过幸福美满的生活。幸福美满的生活，就是极乐世界，就是一真法界。

We should respect each other and cooperate with each other, so that we can live a happy life and safe life. It's the same life as living in the Amitabha world and One-Pure Dharma World.

所以佛教人，生活是充满了真实智慧，决定没有迷信呐！

Therefore, the Buddha teaches us to have wisdom in life and not to be lost in superstition.

人要没有智慧，生活就非常辛苦，非常可怜。

Without wisdom life will be very hard and pitiful.

那么今天这个世界，为什么充满了凶灾，充满了危机？

So, to return to today's world, why is it full of disasters and crises?

圣贤的教育失掉了。没有人去提倡，也没有人肯学。

We have lost the education of the saints. Nobody advocates it and nobody is willing to learn it.

今天我们在一起，少数的这些同修们，我们很幸运，在这个时代我们还能够听到圣贤的教诲，还能读圣贤书。

However, today we are gathered together here, a small number of fellow practitioners. We are very fortunate, as we can still hear the teachings from saints and see the books they wrote for us.

这个正如彭济青居士所讲的，无量劫来稀有难逢的一日，我们遇到了。

As layman Jiqing Peng said, this is a day that hardly comes once in many lifetimes, and we have met it.

遇到，缘聚足了，你能不能成就呢？看你的善根福德。

If we meet this day and have enough predestined conditions, can we get the achievement of liberation? It depends on our good root and merit gathering in all lifetimes.

什么叫善根？你接触到之后生欢喜心。你能够信，能够解，这是你的善根。

What is good root? You feel happy when you hear and learn it. You are truly believed and understand; that is your good root. It has matured.

福德呢？是你能够落实，你讲你信、解落实到生活上，落实在工作上，落实在处事待人接物上。你能够像诸佛菩萨，像古圣先贤仁民爱物。这个是你有福德啊！

Furthermore, what is merit? You can achieve it in your life, at your work, in treating well people and things. You can do deeds like Buddhas and Bodhisattvas, like ancient saints, being kind to people and treating everything coming from a place of love. That is your merit. You then have good honor and morality.

善根、福德、因缘三个都具足了，你这一生会有很大的成就。

If your good root, merit and karmic conditions are all synchronized, you will have great achievement in this

life.

很大的成就是什么？永脱轮回。去作佛、作菩萨去了。

What is the great achievement? Leave the six realms of reincarnation forever. You will become a Buddha or a Bodhisattva.

作佛、作菩萨，佛菩萨不是神仙，不要搞错了。

Buddha and Bodhisattva are not supernatural gods, they are totally different.

佛菩萨是什么意思呢？印度人讲佛，中国人讲圣人；印度人讲菩萨，中国人讲贤人。佛菩萨是对于宇宙人生真相彻底明白的人。

What's the meaning of Buddha and Bodhisattva? They are called Buddhas in India and called saints in China. They are called Bodhisattva in India and sages in China. It's the same meaning. They are people who completely understand the truth of the Universe and life.

人要做个明白人，不要做个糊涂人呐！

As a person, you should be an awakened person to the truth, not a confused person.

明白人叫圣人，糊涂人叫凡夫。这个我们要搞清楚。

An awakened person is called "saint", and a confused person is called an "ordinary" person. We should know that.

凡与圣的差别，我们也讲的很多很多。我们要如何来学习？这些教材是非常好的资料。不要说全书了，学个一句两句，一生都受用无尽。

We have talked about the difference between a saint and an ordinary person for a long time. How can we learn from comparing the enlightened and the ordinary? The books we have formerly studied are very good materials. Even if we do not talk about the whole book, if we have learned just one or two sentences, this will be endlessly useful throughout our lives.

现在世间灾难多，诸位都晓得。也有很多人劝勉，要找个安全地方去移民。这个话说的对不对呢？

There are many disasters in our world. We all know that. Many people advise us to find a safe place to immigrate. Is this attitude of mind correct?

话没错，但是你要顾到忠孝仁义。如果说不义，不义偷生，苟且偷生，那个人活在世间，还有什么意思？

There is nothing wrong with this idea, but you should think first about loyalty, filial respect, benevolence and righteousness. If you want to live without these, what is the worth and meaning of your life?

人死了并不是一切都完了。

So, it is a real truth that not everything is over when a person dies.

中国旧社会常说，【士为知己者死】。

In the ancient Chinese society, it was often said that a scholar is willing to die for the one who cherishes and understands him.

士是什么？读书人呐！明理的人呐！仁义之所在啊！赴汤蹈火，在所不辞。

Who is a scholar? A man who is educated. A man who knows the truth, who is living with benevolence and righteousness. He is willing to go through trouble, fire, and water for other people.

他活得有意义，活得有价值啊！

His life is meaningful.

怎么可以贪生怕死呢？哪有这种道理？

How can we be greedy for life and afraid of death? How can this be true?

何况，佛在经教里给我们讲的很清楚，境随心转。

What's more, the Buddha taught us very clearly in the sutras, environment changes with heart's transformation.

我们要转变这个境界，答案都是肯定的。从哪里转起？从心地转起。转凡心成佛心，就是转凡成圣。心转了，身就转了。确确实实。

If we want to change our situation, the answer is yes, we can; and where should we start from?

Start from the heart. Transform our ordinary heart into Buddha's heart, and at the same time transform ordinary people into saints. The body transforms with heart's change. It is true.

佛法里教人。不老、不病、不死，这话都是真的。绝不是假的。

Buddha has told us that we can reach the condition of agelessness, with no illness and no death. It can really become true.

谁能做得到呢？佛与法身大士做到了。我们如果提升到法身大士的境界，也能做到。

Who can reach this condition? Buddhas and Bodhisattvas. If we can transform our own cultivation to the status of Dharmakaya Bodhisattva, we can do all these too.

人为什么会有病？会老、会死呢？你有念头，你有妄想。

Why do people have illness, age, experience death? This is because they have thoughts and delusions.

只要你有妄想，有分别，有执着，你就决定会老、会病、会死。

Once you have delusions and discriminatory thoughts and attachments, you will grow old, get sick, and die.

这个我们在大乘经上念的太多了。

We have read this much in the Mahayana Sutra.

你如果没有妄想，没有分别，没有执着，你就不老、不病、不死。

On the contrary if you do not have any of these you will never become older, get sick or die.

所以病从哪里来的？佛常讲，三毒。贪、嗔、痴。

So, what is the root of illness? Buddha often said in sutras that there are three poisons; greed or wrong desire, hatred or anger, illusion from ignorance.

你心里头有贪嗔痴，你那个心比什么都毒啊！那是病毒啊！

When the three poisons exist in your heart, your heart has a virus. Nothing is more poisonous than your heart in this state.

心里头有严重的病毒，外面有五欲六尘诱惑感染，你怎么会不生病呢？

There is a serious virus in your heart, and there are temptations and infections from the five desires and the six dusts outside. How can you escape from illness?

佛家才把疾病的根源找到了啊！

Only Buddhists have found the root cause of diseases!

我们中国圣人也不起啊！中国的医书，第一个是黄帝内经，【灵枢】。他里面讲的主要内容，不是治病啊，讲长生啊。

Our Chinese saints are respectable too. The most important Chinese medical book and Daoist practice book is "The Huangdi Neijing" (The Yellow Emperor's Internal Classic). "Lingshu," the main content of this book, is not about curing diseases. It talks about Longevity!

根据中国古人的说法，人的寿命至少要活两百岁啊。

According to ancient Chinese, human's lifespan should be at least two hundreds of years.

人（身）是一个机器，这个机器你保养的好，你能够照顾的好，它的寿命应该是两百年。

The human body is a machine. If you take good care of it and maintain it well, its lifespan should be two hundred years.

两百年不到你就死了，你没照顾的好啊。就像你们现在（录影）用的机器一样，你没照顾好，你把它糟蹋掉了。

If you are dead in less than two hundred years, it shows that you do not take care of it well enough and you ruined it.

中国人照顾身心，也是讲求清心寡欲。跟佛法讲的理论很接近呐。

The way Chinese ancient people took care of the body and spiritual heart, emphasized a pure mind and having only a few desires, which is very close to the principles of Buddhism.

清心寡欲，佛法是把欲完全断掉，清净到极处了。寡欲没有断尽。

They valued a pure in mind and less desires; but in Buddhism, they have taken this one step further. Desires

are completely cut off, which requires extreme purity but brings the ultimate peace.

有很多人看到我这个身体还不错，这么大年纪还可以蹦蹦跳跳的。什么原因呢？我比大家欲望少。Some people have seen that my body is in good health, as I can travel around and be active at such an old age. What's the reason? It is because I have less desire than you.

就这么个道理。所以老化减缓了。疾病确实是减少了。我一天吃一餐很正常啊。精神很好啊。许多人对我照顾，怕我营养不良，给我这个给我那个，我嫌麻烦呐。

It is a fact that my aging has slowed down. I have gotten sick only several times in my whole life. I eat one meal a day and that is normal for me; and my energy is also very good. Some people worried about my nutrition, sending me this thing and that thing, and I don't need these things.

如何照顾自己？清心寡欲。最好把那个欲，天天减少，年年减少，减少到完全没有了，那才是个正常人呐。

How to take care of our body and spirit? Be pure in mind and heart and have less desires. It's best to reduce desires day by day, year by year until they are completely gone. Only then can you be a truly normal human being.

老师教我【看破、放下】。诸佛如来彻底放下了。放下自己名闻利养，放下自己所有的欲望。甚至于连这个身都放下了。

My teacher taught me to see through and let go. The Buddhas completely let it go. I was taught to let go of fame, wealth, and all desires, even over attachment to this body.

起心动念，实在讲他不是起心，如果（有）起心动念你还没放下。我们这几天在经上讲的好，佛菩萨是应。众生有感，佛菩萨有应。应化。

To tell you the truth, the Buddhas do not have any thought. If you still have thoughts, then you haven't let go totally. The sutra we have studied these days showed us well; the Buddhas and Bodhisattvas do respond to us. When sentient beings have the need for guidance and are open for answers, consciously or subconsciously, then the Buddhas and Bodhisattvas, will manifest for us either visibly or invisibly.

绝不是佛菩萨起心动念。佛菩萨（如果）起心动念，（那是）攀缘，不是随缘了。应化是随缘。

It's not that Buddhas or Bodhisattvas have thoughts. If one does have a thought, it is a desire to help. They help sentient beings based on need, their karma and conditions, without any personal desire or attachment.

所以我们要随缘，你才自在。攀缘就不自在了。攀缘是心里想怎样做法，错了。

So, we should follow karma and conditions, but not burden our heart and spirit with attachment. By doing this, we are totally free in feelings and can leave karmas of six realms wheel of life forever. Do not set up in your mind new requirements leading to further karma that will bind you and rob you of your freedom. If we still have thoughts that I must do something to manipulate others to accept it will entangle us.

所以我们要学释迦牟尼佛，释迦牟尼佛给我们做最好的榜样。

We need to learn all this from Shakyamuni Buddha who set the best example.

通常一般人，学佛两个字挂在嘴里，实际上不懂得学佛的真正意义。也不懂得如何学佛。

Most people often talk about learning Buddhism, but in fact, they don't know the true meaning or the right way of learning Buddhism.

我们想想佛给我们的教训，确实是真理。确实是至善。儒家讲【止于至善】。

Let's think about the practices which Shakyamuni Buddha taught. They are indeed the truth and the highest good; and Confucianism talks about "upholding the ultimate good" as well.

凶灾危急，在今天可以说到达了极处。（受灾的）人，已经不是一个、两个人，也不是百人、千人。今天我们看到这四句话，几乎是指地球上整个人类。遭遇到大灾难。

Disasters and dangers are extremely common and harsh today. People, not one or two, not hundreds or thousands, but almost the whole of humanity in this world is encountering hardship and disasters.

怜悯，不是只有一个怜悯的心。那有什么用处？怜悯是要拿出行动来。这个行动，是从内心里面彻底的忏悔。宗教里面所讲的，“悔改”啊。那才是真正升起怜悯的心。

A sympathetic heart is not enough, we need action. This "action" requires us to completely repent in our heart and to stop the wrongdoings of thought, speech and action.

全世界的大灾难，怎么形成的？我们在讲经之中讲过很多次啊。

What are the reasons for such widespread disasters? We have talked about it many times.

首先，你要认识，我们现在居住这个地球，这个太阳系，这个银河系，是我们的依报啊。

Firstly, you must know that the existence and environment of the very earth we live on, the solar system and the galaxy system are all the karmic manifestations of our collective hearts, minds, speech and actions.

依报随着正报转。佛在大乘经里面，讲的太多了。

The material environment on which the people depend, changes according to the changes in the collective consciousness of the sentient beings inhabiting these worlds. The Buddha told us this many times.

你要真正懂得这句话的意思，你就晓得，全世界的灾难，太阳系的灾难，银河系的灾难，根源从哪里来的？我们自己行的不善呐！因为这是我们的依报啊，依报是随正报转呐。

If you really understand its meaning, you will know that all these disasters on earth, in the solar system, even the galaxy system, are from our own lack of kindness as sentient beings, as we create bad environments according to our mind.

众生解决不了这个问题，一定要受这个灾难，要受果报。他的认识错误了，以为这个事情与我不相干。这些人做错了，我没有做错，这个观念错误了。

Ordinary living beings cannot solve these problems; they must suffer these disasters and suffer the consequences. This kind of view is wrong. They think the disasters are none of their own business; and there are also some people who think that it is the fault of those suffering. This kind of thinking is also wrong.

一切人，是我们自己的人事环境。一切物，是我们生活当中的物质环境。今天人事环境、物质环境都不好，追究其根本的原因，我们自己存心不好。我们自己做人没做好。所以我们的依报环境如此的恶劣。

The whole environment of humanity today, including material, is the collective result of me, you and us. Today both human environments and material environments are not good; the root cause is our heart. We don't have a pure benevolent heart. We are not kind enough, and so we have such intense suffering.

这是消灾免难根本关键之所在。所以自己要认清楚啊，自己要知道回头啊。

A pure good heart is the key to reduce these disasters; we should know it and change ourselves.

以往起心动念无不是为自己，自私自利，所以才造成今天这个局面。搞成这个样子。

In the past, all thoughts were for me, selfishly, which caused these situations today.

心量太小了。在这个大劫难来临的时候，这一棒很重啊，终于把我们打醒了。彻底的改过自新，为一切众生受苦受难。这真正的明白，真的醒过来，真的悔改了。

Our hearts are not big enough, so these disasters come. This is a deep lesson to call us to awaken. From then on we can change ourselves to feel empathy for all sentient beings and sacrifice you for their sake. This is a real wake-up, a real change.

大乘经教佛菩萨的教诲，果然有机缘落实，我们赴汤蹈火，在所不辞。我们要去做啊。

From these teachings of Buddhas and Bodhisattvas in Mahayana Sutras, if there is any change to enact; no matter big; fire or flood; we should go through it without hesitation.

与佛教诲不相干的，决定不能做。对于自己这一生有大利益，我们也不能要。

If something is against Buddha's teachings, even if it is of great benefit for us, we should drop it totally.

我们知道，那些东西是诱惑，那些东西是眼前的甜头。名闻利养，世间人羡慕的荣华富贵，这些东西转眼云烟呐，后果是在三途啊，是苦报啊。

This is because we know those things are temptations; they are short-term sweetness. Fame, wealth and glory that people admire in this world are all fleeting as a cloud; but the consequences will be in the three bad Dharma realms, and it will be a bitter retribution.

迷的时候不知道，觉悟的时候清清楚楚明明白白。

When we are ignorant, asleep we do not realize truth, but when we awaken we become clear.

我们自己觉悟了，明白了，要把这些道理，这些事实告诉有缘人。

We who are awakened and understand it should tell these truths and facts to those who are willing to listen to us.

佛家常讲，佛不度无缘之人。什么是有缘人呢？他肯听，他能够理解，能够接受，能够以教奉行。这是有缘人。

Buddhas often say that they cannot save those who are not ready based on karmic conditions. Who is a destined person? The one who is willing to listen. He/she can understand, accept, and is able to follow the teachings of Buddhism. This is a destined person.

所以我们自己到各个地方去弘法，首先我们要懂得观机呀。观机里面最重要的，是常驻大众。常驻大众如果缺席不喜欢听，外面信徒还不少，这个地方不能去。

When we go to various places to spread Buddhism, the first thing is to know how to observe if it is a good destination to give a lecture. The most important thing is to observe the people who occupy and maintain the temple or monastery. If the permanent occupants do not like to listen to the lectures, yet they have many believers visiting, we would not choose to go to that place.

这是给信徒们结缘，常住没有意思学佛，常住还搞自私自利，常住的还搞名闻利养，没有把佛法当作一回事，这（地方）怎么能去？

These permanent occupants are really not willing to learn real Buddhism. They want fame, reputation and wealth; they are not sincere about Buddhist' Dharma. How can we go to such a place?

所以今天，书上讲到什么是凶，什么是危，什么是急，我们要认识很清楚，很明白。

So, today the book we have been studying, "Treatise on Response and Retribution," tells us what is bad, what is dangerous, and what is urgent. We need to understand it very clearly.

这不是小的凶灾，不是轻缓的危急，非常严重！

Today, the earth's condition is not a small disaster; it's very dangerous!

我们今天教人，苦口婆心教人，几个人相信？

We try hard to teach people, but how many of them believe the Buddha's teachings?

教人家要怎样怎样做，自己却做不到，人家听了打很多疑问呐。许多问号摆在那里。你说的是真的还是假的？

In addition, if we teach others how to deal with things but are unable to abide by our own teachings people will doubt us. They will doubt what you said, wondering whether it is or is not real.

释迦牟尼佛，他老人家当年在世说到做到。实在讲，他是做到之后才说的。我们实在是粗心大意，讲

释迦牟尼佛一生的行谊，忘得干干净净。他的行谊，就是我们的表率，就是我们的榜样。

Shakyamuni Buddha did as he said. He lived his realizations himself first and then preached to others. We are so careless that we forget all his teachings that his life exemplified, and which should be the model for us to follow.

世尊，为教诲众生，为宣扬正法，不辞辛劳。佛太辛苦了，佛太累了，我们在经上没看到过。一大藏教这种字眼没看到过。我们今天怎么可以说累？怎么可以说辛苦？怎么可以说受不了？这不是佛弟子的话，（是）魔的话啊。

The manifested Buddha worked tirelessly to educate sentient beings, and we never see in these sutras that he wanted a rest from this service. How can we say it is too tiring and difficult and we cannot bear it anymore and we want to give up? It not something true Buddhist disciples would say.

魔王里面有这些字汇，佛菩萨没这些字汇。

Demon kings' negative speech would have these sorts of words, but the Buddha and Bodhisattva will not.

所以在灾难，严重危急之时，我们今天还有机会，在这个地方学习，这是三宝加持。这是大家过去生中，无量劫累积的善根、福德、因缘成熟。

Today we still have the chance to study together here in such a bad environment; this is the blessing and help from Buddhas and Bodhisattvas, and it is the maturing of the good roots and merits accumulated over countless karpas.

往后这些苦难众生，如何得度，要靠你们。你们有没有想到呢？如果想到这椿事情，焉能不努力？焉能不发奋？

How these suffering sentient beings can be saved in the future depends on you. Have you ever thought about it? if you think of this, how can you not work hard and practice hard?

也许同学们要问，我们善根福德很薄，智慧很少，我们能办得到吗？

佛在经上告诉我们，一切众生善根福德智慧，跟如来无二无别。你不相信嘛。

Maybe some classmates want to ask, our good roots and merits are very weak and we have very little wisdom, so can we do this task? The Buddha has told us in Buddhist scriptures: "All sentient beings have the same good roots and merits and wisdom as Buddhas." You don't trust yourself.

可是现在没有智慧，现在没有智慧是你的烦恼盖覆住了。你对自己没信心呐。学佛，头一个，恢复自信心。克服自己的烦恼习气。决定得到诸佛护念。

Your good roots and wisdom are obstructed by your negative emotions and bad habits. Thus, you have no confidence in yourself. The first step in learning Buddhism is to restore your confidence and conquer these, as well as attachment, discrimination and wandering thoughts/ignorance which block your true nature. All Buddhas will bless and help you if you really try to overcome.

福报不够，自有龙天善神保佑你，加持你。绝不求人。世间再大福报的人，不可以开口向他要一分钱。（有钱）那是他的事情。我们向佛求。向佛求正理正法。这是章嘉大师当年交给我的。我们的心永远

清净。永远是自在的。

If you don't have enough good fortune yet, there will be good gods to bless and help you, and you should not ask others for even a penny, no matter how wealthy others are. Being rich is their own business, none of our business. It is correct to ask for Buddhas' and Bodhisattvas' help. This is what the Master Zhang Jia taught me; thus our hearts will always be pure and at ease.

佛教人，断恶修善，破迷开悟，转凡成圣。我们所学就学这三椿事情。

The Buddha has taught us to nurture the good and stop feeding the evil, to awaken and not be lost in confusion; and to transform from an ordinary being into a saint. Everything we learn is related to these basic principles.

缘聚足，我们对于这一切苦难众生多做一点事情。缘不具足呢，少做一点事情。没有缘，不做嘛。哪里可以强求呢！有一丝毫强求的心，你就不自在了。换句话说，你就没有智慧了。

If we have enough good proper conditions, we can do more for suffering beings, but if we do not have the mature conditions, we can only do lesser things, and if we have none of the right conditions, we will not do anything. We should not force others. If you have to use any force to change the heart of others, your own heart is not purely at ease. In other words, you have lost your wisdom.

我们今天求，为一切苦难众生求，绝不是为自己求。为自己求，造业啊。为一切众生求，这是福德，这是功德。

We ask help from Buddha for all suffering beings, not for ourselves. If you ask good things only for yourself, you are creating bad Karma for yourself. You beg for the blessings for all sentient beings then you are creating good merit.

学佛学了这么多年，连这一点道理还不懂吗？所以我们今天怎样救苦救难？那就是真正回头。把自己从前所造的一切恶，一定要断，要断的干干净净。还没有修的一切善，从今天起，努力去奉行。

We have studied Buddhism for so many years. How can we say we don't know this? We should awaken, putting an end to all bad thoughts, actions, and habits totally, doing good deeds with full heart.

什么是善？什么是恶？感应篇是最好的标准。印光大师为我们介绍的。佛讲了许多标准，散在大乘经论，不容易读诵。感应篇这一千多字，他把善恶集中在这里面。句句都是佛经上所说的。所以这一部书就是佛经。

What is bad and what is good? The answer is found in the "Treatise on Response and Retribution". This book provides us with standards. Master Yin Guang introduced it to us. The Buddha taught many standards throughout, as explained in the teachings of different Mahayana sutras and commentaries. It is not easy to read and learn because these are somewhat random, scattered throughout the entire book. This book has a thousand words explaining all standards of good and bad. Every sentence is in accordance with Buddhist teachings; therefore, we can treat this book as a Buddhist sutra.

我们修行第一步，断恶修善。就依照这个本子来奉行就行了。

The first step is to nurture the good and stop feeding the evil. We use this book to achieve this goal.

转迷为悟，《华严》是最好的教材。《般若》也是最好的教材。

The second step is to awaken and not be lost in confusion. For this, the Avatamsaka Sutra is the best teaching material; as good as the Prajna Sutra.

转凡成圣，《无量寿经》是最好的教材。

The third step is to transform from an ordinary being into a saint; and for this the Infinite Life Sutra is the best teaching material.

我们不必涉猎太多，涉猎太多，分神。还要费许许多多的时间。在佛法里头，抓住重要的纲领，懂得一句就做到一句。

You don't need to read too many sutras that will occupy so much of your energy and time. The most important thing is practicing Buddhism every time you understand it.

这个注解里面举了很多例子。都是讲古大德怎样去帮助别人的这些例子。我们可以看，可以做参考。我在此地跟大家讲的，是总纲领，总原则。是从根本救起。

There are many examples in explanations of this book which show us how ancient saints helped others. We can read it and use it as a reference. What I tell you here is the general principles and program that will save people fundamentally.

根本法里面，依报随着正报转。决定是事实真相。一切法从心想生。《华严》讲的，唯心所现，唯识所变。

In the fundamental law, environment changes with heart's transformation. All dharmas arise from the heart. That is the truth. The Avatamsaka Sutra shows us that all dharma springs from the heart and mind and is changed by consciousness itself.

我们对于这个基本的理论，方法的根源，要把它参透啊。我们就晓得怎么做。我们也有信心去做。真信切愿怎么不能转境界？希望同学们，把这椿事情多想想多观察多体会。

We should totally understand this basic theory and the root of all the methods. Then we will know what to do; then we will have self-confidence to do it. True faith and earnest determination will change the outside situations. I hope our classmates think more about this matter; observe more and experience it more.

这四句当中有一句【乐人之善】。什么是善也要把它认识清楚。世间所有一切好事，夹杂着私心在里面就不善。他有 90% 是为公众，里面还夹杂着 10% 是为自己，这就不善了。毫无私心那叫纯善。我们要把标准提升到这个境界。

Inside the "Treatise on Response and Retribution," there is advice to "Feel happy for others' goodness." We should totally recognize goodness. All the good things in the world are not good if they are mixed with selfishness. He is 90% doing it for the public and 10% is doing it for himself, which is not good. Without a

trace of selfishness, this is called pure kindness and benevolence. We need to raise the standard to this level.

也许同学说这个境界太高了，一般人做不到。我也晓得。我们自己要提升到这个境界，要求别人就不必了。要求自己纯善。要求别人，人家 90% 是为自己，10% 为别人，不错了，很难得了。为什么呢？他没觉悟嘛。他不了解事实真相。觉悟的人决定不可以。夹 1% 的私心都不可以。

Maybe classmates say this level is too high and ordinary people cannot achieve it. I know this too; so we ask ourselves to rise to this level but do not need to require others to be at this level. Ask yourself to be pure and kind. If other people, do 90% for themselves and 10% for the public, that is not too bad. Why? It is because they are not awakened; they don't know the truth and facts. The awakened people will not do things with a little selfishness. If they have even 1% selfishness, they cannot accomplish their enlightenment and transformation.

我们在这里天天讲天天劝，总希望诸位，一下醒悟过来呀。劝的时候好像醒了，明白了。我们离开这个桌子，又糊涂了，又迷了。

We say these truths here every day, and hope you can be awakened totally. When you sit here and listen to me, it seems you know it and understand it; however, when you leave this classroom you are lost again.

所以世尊劝人要劝 49 年。49 年究竟有多少人是醒悟过来的？不多。真正醒悟过来少数人。

So, the Buddha said these things for 49 years, and how many people finish their enlightenment and transformation? Not a lot. Just a few people were awakened from the six realms.

这个少数人就是根熟的众生。还没有回头的人，那没成熟。没成熟，让那些成熟的人再继续帮助他们。正法久住，代代都有传人呐。众生才有福。

These awakened people, their good roots were mature. Those who were not awakened, their good roots were not mature. Then, these mature roots helped those with immature roots. Buddhism has been passed down from generation to generation like this. Sentient beings benefit from this.

现在教学，比过去要艰难的多。无论在德行在智慧，说实在话，都要超过古来的祖师大德，才能挽救世运。跟古来的祖师大德同样的智慧德能，救不了这个世界。我们不真干怎么行？不真干不但帮别人的忙帮不上，救自己也救不了。真正有能力帮别人忙，你自己就能得度。自他不二啊。

In modern society, it is much difficult to teach people Buddhism than ancient times. We must surpass the ancient ancestors both in virtue and wisdom, then we can save the fate of this world nowadays. We cannot save it if we are not really practicing wholeheartedly. Without it, we cannot save others from their fate, as well as ourselves. If we really have the ability to help others then we also will be saved as well, because we are one with the others.

好，今天时间到了。

Well, it's time now to end this lecture.

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