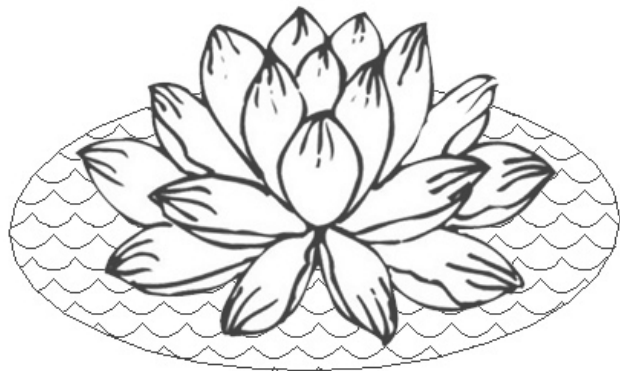
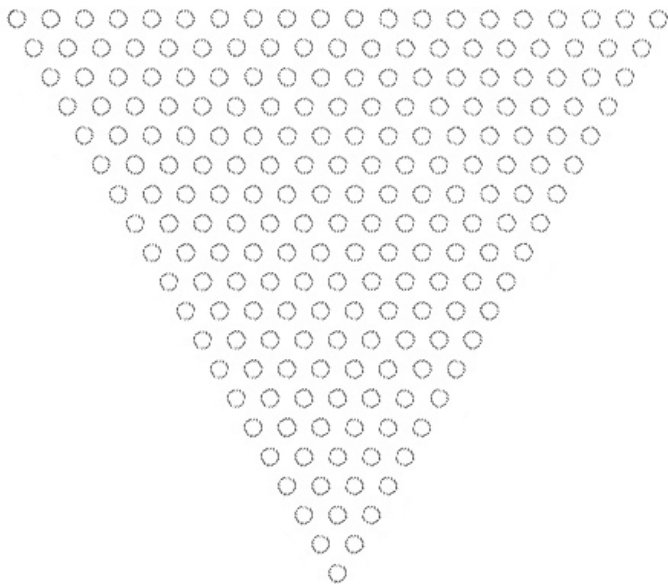


# 一切法皆是佛法

## Everything Belongs to the Buddhadharma

普照十方熾然寶光明世界種  
World Seed of Precious Blazing Light Shining  
Throughout the Ten Directions



一切香摩尼王莊嚴大蓮華  
A Giant Lotus Blossom  
Named Adorned with Magnificent Fragrant Mani

無邊妙華光香水海  
The fragrant sea called Light of Boundless Wonderful Flowers

宣化上人開示於1969年三藩市佛教講堂

An Instructional Talk given by the Ven. Master Hua  
at the Buddhist Lecture Hall in San Francisco, 1969.



DHARMA TALK DHARMA RAIN | 法語法雨

一切眾生皆有佛性，皆堪作佛。眾生佛性既然是相同，所以統統都是佛子。因為佛的心沒有偏愛，對一切眾生都是平等相待，都是非常慈悲。

法，有修四諦法——苦集滅道，這都是以前小乘人所習學的；有修十二因緣法，就是無明緣行、行緣識、識緣名色、名色緣六入、六入緣觸、觸緣受、受緣愛、愛緣取、取緣有、有緣生、生緣老死。又有修六度，就是布施、持戒、忍辱、精進、禪定、智慧。有修慈悲喜捨的法，還有色法、心

All living beings possess the Buddha nature, and thus all are able to become Buddha. the Buddha has no preference toward anyone. And since the Buddha nature of all beings is the same, living beings are naturally disciples of the Buddha.

There are various kinds of Dharmas for people to cultivate. For example, Theravada Buddhists practice the Four Noble Truths of suffering, the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering. Pratyekabuddhas are enlightened from the Twelve Nidānas, which are formed by the following interdependent co-arising: With Ignorance as

法，還有逆法、順法，還有依報的法、正報的法，還有修行這個事的法、理的法，還有因果等法，還有自法（自己的法），還有他法（他人的法）。還有這個明白法，還有這糊塗法，明白法就是解，糊塗法就是迷；一迷了，就會糊塗了，就會顛倒了！還有……那個法就多了，又有大法、小法，又有修福的法，又有修慧的法。

怎麼叫修福的法？修福的法，你處處要吃虧，不佔便宜，就是要利人而不要利益自己。總要去幫助人，不要叫人幫助自己；你幫助人，幫助得時間久了，你自然就有福了。你看有的人，一點福報都沒有，如果有兩毛錢在他手裏，他不是生病，再不就是出其他的禍患，這就是沒有福。為什麼沒有福呢？就因為沒有修，不修福。

修福，不是說幫助人是修福的地方，乃至於不妨礙人，不令其他人對自己不滿意。這在「事」上，在一切事的時候，令其他人都沒有不滿意的地方，要幫助人；在「理」上，就是在心裏面也要不妨礙其他的人。你妨礙其他的人，你就會捨福。怎麼叫捨福呢？「捨」就是布施，就是把你的福都捨出去了。說，福捨出去，那也等於布施。不錯，等於布施；可是你捨出去你的福，對方也沒有接受到你這布施的福，兩不得利益，你也沒有福了，這是兩無益處。

怎麼叫捨福呢？舉一個例子來講，好像我們出入，關這個門。這人人都是用功的人，在這兒或者參禪打坐，或者學習經典，或者做其他的事情；你出去，把這個門用力一甩，這個門「砰——」一響，令那個打坐的，心裏往起一蹦，想入定即刻也入不了了，被你這一聲響啊，把他就給震得出定了。那個學佛法的人，或者翻譯經典的，正在那個地方寫得注目凝神；你這麼一甩門，門這麼樣一響，你把翻譯經典這個人的精神也都給打散了。這個地方就是捨福！

這是舉出一種，其餘的，凡是對人有妨礙的，令人不滿意的，這都叫捨福。

再舉出一個例子來講，好像你們都皈依三寶，拜我這麼一個愚癡的人做師父。怎麼說我這個人是愚癡呢？因為常常會生煩惱；一生煩惱，這就是愚癡的表現。怎麼會生煩惱呢？就因為或者你們某一個人不聽教。皈依

condition, Karmic Formations arise; with Karmic Formations as condition, Consciousness arises; with Consciousness as condition, Name and Form arise; with Name and Form as condition, Six Faculties arise; with Six Faculties as condition, Contact arises; with Contact as condition, Feeling arises; with Feeling as condition, Craving arises; with Craving as condition, Grasping arises; with Grasping as condition, Existence arises; with Existence as a condition, Birth arises; with Birth as condition, Aging and Dying arise. There is also the Six Paramitas, which is the practice of giving (dāna pāramitā), moral precepts (Śīla pāramitā), patience (Kṣānti pāramitā), vigor (Vīrya pāramitā), contemplation (Dhyāna pāramitā), and wisdom (Prajñā pāramitā). There is a dharma to cultivate the Four Immeasurables: loving-kindness, compassion, empathetic joy and equanimity. Furthermore, there are dharmas for and based on the form, the mind, oppositions and obedience, the five aggregates and the entire universe, the cultivation on phenomena and noumena, cause and effect, clarity and confusion, and dharmas for self or others. Understanding the Dharma is to be clear and free; being confused by the Dharma is to be deluded and disordered. There are many kinds of dharmas. Some are major and some minor; some help us cultivate blessings or wisdom.

What is the dharma for cultivating blessings? If one wants to cultivate blessings, one needs to accept losses. You need to benefit others without self-interests: avoid taking advantages and help others without expectation. You should try your best to help others, but never make others do what benefits only yourself. If one cultivates in this way over time, then blessings will naturally come. As we all can see, people who have little blessing might possess a small fortune, but they subsequently have health related issues or other mishaps. This is so called a lack of blessings, which is caused by a lack of cultivating blessings.

Cultivating blessings is not limited to helping others. It also includes being considerate towards others, that is, not to hinder others, and not to make others dissatisfied with you. One also should not think about hindering or introducing problems to others. The underlying principle is that one should not hinder or introduce problems to others. If you cause troubles to others, that is one way to lose blessings. One might say, "Well, giving away blessing is also a kind of giving, a practice of dāna pāramitā." That is right, but such a giving is one that no one bothers accepting. As neither the giver nor recipient benefits, this kind of giving is not meaningful. You lose blessings and both the giver and receiver are not benefited.

What is losing blessings? Let us take people who slam a door as an example. Here in the hall everyone is diligent, either mindfully meditating, seriously studying, or being busy with some work such as translation activities. If you slam the door when you go in and out the hall, the sound of the accidental door slamming may shock people who is meditating, instantly end their stillness and pull them out of their concentration. Similarly, those studying or translating, keeping their minds on their work, suddenly are interrupted by the sound of door slamming. So when you slam the door in the hall, you are losing blessings!

This is a kind of losing blessings. As a general rule, any action bringing

的時候，你說依教奉行；皈依之後，你就是違教而不行——違背我所教的，而不遵從這個教化。你這拜師父做什麼？！這簡直的，這我不是和你們開玩笑的嘛！不是說和你們來這兒玩一玩哪！

你想要學佛法，必須要認真去學習佛法，不是馬馬虎虎地就可以學到佛法了。你看中國玄奘法師到印度去取經，受了千魔萬考，受了多少辛苦才得到佛法！我們現在這很容易的就有經聽，就可以學佛法，和大家共同研究佛法；再不認真去學習啊，那真是可以說是沒有德行、前生沒有善根，所以才對佛法不認真去學習。因為你不認真學習，令我這一個愚癡的師父，也就有了煩惱了。

所以在去年，我記得對我兩個皈依弟子講：「你要好好學佛法，不要給我很多的麻煩！如果你再要不認真學佛法，給我很多的麻煩；如果你常常給師父添麻煩，這就是不單沒有護師父的法，而且還變成破法了！破法，將來的因果是說不完的，那麼多的危險！」所以，你如果或者給道場添麻煩，或者給三寶添麻煩，這都是捨福的地方。捨福就是自己沒有福了，福沒有了；福沒有，那對於這個修道上就絕對不會成功的。

修慧，就要恭敬經典；不是說，我看經典那就開了智慧。我必須要恭敬經典。你看！天臺的祖師智者大師，他只聽見這個《楞嚴經》的經名，每天就向西叩頭頂禮，拜這一部《楞嚴經》；拜了十八年，可是他也沒有看過這一部《楞嚴經》，就聽著有這麼一部經的名字，他就拜。

在中國，智者大師是看《法華經》開悟的，還有其他很多的法師都拜《華嚴經》、拜《法華經》、拜《楞嚴經》，一個字叩一個頭，一個字叩一個頭。在中國古來，用的銅錢有個窟窿，他把這個銅錢拴上一條繩，放到經上；叩一個頭，把銅錢拉過來一個字，這麼一個字、一個字拜，一個字叩一個頭。一生都這樣拜經的都有。總之，必須要恭敬！拜經也能開智慧，看經也能開智慧。

不過，我再要告訴你們各位最要緊、最要緊的話，你們不要當耳邊風，聽了不記

troubles to others or incurring displeasure can also cause blessings to be lost.

Let us talk about one more example. All of you have taken refuge in the Three Jewels, have come to take me as your Master, who is deluded and ignorant. Why do I claim myself to be such? This is because I tend to get upset often. Being upset is a sign of ignorance and delusion. Why do I get upset? It's because some of you go your own way and disregard the instructions. Prior to taking refuge, you agreed to strictly follow the teaching. But after taking refuge you always break your own promise by negating the rules and ignoring my teachings. Why then, did you even bother to take me as your Master? I am really not amused by this! Nor is this place a playground.

If one wants to learn Buddhadharma, one needs to take it seriously and to be earnest. Nothing can be acquired casually in Buddhism. As we know, the Chinese monk Xuan Zang experienced countless hardship and miseries before he obtained and learnt the sacred Buddhist scriptures in India! Today, it seems easy for us to access the Buddhadharma, to learn the Dharma as well as investigate the Dharma as a group. If one is still not earnest to learn under such favorable conditions, it can be said that in lives past, he or she had not accumulated enough virtues or roots of goodness which are necessary to overcome the obstacles in cultivation. Because one of you is not studying and practicing seriously and earnestly, your ignorant and deluded Master has troubles and becomes upset.

Last year, I told two of my disciples, "You ought to be earnest in learning the Dharma and avoid making troubles for your Master! If you are still casual and inclined to make a lot of troubles, for which your Master is responsible, then you are not protecting the Dharma, but contributing to its destruction! Destroying the Dharma has severe karmic consequences which are countless and dangerous beyond imagination!" Therefore, actions that create problems for the Wayplace or the Three Jewels will cause you to lose your blessings. In other words, you waste your own blessings that you worked so hard to earn in the past. Without sufficient blessings, one would never succeed in cultivation.

Cultivating wisdom demands a great amount of respect to sutras. It is not to say that one will gain wisdom solely by reading the sutras; instead, we must revere these scriptures. Let us take the Great Master Zhi Zhe, who is one of the patriarchs of the Tian Tai School, as an example. Upon hearing the title of *Shurangama Sutra*, Master Zhi Zhe bowed westward daily to worship the sutra. He did that for a total of eighteen years, but never had the chance to *the Shurangama Sutra* even once in his whole life.

In ancient China, Master Zhi Zhe achieved enlightenment by reading and mastering *the Lotus Sutra*, while many other masters bowed and revered *the Avatamsaka Sutra*, *the Lotus Sutra*, or *the Shurangama Sutra*, bowing once for each Chinese character in the sutra. To keep track of the words, the masters relied on a copper coin on which tied a string. In ancient China, the copper coin has a square hole in its center. The set is laid on the sutra, and at each bow the master would pull the string to slide the coin to mark the character they bowed, repeating until every character in the sutra has been bowed to. It is not surprising to find masters who spend a lifetime bowing to sutras. In brief, sutras should be upheld and revered. We can gain wisdom by bowing to and reading the sutras with sincere respect.



得。什麼呢？就是：若你知道，就要去行；不是單看經，說是我明白這個道理了，那就算了。不是的，要實實在在去做！經上所教你的，要去一切的毛病，你一定要把你這毛病都去了；你若不去毛病，那就不要學佛法！佛法就是要吃虧，要去毛病的；你想要學佛法，毛病又不去，那是辦不到的！所以這一點，每一個居士要特別注意、要特別留心，我不是和你們講笑話。你若不去毛病，你還明知故犯，那就不要學佛法。那簡直就是一個道混子！不要做一個道混子！做道混子，那將來一定是墮地獄的。還有我們修道，每一個人要自己管著自己，把自己習氣毛病盡量要改變。

所以我對於你們各位居士，無論哪一位，都是平等相待。我也不是求全責備，一定要你們即刻就好；我希望你們慢慢地往好了改，把所有的毛病都去了，不要盡令我憂愁。你們要知道，我對你們每一個人都特別關心，特別愛護你們；如果你們哪一個人有毛病，比我自己有毛病，我覺得都更加憂愁。為什麼呢？我希望我每一個弟子和你們每一位居士，都比我好得多，都在這個西方開闢佛教，做佛教一個模範，做佛教的一個先進者，不要把自己看得輕了！

這個法說起來很多很多的，有無量無邊那麼多的法，所以才說「一切法皆是佛法」。只要你明白了，就是佛法。你不明白的時候是不是佛法？也是佛法，不過你沒有明白它。各位，我們現在得到這個佛法一點點的意思，就要往前實實在在地去做，不可以馬虎的。

今天我對你們所說的法，是真實的。無論任何人，不怕有過，就怕過不改；你有過要是不改，那不單我沒有辦法，就釋迦牟尼佛也不能救得了你，救不了你了！

But now I have to tell you what is most important. You should always remember the following words; do not let them go through your ears like a puff of wind. That is, once you understand a principle, you should really practice it in earnest. Only reading or understanding the sutra is far from the goal. Just having a clear view of a principle would be insufficient. You must sincerely follow the principle, and practice in your daily life! Just as stated in the sutra, we should get rid of all bad habits. By following the sutra, you should seriously and diligently rectify your faults. Keeping your faults means giving up the Buddhadharma! Learning the Dharma means you need to correct mistakes and faults. It is impossible for you to cultivate yourself without amending your errors. Therefore, everyone should be very careful and mindful of what I have just said. I am not joking with you. It is even better for you to stop learning and practicing the Buddhadharma if you still persist in your old ways and violate the rules knowingly. People who behave like this can be parasitic in Buddhism and are destined for hell. Don't be a parasite of Buddhism. As cultivators, everyone has to look after and reflect upon his/her own behavior and break off bad habits as much as possible.

I treat each of you as equals. I am not demanding perfection of you and do not expect immediate improvements, but I hope you will improve over time and gradually get rid of all your bad habits and not make me worried all the time. As you might have seen, I am very concerned about each of you. If you have problems, I worry about them more than myself. I hope my disciples exceed me, that they are well-cultivated and are advanced models in Buddhism to expand Buddhadharma in the West. Never look down upon yourselves!

There are myriads of dharmas one can talk about. They are innumerable and unconfined; hence, we say, "Everything is Buddhadharma." Everything becomes the Buddhadharma from the moment you come to understand this idea. Isn't it the Buddhadharma while you are struggling with it? Yes, it is, even though you may have yet understood it. Ladies and gentlemen, we now have obtained a little bit of the Buddhadharma. The next thing to do is practice what we learnt in earnest. Don't be sloppy about things.

What I have said today is true and very realistic. You should not be afraid of making mistakes, but you should be afraid of not correcting them. If you don't change your mistakes, then neither I nor Shakyamuni Buddha can save you!

## 華藏莊嚴世界海 Flower Treasury Adorned Sea of Worlds

華嚴經描述宇宙包含一個無限大的巨型蓮花——一切香摩尼王莊嚴大蓮華，蓮花上有二十層世界，我們的世界位於第十三層。這大蓮花則在無邊妙華光香水海中。

*The Flower Adornment (Avatamsaka) Sutra* describes the universe as consisting of an infinitely large lotus-flower—A Giant Lotus Blossom Named Adorned with Magnificent Fragrant Mani, in which our world occupies the thirteenth tier. The lotus is suspended on the fragrant sea called Light of Boundless Wonderful Flowers.