

January 11, 2014 6:00 PM Saturday (Pacific)

The Lotus Sutra [The Universe is Endless, the Dharma Ever-present]

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Lotus Sutra Episode 8

The Universe is Endless, the Dharma Ever-present

靜思晨語-靜思妙蓮華第008集

(法華經·序品第一)

宇宙無邊 諸法源遠

The universe is endless. Dharma is boundless and has lasted as long as heaven and earth have existed. The source of all Dharma can be found in the distant past. From Beginningless Time until now, the broad and profound source is incalculable.

◎宇宙無邊際，諸法無疆界，天長地久，諸法源遠，無始來今，淵博源頭難測

To get to the Dharma-essence, I have always wished to concisely expound the Lotus Sutra and capture it in the words, "Jing Si is like the wondrous lotus, pure and clear" and "Tzu Chi is the Bodhisattva-path in the world." This is what I really hope to see. In the Buddha-Dharma, we see that the Buddha taught us to walk on the Bodhisattva-path. So, in our spiritual training ground every day, I hope all our minds can attain a state of purity and clarity like the lotus by practicing the teachings of the Jing Si Dharma-lineage. Moreover, we must make great aspirations and vows. "Tzu Chi is the Bodhisattva-path in the world." This is an internal and external practice. We hope to be able to combine the Dharma, our thoughts of spiritual cultivation, and the practice of these teachings in working with others. By doing this, we wish to manifest the spirit of the Lotus Sutra.

法髓，法精，一直希望能用《法華經》來把它簡單精要，把它攝入於「靜思清澄妙蓮華，慈濟人群菩薩道」。這也就是真的很期待，在我們佛法中，佛陀所教化就是行菩薩道，我們在我們的修行道場，但願我們人人的心，每一天都要有這分「靜思清澄妙蓮華」，甚至要發大心、立大願，「慈濟人群菩薩道」，內修外行。這就是我們很期待，能將法與平時我們修行的思想，加上我們身體力行在人群中，三而合一，看是否能將《法華經》的精神展露出來。

Indeed, "The universe is endless. Dharma is boundless and has lasted as long as heaven and earth have existed. The source of all Dharma can be found in the distant past. From Beginningless Time until now, the broad and profound source is incalculable."

確實，「宇宙無邊際，諸法無疆界，天長地久，諸法源遠，無始來今，淵博源頭難測」。

This is what I want to share with you. Indeed the universe is big and endless. The earth exists in that vast space. Consider a solar eclipse. The earth spins along its orbit and when it is aligned with the moon and

the sun in their orbits, from our angle, our line of sight, it looks like the sun has disappeared. At the beginning, only a tiny part is missing. Then very gradually, that missing part grows bigger and bigger. When half of the sun is missing, it seems the moon is lighting up the sky. Then the event progresses quickly. Soon, the sun becomes just a halo, a ring of light, and we do not see it.

這就是要跟大家分享，其實天地非常浩大無邊，地球它在非常浩瀚的宇宙空間，像日食，地球的軌道這樣的在轉，轉到月球跟太陽軌道平齊，我們人的角度、視線這樣看去，好像整個日都消失了。開始的時候，一點的缺角，慢慢、慢慢地，那個缺角展大、展大，大到一半的時候，好像月亮照空；再來進行很快，很快就將太陽遮蔽，就變成了只有一圈光暈一樣，一個圈（編按：日環食），看不到太陽。

I also saw a news report about Greater Shanghai. Suddenly during the day, while the sun lit up the sky, the moon began covering up the sun and it became dark as night. There was an absence of sunlight. (Ed: On 7/22/2009 at 9:30am a total solar eclipse occurred and the Greater Shanghai region was in darkness for five minutes.) Look at the vast universe and its sights. Look at how it changes all the time. Every planet has its own orbit and is continuously spinning along. Each planet, at any point, whether it is revolving or rotating, stays in its orbit. Here on the earth, when we look up from this perspective, if the moon and sun line up exactly, we see that the sun is covered completely by the moon. This is a total solar eclipse.

又看到新聞的報導，那就是說，在大上海那個地方忽然間，本來是光天化日，是白天，這個月亮慢慢地遮蓋了太陽，整個大上海好像是夜晚一樣，暗無天日（編按：2009年7月22日上午9時30分發生「日全食」，中國大上海地區黑暗五分鐘）。看，宇宙浩瀚，它的景象。看，無論何時都是在動，各個星球有它的軌道，在軌道上不斷地在轉。各個星球在各個位置，不管它是公轉或者是自轉，同樣依它那個軌道，若來到我們地球的視角，月球和太陽若是對成一線，我們就能看到整個太陽完全被月亮遮蓋掉，蓋過去了，所以就是「日全食」。

This truly is a marvelous sight in this vast and boundless universe! This shows us the “aggregate of action” that the Buddha spoke of. Imperceptible to us, the earth is turning. It rotates and revolves. So does the moon. It is constantly revolving and rotating. The sun does this too. In this entire universe, galaxies also each have their own orbits, their own positions. They are immense. It was only a few decades ago (1969) that astronauts first landed on the moon. When we looked up from the earth, we saw the moon. But when the astronauts on the moon looked up, they saw the earth. So was the earth hanging in space or the moon? What do we see when we look up? This teaches us to view the world with a scientific perspective. Things are constantly changing. So this is the wonder of the universe.

這真的是宇宙景觀，浩瀚無邊。這我們就能知道佛陀所說的「行蘊」，在我們不知覺中地球也是在轉，它有自轉，它有公轉；月球也是同樣，不斷地有在公轉、自轉；太陽仍是同樣。整個宇宙的星際都是同樣，都有它的軌道、有它的位置，很大。光是說幾十年前，（1969年）太空人登月球，從地球往上仰角看去，那就是月球；月球的太空人再往上看，就是地球。到底是地球當空

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，或者是月球當空呢？這就是能用科學證實的世界觀，這不斷地在輪轉，所以這是一種世界奇妙。

No matter how wonderful something is, it is part of wondrous existence in emptiness, true emptiness in wondrous existence. When the American astronauts went to that place, they verified that the moon is its own world. It is just that what they found there was a vast, endless stretch of dry land. They did not see water, or grass, trees, etc., and did not discover any life forms. So up till now, that world is a place without living things. Yet, it is still constantly spinning.

再怎樣的奇妙，那就是空中妙有，妙有真空。雖然美國的太空人去到那個地方，證實了月球好像是一個世界，只是那個地方所看到的是一片乾旱、一望無際，沒有看到水、沒有看到草木、沒有看到.....等等，所以也沒看到生物；到目前為止那個地方是沒生物的世界。但是，它還是不斷在運轉。

It truly has a wondrous existence. When we humans look at the moon in the sky, it looks like a round object hanging in emptiness. In ancient times, if a child pointed at the [crescent] moon, an adult would say, "Hurry up. Bow to it and pay respect, or the crescent will slice your ear." The moon seemed very mysterious, as if it, from high above the sky, was watching the good and evil of humankind. This felt fascinating. Now when we study it scientifically, it is still an object, a world with its own land. But to people's minds, in the past, it was a mysterious thing.

真的是「妙有」，它在空中，在我們人類來看月球，是空中。竟然懸空的一顆星球——月亮，以前的人，小孩子若在指月，大人就說：「趕緊，快拜拜、拜拜，月亮會割人的耳朵。」好像很神祕，月亮好像在空中看著人類的善惡，感覺起來很奇妙。現在用科學來看它，它也是一個物體，是一個世界，它還是一片土地。不過對人類的心理而言，過去是一個很神祕的東西。

But now we can perceive it with scientific instruments and take pictures of it. After the pictures are shot, the images are transmitted to people on Earth. Technology can display it right in front of us. Think about it, we can all look at the image and feel like we are right there. But in fact, it is still very far away. It is still out of our reach. So to us, is it still "empty"? But it is displayed right in front of us! Is that considered "wondrous existence"? This image of wondrous existence is actually empty.

不過現在我們能看到，用科學（儀器）去拍攝它，拍下來之後，傳送給地面上的人類，科學將畫面展現在人的面前。你們想，我們都看得到，好像很有臨場感，不過還是離我們很遙遠，我們現在還是遙不可及，是不是對我們而言還是「空」？不過，展現在我們的面前啊！是不是「妙有」呢？這種妙有的形象，其實它是空。

For example, I am now sitting here and looking at this screen before me. If the screen is shut off, if the power source is cut off, there will be nothing in front of me. But I see something right now. I do! It "exists". This is wondrous existence. Something that "exists" can quickly vanish, and there will be

"emptiness". Once we use technology to display something in that empty space, something will exist again. Isn't this wondrous existence? Within wondrous existence is actually true emptiness! By applying modern technology, we can perceive "true emptiness and wondrous existence" everywhere. Only true emptiness can show that there are ever-changing and unstable phenomena. Only ever-changing and unstable phenomena can reveal that there is true emptiness, which is pure and without any defilement. 就像我現在坐在這裡，看前面有螢幕，螢幕若把它關掉，只是一個源頭把它關掉，前面什麼都沒有了。不過，我現在有看到，有啊！「有」，實在是妙有，因為是「有」，它很快就幻滅掉了，所以「空」；在空的裡面，以科技再展現一下，又是「有」了，是不是妙有呢？在妙有裡面其實是真真空啊！用現在的科學，在在我們都能去感覺到「真空妙有」。就是因為真空，它才能展現出萬變不定的法；就是因為這個萬變不定的法，所以它才能展示那分真空，就是清淨無一物染著。

The intrinsic nature of our mind is one of true emptiness and wondrous existence. Our wondrous existence, that enlightened nature equal to the Buddha's has existed all this time. But we were defiled by ignorance, so we manifest a lot of that. Because the Dharma is boundless, and because of wondrous existence, we possess all this ignorance. All these ignorant thoughts are actually a manifestation of wondrous existence.

本來就是，我們的心就是真空妙有，我們的妙有原來就有了，與佛同等的本覺性，我們都存在。偏偏我們就是被無明污染了，所以展現出來的就很多，所以諸法無邊界。那就是因為有妙有，才會有這麼多的無明；這麼多的無明，其實是從妙有展現。

What is the essence of wondrous existence? It is our intrinsic nature, our original pure and undefiled nature that can illuminate all kinds of things in this world. Our mind is like a mirror that is not clean. I often tell everyone that there exists a mirror in our minds called the "great perfect mirror of wisdom." It is very big, very perfect so it can reflect many images. I often tell everyone, if you bring a mirror here and just look into it, it can reflect a great deal of our surroundings. The mirror is actually very small. But when we look into it, we see that it can reflect mountains and oceans and any and all sights in the world. All of that can be captured by this mirror.

而這個妙有的本體是什麼呢？就是我們的本性——本來清淨無染的本性；所以我們才會去照見天下這麼多的萬事物。我們若沒有清淨，好像一面鏡子，常常跟大家這麼說，我們的心有一面心鏡，叫做「大圓鏡智」，很大、很圓，那個鏡子能浮現出很多的形象。常常跟大家說，你拿一面鏡子來，你看這面鏡子就好了，所照到的很大，看到外面的境界；其實鏡子是這麼小一點而已，你能看這面鏡子的裡面，它就能照到山、海、大地景物，都將它攝入在這個鏡子裡面。

Consider a video camera. Its lens is also very small. But this small lens can capture all of our surroundings. Isn't it wondrous? Truly wondrous! Our true nature, our mind, is just like this mirror. But if you put a fuzzy screen in front of the video camera lens, [the images] will be blurry. If you cover it with a piece of black cloth, everything will be blacked out.

就來說「攝影機」，它的鏡頭也是一點點而已，這一點點的鏡頭，它能把所有的境界全部攝入鏡頭裡面。妙不妙啊？真妙啊！這種真性，我們的內心這一面鏡子和這樣相同。但是，你在攝影機鏡頭的前面，只用一個模糊的網子遮住，就朦掉了；你若用一塊黑布將它蓋住，那整個就黑掉了，黑了。

So I use physical objects as analogies for you. Take a look at that video camera. It performs lots of functions. But however powerful its functions are, it cannot compare to the human mind. Our great perfect mirror wisdom can create all things. Because it perceives all things in the universe, this mirror can reflect the wisdom that is hidden deep within. But if we do not purify that wisdom, it will become knowledge, then our minds will know a lot and understand a lot. Once that happens, our minds will begin to give rise to desirous and greedy thoughts. When true and clear wisdom has been deluded by external conditions, it acts as “knowledge” and “intellect.” Such knowledge and intellect will unleash boundless greed. Our greedy thoughts will be as numerous as all the things in the world.

所以，用這外面的物體來向大家做比喻。看看那部攝影機，它的功能很大，但是無論它如何大的功能，還不如人的心性。人這一面的大圓鏡智，它可以創造一切，因為它看天地萬物，這面鏡子它照到了，它還有潛藏在裡面的那分智慧。但是，那分智慧，我們若沒有來將它淨化，它就會變成了知識。他知道很多、懂很多，所以知道多、懂得多，他的貪慾、貪婪的心就生起。因為真明的智慧已經被外境迷惑了，所以將它引出去的作用，那就是「知」與「識」；所以「知」與「識」就會發揮那分貪婪，無邊際的貪婪，在天地萬物有多少，他的貪婪的心境就有多少。

Though our great perfect mirror wisdom, our mind, this mirror, can reflect all things in the world, we need to guard it with precepts so that no external sights will be able to entice the wisdom of our minds and defile it. This is [the function] of precepts. Precepts can prevent wrongs and stop evil, and safeguard the purity of our minds. So, we all innately possess this great and perfect mirror and this wisdom is called great perfect mirror wisdom. Sadly, we ordinary people are blinded and covered by external conditions. Therefore, the universe is endless and the Dharma is also boundless. However vast the surroundings are, the Dharma will permeate throughout all of it.

雖然我們的大圓鏡智，我們的這個心，這面鏡子，照出了天地間的萬事物，我們這念心需要戒來預防，不要讓外在種種的景象來誘引我們的心智出去，被它污染了；這就是戒。戒能防非止惡，保護我們心地一片的清淨。所以，我們人人本來具有這個大圓的鏡，那個智慧叫做「大圓鏡智」，無奈的，就是我們凡夫受外面的境把我們蒙蔽了。所以說來，宇宙雖然它無邊際，但是諸法無疆界，它環境有多大，法就普遍到那個地方去。

Didn't I say this a few days ago? The Great Enlightened One of the universe expresses to us that in the universe, above the heaven and earth, everything is part of our Buddhist canon. “There is no place that is not the Buddhist canon.” With this phrase, I am also saying, “Dharma is boundless.” Because “there is no place that is not the Buddhist canon,” wherever something exists, there is the Dharma. So “Dharma is

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boundless and has lasted as long as heaven and earth have existed. And the source of all Dharma can be found in the distant past.”

幾天前我不是這麼說嗎？宇宙大覺者，其實就是要表達出宇宙之間、天地之上，不都是我們的大藏經嗎？「無處不藏經」這句話，我就是在說「諸法無疆界」。因為「無處不藏經」，到處有物就有法，所以「諸法無疆界，天長地久，諸法源遠」。

Did the Dharma come into existence 2000 years ago when Sakyamuni Buddha began expounding it? No. The Buddha continuously said, especially in the Lotus Sutra, in the Chapter on His Lifespan, that there is no beginning to the Dharma, no specific time which is Beginningless Time. Therefore, “from Beginningless Time until now, the broad and profound source is incalculable” The source of the Dharma is beyond the existence of heaven and earth, from the distant past. Indeed, from Beginningless Time until now, the broad and profound source is incalculable, and cannot be measured. So in the Lotus Sutra, the Buddha could only make analogies about how incalculable it is in the Chapter on His lifespan. What we need to know is that Buddhas and Bodhisattvas have existed in this world for a very long, unknown, period of time. In the Chapter on His Lifespan, He has expressed that it is very long.

其實，是不是從兩千多年前的釋迦牟尼佛開始講法，那個法才開始，是不是？不是。佛陀不斷地這樣說，尤其是在《法華經》〈壽量品〉中說，法，無法去定什麼時候叫做「無始」，所以「無始來今，淵博源頭難測」。不只是天長地久，法源很遠，其實是無始來今，淵博源頭難測，無法可去測量。就是佛在《法華經》中，他只能以〈壽量品〉來比喻，無法計量。這就是我們要知道的，佛、菩薩出現在人間，不知道有多久多久了。在「壽量品」中就已經表達出很長、很久。

So for us ordinary people to understand this Dharma, I need to talk about the present, about modern times. I used the solar eclipse to help everyone understand that although our modern technology is very advanced, it is still inseparable from true emptiness and wondrous existence. These principles were originally taught by the Buddha. So the wisdom of the Buddha from the past is being proved by advanced technology. So we are all seeking the Dharma in this vast, endless universe, on this Earth, so shouldn't we be mindful? The Dharma exists in our daily living and through our living, if we can experience wondrous existence and true emptiness, then what is there to take issue over?

所以我們凡夫要能夠瞭解這個法，我要「談今」——說現在。日食，讓大家知道我們現在的科技，有這樣的發達，對人類而言還是真空妙有。真空妙有，是佛陀當初說的教法。所以過去佛陀的智慧，現在科技的發達，無不都是在印證佛陀的智慧。所以，我們大家在這個浩瀚無邊際的宇宙之間、地球的上空，我們要求法，我們是不是要很用心呢？法在我們的生活中，生活中你能體會到這分妙有真空，還有什麼好計較的呢？

Everyone, remember that “Jing Si, like the wondrous lotus, pure and clear” is about taking good care of our minds. Even though we live in a defiled world, we must care for our wondrous lotus flower and our minds must remain pure and clear. So everyone, please always be mindful.

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各位，記著，「靜思清澄妙蓮華」，將我們的心照顧好，雖然在污濁的世間裡，我們要顧好我們的妙蓮華，在人人的心中要「靜思清澄」。所以人人要多用心。