

February 1, 2014

Wisdom at Dawn Transcript

The Lotus Sutra

Wondrous Dharma Adapts to Times and Conditions

Follow our BLOG: <http://www.groupstudy.net/>

Wondrous Dharma Adapts to Times and Conditions

Tranquil and clear is the wondrous lotus flower. Tzu Chi practitioners on the Bodhisattva-path act according to the times and conditions and in all places.

The Buddha establishes teachings for the world and teaches according to the era and capabilities to transform sentient beings by using provisional means to manifest true teachings.

The Dharma has no distinctions of big or small, high or low, deep or superficial. So, it resonates with the era and customs. The wondrous Dharma can be applied to all groups of people in this world.

People of this present era experience complications in their surroundings. One single ignorant thought defiles the mind, leading the mind to initiate and create countless amounts of karma.

Endless greed, anger and ignorance arise and rapidly swallow morals, ethics and virtue. Human nature is inherently good but is obscured. Thus the Buddha established teachings for sentient beings to awaken their sight and hearing.

◎靜寂清澄妙蓮華，慈濟人群菩薩道，應時代隨機緣，無處不在。
佛陀為於人間設教，應隨順時代，隨機逗教，為度眾生施權顯實。

◎法無大小、高低，深和淺，唯應時代生活習俗，妙法應用在人間群體中。

◎近代世人，生活環境複雜化，一念無明染污·心靈起行造業·難以量計數。

起心貪婪，瞋癡無度，迅速吞噬倫理道德，人性本善，也都被蒙蔽，故為眾生設教，開啟見聞。

In this world, [the Buddha] must adapt to times and conditions and be in all places. We have been saying all along that for the sake of sentient beings, over the span of inconceivable asankya kalpas, the Buddha never rested in His mission to transform sentient beings. He "manifested countless births" and "manifested countless deaths." We know this already. Regardless of the time period, the Buddha is always in this world. No matter the place or the country, the Buddha continues to manifest there. You see, He continues to establish teachings according to the times and conditions. That is why we say "in all places." This is the "enlightenment" that we often talk about.

人間，一定要應時代、隨機緣，無處不在。我們不是一直常常這麼說，佛陀為了眾生，所以在不可思議阿僧祇劫，為了度眾生而沒有休息過，「數數示生」，也是「數數示滅」。這些大家都已經知道。不管什麼時代，佛陀都是在人間，不論哪一個地方，什麼樣的國家，佛陀都是不斷地應現在那個地方。看，隨著時代，隨著機緣，不斷地在設教，所以說起來「無處不在」。這就是我們常常在說的「覺」。

We all have this enlightened nature within us, so we say that the Enlightened One of the universe is in all places. The Buddha establishes teachings for the world and "teaches according to the era and capabilities." This, I think we can all understand. Depending on the capabilities of sentient beings, He uses corresponding methods and establishes teachings according to their conditions. He constantly cares for sentient beings, and He protects and guides them onto the Bodhisattva-path. In order to transform sentient beings according to their different capabilities, He uses provisional means to reveal the true teachings. Sometimes He uses skillful means. Sometimes He points directly to people's intrinsic nature. Such is the Buddha's wisdom.

覺者，人人都是本具有，所以才會說覺者是宇宙覺者，無處不在。佛陀為了人間而設教，也就是「隨順時代」，「隨機逗教」，這些我們大家都瞭解。佛陀是應眾生的根機如何，他就用什麼方法，隨那個機緣為他們設教，常

February 1, 2014

Wisdom at Dawn Transcript

The Lotus Sutra

Wondrous Dharma Adapts to Times and Conditions

Follow our BLOG: <http://www.groupstudy.net/>

常要護著眾生，保護眾生走上這條菩薩道。所以，為了度眾生，要（按）各種的根機不相同，他就「施權顯實」，有時候用方便的教法，有時候他就直接直指人心見性。這就是佛陀的智慧。

Tranquil and clear is the wondrous lotus flower. Tzu Chi practitioners on the Bodhisattva-path act according to the times and conditions and in all places. The Buddha establishes teachings for the world and teaches according to the era and capabilities to transform sentient beings by using provisional means to manifest true teachings.

◎靜寂清澄妙蓮華，慈濟人群菩薩道，應時代隨機緣，無處不在。
佛陀為於人間設教，應隨順時代，隨機逗教，為度眾生施權顯實。

The wisdom of the Buddha is taught on behalf of all sentient beings. So, the Dharma has no distinctions of high or low, deep or superficial. It is what the Buddha teaches sentient beings. Sentient beings have the same Buddha-nature, the only difference is their capabilities. The Buddha's teachings are meant to help people return to their Buddha-nature. The teachings established by the Buddha are suited to sentient beings' capabilities, so He uses many different methods. In other words, the Dharma refers to using these methods. When it resonates, it is wondrous Dharma. When it does not resonate, even if it points directly to their minds and makes it simple to see their true nature or to attain Buddhahood, it cannot be understood and cannot penetrate their minds. Therefore, for those with limited capabilities, the Buddha compassionately and patiently tries to draw them in and help them understand.

佛陀的智慧，就是為了眾生所施設，所以，法，沒有高低、深淺。這就是佛陀要來教導眾生，眾生的佛性平等，只是根機差別而已，當然佛陀的教法就是要讓人人回歸平等的佛性，所以他所設的教法，隨著眾生的根機，他就要用很多的方法。所以說起來，法，只是用方法。對機就是妙法，不對機，哪怕是直指人心，見性成佛，這麼簡單，不過對方的根機無法接受，聽不懂，無法得入。所以，對根機淺薄的人，佛陀就是要慈悲、耐心，設法開導、誘引過來。

That is why we say that with the Dharma there is no differentiation between big or small, high or low, or deep or superficial. Honestly, the most profound Dharma is the simplest Dharma. Even though the Dharma has always been this way, we sentient beings cannot comprehend it, so He has to "pull the vine to get at the beans." He has to use many methods. And that is why we say, "The Dharma has no distinctions of big or small, high or low, deep or superficial." So, "it resonates with the era and customs. The wondrous Dharma can be applied to all groups of people in this world."

所以說來，法，本來沒有什麼叫做大，什麼叫做小，什麼叫做高，什麼叫做低，也沒有什麼叫做深或淺。老實說，很深的法就是最簡單，因為法本來就是這樣。但是，本來就是這樣，不過我們眾生無法體會，才須「牽籐摘豆」，這要用很多方法。所以才會說，「法無大小、高低，深和淺，唯應時代生活習俗，妙法應用在人間群體中」。

The Dharma has no distinctions of big or small, high or low, deep or superficial. It resonates with the era and customs. The wondrous Dharma can be applied to all groups of people in this world.

◎法無大小、高低，深和淺，唯應時代生活習俗，妙法應用在人間群體中。

Is this time period a civilized era? Indeed! Countries in Europe and America have become very civilized and have undergone rapid development in the past couple of centuries. During these past few decades, haven't our standards of living in Taiwan also improved greatly? Here, our culture has become advanced, and so has our technology. Many kinds of sophisticated and specialized technology, along with flourishing computer and

February 1, 2014

Wisdom at Dawn Transcript

The Lotus Sutra

Wondrous Dharma Adapts to Times and Conditions

Follow our BLOG: <http://www.groupstudy.net/>

manufacturing industries, can be found in Taiwan. In this advanced technological era, people go along with the times. We can see that people now do their work mostly on computers. No matter how big a project is, it is analyzed by computers and designed using computers. Now we live our lives in the world of computers.

這個時代是文明的時代嗎？對啊！在歐美國家，他們一、二百年來就已經是很文明了，發展很快。尤其是這幾十年來，我們臺灣的這個時間、這個時代裡，難道不是生活也很提升嗎？我們這個地方也是文化很發達，科技很發達，許多很精微、微細的科技，很發達的電腦、工業，在臺灣也是很多。在這種科技精密的時代，當然眾生就是隨著這個時代在生活。看看現在的人，所學的多數都是在電腦作業，不管是多麼大的工程，也是用電腦在算，用電腦在設計。現在我們大家生活中變成了走入電腦的世界。

Do you still remember the major earthquake in El Salvador? We reached out to the people there and built them Tzu Chi Villages, which included schools. When one school was completed, the president of El Salvador attended the completion ceremony. The students were very happy. A child rushed up to the president and said, "There is a computer in our classroom" The president was very curious, so he followed the children, and the large group marched to the classroom. On the wall of that classroom, a piece of cloth covered the wall. Where was the computer? The child lifted the cloth, and there was a picture of a computer, boxy and square, drawn on the wall. The students knew that computers are cube-like even though they did not have one.

我們還記得嗎？在（2001年）薩爾瓦多一次的大地震，我們去幫助他們，我們去為他們蓋慈濟村，我們去幫他們蓋學校。學校落成了，總統也去參加這個落成典禮，學生很歡喜，快來，來跟總統說：「我們的教室有電腦。」總統很好奇，就跟著這些孩子浩浩蕩蕩的人就去到教室，在那個教室的牆壁上，用一塊布蓋著。電腦在哪裡？孩子就將牆上的布掀開，牆壁上畫著一臺電腦，四四方方在那個地方。他們知道，電腦是四方的，他們根本沒有電腦。

I saw this news being broadcasted on a news segment on our Da Ai Television Station. I remember that at the time, the executive director of Tzu Chi USA, Mr. Austin Tsao, happened to be back in Taiwan. I said, "The school in El Salvador began operation. Have we really given them computers?" He replied, "Not yet." Then I said, "Then you should hurry up and give them computers. Take the used computers that people are going to replace and collect them. There will be many." So he immediately contacted volunteers in the US. They quickly collected computers people were using but were about to replace and ended up with 100 to 200 computers. This is what I remember.

那一天，我看到大愛新聞報導出來。記得那時候，我們美國（總會）的執行長（曹惟宗）剛好回來臺灣，曹居士，那時候他回來時，我說：「薩爾瓦多的學校啟用了，我們真的有給他們電腦嗎？」他說：「還沒有。」我說：「你們應該要趕快，快給他們電腦。你們就將大家有用過的，要淘汰的，收一收也有很多，送給他們。」所以他就趕緊聯絡美國，美國（慈濟人）真的將大家正在用的電腦，就快要淘汰的，趕緊收集來，也是集了一、兩百台。記得當時是這樣。

Though it was initially just a drawing on a wall, that computer led many dedicated people to donate real computers that were in good shape. In more technologically-advanced countries, the second, third, fourth generation of computers came onto the market at rapid speeds, therefore, many people replaced their older models. Yet the ones being replaced were still in good condition. When they were sent to El Salvador, they were considered advanced educational tools. This is what we refer to as people's "customs." Even in the same space and time, lifestyles can be different.

February 1, 2014

Wisdom at Dawn Transcript

The Lotus Sutra

Wondrous Dharma Adapts to Times and Conditions

Follow our BLOG: <http://www.groupstudy.net/>

所以，雖然電腦畫在牆上，也能引來了這麼多發心的人，仍是好好的、很好用（的電腦），只是在那個文明的國家已經又有第二代、第三代、第四代電腦，不斷一直上市，所以有的人又要換新的，淘汰下來的還是很好。送到他們的國家去，在薩爾瓦多算是最高級的教育（工具）了。這就是在那個「習俗」，同一個時空，不一樣的生活形態。

So the Buddha had to adapt His teachings to the different lifestyles, customs, habits and common practices of sentient beings. He used different methods to open up people's hearts and minds so that they could have broader views, become more observant and learn more. The Buddha's awakened nature remains in the vast Dharma-realm, present in all places. When the time and circumstances are right, the Dharma will be spread to that particular place.

所以佛陀他就要按照那個不同的形態，那種的習俗，眾生的習慣和他們生活的普遍性，用什麼方式能帶出他們那分心靈，能夠開啟，看寬闊一點，看多一點的事物，學更多的東西。這也就是佛陀他的覺性，還是不斷地在虛空法界的裡面，無處不在，只是要看時機，時機若到了，這個法就傳到那個地方去。

The wondrous Dharma is meant to be applied among people. The Buddha-Dharma did not only exist 2000 years ago; it is still very widespread now. At this time, the world truly needs it. To ensure that there is a common perspective among people takes an awakened nature. We all intrinsically have this awakened nature. We differ only because each era has its distinct lifestyles and customs. Now we are trying to unify the various customs and guide everyone toward the same path. I think this also depends on the awakened nature. As to how to open up this awakened nature, we need to apply the wondrous Dharma in this world, to relationships, and especially within organizations. This is precisely the era that needs such wondrous Dharma.

所以說起來，妙法應用在人間群體中。佛法不是在一千多年前而已，在現在才是最普遍的時代，在這個時候才是真正人間需要用的時候，在這個群體裡要如何能讓人人很普遍能共同一個觀念，這就是覺性。覺性人人都本具，只是因為時代生活習俗不同，所以現在要如何將習俗統一，導向一條道路，我想，這是覺性，要如何去開啟他這個覺性，就是需要妙法應用在人間——人與人的之間，而且是在人群團體中；這才是真正需要妙法的時代。

I have also heard that Tzu Chi volunteers are going in and out of Sichuan. Every person and team stays there for a whole month so that they have sufficient time to observe people's lifestyles in the villages. They observe whether the villagers' lives are continuously improving, whether the elderly are taken care of, and whether the sick people, the disabled and the wounded, are being rehabilitated, etc. As Tzu Chi volunteers enter the Sichuan community, [they have to figure out] how to interact with the people there. In this world, how do people interact with each other? How do we gather and coordinate a group of people who do not know each other? How do we guide them to take care of one another as a group, comfort each other, and do activities together?

又再聽到，在四川，慈濟人進進出出，每一個人、每一團隊去一個月，他就能有很充分的時間，在鄉村去看看人家生活的生態，看看是不是他的生活有繼續改善，或者是老人有沒有人照顧，生病的人，殘障、受傷的人有沒有在復健等等。這是慈濟人踏上了四川這個地點，要如何跟他們互動。在人間——人與人的之間，要如何互動，要如何將一個一個彼此不認識的人，要如何將他們招集在一起，這樣讓他們群體能這樣互相照顧、互相關懷、互相活動。

February 1, 2014

Wisdom at Dawn Transcript

The Lotus Sutra

Wondrous Dharma Adapts to Times and Conditions

Follow our BLOG: <http://www.groupstudy.net/>

In the beginning, two people, an older man guiding an younger, came together from Dazhou. After they started volunteering, they then joined the study session in Chengdu. To attend, they had to take an 11-hour bus ride. But they wanted to understand Tzu Chi and to learn. These two were devout Buddhists, and after they came in contact with Tzu Chi, they finally realized that this is the path they had been seeking. Therefore, these two Bodhisattvas came every week without fail. Even if there was a typhoon or a rainstorm, they still came. Because the commute was very far, they rented a tiny room in Chengdu. At night, the buses stopped running, so the two of them stayed in that room together. Later on, they crammed three, four and five people in there. Among them was an elderly Bodhisattva who was over eighty years old.

開始的時候，有兩個人，一位老菩薩帶著一位比較年輕的，都會（從達州）來，來幫忙之後就開始在成都（參與）讀書會。若是來，他們就要坐十一個鐘頭的車，但是他要來瞭解慈濟，要來學。因為他是很虔誠的佛教徒，接觸了慈濟之後，他才知道，原來這就是他要追求的一條路。所以這兩位菩薩每個星期一定不缺席，不管是颶風下雨，還是一樣來。因為路途很遠，所以他就在成都就去租一間小小的房子，因為晚上沒有車子回去，他們就住在那個地方，二個人住一間，後來就三個人、四個人、五個人全擠在一起。其中有老菩薩，八十多歲了也來。

A Tzu Chi volunteer asked him, "Revered Bodhisattva, where are you from?" He said, "I am from a very faraway place which is more than a ten-hour car ride away." He went on and said, "I came explicitly to see what you are all doing. This is exactly what I have been looking for. I am already over eighty, and now I have [finally] heard this kind of teaching. So, the Buddha-Dharma can actually be practiced among people. Something that people can hear and understand and then practice is the true Buddha-Dharma." The Dharma is to be practiced among people, not simply kept in the monasteries. It should adapt to the needs of this world and of contemporary life.

我們的志工就問說：「老菩薩，你從哪裡來？」他就說：「我從某地，大約多遠，十幾個鐘頭的車程。」然後他說：「我是專程來，要來看你們在做什麼。因為我要找的就是這樣，我八十多歲了，我能在這個時候聽到這樣的法，原來佛法能實行在人群中，講人家聽得懂的，指引人家做得到的，這就是真正的佛法。」這就是在人間群體中，佛法不是只在叢林裡，佛法是要應人間所需要，應時代生活所需要。

In modern people's lives, their circumstances are already very complicated. In such a complicated setting, with such a large population, if one with an ignorant thought comes in conflict with another person with an ignorant thought, they will contaminate each other. Thus the minds of all sentient beings have become hazy and unclear. So the Chinese characters that make up the word "ignorance" are "no" and "clarity." At a time like this, people struggle against each other, fighting and competing. Think about this, how can we even begin to quantify the amount of negative karma created? It is immeasurable. So, "The mind gives rise to greed and excessive anger and ignorance." The depth of this greed, anger and ignorance cannot be quantified. In essence, there is no end to greed.

所以，近代世間人的生活已經環境很複雜化了，這麼複雜的環境，這麼多的人口，若是一念無明，你們想，這麼多的人口，那種無明與無明這樣對立起來，互相污染，這種心靈，眾生的心靈都已經這樣朦朧掉了，整個模糊掉了，所以叫做「無明」。在這種的時代裡，大家在競爭，互爭互奪，想看看那種的業，起行造業，你們想，要如何去計數呢？難以量計。所以，「起心貪婪，瞋癡無度」，那種貪、瞋、癡也無法去測量到底是多深。總而言之，叫做貪婪無度。

February 1, 2014

Wisdom at Dawn Transcript

The Lotus Sutra

Wondrous Dharma Adapts to Times and Conditions

Follow our BLOG: <http://www.groupstudy.net/>

And not just greed, but anger as well. When there are more people, more things will go against our wishes. So when anger arises, we lose our tempers in a big way. The greater the anger, the more ignorant thoughts we have. When ignorance covers and obscures our minds, no matter what we say, our words are not clear; no matter what we hear, we cannot understand; no matter how we are taught, we cannot learn. We seem to be covered by a layer of ignorance. We also call this delusion. Therefore, unchecked greed, anger and ignorance will very quickly swallow up all ethics, just as if a quality piece of wood was infested by termites. The termites will continue to eat away at the wood until it is completely rotten. Similarly, morals, ethics and inherent goodness in human nature can all be gobbled up by greed, anger and ignorance. This is a state of "no clarity," which means our Buddha-nature has been covered and obscured by them. That is why the Buddha came into our world to establish teachings for sentient beings.

不只是貪，又是瞋。人多了，不順意的事情更多，所以瞋，脾氣發起來就很大。愈是瞋心大，癡念就愈厚，蒙蔽，那種的模糊掉了，怎麼說都說不清楚，怎麼聽都聽不懂，怎麼教都教不會，就好像是一層無明遮住了，這就是叫做癡。所以說來，貪婪、瞋、癡無度，會迅速吞噬倫理。像是一支很好的木材，它若長了白蟻，白蟻一直蛀蝕、一直蛀蝕，腐蝕掉了。倫理也是一樣，倫理道德，人性的本善，無不都是受貪瞋癡將它吞噬掉，這就是這叫做無明，這叫做我們的佛性被它蒙蔽掉了。所以佛陀來人間，就是為眾生設教。

People of this present era experience complications in their surroundings. One single ignorant thought defiles the mind, leading the mind to initiate and create countless amounts of karma. Endless greed, anger and ignorance arise and rapidly swallow morals, ethics and virtue. Human nature is inherently good but is obscured. Thus the Buddha established teachings for sentient beings to awaken their sight and hearing.

◎近代世人，生活環境複雜化，一念無明染污，心靈起行造業，難以量計數。

起心貪婪，瞋癡無度，迅速吞噬倫理道德，人性本善，也都被蒙蔽，故為眾生設教，開啟見聞。

Sentient beings have many confused and deluded thoughts, with a complex variety of capabilities, some sharp and some dull. In this day and age, actually, no matter what day and age, the Buddha's enlightened nature is pervasive. He came solely to establish teachings for sentient beings. To unlock their sight and hearing and in the hope that all sentient beings are likely to hear the teachings, they have to be widespread. For instance, the earthquake in Sichuan created causes and conditions that guided us there. Then, through our interactions with others, we can expand their sight and hearing. In learning Buddhism, we must work with people. For the Dharma we hear to be useful, we cannot just hear it and not apply it. Therefore, I hope that we will all try to understand the essence of this Dharma so that it can enter our hearts and be applied. Then, our minds can become clear and pure as each of us interacts with others. Like a lotus flower, we walk the Bodhisattva-path without being defiled.

眾生愚癡迷念很多，根機，很複雜的根機，有的很利，有的很鈍。佛陀在這個時代，不管哪個時代，他的覺性都是普遍存在，他無不都是來為眾生設教。所以，只為了要開啟眾生的見聞，希望讓大家較有機會聽到，若要讓眾生有機會聽到，就要普遍。像四川這樣的一個地震，有了這個因緣的牽引，在那個地方就能夠人與人的之間互相互動，互相讓他們有見聞，開啟他們，學佛是要走入人群去，真正聽到的是能用的法，不是光只是聽來而不能用的。所以，希望人人能如何來瞭解我們這個法髓，能輸入了人人的心，讓人人能發用，讓人人能心能澄清，走入人群中像一朵蓮花，行在菩薩道，沒有污染。

February 1, 2014

Wisdom at Dawn Transcript

The Lotus Sutra

Wondrous Dharma Adapts to Times and
Conditions

Follow our BLOG: <http://www.groupstudy.net/>

This is the Dharma. There needs to be many methods that are explained repeatedly and patiently. Therefore, "people must promote the Way, the Way cannot promote itself." For us, only when the Buddha-Dharma has entered our hearts can we promote it in this world. Everyone, please always be mindful.

這就是法。要用很多方法，一說再說，不斷不斷地耐心的去說。所以「人能弘道，非道弘人」。所以人人，法若入心，才能將佛法弘揚在人間。請大家要時時多用心。