



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—修菩提道

一切是考驗

一切是考驗
看爾怎麼辦
覲面若不識
須再重頭煉

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Everything is a Test

Everything is a test

to see what you will do.

Not recognizing what's before you,

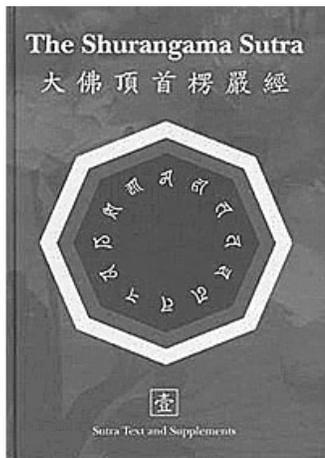
you'll have to start anew.

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The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(Continued from issue #258)

(接上期)

阿難已知，如來世尊，訶須菩提及大迦葉，為阿羅漢，心不均平。欽仰如來，開闢無遮，度諸疑謗。

阿難已知，如來世尊，訶須菩提及大迦葉：阿難尊者為什麼要「方行等慈」呢？因為他在以前聽釋迦牟尼佛訶斥過須菩提、大迦葉。訶斥，就是鬧（訶斥）他，罵他們兩個人。罵什麼呢？為阿羅漢：說他們是小阿羅漢，不是大阿羅漢。

怎麼樣呢？這位須菩提，他有一個見解，他專門化有錢的人。他說：「這有錢的人應該種多一點福，做多一點好事，來生才能繼續有錢；他若不布施，來生就沒有錢了。我應該幫助他，所以我要化有錢的人！」專門化富人，這是須菩提「捨貧而從富」。大迦葉呢？就專門化窮的人，他的思想和須菩提正好相反。他是這樣講：「這沒有錢的人應該種福、做好事，等到來生就富貴了。如果我不幫助他，不向他化緣的話，那麼他來生還是窮的。」所以這兩位阿羅漢，一個人就專化有錢的，一個人就專化窮人。

Ananda already knew that the Tathagata, the World Honored One, had admonished Subhuti and great Kashyapa for being Arhats with hearts not fair and equal. He regarded with respect the Tathagata's instructions on impartiality, to save everyone from doubt and slander.

Ananda already knew that the Tathagata, the World Honored One, had admonished Subhuti and great Kashyapa: Why did Ananda want to practice equality and compassion while receiving offerings? Earlier, he had heard Shakyamuni Buddha admonish Subhuti and Mahakashyapa and call them Arhats, meaning Arhats of the Small Vehicle, not great Arhats of the Great Vehicle.

What happened? Subhuti's opinion is to seek alms exclusively from the rich. "Rich people should plant more blessings," he said. "If they continue to do good deeds, then in their future lives they will continue to be wealthy. If they do not give now, they will not be rich in the next life. I should help them, so I seek alms from them." Subhuti's method illustrates "avoiding the poor and favoring the rich." On the contrary, Mahakashyapa sought alms exclusively from the poor. He thought, "Poor people should plant blessings and do good deeds, so that in their future lives they can be wealthy and noble. If I don't help them by seeking alms from them, then in their next life they will continue to stay poor." Therefore, that is how these two Arhats begged alms, i.e. one exclusively from the rich, one exclusively from the poor.

我相信這又有一個意思在裏邊，一定是這位須菩提尊者也歡喜吃好東西。而大迦葉尊者是「頭陀第一」，這行頭陀行，就是吃人所不能吃的，受人所不能受的，忍人所不能忍的，讓人所不能讓的。窮人布施的飲食，一定沒有有錢人那麼好。有錢的人，就是扔到街上的東西，也會比窮人的好。但是大迦葉尊者因為不注重飲食，所以他到窮人家裏去化緣，給窮人種福。

釋迦牟尼佛知道這兩個弟子沒有平等去化緣，不是「方行等慈」，他們有所分別。所以就鬧（訶斥）他們兩個人，說是小乘的阿羅漢心，不是大乘菩薩心。心不均平：他們的心裏還有窮富的分別，不能普遍行平等慈悲。

因為這樣，阿難尊者就欽仰如來：他就非常地恭敬，很仰慕如來所說這種平等法門；說不應該「越貧而從富，越賤而從貴」，不應該有所選擇，不應該這樣分別，應該平等乞食，平等到各處化緣。有這種分別心，就不是大乘法，是一種自了漢。阿難尊者因為聽說釋迦牟尼佛鬧（訶斥）他們兩個人了，他就不那樣做囉！所以就方行等慈，平等去乞食。開闢無遮：釋迦牟尼佛這個法門，是大開方便門，一點遮障、限制都沒有。度諸疑謗：專門化富的，或者專門化窮的，就容易遭人懷疑和謾謗。所以現在把疑謗消除了，令一切人心裏都很歡喜，種福也遂心滿願，這就是不要人有一種疑謗的心，來對佛教不生信仰。

I believe there were other underlying factors for their behavior. It must be that Subhuti liked to eat good food, whereas, Great Kashyapa was foremost practicing asceticism. Ascetic practices include eating what others can't eat, enduring what others can't endure, bearing what others can't bear, and yielding where others can't yield. Food offered by the poor people surely cannot be as good as those given by the wealthy. Even food discarded on the streets by the rich are better than those of the poor. But since Great Kashyapa did not pay attention to food, he sought alms from the poor and gave them the opportunity to plant blessings.

Shakyamuni Buddha knew that these two disciples did not practice equality and compassion while doing their alms-rounds. He was aware of the discriminations they made. Therefore, the Tathagata, the World Honored One, admonished Subhuti and Great Kashyapa for being Arhats of the Small Vehicle and not Bodhisattvas of the Great Vehicle. **Hearts not fair and equal:** They were discriminating against the rich and poor and could not universally practice equality and compassion.

Hence, Ananda held the Tathagatha in great esteem. He highly respected the Tathagata's Dharma Door of Impartiality, which advocates against choosing among donors, discriminating the rich in favor of the poor as well as discriminating the poor in favor of the rich. When doing alms rounds, one should be fair and go to each place to create affinities. Discriminating minds do not belong to the Great Vehicle Dharma but instead portray self-regard. Having heard how Shakyamuni Buddha had rebuked Subhuti and Great Kashyapa, Ananda did not follow their missteps. Hence, he carefully practiced equality and compassion when doing his alms round.

Shakyamuni Buddha's Dharma-door of impartiality was a **wide-open expedient**, without any barriers or restrictions. If one begs exclusively from the rich or from the poor, one can easily arouse people's doubts and cause them to slander the Dharma. Now that everyone's **doubts and slander have been eliminated**, everyone is happy. Everyone can plant blessings and have his/her wishes fulfilled. This is to prevent people from having a skeptical and slanderous mind, and not having faith in Buddhism.

經彼城隍，徐步郭門，嚴整威儀，
肅恭齋法。

【編按】此段經文淺釋融入一九八七年十一月十四日「主觀智能推動力」講述

經彼城隍：「經」，是經歷。經歷什麼地方？就經歷室羅筏城的城隍。「隍」，是城外邊的城濠；濠，就是城外邊的溝。你到中國大城市，那古城外邊，都有水圍著。若沒有水的濠，就叫「隍」；有水的，這叫護城河，又叫護城濠。經彼城隍，就是到室羅筏城這個城裏邊。

徐步郭門：「徐步」，是慢慢地走。他端端嚴嚴、恭恭敬敬的，眼睛也不向遠了看，走路走得很慢的。「郭門」，就是城外邊的門。阿難尊者一個人到外邊乞食，走過去這座城的城牆，慢慢地進到城裏邊。因為進到城裏邊就有很多人，於是他就**嚴整威儀：**這時候，他目不斜視，耳不旁聽，很嚴謹地整頓威儀，有威可畏，有儀可象，這個樣子恭恭敬敬地來乞食。**肅恭齋法：**他托著鉢，也時時都畢恭畢敬的。「肅」，就是很嚴肅、很整肅的；「恭」，就是恭恭敬敬的。言其對於化齋托鉢乞食這種的法，一點也不敢馬虎，一點也不敢放逸，就是那麼畢恭畢敬的。在路上，他就這樣子。

爾時阿難，因乞食次，經歷淫室，遭大幻術，摩登伽女，以娑毗迦羅先梵天咒，攝入淫席，淫躬撫摩，將毀戒體。

【編按】此段經文淺釋融入一九八七年十一月十四日「主觀智能推動力」講述

Having crossed the city moat, he walked slowly through the outer gates, his manner stern and proper as he honored with propriety the method of obtaining food.

Editor's Note: The following brief explanation of the sutra text is from the lecture "The Driving Force of Subjective Wisdom" on 11/14/1987.

Having crossed the city moat: There was a moat surrounding the city of Shravasti, just like those surrounding some ancient cities in China. To fortify the cities, moats are usually filled with water. Without water, it is an entrenchment. *Having crossed the moat* means that Ananda had arrived within the confines of Shravasti.

He walked slowly through the city gate, his manner stern and proper as he strictly respected the rules for obtaining vegetarian food. Ananda conducted himself with awesome deportment, with eyes focused straight on the path he was walking and ears oblivious to irrelevant sounds. In this way, he slowly passed through the city gates. Once inside, there were many people. Hence, he sternly exhibited an awesome manner and exemplar deportment. He did not look at improper spectacles or eavesdrop. Every time he held his bowl, he displayed the utmost propriety and respect for the Dharma of Seeking and Receiving Vegetarian Food, never daring to be the least bit casual or nonchalant.

At that time, because Ananda was begging in sequential order, he came to a house of prostitution and waylaid by a powerful artifice. By means of a mantra of the Kapila religion, formerly of the Brahma Heaven, the daughter of Matangi drew him onto an impure mat, about to destroy his precept substance.

Editor's Note: The following brief explanation of the sutra text is from the lecture "The Driving Force of Subjective Wisdom" on 11/14/1987.

爾時阿難：在阿難尊者嚴整威儀、肅恭齋法這個時候，因乞食次，經歷淫室：什麼叫「次」？就是次第，一家一家地乞。因為阿難尊者在挨家挨戶乞食這個時候，既不分淨穢，於是就乞到這個淫室了。「淫室」，是女人賣淫的地方，就是很不乾淨的地方！在那個時候，就有這種不正當的行業了。

遭大幻術：「遭」，是遭遇。遇著這個淫室了，就遭大幻術。怎麼叫「大幻術」呢？這個幻術，不是普通的一種幻術，是很有力量、很大的一種幻術。幻術，就是不真的，它所做出來的東西，都是假的。它可以用一種咒，把梵天的天人咒降落人間，但是這都是假的，是虛妄的，所以叫「幻術」。

摩登伽女：淫室的屋主，叫摩登伽；摩登伽又有個女兒，這個女兒生得很摩登的。「摩登伽」是梵語，翻譯到中文就叫「小家種」，又叫「賤種」、「下賤種」；說「你這個人真是賤種」，就言其不尊貴。此女名鉢吉諦，譯為本性，意思是她雖墮落為淫女，但本性仍未失。

以娑毗迦羅先梵天咒：並且摩登伽也有邪術，也會放蠱，所謂「娑毗迦羅先梵天咒」，這就是一種邪術，一種蠱毒之類的。「娑毗迦羅」也是梵語，翻譯到中文就叫「黃髮外道」。以前傳給摩登伽這幻術的，是一個黃髮外道，所以她就有這種外道的咒術。這種外道的咒術，是外道假稱的，本來不是梵天傳下來的，就冒充說是以前梵天的天人傳給他這個「先梵天咒」，好令一般人相信。

At that time Ananda was strictly compliant of the rules of deportment, abiding with propriety the method for obtaining food. Since Ananda was **begging in sequential order** – by going door-to-door, house-to-house – **he came to a house of prostitution.** This is an immoral place where women prostitute. Back in those days, such improper occupation already existed.

Waylaid by a powerful artifice: He came across this house of prostitution and encountered a powerful artifice, not a common one. The artifice was not real, but was something conjured up. The mantra allegedly had come from the gods of the Brahma Heaven and been brought down to the human realm. Nevertheless, it was phony and it was illusory. That is why it's called an "artifice."

The daughter of Matangi: The owner of the prostitution house is Matangi, a Sanskrit name. Translated into Chinese, it means "Vulgar Lineage," indicating that she was not honorable. She had a daughter named *Prakriti*, which is Sanskrit for "Basic Nature." It means that although Prakriti had gone astray and became a prostitute, yet her basic nature was not lost.

Matangi knew sorcery techniques and she could bewitch people with a poisonous voodoo. She snared Ananda by **a mantra of the Kapila religion, which claimed to be formerly of the Brahma Heaven.** Kapila is also Sanskrit. Translated into Chinese, it is Tawny-haired Externalists. Matangi had learned this mantra from a Tawny-haired Externalist. Actually, this mantric voodoo that the externalists claimed to have originated from the Brahma Heaven did not come from the Brahma Heaven. The externalists fabricated this false claim to make people believe in them.



在這個時候，一念這個先梵天咒，就把阿難尊者念得神魂顛倒，神魂不清楚了，好像睡著覺，又好像做夢，又好像喝醉酒似的；有這種種的情形，不知不覺就到這個淫室——到這賣淫的女人家裏了。爲什麼他不知不覺呢？就因爲被這種先梵天咒迷住了自性。阿難尊者本來是證初果的聖人，爲什麼這先梵天咒可以迷住他呢？因爲他一向注重多聞，不注重定力，所以雖然證了初果，定力還不充足，就遇到這種的魔，被魔給迷住了。那麼被她一念咒，就給念到那個賣淫的女人家裏了。

(下期待續)

When Matangi recited the supposed mantra, Ananda's spiritual well-being turned topsy-turvy. He fell into a stupor, as if he was asleep, dreaming, or drunk. Without being aware of what was happening, he went into the prostitution house. Why was Ananda not aware? The mantra had wrecked confusion in his self-nature. Originally, Ananda was a sage of the first fruition. Then, why did the mantra cause him confusion? It was because Ananda did not pay attention to cultivating his samadhi-power. Ever since, his attention was on studying the sutras and gaining erudition. Although he had attained the first fruition, he did not have sufficient samadhi-power. Consequentially, he got confused when he encountered a demonic state. Falling under the spell of the mantra, he came to the prostitution house.

(To be continued ...)

(上承自第12頁)

(Continuing from page 12)

爲什麼？因爲我們做什麼法會，並沒有希望大護法供養多少錢，每年都是無聲無息地做，到時就做。不管有沒有齋主，都照樣舉行，當成自己的本份事，而不存絲毫之企圖。我們只希望得到佛光加被，將全世界的毒氣消除；觀音菩薩用甘露水來灌頂，令眾生災消痛除，罪滅福生；地藏菩薩願力廣大，希望他使眾生離苦得樂，把災難厄劫化爲烏有。念觀音菩薩、地藏菩薩是給世界消毒，不用殺蟲水，而是用甘露和法水來消世界的毒氣，消一分，世界就多得一分平安，全世界的毒氣都消了，則眾生受福，人類幸甚矣！

(全文完)

That's because whenever we hold any Dharma event, we are not aspiring that a great Dharma-protector will come and give us a large donation. Every year when the time comes, we just quietly hold the Dharma event without fanfare. We conduct the session as usual, whether or not there is a dharma sponsor, because we take it as our obligation and don't expect any rewards for doing it. We only hope that the Buddha's light will bless us and purge the world of poisonous energy. We hope Guanyin Bodhisattva will anoint our crowns with sweet dew, dispel the disasters and illnesses of living beings, and eradicate their offenses and increase their blessings. We hope Earth Treasury Bodhisattva, with the great strength of his vows, will enable living beings to leave suffering and attain bliss, and eradicate all calamities and perils. Reciting the names of Guanyin Bodhisattva and Earth Treasury Bodhisattva is a way to disinfect the world without the use of pesticides or chemical sprays. Rather, sweet dew and Dharma-water are used to dispel the poisonous energy in the world. For each bit that is dispelled, the world obtains a bit of peace. When all the poisonous energy has been purged from the world, living beings will be blessed and mankind will be fortunate indeed!

(The End of the Article)

The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(Continued from issue #258)

(接上期)

付囑品第十

CHAPTER X

FINAL INSTRUCTIONS

師一日喚門人法海志誠法達神會智常智通志徹志道法珍法如等曰。汝等不同餘人。吾滅度後各爲一方師。吾今教汝說法不失本宗。

One day the Master summoned his disciples Fa Hai, Zhi Cheng, Fa Da, Shen Hui, Zhi Chang, Zhi Tong, Chi Che, Chi Dao, Fa Zen and Fa Ru, and said to them, "You are not like other people. After I complete my passage into extinction, you should each be a master in a different direction. I will now teach you how to explain the Dharma without deviating from the tradition of our school.

付是吩咐，囑是囑咐，即六祖給予門人的囑咐，這品是第十品。

In Chapter 10, the Sixth Patriarch gave his disciples his final instructions and directives.

六祖大師有一天叫他十大入室弟子——即得方丈傳法的弟子，其名曰：「法海——他是編述作六祖壇經的法師，是六祖的大徒弟，故他將自己的名字放在前邊，他一定要爭到第一才可以。志誠——神秀大師曾派他去作間諜偷法，誰知他沒有偷法，反而棄暗投明。法達——念三千部法華經，叩頭不至地的法師。神會——就是那位很頑皮，和六祖大師打機鋒，十三歲的小童子。智常、智通。智徹——就是飛貓張，還有法珍、法如等十大弟子。俱來到六祖前，六祖對他們說：「你們十位和其他人不

One day the Master called his room-entering disciples together for a talk. They are called room-entering disciples because they had received the transmission of the Master's Dharma and were therefore permitted to enter his room. The first was Fa Hai. He edited *The Sixth Patriarch Sutra* and was Sixth Patriarch's great disciple. He put his name at the top of the list here because he had to be number one. Zhi Cheng was the spy sent by Shen Hsiu to steal the Sixth Patriarch's dharma. In the end, not only did he not steal the dharma, but he forsake the darkness (Shen Hsiu) and submitted himself to radiance (Sixth Patriarch). Fa Da was the arrogant bhikshu who had read *The Lotus Sutra* over three thousand times but couldn't bring himself to put his head on the ground when he bowed to the Master. Shen Hui was the playful thirteen-year-old who tried to play Zen banter with the Sixth Patriarch. Then, Zhi Chang and Zhi Tong. Chi Che was the previous Chang the Flying Cat. Then, Fa Zen and Fa Ru. These were the Master's ten great disciples. The Master said, "All ten of you should each be a Teaching Host/Dharma Host in an assigned location. After I enter perfect stillness, you should each be a master teacher in specific locations and receive offerings there from

同，你們應該作一方的教化主、法主。等我圓寂後，你們每個人都作一方人天的師表，應人天的供養。我現在教你們一個弘揚佛法的方法。你們如何說法呢？說法時要不失頓教法門的宗旨。」

先須舉三科法門。動用三十六對。出沒即菩提場。說一切法莫離自性。忽有人問汝法。出語盡雙。皆取對法。來去相因。究竟二法盡除。更無去處。

你講法應根據三科，以三科為根本的法門，再用三十六對來講經說法。你能如此，就是在菩提道場裡出沒。講說一切法時，最要緊就是不要離開自性而說法。當有人請問你佛法，他說出的道理一定有一種對待法，有雙關語。雙關語就是怎麼樣說，怎麼有理。對這種人，就用對待法來應付，來和去都是相同相循，沒有來也沒有去，沒有去也沒有來，來就是去的因，去就是來的果。來去二法盡除，再也沒有可去之處了。

三科法門者。陰界入也。陰是五陰。色受想行識是也。入是十二入。外六塵色聲香味觸法。內六門眼耳鼻舌身意是也。界是十八界。六塵六門六識是也。自性能含萬法。名含藏識。若起思量即是轉識。生六識出六門見六塵。如是一十八界。皆從自性起用。

什麼叫三科法門呢？就是陰界入三者。陰是五陰，入是十二入，界是十八界。五陰就是色、受、想，

humans and gods. I will now teach you how to propagate the Dharma. When you speak the dharma, you should not stray from the tradition of our Sudden Enlightenment Dharma Door Teaching.

First, bring up the three classes of Dharma-doors. Then, use the thirty-six pairs of opposites, so that, whether coming or going, you remain in the Bodhimanda. While explaining the myriad dharmas, do not depart from one's self-nature. Should someone suddenly ask you about a dharma, answer him with its opposite. If you always answer with the opposite, both will be eliminated and nothing will be left, since each depends on the other for existence.

When you speak the Dharma, you should base it on the three classes of Dharma-doors. Then, use the thirty-six pairs of opposites, so that, whether coming or going, you remain in the Bodhimanda. When speaking of the myriad dharmas, the most important thing is to not depart from your self-nature. When someone asks you a question about the Buddhadharmas, the principle he brought forth is bound to have an opposite to pair with. Apply double entendre in which you come up with principles no matter which side of the equation you expound. To those whose intention is to challenge you, answer them with theories of relativity. For example, coming and going are relative concepts. Without a coming, there is no going; without a going, there is no coming. Coming is the cause of going; going is the effect of coming. When coming and going are both eliminated, there is nowhere to go. Nothing is left behind. There will be no coming and no going, for there will be no place left to go.

The three classes of Dharma doors are the skandhas, the realms, and the entrances. The Five Skandhas represent form, feeling, cognition, formations, and consciousness. The Twelve Entrances are composed of the six sense objects outside (sights, sounds, smells, tastes, objects of touch, dharma) and the six doors/sense organs within (eyes, ears, nose, tongue, body, mind). The Eighteen Realms are the six sense objects, the six sense organs and the six consciousnesses. The self-nature can contain all the myriad dharmas. It is called the 'consciousness of keeping and storing.' When one gives rise to deliberation, it turns the consciousness, and results in the production of the six consciousnesses, going out of the six doors, and perceiving the six sense objects. Thus the eighteen realms arise as a function of the self-nature."

What are the three classes of Dharma doors? They are the Five Skandhas, the Twelve Entrances, and the Eighteen

行、識。入就是十二入，什麼叫十二入呢？即外六塵——色、聲、香、味、觸、法，內六門——眼、耳、鼻、舌、身、意，合起來就是十二入。界是十八界——即六塵、六門、六識。在六根六門中間就生出六識——眼識、耳識、鼻識、舌識、身識、意識。在自性裡包含一切的法門，故給它取個名字叫含藏識，又叫第八識，若轉第八識則為大圓鏡智。但你若生出一種思量，這就轉識——轉到第七識，從第七識又生六識。出這六門就見六塵了。上面所講的就是十八界，它們都是從自心所生出來的用。

自性若邪。起十八邪。自性若正。起十八正。若惡用即眾生用。善用即佛用。用由何等。由自性有。對法外境無情五對。天與地對。日與月對。明與暗對。陰與陽對。水與火對。此是五對也。

自性若邪，則十八界就變成邪了。自性若正，則十八界就正。若用得對，就是眾生用。若用得善，很圓滿，就是佛用。用從什麼地方來呢？都是從自性裡生出來的。這是因自性有對待法，而外境本是無情的。什麼叫五對呢？若人問天就以地來對。日和月是一對，明和暗是一對，陰與陽是一對，水與火是一對，這是五對。

法相語言十二對。語與法對。有與無對。有色與無色對。有相與無相對。有漏與無漏對。色與空對。動與靜對。清與濁對。凡與聖對。僧與俗對。老與少對。大與小對。此是十二對也。

Realms. The Five Skandhas are form, feeling, cognition, formations, and consciousness. The Twelve Entrances are the six defilements/sense objects outside (sights, sounds, smells, tastes, objects of touch, dharma) and the six doors/sense organs within (eyes, ears, nose, tongue, body, mind). The Eighteen Realms are comprised of the six defilements, the six doors and the six consciousnesses. The six consciousnesses (eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness) arise from within the six organs/six doors. All the myriad dharmas are stored within the self-nature. Hence, it is called the “storehouse consciousness”, also called the eight-consciousness. The eighth consciousness may be transformed into the Great Perfect Mirror Wisdom. However, if you give rise to deliberation, it will transform to the seventh consciousness, which in turn produces the six consciousnesses. Going out of the six doors, one sees the six defilements. This paragraph talks about the Eighteen Realms, the function of which arises from the innate mind.

If self-nature is improper, it gives rise to eighteen improper realms; if self-nature is proper, it gives rise to eighteen proper realms. When misused, it serves the function of living beings; when well-used, it serves the function of buddhas. What is the function based on? It is based on the dharma of opposites within one's self-nature. External insentient beings exhibit five pairs of opposites, i.e. heaven and earth, sun and moon, light and darkness, yin and yang, water and fire.

If self-nature is improper then the Eighteen Realms become improper. If self-nature is proper, then the Eighteen Realms are proper. If the function is not well-utilized, then it serves as the function of living beings. If it is well-utilized, then it serves as the function of buddhas. The function is produced from the self-nature. The difference in function arises from the dharma of opposites within the self-nature. External states are basically insentient. What are the five pairs of opposites? They are heaven and earth, sun and moon, light and darkness, yin and yang, water and fire.

In speaking of the marks of dharmas, one should delineate the twelve opposites: language and dharmas, existence and non-existence, form and formlessness, with marks and without marks, with outflows and without outflows, form and emptiness, motion and stillness, purity and turbidity, the common and the holy, monastics and laity, old and young, big and small.

又有法相語言十二對,即是語言與法是對待法,有和無是對待法,有色和無色是對待法,有相與無相相對,有漏法和無漏法是相對的,色和空是相對的,動對靜,清和濁是相對,凡夫和聖人相對,出家人和在家人相對,老與少相對,大與小對,這是法相言語的十二對。

自性起用十九對。長與短對。邪與正對。癡與慧對。愚與智對。亂與定對。慈與毒對。戒與非對。直與曲對。實與虛對。險與平對。煩惱與菩提對。常與無常對。悲與害對。喜與瞋對。捨與慳對。進與退對。生與滅對。法身與色身對。化身與報身對。此是十九對也。

對,就是相對待的。一陰一陽,一正一反,一是一非,所以叫對待法。在真如自性生起這種的作用,它有十九對,即是長對著短,沒有長就顯不出短,若沒有短也顯不出長,所以長短是相對法。在長短的中間就是中道。在邪與正的中間也是中道義,故邪與正對。癡呆和智慧相對——愚笨和聰明也是相對的。亂與定對,為何心裡很亂呢?就因沒有定力。慈和毒相對,因慈能予樂。戒與非對,戒即是諸惡不作,眾善奉行,故它與不對相對。直和曲相對。實和虛相對。危險和平安相對。煩惱和菩提相對。常和無常相對。悲能拔苦,它和傷害是相對。歡喜和瞋恚相對。布施和慳貪相對,能捨就沒有慳貪。向前進和往後退是相對。生和滅相對。法身是遍滿一切處,它與色身相對。化身與報身相對。以上是自性生出這個用,有十九對。 (下期待續)

In speaking of the marks of dharmas one should delineate the twelve pairs of opposites, i.e. language and dharmas, existence and non-existence, form and formlessness, with marks and without marks, dharma with outflow and dharma without outflow, form and emptiness, motion and stillness, purity and turbidity, ordinary people and sages, monastics and laity, old and young, big and small.

From self-nature arises nineteen pairs of opposites, i.e. lengthiness and shortness, deviance and orthodoxy, foolishness and wisdom, stupidity and knowledge, confusion and composure, kindness and cruelty, morality and immorality, straightness and crookedness, reality and unreality, danger and safety, affliction and Bodhi, permanence and impermanence, compassion and harmfulness, joyousness and hostility, generosity and stinginess, advance and retreat, production and extinction, the Dharma-body and the Form-body, the Transformation-body and the Reward-body.

“Opposites” refers to relative counterparts, such as yin and yang, front and back, right and wrong. These functions arise from the self-nature of True-suchness. There are nineteen pairs. Long is relative to short. Without that which is long, there is no manifestation of that which is short; and, vice-versa. So, long and short is a pair of opposites. In the middle of long and short is the Middle Way. In the middle of deviant and proper is also the Middle Way. So, deviant and proper is another pair of opposites. Foolishness and wisdom is another pair of opposites, so is stupidity and knowledge. Discomposure and composure is another pair of opposites. Discomposure shows the lack of composure. Kindness bestows happiness and is the opposite of cruelty. Morality and immorality are opposites. Morality is the practice of all good actions and the absence of all evil. Straight and crooked are opposites. Real and false are opposites. Danger and safety are opposites. Afflictions and Bodhi are opposites. Permanence and impermanence are opposites. Compassion pulls living beings out of suffering and is the opposite of harmfulness. Joyousness and hostility are opposites. Generosity means giving; if you can give, you are not stingy. Forging ahead and retreating backwards are opposites. Production and extinction are opposites. The Dharma-body pervades all places and is the opposite of the form-body. Transformation-body and Reward-body are opposites. Above functions are produced from one’s self-nature.

(To be continued ...)

求菩薩爲全球消毒

Implore the Bodhisattva to Disinfect the Planet

宣公上人 一九八二年地藏七九月四日開示於萬佛聖城

A talk given by Venerable Master Hua on September 4, 1982 during an Earth Treasury Recitation Session

用甘露和法水來消世界的毒氣,消一分,世界就多得一平安。

爲什麼打地藏七?因爲現在世界災難太多了,所以祈禱地藏菩薩本願的力量,將一切災難消滅。

地藏菩薩所注重的就是孝道,因爲他生生世世都是孝順父母。可是這並不容易,都是在困苦艱難中鍛鍊出來的。他的父母不信三寶,然而他能順承其意,用種種善巧方便法門來誘導他們生正信三寶之心。他到處所行的菩薩道是無相無著。無相是因他所行所作都不居功,不讚自己德行。就算救度眾生,他也說是眾生自度的,而不要眾生來感謝他,叩頭頂禮。

他在菩薩的行列裏,沒有覺得自己比其他的菩薩高明,或願力大,或慈悲大,或神通廣,他沒有這樣的想法。他的一舉一動、一言一行都是行所無事,都認爲是自己的本分,而不居功,所以感動一切眾生稱揚讚歎,甚至佛也讚歎他。佛是不隨便讚歎人的,要有值得讚歎的資格與價值才去讚歎,因爲地藏菩薩不居功、不宣傳自己

Sweet dew and Dharma-water are used to dispel the poisonous energy in the world.

For each bit that is dispelled, the world obtains a bit of peace.

Why are we holding a Seven-day session of Earth Treasury Bodhisattva Recitation? It's because there are too many disasters in the world now. We want to implore Earth Treasury Bodhisattva, through the power of his past vows, to dispel all the calamities.

What Earth Treasury Bodhisattva values most is the practice of filiality, because he was filial and compliant with his parents in life after life. It wasn't easy — he perfected this practice by undergoing many ordeals and hardships. When his parents did not believe in the Triple Jewel, he would respect and comply with their wishes, while using various skillful and expedient Dharmadoors to lead them to have faith in the Triple Jewel. Everywhere he went, he practiced the Bodhisattva path but never got attached to appearances. That is, he did not dwell on his meritorious deeds or praise his own virtuous conduct. He didn't praise his own virtuous conduct. Even when he saved living beings, he said that the living beings saved themselves; he didn't want living beings to thank him or bow to him.

Among the ranks of Bodhisattvas, he didn't feel that he was more eminent than the other Bodhisattvas. He didn't entertain the idea that his vows were grander, or that his kindness and compassion were vaster, or that his spiritual powers were greater. No matter what he said or did, he didn't make a big deal out of it, because he felt he was just carrying out his duty. He didn't dwell on his own merit. For that reason, all living beings were moved and praised him, and the Buddha himself lauded him. The Buddha does not casually praise a person; he only praises those who are worthy of it. Since Earth Treasury Bodhisattva

的功德，所以感應道交。這是一種自然的感應道交，並非用任何手段或方法而獲得的感應，而是很自然的。所以我們人修道應學習地藏菩薩的精神與無邊誓願：

地獄不空，誓不成佛；
眾生度盡，方證菩提。

每年我們打七，這是為虛空世界消毒。現在世界空氣染污，宇宙間醞釀著一種毒氣，任何方法都無法消除，只有誠心請求諸佛菩薩放光消除這種毒氣，把這種無影無形的戾氣消滅。所以萬佛聖城所行所作，關係全世界的安危。這個道場的人再不誠心，世界將更危險了！

世界人類所造的罪業太多，人的力量無法將其免去。今天正逢地藏菩薩聖誕，大家異口同音誠念「地藏王菩薩」，期望能感動菩薩而生慈悲心，那麼世界就得到平安。這種感應要看我們誠心與否？單單一人的力量是不夠的，還須大眾的力量。所以說眾志成城、群策群力，共同來祈禱世界和平。

現在的人默默中都有個感覺，都知這世界不和平，岌岌可危。所以現在所有的道場都說祈禱世界和平。最初是由佛教講堂、金山聖寺提倡，以後跟著香港、臺灣都學會了，這就證明世界就快面臨大災厄，所以要祈禱和平。可是真正祈禱世界和平的道場是萬佛聖城，

didn't dwell on or advertise his own merit and virtue, he obtained a response in the Way. Such a response comes naturally; he didn't use any special methods to obtain it. In our own cultivation, we should imitate the spirit of Earth Treasury Bodhisattva and his boundless vow:

*As long as the hells are not emptied,
I vow not to become a Buddha.
Only when all living beings have been saved will I
accomplish Bodhi.*

Every year, we hold a Seven-day session for the sake of disinfecting the toxins in space and in the world. The atmosphere is now very polluted, and there is a poisonous energy brewing in the universe which can't be dispelled. We can only sincerely ask the Buddhas and Bodhisattvas to shine their light to terminate the invisible but lethal toxic energy. Therefore, whatever we do at the City of Ten Thousand Buddhas has a direct impact on the state of peace or danger in the world. If the people in this Bodhimanda are not sincere, the world will be in even greater danger!

Mankind has committed too many karmic offenses which human power has no way of abolishing. Today, on the birthday of Earth Treasury Bodhisattva, everyone is reciting the name of Earth Treasury Bodhisattva in unison, hoping the Bodhisattva will be compassionate and in turn create peacefulness in the world. The possibility of such a response depends on our sincerity. One person's strength is not enough; the entire assembly's strength is required. It is said, "The unity of purpose is like a strong fortress." With united effort and wisdom, let us pray for world peace together.

Nowadays, people all have the feeling that the world is not at peace, and is in fact in imminent peril. That's why many temples say they are praying for world peace. It was the Buddhist Lecture Hall and Gold Mountain Monastery that started it, and then the temples in Hong Kong and Taiwan followed suit. This proves that the world is on the brink of disaster, and we need to pray for peace. However, the Bodhimanda that is truly praying for world peace is the City of Ten Thousand Buddhas.

一切的問題都不出善惡因果

All issues are within the scope of these four words -- good, evil, cause, effect.

恒貴法師開示於二〇一六年十一月二十日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Gwei on November 20, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

不要管其他人怎麼想。我們出家人都很重視這次拜懺的機會。我們這次從法界聖城來的同參，大家都希望善用今天的時間，用一點功，專心好好與法相應。拜懺的功用是我們很難想像的。我們以為只是拜、拜、拜。但是在默默當中就把我們的很多業力消除了，改善了。這是不可思議的。

時間過得很快。一晃眼又一年了。又是拜梁皇懺了。我還記得去年我們在金輪寺拜完梁皇寶懺回去，4點多到達寺廟，10點多我就跌倒了。幸好有拜懺。沒拜懺的話後果更不堪設想。今年提醒自己更專心、誠心的求懺悔。這是我們消業障很好的機會。

今天我們起懺的時候，就講到誌公禪師，把梁皇寶懺的懺文製作好了。彌勒菩薩要他加四個字「慈悲道場」。誌公禪師不敢把這四個字忽略，就叫《慈悲道場梁皇寶懺》（《慈悲道場懺法》）。

慈悲是很重要的。在華嚴經普賢菩薩行願品裡面，第九個大願「恆順眾生」。普賢菩薩說：「諸佛如來，以大悲心而為體故，因於

Do not mind what others think. We, left-home people, value very much this opportunity to bow in repentance. Everyone who came from the City of Dharma Realm (CDR) hopes to use their time well; put forth the effort in their cultivation according to the Dharma. The function of repentance is very difficult for us to envision. We think that it is just a series of bowing. Unknown to us, in the midst of bowing in repentance, a lot of our karmic offenses are eliminated and our karmic forces ameliorated. This is inconceivable.

Time passes very quickly. A year has passed. Now it is time again for our annual Jeweled Repentance of Emperor Liang. I still remember what happened to me last year after bowing the Jeweled Repentance. After leaving Gold Wheel Monastery, we arrived at CDR around 4pm. At 10pm, I fell. It's very fortunate that I bowed for repentance; otherwise, the consequence would be unthinkable. This year, I remind myself to be more single-minded and sincere in repenting and reforming. This is a very good opportunity for us to eliminate our karmic obstacles.

When we started the Jeweled Repentance today, the repentance text talked about Dhyana Master Zhi Gong who put together the entire volume of the repentance text. He was instructed by Maitreya Bodhisattva to add four additional words – Wayplace of Kindness and Compassion – to the title of this repentance. Dhyana Master Zhi Gong dared not ignore these four words. Hence, the title “Wayplace of Kindness and Compassion, Jeweled Repentance of Emperor Liang” (Wayplace of Kindness and Compassion Repentance Dharma).

Kindness and compassion are very important. In Avatamsaka Sutra's Chapter 'Great Vows and Conduct of Samantabhadra Bodhisattva', the ninth great vow is

眾生而起大悲，因於大悲生菩提心，因菩提心成等正覺」。原來這是有一定的連帶關係的。我們每一個眾生本來都具有如來的智慧德相。但我們遠離佛道了。有慈悲心才能有同體心：眾生受苦如同我受苦一樣。這樣一點一點，慢慢摸索回家。「因於眾生而起大悲」。因為有大悲心，所以有菩提心。因為有菩提心，就不會畏懼萬難。流血汗，捨生命。以為是利他，實在是自利。就是向著這個方向，這個道路，循道還家。回到我們佛心的本體上，回到原來。

上人說：「真認自己錯，莫論他人非。他非即我非，同體名大悲。」講到正道佛性上，我們就知道原來我們是從那裡來的。然而一念無明，惡無端，我們越來越讓貪嗔癡三毒來做了我們的主人翁，把我們的戒定慧都攆出去了。我們才變成了娑婆世界的流浪漢。如何回家？每拜一次懺，提醒自己過去沒有學佛的時候造惡萬端。就是學佛了，出家了，還是常常抵擋不過自己的無明習氣。要常常提醒自己，按照上人的六大宗旨「不爭，不貪，不求，不自私，不自利，不打妄語」。即使我們沒有做到，也不能不提醒自己。這個世界還沒有毀壞，就是因為有人還願意懺悔自己的過錯。假如大家都不承認自己的過錯，都是他人非，跟我沒關係，世界就毀滅了。

“To constantly accord with all living beings”. Samantabhadra Bodhisattva said, “All Buddhas have great compassion as their substance. Because of all living beings, they brought forth great compassion. From great compassion, the Bodhi mind is produced. Consequentially, the Bodhi mind leads to the attainment of equal and proper enlightenment.” These are all a series of connections. Originally, all living beings are filled with the Buddha’s wisdom and virtue; but, we have gone stray from the Buddha Way. It is imperative to have kindness and compassion to be one with the Buddha Way. The suffering of others is just like my own. Bit by bit, we will slowly find our way home. “Great Compassion stems from one’s caring for living beings”. From great compassion comes the Bodhi mind. With the Bodhi mind, we do not fear the myriad difficulties. When we toil with blood and sweat and renounce our lives, we think we are doing these for the benefit of others when in fact we are benefitting ourselves. So, this is the direction we must follow. This is the path to return home, to return to our original Buddha nature.

The Venerable Master said, “Truly recognize one’s own fault; do not discuss the faults of others; others’ faults are my own, together as one is great compassion.” Talking about the Buddha nature’s proper path makes us realize where we originally come from. One thought of ignorance makes the subsequent evils countless. Slowly but surely, we let the three poisons of greed, anger, and foolishness take over, negating the three studies of precepts, samadhi, and wisdom. Eventually, we become vagabonds in the Saha World. How do we return home? Each time we bow in repentance, we remind ourselves of the evils we have committed in the past when we have not practiced Buddhism. Even if we have learned Buddhism, even if we have left the home life, we still have a hard time overcoming our ignorant behavior and faulty habits. We must constantly remind ourselves to follow the Venerable Master’s Six Guiding Principles, i.e. not contending, not being greedy, not seeking, not being selfish, not seeking for self-advantage, and not lying. Even if we haven’t successfully followed the Guiding Principles, we must always remind ourselves to do so. The reason why this world has not been destroyed is because there are people who are willing to repent and reform of their faults. If no one can admit to one’s own faults, and turns to blame others instead, claiming ‘it has nothing to do with me’, then the world would be obliterated.

講到因果，最近看到上人一篇開示。想跟大家分享。上人說：「現在我們來研究大問題。」大問題是什麼呢？就是我們生死的問題。

上人說：「但是一切的問題，都不出『善惡因果』四個字的範圍外。善惡因果。善者勝利，惡者失敗。這是因果律。所謂『種瓜得瓜，種豆得豆。』因為這個緣故，所以世界沒有毀滅。如果是善者失敗，惡者勝利，那麼天理則不存在了。天理不存在，世界就應該毀滅了，到了末日的時候了。」

「如何讓這個世界不毀滅呢？就是要改善人心。人心向善，光明就會普照世間。光明就是智慧。有智慧的人有正義感。所行所做，正大光明。一切為全人類幸福著想。不會有種族之分，國籍之別。才能成為天下一家的大同世界。現在人心不古，自私自利。往往為了自己的私利而犧牲大家的幸福。所以世界一天比一天黑暗，一天比一天迷失，一天比一天危險。快接近毀滅的邊緣。到了千鈞一髮之際。如果不設法挽救，只有同歸於盡，沒有僥倖者能生存在這個世界中。」

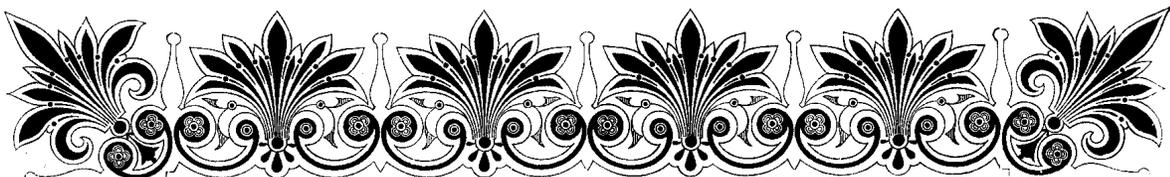
(下期待續)

Speaking of cause-and-effect, I recently came across an instructional talk by the Venerable Master and I'd like to share with everyone. The Venerable Master said, "Let's investigate the big issue. What is the big issue? It is a matter of our birth-and-death."

The Venerable Master said, "All issues are within the scope of these four words -- good, evil, cause, effect. The good ones succeed; the evil ones fail. This is the law of cause and effect. As the saying goes, "When you sow melon seeds, you will reap melons. When you sow beans seeds, you will reap beans." Because of this principle, the world still exists. If the good ones fail and the evil ones succeed, then the natural law of justice will no longer exist. When that happens, the world should be destroyed. It would be doomsday.

"How can we prevent doomsday? By enhancing people's minds. When people's minds strive for the good, radiance will illuminate the world. Radiance is wisdom. People with wisdom have proper righteousness. Everything they do is proper and bright. Everything they do is for the benefit of the human race, with no discrimination of ethnicity or nationality. In doing so, the human race could become one big family in a world of great unity. People of the present is not comparable to the ancient ones. Nowadays, people are selfish and tend towards benefiting oneself, even to the extent of sacrificing others. Therefore, the world is becoming darker, more deluded, and more dangerous day-by-day. It is getting very close to doomsday, being just a stone's throw away. If we do not come up with ways to save it, we will all perish together with no survivors in the end."

(To be continued ...)





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金輪聖寺

2018年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2018	
日期	法會
5/6 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
5/13 (星期日)	巴士上法界聖城 Bus to CDR 本日金輪寺無法會 Gold Wheel Temple will be closed today.
5/20 (星期日)	慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 8:00 am — 3:00 pm
5/27 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
6/3 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
6/10 (星期日)	宣公上人涅槃廿三週年紀念法會暨大傳供 Dharma Assembly commemorating 23 rd Anniversary of Venerable Master Hua's Entering Nirvana (Special Passing of Offerings) 華嚴懺 Avatamsaka Repentance 8:00 am — 10:00 am 念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm
6/17 (星期日)	巴士上萬佛聖城 Bus to CTTB 本日金輪寺無法會 Gold Wheel Temple will be closed today.
6/24 (星期日)	念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm

～常將有日無日，莫待無時想有時～
*Always think of the day as if there is no tomorrow.
Do not wait until there is no time and try to find time.*