



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

諸仁者 會得麼
念茲在茲 勿念勿助
踢倒乾坤 打碎葫蘆
此時千足萬足

極樂世界眼底收 何須向外妄馳求

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

*All humane ones, have you comprehended?
To be mindful in thought after thought,
to neither produce nor support.*

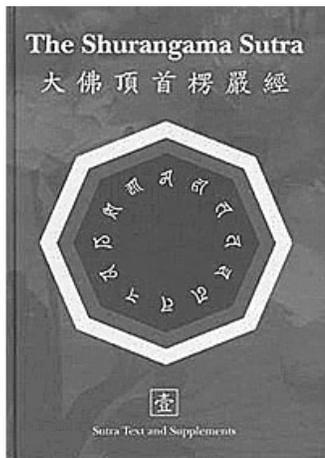
Booted out heaven and earth, shattered empty space to pieces.

*At this moment, everything is perfect and complete
The Land of Ultimate Bliss is unveiled before your eyes.
What need is there to seek externally in vain?*

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The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(接上期)

(Continued from issue #271)

縱不能見心肝脾胃：你說你這個「心」在身內，「見」在眼睛上，那你應該眼睛看見，心裏就知道。那麼你心在身內，也應該知道你的心、肝、脾、胃是怎麼樣，你應該看得見！即使你看不見裏邊的心、肝、脾、胃，那麼外邊這個爪生髮長，筋轉脈搖，誠合明了，如何不知：「爪」，就是指甲。「髮長」，是「長」（音掌）的意思；不是「長」（音常），不是長髮披肩的，任它一天比一天長長了。這個指甲每一秒鐘生長多少，這個頭髮每一秒鐘生長多少，甚至於你這個筋轉動、脈動彈，也都應該知道的。可是你為什麼不知道呢？為什麼你裏邊看不見？外邊這些爪生、髮長、筋轉、脈搖你也看不見？

必不內知，云何知外：你一定說是裏邊不知道。那麼你的心在裏邊，裏邊的事情都不知道，你怎麼又知道這外邊的事情呢？

是故應知，汝言覺了能知之心，住在身內，無有是處。

“You say your mind is in your body, and your power of seeing is in your eyes,” the Buddha tells Ananda. But if your mind with its power to know is inside, you should know what your **heart, liver, spleen, and stomach** are like. **Even if you cannot see them, you should be able to perceive things that are happening on the surface like the growing of your nails and hair.** You should be able to imagine how many fractions of an inch they grow each second. In fact, **the contraction of your muscle fibers, and the throb of your pulse should be clearly understood.** You should know all about them. **Why don't you know these things? Why don't you know?**

If you cannot know what is inside at all, how can you know what is outside? Your mind is inside and you don't know what's going on inside you. So how could you know what is going on outside?

“Therefore you should know what you state is impossible when you say that the aware and knowing mind is in the body.”



是故應知：「是」，因為這個；「故」，所以。因為這個，所以你應該知道。知道什麼呢？汝言覺了能知之心，住在身內，無有是處：你說：「能覺察、分別、思量、明了的這個心，是在身子裏邊。」你這個理論，是不對的，是立不住的。佛用種種的比喻、理論來形容，然後現在才正式答覆阿難：「這個心在內，是不對的。」

【編按】以下節自一九八八年五月三十日「主觀智能推動力」講座

現在這是講「七處徵心」。真心是無在、無所不在的，它沒有一個處。所以你說它在內也不對，在外也不對，在中間也不對，在什麼地方都不對；可是在什麼地方都對。

有人說，這有點冤枉阿難了。佛對阿難這個問，只差一點點，就把阿難問得理短辭屈了，「口欲言而辭喪，心欲緣而慮亡」。在這個時候，佛看來好像強辭奪理，可是你仔細研究，佛說的話裏頭有真理！我們這是顯現真心，顯現這個本有的智慧。阿難尊者一向多聞，而不在定力上、戒力上、慧力上用功夫，就善於博聞強記，所以佛在這個地方，就是追，所謂「趕盡殺絕」，教他：「你記得那麼多，到時候看你有什麼用？」就是在這一點！

佛對阿難說，你說你先見我如來，次觀堂外；那麼你應該把你心、肝、脾、胃也都看見了，可是

“Your argument won’t stand,” the Buddha tells Ananda. “Since you don’t know what is inside you, **therefore you should know that you state the impossible when you say that the aware and knowing mind is in the body.**” After using various analogies and arguments, the Buddha tells Ananda directly that it is wrong to place the considering, distinguishing, thinking, knowing mind inside the body.

Editor’s Note: The following is an excerpt of the “Driving Force of Subjective Wisdom” seminar on May 30th, 1988.

Now we are discussing the ‘Seven locations in acquiring the mind’. True mind is omnipresent. It does not have a place, so it’s wrong to say it’s inside, outside, in between, or anywhere. Yet it is present everywhere.

Someone may say: Ananda was being slightly wronged here. When the Buddha asked him this question, it took only a little bit before Ananda was caught off guard and rendered speechless. As the saying goes: ‘The mouth wants to speak but words are lost. The mind wants to reason but concepts are gone’. At that moment, it seemed that the Buddha’s words might be too strong and rhetorical. Yet if you investigate in further detail, the words spoken by the Buddha really have genuine principle! We are here to manifest the true mind and manifest the inherent wisdom. But Ananda always practiced erudition and did not apply his effort in cultivating the power of Samadhi, Precept and Wisdom. He was just broadly learned and has a strong memory. Therefore, at this point, the Buddha wanted to drive Ananda to his edge and challenged him. He was teaching Ananda that: “Since you can remember so many things, in time we’ll see if you can use them?” It’s just this point!

The Buddha told Ananda, “You said that you first see me, the Tathagata, and then you see next what’s outside the hall; then you should also see your heart, liver, spleen, and stomach. But you’re unable to see them. Even

你不能看見。那麼不能看見，外邊的事情，你也應該知道。現在又提出這個髮怎樣長的，指甲怎樣生的，筋絡——這血脈怎麼樣跳動，怎麼樣流轉，為什麼你也不知道呢？

所以這就是追！追他幹什麼？這就是要追得他進無可進，退無可退；到這個時候，就「絕處逢生」，這也叫「百尺竿頭重進步，十方世界現全身」。就逼得他「理窮辭盡」，理論也沒有了，辭也沒有了，說不出來了！就用這個方法，來逼著阿難開悟。

——「主觀智能推動力」講座至此

阿難稽首，而白佛言：我聞如來，如是法音，悟知我心，實居身外。

阿難所立的「心在身內」這個理論，被釋迦牟尼佛給一個當頭棒喝，把他所立的這個見解、這個宗旨破了，心在身內這個理論不成立了。

阿難稽首，而白佛言：我聞如來，如是法音，悟知我心，實居身外：阿難也很明理的，於是就叩頭，又向佛說：「我聽見如來上面所說的理論、這種的道理，現在我明白了！明白什麼呢？明白我這個心不在身裏邊，一定是在外邊呢！」他的心也不知道什麼時候跑到外邊去了？他現在突然間就這麼說了！「如是法音」，是這種法的音聲。

if you're unable to see what's outside, you still should be able to know things like the growing of your hair and nails; how your muscles contract, and the throb of your pulse. How come you don't know either?"

So this is the drive! What's the purpose of driving him? This is to push Ananda to the point that he can neither advance nor retreat. Only then can he "arise from an impasse". This is also called 'to take another step on top of a hundred-foot pole, to manifest the body in its entirety in all the worlds of the ten directions'. This is to pressure Ananda so that his 'principles are exhausted and his words are lost' and he is rendered speechless! This is the method used to drive Ananda to enlightenment.

End of the "Driving Force of Subjective Wisdom" seminar

Ananda bowed his head and said to the Buddha, "Upon hearing such expression of dharma as the Tathagata has proclaimed, I realize that my mind is actually outside my body."

Ananda's argument that the mind is inside the body did not hold up. Shakyamuni Buddha jolted him out of his folly and shattered his viewpoint.

And so Ananda, who was well versed in etiquette, bowed his head, which means he prostrated himself, and said to the Buddha, "Upon hearing such expression of dharmas the Tathagata has proclaimed, I realize that my mind is actually outside my body." "My mind is not in my body! It must be outside. I'm sure that's where it is!" exclaims Ananda. Nobody knows when Ananda's mind ran outside, but now he suddenly says that's where it is.



所以者何？譬如燈光，然於室中，是燈必能先照室內，從其室門，後及庭際。一切眾生，不見身中，獨見身外；亦如燈光，居在室外，不能照室。是義必明，將無所惑，同佛了義，得無妄耶？

所以者何？譬如燈光，然於室中，是燈必能先照室內，從其室門，後及庭際：什麼道理，我說我的心在外邊呢？好像燈光，在房子裏邊點著了。這個燈如果在房裏邊，一定是先照室內，房子裏邊會光明的。然後這個燈光再從房的門口，照到外邊的院子。一切眾生，不見身中，獨見身外：一切的眾生，看不見自己身中的情形，單單能看見身外邊的東西，亦如燈光，居在室外，不能照室：這就好像燈光，這個燈光若在室外邊，就不能照房子裏邊。

因為佛說眾生不見自己心、肝、脾、胃，所以阿難就以爲這個心是在外邊；就好像燈在外邊一樣，不能照見屋裏邊的東西。

是義必明，將無所惑：我說這個理論、這個道理，一定是對的，這個絕對沒有什麼疑問的。阿難給自己下決定詞，先下一個判詞。「義」，就是義理。同佛了義，得無妄耶：我現在立這個理論，和佛所說「了義」的道理是一樣的，大約不會錯了吧？我相信佛一定是同意我這個說法了吧？「無妄耶」，就是不會錯了吧？這相信是不會不對了吧？阿難雖然想一定是對的，還是有一個詢問詞。

【編按】以下節自一九八八年六月十四日「主觀智能推動力」講座

“Why? For example, a lamp alight in a room will certainly illuminate the inside of the room first, and only then will it pour through the doorway to reach the recesses of the hall. For all living beings who do not see within their bodies but only see outside of them, it is as if the lighted lamp were placed outside the room, so that it cannot illuminate inside the room. This principle is certainly clear: it is absolutely beyond all doubt and exactly the Buddha’s entire meaning, and so it isn’t wrong, is it?”

“Why? Why did I say my mind is outside? For example, a lamp alight in a room will certainly illuminate the inside of the room first, and only then will it pour through the doorway to reach the recesses of the hall. If my mind were inside,” Ananda reasons, “I would certainly be able to see what is happening inside my body, in the same way that a lamp inside a room will certainly light up the room. “For all living beings who do not see within their bodies but only see outside of them, it is as if the lighted lamp were placed outside the room, so that it cannot illuminate the room.”

Since the Buddha said that living beings do not see their heart, liver, spleen, and stomach, Ananda thought that the mind is outside, like a lighted lamp outside the room and cannot illuminate what’s inside the room.

“This principle is certainly clear. This principle I have presented is certainly correct,” Ananda states emphatically. “It is absolutely beyond all doubt.” Ananda made an affirmative note in advance. “It is exactly the Buddha’s entire meaning. The principle that I now establish is the same as the Buddha’s complete meaning. I couldn’t be wrong, am I right? I believe the Buddha will agree, won’t he? It isn’t wrong, is it?” Although Ananda thought he’s certainly right, he still asked for confirmation.”

Editor’s Note: The following is an excerpt of the “Driving Force of Subjective Wisdom” seminar on June 14, 1988.

人在世界上，各有所長，各有所短。阿難尊者的長處是什麼呢？就是博聞強記，記憶力非常強。從書上，他看得多，也記得很多；聽人家講的，他也記得很多。因為記得多了，他就無所適從了，於是就用他這個心意識，來揣測佛所說的這個「心」。

他現在支吾搪塞的，有的時候又說在裏邊，有的時候又說在外邊，有的時候又說在中間，各處這麼追尋這個心。他不知道這個心不用追求，無處不是；他沒有見性，所以也不明心。這並不是他的邪見，也並不是他用邏輯學怎麼樣；他就是這樣，就是用心意識用慣了。所以他一開口、一想，都是在心意識上做功夫呢！他沒有到真正法的本源那個地方。所以這個不能說他不合乎邏輯學，也不能說他合乎邏輯學，不能說他是正見，也不能說他是邪見。只可以說是妄測、妄見的一個偏執，他生大執著了。

他因為生大執著，過不去這個關，所以處處都是荊棘，處處碰壁，處處都不合法的本源這個道理。所謂：「識心達本源，大地無寸土。」又在禪宗裏說：「若人識得心，大地無寸土。」你若認識這個心了，那遍地都不是土所成就的。是什麼呢？七寶所莊嚴的。可惜就是你沒有能識得心，所以到處就收拾垃圾！

——「主觀智能推動力」講座至此

(下期待續)

In this world, every person has his own strength and weakness. What was the Venerable Ananda's strength? It is his erudition and photographic memory. From the many books that he has read and the lectures he has listened to, he committed a lot to his memory! Because of too much input in his memory, he was lost in what direction to follow and used his conscious mind to speculate what the 'mind' should be when asked by the Buddha.

Now he was being ambiguous and speaking haltingly. Sometimes, he'd say the 'mind' is inside. Sometimes, he'd say it's outside. Sometimes, he'd say it's in-between. He was searching everywhere to find this 'mind'. He didn't know that there is no need to seek for his mind because it is omnipresent. Ananda had not perceived his self-nature; hence, he did not understand his mind. This is not because he had a deviant view or poor sense of logic; he was so used to applying his conscious mind that every word and every thought he made was from his conscious mind! He had not reached the level to comprehend where the source of the proper dharma resides. As such, you can't say that he's logical or illogical, you also can't say that he had proper views or he had deviant views. You can only say that he was deflected, becoming attached to deluded presumptions and deluded views. He had given rise to a huge attachment.

Because he had developed a huge attachment and could not overcome this predicament, everywhere he went was met with brambles, he hit the wall everywhere, and everything he did was not in accord with the dharma. The principle of the original source is such that: "When one comprehends the mind and penetrates its origin, not even an inch of soil exists in the great earth". In the Dhyana school, it is said: "If one realizes the mind, not an inch of soil exists in the great earth". If you can understand your mind, then the earth was not made up with the soil. What is it made of? It is adorned by the seven jewels. It's a pity that you have not recognized this mind, hence you keep gathering garbage everywhere!

End of the "Driving Force of Subjective Wisdom" seminar

(To be continued ...)

Sutra of the Past Vows of Earth Store [Ksitigarbha] Bodhisattva

*A Simple Explanation by Venerable Master Hsuan Hua
at Buddhist Lecture Hall in San Francisco, on June 13, 1971*

美國葛佛聖城 宣化上人講述於三藩市佛教講堂一九七一年六月十三日

地藏菩薩本願經淺釋

(接上期)

(Continued from issue #271)

此外，經還有四個意思：貫、攝、常、法。貫是貫穿起來。怎樣貫穿呢？貫穿所說義，將所說的道理和義理，就如同用一條線穿起來似的，一點都不會失去，不會遺漏。攝，就像吸鐵石似的。你用吸鐵石往這兒一動，鏘！鐵就吸上來了。這攝，吸什麼呢？攝持所化機。佛所說的法，度化眾生的機緣。所化的「機」，就是佛所說的經典，好像吸鐵石似的，把應受化的眾生都吸來了。好像我現在講經，你們大家都來了，這都是吸來。講經時，你們為什麼都來了呢？就是這個攝的力量攝來的。力量小，就攝來少一點人；力量大，就攝來多一點人。所以把某人從西雅圖也攝來了，這都是一種攝的力量。

這個攝的力量，就像吸鐵石似的。吸鐵石攝鐵，你看不見它其中有一種什麼力量把東西吸上來，可是無形中已經吸來了，這就是攝。廣東話說，父母對小孩子很愛護的，這就叫攝—攝受。那麼佛用一種慈悲心對待眾生，眾生對佛有一種恭敬心，這就是佛攝受一切眾生。

Sutra has four more meanings: threading, attracting, permanence, and law. Threading is "to perforate into and thread together the said principles" so none would be left out or lost. Analogous to the magnetic pull on iron filings, "attracting" is "to attract and support those with the potential for transformation." The Dharma the Buddha taught takes across and transforms living beings according to their potentials and affinities. The scriptures spoken by the Buddha, like magnets, draw those living beings who are due to be transformed.

Similarly, you have come to my sutra lectures because of this attracting power. Weaker power draws fewer people; stronger power, more people. This attracting power has drawn here someone all the way from Seattle.

Like the magnetic pull on iron filings, before you know it, its invisible power has already drawn you in—hence, "attracting." In the Cantonese dialect, the word "attracting" is used to describe parents' loving care for their children. The term "to attract and to receive" refers to how the Buddhas regard living beings with kindness and compassion, and how living beings regard the Buddhas with respect. That is how the Buddhas "attract and receive" all living beings.



經還有「常」的意思，不變曰「常」。經，一字不可去，一字不可添；不能增，不能減，這叫常。常就是不變的意思，永遠不變。你想改變嗎？那你就下地獄。這不是指專制強權，經的道理是像鐵一般似的，不可改變，這叫常。

第四個意思是「法」。什麼叫法呢？是三世同遵。前面「常」是古今不變。過去世、現在世、未來世，這叫三世，三世都要依照這個法去修行。這是永久、永久性的一種憲法，不是臨時的憲法，是永久的法。

經，梵語「修多羅」，翻譯成中文就叫「契經」。在中國，古人有契約。那時候，買賣產業不需要到政府去註冊，登記產權；而是把合約寫在一張紙上，然後把它疊好了，用剪刀剪成一長一短，像狗牙似的，你拿這一段，我拿這一段，就互相買賣地業、產業。你說：「我的地賣給你啦！」我就說：「我買了你的地。」這有什麼證據？把買方和賣方的一段紙，各拿出來，這麼一對狗牙一合在一起，一點都不錯，這叫「契」，這叫「若合符節」。合就是契合了；這個契，合起來了。

那契經是什麼意思呢？往上講是「上契諸佛之理」，和諸佛的理相合；諸佛的理也就是諸佛的心，合佛的心。「下契眾生之機」，往下契合眾生的機宜。

Another meaning for 'sutra' is permanence –unchanging. Not one word may be omitted and not one word may be added—that which may not be increased nor decreased is permanence—never changing. So you want to change the sutras? You will end up in the hells. This is not strong-arm autocracy. The principles in the sutras are steel-like and ought not be changed—hence, permanence.

The fourth meaning is 'law,' which is adhered to throughout the three periods of time—those of the past, present and future—while the [third] meaning, "permanence" means being unchanged from the olden days to the present. In all three periods of time, this is the law to abide by in cultivation—an eternal law, a permanent—not temporary—constitution.

"Sutra" is a Sanskrit word; its Chinese translation means "scriptures that tally." In the olden days in China, transfers of real estate titles did not have to be recorded at the County Recorder's Office. Instead, the contract would be written on a piece of paper which was then folded and cut zigzag with scissors into two halves for each of the parties to hold on to. So what proof we have if, say, you offered to sell me your lot and I agreed to buy your land? We would each produce our tally and the zigzags should match to a T. As in the Chinese proverb that alludes to the practice of scribing words or insignia on a bamboo segment later split into two tallies, the matching of which identified their bearers as parties to the prior agreement: *A match like the two tallies of a halved bamboo denoted an agreement.* That is called "tallying"—to correspond or match.

What does "scriptures that tally" mean? *Above, they tally with the principles of all Buddhas;* The principles of all Buddhas are indeed the minds of all Buddhas, i.e., upward, they match the Buddhas' minds. *Below, they tally with the potentials of living beings.* Downward, they keep with living beings' propensities.

什麼叫眾生的機宜呢？眾生就好像草木一樣，草木種在地上，這所有地上的一切草木，就等於機。用草木來比方我們眾生，當下雨時，地上所有的花草樹木各得其長，大樹就得到多一點的滋潤；各得其潤，很平等的，這叫契眾生的機。這也就是說，經好像雨水似的，下到一切的草木、萬物上，這就叫契機。下契眾生之機，怎麼契呢？就是你應得多少，就得多少。

好像我現在講這部經，誰都可以得到智慧，有智慧的，更增加一點智慧；而愚癡的人，也增加一點智慧。各得其長，各人得到各人的好處。若是沒有善根的人呢？他就不接受這種的法雨，而得不到好處。所以這是各得其益，這叫下契眾生之機。以上都是經的意思，要是往廣的來說，那是很多的，我們只能大概說一說。

地藏王菩薩生生世世都很孝順父母，所以這一部《地藏經》就是佛教的一部孝經。孝是人的根本，人如果不孝順父母，在一生中就未能盡到做人的責任，為什麼呢？父母生我、養我，如果長大不知道報恩，這就是對於做人的義務沒盡到。

孔子一直提倡孝道，因此有一部《孝經》。《孝經》上說：「仲尼居，曾子侍。子曰：『參，先王有至德要道，以順天下，民用和睦，上下無怨。汝知之乎？』曾子避席曰：『參不敏，何足以知之？』」

What are living beings' potentials and propensities? Living beings are like grass, trees, medicinal herbs—i.e., vegetation. All the plants, rooted in the earth, are equivalent to the "potentials." We can liken plants to living beings. When it rains and rainwater falls to the earth, all forms of vegetation flourish in their own way. Big trees get more nourishment; small shrubs, less nourishment. Each one gets the corresponding nourishment befitting oneself. It is very fair. That is "tallying with living beings' potentials." Sutras are like rainwater falling on all the myriad things. Hence, "below, tallying with living beings' potentials." They tally in the sense that you will receive however much you should get.

For instance, as I am now lecturing on this Sutra, anyone can gain wisdom from this lecture. Those who are wise will add to their wisdom; those who are dim will also add to their wisdom. Each person will get his or her share of nourishment and benefit. Those lacking good roots reject the Dharma-rain and get no benefit from it. Therefore, it works to each individual's own benefit, tallying downward with living beings' potentials. "Sutra" has all those meanings, plus many more if we were going to cover more of them. We can only cover a general overview.

In life after life, Earth Store Bodhisattva remained filial to his parents, and therefore *Earth Store Sutra* is a Buddhist scripture on filial piety. Filiality is the root and foundation of humanity. If one fails to be filial to one's parents, one is remiss in the responsibilities of being human. Why? Our parents gave birth to us and raised us. Now that we have grown up, if we neglect to repay their kindness, we have not lived up to our obligations as human beings.

All through his life, Confucius advocated filial piety, and as part of his legacy, *Classic of Filial Piety* states:

When Confucius was at his abode, and his disciple Zeng Zi was attending to him, the Master said, "Shen, the ancient kings had an utmost virtue and a crucial principle, through which they were in accord with all under heaven. By the practice of which, all people live in peace and harmony, and there was no enmity between superiors and inferiors. Do you know what it was?" Zeng Zi rose from his seat, and said, "How would I, Shen, lacking intelligence, be able to know this?"

子曰：『夫孝，德之本也，教之所由生也。復坐，吾語汝。身體髮膚，受之父母，不敢毀傷，孝之始也；立身行道，揚名於後世，以顯父母，孝之終也。夫孝，始於事親，中於事君，終於立身。』」

這是孔子和曾子有關孝道的一段對話。「仲尼居」，仲尼在杏壇裏居住。「曾子侍」，曾子在那兒侍候著孔子。因為那時候曾子是孔子的學生，學生要侍候老師。孔子講孝道，我們不但要孝順父母，也要孝順師長。有的時候，孔子要喝茶，曾子就去斟杯茶來；孔子想做什麼，曾子就侍候他。

孔子就說：「先王」，中國的古聖先王。有「至德」，至是到極點了，已無異出家。最大的德行到極點了。「要道」，最重要的一個道理。「以順天下，民用和睦」，老百姓用這個道理，就和睦不爭了。「汝知之乎」，你知道不知道啊？

「曾子避席」，曾子就站起來；避席，就是站起來。「曰：參不敏，何足以知之？」說：我曾參哪！很愚癡的。不敏，就是不聰明。唉呀！我曾參哪！很愚癡的。我怎麼會知道呢？我不知道啊！

「子曰：身體髮膚，受之父母」。孔子說，這個身體髮膚——頭髮、皮膚，是從父母那兒得來的。「不敢毀傷」，你不要隨隨便便就把它損壞了。「孝之始也」，這樣是孝的開始。可是啊！美國

The Master said, "It was filial piety. Filial piety is the root of all virtue, and all moral teachings stem out from filial piety. Be seated, and I will explain this to you. Our bodies—including every strand of hair and every bit of skin—are given to us by our parents, and we must not dare to destroy or harm them. This is the beginning of filial piety. Next, establish our character by the practice of filial piety, renown our reputation through future generations, and thereby glorify our parents--this is the culmination of filial piety. It commences with the service of parents, proceeds to the service of rulers, and culminates in the establishment of character.

Classic of Filial Piety gives an account of a dialogue between Confucius and his disciple Zeng Zi [Zeng Shen] on the subject of filiality. *When Confucius was at his abode, in his dormitory at the school, his disciple Zeng Zi was attending to him.* Students ought to attend to their teachers. When Confucius was teaching about filial piety, he stressed that filiality is not only for one's parents, but also for one's teachers and elders. So for instance, if Confucius wanted to drink tea, Zeng Zi would oblige with a cup of tea. He would take care of things that Confucius wanted done.

Confucius said, "*The ancient kings had an utmost virtue, the greatest and of the highest degree attainable, which is no different from those who left the home life to live a monastic life. And a crucial principle which is most important. Through which they were in accord with all under heaven. By the practice of it, all people live in peace and harmony.* If the citizens practiced this principle, there would be harmony and no contention. "*Do you know what it was?*" Confucius asked.

Zeng vacated his seat. He stood up, and said, "How would I, Shen," being very dense and lacking intelligence, be able to know this? No, I do not know!"

The Master said— Confucius went on to say that *our bodies—including hair and skin—are given to us by our parents, and we must not dare to destroy or harm them.* Do not casually harm or damage them. *This is the beginning of*

一般人誤解孝道，怎麼叫誤解孝道呢？說是中國那個孔老夫子說過：「身體髮膚，受之父母，不敢毀傷，孝之始也。」所以就出了一班嬉皮，頭髮也不剃，臉也不洗。洗臉他說是傷了皮膚；剃頭剪髮，他說傷了頭髮，這是一種錯誤的思想！不敢毀傷，不是說你一剪去，這就毀傷了；不是說你洗洗臉，這就傷了皮膚了。這意思是叫你不要把它破壞了。剪髮，這是一種時代的習尚，應該隨著時代，把頭髮剪了。

現在有些嬉皮就想轉移時代，他說孔子講的「身體髮膚，受之父母，不敢毀傷，孝之始也。」你說怎麼樣？他去吸鴉片煙，食「馬爾娃那」（大麻），他說這些都不毀傷身體。這東西把身體的細胞弄死了不知多少，把身體搞得也不健康了，這根本就是毀壞身體！而他不說是毀壞，反而說是孝道。這樣的人把父親、母親撇到九霄雲外、十萬八千里遠。問他：「你父親是誰？母親姓什麼？」他甚至都忘了，而他還說這是行中國的孝道。

這完全是錯誤，這種思想完全要糾正。你說你髮不剃，卻把身體搞得一天到晚胡作非為的，甚至於去打劫，去作一些不好的事情。你說這會跑到什麼地方去？將來要是被一槍打死了，這才真是不孝。如果犯法打劫，或者把警察槍殺，或者警察把他槍殺，這是不是「不敢毀傷，孝之始也」呢？這是錯誤的。

filial piety, the start of filiality. However, filial piety was interpreted incorrectly by some people in the United States. Raving China's "Confucius Says" i.e. "Our bodies, including hair and skin, are given to us by our parents, and we must not dare to destroy or harm them: This is the beginning of filial piety," a bunch of hippies emerged. They do not cut their hair or wash their faces, claiming it's "destroying the hair" and "harming the skin". That is a fallacy. Cutting one's hair and washing one's face does not bring damage to one's hair and skin. Haircuts are simply a part of the time period's customs.

Today's hippies want to turn the times around. Brandishing "Confucius Says" yet at the same time—guess what?—they smoke opium and marijuana, and take LSD as if *those* do not destroy or harm their bodies. Those substances kill off countless body cells, ruin their health, and practically run their bodies down. They chalk it up to "filiality," yet their parents are the furthest things from their minds—consigned to oblivion. Ask them who their parents are and they draw a blank—yet they are supposedly observing Chinese filiality.

That is a complete mix-up. This erroneous thinking needs to be entirely rectified. From refusing to cut their hair to engaging their bodies in shady dealings, even robberies and vices—where do you suppose they will end up? If one day they get gunned down, that would truly be unfilial. Once they get into illegal dealings or robberies, they will either end up killing some policemen or getting killed by the police. Now, is that "to not dare destroy or harm them—the beginning of filial piety"? What a mistake.



所以我希望在這個國家，人人都循規蹈矩，都守法，把這種不好的習慣改正過來，不要生一種怨恨心。我們人要慎行身心，在任何地方都要對人有益處，對於國家世界也要有益處，不要對世界有所害，這是我的希望。如果人人都這樣子，不願意做工，也不願意從事生產，這國家一定會不好。所以我們每一個人現在學佛法，人人都應該去做工，來幫助世界，幫助人類，以身作則，自己做個模範，來影響整個社會，令人心都變成好的，這是我們佛教徒的責任。

(下期待續)

Hence, I wish that everyone in this country follows rules and abides by the law, rectifying all faulty habits. Do not give rise to hatred and resentment. Every person should be careful of his or her thoughts and actions. Wherever we are, we should be of benefit to people, to the country and to the world. Do not be a menace to the world. That is my wish. If people are not willing to work and not willing to be productive, the country will definitely go downhill. Therefore, as we are now learning the Buddha's teachings, we should all roll up our sleeves and go to work to help the world and humankind. We should set ourselves as good examples to influence society so that people will become wholesome. This is our responsibility as Buddhists.

(To be continued ...)

(上承自第13頁)

(Continuing from page 13)

從事教育的人士，應時時刻刻本著大公無私、昂藏磊落之大無畏精神，造就世界未來之主人翁，庶幾無負己任，不愧為人之師。若是依然故我，邪知邪見，嫉妒障礙，沽名釣譽，抑人揚己，覆蓋虛偽欺騙，那麼教育必然一蹶不振，永不再興。而人類之英才亦將埋沒，國家的前途危矣！殆矣！希望教育家能喚起青年之注意，速謀對策，挽救年輕學子，以免他們誤入歧途，自甘墮落，則社會幸甚！國家幸甚！

(全文完)

In the process of bringing up the future leaders of the world, people devoted to education should constantly harbor great fearlessness rooted in magnificent bearing and public-spiritedness, selflessness and open-mindedness. This way, they will not fail in their duty and not be ashamed of not fulfilling their duty as educators. However, if they continue to indulge in deviant knowledge and views, jealousy and obstructiveness, pursuit of fame and gain, disparaging others to elevate themselves, covering up their deceitfulness, then education will go down the drain, never to rise and prosper again. Humanity's great talents will be buried, and the nation's future will be imperiled! Very dangerous indeed! I hope that educators can arouse the attention of our youth and quickly think of a way to save our young students from going astray and self-destruction. This way, our society and nation will take a turn for the better.

(The End of the Article)

對教育界之感慨痛心呼籲

An Anguished Appeal to Educators

宣公上人一九八二年十二月開示

Instructional talk given by Venerable Master Hua in December, 1982

時時刻刻本著大公無私、昂藏磊
落之大無畏精神。

今時很多國家教育落後，斯文掃地。雖然教育界裏仍然有人發奮努力，挽救道德之淪亡，然杯水難救車薪。教育一敗塗地，原因何在？乃因為教育界人士不肯改善，不求進步，眼見學生日趨墮落，殺人、放火、搶劫、販毒，而視若無睹。甚至於居然公開鼓勵學生吸毒、墮胎、性解放、吃避孕丸等。這種卑鄙的行為，只有令學生意志消沈，違背良知。

雖然還有部分教育家，鞠躬盡瘁，大聲疾呼，企圖挽回頹風，為青年人奠定良好基礎。然大部分卻昧心厚顏，鼓吹淫狎敗倫傷化之作風，使青年人雄偉堅貞之志願，瑟縮挫損，善根殞滅，還未真正啓發智慧，已學會了顛倒荒唐。

部分教育家，甚至口口聲聲說要改掉人心的教育，彼等乃德中之賊，斯文中的敗類，為掩護他的醜陋，而極力反對真正的教育、建設性的教育。他們以盲引盲，誘惑無知，豈不令人更加痛心疾首。

Constantly base yourself on the spirit of public justice, open-mindedness, and great courage.

Presently, education in many countries has deteriorated over time, with culture and learning trailing in the dust. Although there are still people in the education profession who strive to save morality and ethics from demise, a cupful of water cannot save a truckload of burning firewood. What is the reason for the complete failure in education? Those in the field of education are unwilling to reform and to make progress. They watch, students grow and degenerate day by day, engaging in murder, arson, robbery, and drug dealing, yet they pretend not to notice. They may even openly encourage students to take drugs, get abortions, behave promiscuously, use contraceptives, and so on. That sort of vulgar behavior can cause students to become depressed and motivate them to go against their conscience.

Although there are still some educators who are speaking out sincerely and exhausting their efforts to reform the degenerate trends and to secure a good foundation for young people, the majority are shamelessly ignoring their conscience and promoting actions that are obscene, disrespectful, and harmful to kinship and public morals. As a result, the brave and noble ideals of the youth are defeated, and their good roots are doomed. Before they are even able to truly activate their wisdom, they have already learned to be frivolous and wild!

Some educators even insist in abolishing the teaching of morality and ethics. These people are nothing but thieves among the virtuous and rascals among the cultured. To cover up their corruptions, they strongly oppose genuine education and developmental educational reforms. Just as the blind leading the blind, they delude the ignorant ones. Is this not a great cause for anguish and worry?

作在心 殃在身

Misdeeds done by the mind brings calamitous retributions in the body

恒是法師開示於二〇一六年十一月二十六日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Shr on November 26, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

因緣就是因緣會遇。緣去了，就暫時不存在了。緣滅了一切都不同了。但是在種種的因緣過程當中，我們怎麼樣能夠幫助自己去學習，去體會緣起性空的問題，能夠體會這種自性裡面的智慧。我們會不會因緣錯用了？我們會不會因緣錯過了？我們會不會在一個正的因緣裡面錯誤了？這一切一切，唯有我們的心才能夠決定。所以在佛教裡面說：「作在心，殃在身。」心是沒有人知道的。但是天知，鬼知，自己知道。我們的發誓也知道的。

在我們本來明明白白的一片心裡面，我們如果明白所有的一切是緣起性空的，那麼不好的因緣也是成了善的因緣。我們不明白的話，出世的因緣就會變成了障道的因緣。上人不斷地跟我們苦口婆心地說：「一切都在於我們的一念心。」所以這一念的心何等的重要？到地獄餓鬼去，也是一念錯的心。到天上人間，乃至於出世聖果，乃至於成佛，也是這一念心。所以這一念心，我們自己不能夠掉以輕心。

今天我們在卷九這個讚裡面有一句：「毗盧心內瑜伽部」毗盧遮那佛，法身佛，是怎樣成佛的。

The significance of causes and conditions means the coming together of various causes and conditions. Once the conditions are gone, their manifestation temporarily cease to exist. Once the conditions are extinct, everything changes. In the myriad processes of its coming and going, how do we advance our studies and learning in order to perceive and understand the fundamental emptiness of nature and the wisdom intrinsic to our self-nature? Have we misused the causes and conditions? Have we missed the causes and conditions conducive to the advancement of our cultivation? Have we made mistakes within proper causes and conditions? The answers to these questions lie within our minds. Hence, the Buddhist teaching states, "Misdeeds done by the mind brings calamitous retributions in the body." Other people do not know our own mind. Nevertheless, the heavens know, the ghosts know, and we ourselves know. Our own mind also shows in the vows we make.

If, in our clear, bright and unblemished mind ground, we realize all phenomena that arise from causes and conditions are intrinsically empty in their nature, then unwholesome causes and conditions will become wholesome causes and conditions. If we don't understand this point, then the causes and conditions that will help us transcend this mundane world will become obstructive forces that hinders our way. The Venerable Master had ceaselessly taught us, "Everything is made from the mind alone." This shows how important each single thought in our mind is! With one deviant thought in our mind, we may fall into the realms of hell beings and hungry ghosts. Likewise, ascending to the realms of humans or celestial beings, transcending the mundane world to reach sagehood, or even realizing Buddhahood, these are all not apart from one thought in the mind. Therefore, we have to pay close attention to the arising of every thought in our mind. We have to be extremely careful and not let down our guard at all times.

Today, in Roll Nine of the repentance text, there was a line in the praise that reads, "The yoga division

什麼是毗盧遮那佛的心呢？就是這個瑜伽部，這是菩薩戒。毗盧遮那佛怎麼從凡夫到聖人位，證佛果位呢？就是真發菩提心，行菩薩道。所以佛法就是慈悲。慈悲就是佛的體性。慈悲也就是真正願力，真正懺悔，真正渡生。

我們現在沒有一種力量，是因為我們心沒有發根。我們以為我們是在修行。但是這個懺文裡面說的，從過去古佛到現在，還在阿鼻地獄裡面受苦的，很多是出家人。所以說：「施主一粒米，重如須彌山。吃了不修道，被毛戴角還。」

上人又常常說：「地獄門前僧道多」。所以佛對出家人這麼說：「佛的七眾弟子，比丘為首。比丘尚且如此，比丘尼也應該如此，沙彌、沙彌尼、優婆塞、優婆夷都應該如此。」因為佛的戒律是本著大悲心，是不忍眾生苦，不忍聖教衰，所以緣於大悲，才有三世諸佛金口，所說所賜的戒律。

我們一切都應該以戒為師。我們不應該旁生惡見。我們不應該顛倒，不應該愚魯。我們得到苦海裡面的這一個浮物，就應該緊抓著不放。我們哪裡能說是法執呢？我們這個我執，我們自己都不能夠認識。我們對法的執著，有嗎？我們說執著，我們說堅固的發心，法法圓融。我們對於修持佛法，我們拿出了多少真正的心在裡面？是我們自己絕對可以檢查出來的。

(下期待續)

within the mind of Vairocana." Vairocana Buddha is the Dharmakaya. How did he attain Buddhahood? What is the mind of Vairocana Buddha? It is this yoga division; it is the bodhisattva precepts. How did Vairocana Buddha advance from an ordinary person to a sage, and eventually certified to the fruition of Buddhahood? It is by truly bringing forth the Bodhi resolve and walking the Bodhisattva path. Hence, Buddhadharmas dwell on kindness and compassion; kindness and compassion are the Buddha's substance and nature. Kindness and compassion denote the power from true vows, unfeigned repentance, and genuine deliverance of living beings.

Right now, we are still lacking that certain power, because our mind has not taken root yet. We deem ourselves as cultivators. However, the repentance text stated that from the time of the ancient Buddha to the present, many who are still suffering in the Avici hell were left-home people. Hence, it is said, "One grain of rice from benefactors is as heavy as Mount Sumeru. After eating it and failing to cultivate the Way, the retribution of furs and horns awaits."

The Venerable Master had often said, "Many sangha members await by Hell's gate." For this reason, the Buddha had instructed the left-home people, "Among the Buddha's seven-fold disciples, the bhikshus come first. As the bhikshus conduct themselves in an exemplary manner, the bhikshunis should also conduct themselves thus. So should sramaneras, sramanikas, upasakas, and upasikas." The core of the Buddha's vinaya centers on great compassion. The Buddha could not bear seeing living beings suffer and the sagely teachings decline. Hence, out of great compassion, we are gifted with the vinaya, the golden words of the buddhas of the three periods of time.

We should take the vinaya as our teacher in everything. We should not hold deviant views. We should not be upside-down or recklessly foolish. Now that we have secured the rescue buoy in the vast sea of suffering, we must hang on to it with all our might. How can we say that this is attachment to the dharma? We don't even recognize our own attachment to the self, so how can we be sure about our attachment to the dharma? We talk about our attachment, our sturdy and unwavering Bodhi resolve, and the perfection of the dharma. In our practice and upholding of the Buddhadharmas, how much sincerity have we put forth? This is something we can absolutely self-examine and conclude.

(To be continued ...)



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金輪聖寺

| 2020年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2020 | |
|--|---|
| 日期 | 法會 |
| 7/5 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |
| 7/12 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |
| 7/19 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |
| 7/26 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |
| 8/2 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |
| 8/9 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |
| 8/16 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |
| 8/23 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |
| 8/30 (星期日) | 本日金輪寺無法會 Gold Wheel Temple is close today |

～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.*