



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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### 宣公上人—上堂說法

是道則進 非道則退  
擇善而從 不善而改

### *Ascending the Hall to Speak Dharma*

Composed by Venerable Master Hsuan Hua

*If it's the Way, we should go for it.*

*If it's not the Way, we should retreat from it.*

*If it's wholesome, we should follow it.*

*If it's unwholesome, we should rectify it.*

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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 #275)

【編按】以下節自一九八八年八月「主觀智能推動力」講座

**Editor's Note:** The following is an excerpt from the 'Driving Force of Subjective Wisdom' seminar on August, 1988.

阿難尊者對佛說，他又有了意見，他想：前面又說內，又說外，又說根裏，這都說得不對。他現在一想，大概就是這個心目也在內，也在外。所以他說閉上眼睛，臟腑看起來是黑暗的，這就叫「見內」，這足以證明這個見、這個心在內。身上又有竅穴，睜開眼睛看見外邊光明，所以這個睛目在外邊，它是活動的，這就叫「見外」。所以，心也在內，也在外。

Venerable Ananda told the Buddha that he had another opinion. He thought, "Previously, it was wrong to say that the mind is inside, outside, or within the organ of vision. Perhaps the mind and eyes are both inside and outside." Hence, he said that when the eyes are closed, the visceral organs appear in the darkness, so it is called 'seeing inside'. That's enough to prove that seeing and the mind dwells inside. Furthermore, the body has orifices that open to the outside. When one opens one's eyes, one sees the brightness outside, so the eyes are outside and they're active. This is called 'seeing outside'. Therefore, the mind dwells both inside and outside.

前面已經說，「不是在內，也不是在外」，他現在說「也在內，也在外」，用心意識來估計心王的作用。前邊他立的論，都是決定的意義；說是「就是這樣」，卻都被佛批評了，不成立了。這論立不住了，現在他就說模稜兩可的話，所以說「也在內，也在外」。最後他不敢說決定的，就說「是義云何」，這個意思是：「你看怎麼樣？」這是請問佛，如果佛給印證是這樣的，那就證明他這個對的。可是佛在後面的經文，就有一種批評。

Previously, it was already said that 'it's not inside and it's not outside'. Now, he has said that 'it's inside and it's outside'. Ananda was using his mind consciousness to reckon the function of the 'mind king'. The theories that he set up earlier were decisive, saying, "That's it". But those theories were criticized by the Buddha and could not be applied. Failing to uphold his theories, Ananda now employed ambiguity in his response, saying 'it's inside and it's outside'. Finally, he dared not to be decisive in his conclusion. Instead, he said, "How does that principle sound?", meaning to say "What do you think?" He was beseeching the Buddha. If the Buddha confirms that this is the case, then it would prove him right. However, the Buddha made another comment in the following text.

阿難尊者盡在外邊用功夫，而沒有真達到這個寶所，沒有真正開大智慧，就因為他歡喜多聞，把定力疏忽了。定力疏忽，戒力也就不堅固；戒力不堅固，定力也就不夠了，所以真正的智慧也不能開，說來說去，都是說不到究竟處。所以我們研究這一部《楞嚴經》之後，就知道阿難犯了什麼毛病，我們也犯了什麼病。所有一切法，都是為治一切病，我們把這個病治好了，就真正明白佛法了。

——「主觀智能推動力」講座至此

佛告阿難：汝當閉眼見暗之時，此暗境界，為與眼對？為不對眼？若與眼對，暗在眼前，云何成內？若成內者，居暗室中，無日月燈，此室暗中，皆汝焦腑。若不對者，云何成見？

阿難請問佛：「這個道理您說怎麼樣啊？對不對呢？」佛也不答他對不對。佛告阿難：汝當閉眼見暗之時，此暗境界，為與眼對？為不對眼：「汝當」，就是「當你」。當你閉著眼睛，你說你看見暗了，這個時候，這個暗的情形，是和眼對著呢？還是和眼不對著呢？你說啊！現在你告訴我！

若與眼對，暗在眼前，云何成內：假設你說這個暗和眼對著，那麼這個暗在眼前，你怎麼說是見內呢？你講一講我聽聽！

若成內者，居暗室中，無日月燈，此室暗中，皆汝焦腑：假如你「在

The Venerable Ananda expended effort seeking outside. He did not truly arrive at the jeweled place and did not genuinely unlock great wisdom. It was because he was fond of erudition and he had neglected samadhi. When samadhi is neglected, precept power is not firm. When precept power is not firm, samadhi power is inadequate. As a result, he could not unlock genuine wisdom and his back-and-forth arguments failed to grasp the ultimate point. Therefore, after we analyze this Shurangama Sutra, we will know what was Ananda's fault and we will realize we have committed similar faults. All dharmas exist for the sake of curing all ailments. If our ailments are cured, then we can truly understand the Buddhadharma.

End of the 'Driving Force of Subjective Wisdom' Seminar

The Buddha said to Ananda, "When you close your eyes and see darkness, does the darkness you experience lie before your eyes? If it does lie before your eyes, then the darkness is in front of your eyes. How can that be said to be 'within'? If it were within, then when you are in a dark room without the light of the sun, the moon, or lamps, the darkness in the room would constitute your 'warmers' and viscera. If it were not before you, how can it be seen?"

Instead of answering Ananda whether his latest theory is right or wrong, the Buddha posed another question. The Buddha told Ananda, "You said that when you close your eyes, you see darkness. At that moment, does the darkness you experience lie before your eyes or not? Speak up! Tell me!"

If it does lie before your eyes, then the darkness is in front of your eyes. How can that be said to be 'within'? How can you say that to see darkness is 'seeing inside'?" Explain this to me!

If it were within, the Buddha continues, "If you reason that the darkness before you is actually your insides, then when you are in a dark room without the light of the sun, the moon,

內」這個理由成立了。那麼你在暗室裏邊，沒有日、月、燈光，那難道這暗室裏邊都成你的三焦和臟腑了。爲什麼？你看不見嘛！都成了裝屎、尿這些個東西。

「焦」是三焦——上焦、中焦、下焦。上焦在胃上，中焦在胃臍間，下焦在臍下。人這個三焦是很重要的。如果三焦有了病，就不容易治的。

若不對者，云何成見：假設你說這個暗境界，不是在眼前面，那你又怎麼看見的呢？你看都是看眼前的東西，眼睛後邊的東西你怎麼能看見呢？啊，這個你說怎麼辦？阿難下文不知又用什麼理由來和佛講了，這等我們講到下文就知道了。

若離外見，內對所成，合眼見暗，名爲身中；開眼見明，何不見面？若不見面，內對不成；見面若成，此了知心，及與眼根，乃在虛空，何成在內？

佛又問阿難了，若離外見，內對所成：若你見暗時，是離開對外之見，你能以見內，和內裏邊對著，這成了一個「見」。合眼見暗，名爲身中：那你合起眼睛看見暗，這算是看見身中了。開眼見明，何不見面：但你睜開眼睛見明時，你怎麼看不見自己的臉呢？

好像我方才說那個比喻，有人說：「我看見我的眼睛。」那你要照鏡子。你若要看見你的面，你的相貌，都要照鏡子。那時大約沒有鏡子，所以阿難也沒有答覆佛說：「我看見我的臉了，我照照鏡子就看見了嘛！」

**or lamps, the darkness in the room would constitute your ‘warmers’ and viscera.** That darkness would become your ‘three warmers’ and your visceral organs. Why? Because you cannot see! The whole dark room would turn into receptacles of feces and urine.

There are “three warmers” -- the upper, the middle and the lower warmers. The upper warmer is located above the stomach. The middle warmer is located between the stomach and the navel. The lower warmer is located below the navel. These ‘three warmers’ are very important in the human body. If these warmers become ill, it would not be easy to cure.

**If it is not before you, how can it be seen?** If the darkness is not in front of your eyes, how can you see it? You can only see what is before your eyes. How can you see things that are behind your eyes? Now, what? How is Ananda going to reason with the Buddha?

**If you assert that there is an inward seeing that is distinct from seeing outside.** In that case, when you close your eyes and see darkness, you would be seeing inside the body. Therefore, when you open your eyes and see light, why can’t you see your own face? If you cannot see your face, then there can be no seeing within. If you can see your face, then your mind that knows and understands and your organ of vision as well must be suspended in space. How could they be part of your body?

Again, the Buddha questioned Ananda. **If you assert that there is an inward seeing that is distinct from seeing outside.** Suppose that there are two kinds of seeing and that you are able to face inward and see. **In that case, when you close your eyes and see darkness, you would be seeing inside the body. Therefore, when you open your eyes and see light, why can’t you see your own face?**

Like the analogy that I told you just now, someone may say, “I see my eyes.” But you’ll have to look at the mirror. If you want to see your face and features, you need to look at the mirror. Most likely, there were no mirrors during that time so Ananda didn’t say “I can see my face in a mirror!” Now the Buddha asked him: “You said that to see darkness is

那麼現在佛就問：「你閉上眼睛見暗，這你叫『在身中』，你可以見到裏邊了。那麼你睜開眼睛見到外邊，爲什麼又不能自己看一看自己的臉是什麼樣子呢？」

若不見面，內對不成：假如看不見自己的面，你怎麼能閉上眼睛看見裏邊呢？你內對就不成了！

見面若成，此了知心，及與眼根，乃在虛空，何成在內：假設你若說，喔，我可以看見我自己的臉！那你分別了知這個心和你的眼根，就是在虛空裏頭，不是在你的面上了。那你怎麼能說你這個心和見是在裏邊呢？

(下期待續)

(上承自第11頁)

或者再來，就變一隻蟲子，各處爬也不一定，這你怎麼能分別得清楚？眾生和眾生互相合作，開個大公司，也是互相分別不清楚。在這大公司裡，不是你被人家賣了，就是人家被你賣了，互相有來往的關係。這不是濁嗎？這就是眾生濁。命濁——我們的命運也是混濁的。

所以這五濁說起來，是很複雜的。可是釋迦牟尼佛能在這五濁惡世，「惡世」就是最不好的一個世界。「現不可思議大智慧神通之力」：他能顯現出來不可思議這種妙智慧——妙的大智慧，妙的神通，這種微妙不可思議的力量。這不可思議，就是你心裡沒法子想得到的；沒有法子想得到的，就是微妙不可思議。什麼是那微妙不可思議的呢？就是大智慧、大神通這種力量。

(下期待續)

to see inside your body. When you open your eyes and see outside, why can't you take a look and see how your face looks?"

**If you cannot see your face, then there can be no seeing within.** But if you can't see your own face with your eyes open, how can you see your insides with your eyes closed. Your theory of seeing inside cannot be validated!

**If you can see your face, then your mind that knows and understands and your organ of vision as well must be suspended in space. How could they be part of your body?** If you say you actually can see your own face, then your discriminating mind and your eyes wouldn't be on your face, they'd be out in space. If so, how can you say that your mind and your seeing are inside?

(To be continued ...)

(Continuing from page 11)

or even an insect that crawls all over the place. There is nothing definite. How can you draw clear distinctions? Living beings mutually cooperate to start a large company; their distinctions are unclear. In this large company, it is either you being sold or you selling others. We are all inter-related in coming and going. Is this not turbid? This is Living Beings Turbidity. *Life Turbidity* – our destinies are likewise turbid.

The Five Turbidities are extremely complicated. And yet, Shakyamuni Buddha **is able to manifest the inconceivable power of great wisdom and spiritual penetrations** in this worst world – the evil world of Five Turbidities. He can manifest inconceivably wondrous wisdom, the subtle, wonderful and inconceivable power of wonderful great wisdom, wonderful spiritual powers. Inconceivable means that it is unimaginable and unthinkable, subtly and wonderfully incredible. This is the power of great wisdom and great spiritual penetrations.

(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

美國萬佛聖城 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 #275)

爾時。十方無量世界。不可說。不可說。一切諸佛。及大菩薩摩訶薩。皆來集會。

「爾時，十方無量世界」：這十方世界是所有的依報；不可說不可說一切諸佛及大菩薩，這是正報。人是正報，世界是依報，這叫依正二報。「爾時」是當爾之時。現在我用五種的時來講，這爾時有五種的講法，第一個就是欲說時、正說時、已說時。欲說，願意說法的時候，也就是想要說的時候。正說，正當這個時候，想要說孝順父母這個法。已說，這個當爾之時，佛已經說完了孝順父母這個法，這是第一個解。

第二個意思是破外道。外道所說的法沒有過去，也沒有現在、未來，都說得很籠統。所以現在破外道，說有過去、有現在、有未來三世的這個法，這是第二個爾時的意思。

第三個爾時的意思是下種時。下種就是把種子種到地下，這叫下種，下了種就會有收割、成熟的時候。成熟之後又怎麼樣呢？解脫時，有個解脫的時候，這也是爾時的意思。這第

At that time, uncountable many Buddhas and Great Bodhisattvas Mahasattvas from infinite worlds in the ten directions assembled.

At that time, from infinite worlds in the ten directions. Worlds throughout the ten directions are the dependent retribution while all the ineffably ineffable Buddhas and great Bodhisattvas are the proper retribution. People are the proper retribution; the world, dependent retribution. These are the two types of retributions. "At that time" can be explained in five ways. First, this refers to the time when the Dharma is about to be spoken, the time when the Dharma is being spoken, and the time when the Dharma has already been spoken. Here, it would be when the Buddha wanted to speak the Dharma, then when the Buddha was explaining this Dharma of filiality, and then when the Buddha finished explaining this Dharma of being filial to one's parents. This is the first explanation.

The second explanation is to refute the heretics, who speak Dharmas that do not specify past, present or future; they are vague. The second explanation contradicts the heretics by explaining Dharmas of the past, the present and the future. So this is the second explanation.

The third explanation refers to the time of sowing. Sowing means planting the seeds upon the earth for growth. After sowing, there will be a time for ripening and harvesting. What happens after ripening? It is time for liberation. This is also the meaning of 'at that time'. The third

三個爾時也就是：未種善根的人，這個人根本就沒有善根，好像那個要出家的老者，他本來想要出家，但是這些大阿羅漢一看，一觀察他——八萬大劫以內都沒種過善根，不可以出家的，所以不收。「莫道出家容易得，皆因屢世種菩提」，因此現在已經出家的人，大約八萬劫以內都種過善根，所以才能出家，不要以為馬馬虎虎就可以出家的。

現在沒種善根的人就教他種善根，好像沒念過佛的人，教他念佛；沒有持過咒的人，教他持咒。這都是種善根，也就是下種，那麼下了種子，已經種過善根了，就要長出來，長出後，就要成熟。好像種田，春天種下，秋天就收穀，這是成熟。成熟了，要是不收割，就讓它在穀的桿上，那也沒有用，要把它收回來，這才叫得到解脫。這個意思也就是沒有種善根的人，就教他種善根；已經種善根的人，就教他出家做和尚，這就是做和尚，成熟了；那麼做和尚又要成佛，這需要證果，證果就得到解脫了。

所以聽經不是說：我聽了兩次經，就不再聽了。你聽得越多，就可以知道越多這種學問；你要是不多聽，就不會增加你的學問，你就得不到佛學這種知識。第四是正師——真正的師父。說法的時候，要有真正的師父；有真正的師父後，就要說正教；說了正教，又要有正學。你要是沒有正，不正正經經去學習，就是有正教，對你也沒有益處。你有正教，你也想正正經經的學習，但是沒有真正明白佛法的師父，你也學習不了的。所以第四個爾時，要有正師、正教、正學。

explanation means to say that someone who has never planted good roots, essentially has no good roots. An example is the elder who wanted to leave the home life but was rejected by the great arhats who contemplated upon his potential but saw that he had never planted any good roots within the last 80,000 great eons. "Do not think that leaving home is easy to come by; it is made possible by having planted Bodhi seeds in lives past." Hence, those who have now left-home must have planted roots of goodness within the last 80,000 great eons. Do not think one can casually leave home to be a monk or a nun.

To those who have never planted roots of goodness, teach them to do so. To those who have never recited the Buddha's name, teach them to recite. To those who have never upheld mantras, teach them to uphold. All these constitute planting roots of goodness. Once the seeds are planted, they will grow and mature. It is like farming, in which seeds planted in spring time are harvested in the fall since the seeds have grown and matured. If you do not harvest the matured growth, it would be useless. You have to gather them in. Gathering them in means attaining liberation. Meaning to say, teach those who have not planted good roots to do so; teach those who have planted good roots to leave the home life and be monks/nuns. Becoming monastics signifies ripening. Next is for monastics to become Buddhas, and this requires certifying to the fruition. Having certified to fruition means having attained liberation.

Therefore, it is not the case that after listening to sutra lectures twice, you think it is enough and decided to listen no more. The more you listen, the more you learn of this knowledge. Otherwise, you will not increase your knowledge of Buddhist studies.

The fourth explanation talks about the necessity to have 'proper' teachers, 'proper' teachings and 'proper' learning. You need to have a teacher who is truly proper to speak the Dharma. Next, the teacher needs to speak the proper teaching. After listening to the proper teaching, you need to exercise proper learning. If you do not study properly, even proper teachings are of no benefit to you. Or, you may have proper teaching and want to study properly, but if you do not have a teacher who truly understands the Buddha dharma, then you cannot learn. So this is the fourth explanation.



第五種的爾時是：佛也願意說法，眾生也願意聽法。聽法和說法是同時，不高不下，也不高也不低，機教相應，機教相扣。佛說這個法，就有這些眾生來聽。這叫佛欲說，眾生欲聽，也不高，也不下，平平的。以上是五種的爾時。

在這一部經「如是」是信成就；「我聞」是聞成就；「一時」是時成就；「佛」是主成就；「忉利天」是處成就；「為母說法」這一句包括眾成就。因為雖然是為佛母說法，但是天上有天眾，人間的人也跟著上去，單單是佛的弟子，就有一千二百五十位常隨眾，都跟去了。所以忉利天的天主因陀囉耶就做護法主，做齋主，由他請法。所以「為母說法」這一句雖然說是為母說法，也是為大眾來說法，因此這一句就是眾成就。上面是六種成就。

「爾時，十方無量世界」：所有十方盡虛空，遍法界這麼多的世界。「不可說，不可說」：就是說不出來多少那麼多，太多了，沒有法子以言語說出來。那麼不可說什麼呢？「一切諸佛」：所有很多很多的佛。「及大菩薩」：和一切的大菩薩。「摩訶薩」：菩薩中的大菩薩，這些大道心的眾生。「皆來集會」：你看！說《地藏經》時，十方諸佛都來集會，大菩薩也都來集會，那麼人更應該皆來集會啦！所以，我們現在講《地藏經》，十方諸佛菩薩都會來。你現在睜開你的佛眼看一看，十方諸佛和大菩薩摩訶薩無量無邊，有數不過來那麼多，現在也都來集會，護持這個法會。

The fifth explanation of 'at that time' is the time when the Buddha was willing to speak the Dharma and living beings were willing to listen to the Dharma. Speaking the Dharma and listening to the Dharma occur simultaneously; neither one is higher nor lower. The time is opportune for bestowing the teaching and receiving the teaching. The Buddha wanted to speak such dharma and living beings wanted to hear such dharma. They are in sync. They are on the same level, neither high nor low. Above are five explanations of 'at that time'.

In this sutra, 'thus' fulfilled the condition of faith; 'I have heard' fulfilled the condition of hearing; 'at one time' fulfilled the condition of time; 'Buddha' fulfilled the condition of a host; 'Trayastrimsha Heaven' fulfilled the condition of a location; 'speaking Dharma for his mother' fulfilled the condition of an assembly. Although the Buddha was speaking the Dharma for his mother, there were a great number of heavenly beings and human beings who followed the Buddha to listen to his dharma. Just the Buddha's constant disciples already numbered 1,250. Hence, the lord of Trayastrimsha Heaven, Indra, served as the Dharma Protector, the Host of Vegetarian Offering and the one who requested the Dharma. So, even though the sutra text stated the Buddha was 'speaking Dharma for his mother', he was also speaking Dharma for the great assembly. Hence, this line fulfills the condition of an assembly. Aforementioned are the Six Fulfillments.

At that time, uncountable Buddhas and all the great Bodhisattvas with lofty resolves throughout the ineffably ineffable worlds in the ten directions throughout the Dharma Realm all gathered. See! All the Buddhas and the great Bodhisattvas gathered when the *Earth Store Sutra* was being spoken. How much more should people come together when the *Earth Store Sutra* is being spoken! Now that we are speaking the *Earth Store Sutra*, all the Buddhas and Bodhisattvas throughout the ten directions will come. Open your Buddha eyes and take a look at all the infinite and uncountable number of Buddhas and Bodhisattvas Mahasattvas throughout the ten directions now gathered here to support this Dharma Assembly.



讚歎釋迦牟尼佛。能於五濁惡世。現不可思議大智慧神通之力。

這十方一切菩薩摩訶薩都到忉利天宮，「讚歎釋迦牟尼佛」：讚，是稱讚；歎是歎賞。這就是對釋迦牟尼佛稱讚歎賞。釋迦牟尼是梵語，釋迦是姓，牟尼是名字，這個名字——釋迦牟尼——是別名，佛是通名。所有的佛都叫佛，但是每一尊佛都有他特別的名字，這叫別名。現在這一尊佛的別名是釋迦牟尼。

釋迦牟尼是印度話，翻成中文，釋迦是能仁，牟尼是寂默，就是能仁寂默。怎麼叫能仁？是說他能以仁德來普濟一切眾生。寂默就是不動的意思，寂是寂靜，默是默然；寂靜默然就是什麼聲音也沒有了，無聲無臭。

儒教裡講「至於靜，無以復加矣！無聲、無臭。」沒有什麼聲音了，也沒有什麼臭，臭是味道，沒有什麼味道。這個時候就是到本體上了，本體是寂然不動的，寂然不動，這就是定，能仁就是慧。為什麼佛能以仁慈來普濟眾生？因為他有智慧。這個能仁也就是隨緣，寂默就是不變。佛常不變，而常隨緣；雖然常隨緣，可是常不變。那麼在寂然不動的定中，他能感而遂通。

所以「一切眾生若干種心」，所有眾生的心，無論有多少，「如來悉知悉見」，為什麼佛能悉知悉見？也就因為能仁寂默。他能仁，所以就能悉見；他能寂默，所以就能悉知。因此我們眾生所作所為，不要以為沒有人知道；我們的所作所為，佛都會

To praise how Shakyamuni Buddha is able to manifest the inconceivable power of great wisdom and spiritual penetrations in the evil world of the Five Turbidities.

All the Bodhisattvas Mahasattvas throughout the ten directions went to the Trayastimsha Palace to praise **Shakyamuni Buddha**. Shakyamuni is Sanskrit. Shakya is a surname; Muni is a first name. *Shakyamuni* is his specific name. *Buddha* is a common name for all Buddhas. Each Buddha has his unique name.

In this case, Shakyamuni. Translated in Chinese, *Shakya* means 'capable of being humane', *Muni* means 'still and quiescent'. What does it mean by 'capable of being humane'? It means that he can universally rescue all beings by means of his humaneness and virtue. 'Still and quiescent' means unmoving, tranquil and free from sounds and scents.

Confucianism speaks of, "Having arrived at quietude, there is nothing more! There is neither sound nor scent." This refers to having arrived at the original substance which is quiescent and unmoving. Quiescent and unmoving is Samadhi; capable of being humane is wisdom. How come the Buddha can rescue living beings universally with humaneness and kindness? It is because he has wisdom. Capable of being humane is to accord with conditions. Still and quiescent is to remain unchanging. The Buddha always stays unchanging, yet he always accords with conditions. Although the Buddha always accords with conditions, he always stays unchanged. In this still and unmoving Samadhi, he can connect to responses.

No matter how many variety of thoughts living beings have, the Thus Come One knows and sees them all. The Buddha sees them all because he is capable of being humane; he knows them all because he is still and quiescent. Do not think that no one knows what we are doing. The Buddha knows everything that we do. So if we are but ten percent sincere in

知道。所以我們修道，有一分的真心，就有一分的感應；有十分的真心，就有十分的感應。要是你有百千萬億分的真心，那釋迦牟尼佛在寂然不動本覺的位置上，也就能感而遂通，來幫助你，令你早成道業。這是釋迦牟尼佛的意思。

佛，是自覺、覺他、覺行圓滿。所謂「三覺圓，萬德備。」就可以成佛。也就是始覺和本覺、究竟覺，這三個覺都圓滿了，所以就成為佛。佛是半梵語，具足是佛陀耶。那麼佛又是什麼人呢？佛就是一個大覺悟者，我們每一個人如果依照佛法去修行，都可以達到這種的覺悟，這種的果位。所以釋迦牟尼佛早已經說過，說「一切眾生皆堪成佛」，為什麼皆堪成佛呢？因為皆有佛性。所以只要你肯努力修行，就皆堪成佛。

「能於五濁惡世」：五濁是劫濁、見濁、煩惱濁、眾生濁、命濁。劫濁，就是這個時代非常不乾淨。見濁，見解非常不乾淨。煩惱濁，人有煩惱，這也是不乾淨。眾生濁，眾生也是不乾淨的。命濁，我們這個命也都是污濁不乾淨的。

《楞嚴經》上說，就好像在一盆清水，放上一些沙土，那土本來的功能，也都會失去了。土本來的功能是什麼呢？留礙。土有一種障礙，所以人在上面走，土會托著。如果沒有土，我們就掉到海裡頭去，因為土的底下有水，水來托著泥土；而水底下又是火，有時候火山會爆發，這也都是有一種變化的作用。那麼說水底下是火，這火不會被水熄滅了

our cultivation, we will receive a ten percent response; if we are 100 percent sincere, we will receive a 100 percent response. If you are millions upon millions of times sincere, then even though Shakyamuni Buddha is there on that quiescent and unmoving fundamental enlightenment, he will connect with you immediately, providing you with a helpful response so that you will be successful in your practice soon. This is what 'Shakyamuni Buddha' means.

The Buddha has perfected self-enlightenment, enlightenment of others, and conduct of enlightenment. As it is said, one becomes a Buddha when "he has perfected the three types of enlightenment and is replete with the myriad virtues." The three types of perfected enlightenment are: initial enlightenment, fundamental enlightenment and ultimate enlightenment. "Buddha" is half of the transliterated Sanskrit word, "Buddhaya". What kind of an individual was the Buddha? The Buddha is a greatly enlightened one. If every one of us cultivates according to the Buddhadharma, we will reach this kind of enlightenment, this level of fruition. Shakyamuni Buddha long ago said, "All living beings can become Buddhas". Why? It is because all living beings have the Buddha nature. As long as you are willing to work hard on your cultivation, you can become a Buddha.

**In the evil world of the Five Turbidities:** The Five Turbidities are: 1. Kalpa Turbidity, this is an impure time and age. 2. View Turbidity, the views are impure. 3. Afflictions Turbidity, impure because of people's afflictions. 4. Living Beings Turbidity, living beings are impure. 5. Life Turbidity. Our lives are defiled and impure.

The *Shurangama Sutra* says that when sandy soil is placed in a bowl of clear water, the soil loses its original function. What was the original function of the soil? It acts as a hold-back. When people walk on the ground, the soil supports them. Without the earth (soil), we would fall into the sea. The layer of earth is supported underneath by water. Below the water is fire. Sometimes volcanoes erupt, a result of transformative function. Since there is fire underneath the layer of water, would the fire not be

嗎？因為火太多了，水也熄不滅。要知道這種道理，那就要多研究佛法，才能了解。

《楞嚴經》說：「土失留礙，水亡清潔。」水也失去清潔了，所以就叫濁。那麼這五濁惡世也就好像水和土混了。這個世界是不清的，你說怎麼樣分別不清呢？就拿劫濁這個劫——時候，也分不清楚究竟是個什麼時候。以前有一個人問我，什麼叫時候？沒有時候，分不清楚，這就是劫濁。

見濁——你說我們這個見怎麼能分別清楚？也分別不清楚。每一個人的見，你能分開界限嗎？說這個是我的見，那個是你的見。你以哪個作為你見的邊際？那麼我見的邊際又是哪一個？沒有。沒有邊際，分別不清，混合在一起了，這是見濁。

煩惱濁——這煩惱濁，大家都煩惱，你也有煩惱，我也有煩惱，煩惱和煩惱互相攪和在一起，也是分別不清楚。有人說，我知道我的煩惱是我的煩惱，你的煩惱是你的煩惱，那為什麼你就能把我的煩惱給惹出來？如果那是我的，不應該由你惹出來；你的煩惱如果是你的，也不應該由我使你生煩惱。那麼這樣看起來，煩惱也沒有邊際，也是混濁的。

眾生濁——眾生今生做人，來生就做狗也不一定，再來生做貓也不一定，再來生去做老鼠也不一定，

smothered by the water? Since there is so much fire, the water is not able to put it out. If you want to know this kind of principle, you must study the Buddhadharma more in order for you to understand.

The *Shurangama Sutra* says, “Earth loses its holdback ability and water loses its cleanliness.” This is turbidity. This evil world of Five Turbidities is like a comingling of water and earth. This world is neither clean nor clear. In what way? To illustrate, let’s take kalpa – period of time, which cannot be distinguished as well. In the past, someone asked me, “What is period of time?” Well, there is no period of time because it is indistinguishable. This is the *Kalpa Turbidity*.

*View Turbidity.* How can our views be differentiated clearly? There is no way. Can you divide up everyone’s views, categorizing some as my views and some as your views? Where do you draw the line between your views and my views? There is no demarcation and thus it cannot be clearly defined. The views are all mingled. This is the *View Turbidity*.

*Afflictions Turbidity.* Everyone has afflictions. You have your afflictions; I have my afflictions. Our afflictions got mingled and cannot be distinguished. Some say, “I know these afflictions are mine and those afflictions are yours. If so, how come you can incite my afflictions? If these were mine, you should not be able to incite them; if your afflictions were yours, I should not be able to incite them as well.” From this observation, our afflictions have no demarcation lines. They are mingled and turbid.

*Living Beings Turbidity.* In this lifetime, one living being may be a person. In the next lifetime, he/she may be a dog, and in subsequent lifetimes, maybe a cat, a mouse

(Continuation in Page 5)

(下轉至第5頁)

## 六大宗旨即是五戒

### *The Six Great Principles Are in Fact the Five Precepts*

宣公上人一九八二年十二月五日中午開示於萬佛聖城

Instructional talk given by Venerable Master Hua at noon on December 5, 1982 at the City of Ten Thousand Buddhas

**在用功時，提得起、放得下，做什麼像什麼。**

有的人歡喜念佛，就參加佛七。有的人歡喜參禪，就參加禪七。若是也不歡喜念佛，也不歡喜參禪，那就參加懶七或睡覺七。「懶七」或「睡覺七」，這些名詞很新鮮，但說起來也是很有學問的。

「懶七」：你很懶，其實也懶不了。你什麼也不做，但是心裏就做起工來——打妄想。妄想忽然而天、忽然而地、忽然而餓鬼、忽然而地獄、忽然而人、忽然而天，就是在人的心裏製造出六道輪迴的機器。心裏把這機器發動了，轉來轉去，本來你想要懶惰，其實浪費的腦力及精力更多。所以就更加疲倦，也就越加懶惰，更加覺得什麼都沒有意思，枯燥無味。

「睡覺七」：睡著了就作夢。在夢裏也是一下子夢到發財，一下子又挨窮；或者忽然做大官，又忽然變乞丐；或夢者到老虎、毒蛇。在夢裏睡也睡不安樂，想打個睡覺七也不行了。

這就是人不會用功，無論做什麼都覺得不好；可是會用功的

**When cultivating, you should be able to "pick it up" and "put it down"; be serious in what you're doing.**

People who are delighted in reciting the Buddha's name join the 7-day Buddha Recitation Sessions. Those who like to investigate Chan attend the 7-day Chan Meditation Sessions. People who do not like to recite the Buddha's name or sit in Chan meditation take part in the Lazy Session or the Sleep Session. The names "Lazy Session" and "Sleep Session" are very fresh, but there's a lot to glimpse from.

Lazy Session: You are very lazy, but the fact is, you cannot afford to be lazy. You don't do anything, but then your mind starts to work -- generating random thoughts. Your random thoughts bring you to the heavens this instant, to the earth the next instant, to the hungry ghosts this instant, to the hells the next instant, to be among humans this instant, to be among gods the next instant. These random thoughts created the "transmigration machine" right within people's mind. The mind starts up this machine, and it goes around and around. Originally, you wanted to be lazy, but instead you ended up wasting more of your brain power and energy. Then you become even more tired, which makes you even lazier, and you feel that everything is meaningless and boring.

Sleep Session: When you sleep, you dream. In your dreams, you may strike it rich this moment, poor the next moment; you may be a high official this moment, a beggar the next moment. Or you may dream of tigers and venomous snakes. In your dreams, you can't even sleep well, so you can't have a Sleep Session either.

This is a case of people not knowing how to apply effort, so no matter what they do, they feel it's no good. People who know how to apply

人，做什麼都覺得好，參禪、念佛都好，就算懶惰、睡覺也都是在用功。

所以萬佛聖城有禪、教、密、律、淨五教，你願意修什麼都可以，是很自由的，不需要覺得不好意思。你想懶惰、睡覺也都是很好的事；懶惰，就不會去偷東西，這是持戒；睡覺，就不會去殺人或殺生，這也是持戒。你念佛、參禪，或學教、習律、修密，這都是持戒呢！所以你學五教，都是在持五戒，不殺生、不偷盜、不邪淫、不妄語、不飲酒。用功就不會犯戒，在表面上看來好像沒有在持，其實這是不持而持，不戒而戒，不需要用持戒的名詞，也在持戒，所以這樣用功也是很好的。

因為這樣，在萬佛聖城你願意用什麼功，都很自由，不會有人管你，因為這國家是民主國家，所以在這個道場更應該行民主中之民主，自由中之自由。所以這麼多天，願意用什麼功都可以，只要你自己用功時，提得起、放得下，做什麼像什麼，做什麼都好好去做，專心致志，這就對了。

(下期待續)

effort feel good in whatever they do. They enjoy investigating Chan and reciting the Buddha's name. Even when they relax or go to sleep, they continue to apply effort.

At the City of Ten Thousand Buddhas, there are five schools of practice: Chan School, Teaching School, Secret School, Vinaya School, and Pure Land School. You can choose to cultivate whichever you wish. You have a free choice, and you don't have to feel embarrassed. If you want to be lazy and sleep, that's good, too. If you're lazy, you won't go steal things, so you're upholding the precepts. If you sleep, you won't be killing people or taking life, so you're also upholding the precepts. Whether you recite the Buddha's name, investigate Chan, study the teachings, practice the Vinaya, or cultivate secret dharmas, you are upholding the precepts! Thus, when you study the Five Schools of Practice, you are holding the five precepts--no killing, no stealing, no sexual misconduct, no false speech, and no intoxicants. If you are working at cultivation, you won't violate the precepts. Outwardly, you don't appear to be upholding them, but you are in fact upholding them without trying to. You don't call it "upholding precepts," and yet, you are upholding them. Hence, applying effort this way is also very good.

As such, here in the City of Ten Thousand Buddhas, you have the freedom to choose your method of cultivation. No one will order you around. Since this is a democratic country, this Wayplace should be the most democratic of the democratic, and the freest of the free. So, whatever you want to cultivate is fine, as long as you are able to "pick it up" and "put it down" when you cultivate; be serious and single-minded in whatever you do. That's the right way.

(To be continued ...)



## 懺其前愆，悔其後過

### *Repent of past offenses; Reform to prevent future transgressions*

恒貴法師開示於二〇一七年十一月十九日金輪聖寺梁皇寶懺午齋期間  
Instructional Talk by Dharma Master Heng Gwei on November 19, 2017,  
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

(Continued from issue #275)

我們遇到境界的時候，要用慈悲取捨，用佛法來面對境界。我們不要跟我們的情緒來作反應，把我們的情變得更迷，更深，更重了。譬如，我們的孩子不聽話，或者我們的同修不配合，我們唯有自己做好，不要再牽扯下去。我們的過去生沒有互相體諒，互相幫助，現在就應該退一步，忍讓。忍的功德是非常大的。

假如我們用脾氣，用情緒來反應，我們的情更迷，我們的業更重。這是很重要的。要提醒我們自己。遇到境界的時候，就考驗考驗，我們到底學佛，常常聽，常常學，到底有沒有行。有行就會有一種力量。沒有行就光講也沒有用的。

佛法的力量很大。但是要記得我們的業力也是相當大的。我們必須要拿出我們至誠肯切的心，來反省自己，來真認自己錯。我們要懺其前愆，悔其後過。懺悔我過去所做的種種不對的事情。因為我過去沒有學佛？或者過去沒有認真修行？要承認種種的過錯。不光是承認，要改。要徹底地改，這樣才是悔其後過。否則，我們懺其前愆，不悔其後過，我們就等於依然故

When we encounter situations, we must utilize the practice of kindness, compassion, giving, and apply the principles of Buddhadharma to cope with the situations. Do not react with our emotions because doing so would make our emotions more confused and run deeper and become heavier. For example, if our children do not listen to us, or our spouses do not cooperate with us, the only thing we can do is ascertain that we are doing our part correctly and not to drag on the issue. Since we have failed in our past lives to mutually understand and support each other, we should now take a step back and patiently yield. The merit and virtue of patience is very huge.

If we react with our temper and emotions, we will make our emotions more muddled and our karmic load heavier. This is a very important point and we must constantly remind ourselves of this. Encountering situations presents challenges and tests to determine whether we have put into practice all that we have heard and learned in Buddhism. If we practice accordingly, we will have a certain strength and power. It is useless if we only talk but not 'walk the talk'.

The power of Buddhadharma is tremendous. Nonetheless, we must remember that our karmic forces are tremendous as well. We must bring forth our most sincere mind to reflect upon ourselves and truly own up to our errors. We must repent of our past offenses and reform ourselves to refrain from repeating the same transgressions in the future. Repent of all the mistakes that I have made in the past, perhaps because I had not learned Buddhadharma, or because I had not cultivated sincerely and honestly. We must admit to all of our past transgressions; not only do we have to own up to our mistakes, we must rectify and reform completely. Only then, will we have reformed to refrain from repeating the same transgressions. If we repent of our past offenses but do not reform ourselves, then we remain the same, and be our old self. Therefore, we

我。我們要好好的懺悔，去認識自己到底錯在哪裡。然後去好好認真改過。

記得我最近在跟一個居士談話。那個居士病得很重，但是她一直在講，都是講別人的不對。我就提醒她。我說，人的精氣神很寶貴的，應該要把人的精氣神，要用在對的地方。好好養氣，不要講這麼多話。結果這個居士告訴我，她一生人最不喜歡講話。那我就往下講了。大家不要笑話。這是真事。

所以我深深體會到，要真認自己錯是這麼困難的。這是別人現身給我們說法。這讓我想起上人常常說我們，做自己的辯護律師。以前聽不懂。但是現在一個個以自身來現身說法。才知道，原來我們眾生很懂得保護自己，很懂得掩飾自己。但是這害了誰呢？一個有智慧的人會知道，這害得還是自己。浪費很多的時間，光陰，精氣神。

為什麼剛才說，其實每年來拜懺是很高興的？為什麼？真的，每次看見懺文，就像有一個很巨大的力量在提醒我們。想想，現在感恩節放假，很多人利用這個假期去旅遊，去玩。我們選擇來道場學習拜懺，學習求懺悔，學習認識自己的錯，那業就會很不一樣。所以每個人所做的，都是我們的業的來源。

(下期待續)

must sincerely and honestly repent and reform, recognize where our errors lie, and truly rectify.

I remember a recent conversation I had with a upasika. She was very ill, yet she kept talking about others' faults. I reminded her, "One's essence, energy, and spirit are precious. We should apply them appropriately to nourish our life force. Do not talk so much." Then this upasika said, "In this life, the one thing I dislike most is talking." Hearing this, I did not continue with what I wanted to say. This is a true story, not a joke.

Therefore, I felt deeply in my heart how difficult it is to truly recognize one's own faults. This is other people speaking the dharma for us. This reminds me of how Venerable Master frequently admonished us that we habitually acted as our own defense lawyer. In the past, I didn't understand what this meant. Now, having seen individuals manifesting to speak dharma as such, I realize how we living beings are so good at protecting ourselves and at covering up ourselves. But, who ultimately gets hurt? A person with wisdom would know that this would bring harm upon ourselves -- wasting away one's time, one's life, one's essence, energy, and spirit.

Earlier, I said that I am very happy to come and bow the repentance every year. This is true. Why do I say this? Every time I read the repentance text, it's as if there is a huge force reminding us. Think about it. In this Thanksgiving holiday, many people go travel and have fun. Instead, we have chosen to come to the monastery to learn to bow in repentance, to learn to repent and reform, to learn to recognize our own faults. This way, our karma would be very different. Hence, everything that we do is the origin of our karma.

(To be continued ...)





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金輪聖寺

2021年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2021	
日期	法會
3/7 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/14 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/21 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/28 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/4 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/11 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/18 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/25 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today

～常將有日思無日，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.*