



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—上堂說法

大鵬展翅通霄漢 龍王縮首入鄰虛
相生相剋相化育 並行不悖未足奇

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

The Great Peng Bird spreads its wings and soars through the sky.

*The Dragon King coils its head and
retreats into a minute mote of dust.*

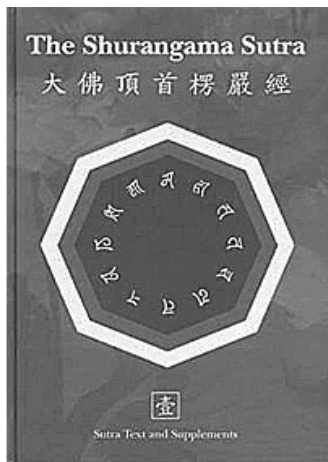
*Mutually promoting, mutually subduing,
mutually transforming and evolving.*

Coexisting without discord is not surprising.

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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 #276)

【編按】以下節自一九八八年八月三十日
「主觀智能推動力」講座

**Editor's Note: The following is an excerpt
from the 'Driving Force of Subjective Wis-
dom' seminar on August 30, 1988**

這經文，是佛在和阿難在那兒拌嘴呢！這是辯論——阿難說這樣子，佛就要想個方法說那樣子，說你說得不對。所以說來說去，這經文都是無有定法，不一定是說這個，也不一定是說那個。所以不要執著，也就是不要執著在內，也不要執著在外，也不要執著在根；在內這個理論也不成立，外也立不住，在中間更無有是處。講來講去，就是講這個！

This passage of text is argumentative! It's a debate between Ananda and the Buddha! Ananda said it is so and the Buddha always finds away to appraise and challenge him. Hence the back and forth. This passage of text has no fixed dharma. It doesn't have to be this or that. So, don't get attach to whether it's within or external or whether it's inside one's faculties. The theory doesn't support either the within or external constructs. It is even more useless to say that it's in the middle. Speaking of which, that's what I said!

你若研究，佛設這個論，也是虛妄的，是不存在的理論。不過因為阿難的理論是虛妄的，佛還是用一個虛妄的理論、虛妄的境界，來破阿難虛妄的理論。這境界都是譬喻，譬喻都是沒有實體的。就是一切法，也沒有一個本體；所以都是在那兒辯論。

If you investigate further, the theory proposed by the Buddha is also empty and false. It is also non-existent. Because Ananda's theory is empty and false to begin with, the Buddha also used an empty and false theory, to demonstrate how Ananda's theory is false. These states are also analogies and have no real entities. All dharmas have nothing-in-itself. Hence these are all debates.

現在阿難說：「閉著眼睛見暗，就是見內了；睜著眼睛看明，就是看外。」他說閉著眼睛就是見內，可是也沒有真正見內；見內，就應該看見自己的心、肝、脾、肺、腎，可是也沒有見，只有黑暗。並不是閉著眼睛，裏面就什麼都看見。

Now Ananda said: "If I close my eyes and see darkness, then that's seeing within; if I open my eyes and see light, that's seeing outside." However, he had not truly seen within. To see within, one should also see one's heart, liver, spleen, lungs and kidneys. But Ananda did not see anything else other than darkness. It's not that when you close your eyes, you can see everything within you.

那麼睜眼看明——佛主要是在這一句，說你要是睜開眼睛看明就是看外，也就是說你又能看內，又能看外。那你睜著眼睛可以看外，你怎麼不能迴光返照看見自己的臉？你若看到自己的臉，那你的見和心應該在虛空裏邊。

既然你在外邊不能往裏看；那你在裏邊，也不能往外看。你閉上眼睛就黑暗，說是「見暗」；睜開眼睛見明，就說是「見外」。你既然是能見暗、能見明，那你應該眼睛也可以回來看自己的臉。可是你看不見！還有，你能看見眼睛和心跑到虛空去嗎？你看不見。那你怎麼可以說在內呢？在內也不成立，在外也不成立。

頭先翻譯的人說「掛在虛空」，這要往什麼地方掛？我請問你，這虛空是要往那裏掛著眼睛和心？你說掛在虛空，是不是虛空有釘子？你若往那地方掛，沒有釘子，那你怎麼可以說掛？沒有的！心也不在虛空，眼也不在虛空；既然沒有，怎麼可以掛？

這只是個比喻，是說「乃在虛空」；這「乃」字，是說假設你能看見你的面的話，那你的心和眼睛就跑到虛空去啦！你不跑到虛空，怎能看到自己的面呢？你看不到自己的面，那麼心和眼睛就沒有到虛空去。懂了嗎？那你往什麼地方掛？根本就沒有這回事！你掛什麼？這是無罣礙、無有恐怖。你在虛空裏掛，真是頭上安頭！

If when you open your eyes and you see light – this is the most important phrase accentuated by the Buddha. He said if you open your eyes and that is seeing outside, that means you can see inside and out, then when you open your eyes and see outside, why can't you return the light to reflect and see your own face? If you can see your own face, then this seeing and your mind should be in empty space.

Since when you are outside and can't see what's within, then if you're within, you should also be unable to see what's outside. When you close your eyes and see darkness, you say that this is 'seeing darkness'. When you open your eyes and you see light, you say that you're 'seeing outside'. Since you can see both darkness and light, then your eyes should also be able to turn back and see your own face. But you can't see it! Moreover, can you see your eyes and mind running to the void? You can't see it. Then how can you say it is within? Your theory has no justification on both within and outside.

Previously the translator said "hang in empty space". Just where would it hang? I'll ask you, where in this empty space would the eyes and mind hang? You said it's hanging in an empty space, are there hooks in the void? If you want to hang them but there are no hooks, then how can you say that they hang? There is no such thing! The mind is not located in empty space, and the eyes are also not located in empty space. Since there is nothing, how can you possibly hang anything?

This is just an analogy to say 'be in empty space'. The word 'be' means if you can see your face, then both your mind and eyes would run off to an empty space! If you don't run off to an empty space, how can you see your own face? Hence, if you can't see your face, then both your mind and eyes would not have gone to the void. Do you understand? Then where would you hang them? Basically, there is no such thing! What do you hang? This is unimpeded and has no fear. If you hang something in the void, this is really adding a head on top of a head!

你的心要是跑到虛空去,你怎麼說「心在內」呢?「在內不成」,就這個嘛!你這個地方那樣翻譯,整個經文的意思就沒有了!所以虛空不可以「掛」,它是無罣礙的嘛!你往什麼地方掛?「乃在虛空」,這個「乃」,是說明了這不是真的這個樣子。這是說,若能看見面,他的心和眼睛必須跑到虛空,才能往回看。所以「乃在虛空」,是用這句話來證明心和眼睛不在虛空。誰的心、眼在虛空裏?眼根顯見,見亦無見。你看不見自己的「見」,你的「見」就無所見了嘛!所謂「見不能及」,見也看不到自己。你看那個「見」是什麼樣子?那個「見」是沒有的東西。所以這整個經典沒有「掛」,不可以「掛」,是無罣礙的嘛!

——「主觀智能推動力」講座至此

若在虛空,自非汝體;即應如來今見汝面,亦是汝身。汝眼已知,身合非覺。必汝執言,身眼兩覺,應有二知;即汝一身,應成兩佛。

若在虛空,自非汝體:假如你這個眼根和心在虛空裏邊,這和你的身體就不是一個了。虛空本來不是你的身體,和你沒關係,要是和你有關係的話,即應如來今見汝面,亦是汝身:如來我,現在看見你的面,我應該也就是你的身體,變成和你沒有什麼分別了。有這種道理嗎?

汝眼已知,身合非覺:你眼睛知道佛看見你了,你的身應該沒有感覺。但是你身有沒有感覺呢?必汝執言,身眼兩覺,應有二知:假如你固執,一定說你的這種理由成立,說身也

If your mind did run into empty space, how can you say that 'your mind is within?' 'It can't be within', that's it! When you translated this section that way, the meaning of the entire sutra text is lost! Therefore, space cannot be 'hung'. It is unimpeded! Where would you 'hang' it? The phrase 'be in empty space': the word 'be' indicated that it's really not what it seems to be. It is saying that if one can see one's face, then one's mind and eyes must have ran off to empty space before one can look back and see. Hence, the phrase 'be in empty space' is used here to attest that the mind and eyes are not in empty space. Whose heart and eyes are in empty space? The eye faculty manifests 'seeing', and seeing is also non-seeing. Since you cannot see your own 'seeing', then your 'seeing' will not see anything! There's a saying that 'seeing cannot be fathomed.' 'Seeing' will not see your own self. If you look at 'seeing', what's it like? That 'seeing' is nothing and non-existent. Hence, the whole sutra should not have the word 'hang'. It cannot be 'hung' because it is unimpeded!

End of the 'Driving Force of Subjective Wisdom' seminar

If they are in empty space, then they are not your body. Otherwise, the Tathagata who now sees your face should be part of your body as well. In that case, when your eyes perceive something, your body would remain unaware of it. If you press the point and say that the body and eyes each have an awareness, then you should have two perceptions, and your one body should eventually become two Buddhas.

If they are in empty space, then they are not part of your body. The Buddha told him, "If you want to say that your eyes and mind are in an empty space, then they are not part of your body. Empty space is not your body, and it has no connection with you. **Otherwise** – if you say that it has a connection with you – if you say that those separate entities in empty space are part of your substance – **the Tathagata who now sees your face should be part of your body as well.** It should be that the Tathagata, who sees your face from the vantage-point of empty space, is also part of your substance. In that case, I'd be you. I have become you. Is that possible?"

In that case, when your eyes perceive something: Your eyes perceive that the Buddha saw you, **your body would remain unaware of it.** Is that the way it is? **If you press the point and say that the body and eyes**

有一種覺，眼也有一種覺，有兩種的感覺，是相合的；你就應該有兩個知——你眼也有知，身也有知。即汝一身，應成兩佛：現在在你一個人的身上，就應該成兩個佛。爲什麼？成佛只有一個知見，沒有兩個；現在你有兩個知見，那就應該成兩個佛。你一個人可以成兩個佛嗎？佛又問阿難。

是故應知，汝言見暗名見內者，無有是處。

是故應知，汝言見暗名見內者，無有是處：因爲上面這種種的道理，所以你應該知道，你所說的，你看見暗的時候，就是看見內裏了，這也不對的！

【編按】以下節自一九八八年九月八日「主觀智能推動力」講座

「即應如來今見汝面，亦是汝身」，這是誰見誰的面？你們都弄錯了！我來給你們講解講解。這是根據前面一段經文所說的，前面說是「乃在虛空」——你們前面不是翻譯成「掛在虛空」嗎？我還問你們往什麼「虛空」掛呢？這是接著那兒來的。

「若在虛空」：假設你這個身、你這個心、你這個見，是在虛空裏頭，「自非汝體」：這就不是你的身體。它在虛空裏，與你有什麼關係呢？這說得很明顯的嘛！假如你一定說不是這樣的話，「即應如來」：就應該如來——就是佛，「今見汝面，亦是汝身」：佛現在能看見你的面，佛就是你的身體嗎？這是如來見了阿難的面，不是阿難自己見自己的面。

each have an awareness, then you should have two perceptions. If you insist on this line of reasoning, then it follows that there are two kinds of awareness, that of the body and that of the mind. Each would have its own separate perception. **And your one body should eventually become two Buddhas.** Why? It is a single perception which realizes Buddhahood. Now that you have dual perception, you should become two Buddhas. Can you become two Buddhas?

Therefore, you should know that you state the impossible when you say that to see darkness is to see within.

Therefore, you should know: because of the various doctrines just discussed, you should know **that you state the impossible when you say that to see darkness is to see within.** Once again, your argument is incorrect.

Editor's Note: The following is an excerpt from the 'Driving Force of Subjective Wisdom' seminar on September 8, 1988

The Tathagata who now sees your face should be part of your body as well: Who's seeing whose face? You've all made a mistake! Let me explain it to you. This is said according to the previous passage of the sutra. The previous text said 'be in empty space'. Didn't you translated it as 'hang in empty space?' I also asked you where do you 'hang' in empty space? This is the continuation of that text.

If they are in empty space: If your body, mind and your seeing are in empty space, **then they are not part of your body.** Since they are in empty space, what connection does it have with you? This is pretty obvious! If you must say it is not so, then **the Tathagata: the Buddha, who now sees your face should be part of your body as well:** Now that the Buddha can see your face, is the Buddha your body? This is when the Buddha saw Ananda's face, not when Ananda saw his own face.

「汝眼已知，身合非覺」：你眼睛知道佛看見你了，你心裏知道，你身體有沒有什麼感覺呢？沒有什麼感覺！

「必汝執言」：若你必定這樣子執著，必定強詞奪理，一定拿不是當理講，一定要說「身眼兩覺」：身也有一種知覺，眼也有一種知覺。「應有二知」：那你一個身體，就有兩個知了。但是你的身體只有一個知，沒有兩個知。若你一定說有兩個知，「即汝一身」：那麼就在你現在這一個身，「應成兩佛」：到你將來成佛的時候，應該成兩個佛，不應該成一個佛；因為你有兩個知——兩種智慧嘛！所以應該成兩個佛。這都是虛談、空談，不是真是這樣子的！你們不要弄得簡直在頭上安頭都安不上呢！

「是故應知」：因為這個，所以你應該知道——這是很決定的詞。「汝言見暗」：前邊你說見暗，「名見內者」：這個叫見內，「無有是處」：是不對的！

很簡單的嘛！七扯八拉的，還說講得不錯！其實，講的也糊塗，批評的也糊塗！說什麼「心和物都在空中」？怎麼搞的？什麼物在空中？這裏也不是講什麼科學、化學、四大什麼的，不是講那個。這就是說這個理論，說得很明顯、很清楚的，再也沒有那麼清楚了。不用鑽窟窿，不用鑽牛角尖！這個講法，誰也不需要講九次，就講這個文就夠了！順好了，那就已經 pass（通過）；如果你往多的講，那是講不完的。

——「主觀智能推動力」講座至此

（下期待續）

In that case, when your eyes perceive something, your body would remain unaware of it: Your eyes perceive that the Buddha saw you. You knew it in your mind, did your body feel anything? There was no perception!

If you press the point: If you insist and attach to your strong opinion that disputes the principle, if you must use an ill-fitting reason as principle, if you must say **that the body and eyes each have an awareness, then you should have two perceptions:** then your body should have two perceptions even though your body have only one perception. If you must say there are two perceptions, then **your one body should eventually become two Buddhas.** When you realize Buddhahood in the future, you should become two Buddhas and not one Buddha. It's because you have two perceptions – two kinds of wisdom! Hence you would become two Buddhas. This is all empty talk, worthless talk. It's truly not this way! All of you shouldn't make it so hard to fail even if you want to put a head on top of a head!

Therefore, you should know: Because of this, you should know – noted that this is a decisive sentence. **that you state the impossible when you say that to see darkness is to see within:** This is incorrect!

It's very simple! It is all gibberish and yet you said it's pretty good! In fact, not only is the speaker confused, the one who commented on it is also confused! Those speaking on 'the mind and things are all in space?' What's going on? What is in space? Here, we are not talking about science or chemistry, or the four great elements. This is about a theory that is obvious and clearly expounded. Nothing else is more well-defined than this. You should not drill holes that bore into the tip of a bull's horn! As to this talk, no one should need to speak nine times. Just address the text and that's enough! If you can address it smoothly, then you would have passed. However, if you talk more, then you will never finish it.

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 #276)

調伏剛強眾生 知苦樂法 各遣侍者。
問訊世尊。是時如來含笑。放百千萬
億大光明雲。

「調伏剛強眾生」：調，調和；
伏，降伏。什麼叫調和呢？好像我們
人吃東西，尤其是中國人，要有滋味，
就調和五味，用酸甜苦辣鹹這五種的
味，來調和我們所吃的一味菜蔬。要
是辣味放得太多了，那不喜歡吃辣
的人，根本不吃這道菜；酸味要是放
太多，不喜歡吃酸的，也不吃這道
菜；苦味要是多了，一般人就不歡
喜吃；乃至甜味要是多了，也有
人不歡喜吃。必須要把滋味調勻，
每一樣都不多不少，恰到好處。
人歡喜吃合乎胃口的味道，佛法
也是這樣：有的歡喜這一種法門，
有的歡喜那一種法門，有的歡喜
信耶穌教，有的歡喜信天主教，
有的歡喜信回教，有的歡喜信
道教，有的歡喜信孔子。

孔、老、佛、耶、回這世界五大
宗教，說起來是五個，實際上是一個。
怎麼說是一個？在佛所說的法，
一切法皆是佛法，所有一切宗教
的法門都包括在內了。無論你是
天主教、耶穌教、回教、道教、
是孔子（儒教），

They lauded how he regulates and subdues the
obstinate beings to enable them to know what
causes suffering and what brings bliss. Each
one sent his attendants to pay their respects to
the World Honored One. At that time the Thus
Come One smiled and emitted billions of great
light clouds.

**They lauded how he regulates and subdues the
obstinate beings.** What is regulating? When
people eat, especially Chinese people, they want
their food to be flavorful. They use different sea-
sonings to render our plain vegetables the five
different kinds of flavors, i.e. sweet, sour, bitter,
spicy, salty. If the food is too spicy, people who
dislike spicy food will not eat it at all. If too
sour, those who dislike sour food will not eat it
as well. If too bitter, most people will not like
it. If too sweet, there will be those who dislike
it too. So, the flavors must be balanced; each
seasoning must be just right, neither too much
nor too little. People enjoy food that suits their
palate. The same applies to the Buddhadharma.
Some people prefer this practice; others prefer
that practice. Some prefer Christianity, some
prefer Catholicism; some prefer Islam, some
prefer Taoism or Confucianism.

Confucianism, Taoism, Buddhism, Christianity
and Islam are five major world religions. They
are said to be five, but they are actually one.
How are they one? According to the Buddha's
Dharma, all the myriad dharmas are the
Buddhadharma, and all religions and their
practices are included herein. Catholicism,
Christianity, Islam, Taoism, Confucianism
are all included within, nothing is outside
the scope of the Buddhadharma.

總而言之，都包括在這一切法之內，都沒有超出一切法。無論哪個宗教也不能說它沒有法，說它在這一切法之外，一切法之外根本就沒有一個法。一切法皆是佛法，皆不可得。沒有！一切法已經沒有，這個才是真正到家的話。不是說，我有一個方法來騙騙你，我有一個什麼好的東西給你吃，沒有的，什麼都沒有的。本來沒有，又怎麼能知道本來什麼也沒有呢？六祖大師說過：「菩提本無樹，明鏡亦非臺，本來無一物，何處惹塵埃？」本來就沒有，你要到什麼地方去找塵埃呢？都沒有，那你找什麼塵埃？你要是有一個東西，那就會有塵埃的；因為沒有，塵埃也沒有地方染污它了。所以這一切法皆是佛法，明白道理的人，知道一切法都是佛法。

但是法又有是法、非法；有究竟法、有不究竟法；有善法、有惡法。修行必須要修究竟法，就好像走路一樣，你要有飛機，想從美洲去歐洲，一定能夠到的；你要是走路，從美洲走到歐洲，你說要走多久啊？除了在陸地走路外，還要經過海路的辛苦。到海邊的時候，必須要坐船，船也走得很慢，就要花很長的時間。可是你要是坐飛機，就會很快的。這就是比方修不究竟法，你必須要修很長的時間，才能到你的家裡邊（成佛）；你修究竟法，就很快到你家裡邊。不究竟法是什麼呢？就好像所有的一切外道法。不錯！修也是有一點好處，但是慢。而究竟法就是依照佛法去修行，這是究竟法。

談到調伏剛強眾生，釋迦牟尼佛對歡喜發脾氣的人，首先不能說發脾

No religion can claim to be devoid of dharma or to be beyond the myriad dharmas. There is no dharma outside the myriad dharmas. The myriad dharmas are the Buddhadharma; all cannot be obtained. No more! When you reached the state wherein the myriad dharmas are no more, then you have truly come home. It is not saying, I have a way to deceive you, or, I have treats for you to eat. None of those! Nothing at all. There is nothing to begin with, yet how do we know that originally, there is nothing at all?

The Great Master Sixth Patriarch said, “The Bodhi was without a tree, the mirror without a stand. Originally there was not a thing, where does dust alight?” Since there was nothing to begin with, where will you find dust? If there is something, then dust will alight on it. Since there is nothing, then there is nowhere for dust to settle upon. Hence, the myriad dharmas are the Buddhadharma. People who understand this principle know that all dharmas are the Buddhadharma.

There are right dharmas and wrong dharmas, ultimate dharmas and non-ultimate dharmas, wholesome dharmas and evil dharmas. Cultivation requires practicing the ultimate dharmas. If you want to go from the Americas to Europe, and you have an airplane, then you can surely get there. If you traverse by foot, how long do you think it will take? Besides walking on land, you have to cross the ocean. When you reach the shore, you have to take a boat, which is slow and takes a long time. If you were to take a plane, it would be very fast. This is analogous to cultivating the non-ultimate dharmas, in which you have to cultivate for a very long time before you arrive home (Buddhahood). When you cultivate the ultimate dharmas, you will arrive home quickly. What are the non-ultimate dharmas? They are the externalist dharmas, which can provide a little benefit, but slow. Ultimate dharmas are methods of cultivation that accord with the Buddhadharma.

Shakyamuni Buddha employs different approaches to regulate and discipline obstinate beings. To those who are ill-tempered, he would not start with ‘it’s not good to have a bad temper’. Instead, he would say, “Having a temper is

氣不好的。他說：「哦！有脾氣不錯，煩惱即菩提。你能嗎？你有脾氣，不要緊的，煩惱即菩提，生死即涅槃。」讓他覺得：我有脾氣也不壞，我這脾氣雖大，菩提也不小。於是乎，試一試看，那麼一試，越試煩惱就越少，菩提就越大。所以煩惱日日減，菩提就日日增。你減了煩惱，就是菩提，所以對於剛強眾生說這種法。

那麼對於懦弱的眾生，佛怎麼說呢？懦弱眾生就是膽小，沒有主意的眾生。一天到晚總是害怕，甚至於貓叫一聲，就嚇得一哆嗦；狗叫一聲，也把他嚇得真魂出竅，有一點什麼動靜，他都怕。所以佛就說：「你不要怕，你研究佛法，佛就幫助你，保護你啦！」用這種哄小孩子的話，來哄膽小的眾生。膽小眾生一聽，有一點安慰，心裡覺得這個人說話是可以相信的，於是乎，就信了佛法。信了佛法，學了佛法之後，膽量就一天比一天大了。

好像我在香港有一個皈依弟子，他在沒有皈依以前，晚上都怕鬼怕黑，一到晚間，他連門都不敢出來，恐懼得不得了。就是有人在家，他也怕，覺得前後左右周圍都有鬼，雖然他並沒有看見鬼，但是他就怕鬼。以後他就皈依了，皈依之後，我也沒有給他念一個咒，也沒有給他用一個什麼法？但是皈依之後，他自己就不怕了，不怕鬼，也不怕黑了。晚間一個人在家裡也不怕，到外邊去也不怕了。這就是對於沒有膽量的眾生，這樣來幫助，使他有膽量。那麼好哭的眾生就叫他不要哭，要生一種歡喜心。總而言之，眾生有所偏，他的性

not so bad. Afflictions are just Bodhi. Can you do that? It's okay for you to have a temper. Afflictions are just Bodhi; birth and death are just nirvana." This way, the obstinate being will think, "It is not bad that I have a temper. My temper may be big, but my Bodhi will not be small in parallel." Hence, he gives it a try. With every trial he did, his afflictions lessen and his Bodhi increases. Afflictions decrease by the day while Bodhi increases by the day. When you lessen your afflictions, then it is Bodhi. This is the kind of dharma spoken by Shakyamuni Buddha to those obstinate beings.

How does the Buddha handle the fainthearted beings? They are lacking in courage and resolution. All day long, they are fearful. Hearing a cat's meow, they tremble. Hearing a dog's bark, they are scared out of their senses. Any movement scares them. Hence, the Buddha said, "Do not be afraid. When you study the Buddhadharma, the Buddha will help you and protect you!" This is how the Buddha coaxes the fainthearted ones, just like coaxing little kids. When the fainthearted ones hear these words, they feel comforted and believe in the Buddha. Consequently, they believe in the Buddhadharma. After they study the Buddhadharma, they gain courage day by day.

It is just like my disciple in Hong Kong. Before he took refuge, he was afraid of ghosts and darkness at night. He was so afraid that he dared not step out of the door once night fell. Even when there were other people in the house with him, he was still afraid. He felt as if there were ghost all around him, although he did not see any. Later on, he took refuge. After he took refuge, I did not recite any mantra over him, or give him any specific dharma to use. Nonetheless, after he took refuge, he was not fearful anymore. He was not afraid of ghosts or darkness. He was not afraid to be home alone at night; he was not afraid to go outside. This is how the Buddha helps fearful beings gain courage. To those who like to cry, the Buddha tells them to stop crying and

情有所偏激，偏到一邊去，我們就用一個方法，使他得到中道，這就是調伏的道理。

調伏剛強眾生，「令他知苦樂法」：知道什麼是苦，什麼是樂，這剛強眾生，因為剛強，根本苦他也不要，樂他也不要，什麼叫苦？樂？他才不在乎呢！因為他剛強，苦也不怕，樂也不怕，這樣無愁無憂，無苦無樂。釋迦牟尼佛令剛強眾生知道什麼是真苦，什麼是真樂。究竟什麼是真苦呢？墮落就是真苦。例如：你墮落到地獄、餓鬼、畜生，這就是真苦。什麼叫真樂呢？你開悟證果，如證得阿羅漢果，行菩薩道，這是真樂。苦本來也很多，樂也很多，我們現在知道大概的意思就可以了。知苦樂法，是知道苦和樂的滋味了。

「各遣侍者」：這十方國土諸大菩薩摩訶薩，他不是單單自己來的。每一個菩薩，帶著很多侍者，或者帶一個、兩個，或者三個、四個，有的又歡喜帶多的，帶幾百、幾千、幾萬個都有的。就各遣侍者，每一個人打發、派他跟前的侍者，「問訊世尊」：問訊，就是到佛的面前向佛問安。問安怎麼樣說呢？就說：「請問世尊少病，少惱，安樂行否？眾生易度否？」世尊，您沒有病吧！沒有煩惱吧！您很快樂吧！眾生容易度吧？這樣來問世尊。「是時」：這個時候，「如來含笑」：釋迦牟尼佛面上就含著微笑，不是大笑，就是微微的笑。「放百千萬億大光明雲」：放出來百千萬億這麼多種的大光明雲——最大的光明雲、彩雲。

to be joyful. In short, when living beings have deviated to one side, we have to use a method to enable him to get to the Middle Way. This is the principle of regulating and disciplining.

Regulate obstinate beings to **enable them to know what causes suffering and what brings bliss**. Obstinate beings, because of their obstinacy, do not concern themselves about suffering and bliss. What is suffering? What is bliss? He does not care! Since he is obstinate, he is not afraid of suffering or happiness. He does not worry. He doesn't care about suffering and bliss. Shakyamuni Buddha enables obstinate beings to know what is true suffering and what is true bliss. Exactly what is true suffering? Falling into the lower realms is true suffering, i.e. falling into the realms of the hells, hungry ghosts, animals. What is true bliss? Becoming enlightened, certifying to the fruition of Arhatship, and practicing the Bodhisattva path are true bliss. Actually, there are many forms of suffering and many forms of happiness. For now, it is enough to have a general idea of what causes suffering and what brings bliss, and what is the flavor of suffering and bliss.

Each one sent his attendants. All the great Bodhisattvas Mahasattvas throughout the lands of the ten directions did not come alone. Each Bodhisattva brought many attendants, perhaps one, two, three or four, or as many as several hundred, several thousand or several tens of thousands of attendants. Each person sent the attendants with him **to pay their respects to the World Honored One**. They went up to the Buddha and greeted him. What are their greetings like? They say, "Is the World Honored One healthy, at ease and happy? Are living beings easy to save?" "World Honored One, you don't have any sickness or afflictions, right? You are very happy right? Living beings are easy to cross-over, right?" This is how they greet the World Honored One. **At that time the Thus Come One Shakyamuni smiled** a slight smile, not a boisterous laugh, **and emitted billions of varieties of great light clouds** – the largest **light clouds** and colorful clouds.

所謂大圓滿光明雲。大慈悲光明雲。
大智慧光明雲。大般若光明雲。大三
昧光明雲。大吉祥光明雲。大福德光
明雲。大功德光明雲。大歸依光明雲。
大讚歎光明雲。放如是等不可說光明
雲已。

「所謂」：就是所說的。所說的什
麼呢？就是釋迦牟尼佛所放出百千
萬億大光明雲。因為百千萬億是很多
種——現在只舉出來十種，這十種表
示十乘觀法，也就是表示十法界。所
謂「大圓滿光明雲」：釋迦牟尼佛放
出大圓滿光明雲，這一種光明雲，表
示佛道遍照一切法界，這叫圓滿。圓
滿是無在，無所不在，沒有一個微塵
那麼多的地方是它所照不到的，那麼
盡虛空遍法界全被這種大光明雲覆
蓋著，所以這就是佛道，佛道是圓滿
的。

「大慈悲光明雲」：慈能與樂，
悲能拔苦，這就是菩薩道。菩薩所行
的道，就是與眾生一切樂，拔眾生一
切苦。眾生歡喜什麼樂，他就給他什
麼樂，歡喜甜的，給他吃甜的；歡喜
酸的，給他吃酸的。

(下期待續)

(上承自第15頁)

這是我們的建議。而且我記得
上人常常告訴我們，不要給別人麻
煩。一想到這句話，我們會想到，我
們的動作，我們的事情都會給別人
帶來麻煩。這可以解決很多的問題。
阿彌陀佛。

(全文完)

There was the light cloud of great fulfillment, the light cloud of great compassion, the light cloud of great wisdom, the light cloud of great *prajna*, the light cloud of great samadhi, the light cloud of great auspiciousness, the light cloud of great blessings, the light cloud of great merit, the light cloud of great refuge, and the light cloud of great praise. Indescribably many light clouds were emitted.

As said, **there were** the billions and billions of clouds of great light. Since billions and billions are numerous, for now he will only name ten. These ten represent the Contemplation of the Ten Vehicles and the Ten Dharma Realms. **Regarding the light cloud of great fulfillment:** Shakyamuni Buddha emitted light clouds of great fulfillment, symbolizing how the realm of Buddhas pervades the entire Dharma Realm, in perfection. Perfection means that something is non-existent yet omnipresent, shining on all places without any exception of a dust mote. All throughout empty space, pervading the Dharma Realm, are covered by these great light clouds. This is the realm of Buddhas. The realm of Buddhas is perfect.

The light cloud of great compassion. Kindness can bestow happiness; compassion can uproot suffering. This is the Bodhisattva path. Bodhisattvas walk the path of bringing all happiness to living beings and uprooting all their suffering. Whatever living beings like, Bodhisattvas give it to them. If they like sweets, Bodhisattvas give them sweets; if they like tangy food, Bodhisattvas give them tangy food.

(To be continued ...)

(Continuing from page 15)

This is our suggestion. Furthermore, I remember the Venerable Master frequently reminded us to not create trouble for other people. Keeping this teaching in mind will prompt us to reflect upon our actions and whether or not they are causing trouble for other people. By doing so, we can resolve many problems. Amitabha!

(The End of the Article)

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

(接上期)

(Continued from issue #276)

再說說萬佛聖城的六大宗旨：

(一) 不爭，就不會殺生。殺生就因爭心作怪，一爭就你死我活，死傷無數。

(二) 不貪，就不會偷盜。為什麼要竊盜他人之物？就因為貪。你要是沒有貪心，就算人家給你，你也不會要，所以要把貪心去除，才不會偷。

(三) 不求，就不會有淫欲心。淫欲心就因為有所求，女的求男朋友，男的求女朋友，都是追求異性。不單求，還要「追」求，就好像把頭削得尖尖的，往裏頭鑽。

若是無所求，還有什麼淫欲心？英俊的男人有什麼用？漂亮的女人也只是個蓋肉的臭皮囊，有什麼值得貪戀的？假若無所求了，淫戒就不會犯。

(四) 不自私，就不會打妄語。人打妄語，就因為怕失去自己的利益，自私心作怪，所以騙人撒謊，想令人不認識自己。

As to the Six Great Principles of the City of Ten Thousand Buddhas:

1. If you don't contend, then you won't kill. Killing occurs because thoughts of contention take control. When you start contending, you have the attitude of "Get out of my way or you shall die!" The casualties that result are beyond count.

2. If you are not greedy, then you won't steal. Why do you want to steal others' things? It's because of greed. If you are not greedy, even if people give you something, you won't want it. So you should get rid of greed, therefore you won't steal.

3. If you seek nothing, you won't have thoughts of lust. Thoughts of lust arise because you seek something. Women seek boyfriends, and men seek girlfriends. Not only do they seek, they plunge headlong into the pursuit as if nothing else mattered.

If they didn't seek anything, then how could they have thoughts of desire? Of what use is a handsome man or a pretty woman? They are just stinking skin-bags containing flesh. Are they worth hankering after? If you seek nothing, you won't violate the precept of sexual misconduct.

4. If you're not selfish, then you won't tell lies. People tell lies because they're afraid of losing personal benefits. Overcome by selfishness, they cheat people and tell lies, hoping to hide their true face from others.

(五)不自利，就不會犯酒戒。人爲什麼喝酒？就想迷亂自己的身體心性，弄得它恍恍惚惚，以爲自己成了神仙，在天上逍遙。喝醉酒又會罵人，又會爲所欲爲，又增長淫欲心。有人想用酒來助血氣流通快點，喝了酒可以忘記一切，好像抽鴉片菸一樣過癮。這都是自利心作怪，所以才去喝酒。

所以這六個宗旨，就是五戒的別名。爲什麼不說五戒？因爲我們人聽慣了五戒，你跟他講：「不殺生、不偷盜、不邪淫、不妄語、不飲酒。」他說：「我知道了！聽你的做什麼？」所以把它變個名詞，「不爭、不貪、不求、不自私、不自利、不妄語」。這個名詞本來人人也都聽過，也都懂得，但是真能去做的少之又少，所以就再提醒大家：

不爭，就是不殺生；
不貪，就是不偷盜；
不求，就是不邪淫；
不自私，就是不打妄語；
不自利，就是不飲酒。

(全文完)

5. If you don't seek to benefit yourself, then you won't violate the precept against taking intoxicants. Why do people take intoxicants? It's because they want to mess up their bodies and confuse their minds, bewildering themselves to the point that they think they've become gods or immortals, enjoying themselves in the heavens. Once intoxicated, they will scold people and do as they please, and their lustful desires increase. Some people also want to use intoxicants to speed up their blood and energy circulation. After taking them, they forget everything. It's as exciting as smoking opium. It's all because they are overcome by the wish to benefit themselves that they take intoxicants.

Thus, these six principles are just another name for the five precepts. Why don't I talk about the five precepts? It's because everyone is so used to hearing about the five precepts. If I say to a person, "Don't kill, don't steal, don't engage in sexual misconduct, don't lie, and don't take intoxicants," he'll reply, "I already know that! Why should I listen to you?" So I changed the names to be: don't contend, don't be greedy, don't seek, don't be selfish, don't try to benefit yourself, and don't lie. Actually, everyone has also heard these terms before and understands them, but very few can truly practice them. That's why I'm reminding everyone:

*Not contending equates to not killing;
Not being greedy equates to not stealing;
Not seeking equates to
not engaging in sexual misconduct;
Not being selfish equates to not telling lies;
Not aiming to benefit oneself equates to
not taking intoxicants.*

(The End of the Article)



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)

師父曾經告訴我們，希望我們每一個弟子，都每天最少念三遍「往昔所造諸惡業，皆由無始貪嗔癡，從身語意之所生，一切我今皆懺悔。」這麼短短四句的偈誦，就講清楚我們的業的來源，就是「皆由無始貪嗔癡」。從無始那一念的無明開始，我們就業海翻波。裡面的貪嗔癡，一生比一重的，一生比一迷的。

那業是從哪裡來的呢？「皆由無始貪嗔癡，從身語意之所生」。那個意是發動一切的起點，發動你的身口意來作種種的惡業。身能做什麼？殺、盜、淫，這是身可以做的。那口雖然很小，大不過我們的臉，但能造的罪業很多。有四種：打妄語，惡言，還有兩舌和綺語。意能生出貪、嗔、癡。就因為這一念的心，發動了我們的身口意，造出種種的業，讓我們負擔很重。

所以我們現在學佛的，一定要懺悔我們的身口意，懺悔我們的六根。六根就是眼、耳、鼻、舌、身、意。我們要訓練它，要管制它，還要導引它。我們不能壓著它。它總有一天造反的。我們除了不讓它走錯路，繼續走犯錯的老路，應該還要引導它，向光明的道路去發展。那才是真懺悔。

(Continued from issue #276)

The Venerable Master had told us that he hopes all of us disciples would recite the repentance verse at least three times daily. “*All the evil deeds that I had done in the past, arising from beginningless greed, anger, and delusion, brought forth through the body, speech, and mind, I now repent and reform of them all.*” This short verse of four phrases clearly states the source of our karma – *Arising from beginningless greed, anger, and delusion.* Starting from one single thought of ignorance from beginningless time, our karmic sea has not stopped churning waves. The greed, anger, and delusion within grow heavier and more muddled with each lifetime.

Where does karma come from? *Arising from beginningless greed, anger, and delusion, brought forth through the body, speech, and mind.* The ‘mind’ is the instigator, inciting the body, mouth, and mind to do all sorts of evil karma. What evil karma can the body do? The body can perform acts of killing, stealing, and sexual misconduct. Next, the mouth. Despite being small in size, not larger than the face, the mouth can commit many evil karmas, i.e. engaging in deceitful speech, harsh speech, divisive speech, and frivolous speech. Next, the mind. From the mind come forth greed, anger, and delusion. Because of the arising of one single thought from the mind, our body, mouth, and mind gets incited to commit a multitude of karmic offenses, resulting in our heavy karmic burden.

Now as we study Buddhism, we must repent for and reform our body, mouth and mind, we must repent for and reform our six sense faculties. The six sense faculties pertain to our eyes, ears, nose, tongue, body, and mind. We must train them, discipline them, and guide them. We cannot suppress them because suppression may lead to an uprising at some point in time. In addition to restraining them from going astray and continuing on the old improper ways, we must lead and guide them to advance into the proper bright path. That is true repentance and reform.

所以「懺其前愆，悔其後過」。要把我們自覺認識到的錯誤徹底改，不要拖拖拉拉。這樣我們才能夠得到懺悔的功德，懺悔的受用。否則的話，藏頭露尾的，隱隱藏藏的。我們誠心不夠業力強，我們就得不到受益。經過這麼多年，我明白一個人的生命的價值，在於讓我們有機會，把我們的身跟心的毛病、疾病都能夠治療。否則，我們的心或者思想的毛病、偏差。我們的身體的病也是因為我們的業太迷了，太重了，讓我們失去平衡。我們有種種的病，所以一體的生命是多麼的寶貴。讓我們可以懺其前愆，才可以創造未來光明的前途。生命的寶貴在於此。

我還有一個意見要講一講。假如我講錯了，請我的師兄弟糾正我。剛才有居士告訴我們，有居士帶了一些水果來。她在家裡供過佛的，帶過來給大家。我和是法師是同樣的意見。我們家居士在家裡供過佛的，擺過供桌上的，就不要帶來廟上。

有人會說，以前法師是收的，為什麼現在不收？以前法師是在什麼情況下收，我們不知道。我們大家可以用另一個想法，來想想怎麼處理。假如每一個居士，在家裡供完佛的水果都帶來廟上，那廟上吃不完會壞掉，就遭罪了。所以，大家家裡用過的東西還是不要拿來廟上。大家在家好好享用，得到佛菩薩的加持，就可以了。

“Repent of past offenses; reform to refrain from transgressions in the future”. We must thoroughly rectify and reform the faults that we have recognized. Do not procrastinate. This way, we can truly obtain the benefit from our repentance and accrue merit and virtue in the process. Otherwise, by concealing our head while exposing our tail, our sincerity is insufficient to overcome the strong karmic forces, and we would not reap any benefits.

Over the years, I have come to realize the value of one's life. It is in having the opportunity to treat and cure the various illnesses of our body and mind. When our mind and thought processes deviate from the norm, we get sick; our physiological illnesses are due to our muddled and heavy karma, which makes us imbalanced and diseased. Hence, our life is so very precious. It gives us the chance to repent all of our past offenses in order to create a bright path for our future. This is what makes life precious.

There is one more comment I want to say. Please correct me if I am wrong. Earlier, we were informed that a laity brought some fruits to the temple to share with everyone. However, she has offered these fruits to the Buddhas in her home. I am in agreeance with Dharma Master Shr. Please do not bring anything that you have offered to the Buddhas at home to the temple.

Some people say, “But previous dharma masters have accepted them in the past. Why not now?” Well, we don't know the circumstances under why the dharma masters accepted them in the past. Let's look at this from a different perspective on how to handle this matter. What will happen if every layperson brings to the temple the fruits that have been offered to the Buddhas at home? We would not finish them all and the fruits would be spoiled and wasted, creating offenses. Therefore, please do not bring to the temple the offerings you've made at home to the Buddhas. Keep them at home, enjoy them with your family and share the blessings from the Buddhas and Bodhisattvas. It would be better that way.



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金輪聖寺

2021年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2021	
日期	法會
5/2 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/9 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/16 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/23 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/30 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/6 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/13 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/20 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/27 (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.*