



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—上堂說法

法本無說 有何可說 論道無道 不須高談闊論
居士等若能不爭 不貪 這是無上妙法
人人本具 個個不無 不須騎驢覓驢 頭上安頭
本地風光 本有園地 不須向外馳求

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

*Dharma is fundamentally ineffable, what is there to say?
Discussing the Great Way, there's none; no need for loud, empty talk.
When the laity can refrain from contention and greed, this is supreme wonderful dharma.
Everyone is replete with, none without.
No need to look for the donkey while riding atop one.
No need to attach another head atop the one in place.
This is your native surroundings, your own garden,
there is no need to seek elsewhere.*

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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)

阿難言：我嘗聞佛開示四眾：由心生故，種種法生；由法生故，種種心生。我今思惟，即思惟體，實我心性。隨所合處，心則隨有，亦非內外中間三處。

阿難言：阿難又啓白佛，說，我嘗聞佛開示四眾：以前阿難都是用自己的意思，來想這個「心」和「見」在什麼地方，被佛都破了；所以現在他不說他自己說的了，他說是佛說的。他說了，我阿難常常在過去聽見佛開示四眾——就是比丘、比丘尼、優婆塞、優婆夷。比丘、比丘尼是出家二眾，優婆塞、優婆夷是在家二眾，就是在家受過五戒的，這叫「居士」，男的就叫「優婆塞」，女的就叫「優婆夷」。

由心生故，種種法生：因為你有這個心——阿難所說這個「心」，還是識心——生了，所以就有種種境界生起；這種種法，就是在「識」裏邊所現的這一切境界。法沒有自性，法因緣起；因為這個緣，才有這個法。由法生故，種種心生：因為有這個因緣法生出來了，就種種的心也生出來了。這是以前佛你講

(Continued from issue #277)

Ananda said to the Buddha, “I have heard the Buddha instruct the four assemblies that because the mind arises every kind of phenomena arises, and that because phenomena arises, every kind of mind arises. As I now consider it, the substance of that very consideration is truly the nature of the mind. Wherever it comes together with things, the mind exists in response. It does not exist in the three locations of inside, outside and in between.”

Now Ananda questions the Buddha again. Ananda said to the Buddha, “I have heard the Buddha instruct the four assemblies.” Before, Ananda used his own ideas to think of places where the mind and seeing might be located, and each idea was refuted by the Buddha. So now he doesn’t speak for himself; he quotes the Buddha. He said, “I have heard the Buddha instruct the four assemblies.” The four assemblies are the bhikshus, bhikshunis, upasakas, and upasikas. Bhikshus and bhikshunis are men and women who have left the home-life. Upasakas and upasikas are men and women at home who have received the five precepts (not to kill, not to steal, not to commit sexual misconduct, not to lie, and not to take intoxicants.) Upasakas and upasikas are also called laypeople. These four groups comprise the four assemblies.

Because the mind arises every kind of phenomena arises. Because you have a mind – Ananda is speaking of the conscious mind – all kinds of phenomena arise. This refers to the manifestation, within the consciousness, of various states of being. Phenomena has no self-nature, but only comes into being due to conditions. **Because phenomena arises, every kind of mind arises.** Because causes and conditions produce phenomena, every kind of thought arises. That is

的啊！世尊講的這個道理，大約不會錯的；我現在是根據世尊這個道理，有一個見解。

我今思惟：他現在又想了！想什麼呢？我因為聽見世尊所說的這個法——「因心生而法生，因法生而心生」；我現在又往深了一層想。即思惟體，實我心性：就是我「思想」的體，這就是我的覺了能知之心，這就是我那個心性。阿難講的這個「性」，也不是「自性」，這還是一種「識性」。

隨所合處，心則隨有：這個心，它遇著什麼因緣，隨著這個因緣合起來，就有了心了；若無所合呢？就沒有心了。亦非內外中間三處：這也不是內，也不是外，也不是中間這三個地方，就是在任何地方，它遇著因緣能合起來，就有心了；若沒有緣，大約就沒有心了！阿難這個講的，還是似是而非，還是沒認清楚！

佛告阿難：汝今說言，由法生故，種種心生，隨所合處，心隨有者。是心無體，則無所合；若無有體，而能合者，則十九界，因七塵合。是義不然！

佛聽阿難這樣講：隨所合處，他就有心了。所以佛告阿難：佛告訴阿難說，汝今說言，由法生故，種種心生：你現在說，因為由這個法生的緣故，而種種心也就生出來了。隨所合處，心隨有者：因為你這有所合了，心就跟著有了。若無所合呢，心當然就沒有了。你是這樣子講的。

what you said, Buddha; this is a doctrine which the World Honored One explained, and so no doubt it is right, Ananda says. Now, based on that doctrine of the World Honored One, I have an opinion.

As I now consider it. Ananda's thinking again. What is he thinking? I've heard this dharma spoken by the Buddha – **Because the mind arises every kind of phenomena arises. Because phenomena arises, every kind of mind arises.** Now I am thinking from a deeper level. **The substance of that very consideration is truly the nature of the mind.** The substance of my thought is the nature of my mind. My being aware, my understanding, my knowing, these conditions are the nature of my mind (the nature he refers to is not the self-nature but is still the conscious mind).

Wherever it comes together with things: Wherever the mind encounters causes and conditions, it joins together with those causes and conditions, and **the mind comes into being in response.** Whenever there is a joining together, there is the mind. If there isn't any joining together, there isn't any mind. **It does not exist in the three locations of inside, outside and in between.** It isn't inside, it isn't outside, and it isn't in between; rather, anywhere that it meets with causes and conditions, the mind comes into being. If there are no conditions then there probably isn't any mind. Once again, what Ananda says seems to be right but isn't. He still has not recognized it clearly!

The Buddha said to Ananda, “Now you say that because phenomena arises, every kind of mind arises. Wherever it comes together with things, the mind exists in response. But if it has no substance, the mind cannot come together with anything. While having no substance, it can yet come together with things, that would constitute a nineteenth realm brought about by a union with the seventh defiling object, and there is no such principle.

The Buddha repeats Ananda's explanation back at him. **The Buddha said to Ananda, “Now you say that because phenomena arises, every kind of mind arises. Wherever it comes together with things, the mind exists in response.** You say that the mind comes into being wherever it comes together with things. If there is no coming together, then, of course, there is no mind. That's the way you explain it.

是心無體，則無所合：可是你所說這個心，究竟有體、沒有體啊？你這個心若沒有一個體相、形相，你和誰合？若無有體，而能合者：你硬拿不是當理講，假設這個心沒有體，你說它也可以合；則十九界，因七塵合：那這個「十八界」會變成十九界的，多出來你「心」這一界；本來是「六塵」你現在又有一個「心隨所合處」，這就應該又有一個塵，也會變成「七塵」。這多出來的一塵和一界，是怎麼樣生出來的？是義不然：你所說這個道理，又是不對的。

怎麼叫「十八界」？在後邊文裏頭會講。就是：眼、耳、鼻、舌、身、意，這是「六根」；色、聲、香、味、觸、法，這就叫「六塵」；六根對著六塵，中間就生出來一種分別心，眼識、耳識、鼻識、舌識、身識、意識，這就叫「六識」。六根、六塵、六識，合起來叫「十八界」。單單六根和對著的六塵，這叫「十二處」，又叫「十二入」。

若有體者，如汝以手自捏其體，汝所知心，為復內出？為從外入？若復內出，還見身中；若從外來，先合見面。

佛又對阿難說了，為什麼我說你說的這個道理不對呢，若有體者，如汝以手自捏其體，汝所知心，為復內出？為從外入：「捏」，就是捏。假設你這個心，有個心的身體，比方說，你自己用手來捏你自己的身體；你捏，它知道痛啦！你知道怎麼樣捏痛的，這是用你的心知道的。那這個心是從裏邊出來的啊？還是從外邊進來的呢？

But if it has no substance, the mind cannot come together with anything. But does this mind you speak of actually have any substance? If it has no substance or appearance it cannot unite with anything. If there were no form or appearance, what would join with what? **While having no substance, it can yet come together with things.** This would be unreasonable to insist that it can unite with things even though it has no substance, yet you do insist. **That would constitute a nineteenth realm brought about by a union with the seventh defiling object and there is no such principle.** The eighteen realms would turn into the nineteen realms: the additional realm would be the one where, as you explain it, your mind comes into being. The Buddha points out that the logical extension of Ananda's argument is that there is a nineteenth realm, the place in which a supposed mind that lacks substance comes into being when it "comes together with things." These things the mind joins with would be a seventh defiling object. However, how did this extra defiling object and realm come about? **There is no such principle.** What Ananda said is wrong again.

What are the eighteen realms? Eyes, ears, nose, tongue, body, and mind are the six organs. Forms, sounds, smells, tastes, touches, and mental constructs are the six defiling objects. And between the six organs and the six defiling objects are produced discriminations, called the six consciousnesses. Altogether, these make up the eighteen realms. The six organs and the corresponding six defiling objects are called the twelve places or twelve entrances. The six consciousnesses of seeing, hearing, smelling, tasting, touching, and mind are added to make eighteen realms.

"If it does have substance, when you pinch your body with your hand, does your mind which perceives it come out from the inside or in from the outside? If it comes out from the inside, then, once again, it should see within your body. If it comes in from outside, it should see your face first."

The Buddha now explains his reason for saying Ananda is wrong again. **If it does have substance:** if your mind has a mind-substance, **when you pinch your body with your hand, does your mind which perceives it come out from the inside or in from the outside?** Let's assume that your mind has a body; for example, if you use your hand to pinch your body, it knows pain! You know how to pinch pain. This is your mind that knows. Does the mind come forth from within or does its substance enter from outside?

若復內出，還見身中：假設你說它又是從裏邊出來的，它應該先看見你身裏邊的東西。因為以前你說你那個心在裏邊，現在你說裏邊也不在，外邊也不在，中間也不在，三處都不在了；是隨所合處而有你這個心。現在我叫你捏你的身體，這是合了！那麼合，你說，究竟你這個知道的心，是從裏邊出來？是從外邊出來的？假如你說，喔，我一捏它就知道了，它是從裏邊出來的！那既然從裏邊出來的，就應該先見身裏邊的東西。

若從外來，先合見面：若從外邊來的，它就應該先看見你自己的臉面。那你這個心，有沒有看見你自己的臉面呢？

阿難言：見是其眼，心知非眼，為見非義。

阿難這回也有一點發火了——對佛發火了！這回想：「啊，佛說得太沒有道理了！」所以他立刻就駁嘴，和佛正式辯論起來了。

阿難言：見是其眼，心知非眼，為見非義：「見」，是用眼睛看見的；「心」，是知道。您說這個「見」，是「心」見到，這就不對了，這也不合道理的！佛說阿難前邊講的是「是義不然」；他現在也說，佛說的是「為見非義」。說：「佛您說這個心若從外邊來的，就見到面；心只是知道，它看不見的，能看見的是眼睛。」他越跑越遠了！他的意思是這樣，他說能看見的是眼睛，能知道的才是心，所以他說佛說的這個道理不對。

If it comes out from the inside, then, once again, it should see within your body. It's already been proven that the mind cannot be inside, since otherwise it would see inside the body. At first you maintained that your mind is inside, but now you have stated that it is not inside, outside, or in between. If it's not in these three locations; and wherever it comes together with things, the mind exists in response. Where, then, does your mind come from when it comes together with things as you say it does? Now I tell you to pinch yourself, and your mind comes together with that. Does your mind which perceives the pinch come from outside or from inside? If you say "Oh, when I pinch it I know, it comes from inside!" However, since it comes from inside, then you should first see what's inside your body.

If it comes in from outside, it should see your face first. If your mind is outside, it would be seeing your face before it perceives the pinch. Does your mind see your own face?

Ananda said, "Seeing is done with the eyes. The mind's perception is not that of the eyes. To say it sees doesn't make sense."

Ananda got irritated with the Buddha at this point. Ananda decided that the Buddha's explanation was too illogical, so he thereupon disagreed and began to argue.

Ananda said, "Seeing is done with the eyes. The mind's perception is not that of the eyes. It is the eyes which see things. The mind just knows things. **To say it sees doesn't make sense.** You said the mind sees, but that is certainly wrong. That also lacks principle. Before, the Buddha criticized Ananda's idea and said "there is no such principle." And now Ananda retorts with the same criticism. "You say that if the mind comes from outside, it should see the face. But the mind merely knows things; it doesn't see them. What sees are the eyes." The farther he runs, the farther away he gets! What Ananda means is that what he can see are the eyes, what he can know is the mind, so he said that the Buddha was wrong.

佛言：若眼能見，汝在室中，門能見不？則諸已死，尚有眼存，應皆見物；若見物者，云何名死？

佛言：佛聽他這樣講，就說了，若眼能見，汝在室中，門能見不：假設你說你的眼睛能看見的話，那你在這個房子裏邊，這房子的門，能不能看見東西呢？則諸已死，尚有眼存，應皆見物：你說眼睛能見，那麼人死了，眼睛還存在著，也還應該能看見物；你這眼睛怎麼不能看東西了呢？若見物者，云何名死：假設你說，死了眼睛還能看見東西的話，怎麼叫一個「死」呢？

所以經典上現在講的這個道理，就是「眼睛不能見」。我們現在人死了，有把眼睛存到眼庫裏，還可以用的，說這證明眼睛可以見的。不過眼睛可以見是可以見，還要藉著你自性那種靈性才能見。如果單單眼睛，它是沒有知覺的，也不能見的。它必須要假借人這種的靈明覺性，才能看見的。眼睛就好像窗門似的，它是透明體，是做為一個窗戶在那兒，才能看見東西。所以你若說眼睛能見，那人死了，眼睛它怎麼又不能見了呢？又假如你說，人死了還能看見東西，那就不叫「死」了。

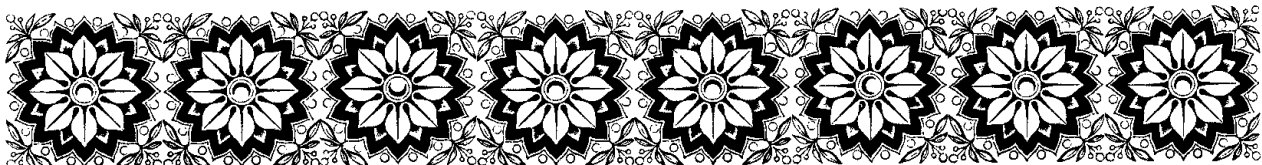
(下期待續)

The Buddha said, "To suppose that the eyes can see is like supposing that the doors of a room can see. Also, when someone has died but his eyes are still intact, his eyes should see things. How can it be death if one can still see?"

The Buddha said, "To suppose that the eyes can see is like supposing that the doors of a room can see." Can doors of a room see things? Also, when someone has died but his eyes are still intact, his eyes should see things. How can it be death if one can still see? In fact, of course, once you're dead your eyes cease to see, though they may still be physically intact. If it were the case that after death the eyes can still see, how can this be death?

What does this prove about the Buddha's contention in the Sutra that eyes can't see after death? But these days dead people's eyes are removed and put in eye banks. They still can be used. Although it may be that the eyes can see, they still need to borrow the efficacious quality of the self-nature in order to see. If there is just an eye all by itself, although it has the potential to see, it is devoid of awareness. So it cannot see. It needs the efficacious bright awareness nature of a person to enable it to see. The eyes are like doors or windows. They do not see by themselves. They are transparent bodies which act as windows through which people can look at things. In the body of a dead man they have no power. If it were the case that after death the eyes can still see, how can this be death?

(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)

普賢菩薩在廟裡邊做行堂時，什麼叫行堂呢？就是給出家人添飯，出家人吃飯，桌子前面專門有一個人為出家人添飯，吃完了再添。普賢菩薩做這種工作的時候，他在身上帶滿了所有調味的東西，一個瓶、一個瓶的帶了一身。你歡喜吃甜的，他給你放點糖；你歡喜吃酸的，他拿醋瓶子倒點醋；喜歡吃辣的，給一點辣椒，所以帶這麼一身瓶子。他帶的這麼多的調味料，譬如這個眾生要吃酸的，他就倒酸的，他一倒，啊！這個人說：「嘿！我不要這麼多！你怎麼給我這麼多呢？」那個說願意吃辣的，他恐怕倒多了他不願意吃，所以倒得很少，結果對方就叫：「嘿！再來一點嘛！這麼少！」這叫「普賢菩薩難滿眾生願」，他給多了，又嫌多；給少了，又嫌少，你看這是很不容易的，做菩薩也不容易。

中國孔夫子，有一句話說得和這個道理是一樣的，說什麼呢？他說：「唯女子與小人為難養也。」女人和小人為難養也，就是不容易對待。怎麼樣不容易對待呢？「近之則不遜」，你和他太近了，他就不講理，就不守規矩了。「遠之則怨」，你要是和他

(Continued from issue #277)

When Universal Worthy Bodhisattva was performing his duty as the temple's dining hall attendant (someone who stands by the table, serving and refilling food for monastics), he carried with him bottles and bottles of all the different seasonings. If you like something sweet, he will add some sugar. If you like something sour, he will add some vinegar. If you like something spicy, he will give you some hot pepper. He carried with him a big load of bottles of seasoning. For instance, if someone asks for something sour, he will pour something sour for him. But that person complains, "Hey! I do not want that much! How come you poured too much?" Next, someone wants something spicy. This time, the Bodhisattva doesn't want to put too much and make this person not want it. He pours a little and the other person yells, "Hey! Some more! This is very little!" This is called "Universal Worthy Bodhisattva's difficulty in satisfying living beings wishes". When he gives a lot, they complain that it is too much; when he gives a little, they complain that it is too little. You see, it's tough. Being a Bodhisattva is not easy as well.

Confucius of China had this to say: "Only women and petty ones are most difficult to deal with." Women and petty individuals are difficult to handle. In what way? "Too close, they become discourteous." Get too close to them and they become unreasonable and unruly. "Too far, they resent." Keep a distance from them and they resent

遠了,那他又怨你,就這麼樣不好應付。而孔子大約吃過這個虧,他在這個裡邊是個老行家,所以說出來的話都很合人心的。菩薩也是這樣子的,你對人太好了,是不合乎中道;太不好,又不合乎中道,所以普賢菩薩難滿眾生願。啊!這菩薩道是不容易行——我這樣為你著想,你還這樣不知足。現在這慈悲光明雲就表示菩薩道。

「大智慧光明雲」:這個智慧是表示緣覺道。緣覺是修十二因緣而成道的,他需要有大智慧。什麼叫大智慧呢?他觀察十二因緣,又知道一切萬物自生自滅,這種生滅的道理,他豁然明瞭由本有的佛性生出來一種真正的智慧,所以這大智慧光明雲就表示緣覺道。

十二因緣是無明緣行,行緣識,識緣名色,名色緣六入,六入緣觸,觸緣受,受緣愛,愛緣取,取緣有,有緣生,生緣老死,這是順生門(流轉門)。又有還滅門,還滅門就是無明滅則行滅,行滅則識滅,識滅則名色滅,名色滅則六入滅,六入滅則觸滅,觸滅則受滅,受滅則愛滅,愛滅則取滅,取滅則有滅,有滅則生滅,生滅則老死滅。如果你把無明破了,這一切就都沒有了,所以緣覺觀察到這個地方,就先破無明,一切都是從無明來的,他把無明一破,就生出真正智慧。

「大般若光明雲」:般若就是智慧,智慧有(一)文字般若,(二)實相般若,(三)觀照般若。這是表示聲聞,聲聞因文字般若,而生出來觀照般

you. They are difficult to deal with. Probably, Confucius has experienced such dilemma. Being an authority in this matter, his words strike a chord in people's heart. Bodhisattvas face a similar dilemma too. Treating people too well or too not-well is not in accord with the Middle Way. Hence, it's difficult for Universal Worthy Bodhisattva to fulfill living beings' wishes. Ah! It's not easy to walk the Bodhisattva path. I am so considerate of you and yet you are so dissatisfied. This light cloud of compassion represents the Bodhisattva path.

The light cloud of great wisdom. This wisdom represents the realm of Those Who Enlighten to Conditions, those who cultivated the Twelve Causal Links and became enlightened. He needs great wisdom. What is great wisdom? He contemplates the Twelve Causal Links and knows that all things come into being and eventually cease from being in due time. He suddenly understands the principle of production and cessation, and from his inherent Buddha nature arises true wisdom. So, the light cloud of great wisdom represents the realm of Those who Enlighten to Conditions.

The Twelve Causal Links are: ignorance conditions activity, activity conditions consciousness, consciousness conditions form, form conditions the six entrances, the six entrances condition contact, contact conditions feelings, feelings condition love, love conditions craving, craving conditions existence, existence conditions birth, birth conditions old age and death. This sequence involves conditioning into being. There is another sequence that involves ceasing from being, i.e.: when ignorance ceases then activity ceases, when activity ceases then consciousness ceases, when consciousness ceases then name and form cease, when name and form cease then the six entrances cease, when the six entrances cease then contact ceases, when contact ceases then feelings cease, when feelings cease then love ceases, when love ceases then craving ceases, when craving ceases then existence ceases, when existence ceases then birth ceases, when birth ceases then old age and death cease. If you shatter ignorance, then everything ceases to be. So Those Who Enlighten to Conditions contemplate this phenomenon and shatter ignorance first. Everything comes from ignorance. Once he shatters ignorance, real wisdom is born.

The light cloud of great prajna. *Prajna* is wisdom. There are three kinds of prajna, namely: 1. literary *prajna*, 2. real mark *prajna*, 3. contemplative *prajna*. Sound Hearers develop contemplative *prajna* from literary

若；由觀照般若又達到實相般若，既達到實相般若，所以證阿羅漢果，這就是聲聞乘。

「大三昧光明雲」：三昧是梵語，中文是定。這是天人修上品的十善，而有這種定力，得到四禪八定。四禪有四禪天、三禪天、二禪天和初禪天。初禪叫離生喜樂地，二禪叫定生喜樂地，三禪叫離喜妙樂地（離喜——離開歡喜妙樂地），四禪叫捨念清淨地。又有四空處，是空無邊處天，識無邊處天，無所有處天，非想非非想處天。合起來稱為四禪八定。這一類人有定力，又修上品的十善，十善有上品、中品、下品。他又受三皈五戒，所以這一類的人能生到天上去。

「大吉祥光明雲」：這吉祥就是表示人道。人道一切都想要吉祥，在中國這兩個字常常用在一起。吉，是吉利，例如過年或有好事，就說大吉大利。祥，是祥瑞。總而言之，就是好，所以表示人道。人道——修中品的十善，受持三皈五戒，可以生在人道。

「大福德光明雲」：這福德是表示修羅道。修羅有的時候在天上，有的時候在人間，有的時候在畜生道或餓鬼道。總而言之，他也有大福德，所以這種光明雲就照著修羅道。

「大功德光明雲」：表示畜生道。佛放這種功德光明雲，令一切畜生的罪業都消滅了，將來也可以離苦得樂。

prajna, and reach real mark *prajna* from contemplative *prajna*. Having reached real mark *prajna*, they are certified to arhatship. So, the light cloud of great *prajna* represents the realm of Sound Hearers.

The light cloud of great Samadhi. Samadhi is Sanskrit; in Chinese, it means concentration. Heavenly beings cultivate the Ten Good Deeds at the highest level and reach the Four *Dhyanas* and the Eight Samadhis through this power of concentration. The Four *Dhyanas* are the Fourth *Dhyana* Heaven, Third *Dhyana* Heaven, Second *Dhyana* Heaven and First *Dhyana* Heaven. The First *Dhyana* is called the Ground of Leaving the Production of Bliss, the Second *Dhyana* is called the Ground of Bliss from Samadhi, the Third *Dhyana* is called the Ground of Leaving Bliss, the Fourth *Dhyana* is called the Ground of Purity from Letting Go of Thoughts.

There are also the Four Stations of Emptiness:

1. The Boundless Emptiness Heaven
 2. The Boundless Consciousness Heaven
 3. The Heaven of Where Nothing Exists
 4. The Heaven of Neither Thought nor Lack of Thought
- Together, these are the Four *Dhyanas* and the Eight Samadhis. These beings have Samadhi and they cultivate the highest level of the Ten Good Deeds. (There are three levels of the Ten Good Deeds - superior, average and below-average.) In addition, they took the Three Refuge and the Five Precepts. Hence, these people will be reborn in the heavens.

The light cloud of great auspiciousness. Auspiciousness represents the human realm. People want everything to be auspicious. In Chinese, this means luck, such as wishing each other great luck around Chinese New Years in the hope that good things happen. It also means auspiciousness, something lucky. Those who cultivate the average level of the Ten Good Deeds, take the Three Refuges and receive the Five Precepts will be reborn in the human realm.

The light cloud of great blessings. Blessings represent the realm of asuras. There are times when asuras are in the heavens, there are times when asuras are in the human realm, there are times when asuras are in the realms of animals and hungry ghosts. Generally speaking, they also have great blessings. So, this kind of light clouds shines on the asuras.

The light cloud of great merit represents the animal realm. The Buddha emits this kind of meritorious light cloud to eradicate the karmic offenses of all the animals so that they can eventually leave suffering and attain bliss.

「大歸依光明雲」：這是表示餓鬼道。佛放這種光明雲令一切餓鬼都改惡向善，改過自新，發一種皈依三寶的心，鬼也可以皈依三寶的。

「大讚歎光明雲」：這表示地獄道。佛用一種讚歎心放這種光明雲，地獄道眾生見到這種光明雲也都離苦得樂，改過向善，發菩提心。這十種光明雲，就表示十道眾生的機宜，釋迦牟尼佛放這麼多種的光明雲，令十法界的眾生發心早成佛道。「放如是等不可說光明雲已」：放了這種妙不可言的光明雲完了之後，又怎麼樣呢？

又出種種微妙之音。所謂檀波羅蜜音。尸波羅蜜音。羼提波羅蜜音。毗離耶波羅蜜音。禪波羅蜜音。般若波羅蜜音。慈悲音。喜捨音。解脫音。無漏音。

「又出種種微妙之音」：又發出種種微妙的音聲。種種，不是就一種，而是有很多很多種。微，是很輕微的，這聲音不是太大，彼此和諧叫微。妙，是清晰。佛的聲音是很清晰，很微妙的。佛用一種音聲說法，可是無論那一類的眾生聽見佛說法的聲音，都會明白。甚至於不同國家的人聽見，也都會明白。佛用一種音聲說出來，在日本人聽，就是日本語；在英國人聽，就是英語；在法國人聽，就是法語；在西班牙人聽，就是西班牙語。雖然各國的人語言不同，但是在佛的一種音聲裡頭，都能顯現出，不用翻譯成很多種語言，佛的境界是不可思議。所以說「佛以一音演說法，眾生隨類各得解。」

The light cloud of great refuge. This represents the realm of hungry ghosts. The Buddha emits this kind of light clouds so that all hungry ghosts will change from being evil to being good, will reform and renew themselves, and resolve to take refuge with the Triple Jewel. Ghosts can take refuge with the Triple Jewel too.

The light cloud of great praise. This represents the realm of hell-beings. With a disposition of praise, the Buddha emits this kind of light cloud. Beings in the hells who see these light clouds will leave suffering and attain bliss, will change for the better and resolve on Bodhi. These ten kinds of light clouds represent the faculties of beings in the Ten Realms. Shakyamuni Buddha emits so many kinds of light clouds to enable living beings throughout the ten Dharma Realms to become Buddhas soon. **After emitting indescribably many light clouds** that are wonderful beyond words, then what?

He also uttered many wonderful, subtle sounds. There was the sound of *dana* paramita, the sound of *shila* paramita, the sound of *kshanti* paramita, the sound of *virya* paramita, the sound of *dhyana* paramita, and the sound of *prajna* paramita. There was the sound of compassion, the sound of joyous giving, the sound of liberation, the sound of no outflows.

He also uttered many wonderful, subtle sounds. He let out various kinds, not just one, but many different kinds of subtle and wondrous voices. ‘Subtle’ implies that these voices are not too loud and harmonize with one another. ‘Wondrous’ means that it is clear. The Buddha’s voice is very clear, subtle and wonderful. The Buddha speaks the Dharma with one voice; and, all living beings, regardless of their category, understands upon hearing the Buddha’s voice. Even people of different countries hear him and understand what he says. The Buddha speaks with one voice, but the Japanese hears him speaking Japanese; the British hears him speaking English; the French hears him speaking French; the Spanish hears him speaking Spanish. Although they are different languages, they can all be manifested in the Buddha’s one voice. There is no need to translate into many languages. The Buddha’s state is inconceivable. That is why it is said: “The Buddha promulgates the Dharma with one voice and living beings understand according to their kind.”

什麼叫「音」呢？音者飲也，爲什麼叫飲呢？言其聲音說出來，你聽明白了，就好像喝到肚子去，你飲下去了。又音者，隱也。有大的，有小的，若隱若現，所以就說是隱。佛有不可思議的境界，他的音聲發出來，眾生聽了就不同，不一樣的，你聽的是這種聲音，他聽的是那種聲音。本來是一種音聲，但是眾生的種類不同，所聽的就有不同。

佛的音聲可以到多遠？目犍連尊者是神通第一，他曾經試著知道，他用神通向東方恆河沙數世界找佛的音聲到底有多遠？走過恆河沙數這麼多的世界，聽到佛的聲音還像在他座前那麼大的聲音，所以佛這種的聲音是不可思議的。

現在佛出種種的音聲，種種，是很多很多種，不是一種，那麼總共有多少種呢？「所謂檀波羅蜜音」：檀，是檀那。檀那是梵語，翻成中文是布施。布施——以前講過很多次，有所謂財施、法施、無畏施。雖然大家都明白，可是現在把布施的意思再往深的解釋。布施——雖然布施而不著到布施之相，這才是真正的布施。著相的布施，是生天的果報；不著相的布施，是屬於無漏的果報。不著相，就是心裡不要記住它，比如說我布施給某個人錢，心裡就在想：「啊！這回我做了布施，將來我會得到好的果報。」總這麼想，就變成沒有果報；就是有果報，也只是生到天上去，而不能得到無漏的果報。

(下期待續)

What is 'sound'? Sound, a drink. Why? If you understand the sound, it is like drinking in the Buddha's words. Sound, hidden. Some, big; some, small. Seemingly concealed; seemingly exposed. The Buddha's state is inconceivable. When the Buddha emits a voice, living beings hear it in different ways. You hear it as this kind of voice, and he hears it as another kind of voice. Originally, the Buddha only utters one voice, but different kinds of beings hear the voice differently.

How far can the Buddha's voice reach? Mahamaudgalyayana was foremost in spiritual penetrations. He had tried to use his spiritual powers to cross as many worlds as sands in the Ganges River toward the East by looking for the sound of the Buddha's voice. After traveling as many worlds as sands in the Ganges River, the Buddha's voice was still as loud as it was when he was in front of the Buddha. So, the Buddha's voice is inconceivable.

The Buddha now emits so many kinds of voices, not just one kind. How many kinds in total? **There was the sound of *dana paramita***. Dana is a Sanskrit word, in Chinese it means giving. We have discussed about 'giving' many times before. There is the giving of wealth, the giving of Dharma, and the giving of fearlessness. Although everyone understands, we can explain the meaning of giving in more depth now. Giving without being attached to the mark of giving is real giving. Giving with attachment to the mark of giving will result in being reborn in the heavens. Giving without attachment to the mark of giving will result in retribution that is free from outflow. Not being attached to the mark of giving means not keeping it in mind. For instance, I gave someone some money and I keep thinking, "Ah, I will reap good retribution for making this donation." In the end, there is either no reward or the mere reward of being reborn in the heavens, but not the retribution that is free from outflows.

(To be continued ..)

德行的表現

Manifestation of a Virtuous Character

宣公上人一九八二年十二月十七日晚間開示於萬佛聖城

Instructional talk given by Venerable Master Hua in the evening of December 17, 1982, at the City of Ten Thousand Buddhas

修道就是要修真正道德，不妨礙他人，也不怕他人妨礙自己。

學習佛法的人，就是在這兒開始把種子種到地下。種子種下後，能不能生出？還要看各種的緣。諸緣具足了，種子就能順利地生出。假若各方面助緣不圓滿，就有可能變成焦芽敗種。這也就是看我們發菩提心、種菩提種子時，種得夠不夠深？堅固不堅固？

若是種得夠深而且堅固結實，那麼將來種子一定會生根發芽；可是若想結菩提果，還要有一段相當的時間，這就要看你用功用得如何？要是用功上路了，開悟證果，成就覺道，這才算是收成。

種子生根發芽、抽葉、開花、結果的過程中，都必須經過相當的時間培養、灌溉、加肥料。肥料是什麼？就是學佛的道德。修行要處處本著道德，以不妨礙道德為根本戒條。

儒教云：「德者本也，財者末也。」德行是人的根本，而財僅是一種末梢之物。修道人處處要惜福節約，不浪費金錢物質，如此日積月累，才能培養出自己的德行，

Cultivating the Way means to cultivate true morality by not obstructing others and not being afraid of getting obstructed by others.

People who are learning and practicing the Buddhadharma are sowing seeds in the ground. Whether the seeds will sprout or not depends on various conditions. When all the right conditions are met, the seeds will sprout and grow over time. If the various supporting conditions are insufficient, the sprouts might wither and the seeds may go bad. This tallies with how deep and firm we sow our Bodhi seeds at the time we resolved for Bodhi.

If we sowed them deeply and firmly enough, the seeds will surely take root and sprout in the future. However, if you want to reap the Bodhi fruit, it will take considerable time, and it depends on how well you apply effort. If your cultivation advances well, and you become enlightened, realize the fruition, and accomplish the Way, then you have reaped the harvest.

The process of sprouting, growing leaves, flowering, and bearing fruit needs considerable period of time to nurture, to water, and to fertilize. What is the fertilizer? It is learning the Buddha's way virtue - morality. Every aspect of cultivation must be based on morality. "Not going against morality" should be our fundamental precept.

A Confucian maxim stated: "Virtue is fundamental. Wealth is peripheral." A virtuous conduct is the foundation of a person; wealth is just a peripheral object. Cultivators should always cherish their blessings, be frugal and avoid wasting money or resources. Keeping at this practice for days and month on

所生出來的枝葉才會茂盛，果實也將累累。如果不加肥料，不用功去培養灌溉，枝芽花果很容易就會枯槁而死，所以修道人，第一戒條就是「注重德行」。

德行先由小處做起，「毋以善小而不為」，你不要以為小善就不去做，而等著做大善，大善沒有那麼多。山是一粒一粒微塵積成的，微塵雖小，但積多了也會變成一座山；德行雖小，但積多了，也會變成一座德行山。

不違背道德就是德行，不妨礙他人就是德行。無論做什麼，要以幫助他人為本份。若於利益上、時間上、文化智慧上，或其他種種事情上，對他人有所妨礙，不能利益他人，都是於道德有所違背。所以我們的一舉一動、一言一行，總以不違背道德為根本箴規。想要修道，先要培德；沒有德行，就不能修道。有人想修道，魔障就來找，這因為沒有德行的緣故，所以說：「德者本也，財者末也。」

(下期待續)

end, they will then be able to develop a virtuous conduct. This way, the branches and leaves will grow luxuriantly, and fruits will be abundant. If you don't add fertilizer and you make no effort to care for the plant, then it will cause the branches, flowers and fruit to wither and die. Therefore, the foremost precept for cultivators is to place great emphasis on virtuous conduct.

Start practicing virtuous conduct in small areas. "Do not underestimate a good deed as small and hold back from doing it." Don't wait around for a big-scale good deed to do, because there aren't that many. A mountain is formed by the accumulation of specks of dust. Although each speck is tiny, an accumulation can form a mountain. Virtuous deeds may be small, yet when many are accumulated, they will form a mountain of virtue.

Not going against morality constitutes a virtuous conduct. Not hindering others is a virtuous conduct. In whatever you do, you should make it your obligation to help others. If you hinder others and cannot benefit them in terms of profit, time, culture, wisdom, or any other aspect, you are acting contrary to morality. Therefore, in every move and action, every word and deed, take "not going against morality" as our basic rule. If you want to cultivate the Way, you must first develop virtue. Without a virtuous conduct, you cannot cultivate the Way. Some people want to cultivate the Way but they encounter demonic obstacles. That is due to a lack of virtuous conduct. So, it is said, "Virtue is fundamental. Wealth is peripheral."

(To be continued ...)



懺悔得安樂，懺悔得清涼

Repentance Begets Peace and Bliss; Repentance Begets Serenity and Clarity

恆貴法師開示於二〇一七年十一月二十二日金輪聖寺梁皇寶懺法會後
Instructional Talk by Dharma Master Heng Gwei on November 22, 2017,
at Gold Wheel Sagely Monastery after Emperor Liang's Jeweled Repentance Dharma Assembly

很抱歉，佔用大家的時間。我個人很珍惜時間。我知道大家很忙。有些居士早上來一下，下午又趕來。他們一定很忙。我看到了，很不忍。今天既然有這個一個因緣，我希望能夠跟大家分享一點學習的心得。

剛才才是法師說，今天時間早了一點，要不要開始新的一卷？我想明天開始比較完整，我可以跟大家講講話。我在今年戒期，整理了二十多年前的資料，關於四大威儀。四大威儀跟修行很有關係，很想能有機會跟大家分享。是法師說現在在拜懺，不如講講懺悔好了。

我看到智慧之源的一篇長文章，恆順法師所講的，非常寶貴。講到如何進來法總，多年跟隨上人修行的經歷。他的題目就是懺悔的重要。是法師說：「您不需要讀了。就講一下就好了。」我說好吧，她給我這個指示，我就恭敬不如從命。我就根據記得內容，來跟大家講。

在佛教裡面說了，一切眾生皆有佛性，皆可以做佛。我們有這個佛性，也可以做佛，但是也會墮落畜生、餓鬼和地獄的。所

I apologize for taking up everybody's time. I myself greatly cherish time. I know everyone is very busy. Some lay people come in the morning to bow in repentance for a little while before taking off to take care of business, and rush back in the afternoon to continue bowing. They must be very busy. I couldn't bear seeing them this way. Since we are presented with this causal condition today, I hope to take this opportunity to share with everyone some insights I have gained from my studies.

Just now Dharma Master Shr asked if we should start a new roll of repentance text since we still have some time left. I said it's better to start a new roll altogether tomorrow instead of having to continue from where we stopped. This way I'll be able to talk to everyone. During the precept training period this year, I organized some information and study materials I have dating back more than twenty years ago, about the Four Great Awesome Departments. I'm really eager to have the chance to share with everyone what I know about this subject because the Four Great Awesome Departments are very closely related to the practice of cultivation. However, Dharma Master Shr proposed that I hold a discussion on repentance since we are now holding the repentance bowing ceremony.

In the monthly publication *Source of Wisdom*, I saw a lengthy article written by Dharma Master Heng Shun. I find this article very precious. It talks about how he joined Dharma Realm Buddhist Association and narrates the experiences of following the Venerable Master for many years in cultivating the way. His topic dwells on the importance of repentance. Dharma Master Shr told me, "You don't have to read the entire article. Just give a brief summary." I said okay. Since she gave the directions already, I will duly follow. I will discuss the content of the article based on what I can remember.

In Buddhism it is said that all living beings have buddha nature and have the potential to become buddhas. Although all of us have buddha nature within us and can become buddhas, we also have the potential to fall into the

以，在佛教裡面，懺悔的法門是非常重要的。他可以從惡道的眾生轉為聖賢，甚至成佛的。

在這篇文章，順法師提到一個公案。在佛教裡面，大家知道，每一尊佛都有他兩個主要的弟子，一個是神通第一，一個是智慧第一。智慧第一的是舍利弗尊者，神通第一的是目犍連尊者。

目犍連尊者有一生在他方世界是個魔王。他作了很多惡業。後來他逐漸有點覺悟，通過懺悔，把他的罪業懺除了。後來還能夠成為了釋迦牟尼佛的弟子，甚至是很忠心的弟子。在法華經裡面，釋迦牟尼佛為他授記，將來他能夠成為多摩羅跋栴檀香如來。

所以拜懺對每個人來說很重要。因為每個人都有犯錯的機會，而且很多。在我們跟隨上人這麼長的時間更是深深感覺到。上人非常注重弟子的修行。特別在我們每一天，每一個月，每一年我們的時間表都有拜懺。我們現在每天是拜大悲懺；每年有萬佛寶懺和梁皇寶懺；有些地方每個月拜藥師懺。

(下期待續)

realms of animals, hungry ghosts, and hell beings. Hence, in Buddhism the dharma door of repentance is extremely important. It enables living beings in the evil paths to transform into sages and even achieve buddhahood.

In this article, Dharma Master Shun mentioned a case record from the time of the Buddha. In Buddhism, we all know that every Buddha has two key disciples, one foremost in spiritual power and one foremost in wisdom. Foremost in wisdom is Venerable Shariputra; foremost in spiritual power is Venerable Maudgalyayana.

In one of his past lives, Venerable Maudgalyayana was a demon king in another world. He committed a lot of evil karma. Later on, he gradually gained some realizations, and through repentance he was able to eliminate his karmic offenses. Afterwards he even became Shakyamuni Buddha's disciple, a very loyal one too. In the Dharma Flower Sutra, Shakyamuni Buddha bestowed upon him the prediction that he would become the future Tamalapatra Chandana Fragrance Buddha.

Everyone make mistakes, in many different occasions. That's why bowing in repentance is very important for everyone. We deeply feel the importance of bowing in repentance throughout all the many years that we followed the Venerable Master. The Venerable Master cared deeply about his disciples' cultivation. In particular, there is repentance ceremony on our schedule every day, every month, and every year. Currently, we bow the Great Compassion Repentance daily. Annually, we bow the Ten Thousand Buddhas Jeweled Repentance and the Emperor Liang's Jeweled Repentance. In some branch monasteries, the Medicine Buddha's Repentance is held every month.

(To be continued ...)





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金輪聖寺

2021年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2021

日期	法會
7/4 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
7/11 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
7/18 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
7/25 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
8/1 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
8/8 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
8/15 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
8/22 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
8/29 (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.*