



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—上堂說法

金剛經云 凡所有相 皆是虛妄

若見諸相非相 則迴光返照

本地風光 本有佛性現前

這就是各位居士的本來面貌

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

*The Vajra Sutra states: All that have marks are empty and false.
If you see all marks as no marks, return the light and reflect within.*

The native scenery, the inherent Buddha nature, manifests.

Upasakas and Upasikas, this is your original appearance.

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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！又汝覺了能知之心，若必有體，為復一體？為有多體？今在汝身，為復遍體？為不遍體？

佛講前面的道理講完了，又叫了一聲阿難！又汝覺了能知之心，若必有體：你這個能覺察到、了知一切的心，你若一定說它有體的話。為復一體？為有多體：你這個心是一個身體？還是有多個身體呢？今在汝身，為復遍體？為不遍體：現在在你身上這個心，是周遍你這個身體上啊？還是不周遍你這個身體上呢？你講啊！

若一體者，則汝以手捏一支時，四支應覺，若咸覺者，捏應無在；若捏有所，則汝一體，自不能成。若多體者，則成多人，何體為汝？若遍體者，同前所捏；若不遍者，當汝觸頭，亦觸其足，頭有所覺，足應無知。今汝不然！

若一體者：假設你說這個心是一個體的話，則汝以手捏一支時，四支應覺：那麼你用手捏你四肢哪一支的時候，你那四肢都應該有所感覺。四肢，就是兩條腿、兩條胳膊

(Continued from issue #278)

“Furthermore, Ananda, if your mind which is aware, understands, and knows in fact has substance, then is it a single substance or many substances? Does its substance perceive the body as it now resides in it or does it not perceive it?”

The Buddha continues to address his disciple. **Furthermore, Ananda, if your mind which is aware, understands, and knows in fact has substance:** if you are determined by saying that your mind which calculates and discerns all things has a substance, **then is it a single substance or many substances?** Does your mind have one substance or many? **Does its substance perceive the body as it now resides in it or does it not perceive it?** Where is this substance in your body? Does it spread throughout the body or not?

“Supposing that it were a single substance, then when you pinched one limb with your fingers, the four limbs would be aware of it. If they all were aware of it, the pinch could not be at any one place. If the pinch were confined to one place, then the single substance you propose would not be possible. Supposing that it were many substances: then you would be many people. Which substance would be you? Supposing it were a pervasive substance: the case would be the same as before in the instance of pinching. But supposing it were not pervasive; then when you touched your head and touched your foot simultaneously, the foot would not perceive it if the head does. But that is not how you are.”

Supposing that it were a single substance, then when you pinched one limb with your fingers, the four limbs would be aware of it. Let us suppose the mind is composed of a single substance which resides within the body. Then if you pinch one of your legs or arms, both

臂。爲什麼？它是一個體嘛！那你捏一肢的時候，爲什麼只有一肢這地方痛，其餘的那三肢就沒有覺察得到痛？若咸覺者，捏應無在：你若捏一個地方，就等於捏四肢一樣——也就是說，你捏一條腿，那兩條胳膊和另一條腿也都有所感覺，都知道；那你這個捏的地方，就不存在了，就不應該是一個地方。若捏有所，則汝一體，自不能成：假如這捏的有一個所在，你這個「一體」，自然也就不能成立了！

若多體者，則成多人，何體爲汝：你若是說這個心有多體，所以這四肢捏一肢，其餘那三肢都不知道；那這個心有多體，就應該成多人，不是一個人，那麼哪一個心的體是你心的體呢？

若遍體者，同前所捏：假如你說這個心是一體，但是周遍的；那你和前面所說的，捏一個地方，周身都應該痛的。

若不遍者，當汝觸頭，亦觸其足，頭有所覺，足應無知：假設你說這個心的體不是周遍的，在你碰頭的時候，也同時去碰腳，那麼你頭有所覺時，你足就不應該知道有所觸。今汝不然：可是現在你也知道，你頭上觸碰到任何的境界，足也有所感覺，所以你若說它是不遍的，你這個道理也是不對的。

是故應知，隨所合處，心則隨有，無有是處。

legs and both arms should all have an awareness of it. Why? Because you said the mind is of a single substance. But in fact, if you pinch one limb, only that one limb feels pain. The other three limbs are unaware of the pinch. **If they all were aware of it, the pinch could not be at any one place.** If you say that when you pinch one leg, the other leg and both arms feel it, then how could you locate the pinch on your body? It would feel the same as if you had pinched all four limbs. **If the pinch were confined to one place, then the single substance you propose would not be possible.** If you can feel the pinch in a certain single place, then you can't contend the mind is a single substance which pervades the body.

Supposing that it were many substances. This would explain why the three limbs don't feel a pinch on the fourth limb. But **then you would be many people.** If your mind has many mind substances, then you wouldn't be just one person. In that case, **which substance would be you?** Which mind-substance is your mind-substance?

Supposing it were a pervasive substance: the case is the same as before in the instance of pinching. The Buddha patiently repeats his earlier explanation. If you say that the mind is a single substance that pervades the body, then when you pinch one spot, your whole body should hurt.

But supposing it were not pervasive; then when you touched your head and touched your foot simultaneously, the foot would not perceive it if the head does. But that is not how you are. But if you say the substance of the mind does not entirely pervade the body, then your foot would have no feeling when you bump your head. Bump your head or not, your foot still feels things. So you can't say the mind does pervade the body, and you can't say it doesn't, either.

“Therefore you should know that you state the impossible when you say that wherever it comes together with things, the mind exists in response.”

是故應知：因為這個，你應該知道，隨所合處，心則隨有，無有是處：你說：「隨所合處，就有你的心」，也是不對的！

【編按】以下節自一九八八年九月「主觀智能推動力」講座

阿難用招架之功，所以想一想，就用佛所說的道理，來證明自己的見解。佛所說的道理，是要顯露真心和見性。而阿難以妄想心、分別心來找真心和見性，所以之前說過很多次，都沒有說對。現在就越跑越遠，跑到所有處去——這「所有處」，就是哪一個地方都可以。

「隨所合處」，他就說這是他的心和他的見。這未免越跑越遠，越說越不合理！他自己還解釋說，不是內、外、中間三處，是隨所合處。那麼「隨所合處」這個「所合處」，也包括內、外、中間；這個「所」，就是「所有」。他以前指出一個內、外、中間來，佛批評說不對；現在他把所有的處都包括了，這還是和那個三處是一樣的，這是沒有明心見性，沒有悟徹本來面目。講這個「心」、「見」和這個「法」，都是「借它」來做一種比喻，並不是指定有一個什麼實體，所以阿難用緣慮心，來找常住真心性淨明體，他是永遠也找不著的。

——「主觀智能推動力」講座至此

阿難白佛言：世尊！我亦聞佛與文殊等諸法王子，談實相時，世尊亦言：心不在內，亦不在外。

Therefore you should know: Because of this, you should know that **you state the impossible when you say that wherever it comes together with things, the mind exists in response:** You say that wherever it comes together is where you mind exists, this too is incorrect!

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

Ananda was in defensive mode. Hence, he thought to use the Buddha's principle to justify his opinion. The principle spoken by the Buddha was to reveal the true mind and the seeing nature. However, Ananda was using the false mind, the discriminating mind to seek the true mind and the seeing nature. Therefore, though Ananda had spoken many times in the past, he hadn't said it right. Now he was running further and further away ---to every place. This 'every place' means anywhere will do.

Wherever it comes with things: Ananda says that this is his mind and his seeing. Now it's inevitable that he has ran further and further away, and the more he spoke, the more unreasonable he gets! He explained that it is not inside, outside, or in the middle. He says it is 'wherever it comes with things'. That is to say, the location includes inside, outside, and in the middle. It includes every place. Before when he said it was inside, outside, or in the middle, the Buddha criticized that he was incorrect. Now Ananda includes all locations, and that is the same as the three locations he said before. He still had not understood his mind and see his nature. He had not completely awakened to his original face. Speaking of this 'mind', 'seeing', and 'dharma', it is using them as a metaphor and not pinpointing a specific entity. By using his conditioned and worrisome mind to seek for the eternal true mind that is pure in nature and clear in substance, Ananda will never find it.

End of 'Driving Force of Subjective Wisdom' seminar

Ananda said to the Buddha, "World Honored One, I also have heard the Buddha discuss true appearance with Manjushri and the other disciples of the Dharma king. The World Honored One also said, "the mind is not inside and it is not outside."

現在阿難就想把佛所說的話拿來做憑據、做證據，證明他自己的見解是不錯的：「這是您講的，您說這樣子嘛！不是我說的。」你看，阿難的膽子也真不小！

阿難白佛言：世尊！我亦聞佛與文殊等諸法王子，談實相時：我在以前聽見佛您說過——你看，這一口咬定，就把佛給鎮住了！他聽見佛和誰說呢？和文殊等大菩薩，講「實相」的時候。「文殊」，就是妙吉祥菩薩，這位妙德的菩薩。「等」，不只一個，還有其他，如觀世音、大勢至這一些大菩薩；佛為法王，所以菩薩叫法王之子。

什麼叫「實相」？「實相者，無相也，無所不相也。」什麼也沒有，這就是實相。你說它什麼都沒有嗎？又什麼都有，什麼都是在實相裏頭生出來的。這也就是所說「真空、妙有、真如」，都是這個，也就是實相。真空裏邊又有妙有，妙有裏邊又有真空，所以說「真空不礙妙有，妙有不礙真空」。空到極處就該有了，有到極處又該沒有了，這是實相。

佛和法王之子談「實相」的時候，世尊亦言：心不在內，亦不在外；世尊您也說過，心不在內，也不在外。意思就是，「這是世尊您以前說的；怎麼現在我說的，您又說不對呢？」

如我思惟：內無所見，外不相知。內無知故，在內不成；身心相知，在外非義。今相知故，復內無見，當在中間。

Ananda again uses the Buddha's words as a basis for his argument, to prove that his own opinion is valid. This is how you explained it, Buddha; it's not something I made up. You said it that way." Ananda has a lot of nerve!

Ananda said to the Buddha, "World Honored One! I also have heard the Buddha discuss true appearance with Manjushri and the other disciples of the Dharma king. As soon as he opens his mouth, he tries to justify himself by turning the Buddha's words to his own use to subjugate him! With whom did he heard the Buddha speak to? It's Manjushri and other great bodhisattvas when the subject of the 'true appearance' was discussed. Manjushri is Wonderfully Auspicious Bodhisattva, also called Wonderful Virtue Bodhisattva. The other disciples of the Dharma King include Gwan Yin Bodhisattva, the Bodhisattva who regards the sounds of the world; *Mahasthamaprapta* Bodhisattva, the Bodhisattva of great strength, and other great Bodhisattvas. The Buddha is the Dharma King, and Bodhisattvas are his disciples.

What is meant by "true appearance"? When there is not a thing, it is 'true appearance'. You say it has not a thing, and yet it has everything. Everything is produced from true appearance. There is nothing which does not come forth from within it. We speak of true emptiness, wonderful existence, and true suchness; these come down to 'true appearance'. Within true emptiness is wonderful existence; within wonderful existence is true emptiness. Hence, it is said that true emptiness does not obstruct wonderful existence, and wonderful existence does not obstruct true emptiness. At the ultimate point of emptiness there is existence. At the ultimate point of existence there is nothing at all. This, is true appearance.

When the Buddha was discussing the 'true appearance' with the dharma prince, **The World Honored One also said, 'The mind is not inside and it is not outside.'** "Buddha, this is just what you've said. If I repeat it, how can you say it is wrong?" is what Ananda is implying.

"As I now consider it, if it were within, it would see things it does not see; if it were outside, there would be no common perception. Since it cannot see inside, it cannot be inside; and since the body and mind have common perception, it does not make sense to say it is outside. Therefore, since there is a common perception and since there is no seeing within, it must be in the middle."

如我思惟：像現在我又這麼想一想。內無所見，外不相知：你若說它在裏邊，它看不見東西；說它在外邊，和裏邊又互不相知。外邊也不知道裏邊，裏邊也不知道外邊。內無知故，在內不成：因為裏邊不知道，這個心在內也不成了。身心相知，在外非義：我們這個身和這個心，它互相知道的，好像佛說你觸頭，腳就知道。要是這個心在身外邊，它就互不相知了；因為身和心互相知道，所以若說心在身外邊，這也不對了。

今相知故，復內無見，當在中間：現在我這個身心互相知道，在裏邊又不見，所以這個心哪，我知道了，應該是在中間！他這「中間」，也不知道是哪個中間？是身裏邊的中間呢？是身外邊的中間？所以後邊佛又來問他。

佛言：汝言中間，中必不迷，非無所在。今汝推中，中何為在？為復在處？為當在身？

佛言：汝言中間，中必不迷，非無所在：阿難！現在你說是在中間；在中，這不能迷亂的，不能沒有一定的，這個「中」並非沒有所在的，一定要有一個地方。「不迷」，就是不能沒有一定的，一定要有一定的處所。究竟哪個地方是中呢？今汝推中，中何為在？為復在處？為當在身：現在你推求你所說的中間，這個「中」在什麼地方？是在外邊處所啊？是在你身上呢？

“As I now consider it: I am thinking it over again. **If it were within, it would see things it does not see.** Saying the mind is within the body would imply that we could see within the body. **If it were outside, there would be no common perception.** The Buddha has just demonstrated that if the mind were outside the body, the mind and body could not have the kind of common perception that they do have. **Since it cannot see inside, it cannot be inside.** Since the mind does not know what is inside the body, it won't work to say that it is located inside. **And since the body and mind have common perception, it does not make sense to say it is outside.**” Our bodies and minds share knowledge of one another, as the Buddha just explained when he pointed out that Ananda experiences a common perception when his eyes see the Buddha's hand and his mind distinguishes it. If the mind were outside the body, there would be no common perception. So it can't be outside.

Therefore, since there is a common perception and since there is no seeing within – now that I understand this, I realize that **it must be in the middle.** Ananda now decides that the mind is in the middle. Precisely where this middle is he doesn't say. Is it in the middle of the body, or in a middle outside the body? That is how the Buddha proceeds to question him.

The Buddha said, “You say it is in the middle. **That middle must not be haphazard or without a fixed location. Where is this middle that you propose? Is it in an external place, or is it in the body?**”

The Buddha said, “You say it is in the middle. **That middle must not be haphazard or without a fixed location.** This middle of yours has to be somewhere; that middle must not be haphazard or without a fixed location. There has to be some sense and certainty about it. Therefore, **where is this middle that you propose?** Consider that question. The Buddha presses the point: **Is it in an external place, or is it in the body?** Is your middle someplace outside, or is it in your body?

(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 #278)

怎麼樣才叫不著相布施呢？要三輪體空，就是沒有一個能施，也沒有一個所施，中間也沒有一個受者。什麼叫能施呢？什麼又叫所施呢？

能施——就是有我，忘不了我，例如：我現在有一筆錢布施出來造廟，或者造佛像，或者印經典，這就生出一種執著心。什麼執著心呢？生起我是一個能布施的人，我拿出五萬塊錢來做布施，這是能施。所施——我拿出五萬塊錢來施給旁人，或者造廟，或者是造佛像，或者印經，我做了這種功德，我有所施。我是個能施的，我又有所施，那麼在能施、所施中間，又有一個受者。受者，有能受、所受。什麼叫能受呢？有一個人布施出五萬塊錢，布施給我了，我是個能受；我所受的，是對方來布施給我的，那麼對方就是所受。沒有能施，也沒有所施，既然沒有能施所施，也就沒有能受所受，這叫三輪體空。雖然做布施，而不執著布施相，這才叫「三輪體空」的布施。

波羅蜜是梵語，翻譯成中文是到彼岸，又叫彼岸到。「到彼岸」是中文的文法，「彼岸到」這是印度梵語

How can it be called 'giving without attachment to outer marks'? It requires the Threefold Circle of Empty Substance, i.e. there is no giver, no gift, no receiver.

What is called a giver? A giver has the notion of a self and cannot forget one's self. For example, I now give a monetary donation to build a temple, to make Buddha images or to print sutras. This gives rise to a mind of attachment. What mind of attachment? It brings forth the notion that I am a giver. I donated \$50,000. What is called a gift? The gift – my donation of \$50,000, whether for building a temple, building Buddha images or printing sutras, has earned me merit. I am a giver and I have given a gift.

In the midst of the donor and the gift, there is a receiver. There is a recipient and an object received. What is called a recipient? Someone gave me a \$50,000 donation; I am a recipient. The object received is the gift the other party gave to me, making the other party the giver of the gift received. When there is no giver and no gift, there is no receiver and nothing received. This is called the Threefold Circle of Empty Substance. Although there is an act of giving, there is no attachment to the mark of giving. This is called giving with the Threefold Circle of Empty Substance.

Paramita is a Sanskrit word. Translated to Chinese, it means arriving at the other shore. This is the Chinese literary expression. The Sanskrit and English literary expression is: the

的文法，像是英文的文法。中文說「到彼岸」——到了彼岸；英文就說「彼岸到」，梵語也說「彼岸到」，中文的文法稍微有點不同。這個到彼岸和彼岸到，到什麼彼岸？到彼岸就是我們所做的一切事情成功了，達到我們的希望，達到我們的目的，這叫到彼岸。比如我們現在要了生死，生死是此岸，涅槃是彼岸，那麼由生死的此岸經過煩惱的中流，而達到涅槃的彼岸，就叫到彼岸。我們從這個世界想要到佛的常寂光世界去，從現在開始走，將來走到了，這就叫到彼岸；我們從凡夫的此岸而到聖人的彼岸，證聖果，這也叫到彼岸；我們以前沒明白佛法，現在明白佛法，這也叫到彼岸。不過，到彼岸——有究竟的彼岸，有不究竟的彼岸。

什麼是究竟的彼岸？什麼是不究竟的彼岸？我們在凡夫上證了初果，就到初果的彼岸，沒有到二果的彼岸；我們證了二果，這是二果的彼岸，沒有到三果的彼岸；我們證了三果，這是三果的彼岸；我們證了四果，這是四果的彼岸，而還沒有到菩薩的彼岸；我們證得菩薩的知見和智慧，這是菩薩的彼岸，而不是佛的彼岸；我們證到佛果的彼岸，這才是究竟的彼岸，是最後的彼岸。所以這個到彼岸，講起來是很深，無窮無盡的。我現在只是講了少少這個道理，你們明白彼岸的意思以後，推而廣之，擴而充之，達到究竟的彼岸去了。這也就是雖然我給你們講很少的道理，你們能照這個道理去推廣擴充，把它擴大起來。我講一個道理，你們能明白十個道理、百個道

other shore, arrived. What is the other shore? Arriving at the other shore means we have succeeded in what we are doing, we have fulfilled our wishes, we have achieved our goals. Let's say, we want to be liberated from the cycle of birth-and-death. Hence, birth-and-death is this shore; nirvana is the other shore. From this shore of birth-and-death, crossing currents of afflictions that span in between, and reaching the other shore of nirvana, is called arriving at the other shore. If we want to reach the Buddha's World of Constant Stillness and Light from the present world we are in, start walking now. In the future, when we reach our destination, then we have arrived at the other shore. From this shore of ordinary beings to the other shore of sages, certifying to the fruition of sages, is also called arriving at the other shore. We did not understand the Buddhadharma before but now we do. This is also called arriving at the other shore. However, the other shore can be ultimate or non-ultimate.

What is the ultimate other shore? What is the non-ultimate other shore? Ordinary people who certify to the first level of arhatship reach the other shore of first level arhatship, but not the other shore of second level arhatship. When we certify to the second level arhatship, we reach the other shore of second level arhatship but not the other shore of third level arhatship. When we certify to the third level arhatship, we reach the other shore of third level arhatship but not the other shore of fourth level arhatship. When we certify to the fourth level arhatship, we reach the other shore of fourth level arhatship but not the other shore of Bodhisattvas. When we certify to the knowledge, views and wisdom of Bodhisattvas, we reach the other shore of Bodhisattvas but not the other shore of Buddhas. When we certify to the fruition of Buddhas, then it is the ultimate other shore, the final other shore. Hence, 'arriving at the other shore' can be expounded profoundly and endlessly. I just explained a few principles here. Once you understand the meaning of the other shore, expand and elaborate on it so that you reach the ultimate other shore. Although I explain only a few principles, you can base on these principles and elaborate on them further. You can understand ten or a hundred principles

理，這就叫推而廣之，擴而充之。

又如我們現在開始講經，這兩個鐘頭講完，就到彼岸了，這是波羅蜜，這一座的講經到彼岸了。還有從前面「如是我聞」這一開始講，這是此岸；講到後邊「皆大歡喜，信受而去」，講完了，這是到彼岸了。總而言之，做什麼事情，達到目的地，這就是到彼岸。你要是把這個到彼岸明白了，那就到彼岸去了。我們最大的目的，就是成佛，得到阿耨多羅三藐三菩提，得到無上正等正覺，這就是我們的彼岸。

「尸波羅蜜音」：這是半梵語，具足叫尸羅。翻成中文就是清涼——清是清淨，涼是很涼爽的。這又乾淨又涼爽，意思就是沒有熱惱，沒有煩惱，就得到清涼了，這是一個翻譯法。

又有一個翻譯法，是什麼呢？是防止。國有國防，防備、預備一些軍隊，其他國家若不守規矩，來搶奪我的國家，我就和他打，這叫「防」、國防。家有家防，人有人防。現在這是人防，人自己防備自己。什麼叫防止呢？防備而停止。防備什麼呢？防備作一切的惡事，所以要停止一切的惡事，不作惡，就是諸惡不作，眾善奉行。古來有一個大居士，乞請上座和尚開示什麼是佛法，這位和尚答覆他：「諸惡莫作，眾善奉行。」居士就說：「老和尚，我向您請問的是佛法呀！您所說的諸惡莫作，眾善奉行，這三歲的小孩子都懂，您怎麼可以對我講這個是佛法呢？」老和

from my explanation of one principle. This is called spreading and popularizing, expounding and expanding.

Another example is our current sutra lecture. When we complete our two-hour lecture, we have arrived at the other shore, meaning this specific lecture session has reached the other shore. This is paramita. Here's another example. From the beginning sutra text "Thus I have heard," (this shore) to the ensuing sutra text "All greatly rejoiced, and took leave with full faith.", when we complete this part, we have reached the other shore. In short, when we reach our goal in whatever we are doing, we arrive at the other shore. Once you understand the meaning of reaching the other shore, then you have reached the other shore. Our greatest goal is to realize Buddhahood, arrive at anuttarasamyak-sambodhi, attain the unsurpassed, equal, level and right enlightenment. This is our 'other shore'.

The sound of *shila paramita*. *Shilais* Sanskrit. It means clean and cool. Clean refers to purity; cool refers to refreshing coolness. Together, it means without heated afflictions. Without afflictions, there is refreshing coolness. This is one way of interpretation.

There is another interpretation. It means guarding against and stopping. A nation has national defense, with armies prepared for combat in case of invasion from other unlawful nations that want to seize our land. In the same token, a family has its own measures of defense and each person has his own measures of defense. At this point, we are talking about personal defense. It is guarding against and stopping. Every person needs to be on guard against himself/herself. Everyone needs to guard against doing all evil deeds and to stop all evil deeds. By not doing any evil deed, we are following the principle of 'Do no evil; do all good.'

In the olden days, there was a great layman who pleaded with his senior monk to instruct him on what is the Buddhadharma. This monk replied, "Refrain from doing all that is evil; practice in accord all that is good." The layman said, "Elder monk, I am requesting the Buddhadharma from you! What you told me is something even a three-year-old kid knows. How can you tell me this is

尚說：「三歲小兒雖懂得，八十老翁行不得。」三歲的小孩子雖然懂，但是八十歲的老翁做不到。

諸惡就是一切的惡，也就是惡中的單單一種惡。這個「諸」字，我把它當「一」字講，本來「諸」是「多」，我說「多」就是「一」，就是一種的惡事。爲什麼你要作一種惡事？作一種的惡事，你就會作第二種惡事；作第二種惡事，就作第三種惡事；作第三種惡事，就作第四種；乃至百千萬種惡事，這都是從一字堆積起來的，都是從一字湊成的。好像山，你看山那麼大，它是從一粒微塵、眾多微塵，集聚到一起而變成一座山。所以你要說多，多究竟是多少？沒有數量的，莫如就講它是一，還比較容易明白。因此連一件惡事也不要作，這叫諸惡不作。你要是說諸惡莫作，他想：諸惡莫作，是很多的惡不要作；那麼，這一件事也許不包括在諸惡裡面，所以可以作了。我現在這個講法是一件惡事也不可以作的，何況多呢？多了更不可以作。所以這是最要緊的，最妙的，一件惡事也不可以作。

眾善奉行，眾是眾多，和諸字意思一樣。眾善奉行就是每一件善事都要作，不論大善小善都要作，乃至像汗毛那麼小，只要是好事，就要去作。要是不作，不作就少這麼一點，就談不到眾。眾就是全體大用，整個的，沒有一點缺陷，一點也不少，才叫眾。不是說我單作這個善事，不作那個善事；或者我單作那個善事，不作這個善事，不是的，是全體大用。「諸惡莫作，眾善奉行」，這是作善——多也作，少也作；大也作，小也作。但

Buddhadharma?” The old monk said, “Although three-year-old kids know it, eighty-year-old seniors cannot do it.”

‘All evils’ includes each and every possible kind of evil. Basically, all alludes to many, but here I am denoting it to one...so, one evil deed. Why do you want to do one evil deed? After doing one evil deed, you will do a second evil deed. After doing a second evil deed, you will do a third evil deed, followed by a fourth, up to even millions and millions of evil deeds. All of these starts accumulating from one.

A mountain, for instance, became a huge mountain from the accumulation of a lot of dust particles, starting from one - the first dust particle. So how many is “a lot”? It is incalculable, might as well explain it as one to make it easier to understand. Therefore, not doing even one evil deed is called ‘refraining from doing all that is evil’. Since ‘refraining from doing all that is evil’ includes a lot of evil deeds, someone may think, ‘What I am about to do is probably not included in the list of all that is evil, so it is okay to do.’ My explanation now prohibits the doing of even one evil deed, not to mention many, which is all the more prohibited. This is the most critical, most wonderful --- Do not do even one evil deed.

Practice in accord all that is good. All is a lot. This means doing every single good deed, whether big or small. Even if the good deed is as tiny as a hair strand, as long as it is good, you have to do it. Otherwise, you are missing that tiny bit and cannot call it “all”. “All” refers to the great function of the entire substance, without any flaw or deficiency. It is not the case in which you do only this kind of good deed but not that, and vice-versa. No, it’s not that way. It has to be the great functionality of the entire substance.

“Refrain from doing all that is evil; practice in accord all that is good.” This means you ought to do all that is good, whether a lot or a few, big or small. However, when it comes to evil deeds, you should

不可作惡，你要是作惡，無論大小惡都作，那個又顛倒了。所以這位老和尚說：三歲小兒雖懂得，八十老翁行不得。因為你作不到圓滿。

「尸羅」又有一個意思，就是戒，戒是戒律。戒律，就是佛入涅槃時，阿難以四事問佛其中的一問。這一問是：佛在世的時候，以佛為師；佛入涅槃後，以誰為師？佛答覆阿難所問，說出家弟子以戒為師——以戒律作為師父。戒律所說的，就是諸惡莫作眾善奉行，也就是止惡防非。所以釋迦牟尼佛就說尸羅波羅蜜。

那麼談到戒是最要緊，最第一的。前面布施也是修行第一個重要的問題，而持戒又是第一，也是第一重要的問題。所以有人說，怎麼這麼多第一呢？在佛法裡頭沒有第二，都是第一，不論哪一個法都是第一。有一個人問我說，佛法有八萬四千種法門，哪一種法門是第一的，最高最妙的？你猜我怎麼答？我說佛法有八萬四千種法門，就有八萬四千個第一，哪一個也不是第二。為什麼這麼講呢？八萬四千個法門是對治眾生八萬四千種的毛病，每一個眾生皆有他自己的毛病，那麼，對治他的毛病，把他的毛病治好了，這就是第一。

(下期待續)

not do any at all. If you do evil deeds, regardless of big or small, you are topsy-turvy. For this reason, the old monk said, “Although three-year-old kids know it, 80-year-old seniors cannot do it.” It is because you cannot perfect this practice.

Shila also means precepts. At the time when the Buddha was entering nirvana, Ananda asked the Buddha four questions. One of the questions was: When the Buddha was in the world, we regard the Buddha as our teacher; after the Buddha enters nirvana, who do we take to be our teacher? The Buddha answered Ananda's question, saying: monastic disciples should take the precepts as their master. The precepts teach on refraining from doing all that is evil and practicing in accord all that is good. It is also about stopping all evil and guarding against wrong-doing. Hence, Shakyamuni Buddha spoke the *shila* paramita.

Speaking of precepts, they are most crucial and number one. Earlier, when we discussed the paramita of giving, we also said that it is the most important aspect in cultivation. Now, we are saying that upholding the precepts is number one and likewise the most important aspect in cultivation. Some people are wondering, how come there are so many number one's? There are no number two's in the Buddhadharma; all are number one. Whichever dharma it is, it is the number one. Someone once asked me, out of the 84,000 dharma doors of the Buddhadharma, which is number one? Which is the most wonderful? Guess how I responded. I said the Buddhadharma has 84,000 dharma doors, thereby there are 84,000 number one's, none of which is number two. How come? The 84,000 dharma doors are antidotes for living beings' 84,000 sicknesses. Each being has his/her sickness/problem. The dharma door that cures his/her sickness is number one.

(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

(接上期)

道德就等於日月，也等於天地，也等於人之性命。沒有道德就等於人沒有性命、沒有日月天地一樣。什麼是道德呢？就是以利益他人為主，以不妨礙他人為宗旨，也就是內心充滿仁、義、禮、智、信。

(一) 仁：有仁愛的心，就不會殺生。

(二) 義：具足一種知識，做什麼事都恰到好處，合乎中道，不太過也不會不及，不偏左也不偏右，事事合乎中道。懂義，就不會偷盜。講義氣的人不會偷他人的東西。

(三) 禮：禮是一種禮貌、禮節。尚禮節就不會姦淫。偷盜與淫亂都是因為不合乎義禮，是違背常規的現象。

(四) 智：有智慧的人就不會亂喝酒、亂吃迷魂藥，愚癡的人才會做出種種顛倒的事。

(五) 信：有信用就不會打妄語。

仁、義、禮、智、信，五常充足圓滿了，這就是道，就是德。所以道德是從心中生出，它的根本就在我們人的心裏頭，可是它生出來有種顏色。這種顏色不是青、黃、

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Morality is equivalent to the sun and the moon, to Heaven and Earth, and to our very life. Lacking morality is equivalent to being without life, without the sun and the moon, without Heaven and Earth. What is morality? Morality takes benefiting others as the core practice, and not hindering others as the principle. It is filling the innate mind with humane-ness, righteousness, propriety, wisdom, and trustworthiness.

1. Humaneness: Having a heart of humane benevolence, you will not kill.

2. Righteousness: Endowed with common sense, everything you do will be just right, exactly in accordance with the Middle Way, neither too much nor too little, neither too far to the left nor too far to the right. All matters will be carried out in accordance with the Middle Way. If you understand righteousness, you will not steal. People who stand by righteousness will not steal what belongs to others.

3. Propriety: Propriety is a form of courtesy and etiquette. Those who abide by propriety will not commit adultery. Stealing and prurience occurs when one is not in accordance with righteousness and propriety, and acting contrary to the rules of proper conduct.

4. Wisdom: People with wisdom will not recklessly indulge in alcoholic drinks or intoxicating drugs. Only stupid people will do all sorts of upside-down things.

5. Trustworthiness: Trustworthy people do not tell lies.

When the five constants -- humane-ness, righteousness, propriety, wisdom, trustworthiness -- are replete and perfect, that is morality, that is virtue. Therefore, morality is produced from the mind. Its source is in our mind. When produced, it has a spectrum of colors. It is neither blue, yellow, red,

赤、白、黑，是一種德行之表現，是德行之光澤，故韓愈在〈原道〉中，有一段文說：「博愛之謂仁，仁而宜之之謂義，由是而之之謂道，足乎己無待於外之謂德。」而孟子說：「仁義禮智根於心，其生色也，睟然見於面，盎於背，施於四體，四體不言而喻。」有德之人不單單面上有所表現，其背上也洋溢著德光，甚至於在四肢上也能顯現出來。這種德相雖然描述不出來，但人人皆能明白。德行的表現，才是真正的功夫學問，這種德行不能假裝的，虛假只會暫時騙人一陣子，不能長久。

修道就是要修真正道德，不妨礙他人，也不怕他人妨礙自己。誰妨礙自己都接受，逆來順受；誰對自己不慈悲，或不講道理，都是自己的善知識。能「逆來順受」，對橫逆能處之泰然，才見出你忍辱的功夫，不要因別人一句話就動了。有些人的「不動」是無慚無愧，這是不對。你要修的「不動」，是能忍人所不能忍，這才是真功夫，否則還須從頭練起。

道家以「三花聚頂」、「五氣朝元」，為道德圓滿之表現。這兩個名詞在某些佛教徒聽起來，說是外道。其實什麼叫外道？什麼叫內道？這個名詞並沒有什麼外內道，這是用來形容某種修行所成就的結果。「三花」就是精、氣、神，三者都變成一種光華。「五氣」：仁、義、禮、智、信，五氣都圓滿，叫五氣朝元。

(下期待續)

white, nor black. Rather, it is a manifestation of virtuous conduct; it is the luster of virtuous conduct. In his essay 'The Fundamental Way', Han Yu of the ancient time stated, "Compassion that does not discriminate is called humaneness. When humaneness is applied appropriately, that is called righteousness. When it is put into practice, that is called the Way. When one finds contentment within oneself and does not seek externally, that is called virtue." Likewise, Mencius said, "Humaneness, righteousness, propriety, and wisdom are rooted in the mind. When manifested, the face exudes a pleasant countenance, the back exudes a rich fullness, spreading to the four limbs, and the four limbs resonate without words." People who have great virtue not only express it in their face, their back is also suffused with the glow of virtue, and it may even manifest in the four limbs. Although the appearance of virtue cannot be described, all people understand what it is. The manifestation of virtuous conduct is the true sign of cultivation and learning. This kind of virtuous conduct cannot be feigned. What is false can only fool people temporarily, but not in the long run.

Cultivating the Way means to cultivate true morality by not obstructing others and not being afraid of being obstructed by others. No matter who obstructs you, you should pleasantly accept it. "When adversity comes, compliantly accept it." Anyone who is unkind or unreasonable to you is just your Good and Wise Advisor. If you can compliantly accept adversity and calmly handle unexpected or unreasonable situations, then your skill in patience can be seen. Don't be moved because of a single sentence someone uttered. Some people stay "unmoved" because they are without shame and remorse. That's wrong. The skill of "being unmoved" means you have cultivated and are able to endure what others cannot endure--that's true skill. Otherwise, you will have to start your practice all over again.

Taoists take the state "the three flowers gather at the crown, and the five energies return to the origin" as the perfect manifestation of morality. To some Buddhists, those two expressions sound like "external" teachings. Actually, what is an external teaching? What is an internal teaching? These expressions are neither external nor internal teachings. They just describe the fruition that results from cultivation. The "three flowers" refers to essence, energy, and spirit when transformed into a glorious light. The "five energies" refers to humaneness, righteousness, propriety, wisdom and trustworthiness. When these five constants are fully perfected, that's known as "the five energies return to the origin."

(To be continued ...)

懺悔得安樂，懺悔得清涼

Repentance Begets Peace and Bliss; Repentance Begets Serenity and Clarity

恒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

(接上期)

(Continued from issue #278)

所以上人非常注重求懺悔。因為懺悔得安樂，懺悔得清涼。假如我們不懺悔，精神、心裡上的負擔很重的。我們心煩意亂，很煩很煩的時候，不知道從何入手。就如同我們身體很髒，洗個澡就覺得很輕鬆。很乾淨，很輕鬆的。這就是懺悔的功德。

假如我們用至誠懇切的心來拜懺，求懺悔，要用至誠懇切的信心。修佛是沒有別的法門的。懺悔的法門確定能幫助我們安樂，確定能幫助我們回復清淨。我們一定會受到拜懺的受用。

在香港佛教講堂，他們到現在還是每個月初一、十五拜藥師懺。我記得，老尼師-香港的老比丘尼每次都拜藥師懺的。她跟我講，以前上人要求他們一天要拜兩個懺。他們早上拜大悲懺，然後去耕田。在地裡做到晚上回來，腳洗乾淨，就趕快跑去佛殿拜法華懺。這樣子的。而且以前她對我說，師父對弟子非常嚴格的。要求他們一天拜兩堂懺，念一萬聲佛號，還有大量的功課。所以我們的前輩的基礎非常深厚。

The Venerable Master places great emphasis on repentance because repentance begets peace and bliss, and refreshing purity. If we do not repent, we carry a very heavy burden psychologically and mentally. The way repentance calms down the anxious, restless, and worrying mind is like a shower washing away the filth from our body, leaving the body feeling refreshed and cleansed. This is the merit and virtue of repentance.

We will be able to reap the benefits of bowing in repentance when we do so with the utmost sincerity, candor, and faith. There is no other dharma door like the repentance dharma door, which will certainly help us attain peace and bliss, and regain our refreshing purity. When we bow in repentance with true sincerity, we will certainly receive the benefits.

At the Buddhist Lecture Hall in Hong Kong, they carry on the practice of bowing the Medicine Buddha Repentance on the first and the fifteenth of each lunar month. I remember the senior bhikshuni in Hong Kong would bow the Medicine Buddha Repentance every time. She told me that in the early days the Venerable Master required them to bow in repentance twice a day. In the morning they would bow the Great Compassion Repentance, then go to plow the fields until evening. After returning from the fields they would wash their feet and hurry to the buddha hall to bow the Lotus Repentance. That's a daily routine. She also told me that the Venerable Master was very strict with them. In addition to bowing two sessions of repentance a day, they have to complete 10,000 recitations of the Buddha's name, and finish a great load of other homework in their daily practice. Our senior fellow cultivators from the early days had a very solid and deep foundation.

順法師他們也是這樣子的。上人對他們也是非常嚴格的。他說他1974年去泰國出家了。後來又回來美國。參加了1977年金山寺的一個暑假班。他說他當時去的時候，又要聽經，又要打坐的。他說他剛開始的時候，都是散盤，連半個小時都坐不住。後來，勉強自己訓練了三年，他才能夠打雙盤，坐半個小時。

順法師他說，每天早上三點半練。當時連散盤都撐不到三十分鐘，更不用提單盤或者雙盤了。練習了三年才有辦法雙盤，而且只能坐五分鐘。就這麼苦練出來的。所以不要以為別人基礎有多好，自己的努力才是最重要的。他差不多第六天就受不了了，準備打包回去了。恰好那天，上人講四聖諦。大家都知道，早上是講四聖諦的。對他來說很有趣。結果他就留下來了。他發現，他聽了這麼多法師，包括在泰國聽的，沒有講得這麼透徹，所以就留下來了。

留下來之後，他一直坐坐坐。他看到很多師兄，很精進用功地拜華嚴經，他也跟著拜。他不懂中文，但很受感動，所以他也拜華嚴經，但是實際上是在拜懺。他每拜一下，都念一遍「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。」他這樣一拜一懺持續了六年。

(下期待續)

Dharma Master Shun's group also had similarly rigorous training. The Venerable Master was also very strict with them. Dharma Master Shun said he went to Thailand in 1974 to leave the home life. Later on, he returned to the United States. In 1977, he participated in a summer session at the Gold Mountain Monastery. At that time, he had to listen to the sutra lectures and to do sitting meditation. When he first started, he could not sit in either full or half lotus position and was not able to sit for even half an hour. Later on, he trained himself with some effort for three years and was able to sit in the full lotus position for half an hour.

Dharma Master Shun said every morning he would start practicing sitting meditation at 3:30am. At that time he could not go beyond thirty minutes sitting even with both feet placed underneath both thighs, not to mention half lotus or full lotus. After practicing for three years was he able to sit full lotus, and only for five minutes at a time. This was how much suffering he had to endure to achieve his goals. So, don't think that others have it easy because they have a good foundation. What really counts is one's own effort. On the sixth day into the summer session, Dharma Master Shun could not take it any longer and was getting ready to leave. By chance on that day the Venerable Master was lecturing on the Four Noble Truths. Everyone knew the morning lecture was on the Four Noble Truths, in which he was interested in, so he ended up staying. He felt that, after having attended many lectures by different dharma masters, including the ones in Thailand, none were as thorough and exhaustive as the lecture given by the Venerable Master. This was the reason he stayed on.

After he stayed, he kept on practicing sitting meditation. He saw many of his senior dharma brothers very vigorously bowing to the Avatamsaka Sutra. Although he did not understand Chinese, he was very much moved by their sincerity, and he started bowing to the Avatamsaka Sutra as well. In reality, he was bowing in repentance. With every single bow, he would recite the repentance verse:

*For all the evil deeds I have done in the past,
Based on beginningless greed, anger, and delusion,
And created by body, speech, and mind,
I now repent and reform of them all.*

He kept on this practice of reciting the repentance verse with each bow, for six years.

(To be continued ...)



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金輪聖寺

2021年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2021	
日期	法會
9/5 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/12 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/19 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/26 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/3 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/10 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/17 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/24 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/31 (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.*