



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—上堂說法

一切有為法 如夢幻泡影

如露亦如電 應作如是觀

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

All conditioned phenomena

Are like dreams, illusions, bubbles, shadows,

Like dew drops and a lightning flash:

Contemplate them thus.

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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)

若在身者，在邊非中，在中同內。若在處者，為有所表？為無所表？無表同無，表則無定。何以故？如人以表，表為中時，東看則西，南觀成北，表體既混，心應雜亂。

若在身者，在邊非中，在中同內：你說這個「中」在你的身上，在你這個皮毛上；那在你身的邊上，這就不是「中」了。你說在身上，在什麼地方啊？你若說在你身的中間，那就等於是在裏邊啊！這還是你以前說那個「在內」啊！

若在處者，為有所表？為無所表：假設你說另外有一個地方是中，你能不能把它指出來在什麼地方呢？它有什麼一定的表法嗎？無表同無，表則無定：你若不能表現出來，不能說出一定的處所來，那就如同沒有，還是沒有。你若有所表現，你這個「中」，就沒有一定。

何以故：怎麼說沒有一定呢？如人以表，表為中時，東看則西，南觀成北：「表」，就是標誌。假如有一個人用這麼一個標誌，做這麼一個記號，譬如釘一個樁子，說這個地方就

(Continued from issue #279)

“If it were in the body, it could not be on the surface of the body since that is not the middle. But to be in the middle is no different than being inside. If it were in an external place, would there be some evidence of it, or not? If there were no evidence of it, that would be the same as if it did not exist. If there were evidence of it, then it would have no fixed location. Why? Suppose that someone were to indicate the middle by a marker. When regarded from the east, it would be to the west, and when regarded from the south, it would be to the north. The marker is unclear, and the mind would be equally chaotic.”

If it were in the body, it could not be on the surface of the body since that is not the middle. But to be in the middle is no different than being inside. Supposing this middle you say is the mind located in the body: is it on the surface of the body? But then it isn't in the middle. You say that it's on your body, but where is it? If you say that it's in the middle of the body, then that's the same as what you said before as 'being inside', and we've already rejected that as impossible.

If it were in an external place, would there be some evidence of it, or not? If you say that the middle is somewhere else, can you point out where it is? Is there something about it that allows us to detect it? **If there were no evidence of it, that would be the same as if it did not exist.** You still haven't shown me a middle. If there is nothing to indicate its presence, if you can't point to it as being in a certain place, then it does not exist. If there were evidence of it, then this 'middle' would have no fixed location.

Why? Why do we say that there is no fixed location? Suppose that someone were to indicate the middle by a marker. Someone pounds a sign in the ground reading:

是「中」。可是從這個「中」的東邊看，這個「中」就變成西了，就不中了。若從這個「中」的南邊看，這個「中」就變成北了，也不是中了。

就好像我前幾天不是說「十方」？根本就沒有個「十方」。你說這是南邊，你到這個南邊的南邊，這南邊又變成北邊了。你說這是北邊，你再走到北邊的北邊，那個北邊又變成南邊了。所以沒有什麼一定的，這也就是這個道理。

表體既混，心應雜亂：你既然沒有所表，你這個心就應該雜亂了。這個表體根本就表達不出來的，你說究竟哪個地方是「中」？沒有一個「中」的地方啊！所以你說這個「中間」，也是個錯誤。

阿難言：我所說中，非此二種。如世尊言：眼色為緣，生於眼識。眼有分別，色塵無知，識生其中，則為心在。

在前邊這一段文，阿難立出一個「中」來，佛就把他這個「中」也給破了，問他究竟這個「中」是在什麼地方；中要不迷，要有一定，才可以算個中。佛現在舉出這種種的道理，來問他這個「中」在什麼地方。

阿難言：阿難聽世尊這樣問他，隨著就又答覆世尊，**我所說中，非此二種：**我所說的那個「中間」，不是世尊您說的「裏邊」或者「外邊」這兩種。是什麼呢？**如世尊言：**就像世尊以前所講過的——他又拿出世尊以前所說的話來做證據。**眼色為緣，生於眼識；世尊您說：**眼根對色塵，眼

“This place is the middle.” **When regarded from the east, it would be to the west, and when regarded from the south, it would be to the north.** Your sign may say “middle” but if you stand to the east of it, the sign is west of you: how is this the middle? Then you might stand to the south of it: now it is to the north of you. This is also not the middle.

Basically, as I said earlier, the ten directions do not exist. You might say that something is south of you, but if you go south of it, it becomes north. You could then say it is north, but if you go north of that north, it becomes south again. So which is it? There is nothing fixed about it. The principle is the same here.

The marker is unclear, and the mind would be equally chaotic. The marker doesn't indicate anything at all; it cannot fix a middle. If the mind were in the middle, it would be as unfixed as your marker; it would be chaotic. Ultimately, which place is the middle? There isn't any place that is the middle. So the middle you speak of is probably also a mistake.

Ananda said, “The middle I speak of is neither of those. As the World Honored One has said, the eyes and forms are the conditions which create the eye-consciousness. The eyes make discriminations; forms have no perception, but a consciousness is created between them. That is where my mind is.”

In the above text, Ananda declared a ‘middle’ which was shattered by the Buddha who asked him ultimately where this ‘middle’ was located. This ‘middle’ must not be confused, it must be definite in order to count as a ‘middle’. Now the Buddha cited various principles to ask him where this ‘middle’ was.

Ananda said: Having heard the World Honor One's inquiry, Ananda replied, **“The middle I speak of is neither of those.** The mind isn't located inside or outside; this isn't what I meant, World Honored One. **As the World Honored One has said, the eyes and forms are the conditions which create the eye-consciousness.** It's just as you explained before, World Honored One.” Ananda is still using statements the Buddha made in the past as evidence for his points of view. “World Honored One, you said that when the eye encounters forms, the eye-

看色，這是一種緣；可是在這種緣中間，就生出一種眼識來了。眼有分別，色塵無知：為什麼眼睛和色塵有一種緣呢？因為眼有分別，色塵本身沒有知覺的。識生其中，則為心在：可是當眼接觸到色上，中間有一種分別心——「識」生出來了；這個「識」，大約就是「心」吧？心就在這個地方！我說的「中」，是眼和色塵相接觸為緣之中，所生出的「識」，這就是個「心」！

佛言：汝心若在根塵之中，此之心體，為復兼二，為不兼二？

佛言：佛聽到阿難這樣來辯白他這種理論，對阿難就說了，汝心若在根塵之中：你這個心，假如在根、塵之中間。「根」，就是眼根；「塵」，就是色塵。你認為這是中間了，這就是你的心。此之心體，為復兼二，為不兼二：那這個心的體，它是兩個？還是一個呢？

若兼二者，物體雜亂，物非體知，成敵兩立，云何為中？兼二不成，非知不知，即無體性，中何為相？

若兼二者，物體雜亂：假設你說在中間這個心有兩個體，這究竟哪個是你心的體？哪個又是物的體呢？你能不能分別出來？你若不能分別，那你心的體就雜亂而無章了。

物非體知，成敵兩立，云何為中：那個物的體，它不會知道的，它沒有知覺的。你在根這兒有一個心體，在物那兒又有個心體；一個是有知的，一個無知的；這若一相比對之下，就變成敵對了。你這個心和這個物體變成

consciousness is created between them. **The eyes make discriminations.** Why are the conditions for eye-consciousness, of seeing, created when the eyes encounter form? Because the eyes make discriminations. **Forms have no perception, but a consciousness is created between them. That is where my mind is.** The defiling object of form has no awareness of its own, but when the eyes encounter it, a kind of discriminating mind arises in their midst, and this is where my mind is. The middle I'm talking about is the place where the eyes and forms meet to create the eye-consciousness. That is the mind!"

The Buddha said, "If your mind were between the eye and an object, does the mind's substance combine with the two or does it not?"

The Buddha listened to Ananda dispute his explanation and replied, **"If your mind were between the eye and an object, does the mind's substance combine with the two or does it not?"** Suppose it is as you say, and the mind is in the middle between the eye and the defiling object of form. Do they combine? Are they one or are they two?

"If it did combine with the two, then objects and the mind substance would form a chaotic mixture. Since objects have no perception, while the substance has perception, the two would stand in opposition. Which is the middle? If it did not combine with the two, it would then be neither perceiver nor perceived and would have no substance or nature. Where would the characteristic of 'middle' be?"

If it did combine with the two – if your mind, the mind you say is in the middle, includes the sensory organs and their objects – **then objects and the mind-substance would form a chaotic mixture.** Which, then, is the substance of your mind, and which are the objects? Can you make a distinction? If you cannot, they are mixed chaotically together in confusing disorder.

Since objects have no perception, while the substance has perception, the two would stand in opposition. Things don't know anything, while your eye organ has a mind-substance. They are opposites. **Which is the middle?** Where is

兩立了，你這個心是知道的，那個物的體它不知道，那究竟你這個「中」在什麼地方？到底是你這個心和根這兒是中啊？還是和色塵那兒是中呢？

兼二不成，非知不知，即無體性，中何為相：如果你這個心不是兩個的話，那個物體它不會有所知的，既然無所知道，它就沒有一個知覺性，沒有一個體性，那你這個「中」，到底在什麼地方？

是故應知，當在中間，無有是處。

是故應知，當在中間，無有是處：阿難！因為這個，所以你要知道，你說這個心「當在中間」，這個理論也是立不住的，沒有這個道理的。

阿難白佛言：世尊！我昔見佛與大目連、須菩提、富樓那、舍利弗四大弟子，共轉法輪。常言覺知分別心性，既不在內，亦不在外，不在中間，俱無所在；一切無著，名之為心。則我無著，名為心不？

阿難聽見釋迦牟尼佛把他這種理論都給破了，於是大約也真著急了，也是智窮力盡了。這時候，逃也沒有地方逃，跑也沒有地方跑了，於是又把佛以前所講的道理搬出來，救他自己這種的失敗。

阿難白佛言：阿難對佛又講了，世尊！我昔見佛與大目連、須菩提、富樓那、舍利弗四大弟子，共轉法輪：世尊！我阿難在以前見著佛同大目連(采菽氏)、須菩提(空生)、富樓那(滿慈子)和舍利弗(鶩子)四位大弟子，大家在一起轉法輪。「共」，就是一起。

the middle you speak of? Is your mind in the middle of your eye, or is it in the middle of the objects the eye sees?

If it did not combine with the two, it would then be neither perceiver nor perceived and would have no substance or nature. If your mind does not combine with the eye and the object the eye sees, it will not be perceiving anything; it will have no nature to be aware. **Where would the characteristic of 'middle' be?** In the final analysis, where is your mind?

Therefore you should know that for the mind to be in the middle is impossible.

Therefore you should know that for the mind to be in the middle is impossible: For these reasons, Ananda, you should understand that your argument that the mind is in the middle won't stand. There is no such principle.

Ananda said to the Buddha, "World Honored One, when I have seen the Buddha turn the Dharma wheel in the past with great Maudgalyayana, Subhuti, Purna, and Shariputra, four of the great disciples, he often said that the nature of the mind which perceives, makes discriminations, and is aware, is located neither within nor outside nor in the middle; it is not located anywhere at all. That very non-attachment to anything is what is called the mind. Therefore, is my non-attachment my mind?"

One suspects that Ananda began to get nervous after hearing the Buddha refute yet another of his arguments. He had exhausted his knowledge and reached the end of his wits. By this time, there was no way out for him; there was no escape. So once again he transferred some of the principles the Buddha had spoken previously to the present situation in an attempt to save himself from defeat.

Ananda said to the Buddha, "World Honored One, when I have seen the Buddha turn the Dharma wheel in the past with great Maudgalyayana, whose name means "descendent of a family of bean-gatherers"; Subhuti, whose name means "born into emptiness"; Purna, whose name means "son of completion and compassion"; and Shariputra, whose name means "son of an egret", four of the great disciples. They turn the Dharma wheel together.

怎麼叫「轉法輪」？佛說法就是轉法輪。轉法輪，就是說法教化眾生，就說過來，說過去；說過來，說過去。好像我們現在講《楞嚴經》這個理，講過來，講過去；講過來，講過去，這就輪著來顯它這個理。這個「輪」，就是摧滅天魔外道的，一切的外道遇著這個輪，就會摧毀了，就被破了。

常言：佛常常地說——在《阿含經》、《方等經》上說了好多次。說什麼呢？覺知分別心性，既不在內，亦不在外，不在中間，俱無所在：那個能覺察、知道、分別的心性，既然不在裏邊，可也不在外邊。那麼裏邊不在，外邊不在，應該在這個裏外的中間吧？也不是；什麼地方都不在。一切無著，名之為心：這個覺知的心，是一切無著，什麼地方都不著，沒有落腳處；因為沒有落腳處，這就叫一個「心」。

則我無著，名為心不：現在我所說的這個心也是無著，不知道這個名字叫不叫「心」呢？他以為這回一問，佛一定印可他，他這一定是「心」了，因為佛當初都這麼講嘛！可是佛當初這麼講，是為的隨順世法，隨順一般人。小乘人不懂大乘的法，你若即刻給他講出「真心」，他不相信的，所以就講這個「識心」，那是隨順世間法。現在阿難也要拿世間一般人這個識心做他的心了，這對不對呢？本來若照一般人說，也可以的；但是佛所說的「心」，是那個「常住真心」，不是這個「妄想心」。所以阿難現在又認賊做子了，又以為妄想心就是他的真心。

(下期待續)

What does it mean to “turn the Dharma wheel”? It means to use the words spoken by the Buddha to teach and transform living beings. They are spoken this way and that way and all around, just as the principles of the *Shurangama Sutra* are now being explained over and over. That’s why it is called a “wheel.” Turning the Dharma wheel reveals the principles and it crushes the heavenly demons and followers of heretic religions. When those heretic religions encounter this wheel they are smashed by it. Obliterated.

He often said, he repeated many times in the Agama Sutras and the Vaipulya Sutras, **that the nature of the mind which perceives, makes discriminations, and is aware, is located neither within nor outside nor in the middle; it is not located anywhere at all.** If the nature of the mind which calculates, knows, and makes distinctions is located neither inside nor outside, it should be located between them, in the middle; but it isn’t there either. It isn’t anywhere. **That very non-attachment to anything is what is called the mind.** The aware, perceptive mind is not attached anywhere at all, and since it has no place of attachment, it is called the mind.

Therefore, is my non-attachment my mind? “Now, I’m not attached. The mind I speak of is also not attached. But I don’t know whether one can call it ‘mind.’” Ananda thought that if he asked it this way, the Buddha would certainly agree that what he referred to was the mind. After all, the Buddha himself had said so before! But what the Buddha had said previously was said in accordance with worldly dharmas. His explanation then was geared to the understanding of the people he was speaking to then. People of the Small Vehicle do not understand Great Vehicle Dharma, and if one were to explain the true mind to them without any introduction, they would not believe it; so the Buddha spoke to them about the conscious mind. He was complying with worldly dharmas. Now Ananda wishes to take the conscious mind of ordinary people as his mind. Is he right? Basically, Ananda’s view would be acceptable from the point of view of ordinary people. But the mind the Buddha is speaking of is not the conscious mind. It is the ‘permanently dwelling true mind’, not the mind which has false thinking. Yet Ananda still thinks his false-thinking mind is his true mind; he continues to mistake a thief for his son.

(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)

譬如一切的藥品——有治頭痛的，有治喉痛的，有治眼睛痛的，又有治耳朵痛、牙痛、鼻痛的，還有治身上各部份毛病的。你說哪個藥品是第一？要是說治頭痛的藥品是第一，治眼睛痛的藥品是第二，這是錯誤的。你有頭痛病，吃治頭痛的藥，這藥就是第一；你有眼睛痛病，吃治眼睛痛的藥，這藥也是第一。好像我們人有貪瞋癡，你明白佛法，把你的貪心治好了，這治貪心的佛法就是第一；你明白佛法，把瞋心治好了，這治瞋心的法門就是第一；你明白佛法，將你的癡心消除，這治癡心的法門就是第一。眾生有八萬四千種的習氣毛病，佛就說八萬四千法門，來對治八萬四千種的毛病。所以能把你的病治好的，這就是第一；沒有治好你的病，就談不到第一。因此八萬四千法門，就有八萬四千個第一。《金剛經》上說：「是法平等，無有高下」，既然沒有高下，所以我說八萬四千種法門，八萬四千個都是第一，你說這是不是佛法？

我講經和其他人講經不同，其他人講經講這「諸惡不作」的「諸」字，一定當多字講的，不會當一字講。我

(Continued from issue #279)

For example, among the plenitude of medications, some cure headaches, some cure sore throat, some cure eye pain, some cure earaches, toothaches, nose pain and other physiological maladies. Which medication would you say is number one? If you say the headache pill is number one and eye pain pill is number two, that's wrong. If you have a headache and took the headache pill, then that's the number one. If you have eye pain and took the eye pain pill, then that's the number one.

For example, we humans have greed, hatred and delusion. When you comprehend the Buddhadharma and your greed is cured, the Buddhadharma that cured your greed is the number one. When you comprehend the Buddhadharma and your hatred is cured, the Buddhadharma that cured your hatred is the number one. When you comprehend the Buddhadharma and your delusion is cured, the Buddhadharma that cured your delusion is the number one. Living beings have 84,000 faulty habits so the Buddha spoke 84,000 dharmas to cure those 84,000 faulty habits. Whichever dharma that cures your sickness is the number one; otherwise, you can't say it's the number one. So, there are 84,000 number one's in the 84,000 dharmas. The *Vajra Sutra* says, "The Dharma is equal in level, nothing is above or below." Since there is nothing above or below, I thereby say that the 84,000 dharmas are all number one's. Isn't this the Buddhadharma?

I lecture the sutras differently than others. When other people lecture on 'not doing all that is evil', they will definitely refer *all* as *many*, not as

呢！就是用英文的文法，倒回來從頭上來找。因為我不識數，數目太多了，我不知道哪一個是哪一個。莫如趕不上，我就向後轉，迎頭趕上。例如：這個人很會跑，他轉！我也轉！轉！你由後跟著這轉的人跑，啊！他跑得快，趕也趕不上，我反轉頭，嗯！在這兒和他對上了，遇到了。你看！我講經也是這個辦法，數目多了，我數不過來究竟是多少？因此我就說一個。這回不單我明白，小小的孩子都明白，所以我是這樣的講法。

這個尸羅波羅蜜，尸羅就是持戒，講起持戒的人太多了，不過我講一個持戒的人，他是誰呢？就是道宣律師。道宣律師在中國是持戒第一，研究戒律最高的一位法師。他因為持戒律的關係，感動了天人給他送飯，人間的飯他不吃的，吃天上的飯，因為天人來供養他。在中國歷代祖師以來，就是道宣律師受天人供養，這是人人都知道的。戒律就專講戒相、戒法、威儀這些道理。三千威儀，八萬細行——這三千威儀從什麼地方來呢？從行、住、坐、臥四大威儀來的。行也有威儀，坐也有威儀，站也有威儀，臥也有威儀。要行如風，立如松，坐如鐘，臥如弓。

行如風：行路好像起風一樣。這個風，並不是颶風的風，也不是狂風的風。如果走路像跑似的，雖然不是颶風，但變成狂風了。不要那樣，要清風徐來，水波不興。那清風很慢地，水上沒有波浪，有風是有風，但是水沒有波浪，要像這種風。

one. Since I do not know numbers, when there are too many numbers, I don't know which is which. I figured since I can't catch up, I might as well turn around and head back, meet up from another direction. For example, this person is a fast runner, so I will turn whenever he turns. I can never catch up by chasing after him. But if I turn around and wait for him at the other end, I meet up with him. See, this is the way I lecture the sutras too. Since there are so many numbers that I cannot figure out how many exactly, I will just say one. This time, not only do I understand, even children understand. This is how I lecture the Dharmas.

Shila paramita. Shila means keeping up the precepts. There are very many people who keep the precepts, but I will talk of one. Who is this one? Vinaya Master Dao Xuan. In China, Vinaya Master Dao Xuan was foremost in keeping the precepts and attained the highest level of study of the vinaya. The heavenly beings were so touched by his diligence in upholding the precepts that they bring him offerings of food. So, he did not eat food from the human realm but only heavenly food offered by the heavenly beings. Everyone knows that among the Chinese patriarchs, only Vinaya Master Dao Xuan received offerings from heavenly beings.

Speaking of vinaya, we focus on the principles of precept marks, precept dharma, and comportment...the 3,000 comportments and 80,000 fine conducts. Where did these 3,000 comportments come from? They came from the four great comportments of walking, standing, sitting and reclining. Walk with dignified decorum, sit with dignified decorum, stand with dignified decorum, recline with dignified decorum. Walk like a breeze, stand like a pine, sit like a bell, recline like a bow.

Walk like a breeze. A breeze is a light gentle wind that does not stir any waves on water. It is not the strong gust of a hurricane or a gale. If you walk like you are running, you may not set off a hurricane but you may be blowing a gale. Do not do that. Instead, waft by like a light breeze, not stirring waves in the water. A light breeze is gentle. You can feel the wind but there are no waves on the water. Walk this way.

立如松：立要像一棵松樹似的那麼直。不要縮頭縮脖子，一點也沒有精神的樣子，就好像睡不醒似的，要挺起胸膛來。也不要彎腰駝背、低著頭走路，低著頭你總看地下，看地獄。說不要低著頭，那就仰著頭，太仰也不對，要自然直起來，這是四大威儀之中的立。還有，走路也不要東張西望，不要看看前邊，看看後邊。你東張西望地，警察一看，噢！這個人一定是想要偷東西，看看有沒有人，他一定想要撬誰的門，就注意你了，所以不要東張西望，左右旁觀。

坐如鐘：坐要坐得像一口鐘似的。

臥如弓：臥著時像一張弓似的，這叫托腮搭髀，稱為吉祥臥。托腮，手托於右臉側；搭髀，手搭於左上股；腿彎曲一點就好像一張弓似的。

在行、住、坐、臥四大威儀中，每一威儀有兩百五十條——行有兩百五十條，坐有兩百五十條，臥有兩百五十條，立有兩百五十條。這詳細的，每一種有兩百五十種這麼多，你看，不是那麼簡單的。那麼這兩百五、兩百五，四個兩百五合起來是一千。這一千又有三個——過去一千、現在一千、未來一千，這就是三千威儀。

因為道宣律師持戒精嚴，三千威儀八萬細行具足，所以感動天人送飯。他修行時，不妄言，不妄笑。他不隨便講話的，你和他講話，要講合乎戒律的話，他才答你；不合戒

Stand like a pine. Stand as straight as a pine tree. Don't contract your head and neck and look lethargic and sleepy. Stand with your chest out and back straight. Neither stoop nor hunch your back, with your head down, you are constantly looking downward at the ground, looking at the hells. Do not walk with your head tilted high up either. Let your head maintain its natural straight alignment. This is the comportment of standing, one of the four great comportments. Also, don't look around when you walk, glancing back and forth. When the police see you glancing to your left and to your right, they may suspect that you are planning on stealing or burglarizing. They will keep an eye on you. So, don't glance around.

Sit like a bell. When you sit, your posture should look like a bell.

Recline like a bow. Maintain the shape of a bow when reclining. Lying down on your right side, cup your right chin with your right hand and rest your left hand on your hip. Pull your legs together and slightly bend, like a bow. This is an auspicious posture for reclining.

There are 250 rules for each of the four major comportments governing walking, standing, sitting and reclining. There are 250 for walking, 250 for sitting, 250 for lying down and 250 for standing. These are very detailed. Each has 250 rules. See, it's not easy. The total of 250 for each of the four comportments makes a total of 1000. There are three sets of one thousand: one thousand of the past, one thousand of the present, one thousand of the future. Altogether, these are the three thousand rules of comportments.

Vinaya Master Dao Xuan upheld the precepts strictly and rigorously. He was replete with the 3000 forms of comportment and 80,000 minor conducts. Because of this, the heavenly beings were moved to making him food offerings. When he was practicing his cultivation, he did not speak or laugh at random. He did not engage in casual talk. You have to speak to him according to the rules of

律的話，他不講。笑——他也是不苟言笑的，但是他也不哭，也不發脾氣，也不揚嘴，總是本來天然的樣子。喜怒哀樂，他沒有的，沒有喜怒哀樂，那是個什麼人？是個木頭人。木頭人沒有喜怒哀樂，也不會歡喜，也不會發脾氣，也不會哭，也不會樂。可是這喜怒哀樂，在沒有發以前，就是個中道。持戒的人，一舉一動都是要守持中道。道宣律師因為守中道，所以感動天人給他送供，天人來供養他，也是日中一食，天上的天人陸玄暢，每天中午給他送供，送天上人吃的飲食。

道宣律師在終南山修行，終南山和喜馬拉雅山是連著脈的——山脈通著，接連連地不斷。聽說在中國的終南山裡邊有很多老修行，在那兒修行悟道。也有很多狼虎，但是牠們不妨礙出家修道的人，而且還都做護法。道宣律師在那兒修行，住茅蓬，天人給他送供養。這個時候窺基法師就打妄想，打什麼妄想呢？他說，「噢！人間所有的飲食，什麼好吃的東西，葷的、素的，我都吃過了，唯獨就沒有吃過天上的飲食，道宣律師是天人給他送供，我到他那兒趕齋去。」趕齋就是到他那兒吃飯。於是，他就到終南山去見道宣律師。

窺基法師當時也是國師，是玄奘法師的徒弟，講唯識的，非常聰明。當時，有八、九百個和尚在一起翻譯經典，他也是其中的一個主要角色。他早些到那兒等著吃中飯，因為道宣律師只吃中飯。可是，等著、等著，中午，午後，等到晚

the vinaya for him to respond; otherwise, he would not speak. He did not laugh at random, cry, get angry, nor pout. He was just his natural self at all times. He did not have the emotions of joy, anger, sadness or happiness run through him.

What kind of person does not have any joy, anger, sadness or happiness? A wooden person. A wooden sculpture has no joy, anger, sadness or happiness. He was neither happy nor upset, and neither cried nor delighted. Nonetheless, before the emanation of joy, anger, sadness or happiness, that is just the Middle Way. People who uphold the precepts maintain the Middle Way in every action and every move. Because Vinaya Master Dao Xuan adhered to the Middle Way, the heavenly beings were moved to bring him food offerings, following the practice of one-meal-a-day. Heavenly being Lu Xuan Chang brought him offerings of food from the heavens every day at noon.

Vinaya Master Dao Xuan practiced his cultivation at Mt. Zhong Nan, a mountain range connected to the Himalayas. I hear that Mt. Zhong Nan in China has many seasoned cultivators who cultivated there and attained enlightenment. There are many wolves and tigers there too, but they do not bother monastic cultivators or cause them trouble; in fact, they are dharma protectors. Vinaya Master Dao Xuan stayed there to practice cultivation, living in a straw hut, and receiving offerings from the heavenly beings.

At that time, Dharma Master Kui Ji stroke up false thoughts. What were they? He said, "I have eaten all the delicious foods in the human realm, whether vegetarian or not, I have tried them all. But I have not tasted food from the heavens. Vinaya Master Dao Xuan has heavenly beings bringing him food offerings. I'll go there for lunch." Hence, he went to Mt. Zhong Nan to see Vinaya Master Dao Xuan.

Dharma Master Kui Ji was a national master too. He was a very intelligent disciple of Dharma Master Xuan Zang of the Consciousness-Only School. At that time, there were 800 or 900 monks translating sutras together. He was a key player too. In any case, he went there early for lunch, since Vinaya Master Tao Xuan only eats lunch. He waited and waited, from lunch time, throughout the afternoon, to evening time....no one offered any food.

間,也沒有人送飯來,道宣律師也沒有飯吃,窺基法師也沒有飯吃。這窺基法師專好吃東西,一天不吃飯就受不了了,啊!這煩惱不小:「你說你這兒有天人送飯供養你,怎麼我來沒有呢?你是不是講大話啊?你是不是在打妄語騙人啦?」道宣律師說:「嗯,隨便你講嘍!你說我騙人,我自己知道是騙人,或是不騙人。」窺基法師說他騙人,他也不辯論。窺基法師等到天黑,也不能走了,就在茅蓬住下。

住下了呢!這又是這樣——一個肥和尚,一個瘦和尚。肥和尚就是窺基法師,瘦和尚就是道宣律師。道宣律師雖然吃天人的供養,但是不肥;窺基法師雖然沒有吃天人送的供養,卻吃得很肥很胖的,因為他歡喜吃東西,一天到晚叫廚子想辦法做好味道的齋飯來吃,這個肥和尚就在這裡住下了。

窺基法師不打坐,也不參禪,倒頭便睡,一睡就打呼、鼻息如雷,呼、呼、呼……,道宣律師打坐,他不打呼。窺基法師躺在那兒睡著就打呼,吵得道宣律師不得入定,既然不能入定,就在身上摸蝨子(終南山是冷的地方,修道人很少洗澡,身上有蝨子)。因為他不能入定,所以蝨子就咬他,他就用手把蝨子從身上拿出來。因為他持戒,不敢殺生,也不可以殺生,就慢慢地把蝨子放在地下。這時候根本沒有點燈,也沒有什麼事,而窺基法師也已經睡著了,根本也不知道,於是他就繼續打坐下去……。

(下期待續)

Both Vinaya Master Dao Xuan and Dharma Master Kui Ji did not have any food to eat.

Dharma Master Kui Ji loved to eat excellent food, so he could not tolerate going without food for a day. This was no small distress. “You say heavenly beings offer you food every day, how come there is nothing now that I am here? Did you brag? Did you lie?” Vinaya Master Dao Xuan said, “Say whatever you want to say. You said I lied, but I know whether I lied or not.” Even though Dharma Master Kui Ji accused him of telling a lie, Vinaya Master Dao Xuan did not argue with him. Having waited till nightfall, Dharma Master Kui Ji spend the night at the straw hut because it was too dark to walk.

So be it - there was a fat monk and a skinny monk. The fat monk was Dharma Master Kui Ji; the skinny monk was Vinaya Master Dao Xuan. Although Vinaya Master Dao Xuan ate heavenly offerings, he was not fat. Although Dharma Master Kui Ji did not eat heavenly offerings, he was very fat because he loved to eat and he always asked the cook to come up with ideas to prepare tasty food. So, this fat monk stayed the night here.

Dharma Master Kui Ji did not meditate or investigate *Dhyana*. As soon as his head touched the bed, he fell asleep right away and snored thunderously. Vinaya Master Dao Xuan meditated and did not snore. Vinaya Master Dao Xuan was disturbed by Dharma Master Kui Ji's thunderous snore so much so that he could not enter samadhi. Unable to enter samadhi, he started picking lice off of his body (Mt. Zhong Nan is very cold so cultivators have lice from not showering too often.) As the lice bit him, he picked the lice off of him. Because he kept the precepts, he did not dare to kill, so he slowly placed the lice on the ground. There was no light and nothing going on. Dharma Master Kui Ji was sound asleep, so basically unaware of anything. Vinaya Master Dao Xuan continued to meditate.

(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)

(Continued from issue #279)

在佛教裏，道德圓滿了，就獲得大圓鏡智、平等性智、妙觀察智、成所作智，三身、四智、五眼、六通，缺少哪一樣，也無法得到這種境界。所以佛教萬德莊嚴，它能包羅一切宗教，而一切宗教只是佛教的一部分。所以我常將佛教比喻為大學課程，道教或其他高超一點的宗教可以算為中學，世間宗教如儒教等，只是小學過程。

在小學、中學、大學，都是讀書人；世界各宗教，也都是宗教人士，所以不可以分門別類，到這教就說這教好，到那教就說這教不好，「入者奴之，出者汗之。」這是錯誤的觀念。一切宗教都是佛教的一部分，這看法才是對的。因為佛說：「一切眾生皆有如來智慧德相，皆堪作佛。」一切眾生皆有佛性，那麼外道也是眾生之一，也有成佛的機會，為什麼要摒彼於門外呢？佛教是盡虛空遍法界，無有邊際、無門戶、人我之見。所以我們學佛人的心量要大起來，不要心胸狹窄、小氣。

道教裏有德行的人，有一種表現，一般凡人都看得出，就是鶴髮童顏。頭髮雖然花白，但其面色有如童子，很潤很細。為什麼？就是

In Buddhism, when one's morality is perfected, one attains the Wisdom of the Great Perfect Mirror, the Wisdom of Equal Nature, the Wisdom of Wonderful Contemplation, and the Wisdom of Accomplishing What Is Done. If one lacks any of the Three Bodies, Four Wisdoms, Five Eyes, and Six Spiritual Powers, there is no way one can attain that kind of state. Thus, Buddhism is adorned with the ten thousand virtues and encompasses all religions. All other religions are but a part of Buddhism. That's why I often say Buddhism can be compared to a college curriculum, while Taoism and other advanced religions can be considered high school, and worldly religions such as Confucianism are merely at the elementary school level.

Whether you are in elementary school, high school, or college, you are a student. No matter which religion of the world you belong to, you are still a religious figure. Therefore, you should not categorize and discriminate, praising a religion when you are within it, but criticizing it when you meet up with other religions. This is known as "enslaving yourself to it when you are in it, but denouncing it after you abandon it." Such concepts are wrong. The right outlook is to see all religions as a part of Buddhism, because the Buddha said, "All living beings have the wisdom and virtue of the Tathagata, and all can become Buddhas." All living beings have the Buddhature. Followers of other religions are also living beings and also have the chance to become Buddhas, so why should they be rejected and left outside the door? Buddhism pervades space and encompasses the Dharma Realm. It has no boundaries and no factional or personal prejudice. Therefore, we who study Buddhism should expand the measure of our minds and not be narrow-minded or petty.

In Taoism, virtuous cultivators have a characteristic look that even ordinary people can recognize: a hoary head with a youthful face. Although their hair is

一種道德感召的變化。雖然是白髮,但頭髮並不乾枯,而且有光潤之氣(並不是擦髮臘),他的毫毛、頭髮會放光,若有功夫的人,或開五眼的人,一看就知道。

佛教又高一招,不單頭髮放光,而是全身都可以放光,每一根汗毛梢上都可以放光,每一個毛孔都與眾不同。在佛教裏修行有功夫的人,能使白髮轉黑,齒落重生。道教也有齒落重生的境界,不過不能全身毛孔放光,這是不同處。你們各位看人是不是一位善知識?不需開五眼,就憑凡夫肉眼,只要你是個行家,就可以看出他是不是善知識?是否有德行?人若無德行,是面生橫肉,非常討人厭的!

(全文完)

mostly white, their face is smooth and delicate like a child's. Why? Their moral virtue has induced this change. Although their hair is white, it is very glossy, not at all dry. (But it's not because they applied hair wax.) The hair on their head can emit light. Those who have skill in cultivation, or who have opened the Five Eyes, can recognize them right away.

Buddhism is a level higher because it includes the state where not only the hair on the head gives off light, but the whole body emits light. The tip of every hair on the body can send out light, and each hair pore is different from ordinary hair pores. Skilled cultivators in Buddhism can cause white hair to turn black again, and new teeth to grow in where the old ones have fallen out. In Taoism, the phenomenon of teeth growing in again also occurs, but they cannot make all the hair pores emit light. That's one difference. Do you know how to tell if someone is a Good and Wise Advisor? You don't need to open your Five Eyes. If you're an expert, you can tell if he's a Good and Wise Advisor, a virtuous person, just by using your ordinary eyes. If a person has no virtue, his facial muscles will typically be contorted into a very disagreeable expression.

(The End of the Article)

金剛棒喝: Vajra Admonitions

問: 我們住在染污的世界裡, 水陸染污、環境染污、空氣染污。這染污從何而來呢?

上人: 根本源於我們人的一念無明。無明屬火, 火愈燒愈旺, 整個世界被黑煙籠罩, 導致人性染污、家庭染污。

Q: We live in a badly polluted world; the water, soil, air, and environment are all polluted. What caused this pollution?

VM: It all boils down to a single thought of ignorance. Ignorance is analogous to fire. As the fire turns into an inferno, the whole world is engulfed in a thick haze of smoke, contaminating human nature and corrupting families.



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)

他剛來法界佛教總會，兩三年都沒有機會跟上人講話的。因為當時他也不懂中文。而且也不是隨便可以跟上人講話的。要通過恆觀法師的。一直到了1978年左右，恆觀法師告訴他，上人說他如果有事情可以直接跟上人報告。從哪個時候他才開始有機會。

後來，1985年恆觀法師回去了，離開總會了。他需要一個人負責金山寺所有的事物。

我們萬佛城是1988年才開始拜萬佛寶懺的。他一直等到了1988年才有機會。有一天上人跟他講話。恆順法師說從1981年到1988年之間，他做了很多不對的事情。上人很慈悲讓他在1988年4月30日那天當眾懺悔，不可諱言。在幾百個人面前說出自己的錯誤跟愚癡的行為，這是一件很困難，而且很尷尬的事情。他說：「師父讓我在晚間講完經之後，對著大眾懺悔。」在懺悔完之後，就給他一個很難忘的開示。他懺悔完後，上人說：「你知道嗎？你作了很多的惡業，做了很多不對的事。你應該留下來拜萬佛寶懺，懺除你的業障。你就留在萬佛城吧。」（順法師跟了上人14年。）而且上人叫他全程拜。

(Continued from issue #279)

When Dharma Master Shun first joined the Dharma Realm Buddhist Association, for the first two or three years he did not even have a chance to talk to the Venerable Master. One reason was because he did not speak Chinese, and also, no one can just casually talk to the Venerable Master freely at will. Any communication to the Venerable Master had to go through Dharma Master Heng Guan. It was not until around 1978 when Dharma Master Heng Guan told him that the Venerable Master said he could report directly to him for any matter. Starting then did he have the chance to talk to the Venerable Master. Later on, in 1985, Dharma Master Heng Guan left the Dharma Realm Buddhist Association, and Dharma Master Shun was left alone to shoulder the responsibility of administrative duties at Gold Mountain Monastery.

The City of Ten Thousand Buddhas began holding the Ten Thousand Buddhas Jeweled Repentance Ceremony in 1988. He waited until 1988 to finally have the chance to talk to the Venerable Master. One day the Venerable Master spoke to him. Dharma Master Heng Shun confessed that from 1981 to 1988, made many mistakes. The Venerable Master was very kind and compassionate, and let him repent in front of everyone on April 30, 1988. He confessed everything and held back nothing. It was very difficult and embarrassing to confess one's own mistakes and foolish conducts in front of several hundred people. He said, "The Venerable Master let me repent to the entire assembly after the evening lecture." After his repentance, the Venerable Master gave him an unforgettable instructional talk, saying, "Did you know? You had committed a lot of evil karmic offenses and made many mistakes. You should stay and attend the Ten Thousand Buddhas Jeweled Repentance to eradicate your karmic offenses. You stay at the City of Ten Thousand Buddhas. (Dharma Master Shun followed alongside the Venerable Master for fourteen years.) Moreover, the Venerable Master told him to bow the Repentance in its entirety.

這是 1988 年的時候。他說：「拜了萬佛寶懺幾天之後。有一天大概下午的第一支香，我正在拜懺，上人用手勢叫我跟他到佛殿旁邊。他用中文對我說：『懺悔要努力。如果你再搞砸的話就完了。』講完之後，我回到佛殿繼續拜，而且非常認真誠心地拜。事實上，從那次公開懺悔之後，我就很積極地在修行上用功夫。現在上人又說，有一個羅剎鬼要你的命。如果你再搞砸，你就完了！。這話讓我卯足勁來用功。這一次我在萬佛城住了八個月，上人就讓我回到金山寺。」

「不過我要提一下，上人雖然看起來很嚴肅，其實他是個非常非常慈悲的人。他說：『做人一定要有過能改，善莫大焉？你一定要改過。如果你知道你做的事情不對，還繼續做，那絕對會落地獄的。那是一點憐憫都沒有的。尤其是出家人，如果你盡打妄想，不管你覺不覺得羞恥，只要還是有這種不乾淨的妄想，你一定會下地獄的。不是佛菩薩把你送到那裡去，是你把自己送進去的。但是，如果你可以改過自新，那麼彌天大罪，一懺便消。人不要怕犯錯，最怕有錯不改。萬佛懺現在就開始了，你作了那麼多得罪業，你要發大懺悔，好好痛改前非，好好地在萬佛前懺悔。千萬不可以懶惰懈怠。如果你可以這樣做，可以改過，那你還要希望。不管誰有錯，如果可以改過，都有希望。但是要真的改才算。』」

(下期待續)

This happened in 1988. Dharma Master Shun said, “After a few days of bowing the Ten Thousand Buddhas Jeweled Repentance, one day around the first incense in the afternoon, when I was bowing down, the Venerable Master gestured for me to follow him to the side of the Buddha Hall. He said to me in Chinese, ‘You have to seriously put in effort when bowing and repenting. If you mess it up again, it will be the end.’ After the Venerable Master spoke to me, I went back to the Buddha Hall to continue the bowing session, and I did it with extreme conscientiousness and sincerity. In fact, after my repentance in public, I vigorously applied effort in cultivation. Now the Venerable Master tells me there’s a raksha ghost coming for my life, and if I muck up again I’ll be dead meat! After hearing these words, I made sure I used all my might bowing in repentance. This time I stayed at the City of Ten Thousand Buddhas for eight months, and then the Venerable Master allowed me to go back to Gold Mountain Monastery.

“One thing I have to mention is, although the Venerable Master might appear very stern and serious, in actuality he was a very, very kind person and full of compassion. He said, ‘Being human, there is nothing better than rectifying one’s faults. You have to reform and rectify your mistakes. If you know what you are doing is wrong and still keep doing it, then you will for sure fall into the hells. There will be no pity for you. Especially for monastics, if you keep on having random, idle thoughts, it doesn’t matter whether you feel shameful or not, as long as you still have these types of impure thoughts, you will for sure fall into the hells. It’s not the buddhas or bodhisattvas who send you there. It’s you who put yourself there. However, if you can reform and rectify your mistakes, with one single-minded thought of remorse and repentance, you can eradicate offenses, even huge offenses that expand the entire heaven. Fear not of making mistakes. What one should fear is not rectifying one’s mistakes. The Ten Thousand Buddhas Jeweled Repentance Ceremony has just begun. Since you have accumulated so much karmic offenses, you have to bow in repentance with all your might, and painstakingly reform and rectify the mistakes you have made. Cherish this opportunity to repent in front of the Ten Thousand Buddhas. By no means can you be lazy and lax. If you follow these instructions and are able to reform, then you still have hope. No matter who has committed mistakes, as long as the person can reform and redress, then there is always hope. But you have to truly rectify, otherwise, it won’t count.’”

(To be continued ...)



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金輪聖寺

2021年11、12月每週法會時間表 Schedule of Weekly Events – November and December of 2021

日期	法會
11/7 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
11/14 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
11/20 (星期六)	法界聖城線上梁皇寶懺 灑淨 The Jeweled Repentance of Emperor Lyang online at City of Dharma Realm: Purifying the Boundaries
11/21 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today 法界聖城線上梁皇寶懺 起香 The Jeweled Repentance of Emperor Lyang online at City of Dharma Realm: Start of Repentance Ceremony
11/28 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today 法界聖城線上梁皇寶懺 圓滿 The Jeweled Repentance of Emperor Lyang online at City of Dharma Realm: Completion of Repentance Ceremony
12/5 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
12/12 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
12/19 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
12/26 (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.*