



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—上堂說法

又說 若見諸相非相 即見如來
所謂 諸相非相者 諸相即是一切相
非相者 不是實有其相
而是虛妄不實的

Ascending the Hall to Speak Dharma

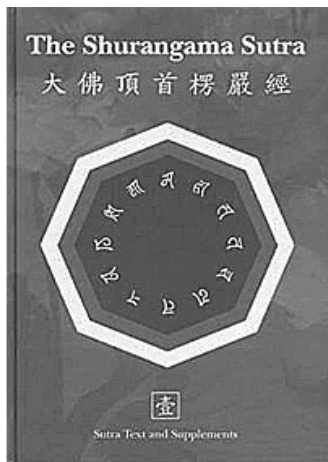
Composed by Venerable Master Hsuan Hua

*It is also said, if one sees all appearances as non-appearances,
One sees the Thus Come One.
That being said, all appearances as non-appearances,
They manifest everywhere,
Non-appearances has no real appearance,
It means they are false, not real.*

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The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(Continued from issue #281)

(接上期)

惟願世尊，大慈哀愍，開示我等，奢摩他路；令諸闍提，墮彌戾車。

惟願世尊，大慈哀愍，開示我等，奢摩他路：「哀愍」，也就是哀憐而愍念。現在我只有一個希望，我祈願世尊大發慈悲，救我的苦，給我樂，哀憐憫念我們。我現在不明白，請佛來指示我阿難和這在會的大眾，關於這個修定、修寂靜法門的道路，使我們都得法獲益。令諸闍提，墮彌戾車：令一切的闍提，毀壞惡知見，免得他們有這樣的毛病，墮落到不乾淨的地方。「令」，就是使令。

「闍提」，是印度話，翻到中文叫「信不具」；就是信心不完具，也就是沒有信心。又有一個翻譯，叫「焚燒善根」。焚，就是用火把它焚了、燒了；他的善根燒了，剩下的就是惡根了，所以信不具。闍提是最不容易度的，你和他講道理，他總有一種不信的心：「哎，這個簡直的！哪有這個道理呢？」你講得怎麼好，他也不相信。就好像當初的拘絺羅，他以「不受」為宗，無論你講什麼法，他也不聽也不接受，這就叫「闍提」。

“I only hope that the World Honored One, out of great kindness and pity, will instruct us in the path of Shamata, guide the icchantikas and overthrow the mlecchas.”

I only hope that the World Honored One, out of great kindness and pity, will instruct us in the path of Shamata: Now I only have one wish, that the World Honored One will extend his great compassion to rescue me from my suffering and bring me bliss. I hope the Buddha **will guide the icchantikas and overthrow the mlecchas.** World Honored One, teach not only myself but all those in the great assembly, who upon hearing the Dharma have given rise to doubts. Instruct us in how to develop concentration; show us the path to the cultivation of the Dharma door of stillness. Ananda asked the Buddha to overcome the mlecchas and prevent people from falling victim to a fondness for unwholesome places, from having such a problem.

“*Ichchantika*” is a Sanskrit word which is interpreted to mean “insufficient faith.” *Ichchantikas* are those whose faith is deficient, and a deficiency of faith is the same as no faith at all. *Ichchantikas* are also said to be those who have “burned up their good roots.” What is left once their good roots are burned up? Bad roots. Still, *ichchantikas* are extremely difficult to save. When you elucidate principle for them, they never quite believe you. “Hey”, they say, “Who ever heard of such a thing?” No matter how well you speak Dharma for them, they don’t believe you. They are like *Kaushthila* who took “non-acceptance” as his doctrine. No matter what you said to him, he wouldn’t listen, he wouldn’t accept it. That’s an *ichchantika*.

「彌戾車」，翻作「樂垢穢」。怎麼叫樂（音拉）？就是歡喜。這個樂也可以讀「耀」。垢穢，就是非常骯髒，非常不乾淨的地方。「樂垢穢」，他就歡喜不潔淨的地方。所以我們人一定要清潔一點，不要專門歡喜骯髒。又有一個翻譯法，叫「惡知見」。人家知見都是善的，他這種知見是惡知見，專門出壞主意，專門流毒水。流毒水，意思就是不單對自己不好，而且影響其他的人也都不好了。「墮」，毀壞。墮字念「灰」時，通「墮」。墮，就是墮落到那裏邊去。什麼樣人墮落到那兒呢？就是闍提，他就歡喜這個不乾淨和惡知見的地方。

這個「闍提」，在《涅槃經》上有提到。道生法師以前講《涅槃經》，那時候《涅槃經》還不全，他講《涅槃經》的前半部，後半部還沒有傳來中國。經的前半部上，講「闍提無佛性，不能成佛」；一般的法師講經，就都說「闍提不能成佛」。在經的後半部，就說到「闍提也可以成佛」。但是那時候，沒有後半部的經，道生法師講經時就不依照經文講，而說「闍提也可以成佛」。

因為這樣子講，一般的法師就都反對他，就都妒忌他，說他別開生面，認為他這個講法是與人不同的。那麼道生法師遭人妒忌，他再講經，也就沒有人聽了。為什麼？說他講得不對，與經旨不相合，違背經義；經上說是「闍提不能成佛」，他硬說「闍提可以成佛」，佛所說的經典，他都認為不對了。其實，他並不是說得不對，也不是說佛說得不對；是他明白

“*Mleccha*” is a Sanskrit word which is interpreted to mean “a fondness for defilement.” *Mlecchas* like unclean places. So we people should clean up a bit and not take special pleasure in filth. *Mleccha* also means “evil knowledge and views.” Most people’s knowledge and points of view are good, but these people’s are evil. They are solely intent upon doing wrong. They exude nothing but poisonous fluids, which are not only bad for them but also influence others to imitate them. What kind of people will fall into that place? It is the *icchantika* who rejoiced in this place of uncleanness and evil knowledge and views.

This “*icchantika*” was mentioned in the *Nirvana Sutra*. Dharma Master Tao Sheng once explained the *Nirvana Sutra* in China before the final volume had arrived from India. In the first half of the sutra, it says that *icchantikas* have no Buddha-nature. Host Dharma Masters then explained the line as meaning that *icchantikas* cannot become Buddhas. In the final volume of the sutra it says that *icchantikas* can also become Buddhas, but at that time the final volume of the sutra was not known in China. Nevertheless, when Dharma Master Tao Sheng came to that passage of text in the first part of the sutra, he did not follow its apparent meaning, and explained instead that *icchantikas* can become Buddhas.

As a result, the other Dharma Masters who opposed him, were jealous of him, and said that he had the nerve to contradict the sutra’s meaning and had done it just to be different. Because jealousies had been aroused, no one came to listen to him explain sutras any longer. Why? They said his explanation was wrong and incompatible with the scriptures and contrary to the sutra’s principle. The sutra said *icchantikas* cannot become Buddhas. But he insisted that *icchantikas* can become Buddhas. The sutras that the Buddha said were all wrong. Actually, Dharma Master Tao Sheng wasn’t saying the sutra was wrong or that the Buddha had spoken incorrectly. He understood the

那種道理了，所以雖然沒有見到後半部經，他已經悟出佛不會這樣說法的。

那沒人聽他講經了，他就跑到蘇州。那兒有一座虎丘山，他到那山上，對著一些石頭講《涅槃經》。講講，講到「闍提無佛性」這兒，他就問：「我說這個闍提也有佛性，你們說對不對？」山上這一些個石頭就都點頭。所以說「道生說法，頑石點頭」，也就從這個地方來的。石頭本來是無情的東西，不會動彈的，他講經講到這兒，頑石都同意他這個講法，都向他點頭了，說他講得對。

那麼這裏邊又有一個道理，當時道生法師講《涅槃經》，為什麼頑石點頭？我相信這些頑石的上邊，都有鬼神在那兒聽經呢！或者坐到石頭上，或者跪在石頭邊——不會躺的，因為聽經要坐著。等到道生法師一問的時候，這一些鬼神就都同意他，所以就令那些石頭搖動起來了，石頭也點頭了！這是一個意思。或者這一些石頭，在過去生的時候，也都有靈性的，在石頭上附著，所以它們也就同意道生法師這個講法。

作是語已，五體投地，及諸大眾，傾渴翹佇，欽聞示誨。

作是語已，五體投地：阿難說完了以上的話之後，就五體都接觸到地上來禮拜釋迦牟尼佛。「五體」，就是兩手、兩足，再加一個頭。在佛教裏，五體投地是一種最恭敬的禮儀。阿難是最恭敬佛的，所以就五體投地。及諸大眾：不單阿難這麼拜佛，這一切

principle behind it and although he had not seen the final volume of the sutra, he already realized that the Buddha could not have spoken the Dharma this way.

Since no one came to listen to him explain sutras, he went to Su Chou, near Shanghai and onto Hu Ch'iu Mountain. There he lectured the Nirvana Sutra to the rocks. When he again reached the passage of text that said icchantikas do not have the Buddha nature, he asked the rocks, "I say icchantikas also have Buddha nature. What do you say? Am I right, or not?" The rocks on the mountain bowed their heads in silent assent. So it is said:

*When Sheng the Venerable spoke the Dharma,
Even the rocks bowed their heads.*

Of course rocks are senseless things which cannot move, but even so they agreed with Dharma Master Tao Sheng's explanation and so bowed their assent.

There are reasons for this. When Dharma Master Dao Sheng spoke the *Nirvana Sutra*, why did the rocks bow their heads? I believe there were ghosts and spirits sitting or sprawled out on the rocks. On second thought, they couldn't have been sprawled out, because you have to sit up when you listen to sutras. When the Dharma Master asked his question, the ghosts and spirits were so exuberant in their agreement that they made the rocks shake. Or, perhaps in past lives these rocks had spiritual natures which were now hidden away in a casing of rock, and this is why they could register their agreement.

After he had finished speaking, he placed his five limbs on the ground along with the entire great assembly. Then they stood on tiptoe waiting attentively and thirstily to respectfully hear the instructions.

After he had finished speaking, he placed his five limbs on the ground. "Five limbs" refer to his two hands, his two feet, and his head. In Buddhism this is the most respectful gesture of all. He bowed **along with the entire great assembly**. Not only did Ananda bow to the Buddha after he finished making his request, everyone in the great

的大眾也隨著拜的。拜了，然後傾渴翹佇，欽聞示誨：很渴望地來注意聽佛講話，甚至於把腳跟翹起來站著望佛，很恭恭敬敬等著，要聽佛來開示教誨。

「傾」，就是傾耳靜聽。所謂「摘著耳朵聽」，就是用耳朵注意聽，這叫傾聽。「渴」，又好像人沒有飲水，非常地乾渴枯燥，渴得不得了。對於什麼渴呢？對於釋迦牟尼佛所說的法。阿難請問定的道理，等著釋迦牟尼佛說這法，就好像口乾得不得了，正需要水來飲；這一些人的法身慧命，也都乾枯得不得了，等著佛用法水來灌溉，滋潤他們的法身慧命。「翹」，是把腳跟翹起來站的樣子。本來是在後邊坐著，恐怕聽不見，就站起來等著聽。「佇」，是久站。大約離佛遠的地方，也望不見佛，所以把腳跟翹起來就這麼站著盼望；連等著佛說法，都這麼看著佛。「欽」，就是很恭敬的；「誨」，是教誨，等佛來教誨他們。

這都是一種表示，形容聽法人的這種恭敬。這是結集經藏的人用這個字眼，來表示這些人都歡喜聽。為什麼他們看佛呢？因為佛有三十二相、八十種好，人人都歡喜見佛這相好莊嚴。我相信當時在這個法會裏邊，有些大菩薩、大阿羅漢、大比丘，也有在家的人，都歡喜看佛這個相好，和阿難這個見解都差不多的。阿難因為佛三十二相而出家；這一些王公大臣、長者居士，大約也因為佛三十二相而來聽法。

assembly followed suit. **Then they stood on tiptoe waiting attentively and thirstily to respectfully hear the instructions.**

“Attentively” indicates that they actively listened. There is a saying: “pull the ear to listen”, which means one must use the ear in order to pay attention through listening, this is called the intent to listen to the instructions the Buddha would give them with the doctrine of samadhi which Ananda had requested. They were inexpressibly thirsty for the Dharma as if their mouths were parched and they were waiting for a drink of water. The wisdom-life of the Dharma-bodies of these people had dried up and withered, and they were waiting for the Buddha to pour the water of Dharma over them and nourish their Dharma bodies’ wisdom-life. The phrase “on tip-toe” refers to how people stretch up in readiness to listen when they are in the back of the room and wish to hear better. They “stood waiting”: this also indicates that those far from the Buddha stood on tip-toe in order to get a better view of him as they waited for him to speak. “Respectfully” means very reverently. “Instruct” means to teach and coach, they are waiting for the Buddha to instruct them.

This is used to indicate how all stood waiting with great reverence to hear the Buddha explain the doctrine of Samadhi. Those who compiled the sutras used these descriptive terms to indicate how happy these people were to hear the Dharma. Why did they want to see the Buddha? Because everyone is fond of the Buddha’s thirty-two adorning hallmarks and eighty subtle characteristics, and everyone likes to gaze at them, including the great Bodhisattvas, great Arhats, great bhikshus, and laypeople in the Shurangama Dharma assembly. I believe they were more or less of the same mind as Ananda. It was because of the Buddha’s thirty-two hallmarks that Ananda had left the home-life, and it was probably because of the Buddha’s hallmarks that the others like the kings, the great ministers, the elders, and laypeople in the assembly had also come to hear the Dharma.

爾時世尊從其面門，放種種光，其光晃耀，如百千日。

爾時世尊從其面門，放種種光：當爾之時；當什麼時候？就是阿難五體投地，大眾都傾渴翹佇，欽聞示誨的這個時候；佛在面上放出種種的光。

什麼叫「面門」？一般普通的中國字說「面門」，就是「臉」。你不要到佛的臉上再去另找一個門，說：「喔，佛的臉上還有個門吧？」佛臉上沒有門，有窗戶——眼睛就是窗戶；鼻孔是兩個洞，大約有人可以在裏邊修行打坐都可以的。不但佛的鼻孔可以，我們每一個人都可以的。若說是門呢？這口可以說是門；但是不必這樣去鑽這個字義，「面門」就是「面」了！

這「種種光」，就不是一種，而有多種。有多少種呢？有五色的光，五色裏邊，又分別出很多的顏色；總而言之，就很多顏色這種光。其光晃耀，如百千日：這光是晃來晃去的，比下雨天閃電的光都大，比我們這電燈的光都大！就好像什麼呢？如百千個太陽這麼大的光。

你看，現在我們所住的這個世界，這個太陽的光是很大了！但是佛放出這個光，比一百個、一千個太陽那個光度都強。好像我們這電燈有一百度、兩百度，一千度的就比一百度的光得多。佛的光，比太陽強過一千倍那麼樣，你說這個光有多光呢？這是阿難結集經藏的時候，這樣地講；他身歷其境，他見過的，所以他這樣講。

Then the World Honored One radiated forth from his face various kinds of light, dazzling light as brilliant as hundreds of thousands of suns.

Then the World Honored One radiated forth from his face: "Then"; when did that happen? It was when Ananda placed his five limbs on the ground and the great assembly attentively, thirstily stood on tiptoe waiting respectfully to hear the instruction.

The Chinese is *mien men*(面門), literally "face-door," but this just refers to the face. You should not go looking for a door on the Buddha's face. He hasn't any doors on his face, just windows. His eyes are windows and his nostrils are caves in which people can sit in meditation and cultivate. Not only is that possible in the Buddha's nostrils, that can be done in any one of ours as well. If you want to say there is a door, the mouth could be called a door, but there is no reason to stick to every word so closely.

The Buddha emitted not just one kind, but many kinds of light from his face. In general, there are five colors of light, but of the five colors many, many color-combinations can be distinguished. The Buddha emitted from his face **various kinds of light, dazzling light as brilliant as hundreds of thousands of suns.** The Buddha's light was more powerful than a lightning flash, brighter than an electric light, as it radiated back and forth! What was it like? A dazzling light as brilliant as hundreds of thousands of suns.

The sunlight in the world we live in is very powerful, but the Buddha emitted light whose intensity was a thousand times greater than the light of hundreds of thousands of suns. It's as if our light here has a 100V or 200V. Then 1000V will be much brighter than 100V. Now the Buddha's light is a thousand times stronger than the sun. How much light would you say that was? When Ananda compiled the sutras he described the Buddha's light this way. Since he's been there, he's seen it before, hence he says so.

(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 #281)

「精進」：本來沒有精進，說是有精進，這不過是對我們一般凡夫來說這個法，根本在精進本身上是不會有個精進的。所以「六度」都是精進，也都不是精進。布施、持戒、忍辱，是屬於身的精進；禪定、般若，是屬於心的精進。這樣講起來，這個精進根本就沒有了，精進就變成其他的，如般若波羅蜜等。你多做布施，這是布施精進；你多持戒，這是持戒精進；你多忍辱，這是忍辱精進；精進再精進，這是精進本身在精進；你禪定精進，坐禪不休息，這是坐禪的精進；你修般若，修習般若智慧，這是智慧的精進；學習般若法門，則是般若的精進。

所以這精進本身就沒有精進，他變成勞而無功，所以你不要執著你有精進，那就是你真精進。要是執著我這裡也精進，那裡也精進，說我這個精進可是無量無邊的，六度波羅蜜我都精進了，那就等於沒有精進了，因為你有一個精進在心裡障住你這種境界，就不是真精進。

There is no such thing as being vigorous about vigor. Vigor is a dharma explained to us ordinary people. In fact, the six paramitas are all vigor and likewise, non-vigor. The paramita of giving, upholding precepts, and being patient constitute physical vigor. The paramita of being in *dhyana* samadhi and of developing *prajna* constitute mental vigor. This way, there is no separate category for vigor. Vigor becomes a part of other paramitas, such as *prajna paramita*, etc. When you do a lot of giving, you are vigorous in your practice of giving. When you uphold the precepts conscientiously, you are vigorous in your practice of upholding precepts. When you are more patient, you are vigorous in your practice of patience. When you are ever more vigorous, you are vigorous in your practice of vigor. When you meditate nonstop, you are vigorous in your practice of *dhyana* samadhi. When you cultivate *prajna wisdom*, you are vigorous in your cultivation of wisdom. When you study *prajna* dharmas, you are vigorous in your practice of *prajna*.

Therefore, vigor by itself has no vigor. It is like doing the work but not getting the credit. So not being attached to being vigorous is having real vigor. When you are attached to how you are vigorous in this and that, claiming your vigor is boundless and you are vigorous in all six paramitas, then it is equivalent to non-vigor. When you are in a state of being obstructed by your attachment to vigor, then you are not truly vigorous.

佛法要是真明白了，根本就沒有，你沒有明白的時候，是有這個東西；明白了，就沒有了。那你說我現在就沒有了，我也不精進了。那你不精進，也是沒有了，但這是不同的。要是你真正明白佛法，真正精進也沒有了，爲什麼呢？因爲你不執著了。

你要是不明白佛法，一味執著你的精進，那不算精進。因你實在不明白佛法，根本就不懂什麼是精進，所以更談不上精進。所以佛法你沒有懂得，你不明白；你要是懂了，你還要放下它；你不放下，那還是不懂佛法。這就是叫人離一切執著相，什麼事情都不要執著；你有所執著，就是不明白佛法，這是精進。

「禪波羅蜜音」：禪也是梵語，叫做禪那。翻譯中文叫做思惟修，又叫「靜慮」。禪有四禪、八定，又有九次第定。另外，又分世間禪和出世間禪，還有出世上上禪。「世間禪」是我們凡夫所修的，這其中有四無量心，有四無色定，這種境界不必詳細講，你要用功修行坐禪去，自然就會明白這種境界。什麼叫出世禪？出世禪有四禪八定，又有八勝處、八背捨，這些名相講出來，你也糊塗了。好像說食數寶似的，雖說這個東西好吃，要是你沒有放到口裡頭，始終不知道它的滋味，所以現在你就知道有世間禪、出世間禪、出世上上禪、如來禪、祖師禪等，種種的分別。你只要肯用功去修行，將來都會得到其中的滋味。

When you have truly understood the Buddhadharma, then there is essentially nothing. At the time when you don't understand, there is something. Once you have understood, there is nothing. You say, "I now have nothing. I am not vigorous as well." Your non-vigor is also nothing, although it is totally different. When you have truly understood the Buddhadharma, true vigor is non-existent. Why? It is because you are not attached to it.

If you do not understand the Buddhadharma and continue to be attached to your vigor, then that is not considered as vigor. Since you really do not understand the Buddhadharma, you basically do not know what is vigor, not to mention being vigorous. Not comprehending the Buddhadharma, you do not understand the Buddhadharma. Having comprehended the Buddhadharma, you still have to let it go; otherwise, it's non-comprehension. This is teaching people to be apart from all marks of attachments, and not to be attached to anything. Having attachment means you do not understand the Buddhadharma. This is the paramita of vigor.

The sound of *dhyana* paramita. *Dhyana* is also Sanskrit. Translated to Chinese, it means cultivation of contemplation or quiet deliberation. *Dhyana* includes the Four *Dhyanas*, the Eight Samadhis, and the Nine Sequential Samadhis. There are also secular *dhyana*, transcendental *dhyana*, and the most superior form of transcendental *dhyana*. Secular *dhyana* are what we ordinary people cultivate. This includes the Four Boundless Qualities of the Mind and the Four Formless Samadhis. We do not need to describe these states in detail, just work hard in your meditation and you will naturally understand this state.

What is transcendental *dhyana*? Transcendental *dhyana* includes the Four *Dhyanas* and the Eight Samadhis, the Eight Superior Ways, and the Eight Liberations. You are confused by these terms. It is like reading a menu, the food may look delectable, but until you have it in your mouth, you will never know the taste of it. Now you know there are different classifications of *dhyana* such as secular *dhyana*, transcendental *dhyana*, the most superior form of transcendental *dhyana*, Thus Come One's *dhyana*, patriarch's *Dhyana*.. As long as you are willing to work on your cultivation, you will get a taste of its flavor in the future.

「般若波羅蜜音」：般若是梵語，中文翻作智慧。智慧又分爲世間智和出世間智。世間智是世智辯聰，什麼是世智辯聰呢？好像現在科學進步，哲學進步，還有一切的學問，這都是世間的學問。他能辯論，沒有道理的能講出道理來，這叫世間的智慧。出世間智——出世間的智慧，是勤求佛道，念茲在茲的，不斷地研究佛法。甚至於睡覺也思惟佛法；作夢也思惟佛法；任何病痛的時候也思惟佛法，這才是真正地修出世的智慧。

那麼出世的智慧和世間的智慧究竟是一個或是兩個呢？本來是一個的，但看你怎樣用它。用到世間上去，就是世間智慧；若用到出世佛法上，就是出世的智慧。智慧並沒有兩個而分開講，本來你研究世界的問題，知道世界一切都是苦、空、無常、無我。那麼現在就用這種的智慧來研究出世的學問，這也就是出世的智慧，世間智和出世間智並沒有兩個。

一般的人多數有世間的智慧，而沒有出世間的智慧；有的有出世的智慧，但沒有世間的智慧，這究竟是怎麼回事呢？有的人很聰明，卻盡做糊塗事，不必要的事情儘量去做，重要的事——生死問題，他卻不管，不去研究它。而有的人研究出世的問題，卻不懂世間的法。所以必須要「既入世而出世，既出世而入世」，入世出世要通達無礙，你若明白了，在這入世也就是出世；你若是不明白呢，你就是出世也是入世。

The sound of *prajna paramita*. *Prajna* is Sanskrit for wisdom. Wisdom is divided into secular wisdom and transcendental wisdom. Secular wisdom is worldly knowledge and intelligence. What is worldly knowledge and intelligence? For instance, advances in the field of science, philosophy and all other studies are worldly knowledge. A debater who can explain principles where there are no principles has worldly wisdom. Transcendental wisdom is diligent pursuit of the Buddha Way. It is studying the Buddhadharma non-stop, constantly contemplating the Buddhadharma in thought after thought, even while sleeping, dreaming, or undergoing sickness and pain. This is truly cultivating transcendental wisdom.

Is secular wisdom and transcendental wisdom one thing or two? Originally, they are one, but it depends on how you use it. Apply it to the secular and that is secular wisdom; apply it to transcendental Buddhadharma and that is transcendental wisdom. Wisdom is not divided into two. Originally you were investigating the world's problems, and you knew that everything in the world is suffering, emptiness, impermanence and no-self. Now, when you use this kind of wisdom to investigate transcendental studies, then it is transcendental wisdom. Secular wisdom and transcendental wisdom are not two.

The majority of common people have secular wisdom but not transcendental wisdom. Some people have transcendental wisdom but no secular wisdom. How come? There are very intelligent people who keep doing muddled and unnecessary things while ignoring important matters, i.e. the matters of birth and death. There are people who investigate transcendental matters but do not understand secular dharmas. Hence, we need to “enter the world yet transcend the world; transcend the world yet enter the world.” Traverse freely between the secular and the transcendental, without impediments. When you have understood, entering the world is transcending the world. When you have not understood, transcending the world is entering the world.

古人有幾句話說得很有用：

聰明乃是陰鷲致，
陰鷲引入聰明路；
不信陰鷲使聰明，
聰明反被聰明誤。

「聰明」——我們人為什麼會有聰明呢？因為我們前生做了很多有德行的事。陰鷲是什麼呢？陰鷲就是你做了有德行的事，沒有叫人知道，做了好事，也不張揚，說我做了什麼樣好事。例如：某一個人死了，沒有棺材，我給他買了個棺材把他埋起來，雖做了這麼一件好事，但是沒有向人宣傳，讓人知道。總之，對人有利益的事情，他去幫助，做了好事，不向人去宣傳，沒有人知道，這就是陰鷲。所以前生做了很多陰鷲的事，今生就聰明；還有你前生看的佛經多，念的經多，如念《金剛般若波羅蜜經》幾萬遍，今生也會聰明；讀書讀得多，今生也會聰明，所以說聰明乃是陰鷲致。這個聰明，是宿世有修行有德行，所以今生才聰明的。

陰鷲引入聰明路：因為有德行，所以她才聰明的，是用這德行把你引導到聰明的道路上。

不信陰鷲使聰明：你今生忘了，不走做好事的道路，不信陰鷲，不做好事了，專門利用你的聰明去做壞事，這就叫做「聰明反被聰明誤」。這個聰明正是害了自己，為什麼呢？你若是不聰明，也就不會去做壞事。因為聰明，你所知道的，旁人不知道，你把人家給害了，別

The ancients said something that's very useful:

*Intelligence results from anonymous good deeds;
anonymous good deeds lead us onto the path of intelligence;
try and play smart without believing in anonymous good deeds,
the smart ends up being misled by their wits.*

Why do we people have intelligence? It is because in lives past we did many virtuous deeds. What are anonymous good deeds? Anonymous good deeds are good deeds that are not made known. For instance, someone died and had no coffin, so I bought one for him and buried him. This was a good deed but I did not tell anyone about it. In general, one will help to do good deeds without letting other people know about it. Those who did a lot of anonymous good deeds are intelligent in this lifetime. Also, if in past lives you read many Buddhist sutras, such as reading the *Vajra Prajna Paramita Sutra* several tens of thousands of times, you will be intelligent in this lifetime. Having studied a lot in the past, you will be intelligent in this lifetime too. So, intelligence is a result of anonymous good deeds. Intelligence in this lifetime comes from cultivation and virtuous deeds in lives past.

Anonymous good deeds lead us onto the path of intelligence. You are intelligent because of your virtuous conduct. Virtuous conduct led you onto the path of intelligence.

Try and play smart without believing in anonymous good deeds: In this lifetime, you have forgotten and you do not travel the path of doing good deeds. You do not believe in doing anonymous good deeds or good deeds in general. You keep using your intelligence to commit crime. *The smart ends up being misled by their wits.* Their intelligence ends up harming themselves, why? If you were not smart, you would not do anything bad. Since you are smart, you know what others do not know. You harm somebody and the victim does not even realize that you are a bad person.

人還不知道你是個壞人，所以這叫聰明反被聰明誤。

好像曹操是個最聰明的人，簡直聰明得比鬼神還聰明，可是他有些事情做得不當，也有一些事情做得不錯，雖然聰明反被聰明誤，但是他也有他的成就。喜歡聰明的人，聽過這首偈語後，應該努力做好事，做有益人群的事，不要害人。

我再來補充一段持戒波羅蜜，以前佛住世的時候，有兩個比丘要去見釋迦牟尼佛，經過很長的路程，中途沒有水，兩個比丘渴得不得了，幾乎就要渴死了。一個比丘見著了一個人的頭骨，裡面有一些水，這個比丘說：「我們現在渴得這麼厲害，可以喝這腦袋骨裡的水。」另一個比丘說：「不可以呀！這裡面有蟲子，有蟲子的水是不應該喝的。」這比丘說：「我們現在渴得這個樣子，喝下這些水，就不會渴死，可以去見釋迦牟尼佛呀！如果我們渴死，也沒有法子去見佛了。」另一個比丘說：「我寧願持戒死了，雖見不著佛，我也要依佛的教誨，我就是死了也沒有關係。」這比丘就把像水瓢狀的腦袋骨裡的水喝下。而沒有喝水的比丘果然就渴死了。

喝水的比丘就往前走去見佛了，他請問佛說：「我們兩人走到半路上，渴得不得了，見到一個人的頭骨裡有水，我就把這水喝了，免得渴死，好來見佛。我的另一個同參，他寧可渴死也不喝這水，他

This is called the smart ends up being misled by their wits.

For example, Cao Cao was one of the most intelligent individuals – even more intelligent than the ghosts and spirits. However, he did some improper things, albeit while doing some good things too. Although he ended up being misled by his own wit, he did have his accomplishments. After hearing this verse, people who would like to be intelligent should work hard at doing good deeds, benefitting humanity and avoiding harming others.

I have here an add-on to the paramita of keeping the precepts. When the Buddha was in the world, two bhikshus wanted to go and see Shakyamuni Buddha. After traveling a long distance without having water to drink, the two bhikshus were extremely thirsty, almost to the brink of death. One bhikshu saw a human skull with some water and said, “Since we are so thirsty right now, we can drink the water in this skull.” The other bhikshu said, “No! There are insects in the water, so we should not drink it.” “But look at how thirsty we are. Drink this water and we will not die of thirst and we will see Shakyamuni Buddha then! If we die of thirst then it would be impossible to see the Buddha.” “I would rather keep the precepts. Even if I die and do not see the Buddha, I will still follow the Buddha’s teachings. I am fine with that.” The first bhikshu drank the water in the ladle-like skull; the other did not drink the water and died of thirst indeed.

The Bhikshu who drank the water continued on to see the Buddha. When he got there, he told the Buddha, “There were two of us who were extremely thirsty about halfway along the journey. We saw a human skull with water. I drank the water to prevent death from thirst so that I can come to visit the Buddha. My fellow cultivator was willing to die of thirst rather than drink that water. He said there were insects in the

說這水裡面有蟲子，喝了就犯戒。結果我把這水喝了，我沒有死；他沒有喝這水，他就渴死了，所以我見到佛。」釋迦牟尼佛說：「你以為他渴死了嗎？那個比丘因為持戒關係，我令他先來見我，他現在已在我這兒聽法了。持戒雖然很困難，但是這種誠心我是知道的；你不持戒，雖然見我，但是你的心沒有這麼誠，所以他已經開悟證果了，你現在還要慢慢修行。」

由這一段看來持戒、忍辱、布施、精進、禪定、智慧，這六度萬行，都要真心去做。若沒有真心，馬馬虎虎的，那與佛法不會相應的，一定要往真的做。所以「守口攝意身莫犯，莫惱一切諸有情，無益苦行當遠離，如是行者可度世。」這四句偈頌，是出家人時時刻刻都不應該忘的，都要本著這四句偈頌去做。持戒是最要緊的，我們不要以為馬馬虎虎就算了，你馬虎一點就差得很遠了。所以修行一定要認真，腳踏實地去做，不要飄浮，要實實在在地去做。

「慈悲音」：慈能與樂，悲能拔苦，使一切眾生聽見釋迦牟尼佛的這種聲音，都能離苦得樂，了生脫死。

「喜捨音」：喜，歡喜；捨，布施。歡喜布施。慈悲喜捨，這四個字合起來叫做四無量心——慈無量心、悲無量心、喜無量心、捨無量心。做布施，一定要生一種歡喜心。歡喜做布施，歡喜行布施。

(下轉至第13頁)

water, and drinking it is a violation of the precepts. In the end, I drank the water and did not die; he did not drink the water and died of thirst. I got to see the Buddha.” Shakyamuni Buddha said, “You thought he died of thirst? Since that bhikshu kept the precepts, I made it so that he got to see me first. He is already here listening to my Dharma. Although keeping the precepts is very difficult, I understand his sincerity. Although you got to see me, you did not uphold the precepts, so you are not so sincere. He has already become enlightened and certified to the fruition, but you still have to cultivate slowly over time.”

This episode tells us that we should carry out the six paramitas – upholding precepts, patience, giving, vigor, *dhyana* samadhi, wisdom, and the myriad conducts, with true resolve and sincere mind. Otherwise, if carried out lackadaisically, it does not accord with the Buddhadharma. We must do what is true. So,

*Guard the mouth and gather in thoughts,
make no bodily transgressions.
Do not annoy any sentient being.
Stay away from useless asceticism.
Practitioners like these can save the world.*

Monastics should always keep in mind this four-line gatha and practice accordingly. Upholding the precepts is most crucial. Do not be casual about it. Even being just a little bit casual, you will end up way far behind in your progress. Hence, cultivation requires sincerity and down to earth practice. Do not float along. Do it realistically and honestly.

There was the sound of compassion. Kindness can bestow joy; compassion can uproot suffering. All beings who hear Shakyamuni Buddha's *sound of compassion* will be able to leave suffering and attain bliss, and be liberated from birth and death.

The sound of joyous giving. Joyously give. Kindness and compassion, joy and giving are called the Four Boundless Mind. When we give,

(Continuation in Page 13)

圓滿十禪七

The Completion of Ten Weeks of Chan

宣公上人一九八三年一月十六日開示 於萬佛聖城

Instructional talk given by Venerable Master Hua on January 16, 1983, at the City of Ten Thousand Buddhas

不管往昔如何，只要我們從今以後，
改頭換面，重新做人，就可以了。

**No matter how we've been in the past, from
now on, all we need is to be a new person, put
on new face, and start afresh.**

今日圓滿十禪七，
改頭換面發菩提；
常握金剛智慧劍，
縱橫南北與東西。

*Ten weeks of Chan are completed today.
Put on a new face, strike the Bodhi resolve.
Always wield the Vajra sword of wisdom.
Roaming up, down, north, south, east and west.*

今天是十個禪七圓滿日。不管
往昔如何，只要我們從今以後，重新
做人，改頭換面，重頭再練，跟以前
的貪心鬼完全不同，就可以了。我們
不要像以前一樣，盡在人我是非上
用功夫，而要發大菩提心。

This is the completion day of the ten-week
Chan session. No matter how we have been in the
past, from now on, all we need to do is to be a new
person, put on a new face, and to start afresh. Be an
entirely different person from the greedy ghost of
the past. Strike a great resolve for bodhi. Do not
keep on engaging in discriminations of self and
others, of rights and wrongs, as we did in the past.

要常握著金剛王智慧寶劍，不
要愚癡；不愚癡就不會做顛倒事。
為什麼顛倒？因為愚癡無明，昏昧
幽暗。應該時時拿著金剛智慧劍，縱
橫南北與東西，遨遊天下，願意到那
裏就到那裏，也就是無人無我，無拘
無束，大自在無是無非的境界。

We should constantly wield the Vajra King's
Jeweled Sword of Wisdom, and get rid of stupidity.
If we weren't stupid, we wouldn't do things upside-
down. Why are we upside-down? It's because of
stupidity, ignorance, and dark confusion. We
should always grasp the Vajra Sword of Wisdom,
roaming upwards, downwards, to the north, south,
east, or west, throughout the world, going wherever
we please. That's the state of great freedom in
which there is no self and no others, no restrictions,
and no rights or wrongs.

(全文完)

(The End of the Article)

(上承自第12頁)

(Continuing from page 12)

不要捨了之後，心裡又覺得捨不得，
這就是沒有生歡喜心。釋迦牟尼佛
生出這種喜音捨音，令一切眾生聽
見這種聲音，都生出一種歡喜布施
的心。

we should have a joyous mind. After we give, we
should have no regrets, for that would not be joy-
ous. Shakyamuni Buddha uttered this *sound of
joyous giving* for all beings to hear and to give rise
to a mind of joyous giving.

(To be continued ...)

(下期待續)

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 #281)

我記得好幾年前，香港一群老居士來法界聖城。我們出家人看到都非常慚愧。他們威儀具足，眼觀鼻，鼻觀口的。這樣子非常莊嚴，穿袍搭衣，不敢亂動，不敢亂講的。他們為什麼會這樣呢？師父以前對他們是非常嚴格的。在道場，不要說你講是講非了，連講普通的話都不能大聲。師父會罵的。師父甚至後來離開香港再回去的時候，我們跟他回去，大家都鴉雀無聲。師父說：「做什麼你們？我又不是鬼。你們這麼怕我幹什麼？」在上人嚴格的訓練當中，大家都不敢亂動的。

今年，剛剛這個月吧，11月5日，我在香港參加第三次的敬老節。後來法界聖城敬老節的前一天，法界聖城來了三個客人。一位老居士，她的兒子和媳婦帶她來。原來她跟兒子和媳婦來美國。他們當然會去萬佛城。去了萬佛城，聽說我跟恆教法師在法界聖城，所以他們特地來看看我。那些老弟子真是。

每個人的生命都是自己創造的。她的兒子和兒媳非常孝順。兒子孝順還比較平常，媳婦孝順真的很難。為什麼呢？她跟我講起，她

I remember many years back; a group of senior lay disciples came to visit the City of Dharma Realm. Seeing their deportment, we monastics felt ashamed. Their deportment was perfect and their countenance extremely adorned -- eyes contemplatively gazing down their nose, leading to the mouth. They donned the precept sash over the black robe. They did not move or talk at random. Why were they this way? The Venerable Master had been very strict with them. When in the bodhimanda, they were not allowed to carry on a normal conversation loudly, let alone gossiping. Otherwise, the Venerable Master would scold them. When we accompanied the Venerable Master on his return trip to Hong Kong, everyone was absolutely silent. You could hear a pin drop on the floor. The Venerable Master quipped, "What are you all doing? I'm not a ghost! Why are you so afraid of me?" Having undergone the Venerable Master's rigorous training, none of them dared to fidget.

Recently, on November 5th of this year, I participated in the 3rd year of Honoring Elders Day festivities in Hong Kong. Afterwards, the City of Dharma Realm (CDR) conducted our annual Honoring Elders Day. One day before the festivity at CDR, three guests showed up -- a senior lay woman accompanied by her son and daughter-in-law. Actually, she came with her son and daughter-in-law to the US for a visit. Of course, they visited the City of Ten Thousand Buddhas. While there they learned that Dharma Master Heng Jiao and myself were at CDR, and they made a special trip to see me. How thoughtful of them!

Everybody creates his/her own life and charts his/her own destiny. This senior lay woman's son and daughter-in-law were both very filial to her. It is commonplace to have a filial son; but it's very hard to have a daughter-in-law who is just as filial. Why

們佛教講堂每星期三都念地藏經。她說：「那些老弟子，走的走了，老的老了，很少人來了。每星期三沒有幾個人來道場。我現在還能夠走動，每個禮拜三有法會一定去的。但是我的媳婦，兒子不讓我去，不放心。但我一定要去。我說，師父的道場怎麼能不護持呢？只要我能走得動，就一定要去。」她兒子沒辦法，就說：「那你坐 Taxi 去好了。」她們家做巴士去，要上下走一百多個樓梯的。兒子就讓她坐 Taxi。她不要，她說：「從這裡去到佛教講堂，Taxi 要一百多塊錢。」她告訴我：「我這一百多塊錢都可以向廟上添香油啦。廟上也需要捐助嘛。」這些老弟子就是這樣子的。

另外一個居士也這樣跟我講，師父來了美國，老尼師帶著她們。她們真的很艱苦的。道場沒有什麼的時候，有人說：「尼師啊！沒有這個，沒有那個了。」尼師說：「不要告訴我，告訴韋陀菩薩。」道場的鐘壞掉了。大家就湊幾塊錢買個鐘。都是這樣子的。那些老弟子對上人非常有信心，而且非常孝順。八十多歲都這樣子，你說難得不難得？我有機會要跟出家在家的弟子講一講這些歷史。

(下期待續)

is that? She told me that there's recitation of Earth Store Sutra every Wednesday at the Buddhist Lecture Hall. She said, "Most of the senior disciples have either passed away or grown too old to move around. Very few people show up. There's only a handful coming every Wednesday. Since I can still walk, I make sure I attend the dharma assembly every Wednesday. But my son and daughter-in-law won't let me go because they worry for my safety. Nonetheless, I have to go. I told them, 'How can we not support and protect the Venerable Master's bodhimanda? As long as I can walk, I will certainly go.'" Her son conceded to her wishes, saying, "Then you should take a taxi." If she were to take the bus, she would need to climb up and down more than a hundred steps of stairs. That's why her son wanted her to take the taxi. But she refused, "I have to pay more than a hundred dollars for each taxi ride from home to the Buddhist Lecture Hall. I'd rather offer the hundred some dollars to the temple. The temple needs donations too." That's how considerate these senior disciples are.

Another lay person told me a similar story. After the Venerable Master left Hong Kong for the United States, only one senior bhikshuni was left in charge of the temple. Life was hard at that time, and the bodhimanda was often short of supplies. Someone would say, "Dharma Master, we're short of this and we ran out of that." The Dharma Master would say, "Don't tell me. Tell Wei Tuo Bodhisattva." When the standing bell broke, everyone chipped in to buy a new one. It was always like that. Those senior disciples had unwavering faith and confidence in the Venerable Master, and they were extremely filial, even when they were in their eighties. Isn't it amazing and wonderful? When I have a chance, I will talk about past episodes of the Venerable Master's earlier days to both the monastic and the lay disciples.

(To be continued ...)





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金輪聖寺

2022年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2022

日期	法會
3/6 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/13 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/20 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/27 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/3 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/10 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/17 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/24 (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.*