



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—上堂說法

你能明白這一切相 都是虛妄不實的 都是假相
財色名食睡 這都是幻化無常的東西 令人迷醉不能解脫
也就因為著住到這假相上 就把真的忘了 既然忘了真的 就不自在了
你若能把這個假相看破 真相即現前 真理也明白了 真正智慧也有了
你能如此 方能對佛法有大利益 得大利益 得大安樂 能以前無古人 後無來者

Ascending the Hall to Speak Dharma

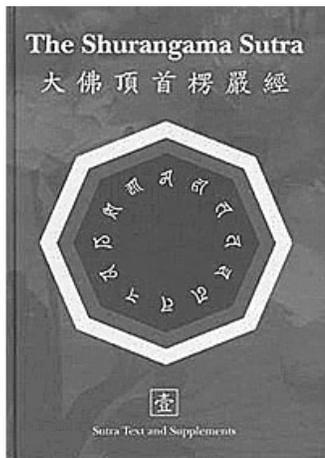
Composed by Venerable Master Hsuan Hua

Understand that all appearances are illusory and false.
Wealth, sex, fame, food, sleep --- all illusory, all impermanent;
Making people intoxicated and unable to be liberated.
When attached to false appearances, the real is forgotten.
When the real is forgotten, one cannot be at-ease.
If you can see through false appearances, the true appearance will manifest.
You will then understand the true principles and have genuine wisdom.
If you can be such, it will of great benefit to Buddhism.
You will reap great benefit and great joy,
Being one who is peerless amongst those who come before and after you.

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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 #282)

(接上期)

普佛世界，六種震動，如是十方微塵國土，一時開現。佛之威神，令諸世界，合成一界。其世界中，所有一切諸大菩薩，皆住本國，合掌承聽。

普佛世界，六種震動：所有普遍百千萬世界，凡是有佛的地方，這都叫「普佛世界」。不是單單一個娑婆世界有這六種震動，到什麼地方，都有這六種震動。

怎麼叫「六種震動」呢？有三種是屬於形的，三種是屬於聲的。屬於形，就是動、湧、起。「動」，好像地搖動了。「湧」，就是地來回晃，往上湧了，猶如湧泉——好像水在井裏往上冒水。湧，言其地就往上湧了，它是往上起，又有一點落；又往上起，又有一點落，不是一直往上起。「起」，地不停地往上起了。所以我們這個地有的時候會升高，有的時候又會降低；現在我們這個地球轉變了，這都屬於六種震動的關係。

The six kinds of quaking pervaded the Buddha realms, and thus lands as many as fine motes of dust throughout the ten directions appeared simultaneously. The Buddha's awesome spirit caused all the realms to unite into a single realm. And in these realms all the great Bodhisattvas, each remaining in his own country, put their palms together and listened.

The six kinds of quaking pervaded the Buddharealms. All the billions of worlds where there was a Buddha – not only our Saha world but all the others – experienced the six kinds of earthquakes.

What are the six kinds of quaking? Three kinds involve movement, and three kinds involve sound. The three that involve movement are: quaking, erupting, and upheaving. Quaking is the motion of the earth in an earthquake. Erupting refers to intermittent agitations which cause the earth to little by little gush forth and back like water from a fountain. Upheaving refers to continual, violent upward movements of the earth. Sometimes the earth can be heaped up to form high places and sometimes it can sink to form depressions. At present our planet earth is in the midst of changes brought about by the six kinds of earthquakes.

屬於聲的，就是震、吼、擊。
「震」，就是震動，地震了。地動和地震不同，地動是單單那麼動；地震，是地震盪，有一種好像地將要破了、要裂開的樣子。有的時候地震，這個地都爆裂開來，這叫震；好像炸彈一爆炸，說把房子都震動了。「吼」，就是吼叫，它有一種吼叫的聲音；在地裏頭，就發出一種不知道是什麼叫的聲，世界沒有這麼一種聲，但這個地它有這種聲，就叫「吼」。「擊」，地爆開了，地和地的接面又互相衝擊。「震、吼、擊、動、湧、起」，這是大地六變震動的樣子。

講起地震來，以前在打禪七的時候，我大略講過地震的道理。為什麼有六種震動呢？這個世界有人成佛了，會有六種震動；或者有人開悟證果了，雖沒成佛，這也會有六種震動。又有一種是什麼呢？是魔王想來擾亂世界的人心，他也可以使令地有六種震動。所以地震有好的，也有不好的。好的時候，在佛成道和有修道的人證果，這雖然有六種震動，但是它對人不會有害處的，不會有大的震盪。就是震盪怎麼大，也不會傷人，也不會損壞於我們這世間人的。

要是魔王來想實行他這種的魔力，擾亂世界人心，它就會傷人、損害財產。好像有某一個國家地震死了多少人，又某一個地方地震死了多少人，這都是魔王想擴張、伸張他的勢力，向世界的人來示威。現在不是到處講「示威」嗎？魔王也向我們人間的人來示威，他說：

The other kinds of earthquakes – cracking, roaring, and striking – involve sound. Cracking is not the same as quaking, which is a simple movement of the earth. When there is cracking, whole sections of the earth are torn asunder. The earth splits apart and often rend whole buildings in the process, like the explosion of a bomb. Roaring occurs when the earth emits sound unheard in the world. Striking occurs when the earth splits apart and the two faces of the crevasse strike against one another. Hence, cracking, roaring, striking, quaking, erupting and upheaving are the six kinds of earthquakes.

Speaking of earthquakes, in the past, during a seven-day Chan session, I have briefly talked about the principles of an earthquake. The six kinds of earthquakes occur for various reasons: when someone in the world becomes a Buddha; when someone becomes enlightened, but has not yet realized Buddhahood, that is, when he accomplished the result of Arhatship; and when a demon king wishes to disturb the minds of people in the world. So, there are good earthquakes and bad earthquakes. When they are good, that is when a Buddha accomplishes the Way or someone achieves enlightenment, no matter how great a disturbance the six kinds of earthquakes cause, no one will be injured.

When a demon king comes to display his demonic power and disturb the minds of people in the world, he can kill people and wreak destruction. When there is an earthquake in one country and many people perish, and then the same thing happens in another country, that is a demon king who has decided to flex his muscles, awe the people of the world, and extend the scope of his power. It is just like a political demonstration: the demon kings stage demonstrations for us people, in



「你看，我這個魔力多大！我可以令大地天翻地覆！」所以魔王也有這種的力量。

因為這個，我們每一個人在一切的境界上，都要分別出來是好的境界、不好的境界，是善的境界、惡的境界，這種種不同的。

說起這個「地震」，我記得我母親死了之後，我在母親墳上守孝，那時候經過一次地震。在晚間，我正在那兒坐禪呢！正在無人、無我，什麼都空了，啊，忽然間就覺得動了！怎麼這樣晃晃悠悠地晃起來了？我自己就想：「哦，這是什麼魔？他可以把我的身體都搖動起來了？這個魔的力量是不小！」也不知道是地震。等第二天有人來告訴我說：「喔，這是地震了！」我才知道是地震。那個地震很奇怪的，井裏本來是應該往上冒水的。那次地震，我那地方有一口井，這井裏就往上出火，井裏會冒火的。說火山會冒火，這井並不是火山，它也冒火。所以這世界，奇怪怪的事情很多的。我相信有人想：「喔，那一定是那口井底下有琉璜，也是火山的脈，所以往外冒火。」也許是這樣子！

如是十方微塵國土，一時開現：像這個樣子，有六種震動。這六種震動了之後，這十方微塵——有微塵微塵那麼多的國土都同時現出來。微塵是有多呢？沒有數量。雖然沒有數量，就有微塵那麼多國土。這一些大阿羅漢，和這些菩薩、大比丘、長者、居士、國王、大臣，

order to say: "Take a look at how great my demonic powers are. I can overturn heaven and upset earth." Hence, demon kings also have this power.

Therefore we should be careful to determine whether each experience we encounter is a good or bad situation, since there are many variations and distinctions.

Speaking of earthquakes, I remember experiencing an earthquake one night after my mother died, when I was practicing filial piety beside her grave. I was sitting in dhyana, and everything was empty – there was no self and no others – when suddenly I felt a movement, an agitation. I thought to myself, "Ah, what is this demon that can shake my body this way? Its strength is certainly formidable." I didn't realize it was an earthquake. The next day someone came to tell me there had been an earthquake – a very strange earthquake. During it, the well near where I sat had spouted fire. This was a water-well, not a volcano, and yet fire had come forth from it. There are many strange things in this world. I believe someone is thinking, "I'm sure that beneath the well there was a vein of sulfur which fed a volcano, and that is why the well spouted fire." Maybe that's the way it was.

And thus: Once the six kinds of earthquakes occurred, **lands as many as fine motes of dust throughout the ten directions appeared simultaneously.** How many fine motes of dust are there? They are countless. Yet the lands which appeared were as incalculably numerous as dust-motes. The great Arhats, great Bodhisattvas, great bhikshus, elders, laypeople, and the king and his ministers all saw these



同時都看見有這麼多的國土顯現出來，你說這是一種什麼境界呢？

佛之威神，令諸世界，合成一界：
釋迦牟尼佛以他這種威神、神通的力量，使令這所有微塵那麼多的國土、那麼多的世界，都合成一界了。雖然有這麼多的國土，但是都合合成到一起了。就好像我們現在影相（照相），影一個很小的底片，又可以放得很大；那很大的相片，又可以縮小。你說這是不是神通？所以我們現在影像又可以放大，又可以縮小，都有這個本領。

釋迦牟尼佛把這整個三千大千世界、微塵國土都縮到一起，合成一個。可是雖然合成一個，而每一個國土裏面的情景宛然，還不攙雜。我想，這大約就像照相機一樣，可把遠境縮近；這是以釋迦牟尼佛這種神力，而成就這樣的境界。

釋迦牟尼佛為什麼把這麼多的國土世界都縮成到一起？因為他想叫每一個人都聽「楞嚴大定」，教每一個國土的菩薩都能明白這種道理。所以他在面門上放大光明，其光晃耀，像百千個太陽一樣，每一個國土都照見了。

（下期待續）

lands appear simultaneously. What kind of experience would you say that was?

The Buddha's awesome spirit: Shakyamuni Buddha used his awesome spiritual strength, the power of his spiritual penetrations, to cause all the realms, all the lands as many as the fine motes of dust, **to unite into a single realm.** Although the lands were innumerable, they all came together as one. For example, nowadays we can enlarge a very small photograph into a very large one and reduce a very large photograph into a very small one; wouldn't you say that is a spiritual penetration? We do have this skill to enlarge or reduce a portrait.

In the same way, Shakyamuni Buddha, by means of his spiritual power, made distant places close, by reducing all the myriad lands throughout the great trichilocosm into a single one, as if he were reducing a photograph. And yet, though the lands were united into one, each remained perfectly intact in their original order, each still located in its respective position without being mixed up. I think this is probably like a camera which can shrink the distance closer. It is through the spiritual power of Shakyamuni Buddha that this state can be achieved.

Shakyamuni Buddha brought all the lands and realms together into one because he wanted everyone to be able to listen to the explanation of the Great Shurangama Samadhi, so that the Bodhisattvas in every land could come to understand this doctrine. So, he emitted a great light from his face, a blazing light as brilliant as hundreds of thousands of suns, until every land was illuminated.

(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

美國葛佛聖城 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 #282)

「解脫音」：這個解脫是得到一種真正的自由，無拘無束，所以解脫了。解脫什麼呢？解脫六道輪迴這種生死的苦惱。以前有一個和尚向一位有名望的高僧請法，他說：「請問上座，怎麼樣才能得到解脫？」這位高僧對這和尚說：「現在誰把你綁住了？」說完了這句話，這個和尚立刻就開悟了，「噢！原來沒有人綁住我呀！是我自己綁著自己。」自己若不綁自己，自然就得到解脫了。

那什麼叫做自己綁著自己呢？這個地方，我們各位要想一想，我們每一個人，自己看不破放不下，才得不到自在；得不到自在，也就是得不到解脫。你若能看得破，一切都明白了，把什麼都放下了，就得到真正自由了；得到自由，也就是得到解脫了。無拘無束，無罣無礙，遠離顛倒夢想。真放下就得到解脫，放不下就沒有得到解脫。

釋迦牟尼佛現在說這個解脫音，我們大家也都應該把自己解脫一下，不要自己把自己綁著，不要把自己都關到監獄裡頭，永遠也得不到自由。怎麼說自己把自己關到監

The sound of liberation. Liberation refers to attaining one kind of true freedom -- unrestrained and unbounded; hence, liberated. From what are we liberated from? We are liberated from the suffering and afflictions of birth and death in the six paths of transmigration. In the past, a monk requested dharma from a prominent sangha, "Senior monk, how can we become liberated?" The prominent monk replied, "Who bound you up?" The listening monk became enlightened instantaneously, "Oh! No one bound me up. I myself kept me in bounds." If we do not bind ourselves up, then naturally, we attain liberation.

What does it mean by *binding ourselves up*? We should think this over. When we cannot see through and let go, we cannot be at ease. Not being at ease is not obtaining liberation. If we can see through everything, understand everything, and let go of everything, then we have attained true freedom. Being truly free is having attained liberation - unrestrained and unbounded, unhindered and unimpeded, leaving mixed up dream thinking far behind. Truly letting go, we attain liberation; not letting go, we do not attain liberation.

Now that Shakyamuni Buddha speaks of this *sound of liberation*, we should all liberate ourselves. Do not bind ourselves up, do not lock ourselves in jail, forever not obtaining freedom. What is meant by 'locking ourselves in jail'? If you were not in jail, you would attain liberation. Not attaining libera-

獄裡呢？你要是沒有在監獄裡，就得到解脫；沒有得到解脫，就是等於在監獄裡一樣。想到東邊去，也不自由；想到西邊去，也不自由；想到南邊去，也不自由；想到北邊去，也不自由。

得不到自由，並不是說這個臭皮囊得不到自由，而是指這個「性」。這個自性若得到自由了，願意活著就活著；願意死，隨時可以死的。死了也沒有毛病，就這麼一坐就死了、就走了，這是真正自由。這叫做生死由我不由天，願意生就生，願意死就死。願意生，生到一百歲、一千歲、一萬歲……都可以的；願意不生，隨時都可以回到本有的家鄉去。願意住這個「房子」，就住這個房子；不願住這個房子，隨時都可以搬家。

你若願住這個房子，有兩種解釋法：是識神得到自由了。這是屬於陰的，它可以到紐約，也可以到歐洲、澳洲，任何地方都可以去。並且當地的情形，它都知道，但是它不能拿東西，它不能在紐約買東西，帶回三藩市來，為什麼呢？因為它屬陰的。這是識神，它可以看見紐約的境界，但不可以在那裡辦什麼事情的。

另一個自由是本有的佛性。這佛性是屬陽的，是全體大用的。它即使是在三藩市，說要紐約的東西，伸手就可以拿來的。你說這是不是很妙？是不是神通？這就是一種解脫的境界，無拘無束，無罣無礙。它就是比如舉一個三千大千世界，也像在一個房間裡這麼近，所以它願意怎麼樣都可以，在這個世界上都可以辦得到

tion is akin to being in jail. You want to head east, but you are not free to do so. You want to head west but you are not free to do so. You want to head south but you are not free to do so. You want to head north but you are not free to do so.

When we say 'not attaining freedom', we are not referring to this stinking skin bag being not physically free but rather, we are referring to the inherent nature. When the inherent nature attains freedom, one may live if one wants to, or die any time one wants to. Dying, one is without any illness; one simply sits there and departs. This is true freedom. This is so-called "my 'birth and death' is up to me and not up to fate". I live or die as I wish. I may live to a hundred, a thousand, or ten thousand years old. If I wish not to live, I can always return to my original home. When I want to live in this 'house', then I live in this house. When I do not want to live in this house, then I can move any time.

'If you want to live in this house' has two explanations. One explanation points to the consciousness that has attained freedom. This belongs to *yin* nature. It can go to New York, Europe, Australia or anywhere, and knows everything about that location. But, it cannot take anything. It cannot buy something in New York and bring back to San Francisco. Why? Consciousness is in the *yin* realm. It can see New York but cannot do anything there.

The other explanation points to your inherent Buddha nature. The Buddha nature is *yang* in nature, it is an entire substance of great functionality. Even when you are in San Francisco, you may reach your hand out and get something from New York. Isn't this amazing? Is this spiritual power? This is a state of liberation, without restraints or constraints, without impediments or obstructions. With this state of liberation, one trichiliocosm can be as close as being in the same room. You can accomplish anything you want in the world.

的，這是屬陽的佛性。所以你要是得到解脫、自由，就可以有這樣的境界，但是有這樣境界的人，也不可以隨便顯示。不可以說你要德國出品的某種東西，叫我到德國給你買來，我顯顯神通，就可以辦得到，這是不可以的。因為佛入涅槃時，告訴所有的弟子，不可用神通的，你若用神通，那就得趕快走，不要留在這世界上。因為一般人沒有神通，你有神通，令人對你生出一種驚世駭俗的心。總之，你能隨心如意做到的事情，這是屬陽的；做不到的，這是屬陰的，是識神的作用，我們每一個人要弄清楚。

「無漏音」：什麼叫無漏呢？就是沒有無明了。沒有無明，就得到無漏；即使你有一分無明，也得不到無漏。所以無明就是煩惱的根本，你有無明，就有種種的煩惱；沒有無明，就沒有煩惱。為什麼你有貪心？因為你有無明。為什麼你有瞋心？因為你有無明。為什麼你有癡心？因為你有無明。所以這無明是煩惱的根本。為什麼你有欲心？有這淫欲心？也因為你有無明。就因為你在這個最初的地方弄不明白，就造出種種的業來。你要是得到無漏音，就沒有無明了，所以釋迦牟尼佛發出種種的音，令一切眾生由音聲而悟道。

「此方真教體，清淨在音聞」，在娑婆世界佛教的本體在音聲，以聲音做佛事，所以有這表揚、讚歎、演說種種的音聲。

智慧音。大智慧音。師子吼音。大獅子吼音。雲雷音。大雲雷音。出如是等不可說不可說音已。

This is the *yang* Buddha nature. If you are liberated and free, then you will experience this kind of state. Nevertheless, people with such states should not casually manifest their state. Do not try to make me buy some German product for you because I can do it with my spiritual powers. This is forbidden. Before the Buddha entered nirvana, he admonished all of his disciples not to use their spiritual powers. If you use your spiritual powers, then you have to leave this world. Since most people do not have spiritual powers, they will be startled by your spiritual powers. In short, when you can do things as you wish, that belongs to the *yang* realm. When there are things you cannot do, that belongs to the *yin* realm and a function of the consciousness. Every one of us must be clear about this.

The sound of no outflows. What is meant by ‘no outflows’? It is being without ignorance. Without ignorance, there is no outflow. With even just a bit of ignorance, you cannot be free of outflow. Ignorance is the root of afflictions. When you have ignorance, you have all sorts of afflictions; without ignorance, you have no afflictions. Why do you have greed? It is because of your ignorance. Why do you have hatred? It is because of your ignorance. Why do you have delusion? It is because of your ignorance. Hence, ignorance is the root of afflictions. Why do you have desires and lust? It is also because of your ignorance. From the starting point, you have not clearly understood, and you have created all kinds of karma. Were you to have attained *the sound of no outflows*, you would be without ignorance. Therefore, Shakyamuni Buddha emitted all kinds of sounds to enable all beings to be enlightened through the sounds.

“Herein lies the substance of true teaching, purification through hearing sounds.” In this Saha World, the fundamental substance of Buddhism lies in sounds. We utilize sounds in doing the Buddha’s work. That’s why we have all kinds of sounds e.g. proclaiming, praising, explaining.

The sound of wisdom, the sound of great wisdom, the sound of the Lion’s roar, the sound of the Great Lion’s roar, the sound of thunderclouds, the sound of great thunderclouds. After he had uttered indescribably many sounds.

「智慧音」：什麼叫智慧？智慧度愚癡，有智慧就沒有愚癡，有愚癡就沒有智慧，這兩個是不可並列的。可是我再給你們說一個比較容易明白的：智慧就是愚癡，愚癡也就是智慧。有人說那我現在愚癡就是智慧，我就用我這愚癡去儘量愚癡。如果你能儘量愚癡，那就是真正智慧了。

又有人說：「法師！你講這個道理，我怎樣都不相信，智慧就是愚癡，愚癡就是智慧！可是我看那愚癡人盡做糊塗事，而有智慧的人就做明白的事。」不錯，你講的非常對，我說的非常不對。怎麼樣講呢？因為愚癡可變成智慧，所以我說愚癡就是智慧；而智慧也可以變成愚癡，所以我說智慧也就是愚癡。前幾天我講「聰明乃是陰鷲致」時，已經把這個道理講得很清楚，不過現在再把它顯出來。你要是有智慧，為什麼就不會愚癡呢？因有智慧的人就有真正的自由，也真正得到解脫了。

怎麼說呢？有智慧的人不會做糊塗事；你要是愚癡呢，就盡做糊塗事，不做聰明事。愚癡的人得不到自由，他總是被動的；有智慧的人，不會被動，他有真正的主宰，真正的智慧，不論什麼事情來，都能認識事情的好壞。好就去做，不好就不做，有真正的判斷力，有真正的擇法眼。愚癡的人就沒有，明明知道不對的，也要去做。

比方說我們都知道賭錢是一件不好的事，但是他認為或者在萬萬分裡頭有一分機會——要是贏了，

The sound of wisdom. What is wisdom? Wisdom redeems delusion. When there is wisdom, there is no delusion; when there is delusion, there is no wisdom. These two cannot coexist. Let me tell you something that is easier to understand. Wisdom is delusion; delusion is wisdom. Some say, now that my delusion is wisdom, I will use this delusion to be as deluded as possible. If you can be as deluded as possible, then that is real wisdom.

Some say, “Dharma Master! I do not believe this idea of yours: wisdom is delusion; delusion is wisdom. What I see is that deluded individuals always do muddled things, while wise people do things with a clear understanding.” Not bad, what you say is very much correct and what I say is very much incorrect. How come? Delusion can turn into wisdom so I say delusion is wisdom. Likewise, wisdom can turn into delusion, so I say wisdom is also delusion. I have elucidated this principle a few days ago when I talked about “Intelligence results from anonymous good deeds”. But now, I am bringing it out again. Why is it that when you have wisdom, you will not be deluded? It is because people with wisdom have true freedom and have truly attained liberation.

How is that? People with wisdom do not do muddled things. If you are deluded, you keep doing muddled things and not intelligent things. Deluded people fail to attain freedom; they sway with external influences. People with wisdom are not influenced by external matters. They have true wisdom, they have real subjective discretions. Regardless of what comes, they can recognize the positivity and / or negativity of each situation. They proceed if it is a good thing to do and do not proceed if it is not a good thing to do. They have true judgment and true Dharma-selecting vision. Deluded individuals do not have these traits; they will proceed to do something that they know is clearly wrong.

For instance, we know that gambling is something bad but they think that they may have a chance in a million at winning and getting rich. This one thought of ignorance and

就會發財。就因為有這一念的無明貪心, 想去發這無明財, 於是乎把所有的財產都輸了。輸了之後, 他還不覺悟, 心想: 我就差了那一步, 我就贏了, 就發財了。好像去買賭券, 一塊多錢買八個字, 如果簽對了, 就可得很多萬元, 而今就差一個字沒中, 如果再買, 一定會中。你說這是不是愚癡? 如果賭錢的人都能贏錢, 那設賭的人就無法發財了。

還有人抽鴉片煙, 人人都說抽鴉片煙是吸毒不好, 而愚癡人就說我試試看, 試一次覺得沒得到究竟, 就一次再二次、三次、四次, 一次又一次地試。一試驗就上癮了。再不試就不可以, 你說這是不是愚癡? 一個好端端的人被鴉片煙支配得鼻涕、淚水, 全身不舒服, 一定得趕快再拿錢去買這東西, 來支持自己的精神。這都是愚癡造成的, 使你得不到自由。怎麼得不到自由呢? 吸鴉片煙的人以為吸鴉片煙是種自由, 歡喜去做, 其實當你不吸, 犯癮時, 那是不是自由呢? 乃至於其他一切一切都是這樣, 你去做什麼不應該做的事都是愚癡, 沒有智慧。你要有智慧就不會顛倒, 不會去做不應該做的事。

「大智慧音」: 有大智慧者一見就可見到底, 不必等到事情到不好的地步才發現, 即能預先看到這事是不可以做, 如果做了, 將來結果是很不好的。他有大智, 大慧, 才能不做糊塗事情。什麼叫大智大慧? 研究佛法是大智大慧。研究佛法的人, 才能得到真正自由, 所以是大智慧。

(下期待續)

greed led them to wish for riches; they end up losing all their assets. They still do not wake up after they lose all that. They think, I am just one step away from winning and getting rich. For example, a dollar something buys you eight numbers on a lotto ticket. If you select the matching set, you will win millions. But you lost by one number, so you buy again, thinking you will win for sure. Is that delusion or not? If gamblers can all win, then casinos will not make any profit.

Some people smoke opium. People say opium is an intoxicant that is harmful, yet, deluded individuals will try it. After the first try if they do not feel the effect, they will try a 2nd, 3rd, 4th and many more times, again and again. Eventually, they get addicted. They cannot function without it. Is that delusion or not? A perfectly sound individual becomes controlled by opium - dripping snot and tears, one's entire body so discomforting, rushing to get money and buy more opium to sustain oneself. This is the working of delusion, disabling you to attain freedom. How is it? Opium smokers think that smoking opium is a form of freedom and enjoy it, but is it freedom when you are not smoking it and crave for it? This extends to everything else just the same. Doing something that you should not do is delusion, not wisdom. If you have wisdom, you will not be muddled and do what you ought not.

The sound of great wisdom. One with great wisdom sees through the bottom of things. One need not wait till things go wrong to realize that something is wrong. One can foresee the unfavorable outcome if one does certain things. With great knowledge and great wisdom, one can avoid doing muddled things. What is great knowledge and great wisdom? Investigating the Buddhadharma is great knowledge and great wisdom. People who investigate the Buddhadharma can attain true freedom; hence, it is great wisdom.

(To be continued ...)

十法界不離一念心

The Ten Dharma Realms Are Not Beyond a Single Thought

宣公上人開示

Instructional talk by the Venerable Master Hsuan Hua

這十法界從什麼地方生出來的？就從我們人現前一念心生出來的。

若人欲了知，三世一切佛；
應觀法界性，一切唯心造。

「若人欲了知」：假設一切的人若想要知道、要明白「三世一切佛」：三世一切佛都是人成的。

「應觀法界性」：應該看看這個法界性。這法界的眾生，各有個性。你有你的性，我有我的性；你的脾氣就比我大一點，我的脾氣就比你深一點。你說是不是不一樣的？豬有豬性，馬有馬性；男人就有男人性，女人就有女人性，各有其性。歡喜吃甜的，這是有個甜性；歡喜吃酸的，就有一個酸性；歡喜吃辣的，就有一個辣性；歡喜吃苦的，就有一個苦性，這個修行也是苦性。樹有樹的性，花有花的性，草有草的性。各有其性，所以說「法界性」。你們現在明白了沒有？以前你們都以為是法界性，現在是法界之中的「眾生性」。

「一切唯心造」：《華嚴經》上說：「萬法唯心造」，佛就是由你心造成的。你心要是修佛

**Where do the Ten Dharma Realms come from?
They originate from the single thought
presently in your mind.**

*If you wish to understand
All Buddhas of the three periods of time,
You should contemplate the nature of the Dharma
Realm:
Everything is made from the mind alone.*

If you wish to understand, if anyone wants to know and understand, all Buddhas of the three periods of time, the Buddhas of the three periods of time were all originally people who became Buddhas.

You should contemplate the nature of the Dharma Realm. Take a look at the nature of the Dharma Realm. Each living being in the Dharma Realm has its own nature. You have your nature, and I have my nature. For example, your temper is a bit bigger than mine, and my temper is a little deeper than yours. What would you say? Are they different or not? Pigs have pig-natures, horses have horse-natures; men have a masculine nature, women have a feminine nature. Each kind has its own nature. Those who have a sweet tooth have a sweet nature. Those who like sour food have a sour nature. Those who like spicy flavors have a spicy nature. Those who prefer bitter food have a bitter nature. Cultivation is also bitter in nature. Trees have the nature of trees, flowers have the nature of flowers, and grasses have the nature of grasses. Each kind has its own nature; hence, we call it the nature of the Dharma Realm. Now, do you understand? In the past, you thought this referred to the nature of the Dharma Realm. Now, I've explained it as the "nature of the living beings" in the Dharma Realm.

Everything is made from the mind alone. The Avatamsaka Sutra says, "The myriad dharmas are made from the mind alone." The Buddha is created by your mind. If your mind cultivates the Buddhadharma, then you will accomplish Buddhahood. If your mind is delighted by Bodhisattvas, then you will practice the

法,就成佛道;你心歡喜菩薩,就行菩薩道,成菩薩。乃至於你心願意墮地獄,你就往地獄那兒跑,將來就墮地獄。所以說「十法界不離一念心」。

(一) 佛法界

不大不小,非去非來;
微塵世界,交映蓮臺。

「不大不小」:當我第一次聽到梵文「佛陀」(Buddha),就聽成一個「不大」。「不大」是什麼?是佛。就是沒有貢高心、沒有我慢心、沒有一個我。「不小」,也不小;若不大,可是會小,那也不是佛了,所以又不小,不大不小。

「非去非來」:佛的法身是盡虛空遍法界的,無在無不在的,你若說他去,去到什麼地方?你若說他來,又來到什麼地方?根本他的法身是周遍的,不是單單就在我們這一個世界,而是所有微塵微塵那麼多的世界,無量無量無邊無邊那麼多的世界,都是佛的法身,所以說「微塵世界」。

「交映蓮臺」:交映,就是這個法界這佛的光照著那個法界的佛。那個法界那佛的光又照著這個法界。佛在蓮臺上坐著,互相放光動地,不但六根門頭放光動地,每一個毛孔上都是放光動地。每一個毛孔又現出來微塵世界無量無邊那麼多的諸佛,就在那一個毛孔上現出來。每一個佛都是這樣子放光,無量無邊的。光與光不

Bodhisattva Path and become a Bodhisattva. If your mind wishes to fall into the hells, then you'll head in the direction of the hells, and eventually fall into the hells. That's why it's said, "The Ten Dharma Realms are not beyond a single thought."

(1) The Dharma Realm of the Buddhas

*Neither great nor small,
Neither coming nor going,
In worlds as many as motes of dust,
They shine upon each other's lotus thrones.*

Neither great nor small: When I first heard the Sanskrit word "Buddha," it sounded like bu da (Chinese for "not big.") What is not big? The Buddha. It means he has no arrogance, no pride, and no ego. He is not small either. If he weren't big, but he was small, then he wouldn't be the Buddha either. The Buddha is neither big nor small.

Neither coming nor going: The Buddha's Dharma-body reaches to the ends of space and pervades throughout the Dharma Realm. It is nowhere present and yet nowhere absent. If you say it goes, to where does it go? If you say it comes, to where does it come? The Buddha's Dharma-body is universally pervasive; it is not only in this world, but in worlds as many motes of dust. In limitless and boundless worlds are all the Buddha's Dharma-body; that's why it is said to be *in worlds as many as motes of dust*.

They shine upon each other's lotus thrones. The light emitted by the Buddhas in this Dharma Realm shines on the Buddhas in other Dharma Realms; and the light of the Buddhas in those other Dharma Realm also shines on this Dharma Realm. The Buddhas are seated on lotus thrones, shining their lights upon one another and causing the earth to shake. Not only do their six sense organs emit light and shake the earth, their every hair pore emits light and shakes the earth. Furthermore, from each hair pore appear limitless and boundless number of Buddhas in worlds as many as motes of dust. Every one of the Buddhas emits light, infinitely and boundlessly.

衝突,光與光都是和的,所以我們佛教是和光的。我們人與人也不要相衝突,這個交映就是你的光照著我,我的光又照著你,光光相照,孔孔相通,和大梵天王那個網羅幢一樣的,帝網重重,無盡無盡,這是第一個佛法界是這樣子的。

(下期待續)

These lights are non-conflicting. These lights mutually blend in harmony. So, in Buddhism we have unity of lights. In the same token, there shouldn't be clashes between people. This inter-shining means your light shines on me, and my light shines on you. The lights shine on one another, similar to the way the holes are mutually connected in the circular net canopy of the Lord of the Great Brahma Heaven. The multiple layers of his imperial net are infinite and inexhaustible. The first Dharma Realm, the Dharma Realm of the Buddhas, is such.

(To be continued ...)

(上承自第15頁)

(Continuing from page 15)

我想跟大家講一下上人的開示:「做好六根的駕駛員。」把六根像汽車一樣,要做好那個駕駛,如果用各人的情緒,亂開亂撞,就創造了地獄、餓鬼、眾生。要教導那個第六意識,慢慢地就把這樣的情緒給忘了。不用要妄知妄覺去看,去聽。要用佛法來告訴自己要聽話。要聽善知識,要聽佛的話。不要聽我們的情緒的話。

I would like to discuss with all of you the Venerable Master's instructional talk entitled "Be a Responsible Driver for the Six Sense Organs." The six sense organs are like an automobile; we have to steer them well. If we let our emotions loose and drive recklessly, we will be creating the realms of hell beings, hungry ghosts, and others. We should teach and guide the sixth consciousness to gradually forget such emotions. Do not see and hear with our illusory knowledge and illusory perceptions. We should abide by the Buddhadharma, listen to good and wise advisors and follow the Buddhas' teachings. Do not listen to the call of our emotions.

有機會給大家讀讀上人的開示。有機會我就讀給大家聽。大家太忙了,一下子不記得去看。現在五點了。大家也很疲憊了。就講到這裡。阿彌陀佛!

When we have the chance, I will read the Venerable Master's instructional talks to all of you because you may not remember to read them in your busy schedule. It's five o'clock already, and everyone must be tired. I will end my talk now. Amitofo!

(全文完)

(The End of the Article)



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 #282)

今天因為太晚了，最重要的部分我還要講。那是什麼呢？就是我們的六根。恰好我們今天不是拜到第六卷嗎？講到我們的六根，還有我們的意根，就是第六意識。我說一念心很重要，特別是我們的六根—眼，耳，鼻，舌，身，意。我們眾生都是隨著境界所轉，引起情緒的反應。這就是以妄逐妄。以妄心追逐妄塵、妄境的境界。

恰好昨天拜懺的時候，我有一個體悟，所以我今天拜的時候，完全再懺悔一遍。我昨天體會了什麼呢？我們做人內心會有一種恐懼，因為很多都不清楚，有很多的未知數。我什麼時候死，怎麼個死法？明天怎麼樣？後天又怎麼樣？死了去哪裡？心裡會很擔心。

但是後來我發現，其實只要有一樣東西，你完全沒有必要擔心。這是什麼呢？你的道心。你的道心是什麼？就是你的菩提心。什麼是菩提心？上求佛道，下化眾生，就是菩提心。假如你有這個心在的話，外面什麼樣的境界都不重要，我們自身的變化都也不重要。無論你是哪一個境界，你的

It's getting late today, and I have yet to bring up the most important part of this talk. What is it? It's our six sense organs. It's just a coincidence that we are on the sixth roll of Emperor Liang's Jeweled Repentance, which talks about our six sense organs and our consciousness - the sixth consciousness. I have mentioned before that one thought carries grave consequences, and the six sense organs - eyes, ears, nose, tongue, body, and mind - play an especially important role in the formation of that one thought. We living beings are constantly being turned by states, leading to emotional responses. This is using the false to chase after the false, a state characterized by the delusory mind going after illusive mundane dust and deceptive facade.

It just so happened yesterday when bowing in repentance I had a realization. Because of this realization, today when bowing in repentance I started the atonement wholly anew. What did I realize yesterday? As human beings we all have a kind of fear deep inside our minds. This fear is due to the many unknowns and the many things we are unclear of, e.g. When and how will I die? What will happen tomorrow? What about the day after tomorrow? Where will I go after I die? All these give rise to worries and apprehension.

But then I realized that as long as a certain something is present, there would be nothing to worry about. What is that certain something? It's your resolve for the Way. What is the resolve for the way? It's your resolve for bodhi. What is the resolve for bodhi? It is pursuing buddhahood above and transforming livings below. If you have resolve this, then neither the myriad external states nor the changes within ourselves are important. Whatever state you may be in, your resolve stays firm and solid, that is, pursuing

心都能這麼堅固，上求佛道，下化眾生。你看永嘉大師，四歲就出家了。那麼小的小孩子，他的道心多強，四歲就馬上出家了。

所以我們一切的問題都在於我們的道心不強，勞碌累心。而且我們的第六意識是非常伶俐的。上人解釋說：「我們的第六識有知的能，能功能。它知，有的知道。」所以什麼境界，什麼事物在我們面前，我們的第六意識都知道，美醜好壞，是非曲直，通通都知道。但是我們的內心中人我的糾紛，在頑皮的鬥爭。人類的禍福，好像我們今天聽法師講，好多年前，掃把星要來了，要撞到地球了。所以大家誠心禮拜，就可以解救人類的災難。

世界的戰爭和平，正如皇帝一怒，伏屍萬里。都是由於一念心控制不了，生氣了，不過三七二十一，死這麼多人都不關他的事。所以我們現前的一念心有多麼重要！我們不單要認識它，還要控制它。控制它，不要跟著我們的情緒來反應。不但要控制，還要引導它。怎麼樣從學佛當中，用佛法來轉化我們的一念心。我們所思所想的，都是我們的第六意識心。還是個妄心。但是它還需要是被教導，它給人添加很多麻煩。所以第六意識心非常重要。

(下轉至第13頁)

buddhahood above and transforming living beings below. Look at Great Master Yong Jia. He left the home life at age four. Even at such a young age, his resolve for the Way is very strong. That's why he left the home life right away.

Therefore, all our problems come from our having a weak resolve for the Way, letting our mind submit to the grind. Our sixth consciousness is extremely clever. The Venerable Master explained, "Our sixth consciousness is omniscient and omnipotent. It knows, and it knows what it knows." Whatever state or whichever matter is presented to us, our sixth consciousness recognizes it right away, be it ugly or beautiful, good or bad, right or wrong, straight or crooked. However, deep inside our mind lies the dissension between self and others, constantly in unamenable combat. Such is the misfortune of the human race. As we have heard earlier today, the dharma master said that many years ago, a comet came close to the Earth, almost to near collision. Hence, we should all bow in repentance sincerely in order to help the human race avert catastrophes.

Whether the world endures the agony of war or enjoys times of peace it is determined by one single thought. It is like when the emperor goes into a battle rage, corpses overlay stretches of tens of thousands of miles, all because of an unbridled thought. Enraged, he acts without regard for the consequences, not taking responsibility for the many lives lost. It goes to show how significantly important one single thought can be! Not only should we recognize it, we should also regulate it and refrain from it reflexively reacting to our emotions. Not only do we have to regulate it, we also have to guide it. We have to apply what we learn in Buddhism transforming our single thought. Whatever we think and ponder comes from our sixth consciousness, which is still an illusory mind and needs guidance and training. It has caused people a lot of trouble. So, the sixth consciousness is extremely important.

(Continuation in Page 13)



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金輪聖寺

2022年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2022

日期	法會
5/1 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/8 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/15 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/22 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/29 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/5 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/12 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/19 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/26 (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.*