



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—上堂說法

修戒修定修智慧 念佛念法念僧伽
一心擁護常精進 妙覺極樂華開實

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

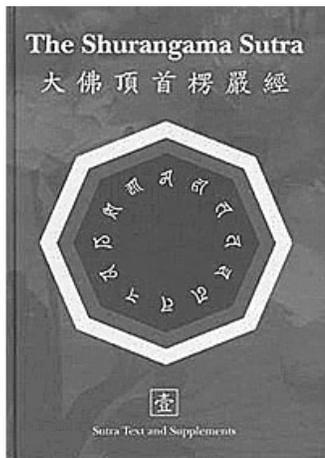
*Cultivate moral conduct; cultivate concentration power; cultivate wisdom.
Be mindful of the Buddha; be mindful of the Dharma; be mindful of the Sangha.
Single-mindedly support the Triple Jewel; constantly apply vigor in cultivation.
Wonderful enlightenment and ultimate bliss will be genuinely attained.*

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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 #289)

(接上期)

阿難言：如來現今徵心所在，而我以心推窮尋逐，即能推者，我將為心。

阿難言：阿難就說了，如來現今徵心所在：「徵」，就是徵問。如來世尊現在徵問我心的所在，問我心在什麼地方？

而我以心推窮尋逐：我現在以我這個心把道理去推求到極點。「而」字，是承上啓下；由上邊這個意思，又接到下邊的意思，這叫承上啓下。因為上面的意思還沒有說完，所以就接著向下說，用一個「而」字。「推」，是推求，就是找這個心；「窮」，是窮盡了、沒有了，就是把這個道理窮盡了。「尋」，找尋；「逐」，是追逐。

我找我這個心，找來找去，即能推者，我將為心：「者」，就是這個心。我能推，這是有個心哪！就是我现在能推求的這個心，我將可以用它來做我的心吧？這大約就是我的心吧？「將」，是將要，就是還沒有決定的詞。

Ananda said, “The Tathagata is asking where the mind is located. Now that I use my mind to search for it thoroughly, I propose that precisely what is able to investigate is my mind.”

Ananda said, “The Tathagata is asking where the mind is located. World Honored One, you now ask me where my mind is.

Now that I use my mind to search for it thoroughly”: ‘Now’ here means carrying on from the top to the bottom; that is, carrying the meaning from the top and continuing onward. Because the above meaning has not been fully explained, hence the word ‘now’ is used here to propose and seek; to find this mind. ‘Thoroughly’ means to exhaust the principles. ‘Search’ means to look for; to pursue and chase after.

He looked for his mind. “I have searched every which way, absolutely everywhere, exhausting all possibilities, I have been chasing my mind. I propose that precisely what is able to investigate is my mind.” I can investigate things, and that means there is a mind; so that which is capable of investigating things is probably my mind. When he says “propose”; that means he’s not absolutely sure.



佛言：咄！阿難！此非汝心！

阿難說得理直氣壯，以為这回可找著心了，殊不知就被佛罵了。佛言：咄：「咄」，這是鬧人（編按：廣東方言，罵的意思）的一個口氣。佛不是曾經鬧阿那律說「咄咄胡為寐」？說兩個「咄」字。這就是佛鬧人的語氣，是責怪之詞，這裏就是「你說得不對了」！那麼佛也不講什麼不對，就「咄」，這麼鬧了一聲。

阿難！此非汝心：咄完了，叫一聲：「阿難！這個不是你的心哪！你怎麼將這個認為你的心了？」這個不是啊！這麼鬧他。

佛為什麼要鬧阿難？因為他說得大錯而特錯。以前他認這個識心，已經錯了，現在還是沒有明白。佛豎起拳來，要令他以見性來明白他的自性——常住真心性淨明體。阿難因為迷昧太久了，也不明白，也不懂這是個見性。他說能看的是眼睛和心，那麼佛應他，說：「好，能看的是眼睛！那麼你以什麼做你的心，當我拳耀？」阿難又說他能追求道理的，這就是他的心。這還是那個識心！所以佛又要以聲音令他開悟。有的時候，人或者看見什麼，你心專一到極點了——因為佛現在和阿難問答，他很注意凝神地這麼來問答，佛伸手或者就令他悟到：「哦，在這個見性上了！」但是他也沒有明白，辜負佛的一番心。

那麼佛又要叫他由聞性上悟道，所以就先鬧了一聲：「咄！」就是叫他聽到這個聲音能開悟的。殊不知這

The Buddha said, “Hey! Ananda, that is not your mind.”

Ananda thought what he said had a lot of principle, and he was confident that he'd succeeded in finding the mind. Little did he know the Buddha would scold him. **The Buddha said, “Hey!”** (Editor's note: The Chinese character ‘咄’ has same meaning as Cantonese character ‘鬧’ which means scolding) This was the same word the Buddha used to reprimand Aniruddha. “Hey! Hey! How can you sleep?” he asked him, and as a result of that reprimand. Here, the Buddha uses the same word to answer Ananda, which is a way of scolding. It means ‘what you said is incorrect’. He didn't say whether Ananda was right or wrong, he just used an expletive to yell at him.

“Ananda, that is not your mind.” After the Buddha yelled “Hey! Ananda! This is not your mind! How can you assume that this is your mind?” It is not! The Buddha scolded him.

Why did the Buddha yell at Ananda? Because Ananda's answer was a grave mistake; it was totally wrong. Earlier, he had persisted in taking the conscious mind as the true mind, and that was already a mistake. Even now he still hasn't understood. The Buddha raised his fist to let Ananda understand his inherent nature through his seeing nature which is the pure and bright substance of the permanent dwelling true mind. However, Ananda had been confused for a long time. He neither realized nor understood his seeing nature. He said that it's his eyes and mind that see. The Buddha guided him along by saying, “Fine, it's the eyes that see; and what do you take to be the mind when you saw my fist dazzled with light?” But once again Ananda said that his ability to investigate is his mind. Yet that is merely the conscious mind. So, the Buddha again used his voice to awaken him. Sometimes people can wake up when they see something while their mind is totally concentrated. Ananda was extremely intent on his dialogue with the Buddha, and at that point the Buddha showed him his dazzling hand in the hope that Ananda would realize that it is the seeing nature that sees. But Ananda disappointed the Buddha again by saying instead that it is the eyes and the mind that see.

So, the Buddha used sound to lead Ananda to awaken to the Way through his hearing nature. He shouted, “Hey!” in a harsh and stern tone, using his

阿難沉迷太久了，只知道多聞而忽定力，所以佛老婆心切、悲心切切這樣來教化他，他也不懂。所以佛又說：「阿難！此非汝心！」下邊又給他下了一個註解，說：「這不是你的心。」那麼先在「咄」字這個地方，佛就好像很嚴厲的樣子。嚴厲完了，看看阿難也沒有領會到這個道理，於是就說：「阿難哪！」你若揣測佛當時的情形，這聲「阿難哪」，就沒有那麼大聲了。怎麼沒有那麼大聲了呢？他說：「阿難哪！」就好像哄小孩子似的，說：「這不是你的心哪！」這是先以威德的聲音喝他，然後又用慈悲心來攝受他。

阿難矍然，避座合掌，起立白佛：此非我心，當名何等？

阿難矍然，避座合掌，起立白佛：這個時候，阿難也火氣起來了，立刻就站起來，又合起掌來，對佛就說了。「矍然」，就是很驚懼的樣子；「避座」，就離開他的座位，不在那兒坐著了。和佛講話，若坐那地方，未免不恭敬。本來「避座」已經是起立了，他若不起來，怎麼能避座呢？「起立」這兩個字，我說是多出來的，「合掌白佛」就可以了；不過以前的人加這麼兩個字，也就隨他去了！我們知道這個意思就得了，不要一定說古人不對的。

此非我心，當名何等：這個不是我心，那麼應當給它起個什麼名字呢？阿難覺得，啊！他突然間就沒有心了，這還得了！於是他也發毛了，矍然起立來問佛了。

awesome virtue to cause Ananda to be enlightened upon hearing the sound. But Ananda had been steeped in confusion for too long; he knew only scholarship and had neglected samadhi power. The Buddha had compassionately worked long and hard to teach and transform him, and Ananda still didn't understand. Hence the Buddha said again: "Ananda! That is not your mind!" He noted: "This is not your mind." At first, the Buddha seemed to be very stern when he reprimanded Ananda with the word "Hey!". Seeing that Ananda still failed to grasp the principle, he said again: "Ananda, ah!" If you speculate the situation, the sound "Ananda, ah" was not that loud. Why? It's sounded like the Buddha is coaxing a child saying: "Ananda, this is not your mind, ah!" So, the Buddha first uses his awe-inspiring virtue to yell at him, then he used his compassionate heart to draw him in by explaining more gently.

Startled, Ananda leapt from his seat, stood and put his palms together, and said to the Buddha, "If it's not my mind, what is it?"

"Startled, Ananda leapt from his seat, stood and put his palms together, and said to the Buddha" Ananda was so taken aback that he jumped to his feet, looking stunned and alarmed. He stood to avoid being disrespectful when he addressed the Buddha. Basically, the word 'leapt' already includes 'standing'. If Ananda had not stood up, how could he jump off his seat? Hence, I think the word 'stood' in the text is repetitive. The phrase 'put his palms together' should be sufficient. However, since people from the past have added these two words, we can go along with him! It's sufficed that we know this meaning, we don't deem it necessarily to say that the ancients are wrong.

"If it's not my mind, what is it?" If it's not my mind, what do you call it then? Ananda didn't know what to do. Suddenly he was without a mind. That cannot be! He was startled and immediately stood up to address the Buddha.

佛告阿難：此是前塵虛妄相想，惑汝真性。由汝無始，至於今生，認賊爲子，失汝元常，故受輪轉。

這一段經文，不單講出阿難的毛病來，也把你、我現在所有人的毛病都給講出來了。每一個人都應該知道，我們由無始劫以來，都是認賊作子，所以就把本性埋沒而不顯現。

佛告阿難：佛告訴阿難：「阿難哪！你不要著急！阿難哪！你不要發慌！你問這個叫什麼名字，不是嗎？我現在詳詳細細地告訴你。」

此是前塵虛妄相想，惑汝真性：這個就是緣著前塵這種虛妄相，所起的分別妄想；你那個常住的真性，就被前塵這個影事、影塵所迷惑住了。你這一「想」，這就落於分別的一種塵影裏邊了；這真性，是在塵影要起以前的事情。你用這個推求的心，這不是你的自性，不是你的真性，而是一種分別妄想；不過它是前塵，稍微細一點，沒有那麼顯著，這是虛妄相，是假的。你再加上一個「想」字，就是「想」的虛妄相，它能迷惑你的真性。「惑」，當迷惑講，不是疑惑。

爲什麼它能迷惑你的真性呢？由汝無始，至於今生，認賊爲子，失汝元常：從你無始到現在，你就認這個前塵虛妄相（你想這種虛妄相）做兒子，就把你本有的家珍都失去了，失去你原來常住不變的那種真性了。這個「失去」，並不是真失去，是「好像失了」；就和前文那個「遺」字，是一樣的。

The Buddha said to Ananda, “It is your perception of false appearances based on external objects which deludes your true nature and has caused you from beginningless time to your present life to recognize a thief as your son, to lose your eternal source, and to undergo the wheel’s turning.”

This section of text explains not only Ananda’s problem but the problem of you and me and everyone else. Everyone should know that from beginningless time we have all taken thieves to be our sons. We have covered over our inherent nature so it cannot appear.

The Buddha said to Ananda, “Ananda, don’t be nervous. Ananda, don’t be upset. You’re asking what it is that is able to investigate, aren’t you? Now I will tell you in detail.”

It is your perception of false appearances based on external objects which deludes your true nature. It is merely your mental processes that assign false and illusory attributes to the world of perceived objects. Your permanently dwelling true mind is deluded by the false and shadow appearance based on external objects. When you start to perceive, you already fall into a distinctive category of the perceived shadow objects. The true mind is what happens before the rise of the perceived shadow objects. The mind that investigates is not your self-nature; it is not your true mind. It is merely a form of false thinking which makes distinctions. Since it’s the external objects that slightly subtle and less significant, it is deluded and false. If you added a ‘perceive’ word, it is the false and illusory appearance. It can delude your true mind. The Chinese character ‘惑’ here means deluded, it does not mean doubtful.

Why can it delude your true nature? The shadow of external objects **which deludes your true nature and has caused you from beginningless time to your present life to recognize a thief as your son.** You have mistaken the false perception of externals for your son, and so you have lost **your eternal source.** You have lost all your gems, all your family heirlooms; your basic, permanently dwelling, unchanging true mind. The meaning here is the same as it was above: it’s not that you have actually lost it; it just seems to be lost.

故受輪轉：因為你不知道你本有的家珍，本有的家珍你不知道用了，所以就頭出頭沒，輪迴生死，被輪迴來支配，被輪迴來轉，而沒有能超出輪迴去。因為這樣，你今生又來生、來生再來生，這麼輪來輪去的，輪得忽高忽低、忽上忽下，有的時候就升天了，有的時候又入地了。有這麼幾句話說：

出馬腹 入牛胎 閻王殿前幾度回
始從帝釋殿前過 又到閻君鍋裏來

「出馬腹，入牛胎，閻王殿前幾度回」，有的時候做馬去了，有的時候又做牛去了，有的時候又在閻羅王殿前來來回回，也不知多少次了？「始從帝釋殿前過，又到閻君鍋裏來」，才剛剛生到天界去，天福享盡了的時候，又墮落到地獄，要用油鍋來炸。好像我講的那個孫陀羅難陀，說是將來他修行升天，五百天女服侍他，他高興得不得了，這叫「始從帝釋殿前過」。可是這個輪迴，你一不小心，就走錯路了。一旦墮落到地獄，那時候就很可能不容易回來的。你看，輪迴路險哪！所以我們現在得到人身，趕快猛醒，趕快覺悟吧！不要再像阿難認賊作子了！

(下期待續)

(上承自第14頁)

牛也多數是阿修羅，這個牛性，就是阿修羅的性。狗更是阿修羅，人若愛養狗，常與狗接近，也可能變成修羅性格，所以小心一點，不要跑到阿修羅裏頭去。

(下期待續)

This causes you **to undergo the wheel's turning**. Because you are unaware of your own family treasure, you do not know how to make use of it, and so you rise and sink on the turning wheel of birth and death. The wheel governs you and turns you, and you cannot transcend its cycle. That is why you are the way you are now. This life, next life, life after life will follow that same endless turning, suddenly high, suddenly low, suddenly above, suddenly below. Sometimes you are born in the heavens and sometimes you fall back to earth. There is a saying that goes:

*Out of a horse's belly into the womb of a cow.
How many times back and forth have you
passed by Yama's halls,
As you go from Shakra's palaces
down into Yama's pot?*

*Out of a horse's belly into the womb of a cow.
How many times back and forth have you passed by
Yama's halls: Sometimes you become a horse, at
other times you are a cow. In front of Yama's halls,
you trudge back and forth; one knows not how many
times. As you go from Shakra's palaces down into
Yama's pot: You are like Sundarananda, whom the
Buddha took to the heavens, saying that if he culti-
vated the Way he would be rewarded with rebirthed
there, with 500 goddesses serving him. Sundaran-
anda was beside himself with joy. But he forgot
King Yama's pot, for once your heavenly blessings
are used up you fall again, perhaps into the hells,
where you are boiled in a pot of oil. Once you start
spinning on it, you end up going the wrong way and
if you are in the least bit careless, once you get
started in the wrong direction it is difficult to get
back. You see, the path of the turning wheel is dan-
gerous. So now that you have been born a human
being, you should hurry up and wake up from this
dream. Hurry up and get enlightened. Don't con-
tinue as Ananda did to recognize a thief as your son.*

(To be continued ...)

(Continuing from page 14)

Bulls have the nature of asuras. Dogs are even more asura-like. People who love raising dogs and spend a lot of time with dogs may also develop asura natures. Therefore, be careful! Don't run off to join the asuras.

(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 #289)

善惡是從什麼地方來的呢？是從我們每一個眾生的業報那兒來的。眾生惡業成熟，就見著惡目鬼王；眾生善業成熟，就見著慈心鬼王。無論是惡業或善業，到成熟的時候都應該轉變。惡業成熟，就轉於善業；善業成熟，有時也會轉到惡業去。我們要是修習佛法，就不會被善惡業所轉了，就只向善業這邊走，而不向惡業那邊轉，不會誤入歧途，到刀山、油鍋、劍樹上去。為什麼要學佛法？就因為要把天地都給打翻了，天翻地覆，把天地都給打破了。怎麼說把天地都給打破了呢？這天就是善業，地就是惡業，將天地這個善惡業扭轉回來，都走到善路上去，不向惡路上走。你要是能這樣子，這個惡的鬼王就沒有用了，善的鬼王也沒有工作了，因為沒有工作，所以他們都要退休了。

我現在講經，對於錄音機很不滿意。為什麼呢？因為它在那地方做工，讓我一些皈依弟子都生出一種倚賴性，都懶惰起來，沒有人親自去寫筆記。以前每個人都很注意的寫筆記，寫得很多很多，就記得很清楚，現在都不寫了。聽的時候不注意

Where do good and evil come from? It comes from each living being's karmic retribution. When living beings' evil karma matures, they see the Ghost King Evil Eyes; when their good karma matures, they see the Ghost King Kindhearted. Whether evil karma or good karma, when it ripens, it needs to make a turn. When evil karma ripens, it turns into good karma; when good karma ripens it sometimes turns into evil karma. If we were cultivating the Buddhadharma, we will not be turned by good or evil karma; instead, we will only walk toward good karma and not turn to evil karma. We will not go astray and end up at the mountain of knives, the cauldron of oil, or the tree of swords.

Why do we need to study the Buddhadharma? We want to flip heaven and earth, shatter them both. What does this mean? Heaven represents good karma; earth represents evil karma. Reverse the good and evil karma of heaven and earth, walk down the path of goodness and not the path of evil. If you do that, the evil ghost kings will be rendered useless and the good ghost kings will be jobless. As such, they will have to retire because they have no work to do.

I am very unhappy with recorders when I explain the sutras. Why? While the recorder is busy working, it makes some of my refuge disciples dependent on the recordings. They become lazy. No one is personally taking notes. In the past, everyone is attentively taking notes, writing a lot of notes and remembering very clearly. Now, no one takes notes any more. They don't listen with attention and they forget what they have read.

聽,看的時候也都忘了。久而久之把我所講的東西,統統都還給我了,叫我也退休了。鬼王——善鬼、惡鬼都沒有用了,那我這個做法師的也沒有用了,所以我還是不能叫善鬼、惡鬼退休的,他要是沒有工作,我也沒有工作,我也沒有經講了。沒有經講,也就沒有人聽,沒有人聽,那做一個法師有什麼意思?

「爾時釋迦牟尼佛,告文殊師利法王子菩薩摩訶薩」:文殊師利菩薩也叫妙德菩薩,又叫妙吉祥菩薩。為什麼叫妙德?就因為他出生時有十種祥瑞:第一、光明滿室;第二、甘露盈庭;第三、地湧七珍;第四、神開伏藏;第五、雞生鳳凰;第六、豬產龍狄(豬生出一條龍);第七、馬產麒麟;第八、牛生白澤;第九、倉變金粟(倉庫裡頭所有的穀子,都變成金子);第十、象具六牙(象本來是兩根長牙,但這頭象卻生出六根長牙)。有這十種不可思議的妙處,所以叫妙德;又因為他出生的時候有這十種的祥瑞,所以叫妙吉祥。

其實這一尊菩薩,已經不是菩薩了,是什麼呢?是佛了。在過去世他已成佛,叫「龍種上尊王佛」。那麼過去世他成佛了,現在成沒成佛?現在也已經成佛了。現在成佛叫什麼呢?叫「歡喜藏摩尼寶積佛」,其國土在北方的歡喜世界,所以文殊師利菩薩就是摩尼寶積佛。雖然他已經成佛,但是還倒駕慈航,隱大示小,來做文殊師利菩薩。在《法華經》中他是釋迦牟尼佛的師祖宗,怎麼是佛的師祖宗呢?日月燈明佛有八個兒子,八個兒子最後

Pretty soon they will return to me everything that I explained to them, forcing me to retire. Since both good and bad ghost kings are useless, I as a Dharma Master am useless too. So, I can't let the good ghosts and bad ghosts retire. If they have no job to do, then I have no job too. I would not have any sutra to lecture on. Without sutras to lecture, there will be no people listening to lectures. Without people listening to lectures, what is the point of being a Dharma Master?

At that time, **Shakyamuni Buddha said to Dharma Prince Manjushri Bodhisattva Mahasattva.** Manjushri Bodhisattva is also called Wonderful Virtue Bodhisattva and Wonderful Auspiciousness Bodhisattva. Why is he called Wonderful Virtue? He was born with ten auspicious signs:

1. brilliant light lit up the entire room;
2. sweet dew overfilled the place;
3. seven gems welled forth from the earth;
4. hidden treasures magically opened up;
5. chickens gave birth to phoenixes;
6. pigs gave birth to dragons;
7. horses gave birth to Qilins;
8. cows gave birth to mythical beasts;
9. Millets in the granary turned to gold;
10. elephants had six tusks.

He is called Wonderful Virtue because he had these ten inconceivable wonders. He is called Wonderful Auspiciousness because he was born with these ten kinds of auspicious omens.

Actually, this Bodhisattva is no longer a Bodhisattva but a Buddha. He became a Buddha in the past named the Venerated King Buddha of Dragon Seed. He has become a Buddha in the past. Is he a Buddha now? He has become a Buddha in the present too. What is his name as the present Buddha? He is called the Buddha of Accumulation of Treasures of Happiness Filled with Mani Jewels. His land is the World of Happiness in the north.

Manjushri Bodhisattva is the Buddha of Accumulation of Mani Jewels. Although he has become a Buddha, he came back astride the vessel of kindness, concealing greatness and manifesting as small, as Manjushri Bodhisattva. According to the *Lotus Sutra*, Manjushri Bodhisattva is the master of Shakyamuni Buddha's master. How come? The Buddha of Light from Sun and Moon Lamps had eight sons, the youngest became a

那一尊佛是燃燈佛，燃燈佛的師父是妙光法師。妙光法師是誰呢？就是文殊師利菩薩。而釋迦牟尼佛是燃燈佛的徒弟，燃燈佛給他授記，所以今生作佛。這要是論起輩數來，文殊師利菩薩的輩份就高了，是釋迦牟尼佛的祖師爺。但是現在釋迦牟尼佛來成佛，他又做釋迦牟尼佛的弟子。

你看菩薩的境界是一點相都沒有，沒有大大小小、高高下下的，沒有這種種的分別。所以我講《金剛經》時，常給你們講「是法平等，無有高下」。我們現在在這一間房子裡講經說法，或者有我過去的師父都不一定，或者有我過去的徒弟也不一定的。你們現在學佛法，要是誰學得真有道，真有德了，早開悟成佛，或者我再拜你們作師父也不一定的。所以在佛法裡頭妙不可思議，因此妙德、妙吉祥的這種妙處，也就在這個地方。若你明白了「離一切相，即一切法」；若不明白，「著相頭頭錯，無為又落空」。

我講經想起什麼就講什麼，有時候把天講得都破了，有的時候把地也講得都震了，我也不管天塌地陷，什麼也不管，什麼都沒有了。一切法無我、無人、無眾生、無壽者，什麼又是個佛法興？什麼又是個佛法衰？哪有一個正法？哪有一個末法？沒有的，什麼都是假的。有人說你這個法師把我越講越糊塗了，我就是想叫你糊塗嘛！你要是明白，你又不聽我講經了。好了！我還是講這個糊塗經。

Buddha named Burning Lamp Buddha. Burning Lamp Buddha's master is Dharma Master Wonderful Light. Who is Dharma Master Wonderful Light? He is Manjushri Bodhisattva. Shakyamuni Buddha was Burning Lamp Buddha's disciple; he received the prediction for Buddhahood from Burning Lamp Buddha and became a Buddha in this life.

In terms of generational hierarchy, Manjushri Bodhisattva is much more senior than Shakyamuni Buddha since he is the master of Shakyamuni Buddha's master. Now that Shakyamuni Buddha came to be a Buddha, Manjushri became Shakyamuni Buddha's disciple.

See how Bodhisattvas are devoid of all marks. They do not have discriminations and differentiations. For them, there is neither big nor small, high nor low. When I lectured on the *Vajra Sutra*, I often told you that "The Dharma is equal and level, none is superior or inferior." Now that we are in this room lecturing on the sutras and explaining the Dharma, who knows maybe some of you have been my masters and/or disciples in the past. Now you are studying the Buddhadharma. If whoever amongst you has truly attained the Way and virtue, become enlightened and realize Buddhahood, I may bow to you as my master. The Buddhadharma is inconceivably wonderful. Herein lies the wonderful aspect of Wonderful Virtue and Wonderful Auspiciousness. Once you understand, then "Being apart from all marks, lies the myriad dharma." If you do not understand, then "Attached to marks you are wrong in every turn; attached to the unconditioned you fall into emptiness."

When I lecture on the sutras, I speak extemporaneously. Sometimes my explanations shatter the heavens and sometimes quake the earth; but I do not care whether the sky collapses or the earth caves in. I do not care for anything; there is nothing. All dharmas are without the mark of self, the mark of people, the mark of living beings, the mark of life spans. So, what is the flourishing of the Buddhadharma? What is the decline of the Buddhadharma? When is the period of Dharma Proper? When is the period of Dharma Ending? Everything is illusory. Some say, "Dharma Master, you confuse me." I meant to confuse you. If you understood, you would not listen to my sutra lectures. OK, let me keep explaining this confusing sutra.

菩薩摩訶薩，摩訶薩是個大菩薩，這尊大菩薩是哪一位？就是文殊師利菩薩。釋迦牟尼佛就問文殊師利菩薩，「汝觀是一切諸佛」：你看這一切到天宮來的諸佛，還有「菩薩及天龍鬼神」，「此世界」：這個世界。「他世界，此國土，他國土，如是今來集會，到忉利天者」：現在來到忉利天集會的這些人。「汝知數不」：現在你知不知道來忉利天宮聽我說《地藏經》的有多少佛？多少菩薩？有多少鬼神呢？數目多少你能夠清楚嗎？為什麼我問你呢？因為你有大智慧，有真實的智慧，洞徹法源的智慧，所以現在我問你，你知不知道有多少？告訴我！請你答覆我。

文殊師利白佛言。世尊。若以我神力。千劫測度。不能得知。佛告文殊師利。吾以佛眼觀故。猶不盡數。此皆是地藏菩薩久遠劫來。已度。當度。未度。已成就。當成就。未成就。

「文殊師利白佛言」：前面釋迦牟尼佛問文殊師利菩薩說，這麼多的佛菩薩及鬼神，你知道有多少數目嗎？文殊師利菩薩就對佛說，「世尊！若以我神力」：假設以我所得的這一種神通智慧的力量，來「千劫測度」：我就是用一千劫這麼長的時間來推測、來猜想度量，來算一算它的數目，「不能得知」：我也不知道這個數目。「佛告文殊師利」：那麼釋迦牟尼佛就告訴文殊師利菩薩。「吾以佛眼觀故」：他說，我用佛眼來觀察。什麼叫佛眼？佛眼好像一千個太陽似的，無所不知、無所不見、無所不聞，佛眼具足一切的功

Bodhisattva Mahasattva. Mahasattva is a great Bodhisattva. Who is this great Bodhisattva? Manjushri Bodhisattva. Shakyamuni Buddha asked Manjushri Bodhisattva, “As you regard these Buddhas who have come to the heavenly palace, **Bodhisattvas, gods, dragons, ghosts, and spirits from this land, this world, and other lands who are now gathered in the Trayastrimsha Heaven, do you know how many of them there are?** Do you know how many buddhas have come to the palace in the Trayastrimsha Heaven to listen to me speak the *Earth Store Sutra*? How many Bodhisattvas? How many ghosts and spirits? Do you know the exact number? Why do I ask you? Because you have great wisdom, true wisdom and wisdom that thoroughly penetrates the source of the Dharma. Now let me ask you, do you know how many? Tell me! Please respond.”

Manjushri said to the Buddha, “World Honored One, even if I were to measure and reckon with my spiritual powers for a thousand eons, I still would not be able to know how many of them there are.”

The Buddha told Manjushri, “Regarding them with my Buddha Eye, their numbers cannot be exhausted. Those beings have been taken across, are being taken across, will be taken across, have been brought to accomplishment, are being brought to accomplishment, or will be brought to accomplishment by Earth Store Bodhisattva [*Ksitigarbha*] throughout many eons.”

Manjushri said to the Buddha...Earlier, Shakyamuni Buddha asked Manjushri Bodhisattva, do you know how many Buddhas, Bodhisattvas, ghosts and spirits there are? Manjushri Bodhisattva told the Buddha, “World Honored One, even if I were to measure and reckon with my spiritual powers for a thousand eons. . . Were I, to take one thousand eons, to estimate and guess that number using my spiritual powers and wisdom, I still would not be able to know how many of them there are. I would not know that number.”

The Buddha Shakyamuni told Manjushri Bodhisattva, “Regarding them with my Buddha Eye...Observing with my Buddha Eye...what is a Buddha Eye? A Buddha Eye is like a thousand suns that are omniscient, seeing and hearing everything. The Buddha Eye is replete with all functions

能，是一切智慧的表現。其餘還有四眼——肉眼、天眼、法眼、慧眼。有一首偈頌說得很詳盡：

肉眼礙非通，天眼通非礙，
法眼唯觀俗，慧眼了真空，
佛眼如千日，照異體還同。

天眼是看什麼都看得非常的徹底，而沒有障礙。

肉眼礙非通：什麼叫肉眼？因為它能看見一切的人和東西。這個肉眼不是我們平常能看見的眼睛，是另外還有個肉眼，天眼和肉眼各在一邊。那個肉眼是不單房子裡邊的東西可以看得見，就是房子外邊，甚至於不論多遠都可以看得見，只要你想看，就可以看得見。你要是不看呢？那當然就看不見。可是你雖然能看見，也最好是不看，為什麼？你看一樣東西，就費一個心念。生一個心念，多一個心念就不如少一個心念；你多一個妄想，就不如少一個妄想。你用這個眼去看東西，觀察事情，這也都叫「念」。不過這一個「念」和一般人的「念」，又有多少不同，雖然不同，但是也沒有什麼益處，所以就算在你能看的時候，也應該不看。這個叫做「肉眼礙非通」，表示它可以看得見一切有所障礙的東西。

法眼唯觀俗：法眼是看俗諦，俗諦就是一般世間的情形。你要是開了法眼，念經不需要拿經典來念，只要睜開法眼，盡虛空遍法界都是經典，都有無量無邊的法寶。你只要得了法眼淨，就能遍觀一切諸法實

and is the manifestation of all wisdom. There are four other eyes: the Flesh Eye, the Heavenly Eye, the Dharma Eye and the Wisdom Eye. One verse describes them comprehensively:

*The Flesh Eye penetrates obstructions;
The Heavenly Eye penetrates without
obstructions;
The Dharma Eye contemplates the secular;
The Wisdom Eye understands true emptiness;
The Buddha Eye is like a thousand suns,
It is the same at the source but shines on
different things.*

The Heavenly Eye sees everything thoroughly and clearly, without any obstructions.

The Flesh Eye penetrates obstructions. What is the flesh eye? It can see everyone and everything. The Flesh Eye is not the eyes we typically use to see, there is another Flesh Eye. The Heavenly Eye and the Flesh Eye are on opposite sides. Not only can the Flesh Eye see things inside the house, it can also see things outside the house, regardless of how far. As long as you want to, you can see it. If you do not want to, of course you will not see it. Although you can see, it's best if you do not. Why? Everything you see constitutes a thought. It is better to have less thoughts than more thoughts. One less false thought is better than one more false thought. Using the Flesh Eye to see and observe things all come down to thoughts, although this kind of thought is somewhat different from most people's thoughts. Although different, there is nothing advantageous to it. Even when you can see, you should not look. This is the Flesh Eye that penetrates obstructions. This means it can see through every item despite obstructions.

The Dharma Eye contemplates the secular. The Dharma Eye perceives secular truths, which are the typical worldly situations. If you have opened your Dharma Eye, you need not hold a sutra to read the sutra. All you need to do is open your Dharma Eye and you can see all the sutras and limitless Dharma treasures filling the dharma realm to the end of empty space. As long as you have the purity of the Dharma Eye, you can thoroughly contemplate the true mark of all

相，這是法眼唯觀俗。

慧眼了真空：這個智慧眼是觀空的。俗諦又叫假諦，因為它不是一種有實在體的。真諦了真空，又叫空。慧眼了真空，它明瞭真空諸法實相。

佛眼如千日：佛的眼睛就像一千個太陽那麼樣的光明。照異體還同：它看得雖然是不一樣，而它的本體是一個的。

(下期待續)

dharmas. This is the Dharma Eye that contemplates the secular.

The Wisdom Eye understands true emptiness. The Wisdom Eye contemplates emptiness. Secular truths are false truths because they are not substantive. Real truths are about the understanding of true emptiness. The Wisdom Eye understands true emptiness; it comprehends the true marks of all dharmas and true emptiness.

The Buddha Eye is like a thousand suns. The Buddha's eyes are as bright as a thousand suns. It is the same at the source but shines on different things. Although it sees different things, its fundamental substance is one.

(To be continued ...)

(上承自第15頁)

因此我們知道了，我們要認賬了，我們要認識自己的本心，自己的本性。

我們作了這麼多的罪業，現在還算是很幸運。有這樣的大乘經典，有佛的開示，有明眼善知識的教導。我們在清淨如法的道場，要來熏修這樣的法門，還有同參法侶。這種種的殊勝因緣，都不是我們一一可以自己就做到的。所以我們要感恩。我們因為感恩，所以我們要真誠地求懺悔。因為這個機會已經沒有了。等到什麼時候再有？那就是十二萬分的渺茫了。所以我們一開始就不要再拖拖拉拉地。沒有什麼好 warm up 的。大家都卯足了勁，每一個人各自用自己的功，大家一起努力。

(下期待續)

(Continuing from page 15)

Once we realize what we have done, we must admit our faults and acknowledge the debts we owe. We must recognize our original mind, our original nature.

Taking into account all the karmic offenses that we have committed, we are still considerably lucky. We have the mahayana sutras, the instructional talks given by the Buddha, and the teachings of a bright eyed good and wise advisor. We are blessed with a pure bodhimanda of proper dharma, enabling us to cultivate such dharma door in the company of dharma friends and fellow cultivators. These various causal conditions are not something we can realize on our own. Hence, we have to be grateful. Since we are grateful, we have to sincerely repent and reform. This is the only chance we have, and if we miss it, the possibility for a second chance is ultra slim. From the very beginning we must exert ourselves; everyone must put forth his/ her best effort and work hard. There is no warm-up to speak of. Do not dillydally.

(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

(Continued from issue #289)

(接上期)

(六) 阿修羅法界

修羅性暴，有福無權；
好勇鬥狠，浮沈業牽。

「阿修羅」是梵語，翻譯過來叫無端正；無端正就是醜陋。男的阿修羅，相貌非常醜陋，愛向外鬥爭；女的阿修羅，相貌非常美麗，愛用心來鬥爭，也就是所謂的妒忌、障礙、無明、煩惱。

這一類的眾生，自成一個法界，但是無論在哪一道裏邊，好鬥爭的、脾氣非常大的，願意指揮其他人，不願意受其他人指揮；願意管其他人，不願意受其他人管，這都是修羅的表現。人間修羅有善惡之分，善的阿修羅就是國家的軍隊、兵、將軍；惡的阿修羅，就是土匪、小偷、偷人東西的、強搶人東西的、好打人的、好殺人的，這都叫阿修羅。

人間修羅有善惡之分，善的阿修羅就是國家的軍隊、兵、將軍；惡的阿修羅，就是土匪、小偷、偷人東西的、強搶人東西的、好打人的、好殺人的，這都叫阿修羅。

天上的阿修羅，他和天兵、天將去作戰。一天到晚，總想要搶帝釋天的寶座，想要把帝釋天打倒了，他去做帝釋天。可是他戰來戰去，總要失

(6) The Dharma Realm of Asuras

*Asuras have a violent nature;
They have blessings, but no power.
With a strong passion for fighting,
They bob along in karma's tow.*

Asura is a Sanskrit word which means "unattractive" or "ugly." Male asuras are extremely ugly and love to fight with others. Female asuras are extremely beautiful, but they love to wage mental wars using jealousy, obstructiveness, ignorance and afflictions.

Although asuras themselves are categorized under one Dharma Realm, their presence are identified in the other Dharma Realms. Being combative, with huge tempers, domineering but unwilling to take orders from others, controlling but refused to be controlled by others..., are all known as manifestations of asuras.

Asuras amongst people can be good or bad. Members of the national army, soldiers and generals are the good asuras. Bandits, thieves and robbers are the bad asuras. In general, those who steal other people's things, seize others' belongings, like to beat people, like to kill people, are all called asuras.

Asuras in the heavens wage war with the heavenly troops. From morning to night, they hope to overthrow Lord Shakra and seize the jeweled throne. But they are defeated every time. Why? Although they have



敗的。爲什麼呢？因爲他可以在天上享受這個天福，但是他不能有權利。所以他雖然和天兵、天將作戰，始終是失敗的。

畜生裏的阿修羅，牠就願意欺負其他的同類，欺負其他的畜生，好像豺狼、老虎、獅子，都想吃其他的畜生，就因爲牠是一種修羅性。還有蛇、鷹，都是阿修羅。

鬼裏頭也有阿修羅，他就欺負其他的鬼。這鬼裏頭也有善鬼、也有惡鬼。這惡鬼啊，在鬼裏頭，他也不講道理。本來鬼就是不講道理的，他在這個不講道理的裏邊，更不講道理。

「修羅性暴」：他的性是非常暴躁的，「有福無權」：他有天福，而沒有天權。想要爭權奪利，但是也爭不到，「好勇鬥狠」：他就是好鬥爭。現在你看這個世界，都是修羅世界，都講鬥爭、鬥爭；鬥爭這個，鬥爭那個，你把我鬥倒了，我把你鬥臭了。「浮沈業牽」：由他業力牽引著，到那業道裏頭去。所以人修行，切記不要和人鬥爭，不要好勇鬥狠，不要性暴，那麼就和修羅脫離關係了。

總而言之，阿修羅就是不講道理，無論對任何人，他常常要發脾氣。若詳細分析起來，在這九法界裏頭的眾生，有五個法界裏頭都有阿修羅。畜生法界裏邊，飛禽有飛禽的阿修羅，走獸有走獸的阿修羅；好像那鱷魚，那就是水裏的阿修羅。馬也有阿修羅，有這個馬在裏邊，這馬群就很多麻煩，這叫「害群之馬」。

(下轉至第6頁)

the blessings of gods, they are devoid of power. That's why they are defeated every time they waged war with the heavenly troops.

Asuras amongst animals like to bully other animals. For example, wolves, tigers, and lions, wish to devour other animals because they have the asura nature. Likewise, snakes and eagles are also asuras.

Asuras amongst ghosts bully other ghosts. There are good ghosts and evil ghosts. The evil ghosts refuse to listen to reason. Basically, ghosts generally cannot be reasoned with, but the evil ghosts are the most unreasonable among the unreasonable.

Asuras have a violent nature. They are extremely violent by nature. They have blessings, but no power. They have heavenly blessings, but they do not have power in the heavens. They fight for power and gain, but fail to get them. With a strong passion for fighting. They just love to fight. Now, let's take a look at this world; it's a world full of asuras. All these people talk about is fighting, fighting, fighting. People are fighting for this and fighting for that. You knock me over, and I knock you down. They bob along in karma's tow. They are dragged by the forces of their own karma into their karmic destinies. Therefore, cultivators must avoid fighting at all costs. Don't be so belligerent and eager to fight. Don't have an explosive temper. This way, you won't be associated with asuras.

In general, asuras refuse to listen to reason. They constantly lose their temper at everyone. If we take a closer look, we will find asuras in five out of the nine Dharma Realms. In the Dharma Realm of animals, there are asuras among the fowls and the beasts. Crocodiles are asuras in the aquatic world. There are also asuras amongst horses. In a herd of horses, they are known as the trouble-makers. They are also known as "the horse that harms the herd."

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一念差池全體殘

Neglecting to Guard the One Single Thought, the Entire Substance is razed

恒是法師開示於二〇一七年十一月十九日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Shr on November 19, 2017,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

我們拜懺要以最大的真誠心，把我們的精氣神用在最寶貴的地方。所以大家要吃飽，有體力好拜懺。但是吃得過飽，就會昏沉了，誦經誦到哪裡都不知道了。所以每一個人一定要掌握得恰到好處。這是很重要的事情。

這個可以說是一年一度的盛會。我們適逢這個殊勝的因緣。就如同上人剛剛所一再苦口婆心開示我們的，要學習認識不二法門。這個不二法門，就是不要用我們的妄想心，用我們的意識心，用我們自私自利的人我是非的心。我們應該學在懺文裡面所說的，自性裡面的種種種德的功德。它本來就具備的。為什麼自性有這麼多的功德？因為它是最光明的，最潔淨的，最有德行的，最有慈悲的。所以什麼是我們的佛性？就是慈悲心。諸佛的心也是慈悲心。

我們要入這個不二法門，就要把我們自性裡面慈悲喜捨的心都恢復過來。因此我們自己無量劫生死，我們以為自己給自己做了很多的工作，可是到頭來都是給自己製造了無量無邊的罪業。所以在無量無邊的世界，我們造就了自己無量無邊的生死的苦海。

(下轉至第12頁)

When bowing in repentance we must bow with utmost sincerity, channel our essence, energy, and spirit on what is most precious. So, everyone should eat your fill to have enough physical energy for bowing in repentance. However, if we overeat, then we are tired and drowsy and lose track of the recitation on the repentance text. So, everyone must regulate oneself to what works best for them. This is very important.

This is a grand event that occurs once a year. We are very fortunate to encounter this great causal condition. As we have just heard, the Venerable Master has repeatedly exhorted us to learn and cognize the dharma door of non-duality. The dharma door of non-duality pertains to not engaging in random thoughts, not utilizing our conscious mind, not using the selfish and self-benefitting mind, not using the mind that discriminates between self and others, rights and wrongs. We should learn from what's stated in the repentance text, to access all kinds of merit and virtue within our self-nature. Our self-nature is originally whole and complete. Why does self-nature replete in all the merit and virtue? Because self-nature is the brightest and the purest; it is foremost in integrity, kindness and compassion. Then, what is our buddha-nature? It is the mind of kindness and compassion. Likewise, the mind of all buddhas is the mind of kindness and compassion.

For us to enter the dharma door of no-duality, we need to regain our kindness, compassion, joy, and giving within our self-nature. Throughout countless kalpas of cycling between birth and death, we think that we have accomplished a lot; but, in the end, we have created limitless karmic offenses for ourselves. Consequentially, we have created ourselves a vast sea of suffering in birth-and-death in this boundless world.

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金輪聖寺

2023年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2023	
日期	法會
7/2 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
7/9 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
7/16 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
7/23 (星期日)	宣公上人涅槃廿八週年紀念法會暨大傳供 Dharma Assembly commemorating 28 th Anniversary of Venerable Master Hua's Entering Nirvana (Special Passing of Offerings) 華嚴懺 Avatamsaka Repentance 8:00 am — 10:00 am 法師開示 Dharma Talks 1:00 pm — 3:00 pm
7/30 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
8/6 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
8/13 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
8/20 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
8/27 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am

~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.*